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THE GOSPEL MESSENGER

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Elgin, Ill., January 5, 1935

No. 1

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*In Recent MEN'S WORK LETTERS,
R. E. MOHLER, Executive Secretary,
writes this*

MESSAGE TO OUR MEN

"No man can feel himself a vital part of any organization unless he keeps abreast of what the organization is doing, and the best way I know to do this is to read the official publication of that organization. . . .

"The Brethren Publishing House has made us the proposition of reducing the subscription price from \$2.00 per year to \$1.25 per year if the Messenger is placed in 75% of the homes of a local church. . . . I do not know of a more worth-while project that you can undertake in your district. . . .

"The finest challenge to church service that I see before us as a group of men today is to assist our Messenger agents in putting across this subscription campaign. . . .

"Why not take up this proposition with active laymen of your district? I am sure pastors and Messenger agents of each church will be glad to co-operate with the men in this move."

BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS—

Please send me details of your special club rate offer on The Gospel Messenger. I am interested in your economical plan for getting our church paper read in at least 75% of the resident Brethren families of our congregation.

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GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 84

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EDITORIAL

"Why I Am Loyal to My Church"

HAVE you ever stopped to consider the basis of your loyalty to the church of your choice? So many things in the average busy life are just taken for granted, that one may easily find it stimulating to see what underlies his regard in this case.

Perhaps it will help if we begin with what one college girl set down when she wrote a paper on: "Why I Am Loyal to My Church." She listed three main reasons.

(1) She had recently attended a service in which she saw people like herself enthusiastic in the support of their local church. So she wrote: "Any organization which loyally performs its duties and accomplishes its objectives as that little church has done deserves the support of every member."

(2) Then as this college girl thought over the crises of her own life, she discovered that her church had been the source of insight and courage. So she felt constrained to say of her church: "It has afforded me a never-failing wisdom and guidance in making important decisions."

(3) Considering further, this thoughtful student observed that her experience was not unique. Case after case came to mind of how church influences the world around do change the lives of people. In particular, she remembered how two men, one a thief and the other a selfish and wilful husband, had been completely changed and restored to their families.

Here is her final record of intention: "I intend to remain loyal to my church because it has been loyal to those who have entered its portals and sought its guidance. The church rebuilds men whom life has cruelly broken. It restores self-respect, hope, ambition and a desire to live. It straightens tired shoulders and lifts heads bent in sorrow. I feel that the church merits any return I can give her in either service or substance."

H. A. B.

The New Thing Needed

FEW things make me so tired as this constant ringing of the changes on the need of a new message, a new program, a new code of conduct. For instance this: "The present hour demands from the church a new morality which will cause it, not alone to share the sufferings of the people, but to make common cause with them in their struggles."

The statement of so noble an objective as this would not excite my wrath but for the pretense that it is new. The idea is not a twentieth century discovery. This writer seems not to know that one Jesus of Nazareth championed it nearly two thousand years ago. Loving your neighbor as yourself is making common cause with them. He did it, and at the forfeit of his life. A few of his followers have done likewise.

The new thing needed is not another moral code but the character and courage to practice the one we've had this long time. The real trouble is the want of faith and love.

E. F.

More of the Same

SORRY, gentle reader, if you've been hoping against hope that the new year would witness the sounding of a new note in the editorial columns of this paper. The prospect isn't bright. So far as we can see now, it looks like the same old story. If we can chance upon a fresh illustration now and then, a fresh example of the gospel's saving power, a fresh charge of verbal dynamite for blasting away the prejudice, the selfishness, the indifference which obstructs clear vision of world need, of course we shall be glad to let you have it. But if you are looking for a change in the substance of what was said here last year and the year before, it isn't on the program. It isn't on the agenda of GOSPEL MESSENGER business.

The trouble is, this paper is THE GOSPEL MESSENGER

and the gospel doesn't change. It takes the same two halves to make the whole gospel that it took when Jesus analyzed it. It is the same power of God unto salvation that it was when Paul was not ashamed of it. For with all the change in alignment and appearance, the essential need of mankind is the same as always, companionship with God. That means forgiveness, healing, comfort, guidance, power. The great idea was God's own. The bearer of it to mankind was Jesus Christ, his Son. It met these basic needs of man when first proclaimed. It does that now.

Is there, indeed, some new, more winsome word that would make its claims more irresistible? Tell us what it is, please. We want to find that word and say it. Perhaps a more compelling sense of the gospel's urgency, a keener realization of its absolute aloneness and of the desperate hopelessness of man without it, would help us to find that word. What preacher, whether with tongue or pen, does not know the feeling of futility that sometimes overwhelms him? Why keep on? Because he must. Because of the love which will not let him go nor let go of him. Because of the burning fire shut up in his bones so fiercely hot he can not contain. Because woe is on him if he preach not the gospel.

Man's supreme need is God. In Christ man can find God. How can any one who knows that keep from telling it? And how can he have anything else to tell? Whether they will hear or whether they will forbear, he must speak the only word he knows.

A messenger is the bearer of a message. A gospel messenger is the bearer of the gospel message. That's simply the good news of God in Christ. What else then can this paper do but bear that message continuously, everlastingly, unchangeably? There are indeed an almost infinite variety of human relationships which this gospel has scarcely touched. And there are depths of devotion in personal commitment to it which few if any have ever sounded. Here then is the chance to satisfy your craving for a change, for something new. Why not you be the one to realize D. L. Moody's dream of that wondrous thing the world has not yet seen—what God can accomplish through a man, or woman, wholly consecrated to him.

Perhaps in that event the old church paper, even these year after year monotonous editorials, would take on new color. At least the paper would brighten up perceptibly when the achievements of God's grace through such devoted ones had been reported in it.

Meanwhile, more of the same.

E. F.

The Christian Message and Task for Today

1. The Difficulties of This Age

In the midst of the world's confusion, its shaken systems and conflicting counsels, the Federal Council of Churches of Christ in America is moved to send this

word of faith and steadfast purpose to the pastors and people of the churches.

We recognize the difficulty of this age, its perplexity, futility and wrongness in many areas of life. We are faced, for example, with the constant threat of war. We know that war means brutality, tragic waste of lives and the chaos resulting from loss of ideals and standards in every department of human life. We know that war solves no problems but leaves only added embitterment between nations and more baffling problems for future ages to solve. True, the peace of exhaustion still endures but it seems only an armistice. The nations are rearming feverishly and people talk almost complacently about "the next war."

All about us in the social order we look out upon evils of political corruption in civic affairs, upon unemployment, strikes and unrest in industry, upon class hatred and suspicion, upon seeming conflict of interest between agriculture and industry, and upon racial discrimination with its resulting bitterness. Our age seems proverbial for lawlessness and crime, and the evils of lynching flame into new brutality. Business integrity has been found lacking in high places and gangsters terrorize our cities.

This wrongness of our age finds expression on the personal level in the relapse into alcoholism and in the rising tide of gambling by lotteries, sweepstakes and other seductive forms which reveal at once the unrest and recklessness in many lives. The moral degradation of the hour has found expression in the vulgar character of too large a proportion of our moving picture shows, at least until partially reformed by the recent wave of indignation. In the background, but even more sinister, lurk the pessimistic or cynical complacency and indifference with which too many men—authors, editors, captains of industry and leaders of thought in our national life—seem to view vast and corroding wrongs. Surely the world appears to be adrift upon a sea of confusion and futility, with no sure chart or compass and the pirates seeking to take command!

This is a dark picture. But over against it we would emphasize the tremendous summons to awakened purpose and heroic action which such an age presents to men and women of Christian faith and character. The very menace of the present order of things may well be God's judgment upon us for our spiritual blindness, moral cowardice and personal and social sins. But God's judgments are meant to be a stimulus to repentance, not despair; and may also call us to a fresh and searching appraisal of ourselves and of our task. A crisis like the present means a breaking up of old habits, gives a chance for improvement and, had we the grace to receive it, might lead to a new birth of religion and a new plateau of spiritual attainment for mankind.—*Dayton Meeting of the Federal Council.*

GENERAL FORUM

Where Are You Going?

BY VERA I. EMMERT

Where are you going today, O youth?
 I'm going to seek the highest truth,
 I'm going to scale the mountainside,
 I'm going to plunge in the deepest tide,
 I'm going to weather the roughest gale,
 I'm going to brave a dangerous sail,
 I'm going to keep my eyes on the guide,
 I'm going to pray that he stand by my side.

Where are you going today, O youth?
 I'm going to seek the highest truth.

Freeport, Ill.

Some Florida Incidents

BY J. H. MOORE

In Two Parts—Part One

IN the closing part of my last articles, *Some Brethren History in Florida* I mentioned a number of points and incidents that naturally belonged to my story, and further suggested that I might possibly say something about them in a future article. The first one in the list was—

The First Baptism, a Fruitful Vine

On the first day of May, 1919, there came to Sebring a man who had spent the previous winter months at Zephyrhills, within the bounds of what was then the Zion church. The purpose of his coming was to be baptized. He had written me a few times regarding the matter, so I invited him to come to Sebring where I would be glad to administer the rite. I had quite a little talk with him regarding the step he was taking, and as to how he came to know about the Brethren. His home was in the north, in Minnesota, and sometimes in Canada, but not where the Brethren had any congregation. After taking his confession and pledges, I led him into Lake Jackson, the large lake along the west side of Sebring and there he was buried with Christ by baptism, in the likeness of his death, and arose to walk in newness of life.

In my diary I have recorded that this was the first case of trine immersion in this immediate part of the state. This was the beginning of baptizing for the Sebring congregation. In a sense it may remind us of the baptism of the eunuch. After his baptism the brother went on his way rejoicing, and that is the last and only time I ever saw him. However he wrote me each year for several years, always sending a check or money order with each letter. One time he sent me a check for six hundred dollars, telling me in what way he preferred to have his offerings used. Finally his letters

ceased coming, and this led me to conclude that he had passed to his final reward. Whatever else may be said of him and the life he lived, he certainly was, so far as money was concerned, a fruitful vine, or rather a fruitful branch, and it would be a blessing to the cause of Christ if all the members of the church at large would, in this particular, prove to be equally fruitful.

A Pulpit That Has a History

When I let the contract, in the summer of 1916, for the building of the Brethren chapel I did not include the pulpit. The contractor was to furnish everything, and complete the building for \$680. When the building was nearing completion there came to Sebring a brother and his wife, named Taylor Arnold, from Cerro Gordo, Ill. They were here for the winter, this being their first trip to Florida. Bro. Arnold was a deacon, a carpenter, a good song leader, and, by the way, an uncle to Bro. R. E. Arnold, the Business Manager of the Brethren Publishing House at Elgin. Soon after his arrival he told me that he was not in a position to give money, but as he had brought some of his carpenter tools with him he would be only too willing to donate labor on the building. On advising him that everything had been arranged for save the pulpit, he said, if I would furnish the lumber, he would make any kind of a pulpit desired. In due time the lumber was at his disposal in my backyard, where he constructed a temporary bench under the grape arbor. There he built the well and neatly constructed pulpit that still does duty in our present church auditorium. The original chapel of 1916 has been changed, partly remodeled, and does duty for Sunday-school and other purposes, but the pulpit, as Bro. Arnold built it, still occupies its accustomed place to the front, around which cluster the religious interests of a large well served community. In a sense it is the consecrated altar of a live wire congregation, and on it no strange fire is presumed to be offered. It bears the fingerprints of no less than fourscore preachers, some of them being the most widely known ministers of the brotherhood. Here at this pulpit, this altar, have stood several Conference moderators, college presidents, gifted evangelists, all dealing out their well prepared and well appreciated messages. To listen to these addresses has been a rare privilege, a rare treat, for representatives from more than half of the states of the Union. In another sense this pulpit has become a sort of Mecca, to which hundreds of northern tourists come for religious comfort and consolation, as well as spiritual instruction. May it long stand for that which leads to a deeper spiritual experience in Christ Jesus our Lord.

A Sister's Aid That Is a Fine Asset and a Haven of Comfort

On the afternoon following Christmas, 1916, my wife called the sisters together at her home for the purpose of organizing a Sisters' Aid for Sebring, she being

chosen their first president. There were just nine of them, and only one of the number, Mary Stutsman, remains in Sebring. The society still continues to function, but is greatly increased in membership, activity and efficiency. It has proven to be one of the most valuable and helpful factors in the community. In a room set apart for the exclusive use of the Aid, the sisters composing the society meet as regularly as the weeks come and go. The society has built up a splendid reputation for turning out well designed quilts for which it realizes good prices. In a special way the sisters, and even others from the north spending the winter months here, find the Aid a real haven of comfort. It is a pleasure to see a dozen or more of them around a quilt plying the needle they so well know how to use. Here they work, hour after hour, talking as they work, and making the occasion a real matter of joy. This Aid experience is a decided attraction for the tourist sisters. In the course of a year the society may contribute a hundred dollars or more to different lines of church work. In this way the Aid has become a fine asset for the Sebring congregation, to say nothing of the money sent elsewhere. We are proud of the Sebring Sisters' Aid, and thank God for the splendid work it is doing. It shows what a well managed Aid can do.

A Lone Sister in a Lone Church

On a quiet day, soon after the erection of our neat little chapel, a sister from the west coast came to Sebring. There were not many houses in our town in those days, and it was an easy matter to locate the chapel. Finding the door unlocked, she entered, sensibly impressed with the thought that she was on holy ground, proceeded to the front, kneeled down, and there alone, in a lone church, enjoyed a most helpful season of devotion. It was an experience that has never left her mind. She returned to her home refreshed and strengthened. On relating the impressive incident to my congregation some weeks later I noticed tears here and there. It does the soul good to think of like incidents. It belongs to the type of things lovely that Paul would have us think about.

How the Fire on the Altar Was Kept Burning

When members began coming to Sebring in the fall of 1916, while our little chapel was being erected, I started a record, entering their names, the date of their arrival, and from whence they came. The list, so says my diary, shows that there were 70 of them for at least a part of the winter months. They with others who attended our church services packed our little chapel full. The presence of so many members, where there was not even one a year before, made the situation and outlook simply inspiring. But when spring came every last one of them disappeared, returning to their homes in the north, thus leaving me, my wife and little chapel entirely alone for the summer. Of course, our Sunday-

school and church services were dropped. The M. E. was the only church that kept up regular services, and even here the congregations were often quite small. Many others besides our own people went north.

Each Sunday morning, during the summer, I and my wife, at an early hour, would go to the little lone chapel, occupy the two chairs on the stand, read the Sunday-school lesson in concert, comment thereon, kneel in a season of prayer, and in this way we kept the fire on the altar burning until members began returning in the fall. This was kept up for most of two summers. Seeing that we did not suffer on account of supposed excessive heat, but that we rather liked the summers, others began remaining and now comparatively few of the resident members are absent during the summer months. Ours are the year round services, preaching, Sunday-school and prayer meeting. Await one more installment of these incidents.

Sebring, Fla.

If I Were a Minister

BY REBECCA FOUTZ

(Given at a Ministerial Meeting of Eastern Pennsylvania)

My first thought is that I would not be a minister unless I believed without reservations that the Bible from cover to cover is the inspired Word of God. And I would quit if I ever lost that faith. Any who do not so believe are not only wasting their time and effort, but what is worse, are leading others astray.

Then if I were a minister, I would overwhelmingly feel the responsibility of being God's mouthpiece to declare his message of salvation. There is no higher calling. I would constantly crave an infilling of the Holy Spirit. This would mean his guidance so that I could rightly divide the Word. Following the example which Christ set, I would want to keep in constant touch with the Father whose work I was endeavoring to do. Prayer is this means of communication. And I would want it to be as natural and as much a part of my life as speaking with those in the flesh whom I love.

While I would want to study to improve myself so as to honor the calling, and would seek to learn from life, from teachers and from books, I would never forget that there is no knowledge or wisdom that surpasses that of the Bible. It would be my chief textbook and final authority. Like Ezekiel, I would "eat" it so that it would permeate and become a part of my whole being, body, mind and spirit, keenly realizing that one must take in before one can give out. Christ's commission is "Feed my sheep," "Feed my lambs." But one can not feed others unless they first partake themselves, especially of that food which God supplies.

Then I would preach the Word and the Word only. There is nothing else worth preaching. It is an in-

exhaustible fount from which to draw. It has the only message that can save souls, the only food that can nourish and sustain spiritual life. There is no human need that it does not meet. And its message of sin and salvation will be needed as long as the world stands. But, I would ever remember that if I preached anything contrary to the Scriptures, my word would not stand, but God's Word will. I would feel the responsibility of this because many people are inclined to accept what the minister says ahead of the Bible, especially if they hold him in high esteem.

Really believing the Word would enable me to preach with power and conviction. This would prevent ever giving an uncertain sound on anything the Bible teaches and would never leave hearers in doubt. Sometimes one hears sermons which cause one to wonder how much the minister himself accepts. Recently a minister preached on a subject that required mentioning hell. He said he did not want any one to go away wondering whether he believed it, that he did because the Word said so. So anything in the Scriptures that is not pleasing to human nature the minister can and should declare fearlessly because it is God and not he who is the authority for it.

As a truly believing minister, I could only and always preach Christ as Lord, as Redeemer, as God's Son, crucified, risen, to save mankind, remembering that one soul is worth more than all the world. No matter what the text or subject used, this is the center, the heart of it all. No Christian minister should ever preach a sermon such that a Unitarian could preach the same.

I would preach to convict of sin. Otherwise souls can not be saved. Too many sinners sit undisturbed in the pews of many churches today. The whole Bible deals with sin and tells how it must constantly be warred against. John the Baptist, Peter at Pentecost and Paul before King Agrippa are inspiring examples in this respect and show that all, whether high or low, need the same warning to repent.

I would also give messages of comfort and cheer as well as of warning and exhortation. For the Bible contains the only real hope and comfort and cheer there is. There are always burdened hearts, the discouraged, those facing hard problems—sorrow, temptation or fear—who need the strength, the uplift, the outlook, which only the Word can give.

I would try to avoid hobbies. *All* the Word should and needs to be preached. None is nonessential or it would not have been given to us. Christ says that every word is necessary for life. There is often a tendency to declare only parts of it, even by those who profess to believe it all. Today there are those who work out theories concerning certain doctrines, who teach and preach only along those lines, neglecting other parts of the Scriptures which are just as important. They can

be heard on the radio as well as in Bible conferences. And we, too, who profess to teach the whole gospel, should be on our guard in this respect. Until I came in touch with the churches in Eastern Pennsylvania, I never knew of the method some of them have of reading chapter by chapter through the Word so that all is covered. This, I think, is a good plan.

I would most conscientiously endeavor to keep myself free from any favors or entanglements that would cause me to slight or soft pedal any part of God's message. The paid ministry holds a strong temptation in this respect. In the Old Testament there were times when the supported leaders and priests became so corrupt and useless because they catered to the people instead of keeping true to God, that he had to raise up outside prophets who were willing to suffer persecution in order to give his message. Like them, the Christian minister must keep himself free and be willing to proclaim *all* the Word without fear or favor if he wants to be true to his trust.

As important as the preaching of the Word is, I would want to constantly realize that the ministry to the individual, the personal contact, comes next. The tendency of the day is to do things big, in the mass. But the individual soul is the highest unit and it has a need that can only be met by the personal touch which visiting gives. The minister will also benefit by this. Christ, with his stupendous work, and in spite of the crowds that thronged him, always had time for the individual, going into the home as well as helping elsewhere.

I would visit in the homes outside of having an invitation to dinner. Going to dinner is all right for there is a special fellowship in eating together, but people should not need to extend such an invitation in order to get the minister into their homes.

All members should be visited—not just those we like best—the well and active as well as the aged, the sick, the shut-in. Occasionally hold a service for the latter. And the former need the encouragement that comes from having an interest shown in them. There is a benediction-like feeling that a minister's calling in the home gives, especially if he offers prayer as should be done.

Visiting is a phase of the minister's work that is too often neglected. There are many homes, church members' homes, where a minister does not enter from one year's end to another. This should not be. Only by visiting can he come to know their problems and their needs, so as to be able to help meet them. Both from experience and observation I find that some who are supported to give their time to the work of the church are more often remiss in this respect than are many who serve free.

I would want ever to be deeply conscious that unless

my walk and conduct corresponded with my profession, my preaching would be largely in vain. For what a minister does has more effect and is heard much farther than the sound of his voice, even though he may be a forceful speaker. Unless a minister's life is a testimony to the reality and power of the gospel, his words will be largely meaningless and he becomes a stumblingblock who hinders the message even when delivered by others. We know that it is not easy for him to live up to this high standard because the message bearer is human, with the frailties of the flesh, the same as the hearer; but there is laid on him the need of demonstrating the power of God in a life, thereby setting an example. When he does this his preaching has double force.

I would refuse to perform the marriage ceremony for those whom God could not recognize as being married. Because of the let-down of moral standards today and the consequent disregard of gospel teachings concerning divorce and remarriage, a minister, if he be true to his calling, must stem the tide at this point and not sanction it by a religious ceremony. He should refuse to be responsible for helping any to feel that they were joined in holy wedlock when in God's sight they would be living in sin. The world and society have come to accept these conditions as a matter of course and no longer ostracize such. Hence it is all the more needful that the church and the ministry hold to the standard of the Word.

Neither would I as a Christian minister help perpetuate what originated as a heathen custom, that of putting a piece of jewelry on the woman's hand in the marriage ceremony. What it typifies is so far below the Christian standard of marriage, that it is unworthy of a Christian woman's acceptance or a Christian minister being a party to it.

Also I would be willing to show by my appearance that I was a minister. Not for the sake of proclaiming it but because it is becoming for such a calling and exerts a power and influence that is greater than some ministers seem to realize.

Then, if I was faithful to my call and preached the Word under the guidance of the Holy Spirit, there would be the assurance that some souls would be saved, some strengthened and helped to grow spiritually. For God's Word will not return unto him void but will accomplish that for which it is sent. Much of the results has to be left in God's keeping, for a minister can not know them all here.

One Lord's Day a person entered a church where he was a total stranger. That person was in great need of help, not material but spiritual help. He faced a powerful and subtle temptation, the resisting of which would mean a most trying form of persecution. It seemed to that person that the minister preached direct-

ly to him. If he had known him and his need he could not have more helpfully met it. The minister said that it was not just the line he had intended speaking on, but he felt moved to do so. He was led by the Spirit and gave as he was directed, even though he will likely never know in this world why he was so guided.

Such results, the rewards of being God's messenger, would make all the trials and sacrifices of the work seem as naught and beside which all the treasures of earth would fade away.

Finally, "if I were a minister," would I live up to all these suggestions as well as do many of the Brethren who now faithfully serve in that capacity? I fear not. But I would endeavor with all my powers to advance the kingdom of Christ, my Savior.

Philadelphia, Pa.

What Is the Missionary Spirit?

BY J. M. BLOUGH

WHAT is the missionary spirit? The missionary spirit is the spirit of Christ. But what is the spirit of Christ? The spirit of Christ is beautifully set forth in that wonderful prophecy in Isa. 61: 1-3. Let us set that scripture before us so that we may see its significance.

"The Spirit of the Lord Jehovah is upon me;
because Jehovah hath *anointed* me
to *preach* good tidings unto the meek;
he hath sent me
to *bind* up the broken-hearted,
to *proclaim* liberty to the captives,
and the opening of the prison to them that are bound;
to *proclaim* the year of Jehovah's favor,
and the day of vengeance of our God;
to *comfort* all that mourn;
to *appoint* unto them that mourn in Zion.
to *give* unto them
a garland for ashes,
the oil of joy for mourning,
the garment of praise for the spirit of heaviness."

These are the words which Jesus read in the synagogue of Nazareth on that sabbath day when he returned to preach to his own townsmen. And he said: "Today hath this scripture been fulfilled in your ears." Jesus understood that this scripture referred to himself and that it set forth the work which he was sent to do. Now let us analyze these words and find out what the true missionary spirit is.

1. It is the *Spirit of Evangelism*. Jesus was anointed by the Spirit of God to *preach* good tidings. He was sent to *proclaim* liberty and Jehovah's favor. This is the first and most fundamental work of the Lord Jesus. He was to tell to others the glad tidings which he had brought from heaven. When John the Baptist began his work he preached, saying, "The king-

dom of heaven is at hand." When Jesus sent out the twelve he said unto them: "Go, preach." And in the last commission he commands them to preach the gospel to the whole creation, and the apostles went forth and preached everywhere.

Evangelism must always be considered the primary work of all missionary endeavor. "How shall they hear without a preacher?" The Christian church has a message for the world; that message must be proclaimed. It is the message of everlasting life, a message that brings joy and peace and forgiveness. It is indeed "good tidings"; every Christian ought to proclaim it. "Woe is unto me if I preach not the gospel." Any missionary in any department of service who fails to tell out the glad tidings has not the true missionary spirit.

2. It is the *Spirit of Service*. Service is a proper word and an important word, but not all service is inspired by the missionary spirit. It must be *free* and *loving* service. Service that is paid for is not missionary service. What was Jesus sent to do? He was sent to "bind up," "comfort," "give." Oh, the beauty of the service which Jesus rendered! He went about "doing good." Think of all the sorrowing hearts which he comforted, of all the sick whom he healed, of all the hungry whom he fed. To so many people he gave "a garland of ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." But he did it freely and he did it lovingly. He did it for the good of the people and not for his own reward. Jesus was not paid for his service. He came to minister.

When Jesus sent out his disciples to serve he gave them power to do wonders, but he said to them: "Freely ye received, freely give." Ah, the messenger of God must not be mercenary. He is sent forth to seek the good of others, to render free and loving service. Jesus took the form of a servant as he lived among men. Yes, we must be servants of the needy, the poor and the oppressed. Jesus served the poorest beggars and the outcast lepers. They could not pay him; he asked not for pay. He preached the gospel to the *poor*. It was a testimony to John in prison that "the poor have the gospel preached unto them." We are not sent out to make money but to serve the poorest and neediest.

3. It is the *Spirit of Sacrifice*. Service that does not require sacrifice is not true missionary service. Christ is our Example. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich" (2 Cor. 8:9). What did Christ give up for us? It was a big price he paid for our redemption. See Philpp. 2:6-8. Equal with God, yet he emptied himself, became a man, among men a servant, humbled himself, and was obedient to death, even death

on a cruel cross. He gave up all. This is the true missionary spirit.

There is danger in these days of making the missionary path too easy. We are tempted to forget that sacrifice is essential in the missionary program, essential in the missionary as well as in the sending church. The missionary spirit leads men from selfishness into a service that seeks the good of others; it leads men "not to count their lives dear unto themselves." If the gospel is to be preached to all the world, to all the *poor* in the world, if the spirit of our Lord is to be shown in kind and loving service to all, then we must be willing to sacrifice our all and ourselves as well. Sacrifice alone will enable us to carry out the missionary program.

Have we the missionary spirit? Has the Church of the Brethren the missionary spirit? Have the missionaries of the church the true missionary spirit? Only in so far as we have the spirit of *evangelism* and *service* and *sacrifice* have we the missionary spirit. Every church member must have this spirit. There is need for it in America as well as in India. O God, give us the true missionary spirit.

Vyara, via Surat, India.

What Causes War

BY KERMIT EBY

II. Natural Resources

WHEN our prehistoric ancestors fought, they fought as individual animals in the quest for food. Theirs was a world of struggle for survival, of individualism. After the domestication of animals, man was dependent for his existence on rich pasture lands. Abraham probably left his homeland in quest of fresh pastures. Lot represents the city dweller. Ancient oriental history is filled with the records of raids by the nomads on the richer city dwellers. China, a nation of city dwellers, built a wall 1,800 miles in length to keep out the Mongol, Tatar, and Manchu tribesmen.

After the advent of a settled economy in Europe and the establishment of feudalism the original "robber barons" made forays on their neighbors, robbed and murdered them. War was not yet a national pastime. The serf was supposed to keep busy at his task. Following the foundation of the nation-state in France and England wars were fought by mercenary soldiers for the kings who had a monopoly on pillage and murder. However, with the advent of the republic and "liberty, equality and fraternity" whole peoples went to war for national gain. This development took place contemporaneously with the industrial revolution. The industrial revolution meant a need for colonies and markets. Imperialism was born. The nineteenth century saw the world divided.

Today the nations are interested in iron, coal and oil.

Without these natural resources no nation can hope to fight a successful war, or become a world power in the generally accepted sense. Today, the "sore-spots" of the world are rich in resources. The Saar has coking coal, the Chaco is rich in oil, Manchuria has timber, coal, rich farm land and some oil. Mexico is rich in oil. Today the Mexican government is fighting to gain control of its rich resources. As recently as 1927, the United States threatened Mexico with war because of conflict over oil. Modern Persia is also attempting to break the shackles of British control of Persian oil. So-called backward peoples are beginning to understand the value of the resources which the white race has pre-empted. As nationalism becomes stronger, the demand for the return of the concessions will be increased.

Louis Fischer, the famous correspondent, once remarked that the foreign relations of the twentieth century could be written around one word, *oil*.

Today nations fight for resources, for resources mean power, and power is the heart of the industrial system.

If we want peace, should we not work for (1) free movements of raw materials, (2) the international development of unexploited areas of the world for the benefit of all, even including the natives, (3) recognition of the fact that Italy, Germany and Japan are not so favorably supplied as England, America and Russia, and sooner or later will demand their share of this world's goods?

Ann Arbor, Mich.

"Our Movie School of Morals"

BY WILLIAM H. SHORT

Director Motion Picture Research Council

"WHAT would you do if you had a million dollars?" asked a grade teacher at a listless hour of the afternoon. Immediately the room became electric. Yachts, liveried chauffeurs, electric refrigerators, African game hunting, attendance at Broadway night clubs, and other suggestions born of Hollywood, fairly gushed from the children. Finally one little girl said: "Isn't it funny, Miss Jones, none of us would know what we'd do with a million dollars if it weren't for the movies?"

This incident is told by Dr. Paul G. Cressey, one of the authors of the forthcoming Payne Fund study, "Boys, Movies and City Streets." It introduces his declaration that, while at first the research men "looked upon the motion picture only as a popular form of commercialized amusement which it was thought might have some possible relationship to subsequent attitudes and conduct," the facts obtained had forced them to the conclusion that "the cinema is in reality . . . a second school; a school with a broader and more engaging curriculum" than that of the public school.

This is the basic finding of the fifteen Payne Fund

studies made by twenty sociologists and psychologists in six universities during the last five years. In the commercial motion pictures shown in the movie houses of the nation we have a new system of popular education. "The movies are an important source of information and general knowledge, understanding of human nature, knowledge of styles and modes, appreciation of etiquette and good taste, standards of aesthetics and of feminine beauty, techniques for obtaining that which is desired in life, and even for acquaintance with the basic scheme of life and philosophies of life by which people live." Especially are movie techniques of lovemaking widely imitated. The movies have become a universal school of manners, morals, conduct and a way of life.

This movie school is compelling with most children. They are born into a world of which they know nothing. They are eager to learn. They want to grow up. The world of adult life invites them. To learn about it they turn to the movies. To sophisticated adults the film drama may be "only a movie," but to them it has "all the reality of life itself."

What the child sees at the movies is inextricably woven into the warp of his life. "These movie impressions constitute a part of the resources upon which the child draws in its phantasy and in its dramatic play—that aspect of the life of the small child in which social psychologists are more and more seeing the very genesis of personality and character." These movie experiences "often take deep root" and have their effects "in the many associations and conditionings which are established at an early age in the mind of the child."

I Am Your Neighbor's Child

A Message to Parents

BY P. R. HAYWARD

I Am Your Neighbor's Child

I live the other side of the hedge or across the street.

You see me only at long intervals.

You pay me but scant attention.

I am only the youngster with whom your child plays once in a while.

But I am more—if you only had the wisdom to see.

I am a symbol of a vast and unknown world of life.

I stand for all the mysterious forces from outside your home that are destined to come into it and wrestle with you for the possession of your child's soul.

I am the entering wedge for them.

I enter by the doorway of your child's joy.

All I bring is reinforced by the welcome that he gives to me.

Behind and with me, the world crowds in, mysterious, elusive, all-persuasive, challenging your tenure of power over the soul of the one to whom you have given life.

The time slowly comes when one avenue to him must be through me and the community for which I speak.

I Am Your Neighbor's Child.

Hinsdale, Ill.

Is this conclusion less important to the nation and to civilization than was the earlier discovery that the public school system could be developed as an instrument for imparting knowledge? There is everywhere an uneasy realization that the home, the school and the church are no longer meeting the full needs of children and youth. "A careful study," says Cressey, "has seemed to indicate that young people are turning to Hollywood for instruction upon the important things of life because they are dissatisfied with what their families and the school and church have seemed to offer."

It has become the fashion to berate these time-honored institutions for permitting this alienation. But is it not possible that life has become so vast and complex that home, school and church, each of which has its own peculiar tasks to perform, can not any longer present life adequately to the minds and emotions of youth? "The motion picture," says Cressey on this point, "is an excursion into a world of interests far more gripping and fascinating than we adults, in our daily contacts with the children, can hope to provide: more effective in its instruction than is the average teacher in the classroom." Is it not possible that a new instrument was needed? May we not feel that the motion picture art has been put into our hands for this very cause?

In a word, it is perfectly feasible to transform the Hollywood school of manners, morals and conduct that is now universally feared, into a system of education supplementary to the public school that will be as universally trusted.

Sharing Observations With the Home Church

BY C. D. BONSACK

Secretary of the General Mission Board

Tenth Installment

OCTOBER 25, 26. These two days were spent in a closer-up study of the mission station and its work. A new house is being erected and the foundation is about complete. The many endless duties of repairs, conferences, classes with women, schools, eye clinic at Leper Colony, emergency cases at hospital, photographing important items of interest for the home church, prayer meetings and other items come up for consideration. It is not difficult to see that Bro. Beahm as elder of the church, superintendent of the schools and treasurer of the mission has his hands more than full. Necessarily there must be many neglected areas in covering so many tasks. The outside evangelistic efforts must go neglected. Clara Harper is reaching the women in a very splendid way and if a man were available to do corresponding work with the homes in general and men in particular in evangelism it would only begin to meet an urgent need. This will be partly provided in the com-

ing of Brother and Sister Bittering later in the year. Dr. Burke has a task in dividing his time between the Leper Colony and the hospital which are two miles apart; but with the good help of several African assistants this work is well cared for.

October 27. This day we met with the native Christian group in particular. We wanted them to share their reaction to the work. Of course most of this had to be done through an interpreter. We wanted them to feel that they must assume responsibility for the growing church, that they can not begin too soon. After a talk on the purposes of Christianity, the place of a Christian family, and their responsibility, we invited any questions that they cared to ask. They responded most heartily and helpfully. This was one of the most helpful periods in our experience here. Two and a half hours soon passed in the interest of this conference. At least a half dozen questions concerned polygamy and its various complexities as related to those who might be accepted into the church. If you doubt the importance of this problem as giving many perplexing irritations in the creation of a Christian home and church in Buraland, you should have been in this conference. The elder is wisely using a committee of African brethren in its study and interpretation as related to every case, and it must be met every day in some way. One scarcely sees how anything else can be done when its effect is seen at every turn. But these native Christians move carefully; they seem inclined to sin on the side of justice rather than mercy, which may be necessary in these beginning days. The hope is that some day this problem will be solved, for here, as elsewhere, God gives as many women as men, and when tribal warfares cease and the men are no longer carried away into servitude, monogamy will again be restored. This is one of the many evils that followed the days of carrying the African into other lands as slaves. But this was not the only question discussed in this meeting. The relations to Mohammedanism, the need of more teachers, the hunger for increased medical help and other items forced themselves for attention. We had to adjourn leaving many for another meeting. The hope and thrill to us was the fact that they were facing these things bravely, with a fine Christian discrimination and desire to make the church Christian and clean. It would have warmed the hearts of elders and pastors at home to see the interest and zeal of these native Christians as they sought to find the way to build a real Christian church. The afternoon was given to preparing applicants for baptism on the morrow, and the evening to arranging the place for its administration.

October 28. This was another busy Sunday, which all Sundays are at a mission station. We assembled for baptism at 8 A. M., at the riverside. Six applicants, two men and four women, were baptized in an impres-

sive ceremony by Bro. Beahm. There were about thirty who wanted to be baptized, but marriage difficulties and the lack of careful teaching prohibited these being received at this time. What a task and what a challenge this task is before the mission here every day! After the baptism Bro. Brubaker addressed the group of native workers who are to go to the various villages and I prepared to speak at the morning service on the loyalty of Christ to his disciples. A large attendance was present notwithstanding the extremely hot day. All attempts to preach to these people depend on the wisdom of the interpreter, and if any help came to them it was largely through the wise interpretations of Bro. Beahm. In the afternoon I was asked to speak in English to the missionaries and a dozen or more natives who understand some English. This was at least much easier for the speaker. Following this service we met a group of people coming, many in handcuffs, with much excitement of conversation. We soon found that quite a few of the citizens of the Leper Colony had gone away without permission on Saturday night to attend a community jamboree. This difficulty will have to be faced tomorrow in a court or palaver with Dr. Burke in charge. Difficulties like this happen daily either between groups, individuals or in the domestic circles. One sometimes wonders how a missionary has time to do anything else. At night while the natives met in the church for their evening service, the missionaries met in the home of Bro. Beahm for prayer and worship. Bro. Brubaker led in the meeting in a very helpful talk on faith, hope and love as the triumvirate of Christian living and fellowship.

October 29. Bro. Beahm had arranged for a group of the native craftsmen to do a day's work under the big tree at the schoolhouse. This was to have the double purpose of teaching the young Bura student in school something of the skill of their fathers and an appreciation of their own crafts, as well as giving the deputation a brief summary of how Africans operate and maintain their industries and make a living thereby. The exhibit consisted of woodworking, cotton spinning, rope making, blacksmithing, gourd decoration, making of cloth and garments, brass moulding, pottery, etc. One is amazed at both the skill of the African and the simple tools with which it is all done. Of course the tools are all indigenous and handmade. The toes of both feet are as useful in most of the processes as the fingers of the hands. The economy of fuel in the heating of irons is an art in itself, and a rebuke to the waste of the West. The handmade bellows that permits an efficient blacksmith forge under any tree where there is a stone is both novel and effective. Perhaps the greatest artistic skill in the eyes of a westerner is method and beauty in moulding brass and burning gourds. The pattern used in brass making is made of rubber obtained

from the native rubber tree. It is made into any beautiful form of native jewelry; then it is enclosed in a mud form at the top of which is a collection of brass, frequently exploded shells, and heated. In the process of heating the rubber is destroyed and the brass melted which takes the place of the rubber form with all of its delicate impressions and beautiful markings. The gourds are burned with hot irons, three in number, each of which is used in turn while the others heat, and without any visible pattern or guide for the hand, the most beautiful decorations are slowly accomplished with delicate touch. It is quite evident that the age of machinery in the West has lost to us in large measure the skill of handicrafts so common here in the past, but which is passing too, for the school boys were almost as much surprised at the beauty and skill of some of the work as we ourselves. One wonders too, since the West has invented machinery more rapidly than it seems to be controlled as to how fast it should be urged upon those who have such splendid skill in handwork.

October 30. Up at 5:00 A. M. promptly to climb Mount Garkida, a half mile from the mission compound. After three-fourths of an hour we reached the summit to see the morning sun greet us from the east. What a sight it was! There lay the mission compound at our feet, like an oasis in a desert of superstition and heart hunger. We could see the many villages in which there is active work by the mission. Also the Hawal River, like a silver thread through the valley. After a lunch we had a scripture lesson and prayer. It was a meditation on the transfiguration of our Lord on the mount. Then we returned to the day's work and toil in the valley below. A few minutes were spent at the market again. Then to the compound to receive the offering of a goat from one who was a former Christian church member, but on account of his two wives is no longer a member, but would like to return. The goat was accepted and turned over to the mission and we hope in due time he may find the way of rightly building his family for its unity and genuine goodness. Then we went to the Leper Colony to make a few visits and take some pictures, and back to the compound for lunch. The afternoon was spent in reviewing our visit here and arranging for a meeting with the mission in which we planned to talk over such things as we believed would be for the best interests of the work. Every one is loaded with responsibility at the present moment in such a way that one hesitates to even speak of the things that we hope to see improved; but the missionaries are always glad for the things that others may see that will help the work. How to maintain a strong spirit of evangelism in all the work, the wisest placing of missionaries, the kind and management of schools, proper administration, and many other things were faced frankly and we trust helpfully.



MISSIONS

This Department
Conducted by
H. Spenser Minnich



Student Volunteer Interests

FROM the *Student Volunteer Movement's Fellowship News Notes*, we glean a number of interesting things.

Dr. and Mrs. Walter H. Judd, who spoke at the Buffalo Student Volunteer convention in January, 1932, and have inspired so many audiences since, sailed for China, Sept. 6.

The Student Volunteer Movement monthly bulletin, "Far Horizons," has been merged with the "Intercollegian." The subscription is \$1.00. Send to 347 Madison Avenue, New York City.

The Student Volunteer Movement in its last council meeting approved a policy of coöperation as follows:

1. That we continue to coöperate heartily with the general Christian agencies at present working in the various student fields.

2. That we work toward the further integration of our movement with the emerging student Christian movements with the aim of sharing with this larger fellowship the missionary purpose which is at the heart of the S. V. M.

3. That we express our conviction that in any integration every necessary provision must be made within the larger group for the continuance of our self-determining, corporate fellowship, since we have found in it values which we feel should be conserved.

Watchword: The Ninth General Council gave serious consideration to the need for a movement watchword. The present one, never officially discarded but little used during the past ten years, is "The Evangelization of the World in This Generation." Some felt that this should be used widely again. Others advocated the finding of a new one. Of the many proposed, the only other one which met with any favorable response was: "Fulfilling for Our Generation the World Mission of Jesus Christ." No official action was taken, but the matter will come up for further consideration at next year's council.

Withdrawals: Through the years of depression, the Board of Foreign Missions of the Presbyterian Church U. S. A. has had to withdraw from the mission fields less than ten per cent of its missionary force for "all causes and only two per cent for financial reasons alone," and is now working definitely for an increase

of funds that will make possible the sending of new missionaries.

The Presbyterian Church is to be congratulated on its splendid missionary spirit. Many churches have had a much more serious reduction in missionary work. The Church of the Brethren expenditures for general missionary work have been cut 50 per cent from the high point and the missionary personnel is 25 per cent lower than at its highest point. There is much encouragement in the fact that missionary contributions are increasing this year. Some of our reductions in expenditure were justified in an effort to develop simpler and more indigenous ways of working. At present there is much work being left undone and we pray for an upward trend.

Challenge: At General Council, Dr. Darby Fulton, Secretary of the Southern Presbyterian Board, said he would like to see ten thousand students' names on the following declaration to the churches: We, the undersigned, are ready to go today across the world as bearers of Christ's message, to live out our lives with strange people, giving ourselves unstintingly to Christ's service for them and for Christ."

Cent-a-Meal: Student Volunteers in order to finance the interdenominational movement have used the cent-a-meal boxes. At every meal they would place a penny in the box.

Quadrennial: The next quadrennial meeting of the Student Volunteer Movement is tentatively scheduled for December 28, 1936. The place has not been announced.

The Curtain Rises

BY EMMA HORNING

SETTING: Mrs. Chang is sitting in her family court. With her are two of her children at a low table. She is making a garment. The girl is making a pair of shoe soles. The boy is working problems on his slate, preparing his lesson for the morrow. The missionary teacher arrives and is given a place in the family circle.

TEACHER: Mrs. Chang, where is your eldest daughter?

MRS. CHANG: Oh, don't you know? She was married last year.

TEACHER: Is your second daughter in school now?

MRS. CHANG: No, she is not in school this year for I must have some one to care for the baby since her sister is gone.

TEACHER: I have not seen you at church for some time.

MRS. CHANG: I do love to go to church, but with the care of the baby, and the cooking and sewing to do for all the rest of the family, I seldom have time to leave my home.

TEACHER: Yes, a mother with a family is very busy.

Would you like to see some pictures? Here is a father, mother and child giving thanks for their food before they eat. You know God gives us our food as well as all the rest of our blessings. This family is giving God thanks. Do you thank God for your food?

MRS. CHANG: Why, no; I don't know how to pray. Can I pray before I am baptized?

TEACHER: Yes, you may pray to God any time you wish. Thank him for your food each meal, and morning and evening ask him to help you care for your family so your children will be good. Then as soon as you are prepared for baptism, you may enter the church and receive the full blessing of God and his people.

The teacher then teaches her a simple prayer and the meaning of communion with God. After this she prepares to leave in order that she may visit other homes.

MRS. CHANG: I am so glad that you told me these things. Do hope you will come and teach me again.

Mrs. Chang and the children then escort the teacher to the gate and far out into the street.

MRS. CHANG AND CHILDREN: Come again, come again.

This little scene of true life was enacted recently in one of our neighboring courts, and is a sample of hundreds of visits made in the homes throughout the city. Our Christian women divide into groups and on Sunday afternoons visit and teach in much the same way in hundreds of homes.

Ping Ting, Shansi, China.

What to Pray For

Week of January 5-12

SOME sermons are hard to forget. It is a tribute to a message that it should remain clear and challenging after a period of twenty-seven years. A China missionary now on furlough gives the following testimony concerning two sermons preached by Bro. Frank Crumpacker before he went to China in 1908: "Twenty-seven years ago, Bro. Crumpacker preached a sermon on 'The Train to Heaven,' describing clearly the side-tracks which lead off and away from the main line. A year later in the college chapel of McPherson, he used for his text these words of Paul: 'Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.' These two sermons, I shall never forget. I am continuing to pray that his sermons and his life may abide in the memories of those who hear him in China as those two messages have stayed with me."

"The angel of the Lord encampeth round about them that fear him, and delivereth them." Without doubt, Bro. Crumpacker has thought of this promise many times when he was out in the plague ridden areas of northern Shansi giving every possible help to the dying and the dead, also during those days when he returned to the mission after being called to the coast at the time

of the communist rebellion, going back refusing to expect the protection of the American government. During days of suspense and hours of loneliness, the hosts of the Lord were with him.

And the days of the present find Brother and Sister Crumpacker possessed with the same zeal to spend themselves for the people of China. They are daily sharing the Christ with those about them, whether in the villages or in the hospital wards, whether with those living on the compound or with those in homes scattered through the town.

As you pray for the Crumpackers and all their work, rejoice with them that at this Christmas season their home is reunited, for their son Frantz arrived in Ping Ting a few days ago.

News From the Field

INDIA

Dahanu

Hazel Messer

In the Dahanu Hospital

The Dahanu hospital has been quite a busy place the last few months. During the rains there are much sickness and a great variety of cases. Part of the time we have had 25 cases in the hospital, which is about all we can manage. The lines, too, have been full, and as soon as a room was empty, more patients were ready to take the place. We could have taken three or four more cases in the hospital, but that would have crowded us very much. Our main ward downstairs was built for six or seven patients, but we have nine adult beds in there now, and seven baby beds.

In the hospital just now are two burn cases. How we dread to see this kind of case come in as they are such painful, long-drawn-out cases. And out here we have so many of them. One of the new cases is a school girl from Anklesvar. She put kerosene on a fire and her right arm, shoulder, neck and face are deeply burned. She suffers much pain, and will have a long time yet to suffer. But when her pain gets bad she begins to sing. She asks for prayer quite often, and with the help of one of the nurses reads her Bible daily. In this same room with her is a little Mohammedan girl about eight years old. Her grandmother had been ill, so the family put a bucket of live coals under the bed. Just why these were put under the bed I do not know; perhaps she was feeling cold, or perhaps they thought it would help drive the fever out. But the cot was a wooden frame, strung with rope, and it caught on fire. The little girl saw her grandmother burning on the cot, and tried to pull her off; so she was badly burned on one thigh, one arm and a shoulder. But the poor grandmother was burned too badly for help. All we could do for her was to give some medicine that would help relieve the pain a little.

Operative Cases

The heavy dispensary work which we have does not allow much time for surgery. But sometimes a case comes in which calls for immediate surgery and we do it in the afternoon. Not long ago such a case came in. It was that of a little boy with a big tumorous mass growing out from the eye. The condition of the child was so poor that it did not seem he had long for this world, but in order that those few remaining days might be more comfortable, we decided to

take the eye out. On the operating table his condition was not good at all, but after the operation was over he began to improve. Two weeks later he went home, smiling and happy even if he had but one eye.

Dahanu Nurses' Class

The new nursing class entered the hospital July 1. Five new nurses were admitted this year. One comes from our own girls' school here at Dahanu, and the others from other missions. The work is new and rather difficult for some of them, but for others it is easy. Now there are nine girls in training. One has finished her work, and will graduate in a month. The other girl in her class still has two months to put in.

Covered with Smallpox

I learned a new cure for smallpox not long ago! One evening the nurses and I had gone to the seashore. Just as we were leaving the beach we heard drums beating and saw a little procession coming toward us. First there were two men. One was beating a drum; the other was leading the group. Right behind them came two little girls and a woman, swaying and dancing, their hair all down, and their foreheads covered with the red powder which these people use so much. They had evidently been at this dancing for a long time as they often stumbled and fell, and seemed almost exhausted. Behind them came a group of other people, each carrying a basket of fruit. They came on to the seashore, and as they passed us we saw that the woman and two little girls were covered with smallpox. They went on down to the edge of the water, and there they would have thrown themselves into the water if they had not been restrained. The man who was leading them threw several handfuls of water on them, and they dropped onto the sand too exhausted to go any farther. Then the other people threw their baskets of fruit into the water, after which they all went home, sure that they had done the right thing to rid these poor victims of the wrath of the smallpox god.

It is a joy to see that many of the people are beginning to realize the advantage of coming to the hospital. The hospital is quite a social center, too. It is interesting to see the Parsee, Hindu, Mohammedan and Christian all visiting and having a good time together.

Anklesvar

Anna Warstler

Two Little Girls Enter the Boarding School

Martha and Sada, two little girls from a near-by village, recently entered school in Anklesvar. They had been wanting to come for some months but we were not able to make arrangements for fees. One day the village master brought Sada into the boarding school and said that she would be able to give a few cents a month toward her food and could furnish her soap and oil. Of course we realized that it was really the master who was furnishing this money, but we knew the opportunity to help in this way would not in the least harm him. In fact it was a good experience for him though he himself did not have an abundance from which to draw.

Sada was as proud as she could be with her two suits of nice white clothes. She felt a bit queer in the long skirts at first for she had never worn much more than a suggestion of any such thing before, and that of a dark, dingy color. But it didn't take her long to become accustomed to the new style (Christian costume). She was quite happy in her new home, at least for a while.

But one day the girls found Sada crying. Upon inquiry they found that she was sad because she didn't have enough work to do. This was on Sunday. The situation was like this (for we don't often have girls to cry for work); she had just come from the raw village. There in the village, while she had gone to school for a few hours during the day, she worked from early morning until night at other tasks, not just six days but seven days a week. She had drawn water for the family from a well which was some distance from her hut. She had had to grind the grain for the daily bread on a crude mill. She had had brothers and sisters to care for, and though only nine years of age she had had to herd the cattle when she was not in school. And here in boarding school it was Sunday and she had to observe the day as a time of worship, rest and play. Of course, there were some duties to be performed in her new home, but what were these on this day compared to the hard labor she had had at home! It is needless to say that she was provided with something more to do until she became more accustomed to the observance of Sunday.

A few days after Sada came, Martha came from the same village. She came by herself one Saturday. She brought with her a little bundle which contained her worldly possessions. It included an extra waist and skirt which were brand new. This made her two new garments including the one she was wearing. Martha's face was beaming. She came to the headmaster's house and made it known that she wanted to enter school. Upon inquiry he found that she had run away from home. The parents had planned to bring her, but it appeared that she feared something might intervene and so she came when she had the opportunity, lest it should fade away.

While we were making inquiries and arrangements for her she slipped off to the school hostel and made herself at home. She washed her hair just as the other girls did and was soon going about the hostel as though she had been there for some time. About this time it happened that her teacher came on the scene making arrangements for her to stay. We found out afterwards that when the teacher approached the mother about the child staying in the boarding school, the mother said: "Martha may stay, but the first chance I get I shall give her a beating." But this has not come to pass, for when Martha went home to visit the mother was pleased to see her. She said that she was glad Martha was in the school. As these two little girls go about in their mirth and glee we wonder what a few years of training will bring out of them.

Special Class for Village Teachers

Each month the teachers from the surrounding villages come in for their pay, and so at that time they sit in a class to study some methods in religious education. The class period usually consists of a demonstration class and a discussion. These teachers have so little access to books and the outside world that we marvel sometimes that they carry on as well as they do. Pray for them that they may keep their work on their hearts.

School Girls Run a Bank

The girls are enjoying their school bank. Each Friday afternoon they draw out enough money from their account to buy the necessary soap, oil and school supplies for the coming week. They also conduct a school store and purchase these articles from it. Each child keeps a simple account of what she spends. We are hoping that the experience in banking and buying will aid them a little in thrift and in spending.

KINGDOM GLEANINGS

Calendar for Sunday, January 6

Sunday-school Lesson, Peter's Conversion and Call.—John 13:35-42; Mark 1:14-18.

Christian Workers' Meeting, God Made a Good World.

B. Y. P. D. Programs:

Young People—The Home, Permanent or Passing?

Intermediates—Prayer.

* * * *

Gains for the Kingdom

Two baptisms in the Richmond church, Ind.

Nine added to the Bremen church, Ind., Bro. Burton Metzger of Middlebury, Ind., evangelist.

Five baptisms in the Hatfield congregation, Pa., Bro. David Snader of Akron, Pa., evangelist.

Nine baptisms in the Ft. Wayne church, Ind.

Six baptisms in the Bethel house, Mt. Joy church, Va., Bro. R. M. Clutter and Bro. O. L. Bryan in charge.

Four baptisms in the Midway church, Pa., Bro. Paul Myer of Lititz, Pa., evangelist.

Thirteen baptized and one reinstated in the Liberty church, Ill.

Ten baptisms in the Lena church, Ill.

Two baptisms in the Quinter church, Kans.

Four baptisms in the Salamonie church, Ind., Bro. W. C. Stinebaugh, pastor-evangelist.

Four baptisms in the Valley church house, Va.

Seven baptisms in the First Grand Valley church, Colo., Bro. B. N. King, pastor-evangelist.

Eleven baptisms in the Syracuse church, Ind., Bro. J. Edwin Jarboe, pastor-evangelist.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Jos. Cassel of Fairview Village, Pa., Jan. 6 in the Heidelberg church, Pa.

Brother and Sister B. M. Rollins of Keyser, W. Va., Dec. 30 in the church at Lincoln, Nebr.

Bro. A. J. Beeghly of Somerset, Pa., Jan. 20 in the Wooddale church, Pa.

Bro. M. J. Brougher of Greensburg, Pa., Jan. 13-27 in the church at Waynesboro, Pa.

Bro. J. Edwin Jarboe of Syracuse, Ind., Jan. 13 at Turkey Creek church, Ind.

* * * *

Personal Mention

The Standing Committee delegate to the Winona Lake Conference from the First District of West Virginia is Eld. Ezra Fike, with Eld. B. W. Smith as alternate.

"We are enjoying Bro. Bonsack's articles very much. It seems as if his gracious personality were speaking personally." This quotation is the last paragraph of a live pastor's letter, a letter in which other paragraphs also show the author's capacity for appreciating true values.

Bro. J. E. Joseph of Onkama, Mich., writing of one thing the members of this congregation are going to do on long winter evenings, says: "We are planning on having what is known as Gospel Messenger night, on which each family will be reading the Messenger in the home."

Bro. James A. Sell reminds us that Evangelist R. Paul Miller is from Byrne, Ind., not Pottstown, Pa., as stated in the reference to his meetings at Hollidaysburg, Pa., in the "Gains" column of Dec. 15.

Bro. Philip Cassel and wife of the Harris Creek church of Southern Ohio have a unique way of observing Christmas. This time they did it by celebrating their fiftieth wedding anniversary. Silent Night, Silver Threads Among the Gold, Long, Long Ago, Home, Sweet Home, and a short talk by Pastor D. G. Berkebile were features of the program.

Eld. S. C. Godfrey of the Codorus congregation of Eastern Pennsylvania writes: "We have just finished our drive to get the Messenger into seventy-five per cent of our Brethren homes. We have easily gone over the top. Our correspondent is sending you one hundred subscriptions. This is a larger number than we have Brethren families. The work was given to five young folks. They worked persistently and the members coöperated." Here is both encouragement to others and a suggestion as to how it can be done. The only thing that gives us any concern is our brother's closing words: "We hope the Messenger may meet their expectations." That looks like a large order but we'll try our best to fill it.

* * * *

Miscellaneous Items

A pastor writes: "I have sufficient subscribers to make the three-fourths, but on account of heavy snow have not been able to see all. Expect to send a few more subscriptions later." Have you succeeded as well in your congregation?

The Foreign Missions Conference of North America is sponsoring a fifteen-minute program on Friday afternoons at 3 o'clock, eastern standard time, known as the "World of Missions." This program is available on the following stations: WMCA (New York); WCBM (Baltimore); WJJD or WIND (Chicago); WFBE (Cincinnati); WDEL (Wilmington, Del.); WJBK (Detroit); WIP (Philadelphia); KQV (Pittsburgh); WHBF (Rock Island, Ill.); WIL (St. Louis); WOL (Washington, D. C.). The program will present to the radio audience internationally known men and women. Comments and suggestions of content for these programs will be heartily welcomed. Jan. 11 is the date for the next program.

The Urgency of Achievement

Achievement Offering week is February 10-17. Progress in the general brotherhood activities depends upon the condition of the treasurer's books at the Elgin office at the close of February 28.

The Conference Budget representing work that we ought to be doing sets our goal at \$275,000 for the year. Less than half of this has been raised at the date of writing. Year before last the giving was \$201,114. Last year—the year of the bank failures—the amount was less. Financial conditions in most of the country except the central west have been better than last year. Has the church a right to count on better giving? The Boards have tried to scale their spending program to the giving of year before last, and we certainly want to do as well as then. If we can do better, some missionaries who are now detained at home can go back to the field and other greatly needed things can go forward.

Let us pray, work and give in accordance with the value of our message and the need of the world for it!

World Day of Prayer.—"The World Day of Prayer will come this year on March 8," writes Sister Nora M. Rhodes of Dallas Center, Iowa. "On that day Christians in more than fifty countries will unite their prayers and pledge themselves to bear one another's burdens. The theme, 'Bear Ye One Another's Burdens,' was chosen during the meeting of the International Missionary Council at Herrnhut, Germany, and the program is being translated into many languages. In preparation for this day we are asked to pray for the missionary enterprise throughout the world, for a quickened conscience for the world's burden bearers and an understanding between individuals, classes, races and nations. Last year the response to the Day of Prayer service was very fine and we trust on March 8 every congregation in our brotherhood will have a large group participating in this spiritual feast. The program, 'Bear Ye One Another's Burdens,' is 2c per copy, or \$2 per hundred. The poster 11 x 16 inches is 5c. A supply of these programs should be ordered so that each individual may have one. The Call to Prayer is free. Order all supplies from the Women's Department, General Mission Board, Elgin, Ill."

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In the Messenger Twenty Years Ago

The Bible Institute at Williamsburg, Pa., conducted by Bro. J. Kurtz Miller, closed with seven applicants for membership.

Bro. C. B. Smith of Morrill, Kans., accompanied by his wife, has been doing some splendid evangelistic work in the Miami Valley congregation, N. Mex.

When last heard from, twenty had made the good confession at the meetings now being conducted by Bro. J. H. Cassidy in the Covington church, Ohio.

Bro. Wm. Warren Gish of Kansas and Bro. Ralph G. Rarick of Ohio, both young ministers now in Bethany Bible School, were with us over last Sunday.

Bro. I. D. Heckman of Chicago, Ill., was in Elgin last Sunday. He preached to interested audiences both forenoon and evening. His messages were greatly appreciated.

Bro. John A. Robinson of Denver, Colo., was with the members of the Trotwood church, Ohio, in a recent revival. Eighteen identified themselves with the church of the Living God.

Bro. Galen B. Royer's meetings in the Franklin Grove church, Ill., are still in progress. When last heard from fourteen had responded to the gracious invitation and many others are near the kingdom.

Bro. Paul Mohler on his way to Rossville, Ind., stopped off at Elgin for a few hours and favored the Messenger sanctuary with a pleasant call. He had just closed his meetings at Sterling, Ill. In addition to those reported in previous issues, four more pledged allegiance to the Great Commander.

A season of spiritual refreshing was enjoyed by the Elgin church last Sunday. In the forenoon Bro. H. C. Early addressed a large and intensely interested audience. At the evening services Bro. T. T. Myers, of Huntingdon, Pa., dropped in and was at once pressed into service, delivering a much appreciated discourse.

Sister Ida M. Neuhauser, Messenger agent for the Long Green Valley church, Md., reports that practically every member in that congregation subscribes for the paper. This is as it should be in every congregation throughout the brotherhood and as it certainly will be if the agent is alive to his work. We are very grateful to the many efficient agents we have and we only hope that their persistent and faithful endeavors will inspire the more dilatory ones to renewed efforts.

With Our Schools La Verne College

Forensic activities have held a key position at La Verne College for the past few months. The college has been host to all the schools of the Southern Conference which have participated in either the men's or women's annual extemporaneous speaking contests. In the women's division La Verne was not represented. However, in the men's, her contestant placed second.

Two debating teams coached by Mr. A. C. LaFollette, new to the faculty this year, recently motored to Salt Lake City in response to an invitation inviting all the Rocky Mountain and Pacific Coast colleges to participate in a debate tournament. The debaters reported a successful tournament participation and the thrill of snow with which the city was covered.

A high mark in the activities of the junior class was reached in the production of their annual play. This year the class presented to a full house, "The Double Door," a new play never before given in California. Mr. LaFollette was the successful director.

THE QUIET HOUR

Christ's Redemption of the Home

Theme for January—Christ in the Home

PREPARED BY GALEN B. ROYER

Read Eph. 3: 14-19

For Week Beginning January 13

"Every family in heaven and on earth!" That sounds as if death does not divide godly families. That's just the way it was in Eden for then heaven was on earth and God was there in Person.

But what havoc sin makes in homes—in my home. Selfishness, unholy ambition for wealth, evil uses of power, to these and similar shrines the peace, joy and love of the home are sacrificed.

After Adam lost Eden he begat sons and daughters "in his own likeness, after his image" (Gen. 5: 1-5), and that's the way children have come into this world ever since. Not in God's sinless likeness, but man's sinful image and likeness. Had Adam loved God, Cain would have loved his brother—never would have slain him. For all of man's making heaven visible on earth hinges on loving God with a whole heart and one's neighbor as himself. Selfishness and love do not reign together. Regeneration in my heart is simply restoring, by his grace, all that was lost in Adam. I must not forget the "much more" and "more exceeding" in Christ (Rom. 5: 9, 10, 15, 17, 20).

There is but one conclusion. To love God with a whole heart is the secret of a loving home on earth and prepares for the mansions over there. Christ has redeemed my home. Have I laid hold on that redemption as I should? The peace, joy and unselfishness therein are my true thermometer.

A Prayer: "Dear Lord Jesus, how personal is thy purpose of redemption. Thy love is so rich and full while mine is so small and grows smaller—shrinks to nothing. Forgive me for praying for almost any and everything save those dear ones of my home. Forgive me for thinking of sin far away, sometimes in heathen lands, and overlooking sin in my own home—even in my own heart. Give me an ideal so pure and full of love, a struggle and sacrifice so honest that heaven may be a little more complete in my own home. This I ask in Jesus' name. Amen."

HOME AND FAMILY

Reminder

"Einsiedlung," by Goethe. Translation by Ora W. Garber,
Conway, Kans.

Will you always farther wander?
See, the good lies very near.
Present joys you should not squander;
Happiness is always here.

Little Ships

BY ROSA M. BENNETT

"And when they had sent away the multitude, they took him even as he was in the ship. And there were with him other little ships."

WE know that the ship Christ was in came in safety to the shore, but after the storm we have no record of the "other little ships." What became of them?

Without doubt most people, by the time they have reached maturity—and all people by the time they have reached early middle age, have passed through soul disturbances—spiritual storms, troublesome times mentally.

In these times in life when the storm warning is flying high and we have a chance to step in, to stay in Christ's great boat of life, do we look longingly at these other little ships tossing gaily on the sunlit waters of what may seem to us a fairly well protected bay, even though it is nearly surrounded by high cliffs?

One seemingly strong, sturdy boat goes by. Her sails glisten in the sunlight. She is filled with fine men and women, and as she passes by we see her name in big gold letters—Morality. Surely a goodly name for a goodly vessel. Out a little farther we see a smaller ship, a trim little boat, its sails also flashing in the sunlight. With the aid of a telescope we make out her name—Popular Religion of the Day. Coming toward us skims a neat little craft well filled with people, some our personal friends. Her name? Present Day Isms. The bay is full of little ships, some partially filled, others filled to overflowing. They all flash and sparkle in the sunlight. Here and there we catch a name—Almost Persuaded, Good Intentions, Not Quite Ready.

Ah, but the storm warning is still flying, flying high. A storm is imminent. Small craft beware, storm due!

Even now on the distant horizon a cloud is appearing, though the little ships glide on. It comes closer, slowly at first; but as it comes nearer it increases in velocity. With a roar the storm hits the placid bay, placid no longer, but now a black, boiling, swirling mass of rage.

We in Christ's lifeboat look up at the sails of Faith, sturdy and strong and unyielding. We watch the cable of Christ's Love and Care, with its attached anchor of

Everlasting Hope pass into the seething water and by the steadfast way the boat holds we know the anchor has fastened firmly on the rock of God's Precious Promises. Security! Safety! Salvation!

But the other little ships. The storm still rages. As we watch we see Not Quite Ready dashed on the rocks. Good Intentions goes down under a great wave. Almost Persuaded becomes full of water and sinks. Popular Religion of the Day turns on her side and is soon on her way down, down beneath the waters that had just a little while before held her up in all her grandeur. But where is Morality? Surely she is a sturdy craft and can withstand many a severe storm. Her passengers laugh in the face of the gale and feel so secure. The ship at first drives before the wind, but look—it is headed for the rocks! Snap! The mainmast has broken, the mainsail is down, an extra hard blow and the supposedly sound ship Morality is on the rocks.

Doom! Destruction! Damnation!

Are we in Christ's lifeboat or are we in one of the "other little ships"?

Copley, Ohio.

Some Remedies

BY EZRA FLORY

WERE you ever ill? And did people offer remedies? Then you know all about it! It is so much easier to tell others what to do than to do it myself, you know. Within a few months I have been advised by real friends with big hearts to do so many things to recover that I am almost tempted to write a book for *others*.

One says, "Eat oranges."

Another says, "Eat horse-radish."

One says, "Eat carrots."

Still another says, "Drink sauerkraut juice."

One says, "Don't eat proteins."

The doctor says, "Eat! Eat anything. Eat!"

One advises, "Live in the out of doors."

Another suggests, "Have a hobby and do a lot of reading and writing."

Another warns, "Let books alone; sleep much."

Some one asks, "Have you been anointed?"

Finally, two devout ladies went out of their way to give a last remedy. They said: "Get seventy people to pray for you at a given time, and pray with them."

This never fails, you see. My, oh my, how hard it must be to get the good Lord in the notion to do something! I have not tried all these and can not vouch for their efficacy. Some are excellent. I have tried some. I find work, real hard work that brings sweat in profusion, an excellent remedy. I found a new weed and tried to have a remedy for its destruction. I found one: Roll up sleeves and use a well-filed hoe.

Now, let me turn for a moment to a remedy for the sin-sick soul. One is already provided. God took the initiative here. You did not invent this remedy. I can not earn it by merit. I am unworthy. It is entirely of grace. Here sinners are cleansed; here prisoners, set free. I know this. I have tried this remedy for the soul. Notwithstanding its efficacy a soul may block God's universal remedy by failing to acquiesce to this only provision. What are you doing with it?

Sterling, Ill.

Let Us Think

BY LEO LILLIAN WISE

AUNT LUCY had asked a few friends in to help with her quilt. And as folks will do, the conversation swung round to a certain topic of the day.

"Isn't it just awful how our states have voted to repeal the Eighteenth Amendment?" said Harriet as she carefully fastened her thread.

"I declare to goodness," spoke up Mary Ann crisply, "I don't know what this country of ours is coming to anyway."

"Yes," Emma nodded her head, "folks seem to have forgotten the days of the open saloon. I wonder what the outcome will be."

"Well," that was Laura who always says what she has to say with a certain fling of her head, "folks seem to be bent on going a headlong pace."

"Young folks will be ruined, that's all," declared Gertie decisively.

"What are you doing about it?" Edith asked.

"Do?" exclaimed Harriet, "as if there is anything that we can do about it!"

"With all the politicians wanting to have laws repealed!" tartly said Mary Ann, "what do you expect we can do about it?"

"Why, our hands are tied!" said another as she reached for the spool of thread. However, there were one or two others who looked thoughtfully at Edith. They knew by experience that she does not ask questions by chance. Usually one question leads to another.

"Where do you buy your potatoes?" This was Edith's second question. Now, what relation did potatoes bear towards beer, wondered these silent listeners.

"Why," said Clara, "I've been getting mine at the corner store, about three cents cheaper on the peck. And you know three cents is just as good to me as it is to the other fellow!"

"That's what I say," declared Harriet with much emphasis. "And did you folks buy any of the canned peas there the other day?"

"Well, I did," said Mary Ann. "I always watch for their bargains. Specially Saturday bargains."

"These times a body has to watch all corners," commented Laura.

"And do you buy your beer at the corner grocery also?" That was the bombshell Edith tossed.

"What?" in her excitement Harriet pushed her chair back from the quilting frames. And several others held their hands poised in mid air. "Do you mean to say they sell beer there?"

"Don't you read to the end of the Friday's Ad?" pressed Edith. "*Nice ice cold beer!* And if you look at the right spot in the window, you see the radiant, red sign, *Beer*. Ugh!" she shuddered, "red, the sign of blood. Blood poured out in service, and blood wasted by shameful usages, quite a contrast!"

"That is just the reason I've quit buying at the corner grocery," said one of the two who had been silent. "I had liked it there, but when they began to advertise beer, I looked around for the man who does not cater to that sort of thing. And I find that the decent man has bargains too!"

"That is just what I did," said the other one who had been silent. "Let me tell you that it is up to us to be consistent; if we don't believe in beer, then let us throw the power of our influence upon the side of the man or woman who is being decent."

"Why, I glory in the spunk of Mrs. Adams, who runs the Oak restaurant. Her friends told her, 'Oh, you will have to sell beer if you want to keep your trade.' And she says, 'If my trade goes because I don't sell beer, it must go!' But her business has steadily increased. I could tell you of other places that are boldly standing by their convictions upon the subject."

"Last Saturday night," went on Edith, "I happened to see three members of my Sunday-school class enter a place where they sell beer, sandwiches, and other drinks. Now, understand me, I do not say that they bought beer. But this is what I do say: that if they didn't buy beer, whatever they purchased could be bought some place else where beer is not served."

"When folks tell you that there is nothing we can do, better stop and think a bit. You can leave the business places alone where beer is sold. You can patronize the many places where it is not sold. You can quietly talk among your friends and neighbors. You can lead righteous lives yourselves. You can refrain from the appearance of evil. You can, above all, pray to the Lord. And the prayers of many of his children will avail some time."

"Best of all, you can keep faith with the young people who are determined to live clean lives. I wish you might have heard my class discussing the temperance lesson. The youth of today are thinking for themselves. Politicians may be in for a surprise some of these days!"

Bellefontaine, Ohio.

THE CHURCH AT WORK

Directed by M. R. Zigler, Executive Secretary; Rufus D. Bowman, Director of Adult Education; R. E. Mohler, Secretary of Men's Work; Mrs. Ross D. Murphy, President of Women's Work; Dan West, Director of Young People's Work; Raymond R. Peters, Chairman of Intermediate Committee; Ruth Shriver, Director of Children's Work; H. Spenser Minnich, Secretary of Christian Finance; Ross D. Murphy, representing the Pastoral Association; Ruth C. Sollenberger, Office Secretary.

THE MINISTRY

Making Christians Christian

BY WALTER S. COFFMAN

Article Supplied by the Pastoral Association

ISN'T there something wrong with this title? Shouldn't it read, Making the World Christian? Well, we are not responsible for the title, for it was suggested to us. But we do believe that the title is correct. Perhaps it is necessary to explain what we mean by the term *Christians*. In this sense it ought to mean the church members. For it is they who respond when an audience is asked how many of them are Christians. If so, then we are confident that there are many Christians who are not Christian; and that the present biggest job of the church is to make the Christians Christian. After that, the job of making the world Christian will be comparatively small, for there will be so many more who will work at the job.

It is largely the fault of the preachers that not more Christians are Christian. It is largely through their efforts that these people have come into the church. The trouble is they have not preached Christ as the Way of life the way they should. They have stressed Christ as a Teacher whose precepts are to be learned; as Master, or One to be served; as Lord, or One whose commands are to be obeyed; as Savior, the Sacrifice for our sins. But Christ, the Way to live, has been too much neglected. These first they ought to have done and not left the other undone. These first place practically all the incumbency for salvation on Christ, leaving so little of responsibility for salvation to him who is to be saved.

We have no right to shift that emphasis. By his own words, he makes the individual largely responsible for salvation. That is, he himself can not save, except as the individual plays his part. Jesus said, "I am the Way." I presume that he meant: "I am the way to live." The early church was spoken of as The Way. The responsibility of the Christian is to follow the Way, to live the Way. Jesus pointed out this responsibility: "Why call ye me Lord and do not the things that I say?" This is not to neglect the Saviorhood of Christ, when we stress living in the spirit of Christ; it is the most vital part of his Saviorhood. Doing as he says saves from so many things. To live as Christ

says saves us from trouble with our fellow-men; it saves from many sicknesses and diseases; it saves from much sorrow and remorse; it saves from much sin. The trouble is we have not felt it much worth while to be saved from these things now, but have been concerned only with being saved after we are dead. Why, it may be asked, should we desire to be saved then, if we do not desire it now? Jesus was much concerned with the then present lives people were living, and we have no right at all to shift the emphasis. We are heartily inclined to agree with the writer who insists that Jesus came to get heaven into men, rather than to get men into heaven; and to keep hell out of men, rather than to keep men out of hell. If heaven can be put into men now, there need be no fear of these men being kept out of heaven when they die; and if hell can be kept out of men now, there need be no fear that they will not be kept out of hell when they die. And we fear and believe the opposite of those conditions.

We ought to stress the living of the Christlike life. The initial ordinances and symbols will follow in the wake of or go hand in hand with it. And have no fear that the true Christian will not give due place to the sacrificial element of Christ's Saviorhood. When one lives in the spirit of Christ he is observing the sacrifice of Christ by his very living. No one can be a follower of Christ unless he bears his own cross, according to Christ's own statement. We ourselves must observe the sacrificial. Some like to point out that we are doing away with or making of none effect the sacrifice of Christ when we ourselves make sacrifices. Hebrews 10: 14 is pointed out: "For by one offering he hath perfected forever them that are sanctified." This is supposed to exempt us from sacrifices; all we need do is accept that sacrifice. Yes, but what is the meaning of accept? When we accept something we make it our own. Does it not follow that when we accept Christ's sacrifice we make it our own? How then are we exempt from sacrificial living? We dare not disclaim the tremendous responsibility for salvation that Jesus places upon us. His own Saviorhood is dependent on it.

We believe that the way that Christ lived is *the way* for us to live, the only way. That means in spirit, not in mechanical details. It does not mean that we wear the kind of clothes he wore, or make our living the way he did. But Jesus lived as a servant of people, freely giving of self whenever people needed him. That is the spirit of Christlike living. That is the way to live. That is the way to salvation. That is accepting the sacrifice of Christ.

We have often thought that it would be a good idea to have each member of the church, including the elders, ministers and deacons, sit down with pencil and paper and write their reasons for considering them-

selves Christians. And what would be the correct answer? Would it be this: I was baptized into the church after confessing my past sins and repenting of them? Consider this one: I am attempting to love the Lord my God with all my heart, soul, mind and strength; and my neighbor as myself. It takes "a heap of livin'" to put that principle into effect.

Yakima, Wash.

ADMINISTRATION

The Twelfth World's Sunday-school Convention will meet in Oslo, Norway, early in July of 1936, according to plans that are now well under way. The church and state are happily combining to accord the thousands of delegates a cordial welcome and a hospitable consideration of their welfare during the days of the Convention.

The 1935 Fellowship of Prayer is now ready. This booklet contains a daily devotion for use from March 6 (beginning of Lent) to Easter Sunday, April 21. Price 3c each; \$2.00 per 100 copies—postage prepaid. Send all orders to the Department of Evangelism, Federal Council of Churches, 105 E. 22nd St., New York City.

Other devotional literature prepared by the Department of Evangelism is the monthly magazine of daily devotions—"Today." The price is 60c per year or \$1.00 for two years. Send your order to the Federal Council of Churches, 105 E. 22nd St., New York, N. Y.

PEACE

Peace: A Peculiar Dunker Doctrine?

On several things our fathers have established a reputation for us. Surely, one of these is peace. This is one of several great legacies they have left us. We have been known as a peace church from the beginning.

But I would like to raise a question. Are men yet convinced that our pacifism is the product of our Christianity? Or, do they think it is a peculiarity with us? This is an important question! For, the way people answer it determines pretty largely how they take our pacifism.

Peace is not a Dunker hobby! Our peace philosophy arises from the doctrine of love and goodwill which is the very heart of Christianity. It is the application of it to human relations, both individual and collective—both private and public. We can not accept the doctrine of love without accepting its application in all human relations, between all humans.

Therefore, we are pacifists because we are Christians; not because we have added to Christianity a peculiar doctrine of our own. Our only peculiarity, anyway, should be our Christianity. If we possess that peculiarity, we are pacifists, naturally.

A task of the Church of the Brethren is to convince the world that our attitude on peace and war is the true expression of our Christian faith. I maintain we are normal Christians in this.

Peace is not a peculiar Dunker doctrine. It is Christian! At the very heart of our Christian faith. A striking characteristic of the way of living, in harmony with the law of life. Therefore, it must and does harmonize with the rest of our Christian experience—an integral part of it all.—C. Ray Keim.

LEADERSHIP TRAINING

Should a Sunday-school Teacher Sign a Contract?

The teachers and officers of First church in Chicago last fall signed the following pledge:

1. I accept the office of and will perform the duties involved therein to the best of my ability from Oct. 1, 1934, to 1935.
2. I will attend all sessions of the Sunday-school regularly and if impossible to be present at any time, I will notify my immediate supervisor a week in advance if possible.
3. I will be at my post of duty at 9:45 each Sunday.
4. I will carefully prepare myself for each session.
5. I will coöperate in every way possible to forward the work of the Sunday-school, and will gladly accept constructive criticism.
6. In case it is necessary to terminate my work with the Sunday-school, I will give two weeks written notice to my supervisor.
7. I realize the importance of the office entrusted to me and will at all times try to use my influence for the good of those under my supervision and instruction.

.....
Don't you admire their conscientiousness in signing up?

"Every church training every leader."

CHRISTIAN FINANCE

Christian Use of Money

Some years ago Sherwood Eddy suggested that the follower of Jesus must subject the money he spends for himself and his family to the test of whether such expenditures will do more for the kingdom of God than if spent for the needy children of his community or for the worthy causes languishing for lack of support.

John Ruskin has said: "Only the ignorant can enjoy luxury," referring, of course, to the millions the world over who lack the barest essentials, pointing out that only those ignorant of these well known facts could enjoy luxuries in the face of such privation.

Among the important questions that present themselves are these:

1. Simple Living Versus Luxurious Living.

Must we not decide in the light of the teachings of Jesus what is necessity, comfort, luxury, and the effect of each spending on character and personality?

Statisticians say that 100 years ago the average person had about 72 wants, of which 16 were regarded as necessities; now there are 484 wants and 94 are rated as necessities. Which century is nearer right?

(a) **Food.** If we are to love our neighbors as ourselves, can we justify spending for food more than is required for health maintenance? Millions of our neighbors in our own rich country are being forced to live on even less than this bare essential allowance. Under such well known circumstances can we justify the bounteous meals served in the homes of church people?

(b) **Clothing.** In view of the desperate need for clothing on the part of so many in our own country and elsewhere, should not the follower of Jesus limit his expenditure for clothing to essentials? In numbers of churches such limitation would liberate generous sums which might be spent for more worthy causes.

(c) **Shelter.** With millions the world around lacking the minimum requirements of decency in the matter of shelter, can the follower of Jesus justify more than a modest expenditure?

(d) **Saving.** Is saving a Christian duty for those whose income is sufficient to permit it? It should not be a matter of mere hoarding of money, but should be a proper part of Christian use of money.

Should one come to the end of his earning years without having tried to save anything?

Bolton Hall says, "Life is not made for saving, but savings are made that life may be more abundant."

Is it right to save without a proper motive for saving?

What are the spiritual dangers in saving?

(Next Week—The Question of Giving)

ADULTS

A Study Book on "Home" Life

Are you looking for a study course for adults that will help to carry out the 1934-35 emphasis—"Christ in the Life of the Home"? Dr. C. C. Ellis, President of Juniata College and our Moderator-Elect of Annual Conference, has just finished reading "Problems of Christian Family Life Today," by Fiske, and says: "I like especially the Christian point of view by which the various problems are met. The method of organization of the book, its concrete case studies, its projects for investigation and discussion, as well as its excerpts from various source materials—all make it an unusually fruitful study book. It is down to date and interestingly written." The Board of Christian Education can furnish copies at 40c each.

WOMEN'S WORK

A Book Review

"God could not be everywhere, so he made mothers," writes Margaret T. Applegarth, in her book, "And So He Made Mothers." This is not altogether a wise statement, for God is everywhere. Yet this book helps us to see how many needy places mothers fill.

The author is seemingly at her best in the story, "A 98-cent Mother." The book is worth that story. Molly a "breezed-in" college girl becomes proficient in chemistry and after scientific analysis decided humans are only worth 98c in chemicals, even her own mother. Molly's mother is a sweet, mystical soul. She studied "big poets and little ones, fragile ones and robust ones" so that she might meet her daughter eye to eye. But Molly thought poetry smug. The mother also learned symphonic tunes, simple ditties to please her daughter, and Molly said, "Give me jazz." However, Molly's higher learning and her mother's persistent effort to build a beautiful soul along with working to keep Molly in school, led her finally to value her "old-fashioned mother."

The author's language is simple, thus making it a good book for busy mothers and also for their children. The children will especially like the fanciful tale, "Tied to Their Mother's Apron Strings." A great many of the stories carry the missionary theme. Lucy, the character in "Mammy's Got the Misery," is not to be forgotten.

The book is well planned. There are twenty-four stories, each for a special day, as: Moving Day, or Mending Day. Yet, in all the mother theme is dominant. At the close of each story there is a fitting quotation. An added point for the book is that the stories do not preach their morals. Besides the stories there is one play, three planned programs and thirteen suggestions for banquets.

The book could well be used in local mothers' groups, by the family fireside and for the mother's own spiritual growth.—Mrs. Dan West.

MEN'S WORK

Battle Creek Men's Work

The Men's Work of the church in Battle Creek was launched in November of last year at a game supper attended by fifty-five fathers and sons. At this meeting an organization was authorized which was effected the following Dec. 11. The executives were instructed to provide a constitution which was presented for adoption on March 9 of this year, and has to date been signed by nineteen men who are considered charter members.

The two projects decided upon for the year were the placing of the Gospel Messenger and church plant improvement. Of the little more than \$80 in money receipts during the year, \$50 was invested in a new pulpit platform which was dedicated last August by President D. W. Kurtz of Bethany.

Last year and again this year the club sponsored the annual Thanksgiving program. During the year we held four executive meetings and eight general meetings, the last one being the second annual game supper at which forty-four were present. We also attended in a group one state meeting held at Grand Rapids. Contributions to our programs during the year were made by two laymen, one religious education worker, one physician and one factory hand (all from our city), and one out of town pastor; in addition we had the enthusiastic leadership of our pastor, Bro. F. E. Mallott.

We have begun the second year by reelecting the officers who served during the past year. We are providing a recreation committee, the latter action being taken in response to the younger men's request for a basketball team. We tackle the second year encouraged by the splendid fellowship of the year past and not at all discouraged by the wholesome difference of opinion on matters of policy; this we accept as a challenge to patience and persistence in the faith that ideas have a right to survive on their own merit. We unite with the men's movement of the church at large, hoping that we may help hasten the new day in which our splendid group of men and young men may be privileged with others to apply themselves more fully to the art of living and less to the making of a living.—David P. Schechter.

CHRISTIAN WORKERS

Man's Evil in God's World

TOPIC PREPARED BY IRA H. FRANTZ

Isa. 1: 2-20

January 20

1. Intemperance.

- a. Good grain makes bad whiskey. Gen. 9: 20, 21a.
- b. Intemperance defiles "the temple of God." 1 Cor. 3: 16, 17.

2. War.

- a. Destroys vast amounts of material goods. Gal. 5: 15; 1 Sam. 15: 3.
- b. It takes our finest manhood. 1 Sam. 4: 10; 2 Sam. 1: 19.

3. Greed.

- a. Israel went to Egypt to escape famine. Gen. 46: 1-4. Is poverty in America today due to famine?
- b. The greed of the powerful few robs the many of their right. Matt. 6: 19.
- c. The innocent suffer most, especially children.
- d. Physical suffering, mental anguish, crime, suicides,

- strikes and wars result from greed.
e. Love is the cure for it. Rom. 13: 10.

4. Unfaithfulness.

- a. Much suffering is due to impurity. Ex. 20: 5, 6.
b. One marriage out of seven ends in divorce. Gen. 2: 24.
c. A good home is earth's choicest gift. Yet how many deliberately wreck their homes through unkindness and unfaithfulness! Eph. 5: 25.

YOUNG PEOPLE

A. The Leader

Rather than assume that anyone is personally fitted to do young people's work, it is much better to find out. There is so much of wasted effort because the leader himself lacks in one or more of the fundamental patterns of life.

If you were to be thoroughly honest with yourself, how would you answer these questions on money?

1. Do you respect a rich man more than you do a poor man?
2. Would you buy as low and sell as high as you could?
3. Do you resent using secondhand things?
4. Would you expect a higher salary because you had more schooling than some one else?
5. If you could, would you make your children's struggle easier than your own has been?
6. Would you give to a poor man if you knew it would make a pauper out of him?
7. Is giving to the needy better than trying to share with the other fellow in a business deal?

B. What He Wants to Do

"Religion is not a force in the spiritual life of our age." These are heavy words from Albert Schweitzer, the famous Africa missionary. Whether or not that is true in general, I know some communities where church activities do not have much to do with the life of the youth who are church members. There is tragedy.

The big meaning that needs to be built into young people's work, I think, is that Christianity is chiefly a way of living. Church membership, church attendance, giving, participation in ordinances, and other things at their best are helps. However, they can never rightly be substituted for that way of life.

If it becomes clear that the leader wants his young people to live in the way Jesus lived and taught, he has settled one big question and made many others unnecessary.

C. How He Goes About It

The heart of religious work is friendship. If the leader can make friends with his young people, he can guide them effectively. If he can't do that, he had better spend his efforts in some other activity. If he has started on some other basis and failed here, he must establish this warm friendship, or his leadership with those persons will fade out.

(For some weeks this section will be in three parts to give help in three directions. If you like, you might think of "B" as goals and "C" as methods; or maybe you would like theory and practice better. If you want to be dignified about it, call "B" philosophy and "C" technique.)

INTERMEDIATES

Intermediates in the Church of the Brethren

We think of our program as being fourfold.

1. **The Sunday-school.** Every Sunday-school has a class

for intermediates. It should be the purpose of the local church to have a well qualified teacher for this age group. From reports that are being received, there seems to be a tendency to get better teachers for these boys and girls. Intermediate work should grow from the Sunday-school class.

2. **The Clubs.** More time should be spent with this age group than is possible in the Sunday-school. The club is a natural outgrowth of the Sunday-school. This is a week day activity. Recreation and fellowship are the big factors in this program.

3. **Sunday Evening Meetings.** It is hard to satisfy the needs of intermediates in the B. Y. P. D. Therefore, an increasing number of churches are having Sunday evening meetings for intermediates.

4. **Camps.** We had eighteen camps for intermediates during the summer of 1934, with about eight hundred in attendance. These are church centered camps, and the program is built with the idea of sending these boys and girls back home with a greater appreciation of their local churches. Leaders are selected who are working in their local churches.

We are trying to give help to all of these programs. It is our hope that there will be a definite correlation between each activity.

CHILDREN

Vacation Church Schools, Summer of 1935

Churches with going vacation schools plan for them numbers of months ahead. It is not too early for prospective vacation school leaders to map out their own plans of growth for next summer's work. Here is the cafeteria offering for 1935. What is your choice?

In the Director's Kit

The New Vacation Church School—Blair, 1934. \$1.50.

A Summer Program for the Vacation Church School—Krumbine, 1926. \$1.50.

Administering the Vacation Church School—Armentrout, 1929. \$1.

Curriculum Materials for Vacation Church Schools—Service Bulletin No. 803. 15c.

Materials Leaflet for 1935—Leaflet No. 118—Free (ready April, 1935).

The New 1935 Vacation Church School Textbooks

The new 1935 textbooks will likely be available by March 1, 1935, and it is hoped, for the same price as last year, \$1.00 per teacher's textbook, and no pupils' manuals. The titles chosen for the 1935 textbooks are these:

Beginner: Happy Times in God's Out of Doors.

Primary: Exploring God's Out of Doors.

Junior: Living in Our Community.

Intermediate: What Shall We Do Now?

Watch The Gospel Messenger for further announcements.

There are many other textbooks recommended in past years that are of value. You will find these listed in "Curriculum Materials for Vacation Church School." A section in the Elgin Loan Library leaflet has listed many of these books. You are welcome to examine them.

Should every church have a vacation school?

It depends on the community.

If your children are well-cared for in their homes, if the public school is sponsoring a good program of character education, if the Sunday church school is effective—a vacation school may not be needed in your community.

There were 85 vacation schools in the Church of the Brethren in 1934.

If you plan to have one, begin in time!

CORRESPONDENCE

PRACTICAL WORK ECHOES FROM BETHANY

1. Chinese Sunday-school: General Survey

The opening of our Chinese Mission Work in the United States is practically synchronous with the opening of our mission in Shansi, China. One common factor in the two missions was Bro. George W. Hilton. During the school year of 1907-18, while Brother and Sister Hilton were waiting for the way to open definitely for them to enter the field to which the General Mission Board had appointed them, they were in attendance at Bethany.

The seminary for some time had been providing students to assist in Chinese Sunday-schools that were being conducted by other churches in the city. While here, Bro. Hilton came to a positive conviction that our church and seminary should conduct a Chinese Sunday-school. After much prayer and planning on the part of himself and others, a Sunday-school was organized. From the beginning of the Sunday-school a warm interest on the part of both teachers and pupils was manifested, and the school grew encouragingly.

The Sunday-school had not been conducted many months before souls were being touched. Before the end of the first year Sister Martha Shick's pupil, Moy Wing, asked to be baptized. President A. C. Wieand, on Sept. 5, 1908, had the privilege of baptizing the first Chinese convert into the Church of the Brethren. A year or so later one or two men were baptized by Bro. Hilton in our new mission in Shansi. Then on May 5, 1910, two more, Moy Gwong and Moy Way, were baptized here. Since that time nearly every year one or more have been received into the church, until to date about eighty Chinese men and one woman have been baptized by the Brethren in Chicago. Of this number, several have not remained true to their Christ. Some have backslidden, a few being dropped from the church roll. Some are indifferent and others have moved here and there, until we have lost all knowledge of them. While we regret exceedingly the loss of interest and even the loss of spiritual life and Christian fellowship of some, others have remained most encouragingly and actively interested in the work of the Lord. Mention of a few of the successes and achievements is in place here.

Three men have been elected to the ministry. One of these, Moy Gwong, is serving as a missionary back home, in Sunning, Kwongtung, China, under recognition and support of General Conference. He is not only missionary and pastor of the church, but is also principal of the growing mission school in Sunning. Another of these ministers, Moy Way, is unofficially serving as pastor of our little group of Brethren here in Chicago. Four of the men have been elected to the deacon's office, one of whom later was called to the ministry. Two of the Brethren, Moy Gwong and Ng Bing Hugh are college graduates. One, James Moy, is at present pursuing his college course here in the city, and two or three others also are attending school. In several cases children or nephews of our brethren have come into the church. We have one brother whose whole family is now Christian. Part of this family lives in China and part is in Chicago. At least eight of our brethren have completed their earthly careers and have entered their eternal home.

During the history of the Chinese Sunday-school in Chi-

cago, the response has been varied, depending on different circumstances. At times the number of pupils has dropped much below what we have wished. At other times it has been very encouraging. We reached our high water mark one Sunday in 1916 when sixty-eight Chinese people were present. In 1915 we had our highest average attendance when the average for the year reached forty-five and one-half. However, for the twenty-six years, the average has been between twenty-four and twenty-five pupils for each Sunday.

During these twenty-six years of work among the Chinese in Chicago over 1,000 Chinese have attended our Sunday-school, and more than 750 different teachers have assisted in the work. Some of these men were Christian before they came to our Sunday-school. Out of the large number who did not accept Christ while with us, some perhaps have become Christians since, and others who never became Christians have been influenced by Christianity, which influence has reached or will reach children and friends in this country or in their homeland.

This work is a form of foreign missionary work at our very doors and has untold possibilities for extending the kingdom of God. Out of the number of teachers who have taught in the Sunday-school quite a few have later found missionary service in foreign lands. Some of our strongest and most active missionaries in China, India, and Africa did some of their first foreign missionary service in the Chinese Sunday-school in Chicago. Many other home missionaries, religious education workers, pastors and pastor's wives, and other active church workers received some of their training in Christian service in our Chinese Sunday-school, and at the same time made a real contribution to the growth of the kingdom of God.

Elgin S. Moyer.

Chicago, Ill.

A PASTOR'S WIFE CALLED HOME

Sister Luna Bell Huffman, beloved wife of our pastor and elder, M. L. Huffman, was born in Howard County, Ind., April 7, 1881. She was the daughter of Solomon and Mary Catharine Henricks. In 1896 she moved with her parents to North Dakota. She united with the church by baptism Oct. 30, 1898. On April 28, 1901, she was married, at Crocus, N. Dak., to Bro. M. L. Huffman. While in North Dakota they were members of the Brumbaugh congregation, near Rock Lake.

In the fall of 1921, Bro. Huffman and family moved to Virginia, his old home. During the greater part of the time since then they have lived in the Flat Rock congregation, of which he has been pastor, and at present is elder. Here Sister Huffman endeared herself to the members of the church, and also to the people of the community in which she lived, and at her departure, those who knew her said, "Your church has lost a good woman." She was deeply interested in the work of the church, and was a true helper in the women's work of the church and also to her husband in his ministerial work.

A few months before her death, she with her family, took a trip west, visiting her aged mother in California, and also her brothers and sisters en route. The condition of her health grew worse on her trip, and a few weeks after her return to Virginia she was taken to the University Hospital at Charlottesville, where she died Nov. 1, 1934. Her daughter, who is a graduate nurse, remained with her mother to the end. Everything that human love and medical skill could do was done for her, but the Lord, whose ways are not our ways, saw fit to remove her from her work in the

Flat Rock congregation, and from her dear ones here, to a home beyond. While we sorrow in our hearts because of her departure, and deeply feel the loss of her services here, we are thankful for the influence which she exerted in our midst, and believe that many have been benefited by her life, and that our homes have been made better.

Sister Huffman was the mother of four children, one having preceded her to the spirit land. Surviving her are her husband and three children. She also leaves her mother, two sisters, three brothers and two grandchildren. Funeral services were conducted at the Fairview Church of the Brethren, with interment in the Fairview cemetery. Services were conducted by Eld. C. E. Long, assisted by Eld. J. S. Roller.

J. Carson Miller.

Moore's Store, Va.

PASSING OF SISTER WINNIE E. CRIPE

The account of Sister Cripe's life was furnished us by her brother, Eld. C. C. Cripe of Bremen, Ind. President Otho Winger added the facts about the memorial services in the Pine Creek church.—Ed.

Winnie E. Cripe was born Sept. 13, 1884, near North Liberty, Ind. Her father was Eld. Jonathan M. Cripe, who will always be remembered by those who knew him as an able minister, a wise counselor, and a leader in Sunday-school and personal work. Her mother was the daughter of Eld. David Rupel.



In 1887 the family moved to Longmont, Colo., hoping that the change of climate would be beneficial to the mother's health. Their hopes were not realized, however, for there on Jan. 15, 1888, she passed to her reward. The father with his children soon came back to Indiana. Sometime after this Sister Ella Bussard

came into the home to be the mother of these children. Her careful teaching and religious influence helped much in bringing up the children and developing in them strong Christian characters.

On April 24, 1895, Winnie gave her heart to Christ and united with the Church of the Brethren. Since that time there had been a constant, healthy growth in her Christian life, and in her usefulness to those about her, and to the church. Conditions in the home placed duties upon her continually, which kept her there until the death of her father, Jan. 27, 1907.

Since she was fifteen years old she had been a teacher in the Sunday-school, always with the boys and girls. She was not satisfied with just spending her time giving facts and stories, but always desired to inspire them and draw them nearer to Christ. Feeling her responsibility, and desiring to fulfill her mission in life, she was led to take up the study of God's Word. She entered Bethany Biblical Seminary in the fall of 1908, where she remained for three years. While there she was apt as primary superintendent and as teacher, but it was in the Chinese Sunday-school where she seemed most at home. This made it easy to choose missionary work as her life calling and she was appointed by the General Mission Board to the China field. She sailed in the early autumn of 1911. She was located at Liao Chow, where she spent all her life in China except about two years at another station.

Feeling the need of more definite training along kinder-

garten lines, during her second furlough she entered the Froebel Pestalozzi Kindergarten College in Chicago, from which she was graduated in 1927. In 1929 she again went to her chosen work in China where she gave her best and untiring service until she was called from labor to reward on Nov. 30, 1934, at the age of 50 years, 2 months and 17 days. In the minds of those who knew her, this one characteristic is most prominent—a cheerful willingness to sacrifice her own pleasures, comforts and rights for the good of others. The home circle can always remember her faithfulness in writing home letters, so much so that this ministry of comfort will be greatly missed.

When she entered Bethany in 1908, she found Miss Anna Hutchison, who has been a constant and true friend and bosom companion in school and on the mission field through all these years.

She leaves to mourn her departure her aged stepmother; two sisters: Mrs. Una Steele, Walkerton, Ind., and Mrs. Sylvia Netzley, Glendora, Calif.; one brother, Charles C. Cripe, of Bremen, Ind.; and two half-brothers, Wilbur S. Cripe, Goshen, Ind., and Galen B. Cripe, Plymouth, Mich., besides many other less near relatives and a host of warm friends.

Memorial services for Sister Cripe were held in the Pine Creek church, Ind., Sunday afternoon, Dec. 9, conducted by Otho Winger, president of the General Mission Board, assisted by I. D. Heckman of Cerro Gordo, Ill. Talks were given by Minerva Metzger, on furlough from China; Mrs. Dr. O. G. Brubaker, who served with Sister Cripe in China; and Elder H. A. Claybaugh, pastor of the Pine Creek church. A large assembly was evidence of the esteem for Sister Cripe in her home church which supported her.

BEGINNING OF THE CUMBERLAND VALLEY MINISTERIUM

On Sept. 1, 1934, the B. Y. P. D. of the Cumberland Valley of the Southern District of Pennsylvania, met in their outing at Doubling Gap. The pastors and ministers of the valley also met with them. It was here that an informal meeting was held of the ministers which resulted in an organization and meetings were planned for the future. The purpose of such meetings will be to get together to discuss problems common to one another in pastoral work. Bro. J. D. Reber, pastor at Shippensburg, is secretary and treasurer, and the writer, president. Bro. S. S. Blough of Greencastle and Bro. Reber will be responsible for the program of 1935. The first meeting was held in the parsonage at Shippensburg Dec. 10. Bro. Levi K. Ziegler, pastor at Waynesboro, and chairman of the District Ministerial Board, presented a very helpful paper on "The Work of the Ministry." Following the paper, open forum was held by all ministers present. There were nine ministers with their wives present, and all felt that the meeting was well worth while. This is somewhat of an experiment for our district, and we hope to have district recognition as soon as it becomes matured enough for presentation.

The next meeting will be held the evening of March 11, 1935. The writer was asked to prepare a paper on "The Larger Parish Idea." The plan is to meet in Chambersburg for the March meeting. The best way to be helpful is to get together and talk things over, and that is exactly the purpose and motive the few brethren had in mind when planning these meetings. These desires are already being gratified in the helpfulness so far.

H. M. Snively.

Carlisle, Pa.

SISTER GRACE ZIEGLER

Sister Grace Ziegler, eighteen-year-old daughter of Elder and Sister H. H. Ziegler, of Ridgely, Md., passed away Dec. 2, 1934.

Grace was a student of Bridgewater College, Virginia. She was stricken on Thanksgiving night while on a Student Volunteer deputation trip. She was in a coma at Lewis-Gale Hospital, Roanoke, Va., and passed away early Sunday morning of undetermined cause. Funeral services were held at the Fairview church, near Cordova, Md. The ministers of the Peach Blossom congregation, assisted by Dr. F. J. Dove of Bridgewater College, conducted a very beautiful and appropriate service. She was laid to rest in the Fairview cemetery.

The college was represented by three members of the faculty, and also representatives from the senior and freshman classes and the Student Volunteer group. A group from the Summit congregation, of which her brother, Jesse Ziegler, is pastor, was present.

Grace was born Feb. 15th, 1916; she with her parents moved to Shamokin, Pa., Nov. 1, 1920, where Bro. Ziegler served as pastor for a number of years. Later they came to Ridgely where he was our pastor for eight years. At the tender age of nine our little friend gave her heart to God, and her Christian life was like the unfolding of a beautiful flower. The fragrance will linger in the memory of her friends. Her departure is a great loss, not only to the family, but also to the community and church.

She was genial and companionable, earnest and enthusiastic in the work of the Lord. While yet at home she was teacher of the Young People's Class at Fairview and dearly loved by all her young associates. She graduated from the Ridgely high school with high hopes of entering college the following fall; this not being possible she cheerfully assumed her duties at home. During this year her mother suffered a fractured hip and was helpless for weeks. I shall never forget with what cheerful and loving care our departed friend served her afflicted mother. She was in our home frequently and her cheery presence will be missed since she slipped away.

Besides her parents she is survived by two brothers and two sisters: Edward K. Ziegler of Vyara, India; Jesse Ziegler a senior at Bridgewater College; Mrs. Otto A. Sanger, Easton, Md., and Miss Mary Ziegler of Ridgely. To the loved ones who survive her we leave these words of comfort:

"God was in our pleasures;
God was good to give;
In the joy he measures
God is seen to live;
Shall he then desert us
In our times of fear?
When our sorrows hurt us
Will not God draw near?"

"Pain and joy are blended
Ever through the years;
Life, until it's ended,
Runs through smiles and tears;
And the God who gave us
Joys which slip away,
Sends his love to save us
When we meet dismay."

Ridgely, Md.

Mrs. J. H. Brumbaugh.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Bender-Hostetler.—At the home of George Grant, near White Pigeon, Dec. 16, 1934. Mr. Chas. J. Bender and Miss Mattye Hostetler, J. H. Fike, Middlebury, Ind.

Bernard-Guenther.—By the undersigned, at the parsonage, on Nov. 1934, Mr. Jay H. Bernard and Sister Mildred A. Guenther, both of Holmesville. Paul K. Brandt, Holmesville, Nehr.

Miller-Mishler. By the undersigned on Nov. 29, 1934, at his home, Mr. Carl Miller and Miss Elva L. Mishler, both of Clarksville, Mich.—Ray J. McRoberts, Lake Odessa, Mich.

Pettit-Faucett.—By the undersigned, Aug. 19, 1934, at the parsonage, Audrel Pettit and Helen Faucett, both of Ottumwa, Iowa.—Charles A. Albin, Ottumwa, Iowa.

Vought-McNutt.—By the undersigned, Sept. 30, 1934, at the First Church of the Brethren, Hurley E. Vought and Ivy J. McNutt, both of Chicago, Ill.—Charles A. Albin, Ottumwa, Iowa.

Weaver-Shaffer.—By the undersigned at the Shade Creek parsonage, Oct. 22, 1934. Lowell Kenneth Weaver and Alpha Florence Shaffer, both of Windber, Pa.—John F. Graham, Windber, Pa.

Zook-Kauffman.—By the undersigned at the home of the bride's parents near Kenmare, N. Dak., Nov. 28, 1934. Bro. Lester A. Zook and Sister Elsie M. Kauffman, both of Minot.—Chas. A. Zook, Minot, N. Dak.

FALLEN ASLEEP

Baker, Galen Samuel, was born at Ordway, Colo., Feb. 27, 1909, died at his home in Manzanola, Colo., Nov. 14, 1934, aged 25 years, 8 months and 18 days. His death was caused by acute tonsillitis. He was the son of Mr. and Mrs. Henry Baker. On March 30, 1930, he was united in marriage to Miss Edna Fern Farris. He accepted Christ as his Savior early in life and became a member of the Church of the Brethren, to which he remained faithful until his death. He always took an active part in church work. His Christian influence and noble character were an inspiration to all who knew him. Death came suddenly after a week's illness. He was preceded in death by his brother Carl, who died Feb. 27, 1924. He is survived by his companion and one daughter, his father and mother, three brothers, and two sisters. Funeral services were conducted from the Church of the Brethren, Rocky Ford, Colo., in charge of the writer.—Harvey R. Hostetler, Rocky Ford, Colo.

Barnhart, Henry, son of Joel and Sallie Barnhart, born Nov. 25, 1877, died Nov. 23, 1934, at his home. He is survived by his wife, two sons and six daughters. Funeral services at Bethlehem church by N. C. Peters, G. W. Bowman, Jr., and L. A. Bowman. Interment in the church cemetery.—Mrs. Gladys F. Greene, Boone Mill, Va.

Bashore, Henry, died Dec. 9, 1934, from injuries received in an auto accident, aged 73 years. His wife preceded him some years ago. Services were conducted by Eld. Ira Gible and Bro. Geo. Snyder.—Elizabeth Meyer, Myerstown, Pa.

Domer, Sister Sarah (Burger), born near Baltic, Ohio, Oct. 15, 1848, died Dec. 6, 1934. March 16, 1873, she married Wm. M. Domer. Two children were born to this union. The daughter died at the age of eighteen months. Her husband preceded her eleven years ago and a foster daughter also died. She leaves her son, one brother and one sister. She was a member of the Church of the Brethren for fifty-five years. Funeral at the church at Baltic by Eld. Edw. Shepfer. Interment in the West Lawn cemetery at Baltic.—Mrs. Ellen Miller, Baltic, Ohio.

Getz, Nettie Alice, daughter of Peter and Maria Snider, born June 4, 1869, died at her home Nov. 25, 1934. She spent her entire life in Clark County, Ohio. Nov. 27, 1890, she married Wm. A. J. Getz. She is survived by her husband, two sons, two daughters, eight grandchildren, three brothers and one sister. She was a member of the Donnels Creek Sunday-school. Funeral services at the Donnels Creek church by Bro. Rolland Flory assisted by Bro. Jacob Gingrich. Interment in the Myers cemetery.—Ruth Dresher, Springfield, Ohio.

Gish, Marjorie Kathryn, daughter of Floyd and Matilda Andrews, died Nov. 13, 1934, aged 32 years. She married Ray C. Gish Nov. 21, 1921. At the age of twelve she united with the church and remained a faithful Christian to the end. She leaves two daughters and her husband. Services in the Evangelical church, Blue Springs, by the writer. Interment in the Blue Springs cemetery.—Paul K. Brandt, Holmesville, Nehr.

Hensell, Helen, three-year-old daughter of Brother and Sister Homer Hensell of Middletown, Va., died Dec. 4, 1934. She is survived by her parents and one sister. Funeral services at Salem church by Cephas Fahnestock assisted by L. R. Dettra and W. L. Riggelman. Interment in the cemetery near by.—Ollie L. Cline, Stephens City, Va.

Keeny, Bro. Henry P., born July 30, 1865, died Dec. 5, 1934. He was a member of the Black Rock chorus where he will be greatly missed. He also served the church in the office of deacon. He is survived by his wife, who is a sister of Eld. E. S. Miller, four brothers and five sisters. Several brothers and sisters preceded him. Funeral service by Bro. N. S. Sellers in the Black Rock church. Interment in the cemetery adjoining the church.—N. S. Sellers, Lineboro, Md.

Lehman, Walter, born March 26, 1854, died at the home of his daughter, Sister Mary Kintner of Defiance, Nov. 29, 1934. He was the second son of Henry and Mary Jane (Williams) Lehman. He married Anna Barbara Goppert Sept. 23, 1877. To this union were born twelve children. His wife and two children preceded him. In 1924 he married Charlotte Smith who died several years ago. He leaves five sons, five daughters, one brother, two sisters, twenty-two grandchildren and two great-grandchildren. At an early age he united with the Church of the Brethren and lived a consistent Christian life until death. He suffered much but was patient. On his eightieth birthday he was anointed. Funeral service by the writer assisted by Eld. J. F. Hornish, at the North Poplar Ridge church, where he worshiped and served as a deacon for many years.—J. L. Guthrie, La Fayette, Ohio.

Long, Sister Jemima, nee Miller, born near Davenport, Iowa, Feb. 23, 1865, died at her home in Quinter, Kans., Nov. 26, 1934. Following her marriage to J. H. Long on March 8, 1888, she lived in Ogle County, Ill., until March, 1898, when the family moved to Kansas. In the summer of 1925 they built a home in Quinter. She held her membership in the Church of the Brethren of which she was a faithful member; she was also a worker in the Aid Society. She leaves her husband, three daughters, two sons, five grandchildren, five sisters and one brother. Two children preceded her. Services in the church by D. A. Crist assisted by Ray Crist. Burial in the Quinter cemetery.—Mary M. Bishop, Quinter, Kans.

NEWS FROM CHURCHES

CALIFORNIA

Waterford.—Bro. John Peters from Wenatchee, Wash., began the work as pastor Oct. 1. Nov. 4 a temperance program was given during the C. W. hour. Following this were talks by Prof. Bauchman and Roy Brown, both of Modesto. Nov. 11 Dr. Paul C. Brown, field secretary of the Christian Endeavor Union of California, delivered the message. Our young people have recently joined this union. A harvest meeting was held Nov. 18. During the afternoon many gave expressions of thanks. Eld. J. W. Deardorff had the pleasure of meeting with his three brothers, one of whom he had not seen in thirty years. We are thankful to have finished a new building in which are three class rooms and a recreational hall. Recently a microphone was installed in the church that Bro. John Sharp might hear the sermon. His illness has hindered his attendance and we are glad that the message can be brought to him in this way. Bro. Sharp has been an enthusiastic church worker. Nov. 27 a mother and daughter banquet was held. Sister M. S. Frantz explained the use and importance of Women's Work after which a society was organized. Nov. 27 our quarterly council decided to have Bro. Frank Baldwin give a series of meetings beginning Feb. 18. Dec. 1 a banquet was held by the B. Y. P. D.'s of Modesto, Empire and Waterford with over ninety present.—Maude Sesser, Waterford, Calif., Dec. 16.

FLORIDA

Arcadia.—Our communion held on the night of Dec. 3 was indeed a feast of love. In the morning Bro. H. C. Early gave us a fine spiritual message on the subject of Love (1 John 4: 8). It made a fitting prelude to his later talk at the preparation service. Brother and Sister Early accompanied Bro. H. A. Spanogle, our elder, from Sebring and took an active part in all the services of the day. Several others were over from Sebring for the evening service. We gladly welcome other northern members who may be wintering in this locality.—Cloe Tracy, Arcadia, Fla., Dec. 14.

Miami.—We held our regular monthly meeting in Coral Gables at the home of Brother and Sister Westfall, 5720 S. W. 20th St. Bro. Simon Richardson taught the Sunday-school lesson. Bro. J. H. Morris gave an interesting talk on the origin of the churches. Following was a potluck dinner and social hour. At 2 P. M. Bro. Morris brought us another sermon. We had the largest number of visitors and members present for a long time. The total was fifty-two. Our next meeting will be Jan. 20 at the home of Brother and Sister Westfall, the address as given above. All members coming from the north to Miami or those anywhere near are welcome.—Doris Lavon Price, Homestead, Fla., Dec. 19.

ILLINOIS

Decatur.—The church here has recently had an election of officers for the year. Bro. N. H. Miller was reelected elder; Bro. H. P. Clannin, superintendent. The Sunday-school has done very good work the past few years under Bro. Wilbur Metzger's supervision. The year is closing with a deficit in finances only to the pastor and we plan to make an effort to meet it by March. Aid officers were also elected, Sister Golden Doyle being reelected president. The Aid has worked faithfully the past year at quilting, but it is difficult in the city to interest the younger women. There are so many other avenues of helps and talks which they prefer to attend. Sister Perry Dawson is our new Messenger agent and it would be a great help if the membership would be readers more of the religious instead of the daily news.—Mrs. Anna E. Shearer, Decatur, Ill., Dec. 14.

Dixon church closed a successful two weeks' evangelistic meeting Dec. 9 conducted by Bro. F. E. McCune of Mt. Morris, Ill. On Dec. 10 a spiritual love feast and communion service was well attended. Our third annual harvest meeting on Sept. 16, with W. O. Beckner of Elgin as our speaker, helped us to appreciate our blessings. Several interesting and educational plays have been given by the young people of our church. Among these were Asleep in Zion, presented by the young ladies, and The Missionary Cobbler given by the young men on Oct. 7. The ladies of the church have organized a missionary circle with Sister Edith McWethy as president. Three well attended meetings have been held and the interest is growing. While our pastor, Bro. Wm. Thompson, was away holding evangelistic meetings, the pulpit was ably filled by our home ministers, Brethren D. A. Rowland, D. B. Martin and C. A. Bryan. A large attendance at all of these meetings proves the genuine interest and loyal cooperation of the people of our church. The pulpit in the church has recently been enlarged and remodeled; also the walls of the parsonage were redecorated.—Lena Bowers, Dixon, Ill., Dec. 14.

Lena.—Our attendance and interest have been very good during the summer months at the Sunday-school and church services. Our pastor was called away over the week-end of Oct. 7 on account of the sudden death of his mother. However, our former pastor, Bro. Wagner, and wife were here visiting relatives, and Bro. Wagner filled the pulpit. His message was much appreciated by all and we enjoyed having them with us again. Oct. 14 was young people's night; they had charge of the devotions and also gave several selections of special music. Our pastor followed with a splendid sermon on the subject,

The Challenge of Youth, which was applicable to older ones as well. Oct. 15 was our love feast. We were glad to have Bro. Funderburg and family of Rockford with us. Bro. Funderburg officiated with Bro. Burton assisting. Bro. L. H. Eby and wife were with us one evening and gave us an interesting lecture. Nov. 4 this church was filled to capacity to witness an impressive and sacred service when a man and wife and eight young people received the rite of baptism. We were glad that it was possible for our pastor to attend the pastors' conference in Chicago from Wednesday until Saturday. Our Sunday evening services are so well attended that the pastor did not think it wise to dismiss them; so he returned home to be with us on Sunday. We are glad that Bro. Burton and wife are taking such a sincere interest in the work here. They are untiring in their efforts to build up this church and their work has been rewarded by the response and cooperation of the membership and by souls coming into the church.—Mrs. Elta Gentz, Lena, Ill., Dec. 18.

INDIANA

Cedar Creek church just closed a most successful series of evangelistic services. Nov. 19 Bro. R. N. Leatherman of Grand Junction, Colo., began a two weeks' revival. He preached the word each evening in a most forceful and inspiring way. He also visited in many homes, encouraging the members and pleading with sinners. As a direct result of the meetings nine were baptized and others were called to a fuller consecration. The services closed on Dec. 3 with a love feast which was well attended. We feel that our church and Sunday-school have been strengthened by his coming and that much good has been done. Recently our church undertook to raise the church budget and also to pay a church debt which has been hanging over us for a number of years. We have been quite successful in doing this and hope that it will be entirely met by the new year.—Mrs. Anna Longanecker, Garrett, Ind., Dec. 17.

Center church met in council Dec. 8, for election of church officers. Bro. Clyde Joseph was chosen elder; Ernest Ross, treasurer; Mrs. O. W. Gordon, correspondent and Messenger agent. Our pastor held a two weeks' revival meeting beginning Oct. 28. We had a good meeting and twelve united with the church. Our love feast Nov. 10 was well attended.—Mrs. O. W. Gordon, Walkerton, Ind., Dec. 17.

Ft. Wayne.—Nov. 11 our pastor, Bro. Leo H. Miller, gave the entire morning service to the dedication of our new hymnals, a fitting service for such a book, as the church surely appreciates them. Nov. 25 nine were baptized, six were adults and heads of families; we are sure that others will come later. The communion service in the evening was well attended. Recently seventeen letters of membership have been read in the church. The evening of Nov. 28 our church participated in a union Thanksgiving service with eight churches in our section of the city. Our pastor, Leo H. Miller, gave the sermon. At 6:30 A. M. the following morning we had a meeting at the church for a fellowship of thanksgiving. Six teachers in our Sunday-school are taking teacher-training from the Allen County training school. It has been necessary to form a new class in our Sunday-school, the young married people of 1933 and 1934 will form this group. The church appreciates the offer of the Messenger and feels confident that the goal of 75 per cent of the members taking the paper will be reached.—Carl R. Nobles, Ft. Wayne, Ind., Dec. 18.

Ladoga church enjoyed a very spiritual communion service on Thanksgiving evening. Our elder, Bro. V. B. Browning officiated. Other ministers present were Bro. Merle Brinson, Bro. Samuel Stoner, and our pastor. We appreciated the presence of several members from the Mt. Pleasant church. The Ladies' Aid has increased in interest and attendance. The women have enjoyed the study of "Our Mission Fields." We are uniting with the women of the church in contributing to the support of our girls' schools on the mission fields. The young people's department meets twice a month. They have been discussing some of our social problems. Recently they had Judge Rice, of the Montgomery county circuit court, address their meeting. Our church appreciates the loyal cooperation of the young people.—Mrs. Martha Himes, Ladoga, Ind., Dec. 17.

Logansport church met in council Dec. 12 with Bro. Chas. Oberlin, our new elder, presiding. Favorable reports of the various organizations were given. Evangelistic services conducted by Bro. J. J. Johnson closed with good interest and we feel that our church and Sunday-school have been strengthened. Nov. 26 communion services were well attended with Bro. Ralph Rarick, superintendent of the Mexico Home, officiating. Our young people have organized a B. Y. P. D. The primary department is increasing in attendance and interest with Sister Klepinger in charge.—Grace Smith, Walton, Ind., Dec. 14.

Mt. Pleasant church (N. Ind.) met in council Dec. 13. The church was organized for the coming year as follows: Bro. Chas. Cripe, elder; Bro. Welcome Roose, clerk; the writer, correspondent. We were sorry to have our pastor give in his resignation to take effect June 1. We were glad to have Bro. Geo. Swihart of Roann, Ind., with us two weeks in a revival service. During the second week Sister Myrtle Mishler led the song service. We received much inspiration from the visiting delegations and the music by some of our sister churches. Bro. Swihart gave inspiring messages and we had good attendance. Two were baptized and one was reclaimed. A committee was appointed to secure new songbooks for the church.—Lillie Markley, Bourbon, Ind., Dec. 17.

North Liberty church chose Eld. Chas. Cripe to serve again next year and other officers were also elected. Eld. T. G. Weaver has been preaching several sermons on Christ's attitude toward everyday life.

Our Aids had quite satisfactory returns for the year; they made bedding and book cars of our allotment for the girls' schools. The ladies were chosen president for 1935, also Messenger agent and correspondent. Mrs. J. H. Markley, North Liberty, Ind., Dec. 17.

Peru.—Sept. 30 a missionary play was presented at our church by the Ladies of the Methodist church. Oct. 7 we observed rally day with a special program and an attendance of 328. Bro. Ralph Rarick of the Men's Welfare Home began a series of meetings on the Sunday before our communion on Oct. 26. We had the largest number at the communion table we have ever had since the church's organization. At this time three were baptized. Ten have been baptized since then and three await the rite. Thirty-one have been added to the church by baptism this year, two reclaimed, and four were lost by death. Oct. 28 the Sunday-school convention, which was the best meeting for some time, was held at the Santa Fe church. Our Sunday-school has shown a larger than usual increase in attendance over former years. Nov. 15 the men and boys of the church had a fellowship supper which was much enjoyed. Our minister delivered a very interesting Thanksgiving sermon in the morning of Nov. 25. In the evening the men of our church had charge of the services. The Junior League, which was organized a year ago, under the leadership of Mrs. Wm. Bird and her assistant, W. C. Orpurt, is having a large attendance. The B. Y. P. D. organization is to be commended for the fine way they recently started for reverence in all our services. We have a very interesting prayer meeting with an average attendance of around fifty. The Ladies' Aid Society recently held election of new officers for the coming year, retaining almost the same as those now holding office. Dec. 14 the ladies of the church plan to organize a missionary society. Heretofore it was held in connection with the regular Aid meeting. Our Sunday-school has grown to such proportions that we greatly need more classrooms. A building fund has been started and the school is very enthusiastically planning to remodel the church as soon as financially able. We are planning two communions for 1935, the first one to be held on Good Friday in connection with our pre-Easter services, and the other at the usual time. The work of our church is on the upward trend under the able leadership of Bro. Oberlin and his wife, who are in their seventh year of work with us.—Daisy L. Peters, Peru, Ind., Dec. 14.

Plymouth church met in council Dec. 12 and elected the church officers. Bro. Clyde Joseph was elected elder; Sister Emma Faust, Messenger correspondent; Bro. Sam Thomas, keyman for the Men's Work. Oct. 31 was annual Aid day. A large number enjoyed the Sunday meal and fellowship. In the afternoon an interesting and helpful program was given. At this time the mite boxes were opened. Bro. Ray O. Shank of Flora, Ind., conducted our revival meetings. He brought us a series of helpful and inspirational sermons. We feel that the church as well as the whole community was helped spiritually. The Junior League resumed its meetings Oct. 1; they sent an offering of \$10 for the Africa project. Our Women's Work under the leadership of Sister G. G. Canfield has been very interesting and helpful.—Goldie Rohrer, Plymouth, Ind., Dec. 14.

Salamonie.—At our last council meeting six letters of membership were granted. Henry Heaston was elected church treasurer; Oscar Crull, trustee; Frank Mulligan, Messenger agent. A series of meetings was held during Thanksgiving week, conducted by our pastor, Bro. W. C. Stinebaugh. Bro. B. F. Wampler of North Manchester conducted the song service and at the close of the service each evening spent an hour giving instruction and practicing with the chorus class. His work was very much appreciated and was helpful to us. On Sunday afternoon, Dec. 2, four were baptized. In the evening we held our love feast with Eld. Wm. Ulrich officiating.—Wilbert Heaston, Warren, Ind., Dec. 19.

Walnut Street (North Manchester).—At the September council Brother and Sister Calvin Uley offered the deed to their beautiful residence, which joins the church property, to the church on an annuity basis. This was accepted by the church and this home is now the parsonage. Six delegates besides many others attended our district conference held in the Salamonie church. The conference for 1935 will be held in the Walnut Street church. Promotion Sunday was properly observed on Sept. 30. The average Sunday-school attendance for the past year was 479. For several years all those past seventy years of age have been honored by a special church service. This year Sept. 30 was observed. After the service about seventy of these older members enjoyed a fellowship dinner which was provided by some of the other members. Our church was host to the state W. C. T. U. convention held Oct. 4-8. There were about 250 registered delegates besides that many not registered. The main speakers were Mrs. D. Leigh Calvin, New York, and Dr. Deering of New Castle, Ind. Our college and town entertained the state young people's conference Oct. 19-21 when 1,500 young people were registered. Mr. Rowe, Indianapolis, Dr. Deering, Oakland College, and Al Cobe, an Indian from Minnesota. Mrs. Jessie Eubank, Cincinnati and Dr. Tally, a Negro of Indianapolis, were the principal speakers. The Men's Work group had charge of the Thanksgiving service and gave an inspiring program. The offering for home missions amounted to \$214.15. About 450 members took part in the love feast on Dec. 4. At the church council on Dec. 6 membership letters of Brother and Sister A. J. Niekey of Monticello, Minn., were read. The church voted unanimously in favor of licensing Arthur Shull to the ministry. At the fall council Edw. Klotter was re-elected elder of the church; O. Stuart Hamer, general Sunday-school superintendent. Other church organizations are doing active and creative work. Mrs. Etta Butterbaugh is president of the Ladies' Aid; Mrs. O. G. Brubaker, president of the missionary

society; Mrs. L. J. Yoder, president of the mothers' group. The women of the church, under the direction of the missionary society, prepared and sent a Christmas box to the Chinese children and women.—Mrs. Stuart Hamer, North Manchester, Ind., Dec. 18.

West Manchester.—At our council meeting Dec. 8 the church officers and committees were elected for the coming year: A. M. Stine, elder; R. L. Boyer, clerk; Jacob Miller, treasurer. Our Messenger agent is trying to get the Gospel Messenger into 75 per cent of the homes. Our Thanksgiving offering was \$85. We have our goal for missions set at \$700 for this year. Our Aid Society is doing fine with Sister Anna Fandree as president. We are sending Christmas boxes to six needy homes outside of our church territory. Our Sunday-school is growing in interest; several new members are coming and we hope for more.—Mrs. Metta Kreider, North Manchester, Ind., Dec. 17.

Yellow Creek.—Bro. Adam Miller of Kent, Ohio, recently held our meetings when nine was added to the church. At our regular council on Nov. 30 church officers were elected as follows: Bro. Merl Stiekel, president of Christian Workers; Sister Estella Whiteman, Messenger agent; Sister Amanda Miller, correspondent; Bro. Henry Hoover, clerk. Oct. 24 Brethren C. H. Petry and I. W. Taylor were with us; each gave us a sermonette which was greatly enjoyed by all.—Bessie Burns, Wakarusa, Ind., Dec. 17.

IOWA

Ottumwa.—We have just closed a successful two weeks' revival meeting. Brother and Sister B. M. Rollins of Keyser, W. Va., being our evangelists. We had good crowds considering the weather. Each evening during the meeting Bro. Rollins gave a chalk talk and Mrs. Rollins told stories to the children. The people here appreciated their efforts, and as a result of the meeting twenty-two accepted Christ and were baptized on the last Sunday afternoon of the meeting. There were four who reconsecrated their lives. Dec. 14 we held our quarterly council meeting. Bro. Glenn Carr was re-elected elder. The following church officers were elected: clerk, Mrs. I. W. Berry; treasurer, Mrs. Elda Lowe. At our September council the church decided to retain our pastor for another year.—Mrs. Charles Albin, Ottumwa, Iowa, Dec. 17.

KANSAS

Garden City church closed a two weeks' meeting on Dec. 9 which was conducted by Bro. Harvey Hostetler of Rocky Ford, Colo. The services were a great help spiritually and the attendance was good each evening. Eleven young people were received into the church membership by baptism. Following the meetings our love feast was observed. On Nov. 4 following church services, the Bible class went to the home of our minister, Bro. G. W. Burgin, and helped him celebrate his birthday. Two weeks later the same courtesy was shown another member, Sister Kenzie.—Mrs. D. A. Sheaks, Garden City, Kans., Dec. 17.

Independence.—Our fall love feast was held on the evening of Nov. 10 under the direction of our pastor. A large delegation was present from Bartlesville, Okla. The use of some illustrated hymns made the service especially impressive. Our young people have given the play, "What Shall It Profit?" several times. Their most recent presentation of the drama was at the district convention of the Christian Endeavor. Our pastor, C. Ernest Davis, has just returned from assisting the Hutchinson church in an evangelistic campaign. Next spring we expect to have Bro. W. T. Luekert of the Hutchinson church with us in a meeting. Our Sunday-school attendance continues to show commendable gains. The choir recently gave an interesting missionary service consisting of hymns and stories.—Mrs. J. L. Amos, Independence, Kans., Dec. 14.

Maple Grove.—On Thanksgiving Day we met at the church. A basket dinner was served at noon and in the afternoon there was a short program by the Sunday-school. We were favored by a talk by Rev. W. R. Deeter of Carleton, Neb., who was visiting here. E. E. Kintigh of our community gave a talk on the early history of the church. We have just closed a two weeks' revival conducted by Bro. L. A. Whitaker of Lone Star, Kans.; he served our church as pastor eight years ago. The church has been built up and much good seed was sown. Last Sunday we had all-day services and dinner at the church.—Liz-zie Miller, Norton, Kans., Dec. 18.

Quinter.—On Dec. 8 our annual council meeting convened. We decided to retain Bro. Crist as elder and pastor for one year; Bro. J. H. Long is treasurer; O. A. Lahman, clerk; Mary M. Bishop, Messenger agent and correspondent; Sunday-school superintendent, Oral Flora. Our fall love feast was held Oct. 13. Two were received by baptism on Sunday following. During the Sunday-school hour a prohibition program was given, sponsored by the young people. The Sunday offering was to go to the support of Bro. Alley who is on the India mission field. Sunday evening, Dec. 16, the Quinter community chorus presented the Messiah to a large audience.—Mary M. Bishop, Quinter, Kans., Dec. 18.

MARYLAND

Baltimore (Woodberry).—Our summer activities included a Sunday-school outing, participation in the community Vacation Bible School project and a recognition service for all who graduated from any of the schools and colleges during the past year. J. S. Noffsinger of Washington, D. C., gave a very splendid address on The Seven Points in Character Building. Five members were added through baptism, two by letter. Two of our faithful members were lost to us by death, Sis-

ter Olive Yingling and Bro. Howard N. Harman. The church feels their loss very keenly. On Sunday morning, Nov. 18, Brother and Sister William and Mazie Horn and Brother and Sister Carroll and Frankie Harman were installed into the deacon's office. The service was conducted by the pastor, Bro. D. H. Keiper. Our B. Y. P. D. has enjoyed a promising beginning of its year's activities. Many recruits from the younger group in the church have been received. The mothers and daughters' association has enjoyed a number of helpful meetings. Sister I. S. Long spoke at one of the meetings, bringing a much appreciated message. Our Thanksgiving service was well attended. An offering was received for local benevolences. The Sunday-school held a recent business meeting to elect officers for the new year. Sister Ruth Yingling was appointed children's worker for the local church. Bro. S. F. Rairigh very ably superintends the school. The Ladies' Aid Society meets each week. They always have work booked far in advance. Several of the large department stores refer customers to our group when high grade quilting is demanded. The president is Sister Ada Kauffman. Bro. David Beard from Alberta, Canada, brought the morning message on Sunday, Dec. 2. He was visiting his sisters, Mrs. Geo. Hunter and Mrs. J. A. Smith. We were glad to hear of the work in Canada and to receive his helpful message.—D. Howard Keiper, Baltimore, Md., Dec. 14.

NEW MEXICO

Miami.—Thanksgiving Day was enjoyed greatly by the Miami community. At eleven o'clock Thanksgiving morning services were held in the main auditorium of the church. Following an inspiring message in song, Rev. Barker from Springer, N. M., delivered the address. Rev. Barker inspired all by his wonderful thoughts, causing all to enjoy a great spiritual feast on this day of thanks. At the noon hour a bountiful feast was served in the basement of the church. After dinner, one of our own members, Mrs. C. C. Lapp, gave a chalk talk. She painted the scene "Home, Sweet Home." The congregation joined in singing Home, Sweet Home at the completion of the picture. Great interest has been shown in our church by our many good friends and supporters, by putting over a beautifying program. The interior woodwork has received several coats of varnish, our stage was enlarged by our pastor, F. W. Gibson, who, with his good wife, donated the material and professional services. Two large velvet curtains have been given by several Sunday-school classes and the Ladies' Aid Society, and are draped in the building in such a manner as to beautify the entire building. The primary superintendent of our Sunday-school with her helpers gave a Christmas social for the children of that department. Besides having a joyous time playing games, and receiving a treat from the pastor of the church, they enjoyed the Christmas story and the giving of clothing and toys to the needy. The real Christmas spirit was present.—Saloma Lapp Sotherland, Miami, N. Mex., Dec. 19.

OHIO

Bear Creek church has had several council meetings and a series of evangelistic meetings since our last report. A plan was made to repair and redecorate the church. A special gift was made by one generous family to redecorate the main auditorium. It is beautifully done, and was an incentive toward coöperation on the part of the entire membership. By gifts of time and money, the entire church was cleaned, repaired and painted inside. Bro. G. G. Canfield of Plymouth, Ind., was with us in a series of evangelistic meetings beginning Aug. 20 and lasting two weeks. An advertising campaign was put on by the young people under supervision of our pastor, and as a result, we had good attendance and interest all during the meetings. Seven were baptized; one was received on a former baptism. We had a special council and reelected Bro. Norman Wine for pastor for one year. At our September council we reelected Bro. Frank Brower and Sister Anna Stoner for our Sunday-school superintendents. A new plan for the finance committee was adopted. Three were elected, making a board of five in all, who will organize and be responsible for the money in the church treasury. We changed our method of expending our Sunday-school offerings, one a month to go to home mission work in Southern Ohio and the remainder to go for the support of Sister Anna E. Lichty, this to be supplemented by special offerings to make up the full amount in continuation of her support. We entertained the primary teachers of Southern Ohio in a conference on Oct. 6. Ruth Shriver of Elgin was with us. We also entertained the Montgomery County B. Y. P. D. on Dec. 1 and 2. Bro. Otho Winger and Bro. R. H. Miller spoke to large audiences composed mostly of young people on Saturday and Sunday. Bro. R. H. Miller gave the Sunday morning address. His subject was "The Christian Home." We had a home communion on Sunday, Oct. 14. All except a few of our members surrounded the tables. Bro. P. M. Filbrun, elder in charge, officiated, assisted by our home ministers. We had a very spiritual meeting. On Oct. 21 Bro. Dowdell gave a talk in the interest of the temperance cause. At our council meeting in December members were elected on various committees. Bro. Alva Richards was elected historian; Dora Beeghly church clerk; the writer, Messenger correspondent. Our church has suffered a great shock in the death of the wife of Eld. P. M. Filbrun. She was our beginners' superintendent and president of our Aid Society. She was keenly interested in every department of church work. She was also anxious that our Women's Work be more fully organized. In order to lend impetus to that work she held a mothers' meeting at her home Oct. 31 with twenty women present. Talks were given by Sisters Kreider, Richards and Wine, their subjects being, Mothers of Yesterday, Mothers of Today and Mothers of Tomorrow.

These were much appreciated by all present. Nothing definite was done toward the future work, but Sister Filbrun expressed the hope that more might be accomplished in the years to come. Our district apportionment has been paid. We are scattered so that transportation is one of the problems we have to face for anything that we attempt to do in the way of Women's Work. But now that Sister Filbrun is gone, we feel that her life is still speaking to us, encouraging us to press on and do more and better work for Christ and his kingdom.—Mrs. Maude Puterbaugh, Dayton, Ohio, Dec. 15.

Chippewa.—On July 19 our Sunday-school had an outing at the Wooster city park. The children were especially happy and enjoyed the day. A Vacation Church School was held July 30 to Aug. 10. Four Manchester College students had charge under the leadership of Kenneth Long of Akron, Ohio; they were assisted by home talent. The school closed with an exhibit of handiwork. The average attendance was sixty-three. As an immediate result there is an increased attendance at Sunday-school in the children's department. Sept. 1-3 the district B. Y. P. D. conference was held at the Springfield church and a large delegation from this congregation was in attendance. Sept. 30 the installation service for all newly elected church and Sunday-school officers was held. Following this was the promotion service; each child received a certificate of promotion. A former elder, T. S. Moherman, brought us the morning message. Oct. 7 was rally day with an attendance of 144. Following the Sunday-school period, Bro. S. A. Showalter led a consecration service for the babies of the Cradle Roll, after which he gave the morning sermon. At 2 P. M. the young people gave the Fivefold Order of Service. Then followed a discourse on Christian Living by Bro. C. A. Helm of the Ashland Dickey church. In the evening was the communion with Bro. Helm officiating. Oct. 10-12 the district conference convened at this place. It was an inspiration to have such a fine gathering of workers in our midst. Nov. 23 a father and son supper was held at the church. Bro. A. Dodge of the Black River church and Bro. Glen McFadden of Mansfield were the principal speakers. The Sisters' Aid has been busy with different phases of work. Sister Fasnicht is the president for the coming year. There was a Thanksgiving service at the church at 9:30 A. M. under the auspices of the missionary committee. An offering was lifted for home missions. The Sunday-school enrollment is gradually growing with a steady increase in the average attendance. There is a decrease in tardiness; this is due largely we believe to the well prepared worship programs directed by our superintendent, Mrs. Ruth Irvin Leaman.—Mrs. Flora Hoff, Wooster, Ohio, Dec. 17.

Donnels Creek church met in business session Dec. 12. Officers were elected on the various boards for the coming year. Nov. 26 Bro. J. Edson Ulery began a series of evangelistic services which continued for two weeks. The Bible lessons and sermons were very interesting and helpful and caused many to read their Bible more carefully. The interest and attendance were good throughout the two weeks. One Sunday-school scholar accepted Christ. Oct. 20 a love feast was enjoyed with Bro. Harley Coppock officiating. Sept. 5 Bro. Glen Funderburg was reelected Sunday-school superintendent with Bro. Harold Brunk, assistant.—Ruth Drescher, Springfield, Ohio, Dec. 14.

Georgetown church met in council Dec. 1 with Bro. Blessing in charge. Church officers were selected and other items of business taken care of. Bro. S. A. Blessing of West Milton was unanimously chosen to serve as elder for two years.—Nora D. Spitler, Laura, Ohio, Dec. 17.

OKLAHOMA

Thomas.—We have just closed a two and one-half weeks' meeting with Bro. and Sister O. H. Austin of McPherson, Kans., in charge. During this time twenty-one confessed Christ; eighteen have been received by baptism and three await the rite. In this group is an entire family of five. This meeting was very unusual in that a majority of those coming into the church were young people and adults, only two were under twelve years of age. The sincere efforts of the Austins along with their pleasing personalities and a genuine love for souls have won for them a big place in the hearts of the Brethren at Thomas. They gave unstintingly of their time in calling and of their talent in preaching, singing, reading and story telling. We are indeed glad to have had them with us. The meetings closed with a love feast on Dec. 17 with Bro. Austin officiating.—Haven Hutchison, Thomas, Okla., Dec. 18.

OREGON

Albany.—Sept. 10 Bro. D. B. Fager of Falfurias, Tex., preached for us in the morning. Nov. 25 the children of the church school gave us some Thanksgiving numbers, after which Eld. H. H. Ritter delivered the message. Bro. Ritter has been with us a number of times during the past months and each time gives us splendid food for thought. Dec. 2 Eld. Chas. Barklow of Myrtle Point delivered an inspiring message. A number of our members have moved away during the summer and fall months and left us few in number. Bro. Stanley Keller, who took up the work here Sept. 1, has endeared himself to all and is giving us very practical messages from time to time. To show our appreciation a social was given in his honor on Dec. 11. Special numbers of music were given and games played by children, young people and adults. Our church house looks splendid in its new coat of white paint; this work was sponsored by the Ladies' Aid and the men of the church. Bro. E. S. Coffman, district evangelist, will begin meetings in the Albany church on Dec. 27.—Mrs. D. H. Holl, Corvallis, Ore., Dec. 17.

Weston.—We have just completed a ten day evangelistic campaign

with Bro. F. S. Coffman and wife from Elgin, Ill., as our evangelists. One was received into the church by baptism. We had a fine spiritual meeting and we feel that the community has been helped spiritually by having Bro. Coffman and wife with us.—Mrs. E. E. Tucker, Weston, Ore., Dec. 17.

PENNSYLVANIA

Anncville.—Nov. 10 and 11 we held our love feast. Brethren Samuel Hess and Abraham Price were our visiting ministers, the latter officiating. Both ministers brought us rich messages. On the Sunday evening following the love feast we opened evangelistic meetings which continued for two weeks. Our evangelist was Bro. David Snader from Akron who gave us powerful and inspiring gospel messages. During the meetings there were six confessions and on the following Sunday seven were received into the church through baptism. Bro. B. W. S. Ebersole from Hershey preached our Thanksgiving sermon. The B. Y. P. D. is sponsoring a week-end conference Jan. 12 and 13. The guest speakers will be Faye Moyer, missionary to Africa and Akinunde B. Dipeolu, native of Lagos, Nigeria, now a student at New York University.—Esther G. Bucher, Anncville, Pa., Dec. 17.

Conewago church met in council Sept. 20 at the Conewago house. In September we observed the eightieth anniversary of the Conewago church with Brethren Samuel Hertzler, Hiram Eshelman and A. C. Baugher bringing interesting messages. Children's meeting was at Conewago with Bro. John Herselman as speaker. We also had a children's meeting at the Bachmanville house with Bro. Robert Cocklin present; both speakers gave interesting talks. Our love feast was held Nov. 10 and 11 at the Bachmanville house. Brethren Samuel Hertzler, Hiram Kaylor, Paul Myers and I. N. H. Beahm were present, the last named officiating. In the evening of Nov. 11 Bro. Beahm began a two weeks' revival meeting; he preached very inspiring sermons. Two accepted Christ and one renewed his fellowship.—Florence K. Gible, Hershey, Pa., Dec. 14.

Lancaster church has had some special spiritual experiences during the past several weeks. Nov. 4 we observed our love feast with the pastor, Bro. M. J. Weaver, officiating. Nov. 17 and 18 a young people's conference was held, the theme of which was Jesus, My Lord, Your Lord. Percy Crawford of Philadelphia and his gospel quartet rendered the Saturday evening program. E. S. Kiracole of Elizabethtown College delivered three addresses during the conference on: The Christ of the Mount, Remember Now Thy Creator and Life at Its Best. The young people were invited to a lunch served by the Lancaster B. Y. P. D. A vesper service was also held at which Bro. John Hershey of Lititz gave an inspiring message. These and numerous other features on the program helped to make the conference a great inspirational meeting to both young and old. Nov. 25 we were fortunate to have the Bittings with us. Bro. Bittinger gave a message on Peace during the morning service. In the evening Sister Bittinger gave an interesting account of how they spent a certain Sunday in Africa, and Bro. Bittinger preached for us. Dec. 5 the church met in council. A committee was appointed to consider the adoption of a suggestive plan for members when making wills, to leave parts of estates for missions or other church work. A building committee was also appointed to formulate a plan for the provision of greater Sunday-school facilities. The seventy-five per cent membership plan for the Messenger was also adopted. The missionary committee is planning for a six weeks' school of missions to be held Sunday evenings instead of the regular services. There will be a sermonette each evening at the close of the school. Bro. Weaver, our pastor, will be superintendent of the school. Classes will be formed to accommodate all ages.—Mrs. Henry Bucher, Lancaster, Pa., Dec. 14.

Little Swatara.—Our love feast was held Oct. 21 and 22 with Eld. Chas. Sswal officiating. A number of ministers were present. Nov. 25 three members of the Elizabethtown Volunteer Band conducted the morning service at the Frystown house. On Thanksgiving morning Eld. E. M. Wenger preached the sermon. In the evening the welfare board rendered a program. Eld. J. H. Longenecker brought an inspiring message. Our council was held Dec. 15. The certificate of Bro. Elias Frantz, a former minister in the Myerstown congregation, was accepted.—Elizabeth Meyer, Myerstown, Pa., Dec. 17.

TENNESSEE

Pleasant Hill.—The young people of our community are very active. In August the Walnut Hill Christian Endeavor gave a program which was returned by our B. Y. P. D. in September. A surprise birthday party was sponsored by the young people for Bro. Garst in September. In October our pastor and wife entertained the young people at Spanglers Meadow. Thanksgiving evening Bro. Garst and Bro. Robt. Smith, a Presbyterian minister of Bluefield, W. Va., gave us splendid talks. A fellowship supper was served by the Ladies' Aid in the church in October. The men gave an interesting program. We have installed a heating plant for the church. Sister Garst is planning a special message in music for Christmas, and our B. Y. P. D. will take a program to Pleasant Valley church on Dec. 16.—Maxine Holt, Indian Springs, Tenn., Dec. 6.

VIRGINIA

Antioch.—Our church experienced one of its greatest spiritual blessings recently when Bro. J. S. Showalter and wife were with us during our communion. We were very fortunate to have Bro. F. E. Williar, Daleville, Va., give the illustrated lecture on Temperance Education Nov. 22. By the help of local talent the play, "What Shall It Profit?" was sponsored at two of our high schools in the commu-

nity. Bro. Harold Row brought an impressive Thanksgiving message. Our offering was divided between general home missions and district missions. At our church council Dec. 1 the men's organization accepted the responsibility of trying to place the Messenger in 75 per cent of the homes. The church decided to bear the expense of our five ministers to the Bible school held at Daleville Academy in February. The Bible reading course according to the outline of the Board of Christian Education is being carried out with a great deal of enthusiasm. Our school is divided into three groups: adults, young people and juniors, each group trying to have the largest percentage of readers. Our Sunday-school is sponsoring a Christmas program entitled "Christmas Through the Ages."—Eunice Naff, Boone Mill, Va., Dec. 6.

Peters Creek.—Nov. 6 Bro. Levi Ziegler of Waynesboro, Pa., began a meeting here. The crowds and interest were good throughout the meeting. His splendid sermons, which appealed to thinking people, were an inspiration and uplift to our church. We feel that much good has been accomplished by Bro. Ziegler's having been with us. One applicant for baptism was received. With the reorganization the work is moving along nicely. Our junior leaders are Sisters Ruth Plunkett and Ruth Naff. Regular members' meeting was held Dec. 5. The most important business in this meeting was working out a plan for the purpose of getting The Gospel Messenger in each home in this congregation.—Cleo S. Nolley, Roanoke, Va., Dec. 11.

Unity congregation met in council Nov. 2. Officers and committees were chosen for the coming year: Bro. Jacob Huffman, B. Y. P. D. president; Bro. Isaac Zigler, Messenger correspondent. Bro. Howard Alley, returned missionary from India, spoke for us on Sunday morning, Oct. 14. Bro. Ira Petre, student from Bridgewater College, spoke for us Nov. 25. A number of Student Volunteers from Bridgewater College rendered an interesting program for us on Sunday morning, Dec. 9. Our Thanksgiving service was in charge of Eld. S. D. Zigler. A complete distribution of the Thanksgiving envelopes was made in our congregation, resulting in an offering of \$82.90. Our B. Y. P. D. rendered the playlet, Thanksgiving Ann, at two different places in our own congregation; it was also given as an exchange program in two adjoining congregations.—Ida Brower Roller, Timberville, Va., Dec. 11.

Boone Mill.—Nov. 20 Bro. F. E. Williar gave an illustrated temperance lecture. On the following Sunday night the temperance play, What Shall It Profit? was presented in the high school auditorium to a large audience. In connection with the play Bro. Williar made a strong appeal to the Christian people to take an aggressive stand for the abolition of alcoholic drinks. The Ladies' Aid has just closed an apron contest which was held for the purpose of raising some needed funds to be used locally and for missions. Twenty-five aprons were brought in and the donations totaled \$192.88. The winning side will be given a dinner.—Mrs. Gladys F. Greene, Boone Mill, Va., Dec. 14.

Mt. Joy church met in council Dec. 1, Bro. H. A. Hoover presiding. He also gave us a much appreciated message on Dec. 2. Prayer service has been organized by the men. Bro. O. L. Bryan assisted by

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General Mission Board
OF THE CHURCH OF THE BRETHREN
Elgin, Illinois

Bro. R. M. Clutter conducted a two weeks' revival Nov. 18 to 25 at Bethel church house, a mission point of Mt. Joy. The meeting was a great success. Much interest was shown by all who attended. Some wonderful help was given by the Selma choir which was enjoyed very much. As a result there were seventeen confessions; six were added to the church by baptism, three reinstated and three await baptism. The baptismal service was held Dec. 9 in the Buchanan Baptist church by Bro. L. S. Newcomb of Rocky Point.—Mrs. O. N. Camper, Buchanan, Va., Dec. 18.

WASHINGTON

Olympia church held its fall communion service on Nov. 24 with Bro. H. D. Michael, our new pastor, officiating. Bro. Geo. Ashenbrenner of Spokane, Wash., and Brother and Sister C. H. Barklow of Myrtle Point, Ore., were our guests at the communion. Bro. Barklow preached twice for us during his visit to Olympia. Thanksgiving Day was observed in our city by union services at 11 A. M., and in the evening we had a fellowship service in our own church. A good program was rendered following which our Aid Society served light refreshments. The Aid held its autumn food sale and bazaar on Dec. 8 which brought in the sum of \$24. The girls' sewing club held a novelty sale at the same time; their returns amounted to \$6.80.—Mrs. Rachel Michael, Olympia, Wash., Dec. 14.

Omak.—Nov. 23 we enjoyed an all-day harvest and thanksgiving service. Bro. Lee Crist, pastor of the Ellisforde church, preached the morning sermon. A program was rendered in the afternoon. At our Sisters' Aid meeting Dec. 6 officers were elected for the coming year. Sister B. E. Breshears was reelected president. We decided to meet twice a month, the first Thursday of the month for sewing and the third for a missionary program. We met in council Dec. 7. Eld. C. E. Holmes was with us and assisted in the ordination of Bro. Earl Swallow to the ministry. Dec. 16 we were privileged to have with us three members of our District Board: Brethren Jay Eller, Orville Booth and Jesse Dunning, who brought us helpful messages.—Florence Breshears, Omak, Wash., Dec. 19.

Wenatchee Valley.—The church work here is progressing very nicely under the pastorate of Brother and Sister H. S. Will; they have been with us since June 1. Nov. 30 we celebrated the fifth anniversary of the dedication of our church. The ladies met for Aid while the men cut wood; in the evening others came and supper was served to a large crowd. A suitable program was given, closing with a consecration service conducted by our elder, Jay Eller. Dec. 2 missionary day was observed with a splendid sermon in the morning. In the evening a play was given under the auspices of the Women's Work. This was followed by a baptismal service in which a young man and a mother gave their lives to Christ. The missionary offering for October and November was \$188. At the business meeting on Dec. 3 Brother and Sister Galen Leavell were called to the office of deacon. Bro. E. S. Coffman will be with us in February to conduct a meeting.—Mrs. O. A. Travis, Wenatchee, Wash., Dec. 14.

The Church of the Brethren

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1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5: 28, 29; 1 Thess. 4: 13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28: 19; Acts 2: 38); feet-washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22: 20; John 13: 4; 1 Cor. 11: 17-34; Jude 12); communion (Matt. 26: 26-30); the Christian salutation (Rom. 16: 16; Acts 20: 37); proper appearance in worship (1 Cor. 11: 12-16); the anointing for healing in the name of the Lord (James 5: 13-18; Mark 6: 13); laying on of hands (Acts 8: 17; 19: 6; 1 Tim. 4: 14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6: 18-20; Philpp. 4: 8, 9); stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26, 43, 44; Rom. 12: 19-21; Isa. 53: 7-12); violence in personal and industrial controversy (Matt. 7: 12; Rom. 13: 8-10); intemperance in all things (Titus 2: 2; Gal. 5: 19-26; Eph. 5: 18); going to law, especially against our Christian brethren (1 Cor. 6: 1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19: 9); every form of oath (Matt. 5: 33-37; James 5: 12); membership in secret, oath-bound societies (2 Cor. 6: 14-18); games of chance and sinful amusements (1 Thess. 5: 22; 1 Peter 2: 11; Rom. 12: 17); extravagant and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28: 18-20; Mark 16: 15, 16; 2 Cor. 3: 18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

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came in, and found her dead, and, carrying *her* forth, buried *her* by her husband.
11 ^rAnd great fear came upon all the church, and upon as many as heard these things.
12 ¶ And ^rby the hands of the

Rom. 15, 19.
2 Cor. 12, 12.
Heb. 2, 4.
ch. 3, 11.
& 4, 32.
ch. 4, 18.
John 9, 22.
& 12, 42.
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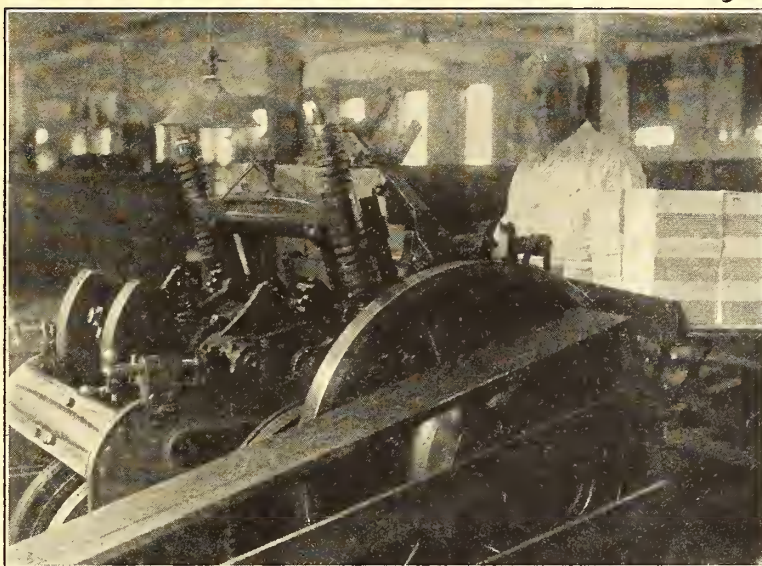
Elgin, Illinois

THE GOSPEL MESSENGER

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Elgin, Ill., January 12, 1935

No. 2



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GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

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EDITORIAL

The Best Day for Adjustment

DID you observe "Adjustment Monday"? Hadn't heard of it? Then that's too bad. It was the last day of the old year. On that day you were supposed to list your contributions to religious and educational work in 1934 and see how the total compares with what you should have done. If it doesn't measure up very well, doesn't show much excess of sacrificial love for the kingdom of God you are advised to make whatever adjustment may be necessary.

Sounds much like the good old doctrine of self-examination. It surely looks like a good idea and if you failed to get it done December 31, the MESSENGER recommends that you do it now. Indeed things get out of order so quickly that there may be something needing adjustment by this time anyway. It does not have to be done on Monday. Saturday is another good day and we know of four or five others.

In the light of such contacts with life as we have had we should say that the very best day of all for adjustment is today.

E. F.

To One About to Die

WHAT can we who wait, say to one who must die? To one who knows that tomorrow, or in a week at most death is a certainty? Of course, few have come to maturity without narrow escapes. But such experiences are not to be compared with the feelings which arise with the knowledge that the tides of poison are closing in on the heart and brain.

And when all this comes in what should be the prime of life, man's complacency is shaken indeed. So we do not wonder that you went to pieces when grieved hearts broke the sad news to you as gently as they knew how. There were so many things you had planned to do, so many happy days that you saw in prospect. Then came the word that this could not be.

So you wept. And so do we all, as you are drawn so swiftly toward the inevitable.

How little can we offer, we who may remain for a time! We can minister to your physical needs as tenderly as possible. We can hide our grief and keep your room cheerful and fragrant with flowers. We can bid you to be of good courage, to be as the stout-hearted of old. We can urge you to keep the faith, trusting implicitly in the only One who can help in such times. Yet all this does not change the fact that you must go.

We were thrilled at the way you got hold of yourself after the first shock, when we saw there was a spirit in you which made it possible for you to smile as you faced the supreme ordeal. So it is that you may do more for us than we can do for you. In your last lucid hours you are able to judge the values of life a bit more exactly. You can say with more authority what seems to be finally worth while. Then share with us this insight. Help us to live so wisely today that we shall not fear to die tomorrow.

H. A. B.

For Fifty-two Weeks of It

THIS was the week of prayer. Are you glad it's over? Or did it possibly not give you much extra work?

Special weeks and special days can be so useful. And so useless, if not worse. Useless, if we pay no attention to them. Worse, if we make of them excuses for neglecting all the rest of the year the virtues and values they are meant to foster.

Suppose we try to avert such a calamity this time. We can do it by carrying over into all the other weeks the new increment of high resolve just gained. An outline for daily guidance in the observance of the week was published in our columns two weeks ago. It was full of wholesome counsel which we shall not repeat here but we want you to think again of two features of it.

First of these was the four factors which the prayer ought to include. Could you name them without looking them up? They were praise and thanksgiving, penitence and confession, prayer for ourselves, prayer for others. It should be understood that prayer in the last two means petition.

But true prayer is much more than petition and the ample recognition of this fact is what we especially like about this outline. Our praying tends too much to mere asking. It should be first of all the overflow of the soul in appreciation of God. "Oh, that men would praise the Lord for his goodness and for his wonderful works to the children of men." The contemplation of "our Father's world," of his guiding hand in human experience and, above all, of the disclosure of his character and purpose for mankind in Jesus Christ, should move us so deeply that daily adoration and thanksgiving become instinctive, inevitable. It is not alone that praise is comely but its influence on the petition element in prayer is most wholesome. The more we appreciate the greatness and goodness of God and the beauty of holiness the more likely we are to ask wisely when we pray.

Another neglected factor of the suggested four is penitence and confession. We do not repent enough to do good praying. O yes, we do make confession of our sins in a general way, but how many of us take time and serious thought in an honest effort to discover what our sins may be? And aren't we most proficient anyway at confessing other people's sins, rather than our own?

Here, too, the praying value is twofold. We must repent and make confession in order that God may hear us. We must be cleansed before we can receive the coveted blessing. The other value is that we must see ourselves as we are, sins and all, before we can know our greatest need and what to pray for.

The second thing we wished to note especially was the theme for the week of prayer: our undeveloped spiritual resources. And what a theme! What possibilities it holds before us. Already we are sons of God of some sort but it has not yet appeared what we can be, shall be, when we are like *him* and see him as he is. There are powers latent in us which the kingdom needs so much. And capacities for enjoyment. They are undeveloped. Prayer will help mightily to develop them, if it is the real thing, if it is the all-controlling, all-consuming passion of the soul. And if we practice it, not one week of the year but fifty-two. E. F.

The Christian Message and Task for Today

2. Renewed Faith in God and Loyalty to Christ

God's revelation of himself in Holy Scripture and his continued guiding presence in the history of the Christian church give us faith to believe that in the very turmoil of our age the eternal God is present and seeking

even now to reveal himself to men anew in fresh and vital ways. "God is not dead nor doth he sleep." His creative presence in the physical universe is being made plain to us more clearly day by day through the increasing insights of science into the vast orderliness of nature, while the power and inevitability of his moral laws stand out in ever sharper outline as we come to recognize his guiding and redemptive activity in the history of men and nations. Increasingly we come to see his laws not only in the natural order but in human relations, in economics and social welfare and moral standards. We can no more evade these moral laws of God than we can ignore the laws of chemistry and physics. "We can not break God's laws, we can only break ourselves against them." "Nothing is so powerful as an idea whose hour has struck," and we believe that the hour has struck for a positive and commanding summons to our generation to recognize, honor and obey the living, ever-present, eternal and contemporary God whose voice, heard of old through prophets and apostles, comes afresh to men today out of the very events and issues of these times. Until we find the God who is working out his purposes in spite of all the personal and social sins in the world, and are found of him, we begin at no beginning, we work to no end. But, with the church's historic experience of God renewed and reilluminated in our own day, we go forward unafraid.

And, not only so, but God's supreme revelation of himself in the person, life and work of Jesus Christ fits this age with renewed and increasing authority. The adequate and convincing presentation of the significance for us of his life, his death upon the cross and his triumph over death is needed as never before. Christ's way of the cross opens up before us more clearly than ever as the only path to the redemption of the race from the specific evils of our day. Moreover, the wistfulness for God and spiritual comfort which sometimes emerges rather surprisingly in modern life and is expressed in the new awakening toward worship and the sense of need of personal adjustment to spiritual values testifies that the Holy Spirit of God has not ceased to strive with men but still bears witness to the unquenchable yearning for God in the depths of the human heart.

God's revelation of himself in Christ, therefore, calls again to this age to accept his way of life, his standard of values and, above all, the redemptive spirit of his cross in all the relationships of business, citizenship, world brotherhood and Christian fellowship. We can not be loyal to him and not be deeply moved by the contrast between his law of love and the actual condition of the world.—*Dayton Meeting of the Federal Council.*

"Love worketh no ill to his neighbor: love therefore is the fulfilment of the law" (Rom. 13:10).

GENERAL FORUM

The Bible

BY W. LOMAX CHILDRESS

Scattered as the leaves are blown,
Books are written, bound and torn,
And forgotten they at last,
Into time's refuse are cast—

Books that have no power in truth
To preserve immortal youth,
Tomes of learning worldly wise,
Only for these mortal eyes.

There is one with golden pages
Telling of the "Rock of Ages,"
Telling past the gain and loss
Of the glory of the cross.

In it is the soul's release,
In it is the way of peace,
In it is the Spirit's call,
To the Christ as all in all.

To the hungry it is bread,
By it thirsty ones are led
To a fountain full and free,
Sparkling to eternity.

'Tis the Book of God's own choosing
That the Spirit-wise are using:
Promise, prophecy and leaven,
Happiness and home and heaven.

Singer Glen, Va.

Sharing Observations With the Home Church

BY C. D. BONSACK

Secretary of the General Mission Board

Eleventh Installment

October 31. Late last night Bro. Heckman came from Marama to have us return there to face a new issue in our problem in understanding and coöperation in mission policy. So we were off toward Marama forty miles away, but stopped at an important outstation at Kwajafa on the way to visit their school and dispensary; both are in charge of a native Christian. This seems to be a promising location, and while these boys seem young, they appear to be doing some good work. Arriving at Marama at noon we went into a conference in the afternoon and attempted further solution of some vexing problems. We feel some progress was made. We ate a splendid supper with the Helseners, after which another pleasant evening was spent in gathering up the tangled ends of the work of the afternoon. It is always a joy to face problems when the spirit of frankness and a desire for the right is felt in all conferees. Yet it is impossible to satisfy everybody when there are differences of opinion. But it is a joy

to see those who may differ in opinions resolve to love in spite of these differences. We rejoice that there are those on the mission fields who have learned to follow this Christian attitude.

November 1. Up early and turn toward Garkida. The trip was concluded in a few minutes less than two hours, the road being in very good shape for the season. Arriving at Garkida we were first given our mail from home, and what a time mail day is on a mission field! But even mail had to be laid aside to face a conference or two concerning our visit to Marama. After a few hours of this, we turned to reading our mail. Our minds were then back in America for a few hours and we rejoiced that there was no especially bad news and loved ones were reported all well. Plans were made for the trip to Lassa next day and after investigation by Dr. Burke it was decided that we try to go by Ford car, rather than horseback, which would likely exclude Bro. Miller. To use horse would require a three or four days' ride in a tropical sun through the bush.

November 2. Up at five o'clock to start for Lassa. No American would believe just what is necessary to go a distance of 112 miles in the bush when one is not sure whether he will get there today or three days hence. There were gasoline, repair kit, water, food, beds, baggage and all the rest. At last at 6:15 o'clock we were on the way with the prayers of the Garkida folks, who remained at home. Dr. Burke was chauffeur with the three members of the deputation and a few assistants for emergencies, for ropes, chains, pick and shovel were all with us and needed to be used frequently. The first fifty miles were encouraging and we felt certain we would reach Lassa in a day, but later we changed our minds. About 10 o'clock we reached our first difficulty. The Ford was in a bad mudhole, and Dr. Burke walked around it up to his knees in mud and water. After a long time help came and we were facing a river that meant at least the removing of shoes and socks if we intended to try to keep dry; but we found that we could get across if trousers also would be removed; so we decided to temporarily adopt the style of the country to travel across, which was quickly done; and the car, with the help of about 150 citizens who had gathered to see the white man's method of travel, was soon across also. The trailer was picked up and put on the heads of as many as could get under it and carried across with its load. After this experience we passed an English District officer in a government road house looking after taxes; we stopped to see him and announce our presence in the country. His pity for us expressed itself in a generous supply of good English tea, and after a pleasant chat we were on the way. It is useless to go into details, except to say the above experience was repeated many times in crossing rivers, with enough other experiences

to give variety. Bro. Brubaker's baggage was submerged in one crossing and he placed his well laundered wardrobe on the bushes to dry. Typewriters and photographic equipment met the same fate, but we trust, like clothes, they will come out all right. We were glad that cameras were all inconvenient or else there might have been some photographs that would not have looked well on the front page of the MESSENGER. We finally reached a government rest house by five-thirty in the evening. This was still twelve miles from Lassa, and here we decided to spend the night. Bro. Miller felt this was the most exciting experience on his journey and was glad for it. Bro. Brubaker's feelings were at high tide, as usual; even the soaking of his wardrobe had not affected seriously his ordinary jubilant spirits. The African chief in the village where we stayed over night is a great friend of the Mission at Lassa and he soon had a large supply of eggs and chickens for our evening meal; but sleep was more urgent than chickens, so we had a feast of scrambled eggs and tea and fell asleep on our cots for a good night's rest. We slept under the stars of a beautiful night, grateful for the mercies of a kindly Father in the day's experiences.

NOVEMBER 3. Out again early to go the last twelve miles to Lassa for breakfast. At 5:40 o'clock we were off only to get submerged in a mudhole within a half mile, and we needed help to get out; but after this all was well until we were within three miles of Lassa, where we abandoned the car and went the further distance on foot and horseback. We crossed the river once again on horses with only wet feet to show for the experience and reached the mission compound at 8:30 in time for a good breakfast. This was followed by a much needed bath and change of clothing. One is deeply impressed with the many changes at this station since our visit of six years ago, which indicate a lot of hard work and helpful living on the part of somebody. The new and much larger hospital erected by the help and to the memory of Brother and Sister Bashore of California was surrounded by many patients and attendants as we came in; this is now in the care of Nurse Evelyn Horn, since Dr. Burke is temporarily at Garkida. The new residences are comfortable and more permanent. Brother and Sister Kulp hospitably provided for our needs. The many folks along the way indicate that the mission station is well and favorably known and evidently reaching the people of this river valley, which because of its fertility is likely to attract increasingly the people from the surrounding hills and mountains. The day was a beautiful one and the rest of its hours were spent in getting acquainted and catching up with writing, which takes every moment that is not otherwise provided for.

November 4. It proved a beautiful Sunday morning. The winds indicated that the rainy season was past for

this year. This promised to be a busy day in the many services of the mission. Last night we had an English service in the home of Bro. Kulp, while the natives had a service in the church. This is usually a weekly custom at all mission stations. No matter how well we may learn another language there is much added personal help in worship to be able to think in one's own language. I was asked to lead this service and of course was very glad that it was in English. After this morning's prayers we assembled first with a group of about twenty-five who will in seven different groups visit some village during the day for worship. Then Bro. Brubaker talked to us helpfully in the morning worship. After this service twelve clean, serious-minded fellows were baptized in the stream near by. The weather, water and habits of a tropical country like this always makes a baptism additionally impressive. After lunch Bro. Brubaker and I accompanied Bro. Kulp to a village about four miles distant. Here was a group of about forty folks who required tact and patience to get organized for any kind of a worship period; but with a sense of spiritual values the skill of the missionary in an informal manner soon had a hearty response to the words of life. Many pastors would find in such an experience how to meet those occasions when the congregation lacks the spirit of response to a well prepared devotional service. Previously arranged worship services would scarcely fit into any situation that is met in an African village. The ladies attended the evening services while the men cared for the "bairns" and discussed the many problems in missionary policy and work.

November 5. This was the day we visited the hospital. What a lot of human suffering one sees in the dozens of folks who come to the hospital early in the day for relief! In addition there are at the present time about twenty-five inpatients who are being treated for more serious difficulties. Nurse Evelyn Horn quietly goes about her task in a ministry of mercy and help. They are glad to see Doctor Burke return to look over the more serious cases. Here is a lady who comes for a wooden leg to replace the one amputated. This the doctor must make. Here are ulcers, blind eyes and all kinds of suffering to face. There is a general feeling of hope and gratitude around the hospital in the faces of those who are cared for and helped, which means all that come. But those who have land, cattle or other possessions are expected to pay something. Three shillings is suggested by the doctor to the husband of the woman who wants a wooden leg, as a reasonable expression of his gratitude. He argues for a reduction to two (a shilling is 25c). The doctor says: "You have cattle and land; do you not think your wife's leg is worth three shillings?" He finally accepts the doctor's figure to pay seventy-five cents for a leg that

will cost many dollars in time and skill to make. Thus the days come and go here, with much need for lots of tact, love and professional skill to meet them. It was pay day for the help in the hospital. The wages are not big, but it requires a lot of time to keep accurate accounts. Miss Horn gives the money for the service rendered. One lad is fined a penny for getting into a fight with another. He seems disturbed as he faces the fact of reduced wages; but the justice of it and the contract under which he works, as well as the fact that there are a hundred other boys to take his place, make the settlement final, and he goes away with almost as gracious a manner as the Christian lady who must administer discipline with the payment of wages. What a lot of skill and patience a good missionary must have! Yet how well most of them succeed through the contacts, sympathy and understanding of the need of this hungry people. What a joy, too, the donors of hospitals like this could have if they could see the many who come for hope and health and go away with both. The rest of the day was spent at the village market near by and in further tours of inspection about the gardens, shops, storehouses and elsewhere of which there are many around any mission station. One often wishes much of this could be avoided, but how can you live hundreds of miles from stores and markets without much on hand for emergencies? The members of an American family that has to patronize the near-by grocery on

Who Was to Blame?

BY JULIA GRAYDON

A MAN hanged not long ago for a terrible crime said just before he left the world, "You have the right man; I did it, but I was drunk at the time."

He was drunk at that time, and probably at many other times, for this was hardly his first offense. Let's go back to the beginning and find out how he started his career. Well, like many other boys, some one offered him a drink. He refused at first, perhaps, as many boys and girls do; then he weakened as Satan drew a little nearer, and he took a sip. It tasted bad at first but he felt so good after he had taken the whole glass that it was not hard the next time, and there is a next time in such a career.

The fact that he cried out, "You have the right man," shows that he was honest in his convictions and, had some one not tempted him, he would have lived a different life.

Be careful how you tempt anyone to take that which you know will eventually wreck his whole life.

The world today is full of tempters and the drink evil is rampant. We can help to put it down and thereby keep some men and women from the downward career.

Harrisburg, Pa.

Sunday morning because some one forgot to buy bread would starve in a mission field if they did not more wisely anticipate their needs—but they will not starve!

November 6. This is election day in America we remember, but we have lost so much touch with the homeland that there is little political interest here and we trust the consequences of the election to those who are nearer the problems. In Africa it is Bro. Brubaker's birthday and a special cake greets him at the breakfast table, with a song as a real surprise; and then he finds himself celebrating his birthday in Africa several hours before the day has arrived in California where wait his good wife and children. This was the day to visit the schools too. We attended the early daily prayers which all attend at 6:00 A. M. The next was a training class for all teachers before breakfast. After breakfast the first period was physical exercises. One is impressed with the importance of this work of unity and co-operation in a land where there are thousands of tribes and hundreds of languages. There can be no real brotherhood until we can work together. The playground is a mighty force in the right direction. Following this the whole school had a period of Christian instruction directly with some phase of Bible teaching. Then followed periods of reading, arithmetic, writing, health and other facts of home and life. There were help for family life, instruction in weaving, rope making and other simple crafts of the country. There were about one hundred and sixty enrolled and thirty of these were girls and women. When properly related to the Christian purpose and the life of the people, there is no more important task than that of the school in the early days of a mission. Another item of interest to your observers was the inspection of reasonable cleanliness on the part of the principal African teacher. If hands or other part of the body seemed not duly cared for, pupils were sent to the near-by stream for further cleansing before they could enter the schoolroom. Since cleanliness is so close to godliness and means health and happiness for these people, one can not estimate the value of this bit of inspection. Moreover, it is one of the tasks that a trained African teacher can do so much better than a white man, and yet leave no wrong impressions. All of this accounts for the order and quiet about the daily tasks of the school and is no small part of the day's lessons. But again, like the hospital work, it takes more tact, observation and love to do the day's work well than the average man realizes.

November 7. It was Wednesday, the day of rest among the Margi people. However, by action of the village chiefs in the villages around Lassa, they have changed it to our Sunday, so that the Christians may attend church. Such is one of the many effects of the gospel in unexpected ways. But in the villages farther away this is not yet true. So Brethren Kulp and Bru-

baker ride horseback nine miles away to speak to the villagers and make such other Christian contacts as may help. They report later a good meeting with about eighty in attendance and an unusual interest. Such a trip means starting early and taking lunch and water to quench your thirst. Many of our grandfathers could easily recall similar days in America. While these were away others were busy around the mission compound. I tried through the interpretation of Dr. Burke to speak to Kulp's class of Christians on the importance of the communion and who is rightly eligible to engage in it. At the same hour several other classes were receiving Christian instruction by Mrs. Kulp and other teachers who assist in the daily tasks of the school. The evening was the time for a regular weekly prayer meeting which was attended by a goodly group and addressed by Bro. Miller, after a native from each of two tribes tried to express their deeper feelings as to their appreciation of the gospel and the mission. It seemed a sincere appreciation of the deeper things of life that we too often in the West take for granted and forget.

November 8. This day we had to get all letters and mail ready to send off on the morrow. Some of us gave time to this, while Bro. Brubaker, whose mechanical skill and readiness to help, has blessed us in a lot of problems, accidents and emergencies, went to help get the Ford in shape for a trip to an important outstation tomorrow. When one sees the time and personnel necessary to care for a little western machinery at a mission station, everybody wishes we could be native entirely; but since this is likely both impossible and unwise, we just neglect a lot of other things to look after it. But all agree that modern machinery ought to be kept at the minimum until natives are able and trained to care for it reasonably well. Bicycles and motorcycles are the best adapted to the bush locations in Africa until better roads come, which are rapidly developing under the urge of motor machinery in the West. At this point it must be admitted that the friends in the home churches unintentionally blunder, even more than the missionaries. Naturally they want to help by granting machines, plows, hoes and other things. Missionaries are too polite to refuse, for fear of being misunderstood. Some of these things are useful, others not; better leave it with the missionary to decide at least. About 4:30 o'clock in the afternoon a man comes carrying a little boy baby in a gourd. The mother had just died in a near-by village. Nurse Evelyn Horn was just trying to make plans to attend the mission meeting to come in a week, by taking the smaller baby in the nursery and leaving the older ones with native care; but now comes this one. Well, like a good missionary she smiles and gives him a good bath and says: "I've got another to take along or stay home." That's but a part of the job, and daily these urgent needs must be faced with a

smile and sufficient initiative to handle the situation. The real sacrifice of a good missionary is right here: to adjust your plans, conveniences and desires to meet the simple, daily needs of a backward people. To be kind and patient, thoughtful and wise, amid ignorance, dirt and often misunderstanding and ingratitude, require self-forgetfulness in taking second place or third—at which too many Christians at home have not yet become expert, but which is absolutely necessary on the mission field, if missionaries are able to live at all. Do not worry about their food and houses; the ordinary instinct of self-preservation cares for this in any live and virile youth, but do remember them daily that they may be able to minister in Christ's name to the thousand and one needs that come up almost daily.

What Causes War

BY KERMIT EBY

III. Autarchy or Economic Self-Sufficiency

IN the past week we saw how peoples have struggled for food, pastures, wealth and resources. In modern times, the nations who have secured these benefits are anxious to maintain them. Those who lack try either to make up their deficiencies by acts of aggression as Japan did in Manchuria, or by the invention of substitutes as modern Germany is doing.

This discrepancy in wealth causes the nations of the world, today, to struggle to maintain their advantages by tariffs for the protection of their internal markets, and to build great navies to maintain their foreign trade advantage.

Few nations are so fortunate as to be economically self-sufficient. The United States, the British Empire, Russia, France and her colonies approximate it. Italy, Japan and Germany, since Versailles, represent the opposite condition.

As a result of the tariff wars and the intensified nationalism the nations of the world are attempting to make themselves economically self-sufficient so that they will be able during times of war to feed, clothe, and equip their armies. Modern Germany remembers the effect of the war blockade and is determined that in the next war she will be able to produce enough food. Japanese economists constantly emphasize the economic necessity of Manchurian resources and Chinese markets. Undoubtedly Italy will, sooner or later, risk all for more territory in North Africa.

At present, the world is divided into two groups:

- (1) The satiated, status quo, heavily armed, peace advocating groups, Britain, America and France.
- (2) The densely populated extremely nationalistic, fascist or semi-fascist states of Germany, Italy and Japan.

The former group teach their people to buy American,

British, or French, and divide the world into economic blocs which they protect by superior force. The latter group cut down the living standard of their peoples, march and wait for the next division of spoils. Such a situation is dangerous. As internal conditions become worse, unemployment increases, tempers become brittle, and the temptation to risk all in war increases. Or nations may do, as Japan did, engage in foreign adventures so as to rally the citizens of the nation around the flag and thus prevent internal strife.

History is filled with examples of nations who broke into the economic vacuums of the world. Peace can not rest on the status quo and force, there must be an adjustment of raw materials and markets. Man will fight rather than starve.

Ann Arbor, Mich.

Some Florida Incidents

BY J. H. MOORE

In Two Parts—Part Two

ABOUT four years after the Brethren began settling in Sebring, and while I was still quite actively looking after the interests of the church, a brother, engaged in the mercantile business, introduced me to what he called his "new friend," a large rugged looking man, a typical pioneer, from what is known as Istokpoga section, fully eighteen miles east of Sebring, in fact an extended prairie section, where roam hundreds of native cattle, and where there is a large lake, fifteen miles long and half the distance wide—a lake abounding in fish. It was then considered a pretty wild section, all the people natives and none too well cultured.

Our merchant brother said that while hunting and fishing he had found this new friend, and that he wanted some of our preachers to come down and do some preaching for the people of his community. Getting Bro. Gingery to one side, for that was his name, he was told to go among those people and see what he could do for them. He said: "I'm not a preacher and would not be in position to help them." He was further told: "Preacher or no preacher, you go. If they want you to teach a Sunday-school class, do so; if they ask you to talk, feel yourself at liberty, and in this way you may get something started." The idea struck in on him and stayed there. Enlisting the services of a young minister who happened to be in Sebring for a few months, he started in on the job, making the trips over roads, which on account of deep sand, were almost impassable in places even for a Ford, and sometimes where there were no roads at all. These trips were kept up for a year or more as regular as came the Sundays, first one minister and then another being used, and all at his own expense for gasoline. The interest grew. The work grew, and as a result after a few years we

had a well trained church, with a good house of worship, and a thoroughly reformed community now greatly interested in religious and educational advancement all because a lay brother got a working idea in his head, that started the ball to rolling. It is said that the greatest thing in the world is an idea. Here is a sample. Get an idea and then work it.

The Best Location for a Church

In the generations gone by, and in the early settling of this country, our people, as they moved with the emigrant tide, made scores of mistakes by locating their meetinghouses far to one side of a village or town, instead of seeking a more central site, within easy reach of the town people, as well as of those residing on farms. This does not mean a purely country proposition, with a house so located as to accommodate the farming community. In the far west it became quite common to seek free lots for churches. This invariably meant a site to one side of a town or village. As the country settled up these badly located churches proved quite a handicap, and put the Brethren to a disadvantage in taking care of their interests.

At a few points the same mistake has been made here in Florida. A good house on a free lot, far to one side of a town or city, has always been an unwise policy. In order to secure a good location for a house of worship it would be far better to spend some money for a desirable lot and less for the building. In fact, it would be better to worship in a rough board shack a few years in order to be sure of a properly located church site. For the future our people in Florida want to give this matter the best possible consideration. If they want to secure their share of Brethren winter tourists they must see to it that their churches are, so far as practicable, located within easy reach of rooming accommodations for such as wish to spend winter months in Florida. In locating a meetinghouse our people must not permit themselves to be misled by free lots, especially when offered by land speculators. What I am saying here does not, of course, apply to purely country propositions.

Why So Many Brethren Tourists Come to Sebring for the Winter Months

There is no question about their coming, hundreds of them, and they are always welcomed. In fact during the past dozen and half years not far from 1,200 or more members from the north have visited Sebring, some for the winter months and others on brief calls. But why do they come? One minister, who ranks in educational circles, says that his real reason for selecting Sebring as a winter home is because the church here appeals to him as a really genuine Dunker church, and stands out prominently and strikingly as such. Of course, there is some truth in this, for the visitor does not find the departure from time-honored simplicity,

and some chief fundamentals quite noticeable in some sections of the brotherhood, and yet ours is a well organized live wire church, and fully as active along mission lines as any church of its age and size on the list.

There is another reason, and I think the main one. Our meetinghouse, a real commodious structure, is most advantageously located near the center of the town, surrounded by resident members, and with plenty of good rooming accommodations in the immediate vicinity. During the winter months scores of our people, including tourists, may be found domiciled within easy walking distance of the church, as well as within a few blocks of the business part of the town. This of itself is a decided attraction in the eyes of visitors.

I am not saying this to advertise Sebring as a southern Brethren Mecca for winter tourists, but for the purpose of putting our people, in different sections of the state, to thinking and planning for the future. Not all of them can secure central locations for their houses of worship, but they can make this a matter of study, and be in position to advise wisely in the location of houses for the future.

The Open Door In Florida for the Brethren and How to Keep It Open

For all of our people east of the Mississippi River, and even hundreds of miles west of it, Florida is the lone resort for the hundreds seeking a mild climate in which to spend at least a part of the winter months. The extensive and skillful use of the automobile, and our fine well paved roads, make a trip from any part of the north to our state a matter of only a few days. This tourist representation is going to increase from year to year, giving our people a steadily growing influence as the years come and go. Out of this grow new settlements composed of such as like the climate and conditions and decide to remain. This means more churches, and greater opportunities for home mission work, especially among the natives, such as the church here at Sebring has been doing. The tourist tide will bring not a few ministers, and some of the very best ones, to aid in the work of preaching the gospel in the localities where we must still rely on the free ministry.

This is the open door for the Brethren, and we can keep it open by doing what we can by extending our influence among the people, and by making it as inviting as possible for those who come south for the winter months, and are willing to aid us in all of our evangelistic efforts. Our simple New Testament doctrine, when prudently and skillfully presented, takes well among the people. What we need on every hand, probably above anything else, is a class of members who in their lives and dealings measure up well with our teaching and religious claims. The right kind of teaching, along with the right kind of living, and aggressive-

ness, will always keep this southern door open for us.

As a matter of special interest to those seeking permanent homes in this part of the south I may yet add that the people of Florida, at a recent election, voted two to one to so amend the constitution of the state as to free all occupied homes of \$5,000 and under from taxation. This means that the owner of a home of this value, or less, if occupied by himself, need not pay any taxes thereon. It is quite generally believed that this freedom from taxation on modest homes, will bring thousands of people into our state, and among the number will be a good representation of Brethren. For our people this means more open doors, more churches, and the need of more shepherds to look after the additional flocks.

Sebring, Fla.

Military Training

BY ROBERT J. NOFFSINGER

THE decision of the Supreme Court sustaining the right of land grant colleges to require military training as a part of their curricula and to deny admission to students who refuse to comply affects, directly or indirectly, more than 100,000 youths who are at present studying the art of war in universities or secondary schools.

The case came before the court as a result of the suspension of Albert Hamilton and Alonzo Reynolds, Jr., each the son and grandson of a Methodist minister. They were attending the University of California where, for conscientious reasons, they had failed to enroll in the local R. O. T. C.

For a committee of California churchmen, John Beardsley, a constitutional lawyer, carried the case through the Supreme Court of California and thence to that of the United States on the grounds:

First, that compulsory membership and service in the R. O. T. C., as an integral part of the federal military establishment, abridged the privileges and immunities of Hamilton and Reynolds as citizens of the United States in violation of the Fourteenth Amendment.

Second, compulsory military training, imposed on religious and conscientious objectors, violated religious freedom.

Third, compulsory military training, imposed on religious and conscientious objectors, violated the Kellogg Pact outlawing war.

For members of the Church of the Brethren, this decision means that we can not enroll in any one of the sixty-odd land grant colleges—with the exception of the universities of Minnesota and Wisconsin where training is optional.

Further, it means that if we are in earnest about the resolution passed at the Ames Conference (see GOSPEL

MESSENGER, Dec. 22, 1934), we will insist that the trustees or regents of the colleges in our respective states will make training optional—and mayhap abandon the foolish practice entirely.

Lastly, it should make us more desirous of supporting our own colleges where we are attempting to keep the fine goods of our pacifist tradition from the powerful scissors of militarism.

Dayton, Ohio.

Teaching the Sermon on the Mount

BY PAUL MOHLER

To study the Sermon on the Mount thoroughly is to mine deep and patiently, testing each nugget by practical experience. To spend just an hour with it is to take a snapshot of its mountain peaks. It is to be hoped that the snapshots occasionally taken may stir interest in thorough exploration. The present study is of Matthew 5: 1-12, 43-48, always good material for "instruction in righteousness."

To get the essential issues raised by this lesson quickly before you or your class for practical consideration, take paper or blackboard and make two lists, one on the left and one on the right so that words descriptive of contrasting traits of character can be paired. Leave some space between the two lists, abbreviating if necessary.

First pair: left, *arrogance*—right, *humility*; second pair: *obduracy*—*remorse*; third, *overbearance*—*meekness*; fourth, *hardening*—*aspiration*; fifth, *malevolence*—*mercy*; sixth, *perversion*—*holiness*; seventh, *war-making*—*peacemaking*; eighth, *punishment*—*martyrdom*; ninth, *hatred*—*love*; tenth, *ungodliness*—*godliness*. The second of each of these pairs is supposed to express the quality of character commended by our Lord in this lesson. It will be very interesting and instructive to check each of them carefully and to find better terms if possible.

With these lists before you, you are ready for study and discussion. Looking over the left-hand list, how would you like to live in a world given over to such qualities? Take time to realize what it would be. How would you like to spend eternity so? Imagine an existence where such characteristics are unrestrained and unalleviated by a single ray of light of God's love, or a motion of his restraining hand. Can it be that one of God's reasons for permitting a certain amount of evil to come into the world is to give men a vision of what a totality of evil would mean?

Now look at the other list; how would you like to live in a world full of those kinds of characteristics? Take time to realize what it would be. How would you like to spend eternity so? What would you give to have your children surrounded with such influences?

Are we shown something of this here in order that we may turn our hearts toward God and righteousness?

Having discussed the desirability of the one list and the undesirability of the other, consider the possibilities of achieving the one and avoiding the other, with the practical methods available. You will not forget the church, the Bible, worship, prayer, good companions, good literature, good laws, schools, governments, etc. But take a bit of time to analyze the experience of Isaiah as given in Isa. 6: 1-8. Remember that Isaiah was probably the best man of his time. Nevertheless, when he caught a vision of God, he saw himself as a man of unclean lips, dwelling among people of unclean lips, in comparison with the glorious holiness of God. Notice how the Beatitudes worked out in him. First humility, then remorse ("Woe is me"), then meek submission to the call of God to a service in which he would be exposed to opposition, persecution, and hardship. Undoubtedly the fourth beatitude (hunger for righteousness) was intensified by his vision of God's righteousness. This worked out in mercy toward his fellow-men and purity of heart toward God, all of which qualified him to act as a peacemaker, bringing men into a right relation with God and each other so that his own righteousness became so outstanding it condemned the lives of others so pointedly that they persecuted him in self-defense. This, however, did not check his love for them, but drew him closer to God. Study the apostles also and see if their vision of God in Jesus did not have the same effect on them. Consider John 1: 14, 16: "We beheld his glory, . . . full of grace and truth. . . . Of his fulness we all received, and grace for grace." Also 2 Cor. 3: 18: "But we all beholding . . . the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit."

Let us study the life and character of Christ carefully, visualizing him in every scene, dwelling upon his every recorded act and word until the Spirit has written in our hearts that same humility, sorrow for sin (our own and others'), thorough surrender to God's will and providences, and eager desire to fulfill all righteousness—this righteousness working out in mercy and purity and peacemaking and a resistance by the unrighteous producing a persecution not resented but borne with forgiving love.

Between your two lists, print in large letters C H R I S T, running the letters down the page or board so that you can not pass from one list to the other without passing through Christ. This will make vivid the necessity for Christ to make possible the change from the left-hand to the right-hand list; also the certainty that if one turns toward Christ from the left-hand list, he will be able to pass from left to right.

I believe that many earnest efforts to bring men to

Christ have failed because the workers had not a clear vision of Christ themselves and did not know how to pass it on to others. Let us correct that condition.

Pasadena, Calif.

A Church Member Meditates

A MESSAGE FROM DR. CHARLES C. ELLIS, MODERATOR
ELECT FOR THE 1935 ANNUAL CONFERENCE

THE best proof that I believe in anything is that I commend it to others, and support it myself. How much I believe in it is measured by how much I am willing to sacrifice for it.

There are two obligations I have as a church member. I must do my part to build our local congregation, and do all I can to spread our gospel through the world. This means that I must give time, and thought, and money not only to the local congregation, but to the general Conference Budget.

Since the Annual Conference represents all our church congregations acting together to maintain the work of the church, and to spread the cause of Christ through the world, I must depend on the brethren we send to Conference to tell us what the budget of expenditure should be.

I note that these brethren have tried to cut down the expenses at every point, but I have been wondering if I should regard this budget as an expense to be met, instead of a royal investment in the kingdom of God.

It is true. I do not seem to have as much as I had a few years ago, but perhaps I ought not to say I do not have as much to give, since all I have is really a gift from God—or perhaps he just loaned it to me to see how I would use it.

Maybe I should have been more diligent to invest what I have with God. I am sure at least that the treasures in heaven are in a bank that never fails. Then, too, I have heard men who once were wealthy say that all they have today is what they gave away.

Besides, the time grows short. Perhaps before I can contribute to another Conference Budget I may be called to give account of my stewardship. "Moreover it is required in stewards that a man be found faithful." Have I any greater desire than to be found faithful? If so, my Lord, take it out of my life.

Surely I can not be content until that budget thermometer rises to \$275,000. The need of our ministers, missionaries, and Christian institutions was never greater. We can not expect the world to support an institution it does not belong to. If we Christians do not give to the cause of Christ, who will? If we do not give to it who will believe that we believe in it? Here goes for the best I can do, as often as I can, and as long as I can, until one day he says, "Well done."

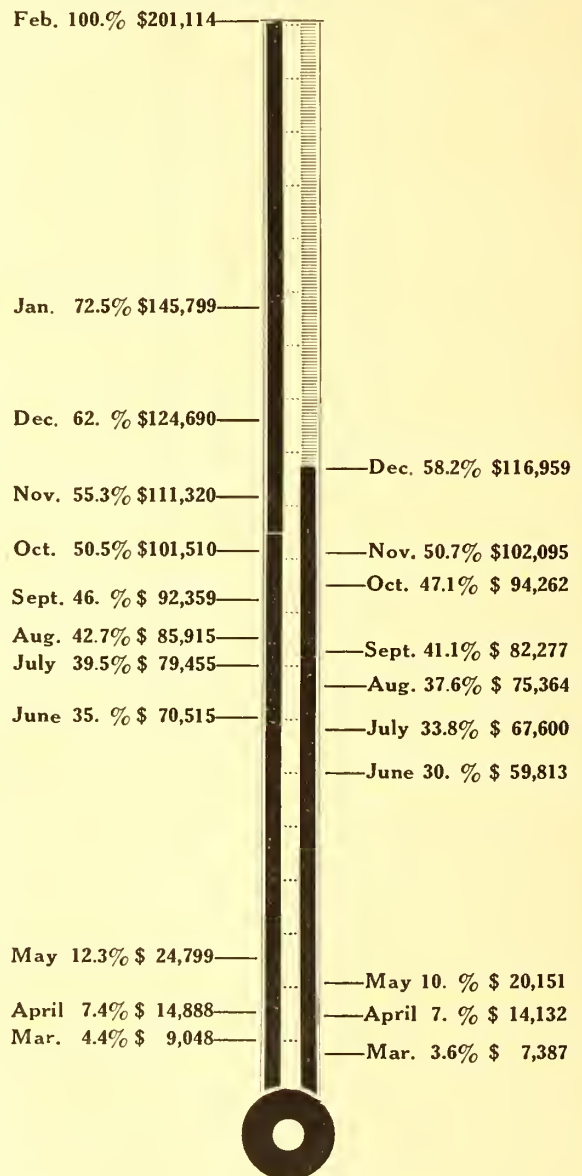
Huntingdon, Pa.

MISSIONS AND CHURCH SERVICE (CONFERENCE BUDGET) THERMOMETER

The mercury shows cumulative receipts by months.

Two Years Ago	This Year
Amount Raised	Amount Raised
Year Ending Feb. 28, '33	Year Ending Feb. 28, '35

Conference Budget \$275,000



Annual Conference has authorized a BROTHERHOOD missionary and service program. Estimated cost of the complete program is \$275,000. Our giving for the year ending Feb. 28, 1933, \$201,114 seems, by earnest efforts, attainable this year. The Brotherhood program is going forward on this basis. Let us strive this year or as soon as possible to reach the full \$275,000. At least let us have the joy of running the mercury over the top of this \$201,114 goal.



MISSIONS

This Department

Conducted by

H. Spenser Minnich



Testing Faith at Bhat

BY SADIE J. MILLER

"I will heal their backsliding, I will love them freely."

MANY of you recall the persecution of 1928 and the years that followed. The Christians of Bhat, a village by the seaside, endured severe testings in those days. Few in all this surrounding area would have stood the test as they did. Among the number of Christians, however, a few did not remain faithful to their Christian profession, but as we say—*went back*. One of these was Pancha, the very first person to have received baptism in Bhat. Because of this, his backsliding was felt most keenly.

Nine months of the year the fisher people are away from their homes out on the deep, with all kinds of boats, doing all kinds of fishing. The large boats are freighters that ply all the way from Karachi to Colombo along the west coast of India. Knowing these fisher folk one is reminded again and again of the apostles who with Christ spent much time in boats and ships.

In the homes the women and any others who remain there are busy with the work that must be done in a home; besides, they make the rope and string that is used in the fishing business. They must have strong ropes on the boats to bind their freight and to edge the sails; then there are smaller ropes of all sorts needed for their fishing tackle, so that the fisher people are as busy as any class to be found. It is interesting as one goes into their villages, to see them making rope, mending their nets and making new nets, large and small. The use that is made of old pieces of net and rope is only another illustration of the ways of improvising India's people have.

Each house is the place not only for living, but it is the storeroom and the stable as well. In fact, everything is kept under one roof, and many times all in one room. The stores of food, the supplies of dried fish, and other dried eatables, are all suspended from the roof in every sort of net bag imaginable. In the homes of other people who are not of the fisher class, they do not have the advantage of these net bags but they, too, have bag-containers of many descriptions. But the net bags, after all, are the best, being airy for all such sup-

plies. Every member of a fisher family is skillful in the making of all the material required for fishing. This makes them, as we have said, a very busy people.

Ever since Pancha took his backward step, the church has been praying for him. He was told of it many times and oft it seemed he was not affected by the Christians' concern at all. But last month Pancha came to us and gave his experience saying: "For three months I have had no peace or rest. The words of John the Baptist, 'Repent, repent,' have rung in my ears constantly. I have really suffered. When I again promised to be his follower I had peace. I went to the leaders of the church and asked them if I should be re-baptized. I offered to do anything that would replace me where I once was in the church. The Lord be praised that I am again his."

At present Pancha is out on his fishing trips for that is the way he makes his living. But the church at Bhat is arranging, the first time he comes home, to have a special meeting wherein he will give his testimony, make his confession proper and be reinstated to fellowship where he longs most of all to be.

We pray that this may have a wide influence and that a Peter or a Paul may henceforth be found in this reinstated member of the Bhat church. All are rejoicing in his return to the fold and are taking new courage in winning their own village, as well as those of others to Christ.

Jalalpor, India.

What Have the Youth of Today a Right To Expect From Christian Women?

SENT IN BY FLORENCE B. GIBBEL, LITITZ, PA.

BOTH the pulpit and platform raise the question: "What is the matter with our young people?" True, they are not perfect, and since many never can see God except as he is seen in his people, how important it is that he be seen in those who name his name!

Edgar Guest once wrote, "I'd rather see a sermon than hear one any day." Christian women must be examples, they must be as signboards saying, "This is the way." Youth is not asking for criticism, which is often harmful, but for example. The command from these is not, "Tell me," but "Show me. Demonstrate to me that the Christian life can be lived, that it is not mere theory, an unattainable something, but a practical way of living."

How can the impatient, fretful youth or faultfinding woman teach patience, kindness and good temper? How can the vain woman teach humility? How can the woman greatly absorbed in keeping up with the pomp and vanities of life, eager for place and show, teach youth the true principle of a happy life? How can the selfish woman teach generosity or kindness? Or

even the discontented woman teach contentment? Or the deceitful woman teach honesty?

Let Christian women everywhere and in every occupation of life live the abundant Christ-filled life—not hiding their lights under a bushel, but living to the honor and glory of God in every duty, however trivial.

Most women are not in daily contact with many people. Thus, they may feel that their contribution to life is too small to be felt. Christ was satisfied to fellowship with a mere handful of disciples. To them he imparted through teaching and example his highest and best purposes. In a world where ideas about the home are often distorted, and where divorces are far too numerous—what a challenge to Christian women! Let them show to youth that God's plan for home life is still the only one that is safe to follow. Let a woman be happy and satisfied with her work—glorifying every task she sets for herself. Let this apply to Christian women in the home, in the school, in the office, wherever they are. Let all the fine Christian graces of love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance be overflowing in her cup of life. Then the corner where she lives will be radiant.

If you in your small corner, and I in mine, live true to our highest Christian calling, we shall be giving to our fellow-men, everywhere, an example of Christ living in those whom he created. "I'd rather see a sermon, than hear one any day."

What to Pray For

Week of January 12-19

Now and again on the field missionaries are called upon to speak to groups of fellow-missionaries, as well as to the native Christians. This occurs at summer assemblies and conferences which are called for some central place. Bro. Minor M. Myers has had the joy and the responsibility of speaking on such occasions, and his messages have gone home to hearts. It is the testimony of some who have heard him that they returned to their work with renewed determination to carry on bravely.

In the city of Tai Yuan, the Church of the Brethren Christians have been working hard to purchase their own church property. They feel so keenly the need for a church home that everyone has contributed, even beyond the limit of his ability. This is the spirit which builds the kingdom of God among men. Let us encourage them with our prayers.

A recent letter from Bro. Myers gives us the following good news: "Sherwood Eddy was here the other week in a most successful evangelistic effort among educated youth and older ones too. He had the rare opportunity to speak once to about 1,500 officials. This meeting was arranged by the chairman of the province who heard Dr. Eddy three years ago when he was here.

Eddy did not hesitate to denounce corruption, opium and many other things in official life. Few other men could have done this in the effective way Dr. Eddy did it. He is regarded as a great and true friend of China. He gave strong Christian, gospel messages. A number of high officials are much interested in studying religion now who had no interest at all before. . . . We are having a busy time taking care of the work following Eddy's visit. The Christian forces are working nicely."

Let us uphold the hands and hearts of those who are changing the face of other nations for good.

Junior Worship Program

(To be used in connection with the 1935 Junior Project)

Theme: The New Year Brings New Opportunities

Opening Hymn: Ring Out the Old, Ring In the New

(Tune: Waltham: "Fling Out the Banner")

"Ring out the old, ring in the new,
Ring happy bells across the snow,
The year is going, let her go,
Ring out the false, ring in the true.

"Ring out a slowly dying cause,
And ancient forms of party strife,
Ring in the nobler modes of life,
With sweeter manners, purer laws.

"Ring out old shapes of foul disease;
Ring out the narrowing lust of gold,
Ring out the thousand wars of old,
Ring in the thousand years of peace.

"Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land;
Ring in the Christ that is to be."

Call to Worship:

"Another year is dawning;
Dear Master, let it be,
In working, playing, serving,
Another year with thee."

Opening Prayer: Dear Father, we thank thee for the new year and for all the opportunities which this new year brings. Show us some of the many things which we may do to make the world beautiful and good. May we use our eyes and our ears to realize the needs of others. May we give help to many who are lonely or sad or tired. Make this year better than former years.

Petitions:

Let us start anew this year with a higher trust in God;
Let us waste no moment in whining nor complaining of our tasks;

Let us sometimes look about us for the things that should be praised;

Let us not be moved by envy when our rival's strength is shown;

Let us try to see the beauty spread before us, rain or shine.

Leader's Explanation: Using the new leaflets entitled "Little Japanese and Chinese Neighbors," explain the 1935 Junior Project. Encourage the children to study the delightful book, "Rainbow Bridge," which shows so clearly why American Christian children should treat kindly the chil-

dren of other nations. Inspire the group to desire to give and work for the junior boys and girls who attend our mission schools in China. Help them to see how their offerings of goodwill will help to keep some child in our Christian schools during the year. Impress them with the fact that only as the Chinese children are able to attend the mission schools can they learn to know and love our Savior. This new project is a new opportunity to share Jesus Christ with Chinese children.

Prayer: "Father of all men everywhere, we pray that this new year may find thy children of every race and nation more eager to serve thee by loving one another. Take from the hearts of all men hatred of others because of the color of their skin or the language of their speech. And let there be peace and goodwill among the nations of the earth during this year, and all years."

Offering Thought:

"O grant us hearts like thine, dear Lord,
So joyous, true and free,
That all thy children everywhere,
Be drawn by us to thee."

Benediction: "May the Lord watch between me and thee while we are absent one from the other."

News From the Field

INDIA

Ahwa

Florence M. Bollinger

Gleanings From the Harvest

One lifts the eyes to neither white nor golden nor abundant harvests these days. This is due to the fact that the rainfall during monsoon season was very short. The grain crops have suffered much and will yield a very light crop. However, harvest season is here and the past few days a force of men and women, sickle in hand, have been happy and busy at grass cutting in the mission fields. Ten and twelve cents a day means a lot to the family bank account in India. The hay lies fragrant in the cool of the morning and evening but its dryness in the glare of noonday heat adds to the general impression of a thirsty earth. What a glorious harvest moon brightens the world these nights! From sunset to sunrise the full moon, undimmed by any lesser lights, except the stars, rules and lights the heavens. A few folks are reaping their own grain crops by moonlight so they can earn money at grass cutting by day. The early rice is now ready for harvest, but nagli, the more common grain which looks much like grass seed, will mature a month hence.

A Harvest of Colds

We have had a harvest of another sort since an influenza epidemic struck Ahwa and vicinity. It is a harvest of persistent coughs, colds, aching bodies and fevers. Fortunately our mission family has thus far escaped and we have been able to help others. While we supplied medicines from the mission dispensary, we also knew that hard brown nagli bread is not strength building nor appetizing food after a sickness. So gallons of tea have been given to the sick, also lime juice when limes were available, with cod-liver oil and a bit of bread to children who come to the bungalow in the morning. And now Miss Royer has begun a distribution of wheat porridge to children who have been sick. Naturally our program has been much disrupted, for with masters and children sick, school has now been closed two weeks.

We hope for the early return of all so that school can reopen in a day or two.

A World Unto Themselves

More than four months have now passed since those of us who live at Ahwa, Dangs, went into monsoon isolation. We are shut off from the outside world during this time. But the days have been filled full of work and some play. Due to the light rainfall, our garden yielded better than ever before. This was a great blessing both in giving us the necessary food and exercise. Apart from the scripture classes, the school girls, with Miss Royer, and the village women in my classes, have done regular sewing. They have made children's clothes, which will be given to them at Christmas time. A young men's society was organized which wielded an active influence throughout the season. On Sept. 2 a splendid children's program was rendered in the church.

Bible Story and Character Building Classes

While we were shut in during the monsoon season we carried on a system of classes for Bible instruction and Christian character building. Our hope and plan had been to perfect this teaching by an evangelistic meeting in the church in late October. Bro. Natalal, one of our Indian evangelists, had promised to come for the meeting which should now be in progress. To our great disappointment, his own sickness and that of so many of our people have made necessary the recall of the meeting.

The Hope of the Dangs

Our best immediate hope in the work in the Dangs territory lies in the fairly well educated young men and their families who were indigenous to the Dangs. Of these a dozen or so will shortly leave for work in various forms of forest service. Denied the spiritual strength which the meetings should have yielded, they need your prayers that they may be true witnesses when they are at work. While old heathen customs cling so closely, would that they could take the stand with Joshua: "As for me and my house, we will serve Jehovah." The very closely bound family system among Indian people often makes it extremely difficult for an individual to thus decide.

One Outstanding Social Event of the Year

In early October Miss Royer and I took the Christian women of the community to the river a mile away for the great clean-up event. Fifty women and children made the water splash and the rocks resound to the beating of clothes as all became clean from head to toe. Over little fires here and there they cooked the tiny fish and crabs they found. They ate them as an addition to their own lunches. As a treat, tea was served from the Madam Sahib's big kettle.

Events in History

Contrary to the ill wind that blows no one any good, the light rainfall had its advantages. Mr. Bollinger was able to make two trips out to civilization during monsoon. The rivers were not so high but that they could be crossed. And what is considered real history in the Dangs occurred on Oct. 15 when the motor car made a trip to Waghai! This attempt was made in an emergency in order to take sick people quickly to the railway. It proved successful for which we are all very thankful. Never before had the auto gone so early.

High Lights

The above items are in brief some of the high lights of our monsoon days, apart from the mail man's daily visit.

(Continued on Page 21)

KINGDOM GLEANINGS

Calendar for Sunday, January 13

Sunday-school Lesson, Peter's Great Confession.—Luke 9: 18-26; 1 Peter 2: 5, 6.

Christian Workers' Meeting, Adapting the World to Men's Needs.

B. Y. P. D. Programs:

Young People—Friends of the Home.

Intermediates—Prayer.

* * * *

Gains for the Kingdom

Two baptisms in the Bethany church, Ind.

Three baptisms in the Omaha church, Nebr.

One baptism in the Pine Creek church, Ind.

Two baptisms in the Twin Falls church, Idaho.

Eight baptisms in the Eagle Creek church, Ohio.

Three baptized in the Lincoln Heights mission, Mansfield, Ohio.

Five baptisms in the Pleasant View church, Kans., the result of decision day.

Three baptisms in the Chambersburg church, Pa., with the pastor as evangelist.

Eight added to the Walnut church, Ind., Bro. J. S. Aldredge of Anderson, Ind., evangelist.

One baptism in the Ross church, Ohio, Bro. A. P. Musselman of Lima, Ohio, evangelist.

Two baptisms in the Fairview church, Mich., Bro. Walter Landis of Lima, Ohio, evangelist.

Five baptisms in the Hartville congregation, Ohio, Bro. Clyde Mulligan, pastor-evangelist.

Five baptisms in the Ephrata church, Pa., Bro. John D. Ellis of Johnstown, Pa., evangelist.

Eight baptisms in the Troy church, Ohio, Bro. H. B. Martin of Gettysburg, Ohio, evangelist.

Eight baptisms in the Deshler church, Ohio, Bro. J. A. Guthrie of Blissfield, Mich., evangelist.

Eighteen baptisms in the Palmyra church, Pa., Bro. J. A. Robinson of Johnstown, Pa., evangelist.

Eight baptisms in the Buckeye church, Kans., Bro. R. L. Sink of Sabetha, Kans., evangelist.

Ten baptisms in the Dunnings Creek church, Pa., Bro. J. H. Clapper of Hopewell, Pa., evangelist.

Three additions to the Bargo church, Ind., Bro. I. D. Heckman of Cerro Gordo, Ill., evangelist.

Five added to the Brownsville church, Md., Bro. E. C. Woodie of Geer, Va., evangelist; two additions since.

Nine baptisms in the Worthington church, Minn., Brother and Sister B. M. Rollins of Keyser, W. Va., evangelists.

Three baptized and one reinstated in the Astoria church, Ill., Bro. G. O. Stutsman of Greenville, Ohio, evangelist.

Three baptisms in the West Conestoga church, Pa., Bro. Rufus P. Bucher of Quarryville, Pa., evangelist; one baptism previous.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. J. C. Inman of Canton, Ohio, Jan. 14 in the Bellefontaine church, Ohio.

Bro. R. N. Leatherman of Grand Junction, Colo., Jan. 7 in the Oak Grove church, Ohio.

Brother and Sister B. M. Rollins of Keyser, W. Va., Jan. 15 in the Bethel church, Colo.

Bro. E. S. Coffman of Elgin, Ill., Feb. 18 to March 3 in the church at Sunnyside, Wash.

* * * *

Personal Mention

Dr. Charles C. Ellis, Moderator Elect for this year's Conference at Winona, has a brief but important statement on page 12. It is entitled: A Church Member Meditates. Why not turn to it at once, if you have not already read it?

Bro. E. S. Hollinger, New Paris, Ohio, wishes to acknowledge in this way for himself and children their appreciation and thankfulness for the many expressions of sympathy which came to them in connection with the loss of a faithful companion and mother.

Bro. M. J. Brougher, long time pastor at Greensburg, Pa., and member of the General Ministerial Board, will be preaching at Waynesboro, Pa., for the next two weeks on The Greatest Sentence Ever Written, Do I Know That I Am a Christian? Do Others Know That I Am a Christian? Man's Sin Against Love, A Life Made Over, and eleven other vital themes.

Bro. Ezra Flory, Sterling, Ill., has kept a record of the baptisms reported in the Messenger during the year 1934. He says the number is 6,185. This is baptisms only, not including those reclaimed or received on a former baptism. Pennsylvania with its 1,510 additions is highest. Next come Virginia with 795, Ohio with 757, Indiana with 750. Other states above 200 are Iowa with 274, Kansas with 261, California with 249, West Virginia with 239, Maryland with 226. The total number in 1933 was 6,771.

"**Uncle Dan**" **Beard** never traveled much nor wrote much nor talked much in public, but millions of Gospel Messengers passed through his hands in the many years he worked in the press room. Several years ago he went home to rest. Last Saturday afternoon the mortal remains of his faithful companion were laid away beside his own, after a brief and fitting service conducted by Bro. J. E. Miller. For this purpose they had been brought from Iowa where Mrs. Beard had lived with a daughter since "Uncle Dan" went away.

Sister Sarah A. Keller, Mercersburg, Pa., nearly seventy and hard of hearing, rarely misses Sunday-school or church. She enjoys "being in the assembly." From Jan. 1, 1934, until the last day of November she read the whole Bible through twice and the New Testament three times. She says: "The story never grows old. The more I read the more I want to read. And the G. M. I can not do without." She has lately gone back to her Christian Family Companion of July, 1865, and reread articles of C. H. Balsbaugh, D. B. Gibson and others.

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Miscellaneous Items

To Middle Pennsylvania: All papers from churches, all reports of district committees and boards, and all programs for district conference should be in the hands of the undersigned by March 1.—M. Clyde Horst, District Clerk, Lewistown, Pa.

One more milestone and it will be fourscore for her. Nine years ago her companion of fifty-two years passed on. For almost all their wedded life they took The Gospel Messenger. Can you understand when she says: "I still want to take it—as long as I live"?

Eastern Pennsylvania's Official Directory for 1935 is here,

by the kindness of Committeemen B. W. S. Ebersole and John C. Zug. It has the usual information about the organization and activities of the district. It shows 41 churches, 119 elders, 51 other ministers, and a membership of 9,509, as of Oct. 1 last. This figure is a gain of 335 since Jan. 1, 1934.

The churches of York, Pa., have just concluded their fifth annual united ten-day prayer meeting, ten hours a day. Beginning at 10 A. M. hourly devotional periods were held, each led by a different pastor, but all at the same place. The people came and went throughout the day, we presume, at their own convenience and desire. The purpose was well summed up, no doubt, in Paul's words to the Colossians as printed on the first page of the program which Bro. M. A. Jacobs, pastor of our own York church, sent us: "That in all things he might have the preëminence."

Sunday, Jan. 27, will be homecoming and anniversary in Chicago. In the morning the First Church, Congress St., and Central Park Ave., will commemorate the tenth year of worshiping in the present commodious church building, though the exact date of the dedication was Jan. 11, 1925. In the evening all three churches of the city will meet together in the First Church to commemorate fifty years since the first Brethren service was held in the city—Friday evening, Jan. 30, 1885. All those who have been connected with the Chicago church in the past, as well as others interested, are invited to be with us. A message will be greatly appreciated from those who find it impossible to be here. We are endeavoring to get in touch with persons who attended that service fifty years ago, and also with charter members of the Chicago congregation, organized on March 3, 1889. We would appreciate any help that can be given.—James M. Moore, 3560 Congress St., Chicago.

The thirty-fifth annual Bible institute of Elizabethtown College will open on Sunday morning in the Elizabethtown church with a sermon by Dr. V. F. Schwalm of McPherson College, Kans. It is hoped that churches and Sunday-schools will make it possible for some representatives to attend this institute. Since the expense of sending representatives will be very small, a large number of churches should avail themselves of this feast of good things prepared for both young and old. The program will consist of discussions on biblical themes, missions, the work of the ministry, and world problems. There is no charge for lodging and tuition, but a freewill offering will be appreciated to meet necessary expenses. A limited number of women can be accommodated in the college buildings. Meals are to be furnished in the college dining hall at thirty-five cents each. For information on lodging write to Prof. J. Z. Herr, Business Manager, Elizabethtown College, Elizabethtown, Pa.

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Gleanings From the Office Mail

"Please send details of special church club for the Messenger."—Lucile Winkels, Bean Station, Tenn.

"We expect to take advantage of the special rate on The Gospel Messenger."—Lizzie Miller, Norton, Kans.

"We as a church are trying to work up a Messenger club. I think we will make it all right."—J. Z. Long, Pioneer, Ohio.

"We have decided to accept the club rate plan to get the Gospel Messenger in our homes this year."—Mrs. Rosella Sullivan, Astoria, Ill.

"A men's organization was started with Bro. Homer Weldy as chairman. They decided to put The Gospel Messenger in 75 per cent of the homes if at all possible."—Catharine Miller, Wakarusa, Ind.

"We have been able to place the Messenger into 75 per cent of our homes, the majority being new subscribers."—Eva Reed, Maxwell, Iowa.

"Will you kindly send me the details of your plan in regard to The Gospel Messenger at \$1.25 per year?"—Mrs. B. A. Showalter, Darlow, Kans.

"I am glad to report that I have subscriptions from 75 per cent of our membership for The Gospel Messenger for 1935."—Mrs. H. H. Hanenstein, Reading, Minn.

"Kindly explain for me your plan by which a church can secure the Messenger for \$1.25 provided three-fourths of the families secure it."—Arthur Wolford, Ligonier, Pa.

"We have been working on The Gospel Messenger project and have succeeded in getting the required number in the First Grand Valley congregation."—Bernard N. King, Grand Junction, Colo.

"We put our Messenger subscription over 100 per cent. Rejoice with us for we feel it is a good indication of fraternal concern in the work of the Church of the Brethren."—Miriam Hoff Fetter, Weilersville, Ohio.

"We have taken advantage of the liberal subscription offer of The Gospel Messenger and as a result The Gospel Messenger will be read in seventy-five per cent of the homes represented in our church membership."—Mrs. Nellie V. Merkey, Abilene, Kans.

THE QUIET HOUR

The Parents and the Home

Theme for January—Christ in the Home

PREPARED BY GALEN B. ROYER

Read 1 Tim. 3: 4-12

For Week Beginning January 20

It is remarkable that the qualifications for a bishop, elder or deacon in the early church should tie up with the home so closely as this reading points out clearly. Evidently the family tie in God's purpose is more than blood relationship. In the godly life of Noah, Jehovah saw grounds to include sinful, unworthy Ham in the saving ark. And the godly life of parents has often meant the saving of the children. For after all, parents make the home. It grows out of the expression of their lives.

But parents must not forget this: Had Adam loved God as he should, Cain would not have killed his brother. Christ himself ties these two loves inseparably together. The blame lies first with Adam. Evil nature is projected to the third and fourth generations. Parents may say, "We are helpless." True, but grace is not helpless, and that grace is to begin in the parent first. A parent who is not willing to curb his own wrong propensities has no right to demand his child to curb the same or other ones. "Train up a child in the way it should go" means nothing else than that the parent goes that way first. That is Christ in the home. Then are children strongly lead to be unselfish, and there will be love, joy and peace in the home.

A Prayer: Dear Lord, my elder Brother, make me true in all of my sacred relationships of my family. Give me fullness of kindness, gentleness and lasting affections. Out of my sacred fellowship with thee may I come into such fellowship with my children and all thy children, that I shall love all, serve all—so that I may be fitted for thy blessed home in glory. In Jesus' name. Amen.

HOME AND FAMILY

Emmaus

BY MYRA BROOKS WELCH

Strange things had happened since the dream was born
In their untutored hearts and then was torn
Away. . . . Troubled by doubts, sad with distrust
Two disciples fared forth to Emmaus. . . .
We know that story—but the anxious quest
Is repeated in the tormented breast
Of those who take that road—dreams left behind
In rock-sealed tombs, defeated, sick and blind,
Unaware that beyond the highway's turn
Lies Emmaus. Cold hearts begin to burn
When made to know that suffering needs must be—
Before the crown there's always Calvary. . . .
With faith's renewal comes the soul's reward
As opened eyes behold the risen Lord!

La Verne, Calif.

Ellen's Sheaves

BY ADA CASSELL SELL

ELLEN put on her coat, hat and gloves. It was bitter cold. Almost she had been tempted to stay at home that evening. Her father would be so cozy by the fireplace. She might stay with him. . . . No! He would have cause to think she was not as much interested in the meetings as she professed to be. The meeting was in the midst of the second week, and ten souls had accepted Christ.

Ten souls, all children below twelve. But each soul was worth more than the whole world—more than the whole world! Ellen was glad they had come, but if her father should come—the thought brought a lump into her throat. For as long as she could remember Ellen had prayed every night and often between times that her father might become a Christian. Prayed, and become discouraged, prayed again, often weeping. Her father had even failed to accept Christ after his dying wife had pointed to the One on Calvary. He was a quiet, quiet man. It was so hard to tell what he was thinking. Aunt Lottie merely dismissed the matter with, "Don is just like his brother George; too stubborn to do it! He'll die out of the church, like George did." Even the ministers seemed to think there was no use bothering about Ellen's father. He, they thought, is one of these moral men, who compare their own morality with that of the best of church members, and fail to see the need of the acceptance of Christ. That, however, was not the case. The man, naturally so quiet, gave no reason for staying out of the church; consequently many invented a reason.

Ellen decided to go. She had said good-bye to her father and closed the door. On the front porch she felt impelled to return and speak to her father. But it

was such a hard thing to do! Ellen was sure it was harder to do than it would ever be to tell the brown boys and girls of India the gospel story, should her wish come true. What was it that made it so hard for a daughter to open the subject of a soul's salvation to her own daddy? One should feel more free with loved ones than with strangers. Her mind made up, Ellen always followed impulse.

"Father, go with me tonight! I would like to have you hear one of the sermons. I'd be so glad if you'd become a Christian! Will you, daddy?"

Trembling, misty-eyed, the girl stood. The man trembled no less. It was one thing to withstand mere acquaintances, but this girl of his, so pure, so lovely and unspotted from the world—it was another thing to be unable to satisfy the praying eyes of his Ellen.

"I never said I wouldn't."

Ellen had to be satisfied with that. It was small comfort, in a way, but still might carry deep significance. Ellen's steps were a trifle lighter as she sped to church.

The minister read one verse from the Psalms of David.

"He that goeth forth and weepeth, bearing precious seed, shall come again rejoicing, bringing his sheaves with him."

Ellen's breath caught, and she could not keep back the tears, try as she would. She knew it was actually poor manners in the opinion of many to shed tears in church. She had never fully learned to control her emotions. Call it lack of poise, sentimentality, what you would, Ellen's heart was touched to tears. It was so like her own experience trying to pray her daddy into the kingdom—"and weepeth, bearing precious seed"—that was she, herself. "Shall come again rejoicing, bringing his sheaves with him"—a promise! How had Ellen failed to realize that this precious promise was in the Bible? Again she recalled a few outstanding times when even as a child her prayers had been answered. Once she had prayed for a sister, who had suffered from paralysis after a serious illness; that her mother's eyesight might be completely restored; that her brother would be able to get his algebra; that she would get a piano. Her prayers had been answered time and again.

If only her faith were stronger—it might bring her an answer before the meetings were over.

"I believe there are heavy hearts here, souls who have prayed for loved ones for long years. Do not become discouraged, the answer is on the way, stand on his promises. You will come rejoicing, your sheaves will be precious souls. Keep the seed precious! Let us bow and renew our faith this very evening. Many things, wonderful things have been wrought by prayer. Pray!"

Ellen was one of those who prayed. Oblivious of those around her, caring not what of emotion or sentiment her face betrayed, she held tryst with her Lord. Is it strange that Ellen's father at home became restless, a strange uneasiness beset him? The radio failed to amuse; the news seemed trite; History of Mankind held no interest. Why had Ellen asked him that? The child cared so very much! But until he could bring his own heart to the foot of the cross, in all humility and sincerity, he would never come. It had to be more than a gesture to please some one. More than lip service. He would do nothing by halves. Not he! A braggart voice seemed to speak the words inside him, a taunting, gloating voice.

Suddenly Ellen's father recognized the voice—it was that of Satan himself! Satan, trying so hard to keep this man for his own, using diabolical persuasions. As soon as the man recognized whose voice was speaking, he wondered how any service to Christ could be mere lip service; how any one could help but bring his whole heart to the foot of the cross in deepest humility and all sincerity; how his Ellen could have kept from being concerned that her father, too, should share this blessed gift of salvation. The light had shone. The dark clouds of doubt and blind reason were dispelled.

Very calmly the man, knowing the services had begun half an hour previous, and would still be in progress should he go there, got his wraps and hurried out. Ellen's heart gave one leap of rejoicing as she saw him, the first to accept Christ that evening. She didn't feel like weeping then. Not after the sheaves were brought! Very simply and sweetly she told her father she was glad. Together they went home, happy, enjoying a close bond of union in his name.

Altoona, Pa.

A Library Pocket

BY CHESTER E. SHULER

A POCKET is always interesting. One of the proudest and happiest moments in the life of a boy is when he gets his first suit containing a pocket. And, as he grows a few years older, more pockets are essential to contain the "treasures" which he loves to hoard. The contents of a boy's pockets has been the subject of story, poem and song.

Men, too, use their pockets in interesting ways. Possibly the average man doesn't think much about his pockets, as long as they contain no holes through which his small changes escapes. Some men are addicted to the habit formed, perhaps, in boyhood, of carrying a great many things in their pockets; others, carry fewer articles. But all demand pockets—plenty of pockets—in their clothing.

There are trouser pockets, change pockets, watch

pockets, even "secret" pockets, in men's apparel.

But one of the most profitable of all pockets is a "library pocket."

This, of course, is just any pocket assigned for the purpose. Its contents need not be bulky, but they can be mighty valuable and helpful.

Every Christian man, or boy, ought to cultivate a Library Pocket. It would be splendid if that pocket would contain, first of all, a New Testament; but if this isn't possible, then there ought to be a "portion" of the Word among its contents.

There should be, also, some choice bits of Christian literature. Numerous tracts, thoroughly scriptural and "sound" may be had for a pittance—some for the asking. Writings of the great devotional writers should be among the number. For this purpose, there are perhaps none that surpass those of James H. McConkey*, whose messages touch the very soul, explain away many difficulties of the average Christian, and inspire and uplift the spirit along the way. These tracts are of convenient size for the pocket. They may be had for the asking, though they would be cheap at any price.

The tracts of Mrs. Jessie Penn-Lewis will arrest and hold attention to the devout Christian as will few other pieces of Christian literature. And they will help, in a most *practical* manner, the troubled child of God, who is facing real problems which he doesn't know just how to solve.

A tiny "scrapbook" made up of one's favorite poems, verses of scripture, sentences one would like to memorize, etc., may be included in the library pocket's contents.

It is well to have a pigeon-hole, a small drawer, a box, or other container as a "base of supplies" for one's pocket library. Here may be kept tracts and other literature we wish to read when opportunity is afforded. Then, as we explore, digest and assimilate the contents of the pocket, we can change to new spiritual titbits.

At first thought this may seem like a mere fad or fancy. But to those who have tasted of its benefits, joys and genuine helpfulness, it is a *vital necessity*.

There are really a surprising number of minutes in a day during which one can, if he will, read a bit. These are the minutes which can be occupied by the pocket library. We wait in an office for five minutes: it is the act of but a few seconds to withdraw a tract from the coat pocket and read until we are interrupted. Most of these genuinely helpful tracts can not and ought not be read hastily; they require careful assimilation, hence it is possible to read, with profit, even though bit by bit. Some tracts, such as McConkey's or those of Mrs. Penn-Lewis are so condensed, so spiritual, so *full* of a Spirit-given message, that a mere sentence will give

* Free from Silver Publishing Co., Bessemer Bldg., Pittsburgh, Pa.

food for thought for days. We have known "pocket librarians" who have almost worn out a single tract, carrying it about, reading bit by bit, digesting, assimilating, trying, and profiting by its vital message.

Then, too, the "library pocket" has another use. It may contain bits of choice Christian literature for distribution to others. Tract distribution is one of the most blessed of all missionary endeavors: but it must be done with care, and directed by wisdom that is from above, if it is to perform its full measure of Christian service. It is generally of questionable value to distribute tracts promiscuously: some will not "fit" the person to whom given; others, while "fitting" properly his condition, may offend the recipient because not given with the proper tact by the distributor. Nevertheless, tract work is important, and the pocket library helps a lot by furnishing the right kind of material (selected carefully beforehand) when it is needed.

For example: We meet a friend who has recently lost a loved one. This friend is grief-stricken, anxious to tell of his loss, seeking comfort from one who truly understands that loss. Sometimes we find it difficult to say the words we'd like; we can not express our real feelings. It is then that we like to reach into that precious library pocket, withdraw a helpful, comforting, Spirit-filled message (such as McConkey's "Beauty for Ashes") and hand it to our friend, knowing that in his present sorrow he will gladly read it, and that its message will comfort and cheer in a way our "lispering stammering" tongue never could comfort.

For those who do personal work with unsaved people, the pocket library is helpful because it will provide exactly the right kind of literature, previously selected and tested, to back up his words of testimony for his Lord.

The "library pocket" idea is generally for personal use. But it need not be confined thus. It may be shared with one's Sunday-school class, one's congregation, one's personal friends among Christian people who are interested in missionary work.

We know a Christian gentleman who prepared to go to foreign lands as a missionary; circumstances prevented and he could not go; but through his tract work, he has done much good for his Lord's cause.

So, it's a fine idea to set aside a pocket in one's coat for the Lord's use! The Bible assures us that "all things work together for good" (Rom. 8: 28). Well, a pocket is only an inanimate *thing*—but how much glory it can be made to furnish for the Lord Jesus Christ, if used as a "library!"

Have your tailor make sure to sew a Library Pocket into that next garment he makes for you, ask God to bless it, do your part—and you'll be surprised, delighted and overjoyed at the result.

Newport, Pa.

The Preacher's Wedding Responsibilities

PREACHERS are naturally delighted when they get a wedding. It is one of the brief but pleasant experiences of the ministry. We say "brief," because the preacher's sense of responsibility is limited to the proper performance of the ceremony without any embarrassing "hitch," the filling out of the legal papers, expressing congratulations and best wishes to the newly married couple and receiving the wedding fee. We might as well all confess to one another, as ministers, that that brief period of a few minutes marks the beginning and end of our sense of responsibility.

But we have just read an article by a prominent pastor whose sense of responsibility, which begins at the marriage altar, doesn't end there, but follows the couple on and on through the years. His attitude opens a line of thought and makes impressions which we desire to pass on to others.

In addition to making the ceremony a very solemn one, and when at all possible performing it in the house of worship where the sacred altar of the church becomes the marriage altar, here are some of the things which this pastor does that are out of the ordinary:

He always gives the couple, whether strangers or friends, a talk on the sacredness of the marriage relation, with suggestions about establishing and maintaining a happy home. An appropriate book on the same subject accompanies the marriage certificate which he hands to them.

He keeps track of these couples by a carefully arranged card index file, and writes a letter to each couple at least once a year, and oftener if required by sickness or affliction of any kind. These letters are so written as to require a reply, and these replies are very illuminating and gratifying; as, for example, "Once in a while a fit of temper is about to produce an ugly quarrel; then the thought occurs that you expect something better of us, and we drop the subject."

In addition to the many special days that cumber the church calendar, this pastor has one of his own, on which all of the couples that he has married are invited to attend the Sunday morning church service, and an unusual number of them come, bringing their children with them. Those who can not attend receive a report of the service, with an outline of the sermon, which is always on the subject of married life from the Christian point of view.

And does it pay? The answer, as indicated by the results, is emphatically in the affirmative. He reports that of the more than seven hundred couples that he has married in the last fourteen years, about half of them previously strangers to him, there have been less than a dozen homes broken up, whereas the average divorce rate would be more than a hundred.

The record of this pastor is certainly unique, and ought to suggest to every minister who reads it this important question: Does my responsibility cease at the marriage altar? It doesn't end when a minister brings a sinner to Christ. It doesn't end when he fellowships a new member into the church. Why should it end when he inducts a new couple into the sacred relations of married life? He believes that marriage is a sacred institution, and that, therefore, it should be solemnized by a minister of the gospel. But is this likely to make it much better if the minister's part is limited to "saying the words"? He is responsible, so far as the sacred ceremony is concerned, for making two persons husband and wife. Does that not make him responsible, to the extent of his limited influence and opportunities, for the outcome of that union? A civil official who officiates at a wedding is concerned only with making the marriage *legal*. A minister of the gospel should be anxious to make a marriage not only legal, but also *lasting*.

Every now and then we read of a divorce case, or a family quarrel, that gets before the court; and the judge, with some friendly and fatherly advice, sends the couple home, reconciled, to begin all over again. This outcome shows that in practically every such case the same result could have been obtained without going to law if a preacher, and especially the one before whom the couple made their solemn promises at the marriage altar, had given his friendly services.

It may be that, as ministers, this is one respect in which we have neglected a delicate duty and failed to improve a fruitful opportunity. It is worth thinking about—*The Church Advocate*.

Evening Prayer

BY ARLO GUMP

I LIKE evening prayer at the time when the soul kneels down with the body at the bedside when the lights are out, so that God alone can see and hear. It is there that the heart swells with gratitude for the day just over and gives the future into the Father's hand. And I have heard that the thoughts at the end of one day mold the pattern for the starting of the next.

I wonder how many of the strongest men are bowing in humility this hour. I know some who seem as if they had been with God. I wonder what happens in the mind of a child when every evening at repose he learns that prayer, "Now I lay me down to sleep." Doesn't even nature bow to heaven when the sun sinks low? Or haven't you seen or heard? I wonder what would happen to those of us who are proud, or discouraged, or broken under a heavy load if we should pause when we seek rest to pray, "Thank you, Father."

I do not ask at what hours you pray, if you do. I only state that for some creatures twilight reverence finds its echo in a morning song. He who closes a day with gratitude of heart and humility of spirit will certainly find tomorrow another vast adventure. Do you suppose that is the reason some folks have peace, and purpose, and radiance and power?

Churubusco, Ind.

Bits of Brotherliness

BY PAUL F. BECHTOLD

Do Your Bit as a Hero of Peace

THE boss of a crew of road men near Kansas City accidentally stumbled over a dinner bucket. As he picked it up to replace the lid he noticed that there were only two small cold potatoes in it.

The accident hadn't been observed, so he took the pail to a near-by store and had it filled with appetizing food.

Noon came. He watched the bucket. The owner, a new man on the job, picked it up and went off to a little distance from the others to eat. Then, seeing the fine lunch inside, he replaced the lid and started back to correct what he believed to have been a mistake.

The boss stopped him. "That's your bucket, old man! I kicked it over by accident this morning. I put those things in there. A man can't do this hard work on two little cold potatoes."

The workman burst into tears and told his story, a story which might be duplicated hundreds of times. A hat was passed among the men and that night a happy family surrounded a well-filled table.

Wakarusa, Kans.

News From the Field

(Continued From Page 15)

Peace That Passeth Understanding

In my mother's letter, which came this week, she quoted as her strength Isa. 26: 3: "Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee." Certainly I am thankful that in mother's declining years she can rest in this peace. And I, too, know that there is rest in this trust and that God gives strength according to the day. I rejoice that God has given me a good pair of eyes which are able to look with interest upon the same sights, day after day, and to see and face with increasing patience the oftentimes unpleasant, wearisome tasks. Only once in four months was I as far as one mile from home and that was when the women went to the river for a picnic. Now a more pleasant season is at hand. The air will be more bracing, the demands a little less taxing, and in November a short trip out to Dahanu, Bulsar and Bombay will furnish new sights. The children write from Woodstock school, which is 1,000 miles away: "Fifty more days till we come home!" And so we count the time, living in the present, looking ever with hope toward the future.

THE CHURCH AT WORK

Directed by M. R. Zigler, Executive Secretary; Rufus D. Bowman, Director of Adult Education; R. E. Mohler, Secretary of Men's Work; Mrs. Ross D. Murphy, President of Women's Work; Dan West, Director of Young People's Work; Raymond R. Peters, Chairman of Intermediate Committee; Ruth Shriver, Director of Children's Work; H. Spenser Minnich, Secretary of Christian Finance; Ross D. Murphy, representing the Pastoral Association; Ruth C. Sollenberger, Office Secretary.

THE MINISTRY

Shepherding the Flock

BY D. HOWARD KEIPER

Article Supplied by the Pastoral Association

A QUESTION which we must often ask ourselves, if we are pastors and ministers, is: "What are we doing with our people?" We should ask it because there is a very real danger of us doing the wrong thing with them. One danger lies in the often stressed saying that the pastor is the shepherd and the congregation is the flock. Now this shepherd relationship is a beautiful one. Every pastor should feel the responsibility of warning, feeding and guiding his flock. But he must beware lest he keep his people dependent upon him, unable and unwilling to fend for themselves.

My contention is that we should not allow our people to be spiritual paupers. There is danger of it. The pastor is often regarded as if he alone can receive a message from God, as if he alone can give the true meaning of scripture, as if his prayers are of special potency. In short, the pastor falls little short of being a priest, as he would be conceived of in the Roman Catholic Church.

Over against this tendency let us put Paul's description of a service in the early church: "What is it, then, brethren? When ye come together, each one hath a psalm, hath a teaching, hath a revelation, hath a tongue, hath an interpretation." Does it not seem clear that the ministry had no monopoly on revelations, tongues and interpretations? If we understand this quotation aright, the church was made up of men and women who, of themselves, were recipients of God's message; they did not look to the ministry for all their spiritual food; they went directly to the source of spiritual life—fed themselves thereat and had contributions to make to the community of believers.

A pastor would do well to avoid the rôle in which he does the thinking, praying and deciding for other people. It is his business to stimulate and build an indigenous Christian membership. Sometimes, pastors are to blame in this. They enjoy the position of the priest. They like to stand, as it were, between God and man and be the mediator; but "there is one mediator also between God and man . . . Christ Jesus, who gave himself a ransom for all." All his children are

priests and even the lowliest of them should be led to exercise this privilege.

Other times the pastor is not at fault. He does not realize what he is doing. He believes himself to be the servant of God and the servant of his fellow-man, and in his devotedness he becomes indulgent, doing for others what they ought to do for themselves. Paul did not make this mistake. He fed some churches with milk, but he insisted that mature churches should partake of a heavier diet.

At other times, the congregation is to blame. They would rather be fed without much effort on their part. This preference is not always a sign of laziness. Sometimes it is because people are too busy to stake their claims and dig their own ore. They look forward to the Lord's Day as a time when the minister who has had more time than they, will share with them the goodly treasures of life. We have much sympathy with busy people, but as ministers we will be remiss in our duty if we do not encourage even the busiest of our flock to become spiritual prospectors in their own right.

Baltimore, Md.

CHRISTIAN FINANCE

The Question of Giving

It is said that giving differs from the spending and saving of money: that spending changes the form of value, that saving changes the time of value; and that giving changes the control of value. Hence giving constitutes a crucial test of unselfishness.

Is giving God's means of transforming our characters, or is it primarily to help causes?

Why should one give? What are adequate motives of giving? What should be the spirit of giving?

To what causes should we give? What are worthy causes?

How much should we know about the agencies to which we give; how far should we follow their needs and programs?

Should the proportion of one's giving be the same whether his annual income is \$1,000 or \$10,000?

What share of one's giving ordinarily should go through one's church? Twenty-five per cent, 50 per cent, 80 per cent or all?

Different attitudes are expressed: "I give when I feel like it"; "Whatever I feel I can spare"; "Whenever I go to church"; "When some cause appeals to me."

What is the character effect of such giving? What happens to worthy causes which must depend often on such attitudes?

(a) **Budgeting.** Morrill says: "A budget is keeping an expense account before instead of after you spend."

What values come from having personal, family, church budgets?

Should personal and family expenses increase as income increases?

(b) **The Separated Portion.** Ina C. Brown in "Jesus' Teaching on the Use of Money," says: "Because we are human there must be a separated portion, sacredly kept."

It has been said that we should fix a minimum for expenditures for ourselves and then try to reduce this minimum and give the remainder to others . . . individuals and worthy causes. Discuss this statement.

Why is it not enough to say that all we have belongs to God and we are stewards of it all?

Discuss for any given income different percentages for the separated portion: i. e., 5 per cent, 10 per cent, 20 per cent and so forth.

Is there any valid reason why the separated portion should ever be less than that which the Jews gave?

What are the purposes of the separated portion?

(Next Week—The Question of Church Finance.)

CHRISTIAN WORKERS

Constructive Forces In Society

TOPIC PREPARED BY IRA H. FRANTZ

Luke 2: 13, 14; Matt. 4: 17; 6: 10

January 27

Introductory

The will of God was not done in the World War. It is not done in the present destitution in the midst of abundance. Name other matters in which we lack much of having realized the kingdom of heaven on earth.

1. How Governments Can Help. Rom. 13: 1-3.

- By passing and enforcing just laws.
- By maintaining peaceful relations with other peoples.
- By organizing industrial life on an equitable basis.

2. The Opportunity of the Schools.

- To teach peace instead of war.
- To teach respect for law.
- To teach regard for the rights of all.

3. The Place of the Church.

- It is charged that the church is allied with the oppressor in industry. This was true in Russia. Is it true in America? Jas. 2: 2, 6.
- The church must stand against oppression. Amos 5: 11, 24.
- Do the poor have any reason to hate church members for their wealth? See 1 Cor. 10: 32.
- Is the church free from responsibility for war? Christians could stop war if all would refuse to fight.
- American Christians are numerous enough to cast the deciding vote on liquor.
- They could clean up the movies by refusing to patronize indecent pictures.

LEADERSHIP TRAINING

The Choice of Tycho Brahe

"One of the most baffling problems that faces all leaders is the problem of working on the small and insignificant groundwork of today, that tomorrow's structure may have a secure foundation.

"Let the story of Tycho Brahe in Alfred Noyes' poem 'Watcher of the Skies' speak to us on this point.

"Tycho Brahe was born in Denmark of goodly lineage, and educated in youth at the University of Copenhagen. While yet a young man he discovered a new star, and the discovery brought him fame at home and in many distant lands. Denmark had a king then who was a patron of learning, and the king built an observatory for Tycho at the center of a little island, and Tycho called the place Uranibor, the 'City of the Heavens.' Here for years and years Tycho worked by day and night, watching the heav-

ens by night, and figuring his observations by day, till star after star with exquisite precision had been set down upon his chart. But Frederick, the king, died, and young Prince Christian came upon the throne with a host of flippant courtiers who grudged the treasure that had been lavished upon the upkeep of the observatory and this seeming feckless charting of the stars. They could not see the value of it all, and so at last messengers—in the name of the new king—went to visit Tycho Brahe, to learn, if they could, the use of all his labor, to quiz him about it, and to pit their values against his.

"The messengers asked what Tycho had been doing these five and twenty years. He showed them tables of stars, seven hundred set down, each in its proper place. 'And is this all?' they said. 'Not all, I hope,' said Tycho, 'for I think before I die I shall have marked a thousand.' You can almost hear their laughter, can you not? All the prophets and the seers have listened to the like. 'To what end,' said the messengers, 'to what end the travail and the waste? Show it to us now, show them now before we go.' Resounding through the centuries I hear familiar echoes. Never a philosopher has lived, nor a saint nor a scientist nor an artist, but has been summoned to a like proof—to show the value for today—not the value for the unplumbed future, but the value for today. I will read you Tycho Brahe's answer as I find it in the poem:

"'In the time to come,'

Said Tycho Brahe, 'perhaps a hundred years,
Perhaps a thousand, when our own poor names
Are quite forgotten, and our kingdom's dust,
On one sure certain day, the torchbearers
Will, at some point of contact, see a light
Moving upon the chaos. Though our eyes
Be shut forever in an iron sleep,
Their eyes shall see the kingdom of the law,
Our undiscovered cosmos. They shall see it—
A new creation rising from the deep,
Beautiful, whole.
We are like men that hear
Disjointed notes of some supernal choir.
Year after year we patiently record
All we can gather. In that far-off time
A people that we have not known shall hear them
Moving like music to a single end.'

"They could not understand—the messengers who had come to appraise the values and report. They went back to the king, their master, and they said that Tycho Brahe's dreams were fruitless, and worse than fruitless, perilous, since 'any fruit they bore would fall in distant years to alien hands.' Tycho went forth to exile; Uranibor went down into dust. Alfred Noyes gives it to us thus:

"'Yes, I still hope in some more generous land
To make my thousand up before I die.
Little enough, I know—a midget's work.
The men that follow me with more delicate art
May add their tens of thousands; yet my sum
Will save them just that five and twenty years
Of patience, bring them sooner to their goal,
That kingdom of the law I shall not see.
We are on the verge of great discoveries.
I feel them as a dreamer feels the dawn
Before his eyes are opened. Many of you
Will see them. In that day you will recall
This, our last meeting at Uranibor,
And how I told you that this work of ours
Would lead to victories for the coming age.

The victors may forget us. What of that?
 Thine be the psalm, the shouting and the praise,
 Ours be the fathers' glory in the sons.
 —That was Tycho Brahe's choice of values."

PEACE

The Munitions Inquiry Recesses

Will it continue? It depends much on the support of the American people. Have you voiced your conviction that this investigation should go on? Senate Committee members summarize some of their findings as follows:

(1) The Du Ponts and other munitions interests are partly responsible for the impotence of the Arms Control Treaty of 1925.

(2) It has been made clear that the Du Ponts and their English associate, Imperial Chemical Industries, were so tied in with German munition companies that they did nothing to prevent German rearmament in violation of the Versailles Treaty though they knew what was happening.

(3) There is a close connection between the War Department and the munition makers.

(4) It has been shown that in any future war the plans of the War Department would practically turn over the control of the country to big business.

International control of the munitions industry is what we should work for.

(From a news release of the National Council for Prevention of War.)

Let Our Peace Convictions Find Expression In Peace Action!

Our church has done well in making peace pronouncements from time to time and she has educated her people on the doctrines or principles which form the Christian basis for peace. Practically no disagreement has arisen as to our responsibility in this matter. On the question of a peace program which will attempt (1) to convert others to our views and (2) to alter social institutions through peace activities and education, the church has not been so earnest nor so unanimous.

We still have many good people who feel that on the question of peace we should instruct our people sufficiently that they, as individuals, will not have a part in war. As to the government, they would pray for its right action always, but nothing further.

On the other hand, many of us, including myself, feel that this program is vital but does not go far enough. We need to do two things at the same time: (1) Christianize the conduct of the individual in both peace and war; and (2) Christianize the policies and programs of the political institutions which have the responsibility of peace or war in their hands. If this second responsibility be assumed by the church it will mean the adoption of a program of peace activities that have to do with the actual problems of peace which confront the nations. An example is the question of armament policies by the nations. The Quakers have built up a remarkable reputation for both their conscience on war and their tireless efforts to prevent war by their various peace activities.

Not long ago one of my friends said the Brethren have never done anything for peace, meaning that we have never had a peace program. I can not agree with this statement fully, but it is too near the truth to be comfortable! Let us raise ourselves beyond reproach on this point. We mean well but do little.

Working under the direction of our Board of Christian Education, our church has a Peace Commission, which, at present is the faculty committee on peace at Manchester College. This commission, or any of the general secretaries at Elgin, will be happy to help you in a practical peace program in your local church or the program in your district. If you have any suggestions for the commission or if you desire information from them, your communication will be very welcome.

Answer the following for your own church: What are we doing to indoctrinate our people (especially the younger members) in the Christian principles of peace? Have we made any effort to convert others to our views? Have we done anything on the Nye investigation of munitions? Compulsory military training in colleges and high schools? Have you sponsored any projects in which you expressed your goodwill to those of other lands? Are your church people well informed on world affairs which are determining our drift toward peace or toward war? What do you do about huge appropriations by our government for military purposes? Have you supported the efforts at arms reductions? Do your public officials (especially congressmen) know how you stand? Are you interested in and informed on efforts to set up peace machinery (like the World Court and the League) in the world?

What do Dunkers do about peace?—C. Ray Keim.

WOMEN'S WORK

The Fine Art of Motherhood*

If announcement was made of a series of talks to mothers to be given by a noted lecturer, no doubt every busy mother of the community would plan to attend some of the meetings, or at least hope she might. Here is just such an opportunity—talks to mothers which have been given repeatedly in summer conferences and parent-teacher meetings on such subjects as: Types of Wives, Types of Mothers, Keeping Hold of Our Children, Letting Them Go, Mothers' Helpers and Children's Questions, which you may read at your leisure. Knowing the inspiration it gives, my wish is that every mother may have opportunity to read this book, better yet, own it that she may reread parts of it from time to time.

The author vividly describes four types of wives: the discontented, extravagant, rushed to death, and comrade wife. Since "there are nearly as many kinds of mothers in the world as there are mothers," it may be a bit difficult to recognize ourselves in Types of Mothers, whether partial, masterful, complacent, changeable, far-seeing, or more of the characteristics of the most blessed of all mothers—Mary, the mother of Jesus.

One young mother remarked after reading the book: "That is the sort of thing we should read often." Because it came to my hands when my baby was a few days old and I read it then with the greatest interest, I feel like recommending it especially to this group; but it should be equally interesting or even more so to mothers of older children. Not merely facts, but many illustrations from the author's experience and observation as well as from literature, make easy, delightful reading.

This book is all that the title suggests; the finest of arts is exalted.—Ada M. Arnold.

* The Fine Art of Motherhood is in the Board of Christian Education Loan Library and can be had for a period by paying the postage both ways. If you wish to own a copy, the price is \$1.50. Order through the Brethren Publishing House, Elgin, Ill.

MEN'S WORK

A Worth-while Project for Men

(The Messenger in Every Home)

For more than fifty years The Gospel Messenger has found its way into the homes of thousands of our people. Today it stands as one of the finest religious journals published in America. It should be in every Brethren home. In addition to this, it should be in thousands of other homes. The Publishing House has recently challenged the church to place the Messenger in three-fourths of the homes of each congregation. Any church doing this will receive the Messenger for the small sum of \$1.25 for each subscription. In the interest of placing fine Christian literature in a larger number of homes, the men of our local church should assist if not sponsor this movement. Many Men's Work groups are already interested in this challenge and it is one sufficiently noble that many others should become interested. Write the Brethren Publishing House, Elgin, Ill., for details of this offer.

YOUNG PEOPLE

More About Leaders

A. The Leader—Second Look Into the Mirror

If you were to be thoroughly honest with yourself, how would you answer these questions on sex?

1. Is sex a necessary evil?
2. Do you think that sex is the main thing in life?
3. Do you want to talk about sex often?
4. Can you talk to young people about sex without beating around the bush?
5. Do you prefer to work with young people of your own sex, those of the opposite sex, or with both?
6. Are you a Pharisee in the presence of a person who has made a serious sex mistake?
7. Would you secretly like to take a little fling, either directly or by some suggestive exhibition or confession magazine?
8. Would you want your young people to follow your example in the sex pattern of life?

B. What He Wants to Do

If he accepts the way of living as being the essential thing in Christianity, it is necessary to make clear what is meant by that phrase. Here is a section of an outline of goals for young people as individuals in the matter of money:

1. Earning their own way as soon as possible, not depending on the parents for support any longer than necessary.
2. Thrifty and efficient in the use of money, spending for needs rather than for fleeting wants.
3. Living simply and saving for growth and for their future homes, rather than spending like the prodigal son.
4. Sharing willingly with the home folks, with the other party in buying or selling, and with the church. Little for "charities" unless they can follow-up such giving, by giving themselves with their alms.

C. How He Goes About It

"The young people" is a phrase referring to persons whose ages happen to be from twelve years up to the time they marry (of course there ought to be a limit, but it is hard to set without offending somebody). Even some want to be considered young people after they are married. This does not seem wisest.

Most persons who want to help young people don't know

them, and doubtless none of us understand them well enough. However, we can learn much if we are determined. In that direction these suggestions are offered:

1. Make an alphabetical list of all those who can be rightly called your young people. If you leave anybody out, there ought to be a clear reason for doing it.
2. Begin to study three or four as you try to make friends with them. Either activity alone won't give the best help. We need to do both.

INTERMEDIATES

Reasons for a Church Centered Club

Some persons may raise the question why we should include a club in our intermediate program. There are the Boy Scouts, Y. M. C. A., Pioneer Club and others. They are doing a great deal of good, and when it seems wise, we should coöperate. However, there seem to be some real values in our church club. Practically all of the leading denominations have club programs of their own. The International Council of Religious Education has a committee on a Pioneer program which they hope will tend to unify the church centered clubs.

1. The church club should be an outgrowth of the Sunday-school work. These clubs should be under the direct supervision of the local Board of Christian Education. There are certain requirements for Sunday-school attendance for membership in the Pioneer Club. In some of our churches the club is putting on projects based upon the new Intermediate Graded Lessons. This of course makes a very close affiliation.

2. In a church club the boys and girls are made to feel that the service is coming from the church. It causes them to have higher appreciation for the church.

3. Church clubs sponsor church camps. It is natural for any organization to promote its own program. We have found in the past that it was more difficult to get boys to our camps when they were members of other boys' organizations. Our camps are set up with the idea of sending our boys and girls back home with a greater appreciation for their church. The heroes of the camps are our own church leaders.

We believe that the church can make a contribution to the intermediate age group which will be very effective. We hope a larger number of pastors and leaders will take a more active part in working with these boys and girls.

CHILDREN

The story of Tycho Brahe in the Leadership Training column of this week is also the message for children's workers. Will you read it?

CORRESPONDENCE

PRACTICAL WORK FROM BETHANY

2. Chinese Sunday-school: Phases of Growth

The Chinese Sunday-school has continued without break, except for a few very brief vacation periods, since its beginning in 1907-8. The Sunday-school was started while Bethany was located on Hastings Street. Then it was held at the Seminary at Bethany's present location from the fall of 1909 to the end of 1931. On Jan. 1, 1932, the Chinese Sunday-school was transferred from the Seminary to the

First church and has become an adopted child of the First church.

Just at present the attendance is somewhat below the general average of the entire history of the Sunday-school, but we are confident that the character of the pupils is not below the average. We appreciate the pastoral leadership of our minister, Bro. Moy Way. Among our present enrollment of men we have two grade school pupils, one high school student, and one college student. Several Chinese girls and boys attend our Chinese Sunday-school a part of the time, who also attend our Sunday morning American Sunday-school. Our present teaching force is drawn from the Seminary and Training School, from the ranks of the First Church of the Brethren, and even from friends in the neighborhood who are members of other churches. At present, as has been true throughout the years, the teachers are doing very splendid, conscientious, sacrificial work. Teaching in the Chinese Sunday-school for a few Sundays in nearly every case leads to the captivating of the teacher's interest and to a love for the people being taught. The Chinese men, women, and children, too, with but few exceptions, manifest a deep interest and give a splendid response to the teaching. Usually there is at first little interest in the message of the gospel, but this interest in many cases unfolds in a marvelous and interesting manner. Herein lies the most challenging appeal to our teachers. The past Easter, three more of our men were baptized; others are interested and are receiving the gospel message.

As has been intimated before, the influence of the Chinese Sunday-school in Chicago has reached far beyond the city limits. We have had opportunity time and again, in one way or another, to help organize Chinese Sunday-schools in other places or to give help and encouragement to Sunday-schools that were organized there. In a few instances former teachers from the Sunday-school here have organized or attempted to organize Chinese Sunday-schools in their home town or in the church in which they have located. In two or three cases our Chinese brethren have helped to organize and conduct Sunday-schools.

Perhaps the biggest and most far-reaching outgrowth of our Sunday-school is the mission in South China. Bro. Moy Gwong, an early pupil and convert of the Sunday-school, heard the call of his Master, and entered definite prepara-

tions for his life work. He took several courses of study in Bethany, was called to the ministry, and finished his academic course and then his college course at Manchester College. During these years of study he learned to know the church of his choice by much mingling with the Brethren, not only in school, but also in making tours among the churches, preaching and lecturing and by attending District and Annual Conferences. Today Bro. Moy Gwong is missionary, pastor and educator in our mission in Sunning, and is the husband and father of a Christian family.

This mission is the result of the longings of some of the first Christians in our Chinese Sunday-school and of the prayers and Christian love of some of the early teachers. Sister Martha Shiek became the first missionary, when in 1916 she and the writer and his wife went to Canton, China, to study the language of the men who were attending our Sunday-school. During the two years of language study Miss Shiek and the writer made several trips to the villages from which our brethren come, and then in 1918 she went to the country, where a house was temporarily equipped by the Chinese themselves for the mission headquarters, to live and to start the mission. The writer and his wife came back to work in the Seminary and with Chinese in Chicago.

During this stay in China it was the privilege of the writer to baptize the wife and a brother of Moy Gwong in Canton. In 1920 Bro. Moy Gwong returned to China, commissioned by the General Mission Board and the General Conference of the Church of the Brethren to become the missionary pastor of the little flock there. The mission has grown until today Brother Moy is the pastor of a church of perhaps fifty members and is principal of a school of about two hundred fifty pupils. The Chinese Sunday-schools in Chicago, Washington, D. C., and Detroit, Mich., are giving moral and financial support to the mission in their homeland. We are hoping that some of the men now in our Sunday-school may be willing to devote their lives to the work in Sunning.

Chicago, Ill.

Elgin S. Moyer.

A LETTER FROM JUNEAU, ALASKA

We are glad to say that the same wonderful God is present in Alaska, as in the States and other parts of the world. He is no Respecter of persons and is the same yesterday,

today and forever. However, many so-called Christians coming to this country, and sad to say some who have been sent by various mission boards, have lost sight of the above fact. Instead of being a help in the extension of God's kingdom, they are a hindrance, inasmuch as they once had the light but now have fallen by the wayside. It is pretty hard to convince a sinner that he is one when he can point his finger at his pastor or Sunday-school teacher and say, "He dances, plays cards,

*Greetings From Juneau,
Alaska*



smokes, and goes to bum picture shows." Well, that is the condition in this city.

For several months after we arrived in Juneau we visited the most prominent churches, endeavoring to locate an adult Sunday-school class. These churches were spiritually dead and such a class could not be found among them. Apparently God laid it on our hearts to visit a small mission. To our surprise we not only found an adult class of eight or ten members, but plenty of open Bibles were in evidence. After visiting there for a few Sundays, the words of Jesus forcibly stood out: "The harvest truly is great, but the laborers are few." With those words burning in our hearts, we volunteered for service. Later we learned that prayers had been offered for workers. God answers prayer.

Since December of 1930 we have been actively engaged in Sunday-school work: myself as superintendent and my wife as a teacher. Our school has increased from approximately thirty to its present number, which at times exceeds one hundred. The building and equipment are not very good, but God is with us.

Jesus said: "Ye are the light of the world." That applies to all Christians and not merely a few. We should let our light shine and not be ashamed of the gospel of Christ. Brother or Sister, if your light is growing dim, which is the case with many, we suggest you volunteer your services to assist in helping to build up your Sunday-school and church. From all accounts, the condition of the world is not getting better. For this reason, each Christian should put forth an extra effort for right. Much good can be done in your own community and, no doubt, within a stone's throw of your door.

In a recent edition of the Messenger an appeal was made for a larger circulation. Perhaps there are members of the church who would enjoy receiving it, but through the financial condition of the country they are unable to subscribe. Enclosed herewith is check for \$10 and suggest the Messenger be sent to as many families as possible.

Juneau, Alaska.

Mr. and Mrs. J. E. Click.

ZION CHURCH ANNIVERSARY

The Zion church of northern North Dakota is the oldest Brethren church in the state or district. From her membership many other churches have been organized so that she may be called the mother church of the state. This year marked her fortieth anniversary and this was celebrated at our annual harvest meeting on Oct. 28. There are only a few of the charter members living in and around here.

Since this is the oldest church of the state, some of its history may prove interesting. It was first called the German Baptist Brethren church. The first meetings were held at the home of A. B. Peters near Cando. A colony of people came to this section in 1894, some buying, some renting and some filing on land. For a while services were held in the courthouse; this same building is now used for a hospital. Other places of meeting were in homes, schoolhouses and granaries.

On Aug. 10, 1896, Bro. Amos Peters, founder of the colony, consulted Max Bass, the Great Northern agent, as to what they would do toward building a church. After some time the information came that they would lay down Washington lumber free of railroad charges. Eight miles west of Cando the foundation was laid by John Jay and Geo. Rhodes. John Goodyear was foreman of the carpenter crew; most of the labor was donated.

The elders in charge of the first meeting were Bro. W. R.

Deeter, Plymouth, Ind., and Bro. Dan Whitmer of South Bend, Ind. The hymn used was No. 149 in the black hymnal. Bro. G. C. Long, now of Irricana, acted as secretary for the organization. Bro. S. W. Burkhart was elected clerk and holds the same office at present.

In 1895 there were 140 members. Also in that year a second church was organized at Webster, N. Dak., with Bro. Jake Deal, then living near there, assisting. He was present at this meeting. Bro. Burkhart and Bro. Adam Deal assisted in the organization at Webster. Later in the same year another branch from this church was started at Newville. Bro. Geo. Strycker and Bro. Swihart, both in Canada now, were the leaders. In 1896 the York church was organized. Bro. Summers, present at this meeting, was one of the first members at York. The Blockers—Amos, Sam and Andrew—were among the first members at York. Later other churches were started by members of the Zion church at England, Ellison, Salem, Brumbaugh and Perth.

In 1897, the first series of meetings was conducted by Bro. Isaac Dierdorff. It certainly was true that the water or moisture was not a question at that time, for the baptismal service for thirty converts was administered just west of the church.

Bro. J. Will Shively, a deacon from Chicago, in company with Bro. Byers, visited scattered members. Bro. Shively now lives near Newville and was one of the members on this program. He said they had but few ministers with college education, but that most of the ministers were drafted from the humble walks of life. Bro. M. P. Lichty (deceased) did much for the good of this church. When he went to the Old Folks' Home at Mt. Morris he gave his little cottage and an acre of land to the church; this has been used as a parsonage since. Bro. J. M. Meyers was our first pastor; others were Arthur Shively, Arthur Warner and Mark Burner, our present pastor.

Bro. Shively in his talk said: "We of this generation do not know the spirit of pioneering—at that time there was no telephone; it was a long distance to a doctor; for fuel, flax straw was used. After all, these charter members paved the way for the present and we are presented with a challenge to make this a church of winning souls yet today for Christ, yes, for forty years in the future."

The day's program was carried on much in the same manner as in olden days: Music without an instrument, and the speakers all on a long bench behind the pulpit. We of this generation hope that we may make the coming years of real service for this church and this community.

Cando, N. Dak.

Mrs. Lloyd R. Maust.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Crist-Rodabaugh.—By the undersigned, Bro. Harold Crist of Roxbury, Kans., and Sister Alma Rodabaugh of Weiser, Idaho, in the McPherson church on Dec. 23, 1934.—V. F. Schwalm, McPherson, Kans.

Diller-Layton.—By the pastor of the Baptist church, on Oct. 28, 1934, Bro. Floyd L. Diller and Miss Opal Layton.—A. B. Diller, Wynnewood, Okla.

Fulk-Beckwith.—At the Payette church, Dec. 24, 1934, Bro. Leslie Marion Fulk and Sister Lola Mae Beckwith.—E. J. Glover, Payette, Idaho.

Haulman-Gilmer.—On Dec. 22, 1934, by the undersigned, at his home, Bro. Chas. J. Haulman and Miss Isabelle L. Gilmer.—C. B. Rowe, Dallas Center, Iowa.

FALLEN ASLEEP

Bosserman, Simon H., son of David E. and Salome Bosserman, born July 1, 1869, died June 20, 1934, at his home near Bradford, Ohio. He was the eldest of a family of six children; two brothers, two sisters and one half sister remain. Feb. 19, 1891, he married Mina A. Loxley, daughter of Benj. E. and Phoebe Ann Kaylor Loxley; she passed away at the home of a daughter in Dayton, Nov. 20. Two sons and two daughters survive with two grandsons, three sisters, one brother and several half brothers and half sisters. In January, 1900, Brother and Sister Bosserman accepted Christ and were baptized into the faith and practice of the Church of the Brethren. Both funeral services were held in the Oakland church by H. B. Martin. Burial in the Harris Creek cemetery—Mina H. B. Miller, Bradford, Ohio.

Bricker, Mrs. Elizabeth, daughter of Michael Stambaugh, born Aug. 31, 1846, in York County, Pa., passed away at the home of her daughter in Canton, Ill., Nov. 28, 1934. April 14, 1861, she married Emanuel Bricker who preceded her nearly thirty years. Six children were born to this union, two of whom preceded her. She leaves four children, ten grandchildren, two great-grandchildren and one great-great-grandchild. At an early age she united with the Church of the Brethren, remaining faithful until death. Funeral services by the writer in Sumnum Christian church.—Max Hartsough, Sumnum, Ill.

Brubaker, Mrs. S. S., died at her home near Virden, aged 76 years. Services in the church by the undersigned. Interment in the Pleasant Hill cemetery. She was the daughter of J. W. and Catharine Harshbarger, and was born in Dayton, Va. When about ten years of age she came with her parents to Girard where she grew to womanhood. She united with the Church of the Brethren when fourteen years old. She married Samuel S. Brubaker Sept. 29, 1876, and their fifty-eight years of married life were spent on the farm. She is survived by her husband, two sons, three daughters, two brothers, thirteen grandchildren and seven great-grandchildren. A daughter died when three years old, and a son, Harvey A., a minister, died at 41 years. She had been in failing health for some time and about two weeks ago suffered a paralytic stroke.—E. F. Caslow, Virden, Ill.

Burket, Mary Ann Ulrich, born to Julia Ann and Samuel Ulrich, June 13, 1848, in Wayne County, Ind., and died at her home at Lancaster, Ind., Dec. 22, 1934. She united with the Church of the Brethren early in life and was a faithful member. She had been afflicted for many years and was deprived of attending church services. March 24, 1867, she married David Burket who preceded her March 13, 1919. She is survived by one sister, one daughter, one son, nineteen grandchildren and eleven great-grandchildren. Funeral services at the Salamonie church by the writer, with Eld. I. B. Wike assisting. Burial was made in the adjoining cemetery.—W. C. Stinebaugh, Huntington, Ind.

Detrick, Rebecca Elizabeth, daughter of Elder and Mrs. W. C. Detrick, born at Kendallville, Ind., April 18, 1914, died at the hospital in Garrett, Ind., Nov. 3, 1934. She united with the church at the age of nine while her father was pastor of the West Dayton congregation. After graduating from the Bradford, Ohio, high school, she took one year at Juniata College and the two-year normal course at Manchester College. She was permitted to teach but two weeks, when she became afflicted and died after seven weeks of suffering. She leaves her parents and two brothers. Funeral services at the Harris Creek church by Bro. Otho Winger, assisted by Eld. John Eikenberry and the writer.—D. G. Berkebile, Bradford, Ohio.

Eyer, Mrs. Pauline Hoover, aged 27 years, wife of Weldon Eyer, died at her home in East Goshen. Besides her husband she leaves a daughter, her parents, Mr. and Mrs. Frank Hoover, a sister and a brother. Funeral services at the Middlebury church with J. H. Fike and Allen Yoder in charge. Burial in the Grace Lawn cemetery at Middlebury.—Mrs. Ida Mishler, Middlebury, Ind.

Goodmiller, Lizzie Iona, only daughter of Robert A. and Rebecca Shearer, born in Huntington County, Ind., Feb. 15, 1880, died at her home in Lancaster, Ind., Dec. 13, 1934. Early in life she united with the Pleasant Grove U. B. church. About twelve years ago she entered into fellowship with the Salamonie Church of the Brethren, and as health permitted she served in various activities of church work. On May 2, 1901, she married August H. Hacker; he died March 20, 1922. Sept. 16, 1925, she married Chas. H. Goodmiller. For the past eight years she had been afflicted and for a year was in a serious condition. She leaves her husband, three children, two stepsons, her parents, one grandchild, four step-grandchildren. Services at the Salamonie church by the writer, assisted by Rev. Chas. Payne. Burial in the Lancaster cemetery.—W. C. Stinebaugh, Huntington, Ind.

Hoak, H. Le Roy, born in Sterling, Ill., July 20, 1877, died at the home of his sister, Miss Jennie Hoak, Dec. 10, 1934. On Jan. 8, 1906, he married Lena Williamson; she passed away May 10, 1928. Surviving are his son, one sister and a brother. Oct. 29 Mr. Hoak suffered a heart attack and a few days later this was followed by a stroke. As a man of fine character he was much liked by all who knew him. He was sober, industrious and home loving. The memory of Roy Hoak, as he was generally known, will long remain a kind one in the minds of a host of friends.—Helen Hoak Eikenberry, Sterling, Ill.

Laughman, Jacob, died at his home near Abbottstown, Pa., Nov. 25,

1934, of a complication of diseases, aged 82 years. He is survived by his wife, three sons, three daughters and a number of grandchildren. Services at Mummers meetinghouse by Paul K. Newcomer and G. Howard Danner. Interment in the cemetery adjoining the church.—Paul K. Newcomer, Spring Grove, Pa.

Loose, Sister Anna Kerr, aged 74 years, wife of Bro. H. H. Loose, died at her home in Menges Mills, Pa., Sept. 26, 1934, following an illness of two years. She was the daughter of Samuel and Catharine Miller. She was a lifelong member of the Pleasant Hill church and an active member of the Aid Society. Surviving are her husband, two sons, four daughters, two sisters, one brother and a number of grandchildren. Services at Gerbers Mennonite church at Menges Mills by Eld. G. Howard Danner, assisted by Rev. Noah Mack, Mennonite. Interment in cemetery adjoining the church.—Paul K. Newcomer, Spring Grove, Pa.

Marsau, Edna Margaret Hilda, second child of Brother and Sister D. W. Marsau, born near Dysart, Iowa, Jan. 5, 1917, died at a hospital in Waterloo, Dec. 16, 1934. She graduated with honors from the high school in 1934. At twelve years of age she was confirmed in the Lutheran faith and at fourteen was received into the Church of the Brethren at South Waterloo by baptism. Her interest and usefulness marked a wide range; she served as president of the B. Y. P. D., and also as teacher and assistant teacher in the Sunday-school. She was a member of the church choir. Surviving are her parents, a sister and a brother. Funeral services at the South Waterloo church by the undersigned.—W. H. Yoder, Waterloo, Iowa.

Melton, Bro. Wm. Daniel, son of John F. and Elizabeth Wampler Melton, born May 30, 1865, in Augusta County, Va., died Dec. 7, 1934, at his home in Churchville, Va. His first wife was Mary Susan Smith; to this union eight children were born. His second wife was Cornelia Bullen Girard who survives with three sisters, five children and fourteen grandchildren. Funeral services in the Elk Run church, of which he had been a consistent member for many years, by Eld. W. H. Zigler, assisted by Rev. Richard and Eld. N. J. Miller. Interment in the adjoining cemetery.—Esther E. Miller, Mt. Solon, Va.

Miller, G. Ed., aged 74 years, son of John C. and Rebecca Long Miller, died at Rockingham Memorial hospital, from injuries received in an automobile accident. Bro. Miller was a member of the church for many years and took an active interest in its work as well as in many civic and community affairs. His first wife, who was Miss Mary Ann Thomas, died in 1908. The second wife, who was Miss Mary Click, survives with six daughters and one son. Funeral and interment at Bridgewater, the services being conducted by Elders J. S. Flory and G. L. Wine.—Mrs. O. F. Foley, Bridgewater, Va.

Miller, Johnson T., son of Isaac T. and Amelia (Cowger) Miller, born April 22, 1863, in Pendleton County, W. Va., died Nov. 26, 1934, near Portland, Ind. He married Rebecca J. Shaver Feb. 18, 1886. He and his wife joined the Church of the Brethren Oct. 25, 1911. He served the Hickory Grove church as deacon for several years. He is survived by his wife, two sons, three daughters; one son and one daughter died in infancy. Funeral service at the Hickory Grove church by Bro. D. M. Byerly. Interment in the Maxville cemetery near Winchester, Ind.—Cynthia E. Fox, Redkey, Ind.

Miller, Virgil L., aged 70 years, son of Samuel F. and Bettie V. Miller, died at his home following a long period of ill health. He was an active member of the church since young manhood and was known for his deeds of kindness. His wife who was Miss Mollie Sanger, daughter of Rev. S. F. Sanger, survives with two sons and three daughters. Funeral and interment at Bridgewater.—Mrs. O. F. Foley, Bridgewater, Va.

Moyer, Bro. John H., son of Moses and Martha Moyer, died Dec. 18, 1934, aged 75 years. He was a member of the Church of the Brethren. At the time of his death he resided at Edinburg, Va. He is survived by three daughters, fifteen grandchildren and twelve great-grandchildren. His wife preceded him about five years ago. Funeral services in Valley church by Bro. Sam Stephens, assisted by Bro. Davis Nolley. Interment in the cemetery by the church.—Vernie F. Diehl, Nokesville, Va.

Rodeffer, Alice B., aged 68 years, wife of I. N. Rodeffer, died Dec. 4, 1934, at her home after a short illness terminating in pneumonia. She was a daughter of Mr. and Mrs. Thos. Dovel. She is survived by her husband, four daughters, one son, two sisters, three brothers and fourteen grandchildren. She had been a loyal member of the church for many years and was an ardent worker in the W. C. T. U. Funeral services from the Bridgewater church by Elders J. S. Flory and J. M. Henry.—Mrs. O. F. Foley, Bridgewater, Va.

Stanley, Sarah J. (nee Beckner), died near Cleo Springs, Okla., Dec. 22, 1934, aged 77 years, 11 months. She was born in Hawkins County, Tennessee, eldest child of Perry and Margaret Beckner. In 1890 the family moved to Nebraska and from there Sister Stanley went to Conway Springs, Kans., where she met and married Thomas M. Stanley in February, 1900. They established their home near Lamont, Okla. In January, 1915, her husband passed away, leaving her with one son. For the last six years she has made her home with her son near Ames, Okla. In early life she united with the Church of the Brethren and though she spent many years in semi-isolation, yet she was a regular reader of the church papers and took active part in her church activities as far as she could. Funeral services were conducted by her pastor, Bro. Robert Hancy, of Ames, Okla., and her body was laid to rest beside that of her husband at Lamont, Okla.—W. O. Beckner, Elgin, Ill.

NEWS FROM CHURCHES

CALIFORNIA

Laton.—A council meeting was held Dec. 3. One matter brought before the meeting was that of securing wood for the church. It was decided to set a date and all the men who could were to help cut wood. Our church bazaar held Dec. 6 was quite successful. The community responded wonderfully and as a result we cleared \$65. The Sunday evening service previous to preaching is under the direction of Bro. Snell of Riverdale. The book of Hebrews is being studied and the interest has greatly increased since he has taken over this work. He is an able teacher and we appreciate his efforts.—Mrs. O. S. Vaughn, Laton, Calif., Dec. 24.

COLORADO

Antioch.—We have been without a pastor since last May. Now the District Mission Board is helping to finance preaching services for us twice a month. Bro. David Hamm of Colorado Springs comes to us two Sundays each month with real gospel sermons. Aug. 23 and 26 Bro. J. A. Click, a former pastor, gave us two sermons. Sept. 2 Bro. Roy Miller of Rocky Ford preached for us. He intended to come every two weeks as long as the weather permitted, but an injury made this impossible. Since then Bro. Hamm has been preaching for us. Our attendance and interest are good. Dec. 23 our Sunday-school gave a Christmas program.—Mrs. G. H. Rink, Yoder, Colo., Dec. 24.

First Grand Valley church enjoyed a two weeks' series of meetings following our district meeting. The meetings were conducted by our pastor, B. N. King. The baptismal service was in the Fruita church on Dec. 23. Six from Appleton and one from Fruita were baptized. We hope others will soon make the great decision. Our candlelight Christmas service was on Sunday evening. Many beginners appeared on the program for the first time and added much to the service. Sister King had trained the children and young people in their songs. It was a very beautiful and inspiring service.—Mrs. J. A. Mitchel, Grand Junction, Colo., Dec. 24.

FLORIDA

Sebring.—At our recent business meeting all church officers were selected for the coming year. The treasurers gave reports which show a substantial balance in all departments. Bro. D. E. Miller was chosen elder for another year. One letter was received and one granted. The Bassenger and Okeechobee missions have recently been organized into a separate congregation. There are approximately sixty-five members at these points. Bro. L. L. Lininger is continued as their pastor for six months. The men of our church have effected an organization. They gave their first program in November. Bro. H. C. Early was the principal speaker for the occasion. Our congregation is steadily increasing in numbers by the coming of winter visitors. The Aid Society is quite busy as usual. All churches in the city joined in a union service, in the Methodist church, on Thanksgiving Day. We recently had the pleasure of being instructed by the illustrated temperance lecture furnished by the Board of Christian Education. We are expecting Bro. H. K. Ober to be with us in a series of meetings early in February.—Anna Stutsman, Sebring, Fla., Dec. 19.

ILLINOIS

Springfield.—An item of growth in the life of this church is to be noted in the recent formation of a young married people's class. Under the leadership of Mrs. Paul Brubaker a fine class has been organized. It has made an appreciable and noticeable increase in our Sunday-school attendance. Mrs. Claude Pettibone in leading the B. Y. P. D. presents that organization in its strongest form since the present pastorate. It is a healthy indication of future church life here. The pulpit program during the fall months consisted of messages from First and Second Timothy. They were treated in an expository manner at the Sunday morning worship hour. The pastor has been asked to serve as county adviser of the united forces of the Christian Endeavor Societies. He also spoke from station WTAX on the devotional hour Nov. 25 to Dec. 1. Those within distance of this station will appreciate tuning in every morning for these devotions conducted by the clergymen of Springfield. The children of the Sunday-school rendered a Christmas program on Dec. 23. In the evening the B. Y. P. D. presented a worshipful candlelighting service.—R. M. Brady, Springfield, Ill., Dec. 24.

Sterling.—A business meeting was held Oct. 8 at which time officers for the coming year were elected. Bro. John Heckman was again chosen elder; F. H. Slater, reelected treasurer; L. M. Kilhefner, clerk; Mrs. Chas. Cooley, Messenger agent; Mrs. Helen Eikenberry, correspondent. A committee was chosen to revise the church constitution. Our communion service was on Sunday evening, Oct. 21. Starting Nov. 11 our morning services assumed a new schedule with Sunday-school beginning at 9:30 and preaching at 10:30. On Sunday evening, Nov. 11, the young people of the church presented a fitting program on the subject of Peace. A special praise service was held on Thanksgiving morning. The teachers of the primary department of the Sunday-school entertained the children and their mothers at a Christmas party on Dec. 21 at which time Christmas stories and songs were enjoyed. Each child received a small gift from the school. A program

by the children, consisting of recitations and songs, was enjoyed on Sunday morning, Dec. 23. In the evening a program in story and song, entitled His Christmas Star, was effectively given by a mixed chorus and a reader.—Helen Hoak Eikenberry, Sterling, Ill., Dec. 24.

INDIANA

Andrews.—In our recent revival meetings we received ten new members, one was reclaimed and one received on former baptism. Our meeting was a splendid one and we feel that our congregation was greatly strengthened. Our council was held Dec. 20. A trustee was elected and the 1935 budget made out. Dec. 23 we enjoyed a wonderful Christmas program. Our decorations were simple and beautiful, scenes of Bethlehem with lighted star and a white cross at the foot of which each class in the Sunday-school laid its missionary offering. Songs, readings and a playlet were in keeping with the white gift Christmas. Besides baskets of groceries, our money offering was \$50, all of which went for missions.—Mrs. Rhoda Rittenhouse, Andrews, Ind., Dec. 27.

Bremen church closed an enjoyable series of meetings Nov. 18. Bro. Burton Metzler of Middlebury, Ind., brought a soul-inspiring sermon each evening. The children were much interested and as a result nine of our junior and intermediate boys and girls were added to the church; also the father and mother of three of these desired to have their membership transferred to our church. We enjoyed the presence of delegations from other districts and the music they furnished. The communion held on Saturday evening following the revival was well attended. Much interest has been shown this year in our Sunday evening services. The adult department of Christian Workers gave a program Sunday evening, Dec. 16, entitled Getting Ready for Christmas. At our council meeting Dec. 7 church officers were elected. Mrs. Lee Burrous was elected church correspondent; Bro. Wm. Loucks, president of Christian Workers; Mrs. Kenneth Fisher, B. Y. P. D. adviser; Mrs. Fern Kauffman, junior leader.—Mrs. Gertrude E. Shafer, Bremen, Ind., Dec. 21.

Hickory Grove.—At our recent council meeting Bro. J. A. Snell was reelected elder for another year. Bro. Sylvan Studebaker was chosen Sunday-school superintendent; Bro. Sam Studebaker, Messenger agent; the writer, correspondent. We decided to begin our church year Oct. 1, the same as the Sunday-school year. Nov. 25 the children gave a missionary program on the junior project for 1934; their offering was \$54 which they had earned during the summer. Dec. 9 a worker from the Anti-Saloon League brought us a message. Bro. Snell preached for us Dec. 16. We had a Christmas program on Dec. 23 and took a missionary offering.—Cynthia E. Fox, Redkey, Ind., Dec. 26.

Pine Creek (West Goshen).—In September we reorganized our Sunday-school with Porter Bechtold as superintendent and Devon Martin, assistant. On Nov. 18 Bro. Bagwell of North Manchester preached an inspirational sermon. One of our Sunday-school girls was recently baptized. A Sunday-school board has been organized and is doing effective work. They have arranged a class for intermediates and are planning another new class. The young people also are active. They are sponsoring one evening service a month, although we have no regular evening services. In October the West Goshen B. Y. P. D. presented the play, What Shall It Profit? In November and December our young people and children gave Thanksgiving and Christmas programs. The Christmas pageant, The Story Beautiful, was well given. The young people also distributed baskets of food at Christmas to needy families in our community. Arrangements have been made with one of our school bus drivers to bring people to church. This has helped to increase our attendance. Christmas Sunday the attendance reached sixty-two. Our offerings are keeping up fine. We face the year with encouraging prospects.—Martha Warstler, Goshen, Ind., Dec. 26.

Pipe Creek.—On Armistice Day Bro. Boyd Bechtelheimer of Walton gave us an appropriate message. In the absence of our home ministers, Bro. Harley Fisher of Mexico preached for us Nov. 18. We held our harvest meeting and Thanksgiving service Nov. 25. Bro. Leslie Ockerman of Mexico spoke in the morning and Bro. Frank Fisher in the afternoon. The Aid Society furnished Thanksgiving dinner for the Old Folks and Orphans' Home again this year. Bro. T. A. Shively was reelected elder at the council meeting which was held Dec. 14. Other church officers were chosen at this time. On Dec. 16 Rev. Huddleston of the Anti-Saloon League was with us. A Christmas program which included a white gift service was given Dec. 23. A large supply of provisions was distributed in the community by the young people's class. A generous offering was taken for the General Mission Board.—Martha O. Hessong, Peru, Ind., Dec. 26.

Richmond church has been blessed with the coming of Bro. Norris as our pastor. We were without a pastor during the summer months and our attendance suffered greatly. The interest and attendance seem to be gaining now. We are looking forward to a revival meeting and communion service shortly after Christmas. Bro. Fisher of Four Mile was with us on Sunday evenings during the summer. Two have been added to the church by baptism. We have an Aid Society small in numbers, but we have given \$25 to the church during the past year. We will have a fellowship supper on New Year's eve and plan a program for the following year.—Mrs. Elsie Olt, Richmond, Ind., Dec. 21.

Upper Deer Creek church met in council Dec. 1. One brother returned to the church by confession. Church officers were elected: Bro. Frank Burrous, clerk; Bro. Bruce Walker, treasurer. Sister Eby will be with us in a missionary program on Dec. 30.—Mrs. Geo. R. Murphy, Walton, Ind., Dec. 27.

KANSAS

Prairie View.—Nov. 18 Bro. H. L. Ruthrauff of Wichita came to this church and held a two weeks' revival. The members were very much encouraged. Twenty-one have been baptized into the church and two await the rite. Our revival closed with a love feast on the evening of Dec. 5. We feel that much good work has been done in this community.—Minnie Dague, Scott City, Kans., Dec. 21.

MICHIGAN

Elmdale church met in council Dec. 8 and the following officers were elected: Bro. Chas. Stahl, trustee; Bro. Orville Deardorff, church treasurer; Bro. Alfred Custer, clerk; Bro. Van B. Wright, elder; the writer, correspondent. Bro. Martin Schotten has been our pastor since Sept. 23. On Oct. 28, which was rally day, we had an attendance of 128. Our attendance has been good for this time of year. Sister Marian Rinehart of Chicago brought us a short message on Sunday evening, Dec. 2.—Bernice Deardorff, Clarksville, Mich., Dec. 26.

Fairview church met in council Dec. 8. Church officers were elected for the coming year with Bro. Guthrie retained as elder and pastor. Bro. Walter Landis of the Sugar Creek church came to us Nov. 11 in a two weeks' series of meetings. As an immediate result two were baptized and the church was strengthened.—Gertrude E. Guthrie, Blissfield, Mich., Dec. 26.

OHIO

Oak Grove.—The officers elected for the year by the church are as follows: superintendent, John McCormick; clerk, Alvin Martin; treasurer, V. V. Thomas; elder, J. J. Anglemeyer. Delegates to district meeting are Glenn Fruth, John McCormick; delegate to Annual Conference is Glenn Fruth. Sunday-school officers also were chosen. The revival meetings will begin Jan. 7 with R. N. Leatherman, evangelist.—Lila Belle Martin, Alvada, Ohio, Dec. 26.

Reading.—Under the leadership of Bro. Harvey Lehman, our pastor, the interest seems good for a rural congregation for the winter months. We were privileged to have with us on Sunday evening, Oct. 21, the young folks of Woodworth congregation; they gave the play, *The Tinker*, to a full house. Our Aid gave forty issues of the Oct. 6 Messenger to homes which did not take it. On Thanksgiving eve we held our Thanksgiving offering social. A few of the Aid members gave the play, *Great Possessions*. Other numbers were given, including a playlet, *The Mite Box*. An offering was given for missions, which amounted to \$80. Our congregation presented Brother and Sister Lehman with a donation for Christmas. On Sunday morning the children and their teachers gave a Christmas program.—Rena Heestand, Homeworth, Ohio, Dec. 24.

Richland church is pressing on in the Lord's work with the following activities since our last report: On Oct. 14 the first homecoming ever held in the Richland church was enjoyed by a host of friends and members from the immediate community as they renewed old-time memories. A goodly number were in attendance from a distance who once called this church their home. Our Bro. Edward Shepler of Sugar Creek brought a masterful morning message following the Sunday-school hour, with 150 in attendance. Then came the bountiful dinner where good fellowship and tempting food left nothing to be desired. In the afternoon a season of song, worship and personal reminiscence was spent. Bro. W. L. Desenberg, former pastor, and his wife spoke briefly, as well as many others of the congregation, as their spirits were moved, relative to past and future aspects of the work of this church. Much regret was felt that other former pastors were unable to be with us, among them Brethren Ira E. Long, J. W. Fyock, C. S. Lehman and Lester Heisey. Our regular quarterly council was held Oct. 12, with election of officers for 1935 as follows: treasurer, Lee Oaks; clerk, C. E. Copeland; and the writer, Messenger agent and correspondent.—W. Harold Copeland, Mansfield, Ohio, Dec. 24.

Troy church just closed a very successful revival meeting with Bro. H. B. Martin, Gettysburg, Ohio, as evangelist. Eight were baptized and six received by letter. The Sunday-school and church services were the best in spirit and attendance the last year that has ever existed in this church.—Chas. L. Flory, Union, Ohio, Dec. 26.

PENNSYLVANIA

Chambersburg.—Dec. 2 was the close of our two weeks' evangelistic services conducted by the pastor. The attendance and interest were good. The music was furnished by local talent entirely. As a direct result three were baptized on Sunday afternoon, Dec. 16, a mother and two young boys. On the evening of Dec. 19 our choir presented a beautiful program of sacred music. Our B. Y. P. D. was represented in the rally of Cumberland Valley held at Carlisle Dec. 16. In the morning service of Dec. 23 a beautiful communion set was presented by one of our good sisters as a Christmas gift to the church. That evening our junior society rendered a Christmas program, followed by a pageant, *The Way of Peace*, by the young people. At this service a splendid gift was presented to the pastor and wife by two of our Sunday-school classes. On the evening of Christmas Day the young people gave the play, *Christmas Blessings in a Blizzard*. Our young people's work is being directed by Brother and Sister G. A. W. Stouffer. Our Bible institute Jan. 12 and 13 will be in charge of R. W. Schlosser, president of Elizabethtown College.—C. E. Grapes, Chambersburg, Pa., Dec. 26.

Mechanicsburg.—Nov. 4 was recognized as rally day in the Sunday-school and church service. The Sunday-school attendance exceeded the enrollment. Rev. C. H. Climanhan of Messiah Bible School in Grantham, Pa., taught the Sunday-school lesson and gave us a much appreciated sermon on the subject, *The Price of Leadership*. In the evening our two weeks' revival began with our pastor, Bro. Rowland, doing the preaching instead of Bro. Snively as previously arranged. The attendance was good throughout the meeting. Choruses and quartets from Carlisle, York and Harrisburg added to the interest of the meetings. Though there were no accessions we feel that the meeting was a blessing to our membership. Our love feast was observed the evening of Nov. 18. Brethren J. W. Herschman and C. H. Steerman were with us, the latter officiating. Sunday morning, Nov. 25, the children's division of the Sunday-school gave a program and demonstration of their Africa project work; also a liberal offering was received. In the evening special observance of this day as a national day of prayer was recognized. Our church met in council Dec. 11. A very favorable report was given by our treasurer. A new board of trustees was elected to serve one, two and three years. Our pastor, Bro. Rowland, was reelected elder which office terminates with his pastorate. We expect to have a week-end Bible institute in the near future in charge of one of the faculty of Elizabethtown College. Dec. 23 in the morning the juniors and intermediates of our Sunday-school gave a Christmas program.—Jessie Steerman, Lemoyne, Pa., Dec. 26.

Midway.—The county Sunday-school association met in our church on Sept. 11 with the county officers in charge. The principal speaker was Bro. Kiracofe of Elizabethtown College. Our evangelistic services were conducted by Bro. Paul Myer of Lititz, Pa. He gave us eighteen inspiring messages, visited in ninety homes and persuaded fourteen to live the Jesus way. Members and neighbors and those of adjoining congregations cooperated with us by their prayers, attendance, offerings and Christian hospitality. Our Christian Workers are having successful services. Their mixed octet under the direction of Bro. Earl Longenecker often favors us with numbers. The junior-intermediates meet each time we have services. The B. Y. P. D. occupies a spacious room in the basement. They are grateful to all who helped finance the project. The group sponsored a public peace program and Bro. H. K. Ober masterfully addressed us on *The Problems of Peace*. Oct. 21 Bro. Howard Merkey spoke to them on the subject, *Be a Man*. Dec. 2 the West Conestoga B. Y. P. D. gave us an exchange program consisting of special music and a discussion on *The Golden Rule*, led by Grace Hollinger. The girls have been doing some social work as a part of practical Christianity. Elders Robert Cocklin, Walter Hartman and Frank Garber were with us during our love feast services. Our Ladies' Aid has graciously contributed to the various departments of the church. Our Thanksgiving offering was given to the District Home Mission Board.—P. H. Sanger, Lebanon, Pa., Dec. 19.

Nowrytown.—The Church of the Brethren organized a Sunday-school on Dec. 2, Bro. Orvie Johns being chosen superintendent. The attendance on Dec. 23 was forty. There are eleven members of the church in and about Nowrytown.—Bertha Johns, Edri, Pa., Dec. 24.

Roaring Spring church met in council Dec. 3 for the purpose of electing officers for the church for the year. The following were chosen: Bro. Early, elder; Bro. Ross B. Berkheimer, church clerk; Bro. Wm. Metzker, trustee. We continue to have ten members on our financial board and three new members were elected this year. On Dec. 14 we held our father and son meeting with 157 men and boys present. Bro. Calvert N. Ellis was the main speaker. Bro. Wm. Blough, a student at Juniata College, sang several solos besides leading the crowd in pep songs and choruses. The women's Bible class prepared the meal but the men themselves acted as waiters. The meeting was a decided success in every particular. Our pastor has been giving us some very fine messages leading up to the real meaning of the Christmas season. Dec. 16 in the evening he gave a message on *The Lighted Candle in the Window*, making one realize as never before what one little candle can do to bring cheer to lonely hearts.—Mrs. Elmer Hoover, Roaring Spring, Pa., Dec. 17.

VIRGINIA

Bridgewater church met in council Nov. 13. Five letters were received and nine were granted. Church officers for the coming year were elected, J. S. Flory being reelected elder with Eld. N. D. Cool, assistant. At a called meeting on Dec. 3 the budget for the year was approved. We decided to make a special effort to place the church paper in 75 per cent of the homes. We held our communion on the first Sunday of November with Eld. J. M. Henry in charge. Bro. H. L. Alley brought us the message on Thanksgiving Day and on Sunday evening the young people gave a fitting program. A number of the younger children's Sunday-school classes brought gifts at Thanksgiving and had the joy and blessing of going with their teachers to carry them to the homes of the poor and shut-ins.—Mrs. O. F. Foley, Bridgewater, Va., Dec. 22.

Oronoco.—Sisters Cora and Vernie Ringgold were with us in a Bible school Sept. 9 to 16. We enjoyed their help very much; they anticipate being with us next summer for a longer period. Oct. 7 R. M. Figgers began a meeting at Blue Ridge schoolhouse; he continued until Oct. 12. Three came forward and reconsecrated their lives. Oct. 21 Bro. Jno. Kline and Geo. Beahm from Manassas, Va., installed Frank H. Figgers and his wife to the ministry. We held our love feast Oct. 28 with Bro. R. M. Figgers officiating.—Lucy Figgers, Oronoco, Va., Dec. 22.

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I would want to know what some of the great Bible students have discovered in the Word of God. And here are a few of the books I would add to my growing library—

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Yes, if I were a preacher or Bible teacher these are some of the books I would begin to acquire and study daily in order that I might become more efficient in winning souls for my Master. And I would send my orders to

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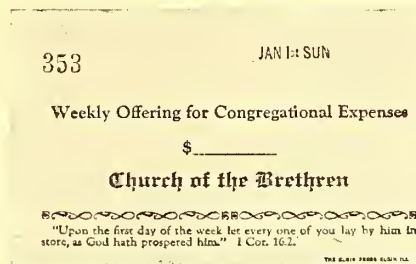
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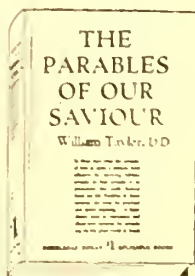
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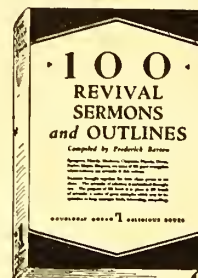
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THE GOSPEL MESSENGER

Vol. 84

Elgin, Ill., January 19, 1935

No. 3



Photo by E. G. Hoff

A WINTER PATH IN AN ELGIN PARK

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FAGOTS FROM THE MISSION MAIL

CROSSING THE BAR TO GLORY

A LETTER from a grand old man: "Please find five dollars as my last donation to the Lord's work of missions. As I now slip over I hope *one hundred others* will take my place and do more than I ever have done for the Lord's work. So I must say good-bye as I am now in my 95th year. Will be ready to step over the way. May the good work of the Lord go on till we meet on the other side and say good morning and be with the Lord forever. So good-bye, my dear brethren." See facsimile record of this brother's giving for the past six years shown below.

How similar to St. Paul's glorious retrospect! "*For I am already being offered, and the time of my departure is come. I have fought the good fight, I have fin-*

ished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only, but also to all them that have loved his appearing" (2 Tim. 4: 6-8).

NO EARNINGS, YET GIVETH

"We had no crops here in this part of the country, but am sending \$4, my little mite. Hope it will help some one. Wishing you all a Merry Christmas."—A brother in North Dakota.

GIVING POWER, SPIRITUAL AND FINANCIAL

Three families give \$1,100. The first \$500 was sent by a man away from home to his pastor so the local church would get credit for his mission gift.

The second was a \$500 gift sent, \$300 by the daughter and \$200 by the mother. The third gift was a \$100 check signed by the daughter in behalf of her father. What a glorious thing for families to be able both spiritually and financially to give in this way!

THE ACHIEVEMENT OFFERING, FEBRUARY 10 TO 17

Let us all ask ourselves these questions. What kind of a person does Christ want me to be? Second, what kind of a person do I want to be? Third, what kind of a church do I want? Fourth, what kind of a world am I helping this world to be? Fifth, how much am I able spiritually and financially to give that the church may go forward in a glorious way? Am I willing to set stakes beyond what I have ever done before that Christ's name might be lifted up and glorified throughout the world?

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Elgin, Illinois

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THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 84

Elgin, Ill., January 19, 1935

No. 3

EDITORIAL

It Is Man Who Matters

WHEN Pittsburgh's new six million dollar post office was opened for the public there were depositories marked *special delivery, air mail and letters in bulk*. But no place was provided for the average customer to drop his three-cent letter! In his dreaming of the big and splendid things that go to make a post office, the architect had quite forgotten the most obvious convenience, and ordinary letter drop!

This looks to us like an up-to-the-minute illustration of the impractical element in current thinking and planning. It reminds one of the doctor who boasts that the operation was a success, though incidentally the patient died. Or of the institution which becomes greater and greater, while those who make it so, fall by the way and end on a human junk pile. When will we remember that most basic of all facts, that it is man who matters?

H. A. B.

We Think We Can Learn

"Does responsibility worry you?" he asked, and he had good reason to ask it, for responsibility was weighing on him heavily. An important mission had been committed to his leading. Hard questions were wrapped up in it, questions calling for decision difficult and delicate. He was troubled.

I hardly knew what to say. What would an honest answer be? Had I not written of the foolishness of worry? Most assuredly. In the truly scientific spirit I had accepted the convenient division of things to worry about into two classes: what you can not help and what you can. There was no use worrying about the things you can not help, for you are not responsible for them. As for what you can help, the thing to do was to get busy and help it, so there was no occasion to worry about that. Thus the whole case was covered. And yet I knew that I was sometimes guilty of this folly.

I told him that when I knew I had done my best, when I had given the problem "as much as in me is," I could dismiss my worries and have peace. As long as I had not done that, I could not rest. He agreed that this was sound procedure, and offered the wise reflection that people less conscientious have fewer worries. We both found some comfort in that truth. We did not covet that kind of peace.

We are going to try a little harder to give our bottom best to the tasks assigned us, and then leave the case with *him* whose we are, weaknesses and shortcomings notwithstanding. Short of this, we ought to worry. We have no right to rest. Having done this, we dare not worry. Then our cares are his, and we think we can learn to leave them there.

E. F.

Negative or Positive, Which?

PROFITS! profits! the world has almost lost the place of decency. Misery, vice, crime, slaughter, all for profit. Economic individualism. What a system! The enriching of the few by pauperizing the many.

The profit system is charged with many vicious practices but none more so than those of the munitions makers. Senators Nye, Vandenburg and Clark, members of the committee investigating munitions, have unearthed some startling facts.

The munitions firms and militarists generally are viewing with alarm the persevering, determined efforts of the committee. Threats, false accusations, ridicule is resorted to in order to check the net results of the investigation.

The government appropriated money to carry on this investigation. The committee was appointed and empowered to do the work. The revelations, however, are so terribly shocking and they are so menacing to the munitions makers' business that there is grave danger of an attempt at strangulation. Somehow this positive testimony must be negated or these national pa-

triot? will lose not only their face but what will hurt worse, *their profits*.

What means this move of President Roosevelt on Dec. 12, at which time he appointed a large committee to "discuss and recommend legislation which would look to taking the profits out of war"? We are wont to respect our President. We would like to know, however, what this latter move may mean. May it be an excuse to withdraw appropriations from the Nye committee? May it be a move to draw attention from the penetrating and far-reaching work of the investigation by the offer of a remedial sop?

Be careful, Mr. President. Do not allow the innocent wives, mothers and children to be betrayed with a kiss delivered by those who would destroy them for the sake of silver. Remember, Mr. President, that the slogans, "A war to end war," "A war to make the world safe for democracy," do not sound so attractive now that the real cause of war is being declared from the housetops.

But now, members of the Brethren church, do you know that our President is in a tight place and needs help? Do you know that the profiteers of the war game are always and ever on his trail? We do know that they will leave no stone unturned in order that they may carry on.

In the face of this situation are we going to be negative or positive pacifists? Must we remain on the defensive or may we take the place of aggressors? After our Conference declaration at Ames last June will we now take lying down from these enemies of righteousness anything they may attempt to put across?

Every church in our fraternity should send letters at once to the President, urging that he publicly declare his desire that the Nye investigation continue. Student bodies and faculty groups as well as individuals should do the same. Moreover, these same institutions and individuals should write the members of the committee—Nye, Vandenburg and Clark—encouraging them to go forward and that they offer individual bills in the next Congress and not leave this matter to a committee whose sympathies may not be in favor of "peace on earth and goodwill to men."

Which will we be now in this crisis, negative or positive pacifists? Which? If we mean business let the pastors and leaders generally get busy. Congress will be in session before this is printed. Act at once. We may not stop war but we can do our utmost advocating peace.

J. W. L.

The Christian Message and Task for Today

3. Commitment to Christian Social Ideals

TRANSLATED into concrete terms this means, over against an indifferent and secular world, an insistence upon human values as the supreme test in all the relationships of life. It means a searching criticism of a

social order which, in contrast with the vast fruitfulness of nature and invention, leaves millions in poverty, provides no adequate protection against unemployment or the disability arising from disease, accident or old age. It means we can no longer condemn a whole block of our fellow human beings to permanent and discriminatory restriction of opportunity because of race or color. It means a complete turning away from the tragic peril and waste of war and from the condoning of coercion, violence, vast armaments, the sale of munitions for profit and the economic exploitation of weaker nations.

While the church can not wisely commit itself to concrete partisan programs, it must nevertheless all the more clearly summon the conscience of mankind to review, contrast and evaluate such programs in the light of the Christian ideal. It is not the task of the church to formulate methods by which reforms are to proceed. Its responsibility is so to proclaim the contemporary application of eternal truths that men wrestling with the practical problems of a new order shall not lack moral guidance or spiritual support.

Particularly in the area of economic relationships, which is so much in the focus of attention today, we would urge, in the light of Christian standards, that:

(a) The ultimate and controlling motive in economic enterprise must be the service of the common good. Financial success is not true success unless all concerned are adequately served and benefited.

(b) The rewards of individuals must stand in just relationship to their productivity and social usefulness.

(c) Wealth must not be so distributed as to break down human fellowship, the experience of brotherhood, and the sense of sharing a common earthly destiny.

In establishing Christian ideals in the social order, laymen are especially involved. The call is for Christian business and professional men to recognize and be sensitive to the denials of justice and human brotherhood implicit in many phases of our acquisitive society and in their place to seek to build a better civilization in harmony with Christian standards. There must be no gap between clergy and laity at this point. For the practical solution of these social problems the laymen of the Christian church are peculiarly fitted and are situated where they can be greatly influential. Above all, it is necessary in this work of social exploration toward a more Christian way of living together that we maintain that spirit of love and patient understanding which shall make it possible, even across all honest difference as to duty and method, to keep alive the consciousness of brotherhood and unity.—*Dayton Meeting of the Federal Council.*

"And there rememberest that thy brother hath aught against thee . . . be reconciled to thy brother."

GENERAL FORUM

High Noon

BY MINNIE B. SHERRICK

When broods the graying shadows of life's day
And years their fingers on the pulses lay,
While love of life creeps close and folds you round
And fond you cling like clinging autumn leaves
Ere losing hold and fluttering to the ground;
If faith glows strong, unquestioning, and sure,
And hope soars on attune, and loves endure;
Say not, "'Tis eventide come swift and soon"—
'Tis but high noon.

North Manchester, Ind.

How Should a Christian Dress?

BY GALEN T. LEHMAN

SINCE the clothing industry is one of our major industries employing millions of people, and requiring the expenditure of billions of dollars, it would seem the part of wisdom to inquire concerning the purpose and function of clothing, its use and abuse. The general purpose of clothing would seem to be for protection, protection from the weather, and protection from the eye. Too often, however, it does not do either one. A newspaper comment suggests that girls used to wear many unmentionables; now they wear scarcely anything worth mentioning.

We are not suggesting that the fashions today are worse than they were several generations ago. Most any normal person likes to see people well dressed, and women in particular, long to look beautiful. However, in their effort to look beautiful they oftentimes go to the extreme and appear ridiculous. Personally I deny that women dress as they do to attract the men. It is rather for the most part an inter-female race in which each is trying to outstrip the others, and only succeeds in showing herself up, while the men make wisecracks at the contestants' expense.

Dr. William Brady, writing in the personal health service of a daily paper, made this observation: "A girl or woman wearing obvious lipstick and other make-up, makes the same impression as does one chewing gum or showing a dirty neck." Even assuming that cosmetics may be all right in their place, people should at least use an equal portion of discretion. Many calcimined countenances are as artificial at fifty paces as a circus clown, and not half as artfully done.

If a girl is insulted or mistreated it is usually because of her clothes or her conduct. Two young ladies were accosted and insulted on the street by a couple of young men. They were called to task for their conduct. Some one said to them: "Didn't you know that

they were respectable girls who came from good homes?" To which came the answer: "Well, they were not dressed that way."

Some years ago the late Dr. Frank Crane wrote an article for a magazine on how he liked a woman to appear. In brief he said he liked a woman to be herself. Every personality is attractive. He felt that you should wear clothes that are fitted for you, and not what looks good on somebody else. Then, too, he liked for a woman to look her age, for there is a charm to age. He felt that a woman can be beautiful at sixty, but she must be so in the manner of sixty, and not sixteen. Furthermore he liked for a woman to look clean, and concluded that uncleanness is something that is put on, or allowed to get on. The suggestion was made that the same attention should be used on home gowns as society gowns, on the appearance in the home as in public. Finally, he felt that a woman should fit her environment. Mention was made of nurses in uniform, waitresses, stenographers and others who dressed appropriate for their position. He mentioned that knickers might be quite the thing for horseback riding, but not for attendance at church.

In answer to the question, "Are simplicity and modesty in woman's attire more attractive to men than elaborate dress and make-up?" Dr. Albert Wiggam, a noted psychologist, lecturer and writer replies: "As men advance from barbarism to civilization their art, both in dress and every other field, tends towards simplicity, elimination of nonessentials, discarding of ornamentation. Men of cultivated tastes, sound judgment, wide observation in society, prefer the simple, the elegant but quiet in woman's dress as in all art. Ornamentation and elaborate make-up are simply an exhibition of primitive and uncultivated taste."

Sensible people tend to appreciate people, not because of the way they dress, but because of what they are. We also tend to respect people more if they dress within their means. The interesting thing is that people who can best afford fine clothes often spend less time and money on them. It should further be remembered that after all the cost and number of one's clothes is no index to one's appearance. There is no excuse for anyone appearing careless, slovenly or unclean.

Russell Conwell made the statement that, "The secret of good dressing is to dress so that people do not particularly notice your clothing." The reason people make such an effort to keep up to the latest styles is to draw attention to their clothes, they desire to make themselves conspicuous.

To say the least, a Christian will want to use jewelry with discretion. Jewelry sometimes represents a promise, pledge, or membership in some organization, but even then we wonder if the validity of an engagement depends upon a diamond ring, or of marriage on a

wedding ring. True, they may afford a woman some protection, but after all the greatest protection is a modest, pure character that lives above reproach. It is to be noted that the more primitive and pagan people are the more they load themselves down with jewelry. It is difficult for the writer to appreciate the value of ear rings, especially on Christians, and when at our Annual Conference he saw a woman with a prayer veil on her head, and earrings in her ears he was impressed with the incongruity of the situation.

In a needy world the Christian will want to be careful about spending excessively for clothes. The editor of a paper in a city in Illinois told me an interesting story of a Swedish servant girl who came to the city and acted as a servant in homes of the city for thirty years. She united with a Protestant church of the city and attended services regularly. She dressed modestly though most of the women of the church dressed in the latest styles. She felt that the women snubbed her because of her clothes and told the pastor that she felt at times like leaving and going to some other church, but he prevailed on her to continue faithful. When she died it was found that she had willed over six thousand dollars of her hard earned money to the local church of which she was a member. By spending an additional hundred and fifty dollars more per year on clothes she could have kept up the pace with the other women of the church, but she would not have had any money to leave to promote the Lord's work. The whole question of stewardship is linked up with the manner of our dress.

Clothes are a manifestation of character. As the weather vane announces the wind, so does dress manifest character. Clothes do not make character, as wool does not make sheep, but lustful creations are as unnatural for a Christian, as a lion pelt is for a sheep.

Modesty, although a forgotten virtue, is still a much needed one. When you see the way many dress it is easily seen how they are throwing themselves and others open to temptation that will cause them to fall. It is difficult to see how persons can glorify God in the body, when they are so scantily dressed as to leave little or nothing to the imagination. It would be difficult to imagine Mary, the Mother of Jesus, going about in one of the modern abbreviated bathing suits.

There is something about an undue attention to dress that detracts from an interest in spiritual things, and dulls one's spiritual sensibilities. Many persons, who can devote hours each week to their own clothing and personal appearance, claim they can not find time for as much as five minutes in personal devotion each day. Paul said: "To whom ye surrender yourselves as servants of obedience, his servants ye are." The majority of people today are better versed on fashion robes, than robes of righteousness. Many would rather

be out of the world than out of style. There is too much time spent in front of the mirror, and not enough on their knees in prayer.

Our attire should be the spiritual expression of a spiritual life. "Whose adorning let it not be the outward adorning of braiding the hair, and of wearing jewels of gold, or of putting on apparel, but let it be the hidden man of the heart, in the incorruptible apparel of a meek and quiet spirit, which is in the sight of God of great price." When we have a complete transformation of the individual we will be in a fair way towards the solution of this problem.

Cedar Rapids, Iowa.

What Causes War

BY KERMIT EBY

IV. Tariffs

NATIONS, like individuals, consider themselves prosperous if at the end of the year there is a "balance" in their favor. Nations are anxious to insure an excess of exports over imports; individuals to save something above their living costs.

Today, every nation is anxious for the same results—a favorable balance of trade, or excess of exports over imports. In order to guarantee the result, they protect their internal markets by tariff walls, and often subsidize their exports. Such a policy tends to raise the cost of living and impoverish the consumers who must pay higher prices for foods and goods which could be produced more cheaply in another state. Modern Germany is perhaps the best illustration of the results of such a policy.

Obviously, every nation can not have the advantage in its favor. If some have a *plus* others must have a *minus*. Just as when within the state some have an excess, they have it at the expense of others who lack.

Nations are anxious to maintain a favorable balance because it adds to their sense of security. The gold paid in by the other nations enables them to purchase the goods and raw materials which it is impossible for them to produce, and makes them relatively more safe in time of war. Individuals save because of a desire for security in old age; once given security by unemployment insurance and old age pensions, savings will lose their attractiveness.

Excessive tariffs then grow out of feelings of insecurity; feelings of insecurity lead to fear and a hyper-nationalism; and nationalism leads to economic and then actual war. For example, when America, anxious to maintain her high standard of living by building up her tariff walls, passed the Smoot-Hawley tariff in 1928, she actually precipitated the collapse of her prosperity; for no nation could continue buying American goods without selling some in turn. When one Eu-

ropean nation passes a tariff, the others retaliate and each in turn is impoverished. It was this impoverishment that brought dictators.

There is only one solution—mutual trust and honest recognition of the fact that your *plus* means the other's *minus*—for as your neighbor becomes poorer he impoverishes you because he can no longer buy your goods. Nationally, we must recognize that the only "ideal" situation is a balance in the exchange of goods. Individually, each of us would be better off as consumers, if trade barriers were entirely destroyed and trade like water found its own level. What do we care if Czechoslovakia can produce shoes more cheaply than the United States, when we need shoes?

If we want peace, we can not as nations or individuals continue protecting our *plus* and increasing the other person's *minus*. Security only comes when it is mutual.

Perhaps nations as well as individuals who pose as Christians might answer: "Lord, when saw we thee hungry and fed thee? or athirst, and gave thee drink?"

It's remarkable how some of the finest teachings of Christ are associated with "eating and drinking."

Ann Arbor, Mich.

Sharing Observations With the Home Church

BY C. D. BONSAK

Secretary of the General Mission Board

Twelfth Installment

NOVEMBER 9. What a necessity for a rural background and consciousness in the average mission station! Most of the people in all mission fields get their living out of the soil. Perhaps the heart of our economic perplexities in the West is the fact that too large a proportion of our citizens have forgotten that the fundamental necessities of life and industry originate in the soil and air. Anyhow this morning members of the deputation are talking about pruning orange trees, mulching the soil to retain moisture, the proper care of hogs in a tropical climate, the management of farm machinery and more problems too numerous to mention. Not only are they talking, but doing what they can to encourage this experiment and that. Even Bro. Miller has forgotten that fifty years and more have been in merchandising, for his youth on the farm is asserting itself in the experiences of these days. Overalls and pruning shears give our junior member a familiar appearance among the thorns of the unbudded oranges. Thus the days and hours are filled with something that must be done. In the afternoon we drove six miles to Dille, which was the first location of a station in the Margi area. It is now operated as an outstation and gives great promise. About seventy people gathered on a busy afternoon under a most wonderful tree. Here

an interesting service was held. Each member of the deputation said a few words through Bro. Kulp as interpreter, and then he spoke to their deep interest. A few were wanting to become Christians and the outlook seems most hopeful. A cup of tea and a few more songs under the shade of this glorious temple of God and then we returned to Lassa. In the evening a station meeting was held in which the intimate and difficult problems of the work were discussed. Maintaining healthful evangelism, the kind of schools, length of a term of service, a baby home, use of native teachers and workers and a host of other things kept up the interest until late in the night. If the folks in the home church knew the number and difficulties of these problems, they would understand how every good missionary will do without sleep or meals, if need be, to talk over these things with folks from the home church. It often helps to clear the way for wiser procedure, and too, it prevents one from almost bursting over the deepened interest in these problems that grow with the work and the years.

November 10. This was Saturday and a day for a lot of chores before returning to Garkida. Some photographs to be taken, more pruning lessons on orange trees, some conferences about methods of procedure, visiting again some of the station activities, getting ready for the evening communion, these and other things too numerous to mention served to keep us busy. The communion service was in the church house more than a half mile from the mission compound. This church house was built by the native church and community and is a credit to them. It is of mud, with straw roof, will seat probably two hundred people and is a decided improvement over the earlier efforts at village churches. Thirty-four communed. A large group of spectators seemed deeply impressed. Inquiries would indicate that there is developing a new interest among the older people of the community, and if such interest can grow as it might, one can look for a kind of mass movement toward Christianity sometime in the years just ahead.

November 11. A beautiful Sunday morning makes one feel that he must worship, and this feeling was intensified as a carrier brought our mail over from Garkida seventy miles away. The home folks can not quite understand what getting mail in Africa means. After a week or two, out of touch with all the world more or less, one has an exciting feeling to know what is happening and to get a line from home and friends. But the church hour is at hand and we dare not open the mail until after services, since we are expected to give our last talk for this trip to these kindly people. The attendance is good and the interest rather marked, considering the difficulties under which preaching through an interpreter must be to the people as well as the

speaker. After services we returned to the mail and in a few minutes we were living again with the church in America. What a blessing the imagination is anyhow! By it we can in an instant travel around the world, visit friends, go back through history and forward into eternity! It is dangerous to rely too much upon it; but life would be very much duller indeed without it. Again we thank God for even this—only one little attribute of the human mind. The evening service was entirely in the hands of the native church. We attended. A young African gave a stirring talk, especially directed to the older people of the congregation, asking why they allow the younger folks to lead out in this new life of God. They have their own way of expressing truth which is both human and effective. God grant that these older folks may be able to break from the strong bands of the past and find God in Christ Jesus as the way to the more abundant life.

November 12. We had a busy day of letter writing, with a final looking over of buildings and work before leaving the station. We feel that the work at this station has a most healthful and promising outlook. The importance of the work in all its relations seems to be kept uppermost and first things seem to be kept first. It is so easy to allow a lot of details to take up the time of a missionary, to the point that the more important things are neglected. This was one of the criticisms of the Laymen's Report, and this criticism has too often had reasons for being made. Neither is it always the fault of the missionary that such is the case; but if it is ever to be remedied, it is likely to be done by the missionary or by the administrative authority on the field. There is no magic by which failure or mediocre conditions can be turned into success in anything, except by sane and courageous application to the task at hand. Christian missions are certainly no exception, since they represent the most vital and perhaps the most difficult task entrusted to "us mortals here below." It is really marvelous, therefore, how God has blessed the work in so many ways; it is evident that he is anxious that it succeed!

November 13. We were up at five in the morning to start on our return trip to Garkida. Wading the river at six in the morning, after a cold night, was at least refreshing and stimulating, if not a bit dangerous for those not used to it. Bro. Miller had already been developing a cold, but his youthful vigor made him feel it would do no harm, and we are hoping that it will not. We were twenty miles on the way and had waded two rivers when breakfast was served on the beach of the second. It is needless to say that all appetites were equal to the occasion and indulged in to full measure, since the doctor was our chauffeur and faithful guardian on the way. Besides the lunch prepared by Mrs. Kulp was as appetizing as our hunger was keen. We

again stopped at Michika to see the African district head. He invited us into his compound and introduced us to the chief among his many wives, who proved herself a lady of winsomeness and social skill in goodwill and entertainment, even though we could not say a word. This chief has a son in school at Lassa and is devotedly fond of the mission and its workers and is always willing to do anything to show it. The rest of the trip was uneventful and we arrived at Garkida at 3:15 P. M., after having left Lassa at a little before 6 A. M., a distance of 113 miles by motor road. This is a marvelous saving in time over the trip by horseback, which requires three or four days; yet this was the only way six years ago. At the end of such a journey, made under a tropical sun, a bath is more of a luxury than any ordinary American can even imagine. After a good supper with Doctor and Mrs. Burke we were eager candidates for a night of refreshing sleep.

November 14. This was our last full day at Garkida, for the next day we went to Marama where the annual conference is to be held while we are in their midst. So we were expected to make a last survey of buildings, grounds and other matters for the records of the Boards, as well as make any suggestions for the meeting on the morrow for the betterment of the work. It is needless to say, too, that these important matters were not left to this last minute, for many recommendations were already in the hands of the secretary. But after visiting other stations there were comparisons, new viewpoints and ideas for consideration. We needed also to get a half dozen letters in the mail. So the days seemed to increase in their busy hours as the size of the job and the problems of the work multiplied. Then all the unexpected things of every day came in for their consideration. Here was a carpenter with a thumb badly cut who told with great emotion of his trouble with a fellow workman; then there was a request to pack our baggage quickly for carriers to take to Marama forty miles away. They carry sixty pounds this distance for twenty-five cents, or one shilling. Railroads can not meet this competition until speed is more of a factor, and one even doubts if railroads can exceed the speed; for in twenty-four hours the baggage is delivered at one's house for that price. A survey was made of a few buildings that we had not yet examined with care. At the Leper Colony we attended a session of court. Seven cases were brought before the chief of the village. The first case was that of stealing an ax, which was ordered returned. The second was a case of witchcraft, where a woman was charged with the illness of a child. The chief, who is of the tribe of the Fulanis, as was also the man who charged the woman, said after hearing the case that Fulanis do not believe in witchcraft and therefore the plaintiff should not have brought the charges. The child was ordered sent

to the hospital for treatment. Thus the seven cases were disposed of in about an hour. Some were postponed on account of lack of witnesses, others dismissed. But all proceeded in a real court-like manner. There were no lawyers, nor lawyers' fees or speeches. The parties gave their own testimony, while the chief thoughtfully moved his fingerless hands in the sand before him. He seemed wise and fair in all decisions. Few people can imagine the problems arising among this group of about 400 lepers. Here are many tribes and temperaments represented by those in many stages of this dread disease. The government gives a subsistence, which is probably more than the wage of the average citizen. This money presents a great temptation to spend it in ways that ought not to be, and they are tempted to run away, which is contrary to the rules of the colony. The most careful supervision and guidance will be necessary to make this pathetic group of human sufferers an increasing blessing to themselves.

Teaching the Sermon on the Mount

BY PAUL MOHLER

The Treasure Lesson

WHEN Jesus discussed any subject thoroughly, we feel that the last word has been said. It is then our great privilege to examine carefully into all his statements and see what they mean to us. His discussion of the great subject of investments has been proven true to the last detail by innumerable witnesses. It should be accepted as the guide for humanity in its distress today. It is found in Matt. 6: 19-33.

To get his statements before you or your class for study, take a sheet of paper or a blackboard divided in right and left sections. As a heading for the whole board set *How It Works*. Over the left section set *Treasure on Earth*; over the right, *Treasure in Heaven*. Now set in the left section what Jesus said would be the result of laying one's treasure up on earth. (1) It may spoil. (2) It may be lost. (3) It will hold your heart on earth. (4) It will cloud moral vision. (5) You will serve mammon. (6) You will love mammon. (7) You will hate God. (8) You will hold to mammon. (9) You will despise God. (10) It will not extend your life.

In the right section set what he said would result from laying up treasure in heaven. (1) It will not spoil. (2) It will not be lost. (3) It will bind your heart to heaven. (4) It will clear moral vision. (5) You will serve God. (6) You will love God. (7) You will hate mammon. (8) You will hold fast to God. (9) You will despise mammon. (10) It will insure the supply of all your needs for life.

Look over the first list; how many of its statements can you verify in the people around you and of whom

you read? Remember that in a world in which the gospel is preached, it is almost impossible to find a man who is entirely given over to laying up treasure on earth, but you can find evidence of the inevitable tendency of that course if followed fully. Take time to dwell on the picture of a man in that condition. (1) He is a prey to anxiety. (2) His whole affections are set on earth. What must it be for a man to leave this life with all that he loves remaining here where he has no chance to enjoy it—and nothing ahead of him to enjoy throughout eternity? (3) He is unable to distinguish right from wrong, a safe course from danger. Compare 1 Tim. 6: 9. (4) He is burdened with the labors and anxieties necessary to the seeking, saving, investing, watching, and caring for material wealth. (5) A heart given over to an insensate thing or things is denied response, receives back no affection or companionship, is stimulated to no development of human virtues, and has no promise of future, but is in peril of death and eternal loss. (7) In such a man there is a gradual but certain development of hatred for God and all that God desires to develop in man. (8) All life forces are set on holding fast to mammon. (9) He has a perverted view of God as being weak, foolish, and hateful because of his efforts to wean man from mammon worship. (10) Such a man has a feeling that all is futile, in view of the fact that in no way can mammon extend life beyond the bounds which God sets. Think of the waste of a life in such a course; all its possibilities for good are thwarted by this one evil passion.

Now look over the other list. How much can you verify of it? Remember again the difficulty in finding anyone totally given over to laying up treasures in heaven. God always allows enough of evil in the world to keep us entirely conscious of what a bad thing it is for humanity, and of the infinitely better thing which righteousness is. But we see enough of laying up heavenly treasure to judge what it would do if carried out fully. Take time to dwell on this picture. (1) Freedom from anxiety. Compare 2 Tim. 1: 12. (2) Affections set on high—treasures sent on ahead to be found and enjoyed throughout eternity. What a comfort in the hour of death. What a lodestone to draw one closer to God all through life. (3) A clear moral vision, able to discern right from wrong, and to follow the guidance of God in every detail of life. Think of the sorrow and loss you have suffered by inability to decide or to choose wisely at crucial times. What would it have been worth to you and your family if you had always known the right thing to say and do? (4) Loving and serving God. Knowing that you are working with One who is always right, wise, good, and powerful, who folds you in his infinite love and care. A mutual life of love and service—you loving and serv-

ing God in response to his love and service for you. With no fear of being cast out without reward, but with every promise that the love and care which he extends here will be infinitely greater throughout eternity. (5) A passionate clinging fast to God and a hatred of every device of the world, the flesh and the devil that seeks to draw you away. (6) The absolute assurance that everything necessary to life and godliness will be supplied to you from his riches in glory.

Having discussed the two lists separately, study them together. When you have come to realize their entire incompatibility, how well do you think they can be mixed in a man's life? How much of each can a man take safely? What happens when a man tries to lay up treasures in both places? What has been your own experience? Did Jesus ever suggest a compromise? Did the apostles? Do you really think it can be made to work?

Now in the light of this discussion answer this question: In view of what Jesus here says and the experience of centuries demonstrating the truth of it, why do so many Christians give themselves so fully to laying up treasures on earth? How long is this to be continued and countenanced in our church and others? What can we do about it?

Pasadena, Calif.

Are You a Doubter?

BY JULIA GRAYDON

I ASK this question because many are tempted to doubt in these depressing days. Back in the days of the disciples who saw the wonderful things that Jesus did we know that in spite of all—"some doubted."

Today some are still doubting, but they are not of those who read the Bible carefully and prayerfully.

Do you want to know how Jesus' own words confirmed the miracle of bringing back Lazarus from the grave? In the eleventh chapter of St. John's Gospel the fourteenth verse, we read, "Then said Jesus unto them plainly, Lazarus is dead."

No uncertainty about that. He did not hint at the fact that it was an ordinary sleep or a trance. He wanted them to realize that he was to do what no one else could do, bring back a man from the dead, showing the power given to him from his Father, God.

And today he works miracles in the hearts of men and women, turning them from evil to good, and no heart is so vile that he can not change it.

Do not doubt him any longer, but read your Bible more and doubts will cease. "God also bearing them witness, both with signs and wonders and with divers miracles and gifts of the Holy Ghost, according to his own will" (Heb. 2: 4).

Harrisburg, Pa.

HOME AND FAMILY

The Silent Land

"Das Stille Land," by Salis. Translation by Ora W. Garber, Conway, Kans.

Into the Silent Land!

Who guides us over?

Dark clouds the evening sky already cover,
And always more wreck-strewn becomes the strand.
Who leads us on with gentle hand?

Who guides us over

Into the Silent Land?

Into the Silent Land!

Therein the noble soul,

While the eternal ages onward roll,

Shall see life's tender morning-dream expand.

Who in life's struggle has maintained firm stand

Shall reach hope's goal

Within the Silent Land.

Oh, blessed Silent Land!

To us, storm-threatened but elate,

Death, gentlest Messenger of Fate,

With torch upturned, now gives command,

And guides us with a gentle hand

Through heaven's gate

Into the Silent Land.

Glorified Garments

BY LEO LILLIAN WISE

ALL her intimate friends knew that Agnes Phillips was not at home to them on Friday of each week. Nor did she go away from her home on that day. It was a day given over to poignant grief.

Just verging upon thirty-five years of age it seemed to her that all the joy of life was done with here upon earth. Just a few short years had she been the gay, happy wife of Doctor Dean Phillips, himself given to serving others. With little golden-haired Mary Ann, and manly small Paul around her, Agnes had felt her cup running over. And then to lose her almost worshiped three within a few weeks, had seemed a blow well-nigh crushing.

"If only Agnes could give way to tears," had sighed good, faithful Pastor Carr, "give way to a drenching flood of tears once, I verily believe that she could take up the reins of life once more. Ah, dear Lord, it was a crushing blow!"

That had been the trouble with Agnes, she could not give way and let tears be a washing away of bitterness. She had gone about ever since, these many months, with grief like a heavy stone in her heart. Each Friday she closeted herself away in a room and softly handled the garments her beloved three had worn. As if by the handling of them she might somehow bring back a feeling of the nearness of the dear ones.

"If only I might see them in my dreams," she had cried to herself, "like I hear of folks saying they dream about their dead, I think it would be a comfort. But never once do they come."

So she continued to handle the garments tenderly, brushing them as if they might be donned tomorrow. With her lines of church work she kept faith. She gave liberally of her means, gave of her time. But not one of these garments could she endure the thought of parting with. If some one suggested that such and such a child needed garments, quickly she gave of money to supply the need.

And then one day while calling upon folks she came across some definite needs that should be cared for. She had gone into the home of James and Nella Fields. The thought had come to Agnes before, that in size he was a mate for her dead husband. Just this day she found Nella pressing James' suit of clothes. It was shabby, was patched, there were spots upon it that even Nella with all her care could not remove. She had apologized.

"James has been asked to come to a certain office tomorrow for a conference. The chances are that it will lead to his being employed once more. How we need it! But clothes do make a keen difference. I'm afraid—"

Her voice trailed off, not even to Agnes could Nella voice her fears. Agnes was silent, she could see just how James would look in a suit of Dean's. But no, she couldn't give away Dean's clothes!

Then she had been in another home where the worried mother was surveying a scanty little pile of clothing. "Sit down," Cara had invited, "I'm trying to contrive to clothe Patty for school. Oh, dear, it is a problem when things have been turned before!"

This time Agnes had a vision of a happy Patty skipping about in dresses that had belonged to wee Mary Ann. The thought stabbed her to the heart. It surely would kill her to give away Mary Ann's garments.

And then in the grocery store she had seen a little lad whom she knew. His clothes were thin; he needed the thick warm woolens that Paul had worn. Anger swept through her that she should be tormented like this.

That night she sat down to figure how she might spend her money wisely in these three homes. Again and again she thought how they would look in the garments that were so lovingly stored in the best bedroom upstairs. Finally she threw down her pencil and went to bed, her problem unsolved.

Early the next morning her next door neighbor was electrified by the sight of Agnes driving away from home. The neighbor half whispered, half said it aloud: "What is the meaning of this? Has Agnes forgotten that it is Friday?"

Straight to the Fields' home had Agnes gone. She lugged in two heavy suit boxes with her and asked James to go to the car and fetch the packages he would find there. Rather abruptly she commanded him to go to his room and dress for his appointment that meant so much. Perhaps if it had been anyone else James might have been inclined to resent her tone. But as it was he obeyed. When he reappeared Nella could scarce keep back her tears, for this was a transformed James! Garbed in garments that had belonged to Doctor Phillips James now was ready to command a place in the world being rebuilt today. To her own amazement Agnes found that it did not hurt to see James wearing the garments.

Two other trips did she make. Little Patty was to be made happy by dresses and other garments that Mary Ann had worn. And the little lad who had shivered the day before was to be kept so warm and comfortable that it seemed as if he had rubbed Aladdin's lamp.

This was the first Friday that Agnes had not kept a tryst with grief. As she came and went all day long she found somehow that her steps were lighter, her heart did not ache with that sense of desolation it had known for so long. It was not that she was less lonely, but somehow she could feel more acutely the presence of her dear ones.

And as she slept that night her rest was refreshing, for somehow, and seemingly the dear Lord directed it so, she seemed to see the three and they were laughing and smiling with her! "Ah! yes," she thought as she awakened, "when I kept the garments to myself they were simply pieces of cloth, but now that I've given them away they have become glorified garments!"

Bellefontaine, Ohio.

The Book of Remembrance

BY D. E. CRIPE

MALACHI was the last of the Old Testament prophets, and he prophesied in the very twilight of that long night of silence and spiritual darkness when for four hundred years the Lord did not speak to his people either by prophet or the ministering of angels. Likely the inspired prophet knew of the dreary centuries which were to follow, but he spoke with the fearless boldness of Elijah, rebuking the Lord's people for their transgressions and their sins, admonishing them to a godly life.

These people had said it was vain to serve God; and the way they worshiped, it was vain, for they offered polluted bread and sick, blind, lame sacrifices on the altar. They still held on to the ritual of ancient worship, but they had lost the spirit of it. They gave to the Lord as tithes and offerings that which had cost

them nothing, or which was worthless to them. They had dealt treacherously every one against his brother; they had oppressed the hireling in his wages, and the widow and the fatherless.

What they had thus taken unjustly from the weak and the helpless was no more acceptable to the Lord as an offering than were the sick and lame animals to present to him for a sacrifice. The priests had departed out of their way and had caused many to stumble; they had corrupted the covenant of Levi.

The prophet exhorted the people to repent of their sins and come back to the true worship of God, and the Lord would still be merciful to them.

Some, perhaps many, understood the importance of the teaching of the prophet and repented of their evil doings. "Then they that feared the Lord spake often one to another," we are told. They had much to talk about, the danger of their own sinful condition and the justice of a merciful God. "The Lord harkened and heard it." There is much conversation which requires no special "harkening," which is not worth it, but here he not only harkened, but he heard and was pleased. We are told that "A book of remembrance was written before him, for them that feared the Lord, and that thought upon his name." There was something in the conversation of these repentant people that was worth preserving, and the book was written "before the Lord," but it was written "for them that feared the Lord and that thought upon his name."

Then the Lord added this comforting saying to the blessing of having that book written for them: "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his son that serveth him." It is a blessed thing if our conversations are recorded in the Book of the Remembrance of God.

We, too, have long been without a message from a divinely inspired prophet, or from an angel sent from heaven in a visible form. We have the Word of God which is sufficient for his people if they are willing to be guided by it. And yet there may be some who question if it is not vain to serve God, who believe in the offerings which may require no sacrifice to give, or donations from an abundance which may have been wrung from hirelings, widows, or the fatherless.

There is as much danger that unfaithfulness, dishonesty and injustice may defile us as there was in the days of Malachi. If such evils were displeasing to the Lord in that day, much more after the brighter light we have now will such sins unfit us for the high calling of God in Christ Jesus.

Even at that time the priest was called the "minister of God"; how important that we do not "get out of the way."

Willows, Calif.

Monthly Financial Statement

Conference Budget

During the month of December contributions for the Conference Budget and agencies within the budget totalled \$15,-757.61. Total cash applicable to the Conference Budget for the year beginning March 1, 1934, \$117,836.89, detail as follows:

	For the month	For the year
General Mission Board	\$13,192.20	\$ 73,827.50
Board of Christian Education	48.00	2,724.03
Bethany Biblical Seminary	535.40	6,358.42
General Education Board		62.69
General Ministerial Board		44.42
Men's Work		85.30
American Bible Society		17.98
Undesignated Funds	1,982.01	34,716.55
	<u>\$15,757.61</u>	<u>\$117,836.89</u>

General Mission Board

During December contributions were received by the treasurer of the General Mission Board as follows:

	Receipts	Total rec'd since 3-1-34
World Wide Missions	\$4,125.08	\$17,840.00
Student Fellowship Fund		681.51
Women's Work Project	704.50	6,593.68
Home Missions	3,355.09	5,184.66
Greene County, Virginia, Mission		12.00
Foreign Missions	248.58	3,032.08
Junior League Project	692.57	1,288.74
B. Y. P. D. Project	27.25	478.14
Home Missions Share Plan	10.00	80.81
Intermediate Project	32.42	69.02
J. B. Emmert Memorial Fund		5.00
Men's Work Project	19.36	207.94
India Mission	109.86	1,005.77
India Native Worker	25.00	70.00
India Boarding School	56.96	353.17
India Share Plan	205.75	1,530.56
India Hospitals		48.65
India Missionary Supports	403.50	10,454.36
China Mission	100.00	420.23
China Native Worker	35.00	106.17
China Share Plan	68.75	281.25
China Hospitals		26.85
China Missionary Supports	986.64	6,990.06
South China Mission	15.00	177.00
Sweden Mission	37.50	57.50
Sweden Missionary Supports		995.00
Africa Missionary Supports	733.77	8,628.98
Africa Mission	1,098.35	6,636.46
Africa Share Plan	101.27	539.58
Africa Leper		32.33
American Mission to Lepers	10.00	10.00
Conference Budget	1,975.76	34,328.14
Conference Budget Designated for—		
Board of Christian Education	48.00	2,724.03
Bethany Biblical Seminary	205.07	3,102.20
General Education Board		62.69
General Ministerial Board		44.42
American Bible Society		17.98
Conference Budget Share Plan	6.25	388.41

The following shows the condition of mission finances on December 31, 1934:

Income since March 1, 1934	\$ 97,754.44
Income same period last year	100,986.40
Expense since March 1, 1934	137,849.46
Expense same period last year	120,651.75
Mission deficit December 31, 1934	45,684.22
Mission deficit November 30, 1934	40,716.17
Increase in deficit during December, 1934	4,968.05

The Church of My Dreams. As the Conference Budget necessarily includes many phases of the general brotherhood program, some special efforts are necessary to help the members of the church understand what the Conference Budget means. Sister Anetta Mow has written a personalized presentation of the Conference Budget. Each phase of work such as India missions, Bethany seminary and the young people's department is made to speak, telling the need and the program. This playlet is offered to every congregation with the thought that it should be used prior to the Achievement Offering. Copies are available free by writing to the General Mission Board, Elgin, Ill.



MISSIONS

*This Department
Conducted by
H. Spencer Minnich*



Evangelism In India

BY MRS. HARLAN J. BROOKS

By request this article was written for one of the Women's Work project programs, but it is worth sharing with the whole Messenger family. The author's parents were missionaries to India, and she herself returned to spend a term of service in the same field.—Ed.

It had been a most interesting day, for we had visited many historic spots near Delhi, the present capital of India. We had seen the ruins of ancient places, now haunts for bats and jackals. We had heard the legends attached to various ruins, had admired the beautiful floor and wall patterns inlaid in varicolored marble and the painstaking hand carving in stone on the now deserted temples. Almost one could see the phantom shapes of priests and servants, the richly garbed and bejewelled royalty of long ago, and armies with their banners and armor gleaming in the sun. At the close of the day on visiting a Mohammedan shrine, still in use, we found ourselves being courteously ushered along walled paths that led to the inner shrine. Then there was a platform which we mounted. Finally the men of the party were told that if they would remove their shoes they might enter to see the tomb of a Mohammedan saint. However, the women might not enter. We had expected as much and laughed at the situation, for we thought how typical this of the prevailing attitude—women barred from inner shrines for worship in the major religions of India. We had to think of how Christ spoke his message with equal persuasiveness to all in his audiences. What a contrast with these religions which have dominated the lives of millions of women through many years!

The message of Christ has a unique appeal to the women of the Orient and they respond warmly as they learn more and more of its meaning for them. We have found the Christian women ready for a regular morning prayer service which they themselves conduct. This is no small achievement for our mission schools in a land of ninety-eight and six-tenths per cent illiteracy among women. The women choose their own songs and lead them, read their scripture lesson and make their own comments. These are often witty and inter-

esting from an Oriental viewpoint. They also lead in prayer. On Sunday afternoons it is arranged that the fathers take care of the children and the women take their song books, Bibles and picture charts to visit the near-by non-Christian homes. Usually they receive a glad welcome. The women tell the story of a picture or two (who doesn't enjoy a story?), sing several songs and have short prayers. Often more songs and stories are called for, and we are glad for the enjoyment they give.

On Sunday evenings the missionaries may take a group of school children and go to some village within several miles' radius of the mission station. Other villages are notified and by the time the sun has set, a nice crowd has gathered—many of the people coming without stopping for their evening meal. The hymn singing by the school group, with handclapping or rhythmic stepping and bending, serves to hold the audience. A short, heartfelt sermon by the missionary, testimonies by the singers and prayer, and the meeting breaks up. Then come courteous greetings, introductions to parents by school children and invitations to come again. Then it is home again through the night with lanterns, or with the white tropical moon for light. Meanwhile more seed has been sown, and prayer offered for its fruition.

Touring season means that the roads have been repaired after three months of rain. The Sunday evening trips are duplicated, except that camping conveniences are taken along, and a range of eighteen to twenty-odd miles from the home base is covered. The days are filled with heartening the Christian schools and communities, visiting in non-Christian homes, and dealing out "good medicine," as the simple villagers call it. There is also giving out of Bible pictures and story pamphlets in local dialect. The evening meetings may last until ten or eleven, due to the keen interest in the stereopticon slides of Bible stories and health or temperance slides. Of course, there is giving of testimonies and singing. The average Indian audience seems never to tire of singing. There may be an after-meeting of special counsel and prayer, on problems of drink, debt or serfdom. In one village we found the third generation of Christians—all happy and holding to their faith. Here seed-sowing had come to fruition.

When heat makes tenting unbearable, the camping equipment is stored for another year, and the evening trips to near-by villages are begun again. This season is a favorite with Indians, for crops have been gathered and stored or sold. The wedding season and festivals are on. An evening "sing," Bible stories told with Oriental vividness (a story loses nothing in an Oriental's hand), perhaps stereopticon slides, and prayer, fill the evening. The Indian churches are beginning to hold their conferences at this season—programs being

planned and given by first generation Christians—products of our boarding schools and intensive evangelism.

The afternoon tea in the missionary home may provide a contact with a different class of Indians—often the English-speaking class.

The village schools run by Indian Christian teachers are our most permanent contact with the villagers, and the faithful, steady witnessing by these teachers in their morning and evening prayers, their teaching and their clean living serves to bring a large percentage of converts.

The midwinter fair, whenever held at a mission station, is a big opportunity for evangelism. Originally the fair was instituted as a religious festival, throngs coming to worship at the tomb of some public benefactor. Shrewd merchants capitalized the occasion, until at present the buying and trading hold first place and worship, second, if any interest at all. So at fairs one sees merchants with wares of all descriptions and people in crowds from far and near. The Ferris wheel pushed by hand and the merry-go-round are packed with excited children and adults. Drink shops try to attract with bright lights and professional dancers, but the evangelistic booth with its lantern slides and Christian singing draws the largest crowd of all.

On afternoons the booth is used by school groups for singing, and witnessing and individual interviews by workers. The reverent hush and sustained attention on the part of these illiterate villagers is surprising. But we recall that in Jesus' time the multitudes heard him gladly. So now they listen to the story of Christ told in the clear, winsome manner of our beloved children's worker, who has named himself Esu Charan, the "Foot of Jesus." He has the art of holding his audiences, and is a shining example of what Christ can do with a gifted Indian heart, fully given to him.

There are the calls in the homes of the town—often gladly anticipated by the women who gather, some out of curiosity as to your speech and dress, others out of genuine friendliness. In one such home I was shown through the courtyard with its shrubs and freshly sprinkled earth, and stood at the door of the kitchen, knowing the ceremonial recleansing of that kitchen would be performed if I entered. I was taken upstairs and shown the chairs and wardrobes of beautiful woods, and the thick mattresses (thickness is a synonym of luxury). In the middle of the floor the household god was enclosed in an iron framework, away from careless hands. My friends said nothing, but I knew the regularity with which night and morning, morning and night, the worship of this god was conducted.

These are brief glimpses into the various methods of evangelism. You may wonder about results. Some are seen and cause much rejoicing. In our last year at Vyara there were nearly a hundred baptisms in the

town and district—eighteen hundred for the thirty years of mission work there is the record. Some results are unseen. And some seed may never mature, if we recall and apply one of Jesus' parables. But isn't it all gloriously worth while? For we can depend on his promise: "And I, if I be lifted up, will draw all men unto myself."

La Verne, Calif.

What to Pray For

Week of January 19-26

"WHAT is the most famous place near Bulsar?" asked an India pundit (teacher). The missionary taking her first year language examination thought he must refer to the high temple on a near-by mountain. But her answer was wrong. The Indian teacher, in his correction, reminded her that the *Bulsar Hospital* was the most famous place in or near Bulsar. And such it is, in truth.

The hospital, named in memory of Mary Quinter, along with the dispensary and six "lines" of wards stands out as a "city on a hill which can not be hidden." Drs. Raymond Cottrell and Laura Cottrell, and Miss Ruth Glessner, R. N., make their home in one part of the medical bungalow. The other half of the house is equipped as a hospital. Practically every missionary who has ever been on the India field has thanked God at some time in his life that it was possible for him to go to this medical home and receive the best care which the doctors and nurses could give him. What would the missionary family have done without this place?

A few steps beyond this bungalow is located the dispensary where patients come by the hundreds. They come from all manner of castes, from every station in life. Here their names are recorded, diagnoses made and prescriptions given. It is doubtful whether there is another missionary on the India field who knows the various castes as well as does Dr. Laura Cottrell. She knows them by their dress, by their jewelry and by their attitude.

And on beyond the dispensary, the "lines" of hospital wards provide rooms for the families who bring their sick for treatment. In one room you find a Hindu family, next door a Mohammedan patient, in another room a wealthy Parsee and his attendants, while in the fourth room may be a poor sick man of the depressed peoples. All need physical care, and all need spiritual help. And they receive this in every possible way. The doctors and nurses minister not only to the physical need, but also to the spiritual. While they recover from an operation or while they recuperate from their ills, the Christian patients, along with all the other classes, listen to the singing of Christian songs and hear the Word of God.

Pray for those who labor for the Great Physician.

"And They Sing a New Song"

DR. CHARLES E. JEFFERSON once called our attention to the fact that most of our hymns are written for and about the individual. Their pronouns are *I* and *my*. Missionary hymns have the great social note and call us to sing as we pray, *Our Father*. How many of the following do you know?

"O Brother Man, Fold to Thy Heart, Thy Brother"

"Hark the Voice of Jesus Calling"

"Christ for the World We Sing"

"America the Beautiful"

"This Is My Father's World"

"In Christ There Is No East or West"

"We've a Story to Tell to the Nations"

"Where Cross the Crowded Ways of Life"

"Jesus Shall Reign"

"Light of the World, We Hail Thee"

"Follow the Gleam"

"O Zion, Haste"

"Fling Out the Banner"

"Father of Lights, in Whom There Is No Turning"

Have you noticed the world friendship note in many of our Christmas hymns? Does "All Hail the Power of Jesus' Name" have a missionary message for your group? Are the children of your church school learning hymns which will help their friendships to be world-wide?

You will find your services more and more meaningful as you learn more of the world hymns, and use them to convey a real message. Occasionally read the words thoughtfully in the service.—*World Friendship*.

News From the Field

CHINA

Liao Chow

Elizabeth W. Oberholtzer

Women's Work

With this term's increased enrollment in our Women's School, now numbering over sixty, it became a problem how to house them all in our present quarters. Fortunately the adjoining Girls' School, having some extra dormitory rooms, turned four of them over to be used by our women. This meets our present need splendidly. For this great open door of opportunity Sister Hutchison desires your prayers that our daily efforts to make Christ known to these women may lead to their acceptance of him as their personal and ever present Savior and Lord.

Village Women's Workers

The past month being the harvest season for the people in this section, village residents have been busy gathering in their crops. In this work the majority of the women assist. Therefore our women workers who have been helping in our thousand character village classes, have returned to the city and are having a little vacation at this time. They remained at their work during the hot summer season. They are very happy in their work and are sharing the joy of soul-winning.

Girls' School—The School Garden

The girls are taking an interest in their school garden, as they planned what they wanted planted in the spring and helped do the planting. It was interesting to see them all out dropping potatoes and planting beans. This fall when they returned to school they were soon out in the garden to see the prospects for vegetables for the winter. When harvesting time came, they were all out again, big and little, helping to dig potatoes, picking up and carrying huge baskets of them into the storeroom, putting the basket on a pole and two girls carrying the ends of the pole. A huge stack of pumpkins and squashes, with onions, carrots, turnips, beans and tomatoes was put away by many little hands. The girls pay for the work they can not do and then the rest of the vegetables are theirs.

Sunday—A Busy Day

Sunday has become a busy day at the school. The morning passes quickly as the girls prepare for church and Sunday-school. It is not uncommon to see them sitting here and there, in corners of the library, classrooms, or other quiet places with their Bibles.

In the afternoon they divide into different groups, some going out to give religious dramas in villages or in the city, and others going with bands of women from the Women's School to hold Sunday-school classes in the homes in the city. In the evening the Boarding School girls have their Rainbow Club meetings for which they have their own organization. In these meetings they discuss the cardinal virtues of Christian living.

Country Itinerating

During the month of October Brother Oberholtzer and I made a trip by donkey to our Chin Chow station. On the way we stopped at Yü She an outstation and visited members and had an afternoon meeting. Because of heavy rains we were delayed at a small town a half day from Yü She and had to remain three and a half days. Here there were opportunities to preach the gospel to school boys and a number of men. Three homes were visited between showers. We were entertained by a former Liao Chow Christian schoolboy. Had he not been so kind, the long wait at a common donkey inn would have been very tedious. At the next stop, Ku Cheng, several members were visited. The third and last part of the journey was made in safety even though there were several dangerous rivers to cross and roads were muddy and travel difficult. We were glad to reach Chin Chow where friends were expecting us. After a pleasant visit and some committee work finished, the return journey was made by way of Tai Yuan Fu. This trip was made by bus and train, with a short stop-over at Tai Ku to visit the American Board Mission and some Chinese friends. Here we had the pleasure of hearing Dr. Brewer Eddy, General Secretary of the American Board Mission.

Tai Yuan Fu Visit

While in Tai Yuan Fu we attended the Eddy meetings. These were very inspiring and many young and older people were moved to decide for Christ. We pray that the good seed sown in Dr. Sherwood Eddy's meeting may bring forth much fruit for the kingdom of God. Indeed the door is open for the gospel in this land of great need. We returned home by way of Show Yang and Ping Ting and made the last part of our journey from Ping Ting by cart over our rough mountain roads. It was a great inspiration to see so many of our coworkers and Chinese friends. We were filled with greater zeal for our autumn's work of holding classes and carrying on in country evangelism.

Liao Chow, China.

KINGDOM GLEANINGS

Calendar for Sunday, January 20

Sunday-school Lesson. Peter's Lesson in Humble Service—John 13: 1-17; 1 Peter 5: 5.

Christian Workers' Meeting. Man's Evil in God's World.

B. Y. P. D. Programs:

Young People—Enemies of the Home.

Intermediates—Personality.

* * * *

Gains for the Kingdom

Eleven baptisms in the Syracuse church, Ind.

One baptism in the Maple Glen church, Md.

Seven baptisms in the Council Bluffs church, Iowa.

Three baptisms in the Walnut Grove church, Johnstown, Pa.

Three baptisms in the Green Hill church, Va., Bro. A. J. Hoover, evangelist.

Three baptisms in the Rummel church, Pa., Bro. H. Q. Rhodes of Berlin, Pa., evangelist.

One baptism in the Panther Creek church, Ill., Bro. A. W. Adkins of Cabool, Mo., evangelist.

One baptism in the Wakarusa church, Ind., Bro. E. C. Swihart of Elkhart, Ind., evangelist.

One baptism in the Carson Valley church, Pa., Bro. E. M. Detwiler of Everett, Pa., evangelist.

Four baptisms in the Ashland church, Ore., Sister June Yearout of Boulder, Colo., evangelist.

Twenty baptisms in the Eversole church, Ohio, Bro. D. R. McFadden of Smithville, Ohio, evangelist.

Twelve baptisms in the Cumberland church, Md., Bro. Chas. O. Beery of Williamsburg, Pa., evangelist.

Nineteen baptisms in the Martinsburg church, W. Va., Bro. Earl Mitchell of Brownsville, Md., evangelist.

Nine baptisms in the Brake church and seven at Bethel, both in North Mill Creek congregation, W. Va., Bro. P. I. Garber of Petersburg, W. Va., evangelist.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. J. H. Cassidy of Washington, D. C., April 7-21 in the Lake Ridge church, N. Y.

Bro. J. Edson Ulery of Onkama, Mich., Jan. 14 in the Bachelor Run church, Ind.

Bro. M. J. Brougher of Greensburg, Pa., Feb. 4 in the Roxbury church, Johnstown, Pa.

Bro. J. Oscar Winger of North Manchester, Ind., Jan. 30 in the Wabash City church, Ind.

Bro. Rufus P. Bucher of Quarryville, Pa., Feb. 3 in the Salunga house, East Petersburg congregation, Pa.

Bro. Paul Studebaker of Franklin Grove, Ill., in the Franklin Grove church, Jan. 13 and continuing for two weeks.

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Personal Mention

Bro. L. W. Smith, pastor of the Bartlesville church of Oklahoma, has changed his street address. The new number is 213 North Santa Fe.

Bro. Ira H. Frantz changes his address from Fruita, Colo., to 1104 Home Ave., North Manchester, Ind. We don't know

the whole story but part of it is "some time at my typewriter and get some things out of my system that are making me uncomfortable."

Bro. I. N. H. Beahm of Nokesville, Va., will begin his evangelistic meetings at Tampa, Fla., the evening of Sunday, Feb. 3. This is the day on which the new house of worship at Tampa will be dedicated, Sister Sarah Lauver informs us.

Referring to the three fathers in Israel who appeared on the front page of the Messenger for Dec. 29, and whose combined ages total 246, Glendora, Calif., comes forward with three members whose ages add up to 274. Does your church have a trio with a higher record?

Dr. Albert W. Palmer, President of Chicago Theological Seminary, and Dr. Robert H. Miller, Professor of Bible in Manchester College, are among the leaders in the Regional Conference to be held at McPherson College, Feb. 17 to 22. Watch for more details as to themes and leaders in the program to be published in our issue of Feb. 2.

Pastor Ralph R. Hatton, Cleveland, says they had nearly a hundred at their watch night meeting though it "was a terrible night out, rainy and then started to freeze, so slick you could hardly drive an auto." They used the slides from the mission rooms and "they went over very good." Dec. 23 was a record breaker with 236 at Sunday-school.

When Governor Landon of Kansas began his second term of service last Monday he had his good friend President Schwalm of McPherson College, give the invocation at the inaugural ceremonies. Rather nice of the governor, not? Let's hope he will let God do with him exactly what we all know a man like Dr. Schwalm would pray that he might.

Vice Chairman Yoder and Assistant Secretary Minnich faithfully represented our own Mission Board interests at the late annual Foreign Missions Conference. The one unpleasant feature was the severe cold Bro. Yoder took along back home with him. He had forgotten the protection a man needs on venturing into the northeast in winter time.

From Elizabeth W. Oberholtzer, Liao Chow, Shansi, China, comes this fitting word about the home going of her fellow missionary: "We know it will be a great shock to the many friends and relatives in the homeland to learn of the sudden passing of Sister Winnie Cripe. On Friday, Nov. 30, after meeting all her forenoon classes in school, Sister Cripe came home for dinner and was stricken with sudden illness, apoplexy. She suffered great agony in her head, had sev-

Notes on the Special Messenger Offer

To date more than 100 churches have succeeded with the club rate plan. Some have even reached 100% coverage.

Our next issue is the Annual India Number. The pictures and articles in hand should make it an unusually interesting paper.

Feb. 16 is the date for an Alexander Mack Memorial Number. To date special articles are promised by J. H. Moore, D. W. Kurtz, Jno. S. Flory and Ora W. Garber.

If you find something you like in the Messenger, tell your friends and neighbors; if you see something that could be improved, write the Messenger office. The editors are glad for constructive criticism.

You, too, can take advantage of the special offer if and when you secure subscriptions from 75% of the resident families of your congregation. The Yearbook is included at the special rate. Write for details, or see page 29 in this issue.

eral convulsions, and by 2 o'clock lapsed into unconsciousness. The doctor, nurse and friends did all they possibly could do, but at 12:30 o'clock, Saturday morning, she passed peacefully into rest. Sister Winnie was unusually happy and buoyant on Friday at school and on Thursday when her fellow-workers met in her and Sister Hutchinson's home for Thanksgiving dinner. We are consoled in realizing that our loss is her great gain."

The Grim Reaper with his sharp sickle is extra busy at this season of the year, as our obituary columns testify. The fact was driven in with emphasis last Saturday morning when word came to the Messenger desk by wire or messenger of the passing of these three: Sister Miriam Garver, daughter of the late Eld. D. M. Garver, Trotwood, Ohio, Sister William Toman, Oakland, Ohio, and Bro. Ray Hawk, Lanark, Ill.

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Miscellaneous Items

Any congregation desiring to purchase at reduced price about 80 Hymns of Praise, numbers 1 and 2 combined, in good condition, is invited to correspond with Amos Hoffer, City View Heights, Lebanon, Pa.

A college president, speaking his mind about Messenger editorials, said: "I like . . . especially the one in which you get impatient with the folks that think we need a new gospel. I too am sick ad nauseam of the slush I hear along this line." No, you guessed the wrong one. It was a younger man who said it.

* * *

With Our Schools

Manchester College

The Annual Ministerial Meeting at Manchester College was held again this year on the evenings of Jan. 1 and Jan. 2. The Manchester Church of the Brethren entertained all visiting ministers and their wives for a fellowship supper and over the night of Jan. 1. M. R. Zigler and J. E. Ulery brought helpful messages concerning the work of the church. The following forenoon was spent in conferences at the college chapel, directed by M. R. Zigler and H. L. Hartough. President D. W. Kurtz brought a very fitting message for the opening of the new year. The large chapel was filled with students and visitors. The work of the day closed with a fellowship dinner and addresses by Dr. C. Ray Keim and President Otho Winger. Many parents and visitors came with young people as they returned from holiday vacation. This kind of a meeting has been much appreciated and will likely become a yearly event.

The college B. Y. P. D. has reorganized with the purpose of giving special study and attention to the work of the Church of the Brethren. The young people are finding much interest in using The Gospel Messenger for information and inspiration for work from week to week.

Bridgewater College

The Annual Spiritual Life Institute is scheduled for Bridgewater Feb. 5-9, and for Daleville Feb. 17-22. The ministers and laymen—both men and women—are urged to take advantage of these opportunities for enrichment. Among the leaders are Rufus D. Bowman, Howard L. Alley, D. W. Kurtz, W. M. Kahle, J. M. Henry, M. C. Miller, Paul H. Bowman, and Mrs. Victor A. Phillips. Those attending the Bridgewater Institute will have opportunity to hear Strickland Gillilan on the regular lyceum course of the college. The college is urging the ministers especially to come and stay at the college for the entire week.

The second semester will open at Bridgewater on Jan. 28. The convocation will be held on Jan. 30. The college is expecting a number of new registrations which will restore enrollment to "predepression" level.

The Special Survey made of Bridgewater by the Southern Association of Secondary Schools and Colleges in January of 1933 brought a helpful report to the college and a favorable recommendation to the Southern Association. Bridgewater is continued in the membership of the association on the basis of the survey. The meeting of the association was held at Atlanta, Ga., in December.

The College was saddened recently in the sudden death of Grace Ziegler, daughter of Elder H. H. Ziegler of Ridgely, Md. She was a member of the freshman class and one of the finest minds in college. She became ill on a Student Volunteer deputation trip. The end came two days later in the Lewis-Gale Hospital of Roanoke. This was the first death from natural causes ever to occur in the student body of the college. The memory of this noble spirit will be cherished on the Bridgewater campus for many years.

THE QUIET HOUR

The Children and the Home

Theme for January—Christ in the Home

PREPARED BY GALEN B. ROYER

Read John 21: 15-19

For Week Beginning January 27

Our Lord was about to ascend to be with the Father. He was concerned about the kingdom he had just established. The first cry of his soul to Peter was, "Feed my lambs."

This suggests the feebleness of my children. Sheep are weak, helpless animals; much more so the lambs. The Master would have every parent and minister tenderly care for the helpless lambs first. They can not choose between good and evil. Instincts of fear, hate, etc., should be properly destroyed by neglect while others like love, service, etc., should be made stronger.

This also suggests the high value of my children. Out of babes and sucklings men and women are made. No other material is available. The parent largely has the making. What care, then, as a parent I should take for my children, for they are his (my) lambs. He loves them and counts them of great worth. May I through the spirit see the spiritual realities of Christ's words, "Feed my lambs."

This suggests the great need of my children. Lambs can not seek food for themselves. What food am I giving them? What pictures are on the walls of my home? What songs are sung in their hearing? How much jazz greets their ears over the radio? What tempers are they learning from me? I must remember, "Ye are epistles, . . . read and known of all men," and especially by my children. Am I rearing my children for the Lord, or for a "career" or business?

A Prayer: Dear Lord, I thank thee for the sacred power of parenthood. Help me so to live and lead my children that in later life as they follow thee from choice, they may rise and call me blessed of God. I thank thee for all the holy influences of my parents' home. Now may thy kingdom come, bringing rich reward and plenteous grace for all who comfort and guide and help and serve in this world of struggle, so that light may shine in darkness and heavy hearts be cheered. In Jesus' name. Amen.

THE CHURCH AT WORK

Directed by M. R. Zigler, Executive Secretary; Rufus D. Bowman, Director of Adult Education; R. E. Mohler, Secretary of Men's Work; Mrs. Ross D. Murphy and Anetta Mow, Women's Work; Dan West, Director of Young People's Work; Raymond R. Peters, Chairman of Intermediate Committee; Ruth Shriver, Director of Children's Work; H. Spenser Minnich, Secretary of Christian Finance; Ross D. Murphy, representing the Pastoral Association; Ruth C. Sollenberger, Office Secretary.

THE MINISTRY

Hit and Miss Sermons

BY CHARLES E. ZUNKEL

I RECALL vividly my anxiety when I was about to go out to my first pastorate. I had never preached many sermons, but now that was to be part of my regular duty for one summer. Would I be able to have enough to preach about for the full time? What if I should "run dry" and have nothing more to share?

I dare say many a minister in his early ministry has had such anxieties as these. But this anxiety should not be one's close companion for long. There should be reasons, very good reasons, why one should feel that there are not enough occasions to share with his people the longings of his heart and his desires for them. The difference between these two extremes, one in which one feels drained of ideas and materials for sermonizing, and the other in which one is always eager to share, comes out of the underlying philosophy of one's pulpit ministry. On the one hand, one may preach from Sunday to Sunday because he has been able to quicken his imagination with some truth, any truth, that has in it the possibilities of the allotted number of minutes of discourse. One who preaches with this general method of motivation, it seems to me, preaches what one may call "hit and miss sermons." Far be it from me to suggest that such sermons can not be good. They may be excellent in thought content and in results produced. But I think I can see certain dangers which attend this method of one's pulpit ministry.

First of all, if we were to analyze our interests in life, we would probably discover certain very definite trends. For some of us it might be a very profound interest in the social gospel. For others it might be a great interest in evangelism. For others it might be an interest in personal religion. And so the interests of individuals might vary. Now all of these interests may be heartily endorsed.

A deeper problem here arises, however. Should a congregation be fed largely upon any single interest which may be the dominant one of the minister's life? Can a wholesome, balanced Christian life be developed under the pulpit ministry of one who rather habitually

harks to one phase of the Christian life? In other words, suppose the minister preaches evangelistic sermons most of the time, can he by them develop a rich and complete Christian life? If one preaches a social gospel, rather exclusively, he may fail to develop a vital personal religious experience in the lives of his people. In fact, they may become so zealous for the social causes that may forget the vital, personal religious experience which is necessary to produce a Christian social order. Or, one who has a bent for personal religious interests may fail to widen the horizon of his people to include a world crying with need for a practical Christianity.

The problem, finally, is this: Can hit and miss sermons adequately minister to the needs of Christian people who would live the complete, the abundant life?

Now, there is another method which one may use in his pulpit ministry. This method is truly a plan. The minister, out of his knowledge of the needs of abundant living, thinks through the general needs of his people. He thinks of the individual's relationship to the school, to the church, to the state, to his fellow-men, and personally to God. He covers all of these areas of human experience—eleven of them according to the International Council of Religious Education. He also thinks of the character traits, such as courage, coöperation and faith, which should develop; and probably of the social virtues, such as loyalty, friendship and service. Then, there may be certain conditions in his community which need special consideration. With this total picture of the needs of human life in the background he may begin to plan what should be the spiritual diet of his people for a given year. He may take into consideration the seasons of the year and the occasions which are especially advantageous for certain emphases. For instance, Christmas and Easter lend themselves to evangelism.

Such definite planning of the sermon year will help to balance the spiritual ration and should be definitely advantageous in the creation of wholesome and complete Christian lives. Some pastors even profess to have a five or ten-year plan for their churches, but investigation has shown these long-period plans to be rather hazy and indefinite. Definite planning for one year will take a maximum of hard work and thoughtful and prayerful consideration, but it should help the minister better accomplish the God-given task which is his—the creation of lives fitted to live abundantly.

It should yet be said that there is, with the use of the planned sermon year, abundant opportunity for the play of imagination and creative powers in the selection of the particular message for the occasion. The plan of the sermon year does not make for less originality, but it makes possible the use of originality on the occasion when it may be most fruitful in its results.

Further consideration might be given to the hit and miss method of the preparation of the sermon, but let us sincerely hope that the man of God counts his task too important to be given to such lazy methods of preparation. God can speak most effectively through him who has most adequately prepared for the occasion. The study is the proper place to prepare.

Michigan City, Ind.

Bethany Ministers' Conference

The total enrollment was 106, of which number 65 were ministers; 15, students (eleven of these are ministers); and 37, women. Twelve of these attending the conference were assisted partly or wholly by the church, Aid Society, Sunday-school, etc. Twenty-eight of the ministers brought their wives with them.

There were twenty-two districts represented: Northern Illinois leading with 27, Michigan was second with 14, and Northeastern Ohio next with 10. Northwestern Ohio had 8 present; Middle and Northern Indiana each 7; Southern Indiana 5; Southern Illinois, Southern Ohio, and Western Pennsylvania 4 each; North Dakota and Eastern Montana 3; and Southern California and Southern Virginia each had 2. Idaho, Middle Iowa, Northern Missouri, Middle Missouri, Oregon, Tennessee, First Virginia, Northern Virginia, and Second Virginia, were each represented by one.

Forty-seven of the ministers were on full time and seven on part time.

The findings of the conference cover the following subjects: Making the Church Service Vital; The Minister Training the Local Church Leaders; Shepherding and Organizing the Parish; Young People and Intermediates; and Children. These findings will be presented through these columns in the next few weeks.

The next Bethany Conference will be Oct. 16 to 23, 1935.

ADMINISTRATION

Loan Library

The 1935 Loan Library leaflet is ready for distribution. Anyone desiring a copy will please order at once. However, we will depend upon the pastors of the churches to secure enough copies to guarantee a copy for each of the local church leaders. Orders should be sent to the Board of Christian Education, 22 S. State Street, Elgin, Ill.

Coöperation at Springfield

We believe the New Testament way of supporting the church is giving, and not commercialism. We needed money. We purchased from the General Mission Board a quantity of dime cards, or cards that hold ten dimes. We set out to secure the support of one hundred people who would place one dime in their card each week for ten weeks.

This assured our success. The birthday of the church was celebrated with a sum of \$86.50 raised in dimes. A fellowship was enjoyed together. The elder of the church spoke appropriate words. Some good sisters of the church baked a huge angel food cake and presented it to the pastor and wife. It was cut and all present enjoyed its goodness.

Our financial burden was lightened. But those responsible for this effort discovered the fine reputation the church holds in the community. To know of kind and sympathetic friends willing to help us in the work was most heartening. We feel we all were blessed through this special Christian way of raising needed funds.—Roy Brady.

EVANGELISM

Coöperative Evangelism

It was through the splendid coöperation of the Council of Churches of Omaha and Douglas County and the Omaha Ministerial Union that we were privileged to have Dr. Jesse M. Bader of the Department of Evangelism of the Federal Council of Churches of Christ in America with us in a one-day conference. By his own appointment, other speakers were on the program, but Dr. Bader gave the principal addresses.

About one hundred and forty ministers and several laymen were much encouraged and strengthened by his fervent messages.

He said: "The spirit of evangelism has not died, but in many places new methods are being used." He encouraged the use of mass meetings when possible, but "do not rely wholly upon them."

No definite plans were made for a union program other than a Christian spirit of coöperation to save our city for Christ. We will hold our annual pre-Easter week services in a "down-town" public building.—Homer Caskey.

PEACE

Compulsory Military Training Upheld!— What Are Our Next Steps?

The supreme court has upheld the right of land grant colleges to make military training compulsory. What shall we do now? The following points were suggested to me by the National Council for Prevention of War:

1. Endeavor to change state laws. The supreme court indicates plainly that in its judgment this matter is one to be determined by the laws of the states or of the nation. Those who would oppose military training effectively should begin to work on their legislators to change the laws of their states. Possibly the best place to work now is among those who can change the laws of the separate states.

2. Endeavor to change federal laws either by amending the National Defense Act, outlawing compulsory courses, or by cutting appropriations for the R. O. T. C.

3. Bring public sentiment to bear in an increasing flood on the regents of land grant colleges.

4. Encourage faculties and students to continue to educate on this issue and where conscience demands it, leave the school. Continued protesting by faculties and students will have its effect.

5. Keep indoctrinating students with the validity of the conscience position. Conscientious objectors need to be indoctrinated with the idea of self-discipline and self-sacrifice whereby they will be willing to take the punishment for their course.—Rufus D. Bowman.

Peace Activities: A Regular and Accepted Part of Our Church Program

As was the case with missions some years ago, not all of our churches make peace activities a part of the regular program—it is still a side issue, left to a few enthusiastic peace advocates as their particular hobby. In such a case those in control of the church program assume little if any responsibility for the peace work that is done. Furthermore, they are not in a position to direct it carefully and make it effective.

The time has come for us to go beyond our declarations on peace and carry out a peace program. This is simply the practical expression of our convictions. If we had talked missions and never done any definite mission work

all these years, we would be in somewhat the same position as we are on the work of peace. We have done some work for peace in addition to perpetuating our traditional stand therein, but all too little.

Our tradition of peace must become a living faith, finding expression in efforts to promote peace. This will happen, in the way it should, only when the church makes the peace work a regular part of the church program and assumes full responsibility for it. Many of our young people, alive to the needs of the day in this field, have become somewhat discouraged because the church does not lead out in the work. They either quit trying or organize a more or less independent group to carry on the work they have at heart. It is time the church sees this situation and assumes responsibility for her peace program, makes it a regular part of her activity, and affords her earnest peace workers a channel through which they can work.

The whole Dunker church is a peace organization—one of the best in the world. Let the ministerial and other leadership in the local churches and the districts accept the opportunity they have in leading out in this most vital Christian work.

The peace work of the Church of the Brethren will not be done effectively till we give up the idea that it can be done by a few enthusiastic advocates. It will be done as it needs to be done only when it has been done by the church as a whole, ably and actively directed by the leaders in the general program of the church, of which program they make the peace work an integral part.—C. Ray Keim.

CHRISTIAN FINANCE

The Question of Church Finance

"Ring the death knell for the old haphazard methods of church finance," says Bert Wilson in "The Christian and His Money Problems."

The church should be an example in the community and should have the best and most thorough Christian methods in all matters relating to church moneys.

What type of persons prepare your church budget, those whose chief thought is to limit it, or those who have a vision to develop the spiritual life of the congregation and of the community?

Who should compose the finance department (or committee) of the local church, and what are their duties?

In many churches the financial atmosphere is very unsatisfactory. How change it into a pleasant and spiritual experience?

Some churches have a rule that they will give for benevolences the same amount that is spent on local expenditures. Discuss this plan.

Is it true that church envelopes do not reveal nearly so often the poverty of our purses as they do the poverty of our souls?

Discuss the relative value of giving and of raising money for church work and for church benevolences.

The United Stewardship Council, in offering a Standard Financial Policy for local churches in America, said: "The first consideration in a church's finance program is to raise money in a way that will grow character, that will promote giving helpfully to the giver, develop its members as well as to provide its funds." Is that a correct teaching? How does it fit with present methods in your church?

How does your church raise its funds? How does it use its money?

Are the funds used for the purposes for which they were given?

Do you give benevolences their rightful place in the budget or are they just another item as light and fuel?

Do your church's methods of acquiring and using funds conform to stewardship principles?

What are the values of every member canvass and what makes it when rightly conducted such a valuable agency both spiritually and financially?

Do you know our denomination's methods of acquiring and using money? Can they be improved?

(Next Week—Home Training and Money.)

CHRISTIAN WORKERS

The Inner Chamber

TOPIC PREPARED BY IRA H. FRANTZ

Matt. 6: 1-15

February 3

1. Secret Devotions Prove One's Sincerity

- No righteousness should be done to be seen of men (Matt. 6: 1).
- "Being seen" is the only reward for such righteousness (Matt. 6: 5b).
- Sincerity is what counts with God (Luke 18: 13, 14).

2. Concentration Is a Help to Devotion

- Curious eyes are shut out (Matt. 6: 6a).
- To shut out distracting thoughts is not so easy, but equally necessary.
- Prevailing prayer requires undivided attention.

3. Alone With God We Can Be Honest and Frank

- In confession of wrong (Psa. 51: 1 ff.).
- In expression of desire.
- In ardent adoration.

4. Jesus Often Withdrew Alone to Pray

- The vast open spaces gave him solitude (Mark 6: 46).
- He prayed alone all night before choosing the twelve (Luke 6: 12, 13).
- The shadow of the cross drove him to prayer (Matt. 26: 36).

5. The Heavier the Sense of the Outward Obligations of Christianity, the Greater the Need of Power in the Inner Life

- A well-balanced religious life requires both active service and private devotion.

LEADERSHIP TRAINING

Essentials of Leadership

One of the ways of growing into a finer personal leadership is through taking stock of ourselves, on occasion. Here are some of the lead-questions in a list of twenty-four "Essentials of Leadership."*

- Have you a strong body?
- Did you ever break yourself of a bad habit?
- Do you exercise self-control when things go wrong?
- Are you cheerful and free from grouchy spells?
- Do your mates respect and coöperate with you?
- Can you maintain discipline without using the show of authority?
- Can you handle a group of dissatisfied persons successfully?
- Do you think for yourself?
- Can you get people to do things without irritating them?
- Can you stand being opposed without saying things you regret later?

11. Do you make and keep friends easily?
12. Do you omit the scolding and quarreling about petty or even major matters?
13. Do you adjust yourself to strangers easily?
14. Are subordinates at ease in your presence?
15. Can you express your opinions without appearing overbearing and narrow-minded?
16. Are you interested in folks?
17. Have you tact?
18. Have you a reasonable amount of self-confidence?
19. Have you the coöperative and not the competitive spirit?
20. Are you adapted to the group you seek to lead?
21. Have you a steady will?
22. Have you the power of the single motive?
23. Do you wear the leader's white flower of the sincere life?
24. Are you sometimes alone with yourself and your God?

* Horne—Essentials of Leadership.

MEN'S WORK

Fathers and Sons

Sometime during the year every church should participate in at least one father and son banquet. These banquets, if properly organized and conducted, are of untold worth in bringing about a finer understanding between men and boys, and in tying the boys to the church. If you have not already held such a gathering in your church begin to plan now. Have you ever tried a free banquet? This can generally be done by each man bringing from his home a covered dish or some portion of a menu. The free banquet makes possible bringing men and boys into the church who need it most.

WOMEN'S WORK

Women's Work in 1935

Nineteen thirty-five, and this is my first word, so I can not refrain from reminding all of us that it is our golden anniversary year. Of course, we need only to be reminded. We have been aware of its approach for some time. What ever may have been our shortcomings during the past year, we all wish to make a good record this year, not for our own glory but for the sake of the cause we represent and in honor and memory of those who have passed the mantle of service into our keeping.

May we then begin the year by achieving our goal of \$15,000 for the girls' schools in India, China and Africa. We did so well last year; yet because some money came in just too late we fell short of the goal. If the money has not all come in, will the district officers please again get in touch with each local group and urge prompt and definite attention to this matter.

If you in the local churches have not contributed your share—more than your share, do something about it at once. Pray of course, first, last and always; for real genuine prayer is a very active and energizing force. You have yet time to make a self-denial or sacrificial gift. Do it at once. Every one who can must do better than the best in order to make up for those who can not or who will not. This spirit has manifestly characterized our work during the past several years. May it so do again this year?

Any individual desiring to send a gift and not knowing how to contact the district secretary should send the gift to Anetta Mow, 22 South State Street, Elgin, Ill., and mark it for Women's Work, indicating also the name of the home

church if possible. Sister Mow will then credit the district. We urge whenever possible, however, that the gifts be sent through the district secretaries.

All gifts to our National Project count in the Achievement Offering and are credited to the local church and to the district in the Conference Budget. More next week.—Mrs. Ross D. Murphy.

YOUNG PEOPLE

The Leader as an Individual

A. The Leader as an Individual—Third Look Into the Mirror

If you were to be thoroughly honest, how would you answer these questions about yourself?

1. Do you have abundant health?
2. Are you habitually in a hurry?
3. Do you worry?
4. Are you habitually honest with yourself?
5. Is your imagination lazy or does it create new plans?
6. Do you usually favor change or oppose it?
7. Can you keep your self-respect without much social approval?
8. Are you habitually cheerful?
9. Can you hold steady when young people fly off the handle?
10. Can you see yourself as a moving person?
11. Do you usually accept conditions beyond your control?

B. What He Wants to Do

If he accepts the Way of Living as being the essential in Christianity, he will want to develop with his young people both a code and a philosophy in the sex pattern of life. Here is a partial outline for individuals in matters of sex:

1. Recognizing sex as a factor in their own lives—neither ashamed of it nor feeling that it is the greatest thing in life. Sex is neither God nor Satan.
2. Knowing from responsible sources the fundamentals about sex; wanting to learn more, but not anxious to know it all at once.
3. Self-controlled. The years 15-18 are hard years from the standpoint of sex.
4. Respecting oneself and others as personalities. Considering girls and fellows too valuable to be used as playthings.
5. Conserving sex intimacy for future homes, rather than spending it on Tom, Dick and Harry (or their feminine counterparts).
6. Living by the same code night and day, away from home and when one's mother is present.

Here are two dangers a leader may meet when he tries to help young people in the sex pattern of life:

(a) If his own record is clean enough for public inspection, he may take credit for it and forget that he had been shielded at a critical time from some of the sex temptations some young people can't avoid. He may become a Pharisee about the matter.

(b) If his own record isn't clean, he may rationalize the whole thing and assume that it really makes no big difference anyhow.

If the former is grateful and humble, and if the latter is careful not to pull his ideals down to the level of his record, both can work whole-heartedly toward building ideals and a working code for young people that will make possible better homes than the best we have ever known.

C. How He Goes About It

It will take months to find out what ought to be known about any group of young people. Of course, we can never know it all, but one constant factor in young people's work is the leader's ignorance. And it is significant that the apparent needs of young people are often minor ones. The most deeply felt needs are often kept back from the people who want most to help them.

1. Outline as best you can the outstanding needs of all the young people on your list. You will doubtless be surprised at how little you know them. "A need is an opportunity for growth."

2. Check the persons who have the best possibilities for leadership and study them more intently. On you and them chiefly will hang the responsibility for the work in the next few critical years. (If this outline is not clear, see *Young People's Work* in Dec. 29 issue.)

INTERMEDIATES

III. Why an Intermediate Program?

Because many social attitudes toward life are being formed.

A study was made of seven representative high schools—two in Ohio, two in West Virginia, one in Nebraska, one in Oregon and one in Connecticut, for the purpose of discovering in part attitudes and knowledge of our American high school students, with regard to international and interracial affairs.

Results

1. Results showed a decided lack of intelligent patriotism. Some 59% of the students believed that, as a nation, we have never mistreated the people of any race or nation. Also 50% thought that no patriotic American would admit that any other country is superior to the United States in any important aspect. 57% believed that the American people place a higher value on law and order than do any other people.

2. Extent of racial prejudice. The people named most frequently as being disliked were the Japanese, 32%; Chinese, 29%; Negroes, 22%; Mexicans, 11%; 62% of the students thought the Japanese were treacherous and deceitful. 54% thought the Russians an inferior people.

3. General attitude of the students toward ideals of peace. 58% believed the United States should have the largest army and the most powerful navy in the world. 38% believed the United States should conquer, annex and develop the country of Mexico. 81% believed that nations can no longer act independently of each other, but must get together.

We would like to think that the high school students of the Church of the Brethren would make a better record, but let us not be satisfied. This is not an exhaustive study by any means, but gives evidence of some trends. From this study, it would seem that there is a lack of sympathy and appreciation of the ideals of friendship, understanding and tolerance among nations and races. It would indicate that there is a need to broaden the social consciousness of our dawning generation.

CHILDREN

What Is the Unique Task of a Local Director of Children's Work?

There are three things a director of children's work can do that are not now everywhere being accomplished in the church program for children:

1. She can become an official representative on the Board

of Christian Education (or pastor's cabinet) in planning the church program for children.

Too often at present our program planning committees and boards are made without considering the various interests that should be represented. Committees and boards that cover the total program should definitely provide membership from the three age groups—adult, young people, children.

2. She can become the contact person between your church and your district director of children's work.

Some of the strongest urging for a local director has come from our district directors who feel the need of having a definite person to contact with in the local church.

3. She can pioneer for your group in children's work.

National interdenominational surveys of the last few years point to a need for greatly enriched leadership in the church program for leadership. One leader pioneering can share with his fellow leaders in finding a better way.

The leaflet, "The Director of Children's Work," suggests the way of choosing this person and the general line of procedure.

CORRESPONDENCE

WE ARE USING THE HYMNAL

Music is an invaluable aid to any service. The character of the music determines in a large measure the atmosphere and spiritual success of the service. Real worship can be attained only through the use of worshipful materials. Worshipful hymns can be found in abundance in our own Brethren Hymnal.

It had not been our privilege in previous pastorates to have the Hymnal for congregational use. We are appreciating it more and more as we use it from time to time in our services here. We consider it one of our strong allies in developing a spiritual program.

Besides the constant use of the worship and general devotional hymns, we have learned and used a large number of the seasonal hymns.

Christmas, 1933, we had a special musical program which featured a number of the Christmas hymns in our Hymnal. Some of our young people spoke of enjoying the "radioed" carols more for having given time and thought to them in preparation for their use in our own service. And the hearing of them over the air added to what appreciation had already been developed in a very fine way.

We had a most pleasant and profitable Good Friday service. Much of the spiritual atmosphere of this service was developed through the use of many appropriate songs in our ever ready source book. Likewise we made generous use of the Easter numbers found there.

Several Sundays previous to our Canadian Thanksgiving, Oct. 8, in our evening song service, we studied and practiced Thanksgiving hymns, thus making them of more value to us in our special Thanksgiving observance.

We made similar preparation for our Peace Day commemoration, Nov. 11.

Nov. 25 we accepted the call to a Day of Prayer, feeling that our nation and our people needed this as much as those of the United States. Again the program was generously interspersed with Hymnal hymns.

We have just passed through the Christmas season again, singing gladly: "Joy to the World"; "Hark, What Mean These Holy Voices"; "Angels, from the Realms of Glory"; "To Us a Child of Hope Is Born." May our children and

youth be so saturated with these grand old hymns that the birth of Christ is never overshadowed by the commercialization of this holy day.

There are denominations extant who still feel that the Psalms are the only songs which can properly be used in church worship. I do not know whether the founders of our beloved church had any such standards or not. But my acquaintance with the fact stated above makes me feel a special appreciation for hymns that have their origin in the Psalms. Our hymnal contains quite a few of these. In using them it is well to have the scriptures from which they are taken read occasionally.

At irregular intervals we have studied various hymns, attempting to bring to our minds the beauty of the thoughts and to visualize in our minds the pictures they contain. We find some most beautiful word pictures and glorious phraseology in the songs in our book.

No small book of gospel songs can take the place of a complete hymnary with its grand old hymns and topical and seasonal selections in such abundance. Only years of time and soul experience can reveal the real value of hymns. To buy inexpensive books in order to be able to change frequently for "something new" is poor economy, to say the least. May we have an increased appreciation and use of our Church of the Brethren Hymnal.

Arrowwood, Alberta.

Mrs. John Wieand.

CHRISTMAS SERVICES AT SEBRING, FLORIDA

An Interesting Preaching Service

Many meetings were held in the Sebring church preliminary to the Christmas celebration. A surprisingly large number of the local membership and tourist visitors assembled on Christmas morning for a common preaching service in honor of the birth of our Lord.

Bro. J. H. Moore preached the sermon. It was most interesting to listen to a man nearly 89 preach, and preach as he did. The sermon was in the nature of a story. He followed Matthew and Luke, gathering the matter together and weaving it into a beautiful story. He gave special attention to the wise men and the special star which led their way during the days of their travel to the Christ Child. The story was beautifully told and built up in fine poise.

To many of us the preacher himself was the subject of greatest interest. It was next to a marvel how his memory hung together and served him. Not for a moment did it forsake him. His quotations were true almost to the letter, and he quoted the text of the Biblical story rather fully. His powers of reason were keen also. His intellect seems as alert as in the days of his young manhood. Like Moses at an advanced age, his strength of mind seems unabated, and like Lyman Abbott of whom it was said when he was climbing up toward 90, he is still fresh and vigorous. And it seemed most fitting to all of us that Bro. Moore should preach the Christmas sermon. He is regular and prompt in attending all the church services.

The pastors, Bro. D. E. Miller and wife, sang a beautiful duet. The sermon and duet dignified and adorned the occasion. These were the two outstanding features of the service. They will be remembered.

Sebring, Fla.

H. C. Early.

The Christmas Program at Sebring, Florida

Bro. Early gave the account of the impressive Christmas morning sermon by Bro. Moore in the Sebring, Fla., church.

The write-up of the Christmas service in the church here would not be complete if some mention were not made of

the very splendid Christmas program. It was a white gift offering. It was most impressive in its simplicity. Every one in the congregation had a part. It made one feel the very presence of the angels when the congregation sang, "Joy to the World," and "O Come, All Ye Faithful," and the special music with a band of white-robed girls on one side of the church singing, "Christmas Bells," with the echo of the adult group on the opposite side. The church was candle-lighted. A ladies' quartet sang softly, "Come Into My Heart, Lord Jesus," while the offering was lifted. At the close the congregation sang, "Silent Night." The pastor pronounced the benediction.

The whole program was distinctly missionary in spirit and the offering was liberal. The marvel of it all is, there is no musical instrument in the church and we wondered how it was done. But the fact is, the singers here are taught not to depend upon an instrument. What I enjoy most in Sebring is the church spirit. It is so fine under the leadership of the pastor, Bro. D. E. Miller and his good wife.

Sebring, Fla.

Mrs. H. C. Early.

HOW DO YOU LIKE THE MESSENGER?

Let us consider this a conscience question and answer it in a conscientious way. Our reaction to this question is worth far more to the General Mission Board, primarily, and to the Publishing House specifically than we can well imagine. I shall not let one significant fact influence my answer—that of running it below cost, or of its recent efforts to increase its circulation, which is only an experiment, from a financial standpoint, as I see it.

I prefer to speak by comparison. Was it ever better? Could it be made better? Is it equal to other church periodicals? To all of these questions I feel that Bro. Frantz and his efficient staff would gladly submit to a nation-wide questionnaire if thought advisable; but perhaps it would bring better results to submit a like number of questions to our Messenger readers as follows:

First, what have you done to improve the church literature?

Second, will you help to make the Messenger better and to increase its circulation?

Third, do you prefer any other denominational literature, and if so, why? I imagine it would wonderfully help a lot of people to know your answers.

I have been a reader of our church literature for more than sixty years, in fact, from the time I could read. I have noted every change in form and purpose of each publication down to the present time. I admired the "Inglennook" much more than the "Pious Youth," for I could understand it better, although the latter was more elementary in character. Regarding the Messenger, I offer no adverse criticism, for it is a balanced ration that is a soul-food for, at least, every adult mind in the brotherhood; and now with the added feature of the B. Y. P. D. topical outlines, I think our young people will become much more interested in the whole paper.

At first I did not like the department, "The Church at Work," but the more I study the scope and purpose of its work the more I see its adaptability to our church program. It is seldom that such an array of talent has ever undertaken such a gigantic task in our church, and I feel that the whole cabinet will keenly appreciate our prayers and earnest coöperation.

I now very reluctantly pass over many noted improvements in the good old Gospel Messenger to pay tribute to our much loved secretary of the General Mission Board,

who is furnishing us frequent and graphic accounts of our Africa mission and will later let us have a closer insight into the activities of our older fields. The deputation may rest assured of our sympathy and prayers while absent from the home base. This feature of the Messenger alone is surely worth the small subscription price and we will be that much in debt if the club prices prevail.

Bro. H. Spenser Minnich's recent visit to our church (Dec. 3) was a great treat to every one. We first enjoyed a fellowship supper in the church basement, after which Bro. Minnich in an open forum visualized our work abroad in such a manner that everybody here feels friendlier toward the cause.

But why say I like the Messenger, the church, missions or anything else and do so little toward pushing the work along? "Why call ye me Lord, Lord, and do not the things that I say?" If you like the Messenger, let's put this missionary project across. The dollar and a quarter can easily be raised if we think so. God bless the Mission Board for this thought.

A. G. Crosswhite.

Eaton, Ohio.

PRACTICAL WORK ECHOES FROM BETHANY

3. Chinese Sunday-school: Phases of Growth (Cont.)

Another very interesting and important phase of mission work has developed as an outgrowth of our Chinese Sunday-school in Chicago. Two of the teachers became interested in the Chinese children and women of our city, and caught a vision of the possibilities in this field. A little more than three years ago, in the summer of 1931, Mrs. Allie Eisenbise and Miss Oma Holderread decided to attempt a vacation school for the Chinese children in Chinatown. A successful school of two weeks was held. At the close of the two weeks the children begged for the school to continue. Since that time the Vacation School has become an accepted part of the summer program, not only in the minds of the workers, but of the boys and girls and their mothers as well. Each year from fifty to seventy-five boys and girls have attended.

It was the hope of Mrs. Eisenbise and Miss Holderread after the close of the school three years ago to gain access into some of the Chinese homes. The Vacation School was indeed an opening wedge and the doors opened to the missionaries much more rapidly than they had dared to anticipate. From that day to this they have been making more or less regular visits to, and teaching the gospel in dozens of homes. They are cordially welcomed into the homes not only in Chinatown, but also in various other parts of the city. In many of the homes the mothers as well as the children show a warm interest in the lessons taught, which may be English, or perhaps Bible stories, and even sometimes handwork or sewing and other pointers on homecraft or child care. A few of the homes are Christian homes; but the majority of them are not. However, but few of these homes show aversion to Christian teaching. Our hope and prayer is that some of the mothers and children will soon decide for Christ.

As a result of this work a few Chinese children of the neighborhood have become pupils in our morning American Sunday-school and our afternoon Chinese Sunday-school. The Saturday afternoon Girls' Club in Chinatown is an interesting and worth-while project. Here about twenty-five girls meet for Bible stories, handwork, and fellowship each week. A similar class could be organized for the boys if a teacher were available for them.

This is a splendid piece of work that Mrs. Eisenbise and

Miss Holderread are doing. Boys and girls are being taught about Jesus. Mothers who are far from their homeland are finding warm friends and catching a gleam of gospel truth. Seeds of truth are being planted that must surely bear fruit to the glory of God.

Still one other by-product of our Chinese Sunday-school is our South China Missionary Society. This Society was organized about four years ago: "(1) To support such workers in South China as may be agreed upon by this society and the General Mission Board. (2) To help train missionaries for work among the Chinese in America or South China. (3) To support any other project among the Chinese that may be agreed upon by the society." From a charter membership of twenty the society has grown to a membership of thirty-seven. Since its organization, the society has been helping to support both the mission in South China, and the work in the homes in Chicago.

This society gives opportunity for sustaining an aggressive interest on the part of the teachers of our Chinese Sunday-school after they leave Bethany and enter other fields of service. There is a real contribution for this society to make in making the name of Christ known among the Chinese in South China and among those in our own land.

While our Chinese Sunday-school is more than a quarter of a century old, and we have directly or indirectly touched the lives of perhaps thousands of the sons and daughters of China, there is still a big task for our Sunday-school and its allied organizations to perform. May the Father continue to bless our efforts is our hope and prayer.

Chicago, Ill.

Elgin S. Moyer.

THE MAPLE GROVE CHILD RESCUE HOME

The children in the home, thirteen in number, have seemed unusually happy this Christmas time, because of the many Christmas gifts received, some from individuals, Sunday-school classes and Sunday-schools, and some from Aid Societies. They also seem to appreciate in a wonderful way the very excellent care they are receiving at the hands of the superintendent and matron.

A fine crop of grain was raised on the farm this year, so that it will not be necessary to buy flour. Then there have been nearly ten tons of hay baled, which is a surplus over the needs of the Home. Nearly 900 bushels of potatoes were raised on the farm. Of course, if we could find sale for the potatoes and hay it would help very much in paying some of the expenses of the Home.

Some have been wondering if the farm is an asset in running the Home. We have found it very much of a help in maintaining the Home and also helpful in training the children for useful lives. In fact, we think it would be a sad mistake to try to keep orphan children without the training for the boys on the farm and the girls in the house. The girls are expected to do general housework. This of course includes caring for their own rooms, as the girls are in rooms prepared for two. The boys sleep in a general ward. A lathe has been installed in the basement where many necessary articles for the farm are turned out.

On account of the fact that many of the children who were in on support have been removed because of financial conditions, we are very much in need of aid to pay salary of superintendent and matron. We hope the various congregations responsible for the Home will respond with financial aid. We certainly appreciate the hearty support that many have been giving in the past and pray God's blessing on those who have made the Home possible by gifts and by

continually remembering the Home with prayer and aid. A
Happy New Year to all! Emra T. Fike,
Oakland, Md. Secretary-Treasurer.

ELIZABETHTOWN BIBLE INSTITUTE

The Thirty-fifth Annual Bible Institute will be held at Elizabethtown College, Jan. 20-27. Those desiring information about lodging should write or see Prof. J. Z. Herr, Business Manager. The day by day program of the institute is as follows:

Sunday, January 20

Church of the Brethren, Washington Street

- 9:00 A. M.—Sunday-school Hour.
10:00 A. M.—Sermon—"Our Need of God"—V. F. Schwalm.
6:45 P. M.—Y. P. D. Service.
7:30 P. M.—Sermon—"The Validity of Prayer"—V. F. Schwalm.

Daily Program, Monday to Saturday

Auditorium-Gymnasium

- 8:40 A. M.—Worship Period.
9:00 A. M.—"Our Church Program"—H. L. Hartsough.
Monday—"Organizing the Church for Service."
Tuesday—"The Public Worship."
Wednesday—"The Teaching Ministry of the Church."
Thursday—"Evangelism in a Modern World."
Friday—"The Service Ministry of the Church."
Saturday—"The Place of the Church in Community Betterment."
10:00 A. M.—"The Last Days of Jesus"—A. C. Wieand.
Monday—"Jesus Comes to Jerusalem as Messianic King."
Tuesday—"Jesus' Last Controversy with the Jewish Rulers."
Wednesday—"Jesus Prophecies Concerning the End of the Jewish Kingdom and of the World."
Thursday—"Jesus' Last Evening with his Disciples."
Friday—"Jesus Is Crucified and Buried."
Saturday—"Jesus Is Resurrected and Appears to His Disciples."
11:00 A. M.—"Outstanding Leaders of the Christian Church"—V. F. Schwalm.
Monday—"Church History in Outline."
Tuesday—"St. Augustine, the Bishop of Hippo."
Wednesday—"St. Francis, the Friend of the Poor."
Thursday—"Martin Luther, the Preacher of Grace."
Friday—"John Wesley, Whose Parish Was the World."
Saturday—"Dwight L. Moody, Messenger of Love."
12:00-1:30—P. M.—Lunch and Recreation.
1:30-2:30 P. M.—"Christ's Teaching Concerning Prayer and the Holy Spirit"—A. C. Wieand.
Monday—"The Prayer Life of the Christian and the Prayer Life of Jesus."
Tuesday—"Praying and the Fatherhood of God."
Wednesday—"Praying in the Name of Jesus."
Thursday—"Praying in the Holy Spirit."
Friday—"The Teaching of Jesus About the Holy Spirit."
Saturday—"The Apostolic Church and the Holy Spirit."
2:45-3:45 P. M.—Group Conferences.
Missions—"The Greatest Need of the Orient"—Minerva Metzger.
Ministers—"The Christian Ministry"—H. L. Hartsough.

- Monday—"Finding the Minister."
Tuesday—"Training the Minister."
Wednesday—"Placing the Minister."
Thursday—"Directing the Minister."
Friday—"Growing the Church."
Saturday—"Christian Courtesy in the Ministerial Field."

1:30-3:30 P. M.—Eastern Regional Women's Work Conference—Thursday afternoon in College Chapel.

Evening Sessions

Auditorium-Gymnasium

- 7:00-7:45 P. M.—"Mission Activities"—Minerva Metzger.
7:45-8:30 P. M.—Sermon Lectures—V. F. Schwalm.
Monday—"What Jesus Taught About God."
Tuesday—"How Some Men Have Found God."
Wednesday—"Simple Living in a Complex Age."
Thursday—"Some Principles That Should Obtain in Our New Economic Order."
Friday—"Puritanism or Hollywood."
Saturday—"Choosing a Vocation and Growing in It."

Special Programs

Sunday Morning, Washington Street Church

- 9:00 A. M.—Sunday-school Hour.
10:00 A. M.—Theme—"Youth and Leisure."
Address—"Teaching Youth to Evaluate Life Properly"—A. C. Wieand.
Music—Women's Octette.
Address—"What Has the Church to Offer Youth in His Leisure Time"—H. L. Hartsough.

Missionary Program

Sunday Afternoon, Auditorium-Gymnasium

- Worship Period.
Address—"Wise Stewardship of Material Things"—R. P. Bucher.
Music—College A cappella Choir.
Recitation—Helen Ott.
Address—"All For Jesus"—Minerva Metzger.
Music—College a Cappella Choir.

Program on Peace

Sunday, 7:30 o'clock, Auditorium-Gymnasium

- Worship Period.
Music—Women's Octette.
Address—"Is There a Moral Equivalent of War?"—A. C. Wieand.
Music—Men's Octette.
Address—"What Can We Do to Hasten World Peace?"—H. L. Hartsough.
Elizabethtown, Pa. R. W. Schlosser.

TRIBUTE TO WINNIE E. CRIFE

What can we say or how, that will express our deep feeling of sympathy in the passing of our beloved Sister Winnie E. Crife? Nor can we say just how much has been accomplished in her short years, nor how many souls have been born into the kingdom through her work and influence. But we know all will be revealed in eternity.

Only a few (other than our sister and those in mission work) really know what it means to leave comfortable homes, loved ones and friends, and go to make their homes with people in other lands. But this she did willingly. She was happy to be about her Father's business, performing the work that she was called on to do, and has thus finished

her course. Yet her influence still reaches out to inspire us to closer living and more faithful service.

How much we of her home congregation, the Pine Creek church, will miss her visits when on furlough, her letters of admonition and encouragement, and her interest in our boys and girls. And we in return responded in a very small way by sending a few things that she could use in her work in China. How little we did, and how much she inspired us! She was the connecting link between us and the mission work in China, but now that link is broken. Will we let our interest decrease? No, let us not forget that now there is one more missing from our Mission Band. Who will take her place? We know it is the Father's will that this work should continue, that his gospel shall be preached to the entire world. Then let us do all in our power to help keep the work progressing. What better way can we honor our sister and glorify our Father in heaven than in our lives, through faithfulness in his work at home or abroad?

On the 9th day of December, in the Pine Creek church, a service was conducted in memory of our departed sister. Could we not have a memorial service each year in honor of her and others who gave their lives in another land serving the One whom they loved? Such services would bring before us the need of more workers and help for the mission cause.

Mrs. Frank Keiser.

Lakeville, Ind.

GATHERING HOME

Sunday evening, Dec. 9, 1934, Dr. Byron Sell passed away. A year ago he suffered a heart attack, but speedily recovered, enjoying better health than usual during the year. Having felt some disturbance on Thursday, Dr. Sell, always active, kept on working. It was while at the Mercy Hospital, where he was on the staff, that he suffered a severe heart attack. Even then he expected to go to his home that evening and be ready for work Monday. Mrs. Sell sent two messages to him, asking whether she should come out. Twice the answer was in the negative, but later on he wanted her to come. He was anointed. He was apprehensive about his condition, but said he was better Sunday morning. His father and mother, who had been away, reached home in time to see him. He was conscious almost to the last, making suggestions and praying. At 8:40 o'clock in the evening a noble Christian physician and minister, a loving husband and a devoted Christian father, entered into rest, having told his companion, "I know you will take care of the babies."

The doctor and his wife had been married ten years the day he was stricken. Five children blessed their union: Byron Stover, aged eight; Daniel Edwin, aged seven; Carl Ellis, aged five; Virginia Cassel, aged three and Helen Margaret, aged eight months.

Grandfather Cassel had been buried Thanksgiving Day. Carl said he knew daddy and saw him. Mother can assure the little ones that we will know each other there, but who can tell them whether or not daddy sees us?

Dr. Sell was active in the work of the Altoona Clinic, a group of five physicians. He was a specialist in ear, nose and throat work. He was a member of the Blair County Medical Society, a member of the Pennsylvania State Medical Society and an ordained minister of the Church of the Brethren.

Born in Altoona on July 5, 1897, a son of Daniel M. and Mrs. Nancy (Dilling) Sell, the latter deceased, he was graduated from the Altoona high school in the class of 1916. Member of this class sponsored a service at the home the

evening preceding the day of the funeral. He received the degree of bachelor of science from Juniata College in 1922, and in 1924 was graduated from Jefferson Medical College in Philadelphia, with the degree of doctor of medicine. He practiced in Altoona since the summer following a year's internship in Scranton State Hospital.

It Isn't True

It isn't true, it can't be true,
That you have gone away;
After this dream of sorrow's through,
We'll meet one happy day.

How could a voice that spoke such cheer
Be silent evermore?
Surely the hands that labored here
Are serving as before.

We who have said, "Thy will be mine,"
From heaven's richest store
Must ever ask for grace divine
To follow toward that shore.

Altoona, Pa.

Ada C. Sell.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Berkebile-Huber.—By the undersigned, Sept. 23, 1934, at the home of the bride's parents, Mr. and Mrs. L. C. Huber, Mr. James Berkebile and Miss Clara Lucille Huber.—C. Walter Warstler, Bellefontaine, Ohio.

Bidinger-McVicker.—By the undersigned at his home, Dec. 23, 1934, Bro. Geo. Bidinger of Spencer, Ohio, and Sister Olive McVicker of Lodi, Ohio.—Arthur L. Dodge, Spencer, Ohio.

Burnett-Kennedy.—By the undersigned at his residence, Dec. 22, Mr. William Burnett and Miss Frances Kennedy were united in marriage.—J. A. Guthrie, Blissfield, Mich.

Inskeep-Mohr.—By the undersigned at the home of the bride's parents, Brother and Sister Leslie Mohr, Dec. 24, 1934, Mr. Herbert Inskeep and Miss Mary Lou Mohr.—C. Walter Warstler, Bellefontaine, Ohio.

Kreglow-Snyder.—By the undersigned at the Stony Creek Church of the Brethren, Dec. 23, 1934, Mr. Homer Kreglow and Miss Lois Snyder, daughter of Eld. and Mrs. B. F. Snyder.—C. Walter Warstler, Bellefontaine, Ohio.

Lee-Weddle.—By the undersigned at the First Baptist church of Dodge City, Dec. 22, 1934, Wm. E. Lee of Gaylord, Kans., and Mary Catherine Weddle of Bloom, Kans.—Alfred R. Hardy, Dodge City, Kans.

Simmons-Sponaugle.—By the undersigned at the home of the bride's parents, near Franklin, W. Va., Dec. 24, 1934, Bro. Earley Lee Simmons and Sister Rhea Mae Sponaugle.—O. F. Bowman, Harrisonburg, Va.

Weaver-Herbert.—By the undersigned at his residence, Dec. 23, 1934, Bro. William Weaver and Sister Merna Herbert were united in marriage.—J. A. Guthrie, Blissfield, Mich.

Weddle-Harshbarger.—By the undersigned at the First Baptist church of Dodge City, Oct. 7, 1934, Orvis E. Weddle of Bloom, Kans., and Mildred Bennett Harshbarger of Dodge City, Kans.—Alfred R. Hardy, Dodge City, Kans.

Wise-Powell.—Jan. 1, 1935, Hubert R. Wise and Vera E. Powell, at Middlebury, Ind.—J. H. Fike, Middlebury, Ind.

FALLEN ASLEEP

Albin, Sister Nellie M., daughter of Geo. and Esther Sprung, born in Aurora, Ill., March 22, 1859, died Nov. 19, 1934, at the home of her daughter, Anna Chcesman. On July 6, 1876, she married Oscar C. Albin. She was a loyal member of the Church of the Brethren for fifty-five years. She was the mother of ten children, two having died in early childhood; four sons and four daughters survive, also thirty-four grandchildren and fifteen great-grandchildren. One son, Charles, is a minister. Funeral services by Eld. D. A. Crist and interment in Maple Grove cemetery.—Lizzie Miller, Norton, Kans.

Bosserman, Bro. L. Irvin, died Dec. 22, 1934, at his home in York, Pa., aged 65 years. He was a member of the Church of the Brethren. He is survived by his widow, Sister Alice Sunday Bosserman, two sisters and two brothers. Services in the Mummert meetinghouse by Elders Daniel Bowser, L. E. Leas and Samuel Miller. Interment in the adjoining cemetery.—Florence L. Keeney, York, Pa.

Brumbaugh, Emma Mary (Boller), wife of Martin H. Brumbaugh of Williamsburg, Pa., was born at Russellville, Pa., Oct. 27, 1857, and died Sept. 15, 1934. She was the daughter of Charles F. and Catherine (Weaver) Boller. She attended catechism and became a member of the Reformed Church when very young. She united with the Church of the Brethren, being baptized by Bro. Geo. Brumbaugh, on March 31, 1887. She was a devout member of the Fairview congregation for thirty-nine years, willingly and faithfully serving thirty-two of these years as the wife of a deacon. Mr. and Mrs. Brumbaugh celebrated their golden wedding anniversary this year. Surviving are her husband, four daughters: Mrs. Andrew Edwards of Clymer, Mrs. Blandon K. Detwiler, Mrs. Elmer Snoberger and Mrs. Homer Pheasant all of Williamsburg; and three sons: John R. and Paul A. of Williamsburg and Robert R. of Woodbury. Three children preceded her to the grave. Twenty-eight grandchildren and one great-grandchild; one brother, Noah Boller, and one sister, Mrs. Matilda Livengood of Saxton, also survive. Funeral services were conducted in the Fairview Church of the Brethren, in charge of Brethren Ernest A. Brumbaugh and I. B. Kensinger. Interment was made in the Shelly-Fairview cemetery.—Mrs. Ernest A. Brumbaugh, Williamsburg, Pa.

Chapman, Louisa, born in New York, died Dec. 21, 1934, at the hospital in Muncie, aged 60 years. She had been a resident of Muncie, Ind., for some years and a member of the Church of the Brethren in recent years. Her former husband, Mr. Maust, died in 1932 and April 26, 1934, she married Claud Chapman. Surviving are the husband and three stepchildren. Services by the writer and Reuben Boomershine.—J. Andrew Miller, Muncie, Ind.

Cripe, Sister Susanna Grubb, born near Chillicothe, Ohio, Nov. 25, 1860, died Dec. 23, 1934. Dec. 24, 1882, she married Josephus S. Cripe; to this union were born two sons and two daughters. She with her husband united with the Church of the Brethren and always lived a Christian life. In August, 1924, her husband died and she had since lived with her children. Three years ago she suffered a fall and had been an invalid since. Dec. 19 she was stricken with paralysis. She leaves her four children, thirteen grandchildren, one brother and one sister. Funeral services at the church at Whitefish by A. R. Fike, assisted by Bro. H. N. Webb.—Minnie Fry, Whitefish, Mont.

Cullers, Wade H., died Dec. 20, 1934, aged 21 years. He was the oldest son of James and Rosa Cullers. He was a member of the Church of the Brethren for more than six years. He was crippled by a rolling log and was in the hospital at Harrisonburg, Va., for four weeks. He leaves father, mother, three brothers and three sisters. Services at the Cullers schoolhouse by Eld. W. D. Walker, assisted by the undersigned.—W. E. Kohne, Mathias, W. Va.

Detter, Sister Adeline, died Sept. 25, 1934, at the home of her daughter and son-in-law in York, aged 86 years. She was a member of the Church of the Brethren for a number of years. She is survived by three daughters, three sons and eight grandchildren. Services in the First church by Elders M. A. Jacobs and L. E. Leas. Interment in Strayers cemetery.—Florence L. Keeney, York, Pa.

Findley, Mrs. Susan, daughter of Samuel S. and Barbara Knavel Stutzman, born Jan. 24, 1858, in Johnstown, Pa., died in the hospital, Lodi, Ohio, Dec. 16, 1934. Aug. 22, 1880, she married Ephraim Findley. To this union were born two sons, one of whom died at the age of sixteen. In 1912 the family moved to Perry County, Ohio; two years later they moved to Medina County, Ohio, within the bounds of the Black River church where she resided until death. In her early teens she united with the Church of the Brethren and had been a faithful and loyal member. She called for the anointing service which was a great consolation to her. She is survived by her husband, one son, four grandchildren and four great-grandchildren. Services at the Black River church by the writer, assisted by Bro. David Sower.—Arthur L. Dodge, Spencer, Ohio.

Fuhrman, Bro. Jas. F., died Oct. 17, 1934, at his home in York, Pa., aged 58 years. He was an active member of the Church of the Brethren. He is survived by his wife, Sister Emma Ness Fuhrman, one son and two daughters. Services in the First church by Eld. Elmer Leas, assisted by Bro. Jos. M. Baugher. Interment in East Codorus cemetery.—Florence L. Keeney, York, Pa.

Gipe, Jacob, son of Jacob and Elizabeth Frese Gipe, born May 19, 1842, died Dec. 27, 1934, in the home of his son, Wm. Gipe. He was a native of Germany and came with his parents to America when three years old. In 1862 he married Hannah Hammond who preceded him forty years ago. Since then he had lived with his children. Surviving are a son and a daughter, eight grandchildren, nineteen great-grandchildren and two half sisters. He was a member of the Church of the Brethren. Services in the South Whitley church by the writer. Interment in the South Whitley cemetery.—L. U. Kreider, Columbia City, Ind.

Gohn, Bro. Ralph, died Dec. 27, 1934, at the York hospital, aged 16 years. Death followed two hours after he was struck by a hit and run driver; death was caused by a fractured skull. He was a member of the Church of the Brethren and a member of the mission school. He is survived by his mother, Sister S. May Gohn, and one sister. Services at the home by Eld. Daniel Bowser. Burial in Mt. Rose cemetery.—Florence L. Keeney, York, Pa.

Grant, Leah, daughter of Philbert and Eliza Lardon, born at Berne, Switzerland, Dec. 14, 1863, died Dec. 25, 1934, at her home in Allen County, Ohio. She came to America at the age of seventeen years. Aug. 20, 1886, she married Robert Grant; to this union were born five sons and daughters. The husband and three children preceded her.

In 1894 she united with the Church of the Brethren and remained faithful until the end. She was anointed eight days before her death. She leaves one brother, four sons and four daughters, twenty-seven grandchildren and ten great-grandchildren. Funeral by the writer in the County Line church. Interment in the La Fayette cemetery.—J. L. Guthrie, LaFayette, Ohio.

Hetrick, Bro. Robert Edward, born Feb. 6, 1893, died Dec. 13, 1934. He died in the Gettysburg hospital from injuries he received when he stepped from the cab of a locomotive in which he was a fireman to a depth of twenty-five feet. He was unaware that the engine had stopped over a bridge. He was a faithful member of the Church of the Brethren. He is survived by his wife, who was Mettie Richrode, four children, one grandchild, two brothers and one sister. Services at the home by J. E. Myers and J. M. Stauffer. Burial in Mt. Olivet cemetery.—A. P. Hetrick, Hanover, Pa.

Hollinger, Sister Mary (Roadcap), wife of Bro. William Hollinger of Shady Grove, Pa., died at the home of her daughter, Sister Mary Byers, near Hagerstown, Md. Sister Hollinger was born near Dayton, Va., Dec. 8, 1866, and died Dec. 7, 1934. Five weeks before her death she went to visit her daughter where she took very sick and died of complications. Brother and Sister Hollinger were married Dec. 4, 1890. To this union three sons and five daughters were born. One daughter preceded her mother in death. She was a loyal servant of the church, always ready to do her part. She will be greatly missed. Funeral services in the Hade house, conducted by Bro. Welty Smith, assisted by Brethren Samuel Gearhart and Emmert Stouffer. Burial in the adjoining cemetery.—Grace E. Smith, Waynesboro, Pa.

Howard, Sister Jennie Williams, born and reared in Cambria County, died in the hospital, Johnstown, Dec. 12, 1934, aged 56 years. In 1891 she married Stephen Howard and this union was blessed with thirteen children, all of whom are living. There remain also twenty-six grandchildren and two great-grandchildren. Her husband died in 1928 and she later was married to his brother, David Howard, who survives. She was a member of the Church of the Brethren a number of years. Prior to her operation she called for the anointing service. Her funeral was preached in the Roxbury church by her pastor, Bro. T. F. Henry, assisted by Rev. Richards. Burial in Berkley cemetery.—Jerome E. Blough, Johnstown, Pa.

Kauffman, Adam, son of Emanuel Kauffman, born Nov. 11, 1866, died at the age of 68 years. **Kauffman**, Anna Magdalena, daughter of Mr. and Mrs. Moses Hemminger, born July 6, 1865, and died at the age of 69 years. They were both born and lived their entire life near Bremen. They were married Nov. 14, 1889. The united with the church of their choice early in life and lived consistent, Christian lives. They were quiet and unassuming yet active for the Lord. Their influence was always on the side of Christ. Bro. Kauffman was church clerk, trustee, teacher of the men's Bible class and treasurer and active worker in the men's organization. They leave three daughters. Bro. Kauffman leaves one sister; his wife leaves three sisters. On Dec. 22 an auto accident proved fatal for both. They had driven to Nappanee to do some Christmas shopping. Ready to return home they drove out of a side street directly in front of another car. Due to the icy pavement an accident could not be avoided. Sister Kauffman was killed instantly; Bro. Kauffman died six hours later without regaining consciousness. A double funeral service was held in the Bremen church by the pastor, assisted by Elders David Metzler and Ervin Weaver.—Chas. C. Cripe, Bremen, Ind.

Kline, Sister Amelia Neff, born Sept. 9, 1873, died Dec. 1, 1934. She is survived by seven children and nine grandchildren. Funeral services in the Lancaster church by Brethren M. J. Weaver and H. B. Yoder. Interment in the Mountville cemetery.—Mrs. Henry Bucher, Lancaster, Pa.

Kohr, Sister Sarah Y., died Sept. 4, 1934, at the York hospital, aged 56 years. She was a member of the Church of the Brethren. Surviving are one son, one daughter, three grandchildren, four sisters and two brothers. Services at her home by Elders M. A. Jacobs and J. J. Bowser. Interment in Prospect Hill cemetery.—Florence L. Keeney, York, Pa.

Laudner, Amos Samuel, son of Conrad and Mary Laudner, born March 9, 1904, in Pocahontas County, Iowa, died Dec. 26, 1934, near Sheffield, Iowa. He met death by accident. When a small boy he moved with his parents to Franklin County, Iowa, where he had since resided. He united with the Church of the Brethren at the age of twelve. He was united in marriage to Alberta Gruise of Marble Rock, Iowa, March 5, 1931. One son was born to this union. He leaves his wife and son, his parents, five brothers and five sisters. Services at Union Ridge church conducted by the writer. Interment in Dumont cemetery.—C. E. Schrock, Greene, Iowa.

Laughman, Sister Emma Jane, died Oct. 22, 1934, at the Old Folks' Home near Carlisle, aged 69 years. She was a member of the Church of the Brethren. Surviving are four brothers and one sister. Services in the Mummert meetinghouse by Elders M. A. Jacobs, Daniel Bowser and C. L. Baker. Burial in the adjoining cemetery.—Florence L. Keeney, York, Pa.

Tridle, Geo., died at his home near Silver Lake, Ind., Nov. 21, 1934, aged 80 years. He married Sarah Ulrey fifty-seven years ago. The widow and four children survive. He had been a member of the Eel River church over thirty years, had held the office of trustee and acted as caretaker for over twenty years. Funeral services at Eel River church by Bro. Moyné Landis, assisted by the writer.—Geo. W. Deaton, Claypool, Ind.

NEWS FROM CHURCHES

CALIFORNIA

Glendale Mission.—Each department of the Sunday-school took part in the Thanksgiving program. The junior department is directed by Sister Frantz. Her able leadership is appreciated. The Thanksgiving offering for general missions amounted to \$27. Our love feast was held Nov. 11 with a good attendance. There have been two additions to the church by letters from Nebraska. A painting of "Christ in Gethsemane" has been purchased by the church. It was dedicated by the congregation singing "Tis the Hour of Midnight Now." The men and boys' banquet was held Nov. 21. They report a profitable and pleasant evening. Dec. 9 the Africa slides were shown here. Bro. Harrison Frantz, the pastor, gave the lecture accompanying them. At this time a missionary offering was taken. A food sale held by the Ladies' Aid netted \$14.00. The dime cards were used for the Christmas offering. Dec. 14 J. Z. Gilbert gave a lecture with slides entitled "Ancient Animal Life of the Southwest." This was sponsored by the Home Builders' Sunday-school class and was very instructive. Our Christmas exercises were especially impressive this year. The program was given Sunday evening, Dec. 23, by the Sunday-school. The music for the occasion was furnished by the young people's orchestra and by Sister Taylor's choir. There was a white gift offering. We are expecting the Pasadena choir to sing for us the evening of Dec. 30.—Lulu Terford, Glendale, Calif., Dec. 27.

FLORIDA

Winter Park church is actively engaged in the Master's work. We are having services appropriate to various departments of church activities with Eld. C. E. Bower as our pastor. The enrollment of our Sunday-school is about 100 with Forrest Chambers, superintendent and Bro. J. A. Richards, assistant. We held our fall communion in November with about sixty present. At our recent council we took steps toward providing a larger church house to accommodate our increasing attendance. With that in view a committee was appointed to report progress on plans, etc., from time to time. With funds left by the will of one of Winter Park's respected citizens, the Church of the Brethren together with all other churches of the town is receiving sufficient funds to build and equip a church house to provide ample room and facilities for all departments of church work. Therefore we are anticipating a well equipped building before the close of another year. We welcome all Brethren tourists who are seeking a genial climate to stop with us and while here to assist in the great mission field for the church in Florida.—J. W. Chambers, Orlando, Fla., Jan. 3.

ILLINOIS

Astoria church met in a regular meeting Dec. 4. Bro. E. F. Caslow was elected elder. The ministerial committee has been instructed to look for an evangelist to hold a revival next fall. The Ladies' Aid made a very good record the last three months; during this time they earned \$103.79. The president is Mrs. Dave Baker. Our revival meeting conducted by Bro. G. O. Stutsman was a success. Three were received into church fellowship by baptism and one was reinstated. The love feast on Oct. 1 was a spiritual meeting with Bro. Stutsman officiating. The church has been built up spiritually. The temperance play, What Shall It Profit? was given by the young people of the Woodland church on Sunday evening, Oct. 7. Union services were held in our church Thanksgiving Day, the Rev. R. D. Freleigh of the Christian church bringing the message. The primary department of the Sunday-school gave their Christmas program Sunday morning, Dec. 23, and the intermediates and young people gave theirs in the evening. The young people's play was The Christmas Voice, which was very well rendered and had a wonderful message. Cottage prayer meetings are being held in the homes during the winter, on Thursday evening of each week. We have decided to accept the club rate plan to get the Messenger in our homes the coming year.—Mrs. Rosella Sullivan, Astoria, Ill., Dec. 27.

Lamotte Prairie.—Sept. 30 we had an all-day meeting with an interesting program in the afternoon. The messages of the day were given by three ministers of different denominations. At the council meeting Nov. 24 officers of the church were elected for the coming year. Our pastor, Bro. D. C. Ritchey, was elected elder. A series of meetings closed Dec. 17 when we had our love feast. Bro. R. N. Leatherman, the evangelist, brought stirring messages each evening. In advertising the revival he visited five grade schools and two high schools and gave them messages in an interesting way.—Mrs. Oliver Dearing, Palestine, Ill., Jan. 2.

Panther Creek church held a two weeks' revival meeting Nov. 5 to 13 with A. W. Adkins of Cahoon, Mo., in charge. He labored earnestly and his sermons were constructive and spiritual. One was baptized. Our communion service was on Nov. 17, an all-day meeting, with Bro. Adkins officiating. Nov. 22 fifty-five of the members gathered at the home of Eld. J. W. Switzer and wife to help them celebrate their fifty-fifth wedding anniversary. The church remembered the pastor at Christmas time with a nice supply of groceries and other good things to eat, which was very much appreciated. The children gave a program on Dec. 23.—Alta Small, Roanoke, Ill., Jan. 3.

INDIANA

Baugo church enjoyed a splendid series of meetings in charge of Bro. I. D. Heckman of Cerro Gordo, Ill., evangelist, and Sister Cora M. Stahly of Nappanee, Ind., music director. We also appreciated the help and inspiration which we received from the presence of our neighboring churches during the meetings. As a result of these meetings three additions were made to the church. Bro. Earl Nusbaum preached for us on Thanksgiving evening. We are trying to increase our Messenger subscriptions this year.—Floy Bowers, Wakarusa, Ind., Dec. 29.

Bethany church met in council Dec. 6. Sunday-school officers were elected with Bro. Robert Ryman, superintendent; Christian Workers' president, Sister Harvey Yoder. Before the council two were baptized. Bro. Alvin Brighthill of Chicago was with us Dec. 10; he gave a talk on music and showed illustrated songs.—Mrs. Bertha B. Weybright, Syracuse, Ind., Dec. 29.

Fairview church met in council Dec. 27. Much interest was taken in the work of the evening which included hearing of reports from different committees and reorganizing both Sunday-school and church. Sister Olive Harshbarger was selected to arrange for the coming of the Volunteer Band from North Manchester to our church in the near future. It was voted unanimously to continue the Sunday-school offerings on the first Sunday of each month for mission work. A committee was selected to arrange programs for the year. Some time was given to consideration and discussion of whether or not we would have a baptistry placed in our church; but the matter was postponed to a later meeting. On Sunday evening, Dec. 23, the young people gave an excellent Christmas program. Dec. 16 the church with a member of the District Missionary-Ministerial Board present advanced Bro. Albert Harshbarger to the ministry. This is his second year; serving as a licensed minister one year and doing excellent work in this calling, he is well worthy of this advancement. John W. Root, pastor of the church, gave a report of his work; he made 65 visits in homes, 76 visits to the sick, 34 calls. The membership, resident and non-resident, is 136; resident membership, 113; accessions during the year, 19; deaths, 4. The Sunday-school and church treasurers gave encouraging reports, having met all local expenses and also district and general budgets, with a splendid balance on hand. The Sunday-school superintendent is Bro. Lowell Brooks; church clerk, Bro. Clarence Idle; treasurer, Jos. E. Fisher; correspondent, Olive Harshbarger; trustee, Bro. Henry Guinn; Messenger agent, Jos. E. Fisher. Bro. Fisher is a faithful agent and is going to succeed in getting the Messenger into 75 per cent of the homes of our membership.—Anna E. Wagoner, LaFayette, Ind., Dec. 28.

Four Mile (Ind.).—Our Children's Day exercises were held Sunday evening, June 24. July 27 was church night; two plays were given, Just Like a Woman and A Mock Wedding. Following this came the social hour. Four Mile was represented by two delegates at district meeting: our pastor, E. R. Fisher, and James Snyder. Aug. 26 Miss Blanche Rinehart gave a splendid talk on peace and the way the world stands today. Aug. 19 our pastor began a two weeks' revival meeting in the Prices Creek congregation, Ohio. Sept. 16 marked the one hundredth twenty-fifth anniversary homecoming of this church. The program included a history of the Sunday-school by Everett Druley and an address, One Hundred Twenty-five Years of Service, by A. P. Musselman. In the afternoon a history of the Four Mile Aid Society was given by Mrs. Buell E. Crum; Early Ministerial Experiences, by E. M. Cobb; The Challenge of the Future, by F. E. McCune; What the Four Mile Church Has Meant to Me, by various members. Oct. 21 the young people's class gave a play, Ordered South. Dec. 9 Bro. B. F. Summer from India gave the morning address. Dec. 15 and 16 D. W. Kurtz of Bethany gave us some splendid messages: The Three Choices of Youth, Winning the World Through Childhood and The Tasks of the Teacher.—Elma Snyder, Camden, Ohio, Dec. 29.

Pleasant Chapel church met in council Dec. 16. Church officers were elected and Bro. Russell Sherman was reelected elder and pastor for the coming year. Bro. Sherman presented a plan and the church adopted it by which we feel that we can do more for missions in the coming year. Six were added to the church by baptism the past year. Dec. 23 the primary classes gave a little Christmas program, after which Bro. Sherman gave a short talk. At the close of the service a collection was taken for world wide missions.—Mrs. Carl Thomas, Kendallville, Ind., Jan. 3.

Union Center church had an inspiring revival meeting which closed Dec. 16 with Bro. Edw. Stump, evangelist. Seventeen were baptized and two were reclaimed. Baptismal services were held on Sunday evening. The quarterly council meeting was held on Dec. 21. A men's organization was started with Bro. Homer Weldy as chairman. They decided to put The Gospel Messenger into seventy-five per cent of the homes if at all possible. The primary department gave the Christmas program on Sunday evening. On Christmas evening services were held at the church. Bro. Harold Miller, who is attending Bethany Biblical Seminary, preached for us.—Cathrine Miller, Wakarusa, Ind., Jan. 3.

Wakarusa church began evangelistic meetings Oct. 22 which continued until Nov. 4 with Bro. E. C. Swihart of Elkhart, Ind., in charge. He gave us eighteen sermons—powerful, straight to the point and convincing. The music was under the direction of Mrs. Paul Kendal of Dunlap. Special messages of song were enjoyed from the neighboring churches as well as from our own church. As a direct result of these meetings one was baptized. Nov. 18 a large group under the direction of Virgil Mock from the New Paris church gave

an interesting program. Dec. 2 Ruth Heestand of Nappanee, who traveled in Europe during the summer, gave a talk on the churches of Europe and the Passion Play. The Sunshine girls of Nappanee gave special musical numbers at this service. Dec. 9 a quartet from the Elkhart Valley church gave an interesting musical program on the Life of Christ. On Christmas eve the children and young people gave an enjoyable program.—Rose E. Wise, Wakarusa, Ind., Jan. 2.

Walnut.—Our homecoming was held Oct. 14. Bro. J. W. Lear from Chicago gave us three inspiring sermons. Many came to enjoy these messages. We were inspired by the fine music rendered by friends from near-by churches. On Oct. 25 almost all of our members came to the love feast. Our elder, T. G. Weaver, officiated, assisted by our pastor, Bro. McGuire. On Nov. 11 Bro. J. S. Alldredge from the Anderson church began a two weeks' revival. We were pleasantly surprised several evenings by large delegations from Blissville, Plymouth and Salem churches. We greatly appreciated the musical numbers rendered by the different churches. Through these spiritual efforts eight persons confessed Christ and were added to the church. We held our annual business meeting Dec. 11 for election of church officers. The Aid Society prepared a large box of clothing for children which was sent to the Hastings Street Mission for a Thanksgiving offering. The missionary society gave a very fine program on Dec. 2; an offering of \$12.77 was taken for home missions. Dec. 23 we enjoyed a fine Christmas program. An offering of \$24.07 was given to world wide missions.—Mrs. Ernest Fanning, Argos, Ind., Dec. 31.

IOWA

Des Moines Valley church met in council Dec. 27. Our pastor and wife, Brother and Sister Ray E. Zook, received a call from the McPherson church, Kans., to take up the pastorate at that place. They presented their resignation at this meeting. We regret their going away as their work here the past three and a half years was very much appreciated. They have done splendid work among the young people. This church is in need of a pastor since they will be leaving. Dec. 16 the play, What Shall It Profit? was given by the young married people's Sunday-school class. Dec. 23 a Christmas program was given. The work of the church is moving along very nicely.—Mrs. Mary Abuhl, Slater, Iowa, Jan. 1.

Indian Creek.—We had a week of splendid meetings previous to our fall love feast. These were conducted mostly by ministers from near-by congregations, all of whom brought helpful messages. The speakers were Elders D. W. Wise, S. L. Shenton, O. E. Messamer, Ray E. Zook, M. W. Eikenberry and X. L. Coppock. Eld. C. B. Rowe officiated at our love feast Oct. 15. The B. Y. P. D. had complete charge of the morning services Oct. 21. Our Thanksgiving services were held Nov. 24. We had a basket dinner at noon and program in the afternoon. This was followed by a grocery shower for the pastor and

family. We have been able to place the Messenger into 75 per cent of our homes, the majority being new subscribers. Eld. Fred A. Flora of California will conduct a series of meetings for us some time this spring. Our Christmas program was given Sunday evening, Dec. 23. The Aid meets twice a month for quilting. In connection with this, once a month they have a missionary lesson and are now using the text, Orientals in American Life.—Eva Reed, Maxwell, Iowa, Jan. 2.

KANSAS

Buckeye church enjoyed a series of meetings under the direction of Bro. Robert L. Sink of Sabetha, Kans., in October. As a direct result eight were baptized. The attendance was splendid and Bro. Sink's spiritual sermons were greatly appreciated. The Abilene City church and our church held their joint love feast on Oct. 29, at the close of the evangelistic meetings. Our church was represented at the district conference by Pastor Ada Correll. Mrs. Lydia Cartner is the new president of the Aid Society. Leta Lenhart was reelected president of the Christian Endeavor. Our church was host to the W. C. T. U. institute in November at which Mrs. Carrie B. Flatter of Xenia, Ohio, was the guest speaker. The young married people's class presented the pageant, A White Christmas. We have taken advantage of the liberal subscription offer of the Messenger and as a result the paper will be read in 75 per cent of the homes represented in our church membership.—Mrs. Nellie V. Merkey, Abilene, Kans., Dec. 31.

MARYLAND

Brownsville congregation met in council Oct. 6. Church officers for the coming year were elected. The men of the congregation built a garage, did some repair work at the parsonage and painted the church inside. The Ladies' Aid papered one room at the parsonage and supplied the paint for the church. Our love feast was held Oct. 27. Bro. E. C. Woodie of Geer, Va., officiated at this service and began a revival meeting the following day. Bro. Woodie preached nineteen sermons and he and the pastor made 103 calls during the two weeks. Five were received into the church at the close of this meeting; two have been added to the church since that time. A dedication service for the parsonage was held Oct. 28. Christmas programs were given at all three of the churches in the congregation.—Mrs. S. Earl Mitchell, Brownsville, Md., Dec. 31.

Cumberland church held a series of evangelistic services Nov. 25 to Dec. 9. The meeting was conducted by Bro. Chas. O. Beery of Williamsburg, Pa., assisted by our pastor, Bro. W. J. Hamilton. Cottage prayer meetings were conducted in the homes the week previous. The services were well attended and twelve were added to the kingdom by baptism; two came by letter and two returned their letters to this congregation, making sixteen additions. The love feast and communion was held on Sunday night, Dec. 9. Visitors from the Hynd-

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man church attended. Our Sunday-school is steadily increasing, having at present an enrollment of approximately 150. A free bus was started in June which has proved quite a help for those in the outlying districts who could not otherwise get to church. In addition private autos are used for the same purpose, bringing probably thirty-five pupils to Sunday-school and church. The young people and children put on a fine Christmas program on Sunday night, Dec. 23.—C. L. Snoeberger, Cumberland, Md., Jan. 1.

Maple Glen.—Our attendance in Sunday-school and church was good during the year. Our communion was held in June and one member came into the church by baptism. Our Vacation Bible School was held the early part of June. C. C. Ellis was with us for the homecoming on July 22 and gave us two very interesting sermons. During the afternoon the young people of the church gave a play. We held our Thanksgiving service Nov. 28. At our annual council on Dec. 30 we planned work for the year and also elected officers for the Sunday-school.—Mrs. Melda B. McAlister, Grantsville, Md., Jan. 3.

MICHIGAN

Pontiac.—Our two weeks' meeting held in November was an inspiration to all. Our pastor, Sister Mary L. Cook, was in charge. One young lady decided to give her life to Christ. Nov. 18 our love feast was held with Bro. L. H. Prowant in charge, assisted by Bro. L. Shaffer. We were very glad that Bro. O. F. Jones, who has been ill, was able to take charge when our pastor was at Elsie for a two weeks' meeting. We have much to be thankful for; we have our church redecorated inside and the floor painted. The Ladies' Aid bazaar netted \$8.10. The Aid and the superintendent of the Sunday-school gave the church four Fuller brush dusters and brooms. Our Christmas program was well attended. The primary and senior departments gave the program, entitled The Search for the Holy Grail. At the council Dec. 15 church officers were elected for the new year: Bro. L. H. Prowant, elder; Bro. E. J. Ebey, clerk; Sister Ray Fleming, treasurer; Sister Ruth Wiley, correspondent and Messenger agent; Bro. Howard Hessel and O. A. Ferguson, trustees. The young people have charge of the church bulletin which they are giving to the church. They are to give a play Feb. 2 and 3 for the unemployed of the city. Our pastor's address is 50 S. Roselawn Drive. Anyone knowing of members moving here or living in Pontiac not now in touch with our church, feel free to write her.—Mrs. Ray E. Fleming, Pontiac, Mich., Jan. 3.

MINNESOTA

Worthington church just closed a two weeks' revival conducted by Brother and Sister B. M. Rollins of Keyser, W. Va. Bro. Rollins is an earnest, forceful speaker and his sermons were full of gospel truth. Sister Rollins led the praise service and had a story hour each evening for the children. As a direct result of their efforts nine were taken into the church by baptism on Dec. 23. During the past year several of our Sunday-school classes have been busy earning funds for some needed improvements in and around the church. The three young people's classes and B. Y. P. D. purchased a new carpet for the rostrum and a fine set of new chairs were donated by our elder and wife, Brother and Sister J. Schechter. A new fence was put up around the churchyard a short time ago which was a gift from the young married folks' class. We are glad to report that the Messenger will be in seventy-five per cent of the homes of our membership during the coming year.—Mrs. H. H. Hanenstein, Reading, Minn., Jan. 2.

NEBRASKA

Omaha.—Since our last report, five have been added to our number, two by letter and three by baptism. Brother and Sister Rollins were with us in October and gave us a splendid meeting. At our recent business meeting the finance committee made a report, and although they find it hard to meet all bills, we are glad for their spirit of optimism. The work is progressing, and the faithful leaders are staying by the ship. Mrs. O. J. Diekey was elected Messenger agent. She is trying to get our church paper in every home. Bro. L. L. Meek was chosen again as our elder for one year. Our women's council has been reorganized. The officers are: the writer, president; Mrs. L. A. Walker, secretary. The directors are: Mrs. J. L. Norris, Aid Society; Mrs. Tilford Jones, missions; and Mrs. Madge Glassman, mother and daughters. A very pretty Christmas program was rendered by the children and young people. It was a candlelighting service. The offering which amounted to about \$14, was given to missions. We were glad to have Bro. John Kelley of Litchfield, Nebr., with us Dec. 16. He brought two inspiring sermons. All the organizations are doing a splendid work. There seems to be a very good future for the Omaha church.—Mrs. Mettie Caskey, Omaha, Nebr., Dec. 22.

OHIO

Bear Creek.—The members of the choir in cooperation with the pastor and his wife put on a cantata for the evening Christmas program. The children had a part in the Sunday morning program. We had a program of song and candlelighting on the last Sunday night of the year. A number from our church attended the young people's conference of the Southern B. Y. P. D. organization which was held at the Oakland church Dec. 29-30. Our Aid Society held a meeting Jan. 2 and had a memorial for our former president, Mrs. Maudie Filhrun. A committee was appointed to work out our Women's Work.—Maude Puterbaugh, Dayton, Ohio, Jan. 3.

Bellefontaine.—As we approach the new year and look back upon the year we find many things for which to give thanks unto our

heavenly Father. Many of our families are unemployed except for a few hours each week. Yet we have united in one common purpose, to do what we can for the advancement of his cause. During the year our Sunday-school attendance has averaged ninety-one plus. Our church worship attendance has been splendid, and prayer services have brought out about thirty on the average each week. The Brotherhood had a potato patch this year, expecting to use the proceeds to repair the old furnace. When the time came to do so, it was found necessary to purchase a new furnace. They canvassed and when they had three-fourths of the purchase price on hand they ordered a furnace. By the time it was installed they had more of the money ready and the remainder of it is pledged. Just this week they were engaged in redecorating the church audience room. The women's organization has been faithful throughout the year: regular meetings, missionary programs, paying on the parsonage debt, doing whatever their hands found to do. The young people met the challenge to raise their pledge to the district B. Y. P. D. project. They are planning for the future. One evening the recreation board sponsored a musical program in the Presbyterian church house which netted a goodly sum for their work. Our boys are doing good work in the city basket ball league. When the anniversary of the first year's work for our pastor, Bro. L. D. Young, came, the members and friends of the congregation went to the parsonage with a surprise shower for them. Sixty-six enjoyed the evening. About a week later when the men dug their potatoes on the farm of Brother and Sister J. A. Yoder, in the Stony Creek neighborhood, the women and children with well filled supper baskets gathered in the Yoder home, some sixty partaking of a bountiful meal. The willingness to labor together, and to worship together, is perhaps the most real thing we have to be thankful for. And our forces are being united in looking forward to the coming of Bro. J. C. Imman, N. E. Ohio, as evangelist, Jan. 14, in an effort to reach unsaved souls. Our love feast will be held Jan. 28 at 8 o'clock.—Leo Lillian Wise, Bellefontaine, Ohio, Dec. 28.

Black Swamp church met in council Dec. 21. Sister Ella Kern was reflected as leader of our prayer meeting for another year. On Thanksgiving Day Bro. Garner gave us a fine sermon on Psalms 107. Dec. 23 in the evening the young folks and children rendered a program of recitations and readings, vocal and instrumental music. In the morning Bro. Garner preached on the Wise and Foolish Virgins. Monday evening a New Year party was held at Bro. Garner's, also a prayer service and watch meeting.—Mrs. Asenath Baker, Lemoyne, Ohio, Jan. 1.

Columbus Cooperative Brethren church enjoyed a merry Christmas season of worship and service. On Sunday morning, Dec. 23, there were seventy-four present at Sunday-school and all remained for the morning church service. During the morning worship the children sang a special Christmas song. The entire congregation enjoyed singing together a number of Christmas carols, led by Bro. John M. Stover. Our pastor, Bro. D. R. Murray, preached an appropriate Christmas sermon using as the basis for his remarks a large picture of "The Group Around the Manger-Cradle" which has been displayed on sign boards throughout our city. At the close of the morning service a Christmas treat was given to the children. A Christmas program was given on Sunday evening. The first part of the program was given by the children of the primary department. Then the young people in a very fine manner rendered the pageant, "Keep Christ in Christmas." The church again this year distributed baskets to those in need. A young man, a member of our church, gave a gift of money which made it possible for the church to buy some clothing for a number of our Sunday-school boys and girls. The children of our Sunday-school need clothing more than food at present for the relief agencies provide food and fuel. We all feel that this Christmas season has been a blessed experience in our Christian lives.—Mrs. Orpha Murray, Columbus, Ohio, Dec. 31.

Eagle Creek.—We wish to report eight accessions to the church by baptism since the last report. Five of our young people attended Camp Mack the past summer. A Bible conference was conducted in our church Dec. 18 to 23 by T. Richard Dunham, of Findlay, Ohio, Bible teacher, evangelist, author and publisher. Mr. Dunham is a teacher of Bible prophecy and as such sees the vital significance of many present day developments. The conference was greatly appreciated by many in our community. Dec. 26 our regular council meeting was held. Election of church officers resulted as follows: Elder, J. J. Anglemeyer; Sunday-school superintendent, Gerald McMillen; assistant, Clarence Bame; church treasurer, Irvin Freed; church clerk, Grace Decker; Messenger correspondent, Mahel Bibler; Messenger agent, Opal Bess Bosserman; trustee, Jake Willike; delegates to district meeting, Cloyce and Hazel Pore; alternates, Marie Rodabaugh and Mahel Bibler. We will hold a two weeks' evangelistic service the first two weeks in December, 1935, with Bro. R. N. Leatherman of Colorado, evangelist. A short Christmas program was given Sunday morning, Dec. 23, by our junior department. Our church observed universal Bible Sunday Dec. 9 with special responsive readings from leaflets sent out by the American Bible Society and a sermon by our pastor, Eld. J. J. Anglemeyer. At the last regular meeting of the Ladies' Aid officers were elected for the new year, the president being Marie Rodabaugh. In our Sunday-school classes we are starting on a new system of lessons, a "through the Bible" study which takes six years to complete, three years in the Old Testament and three in the New Testament. At the beginning of 1934 we started on a Bible reading plan, beginning with Genesis. Our pastor then gave us a sermon at the Sunday evening service. We have now reached the book of

Haggai. Many of our people have been reading and have been greatly blessed by doing so.—Mrs. Mabel Bibler, Arlington, Ohio, Dec. 31.

Eversole.—At the regular December business meeting church officers were elected to serve during the coming year. Bro. John H. Root was chosen elder. Bro. D. R. McFadden assisted us in a revival service during the two weeks preceding Christmas. In addition to splendid messages Bro. McFadden gave short helpful talks each evening on the doctrines of the Church of the Brethren. Twenty converts were received into the church by baptism. In spite of the many holiday activities in the community our services were well attended, both by members of the church and of other denominations. Under the direction of Mrs. Laurence Erbaugh a chorus has been organized. This group sang several times during the revival and they also sponsored a caroling party after services on Dec. 23. By the liberal giving of food and clothing, many of the needy were cheered and helped at the Christmas season. Since Oct. 1 the B. Y. P. D. has had charge of the Sunday evening services. Each evening an offering has been given to help raise funds to paint the Bethany mission church at Cedar Mills. At the December council the young people were made responsible for the Sunday night programs for the coming year.—Naomi Erbaugh, New Lebanon, Ohio, Jan. 1.

Olivet.—The installation service for the Sunday-school teachers and officers was held Sept. 23. Forty-four children received certificates of promotion in the Sunday-school Sept. 30. On Oct. 5 the church gave a farewell reception for Bro. Clyde Mulligan and family. Oct. 7 was a full day: confirmation service for twenty new members and a dedication service for four babies in the morning. We had communion service in the evening with Bro. Wilbur Bantz assisting. Bro. Mulligan gave his farewell sermon in the afternoon of Oct. 14. In the evening Bro. Wilbur Bantz and family were installed into the service of this church by Bro. C. H. Deardorff. Oct. 21 a harvest meeting was held. Vegetables, fruits, nuts, canned goods, corn and wheat were brought and given to the new pastor and family. Oct. 23 a reception was given Bro. Bantz and family. Nov. 26 a number of young people gathered at the home of the pastor for a social meeting. The social welfare committee put on a peace program Dec. 2. The speakers were the superintendent of the Thornville public school and Quincy Leckrone. Dec. 7 the Homemakers' class met at the home of Randolph Wilson for a social time. Bro. Bantz entertained the Men's Work organization when they had their first social meeting on Dec. 10. Dec. 23 the young people gave a one-act play, White Christmas.—Mrs. Dessie Winegardner, Thornville, Ohio, Dec. 27.

TENNESSEE

New Hope church met in council Dec. 8. The following officers were elected for the ensuing year: Sunday-school superintendent, Mrs. Mary Clark; assistant, Warner Bacon; church clerk, I. T. Garst; correspondent, Mary Emma Morrell; elder and pastor, Bro. A. M. Laughrun. On the following Sunday Bro. Laughrun preached a good sermon. It was decided to begin a series of meetings on Dec. 23 to continue through the holidays, with a watch meeting on New Year's eve.—Mary Emma Morrell, Jonesboro, Tenn., Dec. 26.

VIRGINIA

Oak Grove church met in council Dec. 5. We enjoyed an interesting sermon on Christmas Day by Bro. Allen Kinzie of Green Hill. The church here has been painted by Bro. Carl Spangler and Bro. M. E. Henry. The B. Y. P. D. workers gave baskets to the poor and sick on Thanksgiving Day and at Christmas. They have also been going to homes of sick members singing for them; they sang Christmas carols at most of the homes in the community. The Home Builders' organization has been doing some good work since their organization in October. They have rendered several interesting programs. They took Christmas baskets to six homes of poor and sick people and in each home gave a short program. We enjoyed a beautiful service Sunday evening when Bro. John Showalter ordained Bro. Raymond Eller to the ministry.—Eula R. Underwood, Salem, Va., Jan. 2.

WEST VIRGINIA

Martinsburg.—Bro. Earl Mitchell, Brownsville, Md., held a most successful series of meetings for us in November. Nineteen out of the twenty-four converts have been baptized. Dec. 2 we held our love feast. On Dec. 23 the children of the Sunday-school presented their Christmas program. In the evening the adult department of the school rendered a beautiful pageant. Special costuming and the lighting effect added much to the pageant. The Vandevesville Christmas program on Sunday evening, Dec. 30, was very good and was well attended.—Valeria Lightner, Martinsburg, W. Va., Jan. 3.

WASHINGTON

Granger.—Our church met in council Dec. 7. Mrs. E. A. Bacon was chosen president of the Women's Work. The men plan to form an organization in the near future. On Nov. 15 we had a father and son banquet; the group enjoyed a splendid program. The annual Ladies' Aid bazaar and supper was held Nov. 23 which netted \$40. The interest in the church program has greatly increased since the arrival of Brother and Sister Rodney Martin from Wenatchee, Wash. They took charge of the work on Nov. 1. A prayer fellowship circle has been started which meets on Wednesday evening with good attendance. Several of our members are planning to attend the ministers and leaders' conference in Wenatchee on Dec. 27 and 28.—Mrs. S. A. Shockley, Granger, Wash., Dec. 21.

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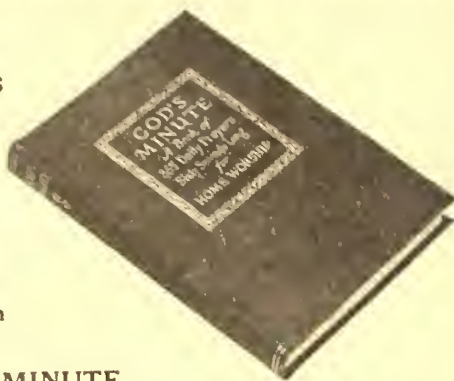
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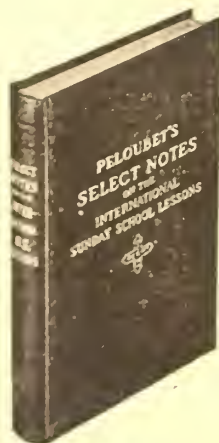
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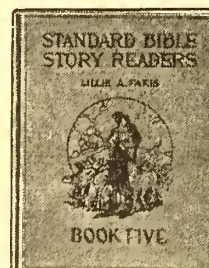


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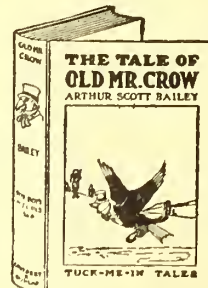
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THE GOSPEL MESSENGER

Vol. 84

Elgin, Ill., January 26, 1935

No. 4



ANNUAL INDIA NUMBER

Upper picture: village school children from near Anḱlesvar, India. Lower picture: a class in the training school at Anḱlesvar. Taken together these two pictures illustrate what can be done through Christian education as given in our mission schools

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SWEDEN

Graybill, J. F., and Alice, Spangatan 38, Malmö, Sweden, 1911.

On Furlough

Norris, Glen E., and Lois, 3435 Van Buren St., Chicago, Ill., 1929.

CHINA

Liao Chow, Shansi, China
Hutchison, Anna, 1911.
Oberholtzer, I. E., and Elizabeth, 1916.
Sollenherger, O. C., and Hazel, 1919.

Ping Ting Chow, Shansi, China

Bright, J. Homer, and Minnie, 1911.
Ikenberry, E. L., and Olivia, 1922.
Crumpacker, F. H., and Anna, 1908.
Hornung, Emma, 1908.
Parker, Dr. D. M., and Martha, 1933.
Schaeffer, Mary, 1917.
Wertz, Corda L., 1932.

Show Yang, Shansi, China

Clapper, V. Grace, 1917.
Neher, Minneva J., 1924.
Smith, W. Harlan, and Frances, 1919.

Tal Yuan Fu, Shansi, China

Myers, Minor M., and Sara, 1919.
Shock, Laura, 1916.

Tsinchou, Shansi, China

Wampler, Ernest M., 1918, and Elizabeth, 1922.

On Furlough

Metzger, Minerva, Rossville, Ind., 1910.
Pollock, Myrtle, 3452 W. Van Buren St., Chicago, Ill., 1917.
Senger, Nettie M., So. English, Iowa, % W. H. Brower, 1916.

AFRICA

Garkida, Nigeria, West Africa, via Jos

Beahm, Wm. M., and Esther, 1924.
Bittinger, Desmond, and Irene Frantz, 1930.
Harper, Clara, 1926.
Schechter, Elnora, 1929.
Studebaker, Dr. Lloyd R., and Modena, 1934.

Lassa, via Maiduguri, Nigeria, West Africa

Burke, Dr. Homer L., and Marguerite, 1923.
Horn, Evelyn J., 1930.
Kulp, H. Stover, 1922, and Christina, 1927.

Marama, via Damatura, Nigeria, West Africa

Heckman, Clarence C., and Lucile, 1924.
Utz, Ruth, 1930.

Minna, Nigeria, B. W. Africa

Helser, Albert D., and Lola, 1922 and 1923.

On Furlough

Bosler, Dr. Howard A., and Edith, 11 Fontainebleau Drive, New Orleans, La., 1931.
Inman, Dorothy M., 1933, 509 S. Wall St., Covington, Ohio.
Moyer, Edna Faye, Bancroft Hall, Apt. 402, 509 W. 121st St., New York City, 1931.
Royer, Harold A., and Gladys S., 2210 Lincoln Way, Ames, Iowa, 1930.

INDIA

Ahwa, Dangs, Surat Dist., India

Bollinger, Amsey, and Florence M., 1930.
Royer, B. Mary, 1913.

Anklesvar, Broach Dist., India

Lichty, D. J., 1902, and Anna, 1912.
Moomaw, I. W., and Mabel, 1923.
Shickel, Elsie N., 1921.
Wartler, Anna M., 1931.

Bulsar, Surat Dist., India

Cottrell, Dr. A. R., and Laura, 1913.
Glessner, Ruth Lucile, 1931.
Mow, Baxter M., and Anna B., 1923.
Shumaker, Ida C., 1910.

Dahanu Road, Thana Dist., India

Messer, Hazel E., 1931.
Nickey, Dr. Barbara M., 1915.
Swartz, Goldie E., 1916.

Jalalpor, Surat District, India

Miller, Sadie J., 1903.

Palghar, Thana Dist., India

Shull, Chalmer, and Mary, 1919.

Robinson Memorial, Byculla, Bombay, India

Blickenstaff, Lynn A., and Mary, 1920.

Umalla, Broach Dist., India

Miller, Arthur S. B., 1919, and Mae W., 1922.
Miller, Eliza B., 1900.

Vyara via Surat, India

Blough, J. M., and Anna, 1903.
Widdowson, Olive, 1912.
Ziegler, Edward K., and Ilda, 1931.

Woodstock School, Landour, Mussoorie, U. P., India

Blickenstaff, Verna M., 1919.
Stoner, Susan L., 1927.
Ziegler, Emma K., 1930.

On Furlough

Alley, Howard L., and Hattie, Bridgewater, Va., 1917.
Brooks, Harlan J., and Ruth, 2278 5th St., La Verne, Calif., 1924.
Brumbaugh, Anna B., Hartville, Ohio, 1919.
Ebbert, Ella, 1310 West D St., Ontario, Calif., 1917.
Grisso, Lillian, % General Mission Board, Elgin, Ill., 1917.
Mow, Anetta, care of General Mission Board, Elgin, Ill., 1917.

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—Editor

"THY KINGDOM COME"

H. A. BRANDT—Assistant Editor

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Elgin, Ill., January 26, 1935

No. 4

ANNUAL INDIA NUMBER

Fortieth Anniversary of Brethren Mission in India

In celebrating forty years of Brethren mission work in India, it is but fitting that the annual India number of the MESSENGER should be given over to articles appropriate to the occasion. We trust our readers will appreciate the well-written and informing contributions made by a number of our busy but obliging colleagues on the field.

Our genial Board Secretary, Bro. C. D. Bonsack, began the celebration a bit prematurely by contributing a most excellent introduction to last year's India number, assuming that the time was ripe. His contribution deserves republishing and a second reading, and it will appear the more intelligible as it introduces this year's number.

From the perusal of these articles, we hope our readers will feel well repaid for their support of the work in the past and that they may be encouraged to give appropriate and opportune assistance in the future.—D. J. LICHTY.

FORTY years ago Wilbur and Mary Stover and Bertha Ryan Shirk set foot on Indian soil to launch a mission work that has since been a great challenge, blessing and responsibility of the Church of the Brethren in America. Would it not be fitting to take stock of the costs and gains in connection with this great adventure? Our work in India has been a mission of love. And love ministrations do not lend themselves too well to critical analysis. What mothers do for their children seems to defy ordinary procedure in accounting costs and net gains. And yet at the end of these forty years we can make some estimate of costs and attainments.

Costs *

The costs of our India work may be measured in human and financial terms. The church by process of very careful selection has sent 100 choice sons and daughters to service in India. Thirty-eight of these are now active on the field. Six are on furlough, trusting that funds will be contributed thus enabling them to return. Fifteen have been called to the land beyond, some prematurely because they poured out their life sacrificially for the cause. Forty-five have been detained in America permanently on account of health or other reason preventing continuance in the work. The total number of years by all of the missionaries put into the four decades rises to the rather stupendous figure 1,158.

* Note: The figures in this article are based on the data at hand in January, 1934.

The average number of years per missionary in service has been eleven and one-half.

The tabulation of these figures is simple as compared with a registration of the empty chairs and vacant places in the family circles in America. Many a mother has silently but bravely brushed aside the unbidden tears because of the lonesomeness which comes when a loving daughter or son could not be near at hand. Home churches have seen some of their choicest workers leave in order to serve India. Hours and hours have been



Three Christian women. Reader's right: Shanti Dinhar; center, Jamnabai; left, Wahneta Gopal

spent in prayer by earnest souls at the home base pleading for the success of the enterprise abroad. Perhaps our readers can, out of their own experience, compile still further social and spiritual costs.

Financially, we have spent \$2,693,731 in India during these forty years. This means the Church of the Brethren has spent about 40 cents per capita annually, or each of us has about \$16 invested in India. When we think of what this means to India and the blessings brought to them and us, most of us will wish that more of it had been so well spent! The amount grew annually until it reached the peak in 1927 with an expenditure of \$173,051. In six years this was reduced to about one-third, or \$59,364 for last year.

Certainly no one would claim that a work so new, involving so much about which we knew so little, was free from mistakes. These of course occurred. But much that would seem to have been error is now evidence that changes have taken place. During the past year the work was maintained at a financial cost of one-third that of the year of highest expenditures. In the earlier years there were no trained native Christians to bear the burden. There were no buildings nor equipment. Now the new Indian Christians are more mature and are increasing in ability to carry the work.

Some Results

It is difficult to measure the results of such a service. Much of the cost being given in love was really reward in itself. Like the joy in a mother's heart as she watches her child grow! Of course, there are the more than 5,000 church members, the nineteen congregations, an increasing number of Christian leaders who would bless any country. There are Christian homes where love, hope, music, faith and Christ greet her newborn generations. And there are nearly 4,000 more under definite Christian instruction besides the church members. The hospitals have touched with health and healing tens of thousands. Thousands read that otherwise would not. The Bible and good Christian literature have been made available. These and many more visible results are evident.

But perhaps the greater results are the invisible and most difficult to describe. While in no true sense is any nation Christian, yet where the message of Christ has come and the altars to the Living God are maintained, there come so much enrichment of sympathy, fellowship, concern for human life and welfare, culture and progress, that one sympathizes with the error of thinking them Christian, when they are only rejoicing in the first glow of God's love. While India has much in her life from which we shall profit, yet the penetrating light of the gospel is awakening her resources and warming her heart for the kingdom glory that is yet to be. The church in her midst will bring these

things to fruition under the leadership of her own sons and daughters. But God has used and will continue to bless every word spoken, every medical attention, every school, literature, visit and friendship shown in Christ's name. Radiant and contagious Christian lives have changed India more than we know.

There are results at home, too, as a consequence of this pioneer venture. Our horizons were enlarged as a church. Forty years ago missions became a challenge to our young people. Christ and the church facing this world need awakened their interest. Our schools multiplied in this period. Youth wanted to help and prepared for it. We became more interested in the home needs. Revival and evangelistic meetings were held in every congregation. We began to discover that the Christ whom we followed as Savior and Lord had given his life for human need. This was a most healthful stimulus to the church. May God grant that we shall not lose this vision of our fathers; neither use it for license or neglect of the work at home or anywhere in the world where our limited means will permit us to serve.

C. D. B.

Unforgettable Incidents

BY ELIZA B. MILLER

WHAT missionary could forget the *pundit* at whose feet he sat for several years (especially in the early days when there were no language schools) learning the India language? Mine was Khandubhai Desai, the then Assistant Principal of the Anglo-Vernacular School for Boys in Bulsar. He was a high caste Hindu uninfluenced by foreign contact of any sort. He was addicted to the habit of chewing *pan* (name of a nut), the red juice of which besmeared his mouth and teeth and often left stains on his clothes. Naturally, he was nervous in the presence of the foreigner; but this wore off as the days went by. I can see him yet sitting cross-legged on a chair, snapping his fingers and wiggling his knees as he tried to have his student repeat in Gujarati the lesson just read. This he insisted in doing every day and it was some job to remember and to speak this new tongue. For some reason or other, one day when perhaps the student talked more English than necessary he said: "I want you to know I am here to teach you Gujarati, and not you to teach me English."

In a missionary's career there are various ways in which lingual expressions, and especially the India proverbs and idioms, are impressed upon the mind. When the foreigner is able to weave the idioms and proverbs into his speaking he is supposed to have made some progress toward the goal of speaking like an Indian. Here are several never forgotten sayings: (1) The merits and demerits of certain candidates for school positions were being discussed. Each in turn was asked his opinion. When it came to the turn of one

man he said, "Who would call his own mother a witch?" This meant that he could not speak disparagingly of one who was his relative. The candidate happened to be such. (2) This same man, once when arguing that certain rights were due him along certain lines, and being unsuccessful in getting all he desired said, "It's better to have a one-eyed uncle than to have none at all." This meant that half a loaf is better than no bread. (3) A certain villager had a fair daughter about whose marriage he often sought the advice of interested missionaries and India workers. Sometimes he went away in good spirits and sometimes very much out of the notion of ever giving the young lady to anyone. One day after an oft-repeated visit in which he did not get the advice desired he went away mumbling, "The Miss Sahib and Chaganlal are both gourds from the same vine," which meant, "Direct a man against his will he is of the same opinion still."

This same man after many delays finally had this fair daughter released from her childhood betrothal and consented to her engagement to a Christian young man who had long sought her hand. The engagement was made and the wedding day set with the consent of the father. On the wedding day the guests assembled and the time for the ceremony came; then the double-minded father balked, saying, "My daughter is to be married at the hand of a missionary and not the India pastor." It took an hour to convince him, while the audience of Christians, Mohammedans, Hindus—kindred and friends, waited for the signal to proceed. Then he went in with his friends and sat like a Sphinx through the ceremony while the others held their breath lest he might still inject something into the proceedings to check them.

One evening at nine o'clock, the teacher from the Bhat School came tripping up the front steps of the Jalalpor Mission House accompanied by a young fisherman from his village by the seaside. The faces of both were radiant, giving evidence of some new found joy. "What's up now," was asked, for there was always something new happening at Bhat in those days. The reply was: "Bhudia has come to be baptized. He made up his mind this very day; so that is why we are here." "Very well, that is fine," was the reply. "In the morning the matter will receive attention." At once the applicant spoke up, "No, not tomorrow. It must be within the next hour, for I am going back on the next train." Arrangements for baptism were made at once. The little company descended the steps of the Mission House in front of which was a circular tank full of water, under a vine-clad lattice covering. Through the lattice and vines the moonbeams shown on the clear water, out of a cloudless sky. There in the atmosphere of sweet perfume and quietness Bhudia took off his fisher coat, stepped into the water, and

made his vow that sent him out to become a modern fisher of men.

In 1905 when Bro. D. L. Miller made one of his tours in India, the Dang State was being opened for mission work. One of the senior missionaries had volunteered to go there to direct the work. Whether this would be a suitable place for residence and how the Christian worker sent there was getting on was the reason for Bro. Miller and two missionaries taking the trip. It was a good two days' journey in those days, over rough roads for most of the way. The first day took the travelers to Bansda, the capital of one of the native states where arrangements were made for lodging in the state travelers' bungalow, and where an audience with the king was arranged. At the end of the second day the party reached Ahwa. Bro. Miller, being unable to walk any, was forced to keep himself seated in the *shigram* (a two-wheeled vehicle drawn by oxen) while the other two members of the party took turns walking when the load seemed too heavy and the roads bad. On arrival at Ahwa it was discovered that Bro. Miller had worn quite a large hole in the seat of his black serge trousers, the only pair he had with him. What to do? He was to visit the chief officer of the state the next morning. A worsted crazy quilt in the bedding was pulled out and a black serge patch cut out to mend the lamentable trousers while the bishop went for a nap. The quilt was mended later.

The first wedding among the orphan children was that of Somabhai and Suriben, now Somchand and Surajbai. This was in 1903. If you wish to see their pictures as they were then, look in the *Missionary Visitor* of August, 1904, p. 335. They are grey headed grandparents now. They have lived together very happily and have one daughter and three sons to grace their home. Both parents' names begin with S; so when the children began coming the family decided to give each child a name beginning with S. In the family the children are Solomon, Sarah, Samson and Saul.

An unsuccessful attempt was being made to drive a big tree lizard from a beautiful vine over the front gate when the old witch doctor from the opposite side walked up and asked, "What are you trying to do?" One stone after the other had been thrown without results. The old man saw what the trouble was. He reached down and picked up a handful of pebbles and threw them and they flew all over the place and of course drove the lizard down. It was a lesson to me of how, in many ways, the wisdom of even the humblest of Indians may be better than that of the foreigner.

In 1907, when we were returning to India from our first furlough, the good ship Hamburg of the American-German Line was chosen for our passage from New York to Naples, Italy. The day of sailing found Mr. and Mrs. A. Ebey, Kathryn Ziegler, Ida Himmels-

baugh, three Arabian missionaries and two Scandinavian missionaries among those ready to go to the end of the earth. Friends and kindred had accompanied their respective groups to the ship to bid them farewell and see them off. Before the signal "all ashore" was raised, Bro. J. Kurtz Miller, then pastor of the Brooklyn church, led us all out to the deck at the stern, asked us all to join hands and sing together "Blest Be the Tie That Binds." After this he led us in a beautiful prayer, and commended us all to the "Ruler of Wind and Wave." Perhaps it was that song and that prayer that saved us from shipwreck in the Mediterranean Sea, in the same waters in which Paul was shipwrecked; for we were in one of the very worst of storms all the way from Messina to Port Said.

U'malla, Broach District, India.

What the Indian Church Is Doing

BY P. G. BHAGAT

IT affords me great pleasure to write a short note about the work of the Church of the Brethren in India, forty years after the mission was founded. The first church was organized at Bulsar in the year 1899. At first, owing to many difficulties and hindrances, progress was slow. But we thank God that he was with his people so that the church grew and his kingdom enlarged. Today we have altogether six churches in the towns and nine in the villages of the First District, Gujarati, and four churches in the Second District, Marathi. The total membership is five thousand and two hundred.

The Indian church is greatly indebted to the Brethren in America for starting and supporting a mission in India. Without your prayers and sacrifice our churches never could have been born. We can never repay you for your generous help. God alone can reward you.

Now you will be interested to know what part the church has been taking in self-improvement and in helping to extend the kingdom during these forty years. From the very beginning, the church has assumed some of the miscellaneous expenditures, such as expenses for Sunday-schools and love feasts, contributions to Bible and Tract Societies, as well as expenses for the equipment and repair of church property. At the same time the church has worked to foster the spirit of giving and of volunteer service in the hearts of the members. Without doubt, the church is going forward in this matter year by year.

In 1908 the First District of India decided to start a mission of its own in Rhuda in South Rajpipla State with funds contributed entirely by the churches. Under the management of the District Mission Board, evangelistic and village school work was carried on for fully twenty years. Part of the time, a small boys'

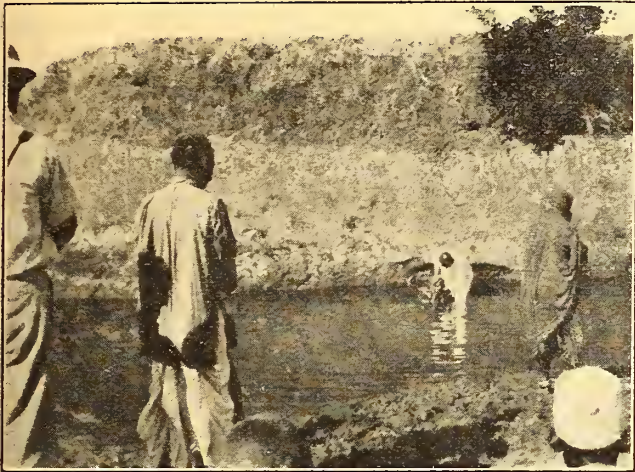
boarding school was in existence. Today there are about sixty Christians residing in five villages of that section. In 1928 when the mission turned the management of the evangelistic work over to the India church, the work at Rhuda was placed under the care of the Anklesvar church and the contributions of the churches to this mission were diverted to the evangelistic work of the local congregations.

About ten years ago, in a joint conference of missionary and Indian workers, in a discussion of how to make the church self-supporting, it was decided that every congregation should be encouraged to support its own pastor. According to the plan at that time adopted, two churches were found ready to give part support to their pastors. After eight or nine years' trial, it was found that the method was not succeeding. This became a matter of deep concern to the elders of the district. A constitution for the operation of a common pastors' fund was presented to the 1933 District Meeting and passed. There will be a fund to which all the churches make an annual contribution. We believe it will make for church unity and result in the stronger churches helping those that are poor and weak. Under God's blessings, we believe that in due time all our churches will become self-supporting. We ask the sympathetic prayers of our readers for the success of this project.

On account of the eleven per cent cut in American contributions to our evangelistic work for the current year, the District Meeting Workers' Committee is asking a contribution of rupees 1,730 (about \$575) from the Pastors' Fund so that our evangelistic workers may get their full support for the year.

The Indian church, though poor in money, is active in the spread of the gospel. Each church yearly sets apart a week for special evangelistic work. Men, women, boys and girls go about from village to village singing gospel songs, distributing Christian literature, telling the story of salvation and giving personal testimony of what Christ has done for them. Last winter the teacher and Christians of a certain village walked eight or nine miles one evening to assist the missionary camping in another village. Often the village Christians assume the incidental expenses when the missionaries camp in their villages and move the tents and camp outfit to the next village. Thus by various means these poor people are more and more taking a hand in the work.

In 1925, a joint conference of Indians and missionaries drew up a plan for turning the management of the mission work over to the church. The mission conference, in consideration of the same, decided that "it is the desire of the mission that all work shall ultimately and as far and fast as possible, be transferred to and be carried on by the church through the local congregations."



A baptismal scene near Anklesvar, India

gations, directed by District Meeting. As a first step to this end, the mission now invites the Indian church to assume responsibility for the evangelistic work, including the village schools." The First District of India accepted this responsibility in 1927 and the Second District several years later. One by one all the churches fell in with the idea and have been endeavoring to make it succeed. In spite of hard times in India and a diminishing support from America, our evangelistic work, by God's help, has been getting on quite well.

There is a growing consciousness on the part of the church that it ought to assume more and more of the work of the kingdom. Only in a spirit of faith, hope and helpfulness can this be done. In order for devotion to be workable in the fullest sense, the indigenous church feels that it needs to take over the obligations for which the mission has had to be responsible in the past. It is only fitting that the mission should decrease and the church increase. We are the children of the mission, and true, the children will stumble and make mistakes, but with continued encouragement and by God's grace, they will rise up and carry on.

Until five years ago, Bulsar and Vali were the only two places with church buildings. Prayer meetings and Sunday services were held in private homes, school buildings or other available places. But this proved unsatisfactory. The poor people began to save money for church buildings. Their funds were supplemented by liberal help from the churches in America. Four churches were recently built: Anklesvar, Khergam, Vyara and Ahwa. These churches are all commodious and substantial buildings. Some of the village churches have built temporary houses of worship by their own labor and expense.

In the village of Andada, the Christians got a government piece of land infested with prickly pear. They cleared and leveled it off and put up a tile roofed church. Their Hindoo and Mohammedan neighbors

seeing their zeal, contributed some of the bricks and helped to haul the building material.

The Indian church can never repay the good people of America for their prayers and support given during these forty years. She hopes, however, to so work and carry on that they will not regret the sacrifices they have made. God grant that she may give as freely as she has received and be a great blessing to our motherland in her great need.

Anklesvar, India.

Development in Inter-Mission Relationships

BY G. K. SATVEDI

ALL around the world constant changes are taking place. And in order to meet these changing conditions, the Christian churches of India are altering some of their methods of work and some of their attitudes, as well. Every day and generation demands its changes.

In the early days of mission work in India, the differences existing between various denominations on the home base hindered the fullest coöperation between missions in India. However, on the field, the trend has always been toward coöperation and unity. Realizing that all were working with the same aim and knowing that all had the same purpose, missions have to a very large degree done away with rivalries among themselves. There may be a small list of missions which have not always attained to this high standard, yet the records show that missions have worked together in harmony and lived up to the spirit of the "gentleman's agreement," which is known as mission comity. By this common agreement, territory has been divided between the different groups and the finest kind of coöperation and unity is manifested one toward another. It seems the earnest prayer of our Savior, recorded in John 17, is being answered: "I pray that they may all be one."

Here in Gujarat, the progress of Christian goodwill and coöperation has been commendable. In this our readers will rejoice with us. I wish to mention some of the ways by which Christian unity is being promoted in our province.

1. The Gujarat Missionary Conference meets once a year to promote Christian fellowship, mutual encouragement and to discuss the problems which are common to all the missions represented.

2. The Gujarat Christian Sanmela is an organization with representatives from most of the churches of the province. It is deeply interested in the deepening of the spiritual life and general uplift of the Christian community of the province. It also deals with the problems of unity, evangelism and marriage.

3. The Sunday-schools of Gujarat are associated with the All India Sunday School Union; they have

united in preparing Sunday-school helps of their own. For the past five years these have been ably edited by Rev. Geo. Wilson of the Irish Presbyterian Mission.

4. In order to promote and facilitate common worship a united hymnal is being prepared.

5. Until last year every mission was publishing its own church paper. Now there is but one for all, bearing monthly news of all, along with suitable articles for the readers. Our own beloved Eld. J. M. Blough is editing this periodical to the satisfaction of us all.

6. The Gujarat Book and Tract Society was originally operated and managed by the Irish Presbyterian Mission. Now for some years it has been operated as an inter-mission and inter-church project. Under the publishing committee of this society, Elder Blough is serving as literary editor.

7. The British and Foreign Bible Society is a great boon to the Christian forces of India. All the missions of India coöperate in its support. The society has always depended on missionaries and able India Christians for the translating and the revision of the Bible in the many languages of this great land. The Gujarati Bible is at the present time undergoing revision by such a committee of Gujarati Indians and missionaries.

8. Through the Bombay Regional Christian Council, all the missions and churches of our province are connected with the National Christian Council of all India, Burmah and Ceylon in a common effort to understand each other's work and problems and be mutually helpful in solving them.

Thus the churches of our province have become united more and more under the banner of our Lord for the salvation of men and for the establishment of his kingdom. We hope the day may soon come when all unnecessary barriers may be removed so that we may show to the non-Christians that we are one in Christ, and so that the Lord's work may be done in a more efficient and economical manner.

Bulsar, India.

Religious Education

BY J. M. BLOUGH

It is quite unnecessary to present the need for religious education. If it is necessary to emphasize religious instruction in a land like America, how much more so in mission lands where people have not been trained in Christian truth! The "teaching" program of Christian missions is a most important one. There must be teaching before baptism, and there must be teaching after baptism, even as Jesus commanded, "teaching them to observe all things whatsoever I have commanded you." There must be teaching continually, for with people of non-Christian inheritance it is indeed "line upon line" and "precept upon precept." And

blessed is that Christian worker who does not grow weary in teaching!

Now let us consider briefly the various methods which have been employed in carrying on the teaching program in the India mission.

1. *Sunday-schools.* Great credit must be given to the Sunday-school, for from the beginning, continually and everywhere, emphasis has been put upon Sunday-school teaching. For the last twenty-eight years we have had an annual examination on the Sunday-school lessons conducted by the India Sunday-school Union; this brought added interest to the work of the Sunday-school and made the children eager to learn the lessons well. Some medals and many New Testaments and Bibles have been won as prizes by the children through the years. But the old folks come to Sunday-school as well as the children. It is the purpose to bring the entire church into the Sunday-school, and many old folks who can not write have taken part orally in the annual examination. Bro. Emmert was our first Sunday-school District Secretary and he set a good pace for all who followed. Our present number of Sunday-schools is 125 and the entire enrollment is 4,947. Think of so many persons assembling Sunday by Sunday for instruction in God's Word! This is certainly not to be despised.

2. *Week Day Schools.* In all of the week-day schools conducted by the mission it is the practice to give a Bible lesson every day according to the adopted course. This began in the early days with the 400 children who were received into the three orphanages, and is carried on in all of the boarding schools and village schools at all the stations. In this must be included the night schools as well, for they also meet daily. They meet in the evening when the older people, who must work during the day, can attend. These night schools have been a great asset in the evangelistic work, for many of the village applicants for baptism have received their instruction in these night schools. During the last year 3,785 persons received Bible instruction in these day and night schools.

3. *Training Schools.* In our training schools, of course, Bible instruction is an important part of the curriculum. At Anklesvar is the Vocational Training School for boys in which altogether 115 boys have been trained; and the Practical Arts School for girls in which 108 girls have been trained for home and village life. In the training schools are also included our two Bible Schools. From our Gujarati Bible School four classes have been graduated, a total of 41 men and 13 women. The present class consists of 13 men. 32 students have studied in the Marathi Bible School.

4. *Institutes and Camps.* It has been the practice for many years to hold a short institute annually for all mission workers at the various stations, and of course

Bible teaching is the main part of these programs. These are very valuable as a means of inspiration to the workers and also to advance their Bible knowledge. We are glad to report that during the last year two camps were held for the young people as in America—one at Anklesvar and one at Vyara. These supply a great need, especially for the young people who are no longer in school.

5. *Touring Parties.* During the winter and spring months of every year missionaries and Indians tour the villages surrounding our mission stations and aim to hold meetings and Bible classes especially for Christians and candidates for baptism. While they are not able to spend very many days at any one place, yet it is a time of religious instruction and inspiration which means much in the building up of the small and scattered Christian communities. These parties also go into new and unoccupied villages and preach the gospel so that thousands of unevangelized people hear the message every year. "Singing bands and gospel teams which tour the villages have been instrumental in bringing many people to Christ.

Vyara, via Surat, India.

Christian Schools and Their Message to Youth

BY I. W. MOOMAW

EVERY ten years, India counts her sons and daughters. From the crowded cities to the millions of little homes scattered across the plains or jungles all must be counted. With this taking of the census there is accumulated a rich fund of other information, as to birth and death rates, occupations, education and trade. Those interested in education watch anxiously for any increase of literacy. The test for literacy is the ability to read and answer a letter.

During the decade from 1921-31 a special effort was made to extend education. When the 1931 Census returns became available it was hoped that there would be a noticeable increase in the percentage of literacy, but there was no increase over the 1921 record of approximately ten per cent. The increase in the number of schools and classes was only enough to care for the normal increase of population.

Turning to the Christian community the result is more encouraging. In some of the older areas where the Christian church is 400 to 500 years old, we find literacy as high as 75%. For the country at large, 28% of the Christians are literate. When we consider that these Christians have risen largely from the underprivileged groups, these figures become strongly significant. Many missions and churches, like our own, are still young. Education could not make wide progress until a group of teachers could be adequately trained.

In government schools there has been a close dupli-



Vocational training school students dispensing homemade remedies. The cover page pictures also illustrate this article.

cation of European secular education. This was provided for in 1813 when the East India Company was authorized to devote a sum of money to "the revival and improvement of literature in India."* Again in 1835 from the same company we find "His Lordship in council is of the opinion that the great object of the British government ought to be the promotion of European literature and science among the natives of India." The content of the secular education thus brought in was of necessity academic and impersonal in its outlook. Only the sons and a few daughters of the favored classes took advantage of it. None would deny, however, that great material benefit has accrued from such an extension of literature and scientific knowledge.

When India's doors were opened to world trade, hundreds of clerks were needed for government and trading posts. The mercenary concept of education soon emerged. Hope of securing a salaried post lured thousands of students into schools and colleges. It is now estimated that there are over thirty thousand unemployed graduates in Calcutta alone.† A peasantry ninety per cent untaught at the foot of the educational ladder and thousands of unemployed graduates vying with each other at the top of the ladder presents a confusing paradox indeed. Many are in despair and feel that education has not kept its pledge.

Education has a function which at least is twofold. It must provide for youth the information needed to succeed in daily life and it must enrich and deepen life's spiritual springs. It should be the common heritage of all.

Christian schools have held that at least a primary education should be available to every child. Their doors were opened in the rural districts among the underprivileged and untaught. The children in our village schools come from homes where every pair of little hands is needed to help in the earning of the family's

* The Christian College in India, September, 1934, p. 474.

† National Christian Council Review, September, 1934, p. 474.

bread. There is water to be drawn, cattle to be herded, fuel to be gathered, smaller children to be cared for, and a dozen other tasks that little hands can do while the parents do the heavier work. If the children from these homes attend school beyond the second grade it is at a financial sacrifice unknown in the homes of middle class groups. Attendance is irregular and often stops short at the age of eight or nine, for the parents feel that the child leisure required for an education is more than they can afford. The village teacher in such a school has about the hardest job on earth. Critics of mission schools have often pointed out their defects without seeing the facts conditioning them. If mission schools are backward, and they often are, they also are pioneering and seeking ways for accomplishing a most difficult task. Despite their handicaps they have led in the achievement of at least three essential results.

They have opened a way for thousands of young men and women who would have had no other opportunity and have helped to open up the spiritual springs of their lives. From among these have come ministers, teachers in both mission and government schools, workers in railway and government service, and others engaged in a wide range of other occupations. It is very encouraging that during recent years there is a small stream of young men and women emerging from our Christian schools who are prepared to enter rural life. Probably the greatest need in the Christian church today is an increasing number of those who are prepared to accept rural life with its hardships, but who also have the wisdom and courage to see its possibilities. To have a modest part in uplifting rural life, and in making it more abundant and Christlike offers what is perhaps the most rewarding career on the horizon today.

The experience of mission schools in serving the underprivileged young men and women has shown that backwardness in education is due more to economic reasons than to the indifference of the village people themselves. If all the village children of India should decide to go to school some morning, it would become embarrassing indeed. The financial burden would be too great for the government to bear. With farm land taxed almost to its utmost capacity, and with but ten per cent of the people literate, the task of reaching the other ninety per cent gives to many a deep reason for concern. If education is to advance much further it will have to gird itself with a new outlook and begin to strike deeply at the roots of poverty and economic distress.

Christian schools have been pioneering in this field. In some cases they have been encouraged by government to do so. The work of the Vocational Training School in relating "learning" to some of the distressing problems of village social and economic life, promises to be of abiding value. Too often a village farmer,

in his distress, accepts low yields from his land as the will of God. Young men, under the guidance of sympathetic teachers, soon come to view the economical use of land as being more nearly the will of God in the presence of hunger and distress. Young teachers trained to possess this same outlook and with the broadening interest in rural reconstruction find opportunities to render vital and rewarding service. In a paper written two years ago, reference was made to a young man for whom there was no vacancy at the close of his course in normal training. It was pointed out that on the eve of his examination he went out and found a job as a farm hand. For several weeks he worked for a few cents per day. Then he found a job as peon in a government office. Here he met the supervisor of primary schools and later he was appointed as a teacher in a government village school. His supervisor speaks well of him. Literacy will likely advance beyond the traditional ten per cent when young men after leaving school are unafraid to dare and undertake any task that is useful and honest.

Christian schools have pioneered in the lowering of caste barriers. Many young men who have risen to positions of trust in the church, in a government or a mission school as well as in the business world have earned the right to be recognized on the basis of their own personal worth. The past decade shows a marked advance in the lowering of caste barriers. Whether one is thinking of the future of the church, of the future of the millions still untaught, or of the future of the country at large, it would be hard to overemphasize the significance of this advance.

When young men and women achieve the spirit of daring, of wholesome living, of selfless service and devotion to God and to their neighbors, they possess the spirit for which Christian schools carry on, and, what is more, they have found the Spirit of Christ.

Anklesvar, Broach District, India.

Assets for Future Building

BY EDWARD K. ZIEGLER

Forty years of missionary effort have laid the secure foundations for an enduring Church of the Brethren in India. The direction of its development and the power of its witness in the present age depend largely upon the aid and encouragement we can give it now. My faith that the church will live is profoundly strengthened by the consideration of certain valuable and sure assets.

1. Leadership

First among these assets must be mentioned a small group of trained, courageous, faithful Indian leaders. Recently N. V. Solanki, who with his wife, Benabai, is the inspiration of the great work at Khergam, said to

me: "My elder brother is in government service. But though his salary is far more than mine, I would not trade with him. For he must oppress the poor, but my work is to enrich them by building their lives in the kingdom of God."

In Rajpipla state, I helped to ordain Nagarji Dhanji into the ministry in his own home church, where he grew up, and where he has become not only a great schoolmaster, but the real religious leader of his people. It was a profoundly moving sight to see his saintly old father come forward, make the fine old Indian bow of reverent respect to his son as his pastor, then offer a prayer of thanksgiving and intercession for him.

Last winter I saw a living copy of Zimmermann's noble picture of Christ and the Fishermen, when Jivanji, our Vyara pastor, sitting in the midst of a little group of tired, worn, heart-hungry village men, laid his hand on the arm of the nearest while he pleaded with them to become the nucleus of a church there. He was changing the course of lives that night!

Could you spend a day with Premchand in his ministry of training young men to be servants of Christ in rural India—or see Damodar's patient, wise, loving care of the fisher folk at Bhat—or watch Devji Ramji, a true farmer-preacher, remaking Jamoli, his village, or witness Govindji spending nights in prayer and days in teaching and leading men to the living Christ, then you too, would rejoice and take courage. And it is significant that all these men are still in their forties!

II. Youth

A second valuable asset of the present-day Indian church is a great body of intelligent and willing young people. I have rarely seen a group of youth more interested in the growth and welfare of the church and in

their fellow men. Years of effort in the boarding schools have resulted in training hundreds of young people. What are they doing now? Some are teaching Christian schools. But many more are independent farmers, home builders, nurses, carpenters, or are employed by the government as foresters, teachers and clerks. Some boys have earned sufficient money to buy back land which greedy caste Hindus had long ago taken away from their fathers. In all of the village churches, these ex-boarding school boys and girls are the stalwart strength of the membership.

Bansda, a neighboring state, has long forbidden public profession of the Christian religion. Yet, there are now four young Christian couples there in state service. Six are teachers, two are nurses. They meet together for quiet worship, and the heaven is at work. Some day there will be a great church there.

Kishon and Revashanker, Anklesvar graduates, were among the best of our Vyara village teachers. They were leading spirits in our camp. Now they have resigned mission service, going into government schools at a lower wage. Why? So that they may open the door of government service to others, and do more effective Christian service as volunteers.

Some Anklesvar boys in Rajpipla state have opened private schools, living on small fees of grain and money, and doing effective Christian service. Vyara village boys farm by day and run night schools by night in neighboring village. Hundreds go out as gospel teams to tell the good news in new villages. Here is one of our very greatest assets—the growing spirit of volunteer service among our young people.

A Young People's Department is being organized. Camps are springing up, as you have read in *Our Young People*. Two-thirds of the people present at our last district meeting were under twenty-six. Our young people are so interested in service, in rural uplift, in economic and social justice, in the claims of Jesus, that one's heart lifts with courageous hope as he faces the future with them.

III. The Mass Movements

Looking to the future of the church in India, we must be profoundly grateful for the astounding growth and vigor and the contagious enthusiasm of the church in three or four of the great mass movement areas of India. The story of the great church of Travancore, the movements among all castes in the Telugu country, the great indigenous Lutheran church of Chota Nagpur, and the vigorous Presbyterian church of the Panjab, constitutes one of the most inspiring chapters in all church history, and is an irresistible challenge to every other Christian group in India.

People there who were considered the lowest of the low, untouchable dregs of human society, have become

This girl, Shanti Dinkar, is a Vyara girl who finished the practical arts course at Anklesvar. She is now in her second year at the Baroda State Training College for teachers. She is a lovely Christian girl, a talented teacher, artist and musician.



through the power of Christ great churches of educated, progressive, industrious, self-respecting people. They support their pastors, build their churches, send out missionaries, and are truly indigenous churches. The influence of their achievement is contagious and other churches are being exposed to the glowing power of such contacts.

IV. A New Atmosphere in India

Not least among the great assets of the church is the totally changed atmosphere. A highly cultured Brahmin gentleman and scholar, Mr. N. L. Harshe, who lives in Poona, the citadel of Brahmin orthodox aristocracy, has openly confessed Christ, and been baptized. But he still lives with his family and among his caste brothers. This indeed marks high noon of the new day.

Caste Hindus, Mohammedans in some places, and Jains, are urging that they be given a chance to hear and study the gospel. Many students who are seekers are hesitating between Christ and Lenin. Others have passed the point of interest and have turned away. "If Christ has any message for India in this hour, for the sake of God and humanity let us have it now!" That is their demand.

Even in formerly impregnable native states, the atmosphere of suspicion or even open hostility to Christianity is giving way to tolerance, sympathy and trust. Untouchability is going. The Christian church has won notable victories, and an influential place in Indian life.

V. A Questioning Generation in the Home Church

The scrutiny which missions are undergoing from thoroughly honest souls in the home church will be an asset in the future. If the spirit of questioning arises from a genuine desire to know the truth, and to plan the program and the benevolences of the church in accord with the findings of an honest inquiry, it will certainly lead to a better day. It will help us on the field to rethink and improve our methods, and to cast off hindering traditions and unproductive appendages. And honest questions, whose answers are honestly faced, will lead to a more sympathetic and intelligent support of the world wide mission of the church.

I feel most keenly, too, that the insistent demand of my own contemporaries and the younger generation still, for peace and economic and social justice, which has found eloquent expression in the summer camps and the columns of our church papers, is a distinct asset to the church abroad. Intelligent interest in such causes will never know nationalistic frontiers. Things are transpiring in Asia and Africa today which will have a profound effect upon the future peace of the world. Asia's ideals are in the crucible. No thinking person will long nor seriously pooh-pooh the urgency of bringing the ideals of Christ and Christian character into the formation of the Asia of tomorrow.

To hope for a new social and economic order for America alone, too, is idle. We are all bound up in the bundle of life together. It may be quite wrong for a Dunker youth in Lancaster to eat cake and ride in a Cadillac while his brother in Arkansas has neither bread nor a mule. It is just as wrong for him to enjoy his cake unmindful of his brother in the Narbadda Valley in India, who has neither rice nor ox. Our thinking young people at home will not confine their altruism to the needy of one land. They will not deny the bread of life to those in India and Nigeria and China, where young people, who share their hopes and aspirations and dreams, long for a religion in which they may be children of God, and share in the love and power and peace of our Christ.

So the spirit of crusading for peace and justice and the kingdom of God, which is so splendid a characteristic of Dunker youth today, must result, as I see it, in a new and deeper appreciation, and a more sustained, sympathetic, intelligent and sacrificial interest in missions. That is my faith.

Last of all, but certainly most important of all, would I mention the unfailing asset of the power of Christ to transform human lives, and reconstruct them until they are fit to dwell in the reconstructed human society which we may call the kingdom of God. I would reaffirm my faith that in him there is power to transform Asia and Africa, and to build for himself a great church, worthy to be called his own!

Vyara, India.

Steps to Economic Betterment

BY A. S. B. MILLER

DURING recent years the economic condition of the world has been a constant source of trouble. This condition does not seem to be improving very rapidly. This is especially true throughout the rural areas of every country. But what has this to do with the message of Christianity? Is it not sufficient to "preach the gospel to every creature"?

At the very beginning of the experience of the Church of the Brethren in India a great famine came upon the land which brought thousands upon thousands of people to the point of starvation. Because of many homeless orphans the mission opened orphanages at a number of places to minister to the needs of such children. Many children were admitted to these orphanages and not only were they fed and clothed, but they were educated and trained for useful lives in the future. Many of these children did well in their studies and are now the church leaders and people of influence in many stations of life. Some who were less clever and unable to continue their literary education were given training in other lines such as carpentry, weaving and similar

industries which would fit them for lives of usefulness. Today there are a number of carpenters who are making their own living who were trained in those early orphanages and are living lives of usefulness both for their motherland and for the church.

During those early days when villagers and farmers had lost animals and had many other losses the mission assisted them to get back on their feet. They were given loans for purchasing cattle, seed, and other materials. This was a great piece of work done by far-sighted missionaries to meet a desperate situation.

Some of these orphanage boys as they grew older settled on land which was purchased by the mission. For this land they gave a nominal rent. Later some of these farmers who did well bought this same land on ten-year contracts at nominal rates of interest. Some of them did well and are, today, successful farmers. The mission also has a land investment fund which is loaned to farmers for the purchase of land on ten-year contracts at six per cent interest. This has been a help to many people through the villages and indirectly an aid in building the church of Christ in India.

We may note the purpose of all these methods of work is to help people to help themselves, or to help them to stand on their own feet. It is quite evident that people who can stand on their own feet will get farther than those who stand on some one else's feet. It may take them longer to reach stability, but each pair of feet is equipped to bear but one body and therefore can not carry very many bodies besides its own. But we find that many pairs of feet are unable to carry the allotted number of bodies so the task is to help them to stand on their feet.

We are not in famine days now, although the depression has been as hard on the village people of India as any people in the world. However, India's millions are always in a condition of semistarvation. American people have seen sad pictures of those who are in desperate need. But in this country where such conditions

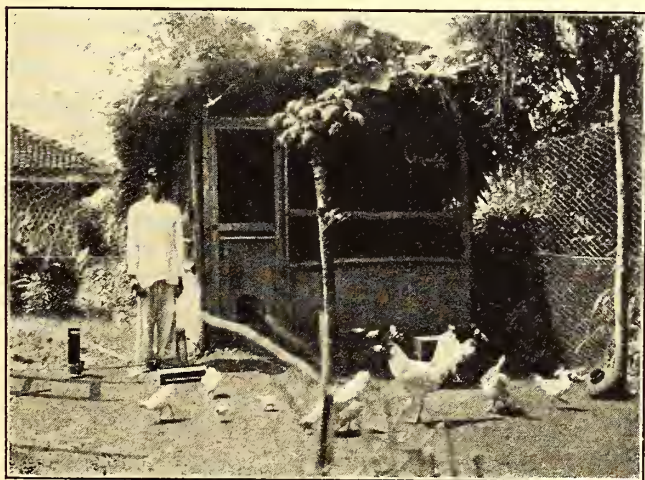
are common in the everyday life of the people, the question arises how to help them without pauperizing them. Past experience has taught us some valuable lessons, but none of us claims to have found the solution to the problem. But we may mention a few methods which are being followed today.

The Vocational Training School and the School of Practical Arts at Anklesvar have been training students in agriculture, carpentry, blacksmithing, rope making, knitting, sewing, home making and other industries which prepare them for village life. We believe that education is the fundamental method, not only toward economic betterment, but also toward character building. Character, after all, is the foundation for any improvement. These boys and girls come from the villages for the most part and will be returning to the villages. The entire program of these two training schools is built around village life, thus fitting them for rural life when they return to the villages.

But the education of youth does not meet the immediate needs. Village people must be reached if they are to be helped. Village coöperative banks, such as have already been organized at Bulsar, Khergam, Jalalpor, and Anklesvar, and which are being planned at other places, help to meet one great need of the India villager. These banks bring to the villager the privilege of borrowing money at a reasonable rate of interest, thus releasing him from the exorbitant rates of interest charged by the village money lender. But aside from offering loans at lower rates of interest the coöperative bank is an institution of villagers, for villagers, managed by villagers. It requires close coöperation, honesty and thrift which are factors in character building more valuable than the financial gains.

Another form of coöperation is that of marketing. Helping the villager and farmer to get better prices for his produce is a highly important matter in improving his economic status. D. Spencer Hatch, who has had long experience in this field of endeavor, says in his book, *Up From Poverty*: "The one great sin in rural uplift is stopping short of coöperative marketing." The special field which has yielded to this process in India has been egg-marketing. This involves not only producing fresh eggs for the market, but producing more and larger eggs. In order to do this the Indian villager has to introduce a more productive type of poultry and follow better methods of management. Just now we are working on the marketing end of the problem and are also trying to introduce improved fowls with only slight success. But this is part of the immediate need. Poultry husbandry is a cottage industry which is useful to the Indian villager. In several places in India this has been carried out with success.

Another great need of the Indian villager is a type of cattle which will produce strong work oxen and cows



A project in poultry improvement

which will give a good quantity of milk. It is obvious that a strain of cattle (such as India has) which produces scrubby, weak oxen and cows that give from one to three pounds of milk daily is neither profitable nor useful to the Indian farmer.

Just this year (1934), with the coöperation of the staff of the Vocational Training School, a short course for farmers was offered at Anklesvar. The small number attending the course was disappointing, but the enthusiasm of those few who did come was encouraging. They were given special instruction in poultry, husbandry, dairying, farm crops, horticulture and Bible. This type of instruction has great possibilities. Another course for the coming year is being planned on more extensive lines with hopes of a large attendance.

Our experience certainly has taught us that steps to economic betterment can only be possible through persistent and consistent effort. Indian farmers are exceedingly sceptical of newfangled ideas. This is only natural. They can not afford to experiment. They must know that any new proposal is certain to bring results. In one village the pastor introduced a cheap and very useful improved plow patterned after the Indian wooden plow. This plow has been in that village for two years now and only after two years of demonstration are the farmers ready to purchase for themselves. That same pastor also introduced some White Leghorn fowls. After two years the villagers are beginning to introduce these fowls in their own flocks. This shows how carefully they accept new ideas, but it also shows that when they are convinced of the practicability of new ideas they are willing to give them a trial. Thus we find that demonstrations are the best method of introducing any new ideas among village people. We need to be sure of our ground and then make the proper demonstration to get villagers to follow any instructions toward improvement.

Does this all sound like a very materialistic program? Then let us ask this question: Which is the better, to help a desperately poor family by furnishing them food in the time of extreme need, or to help them feed themselves by increasing their income through the introduction of more productive cattle, poultry, seed and agricultural methods? The answer is obvious. The family which learns to help itself is more self-respecting and happier than the family which is helped outright. In dealing with great masses of people it is also obvious which is the better method.

Herein is a story of a modern Good Samaritan. "A group of farmers who were living in a certain village fell among thieves (the money lenders) and were sorely oppressed because of paying exorbitant rates of interest. They were on the point of losing their farms and were little better off than slaves.

"And by chance a Brahmin passed that way and

when he found out how they were oppressed he 'passed by on the other side.'

"And likewise a Mohammedan passed that way. He came and talked with them but when he saw their desperate condition he, too, 'passed by on the other side,' saying, 'Why should I do anything?'

"But a certain Christian teacher living in that village, saw their condition, and had compassion on them. He went to his missionary to see what could be done. Together they worked out a plan to help those village farmers by helping them to organize a coöperative society so they could keep their land, and by aiding them to sell their produce at good prices. The teacher and the missionary advised and helped them in many ways. Today they are on the road to more abundant living and are happy. Which of these three, think you, was their neighbor?"

Umalla, India.

Our Message to India

BY ANNA WARSTLER

WHAT is our message to India? Is it one of social uplift, of economic betterment, of physical improvement, of mental development, or of spiritual growth? Is our message any one of these? Is it any two or three of them? Is it all of them combined?

We can say with no apologies that the heart of our message far supersedes anyone or any combination of the above possible aims. Our message to India is Christ—Christ the Beautiful, Christ the Savior and Friend of the lowly, the broken-hearted, the captive, the blind, the bruised. And it is in him that we see the fetters of caste weaken. It is in him that we begin to behold the day when all men shall truly be counted equal. In him, men and women have been lifted out of poverty into his rich heritage. In him, broken bodies have truly become temples of the living God. In Christ, there has come a thirst for truth and a knowledge of the better things of life. Yes, in him, new souls have been born, and are finding daily peace and joy.

One beauty about our message is that he is so easily understood by the various types of people of India.

A poor servant, of whom there are thousands, crushed under the cruel hand of a landlord or taskmaster, finds the consolation and comfort, that such burdened hearts need, in the invitation: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

The independent person who is possessed of a certain degree of self-respect and pride about his well-being, is attracted to him by his simple life of industry.

Jesus' philosophy of life, his sane view concerning our relationships with our fellow men, his fine type of manhood, and his sinlessness challenge the thinking of

Marthabai and daughter, Andira. Her hope for the future was high when she married a young Christian man, but sickness and death entered the home and left her with but a little daughter. Marthabai has faced life bravely. She has devoted her talents and strength to the girls in the Anklesvar school.



the inquiring mind of mystic India. His humility, his compassion, his devotion, his life of abandonment to a great cause has no equal in the devotee of this land.

Our simple message reaches another class of people. These are the women. India's womanhood knows no true freedom except as it finds it in Jesus Christ or under the influence of Christianity. A Hindu friend said the other day: "Our women seldom go out, and when they do, they usually go in groups." Our Mohammedan friends seldom get the opportunity to enjoy the fresh air and sunshine, for they are bound by religion and tradition to spend their lives behind closed doors. But, we are rejoicing in the increasing number who are being allowed to come into their own and we are more and more finding that India's women are gaining confidence in their ability and are sharing the advantages and satisfaction that come with the training of the mind and hand and heart. I rejoiced the other day to see a young Mohammedan mother who is able, unlike her own mother, to enjoy the great out of doors with no religious restrictions and to find a great delight in being able to do some real attractive handwork.

It is encouraging to see the children of India coming into their rightful place. In many instances hard labor or confining work has robbed the boys and girls of the joy of childhood. Indifference and ignorance on the part of parents as to the sacredness and importance of childhood has meant that many youths have been late, if ever, in claiming the training that was their right.

One of the greatest results of our message is that it is speaking silently to so many hearts. It is a source of great joy to hear some men who are bound by family and religious tradition and loyalty, of which we know nothing, say in private conferences that they are admir-

ing the Christ and that his life is beautiful. Such an attitude was not known some years back. Sometime ago a lawyer said to a certain missionary: "The men of my class and others are giving up their gods. We are seeking something really satisfying." What a challenge to our present work!

We are praying for the day of which one Indian spoke recently. He said: "The day is coming when India as a whole shall kneel at the feet of Jesus." Missionaries for scores of years, have prayed for even the dawn of such a time. The progress seems slow, but when we take a view of the development throughout the years, we are encouraged and rejoice at growth.

Will you pray with us as we face another forty years of work, that our message shall find, with a speed acceptable to him, a way into the hearts and lives of India's millions; and that their lives shall truly be changed and that they shall daily grow into the likeness of Christ, as Marthabai, a beautiful, faithful widow, and many others are doing?

Anklesvar, Broach District, India.

What to Pray For

Week of January 26-February 2

THIS week we are to remember especially our Home Mission workers who are laboring faithfully to build the kingdom of God in the western part of the United States and Canada. The territory of this region includes eight state districts. \$4,336 of the Home Mission funds are being spent here during the year to bring the gospel to needy communities. Thirteen churches, with a total membership of 1,303, are receiving help from these funds.

Let us pray that these churches may meet effectively the problems and needs of the communities they serve. Let us pray that their leaders may be real prophets of God who will give the message needed by young men and women who are facing life in a difficult time and the message needed by the older men and women who are weighed down with the burdens of the years of economic and spiritual stress and strain.

Below is the list of the fourteen churches and their pastors. Let us pray for them individually.

Southern California and Arizona: Glendale, H. A. Frantz; San Bernardino, W. M. Platt.

Idaho and Western Montana: Bowmont, H. G. Shank; Emmett, Clement Bontrager; Payette Valley, E. J. Glover; Moscow and Clearwater, A. R. Fike; Twin Falls, C. H. Hinegardner.

Oregon: Portland, F. H. Barr.

Washington: North Spokane, D. Warren Shock; Richland Valley, E. L. Whisler; Seattle, A. L. Sellers.

Western Canada: Bow Valley, John Wieand. Bro. John Wieand does a great deal of field work among the churches of western Canada in connection with his pastoral work at Bow Valley.

KINGDOM GLEANINGS

Calendar for Sunday, January 27

Sunday-school Lesson, Peter's Denial.—Mark 14: 12-22.

Christian Workers' Meeting, Constructive Forces in Society.

B. Y. P. D. Programs:

Young People—Christ and the Home.

Intermediates—Personality.

* * *

Gains for the Kingdom

Three baptisms in the Everett church, Pa.

Two baptisms in the Clovis church, N. Mex.

Three baptisms in the Ottawa church, Kans.

Two baptisms in the Tacoma church, Wash.

Two baptisms in the Westernport church, Md.

One baptism in the Eagle Creek church, Ohio.

One baptism in the White Cottage church, Ohio.

Two baptized and one reclaimed in the Rock Run church, Ind.

Five baptized and two reclaimed in the Greenville church, Ohio.

Five baptisms in the Leamersville church, Pa., Bro. Rogers, pastor-evangelist.

Five converts in the Hartville church, Ohio, Bro. Clyde Mulligan, pastor-evangelist.

Three baptized and two received on former baptism in the Waterloo City church, Iowa.

Three added to the Cincinnati church, Ohio, Bro. A. C. Miller of Pottstown, Pa., evangelist.

Two baptisms in the Connellsville church, Pa., Bro. J. H. Cassady of Washington, D. C., evangelist.

One baptism in the Oak Grove church, Mo., Bro. A. W. Adkins and wife of Cabool, Mo., evangelists.

Five baptisms in the Lincoln church, Nebr., Brother and Sister B. M. Rollins of Keyser, W. Va., evangelists.

Eight baptized and one reclaimed in the Crab Run church, Va., Bro. J. S. Stevens of Edinburg, Va., evangelist.

Five baptized and one reclaimed in the Reading church, Pa., Bro. M. J. Weaver of Lancaster, Pa., evangelist.

Eighteen baptisms in the Big Creek church, Okla., Brother and Sister O. H. Austin of McPherson, Kans., evangelists.

Nine received into First church, Altoona, Pa., Bro. R. Paul Miller of Berne, Ind., evangelist; seven baptisms at a later date.

Five baptisms in the First church, Los Angeles, Calif.; six baptisms during meetings by Bro. Fred A. Flora of Santa Ana, evangelist; two baptisms following the meetings.

* * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. S. S. Blough, the pastor, Jan. 27 in the Greencastle church, Pa.

Bro. R. N. Leatherman of Union City, Ind., Feb. 11 in the Toledo church, Ohio.

Bro. J. Edson Ulery of Onkama, Mich., Feb. 10-17 in the Rodney church, Mich.

Bro. M. C. Swigart of Germantown, Pa., Feb. 3-17 in the Hummel Street church, Harrisburg, Pa.

Bro. Carl Hilbert, home minister, Feb. 3 in the White Branch house, Nettle Creek church, Ind.

Bro. Rufus Bucher of Quarryville, Pa., starting the last week in February in second church, South Bend, Ind.

* * *

Personal Mention

Bro. H. F. Caylor, 4404 Falls Road, Baltimore, Md., writes: "Am enjoying Bro. Bonsack's letters. Knew him when a boy." But which one was the boy?

Some of our well-known pastors are taking turns writing the Quiet Hour topics. Last month Bro. Galen B. Royer prepared the outlines. For February, Bro. Ross D. Murphy is supplying them.

Eld. Jacob Hedrick, deceased, was the founder of the Midland church of Eastern Virginia, the first one in that district. His good wife, Emma S., having attained the age of nearly eighty-eight, has now joined him on the other side.

Our deputation brethren—Bonsack, Miller, Brubaker—are scheduled to land at Bombay this very day, as it happens, the date of this India number. Let us hope they are there all safe and well, after the long journey around Africa in perils of many seas.

Bro. Ira E. Long, 813 Coburn St., Akron, Ohio, writes us that he has so far recovered his health that he is accepting the pastorate of the Owl Creek church of Northeastern Ohio, to begin service at once. He will also be in position during 1935 and 1936 to hold a few revival meetings.

Sister Bertha Ryan Shirk's stories of life in India, which we told you about some months ago, are at last beginning in this issue. See page 18. This seems especially fitting since she was one of our first three missionaries to that land, and this number of the Messenger commemorates our forty years in India. These stories are full of human interest. You will like them. So would your friends. Invite them to subscribe at once so they get all sixteen.

How to put two pages where there is space enough for but one, is the editor's special problem at this time of year. So to Bro. D. J. Lichty as editor of the India matter for this number, and to certain writers whose articles had to be held over, the editors express their regrets for unavoidable delay. Regrets are also due correspondents and others for the tardy appearance of timely matter. Meanwhile your editors are doing the best they can to put the most possible in the thirty-two pages available week by week.

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Sister Ella M. Mauss, surviving companion of Bro. Frank R. Mauss who passed on from this life last summer, is now located at La Verne College. Her new address is 2435 Fifth St., La Verne, Calif.

If **Bro. L. F. Love** lives until April 9, next, he will be ninety-four. He is "quite feeble, sight failing," a friend tells us. Formerly of Southern Indiana, he later labored extensively in Nebraska. He now resides at 78 Monroe St., Denver, Colo.

"**Mother Thomas**," pioneer member of "the church in Philadelphia," now residing at Oaks, Pa., sends her greetings. "To the editors and church family of our beloved Gospel Messenger." She delights to linger in the precious memories of the Christmas season. Her mind also alternates between wondering whether "the world is just in its infancy" or whether "the time of his coming is drawing near." She would like somebody to tell her how to interpret those two little words "not yet." In any case the whole "church family" will join the Messenger in hearty thanks for her greetings and equally hearty good wishes for her health and happiness during the nine and one-half years that remain until she reaches the century mark.

Miscellaneous Items

A number of our readers are wondering how long the special offer on the Messenger is to be in force. The answer is that the offer represents an experiment which we propose to give a thorough trial. Hence for the present, the offer is good if and when churches meet its terms. Write the Brethren Publishing House, Elgin, Ill., for particulars.

According to the latest count approximately 170 churches have succeeded in getting the Messenger into not less than 75% of the resident families. We are most grateful for the good work of all who have made this fine showing possible. It is not too late for other churches to take advantage of our economical club rate plan. See statement on page 29.

The **Church at Work** department has been going since the issue of Nov. 17. As the name indicates, it presents ideas about and tested methods of doing church work. And now that we have ventured this far, we would be glad for your reactions. How do you like the department? Do you think of ways it could be improved? Or if you have any other suggestion regarding the Messenger, your church paper, just jot it down on a card and send it in. If you prefer, write a letter.

Have you seen a copy of "The Church of My Dreams"? It is a personalized presentation of the Conference Budget. It was prepared by Sister Anetta Mow. Each phase of work such as India missions, Bethany Seminary and the young

The Achievement Offering

February 17 is the date for the annual Achievement Offering. The purpose of the offering is to give every congregation a chance to honorably complete its giving for the general brotherhood work. The week, Feb. 10 to 17, should be used in acquainting all the members with the meaning of our great missionary work.

The giving of the brotherhood for ten months, March 1 to December 31, totals \$117,838. This is \$14,116 better than last year. Church leaders believe we should increase our giving not only over last year but at least up to what we gave two years ago. In the face of the economic crisis we may not be able to give as we did several years ago. But if we believe that Christ is the world's only hope how much are we willing to share Christ with the world?

people's department is made to speak, telling the need and the program. This playlet is offered to every congregation with the thought that it should be used prior to the Achievement Offering. Copies are available free by writing to the General Mission Board, Elgin, Ill.

World Court Now Before Senate. At the time of this writing the World Court issue is being discussed by the Senate. With the backing of every President since Teddy Roosevelt, of 67% of the daily newspapers, and with much public sentiment behind it, we dare to hope that it will be passed. However, the isolationists are already giving vigorous opposition and peace loving people must act at once. Our entrance into the World Court now would be a strategic step toward world coöperation and world peace. What can you do? Write a personal letter to the President of the United States, and to Senator Joseph T. Robinson, majority leader, expressing your convictions on this issue. Write to the senators from your state informing them that you favor its passage because it is a step toward world peace. We do not know how long the debate will last. When action comes—and if it is favorable—congratulatory letters and telegrams will be in place. Act now.—Board of Christian Education.

THE QUIET HOUR

Who Is My Neighbor?

Theme for February—Understanding My Neighbor

PREPARED BY ROSS D. MURPHY

Luke 10: 25-37

For Week Beginning February 3

A Certain Lawyer

Learned in the law—not the law of love.

The law of love, 1 Cor. 13. What a wonderful chapter. Unknown before the advent of Jesus. He brought the law of love from heaven and made it a human reality in the experience of Paul. He will do the same for us if we surrender our lives to him.

The purpose of Christ's coming, John 3: 16.

First Question

What must I do to inherit eternal life? (Was he seeking information or inviting a controversy?)

The answer in terms of knowledge, John 17: 3.

In terms of service, Matt. 10: 42.

In terms of violent opposition, Rev. 21: 7.

In terms of fighting against spiritual wickedness, 2 Tim. 4: 6-8.

Second Question

Who is my neighbor?

Answer, The Parable of the Good Samaritan.

Love of God and service to men go hand in hand.

Barriers

Color—blacks and whites; racial—The Japanese Exclusion Act; religious—Jews and Gentiles, Protestants and Catholics.

How strange these barriers when we proclaim the fatherhood of God and brotherhood of man!

Paul's Attitude

Rom. 1: 14, the declaration of a noble missionary. He must have caught the spirit of Jesus.

Questions for Meditation

Who are the thirsty, the hungry and the imprisoned (Matt. 25: 34-36)?

If all Christians were Christian, what then?

Peace

BY LORITA SHULL

Note.—The following was written by the twelve-year-old daughter of Brother and Sister C. G. Shull of Vada, Thana District, India. Lorita is a student in Woodstock School, Landour, Mussoorie, U. P., India. An account of Woodstock School and the opportunities afforded missionaries' children appeared in The Gospel Messenger for Sept. 22, 1934, on page 13—A. E. L.

Oh, large, dark hills
That breast the sky
With countless peaks
A towering high,
Where did you get
That strange, sweet calm
That seems to all
A soothing balm?

You seem to have
Upon your crest
A voice, which whispers,
"Come and rest.
Leave the world
That you have trod
Come, and have a
Day with God."

Among your trees
On winds that sigh,
And up above
The eagles cry;
All seem to say
With one loud voice:
"Come now, and in
The Lord rejoice."

A silent voice
From every hill
Seems to whisper,
"Peace, be still."
Among the rocks
On winds that soar
The cry comes,
"Peace forevermore."

Oh, large, dark hills
That breast the sky,
Oh, voice from every hill,
Speak to the hearts of men,
Saying, "Peace, be still."

Landour, India.



Our picture shows a view of the Woodstock School where the India missionaries' children attend. Junior high school at the right in the distance; the boys' dormitory is in the lower foreground.

Glimpses of Life in India

BY BERTHA RYAN SHIRK

Editor's Note: The author of these sketches was one of our first three missionaries to India, the other two being Brother and Sister W. B. Stover. From the story of her experiences in that work we have selected with her permission the chapters which are to follow. They deal mostly with home life and are sure of a warm welcome in the homes and hearts of readers of the Messenger. This first "glimpse" is not the first chapter in the writer's complete story, and this fact will account for the somewhat abrupt but not less interesting way in which it begins.—Ed.

1. First Night In a Strange Land

THE hotel room assigned to Mary and myself was large and airy. Two large windows with shutters opened toward the south. A large old-fashioned bed, ropes stretched across in place of springs, and a hard mattress, reminded me of nights spent at grandmother's house; and she had also a shuck-tick and a big feather bed with lots of covers. Then there was a long feather pillow called a bolster. But here in India we had cotton pillows and no covers at all. We were soon to learn that travelers are supposed to carry their own blankets, and a blanket is all that is needed in this hot climate. We had one with our baggage, but it takes time in India

to do things. Our blanket was not to arrive until some time the next day. A table, a couple of chairs and a rug on the floor gave us no complaint to make.

I must tell you, now, about our first night spent in India. After the dinner hour, which is usually about eight o'clock in the evening, we went out for a little walk. Many were the strange sights, and even all the sounds were strange—except the crying of the babies. Indian babies sound just the same as ours in America. On coming back to the hotel and going to our room, we wanted so much to lie down on a bed that did not roll and rock, so we retired. Without thinking, the little coal oil lamp, that had been placed on the table, was extinguished. Then we remembered there were no matches in sight! At once we began to wonder what to do in case a light was needed. Perhaps we would not want one. Stretching ourselves out on the hard bed, we tried to sleep; but it was like trying to sleep on a board. In London the beds were so soft with feathers that one could not sleep. On the hard Indian bed we talked and laughed, as girls will, and found ourselves growing wider awake.

Then, to our consternation, we heard a noise at one of the windows. I had been standing at the window

during the evening watching the bathing of a half dozen big black buffalo cows at a water tank under the trees. I had noticed a ledge underneath the window quite wide enough for a person to walk upon. The first thought was that some prowler might be on this ledge trying to open the shutter. Sitting up in bed, we both listened intently, our hearts beating rather rapidly. We felt sure some one was trying to open the shutter. We were both alarmed! Suppose he should gain entrance! Oh, if we only had left the light burning! We were afraid to go and investigate in the dark.

Finally, we summoned enough courage to slip out at the back of the bed and peer out into the hall way. Help was in sight! A man servant wrapped in his loin cloth, lay on the floor in peaceful slumber. How foolish, though, to disturb him, when we could not speak a word he could understand! We did not even know what to say to wake him up. During the day, however, we had learned that all men servants, young or old, were called "boys." So we called "Boy! Boy!" No answer. The "boy" was evidently very sound asleep. Repeated calls did not wake him; so I decided to give him a poke with my toe. Some white folks in India kick their black servants but a poke this time answered the purpose. He was aroused. He understood by signs we wanted a light. He soon brought another lamp. The shutters were still closed and by that time everything was quiet. We thought we would just see if we could find out what the noise was all about. As we cautiously opened one of the shutters, a big black crow took flight from beneath the window. He had been the trouble maker. Hundreds of these crows have their homes in the many big shade trees about the city and go unmolested by the natives.

Our scare was over, for we were satisfied it was no burglar, and learned afterward that, although India has a thieving caste, robbing is not carried on there on an extensive scale like it is in these great United States of ours.

That was our first and only bad fright during our stay in India. We laugh yet to think that we were so upset just by a big old black crow.

Chickasha, Okla.

CORRESPONDENCE

PRACTICAL WORK ECHOES FROM BETHANY

4. Gospel Loop Mission: Historical

The Gospel Loop Mission began its existence in a little storeroom at 12 West Lake Street, Chicago, in the fall of 1926. Rev. Benjamin Mickle Brown, a Presbyterian minister of the city, conceived the idea of opening a rescue mission and lodging quarters in the heart of the loop district in order to reach some of the men of the street in that busy section. The room necessary for this purpose was donated

by Mrs. Ada Garrett, an elderly non-Christian lady who owned the place; and from that day to this the mission is indebted to Mrs. Garrett for the free use of the hall.

After the first week or two, Rev. Brown sought the assistance of Bro. D. D. Funderburg, Director of the Practical Work Department at Bethany, to help build up this new mission. Thus Bro. Funderburg and three Bethany students, Stacy Shenton, Marian Rinehart and Ruth Hawkins were our charter workers in the Gospel Loop Mission, and our Seminary has been closely related to the work ever since.

During the past eight years the work has grown from an idea and a purpose to an organized church with dozens of members. In the early days it was but a rescue mission, stirring men's souls by sermon, song and testimony, encouraging those who were down and out to confess and turn away from their sins, and to confess Christ and trust him. Many a rescue mission stops at this point; but not so with the Gospel Loop Mission. One evening in the second year of the mission, Clarence Fike, one of the Bethany student ministers, preached a sermon on New Testament baptism. His message led to conviction and action; and a number of the converts expressed their desire for baptism by immersion. Accordingly, their pastor, Rev. Ernest Harvey, borrowed the use of the baptistry at the First Church of the Brethren, and baptized five of the men. Since that time forty-five or fifty more have been baptized. The rescue mission has become also an organized and working church, with its pastor, deacons, elders, monthly church meetings and communion services.

In the early days the audience room was only a small portion of the room that is now used for that purpose. The rest of the first floor was used in part as a bedroom for the workers and in part as a kitchen. The other men slept on newspapers on the second floor. Today it is different. The mission hall comprises about three-fourths of the first floor, the other fourth being used for kitchen. The men all sleep upstairs on cots. The hall is well painted and profusely decorated with appropriate scripture verses, pictures and mottoes. The decorating was done largely during the second year of the mission by one of the new members of the church, who had been a professional decorator.

The coal for the winter months and much of the baked goods for the entire year, and sometimes meat, are supplied by Mrs. Bagge, one of the earliest converts of the mission, a lady who with her husband owns five different bakeries in the city. The men of the mission collect second-day bread and doughnuts and other supplies from different places in the city. A year ago last summer many of their vegetables were grown by the men of the mission in one of the relief gardens provided by the city. Much of the time flowers which have been donated by the florists of the city adorn the hall. Charlie Mecklenburg, a saintly old gentleman of less than six years of Christian life and experience, makes it his business to keep the hall well supplied with flowers. Charlie is their faithful cook. Tom Hickey, one of the earlier converts is the faithful and earnest superintendent of the mission. It is interesting and encouraging to see the Christians there devote themselves to the work of the mission. The experience of God's love and forgiveness, and their devotion to Christ call forth their earnest and faithful response in service and testimony.

It has been the privilege of the workers from Bethany to assist in the Gospel Loop Mission from the beginning. For several years we have been supplying the workers on Sun-

(Continued on Page 23)

THE CHURCH AT WORK

Directed by M. R. Zigler, Executive Secretary; Rufus D. Bowman, Director of Adult Education; R. E. Mohler, Secretary of Men's Work; Mrs. Ross D. Murphy and Anetta Mow, Women's Work; Dan West, Director of Young People's Work; Raymond R. Peters, Chairman of Intermediate Committee; Ruth Shriver, Director of Children's Work; H. Spenser Minnich, Secretary of Christian Finance; Ross D. Murphy, representing the Pastoral Association; Ruth C. Sollenberger, Office Secretary.

ADMINISTRATION

The Unified Service in the Fresno Church

On the first Sunday in October the Fresno congregation, under the leadership of Pastor B. F. Waas, inaugurated for a trial period of three months a unified program for the Sunday morning service. Previous to that time we had been following the traditional plan—Sunday-school at 9:45 and preaching at 11:00. The Board of Christian Education, believing in the possibility of improvement in our church program, investigated the advantages of what has been designated as the unified church program. Convinced of the advantages of this program, the board recommended a trial. The church is now closing the three-month trial period.

At the December business meeting the church voted to continue for an indefinite period the new type of service. At that meeting the opinions expressed were practically unanimous in praise of the unified program.

Under our new arrangement instead of having as heretofore two worship services—one at the opening of Sunday-school, and another at the beginning of the church service—the whole worship program is concentrated in one service beginning at 10:00 A. M. This worship service usually last about thirty or thirty-five minutes, followed by the sermon. At the conclusion of the sermon, ordinarily at 11:00, the various church school classes convene quietly during the playing of the voluntary. The classes remain in session for forty-five minutes, each class closing with its own devotional service. The whole morning program is thus shortened about twenty-five minutes and services close promptly at 11:50.

We have observed some very definite advantages in the unified plan. Although some churches which have the unified plan report an increase in church attendance, our chief increase in attendance has come in the church school. The church auditorium is filled usually to capacity at every service. Our problem has become one of expansion.

Furthermore, a detracting feature of the traditional service has been eliminated. Formerly, the period between the dismissal of the Sunday-school classes and the beginning of the church service was full of confusion. The dispersal of classes opened opportunity for conversation among the adults and noisy relaxation among the children. The spirit of worship was not easily attained because of this intermission and its disturbing influence. Now the congregation gathers quietly for the worship and sermon period, passes quietly and reverently to the classes, and dismisses at the close of this class period to enter very logically into the social period which usually follows the dismissal of a Brethren congregation.

A further beneficial result is the avoidance of duplication in the worship service. Families are encouraged to sit in family groups during the worship and church service. We believe that this family emphasis will have a genuine edu-

cational effect particularly among the children. There is a greater opportunity for the growth of church consciousness as opposed to merely Sunday-school consciousness. The child needs to acquire the feeling of belonging in the total church program.

Growing directly from this unified program we expect the eventual adoption of the unified budget. The children may thus acquire the habit of contributing to the support of the church program rather than to merely one phase of it as in the ordinary set-up.

Our new service is not fully worked out in Fresno. There are adjustments and adaptations to the local situation still to be made, but our experience has shown us the genuine advantages of the unified service. We recommend its adoption in other churches.

J. E. Jones, Chairman,
Board of Christian Education,
Fresno Church of the Brethren.

Note: If there are other churches that use the unified service plan in the Sunday morning service, please write a brief description of your plan and send it to M. R. Zigler, Elgin, Illinois.

LEADERSHIP TRAINING

On the Matter of Reading

In an article entitled "The Trouble with Patients," by Julian Brandeis, a doctor, he says: "It is hard to be sure of another's equipment, but when a man rarely opens a medical book or magazine, nor enters a hospital dispensary or scientific meeting after the day of his graduation, it is fair to presume that he lacks certain qualifications that go to make up a competent physician."

It is true that not all people who do much reading are great leaders; it is equally true that there are no great leaders who do not read. John Wesley *lived* with his books; Jesus was a Master of the literature of ages gone before.

The world of the printed page is open to everyone; it opens the whole world of things and people. To Emily Dickinson we are grateful for summing it up:

"He ate and drank the precious words,
His spirit grew robust;
He knew no more that he was poor,
Nor that his frame was dust.
He danced along the dingy ways,
And this bequest of wings
Was but a book; what liberty
A loosened spirit brings!"

CHRISTIAN WORKERS

The Family Altar

TOPIC PREPARED BY IRA H. FRANTZ

Psa. 103

February 10

1. Should Be Erected in Every New Home

- a. It gives permanence to the great new joy of the young home makers (1 John 4: 7, 8).
- b. It maintains in each a respect for the other.
- c. It makes God a partner in their union. God holds husband and wife together (Matt. 19: 6).
- d. Along with love, let worship be one of the foundation stones on which a home is built.

2. Should Be Maintained for the Sake of the Children

- (See Rufus P. Bucher in Messenger for Oct. 6, 1934.)
- a. For religious instruction (Deut. 4: 9, 10).

- b. To set an example (1 Tim. 4: 12).
 - c. To give the children a conception of God's nearness and love (1 John 3: 1).
 - d. To teach the children to pray (Luke 11: 1).
- (See J. Quinter Miller in Messenger for Oct. 6, 1934.)
- e. To make religion paramount in everyday life (Matt. 6: 33).
 - f. The family altar should be so maintained that in later years it will be one of the sweet memories of the childhood home (Prov. 22: 6).

3. The Family Altar Is a Comfort in Age

- a. It helps to keep love bright.
- b. It relieves loneliness (John 14: 1).
- c. It keeps hope of heaven before us (John 14: 2, 3).

PEACE

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WOMEN'S WORK

The Directors of the Local Churches

You have in your possession by this time the report blanks for the year, March 1, 1934, to Feb. 28, 1935. If you will make out these reports promptly and return them to your district secretary you will do your part toward making possible the final Conference report. By prompt attention we mean that the local reports should be returned to the district secretary by March 1, then the district secretaries should be ready to send their reports to Anetta Mow at the Elgin office by April 1. Let us try to do this.

Now as to the report blanks themselves—a special committee and members of the National Council have given considerable attention to these blanks as they have developed through the past several years. Changes and adaptations have been made as deemed advisable after study and careful consideration of the various needs and types of work carried forward by our women, as they are so widely distributed throughout the forty-nine districts of the brotherhood. Doubtless the blanks seem far from perfect to some of you, yet if you study them carefully you will find opportunity to report every phase of activity.

If you do not find sufficient blank space, make your entry in the margin or on the back of your report blank. Should your officers not be the same as those indicated, report them as they are. Should you have a director of Women's Work and a cabinet or committee instead of the other officers, so indicate; or if the Aid Director or the Missionary Director or the Mothers and Daughters' Director or the President of the Bible Class is the only officer, so state it.

We do solicit a full and careful report. Perhaps a Women's Bible Class or some other group of women is doing some very worth-while work in addition to the National Project; if so, you can report it under the statement "Amount given to other missionary work." If there is not enough space indicate that your report is completed on the back of the blank. You should also state the name of the organization doing this additional work.

Our reports ought to include all special foreign supports and gifts to home missions by women's groups as well as gifts to the home church. To be sure, only what we give to the National Project applies toward the \$15,000 goal, but all other gifts if reported, may be indicated in our Conference report. These Conference reports have offered very interesting material for study and analysis. You are compiling this material now which will be followed by the work of the district secretaries. A little later Sister Mow and the committee will work out the Conference report. Then it is my turn to study and analyze. So you see we—all—have a part as is true in every phase of our work.

It has been the chief purpose and desire of the committee

to keep the report blanks as simple and practical as possible, yet they must be comprehensive and meet the needs of all. We really do gather our statistics with greater precision and efficiency and economy than many organizations. For this, credit is due all who contribute.—Mrs. R. D. Murphy.

MEN'S WORK

Men at Work in Northern Indiana

A Worth-while Project for Men

At a recent meeting of the Ministerial Association of Northern Indiana, held at New Paris, it was decided to relieve the ministry of the responsibility of sending food contributions to Bethany Biblical Seminary, as was the case last year. It occurred to those placed in charge of this work that it would be a worth-while project for the men of the district to sponsor. The District Men's Work Cabinet is willing to accept this challenge and hopes all the men of the district will rally to the cause and help put the project over.

The value of the food sent by each church is credited to it on the Conference Budget. Last year \$800 was credited to the churches of the district, and there is no reason why the churches can not do better this year. The churches have been grouped geographically as conveniently as possible, with a leader for each group. Enclosed is a list of these groups with their leaders and the date each is to make its contribution. You as the key man of your congregation are responsible to the leader of your group for getting your contribution ready to send. The same general plan will be followed as last year.

Bro. E. S. Moyer of the seminary, who oversees the matter of crediting the churches and returning containers, states that foodstuffs such as beans, carrots, turnips, apples, canned goods, eggs, flour, corn meal, meat and potatoes will be appreciated. He says, however, that not too many potatoes should be sent.

If there are any questions pertaining to the program, communicate with the secretary-treasurer, G. A. Lantz, 247 Park Avenue, Elkhart, Ind. We feel that the men of the district will respond 100% and put this project over.

A Real Treat Awaits You

Plan now to attend the Men's Meeting at New Paris church on Sunday afternoon, January 27. Special music will be featured and tentative plans are under way to secure President V. F. Schwalm of McPherson College as guest speaker. We want 400 men at this meeting. More details later.

Some Suggested Projects for Men's Work

Bethany Contributions	Camp Mack Project (Quinter-Church Attendance
Peace Movement	Miller Auditorium)
Local Building Projects (Re-modeling and Landscaping)	Father and Son Banquet
	Special Programs, Outside Talent, etc.
	Pastoral Support

Your Local Men's Organization

What are you doing? Are you working on a definite project? Write members of the District Cabinet and to the President of the National Men's Organization, Professor R. E. Mohler, McPherson, Kans., for suggestions on organization and projects.

District Men's Cabinet

President: Allen Weldy, Mishawaka, Ind.
Vice President: Galen Whitehead, New Paris, Ind.
Secretary-Treasurer: G. A. Lantz, 247 Park Ave., Elkhart, Ind.

Nominating Committee

H. O. Metzler, Wakarusa, Ind.
Paul Cripe, Bremen, Ind.
Grant Steel, Walkerton, Ind.

Churches as Grouped for Collecting and Sending Bethany Contributions

GROUP A—

Leader: Burton Metzler, Middlebury
Date: December 26
Auburn
Cedar Lake
English Prairie
Florence, Mich.
Middlebury
Pleasant Chapel
Pleasant Hill
Pleasant Valley
Rock Run
Shipshewana
Wawaka

Elkhart Valley
Goshen City
Maple Grove
New Paris
Wakarusa
West Goshen
Yellow Creek

GROUP D—

Leader: Warren Miller, Bremen
Date: March 15-25
Blissville
Bremen
Camp Creek
Center
Mount Pleasant
Nappanee
Plymouth
Turkey Creek
Union Center
Walnut

GROUP E—

Leader: George Heeter, R. 5, South Bend
Date: April 15-25
Buchanan, Mich.
Laporte
Michigan City
North Liberty
Osceola
Oak Grove
Pine Creek
South Bend, First
South Bend, Second

GROUP B—

Leader: J. E. Jarboe, Syracuse
Date: January 15-25
Bethany
Bethel
Blue River
Fort Wayne
New Salem
North Winona
North Webster
Salem
Syracuse

GROUP C—

Leader: John Loucks, Wakarusa
Date: February 15-25
Baugo
Elkhart City

CHILDREN

Our Public School System in A. D. 1935

The public school system of America has suffered a severe backset and America is the loser. For a great majority of our children, the school is the greatest single force for good they know.

And it has suffered a backset. Shortened terms, pitifully low teachers' salaries, inadequate supplies—all these are cutting into school efficiency.

The public schools were standing at the threshold of a larger day. Adult education and a greatly strengthened character education program for children were both around the corner. But we have done something to both of them, and they will suffer for years to come unless we can regain lost ground. Much to be regretted, the average American school teacher is both underpaid, and often because she can not afford it, undertrained.

Something can be done about it!

INTERMEDIATES

"Church Work With Intermediates"

Teachers and leaders who are interested in knowing more about how to work with Intermediates should read this book by Elizabeth M. Finn. The chapter headings are:

"Those Intermediates"

The Program of Instruction

Presenting the Program
Self-Expression
Organized Play
Worship Plans and Programs
Adult Leadership
Guidance to Leadership
The Scope

The Intermediate Department of the Church

From these headings you can anticipate some of the things that are in the book. Every leader should read a few books and those working with Intermediates will find this book helpful. One can not read this book without feeling that he has a better understanding of his task and how to tackle it.

This book may be borrowed from the Intermediate Department of the Loan Library, 22 South State St., Elgin, Ill., by sending ten cents for the outgoing postage.

YOUNG PEOPLE

The Leader as a Member of the Group

A. The Leader, as a Member of Groups Generally—Fourth Look

If you were to be thoroughly honest, how would you answer these questions about yourself?

1. How big is the world of people that you really live in? How many of these are included: Home, personal friends, church, community, denomination, vocation, state, nation, the white race, the present world population, great souls of all ages, the unborn?

2. Do you feel inferior as a person? If so, why?

3. Do you have respect for those older than you? Those with more schooling? Those with more money? Those with a "higher" position than yours?

4. Do you expect respect from young people? If so, why?

5. Can you smile when some one gets the credit for what you have done?

6. Do you like to head up groups, or would you prefer that some one else appear as the leader?

7. Do you like to be considered an executive?

8. Do you get more "inspiration" from small groups or do you need crowds to keep up your morale?

9. Does the "grass on the other side of the fence" look better to you?

B. What He Wants to Do

The strain of living now demands superior persons, and the future will demand more than the present. The wise leader will try to prepare young people to live well now and then. Here is a brief outline of goals for persons as individuals:

Able "to endure anything that can happen to them in the universe" because they are—

1. Physically healthy and personally responsible for their health. Eager for abundant health.

2. Mentally healthy.

a. Habitually honest with themselves. An "eye for reality."

b. Sensitive because they have "starved" themselves emotionally and have come through hard training.

c. Free from worry and unnecessary muscle tension.

d. Imaginative enough to live by the Golden Rule.

e. Living with a sense of humor.

f. Informed up to the limit of their chance and eager to learn more. Able to guide their own education. Knowing enough about the New Testament to use it as a guide for living.

g. Building their ideals into their habit systems.

h. Preferring to live simply, not luxuriously.

i. Masters of machines, not slaves. Their happiness will not depend on machines.

j. Valuing persons more than anything else.

k. Never satisfied with themselves, their achievements, nor the world in which they live.

C. How He Goes About It

"No man ever bathes in the same river twice." It is trite to say that we live in a moving world; even then we do not always keep this in mind. But we more often forget it when it comes to seeing persons in motion. "You never talk to the same person twice."

1. Estimate which persons are moving away from the Y. P. group; also those who are moving nearer the group. Keep your estimate six months and check up to see if they change; also if your guess was sound.

2. Estimate those who will drop out of your group within six months; also "outsiders" who will come into it in that time.

3. Estimate those who are developing a hunger and thirst after rightness; also those who are drifting toward pagan living. Study the "losses for the kingdom" as well as the gains.

PRACTICAL WORK ECHOES FROM BETHANY

(Continued From Page 19)

day and Wednesday evenings. Usually at least four workers go: one to have charge of the meeting—opening the meeting, leading devotions, and directing the testimonies; one to preach; one to lead the song service; and one to accompany on the piano. Groups from other schools or churches assist other evenings of the week, and at the noon hour each day.

In this group of Christians, as in any other, we find men who come for the loaves or doughnuts and for a bed to sleep in. We find men who are insincere, and those who slip back into the old life. But on the other hand here are men, real men. Many of them had lost almost the last vestige of manhood or respectability; but the redeeming love of Christ has restored them to real manhood and Christian character. Their own testimonies as given in the following article give powerful evidence of the work of grace in men's lives.

Chicago, Ill.

Elgin S. Moyer.

IN MEMORIAM—MAUDIE WINONA FILBRUN

Maudie Winona Filbrun, daughter of Uriah W. and Lydia Garber, was born June 29, 1884, in Montgomery County, Ohio, and died Dec. 7, 1934. She married Parker M. Filbrun on Dec. 2, 1902.



She with her husband united with the Bear Creek church in 1905 and lived in that district all her life. She showed keen interest in the church and when her husband was called to the ministry, she contributed in every possible way to help him, and to

build up the church. She counted it a joy to keep the home

going while he was out in school or other service. She accompanied him to Bethany Biblical Seminary and took training to better fit herself for work in the church school. Her hospitality in caring for the evangelists and other church workers was the means of endearing her to many in the brotherhood.

She was the beginners' teacher in the Bear Creek Sunday-school for many years. She had charge of the Cradle Roll. She was always faithful in performing her duties and endeared herself to the children, many of whom now are grown and have children of their own in the class or on the Cradle Roll.

She was president of the Aid Society for many years and was keenly interested in the Women's Work. She showed a great concern that it might go forward and at our last Aid meeting she told the officers to plan to carry on the work. Her faithful life and admonitions are an incentive to all to strive to carry on.

She was afflicted with cancer and had an operation early in the summer of 1933. Although she never fully regained her health, yet she was still active.

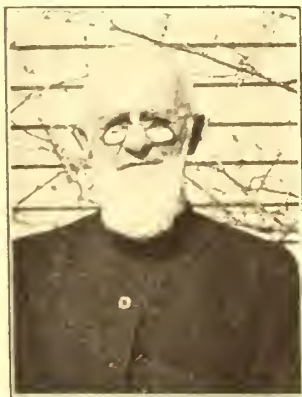
She leaves her husband, two daughters, father, mother and one sister. The funeral service was conducted in the Bear Creek church. Brother and Sister Willis Kreider and Brethren Alva Richards, Frank Brower and Norman Wine each had a part in the services. While we feel the loss keenly, yet we need not mourn as those who have no hope.

Dayton, Ohio.

Maude Puterbaugh.

JOHN M. SMITH

John M. Smith, youngest child of Henry and Mary Mohler Smith, was born in Darke County, Ohio, April 11, 1853, and passed to his rest Dec. 13, 1934, at the age of 81 years, 8 months and 2 days.



On Jan. 23, 1873, he was married to Ella Gibbons. To this union five children were born, two of whom, Dr. L. G. of Mandan, N. Dak., and Owen B. of Woodland, survive.

On Aug. 2, 1894, he was bereft of his loving companion.

On Dec. 5, 1895, he was married to Sarah Wonner, of Bradford, Ohio, who with the two sons and six grandchildren, survive.

Bro. Smith moved to Michigan in July, 1873, and settled in the South Woodland church territory. Except for a few months' residence in Missouri, he had lived in this church continuously since coming to Michigan.

As a young man while still living in Ohio, he united with the Church of the Brethren. He lived a faithful member all his life and served his Lord through the church in many ways. He was always interested in any movement which seemed to give promise of advancement, being interested in the first efforts to establish a Sunday-school in his local church.

About fifty years ago he was called to the Christian ministry and a number of years later he was advanced to the eldership. Both in his pulpit work and as an elder he served the church in a very efficient way. During the later years of his active work the change from a free to a sup-

ported ministry came in his local church. He accepted the change in a beautiful Christian spirit and gave his support and encouragement to the younger man upon whose shoulders the responsibility fell.

Bro. Smith was often called upon to officiate at weddings and funerals outside and inside the church fellowship. He had served as district evangelist, on the District Mission and Ministerial Boards, as moderator of district conference, and as member of Standing Committee to Annual Conference.

The funeral was held in the South Woodland church on Dec. 16, and his remains laid to rest in the Woodland cemetery beside his first wife. One of the largest crowds that ever gathered at a funeral in Woodland township came to pay tribute to the high esteem in which he was held in the community which he had served for so many years. It may be truly said of "Uncle John" (as he was popularly called in the community) that he came to his grave in a full age.

Funeral services were in charge of the writer, assisted by Elders C. L. Wilkins, Roy J. McRoberts, D. P. Schechter, and Rev. F. C. Wing of the Christian church.

Woodland, Mich.

Harley V. Townsend.

PASSING OF ISAAC SHULTZ

Isaac L. Shultz, son of Samuel and Nancy Paul Shultz, was born in a little log cabin in Lancaster township, Huntington County, Indiana, on March 14, 1852. He died at his home in Lancaster, Dec. 18, 1934, aged 82 years, 9 months, and 4 days. With the exception of a few years spent in Rockcreek and Salamonie townships, he lived in Lancaster township.

On Feb. 10, 1877, he was married to Elizabeth Ulrich who preceded him in death at Easter time in 1930. To this union six children were born. Jesse, Nancy and Homer died in infancy. Three survive their father: Mrs. Mary E. Bolinger of Wenatchee, Washington; Lawrence W. of North Manchester; and Herman I. of Lancaster. There are sixteen grandchildren and nine great-grandchildren. The great-grandchildren all live in New Mexico and Washington.

At six years of age he attended his first term of school in a hewed log schoolhouse near his father's home. This school was taught by Samuel Funderburg. He continued his school work in the grades until he arrived at the age of eighteen, when he attended a winter term in Huntington in the Rural Home Building which was under the control of the Baptist Church. The next fall he attended a term of six weeks in a school at Bluffton, Ind., taught by S. F. Reeffer.

This amount of schooling enabled him to begin the profession of teaching which he followed for thirty-one years, farming during the summer.

He attended several training classes while teaching and by dint of hard study, he attained to some degree of proficiency in his chosen calling.

At the age of seventeen he united with the Church of the Brethren in which he served a long time as trustee and deacon. He was much devoted to his church for many years in which he served as chorister, teacher and superintendent of Sunday-school. He was conscientious in what he thought to be right in church and secular work and by so doing he incurred the enmity of a few people.

Politically he was a Temperance Democrat and was sought after a number of times to serve his party in some official capacity, but this he generally declined.

In later years he served the Lancaster Cemetery Association as secretary-treasurer and saw the endowment fund grow from six hundred and fifty dollars to over five thousand dollars. This was the growth between August, 1907, to September, 1921.

Funeral services were held at the Salamonie (Lancaster) Church of the Brethren on Dec. 20, 1934, with Elders H. L. Hartsough and W. C. Stinbaugh in charge.

(Most of the above lines were found in my father's own handwriting.)

North Manchester, Ind.

L. W. Shultz.

A TRIBUTE TO MOTHER SIDES

With the passing of Mrs. Aldus Sides the Mechanic Grove Church of the Brethren turns another page in the memory book of its history. She was our oldest member in terms of years, and yet her spirit was refreshingly young. Our youth had no greater friend; our parenthood had no more solicitous personality inquiring kindly about the welfare of the family; and the aged had no more sympathetic associate. We will all miss her.

The influence of a life such as hers will never be rewarded in this world as it should be, except in the abundant production of good deeds that shall appear and grow from the lives she touched in her

quiet, unassuming way. Her name did not often appear in the paper, nor was it often acclaimed from the public platform, but it will be remembered and cherished by those who knew her. Those she knew will be challenged to nobler heights; they will tread steeper paths uncomplainingly; and they will reach farther in their ministering to human needs because of her life.

No minister ever spoke before a more sympathetic soul. I shall always owe Mother Sides a great deal for her kindnesses to me after listening to sermons that seemed mighty weak and entirely colorless, until she voiced her sincere appreciation for the effort. Just to know that Mother Sides was in the audience challenged one to his very best. How good to have had her with us all these years!

This is my word of appreciation for a great soul that has dwelt among us and now has gone on.

"There are loyal hearts, there are spirits brave,
There are souls that are pure and true,
Then give to the world the best that you have . . ."

Quarryville, Pa.

Caleb White Bucher.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Mullenix-Cromwell.—By the undersigned at his home, Dec. 15, 1934, Bro. Roscoe Mullenix and Sister Anna Cromwell, both of Arcanum, Ohio.—Glenn Rust, West Manchester, Ohio.

McCune-Fisher.—Bro. Angus Burnett McCune, Irricana, Alberta, and Sister Phyllis Hazel Fisher, Vulcan, Alberta, at the parsonage in Arrowwood by the undersigned, on Dec. 31, 1934.—John Wieand, Arrowwood, Alberta, Canada.

May-Heckamen.—Bro. Amos May and Miss Mary Heckamen at my home on Dec. 23, 1934.—Lee R. Cory, Milford, Ind.

Hollopeter-Smith.—By the undersigned at his residence, Jan. 4, 1935, Merrill G. Hollopeter, of Rockton, Pa., and Isabel Irene Smith, of DuBois, Pa.—J. P. Hollopeter, Rockton, Pa.

Carr-Studebaker.—By the undersigned at the parsonage, Dec. 22, 1934, Bro. Forrest Carr of Hartford City, Ind., and Sister Tillie Studebaker of Montpelier, Ind.—Roy B. Teach, Huntington, Ind.

Lee-Bollinger.—By the undersigned, Dec. 22, 1934, at Brookside Place near Westminster, Md., Mr. Leo L. Lec of Warfieldsburg, Md., and Sister Viola C. Bollinger of Hollow Rock near Westminster, Md.—Wm. E. Roop, Westminster, Md.

Rinehart-Roop.—By the undersigned, Dec. 25, 1934, at the home of the bride's parents, Mr. Carroll Sherwood Rinehart of Union Bridge, Md., and Sister Ruth Anna Roop of Roop's Mills near Westminster, Md.—Wm. E. Roop, Westminster, Md.

FALLEN ASLEEP

Baker, Lovina, died at the Old Folks' Home in Fostoria, Dec. 10, 1934. She was born in Wyandot County, Ohio, Jan. 7, 1861. She had been a member of the Church of the Brethren for a number of years. Services by the undersigned and burial in the Union cemetery in Wyandot County.—J. S. De Jean, Nevada, Ohio.

Barnhizer, Mary Elizabeth Royer, born May 28, 1860, near Mifflinburg, Pa., died at Mt. Morris, Ill., Jan. 6, 1935. She was one of the pioneers of Illinois and Nebraska. She married Samuel Barnhizer in 1876 who preceded her in 1899. Soon after their marriage they united with the Church of the Brethren to which she was faithful. She is survived by two of their three children. Funeral services by the writer in the Mt. Morris church.—F. E. McCune, Mt. Morris, Ill.

Corbett, Bro. James E., was born Nov. 29, 1906, at Longmont, Colo., and fell asleep Dec. 29, 1934, aged 28 years and 1 month. Oct. 16, 1927, he was united in marriage with Marguerite Teter and to this union were born two children who with the widow survive. He accepted Christ as Savior and united with the Church of the Brethren Sept. 19, 1928, and fell asleep trusting in his Savior. Funeral services were conducted by Bro. Edgar Rothrock, assisted by the writer. Interment in Fairhaven cemetery.—Fred A. Flora, Santa Ana, Calif.

Crumbaker, Daniel J., born Feb. 20, 1849, died Nov. 12, 1934, at the home of his son, Marshall Crumbaker, near New Windsor, Md., aged 85 years. March 24, 1870, he married Anna Barbara Greenwood who died last year. He is survived by eight children and a large number of grandchildren. He was a faithful member of the Church of the Brethren. Funeral services at Pipe Creek church by Eld. J. J. John. Interment in the adjoining cemetery.—Mrs. H. Paul Hull, Linwood, Md.

Eldridge, John D., died Dec. 29, 1934, at St. Mary's hospital, aged 56 years. He is survived by his wife, one brother and one sister. He was born near Dutton, Mich. He was of an industrious and cheerful

disposition. Services by the undersigned and interment in Grandville cemetery.—Van B. Wright, Grand Rapids, Mich.

Flemings, Jacob G., died Dec. 28, 1934, at his home in Royersford, Pa., at the age of 82 years, 6 months and 5 days. He had been in poor health for a number of years. Although a number of his children and grandchildren attend services in the Church of the Brethren, the deceased had been a member in the M. E. church of Spring City. Funeral services conducted by the writer in the home, and interment in East Vincent cemetery, Chester County.—Q. A. Holsopple, Royersford, Pa.

Garver, Bro. G. Guy, son of the late Adam and Susette Rinehart Garver, died at his home near Unionville, Md., on Jan. 4, 1935, aged 50 years. He is survived by his wife, four daughters, three sons, four sisters and three brothers. Funeral services in Locust Grove church by Eld. Wm. Baker and D. E. Klein. Interment in adjoining cemetery.—Bessie R. Pardum, Mt. Airy, Md.

Hollinger, Sarah Elizabeth, wife of E. S. Hollinger, died at their home near Hollansburg, Ohio, on Dec. 5, 1934. Although she had always seemed frail, she had been in fair health until two weeks before her death. For nearly twenty-five years she had graced this Christian home with her cheerful encouragement and inspiring presence. As the wife of a minister and elder she served her church well. She will long be remembered for her regular attendance at all church appointments and for her faithful service as teacher in the Sunday-school. Daughter of Emanuel and Elizabeth Wandle of Castine, Ohio, she was the fifth child of a family of eleven, until now unbroken by death. The members of this group, together with the husband, a son, and a daughter, mourn their first great loss. Although her span of years was not long, nearly fifty-two, she lived in a large measure the abundant life as Christian woman, minister's wife, mother, and church worker. Funeral services were conducted by Eld. S. A. Blessing at the home and at Beech Grove church.—Wm. M. Hollinger, Trotwood, Ohio.

Hudson, Joel M., son of Mr. and Mrs. John Hudson, born in Appanoose County, Iowa, March 20, 1855, died at his home in Wiley, Colo., Dec. 10, 1934. He married Ida M. Rollins Feb. 14, 1882. In 1887 the family moved to Scott County, Kans., where for seventeen years they had all the experiences of the early pioneers. Bro. Hudson united with the Church of the Brethren many years ago and had ever been faithful to his church. He assisted in the building of the church which stands at Friend, Kans. In 1904 he moved to Colorado. He also helped build the church which is now in Wiley. He served his church as trustee for a number of years and at the time of his death was an honorary member of the executive board. He leaves his wife, two children, five grandchildren, three brothers and three sisters. Funeral services by his pastor, Chas. Dumond, assisted by Rev. E. C. Eppert. Interment in the Wiley cemetery.—Naomi E. Fasnacht, Wiley, Colo.

Martin, Quintin, youngest child of Noah L. and Sister Nettie Martin, born Feb. 4, 1919, died Dec. 9, 1934. Dec. 4 he was struck by a falling limb, causing a brain injury. In September, 1931, he was baptized into the Church of the Brethren. He is missed in Sunday-school as well as in the young people's work where he took an active part. He leaves his parents, two brothers and four sisters. Funeral services at Pleasant Hill church by Brethren A. N. Hylton and Hampton Marshall. Interment in the church cemetery.—Mrs. Ava M. Cannady, Willis, Va.

Miller, Mary Anne, daughter of Othaniel and Mary Niccum, born in Darke County, Ohio, April 8, 1844, died Dec. 21, 1934, at the home of a son, Frank, in Delaware County, Ind. She came with her parents to Indiana when a small child. Dec. 21, 1867, she married David Miller who preceded her more than fourteen years ago. She united with the Church of the Brethren soon after her marriage and was faithful until death. She leaves two sons, sixteen grandchildren and fifteen great-grandchildren, the husband, one son and one daughter having preceded her. Funeral services at the Union Grove church by the undersigned and I. E. Weaver.—J. Andrew Miller, Muncie, Ind.

Mock, Harry, born July 3, 1888, died Nov. 25, 1934. He was in the Old Folks' Home at Scalp Level, Pa., for the past few years. His mother died many years ago. He is survived by three children, his father, stepmother, sister, two half sisters and two half brothers. He was a member of the Church of the Brethren for a number of years. Funeral services in the Rummel church by the pastor, Bro. Galen R. Blough. Interment in Ogletown cemetery.—Mrs. Warren Hoover, Windber, Pa.

Moore, Sister Elisabeth, one of the eleven children of Levi and Margaret Beard, was born Oct. 1, 1846, and died in the home of her daughter near Mt. Sidney, Va., Dec. 3, 1934, at the age of 88 years. She spent her entire life in Augusta County. September, 1867, she was married to James Moore, who preceded her more than twenty years ago. In their home ten children grew to maturity. A son and a daughter preceded their mother to the grave a few years ago. She united with the Church of the Brethren at an early age and lived a beautiful Christian life until the end. Although, because of affliction, she had not been able to attend public worship for several years, her faith remained steadfast, and she found great joy in having religious service with brethren and sisters in her home. She is survived by one sister, one brother, four sons, four daughters, and a large number of grandchildren and great-grandchildren. Funeral services in the Middle River church were conducted by B. B. Garber and B. W. Huff. Interment in the adjoining cemetery.—Mrs. Florence Showalter, Mt. Sidney, Va.

Perry, Sarah Ann, born in St. Joseph County, Ind., July 18, 1848, died as the result of a broken hip, Dec. 1, 1934. She married Oliver H. Perry in 1867. Seven children were born to them, three of whom together with her husband preceded her. She united with the Church of the Brethren many years ago and was faithful and active until her death. She leaves one son, three daughters, one sister, fifteen grand-

children and twenty-seven great-grandchildren. Funeral services by her pastor.—Chas. C. Cripe, Bremen, Ind.

Priest, Hannah Marilla, daughter of Solomon and Mary Ann Workman died at her home near Loudonville, Ohio, Dec. 19, 1934, at the age of nearly 84 years. In 1883 she was married to William Priest who preceded her in death by a number of years. She is survived by a son, a stepdaughter, seven grandchildren and six great-grandchildren; also by two brothers, David and Eld. C. J. Workman. She had been a faithful member of the Church of the Brethren for fifty-six years. Funeral services at the home, conducted by the writer and burial in the Plum Run cemetery—G. W. Phillips, Danville, Ohio.

Rairigh, Sister Mary E., age 79 years, died at her home in Gipsy, Dec. 27, 1934. In early life she united with the Church of the Brethren and lived faithful till the end. Death was due to paralysis; she was confined to her bed for nearly two years but was patient during her long illness. Her husband, two daughters and one son preceded her. She is survived by two sons, three daughters, twenty-six grandchildren, forty-eight great-grandchildren, two great-great-grandchildren, one sister and two half sisters. Services in Montgomery church by her pastor, E. A. Edwards, and Ivan Fetterman. Interment in the church cemetery.—Mrs. Annie Walker, Rochester Mills, Pa.

Replogle, Urhana E., of Woodbury, was born at Loysburg, Oct. 9, 1870, and passed away Dec. 30, 1934. He had been an active member of the Church of the Brethren for the past fifteen years, and was at the time of his death one of the trustees of the New Enterprise church. In failing health for the past few years, death was due to a complication of asthma, heart trouble and influenza. His wife, one son and his wife survive and are all interested in the work of the church. Funeral services at Waterside, conducted by Eld. G. E. Yoder and the writer.—D. O. Cottrell, New Enterprise, Pa.

Ross, Mrs. Bessie Stump, of Hollidaysburg, died at a hospital on Dec. 29, 1934, of a complication of diseases. She was born on May 19, 1904, and was baptized when she was young. She married Adrian Ross on March 25, 1924. She is survived by her father, three brothers, five sisters, her husband and three children. Funeral services at the church by Bro. F. J. Byer. Interment in the Presbyterian cemetery.—Wesley Brubaker, Hollidaysburg, Pa.

Royer, Jacob B., born July 2, 1871, near Myerstown, Pa., died at Wichita, Kans., Dec. 26, 1934. His early years were spent on the old homestead where four generations of Royers have lived. In 1888 he married Elizabeth Nye who died July 27, 1898; to this union five children were born. After the death of his wife he moved to Chicago where he lived for about a year, coming to Kansas in 1903. In 1905 he united with the Church of the Brethren. Sept. 9, 1905, he married Mary Hertzler Cramer who preceded him several years ago. He was a resident of Wichita for over twenty-five years. During this time he had maintained his membership in the church of his choice, holding an official position for a number of years. He leaves four sons, three sisters and one brother. Services by the undersigned and interment in the Royer cemetery near Newton.—James H. Elrod, Wichita, Kans.

Seese, Albert, born Oct. 12, 1918, died in the hospital, Johnstown, Pa., of typhoid fever, Dec. 26, 1934. His father preceded him to the grave. He is survived by his mother, who also has typhoid fever, one brother and two sisters. Funeral services by the pastor, Bro. Galen R. Blough. Burial in Berkey cemetery.—Mrs. Warren Hoover, Windber, Pa.

Shisler, Bro. Henry B., died at his home at Harleysville, Montgomery County, Pa., on Nov. 11, 1934, after an illness of five days with pneumonia, aged 74 years, 9 months and 11 days. The deceased was a faithful member of the Indian Creek Church of the Brethren for many years, always interested in the activities of the church and a regular attendant at its services. He is survived by his widow, four daughters, two sons, one sister and one brother. The funeral services, which were very largely attended, at Bro. Shisler had resided in this section all his life, were held in the Indian Creek church with the home ministers in charge. Interment in adjoining cemetery.—Mathias P. Landis, Vernfield, Pa.

Sides, Catharine Elizabeth, born Nov. 19, 1850, died Oct. 28, 1934. She is survived by her husband, two sons, three daughters and a number of grandchildren. Two sons preceded her. She is sadly missed in the church, home and community, but her beautiful Christian life lives on. Services in the New Providence Mennonite church by Bro. Rufus Bucher.—Martha Bucher, Quarryville, Pa.

Sollenberger, Elizabeth, daughter of David and Mary (Hoover) Brumbaugh, was born near Roaring Spring, Pa., May 11, 1862, and died at the home of her son in Williamsburg, Nov. 21, 1934. She was a faithful, active member of the Church of the Brethren for almost sixty years, serving for many years as the wife of a deacon. She was united in marriage Oct. 2, 1884, with Andrew S. Sollenberger, who died in April, 1932. Also one daughter and one son preceded her to the grave. She is survived by three sons: Nelson D., David R., and Alvin B., and four daughters: Mary, Katy, Mrs. Thomas Allison and Mrs. Ernest Hetrick, all of Williamsburg. Also surviving are sixteen grandchildren, two great-grandchildren and four brothers: Martin H., and David H. of Williamsburg, Ruben H. of Almont and Eli H. of Hartfield, Ohio. She will be remembered as a virtuous woman, caring well for her household and making many beautiful quilts and rugs. Funeral services were conducted in the Fairview Church of the Brethren by Brethren I. B. Kensinger and Ernest A. Brumbaugh, assisted by F. J. Byer. Interment in the Shelly-Fairview cemetery.—Mrs. Ernest A. Brumbaugh, Williamsburg, Pa.

Spahr, Sister Rosa Emma, born Jan. 15, 1872, died in her home near New Oxford, Dec. 5, 1934. She was a member of the Church of the

Brethren which faith she held until death. She is survived by her husband, one foster daughter, two brothers and one sister. Funeral services at the Mummert meetinghouse by Brethren S. S. Miller and Paul Miller. Interment in the adjoining cemetery.—Bertha E. Hull, East Berlin, Pa.

Spangler, Sister Annie Elizabeth (Sollenberger), wife of Bro. Edward Spangler, died at her home, Hagerstown, Md., of paralysis. She was aged 68 years, 3 months and 15 days. She and Bro. Spangler were elected to the deacon's office in the Falling Spring congregation many years ago where she served faithfully as long as health permitted. She lived a quiet, Christian life. She is survived by her husband, two sons and two daughters. Funeral services were conducted in the Grindstone Hill church by Bro. Samuel Gearhart, assisted by Bro. A. B. Miller. Burial in the cemetery adjoining.—Grace E. Smith, Waynesboro, Pa.

Spurgeon, Minnie M., wife of Eld. J. B. Spurgeon, born near Mt. Morris, Ill., Feb. 1, 1864, died at her home near Adel, Iowa, Oct. 27, 1934. She was the daughter of Daniel and Sarah Stover. She attended Mt. Morris College and taught school in Ogle County, Ill., also in Dallas County, Iowa. She joined the Church of the Brethren in 1886. She married J. B. Spurgeon in January, 1887. She and her husband pioneered at Quinter, Kans., for five and a half years. She was the mother of seven children, two of whom died in infancy. She is survived by her husband, two sons and three daughters. For the past forty years she worked faithfully with her husband in the Panther Creek church where he was elder for so many years. Funeral services by Bro. O. F. Shaw, assisted by O. E. Messamer, at the Panther Creek church. Burial in the cemetery near by.—Edith Bental Gnagey, Adel, Iowa.

Strayer, Mrs. R. F., died May 6, 1934, in Pittsburgh, aged 77 years. She was the wife of Dr. R. F. Strayer, Pittsburgh. Her body was cremated and Aug. 26 services were conducted by Eld. J. J. Bowser, assisted by Eld. M. A. Jacobs. Burial in Greenmount cemetery.—Florence L. Keeney, York, Pa.

Stuart, Sister Jemima (Eberly), born in Hancock County, Ohio, June 30, 1853, died Nov. 25, 1934, at the home of her daughter, Grace McClung, Collins, Mo. She married Robert Stuart Nov. 22, 1877, who preceded her about three years ago. She is survived by three children, ten grandchildren and two great-grandchildren. She gave her heart to the Lord early in life and remained true and faithful to the end. She was anointed two weeks before her death. Funeral services at the church by Eld. Abel Killingsworth, assisted by the writer. Interment in Oak Grove cemetery.—Sam Beeghly, Collins, Mo.

Talhelm, Sister Sarah E. (Kriner), widow of Bro. Jacob Talhelm, died at the home of her daughter, Mrs. Clark McDowell, near Greencastle, Pa., of complications. She was aged 78 years. Bro. Talhelm preceded her in death in February, 1933. Eight children and five brothers survive. She united with the church in early life and remained faithful to the end. Funeral services were held in the Brown's Mill house, conducted by Bro. Samuel Gearhart, assisted by Bro. Welty Smith. Burial in the adjoining cemetery.—Grace E. Smith, Waynesboro, Pa.

Umbel, F. Thurman, son of Isaac M. and Mary C. Umbel, born April 29, 1864, at Asher Glade, Md., died at the home of his daughter, Mrs. Russell Laraway, Pittsburgh, Pa., Dec. 12, 1934. He spent his entire life on the home farm. He married Josie Stuck Feb. 22, 1891, who preceded him six years ago. At an early age he united with the Church of the Brethren and lived a consistent and devoted Christian life. He served as trustee of the Asher Glade church for over thirty-seven years. He was anointed on Dec. 10. He is survived by one son and one daughter, three grandchildren and two sisters. Funeral services in the Asher Glade church by Bro. Calvin Wolfe, assisted by Bro. Geo. W. Van Sickle. Burial in the cemetery near by.—Roy W. Umbel, Selbysport, Md.

Vance, Owen Edward, son of John and Catharine (Long) Vance, born in Elkhart County, Ind., July 22, 1865, died Dec. 20, 1934. He married Lovina Weaver March 11, 1888. He united with the Brethren Church twenty years ago, attending church at the Maple Grove house, always faithful in his Master's service. He leaves his wife, three children, eleven grandchildren and one brother. Funeral services in the Maple Grove church by the undersigned, assisted by John Frederick. Burial in adjoining cemetery.—Wm. Brubaker, Wakarusa, Ind.

Willard, Ellen B., daughter of Joseph and Catharine Bitting, born Dec. 3, 1864, died Dec. 15, 1934. She married Lombard E. Willard March 17, 1892, who preceded her in death. Early in life she united with the Merriam Christian church. On Aug. 8, 1926, she was baptized into the Church of the Brethren at Blue River where she worshiped since. Her life was given to the care and relief of suffering humanity; for many years she did nursing. She leaves one son, one grandson, one sister and one brother. Funeral services in the Blue River church by the writer, assisted by Rev. France of the Christian church. Interment in the Chapple cemetery.—L. U. Kreider, Columbia City, Ind.

Ziegler, Sarah Brown, wife of John Ziegler, born Oct. 9, 1868, died Nov. 29, 1934, age 66 years. She was a faithful member of the church, a very active worker in the Aid Society, a kind and loving mother. She is survived by her husband, who has been a deacon in the church for many years, five sons and a daughter, who did all she could to make it pleasant and comfortable for her during the months of sickness. Funeral services were held at the Mingo church by Eld. J. N. Cassel, assisted by Bro. S. H. Hess and Bro. Ralph Jones. Interment in the adjoining cemetery.—Carrie K. Hoffman, Collegeville, Pa.

NEWS FROM CHURCHES

ALABAMA

Fruitdale church met in council Dec. 14. Three members were received by letter, one being a minister. Dec. 21 we had our communion service with Eld. G. W. Petcher in charge. A goodly number of members surrounded the Lord's table. On Dec. 25 Bro. Petcher was taken to the hospital where he underwent an operation for appendicitis; at present he is getting along nicely.—Mrs. J. H. Bashor, Fruitdale, Ala., Jan. 8.

CALIFORNIA

Belvedere.—During the month of December the fathers and sons joined in a barbecue supper in the annex. About eighty were present. Bro. Ackley, pastor of Calvary church, gave an address. Church officers were elected at the last council. Bro. Steinhour was retained as pastor and elder. We decided to try out the unified service plan for church and Sunday-school beginning Jan. 6. At the close of the pastor's message on Dec. 23 a mother and son gave their hearts to the Savior. Several others were baptized recently. The same evening the church and Sunday-school combined in rendering a pleasing Christmas program.—Mrs. John H. Wolfe, Los Angeles, Calif., Jan. 5.

Covina.—In the absence of our pastor, Brethren Edgar Rothrock and Paul Mohler were our pulpit guests the past quarter. Nov. 18 a spiritual feast was enjoyed, presided over by Bro. S. W. Funk. Seventy men and boys of the church were served a banquet on Nov. 19. Mr. Hughes, who has charge of a camp in San Gabriel canyon for the delinquent boys of Judge Blake's court, told of his work. This camp is the first of its kind in the United States. Delinquent boys are taken there, put on their honor and helped in every way to a better life. One of the boys who is a leader also spoke. A large percentage of the boys is making good. The Women's Work of our church is fully organized with Mrs. Ida Fesler, director. At our quarterly council Jan. 2 a committee of five was chosen to plan for our fiftieth anniversary in June. The church officers for the year were elected. All departments reported work progressing nicely. By each member having a goal, we were able to come through the year with a financial balance. Mrs. S. W. Funk was chosen church correspondent. The Sunday-school and church attendance has kept up very well. Our school of missions will begin Jan. 13 when our own Esther Funk will give an illustrated lecture on Guatemala, Central America. Other speakers will be here during the school which will close with a mission play by our younger people. Christmas was observed with fitting programs: the juniors and primaries gave a program in the morning bringing gifts for the needy; the young people gave a program of songs and readings in the evening. After services the young people went caroling for the sick and shut-ins.—Eulalia Overholzer, Covina, Calif., Jan. 5.

Hermosa Beach.—We have just closed two weeks of revival meetings with Bro. Edgar Rothrock of La Verne, Calif., as evangelist. He gave us good gospel sermons which all enjoyed. Three wished to reconsecrate their lives and at our business meeting they renewed their baptismal vows and were received into fellowship. Bro. Jordan of Santa Ana directed our music and sang for us the first week. We appreciated his work and help. Sister Rothrock was here three evenings and sang for us, also a quartet from Glendora sang one evening and Bro. Ackley from Calvary sang another time. Our part-time pastor, Bro. Carl, and wife were here to help by calling in the homes. The meetings closed with our love feast. The business meeting was held Dec. 21 and after receiving the three into fellowship, several good reports were given. Sister Susan Stoner, our India missionary, was with us Dec. 9. She showed many things from India and gave a good talk. The Sunday-school gave the Christmas program on Dec. 23. White gifts were brought by the children and parents and were given to the Children's Home in Los Angeles. There was also a silver offering. The women organized with Sister Carl as director of Women's Work. Sister Stutsman was reelected secretary-treasurer.—Mrs. Vinna Bowman, Hermosa Beach, Calif., Jan. 5.

Live Oak.—Oct. 28 Bro. Royal Glick, pastor of the Raisin congregation, gave a very timely sermon to our people here which was much appreciated. Our regular business meeting was held in December. Our Christmas program which consisted principally of a cantata, *The Star of the East*, was well rendered under the training and leadership of Sister Liskey. The new annex to our church building is nearly completed; it will be a valuable addition for Aid work and Sunday-school room. Bro. J. O. Hartman and son, Dimon, came from Los Banos and did the plastering. While here the latter gave us an interesting sermon on tithing; he also assisted in the song services. Our pastor gave his New Year address today with a forward look and anticipation for the coming year.—Mrs. Bessie Fillmore, Biggs, Calif., Jan. 6.

Modesto.—The last three months of 1934 were very active ones for both pastor and members of this church. Aside from our regular mid-week prayer service, a small group of our most earnest members have organized a prayer circle which meets once a week. Our pastor, Bro. J. F. Baldwin, gave seven consecutive Sunday evening sermons on the general subject of Heaven. Nov. 4 a special sermon was given to the parents of the Cradle Roll department and fourteen children were dedicated on that day. On Thanksgiving Day a basket dinner was given at the church after the morning service for which about eighty remained. The sermon was on Thanksgiving and the Depression. A special service was held Dec. 9 for the veterans of the cross, all members over sixty years of age. After the sermon Bro. Baldwin enter-

tained them at his home with a dinner. Dec. 2 Bro. Baldwin held a pre-Christmas service using as the general theme, *Getting Ready for Christmas*. The following Sunday we gave our Christmas program. In the morning Sister Kurtz, superintendent of the children's department, was in charge. In the evening the young people presented the play, *Dust of the Road*. After the program an invitation was given and one came forward by confession and two by letter, thus making a total increase of fourteen by baptism in the past year. Forty-six have been received by letter, four reclaimed and four received as associate members. Thirteen letters were granted and four died, making a total increase of fifty-six.—Bessie Heaston, Modesto, Calif., Jan. 5.

Oakland.—There was a good attendance at our fall communion service held Nov. 4 with Pastor Cunningham officiating. Our fathers and sons held their banquet Nov. 6 and invited the men and boys from the High Street Presbyterian church to fellowship with them. Our school of social service began Nov. 14 and continued each Wednesday evening for four weeks. At the first meeting Mrs. Elizabeth Lossing, head of the crime prevention department of the Berkeley police force, spoke on *The Responsibility of the Church in Crime Prevention*. Nov. 21 Earl Albert Rowell of the state narcotic bureau spoke on *Dope and the Problem It Presents*. Nov. 28 a scientific discussion of the tobacco question was led by Howard Frantz. Dec. 5 Dr. E. Guy Talbott, the western representative of the National Council for Prevention of War, was the speaker. This course of study has been interesting and educational and we feel it has been very worth while. Our school of missions begins Jan. 2 and will continue for five consecutive Wednesday evenings. The Sunday-school gave a splendid program Dec. 23 followed by a white gift service. In the evening a beautiful cantata was given by the choir. In November the adult C. W. began a series of lessons based on *Orientalism in American Life*, with Ivy Walter as teacher. Dec. 30 Mrs. Philip Payne, who has worked many years among Orientals on the Pacific Coast, was guest speaker. This year a junior C. E. was organized with H. O. Coleman as adviser. The women's auxiliary is meeting twice a month in the homes. The work has been sewing for needy families.—Mary A. Woody, Oakland, Calif., Jan. 5.

FLORIDA

Lakeland.—During the year it has been the pleasure of the undersigned and his family to be a part of the Lakeland congregation. When we came Eld. S. Ira Arnold was the only resident minister. Since then Eld. S. G. Fahnestock and family of Pennsylvania, Bro. W. G. Fisher and family of Winter Park, Fla., have become residents of Lakeland. Just recently Bro. Walter M. Smith and wife of the Church of God have been received by baptism. He has been an active pastor and evangelist of that denomination for over twenty years. Also Eld. B. F. Lightner of Pennsylvania and Rev. J. B. Shaffer of the Progressive Brethren, W. Va., are tentatively located and we appreciate their attendance and help. Attendance and interest in our various services have increased and the young folks have organized for service and are making commendable progress.—A. D. Bowman, Lakeland, Fla., Jan. 5.

Tampa.—At our last district meeting the writer was appointed on a committee to make the best possible disposition of our unused church house north of Tampa. We are now using the proceeds to complete our new church in the city of Tampa. Dedication is planned for the first Sunday of February. A two weeks' revival is to follow. Our brethren who are spending the winter in this state are invited to camp with us and enjoy these meetings.—J. Kurtz Miller, Tampa, Fla., Jan. 5.

Winter Park.—Jan. 6 we enjoyed an excellent sermon delivered by Rev. Walker, general secretary of the National Sunday School Association for the states of Tennessee, Alabama, Georgia and Florida. He has in view making Winter Park his headquarters and engaging a worker for each of these states. Bro. Weller of Pennsylvania was present at our morning service and rendered much appreciated assistance.—J. W. Chambers, Orlando, Fla., Jan. 7.

IDAHO

Twin Falls.—We spent a wonderful holiday season. Two weeks prior to Christmas the Ladies' Aid had a bazaar and chicken supper which was very successful. The proceeds are going toward fixing up the church. We all enjoyed a good program the Sunday morning before Christmas. Numbers from adults and children were given, with a short talk from our pastor. At the end of the program, candy was handed out to the children. In the evening our pastor, Bro. Hinegardner, gave a splendid sermon. We celebrated New Year's eve by a social at the church. After the contests, light refreshments were served and a short program was given, concluding with a commodity shower for Mr. and Mrs. Hinegardner from the members. Bro. Mark Schrock of Nampa is going to hold evangelistic meetings here commencing Jan. 27.—Ethel Hempleman, Twin Falls, Idaho, Jan. 5.

ILLINOIS

Franklin Grove church has experienced much progress and change since the last report; this is due to inaugurating a new system under the direction of Brother and Sister Paul B. Studebaker. They moved to our congregation from Nappanee, Ind., in September and the congregation tendered them a welcome at a reception, following a fellowship supper at the church. The following Sunday an official installation service was conducted by Bro. M. R. Zigler, which was very inspirational. A pastor's cabinet has been formed of the leaders of the various departments of the church. This cabinet meets to discuss church problems and projects. A number of special programs have been rendered. Mrs. Studebaker with a group of six presented

the play. The Two Builders. This was also given to the Sterling church. The children gave a Christmas program of songs and exercises on Sunday morning, Dec. 23, and in the evening a beautiful service was given by the adult group. A New Year candlelighting service by the young people was very inspirational. The pastor gave an illustrated talk with the slides, Sharing Christ with Africa. A choir has been organized and is adding much enjoyment and uplift to the services with their messages in song. The church has purchased an excelsior for printing messages which we hope will help us to reach members and friends. We have also purchased a new piano to be used in the basement at various social gatherings and also for the church night program. A great effort is being made to put the Messenger into 75 per cent. of our homes. We are hopeful and confident that this can be done.—Mary Miller, Franklin Grove, Ill., Jan. 11.

Polo.—Some fine improvements in our church services and program have resulted from our pastor and wife attending the Bethany conference. Our Sunday-school missionary project under the splendid leadership of Mrs. Price Heckman presented an offering on Nov. 18 amounting to over \$40. Nov. 25 the Men's Work organization gave a home mission program. Bro. John Heckman gave the main address, preparatory to our Thanksgiving offering. On Thanksgiving eve our pastor delivered the sermon for the union service at the Presbyterian church. Thanksgiving night our church presented the "songalog," Lest We Forget, followed by a social hour in the basement. Cecil Stauffer is the newly elected president of the B. Y. P. D. D. W. Kurtz was with us Dec. 1 and 2 and gave three memorable addresses. Saturday evening he gave his lecture, The Challenge of Our Times, at the town hall which met with wide community approval. The Ideals of the Church of the Brethren won the deepest respect of many people of our church and inspired us to new loyalty and ideals. Dec. 16 Bro. Paul Studebaker and his Franklin Grove chorus gave an exceptional program. The holiday season was one of gladness. Carl Summers, Elden Heckman and Edgar Forney were home from Manchester College and Brother and Sister John Cunningham from Bethany. Our Christmas cantata was most ably presented. Instead of the usual Christmas tree decorations, the front of our church presented a winter forest scene. There was also the giving of Christmas baskets and singing of carols. Among the gifts at the parsonage shower was a much appreciated radio, given by the men's class. The annual young people's banquet was on Dec. 28. New Year's eve we held a council meeting. We are unifying our boards and a plan for one church board was presented. This means a closer coöperation for our active organizations. Following the council a period of reminiscences marked the thirtieth anniversary of the dedication of our present church building. A watch party followed.—Mrs. Alice M. Warner, Polo, Ill., Jan. 10.

INDIANA

Bachelor Run.—Our regular council was held Dec. 5. We elected church officers for the coming year and reelected Bro. Wm. Angle, elder. Bro. J. Edson Uley will hold a series of meetings, starting Jan. 14.—Mrs. Glen Booth, Flora, Ind., Jan. 5.

English Prairie church met in council and elected church and Sunday-school officers for 1935: Sunday-school superintendent, Carl Robbins; elder, Carl Yoder; clerk, Mel Agley; Messenger agent, Mabel Light. Bro. J. O. Winger was with us in a two weeks' meeting in November. We were much encouraged as a community and church. The B. Y. P. D. has chosen Mark Agley president. Our Aid is busy trying to help the needy in our immediate vicinity.—Mrs. S. P. Bont-rager, Howe, Ind., Jan. 7.

Syracuse.—We have received eleven into the church by baptism and some by letter since our report in October. This makes a total of forty-six baptized during the year. Our communion held Oct. 23 was well attended. Nov. 1 was guest day for the Ladies' Aid. They had an all-day service and a special dinner and program. The Aid presented Sister Jarboe a rocking-chair on her birthday in appreciation of her work in the society. The adult Bible classes made Bro. Jarboe a present of a Bible at Christmas time. The Good Cheer class gave Brother and Sister Warstler a lamp. We have lost some loyal families during the year, yet we had an average attendance of around 200. Our elementary department enjoyed a Christmas service Dec. 23. The young people gave a play in the evening entitled The Christmas Miracle. Our men donated several days' work at Camp Mack this fall besides giving \$25 in cash.—Mrs. Peter Plew, Syracuse, Ind., Jan. 5.

Wabash City.—At our September council church and Sunday-school officers were elected for the coming year. Wilford Crumrine was elected superintendent of the adult department; Arthur Bolinger, trustee for three years; Wilford Crumrine, church treasurer; Bro. Dorsey Brubaker, delegate to district conference. On Sunday evening, Oct. 21, the temperance play, What Shall It Profit? was given here by the West Manchester church. The house was crowded and the play was very much appreciated. At a later date we were favored with a musical program by the Miller quartet from Sidney, Ind. This quartet consists of a father and three sons. Dec. 9 the Izaak Walton glee club of North Manchester gave a fine program. Dec. 11 our regular council was held. Reports from various departments of the church were given. Bro. J. Oscar Winger will hold our revival meeting beginning Jan. 30. Our love feast will be held after the meeting closes. Dec. 23 the children gave a program in the morning and in the evening the young people gave a play entitled Snowbound on Christmas Eve. We appreciate very much what the young people of our church are doing. Our primary department has showed a steady increase in attendance and we are now having five classes instead of three in that department. Our adult department continues to grow also. We are very much pleased with the work which our pastor, J. E. Smeltzer, is doing here.—Mrs. Dorsey Brubaker, Wabash, Ind., Jan. 7.

IOWA

Council Bluffs.—The Sunday-school has kept up very well considering the winter weather. Ivan Caskey is proving to be a good superintendent and Mrs. Iluffine is an able assistant. We have come to like our combined worship service. We meet at 9:30 each Sunday morning, go to the class rooms, then have a general assembly for worship service, followed by the sermon. The B. Y. P. D. is a live organization of the church. They were newly organized last week; Virgil Caskey is president. They meet each Wednesday evening. This winter they have been meeting in various homes. After the presentation of a lesson on some popular subject by one of the group, the pastor leads the discussion in the Book of Acts. At present they are divided into two teams for a Bible study contest. After a chapter has been studied together, questionnaires are distributed and the points of each side are determined. Each team also has a money barrel by which liberal offerings are given into the church treasury each month. The cantata, The Lost Carol, was given Christmas night. Since our last report seven have been received by baptism. A very good love feast service was enjoyed Nov. 28. Miss Pearl Severn is proving a valuable assistant pastor.—Homer Caskey, Council Bluffs, Iowa, Jan. 4.

Fairview church met in council Jan. 3. Officers were elected for the coming year. Bro. Orlando Ogden was retained as elder; Bro. Dwight Powell, clerk; Bro. J. W. Terrance, treasurer; Sister Bernice Carr, church correspondent. We are making an effort to get the Messenger into each home of the church. We also are trying to make arrangements to locate a pastor for the church. Bro. Galen Ogden of McPherson College gave us two very fine sermons during the holidays. The B. Y. P. D. gave a New Year's program and candlelight service which was very beautiful as well as devotional. The little folks, carrying lighted candles and distributing them, represented Christians spreading the light of Christ.—Mrs. Ruth Ogden, Unionville, Iowa, Jan. 5.

Fernald church met in council Dec. 8. All officers were reelected. In September a Women's Work group was organized which is functioning very nicely. Sister Minnie Dadisman is president. Our annual love feast, held in September, was a rich spiritual feast. In October a group from Panther Creek rendered the play, What Shall It Profit? to a large and appreciative audience. We have been doing some much needed repair work in our church building: repainting the basement, lowering the ceiling upstairs and redecorating the interior and refinishing the floors. Our Christmas offering was \$9.46.—Ruth Dadisman, Nevada, Iowa, Jan. 5.

Ivester.—The Sunday evening preceding the young people's camp a group of young people presented the play entitled One of the Nine. The following Sunday evening they presented the play at the South Waterloo church; the proceeds were used for their missionary project. A large group attended the young people's camp at Eldora. The following week a group of girls attended the intermediate girls' camp. Both groups received valuable experience and made many lasting friendships. In September the Ladies' Aid sponsored a musical bazaar. Articles that had been made were sold and a musical program was given. Previous to Oct. 7 Bro. Frantz gave a series of Sunday evening sermons centering on the Home. The young folks handed in material for two of the sermons on The Ideal Young Man and The Ideal Young Woman. Oct. 7 a play was given entitled Home Builders. Oct. 7 was also rally day and homecoming. A birthday dinner was given at noon. Each one was seated at the table which represented the month in which he was born. Each month gave a short program. A birthday offering was taken and the money used to buy an individual communion set. The love feast was held in October. The young folks sponsored the presenting of the picture, The Christus, on Nov. 27. On Thanksgiving evening a service was held at the church. A group of folks representing the Peace League from New Providence presented a peace play, entitled The Great Choice. Dec. 17 the Ladies' Aid sponsored an afternoon tea. The ladies of the neighboring communities were invited in. A program was given and refreshments were sold. The young folks enjoyed an oyster supper at the church on Dec. 22. It is their plan to institute an annual Christmas banquet. A miscellaneous Christmas program was held at the church on Dec. 23. The annual Christmas offering for missionary purposes was taken. The father and son banquet is to be held Jan. 9.—Mrs. Alfred Kruschwitz, Grundy Center, Iowa, Jan. 11.

Panther Creek.—Our fall love feast was held Oct. 21. It was an exceptionally well attended and inspirational meeting. On Nov. 25 about ninety men and boys met at the church for the annual father and son banquet. Bro. Coppock of Dallas Center gave an interesting and helpful address. The Ladies' Aid held a successful bazaar and food sale on Dec. 8. At the regular quarterly business meeting Dec. 16 Bro. O. F. Shaw was reelected elder. Both Thanksgiving and Christmas were observed with appropriate programs. As has been the custom for the past several years, a New Year's eve watch party was held at the church. The early part of the evening was spent playing games, after which lunch was served. We then enjoyed a musical program followed by a devotional period at midnight.—Edith Bental Gnagay, Adel, Iowa, Jan. 7.

Union Ridge church met in business session Jan. 1. Church officers were elected for the coming year: Bro. C. E. Schrock, again chosen elder; Mrs. R. R. Schwab, church clerk; Raymond Cuffel, treasurer; Messenger correspondent, reelected. Our fall love feast convened Oct. 13 with a goodly number in attendance. We appreciated having with us visitors from the Greene and Ivester churches. Bro. Schrock officiated with Bro. J. R. — assisting. The following Sunday we held our semiannual birthday program; the offering amounted to \$12.

Bro. Galen Allen from Ivester church gave the morning message which was much appreciated. At 2:30 a program was arranged for and the promotion cards for each class were presented. A Thanksgiving program was given and also a pageant on Sunday evening before Christmas.—Mrs. J. R. Allen, Dumont, Iowa, Jan. 7.

MARYLAND

Pipe Creek.—Our fall love feast was held Oct. 14 with Eld. M. R. Wolfe officiating. Oct. 21 the temperance play, What Shall It Profit? was given. It was sponsored by the women's organized Sunday-school class and given at three other places the following week. At Christmas time this class packed and gave to sick and shut-ins twenty baskets of fruit, nuts and candy. On Nov. 1 the class of intermediates organized and has been holding monthly meetings. The men's class celebrated the fifteenth anniversary of their organization on Dec. 4 with an appropriate program. Jan. 1 the young married people's class organized; this makes five organized classes in our Sunday-school. The Christmas pageant, My Song and My Star, was given by the school on Dec. 21.—Mrs. H. Paul Hull, Linwood, Md., Jan. 5.

Westernport.—Two have been baptized into the church by the pastor, N. D. Cosner. Ending the Sunday-school year Nov. 1, thirty received perfect attendance certificates and seals. Dec. 2 the communion service was held with sixty-six present. Many were sick and could not attend this service, so we are looking forward to a mid-year service. Dec. 23 a pageant, The Story of the Christmas Gifts, was given by a group from the church, assisted by the choir. This program was well attended and enjoyed by all. Our midweek service is a Bible study hour. We are studying the book of Romans; each week we take a chapter and the pastor explains it to the group. On Dec. 4 the pastor gave an illustrated lecture on The Old Book. Bro. J. M. Henry of Bridgewater College gave a lecture in the church on Jan. 1 on Peace. This was a wonderful lecture which all should hear. Bro. Henry also showed slides which made it interesting for all present.—Mrs. R. F. DeVore, Westernport, Md., Jan. 7.

OHIO

Ross church convened in quarterly business meeting Dec. 15 at which time church and Sunday-school officers were elected for another year. Bro. A. P. Musselman was reelected elder; Bro. Coil, pastor; T. C. Ross, superintendent of the Sunday-school. On Dec. 3 Bro. A. P. Musselman of Lima began a two weeks' revival effort. He labored earnestly and preached with power. The last Sunday of this campaign our Sunday-school had a record attendance. One made the wise choice and asked for baptism and church membership. The Sunday prior to Christmas our young people gave the returns of the missionary projects for the summer which netted over \$11. A special effort is being

made to place the Messenger in more than 75 per cent of the homes.—Frances Bendure, Spencerville, Ohio, Dec. 31.

Wooster.—Our autumn love feast was held Oct. 27. Miss Delma Stoudenheimer who has been doing mission work in the mining camps in southeastern Ohio gave a talk in the afternoon. The communion in the evening concluded a full day of Christian fellowship. Bro. C. H. Petry officiated at the impressive services. A workers' meeting was called by our superintendent on Nov. 22 and all interested in Sunday-school or Men's Work were invited to spend the evening at the church to discuss problems and plans for the year. Groups were formed to work out missionary projects, organize classes, lay plans for general school activities. A Men's Work was organized and officers chosen, the president being A. C. M. Fetter. An oyster supper and social hour with some special musical numbers closed a profitable, well spent evening. Dec. 3 the men's meeting was held at the church. Bro. U. S. Kreider from Ashland City church gave an inspirational talk and outlined the possibilities of this project. Planting and resetting trees on the church ground is the first work to be taken up by the men. They plan to meet the second Tuesday of each month. Our young people have been doing noteworthy work on their play entitled The Lost Church. It has been given twice and they are preparing a third rendition. The young people also took the initial step in planning to share Christmas with the unfortunate in southeastern Ohio mining camps. On Dec. 26 a group of nine took substantial greetings to help make a real Christmas for the children there. At present we have one class conducting a Bible reading campaign and Jan. 6 we will begin a contest which we hope will be interesting enough to keep our Sunday-school aglow during the winter months. We consider it a matter of rejoicing also that by contribution, individual interest and the untiring efforts of Bro. D. M. Brubaker and Bro. Simon Harshman we put our Messenger subscription over 100 per cent.—Miriam Hoff Fetter, Weilersville, Ohio, Jan. 1.

OKLAHOMA

Ames.—Brother and Sister Haney of Virginia came to us last May to serve as pastors. With their leadership both men and women have organized for more efficient service. The Women's Work (Dorcas Society) held a gift and food sale on Dec. 22, clearing \$16.18. Recently Bro. Haney has given three lectures using the stereopticon slides. This is an interesting and a forceful way of presenting messages of truth. Our love feast was held Oct. 20 with several visiting members present. Our elder, Bro. Albert Williams, of Thomas, was with us. On the following Sunday we had a basket dinner at the church. In the afternoon the men and women had their separate meetings for the promotion of their plans for work. Last summer the churches of Ames had Sunday evening union services out of doors. The Christmas program was given by all the church coöperating. We are expecting Brother and Sister Austin in the near future to hold a revival.—Mrs. D. W. Moyers, Ames, Okla., Jan. 2.

PENNSYLVANIA

Dunnings Creek.—Our church met in a business meeting Dec. 6. Officers were elected for the coming year: Elder, T. B. Mickle; secretary-treasurer, Bro. Jesse Smith; correspondent and Messenger agent, Mrs. Ross Callihan. We decided to have the three churches in the congregation unite in holding a missionary meeting every month. In September Bro. J. H. Clapper held a revival meeting at the Holsinger church. He preached good gospel sermons and as a result ten were added to the church by baptism. The love feast was held Oct. 6 with Bro. Clapper officiating. The young people of the Point church gave a Thanksgiving program Nov. 25 and Bro. D. I. Pepple preached at the Point church on Thanksgiving night. A Christmas program was given at the New Paris church Dec. 22 by the young people.—Mrs. Ross Callihan, New Paris, Pa., Dec. 31.

Ephrata.—A series of evangelistic services conducted by Bro. John D. Ellis of Johnstown, Pa., closed Dec. 2, after continuing for two weeks. Bro. Ellis labored faithfully, delivering spirit-filled sermons. Three accepted Christ; since then two more have come and were baptized Dec. 16. The church met in council Dec. 11. Bro. Nevin Zuck was installed into the ministry and Sister Elsie Kilhefner was installed as a minister's wife. Dec. 23 the beginners, primaries and juniors of the Sunday-school rendered an appropriate program during the morning service. In the evening a native of Africa, Peter Koinage, gave an interesting talk followed by a sermon by our pastor, Bro. Alvin P. Wenger. On Christmas evening a beautiful candle service was given by the chorus and B. Y. P. D. The entire evening was spent in the singing of Christmas carols and anthems. The African also sang several songs in his language.—Gertrude R. Shirk, Ephrata, Pa., Dec. 28.

Fairview church met in council Sept. 28 and elected the following officers for the year: Sunday-school superintendent, Bro. A. A. Durr; assistant, Bro. Galen Merryman; Christian Workers' president, Bro. Walter Fretts; the writer, Messenger agent and corresponding secretary. At the council held on Dec. 28 the following were elected to office for one year: Elder, Bro. C. C. Sollenberger; church clerk, Bro. Walter Fretts; church treasurer, Bro. J. W. DeBolt. On Christmas night the young people of the church presented a play entitled Finding Christmas Joy.—Mrs. Chas. DeBolt, Masontown, Pa., Jan. 9.

Falling Springs.—Our love feast was held in the Hade house Nov. 3 and 4, with Eld. E. M. Miller, of Lineboro, Md., officiating. A number of other visiting ministers were also with us. These brethren contributed much inspiration. Bro. Arthur Hess, of York, Pa., taught the Sunday-school lesson to a full house. An offering was lifted for home

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missions. Bro. Carroll Valentine gave a very appropriate and helpful message to a full house on Thanksgiving Day. An offering was lifted that day for the benefit of the home church. Bro. John Stouffer was elected superintendent of the Brown's Mill Sunday-school. Bro. Guy Stamy was elected superintendent of the Shady Grove Sunday-school.—Grace E. Smith, Waynesboro, Pa., Dec. 31.

Green Tree church met in council at the Florin house on Dec. 11. Sunday-school officers were elected for the coming year. Bro. Sam Ober is superintendent and Bro. Abram Eshelman, assistant, at the Green Tree house; Bro. Jacob E. Williams, superintendent, and Bro. John Eyer, assistant, at the Rheems house; Bro. Wm. Longenecker, superintendent, and Bro. John Eshelman, assistant, at the Florin house. There were calls for a Bible study class so we decided to meet weekly, alternating between the three church houses. Our teacher will be Bro. Nathan Eshelman. On Dec. 23 the Homebuilders and the Loyalty classes of the Florin school rendered an inspiring Christmas program at the Florin house.—Mrs. Cyrus W. Geib, Mt. Joy, Pa., Jan. 2.

Huntsdale church met in council Dec. 11 at which time the following officers were elected: Presiding elder, A. A. Evans; church treasurer, Bro. H. G. Sheaffer; secretary, Mrs. John Leer; corresponding secretary, Mrs. Willis Cohick; Sunday-school superintendent, E. L. Melinger. Dec. 26 the young people of the Sunday-school gave a play entitled Christmas Blessings in a Blizzard.—Mrs. J. G. Hutchinson, Huntsdale, Pa., Dec. 31.

Indian Creek congregation met in council on Dec. 1. A number of regular items of business were considered, such as annual reports, elections, etc., among which was the presentation of the annual report of the treasurer of the Sunday-school. This report was very interesting and encouraging as to large enrollment, good attendance and especially the amount of the missionary offerings throughout the year which totaled \$484.07. On Nov. 4 the Volunteer group of Elizabethtown College gave us a well rendered program. On Saturday evening, Nov. 10, the young people of our congregation rendered an interesting program on the theme, "Our Best for the Master." The special speaker on this occasion was Bro. Caleb Bucher, director of young people's work of Eastern Pennsylvania. Bro. Bucher brought a very helpful and practical message on the subject, "The Strength of Youth." We are looking forward to a Bible institute to be held in our church Feb. 9 and 10, with Prof. A. C. Baugher of Elizabethtown College as instructor.—Mathias P. Landis, Vernfield, Pa., Jan. 7.

Lower Claar.—We elected our Sunday-school officers in September; the superintendent is Sister Daisy Claar. Our school is moving along very nicely. We held our love feast on Oct. 13 with a large attendance. Our elder, Bro. D. I. Pepple, preached three interesting sermons prior to our love feast. At our council Dec. 15 the church elected the following officers for the year: Elder, Bro. Pepple; secretary, Mrs. Warren Claar; treasurer, Bro. F. A. Claar.—Mrs. Warren Claar, Claysburg, Pa., Dec. 28.

Mechanic Grove.—On Oct. 28 we were privileged to have an inspiring message from Bro. Samuel Hertzler of Elizabethtown. Bro. Henry King of Myerstown officiated at our love feast on Nov. 3. He also preached for us the next day at the Sunday morning service. A service was held in our church on Thanksgiving morning. The Student Volunteers of Elizabethtown College rendered an inspiring program on Sunday morning, Dec. 9. We had our Christmas program Sunday morning, Dec. 23. A group of young people with their teacher visited a number of places the night before Christmas and sang carols.—Martha A. Bucher, Quarryville, Pa., Dec. 28.

Mingo.—On Thanksgiving Day Bro. Ralph Jones preached for us and an offering was lifted for home missions. We met in regular council Dec. 8 with Eld. J. N. Cassel presiding. Two members were received by letter. The officers of the Christian Workers' Society were re-elected. The officers of the Sisters' Aid Society were re-elected. On Christmas Day Bro. Franklin Cassel preached for us.—Carrie K. Hoffman, Collegeville, Pa., Dec. 31.

Palmyra.—On Nov. 24 and 25 we had a young people's conference in our church. There were four sessions, Saturday night and Sunday, all day. Bro. M. R. Zigler gave interesting, helpful messages at each service on the following subjects: Facing Facts, Christ in the Home, Some Important Goals for the Church of the Brethren and The Call of the Church to Youth. Following the Sunday afternoon service the young people served lunch. Then they gathered around an indoor campfire and had vesper services. Afterward all went to the main room for the closing session of the conference. Dec. 3 our quarterly council convened. Eld. Nathan Martin of the Ministerial Board and Eld. Amos Kuhns were present to assist in the work. Bro. F. S. Carper's time had expired as elder in charge; he was re-elected for a term of three years. Bro. A. Stauffer Curry, who had been licensed to preach at the June council, was installed into the ministry. Six members were received by letter and four letters were granted. During the month eighteen were received by baptism, the sixteen who had decided during our revival conducted by Eld. J. A. Robinson in November and two who decided after the meetings closed. Dec. 16 a number of our members conducted a service at the Lebanon county home. Every year our members fill boxes with fruit, candy, cakes, etc., and give a box to each inmate; this year there were 200. One of our deacons, Bro. S. E. Meyer, donated the boxes. At Christmas the various classes of our Sunday-school also took such boxes to the aged and shut-ins of our community. Our young people were out on Christmas night singing carols. Dec. 23 the primary and junior departments rendered a Christmas program. Dec. 27 the B. Y. P. D.

had a Christmas social. Our Aid Society is very busy; they had an all-day meeting one week and another an afternoon and evening. Our Bro. J. H. Longenecker preached two helpful sermons for us during December.—Sallie Groy, Palmyra, Pa., Dec. 31.

Roxbury.—Union Thanksgiving services for the eighth ward of our city were held in our church with Rev. Miller of the Evangelical church delivering the sermon. The offering was given to the Christian Home, also located in our ward. Several Sunday evenings during the holiday season we had lantern slides illustrating the life of Jesus. They were appreciated. On Dec. 23 a fine Christmas program was given by the children in the forenoon to a full house, and in the evening the cantata-pageant, entitled The Echoes of a Song, was splendidly given by the choir, assisted by a group of young people and children. On New Year's eve about 175 persons met at 9 P. M. in the social hall of the church for a program, lunch and a social hour, closing in the auditorium with a watch night service, concluding with an impressive candlelighting service at midnight in charge of the pastor. This coming Friday a number of our classes will have delegates at the program of the adult division of the Cambria County Sunday-school association held in the Memorial Baptist church in our city. Our revival is scheduled to open Feb. 4 to continue two weeks, with Bro. M. J. Brounger as the evangelist. We are entering the new year with fine prospects of successful work to be done. We lost one member by death during the year just closed.—Jerome E. Blough, Johnstown, Pa., Jan. 2.

Somerset.—Nov. 4, known as rally day for our church, was an interesting Sunday. The adults of the Sunday-school were very ably led and taught by Albert Bittner of Somerset Lutheran church. Prof. Livengood gave an interesting talk on the theme of Christian Growth. The church auditorium was filled with eager listeners for the sermon delivered by the pastor, Bro. T. R. Coffman. Nov. 18 our church period was taken up by a mission band from Huntingdon in charge of Bro. L. S. Knepper. Thanksgiving Day there was a union service and the worshiping congregation filled the edifice. Rev. Dr. Weaver of the United Brethren church was the preacher. Prof. Fike directed the music for the occasion. Christmas services were rendered Friday evening by the junior department, followed by a cantata on Sunday evening, Dec. 23, entitled The Manger and the Star.—Mrs. H. R. Knepper, Somerset, Pa., Jan. 2.

Walnut Grove.—The year in both church and Sunday-school began Oct. 1. Bro. J. A. Robinson was re-elected elder with Bro. Harry McDowell as general superintendent of the Sunday-school. The average attendance in church for 1933-34 was 640; in Sunday-school, 545. The fall love feast service was held Nov. 4 with the largest attendance record. We were glad to entertain the district meeting Oct. 22-24. The opening service was a play, What Shall It Profit? given by the B. Y. P. D. of the Robinson congregation. It was very inspiring as were all the messages given during the meeting. M. J. Brounger, J. A. Robinson, Chas. Blough were elected to serve as delegates to Annual Conference. October was rally month in Sunday-school with a special effort put forth each Sunday. The last week services were held each night, each having a well worked out program. The B. Y. P. D., men's organization, women's organization and the children were responsible for the services. Our pastor was engaged in an evangelistic campaign at Palmyra in November. In his absence the pulpit was ably filled by his son, Paul, and a local pastor, Bro. S. W. Pearce. The choir rendered a splendid concert Nov. 8 under the direction of Mr. Edw. P. Byers. At the Wednesday night service we have been studying church doctrine, the pastor having charge. Dec. 23 we were entertained in the morning by the choir rendering the cantata, The Song and the Star. In the evening the children gave a pageant, The Light of the World, and a beautiful play, The Street of Hearts. We are planning a two weeks' evangelistic campaign during the month of February. Bro. E. Perry Prather of Dayton, Ohio, will serve as evangelist. Three have been received into church fellowship by baptism during this last quarter.—Mrs. Waldo Strayer, Johnstown, Pa., Jan. 2.

West Conestoga.—Our love feast was held Oct. 24 and 25. Bro. Phares Forney officiated and a number of other visiting ministers were present. Our young people rendered programs at the Lancaster county jail and almshouse on Oct. 28. On Nov. 4 they rendered a program in the Richland church. Our Children's Day was held on Nov. 11. The children gave a program based on peace and thanksgiving. Bro. Robert Cocklin of Mechanicsburg gave the main address of the afternoon to an appreciative audience. One young woman was baptized on Nov. 21. During the past quarter the following visiting ministers preached at various regular services: Bro. John Byler of Lititz, Bro. Jonathan King of Myerstown, Bro. John Hcverer of Lititz, and Bro. David Snader of Akron. Our revival at the Middle Creek house was conducted by Bro. Rufus P. Bucher beginning Dec. 9 and continuing until Dec. 25. These meetings were very well attended. Thirty-two visiting ministers were present at one or more of the meetings. Music by a girls' quartet from the Mechanic Grove church was much appreciated. As a result of these meetings two boys stood for Christ, and we feel that Bro. Bucher's straightforward gospel sermons resulted in much good to the church. On Christmas eve a group of about fifty young people went caroling at the homes of a number of shut-ins of the community. The church met in council Dec. 29. A number of members of committees were elected. It was decided to paint the exterior of the Middle Creek house. Three boys were received as applicants for baptism and were baptized the following day.—Grace Hollinger, Lititz, Pa., Dec. 31.

York.—Aug. 12 Bro. Ludwick, Quakertown, Pa., preached the morning sermon in the First church. Bro. Eli Keeney, Bedford, Pa., brought us the evening message Aug. 26. The B. Y. P. D. held a meeting Aug. 27 when the reports of the Bible conference at Elizabethtown College were given. Sept. 2 Bro. Driver, Staunton, Va., delivered the morning sermon in the First church, which was greatly appreciated. Sept. 9 a service was held in the county jail; these services are interesting as the prisoners manifest such eagerness for some good thought which may be dropped in word or song. Sept. 9 Bro. Norman Musser, Columbia, Pa., began a two weeks' revival in our East End mission house. The services were interesting and instructive and enjoyed by all. Sept. 30 Bro. I. N. H. Beahm of Virginia preached the evening sermon in the mission house. Oct. 7 rally day was observed in our mission school in the morning with Prof. John Barwick as speaker; in the afternoon he gave a lecture on the Holy Land. Oct. 14 the school of First church held an all-day meeting with a rally service in the morning. Bro. A. C. Baugher, Elizabethtown, addressed the school and brought us an uplifting sermon. A missionary service was held in the afternoon with Sister Kathrine Zeigler as speaker. In the evening Sister Rebecca Foutz addressed a young people's meeting. Oct. 7 Bro. S. S. Blough of Greencastle, Pa., preached a fine sermon in the morning. Oct. 23 a B. Y. P. D. conference was held in the First church. C. C. Ellis of Juniata was the speaker at three services and we feel all were strengthened through these fine and able talks. He also spoke at the vesper services. Nov. 4 the B. Y. P. D. chorus sang at a missionary service in the evening at the Harrisburg church. Nov. 11 we held our love feast in the First church with Bro. A. S. Baugher preaching the preparatory sermon in the morning. Brethren Michael Markey and Noah Sellers preached the afternoon sermons and in the evening an unusually large congregation surrounded the tables. Dec. 9 the Volunteers of Elizabethtown College rendered a program under the direction of Bro. John Zug. Recently the First school and our mission school reorganized with Brethren Ralph B. Lehman and Geo. Stough as superintendents. The teacher-training and Bible study classes which meet each Thursday night under the direction of Bro. Jos. Baugher are proving very interesting. Dec. 23 Bro. Silas Utz, Piney Creek, Md., brought the morning sermon. We are hoping the activities of our schools and church will continue in spirit and interest in the coming year as they have in the past.—Florence L. Keeney, York, Pa., Jan. 2.

VIRGINIA

Mt. Vernon.—The young people of this church under the direction of Miss Hope Sherfy gave a missionary stewardship play. It was given at the home church and also at Waynesboro and Barren Ridge. It was quite a success, being well received and made impressions which sermons could not have made. Our communion service, held just before Thanksgiving, was well attended. We joined three other churches and had a union Thanksgiving service. Bro. Sherfy was the speaker and many benefited by the good things he said. Our pastor is preaching several sermons on the Home which we all appreciate. At our last council it was decided to have a revival next summer and to put special emphasis on evangelism at Easter. An interesting and entertaining Christmas program was given on Dec. 23. We also had a white gift service for the needy. Our attendance is growing and we are making spiritual progress under the leadership of Bro. Sherfy and family. Their untiring efforts are appreciated by the entire congregation.—Mrs. A. M. Powell, Waynesboro, Va., Dec. 29.

Pleasant Valley.—Our love feast on Oct. 20 was largely attended. An impressive sermon was delivered the day following by Bro. Luther Bowman of Laurel Branch congregation. On Sunday evening, Nov. 4, the young people of Christiansburg favored us with the play, What Lack I Yet? which was enjoyed very much by all. A student Volunteer Band from Bridgewater was with us on the night of Dec. 1 and rendered a fine program. We were very glad to have with us on Dec. 4 Bro. F. E. Williar, temperance secretary of the southeastern region; he gave a lecture and showed slides on the evil effects of alcohol. Dec. 22 our young people gave the play, What Shall It Profit? Our church met in council Dec. 15. Bro. H. E. Reed was re-elected church secretary-treasurer, a number of committees were re-appointed and the writer was re-elected Messenger correspondent. Eld. S. P. Reed will preach for us Dec. 29, the occasion being the fiftieth anniversary of his ministry of the gospel. Our elder, Bro. R. T. Akers, who sustained a fractured hip on June 28 is now able to be up and spends most of his time in a wheel chair. A Christmas program was rendered by the Sunday-school on Dec. 23.—Mrs. John H. Lester, Sowers, Va., Dec. 28.

Staunton.—Sept. 1 Bro. J. C. Garber began his seventeenth year as pastor at this place. Bro. Garber conducted two revivals during the past year, one at the Staunton church house and one at the Arbor Hill church. We have had a number of special services during the summer and fall, including a Mother's Day program and rally day in October. On Armistice Day the Staunton fire department attended our church in a body and Bro. Garber conducted memorial services. Bro. Garber is the local and also the state chaplain of the fire department. Nov. 28 Bro. Byron Flory gave an illustrated lecture on China which was very interesting and helpful. At the regular council which was held recently the following officers were elected for the year: J. C. Garber, elder; Lurty Grove, clerk; Lloyd Kiser, secretary of finance; Kenny Flick, treasurer; Messenger agent, the Aid Society; the writer, correspondent; Sunday-school superintendent, Lurty Grove. Twenty-three were baptized during the year and four received on former baptism.—Mrs. Frank Kiracofe, Staunton, Va., Jan. 2.

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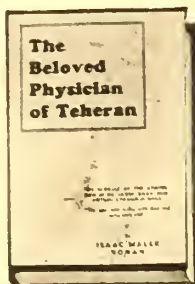
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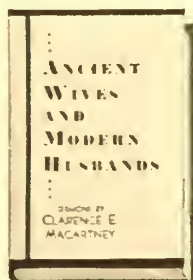
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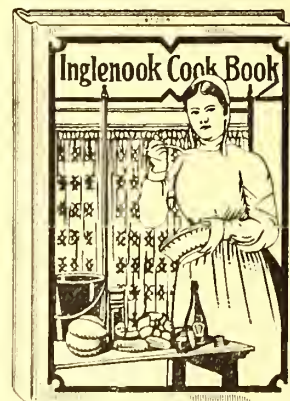
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THE GOSPEL MESSENGER

Vol. 84

Elgin, Ill., February 2, 1935

No. 5



A HIGH CASTE HINDU FAMILY

(See Article by Bertha Ryan Shirk, Page 9)

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the Lord!*

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PER

MEMBER

PER

DAY



WILL

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BUDGET

WHAT WILL YOUR CHURCH GIVE?

The church needs \$275,000 for its general missionary and service work. Our 150,000 members giving one cent per day would supply \$547,500. But if only 100,000 are able to give one cent per day the church would still have \$365,000. Last year the members gave but \$183,847. When the fiscal year is ended February 28, 1935, what will be our brotherhood record? What will you do to make the record of your congregation a good one? Will it be as much as a penny a day per member for the year?

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Elgin, Illinois

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 84

Elgin, Ill., February 2, 1935

No. 5

EDITORIAL

The Sum of All Its Parts

OUR modern life is so full of things to be looked after that it is hard to find a place for religion in the day's work, *if* you regard it as one of many competing interests. But if religion is the mainspring of all your activities, the dynamic which gives motive and purpose to everything you do, there will be no trouble about finding room for it. You will not need to find room for it. Your workshop will be full of it. The whole atmosphere will be charged with it. Every hard task will be lightened by its buoyancy and every dark corner will be lighted by its radiance.

Religion isn't an excrescence, a sort of fungus growth that life can get along as well without. It isn't a pleasant recreation to be taken if one has time and place for it. It isn't even a luxury to be indulged in if one can afford it. It is the very substance of all true living. It is life's blood and bone and sinew. It is, as Dr. Kurtz likes to keep telling us, the life of God in the soul of man. It is the one and only thing that makes possible an affirmative answer to the eternal question: Is life worth the living?

E. F.

And There Was a Great Calm

THE editor was a trifle fussed up this morning. Another special number was in the offing and the matter for it was taking on threatening proportions. There were numerous other strong claimants for space: articles already crowded back repeatedly to make way for more insistent candidates, articles in series that should not be interrupted, accumulating correspondence, multiplying notices of the loved ones fallen asleep, special appeals that dare not be postponed, and several things besides that just must go in.

A happy thought struck him. One certain department could be held to the minimum, perhaps altogether omitted, this time. And it could, except for the fact that it couldn't because the particular interests repre-

sented in it were as eloquent in pleading their cause as any. Why do dreams impossibly beautiful so quickly give way to stark realities?

He looked out the window and sighed one great all-engulfing, soul-emancipating sigh. He remembered that we are entering the new golden era in which borrowed billions need not be paid back. It can not be long now, he thought, until the less contains the greater, black is white, vice is virtue, misery is happiness, and two and two add up to whatever convenient figure the necessities of the moment may require.

E. F.

How to Use Your Church Paper

ONE unique thing about reading matter is that it is not quickly destroyed by use. Copies of your church paper can be used over and over. And so there is raised that interesting question of whether your paper should be preserved for reference or used up in the process of being read by reader after reader.

We know of one Virginia reader who took the MESSENGER along when he went to visit a neighbor. While there he read such articles as *The Treasures of Age* by Bro. Ezra Flory. Making a subsequent call, this MESSENGER reader found the church paper coming into his neighbor's home. No doubt many other MESSENGER readers have had somewhat similar experiences.

Frequently our ministers have occasion to mention something appearing in the church paper. This is one way to make the MESSENGER a first-class pastor's assistant. For if the church paper is generally read in a congregation, the minister's work is quietly reinforced and some problems obviated altogether. And to publicly recognize this fact makes the paper just that much more useful.

However, what we have in mind now is a still more special use of the MESSENGER. Take the recent India number. In this issue there is an unusual amount of interesting matter. Some of it might even be dramatized.

With a little work a fine Sunday evening program could be based on what is in the MESSENGER for Jan. 26. Other numbers, certainly special numbers, will from time to time offer just as much in the way of possibilities.

Now back to that annual India number. Suppose your people brought their MESSENGERS to church, or had secured some sample copies for use. Let the minister or leader take up a copy and show how even the date line reveals interesting facts. Our church paper is in its eighty-fourth year. It was in 1851 that Elder Henry Kurtz started the *Gospel Visitor*. Then there is the cover page picture. Above are the children and below is a mature group of students. Here is a symbol of what mission work, indeed all church work, is set to do.

As for something to dramatize, turn to Bertha Ryan Shirk's story of her first night in India. See page 18 in this India number. If you do not see possibilities here, then we have nothing more to say. But if you do, and we think you will, then look through the paper and try to picture what is in or back of the writing of other articles. We venture you will find more than enough to fill a Sunday evening program. And you will be learning one way to use your church paper.

H. A. B.

Bonfire Material

SOMETIMES surprises come from unexpected sources. When these are on the side of right the manifestations are quite heartening.

Recently a young lady school-teacher was motivated with something other than drawing her salary. Having discovered that many of the boys in her room carried toy firearms and that they were enacting mock holdups, robberies, battles and killings, she decided that her duty as a teacher of character education would be to counteract such vicious tendencies.

Accordingly she talked to the boys on subjects like honesty, fair play, goodwill, peace, justice, etc. Then she pointed out the destructiveness of firearms and how playing make-believe crimes, with toy guns, tends toward the formation of criminal character.

Next she suggested that a splendid means of protesting against such vicious attitudes would be to bring all the toy pistols and other instruments of war and destruction to the school and make a bonfire of them. She reminded them that this was not a demand, and that no one should do so unless convinced of the rightness of the act. That anything they did should be a decision of their own.

The result must have been very gratifying to this teacher. She surely wrought a good work. How did she get that way? Maybe she is a member of a pacifist church. Maybe not, or maybe not an active church member. Why speculate? Just think.

I pondered a while and wondered how many mothers

and fathers, members of pacifist churches, are guilty of buying these toy weapons for their children?

Again I wondered how many fathers and mothers see their children playing vile, criminal games with the toys they purchased and seem oblivious to the danger. How disappointing! What need for instruction, restraint, bonfire dramatization!

How much bonfire material in the hands of your growing boy, pacifist parents?

J. W. L.

The Christian Message and Task for Today

4. A Call to Personal Devotion of Life

IN terms of personal living this call to our age means a summons to new and sacrificial consecration by Christian men and women everywhere to do the will of God as revealed in Christ and as challenged by this present evil world. It means to live simply and unostentatiously, to worship in profound and humble quest for the divine guidance and the inner light, to fulfill life's duties with honor and brotherly regard for all other human beings, to live at peace and substitute love and goodwill for all violence, class struggle, race prejudice or nationalistic pride and warfare.

Our deepest resources, after all, are in a vital communion with God as Christ has revealed him to us. Only as we dwell deep in the spiritual verities of life shall we have the poise or lay hold of the reserves of strength we need to stand unshaken in difficult days. We face a crisis in character as well as in economics—indeed a deeper crisis. Is not this the real heart of our age's need and trouble? Too many people are trying to get along without any vital, sustaining sense of God. In the first century St. Paul, by definite moral and spiritual counsels, summoned Christians to endure a great moral crisis. In the world of the twentieth century the church must continue this apostolic task. We must call people through prayer, through worship, through meditation on the scriptures, through the sacraments, through confession and humility and a sincere seeking of the inner light, to be reconciled to God. Then shall the peace of God enter into lives now frantically seeking superficial pleasure and excitement or beset by sin and fear and inner conflicts.

We envisage worship and the life of personal religion not as a running away from the social maladjustments of our age nor as a substitute for combating them but as the deeper way to a release of spiritual energy by which alone they can be met and overcome. We believe that the personal choice of the standards of Christ and the commitment of life to God through worship will result in new spiritual light breaking forth upon our day. Out of prayer and the soul's devotion new powers of insight will arise and greater capacity for dedication to great causes.—*Dayton Meeting of the Federal Council.*

GENERAL FORUM

Who Will Build the World Anew?

Who will build the world anew?
 Who will break tradition's chains?
 Who will smite the power of gold?
 Who will chant the spirit's gains?

War and hatred, let them go!
 Caste and creed have had their day;
 Pride and lust will lose their power—
 Who will find the better way?

Who will preach that might is weak?
 Who will teach that love is power?
 Who will hail the reign of right?
 This his day and this his hour!

Faithless priests and warring lords
 Are as Babylon and Tyre,
 Making way for prophet hosts
 Shouting truth in words of fire.

Who will live to slay the false?
 Who will die to prove the true?
 Who will claim the earth for God?
 Who will build the world anew?

—Thomas Curtis Clark.

“Whatsoever He Saith Unto You, Do It”

(John 2:15)

BY OLIVER H. AUSTIN

It is interesting to note this about Jesus and his work. When he was about to bless and help those in need, he always gave them something tangible to do, either in the way of a command or an entreaty. When he anointed the blind man's eyes with clay, he said unto him, “Go wash in the pool of Siloam,” and he returned seeing. To the poor man with a withered hand he said, “Stretch forth thy hand.” The man did as he was told and his hand was restored. To the dead maiden he said, “Arise. And straightway the damsel arose and walked.” To those weary, toil-worn, discouraged fishermen, after a night of hard work with no results, he said: “Put out into the deep, and let down your nets for a draught.” They obeyed and enclosed a great multitude of fishes, even to the breaking of their nets.

The commandments of Jesus are to be obeyed, not questioned, if we are to receive the blessing. “Whatsoever he sayeth unto you, do it.” When we are told to believe on the Lord Jesus Christ and we shall be saved, we ought not doubt his word. He says: “Forgive, and ye shall be forgiven.” He also says: “Come unto me . . . and I will give you rest.” Do we believe his words? What would have been the result if the servants would have refused to fill the water pots? Would the wedding feast have been successful? Likely there would have been great confusion, a bride and her family

would have been deeply humiliated and embarrassed; the groom would have been disappointed and the guests disgusted.

Jesus preached: “Repent ye, and believe in the gospel.” To Nicodemus he said: “Except one be born of water and the Spirit, he cannot enter into the kingdom of God.” And then he says to all of us: “Go ye therefore, and make disciples of all the nations.” Surely if we profess to be followers of his, we can do no less than obey, for he has never failed his people in a single promise.

The servant might have asked: “What good will it do for us to worry ourselves about putting water into those empty vessels, anybody knows that water is not wine, and we can not fool the guests that way!” It hardly appears to me that they once thought of the possibility of this water becoming wine. We hear people asking questions today such as: “What is the idea of religion anyway? It never got me anything.” “Why should I go to church and engage in worship? Others do not and they have more money than I have.” Or, “Why should I go to the Lord's table and engage in such a foolish symbol as feet washing and partake of the meal? Will this make me any better? What real, practical benefit can come from observing the sacraments? What we want is food, better wages, better sanitation, better living conditions and a square deal!” That is exactly what Jesus is teaching by this dramatization, we shall enjoy all these blessings if we attitude ourselves properly toward God and man.

If we are only able to grasp that which Jesus would have us understand as we engage in this symbol, and follow his example of life, it will be as he has said: “If ye know these things, blessed are ye if ye do them.” Such marvelous blessings as would be ours if we only would live the Jesus way! The world would not be long in getting to the place where all would have bread and to spare, better living conditions would be ours to enjoy and all men would live in harmony. It is true that none of us can understand all, but we may rest assured that we shall never be condemned for doing anything that Jesus himself was willing to do, and there is a blessing for us in the doing. “Whatsoever he saith unto you, do it.”

McPherson, Kans.

From Down Up

BY H. H. HELMAN

BAD times are good times when they help folks to find themselves. This is just what we are all doing in these difficult times. We have found our shortcomings and weaknesses. We have been inefficient parents, poor citizens, and weak members of the kingdom. We have been poor neighbors and forgetful friends. We have

been greedy merchants and self-seeking laborers. We were over individualistic and poor creatures socially. In short, we had learned to live selfishly and sinfully.

Looking up from the depths we now see the true heights. We are ready to discipline ourselves so that from now on life shall be rooted in goodness, unselfishness, and truth. We want it to take on new dimensions, until it reaches the full stature of men and women of God. Yes, bad times have become good times.

New Carlisle, Ohio.

What Causes War

BY KERMIT EBY

I. *Protection of Investments Abroad*

SOME nations because of favorable trade balances and internal wealth secure a surplus of gold. In order to increase profits, the surplus gold is invested at home or abroad. England before the World War, and America since, are the best examples of nations with a surplus to invest.

English gold went everywhere. English banks became the financial arbiters of the Orient. Many an English fortune was made in China and India. The return from these investments made it possible for Britain to withstand the shocks of the war and its aftermath. Truly London was the center of the economic world. Since the war, London has made room for New York. The abnormal war-years saw the impoverishment of Europe, and the change of the United States from a borrowing to a lending nation.

Perhaps, no impression of travel in the Orient remains more vivid in memory than the imposing fronts of the American banks in every large Oriental city, with the American flag flying above and the soldier standing guard in front. Truly the American dollar respects no frontiers, and is our most consistent internationalist. American business has also gone abroad. Standard Oil Company tanks are as common as banks, and Singer sewing machines have lightened many a burden. Much of the so-called progress of the Orient, and of South America, would have been deferred many years without the aid of Anglo-Saxon wealth.

There is no valid objection to the above, as long as capital takes its own risks, but when capital calls on the government to protect it, serious problems arise.

In order to protect investments abroad, a nation must have a navy to protect its avenues of trade and investments in war time. In the close bargainings for economic advantage the victory often goes to the nations which can exert the most pressure. That is, if one believes in this theory, America should have a navy big enough to maintain American advantages in China, and powerful enough so that Japan would never risk attacking it. Such a situation would mean the maintenance

of a navy at least twice as large as Japan's. To do so would mean perhaps the eventual bankruptcy of Japan in an effort to build up to our level, and ultimately war, for no nation will continually permit pressure politics.

To prevent this from happening, we must go to the source of the irritation, investments and business abroad, and frankly adopt as a national policy, *the refusal to protect by the use of force any foreign investments*. Let business take its own risks! Why should a nation tax the majority to protect the investments of a few? Why should we all not realize that one naval battle would mean more economic loss than any possible business profits?

If there must be profits and interest, let the interest be adjusted in proportion to the risk—and hands off by governments.

Ann Arbor, Mich.

"Brethren" Investments

BY C. H. SHAMBERGER

A FRIEND of mine has recently become quite exercised about the amount of money which members of the church have lost through enterprises promoted by the members of the Church of the Brethren. He is a man who has shown better than average financial judgment and he has had wide contacts within the church. In his communication he states that he would like to write a résumé of the cases which have come under his observation and the ones that people have told him about. However, he admits that he often has ambitions to write which are never realized and he is not certain that what he would write should ever be published. So he lists what he considers typically unfortunate illustrations and suggests that I write upon the subject.

For the purpose of this discussion these enterprises might be described as attempts by the Brethren to make money for the Brethren. This does not include the official non-profit organizations of the church. It is confined to those ventures which are primarily intended to make money for the Brethren.

There are those who argue that the Church of the Brethren has a disproportionate number of such schemes thrust upon it. But others contend that the number is about the same as comes to any group. They think the Brethren are just a bit more gullible than the average. Those who disagree reason that there is no actual basis of comparison. They say that we are inclined to overestimate the number of schemes and our own susceptibility because we know considerable about ourselves and not so much about others. It really doesn't matter greatly whether the percentage of Brethren schemes that fail is greater than those which originate with the Baptists. And it would be cold comfort to learn that our gullibility is two points different

from the Mennonites. My friend is convinced that too many golden opportunities have resulted in financial headaches for the Brethren.

Almost all of these undertakings have had several factors in common. They all use the church as a medium of promotion. The Yearbook becomes a mailing list. Prominent churchmen are used as reference. Occasionally the name of the church is incorporated even though a decision of Annual Conference prohibits the use of the church name in commercial concerns.

With very few exceptions these enterprises are sponsored by men whose sincerity is above question. They really believe they will accomplish what they claim.

Most of them hold out opportunity for more than ordinary gain. And lest it appear to be selfish there are often reasons to show how the church will be benefited either directly or indirectly through the transaction.

Occasionally the appeal is on the basis of thrift. Something a bit different is offered for less money.

The appeal of privilege is frequently emphasized. Since this is being operated by Brethren for Brethren there are certain advantages accruing to Brethren which are not available to others.

All of these factors become boomerangs when the enterprises collapse. They make men who wanted to be benefactors appear as unscrupulous promoters. And

the feeling toward them is often more bitter than it would be toward an "outsider" because they have been trusted as Brethren.

I have tried to make myself believe that my friend was a bit unfair in listing only those ventures that failed. There must have been a number that have succeeded. We so easily remember losses and forget gains. We are even guilty of taking credit sometimes when a venture turns out well when we would have blamed the sponsor if it would have failed. So I have tried to think of something that might be said in favor of Brethren promoters.

The nearest approach I can think of is in the case of land promotion schemes. There must be some people somewhere who were convinced that there was better land out west or down south by some Brethren colonizer. Of course, there were a good many of them that turned out desperately but we are trying to be fair and think of some successful ventures.

Unfortunately that seems to be the extent of favorable comparisons. I can not, for example, find any company organized by Brethren that has paid them well by increase in the value of capital stock. I mean this in the sense that a wide solicitation was made. There are any number of private enterprises operated by Brethren who have interested a few other Brethren in their business to their mutual advantage, but that is quite a different thing.

I hope my observations have not been biased which lead me to the conclusion that most of the financial enterprises of the Brethren by the Brethren have resulted in a loss to the Brethren. In most cases it has been both the sponsors and the investors, but almost invariably the investor loses everything he puts into it.

However, we need to bear in mind that by far the majority of enterprises do fail financially. Failure is by no means peculiar to Brethren ventures. And when we know the facts it is amazing how many people there are who lose their money in the enterprise of some one else. We hear more about the few who make it than we do the many who lose it. There is, however, a sense in which it seems more unfortunate for Brethren to lose their money in Brethren promoted schemes than it does for them to lose it otherwise. A man may be a good brother in the church and be very poor in his business judgment.

Bearing all of these things in mind is there not something which can be done to protect Brethren investors from losing the dollars they have saved through thrift by investing them in some well meant but fantastic scheme promoted either by the Brethren or through the Brethren?

The federal government is developing a commission in connection with the New Securities Act which is intended to curb those corporations which misrepresent

I Am the Motion Picture

A Message to Parents

BY P. R. HAYWARD

I AM THE MOTION PICTURE.

I am a superb skill that has not yet been redeemed into a sublime art.

I am a flash of light—a roll of mystery—a flicker of romance.

I was born in the brain of a mechanical genius, nurtured in the plans of captains of finance, robed in the praises of advertisers, and spread across the world by the arts of salesmanship.

Thus, I have been thrust into your community to work my will upon your child.

I will rob him of one-quarter of his normal restful sleep.

I will cause him to remember one-half and more of what he sees in me.

I will create his standard of success.

I will fashion his ideal of a future life work, his home of tomorrow, his dream of all that is desirable in life.

I bring the crime, the depravity, the mystery, the beauty, the glory of all times and lands to the doorstep of his soul.

What crosses that doorstep will depend upon the sort of doorkeeper you have set up within him before I get my chance at your child at all.

I AM THE MOTION PICTURE.

Hinsdale, Ill.

stocks for sale to the public. The government is making a desperate attempt to make investment concerns tell the truth. The church might have a similar commission to pass upon schemes sponsored throughout the church at large or in specific sections of it.

There are a good many reasons why such a commission would seem more promising than it would actually prove to be. In the first place, it would be difficult to find men within the church who were qualified to be members of such a commission. And even if there are such people there is no certainty that they would be selected for membership on the commission. But a still greater factor to take into account is that such a commission would smack of paternalism and there are a great many people who would rather lose their money than the unrestricted privilege of selecting where they lose it. And, finally, there would be no end of trouble in getting promotional groups to submit their propositions to a body that in the necessity of the case would have to reject many of the proposals.

At the present time the church has no control over such matters. After the damage has been done everybody does no end of talking about such things but that doesn't make much difference. A good many Brethren have sharpened their pencils to figure out how the money that went into the X. Y. Z. company would have raised the Conference budget but there is no case on record to show that a dollar has been retrieved because of such heroic mathematics.

One of the things which ought to help most toward correcting future losses is the fact that any plan or product ought to be accepted upon merit rather than the fact that it is sponsored by Brethren or promoted through Brethren contacts. The fact that it is sponsored by Brethren ought neither to be the basis for acceptance nor rejection. A young man told me recently that he had to make his own way through college because his father loaned money to another Brethren minister who was going to make him well-to-do through buying shares in a mine—which never made money.

A word might be said about those who seek to promote their plans and to sell their products through the church. Without the least intention of casting suspicion upon the sincerity of those who have used such methods I can not help but feel that they have been motivated fully as much by the fact that the church group offers the most fertile field for their efforts as they have been by a consuming eagerness to benefit the church membership. There is no reason why something which has been proved as to value should not be sold by one church man to another, but anyone having something to sell that is going to make people surprisingly rich would be doing the church a favor by disposing of it elsewhere.

Elgin, Ill.

Why I Read the Bible

BY ELIZABETH H. BRUBAKER

THIS is the testimony of one who reads the Bible: "I read the Bible because it tells me the need of a Savior." "All have sinned and come short of the glory of God" (Rom. 3: 23). I once spoke to a girl in her teens about accepting Christ. She replied: "I have never sinned. Why should I accept Christ?" How ignorant! She needed teaching. "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid upon him the iniquity of us all" (Isa. 53: 6).

The Bible tells me that Jesus is the Savior I need. "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6: 23). It tells me how to make Jesus my Savior. "Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2: 38; also John 3: 15 and Rom. 8: 9, last clause).

The Bible gives assurance of salvation. "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand" (John 10: 28-29). The Bible keeps one from sinning (Psa. 119: 11; 1 John 2: 1). It gives life (John 6: 63, and it is a means of growth (1 Peter 2: 2).

The Bible is a safe guide. "Thy word is a lamp unto my feet and a light unto my path" (Psa. 119: 105).

The Bible is an up-to-date book. "Forever, O Lord, thy word is settled in heaven" (Psa. 119: 89). The word of God works. "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55: 10-11).

The Bible shows how to make a success of life. "This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous and thou shalt have good success" (Joshua 1: 8).

It is said that a man is best known by the company he keeps when alone. What are our meditations? I like this text. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (2 Cor. 3: 18).

Virden, Ill.

HOME AND FAMILY

He Worked

He worked! It is enough
That his own hands were
Tarnished with the stuff.
He knew the law's demands
For daily bread, the tasks,
The toils, the rude tools of his day;
The sweating face; nor did he ask,
In all his time, an easier way.

With hammer, saw and awkward wrench,
He proved himself the man.
Though Spirit-born, by the rude bench
He joined our race and ran
Its rugged course to where it ends.
While of a holier life he taught,
To which the soul ascends,
He lived, he wept, he wrought
With us—he called us friends.

—J. N. Scholes.

"I Wish David Were Here"

BY PERRY L. ROHRER

"I WISH David were here." These were the words of a wife who stood spellbound by one of the scientific displays at the Century of Progress. We were momentarily attracted to observing the wife instead of the very interesting scientific display.

She was far more interesting than the object of her interest. She had been deeply impressed with the scientific display. Her husband was a scientist it seems. There was written all over her face and in her voice the fact that more than anything right then she longed for her husband to be there and share the experience with her.

A young man stood on a jagged rock overlooking a beautiful valley several thousand feet below. The sun was slowly sinking—it was fast becoming dusk. These words were overheard: "If only 'she' were here."

Here is a young man who has fallen in with wrong associates. He went from one thing to another, always worse. Finally he was found guilty of murder and sentenced to die in the electric chair. It was our duty to spend time with him in the death cell. We found him wishing that his mother were there to place her gentle hand on his head and say a few words of comfort. He sits quietly in the death chair and dies wishing for her who rocked him to sleep as a child.

Whom do you secretly and spontaneously wish were with you in moments of great happiness or sorrow? Answer this question honestly and you will have a list of the people who are most important in affecting your life.

Chicago, Ill.

Glimpses of Life in India

BY BERTHA RYAN SHIRK

2. An Afternoon Tea

DURING our stay in Bombay, the home in which we lived sometimes entertained for afternoon tea. The parlor or drawing-room was always put in the best of order for the occasion. This afternoon just two Mohammedan women were guests. They were from the Zenanas or high class. These Mohammedan women, according to their custom, are not allowed to reveal their features to any man except of their own households. A kind of scarf is worn with which to veil their faces. The outer garment which some wear to cover the head is also used. When they go out on the street, they must go veiled. The hostess had to promise there would be no men folk in the room while they were present.

They were driven to the home in a closed carriage. They did not unveil their faces until they were inside the drawing-room. We thought these poor creatures would be very shy, but they seemed quite happy to be out, and talked and laughed as women's problems were discussed with them. They use plenty of paint but not on their faces. They use it on their lips and teeth. Many from the well-to-do families have their teeth covered with gold. They also use an eyebrow pencil. Our guests wore many jewels: some in the ears, some in the nose and rings on the fingers and toes, besides the necklaces and hair ornaments.

When tea was ready, the servant had to hand it through the screen at the door. There would have been a panic had he entered and beheld the faces of these two women and it might have meant trouble for him as well as the missionaries.

Dainty sandwiches, plain cake and biscuits, as the English call our cookies, are served with the tea. The tea is brought in piping hot in a teapot on a tray with cups, saucers and spoons. The pot is kept covered with a thick padded cover called a tea cozy. The tea, if just right, is not strong, but hot and invigorating. It seems to make one feel cool, and the little luncheon serves to keep away the feeling of hunger until the evening meal.

After the tea they wanted to hear the piano so we played for them. They seemed to enjoy themselves until time to go home.

Thousands of the women are yet to be reached with the gospel message. A large percentage can neither read nor write. Many are secluded in their homes knowing little of the outside world. The mission worker seems to be the only one who thinks about their betterment, but it is the hardest sort of work with but little hope of getting results. The children are more difficult to reach as there are fewer schools for them. The harvest indeed is great and the laborers few.

Chickasha, Okla.



MISSIONS

This Department

Conducted by

H. Spenser Minnich



Sharing Observations With the Home Church

BY C. D. BONSAACK

Secretary of the General Mission Board

Thirtieth Installment

NOVEMBER 15. Today we left Garkida for the last time on this trip. This is the oldest station in the Africa mission. Here Brethren Helser and Kulp located in 1923 after coming out in the autumn of 1922 and prospecting for a location for several months. There has been a lot of hard work done about this station and a lot of money and strength expended. There are now some 250 in the school; a little less than 400 in the Leper Colony and about 65 baptized members. There are about 15 major buildings with many minor ones on the compound of about twenty acres. Perhaps five or six of these are permanent buildings, while the others are of mud and straw, and some of them not very valuable. The Leper Colony is nearly two miles from the mission compound. There are about ten acres where the buildings are located and about 500 acres granted for farming purposes by the government to the lepers. On this they are expected to make a living. The station is evidently understaffed at the present time. Some of its institutional growth must be reduced or else more help granted. Always too, when we are forced to reduce personnel, it is the evangelistic work that suffers most, because institutions have an urge in the daily program that draws from the more difficult and less spectacular work of quietly living and working among the people. Then we were off for Marama, where many of these problems were discussed at the annual meeting of the mission. The trip across those forty miles shows what the dry season means. Two weeks ago everything was green, now the brown and yellow in trees and bush are evident. The tall grass was burned in many places. With plenty of dust and dirt we arrived at Marama in the late afternoon. The conference opened with an evening session in the new Dr. Robertson Memorial Dispensary, which was recently completed as a memorial from the government to the late Dr. Robertson who died from yellow fever at the close of his first term of service, on his way home. The opening session was chiefly a talk by the writer on some of the

changes in the world and their effect on the work of Christian missions.

November 16. Morning devotions were conducted in a helpful way by Bro. Brubaker on the subject of the "one accordness" of the early church. The sessions of the day were given to the many subjects presented by the Field Committee, which covered practically everything in the operation of a mission: use of some government grants, means of transportation, providing adequate personnel, wise use of missionaries as to a multitude of details and little time for the real work with the people. Few people at home can realize how these problems accumulate. In this respect, the people are like children; they come to borrow money, to seek advice about work, to talk about trouble with the neighbors, and so on *ad infinitum*. Then buildings need repair, food must be secured, cars and motorcycles need attention, workmen must be paid, and other necessary duties arise. To be courteous and thoughtful among these needs, and yet plan for the schools, hospitals and work among the villages, require skill and Christian devotion. The afternoon was mostly given to the matter of schools, their curriculum, location, and purpose. Can schools be too big? Should we accept government aid under all conditions? What kind of schools in villages? What kind of training schools? The place of agriculture and industry, and many other questions were considered. A conference like this is necessary for missionaries to get together to know each other better, to unify their work and thinking; also to express themselves to avoid explosion and nervous prostration from the loneliness of their task amid many trying difficulties. The evening session was given to a talk by Bro. Brubaker on the lessons and spiritual impressions of the Passion Play.

November 17. Again we were all helped by the morning devotions led by Bro. Brubaker on the subject of "Mending Tattered Rags." The conference convened at nine in the morning and the day was given to a full discussion of the subject of evangelism and building the Christian church in Africa. The difficulty with schools, hospitals and other institutions is that they require so much detail of accounting, repair, discipline and other attentions that it is almost impossible to get time to reach the people among the villages in an adequate evangelistic program. This is keenly felt by all missionaries, especially in these days of reduced personnel. We believe and decided that some missionary must be provided who can give his entire time to this work, and until this person can be provided those now at the stations were urged to get among the villages, even at the sacrifice of the size of institutions. We believe, too, that all institutions should improve the quality of work done, rather than increase their size and number. These things are difficult amid much ignorance and disease,

but must be done to create the fuller meaning of thoroughness and genuine helpfulness which Christian service demands. The matter of a training school for evangelists was given much thought, and for the present Bible and Christian service short term institutes are to be provided to meet this increasing need. Giving the Christian teaching in the daily school program more attention and a more prominent place in the curriculum was felt to be possible and was unanimously agreed upon. We felt this day was one of importance and progress in the study of the work. The missionaries were quite as conscious of these needs as any of us in the deputation, but an urge and encouragement therein from the home church give courage to even neglect some details to carry on the larger and more important phase of the work in the long pull of attempting to build the indigenous church.

November 18. Sunday is always a busy day around a mission station. There are the various services in the station and the going of several native boys and missionaries to the villages within ten miles round about. There is an active Sunday-school here at Marama. The morning sermon was preached by Bro. Kulp to a large audience. While the writer could not understand a word of it, yet from the response and interest of the audience it was easy to see that it was deeply appreciated by them. The afternoon services at two different villages divided the attendance of the missionaries here at the conference, but all returned to a vesper service at five o'clock at a beauty spot overlooking the Hawal River Valley, where song and meditation on the inspiration of God to be found in nature occupied an hour of worship indeed.

November 19. Our morning meditation was lessons from the storm on Galilee. The conference proper assembled at 9 o'clock and the medical side of missions occupied the whole forenoon session. In connection with this the Leper Colony came in for a long and seri-

ous consideration. This side of the work in Africa is most important. There is so much suffering and no modern medical help of any sort, except for an occasional doctor. Leprosy is also most prevalent, but segregating these people by the hundreds into a colony presents a problem in control and discipline that involves many complex problems where a half dozen or more languages are spoken and many men and women are away from their homes and clans. To attempt to meet this great need for medical attention easily leads the work out into institutional development that takes time and money beyond our ability to support in the light of a multitude of other needs. But the problem is being wrestled with wisely and we are sure the future will give results of increased thoroughness and care, even if we may not be able to reach all that we would desire as quickly as possible. The afternoon was given to the length of a term of service and the best use and organization of the workers. Most of the missionaries have felt for some time the desire to lengthen the term of service on the field. It is hard to build a program of work on the field in the midst of such short terms of service. The difficulty seems to be to find some place for rest or an intermediate short furlough that is not too expensive. The mission by road is nearly 400 miles from the railroad. To operate a Ford car here requires at least about twenty-five cents per mile. This makes a trip even to the railroad most expensive. But a decision was made to make the term of service four years, after the first one, with an effort to extend it to five years, if any provision can be found for an inter-furlough. This experiment will be made with caution, as experience clearly shows that ill health is the most expensive and greatest disappointment in the life of missionaries.

November 20. The conference today discussed the use of imported African workers from other missions as compared with those from home for certain tasks, the kind of buildings that is most economical and satisfactory, the budget and its use, and other of the more technical problems of the mission field. The mission has developed some very good houses for residence, mostly of stone, which is abundant at two of the stations. At Lassa there is little stone, and here brick is being made. These houses are not so large, but are being built at from \$1,750 to \$2,000 and promise to give permanence and satisfaction. The mission has employed at each station one or more teachers and other workers from the Calabar mission of the Scottish church in Southern Nigeria. To the present these workers seem to have given very splendid satisfaction and seem to fit into the spirit of the mission and growing church in a commendable way.

November 21. This promised to be the last day of our conference. There was some further discussion of



A Group of Leper Patients

budgets, the appointment of workers to special tasks and the election of officers and committees for the year. The Field Committee had recommended that some increased executive duties be given to the secretary and this officer was chosen first. Bro. H. S. Kulp was elected secretary, Desmond Bittinger, chairman; William Beahm, treasurer. The other members of the Field Committee are C. C. Heckman and Dr. H. L. Burke. Considerable time was given to a dozen or more recommendations by the deputation. Many of these were considered and covered in the decisions reached through recommendations from the Field Committee; others were taken up and discussed and all were finally accepted as a part of the policy of the mission. Three and four sessions were held each day for six days in this conference and every hour was used in seriously facing the many tasks, policies and procedure in the work of the mission and the growing church. Much time was given to the ideals and practice of the native church, for example: what in their native thought and life can be used and made Christian as a permissible part of their religious experience; how to discipline; the frequency of the communion service; procedure in marriage, and dozens of other things that might cause folks in the home church to even wonder what such things have to do with church life. But where the home and family and Christian ideals have not yet come, the church must face such problems and guide life thought into that which is Christian and essential. The evening session was given to the question of how missionaries may contribute to the cultivation and information to the home church which will always be necessary for the healthful and happy support of this world wide mission of Christianity.

What to Pray For

Week of February 2-9

THE first missionaries to live at Lassa, in Nigeria, Africa, were Dr. Burke and his wife who moved to that place in the spring of 1928. The medical work which they did won many friends and opened the doors for the preaching of the gospel. Now the first fruits are being gathered in. Turn to page 15 of the MESSENGER for Dec. 15 and read the story of these first fruits.

Because of the need at Garkida Dr. Burke and wife have had to take charge of the medical work there until Dr. and Mrs. Studebaker reach Africa. This has left the entire burden of the medical work at Lassa on Nurse Horn and the African helpers. Sister Horn cares for both the hospital and the dispensary. She is often called out into the villages to help the mothers. The care of two motherless babies also requires some time. All these duties fill her days more than full.

With no doctors to depend on in treating the sick, a nurse's knowledge and skill are often taxed to the

utmost. Let us pray for Nurse Horn that she may be helped in meeting the emergencies that come and that she may have physical strength to carry the heavy load for which she is responsible. Let us pray that as those to whom she ministers find physical help they may also seek the spiritual healing which our missionaries long to help them find.

Let us also pray for the faithful African helpers without whom it would be impossible to carry on the amount of medical work that is being done.

Orientalism in American Life

Our Mission Study Book for 1935

Beginning with the month of January, many of our women's groups began the study of "Orientalism in American Life." Six outlines based on this book have been prepared by Sister Nora Rhodes to help in the study of the book. These "Program Outlines" are in a more complete form ready to be sent out to all who wish them. They are 5c apiece. The study book is 60c.

PROGRAM III

(Based on Chapter 3 of "Orientalism in American Life")

Chapter 3—The Filipino, America's Newest Oriental.

"The glory of life is to love, not to be loved; to give not to get; to serve, not to be served."

Worship

Hymn—Holy, Holy, Holy.

Prayer.

Scripture—Acts 10: 1-11.

Until I Found

"O tender Shepherd, climbing rugged mountains,
And wading waters deep,
How long wouldst thou be willing to go homeless
To find the straying sheep?"
"I count no time," the Shepherd gently answered,
"As thou dost count and bind
The days in weeks, the weeks in months;
My counting is just until I find.
And that would be the limit of my journey.
I'd cross the waters deep,
And climb the hillsides with unflinching patience
Until I found my sheep."

Hymn—The Ninety and Nine.

Chapter Outline

"The status of the individual Filipino has been almost as uncertain as that of his country. He lives under the American flag and is expected to be loyal to it, but he is not an American citizen."

1—Give the main points of the American policy in the Philippines.

2—The Filipino as a laborer.

3—The community and church.

4—Briefly state the Filipino problems.

5—The newest arrival.

6—Filipinos in urban setting.

7—Tell of the community center in Chicago.

These Orientals in a strange land need Christian friendship, teaching and influences. We have an obligation to understand them, to love them, and to witness to them of the abundant life that Christ has made possible.

Benediction.

THE CHURCH AT WORK

Directed by M. R. Zigler, Executive Secretary; Rufus D. Bowman, Director of Adult Education; R. E. Mohler, Secretary of Men's Work; Mrs. Ross D. Murphy and Anetta Mow, Women's Work; Dan West, Director of Young People's Work; Raymond R. Peters, Chairman of Intermediate Committee; Ruth Shriver, Director of Children's Work; H. Spenser Minnich, Secretary of Christian Finance; Ross D. Murphy, representing the Pastoral Association; Ruth C. Sollenberger, Office Secretary.

ADMINISTRATION

Central West Regional Conference

The Central West Regional Conference will be held at McPherson College, Feb. 17-22. Lodging will be provided free and board at reasonable cost. For information, address: The President, McPherson College, McPherson, Kans.

Sunday, Feb. 17

- 10:45 Sermon, "Four Levels of Faith."—Dr. A. W. Palmer, President Chicago Theological Seminary.
- 6:30 Special Program.—Christian Endeavor Society.
- 7:30 Sermon, "The Inevitable God and the God We Choose."—Dr. A. W. Palmer.

Monday, Feb. 18

- 10:00 Chapel Address, "The Social Gospel."—Dr. A. W. Palmer.
- 10:45 Address to Ministers and Others.—Dr. A. W. Palmer.
- 12:30 Noon Hour.
- 2:00-2:45 Address, "If I Were a Pastor."—R. H. Miller.
- 2:45-3:30 Talk on Religious Planning.—Dan West.
- 3:30 Music in the Church.—Prof. A. C. Voran.
- 5:30 Dinner.—Faculty, Trustees.
- 7:30 Special Musical Program.
- 8:00 Address, "The Insights of Jesus."—Dr. A. W. Palmer.

Tuesday, Feb. 19

- 8:30-10:00 Pastors' Conference in charge of W. H. Yoder.
- 8:30 "Are Your Conference Programs Making the Largest Possible Contribution?"—D. C. Gnagy, Warrensburg, Mo.
- 9:00 "The Minister and All the Special Days and Weeks."—Paul Longenecker.
- 9:30 "How to Stop the Leaks."—Herbert Ruthrauff.
- 8:30-10:00 Young People's Conference.—Dan West.
- 10:00 Chapel Address, "The Personal Gospel."—Dr. A. W. Palmer.
- 10:40 Address, "Current Trends in Religious Education."—Dean F. A. Replogle.
- 11:30 Bible Hour, "Isaiah."—R. H. Miller.
- 12:30 Noon Hour.
- 2:00-2:45 Address, "The Uplifted Christ."—R. E. Mohler.
- 2:45-3:30 Peace Address.—Hylton Harmon.
- 3:30-4:00 Music in the Church.—A. C. Voran.
- 7:30 Special Program.—A Cappella Choir.
- 8:00 Address, "The God of the Prophets."—R. H. Miller.

Wednesday, Feb. 20

- 8:30-10:00 Pastors' Conference in charge of W. H. Yoder.
- 8:30 "The Minister and Individualism."—Robert Sink.
- 9:15 "The High Calling of the Ministry."—R. H. Miller.
- 8:30-10:00 Young People's Conference.—Dan West.
- 10:00 Chapel Address.—R. H. Miller.
- 10:40 "The College and the Church."—V. F. Schwalm.
- 11:30 Bible Hour, "Jeremiah."—R. H. Miller.

12:30 Noon Hour.

2:00-2:45 "At the Sound of a Trumpet."—C. E. Davis.

2:45-3:30 "Twenty Years on the Mission Board."—J. J. Yoder.

3:30-4:30 Music in the Church.—A. C. Voran.

7:30 Special Program.—Dramatic Arts Department.

8:00 "Jesus and the Present Crisis."—R. H. Miller.

Thursday, Feb. 21

8:30-10:00 Ministerial Conference in charge of W. H. Yoder.

8:30 "How Lift the Depression From the Heart Without Lifting the Mortgage."—X. L. Coppock.

9:00 "How Make the Religious Education Home Emphasis Effective?"—Earl Frantz.

9:30 "Does the Church Need a New Emphasis in Her Presentation of Christian Truth?"—Ray Zook.

8:30-10:00 Young People's Conference.—Dan West.

10:00 Chapel Address.—R. H. Miller.

10:40-11:30 "Studies in Book of Ruth."—Prof. Ray C. Petry.

11:30-12:30 Bible Hour, "Ezekiel."—R. H. Miller.

12:30 Noon Hour.—Special Dinner at the Church.

2:30-3:30 Men's Work Program.

2:00-3:30 Women's Work Program.

3:30 Music in the Church.—A. C. Voran.

7:30 Special Program.—The College Orchestra.

8:00 Address, "Where Shall We Place the Emphasis?"—R. H. Miller.

Friday, Feb. 22

8:30-10:00 Ministerial Conference in charge of W. H. Yoder.

8:30 "Securing an Adequate Church Plan."—James Elrod.

9:15 "What Should We Do to Prepare an Adequate Ministry for 1950?"—C. E. Davis.

8:30-10:00 Young People's Conference.—Dan West.

10:00 Chapel Address.—Dan West.

10:40-11:30 "Studies in the Book of Ruth."—Prof. Ray C. Petry.

11:30-12:00 Closing Address, "Let's Share."—R. H. Miller. McPherson, Kans. V. F. Schwalm.

CHRISTIAN WORKERS

Public Worship

TOPIC PREPARED BY IRA H. FRANTZ

Psa. 22: 22-25; 27: 1-6

February 17

1. Ancient Israel Assembled for Worship

- a. They assembled at Sinai, Ex. 19: 17.
- b. The feasts at Jerusalem drew large crowds, 2 Chron. 30: 13.
- c. "The assembly of the righteous," Psa. 89: 5; 111: 1.

2. Assembling on the Sabbath Was Customary in the Time of Christ

- a. Jesus was a regular attendant, Luke 4: 16-20.
- b. He taught in the synagogues, Matt. 26: 55; John 18: 20.
- c. The apostles were sure of an audience on the sabbath, Acts 16: 13; 18: 4.

3. Public Worship Is Vital to Our Religious Life

- a. We are exhorted to assemble, Heb. 10: 25.
- b. It is necessary for teaching and preaching the Word.

(A hundred or a thousand may profit from a good sermon as well as one or two.)

c. Church attendance helps to identify one as a Christian in the community. Matt. 5: 16.

d. There is inspiration in numbers. (It gives volume to our praise in song; by our presence and testimony we are an encouragement to each other.)

e. Souls are often won, Acts 2: 46, 47.

Question: Do you know any really consecrated Christians who willfully and habitually absent themselves from public worship?

PEACE

Which Way?

When the King of Yugoslavia was shot, there was danger to the peace of Europe and therefore to the world, for exactly the same reason that there was danger to the peace of Europe and therefore to the world when a crown prince was shot in 1914.

Here is the situation: One country is pretty well satisfied with things as they are. Another country, a near neighbor, is badly dissatisfied with things as they are. In the dissatisfied country there are a number of people who want to bring about some kind of a change. They are desperate. They go out and kill the head of the other country, the crown prince or the king.

If the satisfied country is a strong country, it is likely to bring pressure for punishment. That is what Austria-Hungary did in 1914. The result was a four-year World War. That is what Yugoslavia did in 1934. But there was this difference in 1934; there was another means of bringing pressure. The nations met at Geneva. Instead of a four-year war they had a four-day argument. There were some hard words passed, some feelings injured, and some nations humiliated, but there weren't ten million dead nor twenty million wounded.

Whether this new way would or would not have worked in 1914, it did work in 1934. Whether the League of Nations would or would not have prevented war in 1914, it did prevent it in 1934.—J. E. Stoner.

Note—The Bibliography on the Munitions Questions which appeared in this section last week was prepared by L. W. Shultz, representing the Manchester College faculty—the Peace Commission of the Church of the Brethren.

LEADERSHIP TRAINING

A Guide for the Leader

For the leader who has been chosen to teach a standard leadership training course, numbers of helps are available; some new ones have recently appeared.

"Leaders' Guides" have been prepared for many of the more frequently used courses, as follows:

1. 20c—A Study of the Pupil, Course No. 1.
Principles of Teaching, Course No. 2.
Curriculum of Religious Education, Course No. 92.
2. 25c—Guide for All Bible Courses in the Curriculum.
3. 15c—Message and Program of the Christian Religion, Course No. 5.
4. 20c—Teaching Work of the Church, Course No. 6.
Church School Administration, Course No. 91.
Administration of Week Day Church Schools, Course No. 117.
Administration of Vacation Church Schools, Course No. 118.

5. 20c—Study of Childhood, Courses Nos. 11, 21, 31, 41.
6. 20c—Beginner Department Courses, Nos. 21, 22, 23, 202.
7. 20c—Primary Department Courses, Nos. 31, 32, 33, 203.
8. 20c—Junior Department Courses, Nos. 41, 42, 43, 204.
9. 20c—Young People's Division Courses, Nos. 51, 52, 53; 61, 62, 63; 71, 72, 73; 51-61-71, 52-62-72, 53-63-73, and 301.
10. 25c—Adult Specialization Courses.
11. 15c—Supervision in Religious Education, Course No. 93.
12. 15c—Missionary Materials and Methods, Course No. 106.
13. 15c—Training in Worship and the Devotional Life, Course No. 107.
14. 15c—Religious Education in the Family, Course No. 109.
15. 15c—Recreational Leadership, Course No. 110.
16. 20c—World Missions, Course No. 308.

Order from Board of Christian Education, 22 South State St., Elgin, Ill., cash with order.

WOMEN'S WORK

A Word to the District Officers

If after completing your report according to the specifications of the district blanks, you have anything additional to report concerning your district or any of the local groups, please do so. Especially, if there is something in your district which you feel has not been adequately reported according to the specifications of the blank, state this information as you think it should be stated. There will be plenty of vacant space on the back of the report blank. The office at Elgin will welcome all such additional information as it may be of value for our files and helpful to some one else. May we be prompt in turning in the final district reports to the office—not later than April 1.

Would it be expecting too much to have a report from each of the forty-nine districts in time for it to become a part of the Conference report? Again may we call your attention to the final rally—the achievement of our goal? Let us strive earnestly and zealously so that we may experience the "well done" when the records are filed at the first of March.

To Those Who Have Not Used the Women's Work Envelopes

You will be glad for this opportunity to make your contribution toward achieving the goal of Women's Work—toward spreading the gospel in India, China and Africa. Place what you can give in the envelope and return to your local director, and she will send it to your district secretary-treasurer, who in turn will send it to Elgin. Your church will receive credit if you send the name of your congregation along with your offering.

By so doing you not only help to achieve the goal in Women's Work, but also the Conference Budget; and what is more important, you have a part in spreading the gospel of the kingdom of God.

A Final Word

Any local director of Women's Work or any individual woman may have as many of the above statements and envelopes together with a folder describing the girls' schools as she can use. There is time to contact every woman who has not yet given if some one in each church will be used of the Lord to reach those who have not responded. We know that many do not read the Messenger, so you who do,

must touch the others and encourage them to respond.

And then those of us who have already worked and served and given must, as always, give our last gift—the gift that perhaps hurts, but let us cover the hurt with a prayer that the Lord may bless the gift in his service.—Mrs. Ross D. Murphy.

CHILDREN

Junior Missionary Project for 1935

As promised in the Dec. 15, 1934, Gospel Messenger, more details of the Junior League Project are herewith given:

The Junior Missionary Project for 1935 is based on the two great and interesting countries of China and Japan. It is true that our church has no mission work in Japan, nevertheless our Junior children need to know about these fascinating people and to learn to understand them and show them the spirit of goodwill. China is just across the channel from Japan. Our missionaries have been working in China for twenty-six years. This missionary project will give the Juniors, Intermediates and Primaries the chance to work and to give to the school children of China.

The following materials are available from the General Mission Board, to help you carry out this project:

1. The little leaflets, "Little Japanese and Chinese Neighbors" are free. They give full details concerning how to carry through the project. They give names of supplementary helps.

2. A story book entitled "Rainbow Bridge" gives a delightful account of a Japanese family. This book is 75c.

3. An "Opening Program" and a "Closing Program," both filled with interesting stories, exercises and poems are to be sent to all who order them.

4. A Junior Worship Program appears in the second issue of The Gospel Messenger each month. This worship program is prepared with the express purpose of helping in the Junior missionary project work. The twelve themes for this year are:

January—The New Year Brings New Opportunity.

February—Helping to Build a Better World.

March—The Bible Meeting the Need of Japan.

April—A Hero, All the World Honors.

May—Appreciation of the Beautiful Things in China and Japan.

June—How Our Chinese and Japanese Neighbors Help Us.

July—The Church of the Brethren in China.

August—Building Better Bodies in China.

September—Giving Chinese School Opportunities.

October—Witnessing for Christ in China.

November—Gratitude for Our Chinese and Japanese Friends.

December—Sharing the Christmas Joy and Message.

In the General Mission Board Library, there are several very fine little books on both China and Japan, which will be loaned to those who pay postage both ways. Maps of China are also available, showing the location of our mission stations.

What an opportunity each junior group leader has to foster an interest in neighboring peoples and to awaken the spirit of appreciation and friendship for children of other lands.—Anetta Mow.

INTERMEDIATES

"A Book of Discovery"

"Give intermediates something to do." Someone asks,

"What can they do?" We have an answer. Order a copy of "A Book of Discovery," stating whether you are working with boys or girls. This book has eighty-five pages, filled with suggestions for activities that will be of interest to intermediates. Some of the projects picked at random from the book are:

Character Rating Chart

Your Room at Home

Let's Take a Trip

Our Church Officers

Pioneering at School

Grace at Meals

A Game Hike

A Play with a Point

Those persons who are working with intermediates, in Sunday-school, Sunday evening meetings or clubs, will find this book very helpful. Order from the Board of Christian Education, 22 South State Street, Elgin, Ill. The price is 25c.

YOUNG PEOPLE

The Leader in a New Group

A. The Leader—As a Member of New Groups

Here is a good chance for a Young People's leader to check up on himself, and he ought to be honest even if it hurts.

1. Can you meet strangers easily?

2. Do you have the habit of forming new acquaintances?

3. When you travel, are you more interested in people or in things? The same question put differently: If you could choose, would you rather go to see Hull House or talk with Jane Addams?

4. In a new community do you like to get acquainted quickly?

5. Do you hesitate to walk into new groups of young people?

6. Do you make a habit of meeting a new group every month?

7. After you have met a new group, are you content to go back and work harder with the old group?

B. What He Wants to Do

If he insists on the Way of Living as the big thing in Christianity, he will expect something of his young people as persons. Here are some characteristics that might be worth considering:

1. **Physically healthy** and personally responsible to keep that way. Passing up the whole drug series not from fear, but because they are eager for the best living.

2. **Mentally healthy.** Free from worry. Content with simple, effective living. Honest with themselves—"an eye for reality." Gay of spirit. Able to rest. Growing through suffering.

3. Informed up to the limit of their chance and **eager to learn.** Able to guide their own education.

4. Building their **ideals into their habit** systems.

5. **Poised.** Unmoved by advertisers' appeals to sex, pride and fear.

6. **Masters of machines,** but not obsessed by speed. Their happiness won't depend on machines.

7. **Valuing persons** more than anything else.

8. **Never satisfied** with themselves or with the world in which they live. Hungry for perfection. Courageous enough to do something about it.

(Continued on Page 18)

KINGDOM GLEANINGS

Calendar for Sunday, February 3

Sunday-school Lesson, Peter's Restoration.—John 21: 11-14.

Christian Workers' Meeting, The Inner Chamber.

B. Y. P. D. Programs:

Young People—Home, Church, School.

Intermediates—Our Pioneers and Their Church.

* * * *

Gains for the Kingdom

Two baptisms in the Uniontown church, Pa.

Four baptisms in the Keyser church, W. Va.

Two baptisms in the Rocky Ford church, Colo.

Five baptisms in the Cedar Rapids church, Iowa.

Three baptisms in the Independence church, Kans.

Three baptisms in the Lincoln Heights Mission, Ohio.

Seventeen added to the Spring Creek church, Pa., Bro. B. F. Waltz, pastor-evangelist.

One baptism in the Auburn church, Ind., Bro. A. F. Morris of Garrett, Ind., evangelist.

Four baptisms in the Topeco church, Va., Bro. Harold Row of Junior, W. Va., evangelist.

Six added to the Beaver Run church, W. Va., Bro. J. W. Fyock of Monticello, Ind., evangelist.

Eleven baptisms in the Sabetha church, Kans., Bro. W. T. Luckett of Hutchinson, Kans., evangelist.

Twenty-six added to the West Dayton church, Ohio, Bro. J. A. Robinson of Johnstown, Pa., evangelist.

Eleven baptisms in the Harrisonburg church, Va., Bro. J. H. Cassady of Washington, D. C., evangelist.

Twenty-five baptisms in the West Eel River church, Ind., Bro. Ralph R. Hatton of Toledo, Ohio, evangelist.

Ten baptisms in the Brookville church, Ohio, Bro. M. J. Brougher of Greensburg, Pa., evangelist; one baptism the week prior.

* * * *

Personal Mention

Bro. J. Erwin Gnagey, 5804 Fourth Ave., Brooklyn, N. Y., is now available for evangelistic meetings.

Last Saturday morning brought the hoped for cable from Bombay telling of the arrival there of our deputation brethren all safe and well. What a comfort a few words can carry.

Bro. Jason B. Hollopeter, Rockton, Pa., says "amen to the college president" quoted in miscellaneous items of Jan. 19. "What we need is not a new gospel but new men filled with the old gospel. It is still the power of God unto salvation." There was more of that same tenor in his fine and discerning letter.

Bro. Lester E. Fike widens his pastoral ministry at Clovis, New Mexico, by writing short sermons "for the isolated membership of the Clovis church." Distances are magnificent in that country and the flock gets pretty well scattered, but this shepherd thinks all the sheep need nourishment. We may be able to show you later some samples of the feed he gives the far away ones.

Bro. Jacob Harshman of Dover, Minn., nearing 91 and in good health, goes daily several blocks from his home to his carpenter shop to work. He lives with his daughter, his good wife having passed on some seven years ago. Recently he made two offering plates and some flower pedestals

which he presented to the Lewiston church where he holds his membership. On a Sunday afternoon not long ago Pastor J. A. Eddy and wife, Correspondent Lulu Williams and six other members drove over to Dover to visit Bro. Harshman. They sang old hymns and talked of things of mutual interest. Can't you imagine how the old man liked it? You can if you know that he is a "stalwart member . . . has lived a fine exemplary Christian life . . . and is an earnest reader of the Gospel Messenger."

Bro. J. Homer Bright, in a letter from China to the mission rooms under date of Dec. 15 last, referred to the slaying of the missionaries, Rev. John C. Stam and wife, by communist bandits. This tragic event is still fresh in the minds of all of us and it will be a point of added interest to Messenger readers to know that Mrs. Stam, when she was Betty Scott, "and our daughter Esther roomed together three years at Tunchou American School."

Bro. J. H. Moore, writing under date of Jan. 21, says, among other things: "At a recent meeting of Brethren tourists, friends and others, there were over 200 present. . . . Have just had a nice talk with Bro. Early. We frequently get together. This climate agrees with him. Now and then he gives us a splendid sermon. Bro. H. J. Harnly, wife and son, of McPherson, are just across the street from my home. We too have some nice talks." It seems evident that Bro. Moore likes "nice talks." We shall not be surprised to hear that the parties of the second part like them too.

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Miscellaneous Items

The Yearbook for 1935 will be coming in due time. Delay in sending in reports held up progress for a time. Please note that all regular subscribers will get the Yearbook. This includes those subscribing at the special church club rate. To others the price this year is 10 cents.

In the Libertyville church, Batavia, Iowa, "We have been able to place The Gospel Messenger in 75% of our homes on this special offer," writes Sister Helen Carter, the church correspondent. But that is not all. She adds: "We shall try to hold tests and discussions on various topics in The Gospel Messenger to both encourage its reading and to impress the better things of life more clearly upon our minds."

More than 200 churches have succeeded with that special offer on The Gospel Messenger. Next week we hope to begin to publish a list of these wide awake congregations. Details of our economical plan for putting the Messenger in not less than 75% of the resident families of a church will be gladly given. Address: Brethren Publishing House, Elgin, Ill. See convenient blank printed on page 25.

The Pacific Coast Regional Conference will be held at La Verne College, Feb. 5-10. The conference theme will be "Christ in the Life of the Home." Our main guest speaker will be Dr. W. W. Peters, former instructor in Manchester College, and later, president of Mt. Morris College, now teaching at the University of Illinois. Others giving messages will be pastors, and college and public school administrators and teachers of northern and southern California. Music and fellowship meals will be prominent features of the conference. A welcome is extended to all. Arrangements have been made for room. Meals at a moderate rate.—Harlan J. Brooks.

Southern Ohio is to have important district gatherings during this month. On Feb. 3 there are to be missionary conferences at Pittsburg and West Charleston. At Pittsburg Dr. C. C. Ellis will speak at 2:30 P. M. and Anetta C. Mow

and President Otho Winger at 7:30 P. M. At West Charleston meetings will be held at the same hours, but with Dr. C. C. Ellis speaking at 7:30 P. M. and Anetta C. Mow and President Otho Winger at 2:30 P. M. These meetings are important mission rallies for the benefit of all Southern Ohio. This movement was started last year with A. D. Helser, Ida C. Shumaker and President Winger as speakers. The meetings just listed are not to be confused with the Women's Work meeting to be held at Trotwood on Feb. 20. This last will have forenoon and afternoon sessions. There will be special music, addresses and dramatizations. The morning session of this women's meeting is to open at 9:30 o'clock.

The schedule for the tour of Virginia churches by Dr. D. W. Kurtz, Feb. 9 to 17, is as follows: Saturday, Feb. 9, Bridgewater, 11:30 A. M., closing address of Spiritual Life Institute; Newport, 7:30 P. M., Winning the World Through Childhood. Sunday, Feb. 10: Mt. Zion, 11 A. M., Ideals of the Church of the Brethren; Luray Methodist, 7:30 P. M., Three Choices of Youth. Monday, Feb. 11: Valley Pike, 2 P. M., Choosing a Hero; 7:30 P. M., Ideals of the Church of the Brethren. Tuesday, Feb. 12: Linville Creek, 11 A. M., The Man Four Square; 7:30 P. M., Three Choices of Youth. Wednesday, Feb. 13: Harrisonburg, 10:30 A. M., Ideals of the Church of the Brethren; 7:30 P. M., The Nemesis of the Nations. Thursday, Feb. 14: Beaver Creek, 11 A. M., The Symphony of Life; Sangerville, 7:30 P. M., The Philosophy of Progress. Friday, Feb. 15: Mill Creek, 2 P. M., The Life the Light of Men; 7:30 P. M., Three Choices of Youth. Saturday, Feb. 16: Middle River, 11 A. M., Ideals of the Church of the Brethren; 7:30 P. M., The Passion Play. Sunday, Feb. 17, Daleville; opening day of Bible institute.—A. J. Caricofe, Luray, Va.

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With Our Schools

Bethany Biblical Seminary

Dr. D. W. Kurtz, president of the Seminary, conducted a two weeks' series of evangelistic meetings at the Elkhart City, Indiana, church, during the holiday season, closing with a love feast. Bro. Lorell Weiss, a graduate of Bethany Biblical Seminary, is pastor of the Elkhart church.

Dr. A. C. Wieand was one of the chief instructors at the Bible Institute held at Elizabethtown College, January 20-27.

The many friends of Prof. Alvin F. Brightbill will join with us in expressing sympathy in the death of his father, Jan. 19. The Bethany family, the members of the choir of the First church, and friends, gave tangible evidence of their sympathy by raising a purse sufficient to pay the expenses of his trip home to attend the funeral, which would not have been possible otherwise, due to the sacrifice Bro. Brightbill is making for the music work of the church.

The Week of Prayer was observed at the First church by a service each evening in charge of the following speakers: J. W. Lear—dean of the Seminary, Elgin S. Moyer—registrar and librarian, Chalmer Faw, Walter S. Coffman and Raymond R. Peters. The last three are student ministers at Bethany Biblical Seminary.

George D. Weybright, a Seminary student, was licensed to the ministry, Dec. 23, by his home church.

Professor Perry L. Rohrer reports a good sale of his new book, "Let's Stay Married."

McPherson College

Finger tips, almost on a Rhodes scholarship. Elmer B.

Staats, president of the senior class, exhibiting scholastic attainments and qualities of manhood sought in candidates, was chosen as one of two Kansas representatives to compete in district number V, composed, as are all eight districts, of six states. The state universities of Minnesota, Iowa, Missouri, and Kansas secured one place each.

A Christmas gift of \$2,500. So a local bank informed the college office that Lawyer John Grattan of the city of McPherson had placed on deposit for McPherson College. Unrestricted. This puts our good friend in a class with Abou Ben Adhem rather than Santa Claus; and, accordingly, the first verse of the poem is our prayer, too.

February 17-22 marks the coming Regional Conference. President A. W. Palmer of Chicago Theological Seminary is slated for excellent addresses. Prof. R. H. Miller of Manchester College and Dan West are booked also for leading rôles.

Invocation at the inaugural ceremonies of Governor Alf M. Landon of Kansas, Jan. 14, was pronounced by President Schwalm. The Kansas City Star and leading Kansas newspapers gave pictorial accounts of the platform celebrities.

THE QUIET HOUR

Second Commandment—True Neighborliness

Theme for February—Understanding My Neighbor

PREPARED BY ROSS D. MURPHY

Mark 12: 28-34; Matt. 22: 34-40

For Week Beginning February 10

The First Commandment, Deut. 6: 4-8

A recognition of this commandment and at least a partial obedience to it made the Hebrews a separate people. Surrounding religions were different in that fear, not love, ruled the hearts of the worshipers.

The Second Commandment, Matt. 22: 39

Like unto the first in importance, Matt. 5: 44-46.

That ye love one another, John 15: 17.

Enemies included, Rom. 12: 20.

Love's Measure

Even as I have loved you, John 13: 34.

Greater love hath no man than this, John 15: 13.

Christ gave himself for us, Eph. 5: 2.

Love's Supremacy

More than burnt offerings, Mark 12: 33.

The greatest of these, 1 Cor. 13: 13.

The bond of perfectness, Col. 3: 14.

Love's Sincerity

Love without hypocrisy, Rom. 12: 9.

Love expresses itself in deeds of kindness. It consists of more than mere words, 1 John 3: 18.

Love Offers All

Listen to Paul, Acts 20: 24. He gave the strength of his body, soul and mind so that others might know the saving power of the gospel of salvation through Jesus Christ. He himself had experienced this on the day of his conversion and each succeeding day. Paul did something with his experience.

Puzzling Questions for the Quiet Hour

How could the church a hundred years ago justify slavery in the light of these many scriptures on brotherhood and love?

What about war and the New Testament?

The Leader in a New Group

(Continued From Page 15)

C. How He Goes About It

More study. "All learning is analytic."

Make another list of your young people in a column on ruled paper and draw lines to make eight more columns. Head these extra columns with the words or phrases underlined in section B above. In each block place ++, +, ?, —, or — whichever best describes that person.

Before you have gone far you may discover that you don't know your young people. That is a great discovery. Then if you really care for them, you will study to know them.

When you are ready to do it, make another analysis based on section B in the issue for Jan 12; also a third study from B in Jan. 19, issue.

CORRESPONDENCE

THE WORLD'S DAY OF PRAYER

In a little village in China at sunrise the street was a-latter with the sound of the wooden-soled shoes on the hard narrow streets as the mothers came carrying their little children to the early morning meeting, and after the sun had gone down at night Martin Smith and his wife and seven children were finding their way back to their little cabin in the mountains of Kentucky over seven miles of rough, muddy road, having walked all that distance to attend the evening service of the Day of Prayer in the little chapel. Surely the world is bound around the feet of God by chains of prayer on the World's Day of Prayer.

On March 8, the Christians who girdle the globe are again called upon to unite in prayer. Will you not lay aside your tasks for awhile on that Friday and unite with the other praying ones?

The program for the day is entitled: "Bear Ye One Another's Burdens." It has been prepared by the Baroness Van Boetzelaer of Holland. She shows in this splendid program that to learn how to pray is to learn how to live, that prayer is life raised to the highest degree, and that through prayer we bear one another's burdens.

It is now but one month before the Day of Prayer. Surely you are planning to have the service of prayer in your church. Time passes very quickly, so order your programs right away. The program, "Bear Ye One Another's Burdens," is 2c; the little leaflet, "The Call to Prayer," is free. The posters are 5c apiece. Order from the General Mission Board, Elgin, Ill. Postage is appreciated.

Elgin, Ill.

Anetta C. Mow.

SOUTHERN OHIO B. Y. P. D. CONFERENCE

The Thirteenth Annual Winter Conference of the Southern Ohio B. Y. P. D., held at the Oakland church, Dec. 28 to 30, had as its theme, "Home and You." It was acclaimed one of the best conferences ever held by the young people of Southern Ohio, with approximately 350 enrolled and a banquet attendance of nearly 300; the conference came to a close on Sunday afternoon. Following the installation of officers, and a closing prayer by Bro. Martin, pastor of the Oakland church, the entire congregation, numbering nearly 600, sang reverently and harmoniously: "Into our homes, into our homes, come into our homes, Lord Jesus. Come in today, come in to stay, come into our homes, Lord Jesus."

Though the conference is ended, its influence and inspiration, we hope, will continue.

The conference was opened on Friday evening with a dramatic presentation by the choir of the West Dayton Church of the Brethren, entitled "Goodwill to Men." Aside from being well rendered, it lent itself well to creating a splendid atmosphere for the sessions which followed on Saturday and Sunday.

At the beginning of the Saturday morning session a theme song, "Come Into Our Homes, Lord Jesus," was introduced by Bernice Wenger Stebbins, who conducted the worship program at that session. This song was used at each session during the remainder of the conference—often as a closing prayer.

Speakers for the conference included: Dr. Paul H. Bowman, President of Bridgewater College, Opal Hay of Brookville, Thelma Shellhaas of Pleasant Hill, Mabel Couser of Dayton, Prof. Frank B. Slutz of Dayton, and Bro. H. B. Martin of the Oakland church.

Dr. Bowman in his addresses emphasized the need of enlightened parenthood. In part he said, "The child to be is molded by heredity, environment and education, and in order to give him the best possible chance none of these factors must be neglected. If our civilization is to improve, youth is the architect that must do the task."

Paul Kinsel served as toastmaster at the banquet Saturday evening at which time Prof. Slutz addressed the group on "Making the Home Christian." He emphasized five partnerships that will exist in the home when it is Christian. They are: intellectual, physical, spiritual, social and financial.

Mrs. Hay, in her talk on "Youth in the Home," outlined a ten-point program which stressed the value of coöperation and sharing responsibilities in the home. Mrs. Shellhaas gave a very inspiring talk on "Making a House a Home," while Mrs. Couser played on the finer emotions in her talk, "Growing With the Years."

Bro. H. B. Martin occupied the pulpit on Sunday morning and impressed his listeners with the fact that the church if given the opportunity can contribute much more to the home than it has in the past, and that a home without the aid and influence of the church can not stand.

Cabinet members elected to serve during 1935 are as follows: Paul Kinsel, president; Margaret Beck, vice president; Lucille Noffsinger, secretary; Rachael Erbaugh, corresponding secretary; Harold Stoner, treasurer; John Kneisly, Joseph Neher, Eunice Denlinger, Treva Swink, Martha Shellhaas. The retiring cabinet members are: Robert Noffsinger, Alma Studebaker Noffsinger and Walter Stebbins.

Those attending the conference were unanimous in their praise of the people of Oakland for their hospitality and their untiring efforts in planning and laboring for the success of the conference. It was good to be there.

Dayton, Ohio.

Walter E. Stebbins, Editor.

MEN'S WORK IN NORTHEASTERN OHIO

Northeastern Ohio closed 1934 with the Men's Work showing a greater organization not only in numbers, but in efforts and coöperation.

The First church of Canton reported recently having a father and son banquet and reorganizing the Men's Work for the new year.

The Lincoln Heights church of Mansfield has the Men's Work organized in fine shape. They are working on a project to provide a new building in which to worship.

The Wooster church has also recently organized the Men's Work for a new year. Their efforts are greatly appreciated as a rural church; their response and determination and their interest in personal evangelism will put them forward in building a greater church.

The Black River church, too, has had its Men's Work organized for some time. They have contributed much to the support and interest of their rural church. They find work to do and do it. There is nothing more inspiring and significant of a good community than to drive along the highway and see a beautiful and well kept country church building and grounds.

The church at Olivet continues in its good work. The father and son banquet was enjoyed as one of their greatest events.

Over at Hartville they have a great and joyous time when they meet for a father and son banquet. These are fellowship events, serving to unite men.

At the Ashland City church we enjoyed a New Year's eve together, having invited the ladies in to share with us apples, popcorn and a good program. In the earlier part of the evening the men had their regular business meeting in which they made a very definite decision that their support to the deputation on the mission field must go forward, and their remittance be made at once. Also it was unanimously voted that the men put in a final effort in supporting in a successful way The Gospel Messenger club offer. We decided to have our men represented at the coming meeting of the council of Men's Work of our city. A foreman of the manual part of our Men's Work was elected. The men have worked hard and faithfully at converting an adjoining property into an educational building, coöperating with the Women's Work in building a kitchen to it; equipping it with a furnace, installing plumbing, painting and beautifying the newly acquired property. They have installed new windows in the church, pointed the brick, and just recently completed installation of a baptistry and larger platform in the church. Their efforts have meant a great blessing to us all. We too enjoyed a father and son banquet in November with seventy in attendance. It is human to want to adventure. Conditions of less than a century ago have changed, so we have to go into another sphere of life to find adventure. Regardless of the field of endeavor, we find nothing greater than the successful adventure of Christ as he blazed a trail of victory over all, and through a world of sin, to a life supreme.

We are happy in this way to bring the year to a close; yet there are many who will find they are overlooking a great opportunity in not encouraging a greater Men's Work. From information I have gathered, from a total membership of 2,679, 462 are men twenty-one or over, 270 are boys of an age ten to twenty-one. These two groups represent great possibilities for organization and work. Through greater interest and closer coöperation Men's Work can move forward, and we will all be the happier for it. May we all look forward to a year of greater accomplishment in Men's Work.

Ashland, Ohio.

U. S. Kreider.

WHAT ABOUT RELIEF IN WAR TIME?

As a conscientious objector in the World War, Kermit Eby's article in the Messenger of Dec. 22, is of special interest to me. I am wondering though if the last two paragraphs of that article are a correct interpretation of the Ames Conference resolutions.

Some of the questions that present themselves as I read are: If the Dunker farmer dare not sell his wheat at a

profit, what shall he do with it; sell at cost or give it away? Shall he refuse to raise any? If so, what becomes of peaceful citizens who need food? Wheat—or any other food—is necessary in peace as well as in war.

Then the question of relief. I see much truth in the statements in that paragraph, but do they really justify the conclusion that we should not participate in relief? Did Jesus refuse to minister to suffering humanity until assured that they would use their renewed strength in the proper way? Consider that many of the suffering participants in the war were not vicious war promoters, but were themselves victims of a vicious propaganda—sheep without a Good Shepherd, doing what they thought to be their duty. Can we promote the cause of peace by refusing to rebuild torn bodies which have as great potentialities for Christian service as for war? Shall we work on the principle of destroying men or of converting them? If, in giving relief, we are denied the opportunity to give relief to the enemy, whose fault is that; ours or the powers that withhold the opportunity?

These questions are not raised in a spirit of criticism but to help clarify our position on the war question. No doubt the writer of the article with myself and others is searching for the path that Jesus would tread now if he were here. Perhaps some one could give us additional light on these questions in future issues of the Messenger.

May the Holy Spirit guide us to the solution.

Huntington, Ind.

J. Quinter Neff.

SUSAN STONER SAILS FOR INDIA

Monday, Jan. 7, a crowd of forty or fifty people went to the docks on Terminal Island, San Pedro, Calif. (Los Angeles Harbor), to see the good ship, Tatsuta Maru, sail for Shanghai with Susan Stoner aboard, en route for India. In this group were some of the most prominent leaders of the Church of the Brethren in Southern California. They came from cities all over our part of the state and included pastors, college professors and returned missionaries.

The farewell meeting was held in a waiting room of the vessel. Miss Stoner stood by a table covered with little gifts to her. Near her were her mother, sister and aunt, their hearts heavy at the coming separation.

Susan's friends clustered round her and sang two hymns. Then they clasped hands while a number prayed for Susan, her work, other missionaries and the family she left behind, special mention being made of the father, who was too feeble to be present. Susan was the last to pray. After that another song was sung, followed by "God Be With You Till We Meet Again," which brought tears to many eyes.

The crowd broke up to see the rest of the boat and Susan's stateroom. In the first-class dining room we were surprised to see besides the replica of a Buddhist Temple a replica of a Roman Catholic Christian church in San Francisco.

The unearthly din of queer oriental gongs ordered visitors off the boat, and again Miss Stoner's friends said farewell. All lingered on the dock until the boat sailed out to sea. Susan stood by the railing, not far from the gang plank. She was smiling, so happy to be going back to her beloved work. Below, opposite to her waited her mother, three sisters, brother-in-law, aunt and nephews and nieces and her friends.

Then came the colorful spectacle when the passengers threw rolls of confetti ribbon to be caught by friends. As fast as Susan tossed a roll it was seized by a little nephew

or niece. Before long a fairy network was woven. Then the gangplank was put away, the steamer whistled coarse blasts and the boat started. Susan's mother and other kin followed to the end of the dock to catch a last glimpse of the slender girl, smiling and waving farewell to those she loved most.

Taking in the spectacle were Harlan Brooks and wife and Miss Ella Ebbert. What were their thoughts as they saw the boat start on the first lap toward their adopted home? As for the rest of us, we were the richer for having come in contact with this lovely young woman and her brave colleagues.

Maud Mohler Trimmer.

Long Beach, Calif.

PRACTICAL WORK ECHOES FROM BETHANY

5. Gospel Loop Missions: Some Testimonies

Testimony of Tom Hickey, Superintendent of the Mission

I have a testimony tonight. I tried the pleasures of the world for many years, thinking I did not need God. I was a wise guy, and thought I could take care of myself. I was a drunkard, a blasphemer and a gambler. I did all that was bad. I was playing with sin, but soon found that sin was playing with me. I became a slave, and found the devil to be a hard taskmaster. I had become his tool. But I came to the end for myself. I had played with sin and the devil until I had lost all of my power. One night, about six years ago, after days of stubborn resistance at the meetings in this mission, I began to realize that I wanted God as I wanted nothing else. I wanted God with all my heart. I realized then that Christ would accept me. In short, I gave him my all. I found I could not straddle the fence. He saved me—my whole life. He made a new creature of me. The things I once loved, I now hated, and what I once scorned I now loved. The Lord has given me peace and salvation.

Now it seems just like a nightmare. I knew I was lost. I knew I was a licked man, but I hated to admit it. When I went up this aisle, it was the hardest task I ever attempted. But when I reached the altar, the burden rolled away, and I was happy and free. I had a clear conscience. I was free from the devil, my old taskmaster. I lost all my old desires. I was not thirsty for whiskey any more. I did not care for the old gang any more. Christ took away all the old desires. Behold, all things became new.

Men, he wants to save you. What he has done for me he will do for you.

Some Excerpts

I praise him for his saving and keeping power.

Give Christ a trial. You will never want to turn back.

Jesus saves, satisfies and keeps.

Testimony of Charlie Mecklenburg, Cook for the Mission, About Seventy Years Old

I wandered far away from God. For fifty years I wandered. I traveled over many seas. I was in many countries. I became a great transgressor and found that the way of the transgressor is hard. Without Christ I was in sin and darkness, was living in blindness and despair. I was a man without a future. I was lost. Finally, I came to the end of the way. I could not save myself, and I was without hope.

One day I came to Chicago. I walked the streets of the city. Then I sat down in front of the Court Theatre and began to think. There passed before my eyes my whole life like a film passing before the lens. I then knew I had

lived on the wrong side of life. I saw the darkness and hopelessness, but did not know what to do. I did not know how to get help. I did not know Jesus or the way of salvation. The next day God's Spirit led me to this mission and I found God. Thank God, Jesus lifted me out of my sins. He showed me the way that leads up. By the abundance of his grace he saved me from my sins, and his love is deep in my soul. I have since that time realized his saving and keeping power. I know whom I have believed and am persuaded that he is able to keep me. Jesus will carry me through. Praise his holy name.

Testimony of Mr. Barry—A Christian on Fire for Christ

I have been a church member all my life. But I was not saved. I made my confessions in man made methods. I confessed to men, but my sins were still there. The Word came to me in the Cook County jail a few years ago and I accepted the Lord in my own crude way. But he heard me and saved me. I prospered for several years. Then I forgot God and wandered away again. I lost my home and my wife and children. I came to this mission a little more than a year ago. On that last Thursday night of October, I walked down this aisle broken and whipped. I promised Brother Tom I would come all the way. I did. I really accepted Christ, and the burden of my sins rolled away. Jesus has kept me safe and I am happy. What the Lord has done for me he will do for you. I recommend him to you.

Testimony of Bob D'Ollier

I love the Lord Jesus, and must bear my testimony. I was the worst of sinners. I committed every sin condemned of God. I got so low that I lost my self-respect. I had lost all my friends. No one loved me and I loved no one. I hated God and despised all that is good. I was in the depth of sin. Night after night I found some little hole to spend the night and wished that I might never see the light of another day. I was sure hell could be no worse than my state was then. Yet I was afraid to die.

I was in a sad plight. I saw ahead the potter's field, a drunkard's grave. I had no hope but a drunkard's hell. Yes, I knew that hell was my destiny. No one needed to tell me that. Common sense told me.

Organizations could not help me. Doctors and drugs could not help me. Hospitals could not help me. Only Christ could help me. One night in a little mission I crept into the presence of Christ. There was one thing that I wanted more than anything else in the world. I wanted a friend. I prayed a little prayer, "God be merciful to me a sinner, and save me for Jesus' sake." There on my knees I found Christ not only a Friend, but my Savior. In the twinkling of an eye he helped me. He changed me. He lifted me up. He saved me. I knelt a miserable lost sinner; I arose a new creature. Yes, the moment I met Jesus he saved me, and now for six years he has kept me. I am now what I shall be throughout eternity, a sinner saved by grace.

It is wonderful what God through Jesus can do with a miserable lost sinner like I was. He can make him a saint, make him over into the image of God himself.

An Excerpt

I have for six years been trying the new way, the Christ way. I would not go back to the old way for anything. I am sure you would not either if you would step out for Christ.

Testimony of Arthur Nelson

About three years ago I accepted Jesus Christ as my per-

sonal Savior. On the second of November, 1931, I was walking on West Lake Street, Chicago, when I stepped in front of the Gospel Loop Mission window to look at an old Bible lying open in the window. I saw some men go in the door, and I followed them in and sat down. The group from Bethany Biblical Seminary was in charge of the meeting that night (God bless them). I sat there and listened to how we all belong to God, but how he can not use us if we do not believe and accept him, and how without faith we are lost.

What I heard set me thinking. I went right home after the meeting. I know now that I was under conviction. The Spirit of God showed me my past life. I shall never forget how small and unimportant I felt. What a lot of sins I had forgotten, but God remembered them and showed them to me that night. I went down on my knees and promised God that if he would forgive me and help me start my life all over again, I would serve him the rest of my life. How I prayed that night! For some reason I was not sure that God heard me. But about four o'clock in the morning God gave me the assurance in my heart that all was well with my soul. A peace and a stillness that I had never experienced before came over me, and then I knew it was all real. Praise God. Thanks to the blessed Jesus who died for me that I should live. I am trusting in him. He cares for me, helps me, guides me; and when the time comes for me to go home, I know that where he is there shall I be also.

May God bless you, my friends, and help you to see life in the right way. Remember God can not use you the way you are; first you must get right with him.

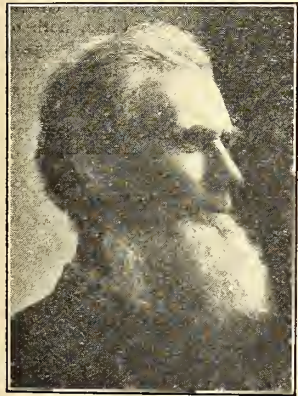
Chicago, Ill.

Elgin S. Moyer.

IN MEMORY OF FRANK M. WHEELER

Eld. Frank M. Wheeler, aged 82, passed away at his home in Marshalltown the morning of Oct. 4, 1934. His death was due to heart trouble and infirmities of age. Although his illness that terminated in his death was not long, he had been failing in health for several years and had been dangerously ill two years ago. A journey Bro. Wheeler took by motor to relatives in his native state, Ohio, ten days before his death, undoubtedly overtaxed his strength and aggravated his infirmities.

Bro. Wheeler was one of the real pioneers of this section of the country. He was born in Darke County, Ohio, Feb. 29, 1852, a son of Arthur and Elizabeth Wheller. Both parents died when he was nine months old, and he was taken into the family of David and Carolyn Steward who brought him to Marion township, in Marshall County, Iowa, in 1857. He suffered the usual hardships along with his foster parents. Many were the interesting stories he could tell of his pioneer experiences. For many years he served as president of the Old Settlers Association.



Brother Wheeler led an active life and was very successful in farming and in the business world. He was a heavy stockholder in the Iowa Savings Bank of this city from its organization. He also served creditably for twenty-eight years as president of the Marshall County Farmers Mutual Fire Insurance Company. After leaving the farm in 1920, he

served as an investment agent for a number of people who relied on his ability.

Eld. Wheeler was also largely known for his devoted life in the ministry. He united with the Iowa River Church of the Brethren in 1891 and a few months later was ordained to the ministry. For forty-three years he served the local church in a vicarious service that will not be forgotten by the members. He never received any salary and he bore his share, and often more, in the giving for local and other needs. He gave considerable time and money for the erection of a new house of worship in 1898, and it was largely through his efforts that the three Iowa districts erected an Old Folks' Home near this city. He not only willingly bore his share of the local ministerial work, but he also left his family for weeks at a time to hold evangelistic meetings. We have heard him relate that many times after conducting a funeral he found it necessary to pay traveling expenses from his own funds.

Uncle Frank, as we all called him in later years, was blessed with an unusual life partner in the person of Miss Mary Leach, whom he married Jan. 19, 1873. She survives, as do also two children, ten grandchildren, and three great-grandchildren. Four children preceded the father in death. The members of the surviving family had many to sympathize with them when the still, mortal body left the local house of worship for the last time. Scores of friends were unable to get into the church house or basement to hear the final tribute to the memory of Uncle Frank. It was the largest attended funeral in the history of the church. Rev. C. E. Lookingbill of Nevada, Iowa, conducted the service, assisted by the local elder, G. W. Keedy.

The life of our brother is a challenge to all of us. The life he lived, though mixed with hardships, sorrow, and unselfish service, was, nevertheless, the abundant Christian life.

Marshalltown, Iowa.

Harl Russell.

PASSING OF JUDGE ANDREW LONG

Andrew Long, son of John and Nancy Long, was born near Greenville, Ohio, April 14, 1880, and died at his home near Beaverton, Mich., Jan. 8, 1935. In his young manhood he was a student at Manchester College. Here he united with the Church of the Brethren, to which faith he ever remained loyal. While at college he met Miss Weltha Miller, to whom he was married at Beaverton, Jan. 15, 1905. Coming as they did only a few years after the Beaverton church was organized, they became identified with the early movements of the church and community life. For nine years he was a teacher in the public school, and for more than twenty years he constantly held offices of public trust in township and county. Six years ago he was elected to the office of Judge of Probate for Gladwin County court, which office he held until his resignation Jan. 3, just five days before his death.

It was his most earnest wish that he might be restored to health and resume the work that he loved so much. Twice he received the holy anointing and resting on the promises of God, he confidently expected, if it were God's will, to be healed of the disease that had laid hold upon him (multiple myeloma). But God had other and better plans for him and after twelve weeks of suffering he quietly fell asleep in Jesus.

Again we are confronted with the mysteries of God's providences: a Christian judge is so much needed, and he has been taken. Only God knows why. Perhaps it was to leave us a rare example of Christian patience in the midst of fiery affliction. Perhaps God had a message of utmost im-

portance for the diversified audience who gathered at the funeral service. Very earnestly they listened to the message as it was delivered by Bro. H. L. Hartsough of North Manchester, in behalf of his old friend and college mate. His text was taken from the words of Jesus, "I have called you friends." Very beautifully he elaborated on their long friendship, and made the spiritual application. Andrew Long was a friend of God, and it makes a great deal of difference in our lives whether or not we are friends of God. There was much heart searching in that audience.

He leaves his wife, two sons and a daughter and a little grandson. A host of friends have proven how loyal friends can be in the trying hour of sickness and death. His body was laid to rest in Highland cemetery at Gladwin.

Beaverton, Mich.

Olive Miller.

SISTER A. W. LONG PASSES ON

Sister Lucy Hartman Long, beloved wife of Eld. A. W. Long, passed to her eternal reward Dec. 10, 1934. Bro. A. W. Long is a brother of I. S. Long, for many years a missionary on the India field.



A brief service was held at the home near Bealeton; the funeral and burial took place at the Midland church. Bro. E. E. Neff preached the sermon. Brethren Hinegardner and Beahm took part in the services.

Sister Long was born in Rockingham County, Va. She died near Bealeton, Va., at sixty-four years of age. She was the daughter of Peter Hartman. She early became a disciple of Jesus

and proved a devout and faithful Christian woman of the Brethren faith.

She and Bro. Long were married in 1893. This marriage was blessed with five children, three sons and two daughters. All are members of the Church of the Brethren. One sister and two brothers also survive.

Like her husband, she taught school for years. She was well fitted to be the mother, church worker and minister's wife that she was. Sister Long was outstanding in home economics, motherly functions, and in the Christian graces. She belonged to the Dorcas class. She was a queen in her home, a princess among women. She was sweet, cheerful and even-tempered. The Christian radiance of her self was cheering and uplifting everywhere. Such a life is a rich legacy to the children and to all.

I. N. H. Beahm.

Nokesville, Va.

GOLDEN WEDDING ANNIVERSARY

On Christmas Day in 1884 William I. Buckingham and Catharine Nicky were united in marriage at the bride's home near Carlisle, Pa. They came immediately to Illinois where they made their home for several years. Here Bro. Buckingham was called to the ministry. Here their four children were born, one dying in young womanhood. They also adopted a daughter. They lived in Wisconsin for a while, but came to Iowa twenty-six years ago, residing near Prairie City, except for a time when he was pastor of the Hampton church.

On Christmas Day these good people were honored by the celebration of their golden wedding anniversary at the church where they have labored so long and well. Over 100 members and friends were present to enjoy the day with them and offer congratulations. A short program was rendered in the afternoon in which "Grandpa" and "Grandma," as these dear old people are commonly called, took part. One feature was the singing of a solo and duet arrangement which follows:

We're growing old together, wife,
Our heads are silvering fast;
Our race of life will soon be run,
All cares will soon be past;
For years we've helped each other, wife
Thro' rough and stormy weather,
But soon the clouds will disappear
For we're growing old together.

Ah, well do I remember, wife,
Those happy days long flown,
When we together crossed the fields,
Where the hay was freshly mown;
Those summer days flew swiftly by
And winter crossed the heather,
But our love is just as strong today,
Tho' we're growing old together.

It seems but yesterday, dear wife,
I stood with manly pride
In the village church close by our home,
And claimed you for my bride;
And solemn were the vows we made,
And said we'd both endeavor
To cheer each other day by day,
While growing old together.

But best of all to me, dear wife,
We know our Savior's love,
His Word has cheered us all the way,
And leads to realms above;
We soon shall gain our mansion fair,
Our home beyond the river,
Where we shall see our Savior's face,
And reign with him forever.

A beautiful rocking-chair was presented to them as well as a number of gifts from friends far and near. We are hoping we can keep Grandpa and Grandma with us for years to come and that they may be kept in the best of health.

Monroe, Iowa.

Mrs. J. B. Bowie.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Baumgardner-Bowers.—By the undersigned, at Roop's Mills near Westminster, Md., Jan. 5, 1935, Sister Mary Ellen Bowers, only daughter of Elder and Sister Birnie Bowers of near Taneytown, Md., and Mr. Ardell Baumgardner of the same place.—Wm. E. Roop, Westminster, Md.

Davis-Cline.—At the home of A. M. Peterson of Mountain Grove, Mo., Jan. 2, 1935, Mr. Perry J. Davis and Sister Nettie Cline, both of Ava, Mo.—A. M. Peterson, Mountain Grove, Mo.

Ewing-Senger.—Jan. 20, 1935, at the First Church of the Brethren, Chicago, Ill., by the undersigned, Mr. Clayton J. Ewing and Miss Bertha May Senger.—James M. Moore, Chicago, Ill.

Holmes-Albright.—By the undersigned, at his residence Jan. 16, 1935, Alfred C. Holmes of Osceola Mills, Pa., and Thelma E. Albright of Tyrone, Pa.—Jason B. Holloper, Rockton, Pa.

Sauble-Quesenberry.—On Dec. 16, 1934, by the undersigned, Bro. Harrison Sauble of Union Bridge, Md., and Sister Ruby L. Quesenberry of Linwood, Md.—John J. John, New Windsor, Md.

Wagner-Anderson.—By the undersigned at his home, on Jan. 8, 1935, Mr. Harold Wagner of Oakley, Ill., and Miss Ruth Anderson of Argenta, Ill.—N. H. Miller, Decatur, Ill.

Wright-Click.—In the Sangerville Brethren church, Dec. 27, 1934, Bro. Perry R. Wright and Sister Viola Blanche Click.—M. G. Sanger, Bridge-water, Va.

FALLEN ASLEEP

Alger, Sister Annie Strickler, died Jan. 1, 1935, at the home of her daughter, Mrs. Emma Willard, in Chicago, Ill., aged 82 years. She had been in ill health for a year or more. Funeral services at the home in Chicago by Bro. J. M. Moore. The body was then brought to Luray to the home of her daughter, Mrs. Julia Burner, where services were conducted by Brethren A. Jos. Caricofe and D. W. Strickler, assisted by Eld. J. A. Racer. Burial in the Evergreen cemetery, Luray. She is survived by eight children, fifteen grandchildren and five great-grandchildren.—Elsie Broyles, Luray, Va.

Ankeney, Elizabeth Elaine, daughter of Brother and Sister Murray R. Ankeney of near Elderton, Pa., died Dec. 30, 1934, in a hospital, Indiana, Pa., after a long illness caused by appendicitis. She was born May 13, 1931. She is survived by her parents, one brother and five sisters. Funeral services in the Plum Creek church by the pastor, J. H. Wimmer, assisted by Rev. R. V. E. Wright. Interment in the Elderton cemetery.—Mrs. Clyde Kough, Elderton, Pa.

Arson, Sister Evelyn (Balsinger), born near McClellantown, Pa., March 24, 1883, died Jan. 13, 1935. She is survived by her husband, Michael Arson, her mother, Mrs. Elizabeth Balsinger, eight children, fourteen grandchildren, two brothers and five sisters. Two children died in infancy. She became a member of the Church of the Brethren Aug. 14, 1934. Services in the Jacobs Lutheran church, by Bro. C. C. Sollenberger. Interment in the church cemetery.—Alta Loudermilk, Uniontown, Pa.

Bennet, Mrs. Emma, nee Studebaker, died at the age of 76 years. Her death was due to a fall she received six weeks prior. She became a Christian in her girlhood days. In younger years she was very active in the affairs of the church. Funeral from the home in Tippecanoe City on Dec. 18 by her pastor.—C. V. Coppock, Tippecanoe City, Ohio.

Bosserman, Gazella Alice, died in the hospital, Gettysburg, Dec. 15, 1934, aged 50 years. While coming home from work she was struck by a truck. She was a faithful member of the Church of the Brethren and at the time of her death was the teacher of the junior class of the Hampton Sunday-school. She is survived by her husband, twelve children, her mother, two sisters and one granddaughter. Services at the Heiderburg Lutheran church by Bro. R. W. Schlosser, assisted by Bro. W. G. Group and Rev. Harold Little. Interment in the cemetery adjoining the church.—Bertba E. Hull, East Berlin, Pa.

Brumbaugh, Elizabeth Shank, was born in Clover Creek, Pa., July 15, 1855, and passed away at the home of her daughter, Mrs. Vera Newman, in Sabetha, Kans., Dec. 4, 1934. She was the eighth of a family of eleven children born to George and Elizabeth Shank of which only one survives. She was married to John N. Brumbaugh March 31, 1878. Three children were born to this union. She and her husband moved to Sabetha, Kans., in 1895. She united with the Church of the Brethren more than forty years ago. She leaves a son and daughter, two grandchildren, two great-grandchildren and one sister. Her husband and one son preceded her. Funeral services in the Sabetha church, conducted by the writer, assisted by Rev. O. S. Davey, pastor of the Baptist church. Burial in the Sabetha cemetery.—Robert L. Sink, Sabetha, Kans.

Buracker, Ira J., World War veteran, died Nov. 8, 1934, aged 39 years. He had been a member of the church for a number of years. He is survived by his father, also several sisters and brothers. Funeral services by Bro. A. Jos. Caricofe at Bethlehem Christian church with burial in the family cemetery near by.—Elsie Broyles, Luray, Va.

Dunn, Mrs. Anna May, died at her home near Lewistown, Pa., Dec. 26, 1934, aged 57 years. Death came suddenly as the result of heart disease. She is survived by three sons, three daughters, one brother, six sisters, and six grandchildren. Her husband preceded her in death about twelve years ago. Services by the writer in the Lewistown church, with interment in the Spring Run cemetery.—M. Clyde Horst, Lewistown, Pa.

Ellis, Sister Sudie, died Dec. 7, 1934, aged 66 years. She was a faithful member and worker in the church and will be greatly missed. Having no children of her own she took a niece into her home to rear. Services at Beahms Chapel by her pastor, Bro. A. Jos. Caricofe, assisted by Rev. J. Glenn Bolick, Lutheran. Interment in the cemetery near by. She is survived by her husband, one sister and three brothers.—Elsie Broyles, Luray, Va.

Englar, Eliza T., daughter of Joel and Julia Roop, widow of Alfred Englar, died at the home of her son, Herbert G. Englar, near New Windsor, Md., on Dec. 17, 1934, in her 83rd year. She is survived by one son, one daughter, six grandchildren and one great-granddaughter. For over seventy years she was a faithful member of the Church of the Brethren, a loyal Sunday-school teacher and a worker in the Aid Society. Funeral at Pipe Creek church near Uniontown, Md., by the home ministers. Burial in the cemetery near by.—Mrs. H. Paul Hull, Linwood, Md.

Fike, Mrs. John, died at her home in Lewistown, Pa., Jan. 4, 1935, aged 49 years, 7 months, and 21 days. Death was caused by cancer. She is survived by her husband, three sons, five daughters, two brothers, and five sisters. Services by the writer in the home, with interment in the Mifflintown cemetery.—M. Clyde Horst, Lewistown, Pa.

Fike, Lydia Keim, was born in Somerset County, Pa., April 19, 1854, and passed away Nov. 14, 1934, at the home of her daughter near Sabetha, Kans. Sept. 14, 1873, she married Mahlon Fike at Addison, Pa. Three children were born to this union. In 1881 she with her husband moved to Kansas. She united with the Church of the Brethren in her youth. She is survived by two children and six grandchildren. One child preceded her in death. Funeral services in the Sabetha church, conducted by the writer. Burial in the Sabetha cemetery.—Robert L. Sink, Sabetha, Kans.

Houff, Sylvan W., son of Mr. and Mrs. Casper Houff, born July 18, 1911, died at his home near Staunton, Va., Dec. 10, 1934. He united with the Church of the Brethren at the age of twelve and lived a consistent Christian life. He is survived by his parents, four sisters and three brothers. Services at the Staunton church by Bro. Frank L. Garber, assisted by David Glover. Interment in the Lebanon cemetery.—Mrs. Frank Kiracofe, Staunton, Va.

Kesner, Sister Betty, died at the age of 81 years, 2 months and 9 days. She had been a member of the Church of the Brethren for some time and lived a noble Christian life. She leaves three children, a number of grandchildren and several great-grandchildren. Interment in the family cemetery. Services at Brake church Sept. 7 by Bro. P. I. Garber.—Grace A. Shreve, Petersburg, W. Va.

Kinney, Thomas, was born in Boston, Mass., Feb. 2, 1857, and passed away at his home in Sabetha, Kans., Jan. 6, 1935. He was left an orphan at the age of two years. He was taken into the home of Luman Mountague of Lena, Ill., who were his foster parents until he was twenty-one years of age. He came to Sabetha in 1880. Dec. 21, 1882, he was married to Margaret Kretizer. To this union were born five daughters. Dec. 21, 1932, Mr. and Mrs. Kinney celebrated their golden wedding anniversary. He united with the Church of the Brethren Oct. 31, 1932. Since that time his great concern had been toward the church and its interests which he served so faithfully as treasurer. He leaves his companion, four daughters, four grandchildren. One daughter preceded him. Funeral services at the Sabetha church, conducted by the writer, assisted by Roy Kistner. Burial in the Sabetha cemetery.—Robert L. Sink, Sabetha, Kans.

Lemmon, Albert Augustus, born Jan. 27, 1856, died at his home Dec. 24, 1934. He is survived by his wife, four sons, one daughter, nine grandchildren, two brothers and five sisters. He was a member of the M. P. Church and lived a devoted Christian life. Funeral services in the Morgantown church by Bro. Obed Hamstead. Burial in East Oak Grove cemetery.—Mrs. S. F. Guthrie, Morgantown, W. Va.

Mannen, Thomas Henry, born near North English, Iowa, May 16, 1868; he died Jan. 3, 1935. He married Barbara Niswander Oct. 1, 1896. He is survived by his wife, three children and five grandchildren. When a young man he united with the Church of the Brethren and remained true to the end. In 1914 he came with his family to Winchester, Idaho, and to the Emmett community in 1926. He was one of the staunch members of the Emmett church. Funeral service in the church by the pastor, Clement Bontrager, and Bro. A. J. Smith.—Irene Johnson, Emmett, Idaho.

Musser, Cora, aged 60 years, died at the home of her brother-in-law and sister, Mr. and Mrs. Homer King of Somerset. She had been ill of a complication of diseases for several years. She leaves two sisters and a niece. Funeral at the King home by T. Rodney Coffman. Interment in the Pleasant Hill cemetery.—Mrs. H. R. Knepper, Somerset, Pa.

Peck, Carl Emerson, son of Chas. E. and Verna Flickenger Peck, was born near Morrill, Kans., April 12, 1912, and departed this life Dec. 4, 1934. His car under which he was working crushed down on his body causing instant death. On Dec. 21, 1932, he was married to Marcena Fay Gentry of Wood Lawn, Kans. He united with the Church of the Brethren early in youth. He leaves his wife, father, step-mother and one sister. His mother, one sister and one brother preceded him. Funeral services at the Sabetha church conducted by the writer, assisted by Paul S. Longenecker. Burial in the Morrill cemetery.—Robert L. Sink, Sabetha, Kans.

Sanger, Abraham, born Sept. 29, 1861, died Dec. 18, 1934. He is survived by his wife, who was Sallie Zimmerman, two sons, seven daughters, fourteen grandchildren, three foster grandchildren, also two brothers, one sister, two half brothers and three half sisters. He was a member of the Church of the Brethren and a deacon in the church for twenty-three years. He was recognized as one of the leading business men of Rockingham and Augusta Counties, having been associated with almost every public enterprise in this section for many years. Burial was made in the Sangerville cemetery.—Fannie F. Shull, Bridgewater, Va.

Steffy, Peter, son of David and Christena Steffy, born near Hartville, Ohio, on Sept. 25, 1854; died at his home at Hartville on Dec. 26, 1934. Aug. 31, 1880, he married Miss Lydia Brumbaugh; to this union were born three children; the daughter died Nov. 10, 1928. He leaves his wife and two sons, seven grandchildren, three great-grandchildren and four brothers. When a young man he united with the East Nimishillen congregation of the Church of the Brethren. At the time of his death he was a member of the local congregation of the same denomination. He had spent many happy years of Christian service and had received much good and satisfaction in his church life doing his Master's work. He received the anointing service on Oct. 20. Funeral at the Hartville church by the pastor, Bro. Clyde Mulligan. Burial in the Mount Peace cemetery.—Sarah Goodenberger, Hartville, Ohio.

Taylor, Maria A., daughter of Simon and Margaret Montz, born at Loren, Ill., March 27, 1862, died at Rice Lake, Wis., Dec. 17, 1934. She was one of a family of twelve children, three of whom died in infancy. Dec. 1, 1881, she married Henry Taylor; they spent some years in Illinois and in South Dakota, coming to Wisconsin about ten years ago. Her husband preceded her in February, 1929. She is survived by one daughter, three grandchildren, one great-grandchild, two sisters and one brother. She had been a faithful member of the Church of the Brethren for many years. Funeral services in the Rice Lake church by her pastor. Interment in Orchard Beach cemetery.—W. A. Dear-dorff, Rice Lake, Wis.

Thorn, Dinah (Crites), born Aug. 6, 1843, died Sept. 14, 1934. She was blind for several years and often regretted that she could not read her Bible; but she was always bright and cheerful. She was a member of the Church of the Brethren for more than forty years. She leaves seven children, forty-three grandchildren, eighty-one great-grandchildren and four great-great-grandchildren, one brother, one sister and one half brother. Funeral at Brake church by Bro. P. I. Garber. Interment in the family cemetery.—Grace A. Shreve, Petersburg, W. Va.

Young, Bro. John, passed away at his home in Vistula, on Jan. 2, 1935, at the age of 80 years. He is survived by his wife, one daughter, two sons, two sisters and three brothers. He had been a faithful member of the Pleasant Valley church, Ind., for many years. Services by the writer, assisted by Bro. Noble Bowman.—J. H. Fike, Middlebury, Ind.

NEWS FROM CHURCHES

ARIZONA

Phoenix.—The father and son banquet was held on Nov. 21. Nov. 30 and Dec. 1 Bro. Paul Rupel, returned missionary from Africa, showed lantern slides and curios. An inspiring love feast and communion service was held Dec. 2 with Bro. F. D. Howell officiating. A home mission offering was taken in the morning service. The women and girls had a missionary banquet Dec. 7. Ways were discussed of creating more interest in the girls' schools in India, China and Africa. Dec. 9 in the evening Bro. C. D. Fager of Texas spoke. Dec. 16 Dr. Macdonald, who has world-wide experience as missionary and traveler, spoke interestingly on missions. The Sunday-school gave the Christmas program the morning of Dec. 23. The special offering taken for world wide missions amounted to \$20.75. White gifts, consisting of food, were brought and afterwards distributed to needy families. The Christmas pageant, Light Eternal, was given by the young people in the evening. An impressive feature of the pageant was the candle-lighting service: the spirit of Christ was passed on by the spirit of the twentieth century which took light from the manger and gave it to Joy, Peace, Goodwill and Service and they in turn to each person in the room. On Dec. 25 the young people went caroling and had breakfast together afterwards. We are using church bulletins to give morning and evening worship programs and announcements. We are making plans to take advantage of the special Messenger club rate.—Marion Oliver, Phoenix, Ariz., Jan. 12.

CALIFORNIA

Calvary.—The men of the church, organized under the name of the Calvary Men's Association, sponsored the Thanksgiving offering for home missions. At our regular church business meeting on Dec. 14, various officers were reelected and eight new deacons were elected: David Brubaker, Carroll Cline, Sanger Crumpacker, Paul Duke, Raymond Evans, Floyd Mishler, Chester Peters, and Melvin Price. On Feb. 3 they will be installed in office. Bro. Edgar Rothrock of La Verne will conduct the installation and will preach the morning sermon. Special music will be in charge of Bro. Ackley. For our Christmas program we had the pleasure of giving a cantata, The Fairy Queen, composed by our acting pastor, Bro. A. H. Ackley. The program was climaxed by the laying of gifts for the poor at the foot of the Christmas tree. The Sunday-school and church also raised a special Christmas offering for world wide missions.—B. H. Van Dyke, Los Angeles, Calif., Jan. 15.

Hemet church met in council with Eld. S. E. Yoder presiding. Feb. 3 was set for our communion. The last week in December our young people put on a drama entitled The Two Builders. This play was appreciated very much and will be given at San Bernardino on Jan. 20. Since our last report Bro. S. J. Miller of the Ministerial Board visited us and Dean L. Yoder was ordained to the eldership. Our Ladies' Aid has decided to have Bible study on the first Wednesday of each month.—Mertie B. Dickey, Hemet, Calif., Jan. 15.

Inglewood.—Bro. Royal Glick began a series of meetings Nov. 18 which closed Dec. 2. He gave good spiritual sermons. We had good music, some of which was furnished by outside talent. We held our communion Dec. 3. Our pastor officiated, assisted by Bro. Glick. We had our Christmas program Dec. 23 and had vesper services that evening. The choir rendered special music which was enjoyed by all. Groceries and canned goods were left for the pastor and family. Dec. 24 our pastor had a nervous breakdown and has not been able to be in the pulpit since. The pulpit has been filled by ministers of other denominations. Dec. 30 the M. E. pastor brought his congregation over and he preached. Sister Susan Stoner left us Jan. 7. There were 150 or more at the pier to see her sail. The ministers had had their meeting at Long Beach that day and came over with their wives. Nearly every church was represented. Impressive services were held on the upper deck of the boat. There were very few weeks of her furlough that Sister Stoner did not give of her service in some church. Many other denominations also had her in their churches.—Mrs. Susan B. Thomas, Inglewood, Calif., Jan. 15.

Long Beach.—Jan. 4 the women's missionary society met at the home of Mrs. Cora Fike. Miss Carrie Stetler, just returned from a trip around the world, gave a travelogue. Jan. 7 the pastors of Southern California had a conference in Long Beach, with covered dish luncheon at noon. In the afternoon all went to see Miss Susan Stoner before she sailed. Jan. 6 in the evening Bro. Edgar Rothrock addressed the young people. Jan. 16 the laymen's brotherhood will hold a business meeting.—Maud M. Trimmer, Long Beach, Calif., Jan. 16.

Los Angeles (First).—Oct. 21 five were received by baptism and Oct. 28 another was baptized. Nov. 5 Bro. Fred A. Flora of Santa Ana began a series of meetings which continued for two weeks. The interest and attendance were good. Bro. Flora's lectures from his chart on dispensational truth as well as his evangelistic messages were very much appreciated. Our church is truly revived. As immediate fruit six were received by baptism and one who had been out of fellowship with the church was reclaimed. Our love feast, at which Bro. Flora officiated, was a fine climax to our meetings. Since the meetings closed two more have been received by baptism. Dec. 12 the church met in council. We decided to get some new supplies for love feast occasions. We also decided to repair the church house and build some much needed additional rooms. The Christmas offering and the offer-

ing on the first Sunday of each month for three months are to be used as a building fund. Dec. 13 the Women's Work group had the pleasure of hearing Sister Ruth Brooks of La Verne on the subject, Village Life in India. Her message was very instructive and interesting. Jan. 3 the mothers and daughters of the Belvedere church met with our group and we had the pleasure of hearing a message from Mrs. Allison, who has been a missionary in Guatemala for nineteen years.—Mrs. Della Lehmer, Los Angeles, Calif., Jan. 12.

FLORIDA

Lakeland.—Sunday evening, Dec. 30, the young people put on a splendid Christmas program. An offering was lifted for district missions. A young people's meeting has been organized and is putting on interesting programs each Sunday evening preceding the sermon. We now have five resident ministers, also several tourist ministers. Eld. B. F. Lightner who with his wife is here for the winter has given us several timely messages. Rev. Shaffer of the Progressive Brethren who is in our midst has also favored us with helpful messages. Sunday morning, Jan. 6, Bro. Wm. E. Hamilton of Middletown, Ohio, delivered a fine spiritual message which was much appreciated. Jan. 13 our regular quarterly council convened with two members of the District Ministerial Board present. Bro. S. G. Fahnstock was unanimously chosen elder for the remainder of the fiscal year. The church held an election for two deacons which resulted in Bro. Roy Timmons and Bro. Paul Bowman being chosen. Two recent accessions included Rev. W. M. Smith and wife, a minister in the Church of God for twenty years; he had never heard of the Church of the Brethren until he chanced to meet Bro. A. D. Bowman and became much interested in our church doctrine. After expounding the New Testament teaching as practiced by our church, Bro. Bowman had the pleasure of baptizing Brother and Sister Smith. At our recent council meeting Bro. Smith with his wife was installed into the ministry of our church. Bro. Smith is a southerner and intends to preach to the southern people in the southern way. He is overjoyed with the new light of the gospel as he found it with the Brethren and expects to devote his time preaching the Gospel and the doctrine of the Church of the Brethren to the southern people. Our love feast will be held Saturday evening, Jan. 26.—Mrs. J. S. Leckrone, Lakeland, Fla., Jan. 16.

IDAHO

Emmett.—During the past four months, considerable activity and interest has been shown in the Emmett church. First, the new officers to take their places the first of September were: Elmer Sutphin, presiding elder; church clerk, C. I. Meyer; church correspondent, Irene Johnson. Then, with the coming of October, the new Sunday-school officers took charge, these being C. I. Meyer, superintendent; Isabel Harris, assistant. We have a competent corp of teachers; their real ability is manifested with good attendance and the interest taken by each class in their work. The annual harvest meeting and homecoming week was held on Sept. 23, rather than the last Sunday of the month, that we might have with us, in this memorable meeting, Warren and Lila Sisler, with their relatives who were soon to leave for Nebraska. Sister Lila's grandfather, Bro. L. Meck, also Eld. Eby, Brethren Miles Blickenstaff and Earl Breen gave valuable contributions to that day in speeches. The church was indeed helped by these visitors. The campaign to pay up our church debt was a fine thing as it stimulated interest in varied ways. There were two community sales, sponsored by and held at the home of W. H. Sisler. All members took part in these—the Aid by donations of fruit and fancy work, to be auctioned off, and in the serving of plate lunches, etc. Others contributed livestock or machinery. The Ladies' Aid deserves credit, certainly, in their endeavors to help pay rent on the former parsonage, though the pastor and his family are at present temporarily living in the church basement. We hope some day to erect a parsonage so we appreciate all efforts by the groups to aid in bringing folks to church, by the plan to pay a monthly sum to our pastor for gas used in this service. Special mention is due, too, to the junior-intermediate class. Their work the past week has been an Africa project. This is worthy cause, as displayed in the program they gave us. The Girl Frontiers are following work that is prescribed for Pioneer Girls. The B. Y. P. D. displayed the true spirit in their caroling Christmas Eve. They sponsored, too, the Christmas program, and it was much appreciated. Part of the program was a white gift service and the many useful things were turned over to the pastor and his family; a happy surprise to them, as they had planned for it to go to the needy of the town. To say good-bye to an old year of harmony and service together, and to welcome a new year, in which the church is looking ahead to making this an even better year in spiritual growth, we co-operated with other churches in a watch service and about ninety were present. The enjoyable evening was divided into sections: a Sunday-school hour, social hour, musical program and fellowship.—Mrs. Irene Johnson, Emmett, Idaho, Jan. 10.

ILLINOIS

Allison Prairie church met in council Dec. 30. The following church officers were elected: Elder, Bro. Dolar Ritchey; trustee, Adam Jellison; Messenger agent and correspondent, the writer. The B. Y. P. D. elected Esther Jellison president. Our church and Sunday-school attendance has increased the past year; for the last quarter our average attendance at Sunday-school was sixty-seven. Our Aid Society has done good work the past year, holding markets and quilting. Sister Marie Racop is our president. We are glad to say that three-fourths of our resident families have signed for the Messenger.—Mrs. Ola Frye, Lawrenceville, Ill., Jan. 14.

Canton.—We are glad to report that Bro. John S. Whiteneck of Bethany Seminary is now pastor of the church. He has been coming down from Chicago each Sunday. An increased attendance shows the interest in his splendid sermons. Brother and Sister Whiteneck will move to Canton after his graduation from Bethany in June. As a result of a recent drive for a greater interest in reading the Messenger, the paper is being sent into more than seventy-five per cent of the homes of the members. The missionary society is sponsoring a supper to raise money for our District Mission Board. Recently a B. Y. P. D. was organized; under the leadership of Mrs. Cecile Van-Syckel this group is growing in interest and attendance.—Mary Rohrer, Canton, Ill., Jan. 14.

INDIANA

Rock Run.—As a result of our revival meeting in September, two were baptized and later one was reclaimed. Our pastor, Bro. J. S. Zigler, and family were gone on a trip through the east in October. During their absence the pulpit was filled alternately by Bro. Galen Bowman of Middlebury and Bro. Earl Nusbaum of Wakarusa. We had an inspirational mission and Thanksgiving program followed by a two weeks' music school conducted by Bro. Alvin Brightbill, his brother Elias and Miss June Meyers of Bethany. Words can not express how much our members, as well as others, appreciated their fellowship with us. Our musical field was broadened by learning to appreciate the really worth-while hymns of the church. Song leaders especially enjoyed these services and are putting into practice the instructions they received. Due to the bad weather the Christmas program was postponed until Dec. 30. The church met in council on Jan. 4. Four letters of membership were granted and financial reports were read.—Violet Strycker, Goshen, Ind., Jan. 15.

South Bend (Second).—Our church met in council Jan. 4. Our revival is to be held for two weeks, starting the last week of February, with Bro. Rufus Bucher, evangelist. Geo. Heeter will be the chorister. The Ladies' Aid is progressing nicely under the leadership of our president, Sister Adah Rummel, and superintendent, Sister Alma Finney. Sister Cora Stanley was elected chairman of the missionary society. We were able to get the Messenger into seventy-five per cent of our church homes and were glad for the offer.—Ruth Lorenz Smith, South Bend, Ind., Jan. 14.

White Branch (Nettle Creek).—The remodeling work on the White Branch house, including new roof, a basement under the entire building, with a furnace, has been completed. We are happy to announce that we are free of debt, with an increased interest in Sunday-school and church work. The attendance has now reached beyond the one hundred mark. We look forward to a two weeks' revival to begin Feb. 3 with Eld. Carl Hilbert, home minister, in charge.—Mildred Hilbert, Hagerstown, Ind., Jan. 13.

IOWA

Cedar Rapids.—Our communion service was held Nov. 1. There have been five baptisms recently and four have been received by letter. Nov. 16 we held our father and son banquet; a short play, Wake Up, Dad, was given. The Thanksgiving offering for our church building fund amounted to \$136 in cash and pledges. Dec. 9 Sister Nettie Senger gave us an illustrated lecture concerning her work in China. During the absence of our pastor at the regional conference we had a stereopticon temperance lecture by Dr. S. B. Miller. Sunday morning, Dec. 23, a Christmas program was given by the beginner, primary and junior departments of the Sunday-school. In the evening the play, A White Christmas, was given, after which an offering was taken in order to buy a gasoline book as a Christmas gift for our pastor, Galen T. Lehman. This was in recognition of the unusual amount of pastoral calling he has been doing. A New Year's watch party was held at the church. The time was spent in a social hour followed by an oyster supper. At 11 o'clock all went to the church auditorium where an hour's service was held. Since Jan. 1 a home department has been organized. Nine members are already enrolled with prospects of a number of others. Jan. 6 at the regular business meeting we decided to hold a revival meeting during March, with Bro. X. L. Coppock of Dallas Center, Iowa, evangelist.—Mrs. Frank Meyers, Cedar Rapids, Iowa, Jan. 16.

Greene church met in council Dec. 16. Church officers were elected for the year as follows: Sister Anna Hardy, clerk; Sister Clara Swab, Messenger agent; the writer, re-elected correspondent. Dec. 23 the children of the Sunday-school presented a Christmas program. Our pastor, Bro. C. E. Schrock, delivered a splendid Christmas message taken from Luke 1:21. Afterward an offering was lifted for world wide missions. At our Thanksgiving service an offering was lifted for home missions. The home department of our Sunday-school gave \$6 as a Christmas offering to help carry the gospel message to Africa. Jan. 6 Bro. Schrock gave us an impressive New Year's message on the theme, The First Things in Life. Brother and Sister W. H. McRoberts are spending the winter in northern Minnesota; their presence and help in our services are missed very much.—Elsie A. Pyle, Greene, Iowa, Jan. 12.

Waterloo City.—Nov. 25 we had an all-day service, a special Thanksgiving festival. "A Song of Thanksgiving" preceded Bro. A. P. Blough's sermon on The Significance of Thanksgiving. The social hour in the afternoon was followed by an informal discussion, Do I have cause for thanksgiving in 1934? The young people arranged the vesper program for the evening service. A committee was appointed to take clothing, money, fruit or vegetables for the needy as designated. At the November women's missionary meeting an appropriation

of \$200 was made toward paying for the new roof for the church; \$10 was given to the Old People's Home at Marshalltown. Dec. 12 the B. Y. P. D. sponsored a supper; the net proceeds became a part of the revolving loan fund, a project that is one of the special objectives of the B. Y. P. D. Dec. 23 our pastor spoke on The Christmas Present of the Ages. The white gift service followed; each class or department found some worthy project as the objective for Christmas giving. The evening service was in charge of departmental superintendents and included a message in song and readings. The first business meeting of the year was held Jan. 7. Election of all officers and consideration of a better financial plan for the coming year, as well as yearly reports, were of interest to all. Since our last report seven have been added to the church: three by baptism, two on former baptism and two by letter; two letters were granted.—Clara Miller Lichty, Waterloo, Iowa, Jan. 15.

KANSAS

Morrill.—At a recent business meeting the following church officers were elected: J. E. Peck, treasurer; R. E. Eisenbise, clerk; E. E. Smith, Messenger agent; the writer, correspondent. Thanksgiving Day was observed with a basket dinner at the church followed by a program. We have had several pageants recently. One Sunday evening a group of our young people presented the Second Jenny; another Sunday evening some of our junior boys and girls gave America for Americans. At the conclusion of each, our pastor, Bro. Paul S. Longenecker, delivered a short inspirational sermon in keeping with the pageants. Sunday evening, Dec. 23, we had our Christmas program—a pageant entitled The Christmas Voice. Our Aid Society is doing fine with Miss Elmira Hostettler as president. We are looking forward to the coming of the a cappella choir from McPherson College in the near future.—Lottie B. Eavey, Morrill, Kans., Jan. 15.

Ottawa.—Dec. 2 was the day the pastor designated as decision day and three came forward and were baptized. In the evening there was a musical prelude, followed by an ably prepared sermon by the pastor on the Four Hundredth Anniversary of Martin Luther's Transla-

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tion of the Bible. Dec. 5 we had a workers' retreat with Mr. Ireland from one of the down town churches as speaker. Dec. 7 was our quarterly council. Sunday morning, Dec. 16, Bro. Dan West used the preaching hour and gave us a splendid talk on The Future Church of the Brethren. In the evening Mrs. H. B. Wheeler, president of the missionary society, conducted the Christian Workers' hour on the subject of Africa. A group of interested workers met at the church at Christmas time, having invited a number of unfortunate children who might otherwise have had no special Christmas. They were given gifts and a treat and enjoyed the big tree. Dec. 23 the beginners and primaries gave a program, followed by the juniors and intermediates. Jan. 20 we expect Bro. Roy Brady of Springfield, Ill., to be with us. The ministerial association with their wives, cooperating with each class and department, held a farewell reception for Brother and Sister Keim, Jr., before they left for their new pastorate. The first week of January was observed as the week of prayer in one of the down town churches, our pastor being on the program.—Mrs. J. E. Ott, Ottawa, Kans., Jan. 14.

Ozawkie.—Thanksgiving Day we had worship and praise services at the church. This has been the custom of the church here since its organization in the early sixties. Everyone present testified to the goodness of a loving Father. An offering of \$12.50 was taken for home missions. We have taken advantage of the generous offer of the Publishing House to get the Messenger for \$1.25 per year. At our recent business meeting Lottic Johnson was chosen Messenger agent; Ella Statler, treasurer; Guy H. Brammell, clerk; the elder was retained for one year. A brother and his wife were restored to fellowship and six letters were granted.—Mrs. H. L. Brammell, Ozawkie, Kans., Jan. 16.

Topeka.—Bro. L. H. Root of Minneapolis, Minn., took up the pastorate of this church Jan. 1. We feel very fortunate in having Bro. Root and family with us. Bro. Roy Kistner of Sabetha, Kans., had been our pastor for five years. He drove from Sabetha to Topeka, a distance of seventy-five miles, every Sunday until the last two years, when he came every two weeks. He conducted both the morning and evening services, returning to Sabetha after the evening service. We greatly appreciated Bro. Kistner's faithfulness and we feel deeply indebted to him and his family for the sacrifices they made in order to be with us each Sunday. Dec. 16 the church had a basket dinner at which Bro. Kistner, his wife and daughter were the guests. In the afternoon an informal meeting was held at which time many members expressed their appreciation of Bro. Kistner's services to the community. The members also presented them with gifts. Jan. 12 our yearly business meeting was held, with our pastor, Bro. Root, as moderator. All officers for the coming year were elected. Bro. Root was chosen elder; H. C. Taylor, Sunday-school superintendent. Our new elder and pastor is not a stranger among us, having conducted two revival meetings for us, one of them last fall. Jan. 15 a reception was held at the church for Bro. Root and family. A short program was given at which time the pastors of the four other churches in Oakland spoke a few words of welcome. Bro. Root also gave a short talk which was much appreciated. We hope to accomplish much this coming year for the upbuilding of the kingdom.—Mary M. Smith, Topeka, Kans., Jan. 16.

MARYLAND

Broadfording.—Our love feast on Oct. 20 was well attended. Bro. Grapes, pastor of Chambersburg church, officiated at the evening service. The Sunday-school class of junior girls worked on the Africa project during the summer. They rendered a missionary pageant on the evening of Sept. 23 to a large audience. Through the efforts of the class, \$10.40 was raised and sent to the Mission Board with some handwork and other gifts for the African children. The B. Y. P. D. brought cheer to many on Christmas Eve by going out to sing carols. On Christmas evening the Sunday-school rendered a service of songs, recitations and playlets. Jan. 2 Bro. J. M. Henry of Bridgewater, Va., gave an illustrated lecture on Peace. Sunday evening, Jan. 13, an interesting temperance program was given. Jan. 30 Sister Minerva Metzger will be with us. Our church has availed itself of the special subscription rates for the Messenger.—Mrs. J. Richard Reid, Hagerstown, Md., Jan. 16.

Westminster.—Sept. 23 Bro. Lewis H. Brumbaugh and wife were ordained to the eldership. Brethren Wm. Kinsey and Walter Englar had charge of the service; this was one of the last services Bro. Englar performed before his death. Bro. F. F. Holsopple of Washington, D. C., held a Bible institute here from Nov. 29 to Dec. 2. He gave the drama of Job in a most interesting manner. Sunday morning, Dec. 9, Bro. David Beard of Calgary, Canada, brought an inspiring message. He was here visiting his mother. The annual Women's Work meeting was held Dec. 10. Interesting reports were given of all the women's organizations. Mrs. Geo. A. Early was reelected director for the coming year. After the business period Miss Helen Slabaugh of Blue Ridge College gave a splendid talk on Bridging the Gap Between Mothers and Daughters. The Sunday-school gave an interesting Christmas program Dec. 23. An inspiring midnight service was held on Christmas Eve. The church was decorated with evergreens and poinsettias with a lighted candle in each window. Special music was given and Prof. L. H. Brumbaugh preached a sermon. One of the most enjoyable events of the holidays for the intermediate girls was a party they gave to twelve underprivileged children. Gifts were given to each child, games were enjoyed and refreshments were served. On New Year's eve the church held a watch night service, beginning at 7:30 with a covered dish supper. Several talks were given on The Program of the Church for 1935, and all enjoyed the Christian fellowship. At 11 o'clock the inspirational service was held. Hymns were sung and Bro. Wm.

Kinsey gave some thoughts for the new year. At midnight all engaged in a season of prayer and meditation.—Mrs. H. Edgar Royer, Westminster, Md., Jan. 7.

MICHIGAN

Buchanan.—During the past year we have had many experiences which have brought us victory and achievement in spiritual development. When Brother and Sister Rowe came to us three years ago we had a working force of around forty members; now we have 140. There have been eighty-four baptisms during these three years, twenty-eight being baptized in 1934. And best of all nearly every one has remained faithful to the church. During the past year the different organizations have filled their part in the program. The Ladies' Aid took in around \$200 which was used to remodel the basement and install rest rooms. They also sent 200 quarts of canned fruit to Bethany, besides doing much for the less fortunate here. The men's organization took care of the remodeling work; both organizations are planning for much greater things in 1935. We have adopted the following program for 1935; Jan. 20, Bible Society program; Feb. 17, play by the young people's class; March 2, regular council meeting (also on Sept. 8 and Dec. 1); family night sometime in March; April 14, pre-Easter service with the pastor as evangelist; April 21, Easter services; April 28, spring communion; May 12, Mother's Day sermon in the morning and a program in the evening by the daughters; June 1, Vacation Bible School; July 4, picnic sponsored by the Sunday-school; July 21, program by Bible class; August, lecture, the ministerial board to secure speaker; Sept. 29, installation services; Oct. 6, rally day; family night in October; Oct. 13-21, revival services and communion; Nov. 10, Armistice Day program; Nov. 24, harvest meeting and Thanksgiving services; father and son banquet. Our morning sermons are on The Great Promises of the Bible; the evening services are evangelistic.—Grace Weaver, Buchanan, Mich., Jan. 12.

Rodney church met in members' meeting Dec. 8 and elected church officers for the year: Elder, Bro. Chas. Spencer; treasurer, J. M. Fredrick; Messenger agent and correspondent, the writer. We tried to put across the plan to get 75 per cent of the homes to take the Messenger but failed. Our church and Sunday-school work is going well. Feb. 10 to 17 Bro. J. E. Utery of Onkama, Mich., will be with us in revival meetings and Bible study. We are hoping to have the basement under our church finished this year; we have the gravel on the ground now. The basement will be a great help, as we can then have separate rooms for the Sunday-school classes where now all are in one room.—W. E. Tombaugh, Rodney, Mich., Jan. 14.

Woodland (country) church has had some rich experiences this fall. The all-day communion was a rich feast. Very inspiring was the sectional Bible institute which was held in our church. Brethren J. O. Winger and F. E. Mallott brought several helpful messages. Local young people gave a temperance play, What Shall It Profit? The exchange of pulpits with the Detroit church was mutually pleasant. At the recent council meeting the church adopted in all but a few points the proposed district plan for church government. We are feeling keenly the loss of Eld. J. M. Smith who passed to his reward recently, after about fifty years of activity in this church; he was also a pioneer in many phases of Michigan church work. The children and young people rendered a fine Christmas program. The church contributed several baskets for needy families.—Doris Teeter, Hastings, Mich., Jan. 8.

Zion church met in council Dec. 27. Officers for the church were elected. Bro. W. H. Good will continue as elder for the year; treasurer, Bro. Weaver; clerk, C. E. Switzer. Our church has purchased new songbooks lately, Worship and Praise. An offering was taken for that purpose and enough was raised to purchase three dozen books; we plan to buy more later.—Mrs. Chas. Withey, Prescott, Mich., Jan. 7.

MISSOURI

Oak Grove church met in council Sept. 29 when all church officers were elected. Sept. 30 Sunday-school and Christian Workers' Meeting were reorganized. Oct. 9 Bro. A. W. Adkins and wife of Cabool began revival meetings; they labored earnestly, visiting in the homes of the community, encouraging the members and showing a friendly interest in those outside. Bro. Adkins preached fine, spiritual sermons. The love feast was held Oct. 20. The meetings closed with all-day services on Sunday, Oct. 28. One Sunday evening a vesper service was enjoyed. One was received into the church by baptism. Thanksgiving Day the church and friends tried to show some of their appreciation to Bro. Abel Killingsworth, now in his eightieth year, for the long, faithful work he has done for the church and community. Bro. Adkins preached a homecoming sermon in the morning. After dinner and a good social time, there was a Thanksgiving program. A Christmas program was given Dec. 23.—Reporter, Oak Grove, Mo., Jan. 12.

Peace Valley church met in council Jan. 5 and elected church and Sunday-school officers for the year. Bro. S. L. Jarboe was reelected church treasurer; Sister Zella Fike, clerk; the writer, corresponding secretary; Sunday-school superintendent, Bro. S. L. Jarboe; president of Christian Workers, Bro. Wm. Bosserman, Jr. Eld. P. L. Fike made a short talk and gave us several good thoughts as to how we should make our New Year resolutions.—Minnie M. Jarboe, Peace Valley, Mo., Jan. 9.

NEBRASKA

Bethel.—A pageant, Dawn in David's City, was presented to an appreciative audience at Christmas time. The B. Y. P. D. meets each Sunday evening in the church parlors for interesting discussions. They

are especially enjoying the piano which has lately been purchased. A fellowship meeting was enjoyed on New Year's eve in the church parlors. Banquet tables were arranged and a lunch served. Rev. John Hermann, pastor of the Carleton churches, was the guest speaker. Old time fellowship was discussed by C. J. Lichty, while that of the present day was given by Miss Ruth Hoffert. Readings and song numbers were enjoyed also. Brother and Sister W. R. Detter, formerly of Carleton, were present and the former gave a pleasing talk. Following the program a large group remained for a social time and watched the new year in. Workers' council met at the home of our Sunday-school superintendent, Mrs. Harry Horner, to plan the work of the future. Roll call was answered by discussions of various questions of interest, previously handed out. Following the business meeting a social time and lunch were enjoyed. The Bethel women's council met for the January lesson at the Earl Maust home. Mrs. Jay Nedrow conducted a missionary lesson on India. The holiday offering cards were received at this time. Mrs. Elbert Rothrock has been chosen to write the history of our local organization. A committee is at work preparing a missionary program to be given Jan. 27 by a group of women. The play, The Testing of Faith, will be given. Plans are being made for a father and son banquet to be held Feb. 22 with W. E. Flory in charge. Former Governor of Nebraska, H. C. McKelvie, will be the speaker.—Inez Lichty, Carleton, Nebr., Jan. 15.

NEW MEXICO

Clovis.—Since the last report two have been baptized. In November we had a week of special services with teachings on the ordinances each evening before the sermon. The communion service closed the meeting with forty-eight at the tables. The Sunday before Christmas we had two interesting programs, morning and evening. In the evening the young people presented the play, To Have and to Give. The quarterly council was held Dec. 28 and church officers for the year were elected: Elder, Bro. Lester E. Fike; clerk, Sister Minnie B. Rodes; treasurer, Bro. E. P. Lewis; Messenger agent, Bro. Fike; correspondent, the writer; B. Y. P. D. president, Lillie Belle Smith; C. W. president, Sister Glenn Kinzie. Fifteen or more are enrolled in a leadership training course, Our Pupils and How They Learn, conducted by Bro. Fike. Our church has the Messenger in almost 75 per cent of the homes and expects to get the remainder before very long. New Year's eve we had an unusual but very inspiring watch service. At 9 o'clock we met in the basement of the church for a social time. Games under the direction of Bro. Fike were enjoyed by young and old, and at 10:30 refreshments were served. We then went to the auditorium and enjoyed an hour with stereopticon pictures and a talk by Bro. Fike. Following that we had a short program. The candle-lighting service by the intermediate girls was most impressive and beautiful. Bro. Fike lighted a large candle representing Christ, then twelve girls each with a candle, representing a month of the year, lighted their candles from Christ the Light; these were placed in holders forming a cross. The Light of the World Is Jesus was sung after which Bro. Fike and the others lighted the candles of the congregation.—Ida Belle Kinzie, Clovis, N. Mex., Jan. 10.

NEW YORK

Lake Ridge.—Our new church was dedicated Nov. 25. The service was well attended, delegations being present from various parts of eastern Pennsylvania. Our first service was held Saturday night, Nov. 24, with an all-day meeting on Sunday following. Our main speakers were H. K. Ober and R. W. Schlosser. The former preached Saturday night to a well filled house. Sunday morning Bro. Schlosser preached the dedicatory sermon and Bro. Ober gave the dedicatory prayer. Sunday afternoon was open for the local ministers after which Bro. Schlosser gave the history of the Church of the Brethren. In the evening Bro. Schlosser gave another powerful sermon to a full house. The parsonage is being put in order for our janitor at the present time, as our pastor and elder, H. D. Jones, who has been re-elected, owns his home. At our Dec. 27 council A. E. Stoner was re-elected church treasurer; E. L. Hoffman, church clerk. Our Christmas program, The White Gift, was given Dec. 25. The Ladies' Aid bought the carpet for the church. The Aid continues to meet in various homes once a month. Amount taken in for 1934 was \$160.30; paid out, \$147.35. The Aid workers made money by suppers, sales, rainy day bags and quilting. Our pastor is very much concerned about the spiritual growth of our new church as well as the increase in numbers. Preaching services are held Sunday morning and evening. The young people meet each Sunday evening before preaching to render their programs. J. H. Cassidy of Washington, D. C., will begin a revival campaign here April 7 and close the 21st.—Mrs. Avery E. Stoner, Aurora, N. Y., Jan. 7.

NORTH DAKOTA

Kenmare church met in council Dec. 29 with Bro. D. T. Dierdorff in charge. Bro. Dierdorff remained over and gave us an encouraging sermon on Sunday morning. We are having preaching every Sunday now. Our attendance is not very good but we are pressing on and doing what we can.—Ida Hodgson, Kenmare, N. Dak., Jan. 5.

OHIO

Cincinnati.—Bro. A. C. Miller was with our congregation to conduct a revival; three souls were added to the kingdom. We were all benefited by our communion services in which forty participated. The children gave a splendid Christmas program. The Cincinnati church will participate in the fourteenth joint convention of Cincinnati, Constance, Hamilton, Stone Lick and Middletown churches to be held at

Middletown church Jan. 20.—Julia Replogle, Norwood, Ohio, Jan. 10.

Eden.—We held our revival Dec. 3 to 17 with Bro. C. H. Petry, evangelist. We received ten new members into our church and we believe if the meetings had continued, others would have come. We held our regular fellowship meeting on New Year's eve at the Maple Avenue mission. Following the program lunch was served in the basement. Bro. Robert Steffy and other members of the mission served as hosts.—Mrs. Elizabeth Detrich, Canton, Ohio, Jan. 7.

Stone Lick.—Our preaching services have been held every two weeks with Bro. John M. Garst, the elder, in charge. New Year's eve a union watch meeting was held, the M. E. minister of Goshen and Bro. Garst taking part. A program and lunch added to the interest. Jan. 7 an election of Sunday-school officers resulted in choosing Bro. Howard Watkins superintendent. We are trying to get the Messenger in all our members' homes.—Anna Lesh, Goshen, Ohio, Jan. 9.

OKLAHOMA

Bartlesville.—We had a basket dinner at the church on Thanksgiving Day and services were held in the evening. Dec. 2 at the council meeting officers were elected for the year. Practically the same ones were re-elected. The Christmas program on Dec. 23 was well attended. On Dec. 30 the young people gave a missionary play entitled The Pill Bottle. The Ladies' Aid met on Jan. 3 and elected officers for six months. Sister Washburn is president.—Mrs. Harry Boltz, Bartlesville, Okla., Jan. 5.

OREGON

Ashland.—Eld. J. W. Barnett of the District Ministerial Board was with us Sept. 2, when Bro. Samuel Ellenberger was installed into the ministry. Bro. Barnett preached at the morning service. Bro. Ellenberger is teaching school at Lookingglass, Ore., but preached twice for us during vacation. Bro. A. J. Ellenberger is our Sunday-school superintendent and Sister A. C. Goetze, assistant. Nov. 25 Sister June Yearout of Boulder, Colo., began a series of revival services continuing for three weeks. By consecrated service she won her way into the hearts of all and people came to hear her who never had been in our church before. Four of our Sunday-school pupils were baptized and we feel we have had a spiritual feast. Bro. Coffman and wife who are in evangelistic work in our district will be in Ashland April 22 to continue two weeks. At our late council Bro. M. C. Lininger was re-elected elder in charge. Sister Helen Ellenberger is church clerk, also president of the Christian Workers. Bro. M. C. Lininger is adviser of young people's work. Eld. C. H. Barklow and wife of Myrtle Point are spending the winter in Medford, Ore., and will assist in the preaching services here in Ashland. Bro. A. J. Ellenberger has been preaching some at Lake Creek, about forty miles from here, where a union Sunday-school is being carried on. We purchased Worship and Praise songbooks lately and are well pleased with them. Our Christmas program was given on Dec. 23, the entire group taking part. An offering was taken for missions.—Mrs. M. C. Lininger, Ashland, Ore., Jan. 5.

Myrtle Point.—On New Year's Day twenty-two sisters of the church met for the purpose of organizing a missionary society. Officers were elected, the president being Anna Reed. The mite box system was adopted to care for the finances. The meeting closed with several offering prayers for guidance and blessing on the work through the coming year.—Mrs. Chas. E. Wolff, Broadbent, Ore., Jan. 7.

PENNSYLVANIA

Beachdale church (Berlin congregation) on the evening of Dec. 23 gave a Christmas drama entitled Emmanuel. The play was very ably given by the young folk of the Sunday-school and church. Our nominating committee met for selection of officers the last of November and then we elected them later. Bro. Walter Hay is clerk; Bro. E. L. Beal, treasurer; Messenger agent, Guy Wampler; correspondent, Pearle Brant. Our pastor, Bro. Wampler, serves as elder. We also met in council Jan. 4. Our pastor gave an impressive New Year's message the morning of Jan. 6.—Pearle Brant, Garrett, Pa., Jan. 8.

Carson Valley.—At the business meeting on Sept. 6 we elected the following officers: Elder, Bro. Jacob Kinsel; secretary, Zelma Bingham; trustee, H. H. Shiffler; corresponding secretary, the writer; Sunday-school superintendent, Bro. David Kauffman. During the month of October Bro. E. M. Detwiler of Everett, Pa., conducted our revival meeting. As a direct result one was baptized. Bro. Detwiler's sermons were spirit-filled and inspiring. At the close of the meeting we held our love feast. The B. Y. P. D. of our church is pressing onward and doing a good work. The Sunday-school rendered an appropriate program Christmas evening. Bro. Earl Bowser, now a student of Juniata College, has been with us at different times and given us some wholesome messages.—Mrs. J. W. Hoover, Duncansville, Pa., Jan. 5.

Cherry Lane.—Our fall love feast was held on Nov. 11 with Bro. D. P. Hoover of New Enterprise officiating. A week's meeting previous to the love feast was held by our pastor, Bro. A. Jay Replogle, in which splendid interest was manifested. Nov. 29 a union Thanksgiving service was held at Mt. Union Christian church. Rev. Windman, pastor of the Lutheran church of Everett, delivered the sermon. On Dec. 21 our young people gave the play, The White Christmas, under the direction of the pastor. They also gave it at the church in Black Valley on Dec. 30. The play brought out the spirit of Christmas and was enjoyed by a full house both times. Jan. 5 at our quarterly council church officers for the new year were elected and plans were made for 1935.—Mrs. Lena Sollenberger, Clearville, Pa., Jan. 9.

Connellsville.—Installation services for Sunday-school officers and

teachers were conducted by the pastor, R. E. Shober, on Sept. 30. This was also promotion day in the Sunday-school. Our attendance reached a high mark on rally day, Oct. 7; an interesting program was given by the school. There has been an increase in attendance and interest in all departments since then. Nov. 4 was a red letter day for this church, when we observed homecoming day and the fifteenth anniversary of the organization of the church. Bro. J. H. Cassady of Washington, D. C., was the speaker. During the morning and afternoon services approximately \$900 was raised in cash and pledges, to be applied to the church debt. Pledges are being paid rapidly and to date our back interest is paid and we are now paying on the principal. Nov. 4 Bro. Cassady opened a two weeks' evangelistic crusade. Large audiences greeted the speaker each night and three times each Sunday. Ministers from the city churches, as well as from neighboring congregations, were in attendance. Bro. Cassady preached inspiring and helpful sermons. We feel that the church here received a spiritual uplift by his efforts. Two were received into the church by baptism. Our love feast was held Nov. 25 with Bro. R. E. Shober officiating, assisted by Bro. I. R. Pletcher. Dec. 23 the young people and the children of the Sunday-school provided an excellent Christmas program. Considerable interest is manifested in the Bible reading contest which is conducted by the churches of this circuit. Reports at our quarterly council showed a trend toward progress. A fine spirit of cooperation is prevailing in our schedule for the winter months.—Mrs. Olive M. Lepley, Connelville, Pa., Jan. 7.

East Fairview.—Bro. R. W. Schlosser of Elizabethtown conducted our annual Bible institute on Jan. 5 and 6. His themes were the Humanity, Deity, Atonement and Resurrection of our Lord. On Dec. 23 the young people of our church rendered the Life of Christ in scripture and song to a large audience. The chorus under the direction of Bro. C. Raymond Geib deserves much praise. The program will be repeated in one of our neighboring churches. The Board of Christian Education was authorized by the church to prepare a program for the year, emphasizing every phase of the work of the church. A public program will be rendered by the B. Y. P. D. on Feb. 24. A fine spirit prevails in our church activities.—Mrs. H. A. Merkey, Manheim, Pa., Jan. 13.

East Petersburg church met in council Nov. 15. It was decided to have pre-Easter services at the East Petersburg house. Our love feast was Nov. 24 and 25 at the Salunga house with Bro. Thos. Patrick officiating. Our Thanksgiving service was at East Petersburg. Eld. M. G. Forney delivered the sermon. The offering of \$43.75 was given for home missions. Our church has given \$47.56 to the Lake Ridge church. On Dec. 7 we held special council for the election of ministers, with Brethren Nathan Martin and Norman Musser in charge. Brethren S. Clyde Weaver and Earl Brubaker were selected. On Dec. 23 we had our Christmas program at Salunga. Sister Kathryn Zeigler gave us a short talk on how they spend Christmas in India. East Petersburg had their program on Christmas evening. On Feb. 3 we expect to open a series of meetings at the Salunga house, with Bro. Rufus P. Bucher of Quarryville, Pa., evangelist.—Mrs. Emanuel Seifert, Manheim, Pa., Jan. 7.

Elizabethtown.—Our recently renovated church was rededicated Sunday, Dec. 2, at which time was also observed the farewell service to the Desmond Bittinger family who returned to the Africa mission field the following week. The day was one of much inspiration and blessing. In the morning service, Bro. S. H. Hertzler recounted a brief history of the Elizabethtown congregation, and the dedicatory sermon was delivered by Bro. Desmond Bittinger, followed by formal rededication exercises led by our pastor, Bro. H. K. Ober. In the afternoon Bro. John C. Zug preached a sermon in German and Bro. G. N. Falkenstein one in English; greetings were brought from the Sunday-schools of other denominations in town. The evening service was opened by the worship period in charge of the young people. Sister Irene Bittinger then brought the final message of the day, and the service was climaxed by the white handkerchief farewell to Brother and Sister Bittinger and the children. This will long be remembered by those in the homeland as well as those on the field of labor. We rejoice in the completion of the church remodeling. There have been provided the much needed additional Sunday-school rooms in the basement, particularly for the junior department. The main church auditorium has been altered by installation of new pews, pulpit, new floor, carpet in the aisles, paint, paper, and new light fixtures. These changes have contributed much to the presence of a worshipful atmosphere, so vital in worship in the sanctuary. The regular church council was held Dec. 6. Bro. H. K. Ober was reelected pastor. Due to press of duties, Bro. John Hershman was elected to serve as his assistant. The church officers were elected for the coming year. Our love feast was observed Sunday, Dec. 16, with great spiritual blessings. Bro. Henry King brought the morning message and also officiated at the love feast service. Other inspirational messages were brought by Bro. Hiram Eshelman, Bro. Franklin Cassel, and Bro. Ralph Frey. Sunday evening, Dec. 23, a Christmas musical program was given. The children of the primary and junior departments gave their program Christmas evening, terminated by the white gift Christmas offering which amounted to \$495.89. This offering was contributed for missions under the direction of the missionary committee. The B. Y. P. D. presented the last program of the year on Sunday, Dec. 30, using the theme, Making Dreams Come True. This group holds their regular meeting every two weeks on Tuesday night. During the Christmas season cheer was brought to many ill and shut-ins, by the various classes, including a program of Christmas carols on Christmas Eve. The January council session was held Jan. 3. Reports were given by the finance committee, Sisters' Aid Society, and the treasurer. The

75 per cent membership-for-Messenger goal is being sought by the Messenger agent. The Sunday-school secretary gave a detailed report of Sunday-school attendance the first Sunday of the new year, reporting 16 per cent increase in the average attendance (or 50 pupils) during December, 1934, as compared to December, 1933. The largest increase was noted in the young people's department. One of the church chorists, Mrs. John Pfautz, is organizing a chorus of the junior and intermediate departments. This chorus plans to assist at the regular church services during the coming year.—Lucille V. Fike, Elizabethtown, Pa., Jan. 8.

Everett church met in council Jan. 2. Reports of the various activities for the past year were made. The pastor's report showed the following: sermons preached before the congregation, 95; sermons and addresses delivered out of the congregation, 40; funeral sermons, 16; anointing services, 7; marriages performed, 7; persons baptized, 8. The pastor served as dean of two leadership training schools and taught three classes in leadership training. During the pastor's absence in a series of meetings the pulpit was filled by Brethren L. S. Knepper, E. Paul Dilling and Kenneth Morse. We had a week's meeting prior to our love feast in November. The following pastors of neighboring churches brought the messages: A. J. Replogle, S. P. Early, D. O. Cottrell, C. L. Cox, A. R. Coffman. There were three baptisms. A pageant, entitled A White Christmas, was given by members of the B. Y. P. D. on Dec. 23. The average attendance in the Sunday-school for the year was 308, the largest in the history of the school.—Mrs. L. Chester England, Everett, Pa., Jan. 6.

Leamersville congregation held the regular quarterly business meeting Dec. 2, again choosing Bro. Showalter, presiding elder for this year. One letter of membership was received and one granted at this time. At our business meeting in September five letters were received. We heartily welcome Bro. Geo. W. Rogers and his family who have located in our community. Our Sunday-school officers were chosen, taking their places Oct. 1. Bro. Quinter Showalter is our superintendent. Our evangelistic meetings were held Nov. 11 to 25, conducted by the pastor, Bro. Rogers, who brought messages that were edifying to the believer and full of convicting power to the sinner. As a direct result of the meetings there were twelve confessions, five having received baptism; others expect to receive the rite. There were two rededications. In addition to our regular Sunday morning preaching service, we are hearing a message from Bro. Rogers every second Lord's Day evening.—Mrs. Chas. Diehl, Duncansville, Pa., Jan. 12.

Lebanon.—The last council meeting for 1935 was held Dec. 4. The names of officers elected by the auxiliary groups such as Christian Workers, B. Y. P. D. and mothers and daughters were presented for approval. Afterward church officials were elected as follows: writing clerk, E. E. Meyer; treasurer, Amos Hoffer; Messenger agent, Anna Bachman; correspondent, Martha Eckert; junior B. Y. P. D. directors, Ida Smith, Mary Hoffer, Helen Brubaker; trustees, for two years, A. Hoffer; for three years, Geo. Good; Sunday-school superintendent, A. L. Stouffer; assistant, Lester Royer. A commendable program was given by the juniors prior to our regular Sunday evening service. Our Christmas program was rendered on the morning of Dec. 23; it consisted of songs, recitations, a reading and drama. In the evening a splendid sermon was given by our elders on the subject, Why Folks Want to Give Gifts at Christmas. The Helping Hand class sent fruit to the shut-ins and also remembered the Sollenbergers in China with a Christmas box; this class supports their daughter, Alberta, Jan. 2 and 3 Bro. A. F. Brightbill presented an illustrated history both of authors and their best productions in hymns. At the same time scenes in the life of Christ were given through the medium of slides. The church considered and brought across the plan for getting the Messenger into the homes of 75 per cent of its membership. Much credit is due to our agent and elder and to active laymen and women who cooperated with the agent. Jan. 6 the B. Y. P. D. assembled in the main auditorium and thus the older people as well received the benefit of Bro. Lester Royer's teaching; he is their instructor. Our midweek service continues to be uplifting and instructive under our efficient leaders. Our first regular council for 1935 was held Jan. 8. Reports were read and approved both on finances and the budget for the coming year. The church voted that two more members be added to the Board of Christian Education. It was also decided to rebind Hymns of Praise and hymnals that were stored away (numbering 163) and then sell them or use them ourselves. The church will begin a Bible study course Jan. 31, especially for the young people. Henry Bucher is to be the teacher. Members from adjoining congregations are welcome to enroll.—Martha Z. Eckert, Lebanon, Pa., Jan. 12.

Locust Grove church met in council Jan. 17. It was decided to hold a series of meetings sometime in June if we can secure an evangelist. It was also decided to hold a week's pre-Easter service to be conducted by our pastor. Dec. 23 the Sunday-school rendered a Christmas program. An offering of \$16 was taken for missions. The B. Y. P. D. rendered the Thanksgiving program. Jan. 9 two Sunday-school classes gave a program at the Old Folks' Home.—Mrs. W. G. Wilson, Johnstown, Pa., Jan. 17.

Martinsburg.—On Sunday, Oct. 28, Eld. W. S. Long, pastor of the First church of Altoona, preached the morning sermon. Our communion service was held in the evening and Bro. Long also assisted in the service. During the week prior to our love feast, services were held each evening, conducted by pastors of the surrounding churches. The various ministers were Brethren Early, Cottrell, and L. R. Holsinger, Rev. Humbert, of the First Brethren of our town, and Rev.

Porter, a retired Methodist minister. Sunday-school and church officers were elected at recent business meetings. Prof. J. Elmer Butts is superintendent of the school, with Mr. Reiman J. Shaffer as assistant. Mrs. H. B. Rhodes was reelected adult adviser of the B. Y. P. D. An impressive installation service was held for the newly elected officers, conducted by our pastor and elder, Bro. Coffman. All the organizations of our church are moving forward with an enthusiastic spirit. The birth of Christ was celebrated again in a most beautiful and appropriate manner. On Saturday evening, Dec. 22, the B. Y. P. D. held a very lovely and impressive candlelighting service in the church auditorium. This opening celebration of the Christmas story was carried out with about forty young people participating. Then, on Sunday evening, Dec. 23, the Sunday-school presented a splendid program of readings, exercises, and Christmas music. The Yuletide spirit was manifested by gifts and greetings to the many sick and needy folks and to the Home for the Aged here. Bro. Coffman and family visited for several days during the holiday season at his father's home in Virginia. Union Week of Prayer was observed during the past week in our town, with services each night in one of the various churches. The concluding service was held on Sunday evening in the Memorial Church of the Brethren with a new pastor, Rev. E. F. Berger, of the Church of God, delivering the sermon. The meetings were largely attended.—Kathryn Long Lehman, Martinsburg, Pa., Jan. 9.

Morrellville.—Our long absence in reporting is not that there have been no activities, but on the contrary, the work has been going forward with possibly greater zeal. Opening the fall campaign the church school reelected its efficient superintendent, Harry M. Bralier, for another year. The intermediate, the junior and the primary-beginner departments each have their separate openings. The seniors and adults meet directly in class and there with an opening prayer at once begin the lesson. Thus far we like this arrangement very much. Our three choirs, the Cherub (juniors thus appropriately called), the Chapel (young people) and the Temple (the older members who have been faithful through the years) in all over sixty voices, add much to the spirit of worship in our services. At the morning service, the congregation, standing, sings an opening hymn. After the first verse is sung the Cherubs come marching in, in double file, and take their places. Thus we have them in our church services and the pastor tries to make his message within their grasp. The Chapel and Temple choirs alternately lead the regular service of song. Several times during the year the choirs put on a Sunday evening program of sacred music and when all three sing together then they are known as Selah choir. On those occasions our congregation is usually more than doubled. Mr. Fuhrmann, the director of our music, is a most conscientious and patient worker for the uplift of religious music in our end of the city. We feel that all this adds to our worship in a spiritual way as well as helps to hold our young people. During the past year eighteen have been received into the church, seventeen by baptism. Our midweek Bible class is fairly well attended. A series of outlines is printed by our pastor on themes like this, "Jesus and the Church," "Jesus and Forgiveness" and similar studies. They have become very heart-searching to inquirers. In October a special consecration service was held for the Board of Christian Education, church school officers and teachers. Following this some thirty Bibles were given to scholars who had perfect attendance during the past year. Four babes were consecrated and taken under special care of the church. At communion precious memories and the Father's presence were realized. In November a recognition dinner was served to over 200 officers and teachers of 10th District of Cambria Co., in our social hall. A union Thanksgiving service was held in the Grace Evangelical church when our pastor, Bro. Royer, preached. In December a splendid program, as a holiday entertainment, was presented in our social hall. At Christmas the primary-beginners had treats for their children and the juniors and the intermediates had special exercises in their respective assembly rooms. The district Y. M. C. A. convention was held in Johnstown over a week-end. The parsonage entertained two delegates one of whom gave a helpful address before our assembled church school at its closing.—M. A. Royer, Johnstown, Pa., Jan. 12.

New Fairview.—Oct. 14 we held our semiannual love feast with Bro. W. N. Zabler officiating. Oct. 21 a joint program was given in our church by four of the Sunday-schools of the Southern District of Pennsylvania. We held services on Thanksgiving evening, also on Christmas morning. Our home ministers delivered the sermons. Jan. 1 we met in council. We succeeded in securing over 75 per cent of our families for The Gospel Messenger. Our church treasurer gave a favorable report. Elections included one trustee, J. G. Miller, and members on various committees.—H. B. Markey, York, Pa., Jan. 6.

Point (Dunnings Creek).—A Thanksgiving service was held by the young people and the collection went toward the support of a missionary. A Christmas program was rendered on Dec. 23 by the primary classes. Our workers' council meets once every month to discuss problems of the Sunday-school and to arrange the work of the school. The women's Bible class gave their birthday offerings to the work of missions.—Mrs. Andrew J. College, Schellsburg, Pa., Jan. 9.

Philadelphia (First).—A goodwill visitation committee was created to visit or write to each member in regard to our annual Thanksgiving offering. This resulted in the largest Thanksgiving offering we ever had, amounting to \$1,138.32. The union Thanksgiving service was held in the First Brethren church and our pastor preached the sermon. Nov. 11 Eld. D. I. Pepple of Woodbury, Pa., preached for us. The women's Bible class was instrumental in bringing the Hatfield Brethren quartet to us Nov. 18; the messages in song and sermonette were

much appreciated. Sunday evening, Nov. 25, we held a spiritual Thanksgiving testimonial service. Dec. 23 the various departments of the Sunday-school rendered a white gift pageant, The Star Lighted Path. The offering amounted to \$336.51 and twelve baskets for the needy. The music department rendered two Christmas programs, the one on Dec. 16 consisting of music and on Dec. 30 music and a play. Jan. 6 Brother and Sister Geo. Hummel were installed into the deacon's office. Bro. Roland Howe gave an appropriate talk and our pastor officiated.—Mrs. Wm. H. B. Schnell, Philadelphia, Pa., Jan. 15.

Raven Run church met in business meeting on Dec. 29. The following church officers were elected for the year: Elder, S. I. Brumbaugh; secretary, Sister Zura Hoover; treasurer, Bro. Ralph Miller. On Oct. 15 Bro. A. E. Edwards of Clymer, Pa., began a revival meeting at this place. The fifteen wonderful sermons delivered were of great spiritual benefit to the congregation. As a result of the meeting one gave her life to Christ. A homecoming service was held Nov. 25 with an all-day meeting. We had expected as our principal speaker the late Dr. Byron Sell of Altoona. Not being able to be with us, he made arrangements with his uncle, Bro. Jas. A. Sell, to come instead. He gave us a splendid message in the morning session. Other speakers of the afternoon were Bro. D. P. Hoover who acted as moderator, David Stayer, Paul Dilling, Roy Sell, Sister Sue Dilling Sell, S. I. Brumbaugh, Fred Hoover. In the evening the missionary society gave a pageant entitled Sharing Our Benefits. At the noon hour a substantial lunch was served; supper was also served at the church. Every session was well attended and it was a welcome sight to see so many familiar faces. On Christmas Eve we had a very nice entertainment. The primary class gave a little exercise entitled Christmas Giving. Each child recited a Bible verse on giving and then put a pound into a decorated box for the Old Folks' Home. On Christmas Day the box was delivered to the Home.—Mrs. Martha Dixon, Saxton, Pa., Jan. 5.

Reading.—Under the leadership of our newly elected elder, Bro. M. J. Weaver of Lancaster, Pa., the Reading church expects to go forward into another year with new and different ideas to win more souls for Christ. Through the evangelistic efforts of Bro. M. J. Weaver, during October, five new members were baptized and one member reclaimed. Since that time there has been another soul gained. Our regular council meeting was held on Dec. 4, at which time the officers for the new year were elected. Bro. Jerome Crowther was elected the new Messenger agent and the undersigned the new church correspondent. A splendid program was rendered by the children of the Sunday-school on Sunday night, Dec. 23. The young people of the church presented

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a very impressive cantata on Christmas night. A special council was held on Jan. 3, at which time a new church program was made out to be effective during the year 1935. Bible institute will be conducted here on Feb. 2 and 3, by Bro. R. W. Schlosser of Elizabethtown College. We are pressing forward with the hope of greater achievement during the coming year.—Marjorie Shaffer, Berkshire Heights (Reading), Pa., Jan. 14.

Rummel.—Sept. 9 Bro. H. Q. Rhodes, Berlin, Pa., came in our midst to conduct a two weeks' evangelistic meeting. As a direct result of the meetings three were baptized. Bro. Rhodes preached strong, inspiring messages. Our Sunday-school reorganized Oct. 1 with Bro. Wm. Lehman, superintendent. Church officers were also elected to serve nine months so our church year will start Oct. 1. Our pastor, Bro. G. R. Blough, was chosen elder; Bro. Henry Helman, church clerk. Dec. 2 the children rendered a missionary program to close their Africa project. Dec. 11 a young people's rally was held in our church, circuit No. 1. Bro. H. C. Michael, Johnstown, Pa., gave the address of the evening. Dec. 3 Bro. Virgil Finnell while visiting the churches of the district showed his slides on Why Girls Smoke. Our Christmas program was rendered Dec. 23. Dec. 30 a program, Lights in the History of the Christian Church, was given by the B. Y. P. D.—Mrs. Warren Hoover, Windber, Pa., Jan. 5.

Salisbury.—Promotion day was properly observed in the Sunday-school on Sept. 30. Officers and teachers were elected for the coming year. James Wagner was elected Sunday-school superintendent and Florence Yoder, general superintendent. W. J. Vought was elected to represent us at the district meeting. Oct. 28 the love feast and communion service was conducted by our pastor. Three evening services were held previous to the love feast. Dec. 9 church officers were elected for the coming year. Our pastor, Eld. Guy E. Wampler, was reelected. We face the year 1935 with very encouraging prospects. The past year closed without a deficit. Dec. 23 the juniors and beginners gave us an interesting Christmas program in the morning. The evening service was composed of an impressive candlelight service conducted by the young people of the church. Jan. 7-11 was observed as prayer week in our town. Services were held in the different churches conducted by the pastors.—Lucille Miller, Salisbury, Pa., Jan. 15.

Spring Creek.—Our pastor, Bro. B. F. Waltz, started evangelistic services Oct. 14 and continued for three weeks. Seventeen were added to the fold with others counting the cost. His sermons were forceful and inspiring and the interest was good. At our Thursday evening Bible study following our series of meetings, the members tendered our pastor and wife a surprise by presenting them with a collection of groceries which had been brought for them. A number of young people of Elizabethtown College gave us an interesting program Nov. 25. Our young people have organized a B. Y. P. D. and meet every Sunday evening. They are doing splendid work. Sunday morning, Dec. 23, the primary classes gave a Christmas program and the B. Y. P. D. gave a splendid program in the evening. We have Bible study every Thursday evening at the church with Bro. Waltz as instructor. These meetings are interesting, instructive and well attended.—Clara Minnich, Hershey, Pa., Jan. 15.

Springville.—Our revival services opened at Cocalico house Nov. 25 with Graybill Hershey, evangelist. The meetings were well attended and very helpful and inspiring. One united with the church since the meeting. Jan. 2 our council was held at Mohlers with Eld. R. P. Bucher presiding.—Mrs. Lida M. Zug, Lincoln, Pa., Jan. 5.

Upper Conewago.—Dec. 15 we met in council at which time we elected church officers for the coming year, including one trustee, Bro. Paul Anthony. Nov. 24 and 25 we held a Bible institute. Sister Martha Martin from Elizabethtown College was the instructor. Eld. Nathan Eshelman from Elizabethtown, Pa., brought a fitting sermon on Thanksgiving Day. An offering for home missions was lifted at this service. We enjoyed an all-day meeting Dec. 9 at the Latimore house. Bro. Amos Kuhns of Union Deposit gave the morning address and Bro. Chas. Cassel from Manheim gave the address in the afternoon. The East Berlin mixed chorus furnished special music in the afternoon. Dec. 23 the East Berlin school gave a Christmas program. Bro. Bucher gave a short address at this time.—Bertha E. Hull, East Berlin, Pa., Jan. 5.

Waynesboro.—We had a good attendance at our love feast on Nov. 21. Our pastor, Eld. Levi K. Ziegler, presided. Eld. S. S. Blough officiated, assisted by Brethren B. F. Kline and W. F. Wertz. At our service on Thanksgiving morning an offering of \$232.88 was received; this was equally divided between the benevolent board for local purposes and the missionary association, toward the support of Bro. Minor M. Myers in China. At our recent meeting of the missionary association, Africa picture slides were shown to an appreciative audience. During our pastor's absence in evangelistic work this fall the following brethren preached for us: J. Ervin Gnagey, E. J. Egan, S. S. Blough, C. R. Oellig and W. C. Wertz. Our Christmas program was rendered on Sunday evening, Dec. 23. The first part of the program consisted of a worship and carol service by our intermediate and junior boys and girls; the second part was a musical pageant entitled The Abiding Christ. We began the new year with a Sunday-school record enrollment of 575; our average attendance during the last quarter was 60 per cent of the enrollment. At our worship service on Sunday morning, Dec. 23, three children were consecrated to the Lord. Dec. 30 the church officers for 1935 were installed. At our church business meeting on Jan. 3 it was decided to organize another Boy Scout troop; we have not had one for a few years. Jan. 13 our evangelistic meetings will begin with Bro. M. J. Brougher, evangelist.—Sudie M. Wingert, Waynesboro, Pa., Jan. 9.

TENNESSEE

Pleasant Valley.—Sunday evening, Dec. 23, a program was given by the B. Y. P. D. group, followed by a social. The program, led by the writer, was on the subject, Why Did Jesus Come? It included the welcome address, a few points on the birth of Christ, a short speech on The Little Lord Jesus, then the main program. The social hour was made enjoyable by games, contests, refreshments of candy, cookies, popcorn balls, apples and oranges, and then a visit from Santa.—Martha Dichl, Pleasant Valley, Tenn., Jan. 5.

TEXAS

Falfurrias church met in council Dec. 28 at the home of Bro. Fager. Church officers were elected for the new year: Elder, C. D. Fager; clerk and treasurer, Pearl Whiteher; Messenger agent and correspondent, Emma T. Whisler. Sunday-school officers were also chosen. A. A. Dague was elected superintendent.—Emma T. Whisler, Falfurrias, Tex., Jan. 8.

VIRGINIA

Green Hill church met in council Dec. 9. The following officers were elected for the year: Messenger agent, Guy Garrett; correspondent, Rebecca Tate; our clerk, treasurer and elder were chosen last year for a period of three years. Bro. A. J. Hoover conducted our series of meetings in August. As a result three were added to the church by baptism. Four have been added to the church by letter in the past year. The work on the new church is progressing nicely. Our finance committee has already distributed the weekly offering envelopes for another year. Emphasis has been given to tithing and we find that it has increased our giving in a substantial way. Our B. Y. P. D. has been quite active in the past year; it was responsible for the Christmas play and for distributing baskets to the poor and needy on Thanksgiving. It has also had charge of devotions in the Sunday-school one Sunday of each month the past year.—Rebecca Tate, Salem, Va., Jan. 5.

Greenmount congregation met in council Dec. 19. The B. Y. P. D. of Melrose asked permission to care for the church there, the sexton fee to be given into their treasury. This was granted. I. C. Senger was appointed general adult adviser of the B. Y. P. D.'s of Greenmount congregation, to work with the local adult adviser of each church. The corresponding secretaries of Mt. Zion and Greenmount were reappointed. The second Sunday evening of each month during the school year a student minister of Bridgewater College brings a message to our B. Y. P. D.; this is appreciated. At Christmas each Sunday-school class remembered the sick and aged with baskets of fruit or other gifts. Several of the smaller classes put narcissus bulbs in bowls and took these to some of the older folks.—Anna Wampler, Harrisonburg, Va., Jan. 7.

Manassas.—During Thanksgiving week Bro. Kahle conducted several conferences at this and neighboring churches in the interests of the regional program. With Bro. Kahle's help we hope to start the round table in this district which has been working so successfully in several districts of the Southeastern Region. On Thanksgiving morning Bro. Kahle gave a very appropriate message after which a good offering was lifted which went for home missions. In October a group of our young people gave a program to the people of Hollywood church to encourage them in their B. Y. P. D. work. The young people gave splendid cooperation in preparing a Christmas story-cantata, "The Bethlehem Way," which was presented the Sunday night before Christmas. A large audience appreciated the efforts of the group. An inspiring service was held Christmas morning when Bro. Chester Harley brought the message to the assembled group. An offering of \$35 was lifted for missions. On Sunday afternoon, Jan. 6, after lunch at the church the first council of 1935 was held with a very good attendance. The treasurer's report shows that the giving for the conference budget has been very satisfactory up to the present time. The missionary offerings on hand, \$52, was evenly divided between the District Mission Board and General Mission Board. The women of the church are planning a special meeting on Feb. 1, to raise their quota for the Women's Work.—Miriam Blough, Manassas, Va., Jan. 10.

Mill Creek.—Attendance at all of our services has been good throughout the year. Our donations are as follows: Thanksgiving offering, \$165.96; Christmas offering, \$107.50; received from the Ladies' Aid during the year, \$319. The B. Y. P. D. group sponsored a Thanksgiving program Nov. 25. On Thanksgiving Day services were conducted by Bro. Wilbur Garber. The offering for the day was given to general and district mission work. Dec. 2 Bro. Orvel Flory of Mt. Vernon congregation preached for us. Bro. Russell Showalter from Lebanon congregation gave us the message Dec. 9. Our Ladies' Aid met Dec. 5 and elected officers for the year: president for western Aid, Sister Virgie Miller, reelected; eastern Aid, Sister Tena Moorer, president. The Aid workers and some of the organized Sunday-school classes and other organized groups are putting forth an earnest effort to raise money for carpet for the church. Several of our organized classes occasionally go into homes of afflicted and shut-in members and conduct the Sunday-school lesson; this has been greatly appreciated and we believe good can be accomplished in this way. A number of our Sunday-school members have received recognition cards for the completion of the reading of the New Testament and a goodly number are again entering the contest for 1935. Dec. 23 a Christmas pageant entitled Lasting Glory was carried out by the B. Y. P. D. group. On the same day, from 2 to 4 o'clock, eight organized groups visited in twenty-three homes where there were sick and shut-ins. Short programs were rendered consisting of Christmas carols, Scripture reading, prayer and an appropriate story. Fifty-nine persons were made

happy and each shut-in received a basket of fruit. At present we are working hard to get the Messenger in 75 per cent of the resident families. We are looking forward to the coming of Bro. D. W. Kurtz sometime in February. Owing to health conditions Bro. Jos. Pence, one of our home ministers, with his wife is leaving Jan. 3 for Sebring, Fla.—Mrs. I. J. Long, Port Republic, Va., Jan. 5.

Valley Bethel church met in council on Dec. 15 with Eld. C. B. Gibbs presiding. The old officers were reelected for the new year. The B. Y. P. D. recently purchased a Sunday-school register for the church. We sincerely hope our attendance will be greatly increased this year.—Mildred Bussard, Bolar Springs, Va., Jan. 12.

WASHINGTON

Seattle church met in quarterly business meeting Dec. 21. The church officers for the year were elected. All groups of the church have been busy. The young people's class wrote and produced a Christmas play. Mrs. A. L. Sellers, their teacher, had charge of the evening program. The children's program was given in the morning. Each class of the Sunday-school gave gifts for the poor. A number of families were cared for in this way. The Ladies' Aid met in the home of Sister Maust on Jan. 3. They made two comforters and pieced part of one top. The comforters were given to a needy family. We are looking forward to a busy year.—Mrs. Earl W. Roop, Seattle, Wash., Jan. 5.

WEST VIRGINIA

Bean Settlement congregation met in council Dec. 16. We reelected Bro. B. W. Smith, elder and Bro. Roy Heare, clerk. We also elected a new sexton, Messenger correspondent and agent. Plans were made concerning the time of our next revival and the evangelist. The officers of the Sunday-school were elected. Eld. B. W. Smith preached for us the night of the 16th and on the following Sunday morning. We are anxious to have the Messenger placed in a larger number of homes and are making a special effort to have a successful subscription drive.—Lessie Bucklew, Kirby, W. Va., Jan. 9.

Beaver Run church met in council Dec. 27 and elected church officers. Bro. A. S. A. Holsinger was elected elder; Bro. G. S. Arnold, Messenger agent; Sister Bessie A. Holsinger, correspondent. We have recently replaced the wood stoves which had been in use in our church about sixty years with new coal heaters. Since our last report six have been added to the church as a result of a revival held in September by Bro. J. W. Fyock of Monticello, Ind. This is the second revival he has held for us and we appreciated his inspirational sermons. We feel that the church and community were helped by his being here.—Bessie A. Holsinger, Burlington, W. Va., Jan. 12.

Knobley.—Eld. P. I. Garber of Petersburg, W. Va., came to this congregation on Sept. 17 and held a two weeks' meeting; he preached sixteen very able gospel sermons. The membership was greatly built up and as a result two were reclaimed. The meeting closed on Sept. 30 with a love feast which was much enjoyed.—C. W. Martin, Martin, W. Va., Jan. 12.

Morgantown.—At our quarterly council Jan. 8 it was decided to have a week of pre-Easter services to be followed by our love feast. All departments of the church and Sunday-school are progressing nicely in interest and attendance. Nov. 25 our pastor, Bro. Hamstead, brought us the Thanksgiving message in the morning, and in the evening a program was given. An offering of \$32.70 was lifted for home missions. Dec. 14 the Queen Esther class sponsored a penny oyster supper for the benefit of the church. Dec. 21 Brother and Sister Hamstead were given a pound shower at their home by members of the congregation in appreciation of their faithful services. The B. Y. P. D. recently enjoyed a pot luck supper; they are planning to present a play in the near future. Dec. 23 our church cooperated with five other churches of the city and brought cheer to the hearts of the inmates of the county home in the way of a splendid treat and an appropriate program. The Sunday-school rendered an excellent Christmas program the evening of Dec. 23. Our Aid Society has been doing commendable work the past year.—Mrs. S. F. Guthrie, Morgantown, W. Va., Jan. 15.

North Mill Creek.—The series of meetings began at Brake church Aug. 5 and closed Aug. 19, with Bro. P. I. Garber, evangelist. Nine were added to the church by baptism. Communion services were held at the close of the meeting. A series of meetings began at Bethel Oct. 7 and closed Oct. 21 with communion services. Seven were added to the church by baptism. Bro. P. I. Garber was the evangelist.—Grace A. Shreve, Petersburg, W. Va., Jan. 5.

Smiths Chapel.—The Sunday-school presented an interesting program to a large audience on the night of Dec. 24. The church was artistically decorated with pine and rhododendron. The play, The Search for the Holy Grail, was presented by the young people and adult classes. The other classes rendered appropriate songs, readings and drills between the acts. Our pastor, Mrs. S. B. Broughman, preached for us the evening of Dec. 29 and the following Sunday morning.—Mrs. Garnet Tiller, Princeton, W. Va., Jan. 8.

Smiths Chapel.—Since our last report much interest has been shown in all church activities. The choir has reorganized and is doing splendid work. A special effort has been made to meet every obligation. On account of home work, such as putting a new roof on the church and installing a baptistry, we have been unable to pay our missionary fund in full, but are still working. Much interest is manifested in Women's Work. Our pastor, Mrs. S. B. Broughman, preached three inspiring sermons for us Saturday and Sunday, Jan. 12 and 13.—Mrs. Garnet Tiller, Princeton, W. Va., Jan. 15.

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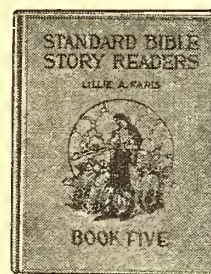
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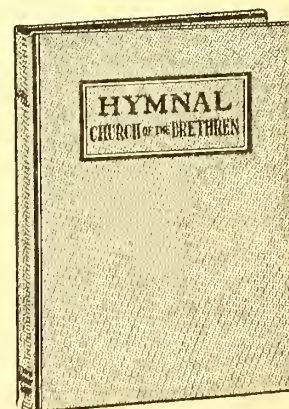
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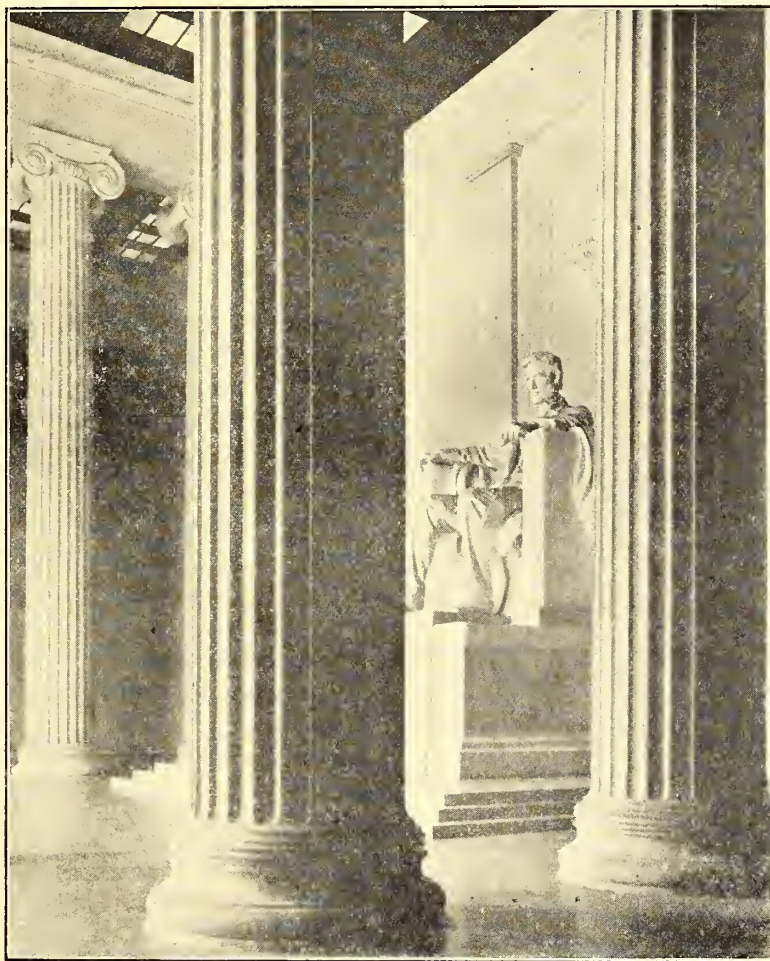
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Vol. 84

Elgin, Ill., February 9, 1935

No. 6



STATUE OF LINCOLN IN LINCOLN MEMORIAL, WASHINGTON, D. C.

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OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

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No. 6

EDITORIAL

The Thinker Gets a Hearing

It was at a meeting of a group of business people. Perhaps a hundred business men and women were present. And it was after a hearty meal. The room in which the meeting was held offered the city's best in appointments. The carpet on the floor was as heavy and yielding as a sward of moss. The chairs were mostly stuffed and overstuffed. There was every temptation to relax into the ease and satisfaction suggested by luxurious surroundings.

But as it turned out the speaker for the evening was no ordinary person. Though he disavowed all claims to professional ability, yet he had poise, a winning manner. And he soon showed that he was at home with his subject—The Conquest of Insecurity. The speaker plowed ahead into new fields. He demonstrated that he was a thinker. He showed what things had withstood the strain and flux of our times. They are such institutions as the church—those founded upon the eternal rather than any man made principles.

Now the business people in easy chairs did not go to sleep. The thinker got his hearing. Dare we conclude that as a rule the thinker will get a hearing? The way disturbed men and women hung on to the words of this thinker, who seemed to know where he was going, suggests the affirmative answer. Then take courage, you who think. Men will listen if you have thought deeply and can explain in simple language something of what you have discovered.

H. A. B.

Quieting the Cavilers

No doubt you have heard of the great architect, Christopher Wren. It was he who built Saint Paul's cathedral. But how great a man he was, as well as architect, was not known until recently when another of his buildings was torn down.

When erected years ago this building had been severely criticized by rival architects, actual or presuming,

on the ground that the roof was not sufficiently supported. It could not long stand the strain of such great weight. And so, to satisfy his critics, Sir Christopher had four additional columns built. It was all right after that.

When the structure was demolished it was discovered that the extra pillars lacked several inches of reaching to the roof. They had never touched it, never carried an ounce of its weight. But they had served their purpose. They had shut the mouths of the builder's critics and in the long last had vindicated his reputation, not only as a master craftsman but as a skilful handler of bothersome people.

The likes of this may be found in all realms of human enterprise. There is plenty of fussing around, even in religious circles, which serves no purpose but to look important. O yes, it does a little more. It provides a safety valve for blusterers while patient plodders go on with the slow work that really counts.

E. F.

Desire and Empty Pocketbooks

HERE'S a question from real life that may have bothered more persons than the one who asks it. "How is one to adjust desire to empty pocketbooks? How kill desire? I wish some one would give me that recipe. With all the crushing philosophies that surrounded my childhood I can't down that tantalizing dream to step out in similar lovely clothes and forget the conflicts of the spirit."

The "similar" refers to the "flowing gowns with rich evening wraps" she had just seen at an important social function. You understand, don't you? But before you proceed to give her your celebrated lecture on the sublimation of desire, stop long enough to appreciate her love of beautiful things, and to sympathize with the ache in her heart when she sees so many others with things of beauty which she can not have. You understand that too, don't you? If not, you are in greater need of pity than this woman.

For there is something terribly wrong with one who does not love the beautiful. But how is one to adjust desire to empty pocketbooks? That's a fair question, much fairer than the one which asks how to kill desire. For when the desire is not sinful, perhaps even noble, adjustment is better than destruction. Better, because it is both easier and healthier.

Why not enjoy the beauty which others possess and you do not, along with what you may chance to have? What's to hinder? Does music inspire you only when you yourself produce it? Even a lovely gown can be seen to best advantage if some one else is wearing it. Are glorious sunsets any less useful to you because you do not hold exclusive title to them? The roses in my neighbor's garden feast my soul as well as his. Shame on me if they do not. One factor in the adjustment of desire to empty pocketbooks is learning to enjoy beauty and worth wherever they are found, regardless of so-called ownership.

A more important factor is a just appraisal of the values which are peculiarly one's own. And here our correspondent measures up exceedingly well. She has all but cut the ground from under her own problem. She has almost answered her own question. The solution of her difficulty is making splendid progress. Witness this fine paragraph following immediately the one quoted above:

"Now isn't that a great attitude to have possessing one on the eve of Thanksgiving! I am thankful for the lovely things that have come into my life. And most of all right now when there is so much throwing away of fine manhood in the interests of beer and alcohol and cigarettes, that I have such a clean fine stalwart man for a husband. I'm thankful for my wide-awake growing daughters, my home, my friends, and dear ones. And I am glad that . . . one can find in the young married people that eager searching for the truth and ready spirit to go forward with it."

Well, we need not worry overmuch about that woman's troubles. She has seen the dawn of day and in the morning twilight she is pushing on toward the noonday splendor. She will soon know the whole secret of adjusting disquieting heart hungers to life's hard realities. She is following fast on the heels of a great first century contender with these realities. One who, though never bothered by the lure of "flowing gowns with rich evening wraps," did nevertheless know all about the "conflicts of the spirit." He finished the fight by learning in whatsoever state he was, therewith to be content. He knew how to abound with much, and how to be happy with little.

Why are our picture houses packed and jammed beyond capacity when Mrs. Wiggs of the Cabbage Patch is on the screen? Here is fresh and effective testimony to the truth about this matter of adjustment. Though

this woman lacked the finery, the luxuries, even the comforts, which desire often made attractive, she wore constantly the ornament of a meek and quiet spirit. She had made Paul's secret hers. The people throng to look upon the sweet contentment in her face, because deep down in their hearts they covet this treasure which was hers and which they do not themselves quite know how to find.

E. F.

"The Burial of Moses"

ONE would hardly suppose that an event as ancient as the burial of Moses could create a mild stir in an editorial department in the year 1935. And yet, such was recently the case.

Many of our older readers will recall the poem beginning: "By Nebo's lonely mountain." But who is the author? An article which an editor was reading attributed "The Burial of Moses" to William Cullen Bryant. This did not look right, so after a little preliminary investigation the head proof reader was appealed to. His office happens to be just next door.

The proof reader, a man of much wisdom and many attainments, began to repeat the poem from memory. No, Bryant did not write it, but the name of the author did not come. Several books were consulted, but without the results desired. Another proof reader was invited in on the quest.

Just then a couple of Board of Christian Education people happened along. They wondered what all the stir was about. Immediately they were appealed to for light. One of the two was good enough to say that her mother could probably give the information desired. But alas, that wise mother lives somewhere in Virginia.

Meanwhile the head proof reader did some detective work of his own. For he returned from the Sunday-school rooms with a scrapbook yellowing with age. Here at last was the poem, "The Burial of Moses," and it was credited to Cecil F. Alexander. This evidence seemed conclusive and matters settled back into routine channels for the balance of the day.

But not without a flare-up the next morning. For somehow the foreman of the shipping department had become interested in the quest of the day before. He came in with the information that Cecil F. Alexander was not a man, but a woman; at least, in his book the poem was credited to Mrs. C. F. Alexander.

Now the reader may wonder why all this pother about "The Burial of Moses"? Just that the reference in the article might be correct. For it is a matter of professional pride with proof readers that there should be no mistakes in what they have gone over. Few people realize what trouble a writer's mistake can cause editors and proof readers. So remember to spell names correctly, to verify references and quotations, and to otherwise reduce the puzzlers in your copy. H. A. B.

GENERAL FORUM

God

"Dieu," by Voltaire. Translation by Ora W. Garber, Conway, Kans.

All declares God's eternal existence each hour.
We can not understand, we can not ignore him.
The voice of the universe heralds his power.
And the voice of our hearts says that we must adore him.

We Belong to Church

BY C. RAY KEIM

IN the earlier days our church organization differed in at least two important respects from that of today. In the first place the organization was less complicated. It was very simple, as were the other social institutions of the day, as, for example, political parties, schools, and business. In the second place the whole set of machinery was centered in the church as the unit, not some part or section of it or some function of it. The officials were church officials, not officials of an organization within the church.

We have moved into an age of greater complexity and more intricate organization. Men began to feel the need of an educational program and organized Sunday-schools, often in the face of opposition by the leading officials of the church. Under such conditions the Sunday-school developed a self-consciousness not always identical with church. Some spoke of the "church and the Sunday-school." Others felt that way but probably did not say it.

Then we added the Sisters' Aid, the B. Y. P. D., the Women's Work, the Men's Work, our mission enterprise, our colleges, and others.

Some of us are interested in one of these, others in another, but I would like to say that we still belong to church!

Every one of these departments must be organizations within the church, doing the work of the church in some special field. If the whole work of the church is to prosper, all of these efforts must be (1) directed by the church as a unit (2) coördinated through the church as a whole, and (3) for the advancement of the entire church program.

Sometimes a pastor tries to accomplish these ends and discovers that he is not thought of as heading all the work of the church. As a result there are three or four chief executives, of whom he is but one. If this condition existed in an industry it would have to be remedied quickly lest the business go to pieces. I believe it is possible that churches may suffer much because of this condition.

The solution is not the elimination of all our departmental machinery—no going back to the "good old

days." It is rather in unifying these departments and making everybody conscious that, primarily, he belongs to church and is working for it and, that, incidentally or as a result, he is a Sunday-school teacher, a leader in Men's Work, and so on.

I feel that this problem is especially serious in our young people's work. Their church activities frequently have been so divorced from the general church program that the young people are hardly conscious of the relationship of their work to the church. When they marry or pass beyond the age of young people, they have to join a new organization, the Men's Work, say, in which they are often only mildly interested. I do not believe this is an exaggeration.

Why not have a district or general conference in which old and young men and women, all discuss and deliberate on the problems of the *whole* church? Would we dare discuss Men's Work before the whole church? Young people's work? Will we ever get anywhere in young people's work till the older people know what the problems are and all work together to the end that the church shall be built up?

I believe we need to study and act on the problem of unifying our church activities; center our loyalties in the church; be conscious of the whole group instead of a part of the church or a part of her work. Then shall we belong to church indeed!

North Manchester, Ind.

Lincoln and His God

BY H. H. HELMAN

ABOUT the most searching and comprehensive question that can be asked about any man is: What is his attitude toward God? If you have a man's conception of the Deity and of his relationship to that Deity you can form a pretty accurate estimate of his philosophy of life and how he will treat his fellow men. Although Lincoln has been criticized for not being a registered member of any church, few have censured him for his attitude toward God.

Lincoln thought of God and spoke about him more than most of his contemporaries. As a lad he called a man of God, a minister, to come and conduct a funeral service for his mother, who had been buried without a clergyman. It was she who had turned his mind and heart toward the Creator. His faith in the Divine Providence, which so affected his life, began at his mother's knee, and he came to believe absolutely in the guidance of God. More than this, he did not hesitate to commend such faith to others. To his own father, when he was gravely ill, this message was sent:

"Tell him to remember to call upon and confide in a great and good and merciful Maker, who will not turn away from him in any extremity. . . . He will not

forget the dying man who puts his trust in him." Said Lincoln to one of his political associates: "I not only believe that Providence is not unmindful of the struggle in which this nation is engaged, that if we do not do right God will let us go our way to our ruin; and that if we do right he will lead us safely out of this wilderness . . . and restore our dissevered union, . . . but I also believe he will compel us to do right in order that he may do these things."

The Emancipator's concept of Jesus Christ is set forth in a defense statement to the head of the Illinois department of education, when, pulling a worn Testament from his pocket he said: "I have carefully read the Bible. . . . I know that liberty is right, for Christ teaches it, and Christ is God." Many have felt that the mind and heart and power of God were planted deep in the being of Abraham Lincoln and abided there with a holy impatience until the clock of destiny was to strike for freedom as Jesus taught it. He himself said: "I have felt his hand upon me in great trials and submitted to his guidance, and I trust that as he shall further open the way, I will be ready to walk therein, relying on his help and trusting in his goodness and wisdom." That same faith in Providence needs to be planted in our American citizenry today. Perhaps the Sunday-schools will have to do it. If so, they can.

New Carlisle, Ohio.

What Causes War

BY KERMIT EBY

VI. Imperialism

THE imperialism of Alexander, Cyprus and of Cæsar have been studied by us all. The dramatic struggle of the Jews against the might of Rome is a fact of every Sunday-school boy's study. Christ's life grew out of the setting of this struggle. Judas, the betrayer, dreamed of a leader who could successfully oppose the might of Rome.

"Little as the general public may realize the fact, imperialism is the most impressive achievement and the most momentous problem of our age. More than half of the world's land surface, and more than a billion human beings are included in the colonies and 'backward countries' dominated by a few imperialist nations. Every man, woman and child in Great Britain has ten colonial subjects. For every acre in France there are twenty in the French colonies and protectorates. Italy is one-sixth as large as her colonies. Portugal, one-twenty-third; Belgium, one-eightieth."

The answer to the ultimate results of the policy of imperialism lies in the future, and on the answer rests the peace of the future.

When Europe conquered she did so by force of arms. By an accident of history the industrialization and

mechanization of the world started in Europe and then spread throughout the world. The desire for gold impelled the Spanish conquistadores to crush Mexico; modern nations do no less for oil. Gold and oil have not been the only motives; among the others have been a desire for raw materials, control of foreign markets, outlets for surplus populations. Kipling expressed a more humanitarian motivation in the need "to carry the white man's burden."

This "burden" was interpreted as giving the "benefits" of western civilization to the more benighted peoples of the world. Among these blessings were religion, machines, labor struggles, and wars.

In order to maintain positions of dominance throughout the world navies and armies were stationed in strategic points in conquered countries. Terror as an agency of coercion was not uncommon. Thousands were put to death. Everywhere the liberty of Europe and America was denied to subject peoples. Democracy might be splendid for Englishmen, Frenchmen and Americans, but it would never be safe in the hands of Hindus, Africans or Filipinos!

During the World War Europe used every power at its command in a struggle between rival imperialisms. Natives were sacrificed by their overlords in the name of a Christ who not only opposed killing, but hatred.

There is no more significant movement in the world today than the awakening nationalisms of these backward peoples. Japan is the first to defy the white man by the use of his own tools. China is arming. The nation that despised the soldier and revered the scholar is turning its back on the patterns of the past. "Asia for the Asiatics" is the cry of the oppressed of the greatest continent in area and population. South America and Mexico, and the natives in the islands of the seas are voicing the same sentiments.

The imperialistic powers of today are but pygmies prodding giants into action. Sooner or later, there will be an appeal to arms. There is only one alternative, voluntary withdrawal. Paraphrasing Lincoln, "this world can not exist half free and half conquered."

Some have asked, "Why is Asia so slow in accepting Christianity?" Might not the answer be the imperialisms of the west, from the time of Paul until today?

Ann Arbor, Mich.

Boats Overturned

BY ARLO GUMP

THE shadow fingers of evening are reaching out from Picnic Point across the several miles of blue on Lake Mendota. I am sitting on a limb of an old willow that reaches far out from the rock strewn bank. Sail boats, canoes, and an occasional launch move sleepily by filling the lake surface with golden ripples.

Up the shore a good distance a guard uses his glasses from the top of an old castle tower. He settles back to rest, but in a moment there comes a cry for help and a speed boat skims two miles of water to rescue the overturned canoe and those who were in it. The guard is not disturbed again this evening. He never goes to help unless he is called or needed.

The Master of Seas once said that he came not to rescue white sails and upright boats, but rather to help tired and sinking swimmers.

And the knowledge of that is what brings me to this lone willow rendezvous at twilight.

Churubusco, Ind.

Sharing Observations With the Home Church

BY C. D. BONSACK

Secretary of the General Mission Board

Fourteenth Installment

NOVEMBER 22. This was the day to say farewell to the workers in our Africa Mission. The things we discovered had been talked over privately and publicly. The motor lorry or truck was to have been along at noon, or soon after, to start our journey to the railroad at Jos, a distance of 375 miles. Many changes appear in six years since our previous visit. Living conditions are very much better; both in the permanent stone and brick houses developed, as well as the splendid gardens that with irrigation produce almost any vegetable and tropical fruit. This, we feel, will make it possible to increase the term of service to four years, after the first term. Ultimately we are trusting it may be five years, if a place of rest is possible and not too expensive to reach. There are also more native Christians and some of these are advancing in knowledge and stability. This gives promise for the church of the future. The missionaries, too, after having provided reasonable living conditions will be able to give more time to the work in the villages. The days of experimentation are giving more certain grounds for policy and procedure in the future. A few Christians of older missions in Nigeria are being used with good results. This gives confidence and hope of what the black man can do for himself through the grace of God and Christian culture. There are a lot of problems to solve before the young church here can go forward as it ought, many of which gather around the marriage question and polygamy; but with the religious tendencies of the black man there ought to be increasing evidence of growth in the years ahead. We feel that schools, hospitals and leper colony, being so much needed as they were and are, have gotten a growth perhaps out of proportion to the needs in relation to the church work among the villages. This was strongly urged and the mission quite agrees with its importance for emphasis, and plans were

laid for doing so. To mingle with the workers in such a way deepens one's interest in it all. It is so easy to make mistakes in a work of such magnitude. It is so easy to carry our thinking, after centuries of progress and struggle, to a mission field and not make sufficient difference for conditions there. But it is wonderful how rapidly experience comes on a mission field. One can get as much in five years on the field as in a lifetime at home—provided he can learn by experience. It is much like progress in any other school—some get on faster than others. But such a visit gives deep experiences of love and concern, of admonition and rebuke, of faith and hope. It is the greatest work in the world—to interpret the God of the universe revealed in Jesus Christ to a world that needs him and knows it not. But the human heart was made for God, and it will never be happy and strong until it knows the Redeemer of men in experience and fellowship.

November 23. But the motor truck did not come on the 22nd until six in the evening, or too late to start to Jos, especially since some of us were suffering with very bad colds. So we decided to retire early after loading up, counting on an early start in the morning. So we were up at four A. M. After a splendid breakfast with the Heckmans, we were off promptly at five, "while it was yet dark." But a lovely moonlight made the start inviting. The first hundred miles to the post-office at Damatura was over a road not so good. There, however, we got on an all-season road that is splendid for Africa. The progress was so good that we decided to go all the way to Jos. But an obstreperous fan belt on the motor began to give us trouble and the last ten miles had to be made without lights, since the generator was operated by that same belt. However, the kindly moon made it possible to get to Jos by 10:30 o'clock. After calling the lady in charge of the S. I. M. mission house out of bed, we were soon off to sleep, realizing that an eighteen-hour motor trip of 375 miles over African roads, in a tropical sun, dusted by the harmattan from the desert as well as from the road, was a trip that we shall not soon forget. And yet, what an advantage over six years ago when it meant five days in even less comfortable circumstances!

November 24. A lovely morning we had here on the plateau, refreshed by a night's rest from the strenuous drive of the day before. There is a constant stream of missionaries passing through this mission house. Mr. Fleming and wife receive missionaries from all societies as they pass into the interior. Cables the day we arrived announced others coming soon. A wedding of two missionaries gave a bit of romance and change from the usual routine of board and room. There is here a white population of several hundreds because of government officials, railroad and mining interests. About ten per cent of the world's tin supply was mined here

some years ago. Now it is quiet and they are restricted in the amount of tin they can mine. As a result many have gone north and some south to mine gold, on which there is no restriction. We drove to Miango in the afternoon, thirty miles from the railroad. Here the Sudan Interior Mission has a rest home for missionaries. Since we are thinking of extending the term of service a year or more, there must be some place for a bit of rest and change between seasons for an inter-furlough. This place has an altitude of 5,200 feet; it has good gardens and is a good place to rest. It is rather far from the railroad and a bit lonely to remain for any length of time. It was a real pleasure to spend several hours with the half dozen missionary families at this place. We returned to Jos for supper and a good night's rest.

November 25. After morning worship at the mission home, we took a walk and attended the services in English at the little Church of England chapel. The rector here is a chaplain for the government and comes here once a month to minister to government officials and others. There were three other men besides ourselves and the rector. Of course the Episcopal attitude in worship is not so much disturbed about attendance. To them the church is an altar rather than a place of congregating. The night service was attended more largely, there being about twenty-five present. At 4:30 o'clock there was a funeral of a young man who had been in charge of a dining car on the railroad. He had been married only a few months and his bride is in England. So sorrow and tragedy are found everywhere across this old world.

November 26. Since our train was to leave for Lagos on the morrow we now bade farewell to the land of the Niger. We sent telegrams asking for entertainment at Lagos, for space in a second-class coach at the junction, also one to Bro. Helser who is at Minna temporarily. We shall have several hours at this latter place between three and five o'clock in the morning to talk while we wait. One has to anticipate much more and plan for it in Africa than at home. Here where hotels scarcely exist and where the conveniences of our western civilization are unknown, one has to think even about the water he is to drink! Perhaps you think one does not get thirsty in Africa. Indeed, one does not know what thirst is until he finds himself in a tropical country with insufficient water to meet his needs. If there is anybody at home who still thinks visiting mission stations is all a joy ride, we refer you to Bro. Miller for further information. But there is much to be grateful for, and most of all, that Light is coming and with it the things that alone can satisfy. Through the kindness of Mr. Beacham of the mission here we were taken about the town to see some vacant property that might be rented for a month of rest for missionaries. We found that

Jos has a population of 5,000 with only about 100 white people left as a result of the depression in mining. This leaves vacant property that can now be rented reasonably. Further plans for baggage, tickets and materials needed along the way were made. We were grateful for the kindness and hospitality of the Sudan Interior Mission House for rooms and other help.

November 27. We were off at eight o'clock on the train. The kindness of Mr. Beacham was again shown in hauling us to the station. Miss Robinson of the mission house packed us a good lunch and filled bottles with water for the journey. How glad we were for this kindness and as we offered thanks to these people it was the same old story of missionary hospitality. They were only too glad to do it, remembering well the years when there was no one here to care. We soon found another missionary on the train going home to South Africa on our boat. Later three more joined us from the Dutch Reformed Mission, who are going on furlough to South Africa. So we are sure there will be congenial fellowship ahead for the days of our trip. At Kafanchan our train stopped for a half hour. Here we found two native Christians from our own mission who had walked seven miles to see us. One of these, Risku by name, we well remember from our visit of six years ago. These have been in a training school for evangelists and seem much encouraged by their year's study and experience. It was a pleasure to see Risku again and talk with him a bit in broken English. Both of these men give promise of being useful workers in the years ahead. May God grant the wisdom and strength that both will need to meet the problems of their environment and to help build the Christian church in Africa. Such leaders are the hope of the work.

Why?

BY JULIA GRAYDON

I HEARD the song, "The Blind Plowman," over the radio the other day and several lines gave me food for thought. The blind man sang as he plowed and this is part of what he said in his song: "He took away my eyes that my soul might see."

Seeing always the things of earth, and forgetting to lift our eyes above—we are all guilty of it. I have a friend who is facing blindness but she is very brave and her religious life has deepened. She is thinking more than ever of the meaning of life from its spiritual standpoint. Often she calls me on the phone to recite some beautiful bit of verse or something she has composed herself. Her soul is seeing more than it did before she had full sight.

Although we may not be blind, we can shut out the best sometimes and go about with sightless souls.

Harrisburg, Pa.



MISSIONS

This Department

Conducted by

H. Spencer Minnich



Joy Killers or Joy Creators, Which?

BY E. F. SHERFY

"Aw, he's an ole joy killer!" Such was the remark of a superficially minded high school boy when his teacher asked him to get to work. How like short-sighted school boys so many of us are! What a tragic fact it is that grim duty is about the only thing some of us can see in religion!

Jesus was no joy killer. He was a joy creator. He prayed that his joy might be in his disciples and that their joy might be full. Today he has a program of fellowship and service as big as the universe, and as full of joy as it is big. May God help us to think of missions and missionaries not as an extra burden, but as an extra blessing, with potentialities for extra joy for those who support them. May I therefore present three reasons for seeing joy and blessing to come from the missionary enterprise?

First, missions are joy creators, not joy killers, because the missionary enterprise is in harmony with the most fundamental law of life. Jesus put it thus: "Except a grain of wheat . . . die [in the seed bed] it abideth itself alone; but if it die [that a new stalk may be born] it beareth much fruit." And again, "He that findeth his life shall lose it; but he that loseth his life for my sake [my kingdom's sake] shall find it."

A certain newly installed pastor found that he had a church which was deeply in debt. Nevertheless, he proposed the taking on of an extra obligation in the support of a missionary. He was pronounced crazy. But still he insisted until his plan was finally adopted. Within two years the old debt was gone. His salary was raised and at the end of three years two missionaries were being supported. Why did that pastor's plan turn out to be a blessing instead of a burden? Well, why was that mother-grain of wheat called upon to give its life for a new life? As stated above, it is a law of life—absolute and unalterable. What true mother ever thought of her mother obligations as joy killers? What church with the mother spirit—the mission spirit—ever thought of her mission children as joy killers?

We can observe for ourselves that the churches which

assume their missionary obligation, and live by that principle, tend to grow. They receive blessing and joy at the hands of him who said, "Lo, I am with you alway."

Secondly, missions have brought about a tremendous back kick. They impel us to take seriously these words: "Physician, heal thyself." Of course, a sharp thrust in our sides like that does seem like a joy killer. But, "faithful are the wounds of a friend." "Better is open rebuke than love that is hidden." Young people who come to America from so-called heathen countries to finish their education—honest young souls—often say: "We love your Christ but we abhor your Christianity." When Indian boys want to play "Christian" they carry stick guns to imitate the rude soldiers from Christian (?) England. And Japanese boys stage holdups as they see them depicted in the movies that come from Christian (?) America.

Robert E. Speer in his latest book on missions claims we need a two-way road to the mission fields. While on the one side of the road we must continue to send new recruits, on the other side of the road we need to encourage a rather steady stream of redeemed souls such as Miss Michi Kawai and Toyohiko Kagawa to come our way. Such souls might do great service along at least two lines. They can help us "see ourselves as others see us." And, with their Oriental culture and mystical background, they can also give us a richer interpretation of Jesus and his way of life.

We Dunkers believe in self-examination. If we will but receive it, missions bring us face to face with the highest type of self-examination.

Thirdly. Another reason for missions being a joy creator is the "inasmuch" reason of Matt. 25.

The missionary program is a joy and a blessing not only because it conforms to the greatest law of life and helps us to see ourselves as others see us, but also because it shows us where heaven is. A certain man came to his pastor with the question, "Where is heaven?" His pastor replied, "If you are not too much concerned with the question of where heaven will be, but are concerned about where it is, now and here, as well as hereafter, I can help you to answer your own question. Take a five dollar bill and a bushel basket. Fill the basket with staple groceries; carry it yourself and take it to yonder cabin in which lives a widow with seven children." "Oh, you're a joy killer," the man replied. But he finally did as told. He found a Christlike mother who that very morning had gathered her children around an empty cupboard and prayed, "Give us this day our daily bread." The gentleman found heaven, as he became God's angel of mercy to answer their prayers and give the poor woman and her little brood a heavenly experience.

The missionary enterprise is the most efficient, the

really gospel method of lengthening my arm so that it can reach the darkest, most remote corners of this needy world.

Perhaps it would be a little more like heaven if, for example, I could walk up to Dr. Studebaker in Africa (I knew Dr. Studebaker as a boy) and say, "Here, Dr. Lloyd, is ten dollars." Then I might see the doctor and his collaborators take that money and buy medicine and administer it so as to heal a dozen poor souls who are terribly diseased. Well, as a matter of fact, I can do that very thing. My missionary dollar, when put into the consecrated, self-sacrificing hands of those who represent me on the mission fields (at home or abroad) can buy school books for children of the outcaste in India; it can help to cleanse the lepers in Africa; it can help in the building of a church house in China or a hospital in India; it can go for the support of some weak but worthy field in the homeland. It can help to tell the gospel story anywhere. And in THE GOSPEL MESSENGER I can see what my dollar has been doing, backed up, as it is, by my prayers. That is "heaven" to me.

Yes, to support missions is a joy creating, not a joy killing, proposition. In that spirit let us approach the achievement offering.

Stuarts Draft, Va.

What to Pray For

Week of February 9-16

THERE are a large number of Mohammedans in our mission territory in India. Mission work among Mohammedans is very difficult. Previous to 1926 the efforts of our missionaries had been almost entirely directed toward other groups. But in 1926 Bro. Baxter Mow and wife offered themselves for work among Mohammedans. The India Mission decided to set them apart especially for this work. They located at Navsari where there are many Moslems. Much home visitation was done, a reading room was opened, and regular services were held. John Abbas, a Christian convert from Mohammedanism, has proved a valuable helper.

Circumstances on the field have made it necessary for Bro. Mow to teach in the Bible School. Therefore, the Mows moved to Bulsar. Mr. Abbas now carries much of the responsibility for the Mohammedan work. Bro. Mow spends most of his week-ends in Navsari helping in the work and directing the native worker. Many visit the reading room and read Christian literature there. The work is hopeful.

Much depends on the faithfulness and enthusiastic service of the native helper. Let us pray for him that his testimony of what Christ has done for him may be effective in opening the hearts of his own people. The difficult task of winning Mohammedans to Christ needs much prayer.

Bro. Mow also helps in preparing tracts and other literature for work among Moslems all over India. This is an important work, and the shortage of funds greatly hinders the work of the literature committee. Let us pray for the committee as they prepare these tracts. Let us pray that the Lord may open the hearts of the Moslems who may read them.

A conference for the Moslem workers of western India was held at Bulsar a few months ago. This proved to be a great spiritual blessing and brought new enthusiasm to the workers among Mohammedans. Let us pray that a great advance may be made in this needy field in western India.

News From the Field

INDIA

Jalalpor

Sadie J. Miller

Seeking for Truth

A youth who was educated in one of our village schools, came the other day and asked for a Bible. He said he wanted to compare it with the Hindu sacred books to see what he could find. His foundation is good, because having studied in a mission school until he was thirteen years of age, the Bible naturally impresses him. When a student becomes interested to this extent there is usually a telling result. May he find Christ and salvation, while he seeks more light! He is now a college student soon to have his degree.

Professed Miracle Worker

The following is a clipping from the "Times of India," which is a widely read newspaper of Western India:

"**Miracle Man of Jubbulpore.** Oct. 12. Unprecedented scenes were witnessed here yesterday, first at the law courts and later at the Moslem burial ground, when a Hindu, named Ramsingh, undertook to bring to life a woman who died of snake bite six weeks ago.

"With living snakes encircling his neck and shoulders, and followed by thousands of credulous people, who believed the man could fulfill his promise and perform the miracle of bringing to life a woman six weeks dead, Ramsingh strode through the corridors of the local law courts, and obtained permission from the Deputy Commissioner and District Superintendent of Police to exhume the body.

"By the time the professed miracle worker reached the Moslem burial ground a crowd numbering about 15,000 had collected. The earth that covered the body was removed. The body was found to be in a good state of preservation.

"A seething mass of humanity surged towards the spot where Ramsingh was carrying out his ritual. He soon was in imminent danger of being trampled to death by the mob. To keep them off he threw contaminated mud at them and then waved his staff around his head till a wrestler in the crowd put an end to the proceedings by hitting Ramsingh over the head. Ramsingh, who fell unconscious, was removed to the Victoria hospital for treatment. When he recovered, he alleged that the auspicious hour for the resurrection of the woman had passed!

"He claims that the body of a person who has died of snake bite retains a condition of perfect preservation for six months, and within this period can be brought to life again."

This gives some idea of the turn of mind such mendicants have in India. Hindus cremate dead bodies, except of those who die of smallpox; these they bury. So this impostor naturally would have had to take the body of some other caste than his own to raise from the dead. Jubbulpore is in central India, and a very important city.

Junior Worship Program for February

(For Use with the Junior Project)

Theme: Helping to Build a Better World

Call to Worship: "O praise the Lord, all ye nations; praise him, all ye people."

Response: Come Thou Almighty King.

Scripture: Psalm 67 read responsively.

Prayer: Our Father, we want the children all over the world to have the opportunity of joining in the praise we bring to thee. We want to show our friendliness to these children of other lands, especially to our Chinese and Japanese friends. Help us to learn more about them so that we may understand them better. Help us to be friendly to children of other races in our own country and to help them. Show us how to get rid of suspicion, dislike and selfishness. May we, like Jesus, be helpful and kind to everyone. Show us how we may help in building a better world.

Hymn: In Christ There Is No East or West.

Leader's Talk: How we may help build a better world through the Junior Project.

This will be a brief talk or discussion with the children concerning what they can do to raise money for the children of China, what they can make to send to China, and an introduction to the study of China and Japan.

Reading by a Junior:

What I Can

I can't go out to distant lands
Where the children live and die,
Who have never heard of the children's Friend
Above the bright, blue sky;
No, I can't go yet to tell the news
Of the Savior's love to men,
But I'm quite, quite sure that when God says, "Go,"
I'll go as far as I can.

I can't give much, for I am not rich,
So I mean to collect the more,
And also give what I really can
Out of my little store.
I'll give my pennies, my love, my prayers,
And ask God to bless each plan
That is made for the good of distant lands;
I'll pray as much as I can!

I can't write books, and I can't build ships,
To sail o'er the ocean wide,
But I can read of the world's great need
Across on the other side;
And when I know, I'll be able then
To tell how the work began,
So I mean to study with all my might,
And read as much as I can!

I can't do work that the world calls great,
But I can do, one by one,
The little things in my daily life
That the Lord would have well done.
Where he leads on we are bound to win
So I'll follow his conquering van,
And keeping close to my Savior's side,
I'll work as hard as I can.

Offertory:

We share our gifts with distant lands
Our friendship and goodwill to show,
We give with willing hearts and hands,
That love in others, too, may grow.

Prayer Verse:

By word and deed, O God, we pray,
That soon a better world may be
That friends in lands so far away,
Thy truth and love, today may see.

MISSIONS AND CHURCH SERVICE (CONFERENCE BUDGET) THERMOMETER

The mercury shows cumulative receipts by months.

Two Years Ago

Amount Raised
Year Ending Feb. 28, '33

This Year

Amount Raised
Year Ending Feb. 28, '35

Conference Budget \$275,000

Feb. 100.0% \$201,114

Jan. 72.5% \$145,799

Dec. 62.0% \$124,690

Nov. 55.3% \$111,320

Oct. 50.5% \$101,510

Sept. 46.0% \$ 92,359

Aug. 42.7% \$ 85,915

July 39.5% \$ 79,455

June 35.0% \$ 70,515

May 12.3% \$ 24,799

April 7.4% \$ 14,888

Mar. 4.4% \$ 9,048

Jan. 67.4% \$135,713

Dec. 58.2% \$116,959

Nov. 50.7% \$102,095

Oct. 47.1% \$ 94,262

Sept. 41.1% \$ 82,277

Aug. 37.6% \$ 75,364

July 33.8% \$ 67,600

June 30.0% \$ 59,813

May 10.0% \$ 20,151

April 7.0% \$ 14,132

Mar. 3.6% \$ 7,387

Annual Conference has authorized a BROTHERHOOD missionary and service program. Estimated cost of the complete program is \$275,000. Our giving for the year ending Feb. 28, 1933, \$201,114 seems, by earnest efforts, attainable this year. The Brotherhood program is going forward on this basis. Let us strive this year or as soon as possible to reach the full \$275,000. At least let us have the joy of running the mercury over the top of this \$201,114 goal.

KINGDOM GLEANINGS

Calendar for Sunday, February 10

Sunday-school Lesson, Peter Preaches at Pentecost.—Acts 2: 22-28, 36-41.

Christian Workers' Meeting, The Family Altar.

B. Y. P. D. Programs:

Young People—Home, Church, School.

Intermediates—Our Church Program.

* * *

Gains for the Kingdom

One baptism in the Reedley church, Calif.

One baptism in the Lansing church, Mich.

Two baptisms in the Lynchburg church, Va.

Five baptisms in the Ellisforde church, Wash.

Two baptisms in the Eagle Creek church, Ohio.

One baptism in the Payette Valley church, Idaho.

Three baptisms in the Springfield church, N. E. Ohio.

Two received on former baptism in the Wabash Country church, Ind.

Two added to the fold, Malmö, Sweden, and one in the Olseröd church.

Eight baptisms in the church at Alvada, Ohio, Bro. Leatherman, evangelist.

Eight baptisms in the Mt Morris church, Ill., Bro. Wm. Thompson of Dixon, Ill., evangelist.

Two baptisms in the Forest Center church, Wash., Bro. R. E. McIntosh of Weston, Ore., evangelist.

Four baptisms in the Gravel Hill church, Kans., Bro. Chas. A. Miller of Mont Ida, Kans., evangelist.

Five added to the church at Omaha, Nebr., Brother and Sister B. M. Rollins of Keyser, W. Va., evangelist.

Three baptisms in the West Branch church, Ill., Bro. Paul Studebaker of Franklin Grove, Ill., evangelist.

Five baptized and one reinstated in the Clay County church, Fla., Bro. I. N. H. Beahm of Nokesville, Va., evangelist.

Three baptisms in the Quakertown church, Pa., Bro. Geo. Rogers of Bedford County, Pa., evangelist; two more baptisms on Dec. 30.

Fifteen baptized and five received on former baptism in the Turkey Creek church, Ind., Bro. J. Edwin Jarboe of Syracuse, Ind., evangelist.

Thirty-eight baptisms in the Spring Run house, Spring Run congregation, Pa., Bro. M. C. Swigart of Germantown, Philadelphia, Pa., evangelist.

* * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. John R. Snyder, the pastor, Feb. 3 in the Tyrone church, Pa.

Bro. Christian Gibbel of Manheim, Pa., March 3-17 at the Upton house, Pa.

Bro. H. K. Ober of Elizabethtown, Pa., Feb. 3 in the Sebring church, Fla.

Bro. D. R. McFadden of Smithville, Ohio, Feb. 24 in the Salem church, Ohio.

Bro. E. S. Coffman of Elgin, Ill., March 6-8 in the church at Mabel, Ore.; March 28 to April 7, Williams, Ore.

Personal Mention

Sister Nettie M. Senger is scheduled to sail from Vancouver, China bound, Feb. 23. Her address is Canadian Pacific S. S. Co., Vancouver, B. C., Canada, Outgoing S. S. Empress of Japan, sailing Feb. 23.

Bro. J. W. Fyock, now in pastoral work with the Monticello church of Middle Indiana, writes us that he has time for a revival meeting within this year. His address is 525 West Broadway, Monticello, Ind.

Missionary Verna Blickenstaff, serving in India since 1919, is due for furlough and will be leaving India, Feb. 11, on the S. S. Silver Hazel, of the Silver Java Line. She is expected to arrive in Los Angeles, April 5.

Bro. Alvin F. Brightbill of Bethany Biblical Seminary will speak at the morning session of the Mid-West Conference on Church Music on: A Search for Real Hymn Values. This conference is scheduled to begin at 9:00 A. M., at the First Presbyterian church, 1427 Chicago Avenue, Evanston, Ill. The day is Tuesday, Feb. 12.

Bro. A. H. Hoffer, on account of physical infirmities, has resigned as steward of the Brethren Home at Neffsville, Pa., to take effect April 1, next. The annual report of the Home makes its usual fine showing and pays tribute to the efficiency with which Bro. Hoffer and wife have served as steward and stewardess for two terms totalling twelve years. Their successors will be Bro. Henry L. Hess and wife of the Chiques church.

Sister Mary E. Markley of Philadelphia, 87 years of age, has been a reader of the Messenger as far back as she can remember. She likes to keep "in touch with the different phases of activity in our brotherhood." That isn't all. "This one thing I can do and have done for many years—tried to get others interested in it, and after I have finished reading each number I send it to another church member who appreciates and enjoys it also."

Bro. C. E. Gillett of Glendale, Arizona, pioneer preacher of the southwest country, passed on from the scene of his earthly labors Jan. 19. Though he had been much afflicted in recent years and suffered greatly at times, the end came suddenly, in the early morning just after rising and lighting the fire. Many will recall the interesting story of his experiences on the frontier which he told in his book printed by our Publishing House. It was called *Pioneering*.

Bro. John D. Roop, Jr., Linwood, Md., in a communication published in the Baltimore Sun, Jan. 14, tells what compulsory military training did for Henry Stabler, "when his normal calling was to the woods. Due to the delayed progress in school and further in the World War, civilization will have to wait about five years longer to get the delecta-

The Conference Budget Thermometer

The thermometer on page 11 shows that our giving for the missionary and general work of the church for the eleven months, March 1, 1934, to Jan. 31, 1935, totals \$135,713. In the corresponding period last year the total was \$128,264 and two years ago it was \$146,022.

The thermometer goal is set to do as well as two years ago. To achieve this we need \$65,401 during February, which will require generous giving. Our records for February for recent years show—1934, \$55,583; 1933, \$55,693; 1932, \$60,519 and 1931, \$70,218.

The General Boards of the church have planned the work on the basis that contributions will come up to our record of two years ago. It is of utmost importance that we give \$65,401 during the month of February.

ble nut he propagated. During the war he was known as 'the most useless soldier.' Yet since the war he has developed the Stabler Walnut which has won him the acclaim of the Department of Agriculture, and future historians may write his name with Burbank's as a public benefactor."

J. Perry Prather and choir of the West Dayton church will conduct the first morning worship service over the new Dayton broadcasting station WHOI, Monday morning, Feb. 11, at 7:30 o'clock. The Dayton Council of Churches will sponsor the broadcasts. Listeners are urged to tune in and send comments to station.

Bro. Jacob H. Hollinger, Washington, D. C., sometimes performs marriage ceremonies. In a recent instance he had a letter from a sister in Oklahoma who saw a bride's name in the Messenger which she thought she recognized. He turned the letter over to the family and sure enough—but let him tell the rest of it. "It seems that the families were separated in Pennsylvania over forty years ago—one brother going to Oklahoma and the other to Virginia and neither they nor their descendants had heard of each other since then. They have now exchanged photographs of the various members of their families, correspond regularly and are much rejoiced over their newly found relatives. I think this is a fine tribute to the Messenger."

Bro. J. H. Moore, writing of the first men's meeting of the Sebring congregation, held the evening of Jan. 22, says: "About fifty men were accommodated at the neat and attractively arranged tables. A number of those present were from different northern states, ranging from Colorado to Pennsylvania. Several good talks, mainly by visitors, were given and the meeting, originally intended as a fellowship gathering, took a real missionary turn, and over one thousand dollars was pledged for the general mission budget. As a result of this generous offering, and the spirit of the occasion, every heart was filled with gratitude. It is estimated that if a score or more congregations could in like manner respond to the urgent mission call the budget might easily be put over the high water mark with a bound."

Miscellaneous Items

Polo church, Bro. A. L. Warner, pastor, invites all neighboring congregations to share in the inspiration of special services to be held over this week end. Prof. Alvin F. Brightbill of the music department of Bethany Biblical Seminary is to be with the Polo church Feb. 8, 9 and 10.

There is a Pittsburg church in Indiana also, a small mission full of the Spirit but financially unable to purchase the songbooks it needs. Has your congregation, possibly, some forty or fifty discarded Kingdom Songs or similar books which it would be glad to donate to this church? If so, correspond with Bro. C. A. Workman, Flora, Ind.

Protestant coöperative agencies in Illinois will meet in a combined convocation and convention at the First Methodist church in Springfield, Feb. 25-27. Outstanding leaders to be present include C. W. Gilkey, Arthur E. Holt, Henry N. Wieman and Harry C. Monroe. Pastors, church school workers and young people's leaders should be interested. At 5:00 P. M., on Tuesday, Feb. 26, there will be a meeting of the ministers of the Church of the Brethren in Illinois.

A Special Bible Institute and Training School will be held at Daleville College, Daleville, Va., Feb. 17 to 22. The following coördinated programs are scheduled for Sunday, Feb. 17, the opening day: Sermons at 11:00 A. M., D. W.

Kurtz at Troutville church; C. C. Ellis at Cloverdale church; Howard Alley at Daleville church. Addresses at 3:00 P. M.: D. W. Kurtz at the Central church, Roanoke; C. C. Ellis at Daleville church. Evening services: College chapel, 7:00-8:00 Registration and Training classes; 8:00-9:30, Worship with Cloverdale, Troutville and Daleville Joint Choir and address by D. W. Kurtz, Winning the World Through Childhood. At the First church, Roanoke, 8:00 P. M., C. C. Ellis, The Charm of the Book of Life. The week days will also prove full and interesting. Accommodations are provided for board and lodging in the college buildings. Ministers and church leaders and their wives are planning to spend the week. The cost for board and lodging for the week is \$3.50 each, including breakfast and dinner in the evening. Light lunch, served at noon by the ladies of Daleville, Troutville and Cloverdale will be at a small extra cost. Christian fellowship is to be one of the features of the Bible Conference. Here is a real opportunity, not only to hear but to live with some of the finest leadership in the Church of the Brethren. It is our hope that every congregation in the Southern and First Districts of Virginia will be represented. For any further information write F. E. Williar, Daleville, Va.

THE QUIET HOUR

Am I My Neighbor's Keeper?

Theme for February—Understanding My Neighbor

PREPARED BY ROSS D. MURPHY

Gen. 4: 9; Luke 16: 19-31

For Week Beginning February 17

An Ancient Question, Gen. 4: 9

Am I my brother's keeper? Am I responsible for his precarious condition? If he is dead, what of that? Jealousy and selfishness played havoc in this early family. It was not the offering but the motive that made the difference.

A Question Not So Ancient

The rich man and Lazarus, Luke 16: 19-31. Am I accountable for his sores and his hunger? I am rich because God favored me. I was endowed with ability to make and accumulate wealth. Lazarus was not. I have no responsibility. God elected me to be rich and Lazarus to be poor. It is God's problem not mine to feed him. Both died and the truth was revealed.

A Very Modern Question

Like the rich man, the capitalist, big business and huge corporations often think and speak a similar language. They play the game according to the rules but they themselves make the rules.

Still Another Question, Matt. 5: 23, 24

If my brother is angry with me, what of it? I am not angry with him. Let him pout it out and come to himself. But the Master speaks. "Such as I have I give," Acts 3: 1-11.

Christ got a grip on these two men and changed them. What is ours is yours. We will share. Our possessions are yours. Such as we have we give. Praise the Lord. How different from the actions of the rich man!

A Very Personal Question

With a saloon and the old beer smell around the corner, my neighbor is slipping. As a Christian what can I do about it? He tells me to mind my own business. This is not the question in 1 Cor. 8: 13.

HOME AND FAMILY

Hymn for a Household

Lord Christ, beneath thy starry dome
We light this flickering lamp of home,
And where bewildering shadows throng
Uplift our prayer and evensong.
Dost thou, with heaven in thy ken,
Seek still a dwelling place with men,
Wandering the world in ceaseless quest?
O Man of Nazareth, be our Guest!

Lord Christ, the bird his nest has found,
The fox is sheltered in his ground,
But dost thou still this dark earth tread
And have no place to lay thy head?
Shepherd of mortals, here behold
A little flock, a wayside fold
That wait thy presence to be blest—
O Man of Nazareth, be our Guest!

—Daniel Henderson.

Glimpses of Life in India

BY BERTHA RYAN SHIRK

3. The Derji and the Dhobi

ABOUT the first native caller at your India home will be the derji man. He is a tailor or dressmaker. There are no women dressmakers in India and no millinery shops. This derji will want to know if you want any dresses made, umbrellas or sun hats covered, or does the sahib want a half dozen white drill suits made? He can make all these things and will do it either in his home or shop by the piece or he will come to your home and bring his machine and sew by the day. He requires no patterns. All he wants is an old garment that fits. He is a genius when it comes to cutting and fitting. He sits on the floor, crosses his legs, puts his machine on the floor and turns it with a crank. One soon learns that white is the best color to wear in the tropics, also the stronger cloth is better and will withstand the rough usage to which it is subjected in washing. The white drill suits for men are common among the missionaries; also the government officials wear them. Khaki is worn by the soldiers. The white drill is also used for dresses for the women missionaries. The men's suits are sent to the wash the same as other clothing. The derji proved very satisfactory as a suit and dressmaker. He was very painstaking and wanted everything to please. If there were any alterations to be made, he did it with the utmost patience.

It did not take long to find out the derji was needed. We were advised soon after reaching India to wear flannel next the body. We had not forgotten the days of wool stockings made in the homeland and thought woolen underwear would be out of the question. Flannel in these days, though, is not what it used to be.

Thanks to science, the scratch has been taken out. In the cloth markets or shops in Bombay one can find almost anything one wants from the cheapest calico to the most expensive silks and satins. Finding a piece of woolen goods which we thought suitable, it was decided to try out a little scheme, and that was to have the derji make a flea proof undergarment. By using part of a shirtwaist pattern and a bloomer pattern, with a little ingenuity, tape, elastic, thread and buttons, one was soon completed and gave the greatest of satisfaction. The garment was somewhat of a puzzle to the derji man at first, but after he had figured out how to put it together, he made it very easily. The flannel naturally absorbs the perspiration and makes one feel cool. This same cloth was also used for sleeping garments.

As one is always glad to find a good derji, so is one glad to find a good dhobi. The dhobi is the washerman—not the washwoman—and by the way, I think it is the job that fits a man's shoulders better than the back of a woman. There is that much I like about an army. Every man is taught to wash his own clothes. Many of the women in India do washing, but it seems the men do most of that which has to be hired done. All the Europeans or white folks and the well-to-do natives call the dhobi man.

The first thing to do when he comes is to have him sort the clothes while you make a complete list of all your garments, then bargain with him to pay so much, or he may ask you more than it is worth when he brings them back. Wages are very low in India compared with other countries. Work of almost every kind can be hired done for a small sum.

The bargain having been made, the dhobi places the wash in a sheet or tablecloth, ties the four corners, slings it on his back or places it upon his head and tells you the day he will return. You wonder after he is gone where your clothes have gone and what process they will be subjected to before they are pronounced laundered.

You decide some evening to make a little investigation. Out at one side of the village you find what is called a dhobi tank or pond. It is just a big pond of muddy water. If it is near the monsoon season and the rains are late, the pond may be drying up and a green scum is seen forming around the edges. Yet, this is the place the dhobi carries your clothes to wash them. A flat rock at the edge of the water and a wooden mallet answer the place of a tub and board. The clothes are boiled and rinsed in an iron kettle at the edge of the tank, then spread out on the grass in the hot sun to dry. He then carries them to his home, usually in a busy street of the town, and they are ironed with a charcoal iron. You wonder what magic he used when you find the clothes well ironed and snowy white.

We were told the dhobi was very hard on breakable

buttons. To try him out a garment was given him with about a dozen glass buttons on it. When it was returned, there were two buttons left, so we discarded all breakable buttons and substituted the ones made by the natives out of a bit of cloth and coarse cotton thread. These were cheap and wash proof. They say it is the policeman's trade to make these buttons. We often saw them standing on the street or sitting in some shop, material in hand, busily engaged in making cloth-buttons and displaying a string of the finished product for sale.

If rents should appear in any of your garments, you probably would not be any wiser until you were ready to wear them. The dhobi very skillfully folds all the torn part on the inside, so your suspicions are never aroused in his presence. It may be he thinks it looks better. It may be he doesn't want to be scolded. Anyway, I doubt whether you could do the work half so well as the poor old dhobi man, in the manner he has of doing it.

Once during an outbreak of bubonic plague, our wash was quarantined in the dhobi's home for a number of weeks. He came and told us it would have to be fumigated and released by government officials before he could bring it back. We had to give him more washing under these trying conditions but finally the washings were released and all were returned.

So the derji and the dhobi are two very interesting personages with whom you will have to make friends if you spend many days in India.

Chickasha, Okla.

Our Danger Period

BY GEORGE W. TUTTLE

A DAILY paper makes the statement that the danger hours in auto traffic are when people are hurrying home from work. This article informs us that a check has been made of auto accidents for 1929. The hour from eight to nine A. M. shows 19 fatalities and 432 injured, while the hour from five to six P. M. records 92 fatalities and 1,069 injured.

A pessimist would say—and even an optimist might presume to think—that people were in a rush to get home at night, but apparently in no haste to reach their work in the morning. But other factors enter in; are there not weary bodies and tired brains and nerves to consider? Is it not true that anything which lowers our power to think and act rapidly spells increase for auto accidents?

Are there not also danger hours in our spiritual life? Let us set a watch for the danger hours lest our example prove to be harmful rather than helpful, and we cease to be comfortable people with whom to live. Should we awake feeling a little off, head not quite clear, or an ache or two in some tender portion of our

anatomy, is that any good reason why we should exemplify the old adage, "Misery likes company"? Would it not be far better to smile and say, "I am determined to scatter sunshine instead of furnishing the clouds for the family"? What we need is the self-control which is an index of Christ control. Each victory over ill nature, over depression, over the temptation to make life hard for others, lifts us up a little nearer to him of whom we read: "For even Christ pleased not himself."

Our danger hour may be at the coming of the evening. We may have rubbed elbows with some grouchy, tactless people during the day; if we have, what of it? Is that any reason for taking it out on the dearest family in the world? If home is to remind us of heaven there must be enough of heaven in our lives to shut out from it as much as possible any unpleasant happenings of our workaday experiences. Home is the place for rest, not for complaints; for mutual love and helpfulness. Where patience abounds love will yet more abound.

We well know it is not equally easy to be peaceful, unselfish and helpful at every hour of the day, but let us remember that our Father's helpfulness and power vary not; always, always we can lift up our heads and our hearts as we say: "A very present help in trouble."

Pasadena, Calif.

How May a Minister Receive Inspiration?

BY J. H. LONGENECKER

By being under the power and influence of the triune God.

By the divine revelation of Moses and the prophets (Luke 24: 27-32).

By a *saving* knowledge of the New Testament.

By a voluntary consecration to his high calling.

By attending our ministerial meetings.

By taking advantage of the Bible terms.

By recalling his own conversion (Acts 26: 1).

By the promise of God, exceeding great and precious (2 Peter 1: 4).

By earnest daily prayer (Acts 10: 9; 4: 23-33).

By the infilling and refilling of the Holy Ghost (Acts 2: 4; 4: 31).

By a deep sense of the value of souls (1 Cor. 6: 20).

By being mindful of his great responsibility (Heb. 13: 17).

By heeding the solemn warnings of his Guide Book (Ezek. 3: 17-21).

By the life and death of the martyrs (Acts 7: 54-60; 20: 31).

By the marvelous revelation of the great beyond.

Palmyra, Pa.

THE CHURCH AT WORK

Directed by M. R. Zigler, Executive Secretary; Rufus D. Bowman, Director of Adult Education; R. E. Mohler, Secretary of Men's Work; Mrs. Ross D. Murphy and Anetta Mow, Women's Work; Dan West, Director of Young People's Work; Raymond R. Peters, Chairman of Intermediate Committee; Ruth Shriver, Director of Children's Work; H. Spenser Minnich, Secretary of Christian Finance; Ross D. Murphy, representing the Pastoral Association; Ruth C. Sollenberger, Office Secretary.

ADMINISTRATION

General Information for 1934

Congregations. During the year five congregations were organized, and one disorganized, making a grand total for the year 1935 of 1,034. There are 218 church houses in the city, and 1,127 located in rural areas, which includes those in small towns.

Membership. The churches report a total membership of 159,128, an increase of 4,993. The number of baptisms recorded is 7,182. (In 1933 the membership totaled 154,135, an increase over the previous year of 5,000; and the number of baptisms was 7,129).

Sunday-schools. According to our records there are 1,346 Sunday-schools. Of these 874 reported, with an enrollment of 127,503. Eighty-five Daily Vacation Church Schools were held.

Ministry. The reports reveal that there are 2,913 ministers in the Church of the Brethren, of whom there are 47 sisters and 161 licensed ministers. There are 241 full time and 339 part time pastors. Four hundred fifty-five churches are served by a free ministry. During the year there were fifty-six ministers ordained, fifty installed, and sixty-one licensed. Thirty-two ministers died during the year.

The February, 1935, issue of the Teachers' Monthly has a number of excellent articles pertinent for church school workers. "The Home and the Child's Idea of God," by Luther A. Weigle is the first of a series on "Christ in the Life of the Home." Other interests covered in the articles in this particular issue of the monthly are: peace, missions, Sunday-school discipline and worship.

First Series of the Brethren Reading Course was recently finished by several people. These are some of their comments: "I find it helpful in keeping a better balance in my reading program. I personally selected units along lines on which I have been doing less reading of recent years." "It is a guide to worth-while reading and an assurance to me that the books I am reading have been considered worth while by those who are leaders of our church." "I think this is a very good course for anyone to take. It gives information and training on all the aspects of the Christian life." The mimeographed bulletin describing this course and listing the books and magazines required is free. Send to the Board of Christian Education, 22 South State St., Elgin, Ill., for your copy.

Making the Church Service Vital—Part I

(Bethany Ministers' Conference)

A church service is vital when it meets the needs of the people in leading them to worship the living God and results in Christian living.

Worship is the means by which the empty soul approaches God to be filled with his goodness, and then goes away to live for him in the strength thus received.

Every part of the service should be planned to achieve

this end and each part should be studied to see if it fits into the end desired.

The reactions of the soul in worship follow rather definite lines. The order of worship found in Isa. 6: 1-8 seems to be fundamentally sound. These are: vision, humility, vitality, illumination and consecration.

The service should be varied in content but not in order. The needs of the people and past experiences should be taken into consideration in building a worship service.

Public Prayer

Prayer is the highest form of worship. The spirit of the prayer is of greater importance than the form.

The purpose of the pastoral prayer is to gather up the hopes, needs and aspirations of the audience and bring them before the throne of God. The one who leads in prayer speaks not for himself alone, but in a representative capacity, and therefore gives expression to the common sorrows, the common need and the common aspiration.

Pastoral prayers should be well thought out, if not actually written. They should not be memorized, and should not be read. The language should be simple, direct, dignified and elevated. There should not be the needless repetition of the name of God.

Some defects are: carelessness, mock humility, affected fervor, a mechanical manner, highly rhetorical address, cloudy ideas, flattery and complimentary references to men in their presence, sermonizing, and lack of reality.

Some Forms

A. Invocations

"From the rising of the sun unto the going down of the same, thy name, O Lord, is to be praised; may our prayers be set forth before thee as incense and the lifting up of our hands as the evening sacrifice."

"Let the words of our mouths and the meditations of our hearts be acceptable in thy sight, O Lord, our strength and our redeemer."

"Send out thy light and thy truth, let them lead me; O let them lead me unto thy holy hill."

"O Lord, we beseech thee mercifully to receive the prayers of thy people who call upon thee; and grant that they both perceive and know what things they ought to do; and also may have grace and power faithfully to fulfill the same; through Jesus Christ our Lord."

B. Offertories

"All things come of thee, O Lord, and of thine own have we given thee."

"Bless thou the gifts our hands have brought; bless thou the work our hearts have planned. Ours is the faith, the will, the thought. The rest, O God, is in thy hand."

C. Benedictions

"The grace of our Lord Jesus Christ; and the love of God; and the communion of the Holy Spirit be with you all, now and evermore."

"The Lord bless thee and keep thee; the Lord make his face to shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee and give thee peace."

"Now unto him that is able to keep you from stumbling, and to set you before the presence of his glory without blemish in exceeding joy, to the only God, our Savior, through Jesus Christ, our Lord, be glory, majesty, dominion and power, before all time, and now and for ever more."

"May the God of peace, who brought again from the dead the Great Shepherd of the sheep, through the blood of an eternal covenant, even our Lord Jesus, make you perfect in every good thing to do his will, working in us that which is

wellpleasing in his sight, through Jesus Christ, to whom be the glory for ever and ever."—Taken from Public Worship for Non-Liturgical Churches, by Dr. Hoyt.

CHRISTIAN FINANCE

Facts for the Achievement Offering

Purpose of the Offering

To supply funds for the whole general work of the brotherhood as approved by Annual Conference.

The Conference Budget

\$275,000.

Achievement in Recent Years

For the year ending the last day of February: 1932, \$233,379; 1933, \$201,716; 1934, \$183,847.

Actual Expectancy This Year

To do as well and better than two years ago when \$201,716 was given. The missionary and service program of the church is costing fully this much. Failure to do this well means new retrenchments.

Ten Months' Receipts

March 1 to Dec. 31, for years ending the last day of February: 1932, \$150,981; 1933, \$125,100; 1934, \$103,722; 1935, \$117,838.

Comparison With Two Years Ago

The ten month record two years ago shows receipts of \$125,100, while for the past ten months we have given only \$117,838. There is real satisfaction that we have risen above the low level of last year, \$103,722, but every member should take seriously the Achievement Offering Feb. 17, in order that the works of God may be realized by our church.

LEADERSHIP TRAINING

Diplomas and Growth

Is a diploma, at the end of a course, a guarantee of a good teacher? Experience seems to say no. There are numbers of teachers who have gone through a required number of lessons, either in classroom, or in study alone, who yet lack the "divine spark" that is the mark of a real teacher. On the other hand, there are real teachers who have never "graduated" from anywhere, so far as public or official recognition is concerned, who are nevertheless master artists in the realm of teaching. The president of Johns Hopkins medical school never received an official degree in his own field, but he rose to the top of his profession.

What is the distinguishing factor? It is an insatiable hunger to know all that there is to be known about the thing one has undertaken to do. Such a spirit cannot fail. One who possesses such a spirit may fail now, or in five years; but in the end he must conquer, because he carries a high resolve to know all that can be known. Such persons are eager to tap every source of information, every channel of growth, to check and recheck their most basic convictions, to read and to hear an opposite point of view.

Is this an argument against courses, diplomas, and graduation? Far from it. Most of us are so constructed mentally that we need a guide through the maze; any curriculum, whether it is college, high school, or standard leadership training, acts as a guide. All of us are mentally lazy. We need something to prod and stir us, and gently shove us along in the right direction.

The Standard Leadership Training curriculum does that. Several leaders sat down one time to discover just what standard leadership courses were about; and when they had carefully classified the sixty courses listed, they found that the courses covered the things leaders need to know in or-

der to be good leaders. The individual or group deciding to follow a certain course or curriculum is simply taking on a guide that should help in a certain direction toward which they will be traveling the rest of their lives, if they aspire to be artist teachers.

EVANGELISM

"Evangelism for Today"—Cartwright

A new book on evangelism has come from the Bethany Press. M. J. Brougher says concerning it: "I think it is very good, especially the first half. Most of what the author says in the opening chapters is new and fresh. I notice the absence of a presentation of doctrinal subjects. However, it is not a book on doctrine and therefore, I would not disapprove the book on that ground."

The chapter headings are as follows: Evangelism in Our Generation; Creating Christlike Personalities; Motives in Evangelism; Evangelism of Children and Youth; The Pastor's Class; Securing and Cultivating the Constituency Role; The Personal Interview; The Evangelistic Meeting; Indirect Influences in Evangelism; The Church Organized for Evangelism; The Redemptive Church.

This small yet practical book can be secured through the Brethren Publishing House for \$1; or may be had by a limited number through the Brethren Loan Library.

CHRISTIAN WORKERS

The Worshipful Attitude

TOPIC PREPARED BY IRA H. FRANTZ

John 4: 20-24; Matt. 14: 22-33

February 24

1. Jesus' Teaching About Worship

- Place is unimportant, John 4: 21.
- There are true worshipers and (presumably) false worshipers, John 4: 23a.
- God seeks true worshipers, John 4: 23b.
- Worship must be in spirit and in truth, John 4: 24.

2. The Incident on the Sea—Peter's Prayer

- Peter's prayer, "Lord, save me," was spontaneous, Matt. 14: 30. (There was no time to shut the door or even assume a desired posture.)
- It arose from the need of the moment. Do we ever meet a sudden crisis?
- It was answered, Matt. 14: 31.
- A consciousness of Jesus' presence called forth this prayer. Is he as near to us as he was to Peter?
- The boat became a place of worship, Matt. 14: 33.

Propositions for Discussion:

- A consciousness of God's presence creates a worshipful attitude.
- We can pray effectively in the midst of active work.
- Short prayers may be more effective than long ones.
- Thanksgiving as well as petition may be spontaneous. A greeting from a friend, deliverance from temptation or danger, the sight of a lovely flower, may well call forth a devout, "Father, I thank thee."

PEACE

Protest and Oppose the Universal Conscription Plan!

President Roosevelt has asked Bernard Baruch, working with the army and navy departments, to draft a universal conscription plan to be used in case of a future war.

No plan which establishes an absolute military despotism, dictating the program of every citizen without regard to his views or his conscience, is in harmony with democratic ideals nor our Christian principles.

Let Congress labor to establish, in coöperation with the other nations, the means by which our differences may be settled by peaceful methods and not by recourse to war. But if a conscription act is passed, we ask that the right of conscience, touching the bearing of arms or any other military service, be recognized.

Write your senators and representatives today! This is some bother to you, but remember that war is a considerable bother, too!

Dr. C. Ray Keim, representing the
Manchester College Faculty—the Peace
Commission of the Church of the Brethren.

MEN'S WORK

Men's Work Greensburg, Pennsylvania

The First church at Greensburg, Pa., recently closed a successful three weeks' evangelistic campaign. The Sunday messages were delivered by Pastor M. J. Brougher. Throughout the week the entire program was in the hands of the men. A total of forty-five men, exclusive of those participating in special music, took some part in the program, either in the delivering of an evangelistic address or devotional services.

As a result of these meetings an increase of twenty per cent in Sunday-school attendance has been observed; seven individuals were added to the church through baptism. Among the additional activities of the men may be included the special offering recently held for home missions, and watch night service of Dec. 31.

Due to ill health, Bro. E. G. Bowman, national councilman living at Greensburg, has been unable to participate in many of the activities, but under the excellent leadership of others the work has progressed in a wonderful way.—R. E. Mohler.

WOMEN'S WORK

The Miracle of Systematic Giving

To the women and girls of the church—

I believe the time has come for our women to do some sober thinking as to how, what, when and the amount we give.

Our project is the girls' boarding schools. I hope by this time it has come to be a part of our lives and plans, as well as a real joy to care for them.

Do we realize how easily this could be done if we would work systematically? There are perhaps 50,000 women and girls in our church who have a definite part in the giving of this \$15,000 per year. At once you will see that this amounts to but 30 cents per person. Here we see the miracle of united giving. Of course, there are many of us who will do much more than this.

Much of the \$15,000 given annually is a result of the work of Aid Societies, dinners or banquets, food sales and such group efforts.

We do not want to discourage in any way this fine method of service, but there are two dangers. First, this may represent the effort of only a few of the women of the church; and second, we lose something of the joy of individual giving. When I give directly and systematically out of my

meager income I receive a definite blessing. I am not lost in the crowd. But many will say, "I do not have the means to give."

We bow our heads three times a day to say, "Thank you," to the heavenly Father for our meals. Could we not with this thank you give one cent each meal which would amount to the sum of \$10.95 in a year for each woman. If 50,000 women would do this we would have the surprising amount of \$547,500 in a year. Or if this seems too much we surely could at the beginning of each day give one cent as a thank offering, which would mean \$3.65 a year; or for 50,000 women, \$182,500 in a year, which is almost as much as we gave last year for the whole Conference Budget!

If our women would on each Sunday give five cents we would have \$2.60 in a year, and 50,000 of us, would give \$130,000. What a miracle systematic giving is!—Mrs. H. L. Hartsough, North Manchester, Ind.

CHILDREN

Evangelism and Children

The pre-Easter season is approaching; it is the most strategic season of the year for personal commitment—particularly for juniors. They want to belong to things; to not be shut out. At the same time, they are entering the most vital hero-worship experiences of life. The halo and illusion of outstanding personalities are determining factors in their conduct as they reach out to new life situations. It is easy, therefore, to make entering the church a most beautiful, inspiring, and challenging experience.

Do you have a group of juniors who should have a course in church membership, either before or after Easter? "Finding the Way" is a series of discussions which has four aims!

(1) "Finding the way to God by way of Jesus through fellowship in the church.

(2) "Trying to understand what membership in the church means for boys and girls.

(3) "Appreciating the mission of the church as the body through which men are trying to express their love for God and for other people.

(4) "Building up the lives of boys and girls within the church with vision, purpose and determination to fulfill the church's high calling."

The chapter headings are: How Do We Find the Way? Jesus Shows Us the Way; Learning to Know God; What Is the Church? How the Church of the Brethren Began; What the Church of the Brethren Stands For; How Our Church Does Its Work; The Church at Work in the World; The Church at Work in the Community; Church Symbols; Becoming a Member; What Can One Do as a Member? How to Grow.

If you are using the new graded lessons in your church, this material is the course for the third year junior, second quarter, and your juniors are already at work upon it. If you should be using other lessons, but wish to follow this course for an instruction class, it can be ordered as follows:

Combined Teacher's and Pupil's Manual—Course VI—
Part II—Finding the Way.

Pupil's Book (one for each child)—Course VI, Part II,
Finding the Way.

It has been written in beautiful, appealing style by Edith Barnes, and was used experimentally and carefully criticized by many people before being put in final form.

Your children will like it!

INTERMEDIATE

Father and Son

We are living in a busy world. Sometimes the most worth-while things are not participated in. A father said to me recently, "I must spend more time with my family." A son said, "I would like to know my dad better." It may be necessary to sit down and face the relative value of some of the things which demand our time. To many people home values rank very high. Maybe fathers should spend more time with their sons. It is true that during early adolescence some boys can not understand their fathers. The father may feel that he does not understand his son. There must be a friendly attitude before much help can be given. To be friends we must understand.

Frequently we need to be reminded of our attitude and conduct. A father had a boy who was a member of the Pioneer Club. While working on some of his tests he noticed that he must spend a certain amount of time with his father. The present amount was not enough to pass the test. When his father came in he said, "Dad, we have got to spend more time together." The father then began to realize that he had a real opportunity to share with his son. We know at least one father and son who were brought closer together because of a Pioneer Club. How about organizing one in your church? Write to the Board of Christian Education, 22 South State St., Elgin, Ill., for information.

YOUNG PEOPLE

The Leader in Friendly Groups

A. The Leader—As a Member of Friendly Groups

Church groups ought to be the most friendly in the whole community. Where that is not so, the cause may be found in the church leader. To lead young people aright, he must belong to many friendly groups. Honest now:

1. Are you more courteous away from home than at home?
2. Are you polite chiefly in order to get along with people?
3. Does friendliness weaken your independence of conviction?
4. Do your friendly groups fit? Or would some be hostile to one another?
5. Do you sympathize most with those who succeed or with those who fail?
6. Are you invited to a variety of group meetings? If so, is it because you are really wanted?
7. Do you expect to find goodness and kindness in more than 50% of the people you meet?

B. What He Wants to Do

If the way of living is the big thing in Christianity, you will be concerned about your young people as **members of friendly groups**. Here are some points you might consider as goals for them before they are twenty-five years old:

1. Feeling that he (she) is **unique** and the world needs him (her). Having few superiors and few inferiors.
2. His own **home** should be the **most friendly** group he knows. He would work toward making it always more friendly.
3. **Widening circles** of friendliness, beginning with the church.
4. **Choosing new friends and groups that fit** with home and church groups.
5. **Leaving old friends and groups that don't fit** with home

and church groups. This is of high importance with friends of the opposite sex.

6. **Appreciative** of his own home, church and community, but unafraid to venture into other groups.

7. **Easy to live with** in all good groups, but not "yes-men."

8. Habitually **independent** in thought and action, but not nasty about it.

9. Trained in **coöperation** more than in competition.

10. Knowing social **success** often enough to keep circles of friendliness expanding. Knowing **failure** often enough to keep humble.

11. Ready for some socially useful **vocation**, and past the apprenticeship stage, if his ability makes that possible.

12. Risking his job for the sake of his own **integrity**, if they ever conflict.

13. Feeling sympathetic with the **underprivileged**, but not hostile to the overprivileged.

C. How He Goes About It

More study. "All learning is analytic."

Follow instructions of C in last week's Messenger, but use the words or phrases underlined in the thirteen points on friendly groups, listed above.

CORRESPONDENCE

HERE AND THERE

After spending two weeks (Christmas vacation) with my son-in-law and daughter, Mr. and Mrs. J. D. Reber in Cleveland, Ohio, I am back home and feeling fine for a man of my age, having passed the seventy-seventh milestone of life and the fifty-sixth anniversary of my Christian ministry.

While in Cleveland I had the great pleasure of hearing the new pastor of our church there, DeWitt Miller, formerly of Huntington, Ind. Also I enjoyed the Christmas program directed by his efficient wife who is the daughter of Bro. H. L. Hartsough, college pastor at North Manchester, Ind. Later on I had an invitation to accompany them to Hartsville, Ohio, where the district ministerial institute was already in session; it was well attended and interestingly handled.

In our Cleveland group were also Eld. H. D. Emmert, former pastor, and Mrs. Dr. Dredge. It was the first real test of DeWitt's new car but it behaved well on the slippery roads. Pressing engagements at home prevented us from attending more than one day's session.

The new pastor there, Bro. Clyde Mulligan, and his efficient group of assistants were performing their parts well and the program committee saw to the rest. Lack of space forbids anything more than a passing notice of late events here or there. We must be allotted space to record our appreciation of the recent helpful visit of Bro. Spenser Minnich, who gave us some very valuable and much needed information regarding the work of the General Mission Board.

There have been eight accessions to our work at Eaton by baptism since my last report and a number of reconsecrations. The Christmas pageant in which more than forty adults participated was enjoyed by a capacity crowd. We are hoping and praying that the Lord may open the way for our people to take advantage of the reduced rates on the Messenger. Our young people are leading in the campaign.

Some of them have been regularly visiting the inmates of

the county jail at Richmond, Ind., the Preble County, Ohio, Infirmary and other places where they are accorded a welcome. Attendance and interest at all services at Eaton are keeping up well.

A. G. Crosswhite.

Eaton, Ohio.

PRACTICAL WORK ECHOES FROM BETHANY

6. The Parental School

The Chicago Parental School for boys is located approximately eight miles north of Bethany. It was established in 1921, and is maintained coöperatively by state and city aid. It is a correctional institution, receiving the boys between the ages of ten and sixteen, whom the judge of the juvenile court sends there because of minor delinquencies such as truancy and petty theft. The boys are under the jurisdiction of the school until they are sixteen. Hundreds are at present out on parole until they become sixteen. Many of them are from environments where good home ideals are lacking, or from broken homes, sixty-five per cent coming from homes broken by divorce or by death.

The number of boys in the school is usually between one hundred fifty and two hundred, about one-fourth of whom are in the Protestant group. The Catholic boys are largely of foreign parentage, chiefly Polish and Italian, and receive more or less religious instruction from the Catholic church. It is the Protestant group that our workers have the privilege of teaching each Sunday morning. From fifty to seventy-five per cent of these boys come from colored homes.

For the past nine years Bethany has been providing about three or four workers each Sunday morning for the purpose of conducting a Sunday-school and a worship service for the boys who have found themselves committed to this institution for a period of time. These boys are held in the school on the average of about three or four months, although many of them are sent back for longer periods. The length of time of detention is dependent upon their behavior at the school. Hence they come under definite Christian teaching for a period of several months. But this is the only religious instruction they receive while in the school.

The teaching done by our workers seems to be greatly appreciated both by the authorities in charge, and by the boys themselves. The majority of the boys are quite enthusiastic and responsive. They seem to enjoy the Bible lessons and stories; they sing well; and some of them lead in prayers. Those in charge of the institution seem to feel that our efforts are well worth while, and show the most cordial attitude toward us and our work. The workers find work among the boys captivating and interesting.

It is difficult to know how far-reaching are the results of these endeavors. Undoubtedly many of the boys receive impressions from these lessons and from these Christian contacts that help to make them better boys. Yet when they return to their poor homes and neighborhood environments, the odds are against the boys. It is difficult for them to do what they know to be right. A little follow up work is done by some of the social workers of the city. For a time one of the sisters of the Chicago Church of the Brethren did some follow up work in the homes.

As we think over the work that is being attempted, a great deal of satisfaction lies in the fact that seed is being sown on Sunday mornings at the Parental School, and some of this seed, under the blessings of God's grace, will most surely bear fruit to his glory. It is a great opportunity and challenge to the Bethany students to be able to help turn these

boys from their wrong course, and to help them start over aright, and to begin to live a higher and better life.

Chicago, Ill.

Elgin S. Moyer.

HOLIDAY SEASON IN ONE FLORIDA HOME

When the holiday season was approaching we began getting Christmas cards from here and yonder. Besides our regular relatives and friends there are some who never forget us as former associates and fellow workers in the Lord's service, e. g., Brother and Sister Gettel from Pennsylvania, Brother and Sister M. W. Petry from Minot, N. Dak., and some others.

The Seneca church that played us such a surprise last year was persuaded to give that much or more this year to the General Mission Board, and we took our offering on Sunday before Christmas after the program to be used for world wide missions.

A few days later when Bro. Stambaugh passed our house on his way from his trip to Winter Garden he stopped and brought a large carton containing flour, potatoes, rice, canned goods, etc. It had come from Brother and Sister Murray who live at Brooksville and never forget our eats around Christmas time. Their sack of flour was the second we had received during this season. The other one was waiting at Andrew Snowberger's when we stopped on the way to church, Dec. 23.

Last but not least was the B. Y. P. D. conference with its interesting and helpful sessions and its fellowship with brethren and sisters of other congregations. The Tampa car driven by Bro. Landis stopped for short calls both coming and returning. The whole conference was of high spiritual tone, but Sunday was the most largely attended. Many of the Sunday attendants had to work Monday to hold their jobs. The Monday business meeting showed that the young people wanted to distribute the honors and responsibilities by choosing their officers from four different congregations: the president, Mrs. Ruby Brallier, Winter Park; vice president, John Moats, Clay County; secretary, Charlotte Tuttle, Tampa; treasurer, Elizabeth Morris, Seneca. We are going to expect even better programs hereafter. A surprise was sprung on the watch meeting audience by the elected president and Mr. Grant Braillier appearing before them just at twelve to be married. The bride's father, Bro. Bower, performed the ceremony at the ushering in of 1935.

Groveland, Fla.

J. H. Morris.

PRIMING

One day at our home Bro. D. B. Eby, beloved pioneer elder of Washington, was conversing in his own delightful way when he recounted this story from his boyhood. It seems in the church of his youth there were a number of ministers who served the pulpit in turn as the custom was. Then there was one minister (we trust there are none such now) who when his turn came did not search the Scriptures, his heart, or the needs of the people and pray for a message for the day; but depending upon a fund of accumulated knowledge and sermons prepared in his salad days, spoke whatever came to hand. This time when asked to fill the pulpit he was in a dilemma; in his German-English dialect he replied: "I bumped and bumped and noddings out comes. The well is dry gone." A quiet answer came, "Brother, you might try priming the pump." Yes, we need priming! In Washington we try priming and find it a blessed experience that brings a full flow.

The district board of administration planned the set-up for a leaders and ministers' conference. They arranged the time for the holiday vacations following Christmas, inviting the people to drive from all parts of the state to the Wenatchee Valley church. If you learned your geography well while in school you will know that the entire range of the Cascade Mountains cuts across Washington and that the Wenatchee Valley lies in the folds of this range as it spreads out into the plains of the Inland Empire. In winter time travelers must either climb through fields of snow or cross the wind-swept sage covered flats for a hundred miles each way to get to the meetings. But when first things occupy first place and people are vitally interested in doing the finest piece of work possible for the church many difficult things are accomplished.

Bro. H. D. Michaels and his party drove a light sedan up and up, twisting and turning around the curves to the very summit of both Snoqualmie and Blewett Passes and down again through a heavy snowstorm, the flakes so large and sticky that it was like driving against a curtain. The wiper could not move the heavy accumulation and one brother rode the fender to remove the falling snow. That evening's paper carried the weather station report of six feet of snow on the passes with 32 inches of it newly fallen in the twenty-four-hour period. They thought to turn back, but God giving them safe conduct they came on to keep their part in the conference. Forty members from outside this valley assembled together. It was in all respects a "goodly" assembly.

Bro. E. S. Coffman left his work in western central Oregon and traveled some 800 miles to lead the meetings. His messages were vital, sustaining and inspiring. Brethren H. S. Will, H. D. Michaels, O. B. Gregory and J. Eller also led classes. Sections were held for pastors, young people and Sunday-school and church workers. The sisters of the local church furnished meals and lodging to the visitors. The finest fellowship, instruction and inspiration resulted. The members demanded that their board should not let this plan lapse. It was laid upon them as a duty to arrange for a 1935 meeting. The faith of the board in the earnestness, sincerity and devotion to the cause of the workers in this state has been demonstrated.

Wenatchee, Wash.

Geraldine Eller.

THE BOUQUET ETERNAL

For several weeks I have been forced to remain close to my room. Yes, sometimes it appears that God sees best that one be placed upon his back. And, such experiences do cause one to look up and see things in a different way.

While in this condition numerous bouquets found their way into my room. I began to think what this might mean. Was it just to decorate or cheer one small corner? While lying there, most of the time upon my back, I was made to study the bouquets on my dresser, to see more why God has so beautifully painted his garden of flowers. How beautiful was the hue of the rose, the chrysanthemum, the carnation, the dahlia and the lily! Many other delightful tints decorated the dresser.

Flowers came from the city, from the country and through the mail. Friends came from afar with comfort and cheer. One brother from Inglewood slipped in for a few minutes. He said: "Brother Rensberger, we are praying for you."

Life is strewn with bouquets, but our dim intelligence has failed too oft to give us the beauty displayed. Well do I remember my mother's garden. It seemed to me the brightest spot in the neighborhood. Many were the bouquets that

found their way into some room that needed cheer and comfort. Just now I recall the summons that brought me the last time to her room. But when sister asked her who I was she gave an expression that I shall never forget. It meant more than rubies and diamonds to me. Mother's bouquets can never be erased or forgotten!

Oh, the bouquets that are built up by collecting the loveliest bloom that affection can produce! There is that lovely heart blooming with best wishes, cheer, comfort and affection. Yes, and the same hand that painted the violet, the rose and the lily has displayed its art through the heart of a loved one. From the soil of kindness, affection, goodwill and charity blooms the fairest of heaven. So when we collect our bouquets from loving hearts, motivated by the Spirit of God, every stamen and petal has a message of affection. Therefore as I think on the words of Jesus, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," more and more I am made to grasp the divine message of comfort and cheer.

The bouquets upon a dresser soon faded; but the others, through divine grace, are permanent. They abide; they are eternal.

In the "Bouquet Eternal" are deeds that have made lives immortal. Truly, "Words fitly spoken are as apples of gold in pictures of silver."

M. N. Rensberger.

La Verne, Calif.

IN REMEMBRANCE OF WINNIE E. CRIPE

The main facts about the life and missionary service of our departed Sister Cripe, together with her picture, were published in our issue of Jan. 5. But we gladly give space for this well written and well deserved appreciation by her most intimate friend and fellow worker on the field.—Editor.

Sister Winifred E. Cripe was born at North Liberty, Ind., Sept. 13, 1884, and passed into rest at 12:30, on Saturday morning, Dec. 1, 1934, at her home at Liao Chow, Shansi, China, aged 50 years, 2 months and 17 days. High blood pressure, resulting in a stroke of apoplexy, was the immediate cause of her going. While passing through the river of death into that glorious and blessed home beyond, the Father mercifully shortened the hours of her suffering.

Without warning to herself or others of her imminent summons home, she, the previous day being Thanksgiving Day, joyfully met and welcomed to our home. This proved to be a last farewell visit with her missionary colleagues of the station. On Friday forenoon, in the same joyful, exultant, energetic spirit she went to her school work as usual and remained throughout the forenoon, first teaching the older girls, then going to her beloved kindergartners for her last work on earth, where, as a closing song, they together gleefully played and sang "The Birds Flying," as if her happy soul even then was taking its flight, on the wings of the birds, to realms beyond. Ten minutes later, on her return home, she was suddenly stricken down, and at midnight her spirit left this tenement of clay to join those innumerable hosts of the redeemed, who have washed their robes and made them white in the blood of the Lamb.

Sister Winnie, with the writer and others, came to China in the fall of 1911. Our first acquaintance was two years previous to that when we met at Bethany. During those two years we were classmates, and had our home together near the school. We received our appointment to the China field at the same time. Now that her work is finished, how many times during the past days have I vividly recalled the experience of that evening on first receiving the word of our appointment—how in our little room in the upper story of Bro. James Moore's home we sat and talked, with ex-

ultant hearts till 2 o'clock in the morning, of our sacred call, and the prospects of service for our Master in this needy land.

On Sept. 18 of the same year, we sailed together, and after arrival here, were appointed by the mission to the same station of Liao Chow, where, in God's Providence, for the greater part of the twenty-three years that have followed we have had our home together. Not sisters, as some say, but more than sisters, for our hearts have been one in the work, and the mutual comradeship has been one of the greatest blessings that our Father has given us in this land to which we came as strangers.

As the years passed opportunities for service, as well as problems multiplied. Joys and sorrows mingled. But our Lord was sufficient for them all, and her last years were her best and most joyful years of service on the field. During these years Winnie had two furloughs in the homeland, the last one being prolonged for several years. Then on her return she was stationed at Show Yang and Yu Hsien for a couple years, where she did faithful and acceptable service. Two years ago, however, she was again transferred to Liao Chow, where her heart ever was, and where it was fitting she should lay down her labors.

In the early years of our work at this station Sister Cripe opened our Mission Girls' School, the first girls' school to be opened in all this district. This was at a time when such a project was a most difficult venture, because of the general lack of appreciation of education for girls, and also because of the requirement to unbind feet. But her characteristic enthusiasm and perseverance, and trust in a Higher Power, carried her through every difficulty to a successful accomplishment. Later, on the opening of our kindergarten, she was asked to take charge of that work, but finally on her return to Liao two years ago, and since, she has had charge of both the girls' school and the kindergarten, besides assisting in various other features of the church work.

Never sparing of self, deeply conscientious, sincerely loving her work and the people she came to serve, she labored earnestly to bring to the highest perfection both the school and the kindergarten, ever seeking to prepare workers able to carry responsibility when our work is done. Thus she had the joy of seeing a most satisfactory growth and development, and renewed interest in spiritual things both by teachers and pupils, till, though weary in body, her spirit was constantly exultant, as she would exclaim, "What a joy to work when all take responsibility, and labor together harmoniously for the best interests of the school!" All was in the best working condition when she laid down her labors. Thus, though the Father has seen fit to call to higher service one of his choice ones, we have faith to believe that those left will faithfully "carry on."

She had won a large place in the hearts of her pupils, who like orphans, grieve her going, and we believe, will not soon forget her earnest teaching and splendid example. She, though being dead, will yet speak, and her works will follow her. In one of her Bible classes with them, a few days before her going, she remarked, "My body is not strong. I feel the Father will soon call me home." For some months, Sister Winnie, though ever ambitious and energetic, felt almost a constant weariness. When cautioned to let up a bit, she replied, "I would rather wear out, than rust out." Falling by the way, she has heard the voice of her Lord saying, "Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy Lord."

After her spirit had returned to the Father, and her body lay peacefully resting in its last, long sleep, fair, calm and natural, a stream of sympathetic, weeping friends came to take a last farewell of their teacher, comrade and friend, saying, "She gave her life in labor for us."

On the morning of the 6th, a fitting funeral service was held for her in our Liao city church. F. H. Crumpacker, Minnie Bright, Emma Horning and Grace Clapper, our fellow workers from other stations had arrived. The church, including gallery, was packed. Many banners and garlands of flowers were presented in appreciation. A very impressive service, consisting of appropriate songs sung by the several schools, talks of appreciation, and helpful doctrinal truths on the Christian's hope, the resurrection, the heavenly home, and the Christian's comfort for those who remain, continued for two full hours, after which the body was borne to our mission graveyard on a north hillside overlooking the city of Liao Chow. Here, by the side of Mary and Kathryn Bright, the earthly tenement of our sister and coworker peacefully awaits the coming of our Lord.

"And so an angel came
And her work was left,
Work she loved. 'Twas not for fame,
But love for God and humanity.
Though sad hearts are bereft,
Her soul with glad acclaim
Went the shining way
Breathing his precious name."

Liao Chow, Shansi, China.

Anna M. Hutchison.

IN HONOR OF ONE OF OUR PIONEER MINISTERS

Eld. L. F. Love was born April 9, 1841, in Gibson County, Ind. In 1861, he married Martha E. Shreck of Harrison County, same state. His wife passed to her reward Feb. 6, 1923.

In 1868 Bro. Love and wife united with the German Baptist or Brethren church, as we were then called. Bro. Love assisted in building the first church house of the Brethren in southern Indiana, called the Harrison County church. Jonathan and Joseph Zimmerman were elders. Here Bro. Love was elected to the ministry, preaching quite extensively over the southern part of the county.

In 1888 Bro. Love moved to Nebraska, laboring with the Brethren in the Sidney and Weeping Water churches. Eld. John Snowberger had charge of the Sidney church. In 1891 he located in Fillmore County, Nebr., in the bounds of Bethel church. For four years he preached in Fillmore and adjoining counties. In 1895 Bro. Love and wife moved to Denver, Colo., where they found our people worshipping in the Villa Park schoolhouse, with Eld. Levi Whistler in charge. The Loves were given a hearty welcome, and again Bro. Love was doing the work he felt called to do.

The first Church of the Brethren in Denver was organized in 1896 and called Bro. Love as elder. A church house was built in West Denver. When it was found the location was not good the house was sold. The Denver members continued to worship in a hall on the south side of the city until the present building was constructed.

Bro. Love assisted with the organization of the following churches: Sterling, Haxtun, Bethany, Antioch and Colorado Springs—also a colored church in Denver.

From 1914 to 1918 he lived near Limon, Colo., preaching at the Bethany church. To his many friends I would say it would be fine to send him a card of greetings on his ninety-fourth birthday. Address: Eld. L. F. Love, 78 Monroe St., Denver, Colo.

H. F. Caylor.

Baltimore, Md.

JOINT CONVENTION

The fourteenth joint convention representing Stonelick, Middletown, Hamilton, Constance and Cincinnati churches convened at the Middletown church on Jan. 20. Bro. Frank Replogle of Cincinnati gave the morning message based upon the life of Moses the Prophet.

The basket dinner and fellowship at the noon hour were especially enjoyed because we are widely scattered from other churches and appreciate opportunities such as these conventions brings.

The program for the afternoon was as follows: The Relation of the Church to the Community—The Apostolic Church, by Orion Erbaugh; The Early Church of the Brethren, by W. E. Hamilton; What the Church Has Meant to Me, by Glenn Blough, Mrs. Elston, Bro. Fightmaster; What Should Be My Relation to the Church, by Lawrence Garst; Round Table, led by Kathryn M. Royer.

A number of selections of special music at intervals throughout the day emphasized the messages brought so enthusiastically by the various speakers. The next convention will be held at the Hamilton church some time in May. Although the weather was very inclement, we had a splendid representation from the churches and we went to our places of work with a deeper love for the church and a firmer purpose to give its message to the world.

Constance, Ky.

Kathryn M. Royer.

THE CHURCH IN THE LAODICEAN CYCLE

The Harrisonburg church had been looking forward for several months to the coming of Bro. J. H. Cassady of Washington City who had been called to assist and lead the church in an evangelistic meeting which began on Sunday morning, Nov. 25, and continued through Dec. 9.

The church community enjoyed very much the fellowship of Bro. Cassady in the homes. His long experience as an evangelist gives him a wonderful storehouse of illustrations, stories and Bible truths that are impressive and convincing to his audiences.

The services were enriched by the spiritual leadership of Bro. Nelson T. Huffman, director in song. Bro. Huffman had his music well chosen and has the knack of getting his audiences to sing their best. Those assisting him were Misses Eva Wampler and Hazel Bowman at the pianos, Theodore Mundy, violinist and Joe Wampler, playing the vibraphone. Neighboring churches also contributed by furnishing their choruses and quartets from time to time.

Bro. Cassady gave us three services on each of the three Sundays he was here. The first Sunday afternoon he officiated at the love feast. The fitting remarks on the observance of the ordinances and symbols were inspirational. He warned the church of the tendency that he discovers as he goes from place to place, not discerning the importance of the ordinances. He sounded great warning to the Christian church for condoning sin and said that the different churches to which John was commanded to write were cycles of time through which the church had passed and we were now in the Laodicean cycle.

On the afternoon of Dec. 2 he lectured on the subject of Perilous Times Ahead. He swayed his audience in thought of the great evils of the day and the Laodicean or lukewarm church failing to combat the evils in the home where children are disloyal and disobedient, where husbands and wives are without natural affection; in the church where there are only forms of godliness; in government by the failure to stand by their covenants with each other. The

picture he cited as to the awful condition of our country since prohibition slipped out of our hands was all due to a careless, lukewarm church.

One night there was a sermon for the Jews who were especially invited. Those present expressed themselves so favorably to Bro. Cassady that if it were possible they would have it preached in every church and synagogue in the land. They told him that it would be hard to find even among the Jews facts as he had brought them, how God had covenanted with Abraham, Isaac and Jacob and not a promise had ever been broken; how they had been scattered through persecution; they had never had a country or government, yet had never been assimilated by other races, but always had prospered even in the most adverse surroundings. He told of the prophecy of the Jews' return and how marvelously it was coming to pass and of the vast riches of Palestine through discovery since being inhabited by the Jews. Bro. Cassady refers to the return of the Jews to Palestine as "the miracle of the twentieth century."

There were also Sunday-school night and family night. Another night was given to a sermon for the young people in which Bro. Cassady told them to brave courageously the challenge ahead, "to be loyal and true, to build well that they may meet the tasks that are before them, as there never was a time when there were more worlds to conquer," as it were, than now.

One night each week Bro. Cassady was the guest of the young people in their weekly meeting after the regular service. The first meeting was given to admonishing as to the use of time wisely and well, the second to answering questions which the young people had collected. The questions showed depth of purpose pertaining to the problems of young Christians in a changing world and were answered in a fatherly way.

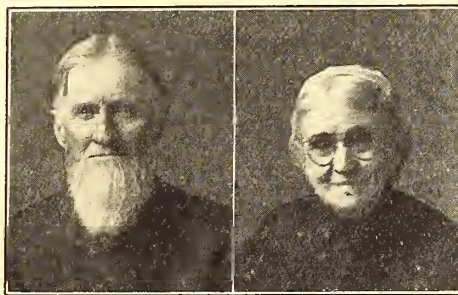
A question box was also opened to the main audience on Saturday night, Dec. 8, by which some very interesting things were brought out concerning the Christian church. The last night the subject was The Two Births and the Two Deaths. Bro. Cassady opened his discourse by saying, "They that are born twice, die once, and they that are born once die twice." Eleven were baptized, several came by letter and several joined other churches.

Harrisonburg, Va.

Mrs. A. Fred Cline.

IN MEMORIAM

Sister Philenoa Virginia Wine, first child in the family of Bro. D. A. and Sister Eliza Good Wine, was born in Rockingham County, Va., Feb. 4, 1857, died Dec. 20, 1934, near



Brother and Sister Jacob W. Wine

the place of her birth. She had been ill five months, cancer being the immediate cause of her death. During her illness she was very patient and always considerate of those about her. In August she was anointed, a service in which she had much faith.

She united with the church at an early age and was actively engaged in religious circles until the time of her

illness. On Dec. 19, 1880, she married Bro. Jacob W. Wine, son of Eld. Geo. W. Wine; he died Aug. 3, 1931. She faithfully and loyally shared with her husband in extending the kingdom. He was elected to the deacon's office April 6, 1885; to the ministry April 1, 1893 and ordained to the eldership Sept. 6, 1901.

On Dec. 19, 1930, they observed their fiftieth wedding anniversary at their home near Ottabine, with all seven children, most of the grandchildren and great-grandchildren present.

Sister Wine was a model of Christian womanhood. She had a meek and quiet disposition and was a good helper to her husband. She often remained at home while he was gone several days doing mission work in adjoining counties. She was a devoted mother and neighbor to all. She found great joy in visiting the sick and in helping the needy. Her highest aim in life was to let her life count for the church. She will be greatly missed in the church and in the community.

She is survived by two sons and five daughters, all members of the Brethren Church, also one sister, five brothers, nineteen grandchildren and fourteen great-grandchildren. Her husband and two brothers preceded her.

Funeral services were conducted at the Sangerville church by Elders J. M. Foster, M. G. Sanger and J. L. Driver. Interment in the church cemetery.

Bridgewater, Va.

Hazel M. Foster.

GOLDEN WEDDING CELEBRATION OF ELDER AND MRS. D. H. FORNEY

On Christmas Day, 1934, Elder and Mrs. D. H. Forney passed their fiftieth wedding anniversary. The church and community took advantage of the following Sunday to publicly celebrate this event. Basket lunch was served at noon at the church following the regular morning worship. Open house was held all afternoon for the couple with a special program at two o'clock. Nearly one hundred visitors, beside the local group, came from adjoining churches: Reedley, Laton, Fresno, and relatives from La Verne. One old friend from Chewelah, Wash., was present at the service.

The couple grew up in Illinois. They were married at Waddams Grove on Christmas Day, 1884. Shortly after the wedding, they moved to Nebraska, where all four of the children were born. Here they took a very active part in all of the work of the church. Not long after the turn of the century, the family moved to California and most of the time since has been spent at Raisin City. Elder Forney and his wife have been loyal to the church and during their half century together have made a host of very warm friends.

A very splendid anniversary service was prepared by the friends of the community. Mrs. Grace Hamilton played a piano prelude of old love songs followed by an appropriate devotional service conducted by Bro. Harvey Snell, elder of the Raisin City church. Mrs. Sam Fike led the congregation in singing old-time favorites. Special songs were sung by Mary Hamilton, Margaret and Esther Long, and Mrs. B. F. Waas. A piano solo was given by Grace Bullington. Rev. E. Ezra Ellis, pastor of the Methodist church in Caruthers, gave an original poem of his own, written especially for this occasion. The addresses were given by old friends of the couple: D. L. Forney, brother of the groom; M. M. Wine and J. O. Streeter, friends from Nebraska; and B. F. Waas, pastor of the church in Fresno.

Following the program the pastor presented gifts from the church and community after which the pair received the congratulations of a host of friends and neighbors.

Raisin, Calif.

Royal Glick.

THE GOING HOME OF OUR MOTHER

Amid our anticipations for a joyous Christmas season to be spent at home, our plans were completely changed by the sudden passing of our precious mother, Gazella Alice Bosserman. Mother had been enjoying splendid health and a beautiful life when she was, without warning, crushed by an automobile truck about six-thirty on the evening of Dec. 14. She died at seven in the morning of the next day without having regained consciousness, at the Annie M. Warner Hospital in Gettysburg, Pa. The immediate cause of her death was fracture of the skull and concussion of the brain.

She was the daughter of Harvey H. and Clara M. Rice, of Adams County, Pa. In this county, near York Springs, where she was born July 26, 1884, was her life residence.

In the summer of 1912 she with our father united with the church, being baptized by Bro. R. W. Schlosser of Elizabethtown. It was Bro.

Schlosser who preached her funeral sermon. The service was conducted by Bro. Schlosser, assisted by the Rev. J. Harold Little and Bro. Grant Group of her congregation, in the St. Mark's Lutheran church, Heidlersburg, Pa. She was buried in the adjoining cemetery where lie the bodies of two of her children.

Mother gave birth to fourteen children, two of whom preceded her to the spirit world. She is survived by our father, Cletus E. Bosserman, and the following children: Romayne Bosserman, Philadelphia, Pa., Mrs. Ralph Harper, York Springs, Pa., Llewellyn Bosserman, Miami, Fla., and Donald, Curtis, Edna, Pauline, Nellie, Jean, Robert and Betty Louise Bosserman at home, and the writer, Grace Bosserman Wagner, Richardson Park, Del.

Mother is survived also by her mother, Mrs. Clara Rice, Gettysburg, Pa., two sisters, Mrs. W. G. Horner of Gettysburg and Mrs. Clyde Amos, Wheeling, W. Va., and by one granddaughter, Patsy Ann Harper.

We grieve in our great loss and do not understand why she was taken so suddenly from us, yet we rejoice that God kept her with us as long as he did, and that her life inspired us to continue to press forward with her toward the prize of the high calling of God in Christ Jesus.

Sacred are the memories of her cheerfulness, the patient, loving service of her heart and hands and the kindly helpfulness that radiated from her. How much she is missed from her home and the circle within which she moved can not be estimated, but we do believe with Riley that she is just

"As dear in the love of There
As in the love of Here."

The busy life of the home with the mother's glad assuming of the tasks so cheerfully and persistently done can not be forgotten. The things which she longed to do on earth, and for which she found no time, our heavenly Father now makes possible, in part at least, we believe, in that heavenly place.

"Our little systems have their day;
They have their day and cease to be
They are but broken lights of thee,
And thou, O Lord, art more than they.

"Forgive my grief, for one removed—
Thy creature whom I found so fair!
I trust she lives in thee and there—
And there I find her worthier to be loved"

Richardson Park, Del.

Mrs. Grace B. Wagner.

FALLEN ASLEEP

Alger, Gordon Eugene, youngest son of L. L. and Elizabeth (Watson) Alger, born in Madison, Kans., July 5, 1926, died in a hospital in Modesto, Jan. 12, 1935. Besides his parents he leaves one brother. Funeral services by the undersigned, assisted by I. Hylton. Interment in the Citizens cemetery, Modesto.—J. F. Baldwin, Modesto, Calif.

Benner, Sister Lydia F., widow of Moses C. Benner, died at her home in the bounds of the Marsh Creek church, Jan. 3, 1935, aged 86 years. She was born in Westminster, Md., a daughter of Daniel and Helena (Flickinger) Sheaffer. She was the last member of a family of seven. She and her husband observed their sixtieth wedding anniversary on Feb. 25, 1927. Mr. Benner died on Nov. 14 of that year. She was a lifelong member of the Church of the Brethren. She leaves eight daughters and three sons. Services in Gettysburg by the writer, with interment in Evergreen cemetery.—W. G. Group, East Berlin, Pa.

Charlton, Franklin Noah, died Dec. 29, 1934, aged 56 years. He spent his entire life in this community. He was a member of the Church of the Brethren for a number of years. Funeral services at the Linville Creek church by Bro. Timothy Showalter, Mennonite, and Bro. A. J. Fitzwater. Interment in the cemetery near by.—Mary Wine, Broadway, Va.

Fisher, Ira Ault, son of Henry and Isabelle Fisher, born in Miami County, Ind., on July 4, 1879, died Dec. 19, 1934, at South Whitley, Ind., after an illness of four and one-half years. All his life was spent near the place of his birth. He was married May 15, 1902, to Mary Etta Kraning who preceded him eighteen months ago. He became a member of the Church of the Brethren in June, 1897, and lived a life exemplifying the highest ideals of the Christian faith. He served the church well in many ways, as deacon, Sunday-school superintendent and teacher, and superintendent of the Mexico Welfare Home for several years. He leaves one son, two daughters, a foster daughter and a foster son, one brother, one sister and three grandchildren. Services at the Church of the Brethren in Mexico by Bro. Frank Fisher.—Irene Fisher Snyder, Huntington, W. Va.

Frantz, Anna W., born at Bellville, Kans., Sept. 1, 1876, died in a hospital in Fresno, Calif., following a long illness, Jan. 2, 1935. She was the daughter of Wm. and Ruth West. She was married to Harvey A. Frantz Dec. 28, 1898; to this union were born three sons, the eldest of whom died five years ago. She became a member of the Bellville Church of the Brethren at the age of twenty and had been a faithful and devoted member of the church at Reedley, Calif., for twenty-two years. She leaves her husband, two sons, one grandchild, her mother,

five sisters and three brothers. Funeral services in Reedley by Eld. D. F. Sink, assisted by Bro. Paul Miller. Burial in the Reedley cemetery.—Mrs. Mamie Sink, Reedley, Calif.

Frederick, Bro. Andrew S., son of Samuel E. and Susan Showalter Frederick, born April 4, 1875, died at the hospital, Roaring Spring, Pa., Dec. 23, 1934. He married Rebecca Hinton Feb. 18, 1906. To this union two daughters were born. He was a lifelong member of the Woodbury Church of the Brethren and a faithful worker in the men's Bible class. He was in failing health for some time; he was anointed and expressed an implicit faith in God. Surviving are his wife, two daughters, three brothers and three sisters. Funeral at the Woodbury church by Elders J. H. Clapper and D. I. Pepple. Interment in Diehls Cross Roads cemetery.—Barbara S. Frederick, Woodbury, Pa.

Furry, Hester Ann, was born near Liberty, Ohio, April 29, 1840, died Nov. 14, 1934. Her entire life was spent in the vicinity of Johnsville, where she answered the last summons. She was a member of the Bear Creek congregation fifty-three years. She is survived by three generations. Funeral services were conducted at the late residence by the undersigned. Burial in the Lexington cemetery.—N. B. Wine, Dayton, Ohio.

Gentry, Mrs. Mary Elizabeth, wife of Bro. J. A. Gentry, died Jan. 10, 1935. Besides her companion she is survived by six daughters, three sons, five grandchildren, one brother and one sister. Sister Gentry was forty-six years of age. She lived a consistent and faithful life. As a mother Sister Gentry was kind and patient. She instilled in her children the basic qualities of good Christian citizenship. She continues to live in the lives of those who survive her and in the memories of those who knew her. Sister Gentry was born Jan. 27, 1888, near Damascus, Va. She became a member of the Methodist church at an early age.—S. E. Lewis, Taylors Valley, Va.

Godfrey, Shirley Jane, infant daughter of Brother and Sister Norman Godfrey, died Dec. 28, 1934. She is survived by her parents, two step-brothers and one stepsister. Services at the Codorus church by Bro. S. C. Godfrey, assisted by Bro. D. Edw. Keeny. Interment in the adjoining cemetery.—Esther B. Hartman, York, Pa.

Groves, Sister Sarah C., born Oct. 30, 1853, died Dec. 6, 1934. She was a member of the Church of the Brethren for thirty-five years and lived a consistent Christian life to the end. She made her home with her brother-in-law. She is survived by two sisters. Funeral services at the Columbia Furnace church by Bro. E. L. Miller and the writer.—L. L. Painter, Maurertown, Va.

Hersh, John Calvin, born near Mercersburg, Pa., Nov. 10, 1840, died at Lincoln, Nebr., Jan. 20, 1935. He united with the Blue Ridge Church of the Brethren near Mansfield, Ill., when fifty-nine years old. His Christian life was one of great influence for good. He served three years in the Civil War. Nov. 22, 1868, he married Annie E. Swartz. In March, 1871, they moved to Piatt County, Ill., and in March, 1888, to Nebraska, settling on a farm near Eagle, where they resided for thirteen years. In June, 1901, they moved to Lincoln where they have resided since. Seven children were born to them. Surviving are his wife, three daughters, one son, seven grandchildren, one great-grandchild, one sister and three brothers. Services in charge of the writer in the Lincoln church. Interment in the Brethren cemetery at Alvo, Nebr.—Leonard Birkin, Lincoln, Nebr.

Horne, Mary Alice, daughter of James Y. and Mary Lukens Heckler, was born March 8, 1862, in Montgomery County, Pa. She united with the Hatfield Church of the Brethren at the age of fifteen and soon became a Sunday-school teacher and was so during her stay in the Hatfield congregation. On Sept. 15, 1888, she married Henry T. Horne of Hunterdon County, N. J. They lived in Hatfield, Pa., until the spring of 1903, when they moved to Sand Brook, N. J. Several years later her husband was elected to the ministry and acted as assistant pastor of the New Jersey churches for a number of years. In 1918 he took over the full pastorate of these churches which he still serves. She is survived by her husband, two daughters, also one adopted daughter. The funeral services were conducted by the writer in the Amwell church, N. J. The large gathering of friends and neighbors showed the respect and confidence of the community in her. She was a loyal supporter and believer in the church and her practices and principles. Just a short time before her death she received the anointing and the communion, and during her long sickness always was anxious and glad for any and all who would bring comfort and peace through prayer. Her husband has lost a willing helper, the daughters a good mother, the church a loyal supporter and the community a good woman.—M. C. Swigart, Philadelphia, Pa.

Jamison, Mrs. Sarah Viola Brubaker, died July 27, 1934, at her home at Boone Mill, Va., aged 29 years. She was married to Riley Jamison May 1, 1926. She was a faithful member of the Church of the Brethren for several years. She is survived by her husband, father, six brothers and two sisters. Services at Antioch Church of the Brethren by her uncle, Bro. S. H. Flora, and Eld. J. A. Naff. Interment in the church cemetery.—Eunice Naff, Boone Mill, Va.

Longanecker, Simeon, son of Jacob and Susanna Longanecker, born Sept. 11, 1847, died Jan. 6, 1935. **Longanecker**, Hannah, daughter of John and Henrietta Kahler, born Sept. 14, 1849, died Jan. 7, 1935, about ten hours after her husband passed away. Death was due to flu and pneumonia. They were married March 16, 1871, and lived together nearly 64 years, near Columbiana, Ohio. In early life they united with the Church of the Brethren and remained faithful to the end. For many years they served in the office of deacon. They leave three sons and one daughter, eighteen grandchildren, twenty-two great-grandchildren. Bro. Longanecker is survived by one brother, and his wife

by two half sisters. A double funeral service was held in the Zion Hill church by the pastor, G. S. Strausbaugh. Interment in adjoining cemetery.—Mabel E. Strausbaugh, Columbiana, Ohio.

Ludy, Francis Marion, born near Germantown, Montgomery County, Ohio, April 12, 1844, passed to his eternal reward Oct. 6, 1934, aged 90 years, five months. He leaves to mourn his loss three sons, two daughters, thirteen grandchildren, four great-grandchildren, several nieces and nephews. He served in the Union Army, Company B, 63rd Regiment, Ohio Volunteer Infantry. An ardent Christian, loving his Bible and his Christ, serving whenever and wherever possible. Faithful unto the end. He was laid to rest in the Eaton cemetery beside his companion who preceded him. Funeral services were conducted by the undersigned, assisted by Eld. A. G. Crosswhite.—N. B. Wine, Dayton, Ohio.

Mock, Donald Eugene, son of John R. and Elsie Beach Mock, born Feb. 9, 1928, died at the parental home near Curryville, Jan. 12, 1935. He died from complications following diphtheria. He attended Sunday-school at Curryville. Surviving are his parents, two brothers and five sisters. Funeral services in the Curryville house by his pastor, Eld. J. H. Clapper. Interment in Fairview cemetery, Martinsburg.—Barbara S. Frederick, Woodbury, Pa.

Moury, Bro. Jos. Wm., born May 10, 1862, died Nov. 25, 1934. He is survived by one brother; another brother, Eld. H. R. Moury, and one sister preceded him. For the last thirty years he made his home with his brother at Saumsville. Services by Brethren L. M. Helsley and E. L. Miller.—L. L. Painter, Maurertown, Va.

Murphy, John R., son of J. H. and Cora Murphy, born Feb. 17, 1891, at Alexander, Iowa, died Jan. 19, 1935, at Dumont, Iowa. He was united in marriage to Ada Cuffel on Mar. 22, 1916. He leaves his beloved companion, his aged mother, three brothers and three sisters. His father and one brother preceded him. Bro. Murphy united with the Union Ridge Church of the Brethren July 2, 1921, and remained faithful. Last spring he passed through a severe illness, but seemed to be much improved. On the day of his death he started to walk up town, but suffered a severe heart attack and passed away almost immediately. Services at the Evangelical church in Dumont, conducted by the writer, assisted by Rev. Raecker. Interment in Dumont cemetery.—C. E. Schrock, Greene, Iowa.

Nicewonger, Sister Polly Yoder, born Aug. 27, 1862, died at her home in Penn Run, Pa., Jan. 10, 1935, from a complication of diseases. She is survived by two sons and three daughters; her husband preceded her thirteen years ago. Funeral services in the Penn Run church by the writer. Interment in the Decker cemetery.—W. N. Myers, Clymer, Pa.

Peebler, Bro. Mike, died Jan. 14, 1935, at the home of his daughter, Mrs. Minnie Wiggins, Livermore, Iowa, aged 96 years. He was much interested in the church and attended at the Libertyville Brethren church when living near or visiting there. His wife preceded him several years ago. Interment in the Libertyville Brethren cemetery.—Helen V. Carter, Batavia, Iowa.

Seymour, Susannah, youngest of ten children of Absalom and Elizabeth Hess Hyre, born in Darke County, Ohio, Feb. 19, 1856, died Jan. 2, 1935. At the age of two years she was left motherless and was later taken into the home of her oldest sister, Martha, and her husband, Jacob Swinger. When she was nine years old the family came to Illinois where she had resided since. June 30, 1878, she married Mortimer S. Seymour. To this union were born four children; the husband and three children survive with four grandchildren and four great-grandchildren. In her early twenties she united with the Brethren church, in which faith she lived and died. Funeral services at the Oak Grove church by the undersigned. Interment in Oak Grove cemetery.—Dolar Ritchey, Hutsonville, Ill.

Shank, Emanuel, son of Wm. and Martha Shank, born in Montgomery County, Ohio, July 8, 1858, died Jan. 17, 1935. On Dec. 21, 1882, he married Alice Caylor who preceded him sixteen years ago. To this union were born two daughters and one son; one daughter died in infancy and the son in July, 1925. One daughter survives with three grandchildren, two great-grandchildren and one brother. In 1886 he and his wife united with the Church of the Brethren, Lower Miami congregation. The following year he was called to the deacon's office and in 1889 to the ministry; on June 5, 1902, he was ordained to the eldership. He spent twenty-three years of service in the Lower Miami church, five years in the Lower Twin and eighteen in the Trotwood congregation. Thus closes the life of one who lived with us and one who will be missed by all. Services at the Trotwood church by Wm. Swinger, W. D. Fisher and C. M. Bantz.—Wm. Swinger, Trotwood, Ohio.

Thompson, Ervin Henry, son of John Blake and Harriet Putman Thompson, born in Grand Rapids, Mich., March 21, 1868, died at his home in Campbell Township after an illness of five weeks, aged 66 years, 9 months and 16 days. He married Lyda Weaver Sept. 23, 1893; he is survived by his wife, one daughter, two sons and five grandchildren. Funeral at the old Mennonite church by the writer, assisted by Bro. Shrock.—C. L. Wilkins, Freeport, Mich.

Yake, Mrs. Lydia Whitmeyer, born Jan. 1, 1840, died Jan. 7, 1933, at her home near Annville, Pa., after an illness of one week. She was married Aug. 5, 1859, to Frederick Yake. To this union were born five sons and one daughter; two sons and one daughter preceded her. She united with the Church of the Brethren March 10, 1908, and was a faithful member until her death. Funeral services at the home by Bro. Simon Bucher and Bro. Walter Hartman. Burial in the Evergreen cemetery, Annville.—Esther G. Bucher, Annville, Pa.

NEWS FROM CHURCHES

COLORADO

Haxtun.—Because of the new class formed recently, our former young married people's group has now adopted the name of Home Makers class. The play, entitled *The Children of the Inn*, presented by the young people on Dec. 23, was very well received and appreciated by a large audience. Some choice readings and musical numbers rounded out a very pleasing Christmas program. Just before the holidays the Ladies' Aid was busy making comforts and distributing them to needy families. Recently they served lunches at two of the big rabbit hunts and cleared over \$50. The mothers' class sent out Christmas greeting cards to their shut-in friends and older members. Beginning Jan. 6 the class resumed taking special offerings; this fund is used to buy cards or flowers. The Junior League, under the leadership of their substitute teacher, Mrs. Grabill, has been having some very interesting meetings. During the week each one was to take a younger companion and visit some one, performing some act of kindness for him.—Mrs. Warren D. C. Wood, Haxtun, Colo., Jan. 19.

Rocky Ford.—Last October the Sunday-schools of our city coöperated in a parade in which more than 800 children and adults participated. At the close a short program of speeches and music was given and officers and teachers gave their pledges to service. Last fall our pastor, Bro. Harvey Hosteller, held two series of meetings, one at Conway Springs and the other at Garden City, Kans. Our love feast was held Dec. 12 with a good attendance. Our pastor officiated. We used individual communion cups for the first time; these were presented to the church by the ladies' missionary society. The children of the Sunday-school gave their Christmas program on Sunday morning, Dec. 23. In the evening a play was presented, entitled *A Sign Unto You*. The young people prepared and delivered a number of baskets of food to needy families on Dec. 24. At the quarterly council on Dec. 19 church officers were chosen for the coming year: Roy E. Miller, reelected elder; Jessie D. Weybright, clerk; W. R. Bish, treasurer; the writer, correspondent; Mrs. O. M. Andrews, Messenger agent; Bro. Sylvan Weybright, president of B. Y. P. D. Dec. 30 the finance committee presented the church budget for 1935. Jan. 13 two of our Sunday-school girls were baptized. We have more than reached the 75 per cent quota of Messenger subscriptions for our resident membership. The churches of our city observed the week of prayer by holding services each night.—Mrs. Viola L. Heckman, Rocky Ford, Colo., Jan. 21.

FLORIDA

Miami.—Our monthly meeting was held Jan. 20 at the home of Brother and Sister Westfall. Bro. Amza Price taught the Sunday-school lesson and Bro. Simon Richardson preached a good sermon. A basket lunch and social hour followed. Our next meeting will be held at the old Cripe place at Homestead on Feb. 17. All visiting members and friends are welcome.—Doris Lavon Price, Miami, Fla., Jan. 25.

Winter Park.—Jan. 20 at our workers' conference of the church school there was an earnest discussion by the teachers and officials as to how to build up greater interest, if possible, in all classes of our Sunday-school. A program in the near future will offer suggestions with this in view. We are having beautiful balmy weather which all of us, especially our tourists, are greatly appreciating. Eld. J. H. Morris, secretary-treasurer of the District of Georgia and Florida, Groveland, Fla., preached in the evening to an attentive audience.—J. W. Chambers, Orlando, Fla., Jan. 20.

IDAHO

Payette Valley church held her love feast on Oct. 26 with Pastor E. J. Glover officiating. Eighty sacks of potatoes were harvested by the men's department; also five cords of stump wood were worked up for the winter fuel for the church. The Ladies' Aid is busy quilting and serving meals at the auction bouse; they have entertained various church groups with fellowship suppers and basket dinners. During 1934 they also gave four showers for young married people. A double shower was given at the church on New Year's eve in connection with a watch party. At the same time the pastor and wife were presented with a gift. Dec. 23 a beautiful wedding took place at the church. The children gave a program at the morning service. Our new baptistry has been finished and was dedicated on Jan. 6. One young married man was baptized at this service. Two sisters have been appointed since our last report. The Christian Workers for the past quarter have studied the book, *Orientalism in American Life*. Officers for the evening church program have been chosen for the coming year, the president being Bro. Harry Beckwith. Dec. 4-16 Bro. C. H. Hinegardner of Twin Falls gave faithfully of his time in evangelistic service; these meetings were greatly appreciated by all. Five definitely decided for Christ. Bro. Hinegardner and our pastor visited in many homes which was greatly appreciated.—Marvel Bowers, Payette, Idaho, Jan. 22.

ILLINOIS

Milledgeville.—The cooperative church program of the Milledgeville Church of the Brethren and the Brethren church with Dr. W. S. Bell of the Brethren church as pastor, is working very successfully. The Junior League, under the leadership of Mrs. Ray Meyers and Miss Albert Bushman, the Young Peoples' Society, with Prof. H. A. Hoff as adult adviser, and the Bible study and prayer service, under Dr. Bell, each Sunday evening preceding preaching service, are well attend-

ed and splendid interest is manifested. The last Sunday evening of each month the B. Y. P. D. has full charge of the evening service. Oct. 7 Bro. William Kendall was installed to the ministry. He is serving as pastor of the Hickory Grove church, preaching there every two weeks. Thanksgiving Day Dr. Bell gave the address at the union Thanksgiving service held at the Lutheran church. Dec. 2 a homecoming service was held at the church with an all-day meeting. Two hundred members and friends enjoyed the bounteous dinner. Bro. Paul Studebaker, a former pastor here and now pastor at Franklin Grove, Ill., and our elder, Bro. P. F. Eckerle of Lanark, Ill., were the afternoon speakers. Our church enjoyed a happy Christmas season of worship and service. On Sunday morning, Dec. 23, the children's department of the Sunday-school presented a fine program and in the evening the young people presented the play, "The Christmas Shadow." The Ladies' Aid has worked faithfully through the year, quilting and serving banquets and sale dinners. They furnished Christmas dinners and clothing to some needy families. The coöperating Brethren churches here have secured the McCartneysmith evangelistic party of Waterloo, Ia., to conduct a soul-winning campaign to begin Sunday, Feb. 3. Our forces are being united in preparation for these meetings.—Mrs. A. S. Kreider, Milledgeville, Ill., Jan. 18.

Mount Morris.—Nov. 11 was the close of our two weeks' evangelistic services conducted by Bro. William Thompson of Dixon, Ill. The attendance and interest were very good. The messages and inspirational helps given by Bro. Thompson were splendid. There was a delegation of seventy from the Dixon church and the music furnished by them on Dixon night was much appreciated. The faithful attendance of the West Branch members and the music rendered by them were also appreciated. On the closing Sunday, 317 were present during the Sunday-school session, this being the highest attendance we have had since the closing of the college. The music was furnished by local talent entirely, with the assistance of the choir which had been organized previously. As a direct result eight were taken into the church by baptism. An item of growth in the life of this church is to be noted in the increased attendance of the young married people's class. Under the capable leadership of Bro. E. R. Henricks we still expect a steady growth in this class. Our pastor conducted a series of two weeks' exchange evangelistic services at Dixon, Ill., which started Nov. 25. Our communion service on Nov. 18 was a spiritual meeting with Bro. E. R. Henricks officiating. Union services were held in the Christian church on Thanksgiving Day, the message being given by our pastor. During the year our Sunday-school attendance has averaged 185. Our church worship attendance has been splendid, and the prayer services on Thursday evenings have brought out about thirty on the average each week. Dec. 21 the lower departments of the Sunday-school gave a fine Christmas program. The play, "White Gifts for the King," was presented by the young people on Sunday evening, Dec. 23. The white gift offering brought forward by the secretary of each class made it possible for our Sunday-school treasurer to complete the last payment on another year's support of Sister Sadie J. Miller on the India field. A group of young people sang carols to shut-ins over the town on Christmas Eve. On the last day of the year a pot luck supper and fellowship meeting was held in the church basement after which the B. Y. P. D. group enjoyed a watch party at the parsonage. Our regular quarterly business meeting was held on Jan. 8 at which time encouraging reports from the treasurers of the following organizations were given: Church, Sunday-school, Aid Society, Fellowship Society, and Mount Morris College Missionary Society. The finance committee has prepared a condensed financial report from the reports of all treasurers. These figures reveal some interesting facts to us. It was decided to try and put *The Gospel Messenger* in seventy-five per cent of the homes. Solicitation groups have already started to work on this. For the Mount Morris College Missionary Society on Jan. 13, the Fellowship Society presented the play, "The Challenge of the Cross." Ruth Shriver, director of children's leaders, was with us Jan. 11, 12 and 13. The six sessions were well attended and much help was received. At our last business meeting we elected two brethren with their wives to the office of deacon; they are Brother and Sister Vernon Hohndel and Brother and Sister Jay Bechtold. The week of prayer, Jan. 6-11, was observed here by following the topics as given in *The Gospel Messenger* provided by the Federal Council of Churches. We are expecting Bro. Kurtz to be with us on Feb. 2 and 3 to give several of his uplifting messages.—Roy S. McNutt, Mount Morris, Ill., Jan. 23.

INDIANA

Auburn church enjoyed a week of special services beginning Oct. 21 with Bro. A. F. Morris of the Cedar Creek church as the speaker. He delivered some very fine sermons which were greatly appreciated. One was added to our membership by baptism. Our love feast was held on Nov. 1 with Bro. Morris presiding. As we are only having preaching on Sunday mornings, the missionary society and different Sunday-school classes presented interesting programs on Sunday night during November. The children and young people gave a splendid Christmas program on Sunday evening, Dec. 23. Our Sunday-school attendance has been fair considering the amount of sickness prevailing. Our enrollment is 83 and our aim is to make it 100.—Mrs. John Imler, Waterloo, Ind., Jan. 19.

Bethel church met in council Nov. 25 and the following officers were elected: Bro. Michael Reuter, trustee; Bro. Arthur Gilbert, treasurer; Bro. Lee R. Cory, elder; Bro. M. C. Deeter, clerk; the writer, correspondent; Bro. Wm. Noss, Messenger agent. It was decided to put the Messenger in seventy-five per cent of the homes. We wonder if there might be some church that has discontinued use of the Brethren Hymnal, copyrighted in 1901 by the Brethren Publishing House,

and would sell them. We are much interested in music. We have an able director, Sister Bertha Wehrly, and organist, Sister Ellen Stockberger. They have organized a ladies' choir, a mixed choir and a young girls' choir. The ladies' choir and girls' choir gave a beautiful and impressive cantata on Dec. 23.—Mrs. Clara M. Price, Milford, Ind., Jan. 23.

Monticello.—Quite a number from here attended the state young people's convention held at North Manchester Oct. 19-21. A community Thanksgiving meeting was held at the Pike Creek house Nov. 28. Prof. Robert Ross of the Monticello Christian church was the main speaker. This meeting was sponsored by the laymen of the church. Our pastor, Bro. J. W. Fyock, held a two weeks' meeting at the Pike Creek house Dec. 2-16. The church was strengthened and built up spiritually. The young people of the Pike Creek house have organized a Christian Endeavor with Doris Duncan, president. On Dec. 23 the Pike Creek Sunday-school gave a short program of Christmas songs and music. In the evening the children and young people of the Guernsey school gave a program consisting of Christmas songs and playlets, including Snowbound at Christmas Time. The regular quarterly council meeting was held at the Pike Creek house with Eld. Fyock in charge. We were greatly blessed on Jan. 12 and 13 by having Bro. D. W. Kurtz, president of Bethany Biblical Seminary, with us. On Saturday evening he spoke at the meeting of the county Sunday-school association; his subject was Our Needs in Christian Education. On Sunday morning at the Guernsey house his message was Ideals of the Church of the Brethren. In the evening he spoke at the Pike Creek house on the subject, The Man Foursquare. All who heard Bro. Kurtz greatly enjoyed his messages. We are planning pre-Easter services to be held at the Guernsey house beginning April 14.—Mrs. J. F. Kellenburger, Monticello, Ind., Jan. 22.

Mt. Pleasant church met in council Jan. 9. Our Sunday-school is moving on to greater work under the leadership of Bro. Chas. Leth as superintendent. Our young people are being enthused by the work of the B. Y. P. D. We decided by unanimous vote to retain our pastor, part time services being in the evening. Trustees for the church property were elected: D. L. Miller, Paul Stoner and Vollie Leth. Our Aid Society was reorganized with Mrs. Janie Leth, president.—Letha Page, Jamestown, Ind., Jan. 21.

Rossville.—Bro. Walter Replogle has accepted the pastorate of this church, he and his family moving here from Summitville, Ind., Nov. 1. We have one preaching service each Sunday. Nov. 13 the Good Cheer class was sponsor to a father and son banquet held in the church basement; 138 men and boys were seated at the tables. Nov. 25 we enjoyed a Thanksgiving sermon by the pastor, after which an offering was lifted for home missions. In the evening a "Songalog," "Lest We Forget," was presented by the chorus, with Minerva Metzger as reader. Union services were held on Thanksgiving evening in the Presbyterian church with Bro. Replogle giving the sermon. On Tuesday evening, Dec. 24, the Christmas story in word and song was well given by the children, a chorus and readers. Officers elected for the new year are: Clerk, Harry Metzger; church treasurer, Floyd Goche-nour; Sunday-school superintendent, Ferris Hylton; superintendent of primary department, Mrs. Walter Replogle. Installation services for the new officers were held by the pastor on Jan. 6. We have succeeded in getting The Gospel Messenger placed in seventy-five per cent of the members' homes, the greater number of these being new subscribers. Jan. 3, in the evening, our young people entertained the members of the R. O. W., an interdenominational organized group of young people from some of the surrounding churches in the county. Sister Minerva Metzger gave the main address. Our pastor is giving us a series of sermons on the life of Christ.—Chas. Metzger, Rossville, Ind., Jan. 19.

IOWA

Libertyville.—Our Christmas program was given Sunday morning, Dec. 23. Dec. 30 the church met in council. Glen Carr was retained as our pastor and elder. We have been able to place the Messenger in seventy-five per cent of our homes on their special offer. We shall try to hold discussions on various topics in the Messenger, to both encourage its reading and to impress the better things of life more clearly upon our minds. Our Aid has received its third order of Jello and vanilla. Our work for the short winter meetings will be piecing quilts.—Mrs. Helen Carter, Batavia, Iowa, Jan. 19.

South Waterloo.—Thanksgiving time the people of this congregation were permitted to share their bounties with others. A truck load of provisions was taken to the Brethren Home near Marshalltown and baskets were presented to needy families by the different departments of the Sunday-school. A debate was presented to one of our Sunday night audiences by six members of our B. Y. P. D. The topic under discussion was Resolved that there is greater need for home missions than for foreign missions. This organization also gave the Christmas pageant, The Way of Peace, on Dec. 23. The annual banquet honoring those home for the holidays was enjoyed by eighty-five young people on Dec. 27. Four members of the regional B. Y. P. D. cabinet were visiting guests. On the following day this cabinet, correlating the work in Iowa, Minnesota and South Dakota, met at the home of their president, Miss Alberta Yoder, to formulate and promote plans for young people's work in this region. The ladies of the church served the homecoming banquet to the alumni and friends of the local high school on Dec. 31. The church met in business meeting on Jan. 1. The annual organization of church officers was effected. Pastor W. H. Yoder was unanimously elected elder; E. H. Snively, clerk; R. W. Lichty, treasurer. The church licensed as a minister one of our young men, Paul Miller, who is a student at McPherson College. The official board will set the date for the observance of our spring com-

munion. An Easter program is being planned by the Sunday-school. The church is looking forward with interest to the coming of the McPherson College choir during the school year. Our solicitors recently completed the canvass for the club rate subscription for the Messenger. As a result twenty-six new names have been added to our list. Our Women's Work was recently organized with Mrs. W. H. Yoder, president.—Mrs. W. O. Tannreuther, Waterloo, Iowa, Jan. 19.

KANSAS

Independence church is growing in interest and numbers. Since our last report three have been added to the church by baptism and one awaits the rite. Our Sunday-school is steadily increasing with Bro. Rufus Daggett as superintendent. On Sunday morning the junior department gave an excellent Christmas program. The church again this year distributed baskets to those in need. The young people went to the homes of the shut-ins and sang Christmas carols. On Jan. 20 the young people from the Bartlesville church, Okla., gave the missionary play, The Pill Bottle, which was much appreciated.—Mrs. J. L. Amos, Independence, Kans., Jan. 21.

Sabetha.—Our church and Sunday-school are progressing fine under the pastorate of Brother and Sister Robert Sink. Our series of meetings closed Nov. 18 conducted by Bro. Luckett. The crowds and interest were good throughout the meeting. The story given each evening by Bro. Luckett was interesting, especially to the children. Eleven united with the church by baptism. The communion service was held at the close of the meeting. Dec. 29 Brethren Leonard Lowe and Clarence Sink were relicensed for another year. A union meeting was held at our church Thanksgiving morning at 7 o'clock. We will have a birthday service sometime in February in honor of Bro. Root who will be 100 years old Feb. 28. The Ladies' Aid has quilted sixteen quilts the past year.—Mrs. Ivan Keller, Sabetha, Kans., Jan. 19.

MARYLAND

Frederick.—Our evening services on Nov. 11 were in charge of the B. Y. P. D., the program being largely musical with special music by the young people's choir. On Nov. 15 the annual fathers and sons banquet was held. Dr. Paul H. Bowman of Bridgewater College was the speaker. We are now having a junior church service every other Sunday morning, for all children below intermediate age. This is held during the regular church period, but in a room apart from the adults. The children go from their Sunday-school classes to their own morning worship. The Women's Work organization has elected Mrs. Roy L. Leatherman as president for this year. On Nov. 25 the services both morning and evening were in charge of the B. Y. P. D. At the evening service Mrs. E. S. Hollinger of Baltimore gave a talk on The Keeper of the Springs, after which a play was given entitled Gas. On Dec. 9 Bro. E. F. Sherfy, father of our pastor, filled our pulpit and gave us two very much appreciated sermons. Our regular church choir gave a cantata on Sunday evening, Dec. 23, The Story of a Christmas Gift. The children's program was given on Christmas night. On the evening of Dec. 30 we joined in a union musical program held in the Evangelical Lutheran church when the junior choirs of the city, of which ours is one, gave their annual musical service. The B. Y. P. D. held a watch night service in the church beginning at 9 o'clock. On Jan. 13 our pulpit was filled by our elder, Bro. Marshall Wolfe. A vote was taken extending the time of our pastor, Robert L. Sherfy. Our evening service was a union meeting sponsored by the young men's Bible society of Frederick. The Men's Work is sponsoring a combined church survey and attendance campaign leading up to our revival services which will be held within a few weeks.—Mrs. John W. Wolfe, Frederick, Md., Jan. 20.

MICHIGAN

Woodland Village church held a homecoming Nov. 11 with a fine attendance. We had dinner at noon and a program in the afternoon with special music and our former pastor, Bro. Ervin Weaver, of Indiana as main speaker. The children gave a program at Christmas time which was much appreciated. Our annual fellowship meal was held New Year's Day. After dinner there was a program consisting of music, a reading and some remarks by the pastor. We elected J. W. Hoover superintendent for the coming year. The primary department had a soup dinner at the beginning of the year, the money being used for new Bibles, children's songbooks and necessary supplies. At Christmas time the Junior Aid of Women's Work department put on a combined bake sale and bazaar, the proceeds being used for general aid purposes. Several old people who are shut in most of the time were remembered with flowers in the fall and the singing of carols at Christmas time. At the regular church council Jan. 10 church officers were elected: Bro. H. V. Townsend, elder; treasurer, Carl Wheeler; clerk, J. W. Hoover; Messenger agent, Geo. Teeter; trustee, Eldon Farrel.—Dorothy Smith, Woodland, Mich., Jan. 21.

MISSOURI

Cabool.—Seven years ago Jan. 1 A. W. Adkins and family arrived in Cabool to begin their work as pastor in the three congregations of this church. We had a father and son banquet on Nov. 27 in the Greenwood church. Thirty-eight surrounded the table. That evening they also organized a local Men's Work. Bro. J. H. Harris of Mountain Grove being elected president. Projects and plans were made for the year. The day before Thanksgiving the ladies held a bake sale which netted good returns. Thanksgiving eve a joint service was given by the four churches of the town at the high school. Also we cooperate with the other churches in W. C. T. U. work, holding a meeting each

month in one of the churches. They are still presenting the play, *What Shall It Profit?* at different places. We had the privilege of having five representatives from the middle and northern districts with us on Dec. 30 to tell us of the state camp they are planning for this summer. These spoke at the morning service, and in the afternoon Bro. Dan West gave a stirring address on Peace. Our B. Y. P. D. is helping the other organizations of the district to raise \$50 toward partial support of Virginia Bollinger. We are also planning to help make it possible for some to attend camp this summer. The Ladies' Aid resumed work last fall and reorganized with Sister A. W. Adkins, general superintendent. A Christmas program was given on Dec. 23. We are working on our Messenger subscriptions and are about to reach the goal. We are taking chickens for pay if people do not have the ready cash. The Methodist and Brethren churches are starting a training course to be held one night each week for six weeks. Pre-Easter services will be held here by the pastor with a love feast sometime during the meeting. A board is organized to care for the financial part of our program with a secretary and treasurer in each congregation. This plan was given by Bro. E. S. Coffman this summer and is working fine.—Mrs. Anna Bishop, Cabool, Mo., Jan. 19.

Greenwood.—Oct. 20 this church was favored by encouraging talks given by a number of visitors; they were enjoying a family reunion at the home of Mr. and Mrs. J. W. Oxley. A social hour and singing was held at the church Oct. 30. About fifty people, old and young, spent a pleasant evening together. A fellowship banquet for the fathers and sons was held Nov. 27. Plans were made for the year's work. Talks on personal experience and other numbers suited to the occasion were given. A Christmas program was prepared by the children and sponsored by Mrs. Harley Crowl. The women of the church served lunch at a sale Dec. 17. The board of finance has been meeting the first Monday evening of each month; some commendable things have been accomplished. The business meeting and council was held Jan. 6. Four letters of membership were granted to nonresident members. An offering of \$11.96 was received. The ministerial board was assigned the work of revising the record of membership.—Coquella Weaver, Cabool, Mo., Jan. 19.

NORTH CAROLINA

Maple Grove church reorganized their Sunday-school for 1935 and Bro. Joe Perrell was chosen superintendent. C. G. Weaver is church clerk and Ida Byerly, correspondent. Deacons are David Pickett, Marshall Curry, Paul Perrell, J. P. Hanes, Geo. Reid; pastors, Brethren John Hedrick and Jesse Robertson. There will be preaching here by these pastors every first and third Sunday in each month this year as usual. The Sisters' Aid Society has done splendid work the past year, having at each meeting a nice attendance. Our Sunday-school increased throughout the past year with Bro. Paul Perrell, superintendent, and it started increasing the first Sunday in this year with our new superintendent in charge.—Ida Byerly, Lexington, N. C., Jan. 19.

OHIO

Brookville.—At a recent members' meeting Sunday-school officers were elected, Vern Dull being superintendent. Church correspondent is Mrs. Gladys Knierim. Our evangelistic meetings began Dec. 3 with Bro. M. J. Brounger of Greensburg, Pa., evangelist. They continued for two weeks, closing on Dec. 16 with baptismal services. Ten were baptized at that time and one the week prior to the meetings. Attendance and interest were good. We celebrated Christmas with a missionary white gift service. A good program was given and gifts amounting to \$58.79 were received from the different Sunday-school classes. Jan. 6 C. W. Dowdell of Dayton gave us an illustrated lecture on the Present Day Evils of Youth; this was an impressive service.—Mrs. Gladys Knierim, Brookville, Ohio, Jan. 17.

Eagle Creek.—Dec. 30 various Sunday-school officers and teachers were chosen. The B. Y. P. D. also held their election for officers for the new year. The president is Ruth Rodahaugh. Their regular meeting was held Sunday evening with good attendance. Much interest was shown as Bible questions and answers were given. A baptismal service was held Jan. 2; one was baptized and taken into the fellowship of the church. Jan. 3 a meeting was held in the home of our pastor and wife for prayer and Bible study. Our pastor gave us a splendid sermon Sunday evening on the book of Haggai; fifty-four of the crowd had previously read the book. Our next book to read is Zechariah; we have two weeks to read and meditate upon this book. At our prayer and Bible study evening this week twenty-four were in attendance. The Ladies' Aid met with Sister Ida Bosserman the past week for their first meeting in 1935.—Mrs. Mabel Bibler, Arlington, Ohio, Jan. 14.

Greenville.—Our revival meeting which was held from Oct. 21 to Nov. 4 proved to be a very successful spiritual meeting, resulting in the addition of nine members. The attendance was very good during the entire meeting with the members' regular attendance and a large number of visitors. Two members came into the church by former baptism, two were reclaimed, and five by baptism. Through the meeting and by letter we have taken in thirty-one members since our pastor, Bro. G. O. Stutsman, has been with us. Our love feast was held on Sunday evening, Nov. 11, with Bro. Beery of Pleasant Hill in charge. It was a splendid service and a large number of the members and visiting members attended. The Darke County ministerial association of the Church of the Brethren was organized Nov. 22 at the Greenville church, with G. O. Stutsman, president; D. G. Berkebile, vice president; and Theo. Eley, secretary-treasurer. The next meeting was on Dec. 17, at which time an interesting discussion

was enjoyed. The next meeting will be on Feb. 4 at 7:30 P. M. These meetings are for the ministers and their wives of this section and all are invited. There are over thirty members at the present, and there are several more that may join the group. Meetings are held in the Greenville church. On Sunday evening, Nov. 25, Bro. Filburn gave a talk with his pictures of his trip to the Holy Lands. On Thanksgiving morning, Nov. 29, Bro. G. O. Stutsman gave a message which brought to us a greater appreciation of Thanksgiving. A family night and reception for new members sponsored by the mothers and daughters' association was held on Dec. 6, in the church basement. A group of nearly a hundred enjoyed the supper and social meeting together. Bro. Stutsman gave a message of welcome to the new members and impressed the others to do their part in making it a church home that would meet the needs and requirements of these new members in their care. Prof. Lear of Chicago spoke to us on Saturday evening, Dec. 8. Sunday morning, Dec. 9, Bro. Gnagey talked on the financial status of the Brethren's Home. He explained how the money was obtained to operate the home and how the expenses compared with our own homes. Our regular quarterly business meeting was on Dec. 21. On Sunday morning, Dec. 23, the children's department gave a fine Christmas program. In the evening the B. Y. P. D. gave a silhouette program of Christ's birth from the "Annunciation Scene" to the "Adoration Scene" accompanied by scripture, songs and readings. The mothers and daughters' association held a meeting in the church basement on Thursday evening, Jan. 10. The theme of the meeting was "Courtesy." Each speaker was much appreciated by all who were present. The new officers will have charge of the next meeting. The B. Y. P. D. is at this time beginning a study of the Church of the Brethren under the leadership of Bro. Floyd Miller, which promises to be quite interesting. The regular Wednesday evening prayer meeting is where we can find fellowship, worship, and study a very interesting and profitable experience. We are studying the book of Acts and making a special study of the life of Paul. A series of services for achievement week is being planned.—Zella Buhr, Greenville, Ohio, Jan. 14.

Hartville.—A series of evangelistic meetings, conducted by our pastor, Bro. Clyde Mulligan, was held during the Thanksgiving season. The effort resulted in five converts. Our communion services were held the following Sunday evening, Dec. 2, and were well attended. Dec. 16 Mr. Dowdell of Dayton, Ohio, gave us an illustrated lecture on temperance. The children of the various departments gave their Christmas program the morning of Dec. 23. In the evening the young people presented a pageant, *God's Gift of Love*. We entertained the ministerial institute of the Northeastern District of Ohio Dec. 26-28. The spirit-filled messages were greatly appreciated. The church held its regular members' meeting on Jan. 3.—Sarah Goodenberger, Hartville, Ohio, Jan. 14.

Lima church met in council on Jan. 9. The election of the church officers for the year resulted as follows: Elder, A. P. Musselman; treasurer, to be chosen in the March council; clerk, C. L. Miller; Messenger agent, G. D. Armentrout. Delegates to the district meeting are Elder and Mrs. A. P. Musselman. At the present time the Lima church and fourteen other churches are engaged in a great union revival with J. C. Massee of Boston in charge. Evening meetings are held in the Memorial Hall and many have to be turned away for lack of room. Dr. Massee holds the standard very high for the Christian. A few weeks ago the Pleasant View young people gave the play, *What Shall It Profit?* which was much appreciated. The men's organization has put on a drive to raise the money to pay the debt on our parsonage. We are confident the debt will be paid within a year.—Prudence Vore, Lima, Ohio, Jan. 21.

Lincoln Heights Mission.—Nov. 11 an Armistice program was given in which several of the young people gave illustrated talks. Nov. 18 the Men's Work gave a program for missions. Nov. 25 the B. Y. P. D. had charge of a Thanksgiving service, followed by a sermon by the pastor. At a special council meeting a building committee was elected. Plans are going forward for a new church. Our new elder is Bro. M. M. Taylor. Dec. 14 the Ladies' Aid gave a supper and bazaar at which they cleared \$40. Our Christmas program was given Sunday evening, Dec. 23; it included a pageant and a play with special music. After the program a number of the young people went caroling. Dec. 30 an offering was taken especially for the Messenger. Using the offering and a part of the birthday funds, a system was worked out whereby it was made possible to send the Messenger to every home in the church. The new rate is much appreciated. Sunday evening, Jan. 6, the Sunday-school had a birthday party. The birthday offerings for the whole year were taken and a special program by way of a treat was given. A young girl evangelist preached and another girl gave a reading; together they sang several splendid songs. Dec. 9 three were received into the church by baptism. A fine interest prevails with a decided increase in attendance at both Sunday-school and church services.—Mrs. Glen McFadden, Mansfield, Ohio, Jan. 21.

Lower Miami.—On Dec. 23 the young people of our church gave a Christmas play entitled *The Other Wise Man*. The children and intermediates recently rendered a play, *Color Blind*, which also was highly appreciated. Our council meeting was Dec. 6. The financial committee reported our treasury in very good condition. Our revival meeting will be sometime in August. Arrangements have been made whereby we hope to place the Messenger in each home in our district.—Mrs. Wm. Furrey, Dayton, Ohio, Jan. 16.

Maple Grove.—Oct. 6 Maple Grove was host to the district Sunday-school institute with Brethren Glen McFadden and Glen Weimer in charge. Sunday morning, Oct. 7, an inspiring installation service was held for our new Sunday-school and church officers. Our fall love feast

was held Oct. 21 with our pastor, Bro. Weimer, officiating. Our young people entertained several neighboring groups with a Halloween social. Nov. 25 our young people presented the play, *The Terrible Meek*. An all-day service was held at the church on Thanksgiving Day. Those having birthdays in the past three months were special guests. Eight of our teachers and officers attended the teacher-training school at Nova from Nov. 12 to Dec. 17. Our pastor was one of the teachers. Dec. 19 forty-five were present at the mother and daughter banquet sponsored by the men of our congregation. Mrs. J. Allen Miller of Ashland gave the main address of the evening. A pageant, *The Christmas Story*, was given on Dec. 23 by the children of the Sunday-school. —Pauline Pepper, Ashland, Ohio, Jan. 19.

New Philadelphia.—The church is pressing on in the Lord's work. Attendance at all services has increased. The services and activities of the special days since our last report have been exceptionally good. The subject of "Peace" could very fittingly be stressed this year on Armistice Day. The intermediate society put on a pageant, "Let There Be Peace," as a service of worship in the evening. Following this a peace drama, "The Window," by Marcus Bach, was presented in broadcast style by the B. Y. P. D. On Nov. 17 the Baltic and Tuscarawas churches met here in an all-day Sunday-school institute sponsored by the District Board of Christian Education. It afforded a day of special instruction and fellowship. A thank offering service was conducted in the main auditorium with all the departments joining on Sunday, Nov. 25. In the evening a missionary program was given, featuring an illustrated lecture on the "Holy Land." Nov. 30 an old-time family social was sponsored by the adult department of the Sunday-school. Our pastor's wife, Sister Young, who is president of the local W. C. T. U., was sent by the union as delegate to the state and national W. C. T. U. convention held at Cleveland in November. The Christmas program was presented on Dec. 23. It consisted of two parts: part one, a candlelight pageant, "The Coming of the Great Light," was given by a group of thirty-two girls; part two, a drama, "A Gift for the Christ Child," was given by a cast of twenty-one characters. The Christmas cantata, "The Manger and the Star," was rendered by the mixed chorus on Sunday evening, the 30th. Our pastor, Bro. Young, was the director. This same Sunday evening we were privileged to hear a solo by Prof. A. R. Voran, member of the faculty and instructor of voice, McPherson College. Prof. and Mrs. Voran were visiting her parents here. The church was filled for both of these Christmas services. The pastor and wife together with their son, Geiman, attended the district ministerial institute at the Hartville church, Dec. 26-28, and took part in the program by directing the music. Bro. Martin Glass from the First church of Altoona, Pa., favored us with special music, Sunday, Jan. 13. He and his wife were visiting their son and family. He is a member of the Juniata gospel male quartet which broadcasts every Sunday evening at 6:30 over station WFBG, Altoona, Pa. A musical service was arranged for Sunday evening, with Bro. Glass singing several beautiful and impressive numbers. His son David and wife also assisted in this service. This was a day of great inspiration.—Mrs. Ida R. Geiman, New Philadelphia, Ohio, Jan. 22.

Owl Creek church met in council Jan. 5. Elders C. H. Deardorff and Wm. Desenberg assisted in this service. One deacon was chosen and installed into office; one was installed several months before. Our love feast was held on Nov. 10 with Bro. C. H. Deardorff in charge. Since our last report the following have preached for us: Bro. Wm. Desenberg, Bro. G. S. Strausbaugh, Bro. C. Sower, Bro. Quincy Leckrone and Bro. T. S. Moherman. One of these brethren filled the appointment every two weeks as we had no resident minister. On Jan. 17 Bro. Ira Long and family moved here from Akron to take up the pastorate. —Mrs. O. H. Bechtel, Belleville, Ohio, Jan. 22.

Piqua congregation has just closed a splendid quarter, our church school averaging 176 in attendance. Under the efficient leadership of our new superintendent, Bro. Ray Porter, many changes have been made, resulting in a men's Bible class, women's Bible class, young married people's class, two junior classes and two for our young men and older girls. Our primary department is cared for by Mrs. Clara Banks with a group of willing workers; she has worked out a plan whereby that department is largely self-supporting. Bro. Jacob Gingrich of New Carlisle brings us our evening messages while Bro. Miller of Phillipsburg serves us in the morning. We held an impressive love feast and communion service on Nov. 18 with Bro. Miller officiating, assisted by Bro. Gingrich and Eld. Berkebile. Our rally day service was attended by 225. On Oct. 7 the church people went in a group and surprised Mrs. C. L. Flory, our former pastor's wife, on her birthday. A splendid evening was enjoyed at their hospitable country home at Union. Our prayer meetings every Wednesday evening are most helpful and inspiring. Bro. Joe Wise is in charge and makes the meetings a real spiritual treat to all who come. The attendance the past quarter has averaged thirty-six. For the past few years the trustees of our church have used a unique plan to care for the heating expenses aside from the church budget. They distribute envelopes bearing the inscription, *Black Diamond Sunday*; this year when the envelopes were collected we had \$29.74 more than enough to buy our coal. This year our Sunday-school sponsored a Prince of Peace declamation contest which was held on Nov. 11. Lowell Hart won the bronze medal for first place, with Virginia Clark, alternate. Our Sunday-school is now backing a plan to help our members secure the Messenger by the seventy-five per cent plan. Feb. 22 the teachers and officers with adult class presidents and secretaries will meet for a potluck supper and workers' conference.—Mrs. Harriet Hart, Piqua, Ohio, Jan. 15.

Stony Creek.—At our quarterly council Dec. 7 the following officers

were elected: Pastor C. W. Warstler, re-elected elder; O. L. Hengstler, clerk; L. C. Huber, treasurer. The laymen of the church held a supper in October when 125 men ate together; the meal was furnished by the Aid Society. The men also sponsored a community service which was well attended. Judge Ernest Thompson and Representative R. J. Keifer were the speakers. The Ladies' Aid has been unusually active the past year. A fine Christmas program was presented on the evening of Dec. 23. The leadership training class is progressing nicely. Recently three certificates of membership were granted. We are going over the top with our Messenger subscriptions. The present outlook is for a good year's work under the able leadership of our pastor and his wife.—Mary Snyder, Bellefontaine, Ohio, Jan. 12.

Toledo church closed the first quarter with an average Sunday-school attendance of 187; seventy-seven members had a perfect attendance. The B. Y. P. D. is also growing; the average attendance is twenty. Dec. 23 we had a record attendance of 236 out for Sunday-school without any special effort. The Christmas program by the children's department was given at the evening service. The church was filled and an offering of \$25 was received. In the morning we had our annual fireside service, which is an offering of food to be distributed among the poor and needy. This year we supplied baskets for sixteen families, also three baskets of fruit for sick members. These baskets were delivered by the visiting prayer band of our church. Carols were sung and prayer offered in each home. The junior boys and girls led by Mrs. Henry Torrence sang carols and distributed the baskets of fruit to the shut-ins. New Year's Sunday we had a splendid service, well attended. We heard an inspirational sermon, *Facing 1935 with Christ*, by our pastor. In the evening our annual candlelight service was held, the church being lighted entirely by candles. The church was full; special music was furnished by a group of Negro singers. The Men's Work group sponsored the watch night service. A good program was given consisting of musical selections, talks by laymen and an illustrated talk on Stewardship and Tithing by the pastor. The meeting closed with a consecration service at midnight. The Toledo church will begin a two weeks' revival Feb. 11, conducted by Bro. R. N. Leatherman of Union City, Ind.—Mrs. Noah Chalmers, Toledo, Ohio, Jan. 14.

White Cottage.—A group from Owl Creek congregation worshiped with us Oct. 18. Bro. E. E. Neff, a Presbyterian minister of Quicksand, Ky., doing a good work among the mountain people, found the Church of the Brethren the nearest his interpretation of the New Testament. Being a brother-in-law of Sister Zigler he came here to be baptized on Dec. 1. Dec. 2 Bro. Neff brought us the message in the evening. We had a called members' meeting and extended a call to the ministry to Bro. Neff; he was installed into the ministry on Dec. 3 by Bro. Deardorff of Ashland. He and his wife are now working for the Church of the Brethren among the mountain people of Kentucky. Bro. Freeman Ankrum of the Brethren church brought us the message the morning of Dec. 2. Dec. 18 a number of our congregation met at the parsonage for a social evening; they also brought gifts and Christmas cheer for the pastor and family. Our attendance, especially in the evening, is on the increase since Bro. Zigler came to us. Our Sunday-school average for the past quarter was ninety-three. At Sister Zigler's suggestion the Junior Band is divided into classes similar to the B. Y. P. D., each class having a project. Our young people sang carols on Christmas Eve. The White Cottage-Olivet group met at Olivet Dec. 28 and all report an inspirational meeting. Plans are being discussed regarding the remodeling of our church, as our Sunday-school has long outgrown present quarters. Sunday-school classes and groups are planning pledges now as we want to know how much money can be depended upon before beginning work. We have had two accessions to the church since the last report, one by baptism and one by letter.—Mrs. J. F. Shrider, South Zanesville, Ohio, Jan. 14.

OKLAHOMA

Big Creek.—From Dec. 23 to Jan. 7 this church experienced a glorious season of refreshing under the leadership of Brother and Sister O. H. Austin of McPherson, Kans. Bro. Austin delivered strong gospel sermons which appealed alike to young and old. Sister Austin made the musical program very attractive by organizing and directing both an adult and junior choir which provided many beautiful numbers. Brother and Sister Austin gave unstintingly of their time in calling and of their talent in preaching, singing, reading and story telling. As an immediate result eighteen confessed Christ and were baptized. Among the number were four heads of families. There is a slight increase in Sunday-school attendance and we are hoping to do greater service in the future being spurred on by the inspiration received during this meeting.—Abbie S. Pote, Ripley, Okla., Jan. 12.

OREGON

Albany.—The children, young people and adults rendered a most fitting Christmas program on Sunday morning, Dec. 23. The children also brought gifts for a needy family. After this Stanley Keller, our pastor, conducted an impressive service when all those present came forward and rededicated their lives to the King. Bro. E. S. Coffman and wife of Elgin, Ill., commenced meetings in the Albany church Dec. 30 and continued until Jan. 13. Good attendance and interest were shown throughout. Four decided to live the Christ life and three await baptism; one rededicated his life. The church feels strengthened and encouraged to go forward. We decided to hold Sunday evening services regularly from now on.—Mrs. D. H. Holl, Corvallis, Ore., Jan. 21.

Newberg church met in council Sept. 15, with Bro. Ritter presiding. The new officers were elected at this time, as were also the Sunday-school officers. Bro. Ray Garrison was elected superintendent; Sister Bessie Harp, assistant superintendent; Joe Rothrock, secretary; Marion Lilly, treasurer; the writer, Messenger agent and correspondent. Dec. 16 Brother and Sister E. S. Coffman of Elgin, Ill., came and gave us some much needed help, in a two weeks' series of meetings. While the crowds were not large, we feel a great deal of good has been done. The junior and primary departments presented the Christmas program.—Esther S. Rotbrock, Dundee, Ore., Jan. 11.

Weston church has been blessed with the coming of Bro. R. E. McIntosh and family from Manson, Wash. Bro. McIntosh is giving us very inspiring messages. Sister McIntosh and two sons are singers. We feel that their help in the Weston church will greatly build up the church and community at large.—Mrs. E. E. Tucker, Weston, Ore., Jan. 22.

PENNSYLVANIA

Altoona.—First church has just completed another year of progression and expansion in all our activities. Public and private instruction in the gospel has gone into homes and missions. At our evangelistic meetings held by Bro. R. Paul Miller of Berne, Ind., nine persons confessed Christ and entered church membership. Bible teaching and doctrinal messages have gone to surrounding districts and other conferences. Our autumn communion service recorded a gratifying attendance and church interest. Seven were added to the kingdom. The year closed with great prospects for the Master's service.—Homer A. Fether, Altoona, Pa., Jan. 11.

Bethlehem.—A mission was started at 354 Vineyard St., Bethlehem. Jan. 6 we had an attendance of seventeen, and Jan. 13 of twenty-eight. Bro. Geo. Landis of Hatfield brought the message on Sunday, Jan. 13. There will be Sunday-school every Sunday at 2:30 followed by services at 3:30 o'clock. On Jan. 20 Bro. Clarence Holsopple of Telford will bring the message. Officers were elected to carry on the work, the superintendents being Brethren Peter Heines and Calvin Sharrer.—Calvin Sharrer, Coopersburg, Pa., Jan. 15.

Carlisle.—The young people of the western zone of the Southern District of Pennsylvania held a fall rally here on the afternoon and evening of Dec. 16. The principal speaker of the day was Paul H. Bowman from Bridgewater College. He delivered two addresses: Launching with and for Christ and Responsibilities of Launching. In the evening a discussion period was directed by Bro. John E. Rowland, pastor of Mechanicsburg church. The period was directed to any subject desired by the young people. Two problems were discussed: building programs for B. Y. P. D. meetings, and getting youth interested in the work. Twelve organizations were represented out of fourteen belonging to the western zone.—Helen Roth, Carlisle, Pa., Jan. 16.

Carlisle church celebrated its twentieth anniversary on Sept. 30. Bro. I. N. H. Beahm of Nokesville, Va., who preached the dedicatory sermon on Sept. 6, 1914, was present and preached with his usual vigor. Eld. J. E. Trimmer gave a history of the congregation. Other speakers were Eld. C. L. Baker; our pastor, Eld. H. M. Snively; and Eld. C. R. Oellig. There were reminiscences by the writer and other charter members. The occasion was an all-day meeting. Our pastor held a two weeks' meeting Nov. 25 to Dec. 9, preaching inspiring sermons. Two stood for Christ and we feel that the spiritual interests of the church were greatly advanced. The church met in council Jan. 7. Elder Henry Miller and Otho Hassinger were called in to assist in the election of a presiding elder. Bro. H. M. Snively was elected for a term of three years. Other officers were elected and the church reorganized for another year. As the newly organized church at Boiling Springs is not yet equipped to hold communion services, we have invited them to join us in our spring love feast on May 30. Bro. Lewis Hull was reelected Messenger agent for another year.—J. E. Faulkner, Carlisle, Pa., Jan. 14.

Meyersdale.—During the last quarter we have had some interesting Sunday evening Bible hours. We have studied Galatians and Job and are now studying Colossians. The children gave an inspirational Christmas program Sunday night, Dec. 23. On Dec. 30 the choir gave a story in song, The Sheltered King. The B. Y. P. D. gave Christmas presents for the Children's Home in Somerset, Pa. A few of the members sang carols to shut-ins on Christmas Eve. The group went caroling Christmas morning. During October, November and December the church put on a titling campaign. The members were overjoyed with the results. Besides meeting the interest on the church debt and other obligations, we were able to reduce the debt during the year \$1,271. More than half of this was received during the campaign; other contributions were given. Several men donated coal for the church; others are taking care of the janitor service. Sunday-school classes are taking care of the cleaning of the church. A large number of the members will continue to tithe during the coming year. The words in Mal. 3:10 have forcibly proved their depth of meaning in our church.—Delta Arnold, Meyersdale, Pa., Jan. 23.

Roysford.—Nov. 11 we held our fall love feast with our pastor, Bro. G. A. Holsopple, officiating. Semiannual missionary Sunday was Nov. 25. Miss Hall, a missionary, gave us a message concerning interior China. Bro. Paulin, pastor of the Geiger Memorial, was the guest speaker at the union Thanksgiving service held in the Reformed church. Dec. 23 the primary department rendered a Christmas program. In the evening at the candle service the white gifts were given for the needy. Jan. 6 we were glad to have Bro. Spencer Minnich give us the morning message. Jan. 13 was annual book Sunday, in charge of Mrs.

W. S. Price. Books were presented to twenty-three scholars for attendance records, a message was given by our superintendent, Bro. W. S. Price, on Worth-while Reading, and Miss Edna Geating, a teacher of art, spoke on Seeing a Picture. Jan. 14 our quarterly business meeting was held with reports for the year and the annual election of officers. We are planning to have a series of meetings before Easter by Bro. Bowman of Philadelphia. Jan. 18 the Aid held a social when the thank offering banks were received, the offering amounting to \$23.—Mary F. High, Spring City, Pa., Jan. 21.

VIRGINIA

Crab Run (Upper Lost River).—Aug. 12 Bro. J. S. Stevens of Edinburg, Va., began a meeting here and continued until Aug. 26. His messages each evening were heard by large and appreciative audiences. The people of the community also enjoyed the personal association made possible by the visits of Bro. Stevens and his wife in their homes. As a result of these efforts one was reclaimed and eight were received into the kingdom by baptism. Bro. Stevens has been returning each second Sunday for services here, which gives the opportunity for attending preaching services at least three times a month. Our love feast was held Sept. 15. During the past year the membership and friends of the church have cooperated in a remodeling project. In addition to what has already been accomplished, we are looking forward yet to the addition of Sunday-school rooms. An interesting Christmas program was rendered on Dec. 23.—J. Galen Wampler, Bergton, Va., Jan. 15.

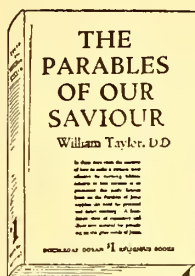
Mt. Zion.—Our church met in council Dec. 30. Bro. D. N. Spitzer was reelected elder for the coming year; Bro. H. F. Sours, clerk; Bro. N. A. Varner, treasurer; Sister Elizabeth Wakeman, Messenger agent; the writer, correspondent. Brethren Ralph Comer and Fred Atwood were chosen delegates to district conference which will be held here April 18-20. Instead of a revival this year we are having one week of services by our pastor beginning July 28. These will be along the theme of Deepening the Spiritual Life. We feel that this will be a greater help in building and strengthening the home and church. The week-end of Nov. 25 we had the privilege of having with us Bro. Kahle; this was a treat, especially to the young people. We feel that our B. Y. P. D. is growing stronger and that the church is back of us. In November, along with our peace program, we gave the pageant, After Supper. We also gave a mission program on Thanksgiving with the pageant, Beginning at Jerusalem. This program was also given at the Rileyville church. Christmas Eve our B. Y. P. D. and Sunday-school gave the pageant, Three Wise Men. Afterward two groups of young people went out carol singing. On Dec. 30 our B. Y. P. D. had the pleasure of entertaining the children from the church orphanage at Timberville. We were happy to have the children, twelve in number, in our Sunday-school as guests. Afterward we gathered at the home of one of our members for a covered dish dinner. Jan. 20 we are having a special offering in our Sunday-school for the orphanage, each member to bring one cent for each year of his age. Feb. 10 we expect to have with us D. W. Kurtz of Bethany; he will also lecture at other churches while making his tour of Virginia. April 14 we hope to have the Student Volunteer group from Bridgewater College bring us a program.—Elsie Broyles, Luray, Va., Jan. 12.

Sangerville church met in council Dec. 7. Seven letters were granted and two restored; three died during the year. Bro. J. M. Foster was elected elder for the coming year. Walter Cupp was installed to the deacon's office. We held our love feast Nov. 4 with a very good attendance. On Thanksgiving Day the Emanuel church gave a program. Our superintendents for the coming year are Caleb Kiracofe and Otho Zimmerman.—Fannie Shull, Bridgewater, Va., Jan. 15.

Summit.—During the past summer the work in the church and all the different departments of the Sunday-school progressed in a splendid manner. The Sunday-school was reorganized with Bro. S. I. Cline, superintendent. The first Sunday of October promotion exercises were held. Four of our young people completed the required course of study as outlined by the Board of Christian Education and received diplomas. Bro. J. S. Flory had charge of the installation service for the officers and teachers. In the afternoon a homecoming service was held. Special music was arranged, short talks given by former members, and an address by Bro. Flory was greatly appreciated. In November Bro. Byron Flory gave an illustrated lecture on China. The Thanksgiving service was sponsored by the men's group. Christmas Eve a pageant, Children of the Inn, was rendered to a large audience. Jan. 5 we met in council. Mrs. I. E. Cline was chosen Messenger correspondent. J. T. Glick and E. B. Craun were reelected joint elders for 1935. Much credit is due our pastor, Bro. Jesse Ziegler, who works so faithfully in all phases of church work, especially with our young people. The B. Y. P. D. meets twice each month, the second Sunday in a discussion group led by the pastor; the fourth Sunday they give a public program. Bro. Ward Fifer is president. The women's missionary group is planning a public program to be given Feb. 10.—Mrs. Mattie Craun, Bridgewater, Va., Jan. 14.

Troutville.—An impressive service, conducted by our pastor, Bro. McKinley Coffman, was held on Thanksgiving morning. At this time and during the few weeks following an offering of \$1,600 was raised, this being the amount of a note due on the church building fund. Our communion was held on Dec. 4 with Bro. Coffman officiating. The children of the Sunday-school gave a Christmas program in connection with the regular church service on Sunday morning, Dec. 23. A cantata, The Light of the World, directed by Mrs. Coffman, was rendered in the evening. At this time a Christmas offering, amounting to \$60, was lifted.—Frankie Showalter, Troutville, Va., Jan. 12.

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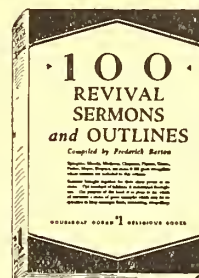
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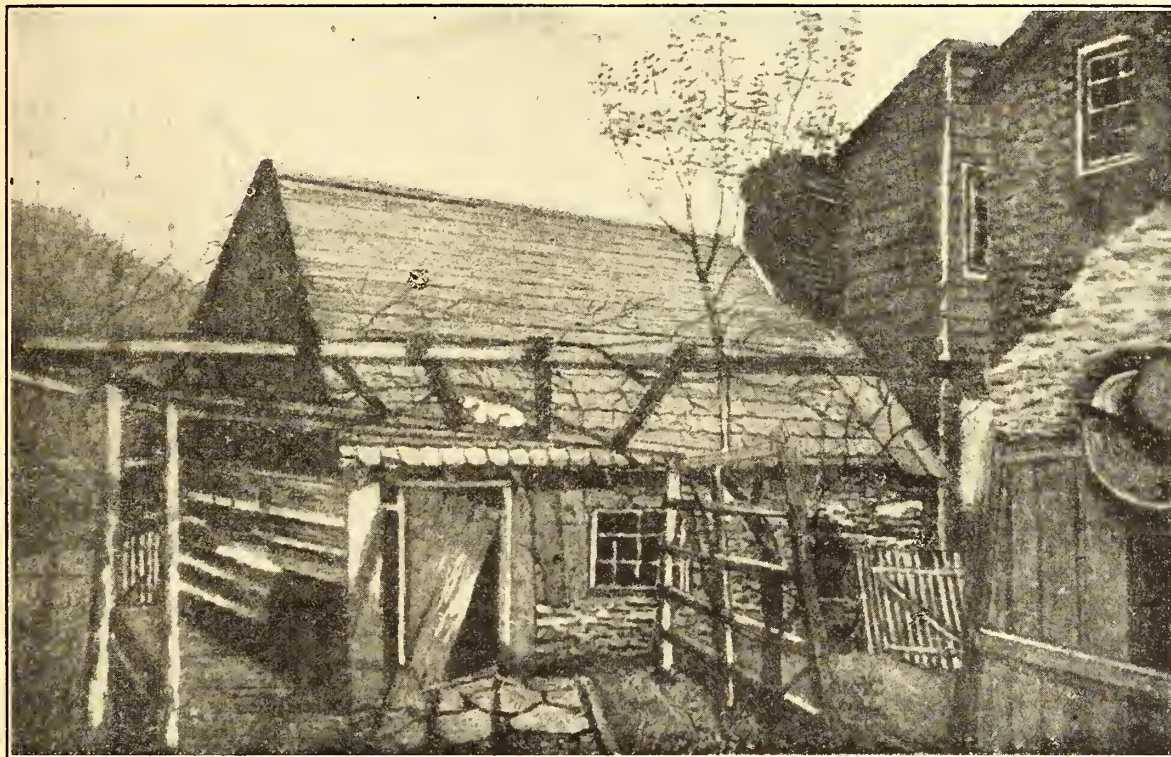
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THE GOSPEL MESSENGER

Vol. 84

Elgin, Ill., February 16, 1935

No. 7



THE HOUSE IN WHICH MACK SPENT HIS LAST YEARS

This modest log cabin was built about 1731 for the use of Alexander Mack. It was a gift of the people of Germantown, as was also the lot on which it stood. The present Germantown church stands just back of the site of Mack's cabin. After his death the building came into possession of his son, Johannes Mack, a stocking weaver. Hence the cabin is also known as "The Old Weaver House." The picture from which our half tone was made was given E. G. Hoff by Silas M. Grubb of Philadelphia, editor of The Mennonite and a descendant of Peter Becker. The original of the picture was a zinc etching by J. Richards, dated about 1864. See also last paragraph of Bro. Ora Garber's article on page 7.

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EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 84

Elgin, Ill., February 16, 1935

No. 7

EDITORIAL

What Alexander Mack Has Taught Us

WHAT are the qualities of Alexander Mack that impress us as we study his life? He taught us far more by his life than by his writings. Just as most parents who may not leave a line of print, are efficient teachers of their children—by example, by the pervasive power of their inner lives—so, it seems to me, the life of Mack comes to us as the silent forces of nature, without any self-advertisement, but purely by the force of a great personality.

1. *Piety.* The first and basic element in Mack was his unadulterated piety. By this I mean his complete submission to God's will; his reverence for the Word of God, and the will of God revealed therein. There seems never to have been a question in his heart about obedience, for to know God's will meant to obey. This absolute reverence and submission to God is so simple, so childlike, and so beautiful, that it is the basis of all his other virtues. There is not to question why, but to know God's will, then do, and die. That which is of God is not to be argued, but to be accepted, and obeyed. Mack loved his Bible, he knew it well, and could quote it freely, Old Testament and New Testament. It is God's Holy Word, given us for our salvation. This piety is the key to his courage which, in so humble a man, would never have been so prominent. But the most timid man can have the courage of a hero where his loyalty is to God and not to selfish ends.

It was this piety that induced him to study the Word, to study early church history, and to pray so earnestly. He wanted to be right with God. No guesswork would do. Painstaking study and prayer were his habit because the piety of his soul hungered after God.

2. *Humility.* Mack does not use the personal pronoun in speaking about his work, but hides his own name so that only by inference and other sources of information do we know that he was the leader. When he says "we believe," he does not speak of himself in

the plural, the plural of dignity, as princes do who think themselves as a whole army, but the "we" refers to the church, the body of believers. The Brethren used the singular number for the address to one person, just as the Friends did in English. They recognized each as "one, and only one."

Mack's humility is especially seen in his account of the founding of the church in Schwarzenau in 1708. "One of their number, who labored among them in the Word"; and "he upon whom the lot had fallen, baptized the brother [Mack] who had discovered so great anxiety to submit to that ordinance," then he (Mack) baptized the others. But nowhere does Mack declare his own name. Where in the annals of history has the founder of an organization gone to such lengths to keep secret his own identity!

His tombstone was simply marked "A. M.," standing for Alexander Mack. His interest was so completely to honor God, and him only, that he kept himself in the background. We may well learn the lesson of humility from our great leader. Another evidence of his humility is the fact that he did not write a creed. For, he said, wiser men may come after us; then they would hesitate to change the creed, because of the sanctity which age and usage give to such formulas. What insight! What humility! How few men in human history showed such deference to future generations, and such caution as not to limit the truth of God.

3. *Courage.* It took great courage to organize a church—to reestablish apostolic Christianity, in the face of the Treaty of Westphalia (1648), which denied religious liberty to any religious organization other than Lutheran, Reformed and Catholic. Mack was an educated man; he knew all about the treaty, and he knew by personal experience the persecution which drove the Pietists out of the state churches. They found refuge only in the watersheds of the great river systems, far from the congested centers of population,

and the marts of trade. But the courage of Mack was not the kind that glories in adventure and in feats of physical prowess. It was the courage born of piety, of faith, of the impelling power of duty in the light of God's truth. He could well say with Paul, "For the love of Christ constraineth us." He was fearless in the presence of opposition, of danger, and of persecution. It was the courage that was born of love of God and loyalty to Christ at all costs.

It took courage to give all his possessions for the welfare of the group, but a courage that is the fruit of devotion to God can do all things through Christ, who strengthens men.

When Prince Henry informed Mack in 1719, that he could no longer allow them in his territory, for war was being declared against himself for harboring the Brethren, contrary to the treaty, Mack led the group to West Friesland, Holland, and ten years later, to America. It required a rare type of courage to assume the leadership of the Brethren in these days of hardship and trial. But an unfaltering trust in the Lord made him the great leader that he was.

4. *A prophet*, rather than a priest. All the great prophets of the Bible, as well as John the Baptist, Jesus, and Paul, emphasized the great moral demands of God. They thought of God primarily as a God of holiness, of righteousness and love. The demands of God are "to love justice and mercy, and to walk humbly with God" (Micah 6: 8). Amos said, "Let justice come down as the waters, and righteousness as a mighty stream." Jesus emphasized repentance, and demanded a life of holiness and love. In Matt. 25: 31-46, the basis of the last judgment is entirely whether men have the spirit of love and mercy and kindness in their lives.

Alexander Mack was not afraid of the word "obedience." Men are not merely to believe creeds and dogmas; they are to acknowledge Christ as the Son of God and obey him. Men are to become Christlike, in spirit and in deeds. How can men love Christ, claim to have faith in him, and refuse to obey him? Obedience is the fruit of faith. Where there is no fruit, there is no evidence of the faith. In the New Testament, baptism is referred to eighty-one times. It is commanded. Mack knew by his research that the early church baptized by trine-immersion. This is the meaning of the great command in Matt. 28: 19, 20. Only by obedience to the commands can we have any evidence of the faith.

But he did not limit his teachings to the symbols of the church, but from the very first the great prophetic teachings of the Bible were made guiding ideals for the brotherhood. Peace was the first great ideal laid down by the church. Also temperance; the spiritual life in contrast to worldliness and luxury; the ideal of brotherhood which forbade all slavery, caste, and superiority

which domineers over men. Finally, religion is a way of living, a life of harmony with God in Christ; it is willing obedience to our Lord and Master. Mack's religion was prophetic and not priestly.

5. *Brotherliness*. The Church of the Brethren has always cherished the name. From the very beginning the members called each other Brethren. Outsiders called them *Die Täufer*, "The Baptists." But "brotherhood" was more than a doctrine, or ideal, it was incarnated in the life of the leader. Mack came from the middle class; he had wealth and culture, but he always behaved like a brother to the humblest peasant in the congregation. He responded with his whole heart to the spirit of Christ as he ministered and fellowshiped with the poor and the outcast. His was the brotherhood of fellowship and sharing, and oneness in all life. This ideal of brotherhood is best illustrated in the love feast. Before we partake of the communion with Christ, by means of the broken bread and the cup, we commune with one another; we harmonize our spirits in humble service, and in the family meal, which symbolizes and creates brotherhood and peace. It is "eating together," at one table, in one place and time, illustrating that we are all one family in Christ, that represents our brotherhood. How well Mack understood this, and how beautifully he incarnated this spirit in his own life!

When I read the lives of Kagawa, Schweitzer, and C. F. Andrews, I am impressed by their piety, their courage, their great loyalty to Christ. But I can not find in any of them any piety or courage more sincere or more profound and whole-hearted than the beautiful life of Alexander Mack.

D. W. K.

"Fearfully and Wonderfully Made"

LONG ago the psalmist was impressed with the fact that his body was "fearfully and wonderfully made." And certainly he would not be any the less impressed if he could know of some of the fine adjustments of the human body modern physicians are learning to touch in the interest of life and health.

For example, as a by-product of Chicago's meat packing business it has been possible to develop about 100 pharmaceutical products. Amongst the best known of these are pepsin from the stomachs of hogs, insulin from the pancreas, and liver extracts for blood regeneration. It is said that one pound of suprarenalin, worth \$5,000, requires the glands of 25,000 cattle.

Obviously the cost of most of these products would be prohibitive except as by-products of a tremendous industry. But rare and illusive as many of them are, they all come from glands or body parts that spell life or death for man. Truly in the light of modern science is the judgment of the psalmist twice verified. Our bodies are "fearfully and wonderfully made." H. A. B.

GENERAL FORUM

Petition

BY MINNIE B. SHERRICK

Grant us to be, not weights, but wings
To lift imprisoned spirits that would rise
Up out of sordid dross that grips the soul;
That numbs and throttles truth and clouds the goal;
That binds the heart that fain would sing and soar
And harmonies outpour—
Strong wings of faith and hope when low-hung clouds
Of fear affright the heart and doubt enshrouds;
White wings of peace and love when lone hearts seek
Escape from darkest vale to gilded peak;
Not weights, but wings!

North Manchester, Ind.

Notes on European Background

BY F. E. MALLOTT

ALEXANDER MACK lived and worked in eighteenth century Germany. Both the time and the place are significant. The purpose of this essay is to point out some of the influences amid which Mack lived.

The eighteenth century is one of the worst centuries in all Christian history. It has been said to have no rival save the tenth century, when it seemed that the very idea of the church might perish in the break-up of all civilized or ordered life. In the eighteenth century interest in religion had ebbed to such an extent, that it was a question whether or not the Christian church would endure.

We use the term "century" loosely, for the last half of the seventeenth century, that is, the period following 1648, belongs spiritually to the eighteenth century. And the closing years of the eighteenth itself saw rising tides of spiritual revival throughout the world. Mack lived from 1679 to 1735, which means his whole life was lived through one of the darkest periods of Christian history.

The date 1648 is significant for it brought the Peace of Westphalia. That peace ended one of the most destructive wars in human history, the Thirty Years' War. In modern times there is no comparison save with the World War. The loss of life in the Thirty Years' War can not be stated accurately, but the population of Germany decreased from 16,000,000 to less than 6,000,000. The actual loss of life through battles, famines and pestilence must be computed in millions.

It is the misfortune of the Christian church that the Thirty Years' War began as a religious war. Careful historians have said that the missionaries of the Jesuit order are responsible for the war. By this somewhat figurative statement is meant that it was a supreme effort of the partisans of the Counter-Reformation to force Europe back into the mold of the mediæval the-

ocracy. However, the war ended in failure to reestablish the religious unity of the papal theocracy.

The Peace of Westphalia was the formal recognition that the age of denominationalism and nationalism had arrived. The failure to reestablish religious unity and the extorted recognition of natural rights meant the final fading of the Holy Roman Empire. In theory the emperor had been the ruler of the civilized world. The theory was that all other rulers were his vassals and representatives. We today through the League of Nations are trying to realize what Charlemagne and his successors sought to realize through the Holy Roman Empire, i. e., world organization. After Westphalia the emperor lived as a shadow for 158 years more, and in 1806 Napoleon abolished the title. The pope has been more successful in maintaining his existence, although he has been not the high priest of a theocratic society, but rather the head of one of the modern denominations.

But after Westphalia the world turned in weariness and disillusionment from Christianity. Religion had brought only bloodshed and ruin. It had ended in disunity and the break-up of European mediæval civilization. That generation of Westphalia saw the traditional landmarks of their day fading out.

Added to these changes (which to the people of that day must have seemed as difficult to interpret as the changes of the twentieth century seem to us) were the fearful moral conditions which resulted from the Thirty Years' War. Fisher, the church historian, says: "The cruelties inflicted during this war upon the defenseless people are indescribable. The unarmed were treated with brutal ferocity. Great numbers perished by famine. More frightful than famine were the immorality and the moral decay which ensued upon the long reign of violence."

Mack lived in Germany. Germany itself had been the battlefield. It was the greatest sufferer from the evils of the war and one of the places where the changes of the period were felt most. Mack was born thirty-one years after the treaty was signed. The consequences of the war were still apparent for time had done little to heal its evils.

Thoughtful people all over Europe (both Catholic and Protestant) had lost faith in religion. Christianity seemed to be powerless, or even a hindrance to the world. In addition, the moral plague arising from the army camps spread throughout Europe and the moral indifferentism reinforced the disillusionment of the thoughtful.

However, there were some men who did not repudiate Christianity, but turned inward and sought a deeper understanding. In Germany this gave rise to the Pietistic movement. The Pietists found the meaning of Christianity in practical moral goodness. To pro-

more goodness in themselves they read the Bible as edificatory literature. They studied the Bible devoutly rather than scholastically. They sought mystic union with God by the practice of prayer.

Mack is in the line of Pietistic influence. In the matter of forms or ordinances he did some original thinking, but he never ceased to be a Pietist.

Concluding Observations

The world in which Mack lived was very like our world—in fact, is the same. The modern world is the extension of the world announced at Westphalia.

It took courage of the highest order to think one's way to clear-cut conviction in Mack's day. I believe it was even more difficult then than it is now.

Mack and his associates did not occupy themselves with the surface problems of their day. They chose a course which went deeper than the current issues.

The emphases which they adopted then are today widely recognized as the only means by which a vital religious life can be promoted in the world today.

Chicago, Ill.

The Story of Alexander Mack

BY ORA W. GARBER

MUCH of the story of the life of Alexander Mack, Senior, has either never been recorded or the records have been lost to us. However, some facts are available, and from these we can pick up the main threads of this great leader's life story.

Mack was a native of Schriesheim, Germany, born in 1679. His parents, if not wealthy, were at least in comfortable circumstances, and from them he received a material heritage in the form of mills and vineyards. The extent of his formal schooling is not known, but it seems that he was not university trained. His parents were members of the Reformed church, and in that faith he was reared. In 1700 he married Anna Margaretha Klingin. To them were born five children, three sons and two daughters.

While living at Schriesheim Mack experienced intense dissatisfaction with the Reformed Church which he considered too formal and too cold, with little spiritual depth. His views were not hastily reached, but were the result of much careful study and reflection. Eventually he broke his connections with the state church and took the position of Separatist. After suffering much persecution in his native town because of his convictions, Mack took his family to Schwarzenau, a village in Hesse-Cassel, where no man was troubled by the civil authorities because of his religion. This move occurred sometime between 1702 and 1706.

In Schwarzenau Mack met many others who held views similar to his own. Among these was the noted Pietist, Ernst Christoph Hochmann, with whom Mack

visited many parts of western Germany, preaching the gospel as they understood it. Hochmann was often flogged and imprisoned for this preaching, and perhaps Mack may have shared this treatment. Hochmann exerted a great influence over Mack's life and thinking, but before many years some differences of opinion marred their friendship.

The Mack home in Schwarzenau became a meeting place for persons who, like the Macks, were dissatisfied with the state churches and were seeking some more suitable expression of their religion. From this larger circle a well-defined group of eight congenial persons, five men and three women, came into being, and of this group Mack became the recognized leader. All had been members of Protestant churches, but they felt they could not conscientiously go back to the churches they had left. They further agreed that their best interests required some kind of organization. It was decided, however, to take no definite action until a careful study had been made of the Bible, church history and theology. In this study Mack was the leading spirit.

Sometime during the year 1708 these eight persons came to the conclusion that they were ready to organize a new church. They had visited and investigated various churches, but none of them seemed to satisfy their earnest convictions, so the decision to form a separate church was practically forced upon them. An early morning hour was chosen for the baptismal services, at which time Mack and his associates assembled on the banks of the Eder River, sang the hymn, "Count the Cost," which Mack had written, read from the Bible and offered prayer. After this Mack was baptized in the waters of the Eder by one of the four men who had been selected by lot; then he baptized the other seven members of the group. Thus was the Dunker Church begun.

Being recognized as the leader of the eight, Mack was naturally chosen as the first minister of the newly established church. He remained at Schwarzenau in this capacity for many years, serving also as a traveling preacher in western Germany and Switzerland, and doubtless giving some help to the new congregations at Crefeldt, Marienborn and Epstein. During these years as pastor at Schwarzenau, Mack found time to write two small books in defense of the faith and practices of the Dunker Church: "A Plain View of the Rites and Ordinances of the House of God" and "Answers to Gruber's Thirty-nine Questions." Some hymns, also, are attributed to him. We do not know how he earned his living during these years; it seems he had either lost his wealth through persecution or had used it for the benefit of the church.

In 1720 Prince Henry of Hesse-Cassel was forced to abandon his tolerant policy toward the Dunkers and other religious refugees living in his territory. Mack

then led the entire congregation to Westervain in Holland. There he shepherded it for the next nine years, and under his care it grew and flourished.

After nine years in Holland the Westervain congregation decided to join the Dunkers who had emigrated to Pennsylvania in 1719. Accordingly, on July 7, 1729, Mack and his congregation sailed from Rotterdam. Landing at Philadelphia on Sept. 15, they became British subjects and proceeded to Germantown where they were heartily welcomed by the local church.

Mack's years in America were few, but were filled with work for the church. At Germantown his leadership was at once recognized and he was chosen bishop of that congregation, serving in that position until his death in 1735. In this important field he showed the same strength of personality, the same wisdom and spiritual insight which had characterized his work in Europe. Under his direction the Germantown church and also the neighboring congregations received inspiration and courage to uphold the principles of the church and to expand its influence. As soon as Mack was settled in his new home he attempted to heal the breach in the Dunker ranks made by the deflection of Conrad Beissel and his followers. Two attempts at reconciliation were made, but each attempt ended in failure. The concern and disappointment experienced by Mack in these efforts to reunite the church have been thought to have been factors causing his death.

Mack's home after 1731 was a modest log cabin, the

gift of the people of Germantown. It stood on a lot which was also a gift to him. The present Germantown church stands just back of the site of Mack's cabin. His home was often used as a meeting place. He lived in a simple manner, little concerned about temporal things, but devoted to the things which are eternal.

Conway, Kans.

Alexander Mack as a Man of Letters

BY JNO. S. FLORY

IN trying to make an estimate of the literary value of Alexander Mack's writings, it is important that we have clearly in mind the man whose works we are considering. There were two prominent men in the early history of the Church of the Brethren who bore this name. As writers they were quite different. The younger man was a writer of great ability. He wrote extensively in both prose and poetry, and was a letter-writer of unusual merit. He was one of the most distinctively literary men the Church of the Brethren has produced. But he is not under consideration in this article.

It was his distinguished father, the founder of the Brethren church, whose writings we are to look into briefly. Alexander Mack was a very practical man, not much like him whom we think of as distinctively literary. He was one of the clear-sighted, far-seeing, unprejudiced Christian leaders of his day. In a time of great religious confusion, strife, controversy, and mystic speculation, his keen mind perceived more clearly than did most others the true condition of the life in which he lived. As a young man he had enjoyed good educational opportunities, and possessed a keen and well-disciplined mind. He had made a careful study of the church and of church history, and was, in general, well informed.

But his special study was the Bible. Of the Bible he was a profound student. Unable to reconcile himself with the usages of the church in his day (although from youth he had been a communicant of the Reformed church), he was driven to the Bible to determine what his course of procedure should be. His attitude toward the Bible message, therefore, was that of the earnest seeker after light. He was anxious to satisfy his mind and conscience on what the New Testament requires of one who desires to live up to its every demand.

It is well to keep in mind these facts if we are to understand the temper of Mack's mind and the kind of interest he brought to the study of the Word. When he took up his pen to write, it was to give expression to the results of his studies in his search for the truth.

Mack wrote two small books, *Rites and Ordinances of the House of God* and *Ground Searching Questions*.

Dates in the Life of Alexander Mack

1679—Born in the village of Shriesheim, Germany, of well-to-do and pious parents.

1700—Married Anna Margaretha Klingin, also of Shriesheim. Mack soon became a Separatist and the leader of like-minded students of the Bible, a group obliged to find a refuge from persecution at Schwarzenau.

1708—Leader of the group of eight baptized in the River Eder, a step from which is dated the organization now known as the Church of the Brethren.

1713—Published *Rites and Ordinances of the House of God* and *Ground-Searching Questions*.

1719—Severe persecution which resulted in Peter Becker leading a group of Brethren to America, a move evidently favored by Mack.

1720—Mack and the most of those remaining in Germany flee to Westervain, West Friesland, Holland.

1729—Sailed for America with a group of thirty families, landing at Philadelphia, Sept. 15, 1729.

1731—Given a small plot of land and a modest log house where the leader who had lost so much in Europe was able to spend his last days. See cover page picture.

1733—Oley and Great Swamp congregations established in Pennsylvania, and Amwell in New Jersey. Thus six congregations were in existence before Mack's death.

1735—Probably on Feb. 19, Mack passed away at his home in Germantown.

Nether is remarkable for its literary quality. In fact, this would be impossible from their nature. The first is a dialogue, represented as a conversation between a father and son. The son asks questions about the teaching of the Scriptures on various subjects and the demands of the New Testament teaching on the lives of the followers of Christ. Each question is answered carefully and clearly.

Grand-Searching Questions is the answers to thirty-nine questions propounded to Mack by an earnest inquirer several years after the movement was started. Greber, the inquirer, has become interested in the movement as he sees it spread and gain momentum, and seeks further light as to its teachings and aims. The questions are answered with the same courteous consideration in which they have been proposed. In clear, well-chosen words and simple phrases, each question is answered clearly, concisely, and yet as briefly as is consistent with its importance.

These two little books were written and printed, in German of course, in 1713, five years after the organization of the church. They were called forth by the interest the movement was arousing as new bodies of members were arising at several places. The movement was attracting the attention and arousing the thoughtful consideration of serious-minded men. Mack's aim in writing the books was to set forth in a concise treatment the faith and beliefs that had brought the Church of the Brethren into existence. For clear thinking, apt choice of words, and direct, simple statement the books are a model of simplicity. There is only one grace at which the author aims, that is, to express his thought in words that can not be misunderstood. If this constitutes good writing these little volumes are well written.

The significance of Mack's work lies not in its literary graces, its charm of style, or in any trick of expression. Rather, its importance lies in its message, in its clear expression of the teachings of the New Testament, the Biblical ground upon which true Christian lives must be built. The principles necessary to the development of the full, rounded Christian life is implicit in everything that Mack wrote. And to the attainment of this ideal all his writings as well as his inspiring life were dedicated.

It may yet be observed that the message of these little books is all too little known even to the members of the church. A general reading of them by the membership of today would probably go far towards re-orienting us into the spirit of their author, and might result in a richness of spirituality and a devotion to the church that is not always apparent.

Bridgewater, Va.

Alexander Mack—The Man, the Student, the Preacher, the Master Builder

BY J. H. MOORE

WE probably owe more to Alexander Mack than most of us have been led to think. He was doubtless a much stronger man, both intellectually and spiritually, than he has been generally regarded. He was the leading spirit in organizing a church which, almost from the very start, had all of the New Testament doctrines restored to their place. So well did he do his work, that it has successfully stood every test and opposition brought to bear against the organization. To form such an organization in the midst of cold, lifeless, indifferent formalism was a marvelous achievement. His was the work and planning of no ordinary mind. He builded well. He builded better than he knew. In fact, like Paul, he was a real master builder—a religious architect, as well as a builder.

Mack was descended from a very influential and respectable family. He was born in Germany in 1679, and was educated in the faith of the Reformed Church, of which his parents were very devout members. While he may not have enjoyed the advantages of a university course, his education was by no means neglected. He was a careful Bible student, a fine thinker, well-read, thoroughly informed regarding the religious teaching of his day, and had the ability of expressing himself clearly and logically, both as a preacher and a writer. From his parents he seems to have inherited considerable property, and being thus favored with an ample income, he had time and means to enable him to avail himself of a broad and extended course of reading.

Mack's reading led him to become dissatisfied with the faith in which he had been brought up. In search of more light he associated himself with the Pietists, a class of people who stood for a thorough reform in the state churches. Some time prior to 1708 persecution drove him and his wife to a section in Germany ruled by the mild Count Henry, and he located in the little village of Schwarzenau, on the River Eder. He did a great deal of traveling and preaching, and often accompanied Ernst Hochmann in his preaching tours. Hochmann was a well-educated and eloquent Pietist preacher belonging to the royalty of Germany and somewhat older than Mack. In their search for the apostolic order of worship and service, they agreed in many points, but Hochmann was not prepared to come out squarely and stand for a full and complete reformation.

At the time he located at Schwarzenau Mack may not have been far from twenty-seven, or possibly twenty-eight years old, and thus equipped with ample income, fair education, and a determination to know more of the form and spirit of Christianity as set forth

in the New Testament, he came upon the scene at the opportune time; at a time when thousands of devout people in Europe, tired of the cold formalism of the state churches, were as sheep without a shepherd; pilgrims without a leader. There were people waiting for just such a man, just such a shepherd, and a leader of his type. So he and his wife, along with six others, entered into a close study of the Scriptures, with the avowed purpose of restoring as nearly as possible the New Testament order of service. So far as they could learn there was no church in all Europe that, in spirit and in truth, observed the form of doctrine handed down by the inspired apostles and others who wrote as they were guided by the Holy Spirit. They, therefore, dispensed with every form of confession known to them, took the New Testament as their sole rule of faith and practice, and decided to organize a congregation in which the full faith and all of the ordinances of the New Testament might be found.

Having fully agreed upon the order of worship, early one morning the eight, in a quiet way, went down to the beautiful River Eder, and on the bank of the stream held a season of prayer. After this one of the men, chosen by lot, baptized Mack and then Mack baptized the rest.

The form of baptism used was that of trine immersion, the form set forth in the divinely authorized baptismal formula, "Baptizing them into the name of the Father, and of the Son, and of the Holy Spirit." The rite, with the candidate kneeling, was administered for the remission of sins, followed by the laying on of hands, and the consecration prayer. Mack, who was looked upon as the teacher and leader of the little group, had by extensive reading learned that the three-fold form of immersion was not only the general practice of all Christian antiquity, but that it was the only form of baptism that could be traced to near the apostolic age. He also learned that trine immersion was in a limited way, still practiced in some of the churches of Europe, as well as by all the Greek churches of the east, but none of these churches continued to observe the ordinance, the means of grace, as exemplified in the teaching and example of the Master in the upper room. This along with other considerations led the faithful few to fully realize the necessity of a new organization, or a reform movement, that would include all of the New Testament teaching in truth, as well as in spirit.

With them, in a sense, it was like starting the church anew with the light secured and saved out of the cold and confused masses. With this feeling they entered upon their reform efforts with a clear track before them. True, there were only a few of them, but this meant the greater necessity for prompt and vigorous action. With nothing in the way of human creeds to handicap them, they were now at liberty to put into full

and complete operation the teaching of the New Testament, their sole rule of faith and practice, as they understood the Word of God. To fit themselves fully for the task committed to them the faithful band organized themselves, selecting Mack for their minister and leader.

Alexander Mack, then 29 years old, having been prominently instrumental in leading his associates up to this compact condition, thoroughly united in faith and practice, proved himself to be a wise master builder. All of this was done with the open Bible before him. Surely he planned well, and built as he planned on that sure foundation, the Word of God. So what he did was destined to stand in the face of all opposition. Seeing what has followed in the track of the movement, who dare say that Mack and his associates were not guided by the Holy Spirit? Surely God has had a hand in this far-reaching movement.

Mack threw his whole self, property as well as soul and time, into the movement. The common people heard him gladly, and scores flocked to his standard, in fact hundreds, and had it not been for the severe persecution that soon arose the whole gospel movement would have spread all over Europe. The claim of an open Bible, with a church containing all of the New Testament institutions, ever open for more light as time and experience might afford, along with a devout membership, noted for deep-seated piety and spirituality, appealed to all who realized how little real comfort there was in the cold formalities of the state church service.

Mack not only preached in defense of his claim, but he lived as he preached, and so fine was his home influence in his own family that his three sons united with the church when seventeen years old. In support of the movement he used the printing press wisely and vigorously. But the hand of persecution rested heavy upon the faithful, and for safety they were compelled to leave Germany. Eleven years after the Schwarzenau organization Peter Becker, accompanied by a number of members, fled to America. The same year, 1719, Mack and many others took refuge in Holland, where they remained ten years, and then followed Bro. Becker and his group to Germantown, Pa. In the course of a few years practically all of the members of the Church of the Brethren had found their way to the western world.

Here I pause to correct an error that has obtained wide circulation among the Brethren. It is said, and even so stated in some of our widely circulated tracts, that William Penn met our people while in Holland, and invited them to come to America, where they would find freedom from persecution. The fact of the matter is, Penn died the year before any of the Brethren entered Holland, or left any part of Europe for

Pennsylvania. Just how this error got into print among us is a mystery. It is doubtful if William Penn ever saw any of our people, for the third and last time he visited Holland was in 1686, when Mack was a German lad about seven year old. See Britannica about William Penn on this point.

When Mack reached America he was a poor man. All of his splendid income and property of every type had been swept away and he was compelled to toil for a living, as others labored and toiled. His coming was hailed with great joy and proved a comfort as well as an inspiration to those who of like precious faith had preceded him. He was now in a land of religious liberty, where he could worship God as directed by his Bible and well trained conscience. But he was not long permitted to enjoy this blessed privilege. After six years of earnest labor in the new world he closed his eyes in death. Comparatively speaking, he was not an old man. He was only fifty-six years of age. In fact, he was just in his prime for the kind of work so much needed in his new field. Humanly speaking, Mack should have lived twenty years longer; and had he been permitted to do so, we may well wonder what might have happened for the upbuilding, unity and strength of the church. As we look at the situation it may seem unfortunate that the church at this time was deprived of his strong leadership and his wise counsel, but it was otherwise overruled by the unseen Hand that regulates the destinies of men and nations. So passing on to his reward he left the church and principles for which he so earnestly labored to the care of the Holy Spirit and the Word, and how well these principles have been maintained is fully evidenced by what may now be found in the faith and practice of the thousands constituting the Church of the Brethren. We shall do well to pause on Tuesday, Feb. 19, the 200th anniversary of his death, and recount his valuable services in the interest of primitive Christianity, retell the story of his exemplary life, and dedicate ourselves anew to the noble cause for which he lived and labored and died.

Sebring, Fla.

What Causes War

BY KERMIT EBY

VII. *The Status Quo*

THE term *status quo* means "the existing state," or "conditions as they are." It seems rather far-fetched, perhaps, to suggest that the existing state is a cause of war, but, nevertheless, it is.

The world, today, is divided into two groups. The first group has for its leader, France; the second, Germany and Italy. In Asia, Japan's ambitions come in conflict with the status quo established by the Nine-

power Pact and other agreements protecting the territorial integrity of China and guaranteeing the "open door."

In Europe, the two groups fall into the class of victor and vanquished. France, the leader of the victor group is supported (at least until recently) by the Little Entente, Czechoslovakia, Yugoslavia, and Rumania. Poland, too, is allied to France, but recent developments seem to indicate a weakening of the Franco-Polish ties.

The object of the above group is twofold: to keep Germany weak and disarmed, and to prevent a readjustment in the Balkans and Central Europe, such as a restoration of the Hapsburg monarchy, or an adjustment of the territorial and racial problem in favor of Hungary.

In order to insure the permanency of the treaty of Versailles, the victor group has surrounded the vanquished with a "ring of steel." As long as the military odds are against the vanquished, their protests are helpless. Hence, their first ambition is to build up their armies to former strength. When the Germans cry for equality in armaments, they do so because they are anxious to create the strength that will enable them to create pressure for the restoration of their former lands. As long as the odds are in favor of France, the smaller nations will follow in the French orbit, but as Germany becomes stronger, the drift will change. (Poland and Yugoslavia are already wavering.)

The most restless and disgruntled nation of Central Europe is Hungary. For years this proud people, in unity with the German Austrians, dominated Central Europe. The post-war treaties saw the break up of the Austro-Hungarian state and the dismemberment of Hungary. Transylvania, now a part of Rumania, contains about 3,000,000 Hungarians and ex-Hungarian subjects. Other Hungarians are living in Czechoslovakia. Yugoslavia forced thousands of Hungarians to leave, recently.

Italy is allied to Hungary. Although Italy was among the victors, she has never been satisfied with the territorial settlements. She feels that France and Britain got more than their share of the spoils. This condition makes Italy and Germany national allies. However, since Germany's great ambition is union with Austria, and Italy is opposed to such a union, there is no immediate probability of close coöperation.

This is sufficient to show that there must be increased emphasis on article 19, of the League Covenant, which declares that: "The assembly may from time to time advise the reconsideration by Members of the League of Treaties which have become inapplicable, and the consideration of international conditions whose *continuance* might *endanger* the *peace* of the world."

Ann Arbor, Mich.



MISSIONS

This Department

Conducted by

H. Spenser Minnich



Sharing Observations With the Home Church

BY C. D. BONSACK

Secretary of the General Mission Board

Fifteenth Installment

NOVEMBER 28. It was a hot night on the train. We rather feared to fall asleep for fear of rolling off the seats; but with it all we got along very well. At three we were expecting to get out at Minna to take an early morning breakfast with the Helseners. As we were attempting to remove a bit of the dirt, Albert's pleasant voice called to us. We were soon out and had a delightful two hours, besides a good breakfast and some more water and fruit for our journey. Cheered by these two hours of fellowship, we returned to the train and sped on southward. We have forgotten to mention the charm of the moonlight nights. The moon was full during our conference. The balmy air at night with its beauty and comfort, compared with the heat of the day, makes a moonlight night in Africa a charming experience long to be remembered. We were reminded of this in our stop with the Helseners at Minna. Bro. Helsner will be studying some Hausa language while at Minna and will visit leper work in West Africa on behalf of the American Mission to Lepers of America—a privilege granted by the Home Board at their April meeting.

Our trip during the day was uneventful, except that we got better acquainted with our missionary friends who came aboard yesterday. We also noticed the changing condition of vegetation along the way. The treeless plains of the plateau gave way to bush country; then came more trees as we moved south into lower altitudes and a region of greater moisture. We noted the increased humidity and felt discomfort from the air about us. Bro. Brubaker did not feel so well, which gave us concern, as any illness does when one is so far from home. About four in the afternoon we crossed the Niger River, the largest in northwest Africa and from which Nigeria derives its name.

November 29. This was Thanksgiving Day in America, but being a strictly American institution, there is no knowledge of it elsewhere, except as some American

may celebrate in his own way. At this time we were approaching the lowlands near the coast. Banana trees appeared in abundance. Any American lad could have his fill of this most delicious fruit in this country. At the station we met the good bishop of Lagos of the Church of England. He was here with his car and with a half dozen other missionaries took us to his home for breakfast. We were entertained in his home for the three or more days while we awaited our boat. It was a pleasant place to be. The outlook was across the bay and ocean steamers came and went. But it was hot and humid—a great contrast to the dry heat on the altitudes of the interior. The bishop and his good wife had just returned from a tour among the churches up the country. He is sixty-nine. During this trip they both walked 15 miles in one day. He plays tennis well. He is a very busy man; but for sweetness of spirit, common sense and genuine devotion to Christianity and the black race, he is unusual indeed. His wife quite as much so, but in a much different way. They told us that forty years ago this Christmas, eighteen of them ate a Christmas dinner together here at Lagos and in less than a month only seven were left, several being sent home while the others died. Those were trying days in West Africa, and how grateful all must be for those who have helped to bring about this great change in healthfulness and hope, even though today it is by no means a health resort. The day was spent in the hospitable home of the bishop writing letters. Bro. Brubaker was put to bed with a touch of real fever, but with plenty of quinine and the care of the host, the fever broke by evening and he was better, but quite weak.

November 30. This morning we made final plans for our sailing on Sunday afternoon. We regretted that the boat was a day late, but we were glad to attend service on Sunday morning before going aboard. We were also again refreshed by the bit of mail from the States. One is inclined to wish, however, that our friends would not be afraid to lose a letter or two. We received letters four weeks ago in care of our boat at Lagos. Two weeks ago it all came here and was forwarded up country by the courtesy of the Company. Now of this last mail practically none came because everybody thought it was too late to reach us. But that is one of the many inconvenient experiences of travel, and there will be more. In fifteen days we expect to reach Capetown and maybe there will be some awaiting us—but these days will be lonely. Bro. Brubaker was stirring about by this time, but without that usual pep that always tells you that Leland is around. But we thanked God that he was better and ready to go when the boat arrived. Here we were in touch with more missionaries, and were glad to learn of the ways and methods, successes and failures through which others

have gone. An experienced dentist here for many years was so led to mission work that he gave up his successful profession and entered the service of the Baptists sixty-five miles north. They were here on their return from Canada, going to their field, being most happy to return to their work. Others were just out from England. How the bishop and his wife welcomed all and ministered to all amid many responsibilities of their own! Yet it was all done with a smile and without any evidence of annoyance or excitement. Many a good housewife in America could learn poise and peace of mind from these folks of age and much experience in Christian hospitality.

December 1. We hoped with the rain last night that it would be cooler this day, but it seemed even hotter. This is characteristic of the climate of coastal Africa, just north and south of the equator. We went to the bank to get some English money for use along the way. While Nigeria is an English possession, it has its own money and English money is not legal tender; but the latter is a sort of basis for the many kinds of money used around the coast of Africa. We finished such buying as was necessary and tried to get a bit of rest in the heat of the day. In the afternoon we attended a meeting at the Y. W. C. A. where we found that our little friend, Miss Smith, a colored lady from America, was doing an unusually fine piece of work. She has made fine impressions on both white and black folks. Why not? She was so modest and wise; so self-forgetful in her ministry to others. In the afternoon's program she was scarcely visible at all, but into it she put a lot of hard work. It was stimulating to see white and black, government official and churchman, all working together to guide the life of the growing womanhood of the city. We regretted that Bro. Brubaker grew rather worse and could not attend this meeting. But he hoped to be well enough to sail on the morrow. Bro. Miller and I, with the bishop, drove three miles to the beach and witnessed a glorious sunset. There as we watched the waves beating the shore on this side of the Atlantic we thought of those on the other side, and how we wished we might shake a friendly hand across the ocean's mighty bosom with loved ones we were thinking about.

December 2. At the morning service, which was a service of harvest offering, we listened to a good sermon by a Methodist minister in the Church of England pulpit on the two offerings of Cain and Abel. It was a graphic and keen interpretation of the inner differences of men in their thought and attitude toward God. He showed that he not only knew his Bible, but also God and men. There was an audience of three or four hundred present. After service, those who made their offering in money presented it at the altar kneeling. Those who brought the fruit of the land did so in the

basement of the church. Here was a goodly aggregation of the fruits and vegetables of the country. All of these services were in the hands of the colored folks, and with the exception of a dozen or more, the audience was colored too. Merchants, lawyers and doctors were among them. In such an audience one feels the tremendous results of missions in creating such a congregation of splendid Christian citizens in less than a century, with perhaps forty more in the city that are more or less like them. About two in the afternoon our good ship *Ussukuma* sailed slowly up the channel, just in front of the bishop's house. The band on board was playing friendly music. The boat was almost close enough to recognize those well known. We went with the bishop to meet friends from England, Dr. Snell and wife, who are studying and visiting missions, even as we. We found them splendid folks, interested in every detail of missions. Both were so self-forgetful in their interest and enthusiasm that in a few minutes all the rest of us were too. He saw good where others failed; he saw hope when others criticized. What an inspiration such people can be! He is a wealthy doctor traveling at his own expense—a high churchman, but a lover of the simple. Now do not ask me why we are not all that way, because I do not know; yet I have some suspicions of a few things that might help some of us. It was a delightful evening, of course. Our boat not sailing until the next day, our friends insisted on our staying with them over night, but we decided to attend church at 6:30 and go aboard afterward. We listened to a good and simple sermon by the bishop on the Second Advent of our Lord. He said that forty years ago he talked much of the details of his second coming, but learning that the Pharisees had paid so much attention to details in his first coming that they failed to recognize their Lord, he had abandoned details of which he is not certain, while clinging to the fact that he is coming, of which he is certain. It was a sermon such as would help many others who find confusion in detail and lack confidence in the fact of our Lord's return to his people. After services and another good meal with the bishop and his friends, we went aboard the *Ussukuma*, where we shall have our home for five weeks around Africa. We said farewell to our friends who so kindly cared for us and found a night of rest on the boat.

December 3. Of course, this was a hot day, but electric fans made life tolerable. The ship was crowded. We were given cabins in first-class, because there were no more in tourist. But we were reminded that baths, meals, etc., were to be in our own class. So we would not want it better. German ships are not so much on ceremony but are great providers. We found many missionaries aboard. At 5:30 we pulled out of the harbor and all along the shore were friends who

had entertained us, waving their benedictions of love and goodwill. What a tie is this common faith in the gospel of Christ. Anglican and Salvation Army lassie, Brethren and Dutch Reformed, all show evidence of a common hope, and why not act like it, even more than we do? Anyhow the farther we get away from the things of earth, the more this unity is felt and enjoyed. There will be some happy days in heaven getting acquainted and apologizing for not having known some good folks long before. But such is the price of our humanity with its timidity and faithlessness.

December 4. At ten-thirty we met in our Bible class. About twenty-five were present. Here we were glad to meet again Mr. Adams of Kribi, Cameroons, who cared for us as host six years ago while we were visiting the splendid work of the American Presbyterians. He is treasurer of that work. He was returning from his furlough to America. We studied together the third chapter of First Thessalonians, led by Mr. Christiansen of Norway, who is working under the Scandinavian Alliance with headquarters in Chicago. Here we meet American Baptists and Methodists, representatives of the African Inland Mission, and others. While most of the group were interested in missions, yet it was gratifying to find many coming because it was a group for Bible study. A retired merchant from Johannesburg, seemed more than ordinarily interested in this Christian fellowship. The Bible still has an attraction for men when separated from the dust of antiquity and theological bias. It is still the revelation of the mind and will of God and we ought to maintain its freshness for every need and condition of life today. Let us maintain its newsyness, as well as its truth.

What to Pray For

Week of February 16-23

IN 1920 our China Mission took over the work at Show Yang which had been started by the English Baptists. This territory includes two counties with a population of more than 400,000. The city of Show Yang itself has a population of 8,000.

During the past fourteen years the work has continued to grow. The church now has a membership of 216. Of these 110 live in the villages. The evangelistic work is in charge of Harlan Smith and wife. They have as helpers two Chinese ministers and several lay workers. The faithful Christian wife of Pastor Ho died a few months ago. Her loss is keenly felt. In addition to the evangelistic work, Bro. Smith acts as station treasurer. Besides her mission duties, it is necessary that Sister Smith have classes for her children.

There are more than 1,250 villages in the two counties of the Show Yang territory. Think what a field! If the missionary evangelist were to visit three villages

every day he could not visit these villages even once a year. We must look to the Chinese Christians to do much of the work of preaching the gospel to the farmers of these villages and of shepherding the little groups of village Christians.

Let us pray for these Chinese workers that they may

(Continued on Page 21)

Monthly Financial Statement

Conference Budget

During the month of January contributions for the Conference Budget and agencies within the budget totalled \$18,277.52. Total cash applicable to the Conference Budget for the year beginning March 1, 1934, \$136,114.41, detail as follows:

	For the month	For the year
General Mission Board	\$14,869.56	\$ 88,697.06
Board of Christian Education	32.99	2,757.02
Bethany Biblical Seminary	887.74	7,246.16
General Education Board		62.69
General Ministerial Board	28.90	73.32
Men's Work		85.30
American Bible Society	20.52	38.50
Undesignated Funds	2,437.81	37,154.36
	\$18,277.52	\$136,114.41

General Mission Board

During January contributions were received by the treasurer of the General Mission Board as follows:

	Receipts	Total rec'd since 3-1-34
World Wide Missions	\$5,751.56	\$23,591.56
Student Fellowship Fund		681.51
Women's Work Project	1,127.50	7,721.18
Home Missions	681.81	5,866.47
Greene County, Virginia, Mission		12.00
Foreign Missions	472.51	3,504.59
Junior League Project	345.02	1,633.76
B. Y. P. D. Project	66.01	544.15
Home Missions Share Plan	10.19	91.00
Intermediate Project	7.80	76.82
J. B. Emmert Memorial Fund		5.00
Men's Work Project	46.01	253.95
India Mission	396.33	1,402.10
India Native Worker		70.00
India Boarding School	75.10	428.27
India Share Plan	211.35	1,741.91
India Hospitals	10.00	58.65
India Missionary Supports	872.30	11,326.66
China Mission	191.33	611.56
China Native Worker	35.00	106.17
China Boys' School	17.75	17.75
China Share Plan	60.00	341.25
China Hospitals		26.85
China Missionary Supports	2,005.03	8,995.09
South China Mission	95.00	272.00
Sweden Mission		57.50
Sweden Missionary Supports		995.00
Africa Missionary Supports	1,341.24	9,970.22
Africa Mission	823.22	7,459.68
Africa Share Plan	212.50	752.08
Africa Leper	50.00	82.33
American Drought Relief	26.16	26.16
American Mission to Lepers		10.00
Conference Budget	2,437.81	36,765.95
Conference Budget Designated for—		
Board of Christian Education	32.99	2,757.02
Bethany Biblical Seminary	327.05	3,429.25
General Education Board		62.69
General Ministerial Board	28.90	73.32
American Bible Society	20.52	38.50
Conference Budget Share Plan		388.41

The following shows the condition of mission finances on January 31, 1935:

Income since March 1, 1934	\$114,124.00
Income same period last year	123,796.48
Expense since March 1, 1934	148,185.36
Expense same period last year	130,584.35
Mission deficit January 31, 1935	39,650.56
Mission deficit December 31, 1934	45,684.22
Decrease in deficit during January, 1935	6,033.66

HOME AND FAMILY

Our Prayer

BY FLORENCE STOMBAUGH

Father, wilt thou show us the way
To live so true to thee each day,
That we may unto others show,
The way our Christ would have us go?

Give us the strength to overcome,
Every temptation that does come;
And give us faith, and hope, and love,
That we might gain those heights above.

Give us the courage, Lord, each day
To meet each task that comes our way;
Oh, make us patient, make us kind
To those who seek thy way to find.

Make us submissive to thy will,
With faith to trust thy power still;
Even as Christ prayed as he knelt:
"Not as I will, but as thou wilt."

Then help us, Father, to lead aright,
The wand'rer out of gloomy night
Into Christ's bright and happy day,
Where light and gladness hold full sway.

Bryan, Ohio.

Glimpses of Life in India

BY BERTHA RYAN SHIRK

4. The Mustard Cake

AGAIN, we were to have company for the four o'clock tea. No doubt the house boy thought these occasions came a little too often. Although he swept and dusted the drawing-room every morning, he was supposed to do a very thorough job on the day a guest was to appear. This afternoon, Mrs. Lukey had invited an English lady friend to come.

Right after our midday lunch, she had asked me to make a gingerbread cake. I went to the little storeroom on the veranda at the back, next to the cookhouse, and soon had assembled all the ingredients on the cook table. This was not the first time I had been assistant to our little Goanese cook and I was happy with the thought that Mrs. Lukey felt I was dependable. The mixture was soon stirred together and put in the pan ready for the Dutch oven in which it had to be baked.

On being called, the cook came running and

silently bore the cake away to the cookhouse. I had my misgivings about his being able to bake it properly in a Dutch oven but he seemed to be as confident he could bake it right as I was that I could make it right.

After the cake had disappeared, something seemed to tell me I had jumbled the spices. I looked the little tins over and sure enough, in place of getting the ginger tin, I had the one labeled "mustard" and had put a generous measure into the cake.

I called Mrs. Lukey; we compared the like boxes, and feeling awfully stupid, I confessed my mistake. Nothing could now be done, but to have a good laugh over the mistake. The cake was in the oven. There was no time to make another and bake it before tea time. We wondered and waited. As soon as the cake returned from the oven it was inspected. It looked all right. It was baked all right despite the Dutch oven. It left the pan without a break. Oh, how we wished that mustard tin had been in the bottom of the deep blue sea.

As soon as the loaf had cooled, a thin slice was cut off, enough for a nibble. We had no idea but that the flavor would be ruined. To our surprise there was no bad taste. To be sure it could not be called a gingerbread cake, only from the looks. The texture was good. It looked the part of a good cake, so my friend decided to serve it with tea despite the mustard that was in it.

Her guest came. Tea was served at the proper time. It was hard to keep back the giggles as the plate of brown slices was handed to each. To add to our inward hilarity, the lady caller remarked to the hostess, "What a fine cake this is. Did you make it?" The hostess laughed a bit and I wanted to laugh more,



Center: The author of *Glimpses of Life in India*; reader's left: Mrs. Alice Lukey, a friend; right: Mrs. Rebecca David, a converted Jewess.

as she told her she relied on Miss Ryan to do all her cake baking. Then the lady said, "I believe I will have another piece." My tea almost choked me, but I managed to keep my composure until our guest had taken her departure. After she had gone my friend remarked: "I say, Birdie, really, that was a good joke." But I could not decide whom the joke was on: the hostess, for serving a mustard cake; our guest, for eating it and calling it good; or me, for mistaking mustard for ginger! Anyway, we laughed about the mustard cake for many a day and it will never be forgotten.

Chickasha, Okla.

Are You a Burden Bearer?

BY FLORENCE S. STUDEBAKER

To be like Jesus, the Christian must be a burden bearer. Jesus lived solely for others, coming under the burden of man's miseries, sacrificing himself for the race. The Christian should have an active purpose of benevolence—a constant design of love.

One warm summer day while riding on a railway train my attention was attracted by the fretful cries of a two-year-old who had grown tired of the long journey. Across the aisle sat a kindly faced gentleman apparently deeply engrossed in a magazine.

"Let me take the little fellow," exclaimed the stranger at last, smiling down upon the weary mother. For one long moment the babe hesitated as he scrutinized the man before him. Then, as if satisfied that all was well, he allowed himself to be carried away.

Before long the wee lad was engrossed with a number of trinkets the new friend produced for his entertainment. An hour passed happily during which both mother and child were rested. At twilight the stranger gathered his baggage and left the train. As I watched him disappear through the waiting room doors, my thoughts flashed back to the sacred word "Bear ye one another's burdens and so fulfil the law of Christ."

The minister sat in his study at the end of an unusually trying day. He was very tired in body and a touch of discouragement found its way into "Mother, I'm not sure that the evening sermon went across. Somehow I could not feel the usual response."

At this juncture the telephone jingled an urgent summons. An eager voice came over the wire. "Mr. Brown, I wanted to call and tell you how much good your sermon did me tonight. You have helped me to a definite decision on a problem with which I have been struggling for days."

The minister returned to his chair with a lighter heart. Some one had been thoughtful enough to express his appreciation and a burden was lifted.

"If you can only give me one small order, it will help." A lad of eighteen summers, apparently on his

first experience canvassing, stood timidly by the door. The lady of the house hesitated. There were so many calls for help. But somehow the words of dismissal died on her lips.

"Yes, I can help a little," she said, and a moment later sent the lad away with a smile.

Among the steep precipitous mountains of Tibet the traveler meets long processions of hungry, ill-clad Chinese carrying enormous loads of tea. There they go day after day climbing the rough sides of the mountains, each with his great burden on his back, eyes fixed on the ground, all silent, stepping slowly and leaning on great iron-pointed sticks till the leader of the gang gives the signal for a halt; and, after standing a few minutes, the heavy load again falls on the back and head, the body is again bent toward the ground, and the caravan is once more in motion.

In many lives there is a large amount of irksome and exhausting routine. Men and women in order to earn their daily bread must go through a similar task. For many souls the only pause for rest is on the Sabbath. The oasis in the desert is the quiet hour of worship in the classroom or church auditorium. On Monday morning the caravan moves on into factory, school, home and street carrying with it the vibrant memory of a warm fellowship. The warmth of your handclasp and the sincerity of your smile conveyed to weary souls your desire to help bear their load.

In life we touch only a few persons but each of these is in contact with others. If we help bear the burden of one we encourage that one to pass the good deed on to others. The circumstances of the past years have taught us the value of sharing. Time and again the housewife has been urged to look about her home for cast-off garments which are worth passing on to some one less fortunate. And that bit of sharing, while it cost but little, has thrilled many hearts with new hope and courage.

A young wife was suddenly carried from her home by the hand of death. The grief-stricken husband sat stunned with the weight of sorrow which burdened his soul. Neighbors came to offer sympathy. A business man with graying hair entered. He hurried to the young man's side and gripped his hand with a strong, firm clasp. No words passed his lips. After he was gone a spectator remarked feelingly, "It helps so much to know that some one cares."

Let us pass on our good deeds that no day go by without the doing of a kindness, whether it be a substantial gift, a word of sympathy, or a cheering smile. God has need of many souls today who make a definite practise of burden bearing. Let the influence of your life go out to love and lift and so fulfil the law of Christ.

Franklin Grove, Ill.

KINGDOM GLEANINGS

Calendar for Sunday, February 17

Sunday-school Lesson, Peter Teaches Good Citizenship (Temperance).—1 Peter 2: 11-17; 4: 1-5.

Christian Workers' Meeting, Public Worship.

B. Y. P. D. Programs:

Young People—The Ingredients of Home.

Intermediates—India.

* * * *

Gains for the Kingdom

One baptism in the First church, Chicago, Ill.

Sixteen baptisms in the Pleasant Plains church, Okla., Brother and Sister Oliver H. Austin of McPherson, Kans., evangelists.

Two baptisms in the First church, Toledo, Ohio.

One baptism in the Roann church, Ind., Bro. Ray O. Shank of Flora, Ind., evangelist.

Sixteen baptisms in the Elkhart City church, Ind.

Six baptisms in the Bellefontaine church, Ohio, Bro. J. C. Inman of Canton, Ohio, evangelist.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Brother and Sister Oliver H. Austin of McPherson, Kans., Feb. 24 to March 10 in the church at Newton, Kans.

Bro. Jesse W. Whitacre, the pastor, Feb. 17 to March 3 in the Shamokin church, Pa.

* * * *

Personal Mention

Bro. William Brubaker changes his address from Wakarusa to New Paris, Ind. He is taking up the pastorate of the near-by Maple Grove church.

Bro. W. H. Yoder of the General Ministerial Board, pastor at South Waterloo, Iowa, was seen at the Publishing House one day last week. He and Secretary Zigler seemed to be much interested about something.

"We are eagerly anticipating great help from the Board's deputation when they visit us in the spring. . . . Our family are all well and growing in one direction or another. . . . We have had a constant flow of guests. . . . Dr. Eddy . . . Mr. Munson of the National Committee Y. M. C. A. . . . Chief Engineer O. J. Todd . . . Dr. Edward H. Hume, for many years head of the Yale-in-China Medical School. . . . We appreciate the interest all you good folks have in the Lord's work in China. . . . Continue to pray for our work and for us." So said Bro. Minor M. Myers and family, Dec. 18, Tai Yuan.

Bro. I. J. Rosenberger of sacred memory dedicated the Loon Creek church near Huntington, Ind.—outpost for the Salamonic church—Feb. 15, 1885, following with a two weeks' revival. Organized as a separate church in 1912, it will observe a special semicentennial service, Sunday, Feb. 17. In the morning President Otho Winger of Manchester College will give the anniversary address. In the evening President Harold Mason of Huntington College will speak. The afternoon will be made interesting and profitable. Bro. Roy B. Teach, in the eighth year of his pastorate and Bro. D. W. Paul, elder in charge for twenty-one years, invite you to enjoy with them this all-day celebration.

Bro. B. F. Waas, pastor of the Fresno church of Northern California, is scheduled for a Bible study and lecture course in the Oakland church, same district, Feb. 24 to March 1.

Bro. J. W. Cline, elder in charge, writes of the "wonderful day" they had at the Calvary church, Los Angeles, Sunday, Feb. 3. Eight young men with their wives were installed into the office of deacon in a beautifully impressive service. Bro. Cline was assisted by Bro. Edgar Rothrock of La Verne. Evidently they still expect to have work for deacons on the Pacific coast.

If **Bro. Jacob Root** of Sabetha, Kans., lives until Feb. 28 he will be exactly one hundred years of age. His church and community, as well as he himself, have our congratulations. Pastor Robert L. Sink promises us more about this unique event a little later. He says two other members, Bro. A. S. Beechly, 86, and Bro. Chas. Christenson, 78, with Bro. Root make a trio totaling 264.

Bro. A. H. Rittenhouse of Mount Morris, Ill., has joined the great majority on the other side. For several years he had been in declining health, and a paralytic stroke brought the inevitable end on Monday afternoon, Feb. 4. For some twelve years, 1905 to 1917, Bro. Rittenhouse was employed by the Brethren Publishing House, and for about eight of these was superintendent, a position next to that of the general manager. Indeed his connection with the House began back in its Mount Morris days. He was a leader in church and community activities in many lines. It was he who wrote the Dunker Father letters which appeared in our columns some months ago. He had others of that type in contemplation. An interesting article from his pen about a Northern Illinois pioneer of the Rittenhouse ancestry awaits its chance for a place in the Messenger.

Helen Priscilla Stam, as all the world now knows, was spared the fate of her parents slain by Chinese communist bandits. But how? "A man who had been released from the Wuhu jail, only a few hours before by the communists when they raided the village, pleaded for her life. The bandit leader offered to spare the child if the prisoner would allow himself to be beheaded. The latter agreed and was killed on the spot." Such is the story of vicarious sacrifice vouched for by W. J. Hanna of the China Inland Mission, who brought the three months old babe in safety to her grandparents, Dr. and Mrs. Charles E. Scott. The Messenger authority is a clipping from the Daily Examiner, Bellefontaine, Ohio, sent us by Correspondent Leo Lillian.

Contributors of Special Articles in This Messenger

D. W. Kurtz—What Alexander Mack Has Taught Us—President of Bethany Biblical Seminary, well-known lecturer, author and student of church history.

Floyd E. Mallott—Notes on European Background—Professor of Old Testament and Church History at Bethany Biblical Seminary. One-time missionary to Africa.

Ora W. Garber—Story of Alexander Mack—Author of Life and Influence of Alexander Mack, Sr. Pastor of the Monitor church, Conway, Kans.

Jno. S. Flory—Mack as a Man of Letters—Professor of English, Bridgewater College. Author of books and articles on Brethren history.

J. H. Moore—Alexander Mack: The Man, the Student, the Preacher, the Master Builder—Editor of The Gospel Messenger for many years. Author of books and tracts. Present home: Sebring, Fla.

Wise. The Stams, before going to China, had lived in Allen County, Ohio, where Mr. Stam was pastor of a church.

Lincoln's birthday week has another reason for being proud of itself this year, in the opinion of third floor office folks at the Publishing House. Holding the record among present members of the House editorial staff, Assistant Editor Maud Newcomer has completed the first quarter century of her faithful and efficient service with our Sunday-school publications. At a delightful surprise noonday luncheon planned by her office mate, Assistant Editor Edith Barnes and her fellow conspirators, congratulations and appreciations were freely mingled with Mother Bonsack's toothsome cake. Sister Newcomer's comrades are honored in the opportunity to wish her an indefinite continuance of good going as she turns the corner into the second quarter. They said it with twenty-five American Beauty roses.

Brother — writes us of some things in the Messenger which some folks in his community do not like. He finishes his list with these words: "and money, and but little gospel." And here we are, right up against the Achievement Offering! And that means more money! And the need is beyond the power of words to tell. The cause is suffering greatly for the lack of money. But these good people want more gospel and less talk of money. What gospel? Do they mean the gospel of Christ? That gospel has much to say about money, about the peril of loving it and the blessedness of giving it. That gospel can not be had at all without raising the money question. Nobody can receive it and be blessed by it without deciding what he will do with his money, whether that be much or little. That gospel demands the surrender of everything to Christ. "Whosoever he be of you that renounceth not all that he hath, he can not be my disciple" are Christ's own solemn words (Luke 14: 33). Forgive the harshness of this word, please, Brother —, but what those well meaning people of your congregation need is attention to the very gospel they say they want more of. When the gospel gets a man it gets his money. A deeper work of the gospel of grace in all our hearts will make the Achievement Offering tomorrow and next Sunday go over with a bound. See page 29 for offering blank.

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Miscellaneous Items

Notice to Churches of Northwestern Ohio: The district conference for 1935 will be held in the Poplar Ridge church near Defiance, Ohio, on March 19, 20 and 21. Elders will convene March 19 at 1 P. M. Watch the Messenger for further announcement.—J. F. Hornish, Writing Clerk, Defiance, Ohio.

The World's Day of Prayer

March 8, 1935

On Friday—the first Friday in Lent—March 8, the World's Day of Prayer is to be observed in all countries where Jesus Christ is known and loved.

Last year in the Church of the Brethren, 2,000 copies of the Prayer Program were used. For this year of 1935, it is expected that even more than two thousand programs will be used throughout our brotherhood. Programs have already been sent to all of our churches in India, China, Africa and Scandinavia.

The programs, entitled "Bear Ye One Another's Burdens," are two cents apiece. The little leaflets, "The Call to Prayer," are free, and the poster is five cents. Order immediately from the General Mission Board, Elgin, Ill. Postage is welcomed.

Tastes differ. "For me the only two things possible to be left out would be the calendar and gains for the kingdom, but others appreciate them." Evidently they do for the same mail brought this: "I am especially interested in the gains for the kingdom and the progress our missionaries are making on the foreign fields."

The Men's Work meeting of Northern Indiana, see Messenger for Jan. 26, page 22, was attended by 225 men. Some twenty-five churches were represented. Bro. G. A. Lantz writes that "a fine appreciative spirit was shown during the entire service and we are sure every one was well rewarded for their efforts." The next meeting for this aggressive group of men will be held in April at Bremen, Ind.

A new urgency to evangelism is contained in this statement from Lay Leaders for Today: "We are confronted across the world by the startling fact that great as has been the growth of the Christian church in the world of Asia and Africa, actually the population of the human race has grown at a greater speed, so that today in spite of glorious success, there are more human beings alive who have not heard the gospel than when Carey sailed for India one hundred and forty years ago."

THE QUIET HOUR

My Neighbor's Home Life

Theme for February—Understanding My Neighbor

PREPARED BY ROSS D. MURPHY

John 19: 25-27

For the Week Beginning February 24

My Own Home Life First, Matt. 7: 1-5

Neither modern appointments nor yet costly furnishings make a home. They may make a beautiful house. But there is a decided difference. Love and harmony, peace and goodwill, thoughtfulness and kindness are primary. And these are not possible without Christ.

A Mother's Prayer, Mark 7: 24-30

For this child I prayed, 1 Sam. 1: 27.

Can a woman forget her child? Isa. 49: 15.

Lord have mercy on my son, Matt. 17: 15.

A Father's Attitude

Bring forth the best robe, Luke 15: 22.

Faithfulness, Luke 11: 11.

Deep love for his son, 2 Sam. 18: 33.

Home Relationships

Coöperation not subjection, 1 Cor. 7: 3.

A father's great responsibility, Eph. 6: 4.

Needed advice for the modern child, Eph. 6: 1-3.

A very old commandment, Ex. 20: 12.

The Duty of the Church

Preaching against divorce is locking the stable after the horse has been stolen, at least in some respects. Why not do something before ill-mated individuals are united in marriage? This is a delicate subject to discuss with those who most need it. They will let you know that their love affairs are their own, not yours.

For Discussion

Hospitals conduct clinics for the sick in body, should not the church conduct clinics for those spiritually ill?

THE CHURCH AT WORK

Directed by M. R. Zigler, Executive Secretary; Rufus D. Bowman, Director of Adult Education; R. E. Mohler, Secretary of Men's Work; Mrs. Ross D. Murphy and Anetta Mow, Women's Work; Dan West, Director of Young People's Work; Raymond R. Peters, Chairman of Intermediate Committee; Ruth Shriver, Director of Children's Work; H. Spenser Minnich, Secretary of Christian Finance; Ross D. Murphy, representing the Pastoral Association; Ruth C. Sollenberger, Office Secretary.

MINISTRY

Making the Church Service Vital—Part II

(Bethany Ministers' Conference)

Music

The choice of music will make a church service vital or keep it from being effective.

Care should be exercised in the use of hymns and gospel songs. They should incorporate real literary value and the music should be of a lofty type that will enrich worship.

The minister should acquaint himself with the materials and values of worship, and concern himself with music used in all services of the church. He should further encourage study and appreciation of hymns and their choice on the part of leaders of music.

The choir can be used to advantage, not only in singing anthems, but also by educating and acquainting the congregation with some of the great hymns that are little known or appreciated and therefore seldom used. This may also be accomplished by the use of special music.

The minister and chorister should cooperate in building the worship program.

Offering

The offering is a definite part of worship. It should be conducted in a worshipful spirit. The offering is a consecration of a part of life, for money represents life. There is need for creating a spirit of sacrifice in giving.

The reading of a short portion of scripture or offertory verses, and the use of prayer will help make the sense of worship real. There is value in using the scripture first and the prayer when the offering is actually presented.

There is value in making the purpose of the offering understood by suggesting that a given offering is to go for some definite part of the church budget, as: "This morning our offering will go for payment of coal that we may worship in comfort," or: "It is a joy to give that our aged people may have the needs of life. Our offering is dedicated to the support of The Aged People's Home."

Sermons

The reading of scripture should be clear and forceful. Read reverently.

Responsive readings are limited in their possibilities of effectiveness. The meaning is often lost by anxiety to keep together, careful pronunciation, etc.

Comments during the reading are of doubtful value.

Use care in choosing the scripture.

The sermon should use vital material presented in a vital manner.

Use language that anyone can understand; be simple.

Use subjects that are vital to Christian living and then strive earnestly in presenting them that this message go across to the people.

It is a good practice to write sermons so as to gain clearness in thinking and exactness in material presented. Do

not read the sermon, but have it so well in mind that notes are not necessary in the pulpit.

Endeavor to warm the soul in the service.

Let the whole service send the people out with conviction and courage; with a feeling of peace and quietness in their hearts.

Plan everything so that the whole service will be vital to the needs of the people.

ADMINISTRATION

Dramatic Materials for Easter

Passion Week—A service of worship in music, scripture and pictures, by Nancy Longenecker. Price 10 cents.

Pilgrims of the Way—An Easter play, by Dorothy Clarke Wilson in the March, 1931, International Journal of Religious Education. Price 15 cents.

Release—A one-act Lenten play, by Dorothy Clarke Wilson, in the February, 1933, International Journal of Religious Education. Price 15 cents.

A Dramatic Worship Service for Easter, by Grace Sloan Overton, in the March, 1933, International Journal of Religious Education. Price 15 cents.

A Great Bell Ringing—A dramatization using the resurrection theme, by William George Cummings, in the March, 1934, International Journal of Religious Education. Price 15 cents.

The White Flame, by Eleanor B. Stock—A drama in one act and six tableaux. Price 15 cents.

Why Didn't You Tell? by Anita B. Ferris for children from 5 to 10 years of age. Price 15 cents.

All of the above materials may be ordered from the Board of Christian Education, 22 South State St., Elgin, Ill. In addition, an Easter play, **The Cloth of Sendony**, by Elizabeth H. Emerson, will be published in the March, 1935, issue of the International Journal of Religious Education.

Books on Rural Life

The following very splendid books on "Rural Life" may be borrowed from the Loan Library of the General Ministerial Board and the Board of Christian Education. Ten cents in coin or stamps will bring one or two of these books to you for two weeks. The user is expected to pay the return postage also.

American Agricultural Villages—Brunner, Hughes, and Pat-ten. \$2.50, 1927.

American Villagers—Fry. \$2.50, 1926.

Christian Enterprise Among Rural People—Butterfield. \$1.50, 1933.

Christian Program for the Rural Community, A—Butterfield. \$1.50, 1923.

Church Life in the Rural South—Brunner. \$2.50, 1923.

Churches of Distinction in Town and Country—Brunner, ed. \$1.50, 1923.

Country Church and Public Affairs, The—McLaughlin, ed. \$2.00, 1930.

Country Church as It Is, The—Myers and Sundt. \$1.50, 1930.

Country Church in Industrial Zones, The—Morse. 75c, 1922.

Diagnosing the Rural Church—Fry. \$1.50, 1924.

Harvest, The—Bailey. \$1.50, 1927.

Immigrant Farmers and Their Children—Brunner. \$1.75, 1929.

Industrial Village Churches—Brunner. \$1.50, 1930.

Place of Agriculture in American Life, The—Gee. \$2.00, 1930.

Principles of Rural-Urban Sociology—Sorokin and Zimmerman. \$4.50; student's edition, \$3.60, 1929.

Religious Education in the Rural Church—McLaughlin. \$1.50, 1932.

Rural Church Life in the Middle West—Landis. 75c, 1922.

Rural Life at the Cross Roads—Campbell. \$1.96, 1927.

Social Survey in Town and Country Areas, The—Morse. \$2.50, 1923.

Story of John Frederic Oberlin, The—Beard. \$1.25, 1909.
 Tested Methods in Town and Country Churches—Brunner.
 \$1.25, 1930.
 These Changing Times—Eastman. \$2.50, 1927.
 Town and Country Church in the U. S., The—Morse and
 Brunner. \$2.50, 1923.
 Village Communities—Brunner. \$1.50, 1928.
 What's Right with the Rural Church—Felton. 75c, 1930.
 Woman on the Farm, The—Atkeson. \$2.00, 1924.

CHRISTIAN WORKERS

Objectives in Soul Winning

TOPIC PREPARED BY IRA H. FRANTZ

John 1: 35-51

March 3

1. Why Do We Wish to Win Souls?

For the sense of leadership it gives us to have folks come our way?

To make our church bigger? Why wish to make our church bigger?

For the good of the individual?

To please Christ? What other motives?

2. What Is Soul Winning? When Is a Soul Won?

Is it getting folks to join church?

Is a soul won when the person is baptized?

Just what constitutes conversion?

3. What Souls Do We Wish to Win?

Are we happier over some conversions than others?

Is there a legitimate reason for being so?

Do not be too hasty in answering any of these questions.

Here are a few scriptural guides for your studies:

Why did Andrew wish to win Peter? John 1: 41.

Jesus came to save the lost. Luke 19: 10.

God loved the world. John 3: 16.

Jesus came to give life. John 10: 10.

John the Baptist demanded fruits. Matt. 3: 7, 8.

The prodigal was saved when he left his husks and returned to his father. Luke 15: 11-24.

WORSHIP

Cantatas for Easter

Easy—Mixed Voices—"The Nazarene," by Chas. H. Gabriel, 60c each, 5 copies or more, 55c each.

Medium—Mixed Voices—"The Great Light," by Finley Lyon, 60c each, 5 copies or more, 55c each.

Difficult—Mixed Voices—"Eastertide," by Protheroe, 75c each.

Anthems for Easter

Easy—4 Part Mixed—"In Joseph's Lovely Garden," arranged by Dickenson, 15c each.

Medium—4 Part Mixed—"Lift Your Glad Voices," by Pike, 25c each.

Difficult—4 Part Mixed—"Ring Ye Bells of Easter Day," by W. R. Voris, 12c each.

Order above from the Brethren Publishing House.

The Minister and Music

Christianity was ushered in with music, as the angels sang: "Glory to God in the highest, and on earth peace, goodwill toward men." Down through the centuries music has had a most important place in worship. Of all the arts which the Christian religion has called to its aid, none hold as significant a place as does the art of music. Music is the one universal language that everyone can understand. Today we consider the music program of our church as one

of the most important phases of our entire church program. We ought to thank God again and again for the ministry of music which has enriched our worship so much.

The music program of the church might be viewed from many different angles. We are primarily interested in church music from the standpoint of the minister and pastor. There are but few, if any, ministers who question the important place which music should hold in our church activity. Yet there is a tendency on the part of many ministers to view this music program with a sort of passive attitude, feeling that there is little or nothing they can do about it. As a result, in some churches music has become a burden rather than a great spiritual uplift. The minister must not stand aloof from the music program of the church if it is to function properly.

It is with this in mind that we shall attempt, in a series of articles, to present the music of the church from the standpoint of the minister. We shall consider the minister and his attitude toward the hymnal, pointing out the place of the hymn book in the life of a minister. We shall also think about his relation to the church choir, and the director of music. The minister's responsibility in regard to congregational singing is an important phase which we want to discuss. Last of all, we should think together about the minister and his knowledge of music. These are some of the problems as viewed by the minister in his relation to church music which we want to face honestly and clearly in the weeks that lie ahead.

The music program of the church is vitally important; therefore, the minister has a very definite obligation in regard to that program. Blessed is he who realizes the value of the ministry of music, and who does something about it, heeding the admonition of St. Paul to the Colossians (Col. 3: 16—Moffatt): "Let the inspiration of Christ dwell in your midst with all its wealth of wisdom; teach and train one another with the music of psalms, with hymns, and songs of the spiritual life; praise God with thankful hearts."

LEADERSHIP TRAINING

"All Roads Lead to Rome"

It would be unfortunate if only one road went to Rome; for not everybody can go that way. The train leaves at the wrong time, or it costs too much, or it is too far around, for some people. Each must take his own, as fits best with his own facilities for traveling.

It is for this reason that so many different roads for growth have been hewn out of the experience of men and women. Some roads are blocked for some people; but if they are determined to grow, they find a round-about path that nevertheless takes them where they want to go. It is not so much which road one is traveling, as it is whether one is actually moving in a forward direction rather than being static.

Which of these roads is yours during 1935?

1. The road of **experience**.

If this is your road, is it experience reflected upon? "A wise person learns by the experience of others, an average man by his own, and a fool never learns by experience."

2. The road of **observation**—or watching how others do it.

3. The road of the **worker's conference**. Do you have one in your church?

4. **The Standard Leadership Training Curriculum**: In a camp? In a local class? In an individual correspondence course? In a guided reading course?

5. **Seminary or college course in religious education?**

CHRISTIAN FINANCE

Earning Money for Our B. Y. P. D. Mission Share Plan

One of our good Brethren at Black Swamp offered our young folks the opportunity of earning money on our Mission Share Plan by hoeing beets. We decided to tackle two acres.

Arising early one morning fifteen of our young people, girls and boys together, ventured into the beet field. We worked steadily until hunger overtook us. After taking time out to satisfy our hunger we again took to the task, and had it finished by 10:30 A. M.

This particular task was enjoyed more than a picnic, as all were greatly helped by working together. Then, too, we had earned a part of our mission money in these few hours. Others can not comprehend the joy that was ours by earning the money this way instead of having a bake sale, chicken supper, or an ice cream social.

Having found this to be a worth-while venture, we pass it to you. Perhaps your group may find similar opportunities to earn money for this worthy cause.—Elmer L. Hanely, Walbridge, Ohio.

MEN'S WORK

Forty Thousand Men

There are in all probability more than forty thousand men, members of the Church of the Brethren. It would be a great thing for any denomination to feel that all of its men attended at least one church service each Sunday. We realize that many men attend our services who are not members of the Church of the Brethren, but in order to bring to our men a challenge that can be reached we are urging Men's Work groups throughout the brotherhood to set as their goal for the church as a whole forty thousand men in at least one church service every Sunday morning. This is a goal that can be reached, but in order to reach it we must start with our local congregation. The actual accomplishment of any church through the efforts of her pastor and membership at large would be doubled if every man could be brought into at least one church service every Sunday. Churches that have attempted this goal are more than pleased with their results. Our goal should be forty thousand men in church every Sunday morning.

WOMEN'S WORK

Last Minute Reflections

What more can be said about gifts for our project? Helpful suggestions and reminders have come from our national executives as well as from our district and local officers. They have felt keenly the responsibility and the urgency of the work. Methinks they feel much as one mother felt on the zero hours just before Christmas. It was morning. There were so many last minute things to be done. With no little insistence she called to her daughter who was leisurely dressing at a late hour, "Daughter, the time is passing; please do not spend so much time with your hair. You will shampoo it in an hour. You have had time to slip into an old dress. There is so much to do!" Down from the bathroom came the calm, nonchalant reply, "Mother, where's the fire?" Perhaps there was a fire, figuratively, for the mother. She was on the firing line that day. Perhaps not for the daughter. It was vacation time for sweet sixteen. What a delicious feeling to be free

from the shackles of a too strict school routine. No matter about the fire, there was an urgency to be shared by mother and daughter.

This little incident has significance for each of us as women. A few bear the heavy responsibility. Shall the rest of us rest unconcernedly in our complacency or find our greatest joy in helping another's need? One may be grumbly hateful, another humbly grateful for the opportunity.

"Give me a pulsing heart to feel
The need of other hearts, and kneel
With them when lonely shadows steal
Across their way."

YOUNG PEOPLE

The Leader

A. The Leader—In Hostile Groups

Occasionally the leader of young people finds himself in social situations where he "doesn't belong"; sometimes they are distinctly unfriendly. These occasions are good tests of his fitness to lead. If he can not meet them well, he can not help his youth to meet similar situations in the Christian way.

1. Are you often self-conscious in groups?
 2. Do you often wonder what people will say?
 3. Do you often feel that you don't get a fair chance?
 4. Can many people get you down? If so, how many?
 5. What do you usually do in an awkward situation?
 6. Do you like to use sarcasm?
 7. Do you like to rebuke certain people in public?
 8. Do you find it hard to say, "I was wrong"?
 9. Is it hard for you to forgive?
 10. Do you enjoy degrading other personalities?
 11. Do you ride over people's feelings in order to get something done?
 12. Can you be calm when you feel alone in a group?
 13. Can you be happy when mean things are said of you?
- "He who receives an injury is to some extent an accomplice of the wrong-doer."

B. What He Wants to Do

It is of little value to pretend to follow Jesus if we can not meet hard social situations in the way that he did. Perhaps you would like to consider this list as part of your goals for your young people when in hostile groups.

1. **Not** often **self-conscious**.
2. Controlled by art and usefulness in the matter of **clothes** rather than by style.
3. Not often **getting down** in a group, nor staying down long either.
4. Able to keep silent, to smile, or to turn to better meanings in **awkward** social situations (whichever is the kindest way).
5. Able to say, "I was **wrong**."
6. Trying to **understand** why people are hostile.
7. Able to **forgive** from the heart—quickly.
8. "Speaking the truth in love," particularly if the truth hurts. "A truth told in a harsh or inconsiderate way becomes only a half truth."
9. **Honest** even with enemies; having one's outer acts correspond with his inner attitude.
10. **Willing to suffer** to make hostile groups friendly.

C. How He Goes About It

More study. "All learning is analytic."

Make another chart, using the underscored words and phrases in B, and following the other instructions in Y. P. work, section C, Messenger for Feb. 2.

INTERMEDIATES

Sharing Brings Results

A man, who had spent over thirty years on the foreign field, told his home church once when on furlough that three men had made an outstanding contribution to his life; they were largely responsible for his achievements. These men were his Christian father, the pastor of his boyhood, and his Sunday-school teacher.

Those who are looking for a program for boys may well consider the experience of the missionary. The sharing of a contagious life brings results.

CHILDREN

The Children's Charter

President Hoover's White House Conference on child health and protection recognizing the rights of the child as the first rights of citizenship, pledged itself to these aims for the children of America—

- I. For every child—Spiritual and moral training.
- II. For every child—Understanding and guarding of his personality.
- III. For every child—A home that provides love and security.
- IV. For every child—Full preparation for birth.
- V. For every child—Health protection.
- VI. For every child—Health promotion, including wholesome physical and mental recreation.
- VII. For every child—A dwelling place safe, sanitary, wholesome.
- VIII. For every child—A school safe, sanitary, properly equipped, lighted and ventilated.
- IX. For every child—A community which recognizes and plans for his needs.
- X. For every child—An education which prepares for life.
- XI. For every child—Teaching and training for parenthood, home making, and citizenship.
- XII. For every child—Safety and protection against accident.
- XIII. For every child physically or mentally handicapped—Care and remedial treatment.
- XIV. For every child in conflict with society—The right to be dealt with intelligently and returned to normal stream of life when possible.
- XV. For every child—The right to grow up in a family with an adequate standard of living.
- XVI. For every child—Protection against labor that retards physical, social, recreational and cultural development.
- XVII. For every rural child—Satisfactory schooling and health service; social, recreational and cultural facilities.
- XVIII. To supplement the home and school—Extension and development of voluntary youth organizations.
- XIX. To make everywhere available—District, county, community, state, national service of information, statistics, research, public welfare service for needs of children.

What to Pray For

(Continued From Page 13)

have a deep passion to share the Christian message. Often these Chinese leaders must face their tasks alone with only occasional contacts with the missionary. Their strength must come through their personal fellowship with God. Let us pray that they may have a keen sense of his presence and may be faithful witness-

es as they teach the village people. Let us pray for the Smiths as they supervise the work, encourage the native evangelists, and win the friendship of the non-Christians about them.

HINDUSTANI CONVENTION AT BULSAR, INDIA

BY BAXTER M. MOW

They have Hindustani conventions in the north of India, for the inspiration and unity of Christian workers. Then why not have one in the south? This question weighed heavily upon the heart of H. J. Lane Smith, a lonely worker among Moslems in Bombay. He had been carrying on against odds of one sort or another for over twenty years. Other evangelists to Moslems were few and far between in the southern half of India, where Hindustani is not the current vernacular. The Moslems commonly speak this language among themselves but are largely out of contact with the Christian evangelists.

Why not then call together the few workers there are and get them acquainted with each other, so they will not feel so isolated? When Rev. Smith laid this question before the Moslem Work Committee of the Bombay Representative Christian Council, they agreed that it was well worth trying. It was announced, and first held, at Poona, June 1-3, 1927, with the Rev. Ahmed Shah of Cawnpore for chief speaker, well known for his translations of the Quran (Koran) and his Concordance of it. A goodly number of Indians and missionaries attended and became enthusiastic to continue the convention every year.

The second convention was held at Sholapur, Nov. 12-15, 1928, and the third at Hyderabad. At both of these, Bishop B. T. Badley had a prominent place on the program. Also Canon M. G. Goldsmith of Madras, a saintly missionary on active service since 1875, and endeared to the hearts of thousands. The Rev. J. A. Subhan of Bareilly gave of his large experience of Islam at the Hyderabad Convention. I would gladly relate more, but must desist. In 1930 the convention met at Bangalore. The Continuation Committee, with the Rev. Samuel Datt, District Superintendent of the Hyderabad Hindustani Conference, as convener, tried to make the meeting annual. But the difficulties were too great for a period of three years. And meanwhile Rev. Lane Smith was retired to England, and the work at Bombay was greatly crippled by reason of the universal depression.

Finally this year the way opened again, and the fifth convention was held, especially from 8th to 10th of November, yet including a day before and after. The place was Bulsar, 120 miles north of Bombay, which is relatively far north; but we give it liberty to march south again as before. The new men we secured for speakers this time were the Rev. A. R. Graham of Jaora and the Rev. J. Holmes Smith of Belgaum. We knew we were getting good men. The former, of the United Church of India (and Canada), has been well known in the North for several years for his first hand acquaintance with the deep things of the Spirit. The latter has not been so long in India; but he has been associated with Dr. E. Stanley Jones in his work, and is a worthy partner of his. But the full value of these men and their message we did not adequately realize till we heard them.

We magnify the Spirit of God who sanctifies both speaker and listener, and is the real source of blessing of the convention. Yet in so doing we think it fit also to magnify these servants who contributed so much by their diligent and faithful labors. These two dealt primarily with our own inner life, which is the main thing. That overflowing, our

evangelism proceeds on a firm footing. If dried up, we give the more attention to our method and organization.

The first evening, Nov. 7, was for a get acquainted meeting, wherein we had opportunity to make mention of each other's good points. The best delegation came the farthest—there were seven from Hyderabad, from the Methodists, the Wesleyans, and Christian Missionary Society there. With the nearer delegates and the local people we had a good gathering, though we wish it had been larger. With good spirit we set to the work of the next three days. The two leaders mentioned each had one hour in the morning. In the afternoons Rev. Datt dealt more explicitly with Islam and its details and problems; and the women were not forgotten. On two evenings he addressed public meetings at a hall in the Bulsar bazaar, with about 200 Moslems present. He spoke on sin and its relation to true religion; his words were deep and polite, and manifestly well received. Besides these, other meetings in English were edged into the long day. And some were translated into the local vernacular, Gujarati. Besides these, two other speakers were given opportunity, Mr. Bose and Mr. Durrani.

It would be a delight to relate more details, but this much must suffice. Without exception that we know, every one present testifies to the spiritual infilling received. One said: "I have life, **new life!**" And the rest of us can hardly express it better. The Holy Spirit's presence was especially felt the last night as we prayed together. Hearts were thrown open as no earthly power could do, and prayers made for full and perfect lives within. May the Lord grant it, and pass the blessing on to other lives!

Bulsar, India.

IN MEMORY OF "THE PRINCESS"

BY RUTH FIKE

Bertha Butterbaugh, missionary and friend of young people, was known to those nearest to her as "The Princess." She passed on, after a short illness, Feb. 20, 1931.

"The Princess," what a lovely name!
To me it meant a life—
The life of one who gave her all
In spite of war and strife.

I met her and I loved her,
An unusual thing for me.
Her eyes were bright as diamonds;
Her smile I longed to see.

Her life was spent in doing good.
"For others," was her plea.
And so I know her loving heart
Included even me.

We long to honor in our way,
The one with such a name,
Only because her deeds and words
Are worthy of such fame.

"The Princess," yes, a memory!
Though she's no longer here
Her spirit spurs us on and on
And surely gives us cheer.

I met her and I loved her,
As only friends can love.
I pray that I may live so here
That we may meet above.

Egton, W. Va.

CORRESPONDENCE

YOUNG PEOPLE'S CONFERENCE OF NORTHERN MISSOURI

Sixty young people of Northern Missouri enjoyed a helpful twenty-four-hour conference Jan. 25 and 26 in the Plattsburg church. We were fortunate to have Mr. and Mrs. Dan West as guest leaders. The conference began with a social on Friday evening. The Saturday's program consisted of: Worship service led by Mrs. West; sectional conferences, and group discussions led by Dan West.

The sectional conference on Recreation led by Perry Williams, pastor of the Plattsburg church, attempted to find what goals and what source materials could be used to build a helpful church centered recreation program.

The sectional conference on Problems of Officers and Adult Advisers led by J. H. Mathis, pastor of the Rockingham church, discussed suggestions for leaders of young people. Emphasis was placed on the fact that young people's work is hard work and that careful and prayerful planning by the leaders is necessary. Plans of activity were made for the young people of the district to be carried out before the next conference in midsummer. Emphasis will be placed on Peace as a special district project.

Hardin, Mo.

Grace M. Early.

WHAT DO THE DUNKERS DO ABOUT PEACE?

The above question asked by Bro. C. Ray Keim, Gospel Messenger for Jan. 12, 1935, would require many volumes for an adequate answer. Briefly, whether the test was during a Revolution, Civil or World War, the answer is always the same; the sincere thoughtful Dunker suffers persecution even, rather than fight.

This conduct meant a turning point in at least one major war. In the early successful stages of the Civil War, Gen. Robert E. Lee logically expected the wealthy farmers of the Cumberland Valley to join his forces, for they owned slaves. The cause of the South would protect their property. However, in their Antietam meetinghouse as the conquering army advanced from the south, the Brethren (Dunkers) led by Brethren Wolfe and Mumma, decided to aid no army. This very meetinghouse was made historic by battle a few days later. The wounded being nursed in their homes and even in the very meetinghouse, the morale of the Confederate Army was so changed that no more efforts were made to advance on Washington. Unfortunately, the leaders of the Church of the Brethren in war time have not been always like the Maryland Brethren just mentioned.

The writer is in possession of many letters written during the World War by pastors, professors, board members, publicists and other church officials, encouraging the promotion of war, youth to wear the military uniform, and other evidences of hate for the enemy. However, Dunkers like Quakers, are not ruled by "leaders." Even in isolated places sometimes, and without ability to read or write, Dunkers were guided by the same "inner light." Conscientious objectors ready to suffer rather than participate in the shedding of blood, these Dunkers built a sound foundation for peace. By count, Dunkers far outnumbered any other group of conscientious objectors in Camp Meade. Moomaw's "Christianity Versus War" contains more than 120 pages of this country's history while many facts not in-

cluded have been more recently revealed. While the sun never sets on the conscientious objectors of Camp Meade, the letter of Bro. Click in the same above mentioned issue of the Messenger may be typical of what many of his Meade comrades would say they are doing about peace.

Linwood, Md.

John D. Roop, Jr.

HOME CONDITIONS

We have been in hundreds of homes in Breathitt County, known far and wide as "Bloody Breathitt," due to the mountain feuds resulting in many killings from year to year. Last year fifty-three men and women were killed in this small mountain county situated in eastern Kentucky.

Our survey of 400 mountain homes recently visited reveals the following facts:

Eighty-five per cent are one and two-room houses.

Twenty per cent do not have windows in them.

Ninety-five per cent of the homes are not painted.

Twelve per cent do not have chairs in them; they have a preference for carbide cans.

Four per cent have musical instruments in them.

Only twenty-five per cent have other books than school books in their homes.

Only four per cent have screen doors or windows.

Only twenty per cent take the county paper.

Only four per cent take a daily or weekly paper.

Only two per cent take religious papers.

One per cent of the homes do not have floors other than "old mother earth."

Twelve per cent do not have lamps.

Ten per cent had never before been visited by a minister.

The families range in size from two to twenty-five. While more than half of the counties of Kentucky, as revealed by the last census, lost people, some three-fourths of the mountain counties gained.

Ninety per cent of these visits were made afoot. The houses are so situated that they can only be reached by going up and down the mountain streams.

Quicksand, Ky.

E. E. Neff.

POUNDING AND POUNDING

As I write I am sitting at my table—a table loaded almost to the breaking point with good things to eat, brought in as a surprise for my birthday. All is a gift from members of my congregation. What a pounding! They came with pound after pound, with gifts from loving and appreciative hearts and hands.

Poundings like these are some of the bright spots in my ministry. They inspire me to do my best, sacrifice more and preach better. Throughout my ministry I have received occasional poundings like the one just mentioned, or gifts making possible my presence at some conference or convention. If our congregations could only know the help these occasions are to a weary, tired pastor, they would be repeated more often.

During the twenty-five years of my ministry I have held scores of revivals, becoming intimately acquainted with as many pastors and their wives. I have shared with them their joys and sorrows. I have found them a mighty fine group of godly men and women. And how they do appreciate telling of the inspiration they received in a pounding like the one I received!

But how hard and heavy is the load, when ministers and their wives are forgotten with the proper kind of pounding, receiving unkind and thoughtless criticisms from an un-

appreciative people—a pounding, yes, but of the wrong kind.

Ministers are human, and such unfortunate poundings have a tendency to destroy their standing in the community, curtail their usefulness and decrease their power in the pulpit. The wrong kind of pounding kills and destroys. The right kind helps and inspires.

Which kind of pounding have you been giving your pastor? If you have been bruising and crushing him, try the other kind of pounding and enjoy a new pastor and wife, all made possible with proper pounding.

Union City, Ind.

R. N. Leatherman.

PRACTICAL WORK ECHOES FROM BETHANY

7. In Cook County Hospital and Infirmary

From the very beginning of Bethany Biblical Seminary, the training of the students has included and combined both the practical and the theoretical. Knowing and living the Word of God comes first, and having the ability to convey that message of life to others follows.

The founders of our Seminary knew, that to train men and women adequately for Christian leadership and soul saving, the institution should be located in the midst of a challenging, needy city. They declined a beautiful free rural location for the school which they were planning and undertook, by faith, the difficult task of raising \$50,000 to purchase a building site in the city. This was accomplished, and the need for additional and larger sums for the buildings was also met during the years that followed. So it was that Bethany came to Chicago.

Our early students were soon coöperating with others in mission work. Some assisted Dr. Bell and Judge Develin, preaching at the Midnight Mission and on the streets of the red light district. Years before this Judge Develin had been a wealthy man, but liquor had robbed him of everything he possessed until he was penniless, ragged and wretched.

Converted in a rescue mission, he became a man again with a passion for saving others. He gave his testimony of the saving grace of God and became a mission worker at the Oak Forest County Infirmary. He persuaded a group of our students to accompany him to the Home at Oak Forest to bring cheer and hope to the 4,000 inmates there. The old judge has long since gone to his reward, but for more than twenty years now a group from Bethany has gone there regularly on the first and third Sundays of each month.

They visit the aged and infirm, giving out Gospel Messengers, tracts, and gospels; and then conduct a chapel service where many attend. One worker gave out gospels in seven different languages in one ward. During recent years Bethany students have continued this mission work under the leadership of Bro. Roy Mohler.

Another similar line of mission work is carried on regularly by our students at the Cook County Hospital, located only two miles from Bethany. It is one of the very largest in the world with a capacity of 3,300 to 3,500 beds. For many years the Catholics have looked after the needs of their people here and in like institutions. About 1890 a group of earnest Protestant Christians agreed that some pastoral care must be maintained in the hospital for the Protestant patients. About 1895 they organized the Light Bearers' Association and succeeded in enlisting the coöperation of the Christian Endeavor and other groups of young people in supporting the Protestant pastor.

In the winter of 1908-9, when Bethany was still at Hastings Street, the chaplain came to the school asking for assistance from our students in bedside visitation and in the chapel services. (He had known our people at Mt. Morris.) Sister Eva Trostle directed our first group of students here. In the fall of 1910 Bro. Paul Mohler filled many of the Sunday evening chapel appointments at the hospital. At this time it was agreed that our people should conduct the chapel services on the first and third and alternate fifth Sunday evenings of each month, and this arrangement has continued ever since. When Bro. Mohler graduated from Bethany in 1911 and left the city, Bro. Frank Heckman took charge of the work. A little later Bro. Heckman responded to the call of the China Mission field where he gave up his life.

Bro. H. A. Claybaugh became responsible for the County Hospital, and also the Infirmary mission work, at the time of Bro. Heckman's departure for the mission field. His previous acquaintance with city mission work and his appealing messages filled these chapels. Bro. Claybaugh then took general charge of the practical mission work of the school which he continued until 1922. After that, first Bro. D. D. Funderburg, and later Bro. J. W. Lear, have had general oversight of the city mission work conducted by Bethany. The writer has had charge of our mission work at Cook County Hospital most of the time since 1919. Students and others have faithfully continued these services through these years.

Students have preached their first sermons here, and here some of the patients have heard their first gospel sermon. Today many of these young Christian workers are on the mission field, home and foreign, or are filling the pulpits of our churches. The gospel message is being preached to these children of the nations and only eternity will tell the results.

In 1915 the number of patients admitted to Cook County Hospital was 30,005. In 1925, 47,751 were admitted; in 1933, 75,848; in 1934, 73,545. Dr. Donaldson has been Protestant chaplain for over twenty years and his work has been most commendable. We cooperate with him in his chapel services every other Sunday evening throughout the year.

Some patients are confined to their beds for months or years. Recently a noble Christian went to meet her Lord, who had been in the hospital for more than twenty years. At one time she lay in one bed for forty months, and during all these years she was unable to walk. For a number of years she was able to be up and about in her wheel chair. She helped make dressings and supplies for her ward, and her smile was a blessing and challenge to other patients and to the workers. It is a real pleasure to give a gospel to some of these folks who come from over the sea. I well remember giving a Polish lady a Gospel of John, and when she saw it was in her own language she kissed it, then pressed it to her heart, and then with tears in her eyes endeavored to read. This gospel had cost only about two cents through the American Bible Society.

We want to thank our Brethren Publishing House and The Gospel Messenger office for their donation of a package of Gospel Messengers each week for distribution to certain individuals at the County Home and the Hospital. The students and workers contribute to a Gospel Tract Fund, but very much more could be done if more funds were available. Bro. Charles Eaton has given out thousands of tracts and with the help of his son and a little printing press, he hopes to do much more. A little tract entitled "Souls Saved by Tracts," written by A. Sims,

which may be secured by addressing Charles Eaton, 3420 Van Buren Street, % Bethany Hospital, Chicago, Ill., is a challenge to use this means of reaching the lost.

The singing of gospel hymns in the wards of the hospital has been permitted and even encouraged. Ward singing reaches the many patients who are confined to their beds, and not a few have expressed their appreciation. There are similar opportunities all over this country for mission work of this type. There are hospitals, homes, and other institutions, where gospel songs tactfully used will bring hope and courage and transformation of life. The young people of our church will do much in this line if given proper leadership. The giving of a gospel or tract, or the singing of a hymn, has started some of the world's great reformers and evangelists on their conquest of souls.

"The harvest indeed is plenteous but the laborers are few." The world is surely as ripe unto harvest as it was 1,900 years ago. It is our business and privilege to sow the seed which will not return void. Some of the peoples from the nations of the world have come to us; so in teaching these we are preaching to the nations.

Chicago, Ill.

Fred Strohm.

IF MACK CAME BACK

By Ralph G. Rarick

If Mack came back, would he know the church?
Some who ask it mean to say,
He would not recognize his church
As he would find it in our day.
Things are not as they used to be,
And this they feel is proof of lack—
So far we've stepped from ancient ways
We have not kept our faith with Mack.

If Mack came back, would he know the church? —
It gives a challenge to reply,
That many methods and outward things
He plainly could not identify.
For whether or not we would have it so,
In a changing world some change must be;
And to change approaches as time occasions
Is not to be labeled apostasy.

If Mack came back, would he know the church?
Yes, likely, because of traits he'd see
In principles, purpose and the life,
Strong in establishing identity.
For the test is in the heart of things,
Where time's vicissitudes abate;
And the church today in vital ways
Is much as it was in seventeen-eight.

If Mack came back, would he know the church?
It is not for us to have it be
In every way just as he had it,
Or as have others subsequently.
Our part to keep is the righteousness
And spirit of these in our veneration,
Who established great goals of integrity
As they served their day and generation.

If Mack came back, would he know the church?
Not only yes, but could he stay
With us enough to also know
The exact nature of our day,
He would with gladness approve
Much in the church of everything;
He would encourage us on in giving
Opportune service for the King.

If Mack came back, would he know the church?
And more that would be sure to please
Would be its great growth and expansion,
Spanning the space of the centuries.
Like one of old, we too are building,
Our work is great, we can not come down;
Inspired by Mack, let us then build on
From Schwarzenau and Germantown!

Mexico, Ind.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Beeghly-Wenger.—By the undersigned, Herbert W. Beeghly and Glenna M. Wenger, in the Trotwood church, Aug. 12, 1934.—W. D. Fisher, Trotwood, Ohio.

Bowman-Hylton.—By the undersigned, Dec. 23, 1934, at the home of the bride's parents, Mr. and Mrs. A. H. Hylton, Mr. Melvin Bowman, son of Mr. and Mrs. Everett Bowman of Arrowwood, Alta., Canada, and Miss Leah Hylton of Tonasket, Wash.—C. E. Holmes, Tonasket, Wash.

Croy-Whitehead.—By the undersigned, at the Trotwood church, Nov. 29, 1934, Henry D. Croy and Dorothy E. Whitehead.—W. D. Fisher, Trotwood, Ohio.

Gump-Spoonmore.—By the undersigned, at his home, Jan. 26, 1935, Mr. Kenneth Gump and Miss Violet Spoonmore, both of Muncie, Ind.—Geo. L. Studebaker, Muncie, Ind.

Longanecker-Alexander.—By the undersigned, at his residence, Nov. 14, 1934, Mr. Ernest Longanecker, son of Mr. and Mrs. S. G. Longanecker of Tonasket, and Miss Georgia Alexander, daughter of Mr. and Mrs. W. G. Alexander of Pearl, Wash.—C. E. Holmes, Tonasket, Wash.

Longanecker-Holmes.—At the home of the bride's parents, Eld. and Mrs. C. E. Holmes, by the bride's father, Nov. 29, 1934, Mr. Earl G. Longanecker, son of Mr. and Mrs. S. G. Longanecker of Tonasket, Wash., and Miss Evelyn Holmes, Tonasket, Wash.—C. E. Holmes, Tonasket, Wash.

Spitler-Comer.—By the undersigned, at the home of the bride's mother, Bro. Harold S. Spitler and Sister M. Irene Comer, both of Luray.—A. J. Caricofe, Luray, Va.

Ullery-Tamaska.—By the undersigned, at the parsonage, on Aug. 4, 1934, Glenn W. Ullery and Susan Tamaska.—W. D. Fisher, Trotwood, Ohio.

Whitehead-Hunn.—By the undersigned, at the parsonage, Jan. 26, 1935, Eldon J. Whitehead and Florence M. Hunn.—W. D. Fisher, Trotwood, Ohio.

FALLEN ASLEEP

Baum, Bro. Wesley, born Nov. 15, 1857, died Jan. 9, 1935, aged 77 years. He is survived by his wife, one son, two sisters, three step-sisters and three stepbrothers. He was a consistent member of the Brethren church. Services in the Black Rock church by the writer. Interment in the cemetery adjoining.—N. S. Sellers, Lineboro, Md.

Bearinger, Sister Leah Mellinger, aged 85 years, died at the home of her niece at Reinholds. She was the widow of Fred Bearinger, formerly of Stevens. She was the last of a family of twelve and is survived by a number of nieces and nephews. Services at Mellinger's church near Shoenek by Bro. Amos Heisey and John Myer.—Mrs. Lida M. Zug, Lincoln, Pa.

Borne, Frances Elizabeth, was the daughter of Henry and Magdalene Heilman, born Mar. 18, 1872, and departed this life Jan. 18, 1935. On Sept. 18, 1899, she was united in marriage to Otto Charles Borne who preceded her Jan. 12, 1928. To this union were born two sons and three daughters, who remain, also four grandchildren and one sister. When just a girl she united with the Church of the Brethren. Services were conducted in the home in East Canton by Eld. M. M. Taylor and she was buried beside her husband in the Waynesburg cemetery.—Mrs. G. W. Riemenschneider, Atwater, Ohio.

Braun, Theo., son of Bernhardt and Martha Braun, born Oct. 18, 1863, died Nov. 20, 1934, in the hospital, Peoria, Ill. Jan. 26, 1893, he married Miss Celia Irons; to this union were born two sons and seven daughters, all of whom survive. He was a member of the Christian church. Funeral services in the Christian church in Washburn, Ill., by the writer.—M. A. Whisler, Lowpoint, Ill.

Edris, Bro. Wayne, son of Bro. Peter and Sister Emma Edris, born Feb. 2, 1918, died near Annyville, Dec. 3, 1934. He united with the Church of the Brethren about two years ago and was faithful until death. Funeral at the Union meetinghouse in the Fredericksburg congregation by Elders F. S. Carper and W. W. Hartman.—Sallie Groy, Palmyra, Pa.

Ellenberger, Wm. Sturgis, eldest son of Mr. and Mrs. Aaron Ellenberger, born in Clinton County, near Plattsburg, Mo., Jan. 29, 1868, died Jan. 11, 1935. After completing his grade school education, he engaged in teaching for a number of years. He united with the Church of the Brethren very early in life and was an active worker until his health failed. In 1893 he was called to the ministry and served in that capacity for a number of years, preaching in Saline County, Mo., and also in Ray County. He married Miss Alice Belle Newby of Longmont, Colo., Aug. 15, 1889. To this union seven children were born. He moved with his family to Colorado in 1893, settling near Wiley.

Feeling the need of religious service, he with other members of the Brethren faith scoured the use of a schoolhouse and united in services with people of various religious faiths. As a minister of the Church of the Brethren, Bro. Ellenberger contributed his bit to the services held there. He also made many trips to Granada to preach to a few Brethren located there. In 1903 the Church of the Brethren was organized with thirteen charter members. Bro. Ellenberger was one of the main workers in bringing about the erection of the edifice that now stands in Wiley. He was loyal to his church. He loved her and gave much time and money to her service. He leaves his wife, six sons, one daughter, sixteen grandchildren, four brothers and a sister. Funeral services in the Wiley church by his pastor, Chas. Dumond. Interment in the Wiley cemetery.—Naomi E. Fasnacht, Wiley, Colo.

Goodman, Nacy S., born Oct. 11, 1866, in Missouri, died at his home in Empire, Calif., Jan. 17, 1935. He had lived at Empire the past twenty-one years. He was formerly a member of the Prairie View congregation, Mo. He was a deacon and always active in church work. His first wife, Ida Lehman, preceded him in death on July 17, 1930. He is survived by his wife, Fanny Goodman, two sons and their families and one daughter.—Mae Kappler, Modesto, Calif.

Heckman, Cathrine, daughter of Joshua and Elizabeth Slifer, was born at Maryland Station, Ill., Nov. 20, 1846, and died at Morrill, Kans., Jan. 26, 1935, aged 88 years, 2 months and 6 days. She united with the Church of the Brethren early in life and remained faithful to her Lord and her church. She was married to John Eisenbise at Haldane, Ill., Feb. 12, 1862. To this union were born six children, two of whom preceded their mother in death. The family moved to Morrill, Kans., in October, 1883, and located on the farm just north of the Morrill cemetery. On Jan. 29, 1910, her husband, John Eisenbise, passed away. On Oct. 8, 1915, she was married to David Heckman. Those who survive are the faithful husband, four sons, twenty-four grandchildren, twenty-one great-grandchildren and many devoted friends and neighbors who affectionately called her Grandma Heckman. She is the last of her family to pass from this scene of action. Services by her pastor at the church, with interment in the Morrill cemetery.—Paul S. Longenecker, Morrill, Kans.

Miller, D. Elmer, born near Greencastle, Pa., died at his home in Cedar Rapids, Iowa, Jan. 20, 1935, aged 65 years. He came to Cedar Rapids in 1893. He and his wife were charter members of the Cedar Rapids congregation, organized in 1905, at which time he was elected to the ministry. He had shared the ministry and oversight of this congregation for nearly thirty years. He is survived by his widow, three children and three grandchildren. He had been ill nearly a year but never lost his interest in the church. Funeral in charge of the writer, Galen T. Lehman assisting.—S. B. Miller, Cedar Rapids, Iowa.

Nissley, Sister Mary Alice (Scales), wife of Samuel Nissley, died at her home in Weidmanville, Jan. 8, 1935, aged 65 years. She is survived by her husband and three daughters, two grandchildren, one sister and one brother. Services at Middle Creek church by Bro. Bitzer Johns and Bro. Clayton Gehman. Interment in adjoining cemetery.—Mrs. Lida M. Zug, Lincoln, Pa.

Nitcher, Mrs. Mary Katherine (Brown), born in Indiana, Jan. 8, 1857, died at the home of a daughter in Ames, Iowa, Jan. 12, 1935. She united with the Church of the Brethren in early life and continued in that faith. She is survived by seven sons and three daughters, thirty grandchildren, twelve great-grandchildren and one brother. Her husband preceded her ten years ago. Funeral in the M. E. church at Pomona by the writer, assisted by the Baptist minister. Burial in Woodlawn cemetery at Pomona.—J. M. Ward, Pomona, Kans.

Pefley, Geo. M., son of John B. and Sally Pefley, born Dec. 9, 1846, on a farm near Ladoga, Ind., where he grew to manhood. He married Mary H. Bosseck June 2, 1870. In the same year they united with the Church of the Brethren. In 1871 they emigrated in a covered wagon to Kansas, locating near Fredonia where they purchased wild prairie land and transformed it into a home. While living here they were elected to the deacon's office and served the church faithfully. Later they lived near Altamont and then in 1911 moved to Parsons. Sister Pefley died Sept. 18, 1925; he died Jan. 20, 1935. Surviving are one son and four daughters. Funeral at the church by the writer, assisted by C. E. Davis and J. A. Campbell. Interment in the cemetery near Altamont.—John S. Clark, Parsons, Kans.

Rhoades, John M., of Mooreland, Ind., son of David and Susan Rowe Rhoades, died Jan. 18, 1935, aged 50 years. Almost his entire life was spent in Henry County. He and his wife made their home with his aged parents in Mooreland; the father is blind and the mother frail. They leaned heavily upon him, especially in their declining years. He leaves his wife, Hattie, his parents, one brother and two sisters. Funeral services by the writer and N. B. Wine. Burial in the cemetery close by.—Dorsey Hodgden, Dayton, Ohio.

Sheaffer, Sister Ruth W., daughter of John and Nora White Sheaffer, died at her home in Lincoln, of pneumonia, Jan. 6, 1935, aged 18 years. She is survived by her parents, five sisters and two brothers. Services at Middle Creek church by Eld. Harvey B. Markley and John Myer. Interment in adjoining cemetery.—Mrs. Lida M. Zug, Lincoln, Pa.

Smyth, Bro. Geo. G., born Jan. 13, 1870, died Nov. 24, 1934. He has been a member of the Presbyterian church until several years ago. Following a revival meeting held by Eld. M. J. Brougher, he united with the Church of the Brethren at Palmyra; he was a faithful member until death. He is survived by his wife and one brother. Funeral services in the Palmyra church by Elders F. S. Carper and W. F. Garber. Burial in the Spring Creek cemetery at Hershey.—Sallie Groy, Palmyra, Pa.

NEWS FROM CHURCHES

CALIFORNIA

Chico.—At our regular quarterly council held in September all church, Sunday school and Christian Workers' officers were elected for the church year beginning Oct. 1. Bro. John Reynolds was chosen elder; Sister Margaret Vice, clerk; Sister Shley, Sunday-school superintendent; the writer, assistant superintendent, Messenger agent and correspondent. A rally social was held at the church Sept. 28 which was well attended. A short program was rendered by members of the various Sunday-school classes; games were enjoyed and refreshments were served. Promotion exercises were held Sept. 30 followed by an impressive installation service for officers and teachers. Several Sunday-school children have received Bibles for attending twenty-six Sundays and completing the memory work. Services were held at the church on Thanksgiving morning. The Christmas program consisted of songs, recitations and exercises by the children, followed by the play, The Shepherd of Bethlehem, rendered by the young people's class and some of the younger children. A watch party was held at the home of Brother and Sister Arnie Wright on New Year's eve. At a special council Jan. 6 Bro. Ennis Rife was elected Sunday-school superintendent. The Ladies' Aid has been reorganized and meets every Thursday at some home. The work of reshingling the church is progressing rather slowly on account of so much cold, rainy weather. We are getting up a club of Messenger subscribers, as the required number are availing themselves of the splendid special offer. Cottage prayer meetings are held each Wednesday evening.—Eldora Howery Wright, Chico, Calif., Jan. 25.

Reedley.—Since our last writing there has been one addition by baptism. At the beginning of our Sunday-school year, after the installation of officers, a Sunday-school rally was held, which was well attended. After the morning services a pot luck dinner was served and a social time enjoyed. Dec. 16 our young people presented a play, The Lost Church, which was well rendered and very much appreciated by all present. Dec. 23 a Christmas program was given. We are planning to have a Vacation Bible School immediately following the close of the public school.—Ida R. Miller, Reedley, Calif., Jan. 25.

Waterford.—Recently a Men's Work was organized. The group has done a number of things, such as giving a father and son banquet, cutting wood for the church, painting of the church and looking after some of our aged sick that need help. Dec. 23 a Christmas program was given, including a children's pageant, a chorus by the young people and other inspiring numbers. The young people had a Christmas party on Dec. 24 and finished by going out singing carols. Dec. 30 the young people gave a program of old favorite songs; they related the history of the songs which were then sung. Dec. 31 the Waterford young people joined with Empire in a New Year's watch party. Jan. 6 our pastor, Bro. John Peters, delivered a New Year's message; he encouraged us to live today, not in the past or future; not to think of the future more than we ought nor of the mistakes of the past. Jan. 13 Bro. Berry of Empire delivered the evening message. In honor of the older members of the church a special service was held Jan. 20. Bro. Peters called for testimonies, and in response Sister Susie Fike who is almost eighty-six years old, said that she had spent seventy-one years in the church. Bro. J. W. Deardorff, Brother and Sister Clyde Gammon and Sister Dan Kuns sang Going Down the Valley One by One. Bro. J. W. Deardorff spoke of The Opportunities of Life, thus bringing to a close a program by and for our older members. The Ladies' Aid Society has been meeting every week to quilt and sew for any who are needy. Jan. 18 they served a chicken supper. The evening included an interesting program followed by a short meeting of the Townsends Old Age Pension Plan. The Aid made almost \$30 from the supper. We appreciate the special offer of the Messenger. The response here has been such that I believe every church will profit by an effort to put the paper in every home.—Maude Sesser, Waterford, Calif., Jan. 25.

COLORADO

Wiley.—The young people of the Clover Meadow Church of God gave a short program at our church on the evening of Nov. 4. This was followed by a sermon by their pastor, Rev. Paul Tewell. A return program was given by our young people and pastor Dec. 2. Our missionary mothers and daughters had a social and program Nov. 26. At this time the names of the past few months were revealed and new ones drawn. Early in December gas was installed in our church basement. At a council meeting held Dec. 2 Everett Fasnacht was relicensed to the ministry. Seven church letters were granted. Dec. 9 the intermediates gave the temperance play, The Best Time to Stop. Our pastor's general theme for Sunday mornings in December was The Love of God. Families are taking turns sponsoring the Sunday evening service; that is, for each evening a family will select the songs, have charge of devotions, perhaps give a special number and suggest the topic upon which the pastor speaks. Dec. 23 treats were given to the children by the Wiley commercial club. That evening slides on The Nativity were shown in our church. Then a community program was given in the high school. The cantata, Christmas, was given, followed by the white gift service; afterward the young people went caroling. On New Year's eve the men sponsored a program at the church. Rev. W. S. Simmons, pastor of the Baptist church in Lamar, gave an address. This was followed by a social period. On

Jan. 6 our pastor gave an afternoon address at Lamar to the B. Y. P. U. of the Arkansas Valley; the afternoon topic was Challenge of Youth. Plans for a pre-Easter revival meeting are partly made. The director for the Women's Work is Mrs. Mae Brubaker.—Naomi E. Fasnacht, Wiley, Colo., Jan. 25.

FLORIDA

Clay County.—Jan. 20 was the close of our two weeks' evangelistic services conducted by Bro. I. N. H. Beahm of Nokesville, Va. Five were baptized and one was reinstated. Our love feast was held the evening of Jan. 19. At the last service a talk was given concerning Jerusalem and the Bible Lands which was very interesting and much enjoyed by all.—Loree Crist, Middleburg, Fla., Jan. 25.

Sebring.—Since our last report the Sebring congregation has almost doubled in numbers. During the winter, so far, the pulpit has been filled by the following ministers: W. J. Swigart, Huntingdon, Pa., H. C. Early, Dayton, Va., R. W. Schlosser, Elizabethtown, Pa., J. H. Murray, Boone Mill, Va., D. W. Miller, Cedar Rapids, Ia., Manly Deeter, Milford, Ind., and Bro. Neff, Milford, Ind. Recently a large pulpit Bible was presented to the church by a good brother. Dec. 23 we had an impressive white gift service. The offering amounted to over \$100, besides several baskets of food and other articles, which were distributed to families unfortunate and out of work. On Christmas Day we had a good attendance at a morning service, when Bro. J. H. Moore gave a very interesting talk on the birth of Christ and the story of the wise men. On New Year's eve we met at the church for an informal service. A number of short talks were given on the past, present, and the future outlook. After the service, all were invited to the adjoining Sunday-school room, which was appropriately decorated, where a surprise golden wedding anniversary was arranged for, Brother and Sister D. W. Miller of Cedar Rapids, Iowa, being the honor guests. There were about 115 present. On Friday evening, Jan. 18, the annual tourist reception was held in the dining room of the Magnolia apartment house. There were more than 200 present from sixteen states represented. Pennsylvania, with forty-seven, was the highest reported. It is considered a splendid method for getting acquainted with our neighbors. We expect Bro. H. K. Ober to assist us in a series of meetings beginning Feb. 3.—Anna Stutsman, Sebring, Fla., Jan. 23.

ILLINOIS

Cherry Grove church observed Dec. 2 as missionary day. We had a splendid sermon in the forenoon by our pastor, Bro. I. D. Leatherman. In the afternoon the missionary program was rendered by the Junior League and the project offering of \$13.70 was turned in. At the close of this program we had a miscellaneous shower in honor of our janitor. She was 71 years old on Dec. 1 and has served long and faithfully with her husband. For the past year and a half, since his death, she has assumed the duties alone. Our church was successful in placing the Messenger in 75 per cent of its homes. Our Aid Society continues active through these winter months. We had a doughnut sale, at which \$25 was cleared, also a lunch stand at a public sale and cleared \$15. Our church formulated its regular budget at the December council. Reports show a steady clearance of the deficit and an enthusiastic outlook for the future.—Mrs. Vinnie Brunner, Lanark, Ill., Jan. 26.

Chicago (First).—We observed all church day Oct. 28. Bro. Rufus Bowman gave the morning address. A basket dinner was served in John Naas Hall. In the afternoon Bro. Paul Bowman of Bridgewater College, delivered the message. A large group of our young people attended the union B. Y. P. D. at Elgin, Nov. 3 and 4. We had sermons from our pastor, Bro. Moore, and Bro. Forrest Weller, on Christian Home Sunday, Nov. 4. We celebrated Armistice Day Nov. 11, by having the sermons and worship programs all centering on Peace. In the morning of Nov. 18 a dedication service was held for the babies, and in the evening the B. Y. P. D. gave a drama of a Christian Home. On the National World Day of Prayer Bro. A. C. Wieand brought the message, and on Thanksgiving Day Sister Eisenbise had charge and Sister Marian Rinehart delivered the sermon. A splendid pageant, The Nativity, was presented by the Chinese Sunday-school on Dec. 16. At our December council church officers were elected for the coming year, with Bro. W. W. Slabaugh as elder in charge. The Sunday-school gave a Christmas program Dec. 23 in the morning and in the evening a joint program of music and scripture reading, by the junior, Cecilian and adult choirs, was rendered. Bro. W. W. Slabaugh had for the subject of his sermon, The Church, on the morning of Dec. 30, and Evangelist Elmer C. Miller of Indiana gave us a message in the evening. We observed Prayer Week Jan. 6 to 13. The messages were brought by Brethren J. W. Lear, Chalmers Faw, E. S. Moyer, Walter Coffman, and Raymond R. Peters. The Friendship Circle put on a Plunket dinner in Bethany dining hall and cleared over \$40, which is to go toward a piano for the church. The Aid Society is spending most of its time quilting. The Missionary Society put on a program Jan. 7, which was in charge of the nurses from the hospital. One of the Gidcons, Will Hardin, of Atlanta, Ga., gave us an address on their work Jan. 20, and an offering was lifted to help place Bibles in hotels in the cities. One has been received by baptism since our last report. Our Thanksgiving offering was \$115 and our Christmas offering was \$168.52. The total amount of money handled by our treasurer during the year was \$8,004.50 and the year closed with \$23.20 in the treasury.—Martha E. Lear, Chicago, Ill., Feb. 1.

West Branch.—Our church met in business session Jan. 6 when church officers were chosen for the coming year. Bro. Merle Hawbecker was retained as elder; Sister Mary Zeigler, clerk; the writer,

church correspondent and Messenger agent. Bro. Paul Studebaker of Franklin Grove began our series of meetings Nov. 11 and continued until Nov. 25. He brought us helpful messages which were very much appreciated. As a direct result of the meeting three were baptized. We were glad to have Sister Studebaker with us for several visits. Her messages in story and song were well received. The pageant, Christmas Through the Ages, was very ably rendered on Dec. 23. Our church was represented at all sessions at the training school conducted at Mt. Morris by Miss Ruth Shriver the week-end of Jan. 4-6. A committee has been appointed to make arrangements for redecorating our church in the spring.—Anna Laura Butterbaugh, Polo, Ill., Jan. 26.

Woodland.—The regular quarterly business meeting of the Woodland church was held Jan. 30. Bro. I. J. Gibson who was elected elder at the previous council, to fill the vacancy of Bro. J. J. Johnson, officiated. The annual report of the Ladies' Aid was given. There was a total of fifteen meetings with an average attendance of thirteen. The missionary society meets each time with the Aid. They are studying the "Women of the Bible." The Stand True and Ready class was again given permission to sponsor and finance a D. V. B. S. the coming summer. This is the third successive year and we hope to make it even better than last. The ministerial board was instructed to look ahead for an evangelist to hold revivals for us next fall. The B. Y. P. D. is making a study of India missions during the month of February.—Mabel Stambaugh, Ipava, Ill., Feb. 1.

INDIANA

Locust Grove (Nettle Creek).—On Sunday morning, Jan. 20, Brother and Sister B. F. Summers, returned missionaries from India, were with us. The former gave an inspiring talk in the morning on The Seven Essentials of Salvation. In the evening Bro. Summers showed pictures of his work in India which were very instructive and much appreciated. Our present officers of the Sunday-school are Bro. Clinton Stonecipher, superintendent, and Clessie Miller, assistant.—Mrs. Ivan Dilling, Hagerstown, Ind., Jan. 28.

Roann church has closed an interesting and instructive series of meetings. Bro. Ray O. Shank came to us Jan. 14 and preached the word with power for two weeks. The interest and attendance were good throughout the meeting. As an immediate result one of our Sunday-school pupils was baptized. Since the last report we have had sermons by Brethren Dickey, Neher, Snyder, Wenger and Smith. Nov. 10 we held our love feast with Bro. T. A. Shively officiating. Nov. 25 the West Manchester young people gave a temperance play, What Shall It Profit? Dec. 16 we had a temperance lecture. Dec. 23 our young folks and children gave a Christmas program.—Mary A. Heeter, Roann, Ind., Feb. 2.

Wabash Country.—The annual union Thanksgiving service for this township was held in our church. There were special music and short talks by the young people of the various churches and the sermon by Bro. John Frantz. Several of our number attended the state young people's conference held at Manchester College in October. The young people also had charge of the Christmas program on Dec. 23. Recently we had an old-fashioned meeting sponsored by Bro. E. S. Brubaker. It was conducted as nearly like the meetings fifty or sixty years ago as possible. Jan. 6 Bro. Ira Frantz of North Manchester gave us a much appreciated sermon. Recently two were received into the church on former baptism.—Mrs. Lula M. Pulley, Wabash, Ind., Jan. 28.

West Eel River.—A splendid revival meeting has just closed in this church, the meeting being conducted by Bro. Ralph Hatton of Toledo, Ohio. Twenty-seven souls were converted during this time. This is more than has ever been known in the history of the church. The surrounding churches attended very well; the church was full several nights. We only hope that our church keeps up the interest which Bro. Hatton has brought about. Our communion services will be held soon.—Mrs. Marie Bouse, Silver Lake, Ind., Jan. 25.

IOWA

Des Moines City.—A convention was held Oct. 30 in our church of united ministerial and church school workers of our district, led by Bro. Earl Russell of Marshalltown. The talks given were very good and instructive. The second father and son banquet was held in November. Bro. Ray E. Zook from Des Moines Valley church was the chief speaker. Sister Blanche Long was elected Messenger agent at our last members' meeting and she with the committee secured enough new subscriptions for our church paper to get the benefit of the special offer. At Christmas time our church and Sunday-school workers were active as usual with programs and work of various kinds. Sister Vera Funk directed three playlets given by intermediate girls. Admission was groceries, clothing or money for baskets for the poor. The children's program was given Dec. 23, followed by a white gift offering. Our pastor's sermon, The Message of the Angels, was made more impressive by a picture, Ploekhorst's Apparition to the Shepherds, done in life size by the pastor. A cantata, The Carpenter of Nazareth, was given by the choir the same evening. The Aid is still meeting once a week, quilting and making various articles to sell to help defray the expenses of the church.—Mrs. Phoebe Galt, Des Moines, Iowa, Feb. 2.

Kingsley.—On Oct. 7 Bro. Frank Wingert of Franklin Grove, Ill., gave us a timely sermon which was much appreciated. Nov. 25 Bro. J. E. Rolston of Sheldon brought us a most inspiring message. That evening Thanksgiving union services were held at the Congregational

church and Bro. H. H. Wingert delivered the message. Dec. 2 a Thanksgiving offering of \$21.14 was lifted for the Old Folks' Home at Marshalltown. The children gave a Christmas program of songs and recitations on Sunday morning, Dec. 23. We consider it a matter for rejoicing that we are putting the Messenger into 75 per cent of our homes.—Ora Lehman, Kingsley, Iowa, Jan. 30.

Prairie City.—Our church has been enjoying a number of celebrations during the past two months. On Nov. 30 a father and son banquet was greatly enjoyed; about forty-five plates were served. A speaker was secured from the Christian Reformed Church who gave an interesting talk. On Dec. 15 the young people of our three rural churches—Christian, Methodist and Brethren—held a union conference and banquet in our church. Our Women's Work council held a potluck dinner. Each member had been requested a year ago to lay by a penny each day to be brought to this meeting; this netted a nice little sum. Sides were chosen, those over forty years of age in one group and under forty in another, the losers later on to entertain the winners. The work is progressing nicely under the supervision of Mrs. Flossie Buckingham, our president. Dec. 23 a splendid program was given mostly by the children. On Christmas Day a surprise dinner was planned for our beloved Brother and Sister W. I. Buckingham, it being their golden wedding anniversary. A program was greatly enjoyed in the afternoon. Last of all a beautiful chair was presented by Mrs. Nellie Bowie who gave an appropriate and interesting talk. Other gifts included a purse from the Hampton church where these good people once resided, besides quite a few remembrances from surrounding churches.—Lida Cadwallader, Prairie City, Iowa, Jan. 28.

KANSAS

Gravel Hill.—There were four additions by baptism during the two weeks' series of meetings which began Nov. 18 with Chas. A. Miller of Mont Ida, evangelist. We had a Thanksgiving dinner with an impromptu program in the afternoon. Between services on Thanksgiving Day the juniors visited in five homes, giving a message in song, story, poem and prayer. The whole Sunday-school took part in the Christmas pageant, The Coming of the Great Light. Sunday afternoon, Dec. 23, the junior-primary children visited several homes and gave a part of the Christmas program and sang carols. Two leadership training courses, under the direction of C. E. Davis of the District Board of Christian Education, were held at the church this fall. Another course, sponsored by the district will be given at Galesburg in March and April under the direction of Dan West. Inspiring programs are being put on every other Sunday evening by the B. Y. P. D. Jan. 27 we had a contest on the book of Genesis. During the winter we are having cottage prayer meetings every Thursday and are studying the gospel of John. A mothers' study club, including both Gravel Hill and Verdigris, has been organized with Barbara Fike, president. Forty-four fathers and sons attended the banquet, "A Chip off the Old Block," held at the church Jan. 23. The young people are preparing to give The Church of My Dreams Feb. 10.—Clara Kaufman, Gridley, Kans., Jan. 31.

Ottawa.—Jan. 13 the Friendly Forum class with Bro. W. B. DeVilbiss as teacher held a potluck dinner at the church before Brother and Sister Keim left for their new home. During the Christian Workers' hour in the adult department we are using the missionary book, Orientals in America. Mrs. Dan West reviewed the first half of the book. Jan. 21 Bro. Roy Brady of Springfield, Ill., came in our midst and held meetings for us from Monday to Sunday evening, inclusive. Bro. Brady made many warm friends during his short stay. His high type sermons and pleasing personality met the approval of the entire membership to such an extent that the church extended a unanimous call for him to be our pastor. Bro. Brady accepted and will take up the work about May 1.—Mrs. J. E. Ott, Ottawa, Kans., Jan. 27.

MARYLAND

Peach Blossom.—Our church has been quite busy during the last year. During April we installed new lighting fixtures in our auditorium at Easton, bought new hymnals and published our local church directory. During the remainder of the year some of our lay members scrubbed our church walls and ceiling, made a number of alterations and repairs, and landscaped the church lot. The church at Fairview has received a good coat of new paint, which adds to its appearance. Our young people helped with several vesper services, attended young people's conferences, besides taking charge of a program every other Sunday night. They also gave programs for shut-ins. Several very helpful plays were produced by the young people's group, one of which, "The Path Across the Hill," was given four times. During our revival meetings they formed a chorus, giving much help by their faithful attendance and good singing. During the two weeks, Nov. 18 to Dec. 2, Bro. Rufus Bucher of Quarryville, Pa., was with us, conducting revival meetings. Fourteen souls accepted Christ. We all feel the uplift of Bro. Bucher's spiritual and stirring messages. On Dec. 9 the Ridgely and Peach Blossom congregations held a joint welfare meeting, at which we had good attendance and interest. Dec. 15 and 16 Bro. Ralph Schlosser conducted a Bible institute. He gave four splendid talks on Christian Growth. We elected and installed two new deacons, with their wives. At our recent council meeting we re-elected Bro. William Sanger as elder in charge for three years. Many other church and Sunday-school officers were re-elected. Our children and young people have given inspiring programs at Easter, Christmas and Children's Day. We are looking forward eagerly into the new year, knowing it will bring us many opportunities for service in the Master's work.—Mrs. Otto A. Sanger, Easton, Md., Feb. 1.

MICHIGAN

Crystal church is still without preaching services, but has an ever-green Sunday-school. With our young people helping in such an encouraging way, with our class meetings and Aid Society we are all busy. Dec. 13 our Aid served a chicken supper and had a sale which brought us \$25 to help in church work. We met at a neighbor's home and made garments for a destitute family of six children. Our young people gave a play entitled *Going Home for Christmas*. Our agent has been successful in placing *The Gospel Messenger* in better than three-fourths of the families in our congregation at the special price and in two homes for the first time. Jan. 20 was our January birthday offering day. We also had a short missionary program using readings from the Messenger and the missiongrams. Our Christmas offering was some over \$6.—Mrs. Martha E. Shrider, Butternut, Mich., Jan. 28.

Florence church had an inspiring revival meeting recently with Bro. Lorell Weiss of Elkhart, Ind., evangelist. He gave us some fine challenging messages. Three accepted Christ during the meeting. Several weeks ago the young people of the Middlebury church gave the play, *What Shall It Profit?* We enjoyed the play which was well given and carried a timely message.—Mrs. Kathryn Searer, Three Rivers, Mich., Jan. 26.

Lansing.—Nov. 4 in the forenoon service Bro. Weller from Battle Creek preached for us. One sister was baptized in the afternoon. We held our love feast in the evening with Bro. Prowant of Flint officiating. We were very thankful for the help. Brethren J. J. Cook and Kenneth Leekrone are attending college at East Lansing and we are glad for their help in the ministry and Sunday-school. The primaries and juniors gave a Christmas playlet and the young people gave a play called *The Children of the Inn*, which was very good. The Messenger agent with the help of the Men's Work here got more than 75 per cent of the families to subscribe for the Messenger.—Chas. Tombaugh, Lansing, Mich., Jan. 30.

NEBRASKA

Lincoln.—On Jan. 13 this church closed one of its most successful revival meetings. On Dec. 30 Brother and Sister Rollins of West Virginia came to our church and began a series of meetings. Together with our pastor, Bro. Leonard Birkin, they visited in nearly fifty homes. Bro. Rollins preached seventeen inspiring sermons. Sister Rollins gave us one sermon in rhyme covering the Bible from Genesis to Revelation. She also gave stories and chalk talks each evening for the children. Services were well attended and as a result we are much encouraged and our church is built up. Five persons ranging in years from eleven to twenty-six, decided to accept Christ and were received into the church by baptism. Jan. 8, mothers' night, Bro. Rollins preached a marvelous sermon. A prize was given to the mother longest in the service of the Lord. One mother, a faithful member of our church, had been a member more than fifty-six years. On Sunday afternoon, Jan. 13, by request Bro. Rollins spoke on *The Signs of the Times*, a sermon much appreciated by a well filled house.—Mrs. Lillie West Treadwell, Lincoln, Nebr., Jan. 26.

NORTH CAROLINA

Shelton members met in a business council Dec. 15. Bro. N. C. Reed was reelected pastor; Bro. Roland Kirkman, Sunday-school superintendent; the writer, church correspondent; Sister Hattie Adkins, Messenger agent. Four members were appointed on the finance committee. Dec. 8 the B. Y. P. D. gave a play entitled *An Old-Fashioned Mother*; the proceeds will go for the benefit of the church.—Mary Lee Durham, Mt. Airy, N. C., Jan. 26.

OHIO

Alvada.—The two weeks' revival closed Jan. 20. Everyone greatly appreciated Bro. Leatherman's work among us. The Bible study conducted each morning was a source of inspiration and help. Jan. 21 eight were baptized and two received into the church on former baptism. An inspirational message was brought to us on Sunday morning, Jan. 27. We have succeeded in placing the Messenger into 75 per cent of the homes.—Lila Belle Martin, Alvada, Ohio, Jan. 28.

Eagle Creek.—Forty-four of our number had previously read the book of Zechariah, before the sermon given by our pastor on Sunday evening, Jan. 20. We now have one more book, Malachi, to read in the Old Testament. We are getting along very nicely with our new system of lessons; we are doing what the people in Berea did: searching the scriptures daily. Our Ladies' Aid met Jan. 24; thirteen members answered the roll call. Garments were made for the needy. Sunday morning our pastor gave us a splendid sermon on 2 Tim. 3:16, 17. In the evening two were baptized.—Mrs. Mabel Bibler, Arlington, Ohio, Jan. 28.

Marble Furnace church met in council Dec. 20. Church officers were elected for the coming year: Louise Ramsey, Messenger agent; Lucy Ramsey, correspondent; Bernada Storer, clerk; Marion Hedrick, treasurer. Dec. 23 our young people rendered a Christmas program which was interesting and uplifting and much enjoyed by the large audience.—Lucy Ramsey, Peebles, Ohio, Jan. 28.

Salem.—Sunday morning, Dec. 9, a representative from the Anti-Saloon League, delivered a helpful sermon, warning the young people against the evils of liquor. Dec. 16 Rev. Pantel, a retired U. B. minister from Greenville, gave us a very good sermon. Sunday morning,

Dec. 23, the junior and intermediate departments rendered a Christmas program which consisted of special songs, readings and a short play portraying the manger scene. A number of our group attended the young people's conference of the southern B. Y. P. D. organization, held at the Oakland church, Dec. 28-30. The young people went caroling on New Year's eve and afterward enjoyed a watch party. We enjoyed a program Jan. 10 given by J. O. Winger and the young men's quartet from Manchester College. We were fortunate to have Dr. Tom Carter from Dayton, Ohio, with us for the evening service of Jan. 13. He is known as the prison evangelist, having been converted in the Arizona state prison. He gave us a wonderful evangelistic sermon. Sunday evening, Jan. 20, Bro. Harley Townsend from Woodland, Mich., gave us a much appreciated message. Our revival service will begin Feb. 24 and continue two weeks, with Bro. D. R. McFadden of Smithville, Ohio, evangelist.—Naomi Sibert, Union, Ohio, Jan. 25.

Springfield (N. E.).—Bro. Ira Long of Akron, Ohio, delivered a stirring address Sunday morning, Jan. 16. An unusual program was put on during the B. Y. P. D. hour; a colored quartet presented selections of spirituals. Instead of the usual Christmas program Bro. Petry delivered the Christmas message on Dec. 23. In the evening the B. Y. P. D. gave the play, *What Shall It Profit?* On Christmas Eve the members of our B. Y. P. D. visited the county home, detention home, Flo Crittenden Home and Akron workhouse and sang carols. One of the members gave a short message at each place. Afterwards the group visited members of our own congregation to sing carols. Our members' meeting was held Jan. 4 and we selected officers to fill the vacancies left by Bro. Petry and his family. The women's missionary meeting was held Jan. 6. Sister Petry, who was our president, bade us farewell. We received three new members into our church by baptism. Jan. 13 was a day long to be remembered by this community, as Bro. Petry gave his farewell address in the morning service. At noon we had a dinner, sponsored by the Aid Society, for Bro. Petry and his family. A short program was rendered in the afternoon, also sponsored by the Aid. Different officers of our Sunday-school and church expressed their appreciation for Bro. Petry's untiring efforts to better this community. The B. Y. P. D. has organized a booster club and will hold a contest starting Feb. 3, the object of the club being to make a drive for new members.—O. Geneva Kurtz, East Akron, Ohio, Jan. 28.

PENNSYLVANIA

Akron.—A series of evangelistic meetings conducted by Eld. David H. Snader, one of our home ministers, was opened on the evening of Jan. 6 and closed on Jan. 21. The interest was very good throughout the entire time. There were two conversions.—Mrs. Harry R. Reitz, Akron, Pa., Jan. 28.

Heidelberg.—We observed our love feast Oct. 27. Guest ministers were Elders Jacob Longenecker and John L. Myer, the latter officiating. Recently Elders Harvey Markley and Nathan Eshelman worshipped with us. Nov. 18 the East Petersburg a cappella choir brought us some inspirational messages in song. We received an impressive Thanksgiving message through Eld. Perry Sanger. Christmas morning Eld. King brought us the message. The church met in council Dec. 3. The seventy-five per cent membership plan for the Messenger was adopted. Jan. 6 six members of the Student Volunteer group of the college gave us splendid talks and messages in song, using as their theme, *Discipleship in 1935*. Jan. 20 was the close of our two weeks' evangelistic services conducted by Eld. Jos. Cassel. Good interest and attendance prevailed during the meeting. Plans are being made for a Bible institute sometime in March.—Kathryn Brubaker, Sheridan, Pa., Jan. 23.

Lititz church met in council Jan. 9. The following were elected to serve the church for the coming year: financial secretary, J. H. Breitigan; church and Sunday-school treasurer, M. M. Garman; building fund treasurer, J. M. Miller; trustee, Allen Keller; correspondent, Florence B. Gibbel; member Board of Christian Education, J. H. Breitigan; clerk, H. M. Eberly. On Christmas evening the Sunday-school presented the cantata-pageant, *The Night of Glory*. Men's Work was organized Dec. 31, J. H. Breitigan being elected president. Feb. 17 a bicentennial Alexander Maek memorial service will be held. Feb. 24 C. C. Ellis, president of Juniata College, will preach in the morning. In the afternoon he will be the speaker at a community mass meeting under the auspices of Men's Work. In the evening the play, *What Shall It Profit?* will be given. The church decided to discontinue the Christian Workers this year and have the B. Y. P. D. sponsor the service every alternate Sunday evening.—Florence B. Gibbel, Lititz, Pa., Jan. 22.

Pittsburgh.—During the holiday season the Bible School and B. Y. P. D. gave three plays, one a missionary pageant by the children. The two others were so much appreciated that they are being repeated in several other places. They were directed by our junior Sunday-school superintendent, Sister Effa Workman, and the B. Y. P. D. adviser, Sister Fern Jameson. The home mission offering for the district work was contributed in dime cards at the Christmas service and amounted to \$66. The pastoral letter to begin our Easter campaign for a spiritual revival, as well as to bring about an evangelistic movement among our members, has been sent to every home. A new branch of Aid work in the benefit suppers has been a help both financially and socially. All the activities of the church have been increasing in interest and attendance since the fall reorganization.—M. Elizabeth Barnett, Pittsburgh, Pa., Jan. 22.

Quakertown.—Oct. 21 we held our Sunday-school rally program in which each Sunday-school class had part. Our homecoming service

was held in the high school auditorium. The East Petersburg male chorus was the main feature of the afternoon program. An offering was taken for the benefit of the Quakertown hospital and the poor relief. The Hatfield male quartet had charge of the evening service. Our love feast was held Oct. 21. Monday evening prior we started a two weeks' evangelistic service in charge of Bro. Geo. Rogers of Bedford County, Pa. These meetings were well attended and were an inspiration to all. Three accepted Christ and were baptized Sunday following the meetings. Our council meeting was held Dec. 27. It was decided that a baptistry and two Sunday-school rooms be added to the church. Our Christian Endeavor Society was also reorganized. Dec. 30 two more were added to the church by baptism. Jan. 13 during the Christian Endeavor period installation services were held for the new officers.—Mrs. Raymond Blean, Coopersburg, Pa., Jan. 21.

Rouzeville.—The Sunday-school rendered a Christmas program on Sunday evening, Dec. 23. About one-third of the enrollment in our Sunday-school will receive seals or certificates for perfect attendance during the past year. The Christian Workers had their election of officers recently, Bro. John Heffner, Jr., being chosen president. Dec. 30 was fathers and sons' night in the Christian Workers' meeting which was principally in charge of the men and boys. The King's Youth Bible class held their election of officers at the December meeting and Bro. Melvin West was elected president. Our church is planning for a revival meeting sometime in the near future.—Mildred L. Palmer, Waynesboro, Pa., Jan. 28.

Springfield.—The annual harvest meeting was held Sept. 15. On Sept. 17 we had the pleasure of having with us D. W. Kurtz; he talked on the Symphony of Life. The offering was sent to Bethany Biblical Seminary. Sept. 15 the church met in council at which time the church and Sunday-school officers were elected for the year. Oct. 7 the Plus Ultra class rendered a missionary program; the guest speaker was Sara Shisler, a returned missionary from Africa. The offering was sent to a girls' school in Africa. Nov. 17 the young people of the Reading church rendered a program which was much appreciated by all present. Nov. 25 the chorus gave a musical program. During the Thanksgiving season we had special meetings. The churches that took part in these meetings were Hatfield, Indian Creek and Mingo. Dec. 1 Esther Swigart of Philadelphia gave a talk to the young people. Dec. 2 the women of the church gave a program. Dec. 16 we had the pleasure of having with us Bro. Zabler and daughter of East Petersburg who gave us a very fine program.—Martha Jacoby, Coopersburg, Pa., Jan. 19.

Spring Run.—Thanksgiving Day was observed with an appropriate service at the church at 9:30 A. M. An offering was taken for home missions. After the program a special church council was held at which time Bro. Ralph Bratton, now living in Chicago, was elected to the ministry, to be licensed through the Chicago church. A Christmas program was given in the church on Dec. 24 in which nearly all the children of the Sunday-school had a part. The offering at this time, with the regular monthly missionary offering of the Sunday-school, was given to world wide missions. The regular quarterly church council was held at the Spring Run house on Dec. 31. Church officers whose terms expired were elected for the coming year. Afterward the Sunday-school workers' meeting was held and this was followed by a watch night service. This last consisted of readings, a dialog, a short address by Bro. David Hanawalt, music by the young people's chorus and several selections of orchestra music by young folks from the Rock Hill church, Aughwick congregation. The Ladies' Aid Society was reorganized in December with Sister Belle Rhodes, president. Brother and Sister M. C. Swigart of Germantown came to us Jan. 8 in a series of evangelistic services which continued for two weeks. Bro. Swigart preached sixteen soul-stirring sermons and as a direct result thirty-eight were added to the church by baptism. Their stay among us was a joy and inspiration, as they ministered from the pulpit, in the Sunday-school and in visiting in the homes of a large number of our members.—Mrs. Luther J. Dunmire, McVeytown, Pa., Jan. 23.

Uniontown.—On Dec. 2 our pastor used as the subject for his morning sermon, "The Past, Present and Future of Our Church." This also marked the close of the fifth year of service of Bro. Sollenberger and family in this congregation. During this time Bro. Sollenberger has received 250 by baptism, administered the anointing service to 50, officiated at 66 funerals and 20 weddings; preached about 500 sermons and made at least 1,000 pastoral visits each year. Several interesting and helpful programs have been given by our young people lately, including two stereopticon addresses by the pastor. The first was given Dec. 9 on Stewardship and the Bible, the second on The Old Book Finding New Friends. Dec. 23 a splendid Christmas program was given. Dec. 30 a play, The Two Builders, was presented by the B. Y. P. D. We cooperated with other churches of the city during the week of prayer, our church furnishing pastor and music on Tuesday night. Beginning Feb. 6 we will have a series of studies on Christ in the Home, to be given on Wednesday nights to four different groups. Also a study in missions will begin Feb. 3 at the 6:45 hour on Sunday evenings. There have been two accessions to the church by baptism since our last report.—Mrs. Alta Loudermilk, Uniontown, Pa., Jan. 19.

Woodbury.—A Christmas program was rendered at the Curry house Dec. 23 and at Replogle Dec. 24. Our pastor suggested that the Christmas offering from the three churches which amounted to \$97.65 be used for home missions. Jan. 9 a business meeting of the financial board of the congregation was held. Our quarterly council convened at the Replogle house Jan. 12. The following church officers were

elected: I. F. Zook, reelected trustee; J. F. Beach, financial secretary. Sunday afternoon, Jan. 13, the young people of the Replogle Sunday-school met for organization under the leadership of Sister Pauline Keiper. Jan. 23 Bro. Virgil C. Finnell of North Manchester, Ind., gave his illustrated lecture at the Replogle house.—Barbara S. Frederick, Woodbury, Pa., Jan. 24.

VIRGINIA

Belmont church met in council Dec. 29 and elected the church officers and committees. Bro. I. N. Zigler is elder, with Bro. L. L. Mason, associate elder; Bro. J. M. Mason and W. R. Brooks, Sunday-school superintendents; R. E. Mason, treasurer; Alma V. Mason, clerk; Jacob Zigler, B. Y. P. D. president and Messenger agent; the writer, correspondent. Our love feast was held Oct. 6 with Bro. Arthur Wheeler officiating. We were glad to have Bro. Cox and a number of other members from Oakton church present. Services were held on Thanksgiving night with our home ministers, Brethren I. N. Zigler, L. L. Mason and A. G. Wheeler, each giving a short sermon. This type of service is greatly enjoyed by our church. Our B. Y. P. D. gave the Christmas story on Sunday night, Dec. 23. The Sunday-school has taken up the reading of the New Testament under the direction of our District Board of Christian Education.—Mrs. Hannah M. Mason, Belmont, Va., Feb. 2.

Brick.—At the regular council meeting in September, the Sunday-school officers were elected for the new year. Our love feast was held Oct. 13 and 14 with Bro. Enoch Bowman officiating. Bro. F. E. Williar came to our church Nov. 23 and gave a wonderful lecture on Temperance Education. Bro. Kermit Flora talked for us on Thanksgiving Day. Our offering was divided between the district, general and foreign missions. Our B. Y. P. D. and juniors gave a Christmas program using as their theme, Ourselves and Others. A plan has been worked out to get the Messenger in 75 per cent of the homes of our congregation. Bro. Eldridge Overfelt gave an impressive message Jan. 13.—Thelma Flora Leffue, Boone Mill, Va., Jan. 29.

Copper Hill church met in council Nov. 24. Bro. C. E. Eller was re-elected elder for the next year. All other officers were reelected except Messenger correspondent. Bro. John Showalter, Bro. Emery and John Crumpacker were also with us for the purpose of helping secure a pastor. Bro. John Showalter and Bro. Emery Crumpacker each brought us an inspiring message. We reorganized the Sunday-school Oct. 1 with Bro. E. B. Wimmer, superintendent. The B. Y. P. D. gave a

Achievement Offering for Conference Budget

Blank for Sending Money

General Mission Board, Elgin, Ill.

Dear Brethren:

Enclosed find dollars. Unless designated on the blank line this money is to be used for the agencies included in the Conference Budget.

Please place this money to the credit of

..... Individual
..... Class
..... Sunday-school
..... Congregation
..... District

Name of sender

Street Address or R. F. D.

Post Office State

Make bank draft, personal check, P. O. or Express money order payable to Brethren's General Mission Board, Elgin, Ill.

Please state what congregation and District should have credit for this. Full name and address should be given to insure a prompt return of receipt.

Date	Amount Enclosed
.....193..	\$.....

Christmas pageant, While Shepherds Watched, which was much enjoyed.—Cassie Shaver, Bent Mt., Va., Jan. 28.

Daleville church met in council Jan. 6. Reports were given by the pastor, F. E. Williar, and various officers and committees. The chairman of the Men's Work reported that they are making a special effort to put the Messenger into more homes of the congregation. This was accomplished first by obtaining as many subscriptions as possible; then the organization donated as many subscriptions as were sold. As a result 75 per cent of the homes in the congregation are receiving the Messenger. The men's and ladies' Bible classes are sponsoring weekly fellowship social meetings in various homes in the congregation for a limited time. The missionary committee is putting on a pageant, The Church of My Dreams, in order to create more interest in the mission cause.—Mrs. Fred Bowman, Daleville, Va., Feb. 5.

Harrisonburg.—The Women's Work program under the leadership of Sister J. D. Wampler has been functioning with directors for each phase. Sister P. S. Thomas has directed the mission work, preparing suitable programs. One especially impressive was missionary scriptures given by a reader, followed by song interpretation. Sister Edith Garber has had charge of our peace and temperance work, preparing public programs for each line of work. The Aid Society under the leadership of Sister Frye gave a program for the evening service in October, entitled Great Possessions. Sister Hattie Wampler serves as director of mothers and daughters. She is also our young people's director, with Hollen Helbert as leader. The young people kept their work going all summer, having vespers, campfires and special programs. They sponsored a week-end camp at one of the mountain summer resorts with about forty young people attending. They reported remarkable cooperation and goodwill under the leadership of two of our district social workers—Miss Rachel Myers and Earl Zigler. The young people's work reached a high peak at their district conference, in our church. The speaker of the conference was Bro. Rufus Bowman of Washington, D. C. One of the fine things was a banquet enjoyed by about 200 guests. The night program was given to a temperance play, entitled What Shall It Profit? This play was called for by a number of other churches. We observed both promotion and rally days in the Sunday-school. Bro. Henry has given us several series of sermons in the last year, mostly on Sunday evenings, the final one on The Last Will and Testament of the Patriarchs. Our church management was organized in September for the Sunday-school with Bro. J. E. Shull, superintendent. General church officers were chosen in December. Bro. N. D. Cool has oversight of the church again as elder. A large number of our young people are taking a special teachers' training course during the Sunday-school hour, taught by Bro. J. M. Henry. The church enjoyed a great revival during the first part of December with Bro. J. H. Cassidy of Washington, D. C., leading.—Mrs. A. Fred Cline, Harrisonburg, Va., Jan. 19.

Linville Creek.—Our council meeting was held in the Linville Creek house Dec. 28. Favorable reports were given by the various church committees. Much interest has been shown in the varied programs given by the B. Y. P. D. Two new furnaces have been installed recently. Eld. I. W. Miller has gone to Florida for several months. We will greatly miss one of our very active leaders, Miss Rachel Myers, who has gone to Elgin.—Mary Wine, Broadway, Va., Jan. 22.

Lynchburg.—Each evening the week preceding the third Sunday of October we had special services at the church, conducted by Pastor M. E. Clingenpeel. Two young men were baptized at this time. On the third Sunday of October we had an all-day service with a lunch at the church. Several representatives of the district boards were with us as speakers for the day. Special features of the Christmas observance were: a program by the children's department of the Sunday-school on Dec. 16, a play, The Christmas Voice, was given by the B. Y. P. D. on Dec. 23, and a distribution of Christmas baskets to several needy families on Dec. 24. Several of our folks are following the suggested schedule for daily Bible reading. On Wednesday evening just preceding the beginning of the reading of each book our pastor has given an introduction to the book which has made the reading more interesting and beneficial. Our pastor was away the first week in January, teaching in the Standard Training School, for the Roanoke county and city churches, held in the First church of Roanoke. The Women's Work group, the Men's Work group, and the B. Y. P. D. are each active in their respective fields. The men have put in a supply of coal for the winter. The women are preparing a missionary program for the second Sunday evening of February. They are using the pageant, The Church of My Dreams. These three groups have solicited the entire congregation for subscriptions for the Messenger. We are much encouraged at their success. For the first time in the history of our church most of our folks will have access to the Messenger. We are hoping that our church paper in our homes will make a difference in the spiritual life of our church. We are looking forward to having Bro. McKinley Coffman, pastor of the Troutville church, with us for a two weeks' Easter meeting.—Mrs. M. E. Clingenpeel, Lynchburg, Va., Jan. 26.

Ninth Street (Roanoke).—The church met Jan. 18 for their regular quarterly council. Reports from the various committees and boards of the church were heard and accepted. The pastoral committee has received a number of applications and is giving due consideration to the question of selecting a pastor. Having no pastor to make sick calls and visit the members of the congregation, the men of the church volunteered to do this work. Each man is responsible for a certain number of families whom he is supposed to visit regularly. Ten of our members, including Sunday-school officers and B. Y. P. D. workers, attended the training school of First District and received

credit on the courses. The Men's Work of the church has sponsored several programs at other churches recently. A number of our members who started tithing as an experiment are now regular tithers and the financial status of the church is very good. Brethren C. E. Trout and H. A. Hoover are doing most of the preaching and the other organizations of the church are cooperating in maintaining the general church program.—Dottie W. Garst, Roanoke, Va., Jan. 26.

Topeco.—Early in July our field director, Bro. H. C. Eller, came to us and with the help of local teachers we feel that we had a successful Bible School. The men of our church organized early last year and as a home project they installed a Delco light plant in the church. They also sponsored the planting of a patch of beans which netted about \$60; the proceeds went as payment on the light plant. In August a two weeks' revival was held by Bro. Harold Row. Much interest was manifested and as a direct result four members were added by baptism. Dec. 2 Bro. F. E. Williar came to our district in the interest of the temperance movement and labored with us for a week. A cast of characters from our group presented in three places the play, What Shall It Profit? Bro. Williar's work was greatly appreciated and we are hoping that much good may be derived from these efforts. We met in council Jan. 6. All officers were reelected except one; the writer was chosen correspondent. We decided to have an evangelistic meeting this year.—Veda Weddle, Floyd, Va., Jan. 22.

WASHINGTON

Ellisforde.—On Jan. 20 five were baptized—three adults and two juniors. Through the new offer of the Messenger we have increased our Messenger subscriptions from six to twenty. This leaves but six families in our congregation without the paper. At our Ladies' Aid sale in December we took in \$70.—Alice Rothrock, Ellisforde, Wash., Jan. 25.

Forest Center.—The church at this place was blessed with a series of meetings held by Bro. R. E. McIntosh of Weston, Ore.; his sermons were preached with power. We had good attendance and attention regardless of bad, stormy weather part of the time. Four came forward, two of whom were baptized and two will be later.—Mrs. W. H. Tigner, Valley, Wash., Jan. 25.

WEST VIRGINIA

Keyser.—On Sept. 1 our new pastor, Bro. Cecil O. Showalter, and family came to us from Chicago, Ill. Soon afterward the Men's Work voted to sponsor a vigorous temperance program in the district, before the state voted on its dry law in November. Every night for four weeks during the drive Bro. Showalter gave his illustrated lecture, A New Approach to Alcohol Education. The men furnished cars and music in which the ladies also helped. This program was given in six counties. Both churches and high schools opened their doors and other denominations welcomed the men's program with full houses. Our church plant is undergoing many needed repairs, which are being promoted by the men's organization, the men of the church doing most of the work. With much effort a drain was put in the basement, a cement curb and sidewalk were constructed the length of the church lot, cement steps were put in at the front of the church, being paid for by the Women's Work. The Men's Work is now in the midst of wiring, ceiling, painting, and heating the basement for Sunday-school rooms. November was stewardship month. Bro. Showalter preached each Sunday morning on Stewardship of Things, and each Sunday evening on Stewardship of Life. Our offering and attendance have increased and at the end of the month four were baptized. Dec. 2 was dollar day and the offering was \$90. Dec. 23 the children gave an interesting Christmas program; at the evening service the young people gave the pageant, The Heavenly Host. Jan. 3 we held our quarterly council. All reports showed the church in a growing condition. Bro. Earl Fike was elected elder for 1935. There were no changes among the other officials. The pastor's report showed that during the quarter four were added to the church by baptism, four letters were received, two granted, two died. Average attendance at the morning service, 99; at the evening service, 135. Our church along with other churches in the city observed the week of prayer with services each evening. During this time we averaged in attendance 79. Many of our young people were there each evening in spite of school duties.—Howard Martin, Keyser, W. Va., Jan. 19.

Salen.—The children rendered a short program at Thanksgiving in a way that showed they were really thankful for the things the heavenly Father had given them. On Christmas night the church rendered a splendid program consisting of a play, a pageant, recitations and songs. The church met in council Jan. 6. Bro. Chester Thomas was elected presiding elder of Sandy Creek congregation for five years. Two deacons were chosen: Hosea Wolfe and John Maust. We decided to raise missionary money by solicitation. Our series of meetings will be sometime in August. We have Sunday-schools every Sunday this winter and find there is more interest and better attendance than when we had it only on preaching Sunday.—Ida Early, Brandonville, W. Va., Jan. 30.

Shady Grove church met in annual council Jan. 20. Officers were elected for the year: Harold D. Moyers, clerk; Ray Guthrie, secretary and treasurer; the writer, correspondent. Three brethren were called to the deacon's office: C. C. Moyers, Ray Guthrie and Roy Darby. We decided to hold our series of meetings the last of June. Bro. Ernest Muntzing of Clarksburg, W. Va., was our first choice. Our Sunday-school was in session nine months the past year. Dec. 2 we were privileged to have with us Bro. Virgil C. Finnell of North Manchester, Ind., who gave us a very helpful message.—Susie G. Faulkner, Brandonville, W. Va., Jan. 22.

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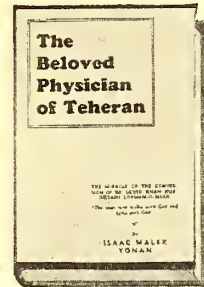
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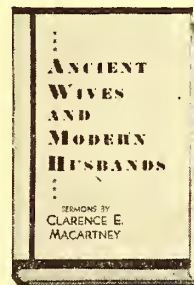
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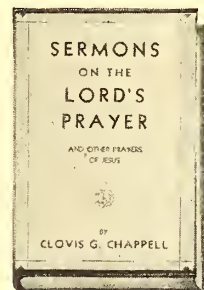


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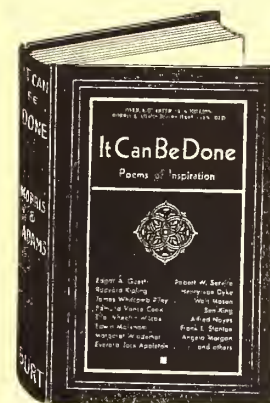
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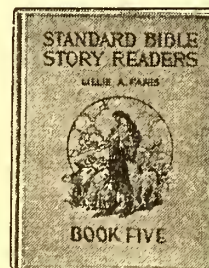
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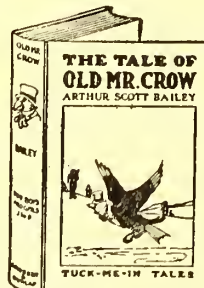
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No. 8



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Graybill, J. F., and Alice, Spangatan 38, Malmö, Sweden, 1911.

On Furlough

Norris, Glen E., and Lois, 3435 Van Buren St., Chicago, Ill., 1929.

CHINA

Liao Chow, Shansi, China

Hutchison, Anna, 1911.
 Oberholtzer, I. E., and Elizabeth, 1916.
 Senger, Nettie M., 1916.
 Sollenberger, O. C., and Hazel, 1919.

Ping Ting Chow, Shansi, China

Bright, J. Homer, and Minnie, 1911.
 Ikenberry, E. L., and Olivia, 1922.
 Crumppacker, F. H., and Anna, 1908.
 Horning, Emma, 1908.
 Parker, Dr. D. M., and Martha, 1933.
 Schaeffer, Mary, 1917.
 Wertz, Corda L., 1932.

Show Yang, Shansi, China

Clapper, V. Grace, 1917.
 Neher, Minneva J., 1924.
 Smith, W. Harlan, and Frances, 1919.

Tai Yuan Fu, Shansi, China

Myers, Minor M., and Sara, 1919.
 Shock, Laura, 1916.

Tsinchou, Shansi, China

Wampler, Ernest M., 1918, and Elizabeth, 1922.

On Furlough

Metzger, Minerva, Rossville, Ind., 1910.
 Pollock, Myrtle, 3452 W. Van Buren St., Chicago, Ill., 1917.

AFRICA

Garkida, Nigeria, West Africa, via Jos

Beahm, Wm. M., and Esther, 1924.
 Bittinger, Desmond, and Irene Frantz, 1930.
 Harper, Clara, 1926.
 Schechter, Elnora, 1929.
 Studebaker, Dr. Lloyd R., and Modena, 1934.

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Burke, Dr. Homer L., and Marguerite, 1923.
 Horn, Evelyn J., 1930.
 Kulp, H. Stover, 1922, and Christina, 1927.

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Heckman, Clarence C., and Lucile, 1924.
 Utz, Ruth, 1930.

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Helser, Albert D., and Lola, 1922 and 1923.

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Bosler, Dr. Howard A., and Edith, 11 Fontainebleau Drive, New Orleans, La., 1931.
 Inman, Dorothy M., 1933, 509 S. Wall St., Covington, Ohio.
 Moyer, Edna Faye, Bancroft Hall, Apt. 402, 509 W. 121st St., New York City, 1931.
 Royer, Harold A., and Gladys S., 2210 Lincoln Way, Ames, Iowa, 1930.

INDIA

Ahwa, Dangs, Surat Dist., India

Bollinger, Amsey, and Florence M., 1930.
 Royer, B. Mary, 1913.

Anklesvar, Broach Dist., India

Lichty, D. J., 1902, and Anna, 1912.
 Moomaw, I. W., and Mabel, 1923.
 Shickel, Elsie N., 1921.
 Warstler, Anna M., 1931.

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Cottrell, Dr. A. R., and Laura, 1913.
 Glessner, Ruth Lucille, 1931.
 Mow, Baxter M., and Anna B., 1923.
 Shumaker, Ida C., 1910.

Dahanu Road, Thana Dist., India

Messer, Hazel E., 1931.

Nickey, Dr. Barbara M., 1915.

Swartz, Goldie E., 1916.

Jalalpor, Surat District, India

Miller, Sadie J., 1903.

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Shull, Chalmer, and Mary, 1919.

Robinson Memorial, Byculia, Bombay, India

Blickenstaff, Lynn A., and Mary, 1920.

Umalla, Broach Dist., India

Miller, Arthur S. B., 1919, and Mae W., 1922.
 Miller, Eliza B., 1900.

Vyara via Surat, India

Blough, J. M., and Anna, 1903.
 Widdowson, Olive, 1912.
 Ziegler, Edward K., and Ilda, 1931.

Woodstock School, Landour, Mussoorie, U. P., India

Stoner, Susan L., 1927.
 Ziegler, Emma K., 1930.

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Alley, Howard L., and Hattie, Bridgewater, Va., 1917.
 Blickenstaff, Verna M., care of General Mission Board, Elgin, Ill.
 Brooks, Harlan J., and Ruth, 2278 5th St., La Verne, Calif., 1924.
 Ebbert, Ella, 1310 West D St., Ontario, Calif., 1917.
 Grisso, Lillian, care of General Mission Board, Elgin, Ill.
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GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

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EDITORIAL

Yes, It Is a Retreat But—

THEY call them retreats now, but sometimes they are so heavily programmed that it seems like a real meeting. In that case it must be a strategic retreat, getting ready for another advance. After all, isn't that what a retreat should do, if it is not to prove disastrous?

The church has often been conceived of as a retreat, and well it may be, for it is that, the safest refuge known. But the thought may be very mischievous unless seasoned with a deep set purpose to go forward again into the thick of world life and world need.

It is not harmful to think of the church as a retreat, if one does not forget what kind of a retreat it is. It is not a place of escape from responsibility. It is a place in which to recover poise and strength for a fresh assault on the foes of righteousness.

E. F.

Pioneering at Home

IN answer to a charge that the old pioneering spirit is extinct in American life, one hard thinking person replies: "I believe that the present generation is no less self-reliant than their ancestors." And then he asks this pertinent question: "What, may I ask, is the depression victim to do with his pioneering, self-reliant spirit, if he has one?"

This hard thinker goes on to say: "When our pioneering ancestors found the sledding too rough for them in the complicated civilization of the East, they met the situation by the simple expedient of running away from it. But where are we to run to?" Further, in looking back to the days that are past, the hardships then faced do appear to us as visible and vulnerable. Rivers to cross, farms to clear, wild beasts to destroy, houses to build, isolation and ignorance to overcome—these could be met and dealt with.

But what of such intangible foes as attitudes and complicated systems? Today men are being overwhelmed by forces that they can not touch or see. All

of which serves to teach us that the field for pioneering has at least changed in character. However, we do not subscribe to the interpretation that it has been intrinsically narrowed or become less important. Pioneering is still the next thing which must be done even though the physical basis for our efforts must be within the limits of home and the home community.

This is true for every field of action today. We chafe at the restrictions affecting individual life. As for the nations, a new nervousness has resulted from the realization that the earth is just so big, that within physical limits now known and measured, man's further advance must be achieved. However, while certain physical limits are set, we must not forget that there is no limit to the necessity for and challenge of spiritual advancement. And in such pioneering at home both individuals and statesmen should remember that convenient acres of diamonds await discovery. H. A. B.

On Scrapping the Moral Code

WHY do men and women of good sense and good repute continue to say such foolish things? Here is a writer on "A Moral Code for the Future" telling us that numerous once cherished virtues must give place to new ones better suited to our changed conditions. Let him name a few.

"What are some of the old virtues which must be supplanted by the new? Industry is one of the most prized of them. . . . Thrift is another virtue which has had its day. . . . Initiative is a bulwark of the old morality that has fallen into disrepute."

What this man says by way of argument in the omitted portions seems to show that in his mind industry is the same thing as grinding, spirit-crushing toil, thrift is synonymous with miserliness, and initiative is another name for selfishness. It is indeed unfortunate that in order to condemn these virtues he must caricature them in this fashion. That this is what he does

to them becomes clearer in his remarks about "some of the virtues of the future." For instance:

"Grim toil must be supplanted by creative labor, thrift by sharing, individualism by intelligent altruism, patriotism by internationalism, and charity by justice. . . . Social imagination is a virtue of the new code. . . . Another quality is coöperation. . . . Self-fulfillment, a higher and therefore more perilous virtue than self-denial, is another precept of the emerging morality."

With which we agree most heartily except for the implication that all these old virtues must be scrapped to make room for the new. Certainly we want more of the virtues he calls new. We also want, not less of industry, thrift and individual initiative, but a more enlightened use of them. Laziness, extravagance and waste need no encouragement. Our times demand the utmost in personal resourcefulness, the discovery and development of every talent and its consecration to the common good.

We are quite willing that "grim toil" be replaced by "creative labor," but that is merely to dignify industry, not to discard it. Just so thrift and initiative need the ennobling influence of the sharing and coöperative spirit. This we preach in season and out of it.

We are highly pleased with what our writer says about self-fulfillment, for that is what the old virtue of self-denial is, or at least was when Jesus taught it. True, it has often been terribly distorted in teaching and in practice. But actually it is losing life so-called that one may find life real and abundant. It is stripping off the false and superficial self that the true self may be found and perfected.

This is what our age-old moral code needs now, not supplanting but fulfillment.

E. F.

If the Church Could Know

WHEN the last deputation to the mission fields was abroad, Bro. J. B. Emmert of sacred memory wrote an article for the MESSENGER which he called "If Only the Church at Home Could Know." The title was so expressive and prophetic that we hoped it might be the first of a series under that head. He did not follow out this lead but in the one brief message he spoke chiefly of three things he wished the home church could understand. It could not because they could not be adequately described. They must be seen. The three things were the degradation of the natives, the change the gospel was working in them, the devotion of the missionaries.

If the church could know the whole truth about these things it would greatly multiply her zeal for her "great first work." It was this fact which saddened Bro. Emmert. It is the tragic note in so many failures. If

the church knew actual conditions in human need and the possibilities of divine grace, if the church knew what faith and love could do in bringing light and hope to despairing men and women, in righting wrongs in many aspects of world life, she could not be so apathetic. In his prayer for their forgiveness Jesus implied that his executioners would have been estopped from their terrible deed if they had realized what they were doing.

The obvious moral of the case is the urgent duty of all of us to help the church to know. To enlighten, to awaken, to arouse the church is to do world service of the highest rank.

E. F.

Reputation and Character

CAN any good thing come out of Chicago? Occasionally something happens that indicates favorable conditions. Obviously there is all too much vice and crime in the great city but credit must be given when and wherever found.

There was a young man, not so young either, thirty years. Should have known better than he did. I guess he did, but let us go on. This man came home with what his mother knew he had not purchased; so something happened. She took the goods to the authorities and informed them she was sure her son had stolen them. A few days later she appeared at the same place with her son, turning him over to officers of the law.

Did this mother do right? Before you answer, reflect. Reader mothers, what would you have done? More serious reflection may be necessary now. Did this mother love her son? Maybe our readers will divide in two groups now: for and against.

For my part, I think this mother loved her son more than the mothers who coddle theirs and help them to cover their sins. I agree the medicine was pretty bitter for the son, but surely discipline was needed. Moreover, at his age it must be severe or something worse would follow.

This mother evidently cared more for character than reputation: even though her own reputation was involved. She undoubtedly knew that she would be censured and even condemned by soft sentimentalists and by those who love the praise of men.

Surely we should be interested in our reputation. But our reputation should live on robust moral fiber. In fact, reputation soon grows stale without good character. Mothers who want their sons and daughters to stand well in society must constantly have concern for their manner of life. To cover defects in character for the sake of high reputation in the community will only end in disappointment.

Be not deceived, a faulty character can not be saved by whitewashing for the sake of reputation. J. W. L.

GENERAL FORUM



Photo by E. G. Hoff.

The Radiance of a Christian Home

When night is dense and dark without
And winter's cold forbids the ground,
The Christian home has light within
And sheds its radiance all around.

—H. A. B.

"Heritage of a Great Soul"

BY W. EARL BREON

"Look out a man discreet and wise, and set him over the land." This was Joseph's advice to the ruling Pharaoh following the king's dream of the seven fat and the seven lean kine. It was an exhortation much needed when George Washington found his place in American affairs.

So much has been written of this worthy gentleman, and so many tributes have been paid in his behalf, it would seem that nothing remains to be done. Perhaps the greatest service one can give is to cause us to remember that which we have previously learned and to perpetuate the spirit of the Father of our country.

To understand Washington, one must understand the mother who begat him. The father died when George was but eleven. According to the custom of the day, his two step-brothers received most of the property. There were six children of the second marriage and George was the oldest. The mother was good, kindly and yet stern, and there were times when the wolf lingered near the door. But in all she was a good manager and handled well the details of the limited plantation. Mrs. Washington had a great influence over the young George. When he planned to go to sea on a tobacco ship her distress was so marked that he abandoned the idea. After his victory at Yorktown he returned to Fredericksburg to pay tribute to his mother's

affection—but put up at the tavern. A servant brought the news that "Marse George" was at the tavern. The mother said, "You tell George to come here instantly," and he obeyed. In her 83rd year, another, the last, visit was paid and George promised to return as soon as important public business was cared for. The mother replied, "You will see me no more. I shall not be long in this world. I trust God and prepared for a better. But, go, George, and fulfill the high destiny which heaven appears to have assigned you. Go, my son, and may heaven and your mother's blessing always be with you." One is impelled to comment that we should thank high heaven for any mother who has interest in the public good, who is privately efficient and whose character portrait beams with discipline and devotion. As we have more mothers like Washington's we will have more sons like Washington.

A rehearsal of some of the most prominent characteristics of our first President should serve to remind us that we will do well to imitate them. I shall not burden this account with references to source materials. I am inclined to accept all stories at face value except the one told by the preacher, "Parson Weems"—about the cherry tree.

Punctuality

So punctual was Washington in coming to church that the minister almost opened the services by his arrival. It is said that his secretary came late one morning and laid the blame to a faulty watch. The offense was soon after repeated and the assistant was told, "Either Mr. Washington's secretary will get a new watch, or Mr. Washington will get a new secretary."

Industry

Washington was born with a sturdy, athletic frame, and for the most part he kept himself in vigorous health by hard work—even until the time of his death. After refusing a third term as President, Washington retired to Mt. Vernon and many persons came, but in spite of interruptions the ex-president worked and worked hard. His entire education came by hard work. He ever expanded his holdings. He kept minute records. Few men have worked as hard and for as many years.

Interest in Public Good

We need to remember that Washington had ample to occupy his time on his Virginia plantation. Logically, he had no time to serve the public. He had money—plenty of it—and there was no need for him to hold office for money. Remember this: *The Father of the American republic served in public office for the public good.* May God give us this kind of men, even as the poet sings, men whom the spoils of office can not buy!

Home Life

Washington led in the cordial life of his own family.

He was one of the few of his time to own a harpsichord. His stepdaughter would play and Washington would sing. He was like the Master in that he loved children and served them. They were his favorites and were often upon his lawn and upon his knees. The story is told that once he was a guest in a Northern home. The host thought the general had not yet arrived but was informed that he had been upstairs for some time. Dinner waited. Finally the good man of the house went to the upper floor to announce dinner to his distinguished guest and found him trotting the baby on his foot.

Study

Study was a habit of life with George Washington. His mother, Mary Ball Washington, hoped that he might be educated in England, even as his father and his half-brothers had been. But the family was too poor, so George educated himself. He learned from the local rector. He attended a school at Fredericksburg. He had pleasant comradeship with the most cultivated people of his time. He studied. He read. He was ever a student. He associated with the most highly educated persons in America and entertained many from the Old World, but no one ever thought of him as unlettered or uncultured. In fact, Prof. Hart, the editorial biographer for the Bicentennial Commission of 1932, says that Washington was the best educated man in America; the best educated because he was educated in so many different ways. Five colleges bestowed honorary degrees to his name.

Tolerance

In church affiliation Washington was an Episcopalian. But he was tolerant to all creeds and communions. Not only was he tolerant but he exhorted Baptists, Presbyterians, Jews, Roman Catholics—all—to be tolerant. He once asked a Presbyterian minister if he and his generals might attend a communion service in that church. The minister replied, "Ours is not a Presbyterian table, but the Lord's." Washington expressed his gratitude for the privilege.

Devotion

Breathes there a soul so dead that his heart is not touched by the oft-repeated account of General Washington kneeling in the snow at Valley Forge! He loved his church and served it as a vestryman. He attended its services and came in the mood of worship. A few have said that Washington had atheistic views. But many sentences akin to this one might be taken from his personal writings: "The hand of Providence has been so conspicuous in all this, that he must be worse than an infidel who lacks faith, and more than wicked, that has not gratitude enough to acknowledge his obligations." Upon this occasion public utterance did not demand any such statement, for he was writing to a friend.

Manliness

Many disagreed with Washington, but all revered him for his character. Kipling wrote his immortal "If" as a tribute to the manhood of this noble soul. He was held with such high esteem that when he came to church the men almost instinctively stood up. They one time decided that they would not do this—that he was merely a man and did not deserve such recognition. A moment later the great Washington stepped into the doorway and as his gaze swept the room all stood up. His genuine manliness silhouettes against the past much as the shaft which marks his memory looms against the evening sky in the city honored by the name which he bore.

Concluding

But death is the destiny of all, and George Washington could be no exception. When he was severely ill he asked the physician to tell him frankly of his condition, saying: "Do not flatter me with vain hopes; I am not afraid to die and therefore can bear the worst." Apprehensions were gained out of the doctor's response and he replied: "Whether tonight, or twenty years hence makes no difference; I know I am in the hands of a good Providence."

The value to us of Washington is determined by our personal application of the characteristics which composed his soul. The desire of every noble heart should be that the spirit of Washington may carry on, even as it is shown in the poem, "Spirit of Washington," written by Otho Clyne Woods—

Spirit of Washington, come, carry on!
Return on the wings of the years.
The Union is vexed, its people perplexed;
The world is still hounded with fears.
Come, make us to feel the patriot zeal
Which freed our bold sires from the rod.
Come, soften the sternness of powder and steel,
With your faith in your comrades and God.

And also revealed in Mary Wingate's, "Washington"—

O noble brow, so wise in thought!
O heart, so true! O soul unbought!
O eye, so keen to perceive the night
And guide the "ship of state" aright!
O life, so simple, grand and free,
The humblest may still turn to thee.
O king uncrowned! O prince of men!
When shall we see thy like again?

James Truslow Adams in his recent Epic of America, wrote of Washington: "He is, apart from independence itself, the noblest heritage of all." One cannot conclude without saying that the heritage of George Washington is truly the heritage of a great soul, and breathing a prayer that our nobleness may approach his even as the luster of a star approaches the glory of the noonday sun.

Fruitland, Idaho.

A Pioneer of Northern Illinois

BY A. H. RITTENHOUSE

WHEN I came to Mount Morris in 1898 to enter the employ of the Brethren Publishing House, invariably when I met any of the older members of the church I was asked: "Are you related to the Elder David Rittenhouse who used to be at Hickory Grove?" I also heard a great deal about him from my uncle, George D. Zollers, who served under his eldership in the Hickory Grove congregation. I learned there was no close relationship, but a common ancestry dating back to Mennonite beginnings in this country and even to Europe. In 1906 I received some valuable facts concerning Bro. Rittenhouse from his son-in-law, William W. Horning, which with my research into family history records and with other information from various sources form the basis of this sketch of a character whose deeds are not blazoned on the archives of the church, but which nevertheless are rich in humble service in pioneer life in northern Illinois.

My research started in Germany, lingered a while in the historic Anabaptist settlements at Germantown, shifted briefly to eastern Pennsylvania, then moved on to the prairies of the middle west and to South Dakota, with his posterity working in the mission fields of China—some reach of geography during a span of nearly two and a half centuries!

In 1688 Wilhelm Rittinghuysen (Anglicized to William Rittenhouse) with his wife, two sons and one daughter settled at Germantown, Pa. At the time of his emigration to America, or shortly before, Rittenhouse resided at Amsterdam, Holland. He was born in 1644, near Mulheim, in the principality of Broich, Germany. He was a paper maker, being descended from a family of paper makers. Shortly before leaving Holland he was converted from Roman Catholicism to the teachings of Menno Simon and no doubt came to Germantown to join the Mennonite and Quaker colonies which were settling there at the invitation of William Penn. The colonies had no paper mills, and Rittenhouse in 1690 established the first paper mill in the United States at Germantown. This was in partnership with William Bradford, a well-known colonial printer of Philadelphia, and two others. In the same year he was selected as minister by the newly organized congregation of Mennonites at Germantown. Thus history accords him the dual distinction of being the first paper maker in the United States as well as the first minister to serve the Mennonite Church in America. All the Rittenhouses in the United States and Canada are descended from him and originally were Mennonites until propinquity led them into other folds, many of them later joining the Dunker Church, especially in Ohio.

David Rittenhouse, the subject of this sketch, was of the sixth generation of the family in the United States. He was born in Norriton township, Montgomery County, Pa., in 1799. His father was engaged in farming near Norristown. In 1824 he was married to Sarah Smith, who died a year later. In 1826 he married her sister, Mary, and the couple moved a few miles north of Norristown, where he followed day laboring. In 1835 he located on the Schuylkill River, three miles south of the Green Tree church, where he engaged in ferrying canal boat horses across the river, the canal at this point changing its course from the west to the east bank of the river, and the business of canal transportation being prosperous. While here he and his wife united with the Dunker Church, in the Green Tree congregation. He was thirty-nine years of age and his wife thirty-four. Soon after he sold his ferry business and bought a forty-two acre farm cornering with the Green Tree church and near Bro. J. H. Umstad's place. In 1841 he was elected to the ministry, George D. Price, son of John Price, being elected with him on the same day. Being found faithful he was soon advanced to the second degree.

Bro. Horning wrote the writer: "At the age of fifteen I went to work for Bro. Rittenhouse and learned to love the family. At the age of twenty-three I was married to his daughter Priscilla."

It is evident that Bro. Rittenhouse followed his Mennonite ancestry, for Bro. Horning said further: "He and his wife were strong advocates of plain dressing, but with all the efforts put forth plainness disappeared and pride kept rising." Parenthetically it may be observed for those who think the church has lost its ancient landmarks, the same condition seemed to prevail with sincere souls eighty years ago. Evidently conditions seemed hopeless in the east, for I quote again from Bro. Horning's correspondence: "Bro. David said to his son-in-law, 'Come, let us go west, for we can not do much good here any more.' His son-in-law consented and they sold out."

"A number of other families went with them: Michael Harnish from Lancaster County; Daniel Crouse and family from Chester County; Samuel Muselman from Bucks County, and several others."

The party left eastern Pennsylvania in April, 1854, by wagon train. The wagons had no springs and the mode of travel overland carried with it discomforts and inconveniences as well as length of time not to be compared with emigration to the far west and northwest thirty or forty years later, when train service was available.

Arriving in Illinois, the group mentioned located southwest of Mount Carroll, where the Hickory Grove church house now stands. ~~They went right to work~~

holding meetings in their homes and others joined with them. The homes becoming too small for services, the congregation decided to erect a meetinghouse 40x50. Bro. Rittenhouse was also advanced to the full ministry and to assist him Bro. Peter Overholtzer was elected to the ministry. Some time later Bro. Samuel Musselman was elected to the ministry along with the necessary deacons.

In course of time Brethren Peter and Samuel Overholtzer, Jacob Shelly, Daniel B. Houser, and a number of other brethren left for California to spread the gospel there by emigration. Thus the emigration movement started by Elder Rittenhouse in eastern Pennsylvania, kept widening, as will be seen also by later moves.

Bro. Rittenhouse felt the work at Hickory Grove was in good hands, with plenty of help, so he decided to go to Iowa to locate his son, David, Jr., who had been married Feb. 8, 1865 to Mary Jane Reber, daughter of Michael Reber. David, Jr., at once located on a farm near Washington, in the bounds of the Lower English River congregation, serving as a deacon until his death March 5, 1923.

George D. Zollers came in May, 1867, to Hickory Grove from eastern Pennsylvania. He was elected to the ministry March 6, 1869, and served the congregation twenty-six years, Elder Rittenhouse becoming somewhat of a spiritual tutor to him. Bro. Zollers in due course of time was advanced to the second degree. Bro. Zollers told the writer many incidents of the ministry of Elder Rittenhouse. As is well known, it was while Bro. Zollers was elder at Hickory Grove that Christian Hope, in search of a people who believed in and followed the faith and practice of the New Testament, came to his home. Later uniting with the church, he became the forerunner of the foreign mission work in the church with the mission to Denmark.

After going to Iowa with his son, Elder Rittenhouse returned to the Hickory Grove congregation, Bro. Zollers first serving in the ministry during his eldership and later under that of Elder Michael Sisler. Feeling the weight of advancing years he and his wife decided to retire. They sold their farm at Hickory Grove and planned to spend their declining years with their daughter, Sister W. W. Horning, in the Rock Creek congregation, near Sterling, Ill. Bro. Horning had founded this church and served in the ministry for many years. However, Bro. Rittenhouse was not to be idle, for the Rock Creek congregation elected him elder.

In 1880 Brother and Sister Rittenhouse decided to visit their son, David, and grandchildren in Iowa. While at the home of their oldest grandson, Albert Logue, son of their daughter, Eunice, who married Joseph D. Logue, sitting at the table, Elder Rittenhouse

was stricken with paralysis. He had suffered a slight stroke previously but recovered. This time the attack was fatal and he passed away without utterance on June 12, 1880. He was laid to rest in the Johnson County Dunker cemetery, now unused, eleven miles south of Iowa City. His grave is unmarked, his grandson informing me this was in accordance with his expressed wish, but which his descendants regret now. The unmarked grave was common with the earlier Mennonites and Dunkers, the idea evidently arising from the scripture account of the burial of Moses, so touchingly expressed in the poem by Cecil F. Alexander.

Sister Rittenhouse returned with the Hornings to Rock Creek, Ill., and accompanied them when the family emigrated in 1883 to Frederick, now Delhi, South Dakota. Here Bro. Horning with other workers established the Willow Creek church in Brown County. She passed away in 1891 and is buried in the Willow Creek church cemetery. She reached the advanced age of 88 years.

In the Horning party emigration from Illinois to South Dakota there were twenty-seven persons, and it took nine freight cars to transport their effects, a contrast to the Pennsylvania-Illinois emigration in 1854, which was made by Bro. Horning.

Elder Rittenhouse was of the ultra-conservative group, standing for the "distinctive" principles, especially for the order of dress. According to Bro. Horning, he was a strong advocate for the restoration of Israel to their own land. He held that the anointing of the sick and the prayer of faith was for the healing of the sick and for the raising of the body. He regarded the rite as a privilege rather than a command.

I Am Your Newspaper

BY P. R. HAYWARD

A Message to Parents

I am your Newspaper.

Strong men go out and level the forests.

Inquisitive men spy out the news and the wonders of the world.

Able men put all these—and a multitude of other things—together into a magic messenger laid upon your doorstep every day.

For a brief time I am the center of your family life.

Then I am cast aside and forgotten.

My body is thrown into the furnace and destroyed.

But my soul goes marching on.

It marches on in the ideals and imaginations of your children.

It lives in their kindled purposes.

It thrills with their desires.

It exists forever in their acts and habits.

So my inner self achieves immortality through them.

I am your Newspaper.

Hinsdale, Ill.

His reading principally was the Bible, which he read at the family altar every day. His disposition was calm and serene. In church discipline, as elder, he did not permit his sympathies to sway his judgment.

He was outspoken in councils and said what he thought. During a district meeting a question came up, which some of the more prominent elders did not care to discuss, possibly on the dress question, which was already bothering the leaders to keep the conservative and progressive groups in line. From a diplomatic standpoint, good strategy dictated discreet silence, to prove the truth of the old saying: "Religious arguments are not settled—they are outgrown." After a long silence Bro. Rittenhouse arose and said: "It looks as though some of our brethren do not care to discuss this question, possibly fearing their reputations; but as I don't have any reputation, I'll talk on it." And he proceeded to take the conservative side with considerable vigor.

He had a good platform presence, being tall and ready in speech. In appearance he was of the old order type. Just a short time ago I happened to talk to an old school-teacher of this section, a nonmember, who told me that he had heard Elder Rittenhouse preach in the Salem meetinghouse, south of Mount Morris, and he observed that he was a good speaker. He was ready to take advantage of any unexpected turn to press home a point. At a Sunday morning service in summer time, when the doors were open, a large dog strayed into the meeting and sat down before the pulpit and gravely contemplated the minister. The incident caused some amusement throughout the audience, whereupon Elder Rittenhouse stopped his regular discourse and said: "This is a well-behaved dog. He is giving close heed to the Word and is an example to many of you. This is not the kind of dog to which you should give heed. You should rather heed the apostle's words: 'Beware of dogs, beware of evil workers, beware of the concision.'" And he went on to deliver a stirring discourse on the dogs that entered the fold and caused trouble in the flock.

In evaluating the life of Elder Rittenhouse, one is at a loss to place an estimate upon his work. Starting in the humble beginnings of a Mennonite ancestry, rooted in industrial toil and religious service for the Master, and finding in a kindred faith the service for which his conscience sought, he, too, labored faithfully, seemingly in vain, to stem the tide of worldliness—to find an unmarked grave in an abandoned Iowa graveyard, away from his life companion, laid in the soil of a distant state.

In tangibles, from the congregations he founded directly and indirectly, while not strong numerically or financially, influences went out which are still

rippling on life's sea as the waves set in motion when a pebble is dropped into a body of water. As he carried the banner of faith half way across a continent, his great-grandchildren, Dr. D. L. Horning and Sister Emma Horning bore the glad tidings to the distant mission fields of China. In intangibles, it is impossible to mention his other descendants humbly serving in secluded avenues of life even as he served. Nor is it possible to mention the influences he exerted during his day and generation. Such influences reach to the shores of eternity and lap back through the ages. As his son-in-law, Bro. Horning, bore testimony, he never flinched when duty called.

Deceased, Feb. 4, 1935.

Thoughts While Traveling Africa-ward

BY DESMOND BITTINGER

It is not easy to say good-bye when one is going far away. But even while tears brighten the eyes and there are lumps in the throat past which speech will not come, one is glad there are those he loves enough that it is hard to leave them. Love is of God, for God is Love. And the fact that there is a love in the world able to cross oceans and tides is in itself a proof of the existence of God.

It would be nice if some clever person could invent something to keep boats steady even when Father Neptune blows icy blasts across the icicle fingers. There was a thirty-foot swing to our boat south of Greenland. When one started to eat a bite of food he was here, but by the time he had it chewed he was thirty feet over there getting ready to come back. By that time one was not sure what he would like to do with the food. Some of us did certain things with it whether we were sure we wanted to or not.

England was green in December. England was far greener in December than some of our midwest was last June. Yet England is as far north as Labrador. The great Gulf Stream has made possible a great nation and a great history on an island that otherwise would be frozen up most of the year. Germany too was green in December. Grass banks looked like July. Outside it was damp and foggy but not so cold. Inside it seemed very cold. Germany seems to have no modern method of heating homes. Restaurants are heated by a little blaze of musty straw in a large brick stove. Hot water is not furnished in hotels but must be paid for extra. Diets are heavy as if they were to be the sole sources of heat. Fruit can be eaten only by the very rich. A glass of orange juice costs as much as an American dinner. Yet the Germans seemed comfortable while we nearly froze to death. The calamity howler in America says, "Give us Europe's ways, new ways, any ways but America's ways," while he sits by

his comfortable American fire and toasts his toes. We somehow felt that we would be satisfied with some of America's ways—at least for the rest of the winter.

Germany was full of marching men and everywhere it was "Heil Hitler!" The Germans are a self-confident people. We spent our time walking about in the common places and talking to the common people, getting by with Pennsylvania Dutch. Speaking of Africa, a common man said: "They took our colonies away from us at the close of the war and gave them to France, but it is only a matter of a little time until we will have them all back again!" Another said: "A Norwegian boat went down in the North Atlantic yesterday and two German boats took off the passengers. Again the Germans, always the Germans!" Another: "Yes, I was in the war. Four years and a half under fire, eleven months in the hospital. My brother was killed at Verdun. Four and a half million German boys were killed and wounded in the war. It was awful. But we killed more than that many French. Ha! Ha! Ha!" Still another: "We made our mistake in getting the Americans against us when they were about ready to help us. They were fine soldiers; I saw them fight. So we lost the war. But we will win it yet! You will see. Germans never stay beaten long!"

This was just the talk we got along the streets. What is in the offing? Who knows the answer?

Isn't it too bad we can not become as enthusiastic about the Christian message of peace as we are about our nationalism? I am more than ever convinced that Christ only is the solution that can save the world from something or other. When we can say, "Hail Jesus Christ! Hail Humanity!"* as enthusiastically as we now say, "Hail Hitler, Mussolini, America!" or salute some other national hero, then it seems to me there will be a hope of a better day.

Holland was beautiful. The Dutch kept themselves out of war when surrounded by war. The clatter of their wooden shoes along the quays was music to our ears; we should have liked to salute them all.

France seemed to us dirty. We did not see enough of it to get an authentic impression.

Then we looked southward to warmer seas, and tried to get over the influenza we had picked up in unheated Europe. When we could sit in the sun, and then when it became so hot we could not sit in it, we felt as though we were getting home.

Now we are off Africa. We saw her first today. Africa is a big country—a big one and a great one. Her possibilities are almost infinite. But she is rapidly becoming what we, America and Europe are making her—a madly commercial country. May God help us to help her become an individuality of her own, with a soul of her own and not a blind follower in the footsteps of what we call advanced civilization.

Civilization's footsteps are clearly defined and not hard to follow. But I wonder if they are as straight as we have thought they were, and I wonder to what goal they lead?

Off the Coast of Africa.

What Causes War

BY KERMIT EBY

VIII. Nationalism

NATIONALISM may be defined as the exaltation of the state to a point where it commands the loyalty, the unquestioned obedience and devotion of each member living within its borders. In the more ultranationalistic states, the destiny of the nation is emphasized above everything else. The mission of the state is sacred. Sacrifice for it is expected from all. Death for the individual is to be sought if death furthers the promotion of the state.

In order to promote such a feeling governments control all agencies of public opinion. Youth is inculcated with the virus of superiority in contrast with all other peoples. History, instead of attempting objectivity, frankly glorifies the soldier and teaches the glories of war. Even in democratic nations such as the United States, the war myth of American history persists, namely, that America has never fought an unjust war. American institutions are held up as the pattern for the world. We entered one war, to make the world safe for our institutions, and today communism is crushed with varying degrees of savagery.

In the more fascist states, youth is taught to expect war. Mussolini asks every boy to become a soldier and every girl to dedicate her life to the bearing of men children. Hitler's doctrine of racial purity and the mission of the German people is taught in every school.

The messianic doctrine of the sacred mission of the state is the order of the day. Modern Japan honors, with her highest honors, those who died in Manchuria and China. Any foreign influence or intervention in Manchuria is unthinkable. Three times in the past Japanese blood has hallowed it; "now it is sacred." Frankly, nationalism is the greatest curse of the modern world. It is Christianity's greatest challenge. It is the anti-Christ. Modern Germany is torn between those whose highest loyalty looks to Christ, and those who insist that the state can brook no rivals for its loyalty. Ultrnationalism denies Christ's teaching of the ultimate brotherhood of man. It negates his teachings on the sacredness of personality. It demands that the individual kill in carrying out its mission. It restores the law of the jungle.

Slowly but surely the contagion of nationalism is being taught to the American people. For example, a wicked nation such as Japan dare not be trusted with a

navy equal to ours for their motives are not to be trusted. We are taught to believe that we are a lamb among wolves. Defense is our only ambition, even in China. The need for a bigger navy is rarely questioned anymore. Freedom of speech for minority groups is crushed. In many colleges, liberal students have been dismissed for their liberalism.

Christians need to be aroused and nationalism opposed. Preparation for war should be discouraged in every possible way; the right of free speech, press, and worship guarded as our most sacred heritage.

Christ taught that Jerusalem was not enough. Can we teach that America is? Christ taught that Roman despoilers of his country could be won only by love. Can we do less?

Ann Arbor, Mich.

Annual Home Mission Meeting

BY M. CLYDE HORST

THE Annual Meeting of the Home Missions Council was held in the Hotel Robert Morris, Philadelphia, Jan. 8-10. The Council of Women for Home Missions was also in session at the same time and place. Delegations were present also from the Federal Council of Churches of Christ in America, the International Council of Religious Education, the Foreign Missions Conference, the Missionary Education Movement, the United Stewardship Council, and the Community Church Workers.

The program was comprehensive, crowded and interesting. It included reports on such projects as work among Indians, Negroes, New Americans, Orientals, Jews, and Latin-speaking peoples. City and rural work, as such, also received much attention. Especially challenging was a motion-picture presentation of the work now being carried on among the Indians and migrant laborers. Negroes and native Indians were present to illustrate the message in person. The climax, however, was the annual dinner in the Rittenhouse Hotel presided over by Mrs. Daniel A. Poling, President of the Council of Women, and at which Dr. Charles E. Shaffer, President of the Home Missions Council was the chief speaker.

Several new agencies were recognized at this meeting. One was the newly created Interdenominational Bureau of Church Architecture which is in charge of Rev. E. M. Conover. A pleasing feature of Dr. Conover's report was a stereopticon presentation of the "best and the worst" in church planning and building. The advice of this bureau is available to all denominations although only five are supporting it. Its recommendation that an annual sanctuary day be recognized by churches generally was heartily adopted, because of the evident need of more thought along this line. The

National Youth Council was also accorded a place on the program, and responded through the president, Mr. Martin Harvey, a Negro, in a practical address on "Building a New World."

Much interest is always aroused at these meetings by the annual report of Dr. W. R. King, the Executive Secretary of the Home Missions Council, and this year was no exception to the rule. His survey of "trends" was illuminating. Those that augur favorably are a slight upturn in contributions, more emphasis on the consolidation and simplification of administration, and a more decided spiritual emphasis. The sinister tendencies include a resurgence of sectarianism, parallel to the current nationalism, anti-denominationalism in certain quarters, and a bold attack on Home Missions as a spent enthusiasm. These trends present a fourfold challenge: Home Missions must be brought up to date. Home Missions must be unified without doing violence to legitimate and necessary denominational "diversities of operations." Home Missions must be rooted back into the mind and heart of the program of the church as a vital part of its own life and work. Home Missions must "go on, or go out."

A prominent feature on the agenda was the first report of the committee on Planning and Strategy. This committee was appointed a year ago and instructed to direct the new home mission advance. Outstanding in the realm of its achievements is the promotion of state organization. In eight states there have been consummated mergers of the Home Missions Council, the Federation of Churches, and the Sunday-school Association. Similar movements are under way in nine other states. A notable event encouraged by this committee was the national Italian Evangelical Conference held in New York recently—the first of its kind in America. Influenced by its statesmanship suggestions have been made to interdenominationalize the administration of work among Indians and in Alaska.

There were several especially inspirational features of this national gathering. One was the devotional emphasis. The outstanding scripture used was John 1:5, quoted according to Goodspeed: "The light is still shining in the darkness, for the darkness has never put it out." This inspires the worker to believe in his cause, notwithstanding the evils that threaten on every hand, and to demonstrate a "divine recklessness," "not counting his life dear unto himself." A speaker on stewardship contended that the church has adequate resources to obey the divine command but urged that giving be confined to the atmosphere of worship, lest we witness a reaction against Christianity itself in America even as in Russia, Spain and Mexico. Supporters of the cause must be regarded as more than "walking pocketbooks." "God loveth a cheerful giver," and any other is dangerous to the cause.

The question as to the place of our church in this home mission enterprise naturally arises, and was discussed informally by the few Brethren who found it possible to be present. It seems evident that some phases of the work are closed to us because of our limited resources and traditional emphases. Our work among foreign language groups and in metropolitan areas generally, will likely always be relatively negligible. Our opportunity is in the town and country, especially where we hold the field and are willing to minister to the entire community. We need to think through our entire program from a national standpoint, and modify district administration through regional advisory supervision. The next annual meeting, which will be held in Washington, D. C., and which will have rural work as its major theme, promises to be unusually helpful to us in the process of redefining our home mission objectives.

Levittown, Pa.

Tired of Missions?

BY GLETHA MAE NOFFSINGER

As Spoken in the Walnut Street Church, North Manchester, Ind.,
Sunday Morning, Feb. 3

NEARLY two thousand years ago there lived a Man on this earth who was the finest and best the world has ever known. In all these years we have never found anything better than his principles of justice, peace, kindness, love, or brotherhood. He gave us the best plan for most effective living. Men tried to dispense with his life and his principles. They ridiculed, they denounced, and finally they crucified him. But when his life went out upon the cross it was as if a great vial of perfume had been broken. Its fragrance scattered over his friends and over his enemies; it floated down through the centuries. It gave forth such a precious odor that whenever a man once smelled of its fragrance he immediately felt an inward desire to share its beauty with others—and so began the evangelization of the world.

Jesus said: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." And a small group of his dearest friends went and did as he commanded.

At another time Jesus said to Peter: "Feed my lambs." And Peter did. Jesus is still saying to you and to me: "Go ye. Feed my lambs." I wonder if we are doing it? Are we carrying the fragrance of the perfume of Christ's life to others here and everywhere?

I am becoming alarmed by the ever growing statement here in North Manchester that the Walnut Street

church is fed up on missions? *Why* are we fed up on missions? How *dare* we be fed up on missions? What good would the great sacrifice of Christ do if we kept the blessing of his life entirely to ourselves and never shared it with others? We must carry the news—we must spread the good tidings.

I do not think we *are* tired of missions. If we are, then the heart of our Christianity is dead, the life of Christ has stopped being fragrant for us. No, I can not believe that Walnut Street is tired of missions. I think this is a false idea spreading among us that should be stopped, that each of us who repeats such a statement should be ashamed of ourselves. Let us use a different kind of psychology—let us say, "Walnut Street church is interested in missions. Walnut Street church is *supporting* missions. Walnut Street church says that missions *dare not* fail." But that will take the coöperation of every member. The missionary committee alone can not change our attitude. Do you know that our preachers are afraid to announce a missionary sermon for fear we won't come (and we don't), that our leaders hesitate to announce a missionary program for the adult forum because crowds will fall away? What a tragic blot on us who profess to be Christian!

A Scotch minister said last month that the older generation of devoted consecrated men and women who believed heart and soul in the church is being replaced by a less interested generation, a less consecrated generation, a generation of men and women who are lukewarm. Is that what's wrong with us? Albert Helser says we are not sorry for the unchristianized people when we merely hand out our dimes and nickels with no personal sacrifice or prayers on our part. What would have happened two thousand years ago if Christ's disciples had been as lukewarm as you and I are today? Perhaps we ourselves would not have had the blessing of Christ. Did you ever think what a dreary life we would live if all traces of Christianity were taken away?

My appeal to you this morning—no, it is not *my* appeal; it is the appeal of Christ—is that we shall each one take *him* seriously. When we do that we shall no longer say, "We're tired of missions."

Your missionary committee is endeavoring this month to finish the raising of the year's missionary budget. We are deeply concerned about this, but we are far more deeply concerned in having each one of you share a bit in our enthusiasm and make us feel that you too are concerned about the great commission, "Go ye." Perhaps in the past we have not always presented missions in the way you think they should be presented, but if you are *truly* interested in your religion you will help us find the *right* way to present them, you will come to our adult forum discussions, you will change your psychology of missionary think-

ing, you will become as interested in missions as you have been in peace, in modern problems, in temperance—for after all, *all* of these things need the best thought and actions of real Christians.

"Pass on the torch, pass on the flame,
Remember whence the glory came;
And eyes are on you as you run,
Beyond the shining of the sun.

"Lord Christ, we take the torch from thee,
We must be true, we must be free,
And clean of heart and strong of soul,
To bear the glory to its goal.

"O Lord of life, to thee we kneel;
Maker of men, our purpose seal;
We will, for honor of thy name,
Pass on the torch, pass on the flame."

—Allen Eastman Cross.

North Manchester, Ind.

Money

BY DAVID ANDREWS

Given at the District Meeting of Nebraska

MONEY is a medium of exchange that man has used for ages so he can barter, trade, and also get value received for his labors. We find that Christ speaks of money or wealth a number of times. The parable used about the talents is one example (Matt. 25: 14-30).

The question of how to produce and use the wealth of the earth is an old one. Men have lived, fought and died for money. Nations have fought and conquered only to lose what they have gained. The World War is an example as to the ends that men will go in trying to attain wealth and power.

And so we have this great question of how to raise money to carry forward God's Word. The general needs of the church call for more money from year to year as the needs of humanity increase. Thus all can see the greater need in our everyday life for the moral support of the church of Christ.

Today we have this need that is being brought constantly before us. In a recent newspaper statement, former Secretary Arthur M. Hyde said: "The world needs religion, not a new economic system." We think of our need of religion when we see the strife and the loss of life in many labor strikes throughout the land. We see the need of the balancing power of religion in the constant conflict of the old world. Rabbi Louis L. Mann of Chicago said: "You can't use an oxcart religion in an aeroplane age." I am going to say we can not use the same methods of supporting our churches as was used in the oxcart days.

Those who recall the methods in supporting the churches and ministers of older days must remember we are living in a different age today; we have to ad-

just our giving to conform with the needs of the church today. Ministers are called upon to give of their entire time to church work; therefore, it is up to the church body to support financially the needs of the church.

The thought I am trying to give is this: With a church of, say, 100 members there ought to be about twenty heads of families with an average income of \$80 a month, and I think this figure is about the average of today. We should have an income of at least \$160 or \$175 a month from a membership of this size. Now, I know a lot of folks will not agree with me on this theory. I realize this calls for a great sacrifice on our part—and the word sacrifice is something of which few of us really know the meaning. The great trouble with most of us today is that we are very selfish, and more so in the support of the church. We usually think first of the grocery man, butcher, clothier, coal man and garage man, and after that we think of our own social needs. Lastly, but mostly least, we think of the Lord, dividing up 10% of what is left for church support, and think we are doing well.

Now, I do not want anyone to think I am trying to say that you can buy your salvation with gold or silver. This thought is the farthest from my mind, but if you will turn to Matt. 28: 19 you will find that Christ has given us all a charge to keep ("Go ye therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son, and of the Holy Spirit"). Christ gave this charge to the disciples as a body. Today we have the church as representative of that body, and as members of the church we are all obligated to carry out his word. Therefore, our only salvation for building the kingdom rests with us as individuals. It is up to each individual to give the best of the fruits of their labors.

My definition of a Christian does not include the man who thinks he is perfect in every way, who comes to church on Sunday with a long face and then draws the tie strings on his pouch so the church can not share some of the fruits of his labors that God has abundantly blessed; but it does include the man who is willing to work and sacrifice for the enlargement of God's kingdom here on earth.

A great amount of the success of a church rests upon spirituality, upon how much the members are going to sacrifice for their religion. After all, one gets out only what one puts in. Those who sacrifice little will get little in return.

Let us always be fair with God in our giving, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life (John 3: 16).

Omaha, Nebr.

HOME AND FAMILY

A Resolution

Selected by D. A. Crist, Quinter, Kans.

Lord, let me bring a little grace
To every dark and gloomy place;
Let me rejoice that I can give
Some splendor to the life I live,
A little faith when I am tried,
A little joy when I abide,
A touch of friendship now and then
To mark my comradeship with men.

Lord, let me bring a little mirth
To all who share my days on earth;
Let something I have said or done
Remain, when I have traveled on,
To prove the man I tried to be
And make men glad they walked with me;
A flower, a smile, a word of cheer,
Make these my gifts from year to year.

—Old Favorite.

Glimpses of Life in India

BY BERTHA RYAN SHIRK

5. First Tasks

AFTER OUR rooms were renovated, bamboo matting was placed on the floor. The natives weave this matting the size required in one piece. It is also used for ceiling. It is not very sanitary as the dust can sift through onto the floor; and the floor is not sanitary in the first place, as it is made of brick and the cracks between are full of dust. However, it seemed the best we could do and disinfectant was used to keep down the flea population which seemed to want to live with us. After the furniture was placed and the daily routine of the household established, we felt quite at home.

We made it a rule to have family worship in the mornings as soon as the little breakfast was over. We called the cook and the house boy in to be with us. The cook had a son, Marvela, by name, who stayed with his father a part of the time. If he was there, he usually brought in another boy or two with him. Other boys would drop in from time to time until we felt if we had a teacher we might have a class daily and teach a subject, too.

A man and his wife who were Christians came to us one day. The man could speak English; so they were hired as our first helpers. Then visiting the villages and street preaching began, along with teaching in the home.

The teacher of language came daily, except on Sunday, in the forenoon. After morning worship the whole of the forenoon was given to language study. On Sunday, villages were visited except when there was preaching in English at the little schoolhouse built

for the railway employees. Then we attended the services and Bro. Stover preached at the same place at night when the evangelist was not there.

There were some Eurasian Catholic children and others invited to come to our home to study the Sunday-school lesson, but after a visit from the priest to their homes, they were not allowed to attend. I thought then I would try getting a class of children in the north end of Bulsar and start a little school. I succeeded in getting the class all right and went twice a week for several weeks. Then one day I went as usual but there was no school. I went to the homes and asked why the children had not come, and was told that the headman of the village had raised objections and had forbidden the parents to allow their children to attend. So that was the last of the first effort at having a village school. As the work grew, native teachers were secured and schools started in places where the people welcomed the instruction of their children. Mary and I were invited out to see one of these schools in operation one day. We went to the nearest railway station by train, leaving early in the morning. When the station was reached, an oxcart was waiting to take us through the jungle to the school. The road was so rough we first rode, then walked, then rode, and then walked again, finally coming to the little village near the noon hour. School was in session. As we approached the door we heard the room full of boys studying their lessons out loud. The moment we entered, every little lad was on his feet, with his hand to his head with the salutation, "Salaam," meaning, peace be to you. The master had some of the classes recite and we were very much pleased with the courtesy and cleverness of these little fellows. Then an invitation came to go to the master's room which was divided off from the schoolroom.



The author and a group at Bulsar, mostly orphans as you may have guessed

Here were two huge plates of rice and curry, with bread and tea, prepared for our noon meal. We were obliged to eat native fashion, sitting on the floor with legs crossed and using our fingers for conveying the food to our mouths. After enjoying the simple hospitality of these villagers we visited with them until time came to meet the train. They would have us take another cup of tea before seating ourselves in the oxcart for the homeward journey. We were not aware that they had sent some of their number ahead of us to the station with extra bread and tea. The train was late; so the extra lunch did come in handy and probably warded off two headaches, for we had had no place to relax and refresh ourselves during the heat of the day.

At another time we were invited to a village to watch the villagers make cane syrup. Their equipment was very crude but the product in the end was good. As an act of cordiality that day small new potatoes were boiled in the big syrup vat, fished out with pointed sticks and handed to us to eat.

It was with much regret we missed a ride on an elephant. A native king had come to Bulsar with his retinue of attendants. When he learned of the presence of the white people, he sent his elephant around to the bungalow to give us a ride. Miss Oller was there at the time and took the coveted opportunity, but I was ill and could not go. In those first days we counted every contact with the natives a benefit and felt obligated to accept their kindnesses. We found much of interest to learn from their mode of life and some practices which the Americans would do well to emulate. The respect of children for their parents and older people, their adherence to principles of ethics and codes of religion reflected a sincere people, although they might be wrong in their decisions. With teaching and opportunity, many are going forward to a better life.

Chickasha, Okla.

An Impediment

BY CHESTER E. SHULER

THOMAS, a large cat, was a very industrious rat killer. But one morning Thomas did not return home after his night prowlings, and when located, was found with one leg caught in a rat trap. His master released him, and brought him home. His leg was attended to and in time became partly well. Thomas seemed to love his master more than ever after the rescue, and brought home more and more dead rats. But Thomas' leg was partly paralyzed ever after, and he always had to half-drag it along. Ratting was accomplished with difficulty. And when visitors came to the house where Thomas lived, they were prone to remark, "Look at that cat's game leg; see how he drags it along." They seldom remarked about the rats he killed, even though

he took special pains to exhibit his trophies. He had been rescued, but he always had a game leg which attracted folks' attention.

It is always regrettable to find a Christian who has been rescued from sin, but who, like this cat, has a "game leg"—some glaring defect that always obtrudes upon the attention of others and almost eclipses the virtues of his life. A good person—but having a "game leg" of uncontrolled temper, critical spirit, uncharitable judgment, covetousness or other unhealed infirmity of the flesh.

Newport, Pa.

The Candy Man

BY ADA CASSELL SELL

Mary, Edna, George, and Anne
Are looking for the Candy Man!
"We don't beg for it, at all,
He always sees, and starts to call."

"You want a piece, my little man?"
Thus says our great big Candy Man.
He showers gumdrops all around,
And mints, and chocolates by the pound!

What do you get, you Candy Man,
For things you give to little Anne?
A face lit up with happy smile,
A gleeful welcome all the while!

CLOSE to us there lives a fat German music teacher. He just naturally gravitates toward the spot where wee ones gather. If you hear gleeful shouts, and happy laughter, mingled with a kindly voice of German accent, you may be sure the music teacher is donating candy. Slowly he unwraps the life savers, while grimy little hands reach up and wait their turn.

Can it be that half of the fun of giving the little ones candy is the pay he gets in appreciation? Capitalists in industry may make lots of concessions to the workmen before they get what they consider appreciation. A laboring man may toil arduously for some one, but never seem to be able to suit. Parents, even, too often find appreciation waning as they give and give to their children, especially as the children grow older. But the music teacher gives only to wee little ones, and it is seldom that he is not rewarded by a smile and a thank you.

There are lots of bigger little boys and girls, appreciative to be sure, but who are perhaps hindered from getting an education further than high school simply because of the lack of a parent or friend to give, or loan the means of pursuing further studies. How happy a deserving young person is made by a scholarship won—a scholarship made possible perhaps by the kind heart of one, who like our Candy Man, has no children of his own, but owns all children.

Altoona, Pa.

KINGDOM GLEANINGS

Calendar for Sunday, February 24

Sunday-school Lesson, Peter Heals a Lame Man.—Acts 3: 1-10; 4: 8-12.

Christian Workers' Meeting, The Worshipful Attitude.

B. Y. P. D. Programs:

Young People—The Ingredients of Home.

Intermediates—Pioneering With Jesus.

* * * *

Gains for the Kingdom

Two baptisms in the Tacoma church, Wash.

Four baptisms in the Sterling church, Colo.

Two baptisms in the Harmonyville church, Pa.

Nine baptisms in the Spring Creek church, Iowa.

Three baptisms in the Mineral Creek church, Mo.

Five baptisms in the Wooddale church, Pa., Bro. A. J. Beechly of Somerset, Pa., evangelist.

Nine baptisms in the Middle River church, Va., Bro. D. R. McFadden of Smithville, Ohio, evangelist.

Six baptisms in the Elkhart Valley church, Ind., Bro. L. C. Kreider of Columbia City, Ind., evangelist.

Thirteen baptisms in the Liberty Mills church, Ind., Bro. J. Edson Ulery of Onekama, Mich., evangelist.

* * * *

Personal Mention

Bro. S. H. Vore of Lima, Ohio, crossed over to the other shore last Friday morning, Feb. 15. He was a long time and faithful supporter of the interests of the kingdom.

Bro. E. S. Coffman of Elgin, Ill., will be with the Myrtle Point church, Ore., March 10-24. This information was not at hand when notice of his evangelistic schedule was given in the Messenger for Feb. 9.

Edith M. Bosler, missionary on furlough from Africa, writes from New Orleans that her husband, Dr. Howard A. Bosler, is recovering normally from his appendicitis operation which was performed rather suddenly Feb. 11 in New Orleans, where he is doing post graduate medical work.

Eld. Harry H. Ziegler of Ridgely, Md., has received so many messages of sympathy that he wishes the Messenger to say he will be unable to answer all personally. Readers will recall a notice of the untimely passing of his daughter Grace, at the time a student in Bridgewater College and member of the Student Volunteer Deputation Team.

"**Bro. J. Oscar Winger** will be the principal speaker; other leaders will have charge of classes during Saturday. There will be a basket dinner at noon." The reference is to the conference of church workers this week-end in the Silver Creek church of Northwestern Ohio. The sessions begin Friday, Feb. 22, and continue until Sunday the 24th. "A hearty invitation is extended to other churches to attend."

Sister Asenath Baker of the Black Swamp church of Northwestern Ohio has been reading our church literature for more than seventy years, beginning with the Gospel Visitor. She thinks the Messenger is "fine . . . better every time." In her home they "have been obliged to do without other necessities but never the church paper." You are not surprised to hear that her church was successful with the new club rate plan.

Dr. J. M. Henry, Professor of History in Bridgewater College, is also pastor of the Harrisonburg church, we note from a recent issue of the Annual Church Bulletin. These activities, along with his historical researches, writing books and lecturing, ought to keep time from dragging too heavily on his hands.

Sister Emma Mae Neff Glick, wife of Pastor Royal D. Glick of the Raisin church of Northern California, and almost a mother, was instantly killed in an auto accident Feb. 11. How our hearts respond when our correspondent, Sister O. P. Hylton, writes: "Our church and community are in deep sorrow."

Chairman C. S. Ikenberry of the Board of Christian Education did not kill two birds with one stone so far as we know but he did find several service opportunities lying close together lately. Manchester College, the Brethren Publishing House and the city of Chicago were points involved. At the last named place the International Council of Religious Education was in annual session. Various members of the Board staff, editors, secretaries and department directors shared some of the stimulating discussions. We saw also familiar faces of pastors, teachers and other leaders from the outlying territory.

Dr. M. G. Brumbaugh of treasured memory, former President of Juniata College and former Governor of Pennsylvania, came in for special mention in a recent issue of the Altoona Tribune. The occasion of it was the announcement of the project to endow a Juniata chair to be known as the M. G. Brumbaugh Memorial Professorship in Education. Editor Shoemaker wrote at some length of "this big two-fisted upstanding son of Dutch and Huguenot sires. Beginning his career almost as simply as Abraham Lincoln, Martin G. Brumbaugh rose from rail splitter, log driver,

Good Things to Read

On glancing through the pages of this Messenger as finally made up, we noted several good things to read. The brief list which follows does not exhaust the list of possibilities. It is submitted in the hope that several interesting articles will not be overlooked.—Ed.

"**Heritage of a Great Soul**," is a timely appraisal of George Washington, by W. Earl Breon, pastor of the Church of the Brethren at Fruitland, Idaho.

A Pioneer of Northern Illinois was by some strange coincidence being put into type the very week the author died. This article by Bro. A. H. Rittenhouse will be of special interest to those who like things historical.

Thoughts While Traveling Africa-ward raises the question: What would probably engage a missionary's mind on such a journey? As usual Bro. Desmond Bittinger has something interesting to say.

Annual Home Mission Meeting is the title of Bro. M. Clyde Horst's summary of what was said and done at the recent Annual Meeting of the Home Missions Council. Bro. Horst is pastor of the Church of the Brethren in Lewistown, Pa., and a member of our own Home Missions Advisory Council.

Tired of Missions? Then turn to page 12 and see what Gletha Mae Noffsinger said in the Walnut Street church, North Manchester, Ind. You may not be as tired as you think.

Would you miss a ride on an elephant? In this week's installment of Glimpses of Life in India, Mrs. Bertha Ryan Shirk tells why she had to refuse a native king's invitation to take such a ride. Turn to pages 14 and 15.

plough boy and drover to country school teacher, then Juniata College graduate, ultimately to become superintendent of public instruction of Pennsylvania and governor of the state." Our thanks for the clipping are due Bro. Virgil C. Finnell.

Bro. S. E. Thompson, pastor of the Appanoose church of Northeastern Kansas, was removed to Christ Hospital, Topeka, for an operation, Feb. 11. He is reported as doing well. He is a long time faithful servant of the church and he and Sister Thompson appreciate the letters and other kindnesses which have come to them. They can not make individual replies now.

Bro. Galen B. Royer, pastor of the Morrellville church, Johnstown, Pa., and his good wife will celebrate their golden wedding March 5. An interested daughter hopes that greetings from their many friends will be a pleasant surprise feature of the happy occasion. Of course they take the Messenger, too, but their copy of this week's issue is going to be a little late in reaching them. Their address is 406 Chandler Ave., Johnstown, Pa.

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Miscellaneous Items

A correspondent asks us to convey to you her suggestion that you write the radio stations to which you listen requesting them to broadcast favorite hymns at least once a week, as indeed some of them sometimes do. She thinks that "in this way we might crowd out some of the enemy's foolishness."

"I want to assure you I appreciate . . . 'Desire and Empty Pocketbooks.' . . . I was reared on sublime sunrises and glorious sunsets and now in the early morning when I look eastward toward the rubber city all I can see with the material eye is a cloud of smoke, but nothing can take from me the memory of those Louisiana sunrises of my youth."

"The Gospel Messenger is now coming into 78 per cent of the resident homes besides one home of nonmembers and the public library. It is available to 90 per cent of the resident members. Nine subscriptions to nonresident members were also sent in. . . . Everyone can find a department of interest in the Messenger." Church Bulletin of the Clovis church, New Mexico, Bro. Lester E. Fike, pastor.

* * * *

With Our Schools

Bethany Biblical Seminary

Mr. Al Cobe, a full-blooded American Indian of the Chipewewa tribe of northern Wisconsin, spoke to the students and faculty, Jan. 15, in the Bethany Chapel. This was a rare opportunity for association with one of another race; and deepened our racial sympathies and our appreciation of those of other races. His graphic testimony of his conversion, and of his loyalty to his Christ, was indeed inspiring and challenging. Mr. Cobe is at present a graduate student in social sciences at the University of Chicago, where he is a candidate for the degree of Doctor of Philosophy.

"The Bible, An Oriental Book," was the subject of an address by Dr. G. L. Robinson, professor of Old Testament History and Literature in the Presbyterian Theological Seminary, Jan. 22, in the Bethany Chapel. Having spent the early years of his ministry in Palestine, and being a life-long student of Oriental customs and philosophy, Dr. Robinson gave us a wealth of information which made the Bible more real and intelligible to us.

On Jan. 29, Roy A. Burkhart, well known for his inspirational addresses and his work in young people's conferences, addressed the students and faculty. He presented in a challenging and graphic way the problems of young people's work, and some very practical conclusions out of his own experience. Following the address he conducted an open forum for those who were especially interested in young people's work.

The Student Volunteers at Bethany entertained the Student Volunteer Conference of the Chicago Union, Jan. 26. The afternoon program featured historical and biographical studies of prominent missionaries. A fellowship supper was enjoyed in the dining room of the Bethany Hospital. And the evening address was given by a representative of the American Mission to the Lepers.

Bro. Herold W. Miller, a licensed minister from the Union Center church of Northern Indiana, who is spending the year at Bethany, was installed into the full ministry, Feb. 3, by his home church.

The Faculty Forum on "The Message of Christianity in Evangelism," which has been meeting monthly, has been having some interesting discussions; and already much valuable material has been assembled. Their findings and recommendations to our pastors, will be made available at a later date.

THE QUIET HOUR

The Spiritual Life—Its Beginning

PREPARED BY M. CLYDE HORST

For the Week Beginning March 3

1. It is futile to endeavor to deepen the spiritual life until it is made clear just what the spiritual life is. To this end attention must first be given to the beginning of the spiritual life, or regeneration.
2. What regeneration is not: (a) reincarnation, (b) change of personal identity, (c) progressive sanctification, or growth in grace. The latter should follow regeneration, but is not identical with it.
3. What regeneration is:
 - (a) Change of heart, or ruling disposition (2 Cor. 5: 17).
 - (b) Figures for regeneration.
 - (1) Becoming a babe again (Matt. 18: 3; John 3: 3).
 - (2) From death to life (Eph. 2: 1; Rom. 6: 4, 5; 1 John 3: 14).
 - (3) Made over (Jer. 18: 1-4).
 - (4) Made whole. See Jesus' miracles of healing.
4. How regeneration is not accomplished:
 - (a) By natural birth or development (John 3: 6; Rom. 7: 22; John 1: 13a).
 - (b) By baptism "per se" (Acts 8: 13, 23).
5. How regeneration takes place:
 - (a) By the work of the Spirit (John 3: 6b; 1: 13b; Eph. 2: 1).
 - (b) The Spirit works through faith (1 John 5: 1).
6. Who need regeneration?
 - (a) The immoral, certainly.
 - (b) Also the merely "moral," but unspiritual; e. g., Nicodemus.
 - (c) Even children (John 3: 6).
7. Many, even in the church have no spiritual life to deepen. They have never been born again. They need to do the "first works" (Rev. 2: 5).



MISSIONS

This Department

Conducted by

H. Spenser Minnich



Sharing Observations With the Home Church

BY C. D. BONSACK

Secretary of the General Mission Board

Sixteenth Installment

DECEMBER 5. Here we were lying alongside the wharf at Duala, which is the largest port to what is now the French Cameroons. This was formerly German territory, but the Cameroons was divided between the French and English by the Versailles Treaty at the close of the war. The Germans spent much money in improving this country and many feel it should be returned to them. Of course, it is mandate territory and is somewhat under the League of Nations as to what goes on; meanwhile France and Britain control it. Duala is a city of 25,000 Africans and 1,100 Europeans; it is the port of one of the richest territories on the west coast. They ship cocoa, rubber, timber and palm oil and nuts; but like many aggressive countries the imports slightly exceed the exports. The former are cotton goods, shoes, motor cars and oils, dried fish, etc. Here the Germans did a large work in missions in the days gone by, but this too was taken from them in the war. Now the Paris Missionary Society is caring for much of it and here the American Presbyterians have one of their most successful missions. Later in the day we stopped at Kribi, which is the outlet of a very good road into the interior and is also the direct route to the above named mission. It is here also that the missionaries of the Brethren Church enter their field over the above mentioned motor road to their mission in French Equatorial Africa. How we would like to visit this field, but like many other things, time makes it impossible. Five missionaries will leave us here and with their car drive 2,500 miles inland to their station. We arrived too late to disembark. We can not hurry the boat, but must wait our time. An airplane across Africa would be quicker, and a motor car would be much more exciting; but both would cost very much in excess of the time of ordinary mortals. It was interesting to see a little lady of not more than a hundred pounds weight unload her specially built car at the wharf and start on a trip across country, bent on some medical investigations, which of course will require

months of time and thousands of dollars. We stayed by the good ship that promises to carry us from Southampton, England, to Mombasa, East Africa, a distance of 9,400 miles, in seven weeks, and all for \$160! But prices have gone up since these tickets were bought and such a rate may never be repeated again. I am glad this increase in price took place before we started or we might have suspected it was because of good American appetites; yet we doubt if anybody can exceed the Germans at this point. Of course, we are traveling tourist class and if there is any profit, it must come from the first class where they pay more than twice as much as in tourist. The most expensive thing in the world—and perhaps the most dangerous to human happiness and progress—is to classify society on lines of financial ability; but we are glad to believe these lines of false differences are gradually vanishing from our Christian civilization.

December 6. Here we said farewell to Mr. Adams of the Presbyterian Mission and four of our friends of the Africa Inland Mission—Mr. and Mrs. Van Dusen and Mr. and Mrs. Hurlburt. It was an interesting sight to see them unload Mr. Van Dusen's car onto a little boat bobbing up and down in the water; but it was done all right and likely by night these people were on their way interior over thousands of miles of road none too good. Very few realize the distances that many of these missionaries cover in reaching their stations here and there across the continents of the earth. I was reminded that the lady in my neighboring cabin does not want a typewriter in action while she tries to sleep from 1:30 to 4 P. M. Well, she is traveling first-class and pays much more, and I expect, if I were she, I would object too. But we found quarters in the children's dining room, and even if it was hot, we kept our work going. We were reminded that we were nearing the equator and so can expect nothing but very hot weather for a few days. Kribi was left behind at two in the afternoon as we continued our journey southward.

December 7. We passed the equator at four in the morning. There were no disturbances to awaken us. Many ships put on an initiatory rite when crossing this important line around the earth. But this one had made no provisions and I am sure those who had gone through these things were glad their friends were spared all embarrassments and inconveniences. It was raining, which is a common condition of weather along the equator much of the time. We hoped for cooler weather but could not wait for that to do our work. We had made a report of our findings to the Board as well as to the Mission. From now on we must think of India and its work. Books, pamphlets and documents of every kind on work in that country must be read and thought about. So the report on Africa must be gotten

out of our systems. We discussed impressions again, the matters that mean most, as well as the problems assigned us. The success or failure of the future depends in part upon what we say. Workers may be encouraged or discouraged by opinions or impressions; but this is our responsibility and we must meet it as well as we can. Absolute sincerity, frankness and the best judgment we have must be used and the rest we leave to God and his workers.

December 8. The forenoon was given to our report on Africa. The rain and heat do not contribute much inspiration. Our boat stopped at Point Noire. Here again we lost a group of missionaries: Rev. and Mrs. Theo. Bubeck of the Baptist Board left us for their work near Leopoldville. Also Mr. Carter. This is the terminus of a recently constructed railroad by the French which goes inland to Brazzaville, the capital of French Equatorial Africa. It promises in due time to become the most important port of this large and rapidly developing colony of the French. The high towers of a broadcasting station and the new buildings, all indicate a growing and modern port of increasing commercial and economic influence in the world's trade. The west coast of Africa has given us a lot of glorious sunsets, but the one tonight could not be described. The glorious radiance of the sun behind a tier of rolling and treacherous clouds gave a changing glory every minute, which lasted for an hour or more. The crowd aboard was silent, watching this changing symbol of both the glory and power in the Hand that rules the world.

December 9. We had hoped to enjoy a service but on arising the chief steward said we would be in port at Luanda Bay by 9:30. So we made plans to go ashore to see the splendid Mission Station of the American Methodist Board. Our ship anchored promptly and soon the Methodist missionary in charge was aboard to meet Miss Cross of North Dakota, who was getting off to go to her station, interior, of the same mission. Mr. Klebsattel, in charge, is an American citizen, but both he and his wife were born in Germany. He asked us to come ashore to the afternoon service, to which we agreed. He met us at the shore and drove us over the town and later to his home and then to the church. How glad we were to have this season of fellowship on land! They know many in the States that are known to us. In the afternoon service he insisted on a brief talk from each of us. We were impressed with the reverence, cleanliness and order in the whole service, where apparently about 600 were present. He is deeply interested in his work and said he could never again be satisfied in his former pastorate in America where he preached in a town of 900 with five churches, while out here in this Portuguese country the Catholic government even asks them to open a

few more stations and the people ask for more teachers to come. The large attendance in his own church on a desperately hot afternoon indicated that he has made no mistake in answering the call to Angola. His kindness and the simple fellowship of these good people, and the splendid work they are doing, will always be a happy memory. Returning to the boat we enjoyed the sacred music for the evening hour. We are fortunate in having an orchestra of unusual talent that plays the best of music in a masterful way. They play about six hours every day; three in the first-class and three in the tourist. Music lovers may attend all, if they desire.

December 10. I was asked to lead the morning hour of Bible study. The group had previously selected the book of Hebrews as the subject for study, with any of its missionary implications. Losing a missionary or two at each port, the crowd lessened at this study hour, but the interest did not, we are glad to say. At noon we were pushing again into port; this time at Lobito Bay, also in Angola, the large Portuguese colony of West Africa. We are now getting out of the heavily wooded area along the equator into a more sandy and treeless country. But the port is a magnificent one, newly built and modern. We posted a few letters and I looked about the town. The American Congregationalists have a station here but the missionary is on furlough. One is impressed with the activity of this western coast everywhere in building and in increased commercial outlook. The Portuguese are not the least behind. America can well keep her eyes on the European powers on the other side of the Atlantic as they continue to develop this marvelous land of Africa. Not that she should be envious or hinder them; but remember that the years ahead will bring increasing competition over the past in securing goodwill and her share in the markets of the world. At six in the evening we left to continue our voyage southward.

December 11. There was evidence in the temperature that we were leaving the tropics. The oppressive humidity along the coast yielded to a more balmy and drier atmosphere. It will be a welcome experience to have a little of the temperature of the homeland on the other side of the equator. We had a new passenger who is an American, in the person of Rev. C. W. Curtis, director general of the mission work of the Seventh Day Adventists in Angola. It was a pleasure to meet a genial American so far from home, even though we do find ourselves very much out of harmony with their method of doing mission work, which seems to be to follow up those who do pioneer Christian work and add the confusing doctrine of the Seventh Day Sabbath. It is difficult enough to get these people to observe any day. Of course, every one has a right to propagate his honest convictions in religion, and these good people

have many things of the Christian faith that are too good to be kept for themselves; but we wish they might seek to begin it in the pioneer territory with the rest of mission workers in the Christian cause. But this man showed himself a Christian gentleman in our contacts and it was a joy to have him for a passenger for several days.

December 12. Had to get out a blanket last night. The weather was much cooler, while the wind stirred the lazy waters of the tropics into a frenzy that reminded some folks there yet remaineth the malady of the sea. But with the sun the day became beautiful and invigorating. It was good to have a breath of this air after months in the tropics. Because of many passengers leaving us at the next stop, we were informed our farewell dinner was at hand. This is an event on board a ship to most people. Being crowded, our class has two sittings at the table. The captain ate with the first sitting, and the second officer with the second. A bountiful dinner indeed was served with true German hospitality. We had the honor of the second officer at our table. All ladies received a gift of good German chocolate, and since there were none at our table, we feasted on the fellowship of our distinguished guest, who told of his years of experience on a sailing ship. It was a pleasant evening withal.

December 13. It was cooler with the result that everybody was hunting heavier clothing. The sea was more restless and a few did not report at meals. Our morning Bible class was led by Bro. Brubaker. It was refreshing to see the somewhat boisterous elements, sitting around playing cards and otherwise at different tables in the dining room, grow quiet and most respectful while we were present at one table in our study. There is scarcely anybody so forgetful but that with the proper approach he will respect the Bible and one's religious devotion. In fact, a few drew near to listen and participate. Sharks were visible during the day much to the interest of passengers. My interest was that they should stay in their place, while I shall try to do likewise.

Pulling into the harbor of Walvis Bay we found this the terminus of a railroad system that connects Capetown, Johannesburg and other large cities of South Africa. We therefore unloaded an unusually large cargo of freight, 1,600 tons of lumber, cement, iron pipe, wire, oil, etc. One could hardly believe after unloading this cargo with five large electric cranes, that it could possibly have been in the hold of the vessel. We also lost 42 passengers here, but got 53 others in their stead. This was once German territory, but through the war it became mandate territory under the Union of South Africa. This accounts for the large German population and the many who come and go, especially by a German steamer. The port itself is a desert place.

Without one tree or shrub, it is a bed of sand that drifts with the wind. The people are mostly white, but there are many vacant buildings. Here we found clean shops and stores quite like at home. It was a pleasure to spend two hours in the splendid little library looking over some of the English newspapers of South Africa. It is hard for many folks who have not studied the facts to think of South Africa as having a population of two millions of white people. These mostly are in the cities and their cities are very modern, European centers of commerce, showing learning and modern cultural progress.

December 14. After 27 hours in the harbor of Walvis Bay, we sailed out at 11:30 in the morning. It will be of interest to some folks to know that this ship had to pay \$300 for every day it was in this port. Some ports are much more expensive. This provides docking privileges and the use of five electric cranes for unloading and loading, the use of a tug to get in and out and provides for the pilot. This is a natural bay and they do not need to spend millions in building breakwaters to protect the harbor. This reduces the cost here, but makes it more expensive where these exist. We had cool and delightful weather, much like a cool May day in America. The wind was stiff and the ship clearly showed she had lost her cargo in large proportions, as we were tossed upon the billows. We continued southward for three days and then turned eastward by the Cape of Good Hope, trusting that it would be true to name.

What to Pray For

Week of February 23-March 2

IN India, when missionaries' children are in school, it means that they are one thousand miles away from their parents during nine months of the year. Some little portion of that time their parents may be with them while they spend a few weeks in the hills, but this is not always possible. The two and a half months when the children are home, back down on the plains, are happy days—but all too short.

Over in China also, the children of the mission homes must go away to a place not far from Peiping for their school year. Only occasionally do they get to see their parents during that time. The few months when they can be in their own homes with their loved ones are precious months for them.

Since as yet Western Africa has no hill stations nor missionary schools for American children, an even greater problem confronts the parents and the children of our mission. There seems to be but one thing to do and that is to leave children of school age behind in America. This means a separation of three years before the child and parents may see each other again.

Then one year of home joys are granted them before they are again separated for another period of three years. Thus it continues until the child is grown.

Shall we not pray for these children who have so little fellowship with their own fathers and mothers?

Today in India there are twelve of our missionary children attending Woodstock School, in China nineteen are of school age, while in Africa as yet only one child is away from her parents.

Of School Age

India	China	Africa
Josephine Miller	Calvin Bright	Esther Mae Helser
Margery Miller	Haven Crumacker	
Maurine Miller	Ernest Ikenberry	
David Moomaw	Susan Ikenberry	
Richard Moomaw	Elizabeth Ikenberry	
Lois Mow	Wellington Myers	
Joseph Mow	Donald Myers	
Lowell Bollinger	Doris Myers	
Virginia Bollinger	Henry Oberholtzer	
Lorita Shull	Emma Oberholtzer	
Gordon Shull	Catherine Oberholtzer	
Stephen Blickenstaff	Pauline Smith	
	Helen Smith	
	Dorothy Smith	
	Dwight Smith	
	Howard Sollenberger	
	Alberta Sollenberger	
	Sara Wampler	

Pre-school Age

India	China	Africa
Richard Bollinger	Donald Lee Parker	David Helser
Robert Ziegler	Lloyd Smith	Harriett Beahm
Merrill Mow	Edward Smith	Royce Burke
Frances Miller	Joseph Wampler	Lynn Burke
	Esther Ikenberry	Philip Kulp
		Naomi Kulp
		Stanley Bittinger
		Patricia Bittinger
		Melvin Studebaker

From India at present two missionary children are in the United States continuing their study while their parents are still on the field; from China, none, and from Africa, one. Let us pray for these children who are products of two cultures, who have many advantages and opportunities, and who at the same time have many problems and situations hard to face.

God Took Him

ON Nov. 19, 1934, Dr. C. H. Velte of the Presbyterian Mission at Saharanpur, India, passed away. He was one of their oldest missionaries, having gone to India 52 years ago. He was a great soul. Anna Beahm Mow writes the following concerning the funeral service: "The funeral service was yesterday at Saharanpur. I went along in with Dr. and Mrs. Taylor. Rev. Dodds and two Indian brethren conducted the service in the church. It was a beautiful service, a service of victory. I think it must have been somewhat like Bro. E. B. Hoff's funeral. The things of the Spirit are very real when one looks back over the richness of service of such men of God. At the grave, Rev. Dodds and beloved Dr. Lucas (also of the Presbyterian church) had charge of the worship. Dr. Lucas sounded like a messenger direct from heaven as he read the Bible there

by the open grave. Life is not futile when one individual can so continue to live in the lives of other people. The grave is not the end of his service. What God can do with a yielded life!"

News From the Field

INDIA

Dahanu

Hazel Messer

Nurses' Commencement

Nov. 4 was the graduation day for two of the nurses in the Dahanu hospital. In the evening a little program was given at which time the mayor from Dahanu made an appropriate speech. Then Bro. Shull from Palghar gave the commencement address and Dr. Nickey presented the certificates. One of these girls, who was from another mission, has returned to her home and will do her nursing work there. The other is one of our own girls from Dahanu and we are keeping her on in the hospital to assist with the maternity and surgical work. This class is the last one of the two-year course. From now on we are giving three years of training.

Dr. Peter Paul Passes Medical Examination

Dr. Peter Paul has completed his medical examinations and is now with us again. He is giving us much help, especially in the dispensary. He is very happy to have his examinations over.

The hospital lines stay full of patients and the work in the dispensary is so heavy that there is plenty of work for two doctors. While Dr. Peter was away studying these last four months Dr. Nickey carried on alone, and she was kept very busy. Some days she saw as many as 100 patients, besides taking care of the regular hospital work.

Medical Touring

These cool winter days make one long to get out into the district and help the village people. This is the touring season but we have no one to send out this year. We want to take the motor out one day each week as soon as we can get started, but so far the work in the hospital has been so heavy that there has been no time left for this outside work. We hope we can start the village trips soon again. There is a bazaar about fifteen miles from Dahanu where we have been going every Wednesday the last two winters and that is where we want to go again this year. Many people come there from miles around to trade and buy food. Many come for medicine, also. It is such a good opportunity to give the message of Jesus Christ to them. We sell books and Bibles and have picture charts to show while preaching. Many people come back time after time and want to hear more about our Jesus.

FACING MISSIONARY FACTS

1. The Fact—Of a Changing World.
2. The Fact—Of a Confused Church.
3. The Fact—Of an Unfinished Task.
4. The Fact—Of a Financially Broken World.
5. The Fact—Of a Growing Spirit of Nationalism.
6. The Fact—Of Increased Criticism.
7. The Fact—Of Reduced Missionary Offerings.
8. The Fact—Of the Need of More Vital Christian Living.
9. The Fact—Of an Aroused Youth.
10. The Fact—Of the Urge of the Redeemed Soul.
11. The Fact—Of the Divine Imperative.
12. The Fact—Of the Adequacy of Jesus Christ.

(Taken from Missions of the Evangelical Church Ninety-sixth Annual Report.

THE CHURCH AT WORK

Directed by M. R. Zigler, Executive Secretary; Rufus D. Bowman, Director of Adult Education; R. E. Mohler, Secretary of Men's Work; Mrs. Ross D. Murphy and Anetta Mow, Women's Work; Dan West, Director of Young People's Work; Raymond R. Peters, Chairman of Intermediate Committee; Ruth Shriver, Director of Children's Work; H. Spenser Minnich, Secretary of Christian Finance; Ross D. Murphy, representing the Pastoral Association; Ruth C. Sollenberger, Office Secretary.

THE MINISTRY

The Pastor's Daily Program

BY HOWARD H. KEIM, JR.

"GIVE diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth" (2 Tim. 2: 15). This admonition of Paul to his spiritual son Timothy is still worthy of consideration by everyone who is in the succession of the prophets of God.

The ministry is perhaps more vulnerable to laziness than any other profession. Mr. Douglas calls the ministry an "unprofessional confession."* Outside of the regular church services, there are no set hours for beginning or closing the day's work. The cleric who can maintain a sincere, unaffected, unprofessional attitude will have more ready access to the hearts and lives of the people among whom he labors. On the other hand a strictly imposed self-discipline is necessary if the pastor is to give diligence to his calling. Every pastor should have, for his own guidance, a daily schedule with a fixed time for every necessary activity. This schedule will necessarily vary with circumstances, so that no schedule would be ideal for all. Some men can study better late at night and others early in the morning. In his attempt to give diligence the wise pastor will avoid giving the appearance of haste, or of an overworked errand boy. He is a prophet and not a medal winner. He will avoid burdening his parishioners with an oft repeated announcement of his tremendous overload of duties. He will refrain from self-pity. Monday is legitimately a day of rest for the minister. He may profitably spend parts of the day with other ministers of his community, in recreation with his family and in reading. In most cases forenoons will be found most satisfactory as the pastor's study periods. With a little training the parishioners will respect this sacred period for study and sermon building.

Afternoons should be used largely for calling. There is no substitute for close-up contact with the parish. The diligence with which the pastor pursues this daily visitation of the flock has a definite correlation with his success or failure. The minister should call as a beneficiary rather than as a benefactor. With this atti-

tude the minister may learn a great deal from his people. They will appreciate a sympathetic listener more than a back-slapping, gushing fountain of flattery. Each call should have a purpose. Here is a splendid opportunity to distribute responsibilities and commissions.

The sick and bereaved should constitute a preferred list for calling. Their condition makes them more sensitive to neglect. They need sympathy or encouragement or guidance and have a right to expect it from their pastor. The pastor is not a doctor and should not prescribe unless he wishes to gain the ill will of the attending physician. He has not come to treat the body but to render spiritual service. The patient should be made the center of interest and the conversation directed mostly to him, and in words capable of inspiring patience and courage. Scripture and prayer may be used or not according to the judgment of the minister.

In case of serious accident or death the family should be seen at once. At such times the minister should *live* the radiant faith and poise that he preaches. His attitude will be contagious. In the funeral service, unless otherwise requested by the family, he should avoid reading gloomy Scriptures which explain death as an act of judgment. There are plenty of passages that are consolatory, inspiring faith, hope and peace of mind.

The minister's library should not be a collection of antiques. More emphasis should be placed on quality than on quantity. If he is to be a workman that needeth not to be ashamed, he must have proper tools. There should be two or three different modern translations of the Bible, a good concordance, Bible dictionary, encyclopedia, the best works on Jesus and Paul and church history, the best of devotional literature, and books on present day problems such as economics, peace, temperance and science. Ministers in the Church of the Brethren have a golden opportunity to secure good books at a low price through the Gish Fund.

A large portion of the minister's study period will be used in sermon making. This is the most important single task of the pastor. He should plan ahead and chart his course a year or more in advance. The holy days and holidays form a foundation on which to build the church calendar. The gospel being inexhaustible, the minister should beware of pet themes which are often overworked to the neglect of other equally important subjects. The flock needs a varied diet. Series of sermons are beneficial occasionally. The great doctrines of the church should not be neglected.

The pastor's evenings if not occupied with church services or committee meetings may be spent in reading. An occasional evening may profitably be spent in call-

* The Minister's Everyday Life, p 93.

ing at homes where the husband can not be seen at any other time of day. Having worked a full day and having given diligence to the service of God and humanity, the minister may retire to peaceful rest.

Ottawa, Kans.

Making the Church Service Vital—Part III

(Bethany Ministers' Conference)

Announcements

Announcements in the worship service should be reduced to a minimum. Eliminate all you can. Some announcements are not only unnecessary, but entirely out of place in a church service.

The announcement of the regular church services is not necessary every Sunday.

Strive to make the announcements as devotional as possible. Announcements that can not be made devotionally had better not be made.

The use of the bulletin gives an opportunity to give publicity to many things that need not be announced publicly.

The use of a bulletin is helpful in making a definite program of worship necessary, thus making the service better planned.

The bulletin with a printed program helps the audience to coöperate in the worship service by knowing what is coming.

Ushering and Making People Welcome

The duties of ushers are: to usher people to a seat; to welcome strangers and make every one feel at home; to provide the people with songbooks and programs; to take up the offering; to assist in maintaining order and reverence. Read: Church Usher's Manual, by Garrett.

Suggestions: Create a welcome atmosphere in the church by being friendly. Get names of strangers and write them the following week. Use a guest book and have strangers sign in it. Don't be too officious with people who do not want to be ushered. The ushers should be devotional in their work. Ushers selected from the leading people of the congregation will help to give a good impression upon strangers.

Physical Environment

The architecture of the church and the interior decorations help to make a church service vital. New churches should be correctly planned.

Churches lend themselves in varying degrees to an atmosphere of worship, due to a difference in architectural design, decorations and general attractiveness.

No one physical environment can be equally helpful to all worshippers, due to a difference of training, taste and temperament.

For some people, the atmosphere created by sincere and spiritual fellow-worshippers, is a greater aid in worship than any that could be created through the aid of architecture and art.

It is in keeping with the ideals and spirit of the Church of the Brethren to have a simple and beautiful architectural design, rather than an overcostly or elaborate environment to present to the worshiper. The message of the church can be expressed better in churches costing less than \$25,000 than in those costing more.

We can add to the spirit of worship even in the most barren of churches by the use of wisely chosen pictures, flowers, colors and carpets.

Let care be exercised in respect to all physical objects that may detract, rather than add to the atmosphere of spiritual worship.

The physical comfort of worshipers should be guarded with utmost care.

ADMINISTRATION

The Unified Service in the Parsons, Kansas, Church

The Parsons, Kansas, church has conducted a unified morning service since January 1, 1934. The service lasts for one and three-quarter hours instead of the two and a quarter hours that were formerly spent in Sunday-school and church. The service opens with worship. Our only offering is taken during the worship service and our children are being taught to contribute to the entire work of the church. The sermon follows the worship period. These two parts of the service occupy not over one hour. Ordinarily a verse of song, a brief prayer, or both mark the transition from the sermon to the class period for the teaching of the Sunday-school lessons. We close with a brief assembly in charge of the Sunday-school superintendent. All announcements are made in this assembly. The entire service closes with song and prayer. The church after a trial period decided to continue the service indefinitely and, in general, is pleased with the results.—C. Ernest Davis.

CHRISTIAN WORKERS

Principles of Soul Winning

TOPIC PREPARED BY IRA H. FRANTZ

Matt. 28: 19, 20

March 10

1. Nature of the Appeal

a. The place of emotion.

The old-time revival methods are in some disrepute. Why?

Our Brethren have always been a bit skeptical of extreme emotionalism.

What about the fear of hell? The desire for heaven?

The highly emotional person may be easiest to win—and hardest to make into a Christian.

Yet emotion has its place. Emotion is a good starter but insufficient for much growth.

b. The place of reason.

Which is more closely related to faith, emotion or intellect?

Which is more durable?

Which offers more hope for the teaching program of Matt. 28: 20?

2. Qualifications of a Soul Winner

He must have a genuine interest in the welfare of the person he seeks to save. There can be no faking here.

He must have a conception of the damning power of sin: of the worth of a human personality; of the fatherly, motherly love of God.

His own life must be winsome in its Christlikeness. It must be evidence of a saving experience in himself.

LEADERSHIP TRAINING

1935 Standard Leadership Training

In a few weeks there will be a 1935 Standard Leadership Training Leaflet (No. 97); in the meantime, for those who are planning schools in the near future, certain changes are

here mentioned which it is important to keep in mind:

1. The prices of nearly all books have been lowered due to the depression.

2. There are numbers of new 1934-35 textbooks, all too good to "pass up."

3. The curriculum guides were mentioned in this department in the Feb. 2 Messenger.

4. Examination questions are no longer issued from the Elgin office. Each teacher makes out his own questions and gives the examination. If an accredited instructor, he grades the paper and sends in the grades. If not accredited, he grades the papers and then sends them with grades on a separate slip of paper to the Elgin office.

5. Credits over ten years old (instead of seven, as heretofore) can not be used for a diploma.

6. Individuals doing work by correspondence, write a review of the book, rather than take an examination.

HOME LIFE

Brethren Ideals in Home Building

In summarizing the history of our church, after scanning the Minutes throughout, the following ideals in home building are outstanding:

Teaching the art of home building through the home and the church.

Solemn and well-considered marriages.

Inseparable marriage—few divorces, cautious remarriage.

Daily devotions at the family altar.

Sacred use of the sabbath.

Temperate habits—tobacco, drink, sex, spending.

Strong filial relationships between parent and child.

Saving the children for the church through the home, through the vital Christian living of the parents.

Simplicity of life—dress, feasts, funerals, houses.

Care of orphans, widows, and the needy.

Payment of just debts.

Inviolable execution of bonds and verbal pledges.

Have these high ideals borne fruit in our church life? Wouldn't we all say, "Yes"? Shall these high ideals continue to inspire our youth of tomorrow? Again, let us say with one unfailing voice: "Yes, thrice yes."—H. H. Nye, Home Life Commission, Juniata College.

"As Families Go" is a suggestive drama discussion on home life. With it come suggestions for planning an evening's program. Six characters are required. Send for a copy for examination—10c per single copy, or seven copies for 50c. Board of Christian Education, Elgin, Ill.

TEMPERANCE

"A New Approach to Alcohol Education"

Has your church used the illustrated slide lecture under the above title? It may be obtained from the Board of Christian Education, Elgin, Illinois, for payment of transportation charges both ways. Write for further details and your preference of a date when you might use it.

WORSHIP

The Minister and the Hymnal

The first and fundamental duty of the minister is to preach the gospel. In order to do this, it is absolutely necessary that he himself should know what he is teaching to others. He must be acquainted with the Bible so that he in turn can acquaint his people with God's Word.

But next to the Bible, what is the book of greatest importance to the minister? It is my conviction that it is not the commentary, nor concordance, nor any book on methods, or sermons, or church history, or devotional studies. It is the hymn book. Like the Bible, it is used in every service. It is from the hymn book that we build the part of our worship service in which everyone takes an active part. Yet I wonder how many of us actually have taken time to sit down and intelligently study the hymn book, until we have really become acquainted with it so that we are able to use it as it is intended to be used.

Our Brethren Hymnal is splendid. I believe it is meeting the needs of our churches. Notice how well the hymns are arranged for different occasions and various themes. The minister should study the hymns and discover the best for each particular occasion, and then make an effort to use as many different hymns as possible throughout the year. There is a tendency for most of us, in choosing hymns, to confine ourselves to comparatively few—those that we know best. As a result the same songs are sung Sunday after Sunday, and a great number of the finest hymns in the hymnal are never used. Many congregations that have the Brethren Hymnal are acquainted with only a small portion of the hymns, and thus they do not realize what a splendid book we have. This is not because more of the hymns are not beautiful and inspiring, nor because they are not singable by the average congregation, but simply because they are never chosen by the one who selects the hymns for the services. Then, too, our hymnal contains some fine responsive readings that should be used frequently. Where there is a choir to lead the congregation in the worship of song, our hymnal furnishes some splendid responses, invocations, offertory prayers and benedictions. The hymnal is a most important book to the minister; therefore, he needs to become well acquainted with its contents.

MEN'S WORK

For Such a Time as This

(A Challenge to Men)

1. This is a time for raising the standards of individual Christian living till they meet the requirements of Jesus.

2. This is a time for living the Christ life in the sacredness of our home relationships. Our church's great ally is the home.

3. This is a time for calling others to accept Jesus as the way of life. Our great responsibility is to share our Christian faith with others.

4. This is a time for facing the requirements of Jesus that Christianity make itself a world force. Such a time lays upon our churches a special obligation to recognize themselves as world institutions, and upon our church members the obligation to think of themselves as world citizens.

WOMEN'S WORK

The Chest Plan

This chest plan is offered as a last minute suggestion to help raise the apportionment of your women's group. It has been used in many churches. A small box is prepared and passed around among the women of the church. A list of names of all the women of the church is sent along with the chest. Two chests may be in circulation at the same time. The following parable also accompanies the box. It explains that each woman places an offering in the chest bank, and at the same time gives a small gift not exceeding

ten cents to the next woman on the list. The idea might be the main feature of a Women's Work social hour.—Mrs. E. G. Hoff.

A Parable

And behold the apportionment for the Women's Work project was not met. Some talked anon among themselves saying, "How will we get the money? If we give a chicken dinner some will not be able to help because of their infirmities, and if we have a doughnut sale we work much and gain little." Then one rose up saying she had an idea which should get much money with little work. Knowing the weakness of women, they being always curious for new things, she took a small cedar chest and labeled it "Mystery Chest." She fastened a bank inside and pasted in the lid of the box a list of the names of the women of the church. She explained that this was a game of give and take, but give more than take; that when Mrs. B. received the chest from Mrs. A., she would find a gift in it for herself. She in turn was to place in it a gift costing not more than ten cents for Mrs. C., not overlooking the fact that the bank was the main concern. Then there was much talking among the women, for there was a great depression and many people had small salaries, if any. One said she could make a gift for the woman whose name followed hers, but alas, she had no money. And behold some had bright ideas about saving through sacrifice, one saying the family could eat potato soup and beans for a day or so. Another was willing to sacrifice much. She would buy a cheaper tie for her husband. Lo, all the women rose up and called these blessed. They were cheered whereas they had been sad. So many went out and did as had been suggested. A few gave secretly, some ten, some sixty, and some an hundredfold. Within a month the bank returned and lo, when it was shaken it could not make much noise for there were many bills and there was great rejoicing. Each had sacrificed a little and all together had accomplished much.—Mrs. C. Culp.

YOUNG PEOPLE

The Leader as a Group Maker

A. The Leader—As a Group Maker

When you are honest with yourself, how do you answer these questions?

1. Do your young people really expect help from you?
 2. Do they think that you actually care for them?
 3. Do they usually follow when you try to lead?
 4. Do many people confide in you? Young people?
 5. If you could, would you double the size of your young people's group? If so, why?
 6. For how large a friendly group do you consider yourself a potential group maker? (Jesus spent most of his time with twelve.)
 7. Do you consider your young people subordinate to you?
 8. Do you feel that your own group (maybe small) is worthy of the best help available on the earth?
 9. Are you willing to suffer to change hostile groups (or persons) to friendly ones?
 10. When groups are in danger of splitting apart, can you bind them together without damaging anybody?
- "A leader is a foremost companion."

B. What He Wants to Do

Before your plan for your young people goes far, it must include some kind of answer to a rather frequent question, "What is it all about anyhow?" It is hard to answer that

in a short time, but if we do not begin, we will never give the help that youth need. What is more, that answer will have to be in terms that they can understand.

Here are some convictions that may help you make clear your goals for everyone of your young people in the **meaning of life**.

1. "Every son should be **taller** than his father: every girl taller than her mother."
2. Ordinary youth may become **extraordinary** persons.
3. Hardship and **suffering** are necessary, but it isn't necessary for the spirit to break under them.
4. Life ought to mean **more** at 60 than at 40 more at 40 than at 20.
5. **Human nature** can be changed.
6. **Spiritual life** can be developed.
7. The **universe** can be trusted in spite of all the sin and suffering we know.
8. **God's will** can be done on this earth.
9. "Thy will be done" means **determination** more than resignation.
10. Religion is **not an escape** from the problems of life.
11. "Faith is not a substitute for reason . . . nor an addition; it is **reason grown courageous**."
12. **Eternal life** is to know God.
13. **Jesus** is the best interpretation of God we know.
14. The New Testament is a **handbook** for abundant living.

C. How He Goes About It

It is very difficult to measure the meaning of life for other persons, but we observe poorly if we can guess nothing of that meaning. To find out whether your young people have these meanings:

1. Make a chart of your young people's names using the underlined words and phrases in B above to head the columns. Estimate as suggested previously.
2. It may help if you rate your young people on the points mentioned in B, Gospel Messenger for January 26. When you are ready to do it, make another rating based on B in January 19 issue; and still another based on B in January 12 issue.

INTERMEDIATES

Price Reduction

It is always good news, isn't it, to hear that something may be bought at a reduction? Some people have become interested in the "Book of Discovery" through the write-up about it which appeared in The Gospel Messenger on Feb. 2, and are sending twenty-five cents for it as directed. In the meantime the price of the book has been reduced to fifteen cents. So in the future you need send only fifteen cents with your order for this excellent book of ideas for intermediates.

"A Book of Discovery" for Pioneer Girls or for Pioneer Boys. **15c** from the Board of Education.

"Building Better Boys Is Big Business"

Building, Better, Big, Business—are words which appear in the title. These are familiar words which are often found in the business and professional world. In a sense they represent progress and success. Anything that is bigger and better captivates many people. But to my mind the word "boy" is the word that gives meaning to the others.

The biggest asset in any community or church is its boys and girls. If adults could realize what the right kind of

conduct would mean to growing boys and girls, more time and energy would be spent with them.

No doubt all those who read this can say that there are a few personalities who had great influence on them, and helped them to be what they are. Recently a college boy wrote to a former teacher and said: "You have been my ideal for a number of years and I can give you a great deal of the credit for what little I have accomplished." That teacher was building character—that is big business.

CHILDREN

A National Conference on the 1935 Needs of Children

The Parents' Magazine, sponsor of more than one benefaction for children, has added another star in its crown of glory. On Jan. 3 and 4 a National Conference was held in New York City on the 1935 Needs of Children. One thousand people attended.

National Child Welfare organizations represented were the National Child Labor Committee, State Charities Aid Society, Child Welfare League of America, Joint Committee on the Emergency in Education, American Child Health Association, Child Study Association of America, National Council of Parent Education, National Probation Association, Girl Scouts, Campfire Girls, Boy Scouts, National Recreation Association, and others.

Two needs of children were outstandingly stressed:

1. Need for passing the Child Labor Amendment in 1935.
2. Economically secure homes in which children can happily live.

Miss Katherine F. Lenroot is the new director of the U. S. Children's Bureau, succeeding Miss Grace Abbott.

CORRESPONDENCE

PASSING OF ELDER CHARLES EDWIN GILLETT

Elder Charles Edwin Gillett, pioneer of the Southwest, passed to his reward Jan. 19. The Glendale News of Arizona says in part:



"Mr. Gillett was an early pioneer of Arizona having come to this state forty-three years ago. He was born in Schoolcroft, Mich., on March 6, 1857. With his family he moved to Missouri early in life. It was in that state that he married Miss Rachel Elizabeth Kuns in 1877.

"He united with the Church of the Brethren in the year 1880 and had served as a minister for fifty years, working in Missouri, Kansas, Texas, Northern and Southern California,

but rendering most of his services in Arizona.

He was instrumental in organizing the local Brethren church and served for a time as its minister. He served the mission board of his church in the Verde Valley for a number of years and was the author of three books, "Pioneering," "Jubilee," and "Pure Religion."

"At the funeral service in the Brethren church the widow, with her sons and daughters and their families, marched down the aisle of the church and were seated together. It recalled the stories of the patriarchs of old, when the father was head of his family and each unit thereof held in reverence his headship of the household—his mantle had fallen and they were there to mourn their loss and to do him honor. Five sons and five daughters, their wives, husbands and children—all meeting in the church which he had helped to establish.

"Surviving Mr. Gillett are his widow, five sons, George Franklin, Charles Leander, Leroy E., Ola Edson, and William Floyd; five daughters, Margaret Statler, Flora Mae Statler, Rachael Elizabeth Young, Addie Belle Kurtz and Elva Etta Schrock; thirty-three grandchildren, five great-grandchildren and a brother, William Franklin Gillett.

"Rev. and Mrs. Gillett celebrated their golden wedding anniversary on July 25, 1927, with 56 descendants present.

"Last November the family held a reunion on Thanksgiving Day, at the home of Mrs. Maggie Statler.

"Although a man of humble walks in life and not a seeker after pomp and fashion, Rev. Gillett was most proud of his offspring and his prayer was that God might grant that they would ever be a testimony for the Christ he loved and served.

"The body was borne from the church and to the grave by seven grandsons acting as pallbearers. They were Horace F. Gillett, Harold Gillett, Chester Gillett, Vernon Statler, Paul Gillett, Cecil Gillett and Donald Gillett."

Funeral services were conducted by the undersigned, assisted by Rev. Robt. Wright of the First Methodist church and Bro. Frank Howell, pastor the Phoenix Church of the Brethren.

E. E. Barnhart.

Glendale, Ariz.

WOMEN'S WORK CONFERENCE

The Eastern Regional Women's Work Conference was held Jan. 24 in connection with the Bible institute at Elizabethtown College. The devotions were conducted by Mrs. Frank Carper of Palmyra. Sister Minerva Metzger spoke on The Girls' Schools in China, in such a way that the sisters have a real mental picture of the work among the girls in China. The Elizabethtown College women's octette sang a missionary chorus and a lullaby. Mrs. Fred Fike gave a reading on Home which was especially appreciated because it was prepared by "Uncle" Sam Hertzler. Mrs. Elizabeth Rosenberger Blough of Hatfield gave an address on No Place Like Home. Sister Blough, out of her rich experience, led our thoughts to the really worth-while things of life, and made us realize, more than ever, that the influence of a godly home is life's richest heritage. Mrs. J. D. Reber of Shippensburg led the closing meditations. Prior to Bro. Schwalm's address in the evening, the temperance play, What Shall It Profit? was given.

Lititz, Pa.

Florence B. Gibbel.

RED LETTER DAY IN FLORIDA

Sunday, Jan. 27, was a red letter day for the three mission points, now organized churches, whose territory was once a part of the Sebring congregation. These points are composed mainly of native members. At the Sunnyland morning service Eld. H. C. Early delivered a very highly appreciated sermon. At the same morning hour Eld. H. K. Ober delivered a helpful and well received discourse in Okeechobee City. In the evening he preached at the Bassenger house, in the vicinity where the cattlemen live.

These cattle people, as they are sometimes called, all natives, were so anxious to hear Bro. Ober again that it was arranged for him to return five days later and give them another evening sermon. It meant a drive of over 100 miles, partly after night, and some of it over sand roads none too good for even a daylight trip.

For both of these brethren this was, in a sense, real mission work, an experience among the natives, in fact, an experience to which neither of them has been accustomed. Both of them appreciated the privilege of dealing out the bread and water of life to a people of this type, and to have the privilege of studying the situation, and the people themselves. All regard it a rare treat to have preachers of their standing visit their community, and to show deep concern for their welfare.

Sebring, Fla.

J. H. Moore.

JACOB F. KEITH

Jacob F. Keith was born Sept. 8, 1858, in Floyd County, Va., and passed to his rest Nov. 7, 1934, at his home near Blacksburg, Va. On Oct. 4, 1879, he married Mary O. Walker. To this union eight children were born; one son died in infancy and one on Dec. 22, 1933. There are six children remaining, also twelve grandchildren, two great-grandchildren and three sisters. His first wife passed away in 1919. On Sept. 27, 1920, he married Mrs. Lucy Morton Long of Eggleston, Va., who survives with one stepdaughter.

The greater part of Bro. Keith's life was spent in Floyd County; he moved to Montgomery County, Va., in 1919. He united with the Church of the Brethren when quite a young man. He was elected deacon in 1886, called to the ministry July 13, 1895, and ordained elder on July 10, 1897. All his life he was a faithful member and an active preacher as long as health permitted. He baptized hundreds of people and was often called to officiate at weddings and funerals. During his ministry he traveled a great deal, devoting much of his time to the church.

Funeral services were conducted in the church at Christiansburg by Bro. Chris Naff assisted by Harold Rowe. His body was laid to rest in Sunset cemetery.

Cambria, Va.

Mildred Long.

MIRIAM EBY GARVER

Miriam Eby Garver was born near Farmersville, Ohio, Sept. 26, 1895. She was the daughter of D. M. and Mary L. Garver. In 1909 the Garver family moved to Trotwood. Her girlhood memories centered chiefly here.

Graduating from the Madison Township High School in 1913, she entered Manchester College, where her college days were greatly enjoyed. She was a member of the class of 1919. She pursued advanced studies at Middlebury, Vt., Madison, Wis., and Chicago, Ill. Miriam took a keen delight in travel. For twelve years she served the Department of English of Steele High School, Dayton, Ohio. Of this service one has said:

"During these years she gave unstintingly of her time, her energy, and her resources. She was always ready to cooperate in work, conscientious in the discharge of her duties, unselfish in spirit. In personality she was cheerful, gracious, courteous, and kind."

Miriam became a follower of the Lord Jesus at an early age under the preaching of the late B. F. Heckman, missionary to China. She had absolute faith in her Christ. The remembrance of a beautiful life remains. Her kindness, her love, her ministries were all given in his name.

She died at the Miami Valley Hospital, Jan. 8, 1935, at the age of 39 years, 3 months, 12 days. She is survived by her mother; two sisters, Mrs. A. F. Gump and Mrs. J. C. Flora; a brother, Ralph E. Garver; two nephews and a niece.

Funeral rites were held in the Trotwood church, Jan. 11, with pastor, W. D. Fisher, preaching the sermon and Wm. Hollinger assisting in the services. The church was filled with sympathetic friends. The many floral tributes spoke of the love of friends.

Her body was laid to rest, by the side of her father, in the beautiful Twin Valley Cemetery near West Alexandria, Ohio.

The faculty of the high school where Miriam Garver taught, and the

Sunday-school class of which she was a charter member, both framed fitting memorial statements commemorating the beauty and worth of her short but useful life.

"There is no death! the stars go down
To rise upon some other shore,
And bright in heaven's jeweled crown
They shine forevermore."

Trotwood, Ohio.

W. D. Fisher.

GOLDEN WEDDING ANNIVERSARY

On Dec. 18, 1884, John Alexander and Jennie Mincer were united in holy wedlock. They lived in Illinois for a few years but later moved to Iowa, near the Middle Creek church where they were elected to the deacon's office which they very ably filled. Father always honored his office and enjoyed the work. Mother was a born writer and poet and was used much as a church correspondent. I have heard not a few say they wish they had such as she in their church as correspondent.

On Dec. 18 we went home to help our parents celebrate their golden wedding, not in an elaborate way but humbly, thoughtfully and appreciatively. Three children graced this union, the oldest, a daughter, having passed on to the better world. Before returning to our homes, we once more gathered around the family altar where our minds were drawn together through the reading of God's Word. Here we mingled our thoughts together in prayer, overflowing with tears of joy that we were thus blest by having our parents with us, happy and in good health, and most of all the inner man active with a living faith in the Lord and Savior Jesus Christ. May they continue to grow in grace and in the knowledge of our Lord and Savior, and as they lay their earthly burdens down, may they hear that welcome plaudit, "Well done, good and faithful servant, enter into the joy of thy Lord."

Corning, Iowa.

Nora Colyn.

FALLEN ASLEEP

Arterburn, Anna, wife of Thomas Arterburn, born near Jonesboro, Tenn., April 26, 1878, died April 14, 1934, at her home near Harmony, following an illness of several months. She was the daughter of Eld. C. H. and Martha (Bowman) Diehl. She united with the Church of the Brethren at Pleasant Valley early in life and remained faithful until death. She was a consecrated church worker and active in Women's Work. She gave freely of her means for the support of the gospel and the comfort of the poor. Besides her husband she is survived by a stepdaughter, a sister and three brothers. Funeral in charge of Eld. J. B. Hilbert and Rev. Paul Roberts at Pleasant Valley church. Interment in the church cemetery.—Mrs. A. T. Ferguson, Jonesboro, Tenn.

Baker, B. F., born Feb. 6, 1858, in Shenandoah County, Va., died Jan. 2, 1935, at the Great Bend hospital. **Baker**, Mrs. B. F., born Feb. 5, 1857, in Shenandoah County, Va., died Jan. 3, 1935, at the home of her daughter, Mrs. Ruth Bradshaw, near Macksville, Kans. Both died of pneumonia. Mr. Baker was the oldest of ten children. He grew to manhood in Rockingham County, Va. Mrs. Baker was the oldest of nine children and grew up in Shenandoah County. They were married Aug. 22, 1879, and came to Kansas in March, 1885. In 1903 they located on a farm near Larned, where they resided until 1920. After that they lived during the summers in Colorado Springs and spent most of the winters visiting their children. Both became Christians in early life and were members of the Church of the Brethren. All their lives they were faithful to the church and always were willing to do their part in all church and community activities. For many years Mr. Baker gave faithful service in his church. Two weeks before their death they returned from a visit with their children in California. Four brothers and four sisters of Mr. Baker survive; Mrs. Baker leaves three sisters and two brothers, all in Virginia. There are twelve children, forty-four grandchildren and six great-grandchildren. Funeral services were held in the Christian church at Larned by H. F. Crist, assisted by the pastor of the Larned Christian church. Interment was in the Larned cemetery.—D. F. Beaver, St. John, Kans.

Barkley, Susan (Pugh), Richland Township, Cambria County, Pa., died Jan. 15, 1935, aged 90 years, 4 months and 13 days. Her husband, Jonathan Barkley, two sons and one daughter preceded her to the grave. Two sons, five daughters, twenty-eight grandchildren and forty-eight great-grandchildren survive her. She united with the church many years ago. Services conducted at the home by the undersigned. Burial in the Maple Spring cemetery near Jerome, Pa.—L. B. Harshberger, Johnstown, Pa.

Berkey, Nathan, was born in Somerset County, Pa., and died at the home of his son, John, in Elkhart County, Ind., at the age of 91 years. He was married to Mary Ellen Boyd in 1868 and to this union were born five sons and three daughters. He is survived by five sons and two daughters, twenty-two grandchildren and twenty-two great-grandchildren. He united with the Rock Run Church of the Brethren in early manhood and lived a consistent Christian life. Funeral services at the Culp funeral home in Goshen by the writer, assisted by Bro. Allen Yoder of the Mennonite church. Interment in the Union Chapel cemetery.—J. S. Zigler, Goshen, Ind.

Ellis, Sister E. Lettie T., died Jan. 6, 1935, in her 83rd year, at her home in Norristown. Her husband, J. Howard Ellis, preceded her six years ago. At the time of their marriage they were members of the old Upper Dublin church, now known as the Ambler church. During the early years of their married life they were called to the office of deacon in which they served faithfully. A few years later they located in Norristown. Here there was a small church house owned by the Mingo congregation in which services were held occasionally. In 1901 at the suggestion of Sister Ellis, the handful of members in the city invited Bro. Howe to hold a meeting in what was by that time a mission church in Norristown. Afterward she urged them to start a Bible class which continued until the next spring, when steps were taken which brought about the organizing of the Norristown church. The interest which Sister Ellis had in the progress of the church urged her to give the utmost of strength and service that success might come. She is survived by a daughter, son and grandson. Service by her pastor, Bro. Wadsworth. Burial in Upper Dublin cemetery.—Mrs. Wm. J. Wadsworth, Jr., Norristown, Pa.

Fantz, Mary, daughter of Daniel and Sara Fantz, born June 24, 1859, died Jan. 20, 1935. She was one of a family of eight children, two of whom are still living. Most of her life was spent in Cerro Gordo, Ill. She united with the Church of the Brethren when young and served her Master in her quiet way until the end. Funeral services in the Cerro Gordo church by Eld. I. D. Heckman. Burial in the West Frantz cemetery.—Eunice Heckman, Cerro Gordo, Ill.

Gordon, Sister Sarah C., born at Mason & Dixon, Pa., Dec. 28, 1844, died at the home of her daughter in Chambersburg, Pa., on Jan. 22, 1935. She was the daughter of Wm. and Susan Elliott Kuhns. In 1865 she married Daniel W. Gordon. To this union were born two sons and three daughters. Her husband and a daughter preceded her, the husband dying about fifty-five years ago. She accepted Christ as her Savior about fifty years ago and united with the Church of the Brethren, Broadfording church, Md. She lived a quiet, consistent Christian life. Funeral services in Hagerstown, Md., at the home of her granddaughter by her pastor, Eld. Levi K. Ziegler.—Sudie M. Wingert, Waynesboro, Pa.

Hendricks, John, son of John and Lydia Hendricks, born in Clark County, Ohio, March 18, 1852, died Jan. 29, 1935. He came to Indiana in 1861. He was a faithful member of the Church of the Brethren. Funeral services at the Walnut Street church in Manchester.—H. L. Hartsough, North Manchester, Ind.

Leib, Maria (Lehman), born Feb. 16, 1851, near Johnstown, Pa., died Jan. 28, 1935. She was the eldest daughter of Peter C. and Elizabeth Lehman and the second in a family of ten children. She is survived by one brother and one sister. She moved with her parents to Missouri when she was seventeen years old. She united with the Church of the Brethren at the age of twenty-two, and remained true to her vows. She was an active member of the Empire Ladies' Aid Society. She married Abraham Witmer Leib on March 10, 1875. To this union eight children were born, five of whom survive. Her husband died fifteen years ago. Funeral services at the Empire church by her pastor, Eld. M. S. Frantz.—Mae Kappler, Modesto, Calif.

Leidigh, Jennie, daughter of J. P. and Mary Wilson, died at her home in Robins, Iowa, on Feb. 4, 1935. She was born near Robins on Aug. 8, 1859, and had spent all her life in this vicinity. She married Frank Leidigh Dec. 22, 1882. She joined the Church of the Brethren in 1927. She is survived by her husband, three children, six grandchildren and one sister. Funeral services in the Robins church by the pastor, Bro. O. A. Myer. Interment in the Dunkard cemetery.—Georgia Burgess, Robins, Iowa.

Marum, Sister Ella, died Jan. 29, 1935, aged 76 years. She was born in Sweden and came to this country in early life. She joined the Church of the Brethren in Brooklyn soon after our people began mission work in the city and had been a faithful and earnest supporter of the church during all the years. She is survived by her husband, two sons, two daughters and two grandchildren. Funeral services by the writer in the home, with interment in Evergreen cemetery.—E. M. Hertzler, Brooklyn, N. Y.

Menchy, Sister Amanda Elizabeth, aged 79 years, widow of Geo. W. Menchy, died at the home of her daughter, Mrs. Luther Roth. Surviving are nine children, twenty-seven grandchildren and three brothers. Funeral services at the home by J. E. Myers and Rev. Beidleman. Burial in Mt. Olivet cemetery.—A. P. Hetrick, Hanover, Pa.

Minnich, Sister Alice (Grogg), wife of W. S. Minnich, died Dec. 10, 1934, aged 65 years. She was anointed during her illness. She is survived by her husband, six daughters, five sons, two brothers, one sister and a number of grandchildren. Funeral services at the Branch church by Elders J. L. Driver and J. M. Foster. Interment in the church cemetery.—Stella V. Winc, Bridgewater, Va.

Moyer, Bro. Jacob Columbus, son of Bro. Daniel and Sister Kathrine (Dave) Moyer, was born near Jonesboro, Tenn., Oct. 9, 1873, and died Oct. 24, 1934. At the age of fourteen he united with the Pleasant Valley church and remained faithful until the end, ever living a true, devoted Christian life. Funeral services at the Pleasant Valley church by Bro. A. M. Laughrun with interment in the churchyard near by.—Mrs. A. C. Diehl, Jonesboro, Tenn.

Myers, Susanah, daughter of John and Rebecca M. Raffensberger, born at York Springs, Pa., Oct. 5, 1862, died at her home near Abilene, Kans., Jan. 13, 1935. Her early life was spent near Dillsburg, Pa. On April 29, 1883, she married Abraham Myers; to this union three children were born. Soon after their marriage they moved to Kansas and in 1903 located near Abilene where they have since resided. She united

with the Church of the Brethren April 26, 1916, and remained faithful. She leaves her husband, one son, two daughters, four grandsons and one great-granddaughter. Funeral services in the Holland church by C. A. Shank. Interment in the Newbern cemetery.—Mrs. Harry R. Lehman, Abilene, Kans.

Rummel, Herman A., died in the bounds of the Quemahoning congregation, Somerset County, Pa., Jan. 20, 1935, aged 65 years. He is survived by his widow, Lucy Speigle Rummel, and one son; one daughter preceded him. He was the son of Bro. David and Sister Elizabeth Grady Rummel. He was a faithful member of the Church of the Brethren for many years. He served as deacon and was superintendent of the Sunday-school at Maple Spring church for a number of years. His service and usefulness will be long remembered. Funeral in the Maple Spring church by the writer, assisted by Eld. Chas. W. Blough. Interment in the adjoining church cemetery.—N. H. Blough, Davidsville, Pa.

Sell, Ellen, was the daughter of Jonas and Anna Rice, born April 25, 1855, in Adams County, Pa. She died at the home of her son, Joseph Sell, near Canton, Ohio, on Jan. 1, 1935. Her husband, Levi Sell, preceded her in death Aug. 10, 1910. One son and two daughters survive. When a girl she came with her parents from Pennsylvania to Stark County, Ohio. Prior to that time she had united with the Church of the Brethren and died in that faith. Funeral services from the home of her daughter, Mrs. Wm. Seefong, and the Center church, conducted by Eld. M. M. Taylor.—Mrs. G. W. Riemenschneider, Atwater, Ohio.

Shaulis, Frank, born Jan. 22, 1887, died Dec. 27, 1934. He is survived by his wife and thirteen children. Bro. Shaulis was baptized into the Church of the Brethren Sept. 22, 1934, by the writer, who conducted the funeral services. Burial in the Ritter cemetery.—J. M. Geary, Champion, Pa.

Swank, Jacob H., was born Dec. 4, 1850, in Logan County, Ohio, and died Jan. 26, 1935, at the home of his brother, in Bucyrus, Ohio. He was united in marriage to Susan Roof, Dec. 29, 1872. Aunt Susie preceded him in death Aug. 25, 1930. Early in life Bro. Swank united with the Stony Creek Church of the Brethren. When the mission was started in Bellefontaine he was one of its most loyal supporters, and became a charter member when the Bellefontaine congregation was organized. He served as a deacon for many years, and found his deepest joy in the service of his Master. Of the members of his family, there are two sisters and one brother surviving. His daughter, Louella, wife of C. E. Crim, with her three children remains. The final service of respect was held in the Stony Creek church, with L. D. Young, pastor of the Bellefontaine church, in charge, assisted by C. Walter Warstler, pastor of the Stony Creek church. Burial was made in the Huber cemetery beside the grave of his wife.—Leo Lillian Wise, Bellefontaine, Ohio.

Thomas, Hannah Rebecca, nee Kelly, born May 9, 1844, died at her home in Inglewood, Calif., Jan. 16, 1935. She married Eld. Wm. J. Thomas Feb. 2, 1865, at Dixon, Ill. In 1870 they moved to Iowa and in 1895 to Inglewood. Her son, Asa, and wife moved into the home in 1917 and cared for the parents, as the father had lost his sight. Sister Thomas was converted early in life and united with the Methodist church; but after her marriage she united with the Church of the Brethren. She faithfully assisted her husband in the ministry and in the service of her Lord. She was a charter member of the Inglewood church. Her husband preceded her in 1924; two sons and one daughter also died. She leaves four sons and two daughters, nineteen grandchildren and eleven great-grandchildren. Funeral services by Eld. W. H. Wertenbaker and interment in the Inglewood Park cemetery.—Mrs. Susan B. Thomas, Inglewood, Calif.

Toman, Luella, daughter of John C. and Rachel Brewer, born in Richland township, July 21, 1873. When fifteen years of age she united with the Church of the Brethren at Oakland. Since that time there had been a constant growth in her Christian life, and in her usefulness to those about her and to the church. She was deeply interested in the work of the church and was a true helper in the women's work of the church. She was always planning and working and giving to help beautify the church. On Feb. 9, 1893, she married Wm. M. Toman who survives with one daughter. Funeral services in the Oakland church on Jan. 8, 1935, by her pastor and Bro. C. L. Flory.—H. B. Martin, Gettysburg, Ohio.

Troster, Margaret, third child of Martin and Mary Saxe, born in Portage County, Ohio, March 16, 1856, died at the home of her son Charles Mogadore, Ohio, Jan. 8, 1935. She married Martin Troster and to this union five children were born. In 1917 she united with the Church of the Brethren and remained faithful unto the end. She is survived by two sons, one daughter and ten grandchildren; her husband and two children preceded her. Funeral services by Bro. C. H. Petry at the Springfield church and burial in the Mogadore cemetery.—O. Geneva Kurtz, East Akron, Ohio.

Werner, John Levi, son of Bro. John and Treva Werner, died of scarlet fever, Jan. 8, 1935, aged 5 years. He is survived by his parents and one sister. Services by Bro. C. Geiman in the Black Rock Brethren cemetery.—N. S. Sellers, Lineboro, Md.

Wilders, John A., born Oct. 26, 1902. He suffered a broken back in the Melcroft mines April 6, 1933. He passed to his eternal reward Jan. 20, 1935. Through the months of suffering he was bright and cheerful. Bro. Wilders was a member of the Methodist church. Funeral services were conducted by the writer in the County Line Church of the Brethren. Burial in the Baptist cemetery at Mill Run.—J. M. Geary, Champion, Pa.

NEWS FROM CHURCHES

ALABAMA

Oneonta.—During Easter week ministers of neighboring churches gave messages from our pulpit and on Easter morning and night Bro. Culler, our pastor, presented the message. Our church reunion was observed during the revival. The third Sunday in September is our regular time for the reunion. With Evangelist Fred E. Maxey in charge our revival of three weeks began Sept. 14. A large crowd attended each meeting. Nine were received into the church by baptism. At the close of the revival we had our communion. This revival was the fifth one conducted by Bro. Maxey, the first being in 1927. Since the beginning of worship in our church building fourteen years ago, 150 have been received by baptism. Attention is given to some of the departments of Women's Work. The Men's Work was organized during the year and they sent a small donation to the district fund for the building of a rock church in Kentucky. At present some of the adults are studying Training for Service. The intermediates and juniors are taking a course in Preparatory Bible Training. During the winter months Bro. Culler teaches home Bible classes one night each week. For a number of years a Sunday Bible class has studied all of the New Testament and a few of the books were studied twice.—Mrs. E. M. Culler, Cleveland, Ala., Feb. 5.

CALIFORNIA

Raisin.—We had a very enjoyable Christmas season this year. We celebrated by making it a white gift Christmas. The young folks of the church distributed the food to the needy. We have just closed our two weeks' evangelistic meeting, held Jan. 13 to 27, with Bro. Edgar Rothrock of La Verne, evangelist. There were no converts but a general awakening of the members made the meeting a success. We had our love feast on Jan. 27 with Bro. Rothrock officiating. We are expecting Dr. E. Guy Talbot, an authority on world disarmament, to be with us on March 8.—Wayne W. Hylton, Caruthers, Calif., Feb. 4.

COLORADO

Colorado Springs.—Our church is pressing on in the Lord's work with the following activities since last writing: In October a reception was given at the church for our new pastor and wife, Brother and Sister Harner. A short program was rendered, followed by a social hour and refreshments. A donation was brought then consisting of groceries and eatables. A council meeting was held Dec. 9. Officers for the coming year were elected. Bro. I. J. Sollenberger, Denver, Colo., was chosen elder; Mrs. Frank Engle, superintendent. Dec. 30 an official installation service was conducted by our pastor. On Dec. 21 a play, "Mimi Lights the Candle," was given by the young people. The following Sunday morning the primary department gave a program which was followed by a treat of candy and oranges to the children. The church work for the coming year looks encouraging. Our pastor and wife are busy in the Lord's work, and many calls are being made by both. The young people's class is growing and more interest is shown by their staying for church services. Every two weeks on Friday night, the young people meet for an hour of discussion, followed by a social hour, under the leadership of Bro. Harner. They also held a New Year's eve watch party. A Women's Work of our church has been organized with Sister Harner as president, and will meet twice a month in the homes. Midweek prayer meetings are being held at the parsonage. A missionary program was given Sunday evening, Jan. 27. If anyone has relatives or friends living in this vicinity, belonging to the Church of the Brethren or the Brethren Church, please write the pastor, D. D. Harner, 2128 W. Bijou Street. We are glad to report that The Gospel Messenger is being placed into 75 per cent of the homes here this year.—Mrs. J. R. Lemons, Colorado Springs, Colo., Feb. 2.

INDIANA

Bachelor Run.—Jan. 14 Bro. J. Edson Ulery of Onkama, Mich., commenced a revival service at this church; he preached each evening for a week with good interest. Then he contracted flu and was compelled to give up the work. Bro. Ray O. Shank continued for two nights when, on account of the flu epidemic, we closed the meetings. Bro. Ulery was confined to his bed at the home of the writer for a week. Then the doctor gave him permission to go to North Manchester. After arriving there he suffered a relapse and is being cared for in the home of H. H. Helman.—Wm. L. Angle, Bringham, Ind., Feb. 5.

Elkhart City.—On Oct. 7 the church held its annual homecoming. Bro. J. W. Lear gave us two inspirational sermons. For the evening service on Nov. 4 we had the pleasure of listening to Rev. H. G. Simons and the choir from the African M. E. church. While Bro. Weiss, our pastor, was holding meetings at the Florence church, Mich., the pulpit was filled by Bro. Jesse Bollman, Ben Stoner of Plymouth and Paul Kendall of Elkhart Valley. On Dec. 2 the B. Y. P. D. gave a musical program, entitled Music of the Master. This program was also given at the Osceola church. From Dec. 23 to Jan. 7 we held our Christian Life institute with Bro. D. W. Kurtz as lecturer. He spoke on the great fundamentals of Christian life and faith. Despite the holiday season and the bad weather, the attendance was very good. Everyone received much good from the stirring appeals for better Christian living. The meetings closed with our love feast at which Bro. Kurtz officiated. As a result of the institute sixteen were baptized and one was received on former baptism. Sister Mary Kendall

from Elkhart Valley led the singing. Her service was greatly appreciated. On Dec. 24 a white gift Christmas service was held in connection with the meetings. On Jan. 27 our pastor gave a stereopticon lecture on New Approach to Alcohol Education, at the Osceola church and also at our church. Bro. Weiss is serving on the faculty of the church leadership training school now being conducted by the churches of the city.—Theo. W. Fish, Elkhart, Ind., Feb. 2.

Michigan City.—In October, 1933, our Sunday-school organized a primary department with Sister Anna Warnke, superintendent. Two dozen small chairs were purchased for our Sunday-school. A committee was appointed to secure communion equipment which was dedicated at our communion service held in June, 1934. Our pastor's wife, Mrs. Zunkel, wrote a dedicatory poem which was read at that time. A piano also was purchased during the year. Since the beginning of October, 1934, class tables, blackboards and other things have been added. Beginning Jan. 1 we graded the Sunday-school up to and including the intermediates. Bro. Zunkel moved to Michigan City in June, 1934. Since then he is giving full time to the church. It has been a blessing to the church to have him here during the week as well as on Sunday. He has been very busy, calling in the homes, teaching the B. Y. P. D., besides his other duties. In August a workers' conference was organized to meet once a month to discuss problems of the Sunday-school and church and to receive spiritual enrichment as well. September was go-to-Sunday-school month with 125 as our goal. Our enrollment increased about twenty per cent. October and November were go-to-church months, emphasizing morning and evening worship attendance. December was the month of evangelism. No decisions were made but all received spiritual enrichment. The month was climaxed in the white gift Christmas service. Our Sunday-school attendance for the first quarter averaged 107. Wm. Kuszmaul was chosen superintendent and Mrs. Mansfield, assistant for the Sunday-school year. Our chorister, Mrs. Landis, comes nearly every Sunday from Gary. Mr. and Mrs. Landis both teach in the Sunday-school.—Mrs. Wm. C. Kuszmaul, Michigan City, Ind., Feb. 4.

Nappanee.—Bro. H. D. Emmert has accepted the call to take up the pastorate of this church and with his family arrived here on Feb. 3. The Junior League under the direction of Sister Cora Stahly, who has had special training in junior work, is doing wonderful work. At present they are making maps of China, India and Africa which are going to be a little unusual. The children are much interested and are accomplishing great things in their training for present and future work for the Lord and the church. The B. Y. P. D. with Myron Kennedy as adviser and Fern Geyer as president, is beginning a new line of study. They are taking up the life of Christ through sacred art. We feel that the study of famous paintings will prove beneficial to each one in the group. The choir under the direction of Sister Stahly is planning to give a cantata in the near future.—Dorothy Hollar, Nappanee, Ind., Feb. 6.

IOWA

Spring Creek.—Aug. 12 Brother and Sister O. E. Messamer and two daughters were with us in an all-day meeting. Bro. Messamer brought an impressive sermon in the morning and in the afternoon Rev. Dawson of the M. E. church gave a very good sermon. Bro. Messamer gave us another message in the evening. The following day five were baptized and Oct. 14 four more were baptized. Nov. 11 Brother and Sister B. M. Rollins of Keyser, W. Va., began a two weeks' revival meeting at our church. Sister Rollins led the singing and told stories to the children each evening. Bro. Rollins gave a chalk talk followed by a strong message which was also simple enough so that children could understand. The meetings closed Nov. 25 with all-day services. During the afternoon five were baptized. The evening of Dec. 16 slides on the Life of Christ were shown. Dec. 23 the Sunday-school presented the Christmas story in songs and readings. Our Christmas offering for world wide missions was \$11.55. New Year's eve the young people's class entertained the young married folks' class and the pastor and wife. The evening was spent playing games; later a program was given. During December we had some remodeling done, making two Sunday-school class rooms and a vestibule in the rear. Money for the material was given through the Aid and all work was donated by the men of the church. Jan. 30 the Ladies' Aid met at the home of Sister Ursa Rhea for an all-day meeting at which time we reorganized. All last year's officers were reelected except that Sister Rhea is our new superintendent. We have succeeded in getting the Messenger into 75 per cent of the Brethren families.—Ollie Adams, Sumner, Iowa, Feb. 6.

KANSAS

Holland.—Since Nov. 1 each Sunday at the close of Sunday-school some special numbers have been given, such as music, readings, talks and short exercises or plays. These have brought spiritual food and enjoyment and we plan to continue them. The various classes and the Ladies' Aid are responsible for the special numbers on certain Sundays. Our Christmas program was given Dec. 23 which included several numbers and the play, The Coming of the King. An offering was lifted for missions. We appreciate very much the work of Miss Rhea Logan as chairman of the program committee. On Dec. 30 the Aid gave a short missionary play after which an offering was lifted. The choir, directed by Mrs. Ralph Spicer, is growing in interest and its work is appreciated.—Mrs. Harry R. Lehman, Abilene, Kans., Feb. 6.

LOUISIANA

Roanoke.—Feb. 3 was homecoming day at the Church of the Brethren in Roanoke. At ten o'clock the regular Sunday-school convened, the closing being rendered by the primary department. The preaching hour was given over to a program, "The Church of My Choice." Bro.

M. L. Woodhatch of Rosepine, La., led devotions and various members gave short talks. It was ended with a blackboard talk by R. M. Harris showing the work of the administration and the distribution of the Conference budget. Lunch was served on the lawn with a social hour following. At three o'clock the love feast was held with Bro. J. B. Firestone officiating. Members of the Rosepine congregation were present.—Virginia Harris, Jennings, La., Feb. 3.

MINNESOTA

Minneapolis church probably has suffered as much from the depression period as any church in our brotherhood. Owing to the fact that through these hard times, many, who through no fault of their own, were unable to pay in the money pledged to pay for our new church basement, completed in 1929, our church home was lost by mortgage foreclosure. Since last October, we have been having services in the parsonage, which does quite well, but is not adequate for our needs. Our active members seem to be drawn closer together, with a renewed zeal of action for the future. We are handicapped, however, in getting strangers into a private home for church services and there seems no chance for growth under this condition. Our Sunday-school and church attendance is good and the entire group is intent upon the work. Under the leadership of our new pastor, Bro. R. F. McNay, we are looking forward to a brighter future. Our local members and friends have already started a new building fund for a modest serviceable church home when the opportunity affords. We are not asking for any outside solicitation, but if any one in our district wishes to continue payment on all or any amount of his old pledges, or wishes to make any donation, send same to W. S. Sink, 4021 Perry Ave., Robbinsdale, Minn., and it will be credited to this fund. We are praying that God will help us and will supply for us, in his own way, our need.—Mrs. Edward Olson, Minneapolis, Minn., Feb. 1.

MISSOURI

South St. Joseph church Sunday-school held a splendid Christmas service on Dec. 23, followed the next evening by the beginning of a short revival meeting conducted by Brother and Sister Wm. A. Deardorff, pastors of the Rice Lake church, Wis. Sister Deardorff gave little stories to the children which were very much appreciated; she also led the song service. Bro. Deardorff preached the Word with power and interest and as a result the church was strengthened and one was received on former baptism and one other young woman came forward to be baptized later. Bro. J. H. Mathis, our field worker, came to us on the 28th, with Bro. Dan West who gave us a splendid message against war and favoring peace. On the 25th, sixteen young people, with the writer, visited the Plattsburg church in Clay county, attending a young people's conference. The meeting was well attended and the young folks had a nice time and were encouraged to do better work. Our Aid society is doing a good work, meeting every Thursday all day for service and on Monday evening for devotional

service. They are paying \$10 a month on a large paving bill. We have teachers' meeting every Wednesday at 7:30, followed by prayer meeting, which is well attended. We pray every week for the missionaries, the names being written on the board; also we write the names of those who are sick who request prayer. We check up the list every week to see who are helped by prayer and release those who are well and place others on the list who are sick. Many have been wonderfully helped in this way.—E. N. Huffman, St. Joseph, Mo. Jan. 31.

OHIO

Akron.—Sunday, Dec. 2, the Akron City church held an all-day homecoming service; this also was the twenty-fifth anniversary of the organization of the church. Bro. Wilmer Petry of the Eastwood Mission brought the message of the morning. The afternoon service was in charge of Bro. G. K. Beach. Bro. C. H. Murray gave the history of the church from the beginning. Short talks were given by Bro. A. H. Miller, Bro. Ira Long, former pastors, Bro. C. H. Petry and Kathryn Oaks. Special musical numbers were furnished by Kent Springfield and Eastwood churches. Thanksgiving and Christmas time several baskets of groceries were given to needy families. Sunday afternoon, Dec. 30, Bro. Kenneth Long was installed in the ministry. Jan. 20 we had the installation service for our new pastor, Bro. C. H. Petry; this service was in charge of Bro. C. H. Deardorff of Ashland. At the council meeting Jan. 25 Bro. C. H. Petry, our pastor, was elected elder. Our church work is progressing nicely and we are looking forward to great things in our church.—Mrs. F. E. Diemer, Ellet, Ohio, Feb. 5.

Bellefontaine.—As an immediate result of the evangelistic meeting held by Bro. J. C. Inman, Canton, Ohio, which closed Jan. 27, six were baptized and received in full fellowship. The attendance and interest during the meetings were well sustained in spite of the fact that in so many families of the congregation there was much illness. Prior to the meetings we had finished the redecorating of the audience room and the entire first floor, then the basement came in for a clean coat which added much to the appearance of the room for the junior department. Also other carpet was placed in the main aisles of the audience room. At the present time one of our faithful young sister is in the hospital, having undergone a serious operation. Bro. E. P. Yoder, West Liberty, a faithful minister of our congregation, is confined to his bed because of severe illness. We would ask an interest in your prayers on behalf of them.—Leo Lillian Wise, Bellefontaine, Ohio, Feb. 4.

OKLAHOMA

Pleasant Plains church from Jan. 10 to 30 passed through a most blessed experience in a revival conducted by Brother and Sister Olive H. Austin of McPherson, Kans. Bro. Austin labored under a great strain throughout the meeting because of the illness and death of his sister, Mrs. D. L. Kinzie, but he and his good wife gave themselves

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unreservedly to the work. Their messages in sermon, song and story will always live in the hearts of the people of this community as will the memory of their pleasant visits in our homes. As a direct result of the meeting there were sixteen who confessed the Christ. In the group there were six heads of families, the oldest of the applicants being seventy-five years of age. The baptismal rite was administered on Wednesday night after the evening service. We are glad to have had the Austins with us and we are indeed anxious to secure a pastor who can successfully carry on the work.—Mrs. Erma Wilson, Aline, Okla., Feb. 1.

PENNSYLVANIA

Boiling Springs.—Nov. 18 Bro. M. R. Flohr was with us in our morning service and spoke on "What came ye out to see?" The next Sunday Thanksgiving was the theme, the children of the intermediate class giving Scripture readings appropriate to the day. We held our Christmas program on the evening of Dec. 26, which was well attended, Jan. 6 Bro. Chauncey Trimmer and Bro. M. A. Jacobs of York stopped off with us on their way to our Old Folks' Home. Bro. Jacobs brought an especially good message on "A Day with God." Feb. 3 Bro. Robert Cocklin brought a spirit-filled message on the subject, "Come and Dine." Feb. 10 a short program will be rendered in connection with the subject, Can Modernism Be Spiritual? by Otho Hassinger. Feb. 17 a program will be given on Temperance. We are glad to say the young people of our church are active in the work of the church, and we purpose to continue unitedly in our services to reach out in the work of the Master. It also gives us pleasure to report that more than 75 per cent of our membership responded to the offer made by the publishers of The Gospel Messenger, and are now receiving our church paper.—Mrs. O. J. Hassinger, Carlisle, Pa., Feb. 5.

Oakdale.—Eight members of our church attended the fall term of the community leadership training course, held in New Bethlehem. The winter term began Jan. 31 and will continue for six weeks. Our church has purchased new songbooks, Hymns of Praise. The young people sponsored a home talent program and received sufficient funds to purchase the books. Our congregation appreciated very much the three inspiring messages given by D. W. Kurtz in the Plum Creek church last June. A revival meeting was held Oct. 1-7 with Rev. J. L. Bowman of Linwood, Md., in charge. He was a former pastor here and his many friends appreciated his help in the services. At the close of the meeting the love feast was held. During the summer months each Thursday evening, our people met to mow the church lawns. Following this there was an hour of supervised play and an hour of song practice. Two members were added to our church by baptism during the past year. A Thanksgiving service was held in the local church. The program consisted of music, readings, a play, entitled Thankfulness Leads Where, after which the slides, Sharing Christ with Africa, were presented. The thank offering went for home missions. A play, The True Meaning of Christmas, was given by our young people in the Plum Creek church on Dec. 16. The Christmas Feast of Lights was given in the Oakdale church Dec. 23. Bro. J. H. Wimmer is serving our congregation as pastor; he has been pastor here for three years and the work has been progressing very nicely.—Ruth Nelson, New Bethlehem, Pa., Feb. 5.

Waynesboro.—Our two weeks' evangelistic meeting closed on Jan. 27. Bro. M. J. Brougher of Greensburg, Pa., our evangelist, preached sixteen strong gospel sermons which strengthened the faith of believers and brought conviction to the hearts of the unsaved. Twenty-six confessed Christ during the meetings and twenty-seven have been added to the church by baptism. During the month of February our pastor, L. K. Ziegler, is using Christ in the Home as the theme for his Sunday morning sermons. During the first quarter of the year he is teaching a course on Parent Education to a class of parents in the Sunday-school.—Sudie M. Wingert, Waynesboro, Pa., Feb. 5.

Wooddale.—The year in both church and Sunday-school began Oct. 1. Bro. Merle Wilson was elected superintendent of the school and Bro. R. E. Shober, elder. Our pastor, J. E. Jones, wife and daughter and Sister Amelia Ullery represented our church at the district meeting held at the Walnut Grove church in October. At the evening session on Oct. 23 our pastor and wife were ordained to the eldership. Dec. 23 the children of the Sunday-school presented a Christmas program which was greatly enjoyed by all. Our church enjoyed a successful revival meeting which began Jan. 20 and closed Feb. 3 with Bro. A. J. Beeghly of Somerset as evangelist. As a direct result seven stood for Christ, five of whom were baptized; two await the rite. Splendid audiences greeted the evangelist each evening. During the first week of the meeting a junior choir was organized which was a great help to the meeting. For two weeks prior to the revival, cottage prayer meetings were held every other night with as high as nineteen in attendance.—Amelia F. Jones, Connellsville, Pa., Feb. 5.

VIRGINIA

Branch.—A Christmas pageant, entitled The Holy Grail, was rendered by the B. Y. P. D. On Christmas Eve they sang carols to a number of shut-ins. The Women's Work council held a white sale, program and oyster supper combined on Dec. 15. We also sent out six Christmas boxes to families, some of whom were sick and some in need. Mrs. Strickler of Bridgewater gave us a peace program on Sunday night, Dec. 30. Dec. 30 Some Goals for 1935 were given by Orville Cupp, president of B. Y. P. D., Regina Wine, president of the Aid Society, Glenn C. Wine, superintendent of the Sunday-school and Eld. J. M. Foster, elder in charge. The Sangerville Christian Endeavor gave us an exchange program recently.—Stella V. Wine, Bridgewater, Va., Feb. 2.

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Vol. 84

Elgin, Ill., March 2, 1935

No. 9



FOUR GENERATIONS IN FOUR FAMILIES

Bro. A. Joseph Caricofe, pastor of the Mt. Zion church, Luray, Va., sends us this unusual picture of four generations in four families, all sixteen being members of his congregation. The picture was taken one Sunday morning after services. The front row represents the oldest generation, the second row the next oldest, the third row represents the next and the back row represents the youngest generation. In each case the offspring is placed immediately behind the parent. Front row, left to right: Bro. Jacob Jenkins 70, Sister Eva Huffman 80, Sister Susan Varner 86, Bro. Joseph Cave 82. Second row: Sister Rosa Cave 51, Sister Mary Strickler 60, Sister Bessie Spitler 58, Sister Emma Sours 60. Third row: Sister Grace Gochenour 33, Sister Myrtle Comer 40, Sister Linda Smith 35, Sister Fannie Woodward 34. Back row: Bro. Ashby Gochenour 12, Sister Irene Spitler 20, Bro. Chas. Smith 12, Sister Clara Woodward 14. A. Joseph Caricofe, pastor, at the extreme left.

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OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

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No. 9

EDITORIAL

How They Argued the Matter Out

LET A and B do for the family names of the two couples concerned. The B's moved out from Chicago into the town where the A's lived, and into the same apartment. Contacts were frequent and intimate.

Mrs. A was afflicted with a physical infirmity, a condition which the B's regarded as unnecessary and proof of the inferior quality of her religion. They talked much of the superior claims of their own religion, urged Mrs. A to accept it and be healed. They were so insistent and critical in their attitude that relations would have been severely strained, but for the meek and quiet spirit shown by the A's. The latter said little and lived much. They said nothing at all against the religion of the B's.

Changes in location separated the two families for a time. When they found each other again, it chanced that Mrs. B had become afflicted. It chanced also that the B's were poor in worldly goods.

Here was the opportunity of the A's to "get even" with the B's and answer their arguments. They used it most effectively. Repeatedly they called on the B's with a market basket which the kind hands of afflicted Mrs. A had filled with good things for afflicted Mrs. B. They also saw to it that the empty bins of the B's were filled with coal, which acted much like the coals of fire Paul writes about in Romans twelve. The B's now think very highly of the A's. They raise no further question about the quality of their religion. — E. F.

Religion Regular and Special

IN the lives of some people religion is an incident. In the case of others it undergirds and permeates the whole life. That's why there is such a difference in the time, work and resources which different people give to their religion.

The first class includes some who would not think of doing without religion altogether. They would be afraid

to risk it. Still it does not at all affect their general life plan, their choice of vocation, the conduct of their business, or their living standard. It appears in evidence on special occasions only, rather conspicuously perhaps, but in such manner as not to disturb their comfort or convenience.

The people of the other class make religion the center of everything. It is the atmosphere in which all activities are carried on. Not that there is conscious effort all the time to keep religion in the foreground. There is no need for this. It's there already, naturally, inevitably. For they love God and their fellows and no project or ambition which runs counter to these great heart warming passions can have any attraction for them.

E. F.

Evangelism

THE church of Christ should be interested in the unsaved and the unattached the year round. Ever-bearing spiritual members are a source of comfort and of profit to the Lord of the vineyard. There are occasions, however, which seem to be fortunately planned for evangelistic effort. The Easter time surely marks one of these opportunities. Nature's efforts at renewal are suggestive. The pagan spirit and programs, even though unconsciously, do liberally lend color to the occasion. The commemoration of the open tomb carries a deep significance. A great opportunity, this! Physical, intellectual, moral and spiritual forces all laboring to prepare the occasion renewal of life. "The time is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live," said Jesus. Surely the Easter occasion compares favorably as the time.

God so Loved. The strong note of the evangel is love. Race hatred, national jealousy and individual bigotry had well nigh ruled the earth. Greed, selfishness and plunder were rampant. To make matters

worse much of it was enacted in the name of God. Some of the most religious were the worst offenders. God was betrayed, misinterpreted and maligned. He must come down; he did come down. Not to vindicate himself in hurried and stern defiance that would smite and destroy. Neither to coerce men into a submission to his rule. But rather, he chose to vindicate himself by the slow process of overpowering love. "God so loved . . . that he gave his only begotten Son." He risked everything to the love motive. God in his humanity revealed to us the potency and dignity of love. Jesus dared to reduce law and the prophets to two propositions: "Thou shalt love the Lord, thy God with all thy heart, soul, mind, and strength. Also, thou shalt love thy neighbor as thyself."

The purity of Christ's life perfected the love motive. Moreover, the unstinted, vicarious sharing of Jesus was motivated by his love. The overflow of his love could be seen where least expected. The most unlovely and unloved were constant objects of his love. He never compromised with sin. He lived above reproach. His purity, however, did not make him snobbish, nor exclusive. He socialized his goodness with an unadulterated love. Only one class of people, regardless of race, can withstand the power of a good life, unadorned save by holy love, and that is the class of people who "love darkness rather than light because their deeds are evil."

The contagion of Christ's love caught the Apostle Paul. In answer for his zeal he cried, "The love of Christ constraineth me." He could not get away from a love that died to redeem a world. With what abandon he said, "Woe is me if I preach not the gospel." Dear Christian, this same love will send you out if you live long enough and close enough with Jesus. "God so loved that he gave," and so must you love if you desire to claim sonship. Do we have peace and joy in our own hearts? Then let us tell others about it and how to get it. The aching hearts about us would like to know.

Evangelism Around Easter. Jesus said when on the earth, "The time is coming and now is when the dead shall hear the voice of the Son of God and they that hear shall live." What dead? The dead in doubt and sin. At Easter we memorialize the Resurrection. The occasion is appropriate for the spiritual resurrection of souls. Is your church planning for this? Could the church find a better time? Maybe she could, but anyway this is a time worth capturing for this work.

Period of Preparation. It is always essential to make preparations for any worth-while work. The more important the task the greater need for preparation. The results will be greater if we are willing to take the time and expend the energy for the work.

The Time to Start. A good time to start in the

preparation is about September. But this is March and we can not go back to Sept., 1934, to make the start in preparing. We must not fret about that now or we will not get started at all. Let us now make the best of a late start. What shall we do first?

Deepen the Spiritual Life. Cold church members can not win unsaved folk for the kingdom. Quarreling, gossiping church members have no magnetic spiritual warmth. People whose business life is shady will drive seeking souls away from Christ. The coldness and indifference in the church today hinder evangelism. Sermons should be preached by pastors with this idea in mind. Have a conference and prayer meetings with the Sunday-school teachers. Have neighborhood prayer meetings where intercession for cold church members can be remembered without calling out names. The Lord knows the hearts in which the spiritual fires need to be rekindled.

J. W. L.

Keep It Up

THESE are the words with which the brother closed his fine little note of appreciation, but did he realize how much he is asking? It isn't so hard to be nice for a while but to keep it up indefinitely is another matter. Life doesn't go on long on the same even keel. There are ups and downs and now and then a real storm. Unexpected things happen, things hard to understand and hard to bear. Does the brother expect me to keep it up under any and all conditions?

At least that is what he asks of me. That is the ideal he holds up before me. He would have charity, no doubt, in judging an occasional slip, but not in the face of a permanent let-down. He knows that the lasting worth of my life and work will depend much on how it looks at the end. He may be thinking too of what would be lost meanwhile if the service he likes should stop. He is gracious but very exacting.

He should be. spurts of speed, or of goodness, disappoint at the end of the journey. The long and steady pull is more sure of arriving, and of having a worth while load when it does. The long, slow cooking gets a better dinner than a flash in the pan. The quick sprouting, stony ground seed brought forth no harvest.

Keep it up. It is not so hard as it seems. You need do so little of it at any one time. You can keep it up today right now and that is all you can do right now. The same plan tomorrow and the days that come after that will work wonders.

Jesus said his church would be one the gates of Hades could not prevail against. No church has any chance of being his church unless it keeps it up. Nor have you and I any chance of a place in his church unless we keep it up.

E. F.

GENERAL FORUM

Prayer

BY KENNETH MORSE

My prayer is like the vapor of a dream
That brings God down to me.
My soul knows prayer when it is bare
And shivers nakedly
For him to warm it there.

My prayer is like the magic of an arm
That lifts me up to him.
My heart is bare and life is prayer
Which overflows its brim
With love—when he is there.

Altoona, Pa.

The Adult Forum

BY J. E. DOTTERER

IN these days when institutions are being changed or scrapped in the interests of a new social order, it behooves us to devote more attention to the highest interests of grown-up people. Educators are emphasizing adult education. Without a doubt there exists a need for the best intellectual and spiritual food to enrich our lives as we pass through those years of greatest responsibility as well as those of decline. We wish to discuss one means by which such a need may be supplied. Assuming that we do take advantage of the instruction given in the Sunday-school class for a half hour or more each sabbath, is that sufficient? It is true that some Sunday-school classes discuss topics of the day without much reference to the Bible. However, it is our conviction that the precious time on Sunday morning should be devoted to the study of the Bible with applications to our leading problems. But regardless of how the time is used, it is brief at the best. Not much progress can be made in reaching adequate conclusions. Also, some Sunday-school classes must listen to a lecture rather than share in a discussion. So there seems to be a need for a real forum each week, lasting a full hour, during which time there is extended to all the greatest liberty to participate. Such a forum is a possibility in many churches. You may doubt this for your church, but you should not reach such a definite conclusion before you have given it a fair trial.

The Method of Conducting a Forum

But how shall we conduct such a forum in our church? There are a variety of methods varying with local conditions. The plans suggested in the following have proven successful. With us the appropriate time is the hour preceding the regular worship service each Sunday evening. In a congregation where it has been found impossible to hold an evening worship service

(we hope these are few in our own brotherhood), the forum may prove a desirable substitute. But if you try a forum, let it be a real forum. We have observed forums which are little more than lectures. If it is to fill the forum need, the freedom of discussion must be encouraged. The more who may be induced to participate, the more successful will be your cause. Ideas may be advanced sometimes which may be shocking to the orthodox. But we must remember that some of our ills have been corrected by adopting means which were at first shocking. Also, there is no better way to show the fallacy of false ideas than to give them a public airing. Freedom of speech must be the slogan of the forum. The best thoughts of those present must be drawn out. Some people who are good thinkers are rather timid in expression. It is a great stimulus to the minds of such individuals to be urged to contribute their thoughts for the common good.

It is our experience that one important topic may be discussed for several weeks—usually not more than three weeks unless there is unusual interest. It is better to stop the discussion while the people are hungry for a little more. We may return to this topic later. But we must reach conclusions that are definite even though we do not completely solve the problem. Otherwise, interest will lag. It is advisable, after several weeks' discussion on a subject, to have a committee on findings to write the results in a graphic, readable form. These reports may be mimeographed and passed out to the entire congregation.

The Leader

An efficient leader each session is an indispensable asset to a good forum. There should be a committee or person in charge of the general program. The chief duty of such a committee is to select topics to discuss and find suitable leaders, as well as help carry some of the conclusions into action. A good forum leader is a rare specimen. But we would not discourage you with such a statement. There are people in all congregations who can lead a forum with a reasonable degree of success. You will ask concerning the qualifications of a good forum leader. First and above all, a good leader of a forum is one who can and will lead a forum. The leader should draw out his audience. Instead of talking so much himself it is his task to induce others to talk. He should have considerable information on the subject under consideration. He must be a wide reader. This does not mean that he must be an authority on the given subject. If such were the demands, we would have few successful forums. But one with a reasonable knowledge of any subject and a willingness to study it carefully can do much toward guiding a group of people in their search for the truth. Leaders should change frequently. The ideal situation is to have a special leader for each general topic.

Material for Discussion

What topics will a live forum consider with interest? We are abundantly blessed with such topics in these times. These are years of problems and anxiety. Are we better off by talking these over with our fellow men? Without a doubt, if the discussion is properly conducted. This may well be illustrated by what happened in our forum about the time that the repeal of prohibition became a fact. The members of the group, all ardent prohibitionists, were feeling a keen disappointment. They were wondering why it happened that way. Several meetings were spent discussing in the clearest possible manner *The Rise and Fall of Prohibition* and *The Next Step*. Of course we could not predict the next step accurately, but we have faith that there will be a sequel to this rum soaked era. The next step, whatever it is, will be a permanent contribution to the cause of sobriety and will avoid past mistakes. After these discussions there was a feeling of encouragement. Neither was it a blind optimism. The liquor forces are entrenching as never before. But their methods of entrenchment may prove their own undoing and our opportunity.

Other subjects considered during the year were: *A General Discussion of the Adult Problems, Evangelism, Missions, A Scientific Study of the Effects of Alcoholic Liquors, Peace and World Conditions, The Effects of the Modern Movies*. The above program of topics made a very rich season extending over nine months. The first months of the present year have been given largely to the study of two large topics: *Christian Citizenship* and *The Problems of the Christian Home*. Our future civilization depends in no small measure upon the solution of the latter two problems. Why not study them impartially? There are many live and vital subjects which will furnish the grist for any forum.

Action Should Result

If the forum is to be successful, action must follow discussions. For many years we held the so-called Christian Workers' Meetings. One possible reason for their decline is that they were largely talkers' meetings. The forum should very effectively instill in the minds of men and women a zeal for better things and a better world. It should point the way clearly for a course of action. The forum must produce front line men, "minute men" to lead the new attack on the modern evils. The discussion on the question of the movies should lead us to organize, with the coöperation of other churches and civic groups a "Motion Picture Council," with the purpose of cleaning up the movies. A Christian citizenship group may result with the purpose of backing up good citizenship in general. After the recent election we invited our newly elected circuit judge

to be our guest at one of these meetings and tell us frankly how we might help him in the administration of the courts. Our delegate to the state legislature was our guest on another evening and gave us some very wholesome suggestions. From time to time we will invite other officials who have much to do with our affairs of the community. Groups of people are going to influence our officials. Why should not the Christian people take the lead in this. Our first duty is to elect the men who will stand for the right and then to back them up. The forum can do much in this respect.

The above are but suggestions. We hope that many congregations can follow the idea in one way or another because we believe that it has great possibilities. A few people bound together to study the solutions to our perplexing problems and then to carry out these results can achieve wonders.

North Manchester, Ind.

What Causes War

BY KERMIT EBY

IX. *The Teaching of History*

It is almost safe to say that the hope for world peace is halted by the way history is taught, as much as by any other methods.

In the first place, all history texts start with the history of the nation, and the most emphasis is placed on the glorification of the heroes of each nation. Unfortunately, the heroes chosen for emulation are not those whose lives add to the sum total of the achievements of mankind, but rather those who glorified their nation by repelling or conquering some "savages" from a neighboring tribe or state. As taught today, history leaves the impression in the mind of the child that his nation's destiny is sacred above all others. As a result, the youth grows up to think as an American or Frenchman or German, rather than as a man. Few of us ever overcome this intellectual handicap. Hence, the approach to humanity's problems is blocked by the impossibility of thinking outside our boundaries. This is even more unfortunate when we realize that such thinking develops our own conceits and makes us want to force on others the benefits of *our* superior civilization. It reaches its climax when nations, like the Jews of old, invoke God to kill their enemies, and moderns kill them in his name.

History glorifies the conqueror. Alexander, Hannibal, Cæsar, Napoleon, Foch are a part of everyone's common knowledge. Strutting generals with medals on their chests are held up as models of achievement. Napoleon, impotent as a man, killed millions, to prove his potency; and yet we emphasize him and forget the thousands who froze in the retreat from Moscow. As

a result youth think in terms of the general who poses on a horse, and hope that some day, they too may win some glory. When will youth learn that life was as charged with the desire for its culmination in the breast of the soldier as it was in the general?

Until recently history ignored all the forces that played on man's life except war and politics. Economics, religions and psychological influences were omitted. Man was taught as a purely military or political animal. History was history, never a social science.

Today, as never before, governments are using history to educate for nationalism, the sacredness of institutions. Texts must be in conformity with the majority opinion or no board will accept them. Teachers are coerced into teaching the sacredness of the present capitalistic, militaristic order. Recently Germany purged her libraries of books and her universities of liberals. New York state has only recently made an attack on the "subversive and un-American influences" in the schools.

Some day we may become truly civilized. In that day there may be some room in our histories for Buddha, Confucius, Plato, Marx, Veblen, and even for Christ. In that day "world history" may really be world history; China, India and Japan will have their place. In that day our "heroes" will be the dreamers who could rise above race and clan, and the scientists who helped alleviate human suffering.

In that day we may teach Christ more, the Old Testament less. Isn't it odd how we extol Christ and pattern our history after Jewish tribalism?

Ann Arbor, Mich.

When War Shall Cease

BY IRA D. SCROGUM

First Half

THE frequency with which we hear the phrase, "the next war," constitutes a challenge to every lover of peace and goodwill among the nations of the earth. And the phrase is so often used, thoughtlessly, as if war were inevitable and immediate; and the certainty with which many refer to the coming of another war only fosters a spirit of expectancy.

No, we are not unaware of the deep, heavy, black, threatening, war clouds hovering over the international horizon. We recognize, in all seriousness, that "the world is face to face with another 1914. . . . The nations are in a mad race for arms. The earth today is set for a vast explosion, and there are plenty of sparks to fire it off. Russia and Japan in the Far East; the menace of Hitlerism in Europe; the chaos in Austria; the uncertainty in the Balkans; the increased armaments of France; the new British war budget—to say

nothing of our own gigantic naval bills here in the United States—this is the train of powder that leads to the next world catastrophe."

The world crisis is a disheartening picture, indeed, but the very seriousness of the situation constitutes the greater challenge to every worker for peace to redouble his efforts in the promotion of international goodwill and universal brotherhood for all mankind. In times of peace there is no particular challenge to the pacifist; but when war threatens; ah! there is the vital test as to whether or not pacifism is effective in the solution of the war problem. And the more serious the probability of war the greater the challenge to pacifism. And right here is where pacifism too often has failed. Too often, in times of crisis, the pacifist has grown discouraged with the seeming inadequacy of spiritual forces in a materialistic civilization, and either turned to more practical (?) means of conserving the peace of the world, or else resigned himself to the rôle of a martyr in the cause of peace, and piously submitted to suffering and humiliation, in order that generations yet unborn might enjoy the peace for which he gave his life.

True pacifism is infinitely more than nonresistance; pacifism is a positive attitude rather than a negation of life; pacifism is active, not mere passivity. And in this positive and constructive ideal of pacifism lies the hope of the ultimate peace of the world. It is not enough that we spend time and thought in determining what we will do, or think we will do, in the event of another war, important though it is that we take an impregnable stand in our refusal to have anything to do with war. Much rather had we better be active now in stemming the rising tide of nationalism, militarism and war psychology, by the promulgation of the ideals of peace, and the dissemination of the truth concerning the war menace. It is not enough that we pass resolution after resolution, good as that may be, in protest of the war system and of preparations for war, so long as we do not, with the united power of the Christian church, dethrone the entrenched paganism which perpetuates the war system and the propaganda of war. It is not enough that we pledge ourselves to have nothing to do with war, effective as that is, and make public confession of our convictions, unless we also make the dynamic of human personality effective in the social and the international life of the world community in which we are living.

Certainly it is far more important, though a much more difficult undertaking to avert the catastrophe of war, than it would be to wash our hands of war guilt and die a martyr to the cause of peace—noble as that might be. It is ours to accept in the spirit of true patriotism the challenge of the present crisis, and to assume the responsibility for making war *impossible* even

in the present crisis, as well as for all time to come. It would be noble indeed to be true to our convictions in the test of war; but it is far nobler still to prevent the outbreak of war by aggressive peace measures. It would be a far-reaching service, and a lasting contribution to the cause of peace, to suffer imprisonment and even death, in loyalty to the Prince of Peace; but it is a greater service still, and a more vital contribution to the cause of peace, to annihilate the war system itself. It would be honorable to give our lives, at the point of a bayonet, in loyalty to our convictions, and as evidence of the sincerity of our pacifist convictions; but it would be more honorable still, and a deeper demonstration of patriotism, to give our lives as a living sacrifice in the greatest and most challenging cause of our day and generation—the promotion of international peace and universal brotherhood throughout the earth. Ours is not the monastic seclusion of the war prison for the sake of cultivating inner convictions regarding our attitude towards war; but the living of our lives in the everyday activities of society, in the promotion, by precept and example in season and out of season, by every rational method, of the arts of peace. For pacifism, in its final analysis is dynamic—the greatest dynamic in the universe, the dynamic of love.

What then is the practical application of all this? In the first place, let us be careful not to foment war psychology by speaking of the "next war," or by referring to war as certain and immediate. The very phrase, "the next war," is suggestive of exactly the opposite condition from that which we are endeavoring to create in the minds of all mankind, and especially of the rising generation. It has the same psychological effect as the war propaganda engendered by the military interests, and instigated by the armament manufacturers themselves. It is a betrayal of faith in the efficacy of pacifism, and a failure to recognize the almost unbelievable progress that has been made during the years since the signing of the Armistice. True, there have been temporary failures, and reverses of peace sentiment; but even so, the peace movement marches on with ever increasing momentum; and the cumulative effect of the rising tide of peace sentiment is prophetic of a new day for international friendship.

We can revitalize the peace movement more by confidence and faith in the integrity of love and goodwill, than by undue fear of war, or evidence of pessimism as to the efficacy of peaceful measures in the solution of international problems. It would be far more effective, in the prevention of war, to be positive and constructive in our suggestions, and to center our attention more fully upon the hope that is within us, and the sincere efforts of world statesmen to preserve the peace of the world; than to look wholly, through "blue spectacles," at the dark clouds of war and war propaganda. Only

an active, constructive, dynamic program and attitude of mind, will be sufficient to stem the tide of war and assure the ultimate triumph of the peace movement. And pacifism, in its ultimate essence, is just such a dynamic. It is ours to supplant the psychology of war with a psychology of peace—an assurance and the will to peace which will be equally effective, yea more effective, in the preservation of peace than the war psychology fostered by the militarists.

Chicago, Ill.

Thirty Days of Prayer

BY A. T. HOFFERT

A MAN of God in North India, known as "Praying Hyde," brought things to pass through prayer; he prayed on, forgetting meals and passing sleepless nights; he made prayer his chief joy and delight—through it he tuned in on the Infinite!

When Jesus "bore the sins of many" he completed a work for our redemption which none but he could do; when he entered upon his ministry of "intercession for the transgressors," he assumed a burden for lost humanity which you and I may share. "He ever liveth to make intercession" that wandering souls may be drawn to the heart of a forgiving Father (Heb. 7:25). John Hyde, a contemporary of Wilbur Stover, became a yoke-fellow with Jesus Christ when he made intercessory prayer the great objective in his missionary labors.

Sailing for India in 1892, he found a letter in his cabin shortly after leaving port. A dear friend of his father wrote briefly: "I shall not cease praying for you, dear John, until you are filled with the Holy Spirit." John felt hurt; he crushed the letter, threw it on the floor and went up on deck feeling angry. A battle raged within as he paced up and down the deck. Down in his heart he recognized that this friend was right; that he needed something more to fit him for his task. He did not find peace until he came to the Lord in prayer and asked him to fill him with the Holy Spirit. He prayed much during the journey, determined at all costs to receive the fullness of the Spirit. God revealed to him the selfishness in his life. His besetting sin troubled him for months. He went to his room; told the Lord to give him victory over all of his sins, that he could not preach the gospel until he could testify of its power in his own life. God not only delivered him from the power of sin but assured him that he had work for him in India. After that he loved to testify of the Savior's grace in giving him victory over all sin.

Sometime after this he took a whole night to prepare an important address. The next night he spent in prayer and praise to get himself ready to deliver his

message. He enjoyed this so much that another night was spent the same way. In this way he began a wonderfully fruitful life of prayer.

"Come with me to the prayer room, we want you there." With these words Mr. Hyde led Rev. J. P. Jones, the speaker for the day, to the place of prayer. Several persons had already gathered there. Mr. Hyde went down on his face before the Lord. "I knelt down," says Mr. Jones, "and a strange feeling crept over me. Several prayed and then Hyde began. I knew that I was in the presence of God himself and had no desire to leave the place. I had entered a new world and wanted to remain there."

These two men continued in prayer from 8 A. M. until 3:30 P. M. After taking tea together Mr. Hyde led the speaker to the door of the assembly room, saying, "Go in and speak, that is your work. I shall go back to the prayer room to pray for you; that is my work." Speaking of this later, Mr. Jones said: "What a thrill, like an electric shock, passed through me as we parted. It was easy to speak though I was speaking through an interpreter. . . . Before the meeting was through the Indian translator, overcome by his feelings and overpowered by the Spirit of God, failed to go on and another had to take his place. I know the Lord spoke that night. He spoke to me, he spoke to many. . . . It was one of the most wonderful services I ever attended, and I know that it was the praying saint behind the scenes who brought the blessing down on me."

John Hyde was closely associated with the Punjab Prayer Union and the Sialkot Convention. The latter provided a yearly meeting for Bible study and prayer to deepen the spiritual life of pastors, teachers and evangelists, both foreign and native of all denominations. The first convention met in 1904. God laid a great burden of prayer upon John N. Hyde, R. M. Patterson, and George Turner. Before the opening day of the 1906 convention Hyde and Patterson tarried one whole month. For thirty days and thirty nights they waited before God in prayer. Turner joined them after nine days, so that day and night for three weeks these godly men prayed and praised God for a mighty outpouring of his power. One evening at the 1904 convention Mr. Hyde was requested to speak to a meeting for men. They sat on the floor upon mats. Very quietly Mr. Hyde rose to his feet and spoke:

"Brothers, I did not sleep any last night and I have not eaten anything today. I have been having a great controversy with God. I feel that he has wanted me to come here and testify to you concerning some things that he has done for me, and I have been arguing with him that I should not do this. Only this evening a little while ago have I got peace concerning the matter and I have agreed to obey him, and now I have come

to tell you just some things he has done for me."

Following this brief statement he gave an account of some of the desperate conflicts that he had with sin and how God had given him victory. After fifteen or twenty minutes he sat down and bowed his head for a few minutes. Then he said, "Let us have a season of prayer."

"I remember," says one who was present, "how those in the little company prostrated themselves upon the mats on their faces in the oriental manner, and then how for a long time. . . . man after man rose to his feet to pray, how there was such confession of sin as most of us had never heard before and such crying out to God for mercy and help." Lives were wholly transformed by that meeting and men's hearts were opened for the incoming of a great revival in the Indian church.

After nights of prayer and praise Mr. Hyde would appear fresh and smiling in the morning. Strength for agony of soul for lost men and women and long periods of wrestling in prayer came to him from divine sources. From the command, "Suffer hardship with the gospel according to the power of God" (2 Tim. 1:8), he so realized the power of God in his life it is said that he has scarcely ever felt tired though at times he has had but little sleep for weeks. He also rested upon the promise, "The joy of the Lord is your strength," as another element of power.

Osceola, Iowa.

The Parable of the Pounds Again

BY E. H. EBY

IN an admirable article appearing in a recent issue of GOSPEL MESSENGER, Bro. G. G. John gives an interpretation of the Parable of the Pounds as it relates to those receiving the five and the two talents. Would that some who are in possession of more or less of means might catch the vision of the possibility and the fruitfulness of a life lived by the man with the two talents as pictured by Bro. John. It is of the one receiving the one talent that I wish to speak. He is the one always spoken of in the parables as having failed to use his talent. There is a practical reason for this. It takes money to make money. "Nothing succeeds like success." Conversely, small means are limited by restricted possibilities. But, in the mind of Jesus, the one-talented man is not excusable for neglect because of limited possibilities or opportunity. He is condemned for his indolence and lack of adventure.

There are vast possibilities for faithful stewardship on the part of these one-talent folks if only they can be given a vision and directed into right lines of activity. Seven neighbors in a community, each living on a farm capable, in ordinary circumstances, of supporting a fam-

ily, but now about to be lost on account of debts and interest and taxes, realizing that "if they did not hang together they would hang separately," decided to hang together. They pooled their resources, putting all seven farms under one management and agreeing to work harmoniously under the direction of their appointed general manager. Waste of duplication was eliminated, economies were effected in the use of farm implements, each tool being put to maximum service. The various departments of the farm industry were localized, unified and put under the direction of one of the men interested in hog raising, poultry raising, dairying and stock feeding, etc. All took part in the agricultural activities and coöperated in the care of crops. Under one management the natural resources of the seven farms were brought to a maximum. Something of mass production was possible, making possible economies in production and larger returns in marketing. Care in standardizing and labeling of their products resulted in the attainment of a reputation for quality. This brought better prices. Moreover, in making purchases they formed a sort of consumers' coöperative, buying in quantities and thus securing more goods for their money than if they had bought separately.

The results of this coöperative effort, this pooling of resources, constitute the interesting part of the story. Year by year as their mortgages and other debts came due, one or two a year, they threw the resources of the seven farms into the task of paying off these obligations. There was the strength of seven men and the products of seven farms thrown together to operate as one. Hanging together they were saved from hanging separately. That is not all. This coöperative effort extended out into the social and domestic lives of each family. There was a sense of solidarity and strength, a unity of purpose and of interest which bound them together and enabled them to create a neighborhood environment that would have been impossible without this spirit of coöperative effort.

The neighbors watched this process. Many of them were being crowded to the wall and driven from their homes on account of debts they could not pay. The sight of these seven families pulling themselves out of the mire had a transforming influence in the community. Others, who were willing to abandon their old life habits of individualism and to live coöperatively asked to join this group and to throw their meagre resources along with their mortgages into the common enterprise. One by one they were taken in and the resources of the entire plant concentrated on the payment of the debts and mortgages of these new families. News of this process spread to more distant localities. Similar groups were formed by those who saw the benefit of coöperative effort and were willing to renounce individual interests for a common cause. These groups expanded

and grew closer together. Intervening space was gradually dominated by the influence of these coöperating groups. This developed a larger community interest. It affected the school and church life, creating a sense of solidarity which eliminated denominational jealousies and made for united efforts for the strengthening of the religious life of the various localities. Social life was greatly affected, the members of these coöperative groups being able to regulate in large measure the type of social, recreative and cultural activities entering the communities.

Consumers' coöperative stores were established at convenient points in the country or in the towns. These developed gradually into institutions of such strength as to demand a wholesale purchasing agency and warehouse from which goods were distributed to the various stores. Great economies were effected. Producers' co-operatives also developed, such as creameries, dairies and cheese factories, poultry and egg wholesale houses and grain elevators, etc. They established their own gas stations, feed mills, coal bins, implement agencies, etc.

Thus from a small beginning one-talented folks of small means and about to lose all, developed, by means of coöperative brotherhoods, a community akin to the kingdom of God—in which dwelt righteousness and peace and joy, each family, though abiding under its own vine and fig tree, being bound by ties of fellowship and coöperative goodwill, lived to the glory of God.

Summerfield, Kans.

Sharing Observations With the Home Church

BY C. D. BONSACK

Secretary of the General Mission Board

Seventeenth Installment

DECEMBER 15. A stormy and cold day faced us. Overcoats were necessary and even then we could not keep warm. The boat was tossing to and fro and some were seasick. They said it was midsummer here, but admitted this was "unusual weather." Just before noon we pulled into Luteritz Bay and we were glad to be protected by this inland harbor. Freight and passengers here were unloaded into the bobbing boats and lighters, on the turbulent waters, which was a dangerous task. Nobody went ashore except those obliged to and they had the sympathy of us all. All afternoon the unloading went forward, while the passengers tried in every way to keep warm. Winter clothing was in evidence everywhere.

December 16. They said we left the port last night or rather in the morning at 2 o'clock. Out at sea again it was somewhat milder and less stormy than yesterday. There was a service in the first cabin at 10:30 where I talked to those who assembled. A goodly number

came, while others played cards, games, gossiped or basked in the sunshine. A passenger list on an ocean steamer is more or less a cross section of society. Such a group presents a great opportunity to test out all one's social reform and evangelistic theories. It is remarkable how much of the good one can find in most of these folks when he looks around for it a bit. The afternoon was pleasant and I found joy and stimulation in reading J. Paterson Smyth's *The People's Life of Christ*. This little book has passed through forty editions in twelve years and its contents suggest the reason for this. It was hard to keep from getting a little homesick today, since it was our wedding anniversary. The Atlantic Ocean seemed so wide, as it covered most of the eight or ten thousand miles between the home folks and us. Even Bro. Miller was a little homesick today, for his lunch did not seem quite right. He thought some chicken would taste better—in his home at Cedar Rapids. Well, I did not blame him. The day closed and there was a beautiful sunset at 7:50, which assured us that we were in midsummer even though the weather was very cool.

December 17. The day dawned with promise of another like yesterday, cool and breezy, but not so stormy. There was much bustle aboard since we were to reach Capetown by night sometime, though not soon enough to dock. Here we lost our greatest number of passengers. Pictures were taken of this group and that. Friends expressed gladness for friendships made and sorrow for the parting. Our Bible class met at 11:30 o'clock and was led by Rev. Manlerbe of the Dutch Reformed Mission in Nigeria. We talked of the happy hours together and rejoiced in the inspiration afforded. In the morning we docked at Capetown and were glad to see a modern European city of about 250,000 people, the second largest in South Africa, and the most southerly point in our voyage in the south seas.

December 18. We awoke to find ourselves lying in the harbor at Capetown. The lights of the city against the mountains afforded a beautiful sight. With the rising sun, the buildings were made to appear as a sheet of variegated silver and gold across the horizon. The storm and cold of the last days seemed to be turning to the promise of a milder day. Good-byes were said to many of our departing friends and we went ashore at 9 o'clock to see the city of Capetown, during the six hours of the stopping of the boat. It is indeed a modern and up-to-date city. Modern homes are built along the mountainsides, with garages in the garret, or in the basement, depending on whether the house was built above the road or below it, and consequently whether you enter the front or back of your home. In the city were large department stores, at this time crowded with Christmas shoppers. Capetown is a city with splendid schools, and the University of Capetown is

one of the finest in the world. This is the result of both the dreams and munificent gifts of Cecil Rhodes. They tell us that more than a hundred students started a week ago for a tour of America. They say that half the population of this city of more than a quarter million is native, but we found those on the streets mostly white, well dressed, energetic, apparently prosperous and courteous. Many cars were on the streets and our guide said: "There are more American cars than of any other manufacture, for only these will stand the mountain drives." It is said that the South Africans are one of the most prosperous peoples in the world and that business is on the upgrade. Appearances would indicate this. A little drive around the shore, through the city and the adjacent fruit farms, indicated thrift and progress. The city is really a group of cities among the mountains, but all available land is either being planted to trees or carefully cultivated. Prices in the stores seemed to correspond with America or were probably a little higher. For a shilling (25 cents) we had a light lunch in a large department store. The basis of wealth is largely in the gold and diamonds found in the soil and rivers, the integrity and thrift of the people and in the location as a central point in the commerce of the world. Driving over its roads, one is reminded of beautiful drives in southern California. So you can understand the enthusiasm of Bro. Brubaker, who even had a touch of sickness for home.

December 19. We left Capetown yesterday at 5 P. M. Here we got mail from home, which was the best of all our impressions. A cable also brought us the news of all well and Christmas greetings. I do not remember of ever having received a Christmas gift that was more appreciated. If you have any doubts, withhold judgment until you have had the experience. Perhaps a word about this wonderful country of South Africa would be in place here, both for MESSENGER readers and my permanent notes. Nearly 300 years ago the Dutch began to migrate into this country. Much later came the English. The latter began to dominate its commerce and government. Many wars resulted. The final three-year struggle began in 1899 and is known as the Boer War. At the first the Dutch were victorious, but of course they were unable to meet the strength of the British in the long run and after three years peace was established. In the years following this there was formed the Union of South Africa into which eight countries are united under British rule. The discovery of diamonds in 1867 at Kimberly marks the beginning of its publicity and progress. Wealth in gold far exceeds that of diamonds, as the value of agricultural products is rapidly exceeding that of gold. The Atlantic, or west coast of the Union, is cold with little rainfall, and consequently has limited vegetation. Here cattle, sheep and the small grains are

the principal products. On the Indian Ocean side or east coast, it is warmer, with more rainfall and vegetation. Fruits and the products of the mines are more abundant here. The largest city is Johannesburg, with Capetown and Durbin following, each of which has more than 200,000 population. There are now about two million white people and seven million colored in the Union of South Africa. The cities are built and controlled by the whites and the land is largely owned by them. The colored races are driven back into communities, more or less prescribed by the whites. The colored peoples are servants and do much of the manual labor in city and country. This cheap labor makes South Africa a real competitor with Europe in all of the products that help to make rich the white folks who are in control. The race problem has long been acute in South Africa and promises to remain so for some time. There is no place for folks without money. Everybody speaks two languages at least, the English and the Afrikaans. The latter is the language developed from the former Dutch, but quite different. There are compulsory educational laws, four great universities and a good school system. Missions have been throughout the land for more than 100 years. They have contributed beyond measure to its progress in education, medicine and ideals. The Dutch Reformed Church predominates and is found in almost every city and hamlet. The Anglican follows in influence, with others of Protestant and Catholic influence scattered here and there. Perhaps the most famous among the missions to date is that of Lovedale, now in the hands of Dr. A. W. Wilkie, who follows a long train of devoted workers. It would have been a pleasure to see this great work at Lovedale, but time and the stop of our boat did not permit. One marvels at the great influence of this and other pioneer work that has given guidance and character to both whites and blacks in the development of one of the more progressive countries of the world. We sent a wireless message from our ship to our families. What a privilege it was to be able to do so under emergencies and at such a low price. The Christmas rate was twenty-four words for \$2.55. If our experiences of yesterday were shared by the home folks, this message was the best gift for that money available at this Christmas season.

December 20. Several letters were written for mailing at Port Elizabeth, where we arrived at three in the afternoon. While writing these letters, Bro. Miller came with two radiograms, one from the home church, the other from the sales ladies in his Cedar Rapids store. While we were frightened at his manifest emotions, fearing bad news, we were soon able to interpret his feeling as that of deep appreciation for being remembered while so far away. He said: "I didn't expect it!" Of course not. This was one reason the

messages were so much appreciated. Then we began to reflect and remember that too often it requires absence, sickness or death to get the expression of loyalty and feeling that many of our friends have for us. The sad part about it is that we are all guilty. Perhaps some more than others. But it would be a happier world and more like what God wants it to be if we shared frankly our love and appreciation more in words and deeds with those nearest to us. Of course we feel it; but let us make it a resolution that we shall keep—to say it more in the future than some of us have in the past. Beautiful Port Elizabeth was reached on time. It is a city of 40,000 apparently new and active as all these South African cities are. We had our first glimpse of the stars and stripes as the ship, *City of New York*, pulled out of the harbor as we pulled in. One never can appreciate the symbolism of his country's flag and its significance until he sees it far from home. Here we lost another of our missionary group, plus eleven others. We got in return about the same number, so our passenger list remained full. In the harbor lie the remains of a Japanese ship that was destroyed some months ago by running on the rocks. Efforts have been made to salvage this ship, but up to the present it has been found impossible to do so. At six we were off again, hoping to reach East London the following morning.

December 21. The summer sun woke us early and we found our good ship stopping. We looked out the porthole and found ourselves in the beautiful harbor of East London. This is the smallest town in population of the four in South Africa at which our ship stopped, but it is beautiful for location. We were at the docks by 7:30 and since it was an hour until breakfast and the boat was not leaving until 9:30, we took a walk up the hill to the market. Here in the midst of a splendid city of nearly 30,000 people was one of the best markets I have ever seen. There were vegetables and fruits in endless variety. All were arranged in small piles on the floor or in boxes, usually only one layer thick. The fruit is all sold by auction, which makes it fair to all. The lady of wealth bids by the side of the black woman. When the price is called by the auctioneer, it seems that all who will purchase at that price hold up their hands and the clerk records accordingly. One can never forget the orderliness of this arrangement or the delicious appearance of carrots, cabbage, tomatoes, oranges, bananas, and almost every imaginable and known fruit and vegetable. These fruits of the soil were brought in from the farms by ox teams and donkeys. It was a new sight to see four to seven pairs of oxen or donkeys hitched to a wagon loaded with fruits and vegetables. We returned to the boat for breakfast, and at 9:30 the whistle blew and we were off. As we passed out of the harbor in sight

of their beautiful beach, many hundreds of people were enjoying the splendid bathing afforded. All of these cities were crowded with people who had come from the hotter and colder places in Africa, as well as from Europe, to enjoy the holiday season amid the sunshine, fruitfulness and progress of the cities of the Union of South Africa. And no one could blame them. All day long we sailed by the east coast within a mile or half mile at times, which reminded us that we might be on one of the world's great rivers. The coast was dotted with beautiful farm homes and the evidence of thrift and prosperity was apparent.

December 22. The sea was more turbulent and there was some seasickness among the passengers; but those who were able to be on deck and see the beautiful shore of Natal and its prosperous farm homes and hotels and boarding houses by the seashore will never forget the beauty of this land. A sugar refinery along the shore indicated that sugar cane is one of the chief products. Years ago they brought Indians into Natal to handle this crop, and now the Indians are a much bigger problem than the sugar cane. But the good sense of the average South African white man will ultimately solve this race question. There are others who have not ful-

What Religion Does to One

BY H. H. HELMAN

WHAT a person can do for religion is not so important as what religion can do for one. Religion functions in enlarged personalities, in an increased magnitude in human beings, in the expansion and the extension of life. What religion will do for any person depends upon how much and how thoroughly it is received. It is impotent against the will to deny, against the closed heart.

Religion receives folks in possibilities and potentialities. Starting at this point it proceeds to develop and perfect. It calls out unseen and hidden powers. It increases human resources beyond all reason and comprehension. It reveals the hidden secrets of the eternal verities. It elevates life into a kind of superexistence. In short, it works miracles even in the most drab of human lives.

Our first great concern is not what we can do for the Christian religion but what it can do for us. Let it first perform its miraculous enabling. Then may we turn to service. Christ chose the most common of men to be his disciples, but he soon made them the most uncommon and unusual of men. Religion doesn't expect so much of us when it receives us, but receives us for the purpose of making creatures of us like unto God himself.

New Carlisle, Ohio.

ly settled all race questions yet! At 2:30 o'clock we finally docked in the beautiful harbor of Durban, a storm making the docking most difficult. Thinking of the possibility of changing here to an earlier boat to India than the one we could connect with at Mombasa, we immediately went ashore to see what could be done. We found all offices, stores and shops closed; even the drug stores or chemists were closed. The only places open were the saloons and hotels of which there is an almost endless number. Thousands of people were said to be in Durban for the holidays; coming from Europe and interior cities. And no wonder they were here! Durban is a lovely city and the weather was like the most perfect day in May or June at home. Not being able to do any business, we inquired of a gentleman of our last car ride to see the city and he courteously waited until the proper car came and we went aboard a two-story tram car. We told the conductor of our interest in seeing the city and he soon seemed to give us all his attention and showed us the homes, churches, beautiful lawns, largest trees and other things of interest. We found ourselves enjoying a personally conducted tour at the street car fare of six pence. His courtesy was deeply appreciated and made us like Durban better even than otherwise. How often we spoil the atmosphere of our communities, churches and even homes for the lack of a bit of genuine courtesy! But Durban is a city of lovely homes, stores, hotels and has a wonderful harbor. Its flowers and blossoming shrubbery were most beautiful on the afternoon of a perfect day. After some "window shopping" and a stroll among the beautiful lawns of the public buildings, we returned to the boat for a night of rest. From Lagos to this point we had cabins amid ship in the first-class by the courtesy of our chief steward. Bro. Miller retained his, but Bro. Brubaker and I moved to the rear end of our ship to be "rocked in the cradle of the deep"; but if the sea does not get more turbulent than it has been we hope to fare all right for the rest of the voyage.

December 23. This was Sunday morning—and the Sunday before Christmas too. Our good ship pulled out at about seven in the morning. Expecting to be in this harbor part of the day, no provision was made for a service on board, which we very much missed. We thought of home and the homeland much during these days. We had plenty of argument with the wireless operator as to whether or not our message went through to the home folks, but we tried to feel that it did, and that while we were a bit lonely this day on our ship, across the Christian world there were many services that hallowed the memory of the Christ of whose glorious life it was the anniversary. The day was spent in reading and getting acquainted with the new passengers who got aboard at Durban.

HOME AND FAMILY

How Big?

BY ADA CASSELL SELL

How big art thou, my little tike?
Canst throw a ball, or ride a bike?
Canst hear reproof and mend thy ways,
And whistle through thy boyhood days?

How big art thou, my grown-up one?
Canst smile when everything's undone?
Canst count these times that seem so wrong,
A prelude to some strange, sweet song?

The times are wrong for cowards, yes;
But brave men wrongs can still redress.
How big art thou, my great big one?
Canst strive when things seem all undone?

Altoona, Pa.

Glimpses of Life in India

BY BERTHA RYAN SHIRK

6. Housekeeping

THE first few weeks spent in Bombay seemed strange in that we should have no part in doing the housework. We were told that on account of caste it was difficult to get along without one or two servants. To do our own work was out of the question. The Hindus are considered the largest group from which the servant class comes. There are many cooks from the Goanese people along the coast in southwestern India. If you can find any kind of a cook that has had some English training, you usually get a pretty good one. If you are a newcomer you will want some one that can understand and speak some English.

By the time our trio was ready to go to housekeeping at Bulsar, an elderly man, a Hindu, with some knowledge of English, and a few recommendations, had been secured as cook. A young man, a Hindu from the Gujarati territory, where we were going, was secured as house boy. He also knew some English and had a wife and children up-country. His name was Mitha Umbalal. All cooks go by the name of Mistri and we decided after learning to know him better, that he was a "mystery" in more ways than one.

He would do nothing but cook and go to the bazaar in the early morning for supplies. We were advised to keep a supply of groceries on hand, keep them locked up and dole out each day things needed for the meals, keep account of fresh supplies brought from the market and have the cook pay for his purchases each day. This was found a very satisfactory arrangement. Mary and I took week about. You had to use your own judgment, though, and not let the cook cajole you into letting him have enough supplies to feed himself and family and perhaps other servants in the home.

A chotahazri, or little breakfast, was served to each one in his sleeping room in the early morning. This consisted, usually, of a cup of tea, a piece of toast and a banana. Bakers' bread was delivered to us fresh whenever we needed it. Our bread bill seemed to be increasing a little at a time, until one day suspicion arose, and an investigation was planned. By coincidence, a peep hole was found in the roof of the cookhouse. The roof slanted down from beneath the upper veranda. Hearing laughter and talking the next morning in the cookhouse, we each took a peep. Sure enough, the house boy, Mistri and a son were all drinking tea and eating white bread. Of course, they could have purchased this bread for themselves, but on their meager salary this was not likely. So the number of loaves was ordered cut down and still we had enough as before. As Mitha attended to serving the bread and tea while the cook went to market, the swinging cupboard, where the supplies were kept, was put in his care.

It was seldom we had chicken, but on such occasions the cook would call in a Mohammedan to kill it for him. We asked him why he did this and he told us his heart was "naram" or soft, but it looked to us as though his Hindu teaching forbidding the taking of life of any kind was responsible. The same teaching forbids the eating of meat, but after looking in vain for certain parts of the chicken at meal time, and not finding them, a search in the cookhouse revealed them in a little pan covered over and set back for the cook's own dinner.

The house boy, as we will call him, waited table, washed dishes, swept floors, dusted, made the beds, looked after the drinking water which had to be boiled and filtered, ran errands, etc. He had one habit, however, that annoyed me greatly. When waiting table he always carried a tea towel. The tea towel was supposed to be carried across his left shoulder, but for some reason he would almost always come in from the cookhouse with the towel around his neck. The Hindus bathe often but as the climate is hot they also perspire freely. You just have to try to forget to remember, that is all. The cook had a habit of smoking in the kitchen. He had been told, often, not to smoke his pipe when he was cooking. Every time he would promise not to do so any more. One day rice pudding was on the menu for dinner. On account of a good appetite, I had enjoyed a hearty meal. The pudding came last. I had eaten rice pudding at other times and liked it. This sweet dessert always seemed the proper finish to a good meal. I placed a bite in my mouth; but, horrors! it was full of tobacco ashes! It didn't get any further. I would rather have tried to smoke the old pipe than to have a mouthful of its ashes in my pudding! The cook was in the kitchen. He heard the commotion and the distressing sounds out in the shrubbery and came running out to find me holding my sides and bowing to the



Bungalow where the author spent happy days

potted plants under the shade trees. It was an attack of real seasickness on land. He seemed quite alarmed and wanted to be sympathetic. It was some little time before I could control my feelings and get in a mood to answer his questions. When he learned my distress was on account of his disobedience, he bowed himself to the floor, time and time again and asked forgiveness over and over. I talked to him seriously but with some effort to suppress the pent up laughter that followed my experience in the backyard. I had only one regret, my appetite for rice pudding was ruined.

During plague times, dead rats were found in a house near our bungalow. The place was vacated. Our house boys became frightened and wanted to go home to their families until the scare was over. They were given the privilege. We decided rather than look for other servants for a few days we would do the housework ourselves. Rice and curry had become one of the regular dishes at the lunch hour so it was up to Wilbur to wield the curry stone. It was something like a rolling pin but being of stone was heavy and the rolling of the fresh cocoanut and other ingredients was done on a flat stone. I can see Wilbur yet, standing under the stairway with this equipment on an improvised table, trying to pulverize these pungent foodstuffs sufficiently for cooking.

One of my daily tasks was the sweeping. I decided before I began that a broom a foot in length could not cooperate easily with my spinal column unless it was made longer; so getting a bamboo stick about the size of a broom handle, I cut it through the middle at one end far enough to insert the upper part of the native broom, then tied the two securely together. It made a very good substitute for the American broom.

Everything was managed very happily. The curry and rice tasted just the same as if the old cook had

made it, although the smoke from the fireplace sometimes drove us out of the kitchen with tears in our eyes.

An easy way was discovered to serve egg plant, which we all liked, and it was used as a substitute for meat. The tea and the toast always tasted just right, but our housework was slighted as much as possible so as not to take up our time from things more important. The servants returned and wondered much how we managed without their help. They laughed when they saw my broom and when they were told how the Sahib managed to roll the curry stone and make the curry. There is nothing like courage and determination when it comes to keeping house in India.

Chickasha, Okla.

Truant Officer Needed

BY E. E. NEFF

THERE are over 20,000,000 enrolled in the Sunday-schools of the United States. Only twenty-five per cent of that number attend regularly. Another twenty-five per cent come half of the Sundays of the year. The remaining fifty per cent attend occasionally. It is realized that school students can not make progress in any line of study unless they are in their classes every day. Many states realizing the importance of regular public school attendance, appoint and pay truant officers whose duty it is to see that pupils attend regularly.

The church maintains a Bible school fifty-two Sundays of the year. The recitation period is one hour. Twenty-five per cent of the students make 100 per cent in attendance; twenty-five per cent make fifty per cent and the remaining fifty per cent score only thirteen per cent in attendance. Due to the church's few yearly class periods and length of class recitation, it becomes more apparent that regularity of attendance should be attained. Probably each local church should have a Sunday-school truant officer.

Most parents realize the importance of regular public school attendance, but when it comes to Sunday-school many think it good enough to come occasionally. The committee that prepares the Sunday-school lessons uses the greatest care in selecting the courses of study. In order to grow in Christian character it is necessary to study the lesson each Sunday. There are many parents who make a special effort during the week to get their children to school on time, but when it comes to Sunday-school they think it does not matter if they come in ten, fifteen or twenty minutes late. Parents should cooperate with Sunday-school officials in preventing tardiness. Since we never graduate in the school of Christian character, it would be good for parents to bring their children to Sunday-school and remain during the class period.

Quicksand, Ky.

KINGDOM GLEANINGS

Calendar for Sunday, March 3

Sunday-school Lesson, Peter Unmasks Falsehood and Hypocrisy.—Acts 5: 1-6; 8: 18-24.

Christian Workers' Meeting, Objectives in Soul Winning.

B. Y. P. D. Programs:

Young People—Home Recreation.

Intermediates—Living With Oneself.

* * * *

Gains for the Kingdom

One baptism in the Manassas church, Va.

One baptism in the Myersville church, Md.

One baptism in the East Chippewa church, Ohio.

Three baptisms in the Williamsburg church, Pa., Bro. Rufus Bucher of Quarryville, Pa., evangelist.

Seventeen baptisms in the Ft. McKinley church, Ohio, Bro. R. H. Nicodemus of Sidney, Ohio, evangelist.

Twenty-seven baptisms in the Waynesboro church, Pa., Bro. M. J. Brougher of Greensburg, Pa., evangelist.

Twenty-two baptized in the Bethel church, Colo., Brother and Sister B. M. Rollins of Keyser, W. Va., evangelists.

Four baptized and one reclaimed in the Portland church, Ore., Brother and Sister E. S. Coffman of Elgin, Ill., evangelists.

Twenty-five baptized and three reinstated in the Fairchance mission, Pa., Bro. W. K. Kulp of Mt. Joy church, evangelist.

* * * *

Personal Mention

Mrs. H. A. Brandt recently underwent an operation at Bethany Hospital, Chicago. At this writing she is making satisfactory progress toward recovery.

Bro. H. D. Emmert, formerly pastor of the Cleveland church of Northeastern Ohio has recently taken up the pastorate of the Nappanee church of Northern Indiana.

Sister Chalmer Barley of Bemidji, Minn., writes that they have Bro. Bonsack's travel articles for breakfast every Sunday morning. Is it any wonder that she can say they like the Messenger at their house? A good breakfast does help.

Bro. R. A. Boone and wife of Claremont, Calif., are entitled to an extra measure of our congratulations. Last Tuesday, Feb. 26, they celebrated the sixtieth anniversary of their marriage. How good it is in these difficult days to know of so many examples of conjugal fidelity and wholesome family life.

Bro. Moy Gwong really seemed glad for Bro. Minnich's letter of Christmas greetings. The likeness between Chinese and Americans is evidently greater than the differences. Writing from Sunning, Canton, Jan. 17, and sending in his report of the mission activities for 1934, he said also: "Many thanks to you for keeping me in touch with Bro. Bonsack. We pray and hope he and the brethren can come to pay us a visit and help us in the work. . . . The outlook of our mission school is pretty good this year. . . . The enrollment is 200 now. We look for more pupils to come in after the Chinese New Year which will come on Feb. 4. Please pray for us."

Bro. Frank A. Myers, formerly pastor at Cloverdale, Va., is doing homeland evangelistic work under the direction of the General Mission Board. His present engagement is with the Killbuck church of Southern Indiana. His permanent address is Waggoner, Ill.

Dr. Howard Bosler whose appendicitis operation in New Orleans was mentioned last week, continues to send favorable word to the mission rooms, with a slight qualification. Lying on his back he has so much time to think that he is tiring of that and is becoming impatient to get back to work. But that is favorable too, isn't it?

Bro. Henry C. Eller of Boone Mill, Va., recently of Bethany Biblical Seminary, gave us a friendly call the other day. He is about to go back to the work in his home country and wanted to know who is taking the Messenger in Southern Virginia and who is not. He is much interested in the new circulation campaign. We like to be called on by that kind of people.

Bro. I. W. Moomaw and his fellow missionaries are happy. So should you be when you read this paragraph from his letter: "During the last week of the old year the Vocational School had a happy surprise of a gift of Rs. 1,000 from the Sir Dorabji Tata Trust. This is a philanthropic fund set apart by Tatas, a wealthy Parsi family in Bombay. I had applied last August mentioning among other things that if they could give the Vocational School a lift in its effort to serve the rural people of this area we would naturally appreciate it and see that any funds so given would be well used. We had cut the school budget below an efficient minimum and were finding it very difficult to get through the year. So the check for a thousand rupees was a welcome surprise. They have also voted a gift of a thousand a year for the next four years. The money is given outright with no reservation and we naturally appreciate this expression of goodwill." The Parsis are a religious sect in India numbering slightly less than the membership of the Church of the Brethren in America. This sect has strong ethical principles and interesting it is that this Parsi who has set up a large trust fund should make this grant to our mission work.

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Miscellaneous Items

The Pastors' Ministerial Conference to be held at North Webster, Ind., March 16, will be a peace institute. At least peace is the general theme for both forenoon and afternoon sessions. Addresses to be given are as follows: The Christian Philosophy of Peace, Lorell Weiss; Record of the Church of the Brethren, O. W. Neher; Our Proposed Program for Peace, C. Ray Keim. Two discussion periods will be led by H. L. Hartsough.

Strengthen the Local Church. As this Messenger goes to press it is too early to know the results of the Achievement Offering. But we do know of the many congregations that have responded whole-heartedly in order that the world outreach of the church may be strengthened. Pastors whose own salaries are in arrears have sacrificially led their congregations in giving for the general work of the church. In so far as it is within our province, we express deep appreciation for this splendid coöperation. Now we want to urge that you strengthen the local church finance. We know of one congregation that is using March 2 as a day to pay up all deficits in its local work, including the minister's salary. This is right. District budgets should also be met. Every church should lay its plans to meet its obligations whether they be local, district or general.

Book Reviews

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

A Man of Property, or The Jacob Saga, by Harris Elliott Kirk. Harper and Brothers. Price, \$1.00. 109 pages.

This is No. 31 in Harpers Monthly Pulpit publications. In it we have ten sermons unfolding the life and mission of Jacob under these subjects: How It Began, A Man of Property, Where God Breaks Through, The Dream and the Business, The Pedestrian Years, The Healing of Time, The Healing of God, Journey's End, Father and Sons, and What God Thought About It. Naturally the author deals with Abraham and Isaac and shows how God was working through these two and Jacob to bring about his purpose which culminated in the coming of Jesus Christ through the flesh. The book not only helps to understand Jacob and his times, but also points the way to the study of Biblical biography and dealings of a perfect and infinite God with imperfect and finite men. As such it is valuable for pastors who are ever looking for helps in the study of Bible characters, especially those pastors who would link modern men and modern problems with ancient men and their problems.

One Hundred Poems of Peace, compiled by Thomas Curtis Clark and Winfred Ernest Garrison. Willett, Clark and Co. \$1.25.

I was struck by the title; and more so by the contents. Yes, if ever war is to be a thing of the past peace must be planted deep in the breast of the human race. These poems aim at that very thing. Let random selections tell the story.

The men of the earth said: "We must war . . ."
But they who had seen the valiant die,
The fathers of men, they answered, "Why?"

The men of the earth said: "We must arm . . ."
But they who had sung their lullaby,
The mothers of men, they answered, "Why?"

The men of the earth said: "We must fight . . ."
But a crippled, cankered progeny,
The sons of the fighters answered, "Why?"

The men of the earth said: "We must fall . . ."
But down from a cross uplifted high,
The Savior of men, he answered, "Why?"

We will not fight!
You may imprison us in walls of stone—
Our souls, our consciences, are still our own.
We are not heroes, only sober men,
Who vow that war must never be again.
We will not fight.

There shall come a time when brotherhood shows stronger
Than the narrow bounds which now distract the world,
When the cannons roar and trumpets blare no longer,
And the ironclad rusts, the battle flags are furled;
When the bars of creed and speech and race, which sever,
Shall be fused in one humanity forever.

Is there debauchery more horrible than this?
The state betraying mothers with a kiss?
Bribing the Marys of the world to sell,
For tinsel star, their flesh and blood to hell?

Who is the patriot? Only he
Whose business is the general good,
Whose keenest word is sympathy,
Whose dearest flag is brotherhood.

Listen now to a mother as she stands before a soldier's
monument, such as you and I often see—

Was it for this I braved a pathless, dark
And chilling void, in travail while the hiss
Of Death grew loud and near; from that abyss

To stumble back, enfolded in the arc
Of love-warm arms an infant life—a spark
I fanned to ruddy glow? Was it for this
I succored childish needs—healed with a kiss
Each wound that left, on flesh or pride, its mark?

The closing words of the collections are by G. A. Studert-Kennedy and run thus—

Is it a dream—this faith of ours—that pleads
And pulses in our hearts—and bids us look,
Through mists of tears and time, to that great day
When wars shall cease upon the earth, and men
As brothers bound by love of man and God,
Shall build a world as gloriously fair
As sunset skies, or mountains when they catch
The farewell kiss of evening on their heights?

One could quote many other passages, but these tell what the selections are like. I am almost tempted to wish that every minister and teacher in every denomination were saturated with the sentiments that are found throughout the book.

THE QUIET HOUR

The Spiritual Life—Its Continuance

PREPARED BY M. CLYDE HORST

For the Week Beginning March 10

1. If the spiritual life is to be deepened, the laws of its continuance, or sanctification, need to be understood.
2. Definition of sanctification: the act, or process, of making holy.
3. What sanctification is not.
 - (a) Sinless perfection (1 John 1: 8; Philpp. 3: 12; 1 Thess. 5: 23b).
 - (b) Living at a "poor and dying rate."
4. Two phases of sanctification.
 - (a) The act of "setting apart."
 - (1) Like dedication of temples and ordination of persons.
 - (2) Conversion and baptism. In this sense, all the regenerate are sanctified; they are saints (1 Cor. 1: 2; 6: 11).
 - (b) "Going on unto perfection" (Heb. 6: 1).
 - (1) The "Christianizing of the Christian."
 - (2) There is a "second work." But also a 22nd, 32nd, 42nd, etc.
5. Sanctification should be "entire."
 - (a) Not in the absolute sense. Only Jesus was such.
 - (b) But in a relative sense.
 - (1) There should be no reservation in self-dedication (2 Cor. 8: 5).
 - (2) It is to include the whole of life (1 Thess. 5: 23).
6. The need of sanctification.
 - (a) Regeneration is only the beginning; we grow, or die.
 - (b) Fellowship with God requires it (1 Thess. 4: 3; Rev. 22: 11; Heb. 12: 14).
 - (c) Mediocre profession will not "turn the world upside-down."
7. How be sanctified.
 - (a) God alone sanctifies (1 Thess. 5: 23; Rom. 15: 16; Jude 1; Eph. 5: 26).
 - (b) But man has a part (Rom. 12: 1, 2; 1 Thess. 4: 4; 1 Pet. 3: 15).

(See also next topic.)



MISSIONS

This Department

Conducted by

H. Spenser Minnich



The All-India W. C. T. U. Convention and Temperance Work in India

Note: The following article was compiled from two articles, one sent by Eliza B. Miller and the other by Mrs. Edward Ziegler.

THE National W. C. T. U. Convention was held at Delhi, Nov. 9-13. Much preparation had been made for the convention and it was looked forward to eagerly. One of those present has said: "Five impressions stand out above all others:

"1. Vivid memories of Friday, Nov. 9, which was a festive occasion.

"2. The sense of fellowship with sister organizations.

"3. The high spiritual tone throughout.

"4. The insistence again and again on the study of facts concerning the liquor traffic and its evils.

"5. Reality of Indian leadership and comradeship."

A beautifully colored banner bearing the words, *For God, and Home, and Every Land* hung in a very conspicuous place in the chapel of the new W. C. T. U. building during the convention. These words are the motto of the W. C. T. U. in India. Reading these words over and over gave the reader a sense of individual responsibility in the fight against intemperance. No individual can draw aside and say: "It is not my fault and I have no influence. I, a plain citizen, have nothing to do with it." Until we all have something to do with it we will continue to have intemperance.

A significant event in connection with the convention was the opening ceremony of White Ribbon House, built for the headquarters of the India W. C. T. U. The site for the building was obtained in 1929, since when the buildings have been erected and finished. Her Excellency, the Countess of Willingdon, was present to open the building and make her contribution to the program of the convention.

The nine divisions of the W. C. T. U. in India were represented at this

meeting and from each division came various articles of needlework or handcraft or special gifts for a sale to help defray the indebtedness of Rs. 7,800. The goal of the W. C. T. U. organization had been "a headquarters home unencumbered by debt by November, 1934." The units of our own province of Gujarat sent Gujarati "sardis" (the Gujarati woman's dress) for the sale as these sardis are very popular among the women of North India. The land and buildings for the White Ribbon House cost approximately Rs. 41,500. Thanks must be given to Miss Mary J. Campbell, the first national organizer of the W. C. T. U. in India, for starting the project and getting it well on its way before she left India.

During the convention we heard some very inspiring messages. Dr. J. W. Pickett, a great temperance worker and mass movement leader, gave several stirring addresses about the liquor situation in America and in India. One evening he lectured in a large Hindu college in the city of Delhi. There were many young Hindu students there and they were apparently much interested. We wondered what was going on in their minds while Dr. Pickett, in his striking way, was giving one illustration after another to show the evils of alcohol. After the meeting was dismissed we happened to be near a group of young men as they came out of the hall. They were discussing the lecture. One young man said, "Yes, alcohol is an evil but for every evil there is an advantage." Truly our great work is to teach, *teach, TEACH.*

The chief address of the convention was given by Mrs. J. R. Chitambar who is newly elected president of the organization. She is well able to fill this important position and it is fitting that a daughter of this land should lead the march in helping to rid India of the terrible curse of drink.

The newly elected president based her inaugural address on the words from the name of the organization, Women, Christian, Temperance, Union.

Members of our own mission staff present at the convention were Mrs. L. A. Blickenstaff, National Treasurer and Statistical Secretary; Mrs. Moomaw National Superintendent of Evangelism and Moral Education; Mrs. B. M. Mow, National Superintendent for the Junior Branch. The mission sent two fine girls from Anklesvar as delegates. These two girls are enthusiastic workers for temperance.

Some of the resolutions passed by



Kamala P. Bhagat and Gunvanti R. Bhagat, our delegates to the All-India W. C. T. U. convention at Delhi

the All-India W. C. T. U. Convention were as follows:

1. The Christian public must work for the extinction of the trade in intoxicants for the following three main reasons—

(a) That from the economic point of view the manufacture and consumption of intoxicants is mere waste;

(b) That from the medical point of view it is injurious to the public health;

(c) That from the moral and religious point of view it is an impediment to the full development of the highest type of life whether individual or corporate.

2. That the ultimate goal of any temperance movement is the creation of a public opinion which accepts and acts on these propositions.

3. That this convention appeals to the churches to study the problem from the religious standpoint and to discover and live up to the full implications of Christian discipleship in this matter.

4. That the government be urged to use all possible methods to educate the rising generation regarding the economic, hygienic, and moral aspects of the subject.

5. That in the opinion of this convention the dependence of the government, whether provincial or central, on the liquor traffic as a regular source of revenue must be injurious to the public welfare and they would therefore urge—

(a) That steps be taken to find other methods for replacing the revenue at present derived from that traffic at the earliest possible date;

(b) That so long as any traffic in liquor continues it should be taxed as highly as possible, short of driving it into illicit channels;

(c) That so long as any revenue from this source continues to exist, it be not used for recurring expenditure but be set aside for capital expenditure, especially for grants for original outlay on scientific research, medical or other philanthropic projects.

6. This convention urges upon the government of Great Britain the immediate necessity of including in the White Paper such proposals as may make it possible to give effect to the opinion of India's people with regard to the sale and manufacture of intoxicating liquors and habit-forming drugs.

We do not have prohibition in India, yet the religions and traditions are against liquor. According to the strictest tenets of the Indian religions, whether Hinduism, Buddhism, or Mohammedanism, the use of intoxicating liquor is forbidden to the truly devout. In some places the government officials are also against liquor and give us healthy support in our work for temperance.

India is an old country and as long as India has been inhabited by man there has been need of temperance

work. An Indian view is not complete without some tall palm trees in the picture. What beauty they add to the landscape! Yet from some of these most beautiful trees a very poisonous drink is made. This drink is called toddy, and it is the most common drink in India. These beautiful toddy palms grow to be sixty to eighty feet high. The flowers, like the leaves, grow from the very tops of the tree trunks. They develop within a covering or spathe, smooth and pliable, but tough as stout canvas. Just before the flowers burst forth an expert toddy drawer climbs the tree and treats the pointed end of the spathe with lime and binds it up with rags. After a day or two he again climbs the tree and shaves the end of the spathe with his ever useful, curved knife. He then ties an earthen pot to the spathe and the juice soon begins to drip just like the sap from the maple trees in sugar making time at home. The toddy juice is gathered every morning. When it is fresh it is called sweet toddy, and a very useful brown sugar can be made of it. If the juice is kept it ferments and this is what the Indian drinks when he stops at the roadside tavern and asks for a drink. A large portion of this fermented toddy is taken to the distillers where it is made into the powerful spirit known as arrack.

One of our good Indian Christians has a large grove of these beautiful trees on his farm. Before he became a Christian he made a great deal of money by selling the juice from these trees. Now he will not allow one of them to be tapped.

Another source of liquor is the flowers of the mohra tree. (*Bassia Latifolia*). This is also a beautiful tree. Besides providing poisonous liquor, the flowers are used in making gum, dye, candles, medicines, food, and oil for making soap.

Throughout India we have many W. C. T. U. organizations. We hope to work through these women and get them to teach their children and their neighbors about the damage liquor does to the body, and to show them how the products of the trees can be made into something useful instead of being used to make poisonous drinks.

In every Christian school the children are being taught of the evil effects of alcohol. Every year our children and young people take part in temperance story-telling and essay contests. The winners receive medals and other prizes. All of our school boys and girls learn and compose songs about drink. You ought to hear them sing these songs! As we tour in the villages the boys and girls sing some of these songs with enthusiasm every night. Surely, such things will make some impression on some one. There are many ways of teaching and with teaching goes prayer. If there is anything more important than prayer and teaching it is more prayer and more teaching.

The Work of the South China Missionary Society

In the spring of 1930 some of the teachers in the Bethany Chinese Sunday-school in Chicago became interested in the sending of some one to South China to take the gospel to the families and friends of the Chinese men who were being touched by the Sunday-school. After pledges to the amount of several hundred dollars had been secured to be used in sending two girls to China the matter was presented at one of the regular teachers' meetings of the Sunday-school where the plan met with much favor. As a result of the interest shown it was decided to consult the Secretary of the General Mission Board. The plan was approved.

Seven hundred and twenty dollars was pledged for the project and two girls were selected who were willing to go to China. It was decided to form a definite organization, the purpose of which should be to foster the project. The organization was called The South China Missionary Society.

The way did not open for the two girls to go to South China as had been planned. Therefore, in 1931 after the Mission Board recommissioned Bro. Moy Gwong to return to China as the representative of the church, the society decided to assist in his support and his work. It was also voted to use a part of the funds of the society for work among the Chinese in Chicago.

During the four and one-half years of its existence the South China Missionary Society has raised about \$900. It has a total membership of thirty-eight. At present the funds received are divided equally between the work in South China and in Chicago. Mrs. Allie Eisenbise and Miss Oma Holderead are doing a splendid work among the Chinese women and children in Chicago. Their work is partially supported by the help of the society. Some money was given toward the building of a church in South China.

The society will welcome into its membership anyone interested in supporting its work financially and spiritually.

What to Pray For

Week of March 2-9

THROUGH several recent interesting and inspiring letters and news items which came from Goldie Swartz, we know that the work of the Lord is progressing at Dahanu, India. Dahanu is in a district where caste feeling has always run high. It has been no easy task to reach and win the people. Although missionaries have labored here since 1902, the people in the immediate community who have accepted Christ are few.

Nevertheless, through the devoted efforts of the medical staff, the outstanding examples of love and care

seen in the girls' school and baby home, the people in and around Dahanu know that the Christian church is in their midst. Some very encouraging contacts and enduring friendships have been made with families in the neighborhood.

As at all the mission stations, so here at Dahanu, evangelistic efforts reach far out into the surrounding villages. Sister Swartz, along with groups of Christian workers, tours far back among the hills, preaching good tidings to hundreds of simple folk, entering homes of poverty, encouraging the village teachers to be faithful in their task, showing the Christian man and his wife, located in some lonely station, how to do their best work.

If you turn to the 1934 GOSPEL MESSENGERS for Feb. 17, May 19 and Sept. 29, also to the news items from India in this week's paper, you will have a clear idea of the evangelistic work carried on at Dahanu.

Orientalism in American Life

Our Mission Study Book for 1935

Beginning with the month of January, many of our women's groups started the study of "Orientalism in American Life." Six outlines based on this book have been prepared by Sister Nora Rhodes to help in the study of the book. These Program Outlines are ready to be sent out to all who wish them. They are 5c apiece. The study book is 60c.

PROGRAM IV

(Based on Chapter 4 of Orientalism in American Life)

Chapter 4—Light from Hawaiian Experiences

May the church in Hawaii prove faithful to the great trust that has been laid upon her, and may she have grace and power to feed these people of many races and tongues.

Worship

Hymn—Come Thou Almighty King.

Scripture—Psalm 24.

Hymn—Lord of the Nations.

"There is a place upon some distant shore
Where thou canst send the worker or the Word;
There is a place where God's resistless power
Responsive moves to thine insistent plea;
There is a place, a simple trysting place,
Where God himself descends and fights for thee.
Where is that blessed place? Dost thou ask where?
O soul, it is the secret place of prayer."

Prayer—Pray for the advancement of the Christian work in Hawaii.

Chapter Outline

"Nowhere else on earth is so remarkable a combination of races living together with so much goodwill and mutual understanding as in Hawaii."

1—The people.

2—Imported oriental labor.

3—Give the outstanding facts in racial comparisons and contrasts.

4—The "Aloha" spirit.

5—Interracial friendliness explained.

a—The brown-skinned Hawaiian has no social prejudice against other brown-skinned people who come to the islands.

- b—The public schools a unifying influence.
 - c—The economic adjustments between the various racial groups.
 - d—Missionary trail makers.
 - 6—A Christian corner stone.
 - 7—The task of the Christian church.
 - 8—Christian teaching and environment.
 - 9—Two grave dangers.
 - a—Military dangers.
 - b—The economic problem.
- Condense the topic on eventualities.
- Closing Hymn—Rise Up, O Men of God.

News From the Field

INDIA

Dahanu

Goldie Swartz

Thanksgiving Service at Dahanu

Nov. 23 was the joyous occasion of our annual harvest and thanksgiving service. Nearly everyone gave some special gift to the Lord as a thank offering. Some brought from their fields and gardens pumpkins, lemons, cucumbers, roselles, etc. Others brought hand sewn garments as offerings of their handicrafts, while still others gave of their earnings in cash. As usual, the school girls gave a part of their rice crop and other fruits from their garden, also a big fat hen. The giving was made more effective by each individual marching forward in order and depositing his or her gift on the altar. After appropriate hymns, scripture reading and brief remarks by our elder, there were individual expressions of thankfulness for blessings received. Prayer followed and then the offerings in kind were sold at auction. At the close the monetary value of the offerings was found to be over Rs. 40, or just over \$15. As usual, this offering was applied to the church building fund. When sufficient money is raised we hope to build a church. At present we must be content to worship in our school building.

Baptism of Junior Sunday-school Children

On the same day at sunset there was a beautiful scene in the near-by river where four of our junior Sunday-school children received baptism. Several more of the girls in boarding school asked for baptism too, but it was felt best to first consult with their parents who live at other places.

The Dahanu Love Feast

The day following the church experienced another feast, the love feast which climaxed all. It was among the quietest and most orderly that we have yet observed here, which added much to its blessedness. With the exception of a few, most of whom were detained on account of illness, our local membership of about fifty was present. A number of guests were also present to share the occasion. The service was especially enjoyable to the four juniors who participated for the first time.

Joint Program Given by the Schools

Another memorable event of recent date was School Day, when our boarding and day school here on the compound and the three rural schools assembled together and gave a joint program. The pupils of each school presented in order several numbers in the form of songs, plays, dialogues and stories thus exhibiting something of what they had been learning. At the close all were given a little treat of parched grains mixed and made savory with spices. The rural children (all boys) each adorned with a topoe (cap),

a few rings in his ears, a sleeveless jacket, and a loin cloth made an interesting picture as they departed each with a bulging pocket. These people usually do not partake of a treat at once, but take it home to enjoy at leisure.

Anklesvar

Anna Warstler

Boys Go on a Picnic

The boys of the Vocational Training School enjoyed a "Ditch Day." They had been faithful in their studies for several months and having just finished up mid-term exams, they took a day off. They, over a hundred in number, formed a happy group as they set out on their way toward a pleasant spot along the river, some three miles away. They ranged in age from the kindergarten group to boys in teacher training. The teachers of the school enjoyed the day with them.

Government Inspectors

Recently we had the privilege of having two government inspectors in our midst. They were both Hindus but very fine gentlemen. The children were in their morning prayer service when they came, so the inspectors asked to go in for a while. Of course, we gladly granted the privilege. Upon coming out, one of them remarked favorably on the service. Upon seeing a sand table which the children had made, one remarked that it was of the wise men going to Jerusalem. So he evidently reads the Bible. We would like to think that he might be a secret worshiper of the Christ.

Lichtys Off to Camp

The Lichtys are in the winter season of evangelistic work. We are all looking forward to spending some time with them as they go from village to village. Some of the boys are going out with them next week and the girls will be following thereafter. This work affords fine opportunities for the older boys and girls to study actual village conditions, and to correlate their school work with the practical side of their education.

Village Teachers Visiting the Schools

During the institute held recently for village workers "open school house" was held for the teachers. On different days they visited the Girls' Schools and the Vocational Training School. At our school we enjoyed a social time after the sight-seeing trip. The masters (teachers) sang their native songs while one of their number played on a stringed instrument. The fellowship of such occasions draws the central schools and the village schools together. To broaden this bond, as well as to deepen it, we invited the village children in to our Christmas program for an afternoon of sports.

WHERE ARE WE STANDING?

"At the Woodstock School, located in the grand Himalaya Mountains in the north of India, where our missionaries' children go to school, one of the teachers asked her class: 'Where are the Himalaya Mountains?' One boy spoke up, saying, 'In North India.' Another child said, 'They are the snow-covered mountains we see over there.' And then Graham's red-headed boy spoke up in great eagerness: 'We are standing on them, we're standing on them.' How like God's promises! Why speak of them as over yonder when we are standing on them?" So wrote a missionary from India in a personal letter to a friend of hers living in Chicago.

THE CHURCH AT WORK

Directed by M. R. Zigler, Executive Secretary; Rufus D. Bowman, Director of Adult Education; R. E. Mohler, Secretary of Men's Work; Mrs. Ross D. Murphy and Anetta Mow, Women's Work; Dan West, Director of Young People's Work; Raymond R. Peters, Chairman of Intermediate Committee; Ruth Shriver, Director of Children's Work; H. Spenser Minnich, Secretary of Christian Finance; Ross D. Murphy, representing the Pastoral Association; Ruth C. Sollenberger, Office Secretary

THE MINISTRY

Creating a Worshipful Attitude

BY MURRAY L. WAGNER

THERE is a great need of training in reverence in most of the Protestant churches. Many of us have come to regard as "the preliminaries anything that has a part on the church program prior to the sermon. It is little wonder that so many good seeds fall upon sterile ground; the ground has not been mellowed by reverence. The purpose of the worship period preceding the sermon is to prepare the soul for the message of God. This period, then, is holy unto the Lord. Let us so regard it, always.

The type of program must be worked out thoughtfully and prayerfully if it is to prepare souls for the message. It is well to introduce the period of worship with *soft* instrumental music if there is such in the church. If there is none, let there be silence. Where such music is being played both the musician and congregation need to be aware of the sanctity of the musical offering, which should be unto God. Let there be silence save for the organ's prayer. "If you must whisper, whisper a prayer."

As the minister comes into the pulpit at the close of the prelude, he may be heard in the call to worship. This should be a passage of scripture appropriate for the occasion. For this one may substitute silent prayer very effectually at times, the conclusion of which is marked by a simple *Amen* of the minister.

A few sentences on the story of the opening hymn would not be amiss. This usually will give more understanding and hence more delight for the singing. "Let those refuse to sing who never knew our God." All who know him should sing.

One of the most effective ways of putting a congregation to sleep is for the minister to read the scripture lesson without preparation. Clear, expressive reading of the Word will not call for comment in addition. God's Word will speak for itself if we allow it to do so. Let the minister remember he is reading God's Word to God's people; let him not blunder in an unprepared manner!

God seems to get into the hearts of men much better when they are on their knees. It adds also the worshipful atmosphere; so, on your knees following the

reading of his Word! Let all the people pray. Lengthy prayers, aimless and thoughtless, may destroy all the good previously accomplished in the service. Remember Peter's abundantly answered prayer, "Lord, save me!"

May the announcements be as few as possible and disposed of readily. If possible a printed or mimeographed bulletin should carry all announcements in order to relieve the minister of that burden, freeing him for his great call.

A *soft* postlude may be offered as the congregation is seated in silent prayer following the benediction. This will permit the minister to get to the rear door to greet the people.

These suggestions are not novel. They have been tried and they work. We believe them to add appreciably to the spirit of the worship. Hence we can recommend them to other pastors. They will work better if pastor, musician, ushers and congregation work together to the definite end. Ushers should seat no one during scripture reading, prayer or special music. If any persist in chatting during worship, silence and one's eyes are the minister's best weapons.

Wilmington, Del.

Gist of the Sermon—Our Need of God

This is a generation that has felt self-sufficient. Many people in good homes and in comfortable positions have almost forgotten that there is Power upon which they are absolutely dependent. Now many are disillusioned, for man has made a mess of things. Hence the importance of turning our hearts toward God.

"In thy light shall we see light" (Psa. 36: 9). Life sometimes seems a puzzle to us because we try to understand it through our own eyes. But in the light of God life takes on a glorious meaning. Why, then, do we need God?

I. We need God to give us a satisfying conception of the universe. "In the beginning God created the heaven and the earth." That is the most satisfying conception of the universe that I have ever read. God is the creative Spirit at the heart of the universe. In holy love, he creates, sustains and orders all.

We live in a law-abiding universe. Given certain conditions certain results take place. We discover dependable law working everywhere. But there are moral and spiritual laws just as vital as chemical and physical laws. Law never imprisons personality; it always releases it. Today man rides on the wings of the wind. He never did that until he discovered nature's law and harnessed it. Further, the concept of law does not exhaust reality. The Creator is greater than the laws he has created. Laws are methods of God's activity, not limitations of his power. The answer to prayer will come when God wills it.

This is also a universe of eternal moral law. "Whatever a man soweth, that shall he also reap." In God's world nobody gets by with anything.

II. We need God to insure the conservation of moral and spiritual values. This universe to be reasonable must conserve its most priceless treasures. The universe is reasonable. God is a just God. The most priceless treasures of life

are all concerned with personality. Love, goodness, truth and beauty are the revelation within us of the eternal. The spiritual excellence we possess is sunshine from an Eternal Sun.

III. We need God to inspire us with the endless possibilities of human life. A fundamental hunger of the human heart is for completion. There is in each one of us a yearning for undiscovered worlds. Give man the faith that he lives in a world where God is, where personality reigns, where moral and spiritual values are conserved, where spiritual ideals are eternal, and he will build his life in the light of limitless horizons. Arthur Compton, the great scientist, has said: "When a man dies the candle does not go out; its energy goes on and on to the farthest reaches of the universe." What an inspiration to know that we are trusted with a personality whose flame will never go out!

IV. We need God to satisfy our religious needs. As life stretches on through suffering, sorrow and the death of loved ones, we crave a "Great Companion." The youth fighting temptation needs God to help him clean up, straighten out, expel his evil habits, and live a disciplined life. In sorrow, God is our Comforter. In weakness, he gives us strength. In discouragement, he offers hope. When the clouds of doubt assail us, "in his light we see light."—Rufus D. Bowman.

LEADERSHIP TRAINING

A Reading Course for Church School Teachers

One of the problems of the Bethel church is how to give specific help to teachers now engaged in teaching. We have tried having a training class giving one of the general units, but this does not meet some specific needs of departments and classes. Meetings of teachers for fellowship and inspiration is another of our needs.

The International Council of Religious Education is trying out experimentally a plan which appeared to meet our needs. It is called a "Fellowship of Christian Workers." The plan is to have the general office in Chicago send suggestions to each teacher on how he may improve, then have him to select the things which he will do. All our teachers were enlisted in this plan. We planned to meet every two months for a fellowship meeting. At these meetings, first the teachers of one department, then those of another department, presented interesting facts from their reading and work. The books were borrowed from the Loan Library at Elgin or from one of our local libraries. Our church librarian had charge of the books.

Thus far, the plan has been quite gratifying. Instead of reading one book a year, as was promised at first, some teachers have read two in a month. When a teacher re-

WORSHIP

Sample City and Country Church Worship Programs

FIRST CHURCH, CLEVELAND, OHIO

DeWitt L. Miller, Pastor

January 27, 1935

"O God, help me to remember that 'where two or three are gathered together,' there art thou in the midst of them. Help me to keep in mind the thought that this is thy house, and that though I can not see thee, thou art here. Bless me, thy servant who ministers, and all my fellow worshippers, in this hour. Amen."

Organ Voluntary

Processional Hymn, "To Thy Temple We Repair" ..Choir
Invocation (Congregation in Unison)

"Our Father, as we worship and adore thee, fill our minds with radiant light and our hearts with glorious power. May thy Spirit clothe us with the strength of fellowship, the might of prayer, the inspiration of music and the freedom of truth." We pray in the name of him who taught us to pray—

The Lord's Prayer

Gloria Patri

Congregational Hymn, "O For a Heart to Love" ..No. 214
Choral, "Open Thou My Eyes" Choir

The Message from Scripture, Matthew 12: 22-30

Call to Prayer, "Hear, O Hear Us" Choir
Prayer

Response to Prayer, "Hear Our Prayer" Choir
Congregational Hymn, "None Can Satisfy" No. 294

Announcements

Offertory

Sentence by the Choir

Prayer

Response by the Choir

The Message in Music, "I Am the Light" Stults

The Minister's Message, "Is There a Middle Road?"

Congregational Hymn, "More Holiness Give Me" ..No. 222
Prayer

Recessional Hymn, "Dennis" Choir

Choir Benediction

Organ Postlude

DES MOINES VALLEY CHURCH, IOWA

Ray E. Zook, Pastor

January 27, 1935

Announcements

Prelude (piano)

The Call to Worship: Rom. 8: 26

"In the same way the Spirit helps us in our weakness, for we do not know how to pray as we should, but the Spirit itself pleads for us with inexpressible yearnings."

Invocation

Hymn No. 175—"O Could I Speak the Matchless Worth"

Reading of God's Word

Hymn No. 208—"Sweet Hour of Prayer"

Prayer

Music—Ruth Abuhl and Emra Abuhl

Offering—Offertory

Hymn No. 51—"Who Will Our Pilot Be?"

Sermon—"Lord, Teach Us to Pray"

Benedictory Prayer

Postlude

* * * * *

Offertory Meditation

"My God shall supply every need of yours according to his riches in glory in Christ Jesus."

* * * * *

"More things are wrought by prayer

Than this world dreams of. . . .

For so the whole round earth is every way

Bound by gold chains about the feet of God,"

—Tennyson.

turns a book saying, "That certainly is a good book for teachers of young people, especially the chapter on 'Temptations of Youth,'" there is likely to be a waiting list for it. The books were given out on Sunday. Monday a teacher called up and said: "I began reading my book while I was doing the washing. It was so interesting that I could scarcely get the washing done. I would read a while, then wash a while." Perhaps this difficulty may be overcome by lending no books until Tuesday.—Ralph E. White.

CHRISTIAN FINANCE

The Christian Way Out

The **Christian Way Out** is a booklet of source materials for pastors and other church leaders who are interested in giving practical stewardship education to their churches. It is issued by the United Stewardship Council.

The booklet contains four stewardship programs each of which includes a worship service and the materials and outline for a study period. The four programs are: Our Economic System in the Light of the Stewardship Ideal; Redeeming the Acquisitive Spirit; The Christian Wage; and The Christian Way Out. In addition to these programs there are two simple dramatic sketches both of which possess a strong appeal to Christians to practise the way of Christ in their economic relationships.

The entire booklet is arresting and will force the mind to give thoughtful consideration to the application of Christ's teachings to the economic relationships of daily life. It will not only stir the mind, but also presents a strong appeal to the heart of every sincere Christian.

We recommend the booklet to every leader who is interested in awakening the consciences of Christians and in helping the church find the Christian Way in the midst of the present unchristian and unjust economic situation. It may be ordered from the General Mission Board, Elgin, Ill. The price is 30c.

CHRISTIAN WORKERS

Things That Keep Us From God

TOPIC PREPARED BY IRA H. FRANTZ

John 6: 60-69

March 17

As you study each of these things that keep men from God, try to suggest a way to overcome it. Name other things also.

1. Evil Desires

- The desire to follow our own inclinations (Luke 15: 11-13).
- Lustful desires (James 1: 14).
- The desire to be lords (Mark 10: 42 with 37).

2. Love of Material Goods

- The rich young ruler (Luke 18: 23).
- The rich farmer (Luke 12: 18-21).
- Judas (John 12: 6; Matt. 26: 14, 15).

3. Our Own Wills

- "Ye will not" (John 5: 40).
- "Ye would not" (Matt. 23: 37, 38).

4. Wrong Ideas About God

- God desires us to have more joy, not less (John 15: 11).
- God is in coöperation with every effort for human well-being (Matt. 10: 8; Luke 9: 49, 50).
- Men are lured by the glamour of sin; God sees its evil consequences (Ezek. 18: 31, 32).

d. Men fail to understand that God is friendly (John 15: 13-15).

e. Men fail to understand that the way of Christ is only the way of truth and the only way of life (John 14: 6).

MEN'S WORK

Service and Program Suggestions for March

Subject: The Work of the Local Congregation.

Scriptural text: 1 Cor. 12: 4.

Purpose: To inform all of the workings of the local church and to encourage those who serve as officers and helpers in the church. Brief talks as follows:

1. What happens to the money you give to the church—Treasurer.
2. Our aim in Christian education—Sunday-school Superintendent.
3. Interesting facts concerning our Sunday-school—Sunday-school Secretary.
4. The job of being a church trustee—Chairman Board of Trustees.
5. Planning a program for the church—Pastor.

Helpful Materials

1. Local Church Efficiency—Reformed Churchmen's League, Philadelphia.
2. International Journal of Religious Education.
3. Putting the Church on a Full Time Basis—Beaven.
4. Ask your pastor for helps.

YOUNG PEOPLE

The Meaning of Life

A. The Leader—and the Meaning of Life

1. Do you look back to the "good old days" or do you believe that "the best is yet to be"?
2. Do you have a better purpose in life now than 5 years ago?
3. Do you often wonder, "What's the use?"
4. Do you expect "the end of the world" within 5 years? 25? 100? 1,000?
5. Do you think God is still at work creating his universe?
6. Do you believe that the will of God can be done on this earth?
7. Does God seem nearer on Sunday than he does on the next Tuesday afternoon?
8. Does your worship take you away from the real problems of life?
9. Which do you feel of more central importance—worshipping Jesus or following him?
10. Do you feel you know "the mind of Christ"?
11. Is the New Testament your chief handbook for living?
12. Do you feel that eternal life is possible before death?

B. What He Wants to Do

Long before you have finished with the suggestions dealing with your young people as persons and as members of groups, you have had to deal with their immediate and distant backgrounds—their **homes** and their **heredities**.

Here are some suggestions:

1. Help them to adjust themselves well enough to keep a clear loyalty to their homes however defective these homes may be. There would be a few exceptions.
2. Help them understand the laws of heredity well enough to understand themselves and to plan for their own future homes.

C. How He Goes About It

These suggestions are only a beginning:

1. Make another list of your young people and tabulate facts on these points:

- a. Number of children in the family.
- b. Number of this person in the series.
- c. Financial condition of the family—**good, uncertain, or poor.**

d. Attitude between parents, **friendly, cool, hostile.**
 e. Attitude between this person and father, **friendly**, etc.
 f. Attitude between this person and mother, **friendly**, etc.
 g. Attitude between this person and other children, **friendly**, etc. (Specify if not the same with all.)

h. Attitude of family toward church, **friendly, cool**, etc.
 i. Attitude of family toward community, **friendly**, etc.
 2. Classify kinds of families from which these young people come, inferior, average, superior (measured by physical and mental health, sense of responsibility, and struggle for spiritual ideals).

3. How many of your young people are better, average, and lower than the main trend in their families?

INTERMEDIATES**"A Hobby Night Program"**

Bro. Ralph E. White, pastor of the Naperville, Ill., Church of the Brethren, placed one of his Sunday evening programs in charge of the Pioneer clubs of his church. The boys and girls told about their hobbies and the value they received from them. They had an exhibit of their hobbies in a room adjacent to the auditorium, and the people were invited to examine them following the service. Following is the program:

Prelude—by an intermediate girl.

Hymn—No. 319 in The Brethren Hymnal.

Cornet Solo—by an intermediate boy.

Prayer—by a minister.

Offering (an intermediate girl played the piano, two intermediate boys received the offering).

Vocal Solo—by an intermediate boy.

Hobbies of Pioneer boys and girls. Each person discussed his or her hobby. Here are some that were discussed: collecting bird eggs and nests, collecting stamps, woodwork, knot tying, pig club, sewing, etc.

Music, trombone and saxophone—duet by two brothers, aged 10 and 12 years.

Music, vocal duet—by two intermediate girls.

Presenting of club insignia—by the club leader.

Talk—by a boys' leader.

Prayer and Benediction.

A further discussion of this program will appear in "Our Young People" for March 23.

CHILDREN**"Ten Steps Toward Creative Living"—for Workers with Children**

Kirby Page, artist in more than one field of knowledge and living, suggests the following steps for creative living:

1. Budget your time.
2. Get under the load of human need and lift.
3. Prepare for a creative life work.
4. Explore the realm of silence.
5. Participate in corporate worship.
6. Live in the presence of beauty.
7. Pitch your friendships on a high level.

8. Read great biographies.

9. Pluck out the offending eye.

10. Resolutely run the risks and joyously accept the consequences of following your ideals.

CORRESPONDENCE**SOUTHEASTERN KANSAS MINISTERS MEET**

The ministers of the Southeastern District of Kansas, together with their wives, held a get-together meeting at Independence on Jan. 31, 1935, in order to promote fellowship and coöperation among the ministers of the district.

The general topic for discussion at the morning session (11 A. M. to 12:20 P. M.) was Evangelism. Three twenty-minute addresses were given as follows: "Evangelism in the Early Church," by Bro. Oscar Fike; "Evangelistic Methods Then and Now," by Bro. John Mohler; and "The Source of Evangelistic Strength and Power," by Bro. D. P. Neher. Following the addresses, Bro. R. E. Loshbaugh directed a twenty-minute round table discussion on the topic.

At noon the group were luncheon guests of Pastor and Mrs. C. Ernest Davis of the local church.

During lunch a round table was conducted on the Friendly Church. Everyone made at least one suggestion on how to promote friendliness within the church or how to make the stranger feel at home. Suggestions ranged from the proper technique in shaking hands to inviting people home for dinner. Some really valuable ideas were advanced.

In a short business session following lunch, a program committee was elected to arrange for future meetings. It consists of C. Ernest Davis, chairman; R. E. Loshbaugh, vice chairman; and E. W. Corn, secretary-treasurer. The chairman will preside at meetings to be held quarterly.

The day's program was completed by an address, "The Challenge of the Present Generation to the Christian Ministry," by Bro. C. Ernest Davis. Adjournment came at 3 o'clock. The next meeting will be held in the Gravel Hill church on May 3.

E. W. Corn.

Independence, Kans.

ERRORS

We are all subject to errors, but one of the greatest mistakes one can make is to break one of the least commandments and teach others to do so.

Not long ago some literature came to us speaking of the "Greatest Errors of Christianity." The Lord knows, and we know, a lot of errors are made. But look out for persons who tell you they want to help you, at the same time telling you the essential things in the Bible are not necessary, that they at one time practiced these things but with more light feel some things are not necessary. One of the greatest errors one can make is to deceive himself by thinking the Bible does not mean what it says, or says what it does not mean. Let us not be deceived, for what we sow we shall also reap. Beware, for false teachers shall come. Indeed, they are here already. Whosoever shall break one of the least commandments, and shall teach others to break them, shall surely receive his just punishment. "In the latter days there shall be teachers having itching ears." Do not be moved from your position, or your relation to your church. Do not do less, or keep fewer of the commandments, because some think they have new light or vision. Brethren and sisters, let none of us be found guilty of even trying to destroy the belief of others when they are living

close to the Bible. These are the days in which we must think for ourselves. We must be sure we think the right things. "The devil is going about seeking whom he may devour." He is a busy fellow, and seems to be accomplishing his aim. Let us not be led away by false teachers for each shall stand before God to give account of himself or herself. It is not only the young who need to be warned, for Satan is attacking the very elect. "Be ye therefore ready," with lamps trimmed and burning. Beware lest coming suddenly he find us sleeping.

Middlebury, Ind.

Mrs. Orpha Mishler.

IN MEMORY OF ABRAM H. RITTENHOUSE

Did you ever watch a lovely sunset, one that lingers on and on and on and passes from one glow of colors to another, until finally the whole has slipped from view?

Such were the closing years of the life of Bro. Abram



Haldeman Rittenhouse whose day of life closed on Feb. 4, 1935, at his home in Mount Morris, Ill. Measured in years, his life was not a long one; he lacked a few days of being fifty-six years old. Due to poor health, he retired from active work about four years ago—and then came the lingering sunset. There was little that he could do more

than sit in his home and read and meditate and write. It was in these years that the brilliant colors of a rich personal character were made to shine and glow.

Bro. Rittenhouse came of Pennsylvania German Mennonite ancestry. William Rittenhouse, paternal ancestor eight generations back, was a Mennonite minister, said to have been the first one in the New World, who came to America from Germany in 1690, locating in Germantown, Pennsylvania. It was soon after that that he established the first paper mill in America.

Bro. Rittenhouse secured his education in the schools of Norristown, Pa., where his parents, Joseph Metz and Anna Haldeman Rittenhouse had their home in his early years, though their home had been at Meyerstown. In Norristown and Philadelphia he learned the printer's trade, and in 1898 came to Mount Morris, Ill., to accept employment with the Brethren Publishing House. When the Brethren moved their plant to Elgin in 1900, Bro. Rittenhouse remained in Mount Morris, and associated himself with Kable Brothers in a new printing company. In 1905, however, he again accepted a position with the Brethren at Elgin and for twelve years was a leading executive in that firm. He was especially capable as a printer, knowing the business from top to bottom, and was also an able executive.

It was in those years at Elgin, when the Church of the Brethren was in its beginnings in that city, that Bro. Rittenhouse gave so extensively and generously of his time and splendid ability in the Sunday-school work. For nine years he was superintendent of the Sunday-school. Although his keen mind enabled him to read and enrich his thinking from books, much of which he did, yet he was not content with that only. For four summers he attended the Sunday-school Workers' Conferences at Lake Geneva, Wis., where he came under tutelage of such world leaders as Marion Lawrance. He was always very proud of the diploma which he received for graduating from that four years' course.

It was in 1917 that he moved back to Mount Morris and became associated with his former partners, the Kable Brothers, in their big printing plant. At the time of his retirement in 1931, he had worked up to the position of mechanical superintendent of their plant, one of the most responsible positions held, and it was a matter of deep regret on the part of his company that he could not continue his daily work at his desk.

Although his early education was somewhat limited, after coming to Mount Morris, he became a student in the college there and satisfied to some extent his thirst for knowledge. He was a man with an exceptionally keen mind and early learned the value of wide reading in various fields of knowledge. For part of his active life he edited a newspaper in Mount Morris. He was an especially well informed man in the history of the Rock River country and wrote extensively for local papers on that subject. He accumulated a large library of well chosen books and in his last years he went through them, cataloging them all and rereading many of them. He was an ardent friend of Mount Morris College, giving freely of time and money for its support, and was most deeply grieved when it ceased to exist.

Bro. Rittenhouse was a typical Christian citizen. He early united with the Church of the Brethren, but to him Christianity was something vastly more than church membership. He believed in active Christian citizenship and lived out what he believed. His townsmen called upon him for many civic duties, such as mayor of his town, member of the school board, and the like, positions in the filling of which he demonstrated his sincere devotion to truth and righteousness. He was not afraid to champion any cause that he believed to be right, nor afraid to attack any that he believed to be wrong. He leaves to all who knew him a spiritual power and inspiration which is all too scarce in this present age.

He was for years afflicted with a malady from which the doctors seemed unable to find relief for him. About four years ago he had to give up his work. He knew and felt that he was approaching his sunset of life, but there is where the colors began to glow in his character. He changed but little from day to day, but in the course of weeks his friends knew he was slipping. Even on the morning of his departure, he ate breakfast with the family and was about the house. About the middle of the forenoon he suffered a stroke and by the middle of the afternoon he had slipped away, having "wrapped his mantle around him and laid down to pleasant dreams." Some time ago he had called for the anointing and experienced deep satisfaction in the comfort which it brought to him. For almost a year, a neighbor, Bro. W. E. West, went to his home at least once a week, sometimes oftener, to read and pray with

him. As Bro. Rittenhouse said, he wanted to talk about things spiritual, too.

He leaves his wife, Etta M. Shirk Rittenhouse, to whom he was married Nov. 29, 1900; two sons, Nelson H. and Le-land S., with one granddaughter, all of Mount Morris; four brothers, Geo. H. of Erie, Pa., Chas. J. of Washington, D. C., Wm. H. of Kintnersville, Pa., and Irvin H. of Point Pleasant, N. J.

Funeral services were in charge of his pastor, Bro. F. E. McCune, with the assistance of W. E. West, H. E. Zimmerman and the writer. Interment was in Oakwood cemetery near Mount Morris.

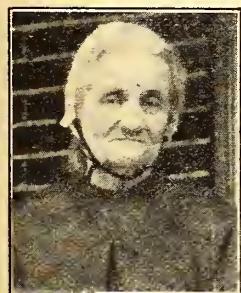
As we laid his body away, Nature seemed to bend low in her moods and upon his casket silently dropped the peaceful snowflakes.

W. O. Beckner.

Elgin, Ill.

AN UNASSUMING WOMAN

In the good home of Bro. J. A. Hinegardner, elder of the Midland church, and his cheerful wife, Sister Eva Hedrick Hinegardner, the doors opened wide to receive Mother Hedrick as one of the family thirty-eight years ago this approaching May.



In this lovely home of the Hinegardners, Sister Emma Smith Fauke Hedrick died Jan. 6, 1935. She was born near Hagerstown, Md., April 1, 1847. The end came in a quiet, peaceful manner at the ripe age of 87 years, 9 months, 5 days. Her parents were George and Elizabeth Fauke. She was

number three in a group of nine children.

Sister Hedrick lived an active life. Last August she had a fall from which she failed to fully recover. However, she was up and about till the day before her death. She called for the scriptural anointing, as taught by the beloved St. James, and was desirous to join her husband and other loved ones gone on to meet Jesus above.

Bro. E. E. Blough officiated in the last rites. Funeral and burial were at the Midland church. The beautiful text, "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season," was most impressive, along with her favorite hymn, "I Love to Tell the Story."

Mother Hedrick was joined in holy matrimony Sept. 22, 1865, to Bro. Jacob Hedrick of Dayton, Va. Nine children were given to this marriage. All died in infancy but three, who survive, one son and two daughters. There are eight grandchildren and six great-grandchildren.

The husband of this unassuming woman was an able minister of the Word, with the Brethren. The writer heard him first in a college chapel at Bridgewater in the middle eighties. Father Hedrick died July 31, 1891.

Mother Hedrick had been a member of the German Reformed Church, yet after marriage she united with Bro. Hedrick in the apostolic faith of the Brethren. She remained a staunch, plain and spiritual church worker till the day she was called up higher.

The Hedricks began home building at Dayton, Va., and knew well the serious enthusiasm that swept over many churches about the second coming of our Lord, the radiant center of which was in their locality. Later, the Hedricks lived a short time near Fort Wayne, Ind. They moved to Midland, Va., about 1882, and became outstanding in the

work of Eastern Virginia. They were especially foremost in founding the Midland church, which occasioned the migration of so many Brethren to Eastern Virginia.

This unassuming yet unusual woman, was cheerful and businesslike. She was mild and positive. In her religion she was sturdy as the oak, unswerving as Polaris, yet youthful and growing in her Christian development. Congenial leadership among women was hers to radiate, yet meekness and humility adorned her life. She was a gem in the motherly crown in the fellowship of the saints. Mother Hedrick personified the simple life. Hers was a great and beautiful tribute to mankind.

I. N. H. Beahm.

Nokesville, Va.

GOLDEN WEDDING ANNIVERSARY

Another beautiful page was added to the history of our church when over 250 friends met to help Brother and Sister Chas. Newcomer celebrate their golden wedding anniversary on Sunday, Feb. 3.

Following the morning church service a basket dinner was served in the church dining room with Brother and Sister Newcomer, members of their family, attendants and all present who had attended the wedding fifty years ago, and other intimate friends seated at one long table. The table, as well as the audience room, was beautifully decorated with bouquets of yellow roses and jonquils and yellow candlesticks. A three-tiered wedding cake formed the centerpiece of the table.

At two o'clock in an impressive ceremony the couple renewed their marriage vows, attended by Brother and Sister Geo. Snell and Brother and Sister Frank Hardman, Bro. Snell and Sister Hardman having been the attendants at the original wedding. There were also present fourteen of the guests of 1885. During this ceremony a granddaughter sang, "At Dawning," "I Love You Truly," and "O Promise Me."

Following this a short program of readings and music was given, including an interesting history of the courtship and marriage of these good folks, also the poem given below, written for the occasion by the undersigned.

At this time Bro. Moyne Landis presented the couple with a radio, the gift of the congregation, in recognition of the service they have rendered this church during nearly all of their married life. Sister Newcomer taught in the Sunday-school for forty-two years and is now honorary president of the Aid Society. Bro. Newcomer has served as deacon and trustee for a number of years. Both are seventy-three years old and enjoy good health. They have two children, twelve grandchildren and three great-grandsons.

The Altruistic class presented each family present with a folder dedicated to the couple. This contained a picture of Charlie and Mila, as they are called by all who know them, with the dates of their births, the wedding and the anniversary, and a tribute to both. Part of the original poem, read at this anniversary, is as follows:

A Thread of Gold

In the tapestry you are making of life
Is traced a pattern of beauty rare;
Softly blended are the shaded hues
With radiant highlights gleaming there.

Here are the pure white threads of love,
Mingled with hope's soft tone of green;
Sunshine yellow are the happy days,
Casting over all a lustrous sheen.

Here and there a dark thread is woven,
Grief is there and sorrow, heartache and loss,
But beside each somber tone a strand
Of crimson marks bravely borne cross.

Many friends have there been through the years,
Loving you as they watch the pattern unfold.
Today they are here to guide your hands
As you weave in a thread of pure gold.

God grant, as the weaving goes on,
The colors will be bright and fair,
Until, perhaps, some day you will find
You have woven a diamond there.

South Whitley, Ind.

Mrs. Warren Slater.

GOLDEN WEDDING ANNIVERSARY

The golden wedding anniversary of Bro. Lafayette and Sister Mary J. Watkins was celebrated in the Mont Ida Church of the Brethren where they have spent many long years of service. The anniversary was Jan. 11 but the celebration was on Sunday, Jan. 13. After Sunday-school there was a basket dinner at which a beautiful white and gold wedding cake was served.

In the afternoon a short impressive anniversary service was held. It included music and a talk by Bro. Miller. The favorite hymns of Aunt Jane and Uncle Lafe were sung by the congregation, led by Sister Miller. Congratulations were extended and gifts, including

a radio, were presented to this bride and groom of fifty years ago. About seventy-five relatives and friends, including their three sons and grandchildren, were present. Pictures were taken of the group.

Bro. Watkins is a member of the board of education, assistant Sunday-school superintendent of our own congregation and teaches a class in the Methodist Sunday-school. Three guests were present on this occasion who were in attendance fifty years ago at the wedding.

Garnett, Kans.

Mrs. May G. Shaefer.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Holl-Lake.—By the undersigned in Fresno church, Dec. 26, 1934, Bro. Ellis Holl of Murrieta, Calif., and Sister Ethel Mae Lake of Fresno, Calif.—John I. Coffman, Lindsay, Calif.

Lasater-Walker.—By the undersigned in the Clovis church parsonage, on Dec. 29, 1934, Mr. Lafayette Lasater and Miss Lois Walker, both of Tiaban, N. Mex.—Lester E. Fike, Clovis, N. Mex.

Miller-Robertson.—By the undersigned at his residence near Roanoke, Va., on Feb. 9, 1935, Bro. Hubert R. Miller and Sister Pernie A. Robertson, both of Roanoke.—C. D. Hylton, Roanoke, Va.

FALLEN ASLEEP

Amspacker. Sister Gladys, aged 32 years, died at the hospital at York, Pa., Jan. 8, 1935, following an operation. On June 5, 1920, she married Emory F. Amspacker who died nine years ago as a result of an accident. She is survived by two daughters, her mother and three sisters. She joined the Woodberry Church of the Brethren, Baltimore, at the age of fourteen years and remained a faithful member. Funeral services by her pastor, D. Howard Keiper, assisted by Rev. T. A. Crist.—D. Howard Keiper, Baltimore, Md.

Bollinger. Mrs. Elsie Miller, born Nov. 23, 1907, died Dec. 8, 1934. She was a faithful member of the Church of the Brethren for several years. She is survived by her husband, Bro. John Bollinger, her father, two sisters and a brother. Funeral services at the Middle Creek church by Eld. H. B. Markley and Bro. P. B. Myer. Interment in the adjoining cemetery.—Grace Hollinger, Lititz, Pa.

Cox. Eli C., born in Wabash County, Ind., died in Wells County, Ind., Feb. 5, 1935. He leaves a widow and four children. He was a faithful member of the Church of the Brethren for thirty-four years. Funeral services at the Friends church in Rockford by the undersigned. Interment in the cemetery near the church.—D. B. Garber, Markley, Ind.

Davis. Sister Irene, aged 65 years, died Jan. 24, 1935, at her home near Oronoco, Va., after a week's illness of paralysis. She was the wife of Bro. Edw. I. Davis, a deacon of the Oronoco church. Her life was mostly spent in the Oronoco community. She had been a faithful member of the Church of the Brethren for more than forty years. She is survived by two brothers, husband, four children and twenty grandchildren. Funeral services in the Oronoco church by Eld. R. M. Figgers assisted by Bro. Frank H. Figgers. Interment in the Oronoco cemetery.—Ethel M. Figgers, Oronoco, Va.

Eckenrood. Mrs. Minnie Holsinger, died of complications, Feb. 2, 1935, aged 36 years. She was a faithful member of the Church of the Brethren for a number of years. She is survived by her husband, seven children and one stepdaughter, parents and five brothers and sisters. Funeral services at the Middle Creek church by Eld. H. B. Markley and Bro. P. B. Myer. Interment in the adjoining cemetery.—Grace Holsinger, Lititz, Pa.

Etter. Margaret Catherine, nee Henry, died at her home near Chambersburg, Feb. 9, 1935, aged 63 years. Her husband preceded her several years ago. She is survived by three sons and three daughters. She had been a faithful member of the Church of the Brethren for thirty-nine years. Services in the Salem church by the writer assisted by J. D. Reber. Burial in the Salem cemetery.—C. E. Grapes, Chambersburg, Pa.

Geary. Sideren M., died at the home of his son, Jan. 20, 1935, aged 72 years. He was a member of the Trout Run Church of the Brethren. Funeral services in the County Line church by the writer. Interment in Mt. Nebo cemetery.—J. M. Geary, Champion, Pa.

Gockley. Mrs. Edna Loose, died Jan. 19, 1935, aged 39 years. She was a member of the Church of the Brethren. She is survived by her husband, Stanton B. Gockley, three children, parents and three brothers and sisters. Services at the Middle Creek church by Elders H. B. Markley and R. E. Myer. Interment in the adjoining cemetery.—Grace Hollinger, Lititz, Pa.

Halterman. Susan E., born in Virginia, Oct. 10, 1855, died Jan. 20, 1935. She was a member of the Brethren Church for many years. She married H. R. Halterman in 1865 and to this union five children were

born. The husband and daughter preceded her. She found much joy and comfort in the service of her Master. Some months ago she had a fall from which she never recovered. Funeral services in the Wakenda church by the writer assisted by J. H. Mathis. Burial in the adjoining cemetery.—Oscar Early, Stet, Mo.

Kinzie. Sister May, stricken with paralysis on Jan. 12, 1935, died Jan. 29 at the age of 55 years. She was the daughter of Eld. A. W. and Malinda (Barnhizer) Austin, born in Jewell County, Kans. At an early age she moved with her parents to Texas and ten years later to Cushing, Okla., where she spent the remainder of her life. Sept. 1, 1895, she married John E. Fillmore; he died June 20, 1920. Ten children were born to this union. May 23, 1930, she married David L. Kinzie. She leaves her husband, one sister and two brothers (one being O. H. Austin, the evangelist), nine children, four stepchildren and twenty grandchildren. She became a member of the church in early girlhood and was an untiring worker. She loved her church and expressed her love in loyalty, sacrifice and devotion. It was a joy to her to see two of her sons ordained in the ministry. She received the anointing shortly after being stricken. Funeral services by her pastor, Bro. D. D. Fleishman.—Abbie S. Pote, Ripley, Okla.

Landis. Emma Gerber, daughter of Samuel and Sarah Gerber, born March 11, 1863, died Jan. 29, 1935. She is survived by her husband, Christian A. Landis, five children, ten grandchildren and one great-grandchild.—Irene Frysinger, Harrisburg, Pa.

McKibben. Bro. Charles, son of Andrew and Caroline McKibben, was born in Iowa, March 4, 1856, died Jan. 25, 1935, at the age of almost 79. At the age of sixteen he with the family moved to Elkhart County, Ind., and most of his life was spent here. He was twice married, the first time to Lucinda Wade, the second time to Margaret Jane Fravey. Both companions preceded him in death. He is survived by one daughter and one son, nine grandchildren and seven great-grandchildren. He united with the church at Rock Run two and one-half years ago. Such a great joy came into his life that he regretted the many years spent outside of the service of Jesus. Funeral services by the writer in the Millersburg Reformed church. Interment in the Brown cemetery.—J. S. Zigler, Goshen, Ind.

Nace. Lydia, born Sept. 20, 1864, died Jan. 9, 1935. She is survived by her husband, John L. Nace, four brothers and two sisters. Funeral services at the Hanoverdale church by Elders Thos. Patrick and Amos Kuhns. Interment in the adjoining cemetery.—Irene Frysinger, Harrisburg, Pa.

Ritenour. Martha (Berger), wife of Henry Ritenour of Melcroft, Pa., born May 8, 1870, died Dec. 23, 1934. She was the only surviving daughter of M. H. and Mary Berger. She was a member of the County Line Church of the Brethren for more than forty-three years and a deaconess more than thirty-two years. She was the mother of a large family of which seven sons and three daughters survive; two sons preceded her. Services by A. J. Beeghley in the County Line church. Interment in Mt. Nebo cemetery near by.—Evelyn Hostetler, Jones Mills, Pa.

Schoney. Harry Joseph and Arthur Gene, twin sons of Harry and Ethel Schoney, passed away; the former Jan. 7 and the latter Jan. 11. The twins were born October 4, 1934. They are survived by their parents, one brother and two sisters. Funeral services conducted in the home by Eld. P. R. Keltner, assisted by the writer. Burial in the Grand View cemetery near Freeport.—J. F. Burton, Lena, Ill.

Slagle. Amaryllis Jeanne, only daughter of Brother and Sister Wayne Slagle, died at the home of her parents on Feb. 4, 1935, of spinal meningitis. She was born Dec. 16, 1928. Surviving are the parents and two brothers. Funeral services in the Mexico Church of the Brethren by Bro. Ralph Rarick. Interment in the Greenlawn cemetery at Mexico.—Helen Musselman, Peru, Ind.

Whitmer. Francis, son of Fred and Ruth Whitmer, born near Kent, Ill., March 15, 1922; died Jan. 8, 1935. Death was the result of a disorder that commenced with a boil on the knee. Blood poison and brain fever developed, which proved fatal. On Nov. 4, 1934, he united with the Church of the Brethren. He is survived by his father and mother, one brother and two sisters. Funeral services at the Lena church conducted by the writer, assisted by Eld. P. R. Keltner. Burial in the Yellow Creek cemetery.—J. F. Burton, Lena, Ill.

Williams. Lyda Agnes, wife of John T. Williams, died at her home, Kittanning, Pa., Feb. 9, 1935, aged 72 years. She was a lifelong member of the Presbyterian church. She is survived by her husband, one daughter, son, brother, two sisters and one granddaughter. Services by the writer at Kittanning and interment at Tarentum cemetery.—J. Lloyd Nedrow, West Kittanning, Pa.

Winger. Rebecca Ann, daughter of Jacob and Martha (Hyre) Swinger, born in Darke County, Ohio, June 23, 1862, died Jan. 17, 1935. At the age of two years she, with her parents, came to Crawford County, Ill., locating on Lamotte Prairie where she had since resided. Jan. 1, 1884, she married J. J. Winger and for the past twenty-four years had lived in the home where she was raised. To this union were born six sons and one daughter, the oldest son having died in infancy. Surviving are six children with the father, ten grandchildren, one brother and two sisters. At the age of sixteen she united with the Lamotte Church of the Brethren. Her life was highly exemplary as a Christian, faithful and true in all the relationships of life. Nine years ago she was stricken with rheumatism and for the past five years had been unable to walk. Funeral services at Oak Grove by the pastor, Eld. D. C. Ritchey. Interment in the cemetery near by.—Dolar Ritchey, Huntsville, Ill.

NEWS FROM CHURCHES

CALIFORNIA

Empire.—During January the mothers and daughters' organization held a special meeting. At the conclusion of a program the mystery friend for the past year was revealed and a gift presented bearing the name of the friend. A new mystery friend was chosen for the coming year. Officers were elected with Zona Heiny, president. At the conclusion of our midweek service on Thursday a chorus was organized under the direction of Cleo Beery. They are working on some Easter music, and endeavoring to improve our congregational singing. At our last council meeting Bro. Cleo Beery was elected musical director for the church. The church decided to have a building committee work out plans for better housing conditions for the church and Sunday-school. The church decided to engage Bro. John Peters of Waterford, Calif., for pre-Easter services.—Mae Kappler, Modesto, Calif., Feb. 8.

DISTRICT OF COLUMBIA

Washington City.—On Dec. 9 an illustrated lecture on "The New Approach in Alcohol Education" was given by our pastor, Bro. Rufus D. Bowman. Christmas services were appropriately observed on Dec. 23, the pastor delivering a sermon at the morning service on "Around the Cradle of Jesus." In the evening our choir rendered a splendid program of carols and sacred hymns after which the young people of the church presented "The Nativity." Dec. 30 the B. Y. P. D. entertained a number of guests at a tea. The same evening our pastor preached the first sermon on the following series of subjects he announced: "The Prophet of Love," "The Prophet of Pentecost," "The Prophet of Justice," "The Censurer of Ridicule" and "The Prophet of the Poor." During the month of January a mission study class on Japan was conducted each Sunday evening by C. E. Resser. This class was for the adults and at the same hour Mrs. F. F. Holsopple gave a series of messages to the young people on social life problems. During the special week of prayer Bro. F. F. Holsopple gave an appropriate message. Jan. 13 a sacred concert was given by the Blue Ridge College chorus under the direction of Prof. Nevin Fisher. A workers' conference for all Sunday-school officers and teachers was held Jan. 16. Jan. 27 at the evening service Dr. Chan, president of a medical college in China, gave us an intensely interesting address on "The Changing China." The members of our Chinese Sunday-school were present at this service. Dr. Chan is endeavoring to establish a Chinese church in this city. There are approximately 750 Chinese here and only a small percentage of them are under Christian influence. Jan. 30 the young people's banquet was held at the church with approximately 75 present, the principal address being given by the pastor. The Washington City church is growing in numbers, attendance and spirituality under the efficient leadership of our pastor and his faithful wife. A fine spirit prevails and much interest is being manifested in all the activities of the church. Since our last report fifteen letters of membership have been accepted.—Mrs. Jacob H. Hollinger, Feb. 12.

INDIANA

Blue River church has started the new year with a fine attendance and good interest. We have Sunday-school at 9:30 with preaching services following every Sunday morning. Ralph Miller is our superintendent with Wilson Frank, assistant. We also have services every Sunday evening. Bro. Kreider, our pastor, preaches one evening and then we have a program the next. The program consists mostly of topics for discussion which we have been getting from the Messenger. We find these programs helpful and interesting. Seventy-five per cent of our members are receiving The Gospel Messenger this year. Our Sisters' Aid has revived with new interest. They are working in two groups with around twenty members in each. We also have a large class of young people who meet in the homes. We plan to have another revival in October.—Hildreth Gump, Columbia City, Ind., Feb. 11.

Elkhart Valley.—Our revival meeting which was held from Nov. 4 to 18 proved to be a very successful, spiritual meeting, resulting in six receiving baptism. The meetings were held by L. U. Kreider of Columbia City, Ind., and the song services were conducted by Bro. Kendall from Topeka, Ind. Our Christmas program was given Sunday evening, Dec. 23, by the young people of the church. The children gave recitations and songs and the young people's class presented a play.—Louise Puterbaugh, Elkhart, Ind., Feb. 11.

Liberty Mills.—The Thanksgiving and Christmas seasons were emphasized by suitable programs consisting of plays, readings and songs. At each program an offering was taken for missions; the Thanksgiving offering was \$56.22 and the Christmas offering, \$37.84. In the forepart of January revival services were held with Bro. J. Edson Ulery in charge. He preached in a very instructive and interesting manner concerning the great truths found in God's Word. As a result thirteen were brought into church fellowship by baptism. Since the last report letters were granted to seven; eight letters were received. During the summer the men's organization undertook a project of raising two fields of corn. In spite of the drought, approximately \$315 was realized from the sale of the corn. This money was put into the treasury to be used for church expenses. After the corn was

harvested and sold, a banquet was held at the church where a fine social time was enjoyed by all the men. The Aid Society has been very active the past year and has helped much in paying church expenses. In the mission study for this year they are using the book, Orientals in America. A short time ago new songbooks were bought for the church. We are very glad for them. All departments of the church seem to be progressing in a commendable way. Recently a new class was organized in the Sunday-school. A fine spirit of co-operation is manifest throughout the entire church body.—Mrs. Mina Snively, North Manchester, Ind., Feb. 8.

Upper Fall Creek church met in council Dec. 29. Church and Sunday-school held their election of officers for the new year. Bro. L. L. Paul was elected elder for three years and Claude Chandler, Sunday-school superintendent. Three letters of church membership were received. The local ministerial board has called Bro. Carpenter of Anderson, Ind., to take charge of the pulpit services.—Wm. P. Dillon, Middletown, Ind., Feb. 11.

IOWA

Robins.—Our communion service was held Oct. 26. Bro. D. C. Snider, our former pastor, was here to assist in the service. On the evening of Oct. 28 Brooklyn church held their communion service and Bro. O. A. Myer, our pastor, went there to assist Bro. D. C. Snider. Oct. 28 we held an old folks' day with sermon and program in honor of our older folks. Mr. and Mrs. John Green received a motto for being the oldest couple present. Bro. Geo. Rogers received the motto for the oldest person present. In October our Ladies' Aid presented a new carpet for our church pulpit. Brother and Sister D. W. Miller left for their winter home in Sebring, Fla., on Nov. 7. We miss their help and presence in our services. On Sunday evening, Dec. 23, a Christmas program was given by our primary and junior departments. An offering was taken for the District Board of Administration.—Georgia Burgess, Robins, Iowa, Feb. 9.

KANSAS

Mont Ida.—Our pastor, Bro. Miller, assisted the Gravel Hill and Verdigris churches in evangelistic services in November. During his absence Bro. Oscar Fike of Gridley, Bro. DeVilbiss of Ottawa and Bro. Ward of Overbrook delivered the messages Sunday evenings. Our Christmas program was rendered on Sunday morning, Dec. 23. Good interest and attendance are shown at our Sunday-school and evening preaching services. Although our membership is scattered a splendid spirit of co-operation is shown by everyone. We expect to render an Easter program.—Mrs. May G. Shaefer, Garnett, Kans., Feb. 12.

Newton City.—On Dec. 23 a beautiful Christmas pageant was presented, followed with "white gifts for the King." These gifts were distributed to needy families of the community. A junior choir has been organized with Edith Rodgers, director. Our Women's Work group has been very active. The Ladies' Aid donated nearly \$30 toward redecorating the interior of the church. Feb. 3 the sectional young people's conference of the Southwestern District convened in this church. Nine churches are represented in this group and a fine representation of young people was present. A full program had been arranged for the day. Discussion on the general theme, Christian Accessories, brought out many helpful suggestions. President Schwalm of McPherson College brought the forenoon address. He spoke more definitely to the age group, 12 to 17, his theme being If I Were Your Age. Each group represented brought a special message in song or reading. In the afternoon there was an interesting business session, followed by special music and a challenging message by Dan West on the subject of Peace. Two excellent chalk talks were given, The Light House and Jesus on the Mount of Olives. The program throughout was of a highly spiritual nature. The closing number was a group of spirituals sung by the junior choir. Feb. 6 the mothers and daughters' association enjoyed an interesting meeting. The discussion was on the home care of the sick child. Sister Muri Miller was reelected director. The missionary society is taking up the study of Orientals in American Life. Our junior group is working on the missionary project, Little Japanese and Chinese Neighbors. We will study the book, Rainbow Bridge. Brother and Sister O. H. Austin will be with us to begin an evangelistic meeting Feb. 24.—Mrs. H. F. Crist, Newton, Kans., Feb. 7.

MARYLAND

Long Green Valley congregation met in council with Eld. Wm. E. Roop presiding. The coming evangelistic meeting being arranged for this year was left in the hands of Eld. Roop and Eld. J. M. Prigel. Our next council will be held May 4 and the love feast on May 11. Our elder in charge was authorized to represent us at Annual Meeting. Brethren J. C. Breidenbaugh and Dennis Reed were elected delegates to district meeting to be held April 23 in the Beaver Dam congregation. Alternates are Sisters Edith Prigel, Rena Breidenbaugh, Anna Southard and Bro. Lewis Nafzinger. Our achievement offering for Conference budget will be lifted on Feb. 24. The congregation encouraged the arrangement for a program on Easter Sunday. During the winter our Sunday-school has held its own well, both in attendance and offering.—Mrs. John C. Breidenbaugh, Long Green, Md., Feb. 10.

Longmeadow church enjoyed a two weeks' revival during the latter part of August. Bro. M. R. Wolfe, the evangelist, brought very spiritual and practical messages. The communion was held on Oct. 27. Bro. Wolfe officiated and delivered the morning sermon on Sunday.

The members of the B. Y. P. D. held a wiener roast and campfire in honor of their parents. Our Sunday-school was reorganized, Bro. Cyrus Strite being elected superintendent. The B. Y. P. D. has been presenting the missiongrams during the Sunday-school worship period; the group also went caroling on Christmas Eve and gave a donation to the needy. A Christmas program was given by the children of the Sunday-school. On the first Sunday of the month the Helping Hand class of young married people present a program at the church. Jan. 29 Sister Minerva Metzger spoke to us on China, which was inspiring and much appreciated. Recently hymn book racks have been made and presented to the church. Feb. 10 the achievement offering was received. Feb. 17 the women of the church hope to reach their quota in Women's Work.—Pauline Rowland, Hagerstown, Md., Feb. 11.

Myersville.—Oct. 13 Bro. Paul Bowman of Bridgewater came into our midst and instilled into the hearts of his listeners a lasting message. Oct. 28 Bro. Berkley Bowman of New Windsor officiated at the love feast. Nov. 1 the male chorus rendered several selections at a revival meeting held in the Brownsville church. Nov. 6 the same chorus sang in the Beaver Creek church. The annual union Thanksgiving service of the Myersville congregations was held in our church Nov. 28. Rev. C. H. Corbett delivered a fine sermon. The combined choirs of the churches sang several anthems. Sunday morning, Dec. 16, the young people brought the message in the form of a play, *The White Christmas*. Dec. 22 the young people presented another play, *The Empty Room*. Dec. 23 the children of our Sunday-school gave a program. We were very glad to have with us Mrs. S. L. Cover of Marion, Ohio; she brought us an interesting missionary message, *Is It Nothing to You?* Our young people have plans under way for repairing the rostrum and building a choir loft. Through the inspiring sermons of Bro. Clarence Bowman one has been baptized and admitted to the church; another awaits the rite. Brother and Sister Bowman are doing splendid work in our church and community.—Mrs. Ray Clark, Myersville, Md., Feb. 13.

MICHIGAN

Elsie.—Our revival conducted by Sister Cook of Pontiac closed Dec. 9 with an all-day meeting. Sister Orpha Titler of Adrian conducted the song service, with special music each evening which was much enjoyed. The evangelist gave forceful Bible sermons with a heart-searching appeal. Three young girls stood for Christ and requested baptism. The attendance and interest have kept up well throughout the winter months. Three letters of membership have been granted.—L. W. Shafer, Elsie, Mich., Feb. 11.

MISSOURI

Mineral Creek.—Sunday-school and church officers were duly elected at the regular September business meeting. Three new members were received by baptism in September. Thanksgiving services were held jointly with the other churches in our town. An interesting Christmas program was given by the Sunday-school classes. December 16 we appreciated having Bro. V. F. Schwalm give us two excellent addresses. The young people were privileged to hear an address from Bro. Dan West on Jan. 19. A social hour was also held. Our Bro. M. S. Mohler has been critically ill due to a fall Jan. 1, and at this writing is not improved. He was 92 years old in November. Attendance has been fairly good this winter considering the bad roads and weather. The Aid Society has been busy helping to make bedding and clothing for places where assistance is needed. Bro. R. E. Mohler is expected to be with us soon and give some addresses.—Salome M. Baile, Leeton, Mo., Feb. 9.

OHIO

Black Swamp.—Sunday morning, Feb. 10, our pastor, Bro. Geo. Garner, gave us a fine sermon from Jer. 18, *The Type of a Potter*. In the evening the young people rendered a play, entitled *The Church of My Dreams*, to a large and appreciative audience. All of the departments of our church and Sunday-school are progressing nicely. The Aid is busy quilting. We are looking forward to the coming of Bro. D. W. Kurtz to our church on Feb. 22.—Mrs. Asenath Baker, Lemoine, Ohio, Feb. 12.

Eagle Creek.—Our church has completed the reading of the Old Testament; seventy had read the book of Malachi and about twenty persons read from Genesis to Malachi. Our pastor gave us a wonderful sermon Sunday evening on Malachi. This book is a message of warning to a people living in the end of an age. We are now starting on the New Testament. We are getting along nicely with our *Through the Bible* study in the Sunday-school lessons. Our pastor reports that he has noticed more sincere Bible study in his class than ever before in the twenty-nine years he has been with us and taught that class. The Ladies' Aid met with the president, Mrs. Marie Rodabaugh, Thursday afternoon. Thirteen responded to roll call. Many garments were made for the needy. One of our members, Bro. Dolson, has been very kind in giving us, for the past two years, a sort of traveling library. Our members have received wonderful blessings through the kindness of this brother; he is in touch with some of the best publishers and thus gives us a very good line of Christian literature.—Mrs. Mabel Biller, Eagle Creek, Ohio, Feb. 12.

East Chippewa church enjoyed an all-day service on Oct. 28. Bro. T. S. Moherman brought a short message and Bro. McFadden, our pastor, followed with a timely message on Christian Leadership. A goodly number remained for the fellowship dinner. Some from neighboring churches came in for the afternoon service which was in charge of Bro. Chas. Deardorff of the District Ministerial Board. Bro.

Carl Smucker, having made known his desire to preach, was granted a license by the church for one year. Three deacons were also called: Brethren A. J. Hostetler, Gordon Lehman and Ivan Horst; these with their wives have been installed. The meeting on Oct. 28 was climaxed by a communion service in the evening, with Bro. Moherman officiating. We are glad to have our pastor back with us after several weeks' in evangelistic work. During his absence the pulpit was filled by Brethren Moherman and Smucker. Our quarterly business meeting was held Jan. 5. Bro. McFadden by unanimous vote was retained as pastor and elder for another year. Also he will conduct our revival in 1935. A number of names were submitted for evangelists for 1936. During the summer repairing to the amount of over \$200 was done on our church building; besides a considerable amount of labor was donated. Since our last report one letter was granted and one was received by baptism. Thanksgiving and Christmas were observed with appropriate programs. We are grateful to our Messenger agent for putting across the club rate offer.—Sarah Blough, Sterling, Ohio, Feb. 13.

Ft. McKinley.—As the result of an evangelistic campaign conducted by Bro. R. H. Nicodemus of Sidney, Ohio, our church is enjoying a spiritual awakening. With his great power as a devotional expositor of God's Word, he brought messages that have stirred both the church and the community. Results are apparent in every phase of our church and community life. Seventeen persons confessed Christ and received Christian baptism. At our regular members' meeting we elected church officers for the coming year, Bro. C. F. McKee being chosen elder. Hereafter the term of church officers will expire Sept. 30. Bro. R. F. Helstern was appointed C. W. superintendent and under his guidance the various departments are growing. Our newly organized adult department under the leadership of Bro. R. A. Etter is studying the Bible with great interest. Such subjects as *How the Bible Came to Us* and *The Two Kingdoms* are being studied and discussed. Our B. Y. P. D. group under the direction of Bro. Eikenberry is growing.—Harry E. Heitzman, Dayton, Ohio, Feb. 11.

Oakland.—The regular members' meeting of the church was held Feb. 4. Delegates were elected: to Annual Conference, H. B. Martin and R. T. Waggoner; to district conference, R. T. Waggoner, Dan Boyer and Harvey Martin. Bro. Martin was elected pastor for three years; he has been with us for the past seven years. The willingness of the pastor and wife to serve and help has made them very dear to every one in our church as well as in the community.—Elsie Young, Greenville, Ohio, Feb. 9.

Silver Creek church met in council Feb. 11. Our love feast will be June 1, an all-day meeting beginning at 11 A. M. Bro. Geo. Throne and Sister Emma St. John were chosen delegates to district meeting. We decided to try to secure a summer pastor; the matter was left in the hands of our ministerial board. It was decided to buy a lighting plant for the Hickory Grove church house. Seven students of Bethany Biblical Seminary who were visiting in the home of one of our brethren attended church services on Feb. 3 and gave us a fine program which was much enjoyed.—Mrs. Ottie Fisher, Pioneer, Ohio, Feb. 12.

OREGON

Ashland.—Jan. 16 members of the Aid Society went to Medford to the home of Sister Russell for a joint meeting of the mothers and daughters and Aid Society. A covered dish luncheon was enjoyed at noon. Some of the men came in for lunch; nineteen in all were present. A program was given in the afternoon on home management. Our next meeting will be an all-day meeting in Ashland with Aid work and a missionary program. Sister Edith Cox is president of the mothers and daughters' band, also director of missionary work; the writer is president of the Aid Society. We are a small group and much scattered but hope to accomplish some good.—Mrs. M. C. Lininger, Ashland, Ore., Feb. 12.

PENNSYLVANIA

Fairchance Mission.—The men's organization has held several very profitable meetings. A new roof has been put on the church building recently. Dec. 20 the Sunday-school gave a splendid Christmas program. The following Sunday night Bro. Wright conducted a candle-light service. Jan. 6 the young people presented a program on the Christian Home, the play, *The Two Builders*, being the main feature. Recently our pastor has given several stereopticon talks on various subjects. The work here has been greatly blessed since Bro. W. K. Kulp of the Mt. Joy church was with us in January to conduct a two weeks' revival. He preached fourteen powerful sermons and as a direct result of the revival effort twenty-five were baptized and three reinstated. One awaits baptism. The youngest convert was eight years old and the oldest was eighty-four. Seven new families made contact with the church. The entire membership of the mission is now 177, with an active membership of 120. The Fairchance people greatly appreciate the loan pastor plan carried out by our District Mission Board. On Feb. 7 at the close of prayer meeting the members presented Brother and Sister Wright with a surprise donation of food-stuff in appreciation of their services; they are now in their fifth year of service.—Mabel Artis, Fairchance, Pa., Feb. 14.

Williamsburg.—Bro. Rufus Bucher conducted a two weeks' evangelistic service in this church beginning Jan. 7 and closing on Jan. 20. He preached strong, spiritual sermons. The attendance was good during the entire meeting. The choir gave special selections at almost every service which added much interest to the meetings. Three accepted Christ and were baptized. Feb. 5 our quarterly council was

held. Feb. 10 a program of sacred songs was given, this being sponsored by the young people of the church.—Mrs. Sarah Shelly, Williamsburg, Pa., Feb. 13.

VIRGINIA

Cedar Grove church (Flat Rock congregation) met in council Feb. 9. It was decided not to send a delegate to Annual Conference this year. Delegates to district meeting are M. E. Gochenour, Medford Shaver and N. C. Wampler. Methods of financing the church were discussed. Dec. 23 our Christmas program was given, consisting of a pageant by the young people and recitations by the children. The Sunday-school was reorganized this year with a few changes. The attendance has been very good in spite of bad weather. The church has lost a valuable member in the death of Sister M. L. Huffman. She was active in church affairs, having been secretary-treasurer of the Aid for several years. Sister Virginia Neff has been chosen to take her place.—Refa Wampler, New Market, Va., Feb. 10.

Middle River.—Since our last report Bro. D. R. McFadden of Smithville, Ohio, held a revival for us. We appreciated his good sermons and the talks on doctrine. Nine have been received by baptism. Our Christmas service consisted of white gifts for the King, using appropriate slides. We are happy to have succeeded in placing the Messenger in seventy-five per cent of the homes. Our mothers and daughters' group had its first program of the year in January. The theme was Our Mothers, and the program was given entirely by the daughters. The Church of My Dreams was given Feb. 10 with an offering of \$39.02. The B. Y. P. D. is already planning the Easter service.—Mrs. F. Y. Garber, Waynesboro, Va., Feb. 11.

WASHINGTON

Tacoma congregation met in council on Dec. 30 when church officers for the new year were elected. The envelope free-will offering system was adopted to bring in our financial support. Preceding this meeting two brethren were received into church fellowship by baptism. The members decided to ask for the Annual Meeting to be held in the Pacific Northwest as soon as it can be arranged. Other state districts will be solicited for their support. The writer was elected Publishing House agent and correspondent.—W. H. Greenawalt, Tacoma, Wash., Feb. 6.

WEST VIRGINIA

Sunnyside Chapel.—On Oct. 14 Bro. E. T. Fike, evangelist, began our meeting; he preached sixteen soul-stirring sermons for us. While there were no additions to the church it was greatly revived and strengthened. A chalk talk was given to the children each evening which was enjoyed by all. Our love feast convened at the close of the meeting.—Mrs. A. A. Mullen, New Creek, W. Va., Feb. 11.

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1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

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3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28: 19; Acts 2: 38); feet-washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22: 20; John 13: 4; 1 Cor. 11: 17-34; Jude 12); communion (Matt. 26: 26-30); the Christian salutation (Rom. 16: 16; Acts 20: 37); proper appearance in worship (1 Cor. 11: 2-16); the anointing for healing in the name of the Lord (James 5: 13-18; Mark 6: 13); laying on of hands (Acts 8: 17; 19: 6; 1 Tim. 4: 14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6: 18-20; Philpp. 4: 8, 9); stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26, 43, 44; Rom. 12: 19-21; Isa. 53: 7-12); violence in personal and industrial controversy (Matt. 7: 12; Rom. 13: 8-10); intemperance in all things (Titus 2: 2; Gal. 5: 19-26; Eph. 5: 18); going to law, especially against our Christian brethren (1 Cor. 6: 1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19: 9); every form of oath (Matt. 5: 33-37; James 5: 12); membership in secret, oath-bound societies (2 Cor. 6: 14-18); games of chance and sinful amusements (1 Thess. 5: 22; 1 Peter 2: 11; Rom. 12: 17); extravagant and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28: 18-20; Mark 16: 15, 16; 2 Cor. 3: 18).

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THE GOSPEL MESSENGER

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GOSPEL MESSENGER

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EDWARD FRANTZ—Editor

"THY KINGDOM COME"

H. A. BRANDT—Assistant Editor

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EDITORIAL

Nothing Better—Nothing Less

It is nearly seven years since the Jerusalem Missionary Conference said: "We believe in a Christlike world. We know of nothing better. We can be content with nothing less."

Which of the three brief statements in the brief confession of faith would you take issue with? The first? Then tell me why the Christ himself set us the task of making such a world? It was just that. It was his final charge. To disciple all the nations he sent his disciples forth. To make the inhabitants of the nations into disciples of himself, that meant. And that meant to make them like himself.

For it was perfected discipleship he had in mind. As he went on to explain, it included learning everything that he had taught. And doing it. That was and is a very large order. Jesus realized that but he could be content with nothing less. Nor can we if we are his. Paul got the idea correctly. The "measure" is the "stature of the fulness of Christ." "Till we all attain" that, he said. Impossible? Of course, when you forget "I am with you," "It is God who worketh in you," and so on without limit.

Or do you know of something better than a Christlike world? If so, you ought to tell us of it that we may give ourselves to that. If not, you ought to show us how we may give ourselves more effectively to this.

But whether success in coming nearer to the object of our striving is more or less apparent, we shall continue to believe in a Christlike world. For we know of nothing better, and we can be content with nothing less.

E. F.

In Storm and Calm

THE stimulating leader of our group seemed to think it no accident that the young prophet-to-be saw the Lord in the year that King Uzziah died. The disgraceful taking off of the prosperous but presumptuous

monarch made the young man think. The result was a mood favorable to seeing things "high and lifted up."

Extraordinary happenings, the speaker went on, crises of any sort in the world of experience and observation, compel attention to the meaning of the world and of one's own existence. But the common things, the daily turn over of events big and little, invite that same attention. And there is as much reason for giving it in this case as in the other. For there is as much of cause and consequence, of energy and mystery, in one case as in the other.

Blessed are the pure in heart for they shall see God—any day, anywhere, in all weathers. E. F.

Getting Ready for Easter Evangelism

Church Services. IN connection with the regular services of the church, the pastor should take occasion to preach sermons which will make clear the responsibility of each member to do personal, soul-winning work. Let him realize that the marching order for the church given by the Master is what we call—*The Great Commission*.

Midweek Services. It is not too early to hold neighborhood group meetings, one or more nights of the week, at which time prayer, Bible study and consecration will be presented and discussed. Have as many of these group meetings at one time as the scattered membership would indicate. Do not overlook the matter of leadership. Do not allow these meetings to become listless. Invite neighbors regardless of denominational lines. Do not argue. Develop a spirit of unity and a deep concern for the unsaved and the indifferent.

Workers' League. The pastor, the official board and volunteers should meet once a week. The time for this is the most suitable time for all concerned. Sunday afternoon may be a good time, or an hour before the time of evening service. The pastor should lead in a short consecration service. To do this well the minis-

ter should have been alone with God for some time.

Now, the pastor should give some helpful suggestions as to the methods of soul winning. Expectancy is essential. This is born of faith in the grace of God and the power of the Spirit of God. Love for souls and love of God are both prerequisites. The pastor should not talk to, nor talk at his workers. Rather talk with them. They are not assistants, they are associates in a great work. Atmosphere is consequential. The presence of Christ in the group should produce the same situation as happened on the way to Emmaus. "Did not our hearts burn within us, as he talked to us by the way?"

Prospect List. From September until now the names of the indifferent and the unsaved have been listed by the pastor and his helpers. These should be given to the members of the workers' league, only after much thoughtful prayer. Adding members is not the most important action. Real fellowship with Christ is primary. It will be easier for them to understand the meaning and the method of this fellowship if they can see the spirit of Christ in the worker as they fellowship with him or her. Do not discuss folks, discuss principles and methods. Pray for and with folks. Do not crowd too hard for decision. No one can perform the miracle of the birth of the Spirit. The Spirit itself must do that. It requires more time for some than for others. Help them to understand. By your association help them to want to be Christian, then wait on the Lord.

Sunday-school. Childhood is the time to cultivate the Christian graces. Teachers of classes have a great responsibility. The officers and teachers should have frequent but short consecration meetings. Gradual conversions are often more satisfying than the cataclysmic type. Look out for both, however. Remember the Spirit is not bound to any particular method. If children come from homes where the parents are not Christian the teachers have an obligation. This is more than telling the children that their parents should be Christians. Get into the homes. Be sociable. Win the confidence of parents for their sake as well as the children's. You are Christ's representative. Act like one. He was sympathetic, kind, thoughtfully helpful.

Young People. Do not overlook the young people's organization. Their program should incorporate evangelism. It should be the topic in some of their meetings. Enlist them to the fullest possible extent. The pastor with the young people's adviser should work out plans by which they can share their lives and life experiences with others. Help them to be church conscious. They will do it differently. Do not inhibit by stereotyped methods. Reveal to them the importance of service to their own lives. Help them to see that the highest values are the religious values. Show them

where to serve and help them in the how. All this will require work on the part of the leaders but the returns will be immeasurable both to the young people themselves and in the community.

Pastor. Should believe in evangelism. He will not do so enthusiastically unless he has Christ's value of an immortal soul. By prayer and consecration, he should seek to develop a contagious spiritual enthusiasm, in himself and his members. All the sermons, the worship occasions and the personal appeals should be motivated by love. The Holy Spirit is the great Soul-winner. Not by might, not by power, but by the Spirit of our God souls may be won to him and learn to confide in him.

Lenten Season. It is here. Not the days and seasons so much as the opportunities they offer. Formal fasting is not the essential thing. It ought to be the occasion for very thoughtful living. Church people have lived carelessly. All of us are guilty. Many times the church and her work has been neglected. Voluntary confession both private and public will quicken interest. Look up, look in and then the outlook will be different. Let the officials of the church lead the way. Forty days previous to Easter! What will the period mean in your church? It may be the ripening season for a great ingathering, or it may be the rust and mildew of careless living. Penitence, consecration, loyalty, self-denial—these graces will start the fires of evangelism in your church.

J. W. L.

Regards to the Etownian Hikers' Club

THE other day we came upon an account of the organization of a hiking club. Interested parties can find it on page four of *The Etownian* for Jan. 16. The idea and plans of this college group struck a responsive chord in one editor's heart.

For he used to walk—and still does. There is so much more to be seen and enjoyed when one can walk. Perhaps as much as twenty years ago, the editor referred to felt moved to write an essay on *The Art of Walking*. The substance of what was then written finally saw the light in the MESSENGER for March 19, 1932.

But let that pass. The point of this bit of comment is to extend regards to the Etownian Hikers' Club. Also to say that walking is not only good exercise, it can be enlightening to the mind and invigorating to the soul. Walking brings one into the most intimate contact with nature. It makes possible friendly meetings with children, neighbors, strangers. It is the unhurried and reverent way by which one may enter into many of the more revealing and inspiring experiences of life. We sincerely hope that the newest hikers' club will rise above the set requirements of the organization and attain to the art of walking.

H. A. B.

GENERAL FORUM

'Tis Good to Meet Again

BY ORA W. GARBER

'Tis good to meet again our friends
Of former days,
Whose paths since last we met have led
In various ways;
To press once more their friendly hands,
Toil-worn, sincere,
And hear again their gracious words,
"I'm glad you're here."

'Tis good to look once more upon
An old friend's face;
To see, deep-mirrored in his eyes,
A kindly grace;
To know that in another's heart
We have a place
Which time, with all its ravages,
Can not efface.

'Tis good to call events long past
To memory;
To live anew those happy days
That used to be;
To call afresh to mind those hours
By sorrow torn,
Which, but for faithful friends like these,
Could not be borne.

'Tis good to meet again our friends
Of bygone days,
Whose paths once more have touched our own
Amid life's maze.
God grant when we no longer tread
Earth's shifting sand,
We may together trace our paths
O'er heaven's strand.

Conway, Kans.

Big Jobs—Small Meal Tickets

BY IRA H. FRANTZ

(*For Ministers Only*)

DR. FRED EASTMAN some time ago called attention to the difference between a job and a meal ticket. No competent person need lack for a job. But some of the biggest jobs do not have meal tickets attached. At a recent ministers' conference we were discussing the problem of pastoral care for the large number of our churches which are yet being served by a free or a partially supported ministry, a problem which will become more acute with the passing of the good men who are now thus serving these churches. Along with this we were considering the problem of the young man who is considering the ministry as a vocation. In view of the uncertainties of adequate support, shall we encourage him to go ahead and prepare? When this thought of Dr. Eastman was presented it was labeled

idealism. The question was again pressed, "How is the minister going to live and take care of his family?"

The conviction is growing on me that if we put first things first we will be more interested in the job than in the meal ticket, that unless the job itself so fascinates us with its bigness and worth-whileness that we almost forget to look whether it carries a meal ticket at all, we can not hope to do more than mediocre work in it. This is a hard saying, I know. Not many years ago I would have resented hearing anybody say it.

But there was a man some years ago who saw a job—a really big job—that needed to be done. History does not indicate that there was any meal ticket attached. But this young fellow went at the job. He really did have a rough time of it. We are not told that he often went hungry. He said he had no place to lay his head. He got into trouble and they killed him after he had been at his work about three years. But in spite of this, he really did his job. This man said, "If any man would come after me, let him deny himself, and take up his cross, and follow me."

We took a good look at that cross at our conference the other day. We saw the hardship for the loving wife, the lack of advantages for those hungry-eyed children. Most of us could endure hardship ourselves, but to inflict it on those we love who are dependent on us—oh, it is a cross all right. We tried to find a way around it. To date there doesn't seem to be any. We are not to be blamed for trying to find it. That other man tried, too. And he didn't find any. After we have tried to find it and have not found it, is a good time not to forget that all the really big things that have been done to advance the kingdom have been done by men who took the way of the cross. It is really heart-breaking to note how rigidly this rule holds. I have a feeling that there is no other way—that if there had been, our Lord would have found it.

Adoniram Judson bore a cross, the same one we talked about the other day. When your own cross seems just a little too heavy, read the story of Ann of Ava. Put yourself in Judson's place and feel what he must have felt to see the suffering of his beloved Ann. Stay with him in prison while Ann gives birth to a baby. See him anguish for a whole month before he has any news of how she came through this ordeal. Talk about a cross!

There is something else to be said here yet. Other pastors whom I have known, during years of pastoral service have chafed under their inability to provide certain things for wife and children—a modern house, better furniture, clothes. But there has come a time in the lives of these pastors when they marvel that they could ever have allowed any lack of mere things to mar their happiness even in any slightest degree, while they

had life, and health and love. Today as they see youthful lovers, now growing gray together but lovers still, standing by each other in faithful service, yet not altogether happy because they can not keep up with their neighbors in the material accouterments of life, some of these pastors think of a mound on some green hillside, and they feel moved to try to tell these other good folks how insignificant a thing, after all, is a new rug for the living room in comparison with the pure joy of being permitted to live together in that room.

If I knew that what I am saying here would cause any church or any individual to feel less responsibility for making the lives of these faithful servants as comfortable and secure as lies in their power, I should not say it. Cross bearing is not alone for the ministry. It is for any man who would follow his Lord. It should not be altogether unreasonable to expect that some one else use the old rug and let the minister and his wife have the new.

North Manchester, Ind.

The Kind of Pastors That Make Good

BY J. H. MOORE

I AM requested to say something about the kind of pastors that make good; in other words, who is the successful pastor? The pastor who is making good in his care of the Lord's flock, whether the flock be large or small, may rest assured of the fact that he has two calls: one from the owner of the flock, the Lord; the other from the flock itself. Whether his salary be scant or ample he is where the Lord wants him, and where he is needed. This consideration of itself ought to serve as an inspiration for any wide-awake consecrated pastor.

When does a pastor make good? Let me answer by way of illustration: Years ago a man came into Florida and purchased more than a thousand acres of orange land. He planned to devote a few hundred acres to orange and grapefruit trees. Needing a superintendent who understood the citrus business, he went into a section where there were dozens of fine bearing groves to gather some information. He noticed that a few of the groves looked better, the trees more thrifty and more productive, than the trees in most of the other groves. On inquiring as to the reason for this difference he was told that Mr. Blank had the care of the fine looking groves, and understood his business. So Mr. Blank was the man he was looking for to take care of his trees.

Another illustration. Some 65 years ago, when the State University of Illinois was in the beginning of its work at Urbana, the tiling of the low section of the rich lands was a live question among the farmers. In order to help them solve the problem the old professor

of the institution gave some lectures in the country schoolhouses within easy reach. In his rounds he heard of Deacon D—, who by tiling a part of his lowland increased his corn yield fully 25 per cent. So the deacon was the man the professor wanted to see. I happened to be present when they met, and the practical lesson the professor got on a common sense method of leveling a ditch for tiling put into his head a method the professor never failed to emphasize in all his lectures for the farmers. It was simply the method of a man who knew how to make good.

This is the man the world is looking for. He is the man every church in the brotherhood is looking for. Let us take a good square look at him, and see what sort of a man he is.

To start with, he must be a thoroughly converted man, regardless of what else may be said of other desirable attainments. What Jesus one time said to Peter, "When thou art converted, strengthen thy brethren," will very appropriately apply here.

He must be a thorough-going, all-around believer in what he preaches. It must be in him through and through, in fact a real part of him, so much so that he can not help living what he preaches. In other words, he must be an example to the flock.

As a rule every successful pastor must be a good seed planter. For planting the seed of the kingdom, the word of God, is a primary part of his business. No seed, no harvest, is true in matters of religion as well as in nature. He must know how to plant, what to plant, and how to cultivate, how to teach, and how to take care of that part of the kingdom industry committed to him.

He must invariably be a good feeder, a good provider, knowing how to feed the flock of God, the lambs as well as the sheep. He must know how to serve well balanced spiritual meals, which by the way is the real essential part of his work as a minister. A pastor who can not, or will not serve well balanced gospel meals, from time to time, is ill qualified to take care of the Lord's flock, be the flock large or small.

He should understand that the flock is not his. It belongs to the Lord, the chief Shepherd, and he intended that every under shepherd, the pastor, shall take care of the flock as a whole, the lambs as well as the sheep, the lame as well as the strong. He is in charge of the flock to maintain strength, health, unity, efficiency and activity.

He must be a student, not alone of the Word, but a student of nature—one who studies his flock, his community and his opportunities along with his Bible. He must bear in mind that he and the flock entrusted to his care are in the world to do something besides merely taking care of their personal interests. As instruments in God's hands they are here to work, to do good,

and be a lifting and purifying power to the limit of their influence.

Let it be sunk down deep in the pastor's heart that he is not a taskmaster, not a domineering overseer, to lord it over God's heritage. He is a servant, whose business it is to serve his flock and have the official board coöperate with him, and he with them, in taking care of the interests of the kingdom. Above all things he does not want to make a whipping post out of his pulpit. His people should not come to church wondering what kind of a whipping they are going to get, but should rather come feeling that they with all others, are to enjoy a helpful spiritual feast. And while all this is true the pastor should realize that there will be times when the pulpit should be outspoken against the sins and shortcomings of those of his own flock as well as others of his community.

And while the successful pastor should form the habit of and manifest a willingness to remain with his different congregations as long as his service may be desired, and may be for the good of the cause, he should not insist on remaining long enough to wear out his usefulness. While long service, in my estimation, should be encouraged, that is so long as a pastor can prove himself to be just the man for the place, there is such a thing as spoiling a good thing.

So far as I can understand the situation these are at least a few of the essential characteristics relating to what may generally be looked upon as a successful pastor. But bringing the whole question and problem to a focus, it may most truthfully be said, even with emphasis, that the really successful pastor is the one who makes his work a success, be his charge large or small, and his salary scant or ample. It will be a fine compliment, if the chief Shepherd, at his winding up of earthly affairs, can say to a pastor: "Thou hast [even] been faithful over a few things."

Sebring, Fla.

The Preacher's Task

BY H. A. CLAYBAUGH

BROTHER minister, ours is a God-given responsibility. No community, state, or church can give an individual his credentials for the work of the ministry. The preacher's authority is from above. The task of the preacher is also a permanent one. All other occupations are more or less temporary. Governments come and go and their officials come and go with them. Times and conditions affect all but the minister's work. As long as the world stands there will be a need for God's messenger and his message.

There is no tragedy more serious than a preacher who does not know what should be the content of his mission. Such a one endeavors to make his own program or allows his enemies or friends to dictate just

what his work shall be. That minister is to be pitied who spends all his time and energy in political, economic and social affairs and is not conscious of the fact that he is a servant of the Spirit of God. And in fact the man who sees no further than the work of reforming society needs his eyes opened to see that still greater things are calling for his attention.

What is the preacher's job? What is the crying need of the world today? Do we need more money, food, pleasure, or intellect? Brother minister, it is *soul* that the old world needs, and it is your task and mine to keep the soul of society alive. Many agencies are at work in an effort to supply money, food, etc., to those in need. And we should be grateful that there are those who can and will care for the human needs of society. Society can put money into a man's pocket, food into his stomach, clothing on his body and shelter over his head, but the man of God alone can supply society's greatest need, *soul*.

A man may have the ability to get along well with his people and be able to direct a great social program, which would include suppers, banquets and parties, and still not merit the name preacher. A man may be able to organize a group so that the machinery runs like a well regulated clock. He may have a ministerial committee, a finance committee, a prayer meeting committee, a board of religious education, a committee for men's and women's work. And he may spend seven nights a week with the above and other groups and still not deserve the name preacher. One may have a brilliant intellect, the result of years of study in the best schools of the land. This individual may be able to prepare a thesis or an essay in which the style is well nigh perfect, and still not know the first emphasis of the minister. The great preachers have been men who had great souls; they have been men who realized that their task was to interpret the Soul of God to the heart of man. A strong social group, a well-organized body and a cultured folk are all splendid, but if they all are without a soul how pitiable it all is. The political, economic and social world needs soul. The intellectual world must have a soul.

A preacher if he does not mix well with people should endeavor to acquire this splendid quality. A minister should know how to have representative groups in his parish with whom he can share the work of the church. The man who is to represent his God should have the best possible intellectual preparation. The greatest of all tragedies is an ignorant ministry. And most important of all, a preacher should know from whence he gets his authority. He must know that his task is to make known his God to man, or to supply soul to the folk to whom he ministers.

North Liberty, Ind.

Four Souls a Day

BY A. T. HOFFERT

PRAYER for lost souls increasingly became a burden to John Hyde, the prayer apostle of India. The depths of his soul were being stirred as he pleaded, "Father, give me these souls or I die!" During the 1908 Sialkot Convention he laid hold on God in a very definite covenant. God gave him the assurance that during the year one soul a day would be saved in his district. This assurance relieved him of stress and pain and filled his heart with peace. As he returned to his district it meant long journeys, nights of watching unto prayer and fasting, pain and conflict, yet he was confident of victory. The Good Shepherd saw the travail of his soul and was satisfied. More than four hundred were gathered in by the end of that year.

The next year Mr. Hyde doubled his request—he asked God for two souls a day. God gave him souls according to his asking, 800 conversions for the church in his district. At the 1910 convention he went deeper with Christ in the garden of prayer. Praying took the form of confessing the sins of others as the prophets did of old. "Bear ye one another's burdens and so fulfill the law of Christ." God gave him the assurance of four souls a day. Before the 1910 convention he spent long nights in prayer to God. "This burden had lain now for five years on his heart—each year pressing heavier and heavier. How it had eaten into his very soul! One saw the long sleepless nights and weary days of watching with prayer written on every feature of his face. Yet his figure was almost transformed as he gave forth God's own words to his people with such fire and such force that many hardly recognized the changed man with the glory of God lighting up every feature."

During that year, if on any day four souls were not brought into the fold, "at night there would be such a weight on his heart that it was positively painful, and he could not eat or sleep. Then in prayer he would ask the Lord to show him what was the obstacle to him in this blessing. He invariably found that it was the want of praise in his life. This command, which has been repeated in God's word hundreds of times—surely it is all important. He would then confess his sin, and accept forgiveness by the blood. Then he would ask for the gift of praise as for any other gift of God . . . and as he praised God souls would come to him, and the number lacking would be made up."

Mr. Hyde, accompanied by two evangelists, went to a distant village. Before going they prayed and were assured of ten souls being won for Christ. Reaching the village, they preached and sang, but the day wore on with no sign of a soul being interested. They became hungry and thirsty and no man gave unto them.

The evangelists became impatient and wanted to go home for rest and food but John Hyde would not move. He was waiting for those ten souls. At last at a humble home they asked for a drink of water. They went in and were refreshed; the man offered them milk, too. As they talked to him he showed considerable knowledge of Jesus Christ. Indeed, he had entertained them in his name. Would not they as a family become followers of Christ? Then why not now? The man agreed, called his family who were ready to come out on the Lord's side. Nine in all were baptized.

By this time it was growing dark and a dangerous road lay ahead of them. The evangelists made haste; the father urged it, too. But John Hyde was slow to leave that house. The cart was ready but in spite of their urging he would not climb into the cart. To their pleading he said, "What about that one that is wanting?" One of the evangelists (who later related this experience with shame) lost his temper. The sahib had no family to think of but they had. The tenth soul was yet wanting and he refused to move at the urging of the evangelists. At last the man of the house came out to inquire as to the cause of their delay. John told him of the one not yet in the fold. "Why, here he is!" cried the man. "He has just come back. My nephew, whom I have adopted." As he brought the boy forward, Mr. Hyde went back to the house and questioned him as to his faith in Christ. It was clear and intelligent. In this way the tenth was gathered into the fold. A sign of heart's ease and weary content came to him as he climbed into the cart. They reached home safely, their hearts at rest such as the Good Shepherd gives to his faithful under-shepherds.

Osceola, Iowa.

What Causes War?

BY KERMIT EBY

X. Armament Races

A VERY interesting cartoon pictures a peaceful national busily and peacefully reading. In the course of his reading, some one suggests to him that his peace is endangered by his neighbor who has recently purchased a gun, and advises him to buy two. He agrees. The busybody then mentions the fact of the two guns to the man with one, who buys three. Then the neighbor buys four and so on ad infinitum. Alternately their fear increases and they mutually exterminate each other in war. The moral is obvious.

Prior to 1914, the two groups of European nations were busily playing the armaments game on land and Britain and Germany were doing the same on the sea. From 1917 to 1921 America and Japan built up their navies.

Conscious of the economic loss and motivated by the past war idealism, the nations of the world met at

Washington in 1921 and agreed on a program of naval limitation and the ratio of 5.5.3 in capital ships for England, America and Japan. Since 1921, there have been other naval conferences at Geneva and London. The question of land armaments has been discussed for several years at Geneva. Today, Japan is insisting on parity, and Germany's withdrawal from Geneva because of desire for arms equality has temporarily caused a breakdown at Geneva. However, the munitions investigations at Washington has stimulated demands for an investigation in England.

Since the World War, the amount of money spent for armaments has been on the increase. Every legitimate economic expenditure has had to give way for "national defense." As a result, the nations are becoming increasingly impoverished, and unrest is resulting. Navies are being built up to protect merchant marines which are rapidly dwindling. Eventually there may develop a situation when there will be so much expenditure for battleships, that money for merchant marines will be unavailable.

However, economic loss is not the greatest tragedy. More serious than that is the state of fear which heavily armed nations create in their neighbors. German superiority caused nations to combine against her for security. War resulted. The same condition led to the same result in Napoleon's time. Japan, today, resents American naval superiority. They know who the "enemy" in the Pacific is, and aim to secure security for themselves. Hence, enhancing the insecurity of each.

Every nation declares its desire for armaments for defense only. Offensive weapons are those in the hands of other powers. This leads to hypocrisy, and efforts to maneuver for advantage.

There is only one way to disarm, and that is to build up a feeling of security so that armaments will be unnecessary. The League is the first step toward such security. Not so many years ago, individuals depended upon themselves for security and armed accordingly. Anarchy was the result. Today nations arm and the result is the same international anarchy!

Ann Arbor, Mich.

When War Shall Cease

BY IRA D. SCROGUM

Second Half

SECONDLY, there is need for a fuller appreciation of the significance of the insidious propaganda that is threatening the peace of the world today. It is generally recognized, among leaders of the peace crusade, that it was propaganda that put over the World War, at least in so far as America was concerned. And the effectiveness with which this same type of propaganda put over the repeal of prohibition, in only a few short

months, is conclusive evidence that the American public is unusually susceptible to such tactics. And it is, in a large measure at least, this same insidious propaganda that is putting over, at the present time, the big navy program and making America one of the best prepared countries in the community of nations. Serious as is the situation in international relations, on half a dozen fronts, there is *no* crisis sufficiently alarming to justify the military preparations that are being put over at the expense of the American taxpayer, and for the sake of private profit to the armament manufacturers.

Only propaganda of the most insidious type can bring about war in our modern world. And right here is the most subtle danger to the cause of peace and international brotherhood. The recent exposé, by the editors of *Fortune**, of the strategy and the conniving of the armament manufacturers to sell war to the nations, and even to provide the *casus belli* of war, is conclusive evidence of the effective part propaganda, armament salesmanship and promotional methods, played not only in the World War, but are playing in the strained international relations in Europe today, as well as in the Far East. Neither can the blame be placed wholly upon the European munition manufacturers, so long as American armament manufacturers and financial backers are so strongly entrenched in our national life, and so active in the promotion of markets for their implements of torture and destruction. An aroused public sentiment, in support of congressional investigation, and legislative action, is essential to the control of this gigantic and uncalled-for peace time industry, which thrives on human exploitation, human misery and the fear of war, for the sake of private profit.

The problem of war in so far as the present international situation is concerned, therefore, resolves itself primarily into a matter of insidious and dangerous propaganda, instigated by the munition manufacturers themselves. These are prompted only by profit motives. The unrest is not due to any international crisis of serious importance, but rather to the deliberate efforts of the munition manufacturers to foment unrest, fear and competitive military preparations; and to defeat disarmament, conciliation and international coöperation in the interests of peace. Were it possible for us to know the facts, our international situation would, in all probability, present quite a different color. Furthermore, even if the situation as presented by the propagandists were true, it would be, at best, only a one-sided picture. America is a peace loving nation, and so are all the other nations of the earth; and if this universal peace sentiment were given opportunity for adequate expression there would be little danger of war. The people of Japan want only peace with America; the French want only guarantees of peace; and

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even Germany has repeatedly declared her intention of keeping sacred the peace of Europe. The blending of this will for peace on the part of all peoples must inevitably find a response in the world community, and in every national government.

In view of this deplorable condition, which has been brought about only by false propaganda and war psychology, it behooves every lover of peace, first of all, to beware lest he be carried away with the insidious propaganda, as surely as in 1917 and 1918; and secondly, that he redouble his efforts in the cause of peace, and combat this gross misrepresentation by publication of the facts. The searchlight of truth will dispel the clouds of war more quickly, and surely, than all of the pious resolutions of refusal to take up arms, important as such resolutions are.

Finally, the real challenge of the present crisis to the forces of peace and righteousness is the development of a technique of peace promotion that will be as effective, and as definitely objectified, in the preservation of the peace as is the technique of the militarists and jingoistic newspapers. It is not enough that we merely condemn the war system, capitalism and private profits; we must supplant the system with something better. It is not enough that we merely idealize peace and human brotherhood; we must give expression to these ideals in human conduct, in modern thought, and in the will to peace. It is not enough that we merely exalt the Prince of Peace by word of mouth; we must enthrone him in human hearts, in the very conscience of American idealism, and in the conduct of the world community. It is not enough that we merely pass resolutions, sign pledges and make pious declarations of our pacifist convictions; we must give our lives, as fully in times of peace as in the martyrdom of war, and especially in translating these ideals into a living reality. It is not enough that we merely teach peace; we must make certain this spirit has gripped the hearts and lives of young men, and old, so that it will make itself felt in the very life-blood of our social order.

We must have a technique of peace education that is the full equivalent of our intrenched system of military training; a technique that is fully as effective, and as far-reaching in its influence, as is military training; a technique that will as surely indoctrinate the youth (and the older folks as well) of our land with the spirit of peace and the will to peace, as military training promotes the spirit of war. The effectiveness of military training in the perpetuation of the war system is a challenge to every lover of peace to develop a technique of peace training which is equally as thorough in its extent, fully as effective in its methods, and far better in its educational values, but devoted specifically to the promotion of the spirit of peace, the ideals of human brotherhood, and the application of Christian prin-

ciples to the solution of our international problems.

We must have a technique for the promotion of peace psychology effective enough to stem the rising tide of war psychology; a technique for the dissemination of truth that will meet and dispel false propaganda with the publication of a fair statement of the facts regarding the international situation; a technique, comparable in power, in method and in results to the militarist's preparations for war. The effectiveness of propaganda for war is a challenge to the forces of righteousness, to develop a technique for the promotion of peace sentiment through the pulpit, the religious press, and every other means of expression that will be effective in promoting the assurance of peace.

We must have a technique that will make the influence of Christian principles far more effective in national and international life than are the private profits of an intrenched and pagan capitalism. The effectiveness with which the armament manufacturers, bankers and politically intrenched capitalism foment nationalism, international unrest, and preparations for war, is a challenge for a united Christendom.

This challenge is a big one. Even so, we dare not fail. The challenge is not to the weak, but to the strong, the brave, the fearless—to men of faith, of vision and of prophetic voice. A triumphant church can no longer bow the knee to the god of Mars, or pay tribute to King Midas. "Greater works than these shall ye do."

Chicago, Ill.

Sharing Observations With the Home Church

BY C. D. BONSACK

Secretary of the General Mission Board

Eighteenth Installment

DECEMBER 24. It was the day before Christmas. But how difficult for those of us accustomed to the colder latitudes to associate this depressively hot day with Christmas time! They said we would reach Lourenco Marques about noon. This is the capital of Portuguese East Africa. We had now left behind the cities in which the white man predominates, but still found him dominating all along the way. We entered the bay leading to the harbor about ten o'clock, but did not dock until about one in the afternoon. Here we were supposed to get cargo of copper and sisal. We were informed that the evening meal would be an old-fashioned German Christmas dinner, as they usually have their feast throughout Germany on the evening before Christmas. We took a stroll into the town to mail letters and look about. It was difficult to find any who could speak English, but in due time we found the post office and the one man in charge to handle the Christmas mail. A long line in waiting of Portuguese,

Indian and black men was soon made longer by the Germans, English and Dutch from the boat. After the exercise of much patience we were all served with stamps. We then boarded a tramcar to see the better homes of the city, among which were some very beautiful ones indeed. They have here a fine hotel and bathing beach, the latter said to be the finest on the east coast. It has a protection around it so that bathers can not be attacked by sharks. We returned to the boat and prepared for our Christmas dinner. It was a really splendid dinner of roast goose, and reminded us of Christmas. But above all there was more of a feeling of homesickness than of Christmas enthusiasm. There were Christmas carols by the waiters and the workmen at their toil, but some of us felt like the Jews in Babylon: "How can we sing in a strange land?" Yet withal, it was a pleasant evening and we were grateful for the splendid effort to prevent it from being worse. The mechanic force of our ship had a difficult task on a lighter by the ship's side, and as we heard these men late in the evening hammering away to the tune of "Holy Night," we felt again the hold of the Christmas message on the heart of the world.

December 25. Bro. Miller deserved the praise for being the first to bring his gift and cheerful voice to announce "Merry Christmas." The night had been so hot that I was literally bathed in my own perspiration, so that with an adjustment of my bed I had settled down to an extra morning nap. So our comrade left us to our sleepy fate and went out to see the sights of the native market in the city. But we all met at breakfast amid the happy greetings of crew and passengers. It was announced that our boat would leave the dock at two in the afternoon. We walked together again to the town to visit the splendid and modern railroad station, took a bus ride over the town and visited the British India ship which had just come into the harbor. This was the ship we wanted to plan for at Durban, but could not, since all offices were closed. Since boat accommodations are in the hands of agents, rather than crews on board, and the boats crowded during the holiday season, we had to make connections at Mombasa to arrive in India two weeks later. Mail connections and other appointments made us reluctant to change, even though we were anxious to get on to India. Ships around the coast of Africa are adapted to those who are unhurried. Perhaps this is proper discipline for restless wayfarers. We returned to the *Ussukuma* again to feel at home and eat our lunch. We prepared to spend two more weeks aboard. We found that the big lighter on which our mechanics had been working was to be taken with us as a trailer to our boat, to Beira, our next stop, thirty-six hours further north. There was much discussion as to the effect this trailer would have on our ship. The crew also had difficulty in keep-

ing the big iron cable from slipping, but finally it was left to them to manage, and the passengers turned their attention to another Christmas dinner. This was a dinner of roast turkey, and again we were reminded how much the ship's management has tried to make all happy for the Christmas season. After the dinner the crew was given a social hour on the front of the boat, where music, fruits, nuts, sweets and a talk by the captain, all had a place on the program. It was refreshing to see these hard-worked men have this privilege and honor. One was impressed with the comradeship of these Germans. There was no snobbishness upon the part of any. The captain was as jolly and friendly with tourist passengers as with those traveling first-class. He spoke as kindly to an unskilled workman as to his first officer. The hard work of everybody, plus this great spirit of comradeship, not only assured us of the best service possible on board, but reminded us that the German people, in spite of their losses in the war and turbulence in government, are bound to survive and prosper as a nation and people. The success of a people rests much more in their inherent character, thrift and coöperation, than upon the political uncertainties and changes that come and go with the years. Our table steward, one of the best of our crew, showing intelligence, energy and judgment, was asked about his family, of whom he spoke with pride and affection. He turned away, walked quickly to the kitchen, wiping the tears from his eyes, but returned to his service with grim determination. This man speaks five languages, and has a personality that would make him a leader anywhere. But faithfully he scoured the floors and walls of the bathrooms and served tables. Of course he is in line for promotion; for men who face life under such circumstances, and in this spirit, can not be easily ignored or forgotten.

December 26 and 27. These were just two more days at sea. The same boundless, heaving and restless ocean to the right of us. The Indian Ocean, too, looks just like all the rest of them. An occasional shark fin above the surface or a porpoise gracefully showing his skill amid the waves, was the only excitement. To the left of us was the beautiful and ever changing shore of Portuguese East Africa. And if you will examine a modern map you will find that the Portuguese control a goodly portion of the east coast. While the weather was getting hotter as we crossed the tropic of Capricorn into the torrid zone, yet the air was fresh and the sailing delightful, except that it was too slow for those who wanted to go somewhere. But most of the folks on this boat were from the colder climates of Northern Europe. They were taking this trip to enjoy its warmth and were not in a hurry, so we adjusted ourselves and spent the time in reading and writing.

December 28. We were now in the port of Beira, Portuguese East Africa. This is the nearest port to Southern Rhodesia. An English paper printed at Salisbury, in Rhodesia, was sold on board and we got more news from America than in any paper since leaving London. Here our good ship loaded a cargo of 3,000 tons of copper. This required two days. Most of this copper was from the Belgium Congo. It was made into ingots weighing about 350 pounds. We went into the town to mail some letters and looked into their shops and stores. Most of these are in the hands of Indians, of which there are 7,000 in the city. One of these keen Indian merchants asked us where we were from, and we replied, "America." Then with great emphasis he said: "American the most clever people in the world." I told him I thought the Indians were. He admitted that both were fairly clever in business. Then he said: "But America is losing her trade out here, as her goods are too high. Japan is selling 90 per cent of the goods sold on this coast." Then I said to him: "That looks as if the Japanese were more clever than either of us." He admitted as much. The stamp of Japanese manufacture is evident everywhere and the business is done by the Indians; both of which are due to the fact that they yet live on a plane that makes such conditions possible. But it is good for a white man to look in on these things and think. To raise their level of living will be giving them an equal privilege with us, which is due them. And to lift this standard of living might make them less effective competitors and increase the demand for better made goods. So either way we take it, there must be hope in the direction of sharing our progress and blessings with the rest of God's children.

December 29. Since our ship had to lie at Beira all day loading copper, sisal, tea and other products, it was planned for about thirty-five of us to take a trip up the Buzi River, which is but one of the branches of the Zambesi as it finds its way to the sea across a large delta. The trip was made in two gasoline launches with the object of a diversion. We were to see a typical African river and hippopotamuses and crocodiles and visit a Portuguese sugar refinery about twenty-five miles interior. The day was delightful and the air cooling, as compared with the humidity in port. Much interest was shown in the shy and occasional demonstrations of the hippos as they were careful to never show themselves long or very fully. Many attempts were made to photograph them, but with what success remains to be seen. A splendid lunch had been prepared before leaving. This was enjoyed on the river as the two launches were fastened together and anchored in the river. Following lunch, we went ashore to visit the sugar refinery. We were unfortunate in calling when all workmen were at lunch and the refinery was

closed for the season. Things were therefore somewhat topsy-turvy and many lost their appetite for sugar—temporarily. The factory has operated for thirty-nine years and ships its entire output to Lisbon, Portugal. They work 600 men and annually turn out about 18,000 tons of sugar. It is all made from cane raised within fifty miles of the plant. It is located on the banks of the river, in a more or less open country area. On the return trip our boats tried getting closer to the hippos for a more intimate acquaintance, but their shyness to such special contacts was quite evident; so we returned, satisfied with only a slight acquaintance with these monsters of the African rivers.

December 30. This night was a very warm one and few enjoyed a good night's rest. The big iron cranes were busy all through the night loading freight of every description into the hold of our vessel. Promptly at eight o'clock in the midst of a tropical shower, our ship pulled out northward toward Mozambique, our next stop. This was Sunday morning and we had arranged a service in the first cabin at the request of some passengers. It was largely attended indeed. Our football team attended to a man. They were still grateful for their decided victory over the team at Beira on Saturday afternoon with a score of 54 to 0. Bro. Brubaker planned the services and I tried to lead them into a profitable New Year's meditation. One hungers for worship on the broad expanse of the ocean; yet there are those still having eyes that see not, and ears that hear not. An American and his wife from Arizona joined our company at Beira. The husband had been three years in Rhodesia in construction work.

December 31. Yonder sat a fine looking gentleman with a long red beard. A half dozen folks asked me if I knew who he was; perhaps because he had a ministerial air about him, but no marks to indicate it further. So I made his acquaintance by asking: "Can you speak English?" This must be the first question out here on this boat before there is any assurance of acquaintance. His kindly reply was: "A leetle." I found him to be a native Hollander and a Catholic missionary to Nyasaland for eight years. He was going home for a year's rest, but was coming north to see his brother at Port Amelia for two days, before returning back around South Africa to his Holland home. It has been a long time since I have met a more gracious and congenial gentleman. One wonders just why no one spoke to him for a day, but a "ministerial look" is no particular attraction to the average traveler. I wonder why? I find nearly everybody likes to talk about religion in spite of that fact. Perhaps ministerial mannerisms have hindered often unintentionally. The sea was again boisterous and a few were ill. All were glad for the heavy cargo that helped the ship keep her bal-

HOME AND FAMILY

Beggar

BY VERA I. EMMERT

I saw him shuffle down the street,
Shoulders stooped, with lagging feet,
Bundle shabby, coat well worn,
An old felt hat, a soiled shirt torn;
His face was wrinkled, worried, gray,
Then at my door he stopped to say,
"Please, lady, a bite to eat!"

His quivering voice, ashamed, and yet
With tones I never could forget,
For somewhere back behind those fears
I saw for him some happy years
When he was brave, and strong, and gay;
Then at my door he stopped to say,
"Please, lady, a bite to eat!"

Yes, long ago this man was born,
But not to say those words forlorn,
Yet, some one failed to do his part,
To share the burden on his heart,
And some one failed on his way;
So now he stops at doors to say,
"Please, lady, a bite to eat!"

Freeport, Ill.

Glimpses of Life in India

BY BERTHA RYAN SHIRK

7. Out in the Jungle

BURI RENCHORD, a converted Hindu, who helped care for the orphan children, had a daughter living up country. An invitation came for us to visit her. I was anxious to get away into the villages, for in no other way can a new missionary learn the language more quickly than to be where he or she can be understood, only by using the native language.

Plans were made for Buri, her husband, and me to make this visit. A small grip for books and toilet articles, which were wanted on the train, and a carryall were the sum of our luggage. In America, we would say baggage, but the English people say luggage. Remember, although in India, we were traveling on an English railway.

This carryall was a piece of brown canvas about two yards long, a large pocket the width of the canvas at either end. Into these pockets went a pillow,

a blanket, sheets, cushions, clothing, shoes—everything one needed to carry; then the strip was rolled and strapped into a bundle. We had to go a night's journey on the train; then the home to be visited was ten miles away from the railroad in the jungle.

On the train we learned there was no engineer. The English folk call the engineer the *driver*. They call the conductor the *guard*.

The native passengers, though, really need a guard. They were not used to traveling by train. They frequently become very much excited fearing they will not get on, or get off. Many accidents would occur were they not well guarded. As soon as every one is on the train, and before it starts, the guard runs along the platform and locks every door. There are quite a number of doors to an English train. In the coaches called third-class, there are doors all along the side of the coach. A step or footboard runs the full length of the coach on the outside, below the doors. You open a door, take your choice of riding backward or forward as you will see two long wooden seats facing each other extending all the way across the coach. The seats are stationary with almost straight backs. No water or toilets are provided. Many of the stations are provided with toilets and you can get drinking water, sometimes, and fruit while the train waits.

The guard does not enter the train to collect or punch your ticket. The upper part of the doors slides up and down. He stands on the footboard, puts his head in the upper part of the door, and calls for your ticket. You can travel first, second or third-class. There are also compartments for women only. The first and second-class seats are cushioned and arranged differently from the third-class.

The "women only" compartment, however, does not give one privacy. You are separated from the other seats by iron bars extending from the top to the bottom of the compartment. If you want to make it private, you have to take a sheet or blanket from the carryall and put a curtain over the iron bars. If there are native women with you in the "women only" it does not take long to get acquainted. They are not very shy and their curiosity always gets the best of them. They want to know all about the white woman. They talk and talk. They are as full of questions as a porcupine is



Dancing and beating drums out in the jungle

full of quills. The first question usually asked is: "Where are you going?" The next one: "Are you married?" Marriage holds a very large place in the lives of the India people. The unmarried lady missionary feels it rather an impertinent question, but not as impertinent as the next one, which usually is: "If you are not married, what is the reason?" Because of the custom of child marriage among the Hindus, they can not understand how it is possible to be grown and not married.

As the hour grew late, Buri and I decided to go to sleep. We put our curtain up, curled up on one seat with the carryall in the middle for a headrest, and stopped talking. It was not long until the train began to slow down. Then we heard a multitude of voices near the station platform. We sat up to get sight of the crowd. They were all women belonging to the fishermen's caste. They crowded in and filled up every available space in the coach. They kept up their loud talking for some time and seemed as jolly as a crowd of youngsters on a picnic. We settled down again to sleep and napped along at intervals until the train came to the station where we had to leave our friendly company.

The sun had not been up very long but we needed not only a pith sun hat, but a covered umbrella as well. There were ten miles yet to go, either on foot or by ox-cart, to reach the home of Buri's daughter. Several carts were standing among the trees near the station. Renchord finally found one going our way. The driver very kindly consented to take us as far as his village which was about halfway.

These carts were different from any I had yet seen. They were shaped like canoes or rowboats. Before the oxen were yoked in, the back part rested on the ground. The tongue stood up in the air. We climbed in while it stood at the forty-five degree angle. Then when the oxen were yoked in, the front end had to be pulled down and our boat sailed away on an even keel.

The driver sat on the tongue of the cart behind his bullocks. He carried a whip made of leather with a prod in the end of the wooden handle, but it seemed he seldom used his whip or the prod. Besides his funny clucking to urge his team on, he twists their tails or prods them with his toes. Joggling along, most of the time in a trot, it did not seem long until the driver's village was in sight.

When the villagers saw the white umbrella and the sun hat, they thought at once that an English soldier was coming. We heard them call out: "Sepoy! Sepoy!" Interpreted this means: "Soldier! Soldier!" When the cart came to a standstill, the village looked quite deserted. The women and children had run into their huts and were hiding.

Renchord soon explained who we were, and we were

then invited to rest on a veranda. Buri called to the women and children to come out and not be afraid, telling them it was just a white woman from another country, to come out and see. A white woman had never been in their village before. A curious crowd came out of the huts and from here and there to look up into my face. Old women wrinkled and gray, young women of many types, many carrying babies astride their hips, children of all ages and sizes, mostly naked, except for a strand of beads or a bracelet or two, men and boys, came to hear what was said and wonder.

How my heart went out to them! Oh, for some power to touch and bless them! Beholding a group like this, one can understand a little better why Jesus had compassion on the multitudes with whom he came in contact.

They soon discovered I was much like themselves. I could talk and laugh as they and although my skin was white and clothing a bit more plentiful, I was just another creature born under more favorable circumstances. The women soon came near and wanted to examine my clothing. They wanted to touch and feel of my hands. One woman wondered if my feet were white like my face. She was assured that they were and seemed satisfied without a demonstration.

The sun was climbing higher in the heavens and shining hot. The roadway was dusty. It was five miles yet to our village. A row of shade trees along the highway made the walking more pleasant. The villagers urged us to come back, and as we started on the last lap of our journey, we promised them a visit on another day.

The five miles seemed a long walk as the day had been long and tiring, but our hearts were delighted up-

A Prayer

BY CATHERINE MISHLER RICHARDS

Great God, and wilt thou condescend
To be my Father and my Friend?
Poor child I am, and thou so high,
The Lord of air and earth and sky.

Art thou my Father? Let me be
A meek, obedient child to thee,
And try in word and deed and thought,
To serve and please thee as I ought.

Art thou my Father? I'll depend
Upon the care of such a Friend,
And I shall try to do or be
Whatever seemeth right to thee.

Art thou my Father? Then at last,
When all my days on earth are past,
Send down and take me in thy love,
To be thy better child above.

Hartville, Ohio.

on reaching the village to find our friends had prepared a room for us by building an addition to their mud hut. It was made of bamboo poles and long grass. There was no flooring, but it was new and clean and large enough for two native cots. The cots had been placed and large water pots filled with water for bathing purposes. What more could a traveler ask? Getting rid of the dust and dirt accumulated on the journey was soon accomplished. Then Buri presented me to her daughter, who seemed very bashful and not as talkative as many of her kind.

Buri soon made a cup of tea and some of her good wheat flour cakes, and after I had eaten she ordered me to rest until dinner was ready. Dinner is always eaten at night.

Everything seemed so very strange I could not sleep. Yet I was happy to be where I could study the language and the people without being interrupted; so I read my Gujarati Testament and was much in prayer until Buri came and called me to dinner. The dining mat was placed on the floor in the mud hut. We sat native fashion with all the family. Buri and Renchord always returned thanks for their food; so here in this heathen home we were permitted to return thanks before eating.

The menu was very simple but ample. It consisted of rice and vegetable curry, more wheat chapatis and tea. After the dinner we sat together out in the yard under the trees. The villagers from the near-by huts were invited to come over and hear the words of the white woman. While the Scriptures were being read and explained, the listeners often would respond with *khari vat*, meaning, true word.

The villagers at this place were all Hindu farmers. They probably did not own the land. They raised wheat and cotton, grains of different kinds and rice. As a treat one day for their guests they baked a pot of beans in the pod. The pods were placed in an earthen pot, then turned upside down on the ground. Leaves and sticks were piled about the pot and lighted. The fire was kept going until the beans were done, then they were hulled and eaten out of the pod while hot.

They have no schools for their children and are taught to worship the village idols. They have many superstitions and follow the teaching of the guru or holy man of India, so-called. Unless the gospel is taken to them, they are destined to live and die as hundreds and thousands of their fellow men have died, without the knowledge of the sacrifice of the Lord Jesus for their salvation. Will we who know and fail to take to them this knowledge be held responsible?

Our stay with these simple folk was very enjoyable. They were kind and thoughtful for my comfort. They seemed willing to be taught the way of life more truly; yet, no one had come to them with God's Word.

The argument of Paul, the greatest of missionaries, is still true. "How then shall they call on him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?"

Chickasha, Okla.

The Light of Life

BY OLIVE A. SMITH

THIS story comes from the traditions of India. An ancient ruler once called to him the wisest man of his kingdom and asked the question: "What is the light of man's life?"

"O king," replied the sage, "the sun is the light of man's life. Under the sun, man goes forth to the sowing and the harvest. In the sunlight he carries on the affairs of the day. In the sun he lives and has his being."

"But," said the king, "the sun sets. What, then, is the light of man's life?"

"When the sun has set," answered the sage, "the moon is the light of man's life. In the moonlight man lives in the beautiful realm of imagination. In the moonlight he plays upon the instruments of music. He walks abroad and mingles with his kind. The moon is then the light of man's life."

"O philosopher," said the king, "when the sun has set and the moon has gone down, what then is the light of man's life?"

And the sage answered: "When the sun has set and the moon has gone down, then is the fire the light of man's life. It is about the hearth that man gathers his family. It is about the fireplace that the sweetest experiences of life are centered. The fire cooks his food and warms his body. Man lives by the fire."

"But," persisted the king, "when the sun has set, the moon has gone down and the fire is out, what then, is the light of man's life?"

"Then, O king," answered the philosopher, "the soul is the light of man's life."

The story is worthy of preservation. Our lives are spent mostly by or in the light of the sun, the moon and the fire. But, during the journey there come hours when the sun has set, the moon has gone down and the fire is out. Then must the soul be the light of life.

In sorrow, we live in hopes and in faith. That faith is the commitment of life to something in which we believe. We must believe in it so completely that we are kept on the road, and kept going. Then, when the sun sets, the moon has gone down and the fire is out, the soul is the light of life.

Topeka, Kans.

KINGDOM GLEANINGS

Calendar for Sunday, March 10

Sunday-school Lesson, Peter Preaches to Gentiles (Peace Lesson).—Acts 10: 34-48.

Christian Workers' Meeting, Principles of Soul Winning.

B. Y. P. D. Programs:

Young People—Home Play.

Intermediates—Worship.

* * * *

Gains for the Kingdom

One baptism in the Glendora church, Calif.

Three baptisms in the Alliance church, Ohio, Bro. Oliver Royer, pastor-evangelist.

Eleven baptisms in the Greenville church, Pa., Brother and Sister W. C. Sell, evangelists.

Two baptisms in the Sterling church, Ill., Bro. Paul Studebaker of Franklin Grove, Ill., evangelist.

Twenty-six baptisms in the Roxbury church, Pa., Bro. M. J. Brougher of Greensburg, Pa., evangelist.

Thirteen conversions in the Harrisburg church, Pa., Bro. M. C. Swigart of Germantown, Pa., evangelist.

Twelve baptisms in the Wenatchee Valley church, Wash., Bro. E. S. Coffman and wife of Elgin, Ill., evangelists.

Five baptized and one received on former baptism at the Middlebury church, Ind., Bro. C. C. Cripe of Bremen, Ind., evangelist.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Arthur Durr of Smithfield, Pa., April 7 in the Glendale church, Ariz.

Bro. Levi Ziegler of Waynesboro, Pa., March 25 in the Lancaster church, Pa.

Bro. W. T. Luckett of Hutchinson, Kans., March 4 to 17 at Independence, Kans.

Bro. John Glick of Bridgewater, Va., March 17 in the Frederick City church, Md.

Bro. S. P. Daugherty of Pleasant Dale, W. Va., May 31 in the Glade Union church, W. Va.

Brother and Sister Oliver H. Austin of McPherson, Kans., March 12 to 24 at the Antelope Valley church, Garber, Okla.

Bro. E. S. Coffman of Elgin, Ill., April 7 to 21 in the Grants Pass church, Ore.; April 22 to May 5 in the Ashland church, Ore.

* * * *

Personal Mention

Northern California has chosen Eld. John I. Coffman as Standing Committee delegate to the Winona Lake Conference, with Eld. John H. Price as alternate.

Bro. Howard H. Keim, Jr., has recently transferred his pastoral activities from the Ottawa church of Northeastern Kansas to the Huntington church of Middle Indiana.

Bro. Oliver Royer, pastor of the Alliance church of Northeastern Ohio, has time for two revival meetings in 1935. Anyone interested may write him at 75 Rice St., Alliance, Ohio.

Bro. Merlin E. Garber, pastor of the Champaign church of Southern Illinois, was a last week's visitor at the Pub-

lishing House. With him were ten young men, eight of whom he had baptized the previous Sunday.

Bro. J. J. Oller of Waynesboro, Pa., member of the Conference Auditing Committee, is spending the winter at Sebring, Fla. Last Saturday, March 2, a group of his friends down there helped him celebrate his safe arrival at the eightieth milestone of his earthly pilgrimage. Will you join us in congratulations?

Bro. B. F. Studebaker, layman member of the General Mission Board, says the Southern Ohio missionary meetings at Pittsburg and West Charleston were fine in attendance and interest awakened. The message bearers were Chairman Otho Winger, President C. C. Ellis and Sister Anetta Mow. They are going to be more mission minded down there. A great men's mass meeting is under construction. More Gospel Messengers are going into the churches.

Eld. S. I. Newcomer, Pasadena, Calif., sends us through a letter to his daughter this interesting news item. He is a member of a Sunday-school class of nineteen whose average age is seventy-eight and one-half years. Thanks, Bro. Newcomer, and will you please convey to the teacher of your class our hearty congratulations on the rare honor and opportunity which have come to him? He ought to learn a lot.

Sister Nettie M. Senger, China bound, visited many churches in the Northwest, especially Washington, on her way to Vancouver. Her letter about it is full of interesting things. "Some of the apple growers say the serious question is coming to be whether they can hope to meet taxes and all other overhead expenses or whether they should let the orchards on which they have already spent thousands of dollars go down. My heart also nearly bled out for the folks in —" But there was another note in her letter too. "I find a warmth and a faith in the church that I am pleased to see, and for the most part more sincere than in the — more sophisticated churches." Doesn't that make you wonder whether your church is in the "sophisticated" class?

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Miscellaneous Items

"Is it too much to ask that greater diligence mark our efforts for the current year?" That is what the financial board said in submitting its report. Seems reasonable, not? If we all think so it will make a big difference.

"Total membership, Jan. 1, 1935, 301." So says the Directory of the Lititz church of Eastern Pennsylvania. Elder-in-Charge A. C. Baugher is assisted by Eld. Harvey M. Eberly. Church, Sunday-school, Sisters' Aid, Men's Work, Men's Chorus, B. Y. P. D.—all seem to be well organized and flourishing.

See in the church news notes of this issue, page 31, how the Manassas congregation of Eastern Virginia put the Messenger into 75 per cent of its homes. "Those who have been reading the Messenger many years consider it worth \$2 and are paying that so we can donate the paper to several families." Isn't that fine? Does that make you think of anything you would like to do?

Here's an unusual kind of request for prayer. A correspondent writes of a difficulty in the settlement of an estate. The deceased left a will which is not satisfactory to all concerned. Litigation has followed involving three generations. The fine spirit of her request will make you want to respond to it. "I am asking you to help me pray for these disturbers, that peace and love may abound, and each heart be filled with righteousness. . . . Pray for the writer also."

Attention, Ministers and Superintendents. A series of four four-minute pre-Easter evangelistic talks for your

Sunday-school are available. These are intended to be memorized by a high school student or other young person and given one each Sunday during the weeks previous to Easter. Copies of these are being sent to superintendents, but extra copies are available for the pastor or any one who wishes to order a set from Board of Christian Education, 22 S. State St., Elgin, Ill.

Notice to Churches of Northwestern Ohio. The 1935 district conference will be held in the Poplar Ridge church, March 19-21. The church is located six miles northeast of Defiance. Those who plan to come by train or bus, and desire transportation, will please write Mr. L. J. Shock, R. 2, Defiance, Ohio. Those coming by auto from the south and west through Defiance will go north on route 66, two and one-half miles, then turn to the right and follow the concrete road two miles, to left one mile. Those coming from the east and south over U. S. 24 should leave 24 at Florida, turn to right one-half mile, to left six and one-half miles on concrete road, to right one mile. Watch for arrows pointing the way. Plans are being made for a good attendance. No charge will be made for meals, just freewill offerings will be received.—Jay F. Hornish, Defiance, Ohio.

THE QUIET HOUR

The Spiritual Life—Its Culture

PREPARED BY M. CLYDE HORST

For the Week Beginning March 17

1. God is the Author of the spiritual life through regeneration, and its inspiration through sanctification. But, as man has a part to perform in the beginning of the spiritual life, he also has his part in its culture.

2. Prayer is fundamental in spiritual culture.

(a) A source of power (Isa. 40: 31).

(b) True prayer obtains in the Spirit (Jude 20; Philpp. 3: 3; Eph. 6: 18; 2: 18; Rom. 8: 26, 27; John 4: 23, 24).

3. Praise is a means of growth.

(a) Note its prominence in the Psalms.

(b) Enjoined in the New Testament (Eph. 5: 19; Col. 3: 16).

4. The Scriptures aid in this endeavor.

(a) They are "God-breathed" (2 Tim. 3: 16; 2 Peter 1: 21).

(b) They spiritually feed (Psalm 1; Psalm 119; John 17: 17).

5. Spiritual association helps.

(a) Two are better than one (Eccles. 4: 9-12; Dan. 2: 17-19; Acts 1: 14-2: 4; 4: 23-31; Mal. 3: 16; Heb. 10: 25; Matt. 18: 19, 20).

(b) Ideally the church is such association. If she fails in generating spiritual atmosphere, regenerations and sanctifications do not occur.

6. The sacraments are means of grace.

(a) Baptism (John 3: 5; Rom. 6: 1-5; 1 Peter 3: 21; Titus 3: 5).

(b) The communion (John 6: 53-56; 1 Cor. 10: 16).

(c) The anointing (James 5: 14, 15).

(d) Other sacraments.

7. Other means of grace.

(a) Giving (Mal. 3: 10-12; 2 Cor. 9: 6-15; Philpp. 4: 17-19).

(b) Service (James 1: 25; John 15: 10; 7: 17; Gal. 6: 9).

The Increase In Conference Budget Giving

The church did rally its strength and increase its Conference Budget giving over last year. See page 20. For the year ended Feb. 28, 1935, giving registered \$195,301.79, which is 6% above the previous year. There was hope that we might reach the record made two years ago, that is, \$201,716. The attainment this year is sufficiently near that figure that there is general rejoicing. Many people will be disappointed that we did not burst the mercury over the top of that budget thermometer. It remains as a challenge for another year.

This is the first year since 1930 that the downward trend was arrested and the giving increased over the preceding year. It reveals the interest and strength in the church. It lets us all know that there are thousands of earnest souls enthused with the work of God. We pay tribute here to the many active pastors and the members in the congregations who have made this year's splendid record possible. The final Record of Giving of all congregations will be published in the June 1 Messenger.

The Year Ahead. God bids us ever to be busy about his work. Let us center our minds on the great missionary outreach as well as strengthening the work in America. We ought as a church to greatly increase our missionary giving. Many congregations neglected their giving until near the close of the year and then were unable to reach their goals. We can improve by starting early in the year to send in our contributions for the general brotherhood work.

The Easter Offering. The Easter Offering, April 21, is proposed in behalf of Christian education. It should be more than just a regular Sunday-school offering. Plan now that this be a real event in your church. The Easter offering will apply on your year's giving to the Conference Budget.



MISSIONS

This Department

Conducted by

H. Spenser Minnich



Sharing Observations With the Home Church

(Continued From Page 12)

ance amid the billows. We passed many beautiful islands along the way and they tell us that the Mozambique Channel through which we were going has many of these. We were due to reach the Port of Mozambique in the early morning.

January 1. The engines of the ship ceased to vibrate, so we knew we were certainly in the harbor. And here we felt sure of getting mail. So we got out early to know if there might be a letter or paper. There were two letters for myself and four for the junior member of the party. In our anxiety we almost forgot it was New Year's Day until reminded by our genial chief steward who handed us the mail. A letter is a small thing. But when you are detached from friends and country, not knowing who is dead or living among them, you appreciate a letter more than a pot of gold. Of course, the news was six weeks old, but it was news to us just the same. Facts, happenings and truth may have existed a long time, and one may have been sustained by the same, but it helps a whole lot to really know the truth. Let truth and good news be told again and again, for somebody may not have heard it. The New Year greetings were cordial and general on board. A German not only says, "Happy New Year," but grasps your hand with a heartiness that gives vigor and meaning to it. But though it is a new year, it seems that most of the folks on board intend to use it just like the old one—by smoking cigarettes and indulging in similar habits. One wishes that he might have some sort of a process by which people could be made conscious that it is a new year—with another chance to improve, to grow, to rethink and give to the needy all about new courage and wisdom. Can anybody invent that process? It is much needed. However, one even need not wait for a new year; every morning is a call to finer things. We went ashore to see this most ancient city of the east coast of Africa. Its most historic spot is the fort built in 1507-11. One rejoices to see the decay about this old fort and longs for the time when every cannon and battleship may show the same

evidence of disuse. The time will come when future generations will marvel at the folly of shooting down the innocent parties of the nations between which there happen to be misunderstandings. Then will men wonder how such nations could call themselves Christian.

January 2. It rained most of the night and therefore was somewhat cooler. In the Port of Amelia we shall be until four o'clock in the afternoon. There was little to see ashore and we remained on the ship for the day, while most of the others went ashore. They reported later that there was little to see that could not be seen from the ship. Again the ship loaded cotton, sisal and other freight. There was a little rain though not enough to interfere with loading. Natives came aboard with great quantities of little birds for sale, and many were bought to be carried to Europe by the sailors and passengers. The greatest care will be necessary, if these survive the change in climate. At five P. M. we quietly moved out of the harbor of Port Amelia, which to an observer from the ship seems to be one of the best on the eastern coast of Africa, so far as nature has created it. The evening was perfect. The sea was as smooth as seas ever get and the sunset was glorious. How one's mind must turn to meditation! If one sunset tells anything about the beauty and winsomeness of God, how one's heart leaps with expectancy as he contemplates life in the eternal realms of his glory and goodness!

January 3. We awoke to find ourselves in the midst of a heavy tropical rain. This chased everybody inside for a while. The rain kept up until noon and then cleared away. The sea was very choppy. There was little to record of interest, except a lot of folks not feeling too good. Last night I had a talk with one of the five members of our ship's orchestra. They have given us the highest grade music for the most part. One of the members has always refused to accept beer, when offered by some guest in appreciation for the music. I talked with him and asked why, since this is unusual with our German friends. He said: "I have two boys at home; I neither drink nor smoke for their sakes." What a fine parental attitude, especially amid the great pressure that is made for him to do so in his circumstances. Why should not every parent do as much for his or her boys? We owe our children an example in the right direction.

January 4. ON this day we were in the harbor of the beautiful city of Dar-es-Salaam, the capital of Tanganyika. This interesting name means Haven of Rest or House of Welcome. This was German territory until the time of the World War, but since is under Britain. In the harbor is a decaying dry dock that was blown up in the war to prevent German vessels from entering. The city has a beautiful location and

one can well sympathize with our German chief steward, who, looking upon it in the beauty of the morning sunlight, said: "This is one of the spots I wish might be returned to the Germans, to whom it rightfully belongs, and on which we spent many millions of marks." In this same harbor, too, three ships of this same company were blown up during the years of the cruel war. How the pain and anguish of war lingers on as the result of its unfairness and bitterness! We had been asked by one of our India missionaries to call on an Indian Christian family here, the wife of whom was once a teacher in our Anklesvar Girls' School. The husband is employed in the British customs office. We found him and he gave us a half day of his time by the agreeable consent of his employer. We first visited his home, where his good wife and four splendid children gave us a very hearty welcome. It was an event in their lives, apparently, as it was also in our own. Nothing seemed too much for them to do in appreciation of our call, and we shall long cherish their great kindness. If any should doubt the value of missions, a visit to such a home, one that has had the benefits of mission contacts and teaching, would be quite convincing. Here again the football team on our ship from a South African University played a game and won by a score of 36 to 0. On their return to the boat at 6:30 o'clock we were off to Zanzibar in the beauty of a hot summer evening. This city is the beginning point of a railroad that runs through to Lake Victoria at the point where Stanley met Livingstone when he was sent to find him at the expense of a New York newspaper. Both the Catholic and Anglican Churches have splendid church buildings overlooking the harbor. Zanzibar is a city of great beauty in location with beautiful palms and flowers along its roadways and avenues.

January 5. Now we were in the harbor of ancient Zanzibar, on the island by the same name. This island has an area of only 640 square miles, but produces ninety per cent of the world's cloves. However, Madagascar is rapidly becoming an active competitor in the same spice production. Cloves and coconuts are the chief export productions, but tropical fruits of all kinds are very abundant. The writer always thought of cloves as growing on a shrub or plant; but we found them covering the outer limbs of trees growing to forty or more feet in height. It was a sight to see piles of this spice almost like mountains in the great warehouses in which it is kept for shipment. The city is made up of native blacks, Indians and Arabs, with about 600 white people. The climate of the island is

intensely tropical, with a large rainfall, and is therefore very productive. Mohammedans predominate in its religious life. Here is a great market for ivory and ebony. Tropical fruits were very cheap, with fine pineapples at two or three cents apiece and bananas at three or four cents per dozen offered freely on the markets. Seemingly every other fruit, known and unknown in tropical regions, was also offered at low prices. Here the East and West mingle and contrast. Electric lights, telephones and motor cars contrasted with donkey carts and windowless houses of mud and bamboo. One marvels how religion and science have combined to bring health and cleanliness to these ancient peoples.

What to Pray For

Week of March 9-16

WHEN we stop to think what our hospitals, clinics, doctors and nurses mean to us in our own country where most of us have them within phone call any hour of the day or night, we can imagine what a mission hospital must mean in India where not five per cent of the population is reached by medical aid. It is estimated that ninety out of every hundred who die in the smaller villages of India die unattended by a qualified, or even a partially qualified physician.

At Dahanu, India, is located our mission hospital for women and children. The children of America gave the money to build this hospital in 1926. On the same compound, not far from the hospital, stands the dispensary building. To this dispensary the general public comes for medicine. To these two buildings is added a third mean of reaching the people in a medical way. This is the traveling dispensary which makes trips out into the surrounding villages.

Dr. Barbara M. Nickey, who went to India in 1915, has built up the medical program at the station. Miss Hazel Messer, R. N., in India since 1931, is the American nurse in charge of the nurses' work and of the classes for training the Indian nurses.

Dr. Peter Paul has grown up in our mission and has received his doctor's training, much of it under the direction of Dr. Nickey. Both doctor and all the nurses are kept busy continually, for during the past twenty years a growing confidence has been developing among the Hindus, Moslems, Parsees, as well as among the lower castes and hill tribes.

The Christian girls who are being trained at Dahanu are of untold blessing to their fellow sisters. Great souls they are who do the menial tasks which their neighbors consider unworthy, who give of their time and strength to comfort those who need attention, regardless of the caste, who share their spirit of love with all who come to them.

Would you like to have Bro. Bonsack's Observations in book form? The Messenger office wants your answer to this question. A note on a postal will do. Address: The Gospel Messenger, Elgin, Ill.

Heart Throbs From Real Givers

Four-year Comparison of Conference Budget Receipts

See Page 17 for Further Details About Conference Offering

	February Receipts	Total Receipts year ending Feb. 28
1932	60,518	233,379
1933	55,693	201,716
1934	55,583	183,847
1935	59,187*	195,301*

* Subject to slight revision when final auditing of receipts is completed.

Brookville Young People Raise Mission Money

"As a result of a young people's conference in Southern Ohio, some of the young people of the Brookville Church of the Brethren felt the urge of doing something for missions more definitely than giving that came easily. Each of these persons sacrificed something for certain periods which meant a great deal to them. Some of the group went without anything to eat for a Sunday. The sum total of the money obtained in this way is enclosed in this letter, which is \$7.70."

Maryland Congregation Rejoices over Achievement Victory

"If all congregations had done as much better this year, as compared with last year, as did ours, the Conference Budget should receive in round numbers \$600,000. Our members gave about \$3 on an average for our whole membership, or about \$5 per active member. We have a large discrepancy between the total and the active membership. Furthermore, we have no wealthy members. Only a few families are comfortably circumstanced financially. Our members give because they enjoy it and they enjoy it because it is hard giving."

The foregoing is much appreciated because it has meant real sacrifice to a pastor whose salary is in arrears.

"A Little Thank Offering"

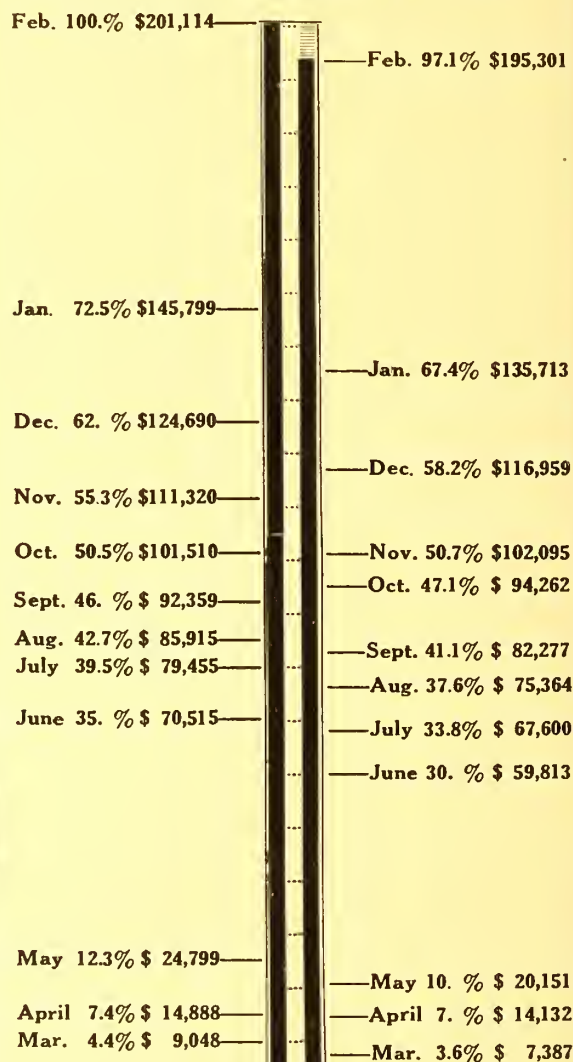
"I AM glad you remembered to send me a reminder of my duty to the Conference Budget. When it came three weeks ago I felt I could not respond. With helping at other points, including a prospective medical missionary, I wondered if I had not already undertaken more than I should. But the statistics of giving from our brotherhood for this year hit me hard, and on top of that I read the appeal of Bro. Ellis, and I decided I could help. This \$50 check is a little thank offering for the blessing of Christian spirit in our family and for many other blessings of the past year.

"As I started to write the check there came on the radio the song, 'Jesus Shall Reign Where'er the Sun.' I thought how appropriate and I was glad again that I was able to do this."

MISSIONS AND CHURCH SERVICE (CONFERENCE BUDGET) THERMOMETER

The mercury shows cumulative receipts by months.

Two Years Ago	This Year
Amount Raised Year Ending Feb. 28, '33	Amount Raised Year Ending Feb. 28, '35
Conference Budget \$275,000	



Annual Conference for several years has authorized a BROTHERHOOD missionary and service program estimated to cost \$275,000. For several years during the depression the church has not given this much money. For the year just closed a working goal of \$201,114 had been set. This was the achievement of two years ago. The thermometer shows how nearly the goal was reached.

News From the Field

INDIA

Vyara

Ilda B. Ziegler

Seven Special Days

All of the village teachers of the Vyara District, with some of their families, spent the week of Nov. 10-17 at Vyara studying and observing new methods of teaching religious education. Miss Anna Warstler gave lessons each day and Naomibai followed up each lesson with a demonstration lesson. Naomibai is the primary teacher in the Vyara Boarding. Each morning and evening Bro. Moomaw gave good devotional talks for all the folks of the community.

Four Hundred Attend Vyara Communion

On Saturday seven of our boarding school boys and girls were baptized. Following this we had our love feast. About four hundred people sat out on the ground in the bright moonlight and enjoyed this spiritual feast together. On Sunday night we again met in the open for a service of testimonies and singing. Such meetings generally last until late in the night.

An India Missionary to Africa

During the Institute Mr. V. P. Esucharan spent one day with us. He has been serving as Children's Missionary in Gujarat for several years. This week he and his family are sailing for Africa where they will serve as missionaries to the Indian people there. Mr. Esucharan is a well educated Christian leader and his pleasing personality and his singing help to lead many to Christ.

Missionaries and India Pastor Among the Villages

The Zieglers, with several Indian workers, have started their village touring. The pastor of the Vyara church is in the group and he proves to be a great leader among the village people. He has a gift of getting close to people and bringing out the best that is in them.

Vyara School Girls Walk Twelve Miles

Agaswan is the first village visited by the group. Here we find the people very friendly and ready to receive the Word. There are already about a hundred Christians in this village. On Sunday evening Miss Widdowson with twenty of the boarding school girls hiked out the six miles to camp and then back home again after the evening meeting. The girls always enjoy these trips and do a great service by their presence and by their singing.

Different Kinds of Celebrations

The Hindu New Year began Nov. 8. At this time there are a lot of festivities of different kinds. Those who find pleasure in drinking and all night dancing celebrate to the utmost at this time. In the village of Agaswan where we are now camping some of the people desired to celebrate in the usual way. Some of our Christians also were led in this way. Some of the Christian leaders, seeing what was taking place, began leading in another direction. In one side of the village the non-Christians, and also some of the Christians, were dancing, singing and drinking all night long. In the early morning they had their feast of goat meat and then their offering to their gods and then went on their way. On the other side of the village the Christian folks, with the village "patel," who is not a Christian, were also singing all night long. They were singing songs of praise and worship to the heavenly Father. In the early morning they had a feast of rice together and also went on their way rejoicing.

Junior Worship Program for March

(For Use with the Junior Project)

Theme: The Bible Meeting the Needs of Japan.

Call to Worship: "Let the people praise thee, O God; let all the people praise thee. O let the nations be glad, and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth."

Response: "From all that dwell below the skies,
Let the Creator's praise arise,
Let the Redeemer's name be sung,
Through every land, by every tongue."

Scripture: Psalms 119: 11, 145; Psalm 19: 7-11; Isaiah 55: 10-12.

Song: The Bible Is the Best Book.

Prayer in Unison: "O Lord, open thou my eyes, that I may behold wondrous things out of thy law. Give me understanding and I will keep thy law."

Story: How the Bible Won the First Protestant Converts in Japan.

For many years Japan was closed to Christians. As recently as eighty years ago there were no Protestant Christians in all Japan. The Japanese government kept officers on the watch to prevent foreigners from entering Japan. One of these officers was a man named Murata. One day in 1854, Murata found a little book floating in the water of the harbor. He picked it up. It was a New Testament in the Dutch language. He wanted to read the book and sent to Shanghai, China, for a Chinese translation of it. He read the book and was converted. Twelve years later, in 1866, a short time after Dr. Verbeck landed in Japan as a missionary, Murata hunted him up and asked for baptism. Murata was the first Protestant Japanese Christian in the island.

Now there are thousands of Bibles in Japan. From 1876 to 1931 the American Bible Society sold more than 12,000,000 Bibles and portions of Bibles in that country. In a recent year this society alone sold over 70,000 Bibles and New Testaments in Japan. There are today 175,000 Christians in Japan.

What a wonderful book our Bible is! It is changing many lives not only in Japan but all over the world.

Response by a Junior:

"Thy Word is like a garden, Lord,
With flowers bright and fair;
And everyone who seeks may pluck
A lovely cluster there.
Thy Word is like a deep, deep mine,
And jewels rich and rare
Are hidden in its mighty depths
For every searcher there."

Prayer: Thanksgiving for the Bible and for the blessings it has brought to Japan. Pray for those who are giving the Word of God to the people of Japan. Pray for the Bible societies that are helping spread the Bible all over the world. Pray that we may help by following the teachings of the Bible and by giving of our money to help give the Bible to others.

Offertory: Now our gifts we offer
Savior dear, to thee;
Bless them as we send them
Far across the sea.
For those other children
In homes far away,
We have saved the offerings
Which we bring today.

THE CHURCH AT WORK

Directed by M. R. Zigler, Executive Secretary; Rufus D. Bowman, Director of Adult Education; R. E. Mohler, Secretary of Men's Work; Mrs. Ross D. Murphy and Anetta Mow, Women's Work; Dan West, Director of Young People's Work; Raymond R. Peters, Chairman of Intermediate Committee; Ruth Shriver, Director of Children's Work; H. Spenser Minnich, Secretary of Christian Finance; Ross D. Murphy, representing the Pastoral Association; Ruth C. Sollenberger, Office Secretary.

THE MINISTRY

Science and Religion

BY F. F. HOLSOPPLE

Article Supplied by the Pastoral Association

"O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called"—1 Tim. 6: 20.

HERE is a direction for the Christian minister of the gospel of Jesus Christ that has never been superseded. It deserves a new appraisal at our hands. The struggle between science and religion has grown increasingly acute with the passing of the years. In the beginning the struggle was between the real scientists and the real theologians. Since then it has, with the general diffusion of learning, passed to the rank and file of humanity. In the meantime the real scientists have withdrawn from the field. This is the logical development due to the fundamental nature of the problem involved.

Two factors, incidentally involving a third, compose this problem. Science is classified knowledge of what is definitely known. Religion, and specifically the Christian religion, is that form of knowledge and experience that is derived from revelation, through the prophets, the teachings and example of the Lord Jesus Christ, and human experience through the centuries.

Philosophy is the sum of man's reasonings concerning himself, the world, the universe, and human destiny. It also has to do with that phase of theology that considers the existence and nature of God basing its conclusions on man's reasoning powers. These processes are influenced by man's creative imagination. It is only when we clearly visualize these three fields of thought that we may proceed.

Science being the classified knowledge of what is definitely and clearly known and understood, is always limited to known facts. No prudent scientist would care to draw conclusions before the facts are surely known. This restriction has automatically ruled most scientists out of the field occupied by the theory of evolution except as a mere hypothesis which is in the realm of philosophy, and is not properly called scientific. When in the progress of our thought we arrive in the field of religion, and especially the Christian religion, we are in a very different atmosphere. Here faith and revelation operate. No longer does knowl-

edge occupy the center of our thinking as in science. Faith has a large part to perform in the affairs of the world in which we live. Without faith in the constant operation of natural law little could or would be accomplished. Because of this faith men reap and sow. All the affairs of life are carried on in the belief that tomorrow law will operate as it does today. But it is faith nevertheless. It is only by inductive reasoning that we can proceed in the affairs of life. But that is not science, for no man can be assured of the unknown future.

Philosophy is still different in its character. The history of philosophy is one long record of clashing opinion and theory. This is what Paul evidently referred to when he speaks of "science falsely so called." He also speaks of it as "vain babbling." Through the centuries each new philosopher has, to the satisfaction of his own mind, succeeded in proving that all of his predecessors were wrong, while he believed himself to be right. In evidence I mention Rene Descartes who is called the father of modern philosophy. He began by discrediting all who had preceded him by saying "What if all of my teachers have deceived me? . . . What if there were a great malevolent being in the universe who is constantly deceiving me into thinking I exist when I do not exist?" He then stated his basic principle: *Cogito, ergo sum*—I think, therefore I am. This was exactly reversed by Spinoza, who said: "I am, therefore I think." Robert Browning represented the heathen philosopher Cleon as saying—

"I have written three books on the soul
Proving absurd all written hitherto
And putting us to ignorance again."

Between true science and true religion there can be no conflict. Both have the same origin. Truth is ever consistent with itself. It is only the vague, imperfect thinking of men that is in conflict. Their imperfect understanding of all that they see, and imperfect reasoning processes, are the prime causes of all the conflicts that has ever appeared between science and religion.

In conclusion let us keep in mind three things in which we may become confused: (1) Science is classified knowledge. It deals only with what is known. (2) The Christian religion is what we have learned from the prophets of whom Jesus Christ is the greatest and from man's experience as he has found its tenets helpful and inspiring. (3) Philosophy is what man has thought growing out of partial knowledge, his observations of the universe to which he belongs, and his reasonings based on such observations as he has been able to make. His reasonings, which constitute his philosophy, are constantly being challenged in the eternal quest of truth. Happy is the true minister of the gospel who has ever before him the "impregnable

Rock of the Holy Scriptures" able to make men wise unto salvation. To all such is the counsel—

"Keep that which is committed to thy trust [the religion of Jesus Christ our Lord as revealed in the Scriptures] avoiding profane and vain babblings, and oppositions of science falsely so called."

Washington, D. C.

Darke County Association of the Ministers of The Church of the Brethren

A few of the Brethren ministers in Darke County, Ohio, conceived the idea that an organization of all the ministers of the county would be very helpful. Accordingly an invitation was sent to all the ministers of the Church of the Brethren in Darke County, to meet at the Greenville church in November.

The first meeting proved to be a very interesting and helpful one. The enthusiasm was such as to warrant the continuation of the idea. Dec. 17 was set as the date for the next meeting. The wives of our ministers were also invited to be present.

At the December meeting more than thirty ministers and ministers' wives were present. A constitution was adopted and a permanent organization was effected. Bro. G. O. Stutsman was made president, Bro. D. G. Berkebile, vice-president, and Bro. Theo. R. Eley, secretary. Interesting discussions were engaged in. One about the attitude of our people towards the movies provoked so much discussion that it was suggested that Bro. D. G. Berkebile review the Gish Fund book, *Our Movie Made Children*.

The first regular meeting of the association for 1935 was held on Monday evening, Feb. 4, Bro. Berkebile very ably reviewed the book suggested above. The president led the discussion which followed.

The Ladies' Aid of the Greenville church served delicious refreshments at each meeting.

Ministers from other counties are invited and welcomed to attend these meetings of our organization. The next regular meeting will be held on Monday evening, April 1. It is hoped that by means of these meetings the programs of the churches may be so coördinated that there may be no conflicts of revival dates, and dates for other activities. It is also expected that through discussions of the problems of the day such an understanding may be arrived at that all ministers may present a united front in their fight against today's evils.—G. O. Stutsman, President; Theo. R. Eley, Secretary.

ADMINISTRATION

School of Music

Feeling the need of worship programs in our churches that would be highly spiritual, the group of churches around Peru, Ind., composed of the Mexico, Santa Fe, Pipe Creek, Logansport and Peru churches, sponsored a School of Hymn Interpretation in the Peru church Jan. 11-13. The school was conducted by Prof. A. F. Brightbill of Bethany. The schedule of the school was as follows: Friday evening session 7:30; Saturday sessions—9:30, 2:30, 7:30; Sunday sessions—10:30, 2:30, 7:30. In the various sessions Bro. Brightbill, in a very efficient and pleasing manner discussed such topics as: Worshipful Tunes, History of Hymns, Interpretation of Hymns, How to Lead an Audience Into the Spirit of Worship, The Choir, The Musical

Instrument, Special Music, The Song Leader, The Pastor, The Hymn Book, etc. The school was so inspiring and beneficial to the Peru church (the writer is speaking as pastor of the Peru church) that if the convention of churches does not sponsor another school, the Peru church will sponsor one and invite the other churches to enjoy it with us. Not alone was the school beneficial to our music directors, but others who attended have a new appreciation of many of the good old hymns, also a new appreciation of our song leaders and choirs. The school proved to be one of the most beneficial conferences ever held in the Peru church. We would recommend other churches, individually or in groups, to use the very efficient services of our good brother, A. F. Brightbill.—Chas. R. Oberlin.

PEACE

The Supreme Court and Religious Liberty

Recently, two students of the University of California, at Los Angeles, refused to take compulsory military training and were expelled. They took the matter into the courts, claiming exemption under the first amendment of our constitution.

The final opinion was handed down by the supreme court a few weeks ago in which the judges, unanimously decided against the contention of the boys. Most persons commenting on the decision have stressed its significance as it bears on the question of compulsory military training in our land-grant colleges. This is important to observe because, as the matter now stands, the only relief a protesting student may get is through state legislation, granting exemption to conscientious objectors, if the legislature so chooses; that is up to them.

But to me the most significant part of the decision in this case was not what I have discussed above, but, rather, the court's opinion on the broader question of the meaning of the phrase in the first amendment, "the free exercise of religion," which is specifically granted to each citizen. We have always assumed that, under this guarantee, the citizen enjoys the right of conscience; that is, the state pledges not to compel him to violate his religious principles in obeying an edict of the state.

In the recent decision the court, in so many words, clearly stated that on the matter of the state requiring its citizens to bear arms, the state is absolute and there is no exception nor exemption on any ground whatsoever. If Congress wishes to grant exemption, they can do so, but it will then be not a right but a privilege, subject to the will of Congress.

The state is now supreme and can demand the allegiance and obedience of the subject (a better term than citizen here) in all cases whatsoever. Freedom of religion, then, means nothing wherein it conflicts with this supreme allegiance to the state. Just how much religious liberty is left under this interpretation of the constitution you may speculate on for yourself.

Will the church sit idly by and not protest against this totalitarianism of the state? Did the supreme court's decision change anything in the realm of conscience? As far as I am concerned it did not! The realm of conscience is one realm in which the supreme court can not be supreme.

The issue is clearly drawn. The church in America can not accept the absolute supremacy of the state over all its citizens any more than the German church could accept exactly the same principle in Germany. If the church is going to avoid being prostituted to the service of rampant

nationalism, she must fearlessly take her stand against the forces that would destroy her spiritual integrity. She must say to the state: "You can not compel the church or any of her members to do wrong."—C. Ray Keim, Peace Commission, Manchester Faculty.

WORSHIP

The Minister and the Choir

The attitude of the minister toward the church choir has much to do with the making or the breaking of the choir. Probably no organization in the church gives more unselfishly of time and talent than the church choir, and yet receives less praise and more criticism. Certainly there must be a spirit of coöperation between the minister and the choir, for the two are more closely coördinated than we sometimes realize. The worship service is made up of scripture reading, prayer and music. Just as it is the duty of the minister to lead the members of a congregation in directing their thoughts in the reading of God's Word, in prayer and in the sermon, so it is the duty of the choir to lead the congregation in the worship of song. The choir holds the same relation to the choir loft as the minister does to the pulpit. No minister can say that he is not responsible for what the choir does. I do not mean that he should interfere with the work of the director of music, but rather work with him as a partner.

It is a splendid practice for the minister to attend choir practices. His presence will help much in maintaining a spirit of fellowship and goodwill both between choir members and between the choir and minister. But some one says: "I can not sing and I know nothing about music." That is all the more reason why the minister ought to attend choir rehearsals. It furnishes an opportunity for him to be schooled somewhat in the art of music. It will help him to learn and appreciate the hymns in his hymn book. He need not even help to sing. The important thing is his presence, and as the leader of the entire church program coöperate with the choir in whatever way he is needed, just as he does with every other organization of the church.

It is well for the minister to give public recognition occasionally for the splendid work done by those who serve the church through song or instrument. He should remember them in his public prayers, asking the blessing of God upon the unselfish service which they are rendering the church.

What we have said concerning the duty of the minister in regard to coöperation with the choir should be said of the choir also. The choir has an obligation in working in harmony with the minister. The work of the minister and that of the church choir is so closely related, that it is impossible to separate them. Therefore, let the minister and choir work unitedly in leading the people into a closer fellowship with God.—Geo. L. Detweiler, Music Commission.

LEADERSHIP TRAINING

How Do You Save Your Good Ideas?

Some one said one time, "The difference between a genius and a common man is a notebook." All of us are capable of receiving in our minds ideas of every kind, few of us are able to hold them there without some kind of assistance. Life is too full of impressions, swiftly passing, to allow many of them to stick, unless we make some special effort.

A scrapbook, or loose leaf notebook, is one of these ways

for special remembrance. Anyone can make his own; prepared one is available should you prefer that kind. I plan of arrangement might be suggestive for a homemaker, one, at least.

It is entitled "Directions for Making and Using Church-School Teacher's Notebook." It was prepared by Erwin L. Shaver, secretary of Leadership Training of the Congregational Church, and costs 25c.

The Table of Contents is as follows:

FOR MY OWN GROWTH	NEXT SUNDAY'S LESSON
Books on Teaching Method	CLASSIFIED SOURCE MATERIALS
Inspirational Materials	Light on the Bible
My Favorite Pictures	Stories from My Own Experience
My Teacher's Creed	Stories which "Illustrate"
MY CLASS	"Human Interest" Stories
Class Roll	Quotations from Christian Thinkers
Individual Record of Pupils	Poems That Inspire
LESSON TOPICS	Sketches of Christian Leaders
First Quarter	Pictures That Preach
Second Quarter	Cartoons That Make You Think
Third Quarter	Wholesome Humor
Fourth Quarter	
NOTES ON COMING LESSONS	INDEX

CHRISTIAN WORKERS

Christ Must Reject Sin

PREPARED BY IRA H. FRANTZ

1 John 3: 4-10

March 24

1. Why Sin Is Bad

a. Drink is bad because it makes drunkards (1 Kings 20: 16ff.). Let the term "drunkards" be broad enough to include all incapacitation, including dangerous driving.

b. Blasphemy is bad because it cuts off the individual from the spiritual forces which operate for good (Mark 3: 5, 6).

c. Injustice is bad because it injures personality, both of the oppressed and of the oppressor (Luke 16: 19ff.).

d. Lust is bad because it destroys the foundations of happiness and well-being (2 Sam. 11: 15).

e. Anger is bad because it breaks the essential unity of each with all (Matt. 5: 22).

Is it not true that all sin is bad in its effects on the sinner?

2 Differentiate Between Sin and the Sinner

a. Christ seeks to destroy sin (1 John 3: 8).

b. Christ seeks to save the sinner (Luke 5: 30-32).

c. Love for the sinner requires hatred of the sin which injures him (Mark 5: 2-8).

d. Christ can not save men in their sins (John 8: 21). People must be rescued from a burning house. A drowning man must be gotten out of the water.

WOMEN'S WORK

Ring Out the Old, Ring In the New

The Women's Work year begins with March 1, and ends with the last day of February. Our fiscal year coincides with that of the church's financial Conference budget year.

The year 1934-1935 has closed. Whether we reached our goal of \$15,000 will be known in a few days. The final day of the past month were restless days as the gifts from the women came in. Eagerly your secretary-treasurer watches for every remittance, hoping that each district would meet its apportionment. As soon as possible the amount given to the Women's Work Project during the past year will be reported in this column.

Now we have entered upon the new year, March 1, 1935-Feb. 29, 1936. Shall we not make it a year of intelligent mission study, a year of inspirational endeavor in every phase of our work, and a year of sacrificial giving toward the girls' schools of Africa, China and India?

To the officers and directors of departments in every region and in each district comes the challenge to get in close touch with your local groups and make this new year a year of blessing.

MEN'S WORK

Men's Work, Monitor Church

As a result of circumstances over which the men had no control, they were unable to foster the Thanksgiving Offering. But not content with this, they promoted a successful achievement campaign and as usual Monitor did her part.

A Messenger Subscription Campaign was promoted by the men. A final check-up shows that the Messenger is now going to every Brethren home in the community, and in addition to a number of homes that are not members of the Church of the Brethren.

Extensive improvements in the church buildings and grounds have been carried on by the men. Every task that the men of this church attempt seems to be a challenge to a larger one.

YOUNG PEOPLE

Leadership in Review

A. The Leader—A Review

If you have followed out the suggestions of this section in the January and February issues, you have a crude measure of yourself as a worker with young people. It might be good to bring together your strongest points and your weakest points in columns on the same sheet of paper.

Your strong points will give hints as to what you might best attempt to do, and perhaps as to how you can best go about it. Your weak points will show where you will have to work to become more nearly fit to lead.

B. What He Wants to Do

These suggestions may help you determine what you would like to see in your young people when it comes to the matter of associates. "A man is known by the company he keeps."

1. Every fellow and girl should have a friend of the **same sex** and about the same **age**.

2. Every fellow and girl should have a friend of the **same sex, but younger**.

3. Every fellow and girl should have a friend of the **same sex but some years older**.

4. Every fellow and girl with a few exceptions, by the time he (she) is 18, should have a friend of the **opposite sex**. In many places it is the custom to start dating much younger than this. If it starts too early, or if it is followed too earnestly at first, there is danger of shortening youth. "American youth are sexually precocious."

5. Before the age of 18, every fellow and girl should have at least three friendly groups larger than twos: **home, church and one other**. The home group should deepen in meaning but become less dominant. "Every individual is almost fully unaware of his position within the community."

C. How He Goes About It

1. List names of your young people in a column.
2. Make seven other columns and head them with em-

phasized words and phrases in B above. (Three from point 5.)

3. Fill in with + or — to describe every person on every point.

4. Study persons you have to mark — to learn why that is true. "All learning is analytic."

5. If the friends are not of a helpful kind, study how to replace them with those who will be helpful.

INTERMEDIATES

The Pastor and Intermediates

Are the intermediates in your church receiving the training that they should? Does this group rank very high in your scale of values? Do you find their program a part of the total program in your church? Are the intermediate teachers as well prepared as the other teachers in your church school? If it were necessary to curtail some of your work with adolescents, would it affect the early or later period? What are the reasons for your decision? Do you make the intermediate boys and girls feel that they are needed in the church? Do they serve the church in any service projects? Did you ever ask a group of boys and girls what kind of sermons they like? Did you ever ask them to give you some sermon subjects? Do you have a fair judgment as to what your boys and girls believe about some of the ideals of our church? What do they believe about gambling, liquor, peace, home ideals, other races, tobacco, etc.? How much time do you spend with this age group? Are you constantly recruiting some of your best leaders for these boys and girls? Are you making plans for your church ten and fifteen years from now? Who will be your leaders then?

CHILDREN

The 1935 Elgin Loan Library for Children's Workers

In addition to the many fine books already in the Children's section of the Loan Library, the following have been added. If you do not have your copy of the new leaflet, send at once for your copy—it is free.

Teaching Junior Boys and Girls—Mildred Moody Eaken, \$1.10, 1934.

Teaching Religion Today—Betts, \$1.25, 1934.

The Junior Department of the Church School—Smith, \$1.00, 1934.

The Human Mind—Menninger, \$1.00, 1934.

You Must Relax—Jacobson, \$1.50, 1934.

Our Movie Made Children—Forman, \$2.50, 1933.

Child Guidance Clinics—Stevenson and Smith, \$1.50, 1934.

Perspectives—Gilkey, \$1.00, 1933.

You Can Master Life—Gilkey, \$1.75, 1934.

Bible Readings in Character and Citizenship—Morgan, \$2.50, 1933.

Screen and Projector in Christian Education—H. Paul Janes, \$1.00.

Guiding Nursery Children In the Home and Church—McCallum, 1934. Textbook, set of large pictures, leaflets with covers for children, instruction for parents.

Ten cents in coin or stamps will bring one or two of these books to you for two weeks. The user is expected to pay the return postage also.

CORRESPONDENCE

ENOUGH SAID

The other day when I was attending a meeting of the Ministerial Alliance of the city, the matter of the defeat of the proposal that the United States enter the World Court was mentioned. The chairman of the meeting asked for a show of hands by those who wrote the senators of the state asking them to support the measure. How many hands do you suppose went up? There were about a dozen ministers in attendance. Just two men had written their senators.

I received the impression that all these preachers were in favor of world peace. They felt that the United States should have entered the World Court, and yet, only two believed it and felt it sufficiently strong to write their senators about it. I recalled what Chaucer said about the nun's priest: "First he lived, and then he taught." The exhortations of preachers would go further and accomplish more if they would preach out of their living. Or putting it in Chaucer's words, "First live, and then teach." Possibly to do both at the same time would be best.

It was remarked in this alliance meeting that it took but a few telegrams to swing the votes of the senators to oppose the World Court measure, and that if the peace loving people had done their part the United States could have been made a participant in this court. It was further suggested that the American Legion lost no opportunity to make its wants known.

One of the ministers who had part in organizing the original Legion lamented the fact that it had taken such a radical turn. He further stated that the attitude some of the leaders are now taking is foreign to the original plans and ideals of the Legion. I think it should be said in defense of many legionnaires that the sentiment and attitudes of some of the leaders, whether state or national, are not held by a great many of the more mentally and emotionally balanced members of the Legion. It appears from even a slight analysis that there are some Legion officers who are bidding for political leadership, and to obtain it they are basing their appeal on the gullibility and false patriotism of the public. It is just some more war propaganda. Do we remember the propaganda of the World War days? Have we forgotten? Enough has been said about world peace until we work for it more earnestly. Do we preachers believe in it enough to live and to die for it? That's what it may take.

D. D. Harner.

Colorado Springs, Colo.

IN MEMORY OF ELD. IVAN ERBAUGH

Ivan Leroy Erbaugh, son of George and Mary Ann Erbaugh, was born at the Erbaugh homestead near New Lebanon, Ohio, on May 21, 1880, and died Feb. 9, 1935. On April 5, 1903, he married Della Shank, daughter of Isaac Shank. To this union three children were born.

At the age of sixteen years he began his life of service for his Master when he united with the Church of the Brethren. He was made a deacon by the West Dayton church in 1908. In September, 1916, he was elected to the ministry, and one year later, having decided to give his full time to the service of God and the church, he moved with his family to Chicago to study in Bethany Seminary. In March, 1921, he began his first pastorate at the Yellow Creek church in Pearl City, Ill. While serving this church he was

ordained to the eldership. In 1923 he moved to Hampton, Iowa, as the pastor and elder of Union Ridge church. In September, 1924, he became pastor and elder of the Union City church; here he served faithfully and efficiently for ten years. Sept. 1, 1934, he became pastor and elder of the church at Pleasant Hill, Ohio, where he was serving when called home. He had also served as elder in several other Southern Ohio churches. Except for a number of years in the postal service in Dayton, Ohio, he had devoted all of the energy and strength of his life to the cause of God and the church.

Besides his wife and three children he leaves two sisters and two brothers. He was buried in the Eversole church cemetery.

Ella S. Bowers.

IN MEMORY OF FATHER

John T., third son of Samuel J. and Jane Henry, was born March 31, 1854, near Callaway, Franklin County, Va., and at the age of five moved with his parents to Roanoke County where he grew to manhood on a farm. He was married Dec. 10, 1874, to Jane Grisso, daughter of John and Fannie Barnhart Grisso. The marriage ceremony was performed by Eld. Wm. Hatcher. To this union were born ten children; the youngest son and the second daughter died in infancy. Eight children grew to maturity and have united with the Church of the Brethren, which was a matter of great joy to their noble parents.

Mother united with the church early in life and lived a devout Christian life for more than sixty-one years. Father did not yield to the call of Christ until an all-wise heavenly Father took away little Amanda Lucy, the second daughter, who died in July, 1883. At the next preaching service, the second Sunday of August, father requested baptism. God had called a good man. Father took up the work of the church in great earnestness and was elected deacon a few years after his baptism; in this office he performed faithful service for nearly a half century. He declined the ministry with sincere humility on the ground that he was best fitted to serve as a deacon. His grand and noble Christian life preached multitudes of sermons.

When a neighbor was sick and wanted to confess Jesus as his Christ, he sent for father instead of the minister. When the poor needed help they came to father. When the young people had trouble and got discouraged they came to "Uncle John" for counsel and advice. Business men honored him for his integrity. The poor blessed him for his charity; the youth trusted him for his wise counsel and everybody loved him for his goodness.

Father was one of the most beloved men in his community. He was broad-minded and tolerant in religious matters and worshiped or served with all people. He was a man of sound judgment in business matters, in church problems and general community welfare. He worked and labored for every good and noble cause and against anything ignoble. His words and advice had great influence. In no case was this shown more than in the last years of his life when from his sick room it was learned that father vigorously opposed a group of promoters who were agitating building a community dance hall. When the people of the area heard of father's opposition, the whole matter collapsed.

Father was a man with a deep spiritual nature. He was a good student of the Bible, a splendid Sunday-school teacher, and a good song leader. He was music leader in his local church for forty years. No man did more to promote

love, goodwill and harmony in his community than father.

The morning before these lines were written the writer took a walk over the old homestead where so many precious memories of his boyhood cluster. The old familiar places were visited, the old spring on the hillside where father sat and talked with his sons about a Galilean who sat by a well and told of living water. Then at another spot where the hay wagon turned over and I ran at the risk of my life to help him, but no spot was more precious than the hearthstone where father entertained so many ministers of the gospel and had family worship. Memories of other years hold fast.

Father suffered much during the last few years, but he was patient and gentle like his Christ whom he loved devotedly. He passed away peacefully just before dawn Feb. 4, 1935. His funeral was conducted in Poages Mill church by Eld. D. C. Naff, assisted by Bro. Allen Hoover. Thus our Christian father was laid to rest beside his faithful companion in the beautiful cemetery at Roanoke.

Bridgewater, Va.

J. M. Henry.

A SAINT OF THE LORD AT REST

"Goodness is the soul of greatness." With this thought in mind we lay our wreath of praise to the memory of our beloved Elder C. W. Guthrie, and as a tribute spoken of him at the memorial service, "We can truly say of him, what the Holy Spirit said of Barnabas, 'He was a good man, and full of the Holy Ghost.'"

Elder Charles Wilbert Guthrie was born Oct. 4, 1876, in Preston County, W. Va., where he spent his early youth, and where in the Sandy Creek congregation he gave his heart to the Lord and was baptized in his 15th year. In 1893 he, with other members of his father's house, moved to California, residing first at Selma, then establishing a residence at Los Angeles in 1896, where in 1899 he married Amanda Meyer who passed away three years later.

He was chosen a member of the Southern California and Arizona Mission Board in 1901 and served nearly three terms, approximately ten years, resigning the position when he became a worker under its direction. He was elected to the ministry in 1908, serving with the zeal and devotion of a consecrated life and holy purpose the remainder of

his days, even when his physical health had almost waned. During his career in the ministry, Bro. Guthrie traveled around the earth, visiting all the Bible Lands, including trips up the Euphrates River and down into Egypt, also visiting the Brethren's Missions in India and China. Stereopticon views, taken and developed by himself, provided him with material for hundreds of lectures which have been presented to thousands of people in his twelve trips across the American continent. He thus sought to verify the truth of the Word and bring it as a living reality to the minds of men.

In 1913 he was united in marriage to Sister Lula Trout who has since been his devoted companion in home, church work and journeyings.

Having been ordained to the eldership in 1915 in the South Los Angeles church, he has held positions of trust in the church in several states of the Union, the first of which was at Phoenix, Ariz., then at Fostoria, Ohio, followed by a year in the eastern states in a series of lecture engagements. Returning to California, Bro. Guthrie took charge of the Santa Fe Mission, Los Angeles, in its early history and continued until the location was changed to Belvedere Heights. Later, in this section of the city, the present Belvedere church was brought into being largely by Elder Guthrie's untiring efforts. He continued as pastor for the years 1918-1922. Bro. and Sister Guthrie then went to Wenatchee, Wash., where he served as pastor for more than a year. Returning south they moved to Glendora in 1925, where they have since resided.

Though for many years Bro. Guthrie has been a sufferer from a distressing and at times severe malady, he carried on faithfully in the Lord's work, at the same time, like Paul, not making himself a burden to the church, but wrought with his hands arduously, and gave freely that the work might prosper.

Being filled by the Word and the Spirit of God, he became constantly better equipped as he delved into the deeps of the Scriptures. As a teacher of the Word, he voiced not so much the text of commentators as the desire that the Bible through Holy Spirit guidance be its own interpreter. The engrossing theme of his later life more particularly was, "Thy Word Is Truth," and around this, the Savior's declaration, he wove his sermons, his teaching, his life. And as a fitting tribute, his open Bible, at the recording of this Scripture, was the only adornment of his casket—even still declaring, "Thy Word Is Truth."

Modest and self-effacing as to his personal interest, still he was ever bold and unyielding when the truth of God and his Word was assailed or questioned, abiding steadfastly in the faith once delivered to the saints until summoned home.

He is survived by his widow, Sister Lula Guthrie, still residing in Glendora. Also by one sister, Mrs. Ida M. Berri, one brother, Henry Guthrie, and one half-brother, Irvin Wilson, all of Los Angeles; and two half-sisters, Mrs. Mary Hovatter and Mrs. Hester Glenn of West Virginia. These with numerous other relatives and a host of friends mourn their loss, not as without hope, but with that faith which looketh beyond the veil, for he frequently, and with increasing fervor, expressed his calm assurance in the Christian hope.

Funeral services were in charge of Eld. W. H. Wertenbaker, assisted by Brethren Wm. E. Trostle, Cecil Cline and N. E. Baker. Interment was made at the Evergreen cemetery, Los Angeles.

Mrs. John A. Netzley.

Glendora, Calif.



THE PASSING OF ELDER GEORGE MISHLER

Elder George Mishler was born on a farm near South Whitley, Ind., on Nov. 24, 1860. His parents were Daniel and Catherine Mishler. His early life was spent on the farm and in attendance at the public schools where he took advantage of the opportunities which his day afforded for an education. He was the sixth in a family of eleven children.



He was first united in marriage with Priscilla Parks. One son was born to them. Their married life was of short duration due to her early death. He was later married to Lizzie Horning. She proved to be a most valuable aid to him in his early

ministry. Her death occurred in Nebraska in 1915. His third marriage was to Mrs. Sarah Mishler with whom he journeyed beautifully for nineteen years to the end of his career.

When he was twenty-one years of age he united with the Church of the Brethren in the Spring Creek congregation. He later moved within the bounds of the Eel River congregation where he was called to the ministry on April 5, 1892. In a few years he was advanced to the second degree of the ministry. On Nov. 16, 1901, he was ordained to the eldership in the Afton congregation in western Nebraska.

Bro. Mishler's forty-three years in the ministry were filled with earnestness and good works. His major work for the church was done in western Nebraska as a builder of pioneer churches. In this work he was eminently successful. For many years he was very active in the evangelistic work of the church.

It seemed quite fitting that in 1916 he could return to the Spring Creek congregation where he was born into the kingdom and there spend the closing years of his church service. He became the elder of the congregation and served in that capacity for a number of years. He took an active part in every forward movement of the church and was ceaseless in urging the church to loyalty and faithfulness. He was especially interested in the development of the youth of the church. Many are the young men who can say that their activity in the ministry has been due to the encouragement given them by Bro. Mishler.

He was blessed with unusually good health and his life was characterized by more than ordinary activity, even until the closing year of his life. He never fully overcame his first illness, which occurred a year ago. His strength of mind and body gradually slipped away until death came as a most welcome visitor on Feb. 2, 1935, at the age of 74 years, 2 months and 8 days.

It is apparent to all that the community has lost a most respected citizen and neighbor and the church a consecrated and devoted leader.

The funeral services were conducted at the Spring Creek church on Monday, Feb. 4, at 2 P. M., in the presence of a vast congregation. The congregation was made up of a large number of ministers with whom he had been associated in church work, many members of the flocks which he had shepherded, and business men with whom he had mingled, all indicative of the general esteem in which he was held. The sermon was preached by his pastor, the writer, from the text, Acts 13: 36. He was assisted by Bro. Mark Cripe, pastor of the South Whitley church. The burial was in the cemetery across the road from the church.

Piercetown, Ind.

Moyne Landis.

OPPORTUNITY IN KENTUCKY

After reading what Bro. Neff said in The Gospel Messenger about conditions in Kentucky, my spirit was stirred like Paul's while waiting at Athens where he caught the inspiration for his famous speech on Mars' Hill.

I almost found myself praying for time to turn backward and give me my young manhood again. Something ought to be done—something must be done. Here is a mission field right at our door. We have the talent waiting for something to turn up. What we need is more fire on the altar—the fire of faith, zeal and love. Is there not to be found among our young men and young women one with the spirit of John the Baptist who will give himself or herself to the opportunity to enter a field steeped in disgrace, poverty and crime? Here is a chance to exalt the valleys, bring down the hills and mountains and make the crooked straight and the rough places plain.

The mission would doubtless be like the Baptist's—the voice of one crying in the wilderness, and might also clothe the missionary in coarse raiment, while his daily fare might be little more than locusts and wild honey. But what matters that? The slogan should be: "The Lord of hosts is with us, and the God of Jacob is our reward."

Booker T. Washington started his work at Tuskegee in Alabama in a rudely constructed chicken house, yet he became the greatest leader and benefactor that the colored race ever had. When he was called to his reward in the prime of life he left a school worth over three million dollars and the bright example of what a man of humble birth can do when fired with love and zeal.

Hollidaysburg, Pa.

Jas. A. Sell.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Jones-Jones.—By the undersigned at his home on Dec. 22, 1934, John Jones of Windber, Pa., and Charlotta Jones of Holsopple, Pa.—John F. Graham, Windber, Pa.

Pebly-Mitchell.—By the undersigned at his home on Feb. 16, 1935, Mr. Frank D. Pebly and Miss Sylvia C. Mitchell, both of Central City, Pa.—John F. Graham, Windber, Pa.

Thomas-Wilson.—By the undersigned, Feb. 7, 1935, at the home of the groom's parents, Mr. and Mrs. Ralph Thomas, Mr. Robert E. Thomas and Miss Verna Lueille Wilson, both of Mount Morris, Ill.—E. R. Henrieks, Mount Morris, Ill.

FALLEN ASLEEP

Biggs, Charles, of Mottville, Mich., died in the Elkhart hospital, Feb. 15, of injuries received in an automobile accident. He is survived by his wife, two children and three sisters. Funeral services at the Lutheran church in Mottville by the writer.—J. H. Fike, Middlebury, Ind.

Bucher, Sister Mary Graec, daughter of Alvin and Nannie Pollock, was born at Batavia, Ill., Mar. 19, 1903, died at her home in Mount Morris, Ill., on Feb. 14, 1935. She was a graduate of the Batavia high school and also of Mount Morris College, graduating from the latter institution with the class of 1926. On April 29, 1927, she was married to Bro. Elgin Bucher of Astoria, Ill., a college classmate. To this union was born one son, now only eighteen months old. She united with the Church of the Brethren at the age of twelve and lived a devoted and consistent Christian life to the end. Her whole life was a radiation of cheerfulness, loveliness, goodness and beauty—a living example of the Christ whom she loved and served. She leaves her husband and son and her mother, all of Mount Morris, Ill., and one brother, her father having preceded her in death in 1922. Services in

the Mount Morris Church of the Brethren by the writer, assisted by Bro. F. E. McCune, pastor of the local congregation, and Rev. High-tower of the local Lutheran church. Interment in the Franklin Grove cemetery.—E. R. Henricks, Mount Morris, Ill.

Driver, Barbara Ellen, died at her home, on Feb. 6, near Timberville, Va., after two months' illness. She was 71 years old and a life-long member of the Church of the Brethren. Surviving are two daughters, one son, one sister and one brother. Funeral from the Timberville church with her pastor, Bro. Lindsay, in charge, assisted by Eld. L. M. Clower. Interment was made in the Linville Creek cemetery.—Mrs. Samuel D. Lindsay, Timberville, Va.

Dunlap, Martha Levinda Moon, born May 21, 1856, at New Troy, Mich., died at the home of her son, Ray, Jan. 11, 1935. Nov. 20, 1870, she married John Dunlap and to them were born twelve children. Soon after her marriage she united with the Church of the Brethren and remained a faithful and willing worker until death. In 1881 the family moved to Nebraska and from thence to Norton, Kans. Here they resided for some years, being active in church work at The Colony. For ten years they resided at Glendora, Calif., and for twenty years at Newberg, Ore. They came again to Glendora where in 1923 Bro. Dunlap died. Always very earnest in her Master's service, Sister Dunlap was a faithful attendant at services until within three weeks of her death. She leaves three sons and four daughters, one sister, twenty-nine grandchildren and fifteen great-grandchildren. Services by Bro. Cecil Cline, assisted by Eld. W. H. Wertenbaker. Interment at Oakdale cemetery.—Mrs. John A. Netzley, Glendora, Calif.

Early, James N., died at his home in Washington, D. C., on Dec. 8, 1934, aged 44 years. He asked to be buried by his mother, having died on the day she was buried. He is survived by his wife and one daughter. Funeral at the Pleasant Valley church by Eld. B. B. Garber, assisted by Rev. Geo. E. Waters. Interment in the adjoining cemetery.—Mrs. M. C. Williams, Mt. Sidney, Va.

Early, Virginia Alice, nee Reed, wife of Bro. J. S. Early, died at her home at New Hope, Va., on Dec. 6, aged 75 years. She had lived a faithful Christian life from her youth. She is survived by her husband, three sons and five daughters. Funeral at the Pleasant Valley church by Eld. B. B. Garber, assisted by Eld. S. D. Miller. Interment in the adjoining cemetery.—Mrs. M. C. Williams, Mt. Sidney, Va.

Finch, Sarah Katherine, was born Feb. 8, 1867, at Maxwell, Iowa, and died Dec. 9, 1934, in Los Angeles, Calif. She was united in marriage to Henry Dewey Finch, Feb. 12, 1889. To this union were born two daughters and one son, all of whom survive her. Also one sister, one brother and eight grandchildren remain. She united with the Church of the Brethren in 1875 and continued faithful until death. Services were conducted by Eld. W. H. Wertenbaker, assisted by Bro. Cecil Cline. Interment was in the Oakdale cemetery.—Mrs. John A. Netzley, Glendora, Calif.

Gelsinger, Carl Lester, son of Mr. and Mrs. Clarence Gelsinger, born Aug. 7, 1934, died Jan. 28, 1935. Funeral services by the undersigned at the Browns Mill church and interment in Shanks cemetery in the Back Creek congregation.—J. C. Beahm, Greencastle, Pa.

Guthrie, Samuel Henry, born June 2, 1857, at Boone Mill, Va., died at his home in Dayton, Ohio, Jan. 6, 1935, of pneumonia. When nineteen years old he married Henrietta Lynch to which union were born four sons, all of whom survive. His wife preceded him six years ago. He united with the church at the age of thirty-one; he was very faithful in church work, quiet in spirit and always eager to do a good deed for others. Funeral services by J. Perry Prather and Dorsey Hodgden.—J. P. Prather, Dayton, Ohio.

Hartman, Ruth Mary, wife of Bro. Abner Hartman, died in the Chambersburg hospital following an operation, Nov. 13, 1934, aged 41 years. She is survived by her husband, one daughter, her parents, four sisters and three brothers. She had been a member of the Chambersburg Church of the Brethren since girlhood. Funeral services in the church by her pastor, the writer, assisted by Eld. S. D. Hartman. Burial in the Browns Mill cemetery.—C. E. Grapes, Chambersburg, Pa.

Hawk, Ray, son of Hugh Connelly and Ella M. Hawk, born Dec. 23, 1889, near Chadwick, Ill., and died in the hospital, Freeport, Ill., Jan. 11, 1935. Oct. 1, 1913, he married Ruth Knorr. To this union were born three daughters who survive with the mother. He was baptized Feb. 13, 1915. He was a faithful Christian and was elected to the office of deacon in 1923. He was chairman of this board at the time of his passing, and had been working on the trustee board for a number of years. Funeral from the church by the pastor, assisted by P. F. Eckerle.—I. D. Leatherman, Lanark, Ill.

Landis, Sister Emma, died in the Brethren Home, Neffsville, Pa., where she was a guest for almost two years. Her remains were brought to Bunkertown and the services conducted on Nov. 8, by her pastor, the undersigned. The remains were laid to rest in the Bunkertown cemetery.—J. A. Buffenmyer, Bunkertown, Pa.

Martin, Edw., son of Isaiah and Elizabeth Palmer Martin, born March 17, 1873, near Upton, Pa., died in his home at Lanark, Ill., Jan. 22, 1935. He married Mary Wilson Nov. 23, 1898; to them were born two daughters. He was baptized at Cherry Grove in 1896 and was elected to the deacon's office by the Shannon church in 1922. Funeral in the church by the pastor, assisted by P. F. Eckerle.—I. D. Leatherman, Lanark, Ill.

McCleary, Catherine S., nee Stamey, died Nov. 24, 1934, aged 80 years. Her husband and a daughter died some years ago. She is survived by

one son, three grandchildren, one sister and two brothers. She spent most of her life in the bounds of the Falling Spring congregation. Since her husband's death she had resided in Chambersburg and for a few months before her death, with her sister in Shippensburg. Her health did not permit her attendance at church services of late years, but she was always interested in the church. Funeral services in the Grindstone Hill church by the undersigned, assisted by Rev. Kraybill. Burial in the cemetery near by.—C. E. Grapes, Chambersburg, Pa.

McFadden, Sister Annie, was laid to rest Sept. 9 in the Mifflintown cemetery. The services were conducted in the home of her one son where she spent her last days, by her pastor, the undersigned.—J. A. Buffenmyer, Bunkertown, Pa.

Marshall, Eli H., was born Dec. 30, 1849; he was one of eight sons of Thompson and Susan Marshall. Feb. 6, 1873, he married Hannah Weddle and to them were born seven children. He joined the old Brick church (now Topeco) fifty-seven years ago and was a charter member of Pleasant Hill church. He was also a deacon for thirty-five years. His wife and one daughter preceded him. He is the third of his brothers to pass away in less than a year. The immediate cause of his death was paralysis and he peacefully fell asleep Jan. 14, 1935. He leaves six children and a number of grandchildren and great-grandchildren. Funeral services by Elders A. N. Hylton, Hampton Marshall and J. B. Sowers at Pleasant Hill church. Burial in Pleasant Hill cemetery.—Mrs. Ava M. Cannaday, Willis, Va.

Miller, Jacob Irwin, born in Loysburg, Pa., April 28, 1848, died at the home of his daughter, Mrs. H. A. Minnix, in Roanoke, La., Feb. 4, 1935. On Feb. 29, 1875, he married Miss Rosannah Wigfield who preceded him July 6, 1914. An only son died in youth. Four daughters survive with eleven grandchildren and four great-grandchildren. In 1885 Bro. Miller and family moved to Keuka, Fla., coming to Roanoke in 1898. Nearly sixty years ago he became a member of the Church of the Brethren, serving in various capacities of trust and responsibility; he served faithfully for a half century as a deacon. Funeral services at the church in Roanoke by J. F. Hoke and J. B. Firestone. Burial in Oaklawn cemetery at Welsh.—J. F. Hoke, Welsh, La.

O'Neal, Sister Annie, was laid to rest Sept. 7, in the Lost Creek Menonite burial ground. Sister O'Neal was a little past 86 years of age, and a faithful member of the Lost Creek church for many years. She is survived by one son, who serves as a deacon in the above named church. The service was conducted by her pastor, the undersigned.—J. A. Buffenmyer, Bunkertown, Pa.

Randall, Addie May, daughter of Jacob J. and Anna G. Brower, born May 14, 1877, at South English, Iowa, died Feb. 2, 1935. When very young she with her parents moved to Deep River, Iowa, and when she was eighteen, to Marshalltown. Feb. 6, 1901, she married Zee Randall; to this union were born seven children. In 1908 they moved to Macdoel, Calif., and in 1918 to Reedley, Calif., where she resided since. She united with the Church of the Brethren in 1914 and was glad to serve in church and home. Her husband survives with four sons, three daughters, three sisters, one brother and five grandchildren.—M. N. Wine, Reedley, Calif.

Selders, Sister Clara J., born May 11, 1892, at Brookside, W. Va., died Jan. 14, 1935, at her home near Farmington, Del. She was the oldest child of Brother and Sister Washington Fike. At the age of twelve she united with the church and lived a faithful Christian life. Aug. 5, 1909, she married Bro. Harry Selders. In January, 1918, they moved to Delaware where they have since resided. She had been in ill health for months; last summer she called for the anointing. She was an ardent Christian, a loyal supporter and believer in the principles of the church. She is survived by her parents, husband, two daughters, two sons, two sisters and three brothers. Services in the Farmington church by her pastor, Eld. W. M. Wine, and Rev. James Langrell. Burial in the St. Johnstown cemetery near Greenwood.—Mrs. H. G. Baker, Bridgeville, Del.

Sollenberger, Bro. David, son of Henry and Catherine Sollenberger, born in Bedford County, Pa., Sept. 23, 1858, died Jan. 30, 1935. He married Sister Sara Hetrick in 1888; to this union were born one son and two daughters. He was a member of the Church of the Brethren, Snake Spring congregation. He is survived by two daughters, two sisters, twenty-two grandchildren and one great-grandchild. Funeral services at the Diehl's Cross Road church near Curry, Pa., by D. I. Pepple. Interment in the Cross Road cemetery.—Fanny E. Snyder, Everett, Pa.

Stone, Ertie E., born June 19, 1878, died Jan. 16, 1935. He is survived by his wife, two sons, two daughters and two grandchildren, two brothers and one sister. He joined the Church of the Brethren when a boy. Interment at Sedan, Kans.—Fannie Stevens, Hepler, Kans.

Stuver, Wm. H., son of Wm. and Mary (Brallier) Stuver, died Feb. 9, 1935; he was born Jan. 22, 1875. He held his membership in the Walnut Grove church. Funeral services at the home by Bro. J. A. Robinson and S. W. Pearce, with burial in Grandview cemetery. He is survived by his wife, three sons, one daughter and seven grandchildren.—Mrs. Waldo Strayer, Johnstown, Pa.

Wetzel, Wampler, son of Sister D. M. Wetzel, met sudden and tragic death when the truck he was driving collided with a car driven directly in his path. He was twenty years old. He was especially fond of his home and his widowed mother. He leaves his mother and eleven brothers and sisters. Funeral at the Harrisonburg church by his pastor, Bro. J. M. Henry, assisted by Bro. D. H. Miller and Rev. Minnich. Interment in the Mill Creek cemetery.—Mrs. A. Fred Cline, Harrisonburg, Va.

NEWS FROM CHURCHES

ARIZONA

Glendale.—On Nov. 11 our church joined with five other churches of the city in a union peace program. In the evening of Thanksgiving Day and on the following Sunday morning Bro. Paul Rupel, returned missionary from Africa, who is now teaching school in Imperial, Calif., gave us an illustrated lecture about Africa and his work there, showing stereopticon slides and the large collection of articles which he brought over with him. This was especially interesting to the juniors who had been studying Africa in their evening meetings. On Dec. 16 the young people's class rendered a Christmas program at the county old folks' home and on Christmas Eve they went caroling. An interesting Christmas program was given on Dec. 23 by the whole Sunday-school. Sister Rachel Gillett Young was elected director of Women's Work for the coming year with Sister Edna Michael, president. The Happy Home Circle has been receiving some helpful, interesting messages on the Study of the Child brought to them by one of their members, Sister Iola Heatwole, who attends lectures given by the state superintendent of home economics and then passes her lessons on to the group. Our pastor and several members of the congregation have just returned from attending the annual regional conference held in La Verne, Calif., Feb. 5-10. We are looking forward to having Bro. Arthur Durr with us March 15 to deliver a temperance lecture and again on April 7 to start a series of evangelistic services. Through the special offer, we now have the Messenger going into three-fourths of our members' homes.—Orpha Statler, Glendale, Ariz., Feb. 21.

CALIFORNIA

Bakersfield.—Our church met in regular business meeting on the evening of Jan. 25. Guests since our last report have been: the deputation of La Verne College alumni on the morning of Dec. 30, and Bro. Dickey of Santa Ana, Dec. 2, in the morning. Eleven persons have been baptized into the church since our last notice. A junior prayer meeting has been established which meets at the same time as the adult prayer meeting. Great interest has been shown and we feel the service is well worth while. Communion is to be held Feb. 22, at 7:30 P. M. Our church has been taking its turn on the city ministerial union programs which go on the air for thirty minutes once each week.—Mrs. Ruth Walton, Bakersfield, Calif., Feb. 20.

Glendora.—Our communion, held Nov. 18, was a season of great blessing. Bro. O. L. Minnich officiated. The church was happy to have our pastors, Brother and Sister A. P. Becker, return from their recent trip to Idaho. Bro. Becker much improved in health. At Christmas time we celebrated with a white gift service, and a program by the children directed by Sister Selma Jackson. The Pioneer Girls, with their leaders, Olive White and Evelyn Miller, took gifts and a Christmas treat to the children of the Orphans' Home at Ontario, Calif. The Upward Climbers class held a service recently, at Dan's Mission, in Los Angeles, a mission for homeless and friendless men. The young people's class, with Bro. Daniel Stover, their teacher, visited Forest Lawn Memorial Park at Glendale, Calif., to see the famous stained glass window, a picture of the Last Supper, by da Vinci, made in Italy by Rosa Marretti, the last of that family, who alone knew the secret of the art of glass painting. On Jan. 27 an evening of music was greatly enjoyed when the choir, in charge of Sister Becker, gave "The Story of the Pink Rose," with Sister Charles Hanes, reader. Jan. 29 the officers of the district Women's Work met with us. A fellowship supper was enjoyed by 104 women and girls of the church. A very helpful missionary program followed. A wholesome interest is shown here in all departments of the Women's Work. Brethren S. W. Funk of Covina and O. L. Minnich of Pomona have given us some very splendid sermons this winter. A men's chorus, "The King's Messengers," has been organized under the direction of Bro. Daniel Stover, and has been giving us much appreciated service. On Achievement Sunday, Feb. 10, an inspiring missionary sermon was delivered by our pastor, preceded by devotions in keeping with the day, led by Sister W. B. Stover, which made a strong appeal. An offering was taken for world wide missions which amounted to \$189.68. Last week the Ladies' Aid served the meal at the annual chamber of commerce dinner, netting them a goodly sum, which was turned in to our building fund. Feb. 17 was kingdom building day in the Glendora church. Brother and Sister J. Z. Gilbert of Los Angeles were with us. Bro. Gilbert spoke very encouragingly to us on Kingdom Building. A cafeteria dinner was served at noon. A program relating to the needs of the expansion of our church plant was given in the afternoon, and in the evening a program of music was presented by the Apollo and ladies' quartets and the King's Messengers. The chairman of the day was Bro. Roy Wolfe, president of the Men's Movement at this place. The Gospel Messenger is now going into more than seventy-five per cent of the homes in our congregation. One has been received into the church by baptism, and two by letter, since our last report.—Lulu N. Miller, Glendora, Calif., Feb. 21.

Live Oak.—Jan. 27 was a red letter day for this church, in that the much needed addition, just completed, was dedicated. The new annex which is 22 by 40 feet will fill a long felt need for the Ladies' Aid work, social meetings, prayer meetings, etc. Modern conveniences have been placed, with kitchen requirements and an oil burning stove. The building is well finished with plaster and stucco throughout. This is the third addition to our plant to meet the needs of our church

which has enjoyed a steady growth since its organization in 1911. Bro. M. S. Frantz, pastor of the Empire church, preached the dedication sermon which was part of a well arranged program. The evening services following the young people's hour consisted of showing slides of our Africa work. Our pastor had charge of the program during the day and his wife had the special music in charge.—Mrs. Bessie Fillmore, Biggs, Calif., Feb. 20.

Pasadena.—Our church enjoyed a happy Christmas season of joy and service. Dec. 23 the children's department of the Sunday-school presented an interesting program. At this time a Christmas missionary offering was lifted; also generous gifts of groceries and money were given to bring cheer and comfort to the unfortunate in our own community and church family. Dec. 23 our church choir rendered a cantata, The Heavenly Child, which was well given and greatly enjoyed by all. Christmas Eve the junior high boys and girls and a group from the B. Y. P. D. went caroling. On Jan. 13 the school of World Friendship began; we are studying Japan.—Mrs. Lucy Mohler, Pasadena, Calif., Feb. 14.

San Bernardino.—At our love feast in November sixty-three communion, with Bro. E. J. Smith of La Verne in charge of the service. Thanksgiving and Christmas were fittingly observed, and the young people are now beginning practice on an Easter play. During the year of 1934 our Sunday-school attendance averaged eighty and that for church sixty. Since Jan. 1 church bulletins for each Sunday are being prepared and put out by our pastor. Throughout the fall and winter he has conducted a series of prophetic studies from Revelation on Wednesday nights. Every fourth week the young people take charge of prayer meeting. They recently made their annual \$25 contribution toward the work in Africa, according to the share plan, which they adopted last year. The Hemet group gave a very helpful play on Jan. 20 and their pastor, Bro. J. P. Dickey, also spoke. The boys club under the leadership of Raymond Mayer has been improving our church lawn. The two club groups of boys and girls, chaperoned by Mr. and Mrs. Fred Brunk, recently enjoyed a mountain outing in the snow at Los Angeles playgrounds. A number of our members were privileged to attend sessions of the regional conference at La Verne and receive the fine inspiration there. Our pastor just finished a sermon series on "Life After Death." Bro. J. U. G. Stivers of Washington is here for the winter. He teaches the adult Bible class and preaches occasionally. Feb. 17 he gave a missionary sermon preceding the Achievement Offering, which amounted to \$25. The new officers for the young people's Christian Endeavor Society take office March 1, with Lucille Platt as president. A candlelighting installation service is being planned. Mission study is to be carried on during March with the adults and young people meeting together.—Hazel Rothrock, Colton, Calif., Feb. 17.

COLORADO

Haxtun.—An effort has been put forth recently by our Messenger agent, Mrs. Lilly, to secure subscribers for our church paper at the special rate. A number of members have responded and the Ladies' Aid donated \$5 towards subscriptions for those they felt to be worthy who were unable otherwise to subscribe. We hope our quota will soon be realized. On Feb. 10 Scout Sunday was observed by the Haxtun troop and their leader, Mr. Vanderburgh. About twenty-five attended the morning services in a body. The young people held a class part in the church basement on the evening of Feb. 14. An enjoyable time was reported by those present. The only son of Eld. Roscoe P. Baker and wife passed away on Feb. 10.—Mrs. Warren D. C. Wood, Haxtun, Colo., Feb. 15.

FLORIDA

Miami.—We held our monthly meeting Feb. 17 at the home of Brother and Sister Edward Price at Homestead. Bro. Amza Price taught the Sunday-school lesson in which every one took part. The morning sermon was given by Bro. Simon Richardson. Following was a basket lunch and social hour. At 2:30 P. M. short talks were given on "Am I My Brother's Keeper?" Our communion service will be held March 17 at the home of Brother and Sister Edward Price, formerly the Bro. Noah Cripe home at Homestead. We will be glad to have other members with us.—Doris Lavin, Homestead, Fla., Feb. 19.

ILLINOIS

Freeport.—During the fall and winter the church has enjoyed an increased interest and attendance. The church and Sunday-school year begins Oct. 1. Dan Fierheller is again general Sunday-school superintendent and Mrs. Royal Renner is superintendent of the children's department. Miss Vera Emmert is president of the B. Y. P. D. which is very active this year. At our fall love feast we had the largest attendance for several years. Our rally and home-coming day Oct. 14 was an enjoyable occasion, both morning and afternoon. Eld. D. L. Funderburg gave us a fine message in the afternoon. A splendid Christmas season was enjoyed, with programs by the children and also by the adults; a group of the young people sang carols to the aged and shut-ins. The men have reorganized with Martin Johnson as chairman. They are just now completing the drive for enough Messenger subscriptions to qualify for the special offer. They are also working with the music committee to secure funds to purchase 100 copies of the new Brethren Hymnal which we hope to have by spring. They also expect to paint the parsonage next spring or summer. The Ladies' Aid is also active. Last fall they contributed money and service to the redecorating of the parsonage and have helped in many other ways with the work of the church. We are planning for a revival in May to be conducted by Brother and Sister Oliver H. Aus

tin of Kansas. Just before their coming we expect to give a pageant, Out of the Darkness, which sets forth the history of the church, from the time of its founding in Germany to the present. Our pastor, Niels Esbensen, and family are now on their seventh year here. Under their leadership the church has enjoyed a steady growth in numbers and interest, and in unity and spiritual progress. Freeport has a population of about 23,000; about 40 per cent of our people live in the country. We would be glad to communicate with anyone desiring to locate in the vicinity.—Mrs. Irene V. Fierheller, Freeport, Ill., Feb. 18.

INDIANA

La Porte church met in council Feb. 13. It was decided to meet before Christian Workers' meeting on Sunday evenings for a half hour song service. We held a Christmas program at the church on Dec. 23; each class gave something which was very interesting. Our Aid Society is still very busy quilting at the church each week. The junior Sunday-school class made up an offering last year and sent it to India missions. Now they are saving their candy and gum money to help in the achievement offering. Our Sunday-school is increasing in attendance and offerings, with Bro. Herbert Bayer, superintendent.—Mrs. Nathan B. Cross, La Porte, Ind., Feb. 15.

Union Grove.—Beginning Jan. 27 we enjoyed a two weeks' evangelistic meeting with Bro. A. R. Coffman of Martinsburg, Pa., in charge. He gave a Bible lesson each evening preceding the sermon which was highly appreciated, as were his splendid teachings through sermons. He did much visiting in the homes in the community as well as in the homes of members, whereby we feel much good was done. The local membership is to be commended for its cooperation and support. Four people, heads of two homes, transferred their membership from the Brethren to this church. Seven other adults and young people await the rite of baptism. Others are expected to unite with us at the time of the baptismal services. Our church took advantage of the special offer of the Messenger and placed it in many homes.—Mary E. Rarick, Muncie, Ind., Feb. 20.

NEBRASKA

South Beatrice.—In the absence of our pastor, we were favored with two prohibition lectures on Sunday, Oct. 28. Rev. Iva M. Innis of Lincoln, Nebr., president of the state W. C. T. U., gave the morning address and Atty. H. E. Sackett of Beatrice gave the evening address. Both lectures were timely and appreciated. Dec. 23 a chorus of thirty-five voices gave a cantata entitled The Light Eternal, to a large and appreciative audience. The B. Y. P. D. sponsored a watch party on New Year's eve at the church. A program was given in the main auditorium, after which all went to the basement for recreation and refreshments. Our recently organized junior chorus rendered special musical numbers on the last two Sunday evenings. The men of the community are building a rock road extending east from the church; they hope to construct two miles this winter. We are glad

to report that our church has been successful in placing The Gospel Messenger in 75 per cent of our homes.—Mrs. O. C. Frantz, Rockford, Nebr., Feb. 16.

PENNSYLVANIA

Ambler.—At our council meeting in January the secretary reported eight members received into church fellowship in 1934 by baptism and seven by letter; three letters were granted. The financial secretary reported that the average contribution for total membership for 1933 was \$6.56 and \$8.23 for 1934. Our church treasurer, Richard Roynan, who served faithfully for twelve years relinquished the duties of that office at the above meeting. Mrs. Edw. Schwass, our former corresponding secretary, is working hard to put our church paper into as many homes as possible and hopes to be able to take advantage of the special club rate offer. On Sunday afternoon, Jan. 20, the inter-church concert orchestra and the male chorus, directed by Henry Gotshall, presented a joint concert in the Hatfield high school. Sunday evening, Jan. 27, the male chorus sang at our young people's meeting. Feb. 2 fifteen women and three men, including our pastor, spent the day cleaning the church.—Mrs. John J. Snyder, Ambler, Pa., Feb. 9.

Ardenheim.—On Sept. 23 Bro. H. W. Hanawalt, pastor of the Aughwick congregation, began a week's meeting for us. He is a very clear and forceful speaker and brought a wonderful message each evening. Prior to our revival we had two weeks of cottage prayer meetings, going to a different home each evening. These meetings were well attended by our members and those in the community and proved indeed a great blessing to all. Two young people were received into the church through baptism and much good was done among the members. Oct. 3 our regular congregational business meeting was held. All the quotas for benevolences of the year were met. Our method here is to pay the missionary quota first and then the current expenses with what is left. We also had a very spiritual meeting on the Sunday set aside for prayer. Bro. Yoder of Juniata College delivered a stirring address in the morning. Brethren C. E. Cisney and Jno. Endres conducted the afternoon meeting which was very effectual. The spirit of the Lord indeed is very near these two worthy young brethren who have accepted the call to the ministry. We keep the work going in the absence of our pastor and his wife, who spend their winters in Florida. Bro. Swigart if he lives until March 19 will be eighty-five years old. He is active and drives to Florida each fall in his own car.—Mrs. Lyda Rupert, Ardenheim, Pa., Feb. 19.

VIRGINIA

Manassas.—Since the last report of the activities of our congregation, one young man has been received into the fellowship of the church by baptism. We have succeeded in getting the Messenger into 75 per cent of the homes. To do this, those who have been reading the Messenger many years consider it worth \$2 and are paying that so we can donate the paper to several families. On Feb. 3 the women held their annual missionary program and received the offering of \$34 for the Women's Work. The meeting was well attended. Mrs. Rufus D. Bowman of Washington, D. C., gave a very fine address. One group of our young people is planning to present "What Shall It Profit?" Another group is planning to give the "Church of My Dreams."—Miriam Blough, Manassas, Va., Feb. 16.

Roanoke (Central).—In December a meeting was called by the council of boards in conjunction with our field worker, Bro. Kahle. Most of the churches were represented. Though several problems confronting the churches were discussed, the principal one was church finances. Several churches in this district have put on titling campaigns, and all reported gratifying results. The churches were urged to stress proportionate giving. A service was held at 7:30 A. M. on Thanksgiving Day and a special offering was received for missions. Afterward our B. Y. P. D. in pursuance of its major project for the year, service, distributed several generous baskets to some of the poor families of our city. The second year junior class of the Sunday-school also took out some baskets and the third year juniors gave blooming plants to the sick and aged. Our B. Y. P. D. at Christmas time gave a party to twenty-five underprivileged children. Each child received a gift and was served with ice cream, cake, candy and fruit. At the Christmas season the same poor families were again the recipients of large baskets. Christmas Eve our young folks went caroling for the benefit of our sick and aged members. An outstanding feature of the Christmas season was the presentation of the splendid pageant, The Heavenly Host, on the evening of Dec. 23. Our pastor elect, Bro. M. Guy West, was with us for three services: Dec. 23 and 31 and Jan. 6. He preached inspirational sermons to large audiences on each of these Sunday mornings using the following subjects: The Meaning of the Christmas Story, What Shall the New Year Bring, and The Money Test. We anticipate a two weeks' revival beginning the last week in March. Bro. West to bring us the messages. In the women's service society the month of January was devoted to missions. At each circle meeting and also at the regular monthly meetings, a missionary program was rendered. An interesting special feature was a "visit to our missions," including China, India and Africa. Three homes of our congregation were used, one for each country. Something of the work of each country was shown and the customs were carried out in the dress and in the refreshments served. The small admission charge was added to the funds collected for missions. Giving to missions has seemed easier this time, so that the service society is easily over the top in the money pledged to our national women's project.—Mrs. W. N. Montgomery, Roanoke, Va., Feb. 8.

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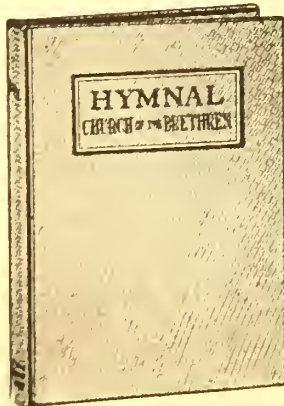
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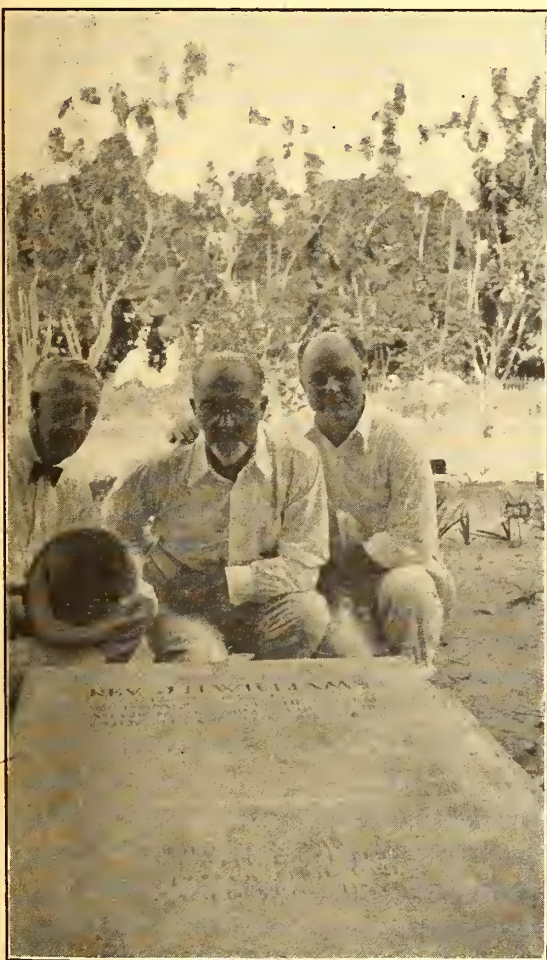
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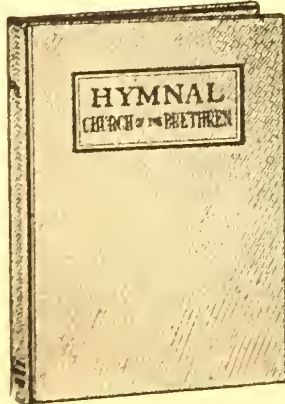
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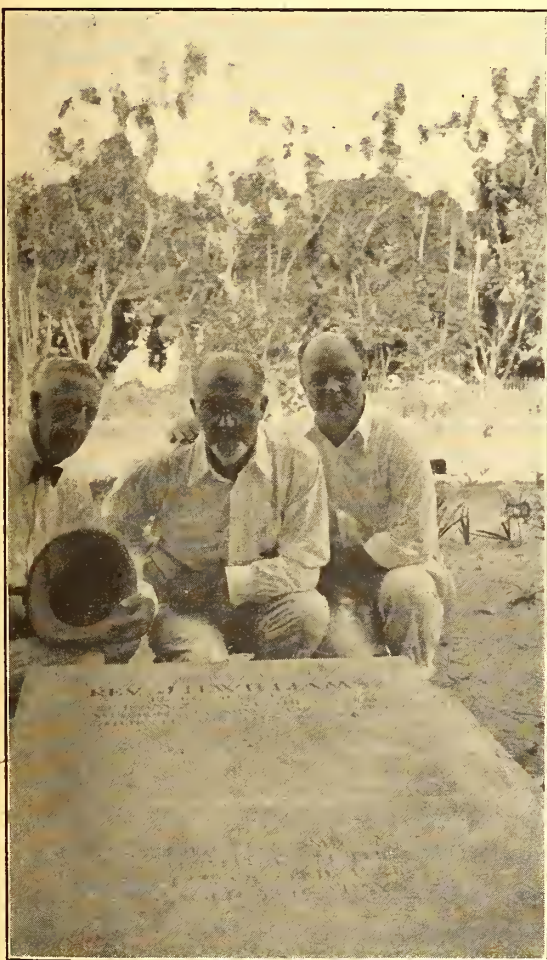
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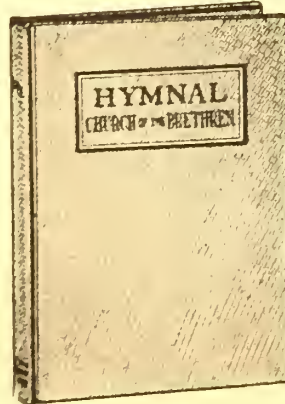
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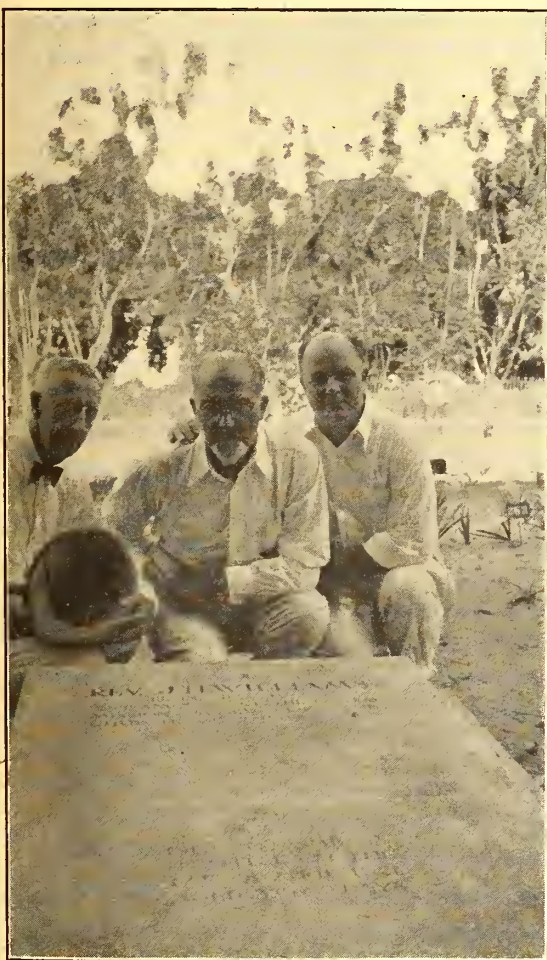
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GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

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EDITORIAL

What It Means to Deny Christ

PETER did it by cursing and swearing that he did not know him (Matt. 26: 74). Some men Jude knew did it by turning the grace of God into lasciviousness (Jude 4). Perhaps it was these same deniers whose lascivious doings Peter himself saw in the maturer years (2 Peter 2: 1, 2).

So there are ways and ways. The spoken word is one. The more loudly speaking life is another. The latter is most eloquent, most influential, most mischievous.

Denial is the opposite of affirmation. And these may easily be found in the same person, pitted one against the other. What words affirm deeds may deny. So it was with these men of whom Jude and Peter wrote. They did it in the very name of devotion to their Lord. It was so in Jesus' day. It is so in ours. "Why call ye me Lord, Lord, and do not the things which I say?"

Not to live his way is to deny him. Not to trust his Father is to deny him. Not to treat his brothers as one's own is to deny him. Not to seek his kingdom first is to deny him. Not to deny ourselves is to deny him. Not to take up one's cross and follow him is to deny him.

To honor him with our lips and to go right on living as selfishly as ever is to deny him.

E. F.

A Mother Takes the Silver Cup

It is going to take more than talk about coöperation to get this nation out on solid ground. There is still a place in life for initiative, for plain gumption.

A year ago Mrs. Irene Davis, a widow with three children, refused to go on relief. All she asked was a chance to earn a living. So she went to an eight-acre farm, and to a house sadly in need of repair. She was furnished seed, feed, fertilizer and groceries by the rural rehabilitation division of the relief administra-

tion of her state on the plan that she would repay these advances.

All summer the widow and her three children worked hard. Nature was kind. The harvest repaid her debts and left Mrs. Davis a balance. On the evening of Feb. 8 she received a silver cup and recognition as one of Alabama's greatest women for 1934.

H. A. B.

Changed Hearts

"AFTER all, what God wants is obedience. Respectability is all right, everybody having sufficient of this world's goods would be fine, etc., but what God wants is to change the heart and he will see that the rest is taken care of. Sufficient unto the day is the evil thereof."

The last sentence in the quoted paragraph has a familiar sound but the connection is certainly unusual. Did the brother mean that getting one's heart changed is trouble enough for once without at the same time seeing that everybody has sufficient of this world's goods?

Our correspondent names two things which God wants, obedience and changed hearts. We think there will be wide agreement with him here. We judge also that he would agree that the first of these two things is dependent on the second, in other words that a change of heart is fundamental to true obedience and all worthy living. We venture further to assume his agreement that in a changed heart faith and love are abiding virtues. Yet his words almost make us wonder whether he would differ on this point from two writers of high repute called James and John.

As for John, he was quite unable to see how the love of God could dwell in a man who had "this world's goods"—our brother's phrase—and did not share them with a brother in need (1 John 3: 17). And James questioned the faith of anyone who could be comforta-

ble while a brother or sister lacked "the things needful for the body" (James 2: 16).

Now we know very well that the brother who wrote us the fine letter which is the inspiration for this preachment does not mean to differ from James and John. He would be the last to show unconcern in such cases as they point out, *when their nearness compels direct attention*. But he no doubt speaks for many when he can not see why the church should be so stirred up about "everybody having sufficient of this world's goods." He would have us emphasize obedience and a change of heart and leave it to God to "see that the rest is taken care of."

The catch is in that "everybody" and the love that dwells in changed hearts. That can't stop with next-door neighbors. It keeps on widening the circle until it takes in everybody and makes brothers of them. It can not be comfortable while anybody anywhere is destitute of this world's goods or the next world's goods. It does not know how to set boundaries to the field of its activities. The only limit it knows is the exhaustion of its resources. It is too much like the love that Jesus had. He loved "unto the end," the end of love, which is the end of life. He said the way people could know that his followers were really such was by discovering in them the same kind of love he had (John 13: 34, 35). You see a follower of Jesus is one who has had his heart changed.

Of course if a man's heart has not been changed very much, just a little bit, he might be satisfied with a less ambitious program. Perhaps he could keep his love within his local congregation, or at least within his own community. But our correspondent would not stand for such a narrow definition of brotherly love. His emphasis on obedience shows that. For we are sure he means, not the shallow, superficial thing which is sometimes called by that name, but the kind that goes all the way. He means obedience not to the letter only, but to the wider implications of the spirit. That is the whole gospel and includes its claims on *all* the relationships of life.

Yes, if we will let God change our hearts in thoroughgoing fashion, "he will see that the rest is taken care of." We have been trying to say just that over and over again with all the strength we can command. The only mischief of the matter is that we are always in such deadly peril of forgetting how a changed heart acts.

E. F.

And Still They Drink Poison Alcohol

It used to be the thing to blame prohibition for all the insane things that people do with liquor. For example, drinking poison alcohol. And yet, what do we continue to see? News items like this:

"The eight dead in Gloversville [New York] brought the total of poison alcohol deaths in the eastern section of the state to 24 since last Thursday. Sixteen persons have died in Utica and six more are in critical condition in hospitals in that city." H. A. B.

Women Ask a Man a Question

THE women of a certain literary circle asked a man to come in and talk to them. They had a question for him to answer. Women are like that sometimes, but why they thought he would know is hard to imagine. The question was: Can We Have World Peace?

It was a fascinating question—the man admitted that. But you could see he was a bit flustered by it and he floundered around accordingly. When you boiled down all he said and skimmed off the froth, here's what was left: We can have world peace, if and when we pay for it what it costs.

Peace is a pearl of great price and the purchase of it will require the marketing of many other pearls. Class prejudices, for instance, and special privileges for the elect, will have to be sacrificed for whatever they will bring. The feeling of superiority in certain groups of colors and cultures and their consequent right to whatever advantages over their fellows they can seize and hold, must give way to a realization that all men are brothers and are entitled therefore to an equal chance at what life has to offer. When enough of us believe this hard enough to act like it, enough of us to make the standard of dealing between nations, we can have world peace.

A big part of the price of peace is appreciation of personal values. As long as property is rated higher than persons, we can not have peace. As long as we are willing to have persons destroyed that the property may be protected, or to see persons so crushed in spirit that life is worthless in order that pockets may be lined with profits, we can not have peace. When enough people see life values in true perspective, enough to make this the test of governing policies in the nation and between nations, we can have world peace.

Still another factor in the purchase price of this precious commodity is insight into the strength of goodwill. We can not have peace as long as so many so-called statesmen do not know that "a horse is a vain thing for safety," with all that the ancient war horse stands for in modern war equipment. We can have peace when enough people learn that the goodwill of other nations is a stronger national defense than all the war machinery that can be devised.

So that's how the man answered these women. He said we can have world peace if we pay for it. And it's going to come high. But it will be worth all the costs.

E. F.

GENERAL FORUM

My Ships

BY HELEN HOAK EIKENBERRY

The words I speak and the deeds I do
Are my ships sent out to sea.
They travel on, and on, 'tis true.
Who knows where their ports may be?

They may be laden with hope and cheer;
And they may carry thoughts of gold.
A loving smile, a wish sincere
To some one is wealth untold.

My ships may take disaster and woe
To ports that long for relief.
They may break hearts wherever they go
With malice, or fear, or grief.

So I must fill all the ships I send
With cargoes of joy and love,
Believing the port they will reach in the end
Is the heavenly port above.

Sterling, Ill.

Will We Never Learn?

BY T. G. WEAVER

I. What Did We Hope to Get?

WHETHER we are in favor of liquor or not, there are a few reasonable thoughts that need our consideration. It will be well for us to reflect upon where we are going in a care-free day of promiscuous drinking.

A number of forces combined to bring us a partial, and what I still feel was a quite practical, control of the liquor business. We tried to make ourselves think that the Eighteenth Amendment and its attendant blessings were here to stay. Prohibition was with us for about a dozen years. Certain other forces which were not interested in moral welfare or private and public good set about to undermine our achievement. Today we are living our first year of repeal (thank God a few states refused to ratify the repeal). Legislators hastened to recover some of our depression losses by re-establishing easy liquor so as to gain an increased revenue. Their reason was blinded to resultant moral effects. The aim of all legislation dealing with the liquor traffic should be national welfare and sobriety and not national revenue. Repeal of the national and state liquor control laws did not repeal the effects of alcohol.

In considering this question of repeal I wish to speak of four practical phases which so often escape the average layman. They are: 1. What did we hope to get? 2. What did we really get? 3. What are some significant trends? 4. What shall we do about it today?

The following are some things we were told we would receive with repeal:

Increased Revenue. Repealists said we would collect \$2,000,000,000 a year in revenue. This would mean a per capita revenue of about \$12.50. The dollar-loving American people failed to remember that in 1919 we actually received less than ten per cent of this promised revenue. In order to collect so much revenue as promised we would have to spend more than \$16 per person annually for drink. In reality we received about \$4.50 per capita or about \$18 per family. Yet we would sell our manhood and decency for four and one-half pieces of silver. We do raise some revenue, but what price revenue it is! We know now that brewing and distilling interests were back of this move so they could shift the taxing burden to those less able to pay. Every dollar raised in revenue means less food, clothing or other probably legitimate expenditures. Yes, we needed revenue more than manhood and happiness. Do we?

Elimination of Cost of Prohibition Enforcement. Prohibition was too expensive. Again we did not know that Col. Amos W. Woodcock, Director of Prohibition, revealed statistics showing that from 1920-1931 we spent for enforcement \$284,156,524, while during the same period we collected in fines, penalties, confiscations, and revenues from taxes on lawful distilled and fermented liquors (not including bootleg stuff) \$548,588,884, thus collecting over \$264,000,000 more than we spent. For every dollar spent we collected nearly two. Our Federal Alcohol Control at present costs something too.

Reduction of Drinking. Many of us believed that drinking was more widespread during prohibition than before. Any citizen who did an average amount of traveling knew better. Officers in every community can testify to the falsity of the claims. During a recent summer I attended the University of Chicago and for four weeks I rode the elevated lines from 3435 W. Van Buren through the loop south to Sixty-third Street and back again five days a week spending fully two hours a day on crowded cars, and not once did I see a man or woman that was intoxicated. And only once did I see a workman on a lawn eating his dinner and having liquor with him. Before 1920 drunkards were in evidence in many communities. I saw them when I was a boy. During prohibition I traveled considerably and saw less drinking and intoxication than before and since. In 1919, the last complete pre-prohibition year, in the state of Massachusetts arrests for drunkenness were 34 per 1,000 population, while in 1927 in the very midst of prohibition before the depression set in, similar arrests were reduced to 19 per 1,000. Yes, control did help.

Elimination of Bootleggers and Reduction in Crime. Any person who reads and listens today recog-

nizes no improvement in these. Everywhere reports come of continued lawlessness. The *Literary Digest* of May 10, 1934, states, "Repeal did not wipe out crime, bootlegging and hijacking. On the contrary, kidnapping and hijacking at once boomed into new and lurid prominence." William Lowe Bryan, President of Indiana University, said: "Were any of our control laws obeyed? They were not." No, the booze gang never has liked control laws and has not been willingly law abiding. They have been teaching our youth to be law-disobeying citizens. We had improved conditions somewhat. This was not enough so we had to turn to a booze orgy. Mr. Joseph H. Choate, Federal Alcohol Control Administrator, and an ardent repealist, says, "As concerns liquor, the United States is living in a fool's paradise. The bootlegger is still with us and is furnishing more than half the liquor consumed in the United States." Again the *Literary Digest* of April 10, 1934, calls attention to the fact that distilling companies are complaining that large hotels and better class restaurants are refilling bottles labeled with high class beer, thus giving a cheap, bootleg beer and cutting profits of legitimate companies. I thought the booze crowd was so honorable in its dealings, yet it is the booze crowd that is doing this.

Restoration of Individual Personal Liberty. Since personal liberties had been so much restricted, men were now to be granted this and so would behave better and be more upright citizens. Men were to be given the liberty to drink poison unmolested, debauch their lives, impoverish their homes, and endanger the lives of their fellows while driving on the highways. In return their neighbor, who is trying to live nobly and constructively is to have his God-given liberty curtailed and let his personal liberty loving friend be the controlling and governing personality in the community. Where does the respectable citizen get his personal liberty to live for God and the brotherhood of man with such a menace abroad?

Wakarusa, Ind.

People in General

BY CLAUDE HARSHBARGER

ONE who is a student of human nature can not help but come to some very definite conclusions about people in general. After all we are very much alike. We think we are different, and we are. We have different personalities; our tastes and our desires are different. Yet there are three things in which we are so much alike:

1. We are very critical of the person or thing that we do not understand. A common tendency is to jump at conclusions, to imagine we are always right. In this we are all alike.

2. We must all know that we can not influence and antagonize at the same time. Yet how often we try to influence others by methods that antagonize.

3. And the third is that God has planted in us all a spark of the divine. So when you see some one who is less fortunate than yourself, just understand that he has a soul, that he is capable of being offended even if he is a fugitive from justice. We are admonished to love mercy and do good. Therefore, be kind, affectionate one toward another, in peace preferring one another.

Ladoga, Ind.

Proper Use of Our Messengers

BY NETTIE C. WEYBRIGHT

As far back as I can remember THE GOSPEL MESSENGER came to our home. My first effort at reading it was to hunt for familiar ABC's in the large type letters at top of first page. Soon I could read obituaries and marriage notices, then church news. Then I would hunt for articles written by women and read them. How I enjoyed reading letters of travel by D. L. Miller and the few others who crossed the Atlantic. Finally, I would look forward to the coming of the MESSENGER as a real literary feast, and read nearly every page, for that with our Sunday-school papers and a farm paper practically constituted our weekly papers.

In my early teens, when I was selected to be MESSENGER agent for our church, I remember how surprised and disappointed I felt when I realized that there were members of our church who did not take the MESSENGER. And I certainly was amazed to find a few homes that took daily newspapers but decided they could not afford the MESSENGER. I still believe, as I tabulated such members then somewhere in my subconscious mind, that as members such are only partly interested in the work of the church.

After we came into our new home, THE GOSPEL MESSENGER and *Inglenook* were our first papers. To me the MESSENGER has always been our most valuable paper. Just recently I heard a young man say: "I never knew there was so much good reading material in the MESSENGER." But I am fully aware of the fact that there are many Brethren homes that have always taken our church paper, read and enjoyed it, that today find this difficult because of the lack of money. One dear, faithful young woman said, "I grew up with the MESSENGER. After we were married we always took it. Now neither we nor my parents can take it, and we do miss it so much." I believe there are many such.

What do you and I do with our MESSENGERS, after we have read them? Do we destroy them or store them away where they will never be read again? Or do we read them promptly, then give them to some one

who really appreciates them, then let them give them to some one else, then another, and so on? I think we are hardly doing right when we fail to give them to others to read. If each subscriber in each church would give his MESSENGERS to some one to read, and this person gave them to others, how much good would be accomplished. Their value is multiplied by reading and rereading.

Syracuse, Ind.

Meal Tickets for Big Jobs

BY IRA H. FRANTZ

(For Lay Members Only)

A CHICAGO theological professor recently called attention to the fact that jobs and the "meal tickets" that go with them are not always proportionate. Some really big jobs which are now open do not provide satisfactory meal tickets. Some of our pastorates are such jobs. In fact, the matter of adequate pastoral support looms up as an almost insurmountable obstacle in the minds of both churches and pastors who are considering the problem of pastoral care for some of our churches. This Chicago professor urged men to undertake the big jobs without meal tickets in preference to trivial jobs with big meal tickets. Most of our pastors are willing to do this. It is a sad commentary on some of our churches that they are willing to allow the pastor to make an undue sacrifice, or to get along without pastoral care because they can not afford a pastor.

Two general classes of pastorless churches have come under my personal observation. There may be others. The first of these consists of those churches on the frontier or in the regions severely stricken by the drought. In some such churches every family is facing a very acute problem of how to meet obligations, how to keep their humble home, how even to secure food and clothing. The other class consists of those churches who have never been educated to really sacrificial giving. The members of some of these churches would be considered wealthy by some of our frontier brethren, yet they are content to get along with such service as can be rendered by their home ministers who earn their living by farming or other work. It is no reflection whatever on these faithful preachers to say that they can not do what needs to be done for the church and operate a man-size farm at the same time. These people need to be taught that "they that preach the gospel should live of the gospel." They need to be taught to drop silver and currency into the plate instead of nickel and copper. But to try to convince these people that they could support a pastor is a bigger task than I care to undertake. I am addressing myself here more particularly to those people who really do have a financial problem.

No church wants a pastor who thinks of his job chiefly as a means of a livelihood. I feel sure, however, that such ministers are rare, especially in our own fraternity. Assuming then that you have secured or have in prospect a pastor who sees in your church and community a really worth-while job, a job big enough to justify the endurance of some real hardships, how much of that hardship are you going to leave to him and his family and how much of it are you going to take upon yourself? Successful Christian work, with the world constituted as it is now, involves cross-bearing. Your pastor is willing to bear his cross. He shouldered it bravely when he renounced other and more lucrative callings for the active ministry. With his dependent wife and children he is stepping into a future of uncertainty. He does this in order that he may help create in your community an environment in which your children may grow up clean. How much of the necessary sacrifice are you going to share?

I am trying to offer a practical suggestion here. I wonder what you think of it? Let the church say to the pastor, "We will share with you that which we have. If we do not give you city comforts and economic security it is because we do not have them ourselves, but we will provide for you a standard of living at least equal to the average of our congregation." Thus the church whose members are accumulating money will pay the pastor a salary which will enable him to accumulate money. The church whose members are on a 75 per cent food ration, will divide up so that both they and their pastor will have a 70 per cent ration. Between these two extremes (and the wealthy church and pastor must equalize these) is the average church. Here the church will make sure that the pastor and his family are able to dress as well as the average, to have as good a car, a house, etc., as the average among the membership. In fact they will not be altogether averse to allowing him to be one or two degrees above the average.

I am not asking that the element of sacrifice be taken out of pastoral service. I am asking that it be put into all Christian living. I am less concerned about the pastor than about the church member. How are you going to be saved, how are you going to face your Lord, if you allow your pastor to sacrifice and do not share that sacrifice with him? Jesus said, "If any man would come after me, let him deny himself, and take up his cross, and follow me." What will he say to the person who has never denied himself of any needed thing in order that the pastor or some other might have more? If my understanding of the Scriptures is correct and if my observation of our church life is accurate, more people are going to miss heaven because of selfish living than because of murder, theft, and adultery put together. That next morning after the ex-

perience of death, how, think you, will we feel over the way we have provided for ourselves and the way we have provided for our pastors?

We hope for a day when the necessity for material hardship will be entirely eliminated. Until that day arrives it behooves all who would be Christlike to share the existing hardship. Fritz Kreisler, the great Austrian violinist, says he and his wife have never built a home for themselves "for between that home and us stand all the homeless of the world." Is not this the spirit of Christ?

If your church can not provide a good "meal ticket" along with the pastoral job, will you not at least see that meals are provided—even if you have to take turns in going hungry yourselves in order to do it? If you will agree to do this you will find a pastor who is willing to take his turn along with you.

North Manchester, Ind.

Facing Life With God

BY HOWARD H. KEIM, JR.

OUR gracious and all wise heavenly Father, thou who art the Source of our lives and the Author of all our blessings, we thank thee that we can come into thy presence with the assurance that our prayers will be heard. We thank thee that in thy radiance the darkness of our lives may be illuminated. We thank thee that when we abide in thy power our weakness can be changed into strength. We thank thee that when we fellowship with thee our fears are displaced by child-like trust and dauntless courage. We thank thee that in thy communion our sorrows are transformed into a joyous hope. We thank thee that with thy spiritual guidance we can face life unafraid.

We rejoice in the fact that down through the ages thou hast revealed thyself to great souls who were searching for the divine, who were able to see the invisible, who were pioneers, willing to make the great adventure of spiritual and ethical living. We thank thee above all for Jesus, through whom was revealed most perfectly thy divine nature. Help us to learn of him. Grant us the grace to be worthy followers of his.

Teach us to search our hearts and lives frequently that we may detect and eradicate sin in its budding stage. May we see to it that our love toward thee is whole-hearted and perfect. May we try diligently to love our fellows as ourselves, to make the Golden Rule our standard of action in all our social relationships. Teach us the right attitude toward material things. Help us to be good stewards of the wealth thou hast intrusted to us, that we may help in the promotion of thy kingdom and that we may grow more beautiful lives. Show us the importance of laying up treasures in the spiritual realm where neither moth nor rust con-

sume and where thieves are unable to break through and steal. May we consecrate not only what we have, but also what we are to thee and thy service.

We pray in the name of our Master who gave all.
Amen.

Huntington, Ind.

A Prayer Warrior Crowned

BY A. T. HOFFERT

THE life that abides in Christ is a fruit-bearing life. Through his life of prayer, John Hyde of India, developed an intimacy with his Master akin to that of John the beloved apostle. He came to know the heart of Jesus our Lord as few men do and his life became correspondingly fruitful. In his last letter to his seminary classmates Mr. Hyde wrote: "For three full years now God has given us decisions and baptisms every day when we have been out in our district—over a thousand the past two years. . . . Never a day, if we were right with God, without souls." His life as a missionary was crowned with fruitfulness.

A lady missionary read an account of Mr. Hyde's prayer-life and resolved to devote the best hours of her time to prayer and waiting on God in the study of his Word and will. Prayer became primary; at any cost she would know him and this prayer-life. She prayed that God would keep her hidden and as a follower of the Lamb she might remain silent when misunderstood and criticized. Things began to happen in her district. Fifteen were baptized at first and one hundred and twenty-five adults during the first half of the following year. She says:

"Every department of work now is in a more prosperous condition than I have ever known it to be. The stress and strain have gone out of my life. The joy of feeling that my life is evenly balanced, the life of communion on the one hand and the life of work on the other, brings constant rest and peace." Another year passed and she wrote of a rising tide of earnest inquiry in the villages. During the two years following her resolve to make prayer foremost in her life, the number of Christians in her district increased from one hundred to six hundred.

Soon after the 1910 Sialkot Convention, John Hyde held a meeting in Calcutta. A friend of his in that city writes of his prayer habits: "He stayed with us nearly a fortnight, and during the whole time he had fever. Yet he took the meetings regularly, and how God spoke to us, though he was bodily unfit to do any work! At that time I was unwell for several days. The pain in my chest kept me awake for several nights. It was then that I noticed what Mr. Hyde was doing in his room opposite. The room where I was being in darkness, I could see the flash of the electric light when

he got out of bed and turned it on. I watched him do it at twelve and at two and at four, and then at five. From that time the light stayed on till sunrise. By this I knew that in spite of his night watches and illness, he began his day at five. . . .

"But Mr. Hyde grew worse. . . . Being anxious, I induced him to come with me to a doctor. The next morning the doctor said: 'The heart is in an awful condition. I have never come across such a bad case as this. It has been shifted out of its natural position on the left side to a place over on the right side. Through stress and strain it is in such a bad condition that it will require months and months of strictly quiet life to bring it back again to anything like its normal state. What have you been doing with yourself?' Dear Hyde said nothing; he only smiled. But we who knew him knew the cause: his life of incessant prayer day and night, praying exceedingly with many tears for his converts, for his fellow-laborers, for his friends, and for the church in India!" John Hyde was being crowned with a knowledge of Christ through the "fellowship of his suffering, becoming conformed unto his death."

Upon his return to America in March, 1911, Mr. Hyde spent a few weeks visiting in the home of Rev. R. J. P. Jones in Wales, who was home on furlough at that time. They heard of a meeting being held at Strewsbury by Dr. J. Wilbur Chapman and Charles M. Alexander on their world-wide evangelistic tour. They went to attend the opening services of this campaign and found that general indifference prevailed, even among the ministers. It was then that the burden of prayer came upon Mr. Hyde, the results of which are described by Dr. Chapman:

"I have learned some great lessons concerning prayer. I know that all great revivals are born of prayer. At one of our missions in England the audience was extremely small—results seemed impossible—but I received a note saying that an American missionary was coming to the town and was going to pray God's blessing down upon our work. He was known as 'The Praying Hyde.' Almost instantly the tide turned. The hall was packed, and my first invitation meant fifty men for Jesus Christ. As we were leaving I said: 'Mr. Hyde, I want you to pray for me.' He came to my room, turned the key in the door, dropped on his knees, waited five minutes without a single syllable coming from his lips. I could hear my own heart thumping and his beating. I felt the hot tears running down my face. I knew I was with God. Then with upturned face, down which the tears were streaming, he said: 'Oh, God!' Then for five minutes at least, he was still again; and then, when he knew he was talking with God, his arm went around my shoulder and there came up from the depth of his heart such

petitions for men as I had never heard before. I arose from my knees to know what real prayer was. We believe that prayer is mighty and we believe it as we never did before."

A conference was arranged at which other workers were called in and a long time spent in prayer. "After that the Spirit was present in the meetings in such power that all barriers were broken down and sinners were crying for mercy and being saved all over the house."

This intensive prayer effort continued for a week, after which he returned to his friend in Wales. He became ill the following day and could scarcely speak. Smiling he whispered: "The burden of Strewsbury was very heavy, but my Savior's burden took him down to the grave." Here was a man crowned with the sacrificial Spirit of Christ. Death was already eating away his life. He reached America in August of 1911, where he remained with relatives until February the following year, when the Lord called him through death unto life eternal. "He shall receive the crown of life, which the Lord promised to them that love him" (Jas. 1: 12).

Osceola, Iowa.

What Is Real Christianity?

BY MRS. C. H. STANLEY

THERE is a query in the minds of many older people, as well as our youth today, as to what we mean by the term Christianity. To some who are quite liberal in their thinking relative to religion, Christianity is just one of the world's religions. To the more conservative mind, Christianity is more than simply one of the world's religions. It is *the* religion, the highest of all religions and the final word in the field of religion.

As to whether one would argue the former position, or the latter, depends, perhaps, upon what we really mean by the term Christianity. Such terms as the following are much used in our day: Protestant Christianity, and Catholic Christianity. There has been no little confusion on some of our foreign mission fields relative to the import of Christianity.

Some will say, "We are willing to accept your Christ but we care nothing about your Christianity." The point of confusion is just here, that *churchianity* is confused with Christianity. Certainly the time has arrived when religious leaders must see that what we call Christianity is not Christianity unless it seeks to harmonize itself with the life and teachings of Jesus Christ. This applies to public life as well as to private life; for the Master had something to say about every phase of living. Christianity in its perfect form is the final religion, for it is the religion which exemplifies, in the lives of believers, the spirit and teachings of Je-

us Christ. In the strictest sense there is no such thing as Protestant Christianity or Catholic Christianity, for to designate Christianity with such an adjective means to separate it from the ideals of Christ.

God help us to be in harmony with Christ so as not to confuse lost souls who are seeking real Christianity.

South Bend, Ind.

What Causes War

BY KERMIT EBY

XI. Munitions

MUCH has already been written on the so-called munitions racket, and much more probably will be. The more flagrant incidents, such as sale of munitions to potential enemies, encouragement of gas sales by a missionary, lobbying at Geneva by Mr. Shearer are common knowledge. Indignation has been expressed, resolutions passed, and arms are still produced. It may even happen that a tax of 95% is placed on munitions so that the industry will be governmentally controlled. No matter what happens, certain facts need to be made clear.

In the first place, it must be made clear that it is impossible to distinguish between what is useful in war time and also necessary in peace. This becomes even more evident when we realize that the next war will largely be fought with new weapons. Consider for example that the Duponts are only making peace-time products such as cellophane, ducos, paints, varnishes, bakelite, etc., and then ask yourself how long it would take to change to the manufacture of war chemicals. Or remember the ease with which large commercial planes can be made into bombers, tractor factories into tank factories, ships in the new merchant marine into auxiliary cruisers. Indeed, it is difficult to say what the munitions industry really is, or where to draw the line.

It is generally understood that business is conducted for profits, and it should be understood that munitions are no exception, even to shady practices. Insull was not a villain. He was only the shining example of the business practices of his age. To condemn Insull was indeed ridiculous, unless we are willing to turn our back on the type of practice that produced him. America is not yet willing to do so. Production for profit is still the lure, be it in wheat and hogs, or steel and gas; production for use has yet to wait.

Nor will governmental control of munitions insure peace. If anything, it may even increase the efficiency of the production of war machinery. Socialized states do not automatically become pacifistic states. It would be rather far-fetched to argue that Russia is pacifistic except by necessity. Remember the ardor of revolu-

tionary France in the protection of its new virtues, and ask yourself if we in the United States might not go to war to protect a socialistic economic order, just as rapidly as we did a democracy.

Peace is still a long way off. Munitions control is only a step toward the goal to which we aspire. There must also be a world organization which strives for economic justice, inspires emotional loyalty, guarantees justice for all. As long as nations exist, with national rivalries, the mere change of the politic-economic order is not enough.

Man expresses his loyalty for something always, and the expressions of this loyalty must not be mutually destructive.

Ann Arbor, Mich.

Sharing Observations With the Home Church

BY C. D. BONSACK

Secretary of the General Mission Board

Nineteenth Installment

January 6 and 7. These days our ship lay in the harbor at Tanga. The first day was Sunday and we could not hold a service owing to the great noise of the machinery loading quantities of sisal, cotton and coffee. We spent the day resting and reading. Many went ashore and quite a few took a motor trip to the mountains sixty miles away. Others stayed aboard to keep, and others to desecrate the Lord's day of rest. Amid the many kinds of folks on an ocean steamer, one finds his daily contacts calling him to maintain his integrity and honor amid much that is provoking and unnecessary. It is a wise person who keeps sweet and yet wholesomely helpful in the multitude of opportunities all about him. Yet this is all but a close-up picture of life. Tomorrow we are to reach Mombasa and we shall disembark. Likely we shall never see most of these passengers again. Have we used these opportunities to help and guide? Have we left such impressions behind as will strengthen the hearts of others when they are tempted? Have we exalted the cause of Christian missions, since all know that is our business? These and other questions challenged us as we said farewell. We shall never forget the hospitality of those in charge of our good ship *Ussukuma*. We sought nothing that was not given us. Food was abundant and there were enough conveniences for the average man. Though we traveled tourist class, we never felt embarrassed or had reason for criticism. Doctors, professors, ministers and many varieties of sinners shared fellowship. We trust that the good left a radiance that will help in the days ahead. We trust the mistakes and weaknesses shall only remind us all how much we need grace and guidance in the way of life. We are glad for the friends we have met, for the good books we had a

chance to read, for the acquaintance with new places in God's great world of beauty and life, above all for the overshadowing care of our Father in the days and weeks of our journey into the southern half of our interesting world.

January 8. Here we were in the beautiful harbor of Mombasa. We left our good ship *Ussukuma*, which had been our home for five weeks. This ship now makes the trip from Hamburg, Germany, around Africa and back to Hamburg every three months. It carries a cargo of 6,000 tons and a passenger list of 215, with a crew of 135. It is not a fast boat on account of the frequent stops and large cargo, but the service, particularly in its tourist class, is really very much more than one could expect for the money paid. The spirit of family life was developed on such a journey and we said good-bye, as we would to our friends. At Mombasa we got mail from home and friends, and what a privilege it was! Few of us realize what a privilege it is to send a message of love and news around the world for five cents! The duty of handling baggage, tipping stewards, getting through customs and getting your bearings in a new place, was all very interesting, particularly when only a few people could understand your own language; and what was worse, most of them

made you feel they understood, and when they took you to the wrong place, insisted on a liberal tip for the trouble! Then you wish the world spoke a universal language. Finally, we were at the Palace Hotel where we took time to read our mail and think as to where we were, and what next?

To the Church of the Brethren Mombasa is sacred because here lies the dust of our good brother, J. H. B. Williams, who died from typhoid fever here on April 17, 1921. He was making a trip to the mission fields in company with Brethren J. J. Yoder and H. J. Harnly. He contracted this fever somewhere on the way. Of course a visit to this grave was the first object of our stop here. But before this was done we bought tickets to Nairobi, 300 miles interior, so that we might go on the train tomorrow. This done, and a lunch at the hotel, after a visit to the Bishop of Mombasa, we tried to find the grave. Our first search was a failure, because of some wrong impressions and some more misunderstanding of language on the part of those who thought they knew what we were saying. As the weather was intensely hot, the search was left until in the morning. It was Mombasa's hottest season, they told us, and we hoped they were right, for if it ever gets hotter, it would be most undesirable for some of us. Otherwise Mombasa is a fine city. But the larger city is Nairobi, before mentioned, which is the capital. It has an elevation of more than 5,000 feet. Here, also, there were more missions and a few folks who know missions and mission practice better than almost any others in Africa.

Why I Take the Gospel Messenger

BY ROSA M. BENNETT

I have a friend—a very dear friend that comes to see me every week, a very welcome friend. Think of it—a dear friend comes to my home every week of the year. My friend brings me news, news that is vital; brings me articles that are instructive, articles that are thought-provoking; brings me bits of poems that are soul-warming. This friend is my church paper, *The Gospel Messenger*.

I have twelve reasons for taking *The Gospel Messenger*:

1. It is a paper I do not have to hide when I see our pastor coming.
2. It is a paper I am not ashamed for anyone to see in my home.
3. It is a paper appropriate for young people to read.
4. It is a paper entirely free from tobacco and liquor advertisements.
5. It is a paper free from obscenity and suggestive vile-ness.
6. It is what I call good literature.
7. Its influence in the home and in the church is entirely for the good.
8. Its quality is estimable.
9. Its value can not be figured in monetary terms.
10. It keeps me in touch with my old home church.
11. It keeps me in touch with all of the churches throughout the brotherhood.
12. It is the official organ of my church.

I need *The Gospel Messenger* in my home. Don't you? Copley, Ohio.

January 9. After breakfast we again started to the European cemetery where lies the body of our Bro. J. H. B. Williams. This time we found it with but little trouble. Here we rested, meditated and prayed. We tried to remember the tragic experience of Bro. Williams' comrades who tenderly left his body and went on without him. We recalled the heart-breaking effort of some as we broke the news to his family in their home in Elgin. Amidst all these memories one found much to think about, talk over and pray for. The grave is at a lovely spot beside a magnificent mango tree. The graves are all well cared for and every reasonable attention has been given. We took a number of photographs and hope some at least may be good. We handed a few shillings to those who seemed to be in attendance and asked them to give the grave good attention. After several hours we walked slowly away, living over again those eventful days. The lines from Newman's hymn, which are on the gravestone, and which we understand our brother recited during his last illness, rang in our ears with new meaning and pathos.

(Continued on Page 19)

HOME AND FAMILY

The Hidden Glory

Selected by Emma L. Miller, Lincoln, Nebraska

If we knew of our dependence
On the God who gave us life,
If we knew of his compassion
As he sees us in the strife,
If we only saw the glory
That is shining over there,
We would read his Word more faithfully
And study it with care.

If our minds were not so crowded
With the cares and things of time,
If our thoughts could soar to heaven
And explore that blissful clime,
If our eyes could see the vision
Of that land so far away,
We would read his Word more carefully
And sense it as we pray.

If we'd contemplate the future,
Looking thence for sure rewards,
If we'd tune our ears to listen
To those sweet and heavenly chords,
We'd go pressing towards the mark
Of that glorious aftermath,
With his Word a lamp unto our feet,
A light unto our path.

Glimpses of Life in India

BY BERTHA RYAN SHIRK

8. A Good Day

A DAY was planned in which to keep the promise to return to the village where we had been invited. Early one morning, while it was still cool, with Buri Renchord and her husband as companions, we started the five-mile journey.

We had eaten the usual repast of the common Hindu home: a chapati or a flat cake of wheat or rice flour baked over coals, and taken the seemingly necessary cup of tea with sugar and buffalo cow's milk added. We also had morning singing and prayer with all who would come from the neighboring huts.

Our trio had started toward the highway when Buri, making some excuse, returned to the hut. Her husband walked on ahead. Walking along slowly, I was puzzled to know what was detaining Buri. Presently she came out and on down the road. When I saw her smile, I guessed the reason. The Hindu woman's outer garment, or sari, is a good place to hide things. This was not the first time Buri had concealed objects from Miss Sahib. Searching, I found a tall glass of milk in one hand and some of her good wheat chapatis in the other. This dear old woman was as thoughtful as a mother toward me. She and I were together much of the time in

the Lord's work. She was always looking after my comfort, manifesting her love in every way possible. "Yes," she said, "the road will be long and dusty. When you get tired you must sit and rest and eat some bread and drink this milk."

And the sun soon did seem hot. By the time the journey was half over, the road did seem long and dusty. So we were happy to sit down on the grass to rest and be refreshed with Buri's bread and glass of milk. She ate some of the bread but insisted I drink all the milk.

By the time we reached the village, the men and women were all busy with their daily tasks. This was a weavers' village. Spinning their own thread from the raw cotton, dyeing and preparing it for the loom, was the work of both men and women. The large wooden hand loom is so arranged that the weaver sits on the ground, using both hands and feet to operate it. Different kinds of cloth, suitable for native needs, are woven at this village. It is strong and gives good service. It is also much cheaper than imported goods from other countries.

The time up to the noon hour was spent going from hut to hut, getting acquainted, asking questions, and being questioned in return. Before dinner time, several invitations had been given to come and be guests at the noon meal. Among them was one from the headman of the village. It was decided that his hut would be the logical place to go. The Hindus have a saying: "Win the friendship of the headman and you win the friendship of the whole village." He was told to let us know when he was ready, and we would come to his house. He was an old man, a typical Hindu in dress and manner. Being along in years, he was what you might call old-fashioned.

When he was ready, he did not send his servant, as many do, but came himself to direct the way. Coming to the door of his hut, he asked us very kindly to remove our shoes so as not to injure his mud floor. The floor was the ordinary dirt kind, kept smooth and free from dust by smearing with a mixture of mud and offal of cattle. The surface will stand barefeet but not the heels of English or American shoes.

Bamboo mats had been placed to sit on. They make rather low seats for one used to chairs; so you cross your feet and ease down, just like the natives, until you are sitting flat on the floor. It takes a little practice to do it gracefully, but it is the best way to sit. None of the family were present to eat with us. We were to eat by ourselves and our host waited on us. First, he brought in three big brass plates, with a mound of rice on each. These plates were placed on the floor on another mat in front of us. An earthen pot containing melted butter or ghi was brought next.

This ghi is quite expensive for poor people, but is kept to be served with food for honored guests. It is the custom for the host to hold the pot high and pour the butter over the food of his guest and keep pouring until the guest puts out his hand letting some of the butter fall upon his fingers. At that time I did not know of this custom. Renchord, at my side, told me what to do, but by that time I was served with butter plentifully. After my companions had been served, the old man disappeared into the little side room again and came back with another larger vessel. In this he had a sauce to serve over the buttered rice. It was made of buttermilk and was as hot with red pepper as a good dish of Mexican chili. This our host poured over the rice as he had the butter. Now the dinner was served. The next thing to be done, in the absence of knives, fork and spoons, was to eat with our fingers, if possible.

This was my first year in India. With every opportunity, I had been trying hard to learn to eat with my fingers. The natives do it very deftly. With the fingertips a little ball of rice is formed by mixing it with the curry and flipped into the mouth with the aid of the thumb, without getting the whole hand in a mess as the foreigner is likely to do. With this greasy rice and buttermilk sauce it took fine fingering.

Having eaten to our hearts' content, if not to the appeasing of the appetite, we waited for water to wash the besmeared hand. Our host soon removed the plate with the left-over rice, brought in another with a brass drinking vessel containing water. This water he poured over our greasy fingers while we tried to wash them, the water falling into the brass plate beneath. When the water had all been drained from the drinking cup, the old man took up the plate. We expected to see him disappear into his cook room again, but instead, he sat down before his guests, put the plate to his lips, and drank the water to the last drop. I was so surprised, I did not know what to do or say. I felt, however, I must ask him his reason for this ceremony. In answering, he said that he regarded me as a holy woman, and by drinking this water in which I had washed my hands, he, too, would become holy. Then I saw his Hindu philosophy. The Ganges River, to the Hindu, is a holy stream. To drink of its waters, purifies the soul and insures him another life. The Hindu is also a cow worshiper. He considers the sacred cow, so-called, holy. Hence, he will not kill her or eat her flesh. The Hindu priests manufacture pills, using cow products, and by swallowing these you become holy.

This incident gave an opportunity to explain to him how he could really become holy as he desired, not by eating or drinking but by believing in a holy God, who had power to cleanse and save from all sin.

Thanking this good man, then, for his kind hospitali-

ty, we left his humble abode. Renchord invited all to come to the open veranda of another hut. There we met with all who were interested enough to leave their work and come, some twenty or twenty-five people, mostly men.

We had song and prayer and told them the story of our Savior's great love for them. They seemed glad for our coming and wanted us to come again, but we were leaving them with no hope of returning. For there are hundreds of villages like this! Sheep without a shepherd! We hear the Savior say to us as he did to Peter, "Lovest thou me? Feed my sheep! Feed my lambs!"

The five miles home did not seem like such a long walk. The sun was just sinking in the far-away west when we reached the little village called home.

The little grass room was cool and inviting. The large earthen pots of water looked as refreshing as a marble bathtub. Not every native home in India has a bathtub, but many do have a bath place. Bathing is indulged in frequently on account of the hot climate and it is a religious ceremony with the high caste Hindu. If the water is stored in these large earthen vessels for a day, it needs no artificial heat; it will be just about the right temperature for bathing.

It was soon time for the evening meal. Our appetites were calling for more rice and if there had been nothing but buttermilk sauce to go with the rice, it would have been welcomed. However, our good pal, Buri, had prepared a very tasty vegetable curry for which we were very grateful.

After the supper the villagers came for evening devotions under the wide spreading branches of the jungle trees. Sitting together upon the ground we sang songs and gave thanks to our heavenly Father, praising him for the good day he had given us in his service.

The days soon passed—though a week was spent in this jungle home. Then our steps were retraced to our own home and friends at Bulsar, thus adding another little chapter to life's book.

Chickasha, Okla.

Parent Education and How It Can Function in the Local Church

BY EVA BOWMAN

SEVENTY-EIGHT years ago an American died in Tunis, North Africa. They buried him there. Thirty years passed. Then a group of Americans went to his grave, dug up his body and brought it to his native country. As they passed down Pennsylvania Avenue in Washington, D. C., the President, Vice-President and members of the Cabinet came out to see. Congress and the Supreme Court adjourned. From all over the

nation there came great men to the capital to honor this great hero.

But he had written no book. He had painted no great picture. He had carved no great statue. He had given no great invention to the world. But he had written a song which had touched the hearts of men. He, John Howard Payne had immortalized his name in the universal lyric, "Be it ever so humble, there is no place like home." This declaration could truly be written of that "poor rich" home which inspired the author of "Home, Sweet Home." But such can be said of comparatively few homes of this generation.

One home in every six in America is broken by divorce. Of the other five-sixths fully one-third are uncertain. Children emerging from such backgrounds suffer tragic effects.

Crime, intemperance, war have persisted in the face of great Christian movements. It has taken Christianity too long to bring Jesus' way of life into human daily conduct.

Now a new approach is being made. We are looking to the home as the greatest school. The parents are the main teachers. Upon this school and these teachers rests the hope of tomorrow's nation.

The age-old question, "What have they seen in thy house?" (2 Kings 20: 15) is being asked anew of today's parents. Mary, the mother of Jesus, knew that question well. During the silent years of his life Jesus was learning from his mother lessons that helped to fit him for his life and work.

All Christian parents want their little ones to grow up to be like the Child of Nazareth. There is only one sure way by which this desire may become a reality. It is by doing what Mary did in her home—make it a home of spiritual example and instruction. In this home environment "the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him" (Luke 2: 40).

What Is Parent Education?

Parents who in the past have been looked upon historically as owners, economically as providers, political as guardians, religiously as guides have now emerged as educators. Every parent is an educator whether he wants to be or not. Every honest parent wants to be a good educator. I have yet to meet a parent who does not want his child to succeed in life.

Interest in parent education is widespread. The daily newspapers have established columns and sections dealing in a popular way with the questions and problems of parents. Magazines have carried an increasing amount of material in this field. Books devoted to helping parents by familiarizing them with specific knowledge about children and family life have gained phenomenal circulation. Radio talks have made a val-

uable contribution. Churches and communities over the nation have established clinics for parents. To these clinics parents may go with their problems and get wise counsel from understanding, sympathetic men and women who have had expert training and experience in the various phases of home enrichment. We could list many evidences showing that we are in the midst of a great parent education movement.

Parent education is a division of adult education. It trains for parenthood. It is an experience both on the job and for the job.

The first concern of parent education is for the parent. Before the parent can become an effective teacher he must become a satisfactory person. A well defined program of self-improvement for each parent is a good beginning. To develop not only a desire and willingness to keep up with the times, but technics for doing so is another concern of parent education.

Why Parent Education?

There was an age when science and invention moved slowly. The social and scientific environment of one generation was about the same as the one before. Parents and children needed only to adjust themselves to changes in each other. Our generation discovers itself in a whirl of social, economic, scientific change. Cultural conflicts exist.

This rapidity of change naturally creates confusion and intensifies the normal strain between the older and the younger generations. Parents need guidance to help them develop and keep poise when all around them things are changing. They need inspiration and courage to grow along with youth—helping youth to greater spiritual achievement—looking together toward a more Christian social order.

Social standards of today are different from the standards of yesterday—when we were young. The youth of our homes are facing harder things than we did. The community of my yesterdays frowned upon the girl who smoked and drank. She would have been an outcast. Today smoking and drinking are looked upon with hearty approval in many circles. I deserve no credit for not having smoked nor drunk. Neither do I score a point when I paint word pictures to youth of the good old days when we kept ourselves clean of these evils. Times have changed and we must approach our young people in the light of the accepted standards of today—and understand. This is one of the challenges of parent education.

Life today is so complex. We have the world in our living rooms. The daily newspaper brings us world events both good and bad. Radio brings to our firesides the world's best music, plays, lectures. Also some of the worst. Automobiles, paved roads, airplanes have minimized distances. Communities which were

once remote are now neighborhoods. Members of one family make many contacts daily. The school, the office, the factory, the store, the club open entirely different sources of acquaintance for each and tend to scatter family interests. How can parents, in the midst of all this confusion, maintain common interests, family fellowship and family worship?

Parents find themselves facing the task of the physical care of their children. Feeding the family properly and economically requires study and careful planning. Protection against childhood diseases, the need for regular medical and dental care, suitable play space and proper equipment are all matters upon which every parent needs to be wise. Most of our married couples arrive at parenthood with little or no understanding of the importance of physical care and physical development of children. If parent education undertook this field alone it would meet one of the first and most urgent needs of parents.

Of no less importance is the development of the child's personality. The personality of a little child is a constant challenge to wise guidance.

Family life at its best is the result of the satisfactory adjustment of parents to each other and to their children. Example is a great power in any home. Recently an eighty-two-year-old great-grandfather told me that he considered the atmosphere of the home the greatest influence in the life of the child. He had tried it and it had worked. He proved that the most satisfactory environment for a child's development is an atmosphere of security, freedom and the wholesome give and take of opinions and experiences.

Every part of the child's nature and his environment is important to the parent educator. Every significant experience and trait of character in the parent affects family life. The child and his experiences and the parent and all of his experiences and the situations which the associations of parent and child produce are the common concern of parent education.

The Christian church realizes the need and the desire of parents for enlightenment. The church also realizes that the home is the most powerful influence in the life of the child. In family life are those experiences which are determining what the child thinks of God, how he feels about Jesus, how he feels and acts in his relationships with those about him. He sees God or he does not see God in the love that does or does not manifest itself in family relationships. It is much better for the child to live the principles of life as set forth by Jesus in his Sermon on the Mount, than to be able to quote chapters of the Bible from memory and not be able to put them into practice.

Our denomination is coöperating with the educational forces of the Protestant denominations in adopting yearly emphases such as *Christ In the Life of the*

Home, and Christ In the Church. This is the most important phase of parent education. If we succeed in this program the influence will be far-reaching in the Church of the Brethren. All denominations coöperating in this movement will result in transforming the religious life of the nation.

How Can Parent Education Function in the Local Church?

The first thing to do is to find in the local church the person who believes most in parent education, one who is willing to give much time and thought to it. This person should be willing to give a period of years to the work. She will need to read magazines and books and acquaint herself with the best information on parent education. She should have the coöperation and help of the group in the local church, which is responsible for education. Together they can study the needs of the parents and the community.

Each group should organize in the manner which is best adjusted to circumstances and needs. Some of our leaders in this field agree that the parent education program of the local church should emerge from an organization already in existence. For example, if there is a mothers' class, let this class be the promoter of parent education. If there is no mothers' class the Aid Society or some other organized group might sponsor it. The main point is to have parent education in each church and functioning in a way that is most effective in reaching as many home builders as possible.

If the group of parents is large enough it may be divided into two divisions—those interested mainly in younger children and those whose main interests are in young people.

In one church they have a brides' club. These young married women are led by an experienced and understanding woman. Together they are solving problems and working out principles which will strengthen the foundations upon which new homes are being built.

Some of our churches are promoting parent education as an activity of the women's work, meeting afternoons or evenings.

Also there are community mothers' or parents' groups independent of any one organization.

Again the Sunday-school in classes for parents may spend part of the Sundays discussing home problems. Excellent materials, especially adapted to Sunday-school classes, are available.

For further suggestions on the subject write Board of Christian Education, 22 S. State St., Elgin, Ill., and ask for "A Suggestive Local Church Program on the Home." Also you may write the same place for a list of special books and magazines for parents, and for the loan library leaflet which will be of great help in choosing books for minimum of money outlay.

Washington, D. C.

KINGDOM GLEANINGS

Calendar for Sunday, March 17

Sunday-school Lesson, Peter Delivered From Prison.—
Acts 12: 5-17

Christian Workers' Meeting, Things That Keep Us From

B. Y. P. D. Programs:

Young People—Home Hobbies.

Intermediates—The Church.

* * * *

Gains for the Kingdom

Six baptisms in the First church, Roanoke, Va.

Eleven baptisms in the Bakersfield church, Calif.

Fourteen baptisms in the Welly church, Md., Bro. W. N. Zabler of Lancaster, Pa., evangelist.

Six baptisms in the Beaver Creek church, Ohio, Bro. J. Edson Ulery of Onkama, Mich., evangelist.

Ten baptized in the Antioch church, Colo., Brother and Sister B. M. Rollins of Keyser, W. Va., evangelists.

Two baptisms in the Ardenheim church, Pa., Bro. H. W. Hanawalt of the Aughwick congregation, evangelist.

Nine baptisms in the Nettle Creek church, White Branch house, Ind., Bro. Carl Hilbert, home minister as evangelist.

* * * *

Personal Mention

Bro. DeWitt L. Miller, pastor of the Cleveland church of Northeastern Ohio, speaks this Saturday morning, March 16, 8 A. M., Eastern Standard Time, over WGAR (1450), Cleveland. The Cleveland federated churches are conducting morning devotions over this station during the Lenten season.

Bro. W. J. Swigart is scheduled to pass milestone number eighty-five next Tuesday, March 19. And they say he drives back and forth with his own hands between his summer and winter homes at Sebring, Fla., and Huntingdon, Pa. Good riding, Bro. Swigart, and good rest to you at both ends of the journey, for years and years to come.

Bro. J. H. Long was a leader in Northwestern Kansas, not in making speeches or in public prominence, but wherever business judgment and responsibility were required. The financial side of practically all the district activities was in his keeping and he discharged his trust faithfully. The last Messenger of 1934 mentioned the passing of his wife and his own illness. We have learned only recently that he has followed his companion.

Bro. D. A. Crist's recent letter to the mission rooms concluded with these words: "We have had no moisture of any kind here [Quinter, Kansas] since June 8, 1934. We are having terrible dirt storms. Not a green spear of any kind here except the people." But that exception is exceedingly interesting, isn't it? Makes one think of the last words of Habakkuk and a certain psalm in which some people flourish in spite of everything.

Bro. H. B. Martin, for seven years pastor of the Oakland church of Southern Ohio and just reelected for another term of three years, was instantly killed at a railroad crossing not far from the church Feb. 28. He was on his way to a dinner engagement with friends who have been considering the question of uniting with the church. The tragedy

occurred within sight of their home. "Many sad hearts," says our correspondent, for "he was much loved by his own people and the community."

Bro. J. H. Longenecker celebrated the eighty-third anniversary of his birth, Sunday, March 3, by preaching in his home church at Palmyra, Pa. Here's the fine note with which he concludes his letter: "I am well and have indeed many reasons to be grateful to God for his innumerable mercies to me." Let's all rejoice with him.

The Literary Editor of the Brethren Publishing House takes sharp issue with the author of "Life Begins at Forty." He insists that seventy is the correct figure, the exact date being this week's Wednesday. It must be admitted that the character and multiplicity of his activities lend strong support to his opinion. This is the more remarkable since very eminent authority has suggested threescore years and ten as marking the normal end of life, rather than its beginning. We are taking the liberty of conveying to him your congratulations and "many happy returns."

The Indian Witness for Feb. 7 contains an item which serves to fill in the details of some days not fully covered in Bro. C. D. Bonsack's Observations. Concerning deputation plans and activities we read: "The visitors landed in Bombay on January 26th and remained there until the 30th; the Rev. C. D. Bonsack preached at the Taylor Memorial Methodist Episcopal Church on Sunday, the 27th. From Bombay they proceeded to Gujarat where they are remaining for a month visiting the various centers of their work. They are expecting later to visit the Punjab and possibly certain centers in South India in order to see some of the work which is being carried on by other organizations. We welcome these visitors who have long been interested in

Be Sure to Read

Bro. T. G. Weaver's article on page 5 is the first in a series of four dealing with the current liquor situation. "Will We Never Learn?" is certainly a challenge to those who can and ought to learn.

"We will share with you that which we have. . . . We will provide for you a standard of living at least equal to the average of our congregation." This is the working basis for pastor and congregation relations as suggested by Bro. Ira H. Frantz. See page 7.

From Mombasa, about fourteen years ago, came word of the passing of Bro. J. H. B. Williams. In this week's installment of his Observations Bro. C. D. Bonsack tells of the deputation's recent visit to this city and the sacred spot where Bro. Williams was laid to rest.

"A Good Day" is this week's title of Bertha Ryan Shirk's Glimpses of Life in India. Turn to page 12 and take the trip to a friendly Hindu village. Meet the village headman and eat in his hut! You may have to use your fingers.

Can Parent Education be made to function in the local church? This and other questions Mrs. Eva Bowman of Washington, D. C., answers in a well written article beginning on page 13. We understand the Board of Christian Education is planning to issue this article in leaflet form. If you like it, ask the board for copies.

Not so long ago General Chiang Kai Shek, with his gifted wife, made a visit to Shansi, the province in which our China mission field is located. On page 18 Bro. Minor M. Myers tells of the general's visit to Tai Yuan. He reports at some length what Madame Chiang had to say. Here is another article worth reading.

missionary work in India. Members of the Methodist Episcopal Church will have a special interest in their visit since Mr. L. A. Blickenstaff is the Treasurer for India of the Church of the Brethren and during the past year carried on the work in the office of the Branch Treasurer of our church during the absence of the Rev. E. M. Moffatt."

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Miscellaneous Items

Tuesday, April 2, at 10:00 A. M., is the time for the beginning of the next General Mission Board meeting. Open sessions to which all interested parties are welcome are held throughout the day; evenings are usually given over to private sessions.

An interested woman wants you to know about a twice daily broadcast over XEPN, Eagle Pass, Texas. It is devoted to ridding our country of liquor. The hours are 7:30 A. M. and 9:30 P. M., Eastern Standard Time. She finds it on her dial at 590 kilocycles.

Notice to Churches of Northern Virginia.—The district meeting for 1935 will be held in the Mount Zion church, near Luray in Page County, April 19 and 20. Elders will convene on Thursday, April 18, at 2 P. M. Reports, queries and all matter for the conference should be in the hands of the undersigned by March 30, so as to appear in the booklet.—S. I. Bowman, District Secretary, Harrisonburg, Va.

Program of the District Missionary and Educational Meeting to be held in the Poplar Ridge church March 19 and 20. March 19, 7:30 P. M., Addresses on The Needs of Our Church, by J. L. Guthrie and R. R. Hatton. The Unoccupied Field.—Edw. Kintner. March 20, 9:45 A. M., Addresses on Needs of Our Church, by S. L. Cover and L. D. Young. Contributing Material, Wealth and Life.—Edw. Kintner. 1:30 P. M., Program in charge of Board of Christian Education. 3 P. M., Women's Work Program. The Christian Home.—Mrs. Cover. 5 P. M., Fellowship Supper, followed by playlet by Defiance church. 7:30 P. M., Educational Address by Edw. Kintner.—Jay F. Hornish, Defiance, Ohio.

"**Last night** at our Ladies' Aid Society meeting we had a program devoted to the discussion of The Gospel Messenger. In the organization are quite a number of ladies not members of the Church of the Brethren. There was one paper on Looking at the Messenger From the Outside, and another, Looking at the Messenger From the Inside. Coming as it does in the midst of our campaign to put the Messenger into 75 per cent of our homes it was quite timely. Mrs. Miller reports that both papers constituted the strongest arguments or sales talks she has ever heard for the Messenger. The editorials, Bro. Bonsack's articles and the reports from the churches came in for most prominent mention. Just another group expressing themselves about the paper and it was all very favorable. Perhaps the most interesting thing was that the 'view from the outside' was just as enthusiastically favorable as the 'view from the inside,' if not more so."

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Book Review

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

The Bible in Story and Art, by Ulysses Grant Warren. 489 pages. \$2.50.

The purpose of the author is to fix the Bible narrative by means of pictures and stories. From a broad field he has chosen over 200 pictures, many of which come from the great artists, and has reproduced them in full-page. This

affords a better view than where the originals are crowded into very small space. The size of the page is 8½ by 11 inches. Along with the name of the picture and of the artist there is some descriptive material which helps to interpret the artist's aim. On the page facing the picture one finds either Bible passages or other matter that helps to explain the picture and rivet the story. On the whole the book appeals to me as especially suitable for the Christian home that would help the children to appreciate good pictures and become familiar with the great Bible events and stories. The good paper and the flexible black cover appeal to the eye and make the handling of the book easier than if the cover were a heavy board.

THE QUIET HOUR

The Spiritual Life—Tests

PREPARED BY M. CLYDE HORST

For the Week Beginning March 24

1. The Scriptures constitute our "spiritometer." We may measure ourselves, and know our condition. This aids in deepening the spiritual life.
2. The spiritual life and gifts.
 - (a) All have gifts (Eph. 4: 7, 8; 1 Cor. 12: 7).
 - (b) All have not the same (1 Cor. 12: 4-6, 28-30).
 - (c) The best gift (1 Cor. 13: 1-8, 13; Gal. 5: 22, 23).
3. Believers in Christ are born of God (1 John 5: 1).
 - (a) Faith is trusting, confiding, committing one's life.
 - (b) Regenerating faith, moreover, is a continuous exercise. It is a habit of life. (Present tense in the original.)
4. Those born of God can not commit sin (1 John 3: 9).
 - (a) This is not absolute perfection (1 John 1: 8)
 - (b) But (present tense again), can not continue in sin as a habit, or ruling passion in life. Sin can not be willful, or deliberate.
5. Everyone that doeth righteousness is born of God (1 John 2: 29).
 - (a) Righteousness is revealed in the example of Christ.
 - (b) Doing righteousness here means more than isolated acts; it refers to a ruling passion of life.
 - (c) Such a life, being sincere and Christ-inspired is more than merely "moral."
6. Love of the brethren indicates spiritual resurrection (1 John 3: 14).
 - (a) Who the "brethren" are. Those whose ruling passion it is to be committed to Christ, avoid sin, and do the right.
 - (b) What love of these "brethren" is.
 - (1) To prefer their association to that of the world.
 - (2) Service (1 John 3: 16-18; Gal. 6: 10).
 - (3) Art of getting along with folks (Rom. 12: 18).
7. A believer in Christ has the witness in him (1 John 5: 10).
 - (a) His life tells; his deportment is his credential.
 - (b) It is his privilege to have inward assurance that is trustworthy, provided that the foregoing criteria corroborate such inward testimony (Rom. 8: 16; 1 John 3: 19-21).
8. Regenerating faith is victorious (1 John 5: 4, 5).
 - (a) Over the world within (Rom. 8: 2; 7: 25).
 - (b) Over the world without. Making environment, instead of being made by it.



MISSIONS

This Department

Conducted by

H. Spenser Minnich



Visit of Generalissimo Chiang to Shansi

BY MINOR M. MYERS

The Generalissimo of China, General Chiang Kai Shek, with his gifted wife, recently completed a tour of investigation into the political conditions of the eight provinces of North China, and into the conditions of the people. His tour was also to establish the New Life Movement of which General Chiang is the originator. This movement of national reform, starting with cleanliness and cleanliness and other simple virtues which Christians can understand.

On his visit to Tai Yuan the government authorities had made elaborate plans to welcome him, and they were carried out in a satisfactory way. The roads and bridges were repaired out to the airplane field, as he arrived by airplane; flags were hung out by the shops; soldiers and police gave necessary protection for the three days he was here. Receptions were held, also many important events. One day the General, accompanied by Marshal Yen, motored seventy-five miles and back to visit Marshal Yen's old father and mother in their home village. He and Madame Chiang also visited the old Oberlin-Shansi Memorial School. Finance Minister H. H. Kung is honorary head of the school and Tai Yuan is his old home.

Missionaries in China are being asked to cooperate in the New Life Movement; consequently all of those in Tai Yuan were asked to meet the General and his wife one evening. Catholic and Protestant as well as British, American and Chinese were all represented, including the Y. M. C. A. and Y. W. C. A. First Madame Chiang entered the room and after being introduced by Dr. H. H. Kung, a Shansi man as well as a Christian, spoke to us in excellent English and with charm. Here are notes on what she said:

If I say to any missionaries in China that I admire the sacrifice they make in coming to a foreign country to spread the gospel of Christianity, they always reply, "I consider it my duty." How much more should a Chinese Christian say that. After the Generalissimo had made a speech in Shensi, I heard quite inadvertently a missionary say to a friend, "They really mean what they say." That means that the criticism of officials in the past has been that they have used their

posts to get rich, even more than I had thought. I assure you the leaders of the central government today are in earnest to help the people. We realize that we can not live forever. We can not take beyond the grave the riches we may gather here, even if we live to be a hundred. But the country should last forever.

It is necessary to build a sound foundation. You will understand when I say I have been deeply impressed by the story of the house that was built on sand and that which was built on rock. The leaders today are eager to build on sane spiritual and economic lines. Is it economy that is most useful? We have often seen how nations have thrived, but have decayed in the days of prosperity. This has been true of America in her recent financial crisis. If we seek only material welfare the nation can not last. It is the things of the spirit which last.

Here Madame Chiang read a few extracts from Mr. George Shepherd's letters showing what the government is now doing in Kiangsi, rehabilitating the countryside devastated by the communists, and inculcating the New Life Movement. She went on to say:

The government not only tolerates Christian workers, but welcomes them. Why does it welcome Christian workers? What is the real reason back of it? We have learned that man is but human with all his good intentions. To live day after day, month after month, year after year, in dismal circumstances takes Christianity. It makes us go beyond ourselves. This is a great truth. Christianity has a greater chance in China today than in any other country in the world.

Since the communists have been driven out of Kiangsi the New Life Movement has organized a special force of men as local government agents. They are taught to be courteous and just. When a district is recovered they go there. The people have no money; their houses have been burned; and their oxen taken by the communists. Arrangements are made whereby the farmers get farming implements loaned to them at a very low rental, to be paid for in installments. We believe it ruins their self-respect to make outright gifts to them. This army helps to plough up the lands free of charge. Any information of friction between the soldiers and the people is traced to its source. The information received is kept secret but the punishment is in public. The government agents seem to favor the farmers.

The New Life Movement is flexible, so that it takes in any local reform needed in any part of the country. For example, in Sianfu, opium is the curse. The movement had organized an opium cure clinic. Dr. Clow has taken charge of this. In Kansu it is footbinding that is the evil. The women have organized themselves against this. In Kaifeng it is trachoma which must be battled against. They have also attacked the flies, so they say there are no flies left in Kaifeng. What remedies do you need in Shansi?

The New Life Movement includes character building. It stresses the four Chinese virtues of *Li*, *I*, *Lien*, and *Ch'ih*. *Li* means *courtesy*, not merely superficial but of the heart. *I* means *right conduct*. We often hear criticism because people are allowed to drown in rivers while boatmen look on. This is not due to anything but superstition. They think that the devil who is dragging down the drowning man might get them too. It is

not callousness but superstition. We are working to alter all this. *Lien* means *honesty* in personal and public matters. We want to clearly separate these so that all will understand that what is public belongs to the public and not to an individual person. We do not agree with the man who said, "What is mine is mine, and what is yours is mine also." *Ch'ih* means *self-consciousness or shame*. The communists deny that there is such a thing as shame. Men who think because they are educated they should not take a small salary are showing shame. That is false shame, and they must be taught that it is more shameful to live off others.

Some criticize the New Life Movement, saying that it is no use to talk of these things when there is not enough rice to feed the people. There is plenty of rice. But those who have it, hoard it, and those who do not have it do not understand the dignity of labor. No work is too hard if it is honest.

Following Madame Chiang, the Generalissimo came in and talked in Chinese along similar lines. Dr. Kung then, admitting he was a Christian, spoke effectively of the vital necessity of earnest Christian living.

Tai Yuan Fu, Shansi, China.

What to Pray For

Week of March 16-23

SINCE Dec. 1, 1934, when Sister Winnie Cripe so suddenly passed away after twenty-three years of faithful service in China, a deep loneliness has been in the home of Anna Hutchison. Nevertheless, Sister Hutchison carries on her work among the women and girls as always, except in that she now bears the double burden of the tasks at hand. In our prayers let us enter into her joy as she sees the lives of the women changed when they have the chance to attend the Bible School. Perhaps we have not stopped to think how completely her life and spirit are being woven into the hearts of these Chinese sisters as she reveals the Christ to them. Let us share in her ministry with our prayers.

Mrs. Myrtle Pollock, R. N., now on furlough and taking a course in anesthesia, sends the following request for prayer in behalf of her beloved work in the Liao Chow Hospital in China:

"One day a young man about twenty-three years of age, while walking along the road beside his donkey, decided he would ride. As he went to jump on his donkey's back, the donkey jumped from under him. The young man fell on a sharp-pointed rock, cutting a gash in his scalp. In a couple of days erysipelas developed and his condition became serious.

"This young man and his family appreciated western trained medical care and came the distance of some thirty miles by donkey to receive that care.

"For six days and nights continuous hot medicated fomentations were applied to his face and head, exposing the nostrils only, and through work and prayer this young man's life was spared.

"Let us look about us and note the many who do not seek the aid of a physician until it is too late. Let us not then blame an Oriental who would seek western medical help as a last resort. Not all of them are hesitant, but many are timid. Pray that the ways and means may be provided whereby the many who are hesitant may seek capable medical attention, and in so seeking, find the Christ.

"Superstition, fear, lack of finances and difficult travel rob many patients of the blessings of medical care. Pray that the members of the Liao Chow Hospital staff may be given guidance and material resources in their efforts to overcome these hindrances.

"And how may these difficulties be overcome? They are overcome by more extensive public health work, by more medical itinerating, by more extensive advertising both in person and on paper, and mostly through the prayers of those deeply concerned."

Sharing Observations With the Home Church

(Continued From Page 11)

"The night is dark and I am far from home; lead thou me on." We had an appointment with Mr. Miller at the bishop's residence to learn more about their work and that of others on this east coast, and so we proceeded to fill this engagement. Mr. Miller told us his work is among the Europeans, of whom there are 900 in the city. He said: "It is a most difficult group to interest in religion, and until we do, it complicates our problem of work with the natives." There could be no truer words spoken about these coast cities. With so many white folks indifferent to religion and doing almost everything that the missionaries try to get the native blacks to quit doing, certainly creates a most difficult problem. But they do have good boys' and girls' schools for the natives. The latter has a new building, just being completed. It is well located and well arranged for the work intended. We thanked these good friends for their care of the Williams grave and trusted they would continue to care for it through the years. Then we went to the train for our night ride into the interior to Nairobi. A few miles out of the city a passenger got on. The attention given him by the black folks assured me that he was a missionary; so we approached him and found that he was a Methodist superintendent and a native Englishman. We were most glad for his fellowship and that of his family. We got much information from him. In case some of our own folks think our work is slow and hard, they might remember that this good man told us that after seventy-five years in East Africa they have only about 600 baptized Christians, with an average of about twenty missionaries through the last fifty years. But then, of course, mission results are not alone in the

number of baptized Christians by any means. Our train was climbing the mountains and when we stretched out to get some rest we were conscious that it was much cooler, and getting more so on this upward climb.

January 10. We had been informed that we would be going through the government game preserve by daylight in the morning, and that then many of the wild animals of Africa could be seen from the train. Therefore early we were looking for elephants and giraffes. While we did not see any specimens of these larger animals, there were many varieties and sizes of animals visible from the train. For an hour or so they seemed as abundant as cattle in a grazing country. We arrived at Nairobi at 1:30 o'clock and found a reasonable place to stay. After cleaning up from the night's ride we set out to find Mr. J. W. C. Dougall, who is secretary for both missions and government in working out their school problems in the Kenya colony. There is perhaps no man in Africa better qualified to speak on mission practice in regard to schools than this man. We found him in his office and quite ready to share his time. We soon found that a meeting was being held in the afternoon in which we were much interested. He was going and invited us to accompany him, which we were most glad to do. Seven miles from the city is a Jeanes School of which he had been principal for several years. The Jeanes School is an American idea originated by a good Quaker woman by that name who set aside a sum of money for the training of teachers to work among the southern Negroes. Her plan was that these schools should do everything to build a normal community life of religion, character, simple economic progress and intelligence, that these teachers should be supervised in their work in order that these purposes might be carried out. While this school has not gotten funds from this American foundation, it did accept the wisdom of the idea and plan and the government has found that such education is the fundamental need in Africa. It is a joy to see the splendid plant erected and its beautiful surroundings. Most everything is made by the students while in training. Once a year these teachers are invited back for a "refresher course" for three weeks. This course was just closing and awards were being given. A large crowd was present. The wife of the governor of the colony handed out certificates and awards. To study this plan and see its results in the lives of these teachers as they came back from their experiences in these "bush" schools were both interesting and profitable. One wishes that all educators might see the development of this plan among this backward people. It might help to stimulate some changes in educational emphasis that many have been trying to realize for years. We feel it was most profitable to all of us who must guide educa-

tional thinking and work among backward people.

January 11. This was a lovely morning on the heights of Kenya, cool and refreshing. Unexpectedly Mr. Dougall called us over the phone and offered to take us out to see a successful mission station under a Mr. and Mrs. Knapp. These two sturdy Americans came to Kenya thirty-five years ago. They are now both at seventy or past. They came out under an independent Baptist church in New Britain, Conn. This congregation and some few friends organized the Gospel Mission Society to back them. They are marvels of common sense, devotion, faith and practical Christian influence. Their work has grown and they are held in high esteem by all. They enjoyed the call of three American friends and their joy was only exceeded by ours in the short hour we had with them. They have created a splendid corps of native workers about them and the work is sure to be rather permanent, even though they must soon leave it to others. We returned to lunch and in the afternoon decided to visit the game preserve to take the photograph of any wild animals that would pose. Of course they were timid about waiting for us, or else we were not quick enough; yet a few efforts were made and we hope we can show you a photograph of a real giraffe seen at close range. What massive and dignified animals they are, walking about amid the bushes with their heads aloft above all else! We felt well repaid for this effort since many drive fifty or a hundred miles without seeing these larger animals. There are about 300 square miles in the preserve, and no one know just where to find the animals.

January 12 and 13. The first of these two days was a busy one with letter writing, arranging some photographs, mending some clothes and a host of other duties that accumulated with persistent going. The second day being Sunday, we attended the morning service at the Church of Scotland in Nairobi. We heard a most helpful sermon in a series on the Lord's Prayer, dealing with the petition, "Lead us not into temptation, but deliver us from evil." Here again was a sermon of excellent exposition and practical application that would help and guide any Christian in the way of right living. In the afternoon we took tea with Rev. Pitway of the Church Missionary Society of the Church of England. He and his good wife are Welsh and represent a splendid type of missionary. After the open air service in a native village where 300 attended we returned with these hospitable folk to share their evening meal and hour of prayer. We got from this visit many good suggestions from their successful mission work. They have a church in the city with a regular attendance of about 2,000 native Christians, also a splendid school, bookshop and a large evangelistic

work among the villages. All teachers and evangelists are being supported by the communities in which they serve, less the subsidies paid by the government for all school work. We spent an evening of rare spiritual fellowship such as lingers, not only in the memory, but with the desire that such simple and gracious hospitality might be increasingly felt across the whole world.

January 14. THIS was a busy day at two large missions. We first drove to the Mission of the Church of Scotland, fifteen miles from Nairobi. In more than thirty-five years they have built a large work. The buildings and grounds are beautiful and well kept. The native church, costing \$75,000 and holding 2,000 people, is a beautiful structure indeed. It stands on well kept ground covering several acres. One could not help but feel that a church of such size and proportions is both large and excessively equipped for a rural section and native life that is so unaccustomed to modern development. Of course it was the gift, largely, of one man; but one could not help but wonder if even that justified a situation which requires long drawn-out support by those who might contribute to other urgent needs. Hospitals, schools, shops and agricultural grounds complete a most modern and elaborate station. Then we drove thirty miles further to see an American mission. This was that of the African Inland Mission at Kejabe. Here we found a staff of twelve Americans. The mission occupies a most imposing location overlooking the Rift Valley. Of land it has 2,000 acres—much in timber, a sawmill, school for missionaries' children, hospital, Bible teachers' school, printing press and schools for girls and boys. This station is at an altitude of 7,500 feet. Therefore the climate is quite cool. We sat at tea in the afternoon beside an

Slaves

BY RUTH HORNING BROWN

HAVE you read of them? How some were driven with chains compelled to do or die? Others were treated kindly but slaves still.

Those slaves were freed from the white man's bond long, long ago. Alas, in the fair land of ours today many are the slaves who are now bound by chains. Some chains are like heavy iron clanging that all may hear and see. Visible gold links keep some securely fettered. But more still are hobbled with invisible strands of the strongest fabrics made up from demoralizing habits.

We are made free in Jesus Christ through the grace of a loving, all-wise God—free from the tyranny of fear and power of evil from which all evil habits come. Thus we may have our lives abounding in love and peace and sweet fellowship.

Larned, Kans.

open fire, eating plums from the mission orchards, and all but forty miles south of the equator! Here we found American friends happy in their work, but apparently with more things begun than they are able to carry on well in the face of reduced giving and personnel. But it was a joy to see these consecrated Americans at their task and in their unusually beautiful location. The corner stone of their school building for missionaries' children was laid in 1909 by Theodore Roosevelt, who was at the time on one of his hunting trips to Africa. Rev. L. H. Downing is in charge. Mr. McKenrick, who was a few years ago pastor at McAllisterville, Pa., is in charge of the school above mentioned. Others from near Chicago and elsewhere, it was a joy to meet. There has been little rain for three years; but while we were present it rained hard for an hour and a half, which for a time made us feel we might have to stay longer than we intended, for the road up to the buildings is a very steep and winding one and our driver had no chains for his car. But the generous help of Mr. McKenrick in bringing us down the hill in his faithful Dodge of ancient model, was the way home on this occasion. We shall ever remember the hospitality of these friends and the memory of that beautiful hilltop consecrated to Christian service will always be a benediction. The trip home was through splendid coffee plantations which seem to be cared for in the most modern way.

January 15. On this day we left Nairobi for Mombasa. We said farewell to Mr. Dougall who had helped us much in our visit. Also to Rev. Pitway and wife whom we found to be missionaries of great ability and consecration. We wrote some letters, packed our baggage and were off on the afternoon train, feeling that Nairobi is fast becoming one of the well developed capitals of East Africa. Here western push is being yoked with eastern strategy to develop a great country. The pity seems to be that here in the midst of great missionary endeavor and progress there is a population of white folks to the number of 5,000 that scarcely ever go to church. This is one of the great handicaps to mission work. The world needs men who can take their religion with them as did the fathers who came to America. This is quite as much of a need as leading to the light those who sit in darkness. One missionary wife said her little girl of five spoke of heaven among some of her playmates, and they quickly asked: "Where is that?" From explanation it seemed the children had never heard of the place. So that good missionary wife started a Sunday-school among the children of her neglected white neighbors. A land like that about Nairobi where folks go to have a good time, where the sportsmen of the world assemble, needs tremendously a spiritual awakening. And there are other places too!

THE CHURCH AT WORK

Directed by M. R. Ziegler, Executive Secretary; Rufus D. Bowman, Director of Adult Education; R. E. Mohler, Secretary of Men's Work; Mrs. Ross D. Murphy and Anetta Mow, Women's Work; Dan West, Director of Young People's Work; Raymond R. Peters, Chairman of the Executive Committee; Ruth Shriver, Director of Children's Work; J. Spence, Minister, Secretary of Christian Finance; Ross D. Murphy, Secretary of the Pastoral Association; Ruth C. Sollenberger, Office Secretary.

THE MINISTRY

Gist of the Sermon—Victorious Living

One of the hardest things I ever had to do was to go and comfort a mother whose husband had been accidentally killed. This man left home in the morning well and sound. Before noon he was gone! The mother asked me a question which still rings in my ears. "Is it true," she asked, "that all things work together for good to them that love God?" Both husband and wife were devoted Christians. How would you have answered this mother?

And we know that all things work together for good to them that love God" (Rom. 8: 28). These are the words of Paul and the great apostle is speaking right out of his experience. What does this text mean? Or rather, first, what doesn't it mean? This scripture holds no promise that Christians will guarantee material prosperity. If the material order were controlled by wise and good men, there might be more of a direct connection between personal character and outward success. As a general rule good men prosper and bad men suffer, but not always. In the real world, good does not always bring material prosperity.

Again, this scripture holds no promise that goodness will guarantee freedom from trouble. Some of the best people of the world have suffered most. Paul was beheaded. Jesus was crucified. The saints of all the ages have suffered.

What then does this text mean? The promise comes only to them that love God." All things of themselves do not work together for good. "To them that love God," it is that they maintain a vital contact with the Eternal, "all things work together for good." Paul was speaking of a certain attitude. He was thinking of the deep qualities of character which when character is integrated and directed can appropriately appropriate the resources of the Most High. He was saying that attitude of mind that turns life's sorrows into occasions for enriching life.

I told that mother whose devoted companion had been taken from her so suddenly, that even though the loss seemed overwhelming, God would be precious near; and with the right attitude, sorrow and suffering may be turned into the channel for the development of a more beautiful life. Whether or not all things work together for good in the real world, on our heart attitude.

All things come alike to all" says Ecclesiastes. Joy and sorrow, health and health, suffering and death come to all regardless of station or rank. This is life's impartiality. One house is built on sand and the other on the rock. The one will sink and beat upon them just the same. One falls, the other falls. All things do not come out alike to all. Human souls respond differently. One soul becomes bitter. The other uses life's sorrows as occasions to discover life's deeper meanings and priceless values.

Victorious living! Not freedom from trouble! Not material success! Victorious living is self-mastery. It is the power of life that inner creativeness that determines life's

consequences. What man and circumstances do to us can not control life's bigness or its fullness. John was on Patmos, a convict island, but he saw a New Heaven and a New Earth. John Bunyan was in prison, but he produced *Pilgrim's Progress*. John Milton lived behind blind eyes, but he saw a *Paradise Lost* and a *Paradise Regained*. Beethoven was deaf but he seized fate by the throat and wrote the loftiest music.

Are you making life worth living? Life to some is not worth living for it is so low and sordid. To others, life is a joyous adventure, a high achievement, a spiritual development, because they have made it so. Young couple, are you making your home worth having? A home worth having is created out of the mutual confidence, the personal purity, the joys and sorrows, the shared experiences of the family. Church members, are you making your membership worth while? Church membership is worth just as much as you make it worth. Life is worth living to those who make it so. "And we know that all things work together for good to them that love God." Yes, "to them that love God."—Rufus D. Bowman.

WORSHIP

The Minister and the Director of Music

What we said in our last message concerning the relationship between the minister and the choir is closely tied in with this subject of the relationship between the minister and the director of music. Only in the case of the choir, the minister is dealing with a group; here he is dealing with one individual.

By the term, "Director of Music," I am thinking of the person who directs the music program of that church, whether he be a chorister, a choir director, or the organist. Wise is the minister who realizes his opportunity of working in coöperation with the director of music. Unpleasantness may frequently arise because of a lack of sympathetic understanding between these two persons.

The minister, by virtue of his office, is the leader for the entire church program. Certainly it is not his work to carry on all the detailed work of the various organizations of the church. But it is his duty to be sufficiently interested in all functions of the church to give his assistance where needed, and to see that all phases of church activity function properly.

The director of music is the head of one department of activity, namely, the entire music program of the church. It is his duty to see that this phase of church work functions properly, just as the Sunday-school superintendent is responsible for his department of church work. The director of music should have the freedom to direct his work without being cramped by interference from the outside, but he can not function satisfactorily apart from the minister.

First of all, there should be a spirit of fellowship and goodwill created between the two. They should agree to coöperate with one another, neither one expecting the other to submit to his dictatorial powers, without due consideration of the other. The minister and director of music should plan their programs together, thus evading possible embarrassment. It is said that in a New York City church one Sunday the minister preached from the text, "Thou shalt not steal." After he had completed his discourse the choir rose and sang "Steal Away." The coördination of the message of the minister with that of the choir and the hymns which are sung by the congregation is most impor-

tant. This can be done only by a mutual understanding and coöperation between the minister and the director of music.—George L. Detweiler, Music Commission.

TEMPERANCE

"Live and Let Live"

The fact that 2,759 persons were killed and 83,000 injured in motor accidents in California during 1934, prompted the Automobile Club of Southern California to start a movement to reduce motor accidents. The La Verne congregation coöperated by distributing 300 stickers entitled "Live and Let Live." They also sent the following letter to the Automobile Club:

"The La Verne Church of the Brethren has read your letter calling attention to the recent deadly increase of automobile accidents, and gladly responds to your call to use the stickers, "Live and Let Live."

"However, we as a church feel that good Christian people are not responsible for this increase in the death toll mounting so rapidly, but that the repeal of the Eighteenth Amendment, has caused much of this increase in automobile accidents.

"Furthermore, should we not work on the angle of revoking the license of the drinking automobile driver, because science has proved to us that the two teaspoonfuls of alcohol contained in an eight-ounce glass of five per cent beer, slows down reflex actions one-fifth? Further, the drinking driver goes from twenty to thirty feet farther in speed until he is able to stop his car, which causes a large increase in motor accidents today.

"Furthermore, we as a church of 850 members appeal to the Automobile Club of Southern California to help bring about measures to close the places of selling intoxicating drink, which have caused this decided increase of accidents, due to drinking drivers of automobiles.

"To this end we therefore beg your hearty coöperation."

CHRISTIAN FINANCE

A Power for Good

Money is an evangel when it is invested in the enterprises of human redemption. The love of money is the root of evil—all kinds of evil, but money in the hands of love is the source of good—all kinds of good. Regardless of whether its donor is non-Christian, partially Christian, or wholly Christian, money is power—latent power. When this power is poured into the Lord's treasury and administered for his glory, it becomes an evangel of mighty and marvelous potentialities.

Through your gifts you may become a sharer in the spiritual achievements and victories of the kingdom of God and have a part in everything your church is doing for the advancement of this kingdom.

You can have a part in the varied and unselfish labors of your own pastor and make his work more effective.

You can aid in furnishing building facilities adapted to the needs of the congregation to which you belong.

You can assist in providing training in the Christian interpretation and way of life for the members and constituents of your church.

You can help print and distribute the gospel story and hasten the day when Jesus can speak to every tribe and nation in their own tongue.

You can promote the spirit of goodwill and accelerate the triumph of the Christian crusade for a warless world.

You can bring health and good cheer to the sick.

You can care for the aged minister, and the widow and dependent orphan of the deceased minister.

You can help house struggling homeless congregations and thereby add stability, permanence and efficiency to their work.

You can share in the provision for the proper education of young ministers.

You can encourage the training of teachers and lay workers for voluntary and remunerative Christian service.

You can be neighborly to the immigrant.

You can be kind to the poor and the stranger.

You can comfort the troubled and unfortunate.

You can rescue the wayward and fallen.

You can preach in other tongues through your representatives in mission lands.

You can coöperate in the construction of a new social order in which even wealth itself will be redeemed.

In these and other ways through your gifts to your church, you can be a dynamic evangel in extending the kingdom of God in the world.

LEADERSHIP TRAINING

Qualities of an Effective Leader *

One of the Christian Quest Leaflets for Youth carries the above title, and in its content, ten qualities of an effective leader. Adapted somewhat, they are an adequate measure for the leader of any group, whether youth, children, or adults.

1. Do you have a **passion to serve** youth, adults, children?
2. Do you **understand** youth, adults, children?
3. Are you a **comrade** of youth, adults, children?
4. Do you have a **vision of the goal**?
5. Do you have an appreciation of the **process by which character develops**?
6. Do you have an understanding of a youth (adult, children's) **program**?
7. Are you a skillful user of the **principles of program-making**?
8. Can you make a **wise use of growing loyalties**?
9. Are you a **wholesome personality**?
10. Do you yourself have a growing Christian experience and character?

*Qualities of an Effective Leader—34 page pamphlet, 10c.

CHRISTIAN WORKERS

It Pays to Use Good Seed

PREPARED BY IRA H. FRANTZ

Gal. 6: 3-9

March 31

1. Sowing Evil and Reaping Sorrow

a. Lot. Sowing greed (Gen. 13: 10, 11). Reaping loss (Gen. 19: 24-26, 30).

b. Jacob. Sowing deceit (Gen. 27: 18-23). Reaping the same (Gen. 37: 31-36).

2. Sowing Good and Reaping Blessing

a. Abraham. Sowing obedience (Gen. 12: 1, 4). Reaping a great posterity (Gal. 3: 6-9).

b. Joseph. Sowing character (Gen. 39: 8, 9). Reaping power (Gen. 41: 38-43).

c. John the Baptist. Sowing humility (John 3: 26-30). Reaping greatness (Matt. 11: 7-11).

1. Paul: Sowing a conscientious life (Acts 23: 1; 24: 16; 26: 9). Reaping a great usefulness (2 Tim. 4: 7, 8).

3. What Will Our Harvest Be?

We are sowing now for a harvest in later life or in eternity.

Are we sowing the seed which will yield the kind of harvest we want?

Christ wants us to have a good harvest, and he offers us his services in our sowing.

WOMEN'S WORK

The Chinese Sisters' Offering of Love

"\$4,000 Mex for the Women's Work for 1934." This is a statement received from Ping Ting Chow, China. \$4,000 Mex means the equivalent of \$1,337.79 in money of the United States.

Listen to the following paragraph from the letter of Brother and Sister J. Homer Bright: "The Women's Needle Society has deposited \$4,000 for the Women's Work for 1934. At the present they are also supporting three girls in a Bible school, and plan to support two men, from next fall, in a seminary and a Bible school. Besides, they care for the (evangelistic) tent, and for the school expenses for the children of the sewing women."

Some of us stand amazed at this wonderful offering from China. How can we know how much this gift means! It is difficult to measure patient toil. It is hard to estimate labors of love. Those who have seen and admired the daintiness, exquisite handwork of the Chinese women have some little idea of the long, patient hours required for a small group of Christian women to make over one thousand dollars.

Then they voted to have this amount credited to the Women's Work Project, where they knew it would be used to help girls and women of their own land and of other lands. Should not such an example cause each one of us, who live in this bountiful land of America, to pause and consider whether we have done anywhere nearly as well as have our Chinese sisters? Should not this gift inspire us to more consecrated living and giving? Again, as in the days of yore, the Christ doth say: "I know thy works, and thy toil and patience."

YOUNG PEOPLE

The Leader as a Leader

The Leader—How He Gets There

Some leaders are appointed. If the one who does that understands youth well, or if the youth are too young to choose their leader, this method may bring a happy result. But most young people no longer feel that they must accept some one who has been appointed "over" them.

Some leaders are elected. If the young people elect him (her) themselves, they will likely work with him—unless there was no one better to choose. If adults elect him, the leadership is more uncertain. If it is done really in co-operation, that is better.

Some just assume the place of leader, but this involves a heavy risk.

However a leader gets the position, he has to earn his leadership. If he does not, the young people can walk out on him and the whole church. It is long and sad history that most of our youth have been doing that.

1. How did you get your position?

2. Are you earning your right to speak to your young people—and so to lead them?

What He Wants to Do

If we would have one active church in a Chinese community for 50 years, we might expect that community to be predominantly Christian. Well, here in America there have been churches in many communities for more than 100 years—with noticeably small results.

In many communities there are several churches, and yet many youth are like "sheep without a shepherd."

Here are some suggestions about churches:

1. "Our" church a friendly group—a church of brethren bearing one another's burdens, particularly those financial and spiritual burdens, if every man can not bear his own. "By this shall all men know that ye are my disciples, if ye have love one to another." "He that loveth not his brother whom he hath seen, can not love God whom he hath not seen."

2. The church should be second only to home in influencing youth. Recreation should be church-centered. The church should be a more interesting place to healthy youth than pool rooms, dance halls, theaters, schools, stores, or any other place—except homes.

3. Coöperation between all the churches, if actually possible.

4. The community in process of becoming part of the kingdom of God.

How He Goes About It

Young people's work always has a background in the whole church. Here are some questions:

1. Is the Church of the Brethren in your community a genuine brotherhood? Do the adult members mean any more to each other than nonmembers do? Is there any real coöperation in business as well as in worship?

2. In a pinch do church values get first place? Do your youth look to the church for recreation?

3. Which of the churches in your community are going in the same general direction? Better study to find out.

4. What difference has the church made in the life of your community in the last five years?

Write your best answers to these questions and hand copies of them to three of the keenest young people in your church. Study their answers.

INTERMEDIATES

Think About This!

"Youth has a right to a better chance if we have a right to a better youth." Do you agree?

We are prone to blame our youth for some of their conduct. Who is responsible? Are we giving them the chance they should have? Parents, teachers, leaders, pastors, business men, "movie" operators, recreational leaders, and all others who touch youth, are you giving them the chance they deserve? In what way do you think we can give youth a better chance?

CHILDREN

Wanted: A List of Available Vacation School Directors for 1935

The 1935 vacation school season is approaching and with it, the need for deciding in many churches, who shall direct the school.

If you are an available leader for 1935, would you be will-

ing to file the following information with the Elgin office:

1. Your name and address?
2. Past experience in vacation school work?
3. Names and addresses of three people as reference (if you have had past experience)?
4. Training in religious education?
5. Minimum salary you could accept?

Many churches, during the years of the depression, have directed their own schools; in many others, the lack of an available director has been the main reason for not having a school.

Children everywhere are being short-changed in public school work this year; shorter school terms, in many cases underpaid and undertrained teachers, poor equipment, poor textbooks. In addition, home atmosphere is still clouded with the cruelties of the depression.

Every person who plans to direct a school or schools this coming summer should do the following:

1. Read (if you have not already)—

The New Vacation Church School—Blain, 1934, \$1.50.

Summer Program for a Church School—Krumbine, 1926, \$1.50.

Administering the Vacation Church School—Armentrout, 1929, \$1.00.

All three of these are in the Elgin Loan Library.

2. Examine—

Bulletin 803—Curriculum Materials for Vacation Church Schools (1932 edition).

Last year's list of interdenominational textbooks (write the Elgin office).

Seekers All—A pageant demonstration for closing night, H. H. Helman, 10c.

3. Send for our own denominational list of 1935 materials (which will include announcement regarding the 1935 interdenominational texts also).

4. Write for a copy of the March, 1935, "Children's Leader" letter, for detailed suggestions for schools.

Unfortunately, far more experienced, trained and capable directors are available than there are schools at the present moment; it would be well to keep in mind other possible plans for service during the summer.

Then, if pastors, general superintendents, or other interested people will write to the Elgin office, information will gladly be sent about available directors living somewhere in their geographical area. Traveling expense can thus be safeguarded.

CORRESPONDENCE

IN AND ABOUT FLORIDA

A visit to Clay County and its good fellowship under the leadership of A. D. Crist and H. B. Layman, and the 1,000 miles with the Markles of York, Pa., were refreshing indeed. Then days in De Land and Daytona with the Markles and on to Seneca amid the beauties of that I. W. Miller artist, and to Leesburg's Myer and Snowberger folk, all led onward by that pioneer Floridan, Eld. J. H. Morris, and served to put one still more into the deeper South.

Lakeland with its busy Bro. H. A. Shaver cannery, and the near-by Bok singing tower, is a gem of beauty. The Brethren here are to double membership till Jan. 1, 1936. Bro. Shaver will double member employment. He is big, generous, efficient. Bro. J. C. Moomaw was the pioneer canner of Virginia and Bro. Shaver, the most discriminating canner that state has yet produced. He will prove a great

asset to the Lakeland church with its deacon, J. S. Leckrone, and almost an army of preachers. Men in the ranks are now needed.

And there's Tampa with its newly dedicated church. The pastor is H. M. Landis. Able helpers are Philip Lauver, J. Kurtz Miller and his son Paul.

A great inspiration was found in visiting Sebring, the Jerusalem of Florida. "The sage and wily Moore," as Bro. D. C. Moomaw once styled him, is the Brethren bishop and high priest of that city with its cords of able preachers in cold storage. Bro. Ober had a great meeting there.

Bassenger, Fla.

I. N. H. Beahm.

REGIONAL CONFERENCE OF THE PACIFIC COAST AREA

One of the most practical Regional Conferences (formerly Bible Institute) in the history of La Verne College was held Feb. 5-10 with daytime sessions in the college and the evening meetings in the church.

The program was built around the theme, "Jesus in the Life of the Home," with Dr. W. W. Peters, member of the faculty of the University of Illinois as guest speaker. He gave thirteen addresses featuring his findings in thinking through the problems of the Christian home, church and school as a minister of the gospel and as an educator. The background of all his testimony seemed to be that the world is racked with grave problems, many growing out of misunderstandings and lack of tolerance, but in every address Dr. Peters emphasized the great need for Christlike living seven days a week upon the part of church members.

Five pastors from northern California, five from southern California and Bro. Earl Barnhart of Arizona each gave an address; also five members of the college faculty and two public school officials as well as Dr. E. M. Studebaker, president of La Verne College, and Dr. James A. Blaisdell, president of Pomona College.

The pageant, "The Church of My Dreams," personalizing the Conference Budget, was given Friday evening by college students, directed by Mrs. Laura E. Haugh. The College Choral Union, directed by Prof. B. S. Haugh and assisted by Prof. Ralph Travis at the organ, contributed a prelude to the Tuesday evening meeting. Prof. Travis also gave an organ prelude the next evening. Numbers by the Cecilia quartet of the college contributed the Saturday evening prelude. Sunday, the closing day, was given over to a young people's program arranged by the young people with basket dinner at noon.

Bro. Galen K. Walker presided during the sessions and with Brethren Harlan Brooks and Edgar Rothrock arranged the program.

Meals were served in the college dining room and a lodging committee arranged for beds for the out of town guests.

La Verne, Calif.

Grace Hileman Miller.

BRIDGEWATER MACK MEMORIAL SERVICE

A fifteen-minute service to the memory of Alexander Mack was presented at the chapel exercises of Bridgewater College on Feb. 19, 1935, the two-hundredth anniversary of Mack's death. After the singing of the hymn, Faith of Our Fathers, Robert Garber read the scripture lesson from the words of Jesus about the house built on the rock. Mary Helen Carter gave important dates from the life of Mack as follows:

1679—Born in the village of Shriesheim, Germany, of well-to-do and pious parents.

1700—Married Anna Margaretha Klingin, also of Shriesheim. Mack soon became a Separatist and the leader of like-minded students of the Bible, a group obliged to find a refuge from persecution at Schwarzenau.

1708—Leader of the group of eight baptized in the River Eder, a step from which is dated the organization now known as the Church of the Brethren.

1713—Published Rites and Ordinances of the House of God and Ground-Searching Questions.

1719—Severe persecution which resulted in Peter Becker leading a group of Brethren to America, a move evidently favored by Mack.

1720—Mack and the most of those remaining in Germany flee to Westervain, West Friesland, Holland.

1729—Sailed for America with a group of thirty families, landing at Philadelphia, Sept. 15, 1729.

J. T. Garman read the closing paragraph from Bro. J. H. Moore's article in The Gospel Messenger of Feb. 16, dealing with Mack's last days. And following this, Vannis Kinzie presented a condensation from the article in the same issue by Dr. Kurtz, stressing especially Mack's simple piety, his humility, his courage and his fine grace of brotherliness.

Paul Horst offered the following statement of Our Heritage:

"On this anniversary of the day on which Alexander Mack gave his life back into the hands of his Maker, let us praise God for the spirit of devotion and courage which has characterized the religious pioneers of all ages. As a group of college students we are spiritual heirs to much which has been wrought out by these great spirits of the past. We have all been blessed and enriched by the vision and courage of Martin Luther, the great light of the Reformation, and the Lutheran churches which came after him. We are indebted to John Calvin, John Knox and the great Presbyterian and Reformed movements which followed in their path. John and Charles Wesley, and the great Methodist movement which they founded has touched and blessed every one of us here. The Baptist Church, the Christian Church, Congregational Churches, the United Brethren, the Episcopal Church, the Mennonite and all other great bodies of Christians, each constitute the Church of God which makes this mighty army in the conquest of sin. Let us unite in praise and thank God for our priceless heritage."

In harmony with the foregoing, suitable prayer was offered by Jess Ziegler.

President Paul H. Bowman gave the following interesting statement about Alexander Mack's Bible: "I hold in my hand one of the most priceless treasures in the Church of the Brethren. It is the Bible of the founder of our Church, Alexander Mack. This book is ordinarily kept in the college vault, but it will be placed this afternoon in the college library where all of you may see it. This Bible was printed in Germany in 1723. It was the property of Alexander Mack, Sr. the founder of the Church of the Brethren. He brought it to America in 1729. At Mack's death on Feb. 19, 1735, the Bible was left to his son Alexander Mack, Jr., who left it to the Germantown congregation at his death in 1805. The Germantown congregation left it to Elder Philip Rothenberger. Elder Philip Rothenberger left it to Elder Henry Kurtz in 1841. Elder Henry Kurtz left it to his family at his death in 1874. Elder Jacob H. Kurtz came into possession of it and gave it to Dr. John S. Flory in 1911 for Bridgewater College.

As you look upon it, think of its history and the long hours of toil and study which its original owner gave to its sacred pages."

The service was concluded by the singing of this fine old hymn:

God of our fathers, whose almighty hand
Leads forth in beauty all the starry band
Of shining worlds in splendor through the skies,
Our grateful songs before thy throne arise.

Thy love divine hath led us in the past,
In this free land by thee our lot is cast;
Be thou our Ruler, Guardian, Guide and Stay,
Thy Word our law, thy paths our chosen way.

From war's alarms, from deadly pestilence,
Be thy strong arm our ever sure defense;
Thy true religion in our hearts increase,
Thy bounteous goodness nourish us in peace.

Refresh thy people on their toilsome way,
Lead us from night to never ending day;
Fill all our lives with love and grace divine,
And glory, laud and praise be ever thine.

Bridgewater, Va.

Mattie V. Glick.

A SHORT HISTORY OF THE TAMPA CHURCH

The work in the Tampa congregation dates back to March, 1911, when Bro. J. V. Felthouse and wife located near Clearwater, Fla. On Feb. 15, 1912, all the members near by were called to meet at the home of J. H. McKillip, where an organization was effected with Bro. Branseom as moderator. There were twelve charter members and six others were baptized immediately after the organization. A deacon was elected the same day and two days later the first communion service was held. Eld. Abram Buck was chosen overseer of the newly formed church, called the Zion congregation; in 1930 this name was changed to Tampa.

Bro. J. V. Felthouse was ordained to the eldership Jan. 4, 1913, and some time later was chosen elder, which position he held until his death Oct. 28, 1925. Bro. J. H. Garst succeeded him and continued until about two years ago when our present elder, Bro. A. D. Crist was elected.

Monthly meetings were held in the members' homes until 1927, when the first meetinghouse was built. For more than five years the McKillip home was the regular place of meeting; after that they met mostly in the Felthouse home near Seminole. This home had been especially designed to accommodate the meetings; there were also sleeping quarters for those who came long distances and had to stay over night.

The congregation held together in this way for about fifteen years. The need for a house of worship did not seem so urgent until after a series of meetings in East Tampa, held by Brethren S. M. Miller and J. H. Morris, when twelve young people united with the church. The house was built on lots given by Ralph Cottrell.

Before this time, in 1926, Brother and Sister J. B. May came to East Tampa and with the Roberts family began Sunday-school in the May home. Brother and Sister H. M. Landis also came to help in the work. Bro. Landis was called to the ministry and in 1933 was ordained to the eldership. In 1930 Sarah Lauver and daughter located in Tampa and assisted in the work in East Tampa. Two years later Philip Lauver and wife came and have been working here since. During 1930 and 1931 Bro. Bail from Arcadia, Fla., preached for us every two weeks. Others too who were here for short periods of time lent their help and encouragement. The latest addition to the workers is Bro. J. K. Miller, wife and son; the last name being a good song leader supplies a real need.

Early in 1932 Bro. A. D. Crist held a revival meeting in East Tampa and a number united with the church. By that

time the house, a partly finished dwelling given by the Mays, was becoming unfit for use, and the members began to plan for a better place. Through the financial help of Bro. Ullery, who made the first move in the purchase of a lot, we are now located on the highway and within easy reach of a number of small settlements.

The community became interested to the extent of helping to erect the little church by free labor. Thus it was possible for this group early in 1933 to build a small house. It was thought wise by the district to dispose of the house in the north of Tampa, and the proceeds from the sale were used to finish this house.

There has been a growth in numbers and regular attendance ever since as we are more conveniently located. The newly finished church house is free of debt, but already it is not large enough for the best work to be done in the Sunday-school.

On Sunday, Feb. 3, 1935, the house was dedicated to God and the service of this community. Bro. J. H. Morris preached in the morning. After a basket dinner and social hour with our friends who came to rejoice with us, we re-assembled for the dedication service. Our elder, Bro. A. D. Crist, preached an excellent sermon. Our pastor, Bro. H. M. Landis, led the congregation in a responsive service and offered solemn prayer to God to accept this house and congregation to serve through the unfinished years of its ministry. In the evening Bro. I. N. H. Beahm opened a two weeks' revival meeting, during which time the church was refreshed and inspired to greater devotion to our task.

Tampa, Fla.

Sarah H. Lauver.

IN MEMORY OF ELDER JOHN F. KAHLER

The Churches of the Brethren of Northeastern Ohio were shocked by the news that Bro. Kahler had been seriously injured in an auto collision, and they continued to pray that

his injuries, which had rendered him unconscious, would soon prove less critical than at first anticipated, but such was not to be the case and the spirit left the body on Wednesday, Nov. 14, 1934.

Bro. Kahler was born April 15, 1849, near Bolivar, Ohio. His parents were members of the Tuscarawas Church of the Brethren. His father, Conrad Kahler, was a minister there for over fifty years. At the age of twenty-three he was united in marriage to Susanna Snively. To them were born seven children. Brother and



Sister Kahler became members of the Church of the Brethren in 1872. Elder James Quinter officiated at the services installing him into the office of deacon in 1874. Ten years later the Center church called him to the office of minister. His services were given to the Center church for twenty-

seven years. Retiring from farming, he accepted the call of the Reading church and here was advanced to the eldership in 1911. In 1912, coöperating with Brethren E. S. Young and H. H. Helman, the Canton City church was helped to an organization. His services continued until 1917, when a permanent church was established. Taking up the work with the Mahoning congregation as elder and minister, he saw a mission started at Woodworth in 1918, which has developed into a strong church. For a few years Bro. Kahler withdrew from active oversight of churches, but was kept busy filling appointments. His wife died in 1921. In 1924 he was married to Sister Mae Yoder of Smithville, Ohio. June, 1926, was the beginning of an eight-year period of busy activity in the oversight and care of a mission in northeast Canton on Maple Ave. Here at the age of 77, he undertook a work which is a credit to any minister. He was spared to see the work grow to become an organized church with upwards of 100 members. From his papers information is given of over 400 baptisms, 100 weddings and 400 funerals. During his lifetime he missed only two appointments because of sickness, and on the day of the fatal accident he attended services in the best of health. He is survived by his wife, six children (one daughter having preceded him in 1906), eighteen grandchildren and nine great-grandchildren.

Because of the limited seating capacity of the churches he founded, funeral services were conducted from the First Christian church, Canton, Ohio, Sunday, Nov. 18, 1934, by Eld. Ora DeLauter, assisted by Rev. J. C. Inman and Rev. Welschiemer. Text: "Today, a prince and mighty man has fallen." More than 2,000 persons attended the services bearing testimony to his life and character. For more than fifty years, he was busy in the affairs of the kingdom. He made mistakes, but they are not remembered because of his sympathy, his courage, his faithfulness and his devotion.

Canton, Ohio.

Ora DeLauter.

VAGARIES OF MEMORY

Of all Christian people who should try to promote the circulation of their church periodicals, surely the minister should be the first to see that our church literature is in every member's home. Yet how many are indifferent!

Everyone, who at all considers the situation, recognizes the church paper as an ally of the pastor. It supplies information on the work of the kingdom, furnishes inspiration from the success of others, and creates a fine background for the appeals the pastor should make in behalf of the work in general.

In fact, the extent to which the church paper is read by the membership of a church is a fairly good index of that church's interest in the general welfare of the kingdom. A church's contributions to its boards and institutions fluctuate in most cases about as the reading of the church paper varies.

In spite of all this, some pastors seldom if ever urge their people to read the church paper, or try to get subscriptions for it. If the whole truth were known, possibly some pastors do not themselves read it, though we hope they are but few.

The Gospel Messenger is a pack horse for all who want to use it for when some pastor's flock does a fine thing here is a convenient medium through which he can let the brotherhood know what a noble people he serves.

An evangelist, who may or may not be an ardent advocate of his church paper, does not forget when he has a good meeting to report or a few open dates ahead. Neither does

the pastor who feels the need of changing fields forget it. After some private correspondence with the editor, a notice appears in that paper regarding the resignation of a certain pastor, accompanied by the hope that the church will not let his noble gifts be idle.

That is perfectly legitimate procedure, but the question is, How will this brother's memory serve him after he is settled in a new field secured through the service of his church paper? Will he try to open new homes to the inflow of its blessings?

Let everyone who has shared the attitude implied above repent in contrition and help give his church paper a better chance to fulfill its high mission. May this article provoke us all to greater loyalty to our own church publications.

I have noticed in some of the homes of our Brethren, at least two daily papers, a half dozen or more high priced magazines, and yet no Gospel Messenger. Then they complain about their children not being interested in the church. Do you know why? They are not informed about the work of the brotherhood.

Leander Smith.

Albany, Oregon.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Ehrseman-Gwin.—At the home of the undersigned, Feb. 17, 1935, Win. Ehrseman and Sister Helen Gwin, daughter of Brother and Sister Henry Gwin.—John Root, LaFayette, Ind.

Judd-Vaughan.—By the undersigned at the parsonage, on Feb. 16, 1935, Mr. Lyndon Judd and Sister Pauline Vaughan, both of Luray, Va.—A. J. Caricofe, Luray, Va.

Mellinger-Cripe.—At the home of the bride's parents, Brother and Sister Freeman Cripe, Bro. Paul Mellinger and Sister Helen Cripe, Dec. 27, 1934, by the undersigned.—John Root, LaFayette, Ind.

Royer-Neiderhiser.—On Aug. 28, 1934, at the home of Mr. and Mrs. N. E. Neiderhiser, Anne Neiderhiser of Mt. Pleasant, Pa., and Elmer Royer of Ohio were united in marriage by the pastor, W. K. Kulp. Mr. Royer who received his degree of Doctor of Philosophy at the University of Ohio this summer has accepted a position as examiner of the University of Oklahoma.—W. K. Kulp, Mt. Pleasant, Pa.

FALLEN ASLEEP

Bahn. Sister Bertha Bowman, wife of Bro. Daniel Bahn, died at the West Side sanitarium, Feb. 13, 1935, aged 44 years. She was a faithful member of the Church of the Brethren for a number of years and served as an assistant Sunday-school teacher. She is survived by her husband, one daughter, stepdaughter, mother and two sisters. Services in the Shrewsbury church by Bro. S. C. Godfrey, assisted by Brethren Ohed Frey and D. Edw. Keeny. Interment in the New Freedom cemetery.—Esther B. Hartman, York, Pa.

Baker. Sister Elsie V., died Feb. 5, 1935, at the West Side sanitarium, following an operation, aged 47 years. She was a member of the Church of the Brethren. Surviving are her husband, one son, two daughters, her parents, three brothers and three sisters. Services by Eld. M. A. Jacobs. Interment in Greenmount cemetery.—Florence L. Keeney, York, Pa.

Baker. Merlin Ellsworth, son of Bro. Roscoe P. and Sister Nellie Baker, died at the children's hospital at Ridge, Colo., aged 17 years. Though an invalid all his life, he was of a sunny disposition and a patient sufferer. Besides his parents two sisters are left. Services at the Haxtun church by the writer.—I. C. Snively, Haxtun, Colo.

Beam. Sister Grace Adda (Carpenter), the youngest daughter of Theodore and Missouri (Burke) Carpenter, was born near Pickercill, Neb., Jan. 31, 1879, and passed away in Beatrice, Dec. 30, 1934. She was married to Howard Beam March 23, 1898, and to this union were born five children. She united with the Brethren Church here in 1913 and had ever been loyal and faithful. She leaves her husband, one son and three daughters, five grandchildren, two sisters and three brothers. Burial in the Evergreen cemetery, Beatrice.—Paul K. Brandt, Holmesville, Neb.

Beshore. Jacob, Vale, Md., died Jan. 15, 1935, at the home of his daughter-in-law, Mrs. Cecil Beshore, near Manchester, Pa. He is

survived by his widow and four children, eleven grandchildren and four sisters. Services by Eld. M. A. Jacobs at the home of his daughter-in-law. Burial in Manchester Lutheran cemetery.—Florence L. Keeney, York, Pa.

Bowers. Mrs. Elizabeth Bistel, was born in Alleghany County, Pa., June 1, 1867, and died Feb. 20, 1935. She is survived by her husband, six children, three brothers, three sisters, thirty-six grandchildren and four great-grandchildren. Mrs. Bowers was a devout Christian for many years and remained faithful, until her Master called her.—Ruth Wirick, Sealp Level, Pa.

Cohun. Emanuel C., son of James and Rebecca Cohun, born March 15, 1854, in Ohio. At the age of five he was left an orphan. Later he was adopted by Mrs. Lizzie Link. At the age of twenty-three he became a member of the Church of the Brethren in Illinois. He was married to Millie Ann Pair Jan. 11, 1879. To this union were born five sons and one daughter. Bro. Cohun and wife moved to Modesto five years ago where they could be near their daughter, Mrs. W. W. Heaston. Surviving are his faithful companion, four sons, one daughter, sixteen grandchildren and four great-grandchildren. Services by his pastor in the Shannon funeral parlor, with interment in the Masonic cemetery.—J. F. Baldwin, Modesto, Calif.

Cox. Rachel, infant daughter of Bro. Paul and Ruth Cox, Winter Park, Fla., died Feb. 15, 1935. Funeral services from the home by Bro. J. A. Richards. Interment in the cemetery in Orlando, Fla.—J. W. Chambers, Orlando, Fla.

Coyle. Mary Ellen, daughter of Theo. and Esta Stoll Coyle, born in Wayne County, Ohio, on July 24, 1929, and died Feb. 20, 1935. She leaves her parents, one brother and one sister. Funeral services at the East Chippewa church by Bro. D. R. McFadden. Interment in the cemetery near the church.—Sarah Blough, Sterling, Ohio.

Dotterer. Bro. John D., died Feb. 6, 1935, at the York hospital, aged 71 years. He was an active member of the Church of the Brethren, serving in the office of deacon for many years, and also as a teacher in the Sunday-school. He deserves mention for his regular attendance in church services. He is survived by his wife, Sister Gertrude Hull Dotterer, one daughter, son, one brother and two sisters. Services at his home by Elders L. Elmer Leas and Daniel Bowser. Interment in Greenmount cemetery.—Florence L. Keeney, York, Pa.

Dowdy. Anna Lalene, infant daughter of Mr. and Mrs. Frank Dowdy, died Feb. 18, 1935. Surviving are the parents, three brothers and one sister. Funeral services in the home by Bro. Henry Boone and Bro. Johnie Warde. Interment in the family cemetery.—Helen Layman, Rocky Mt., Va.

Etter. Laura Ellen, born Dec. 5, 1911, and passed away in the Chambersburg hospital, Feb. 20, 1935. She is survived by three brothers and two sisters. She had been in declining health for several months and contracted pneumonia which was the immediate cause of her death. She had been a member of the Fourth Street Church of the Brethren, Chambersburg, since the age of eleven. Funeral services in the Salem church by her pastor, the undersigned, assisted by Eld. S. D. Hart-rant. Burial in the family cemetery near by.—C. E. Grapes, Chambersburg, Pa.

Fisher. Brisben C., son of Christian and Sarah Fisher, born in Holmes County, Ohio, near Baltic, on May 20, 1857, died at his home in Baltic, Feb. 20, 1935. He married Sister Amanda Horner June 8, 1884. To this union were born a son and a daughter, the latter dying in infancy. He spent his entire life in this community, living on his farm until 1910, when he moved to Baltic. During his active years he served as legal adviser in this community and devoted his life unsparingly to public service. He was a member of the Church of the Brethren. He is survived by his widow, one son, one brother and three grandchildren. Funeral at the church by Eld. Edw. Shepfer and Rev. Getter. Interment in West Lawn cemetery at Baltic.—Mrs. Ellen Miller, Baltic, Ohio.

Fleischauer. Mrs. Sally, widow of C. C. Fleischauer, and daughter of Geo. and Katie Barkley, born in Somerset County, and died at Doylestown, Pa., Feb. 9, 1935, aged 82 years. She was a faithful member of the Quenahoning Church of the Brethren until her removal to Doylestown, twenty-seven years ago, after which she united with the Presbyterian Church. Her body was brought to Johnstown and burial was made in the St. James Lutheran cemetery, in charge of Rev. Shannon. She is survived by two sisters, a daughter and two grandchildren.—Jerome E. Blough, Johnstown, Pa.

Frantz. Anna Rachel (Brubaker), the eldest daughter of Benjamin and Sarah Brubaker, was born near Blue Springs, Neb., Sept. 22, 1891, and died Feb. 22, 1935, aged 43 years and 5 months. She was baptized into the Brethren Church at the age of fourteen and she kept unwavering faith in her church to the end. She was married to David M. Frantz July 28, 1915, and to this union were born six children. She leaves her husband, six children, her father and mother, two brothers and three sisters. Burial in the Brethren cemetery.—Paul K. Brandt, Holmesville, Neb.

Gates. Sister Annie, died Jan. 3, 1935, at her home in Manchester, Pa., aged 74 years. She was a member of the Church of the Brethren for many years. She is survived by her husband, son, five grandchildren and two sisters. Services in the Augenbaugh meetinghouse by Eld. Daniel Bowser, assisted by Bro. Arthur Hess. Interment in the adjoining cemetery.—Florence L. Keeney, York, Pa.

Grove. Bro. Geo. A., son of Matthew and Catherine Grove, born near Adair, Ill., May 28, 1863, died Feb. 18, 1935. On Sept. 9, 1883, he married Emma Danur and to this union seven children were born. He leaves his wife, three sons and three daughters, one brother, two sis-

ters, ten grandchildren and eight great-grandchildren. He united with the Church of the Brethren Aug. 7, 1904, and remained faithful to the end. Funeral services at the Astoria church by I. J. Gibson, assisted by C. A. Gruber. Interment in the South Fulton cemetery.—Mrs. Rosella Sullivan, Astoria, Ill.

Haynes, Mrs. Lovenia M. Berkey, widow of Charles W. Haynes, and daughter of Mr. and Mrs. Jonathan Berkey, born in Somerset County, Pa., Feb. 18, 1854, and died in Johnstown, Pa., Feb. 12, 1935. She is survived by two sisters, a daughter, three sons and eight grandchildren. She was a Methodist since childhood. Her three sons are deacons in the Church of the Brethren. Funeral services were in charge of Rev. J. T. Davis, assisted by Rev. Lynn Huff and Bro. T. F. Henry. Burial in Grandview cemetery.—Jerome E. Blough, Johnstown, Pa.

Heiny, Wm. W., third child of Christian and Barbara Heiny, was born on a farm near Clarksville, Ind., on Aug. 3, 1851, and died at his country home near Noblesville, Ind., Jan. 20, 1935. Dec. 15, 1878, he married Adelaide Caylor who preceded him Feb. 1, 1895. To this union four children were born. April 4, 1897, he married Martha Ronk; this union was blessed with seven children. Surviving are the widow and children, eighteen grandchildren, five great-grandchildren and two sisters. He united with the Church of the Brethren in May, 1876, at the Stony Creek church. May 22, 1884, he was called to the deacon's office and served the church faithfully and creditably for forty years. He also was church treasurer and secretary. Funeral service in the M. E. church in Noblesville by Bro. Russell West, assisted by Bro. Hahn. Interment in Crownland cemetery.—Mrs. Catharine Smeltzer, Noblesville, Ind.

Hochstetler, Effie, daughter of Bro. David and Sister Maria Omstead, and wife of Bro. John E. Hochstetler, was born in Holmes County, Ohio, and was a lifelong resident of this county. She died Jan. 30, 1935, aged 48 years. In early life she united with the Church of the Brethren and remained a faithful member. Less than a year ago her son, Clark, died. She leaves her husband, one daughter, her mother and one brother. Funeral services at the Bunker Hill church by Eld. Edw. Sheper. Burial in Bunker Hill cemetery.—Mrs. Ellen Miller, Baltic, Ohio.

Hoffman, Peter, was born May 29, 1853, and died Sept. 21, 1934. He is survived by his widow, Mrs. Rachel Hoffman, eight children, two brothers and one sister. Mr. Hoffman was faithful to his church and his God and served in the capacity of deacon for many years.—Ruth Wirick, Scalp Level, Pa.

Hollinger, Sister Elizabeth Baker, died Feb. 9, 1935, at her home in York, Pa., aged 78 years. She was a member of the Church of the Brethren for many years. She is survived by one son, one sister and three brothers. Services at her home by Eld. M. A. Jacobs, assisted by Bro. Arthur Hess. Interment in Mummerts cemetery near East Berlin.—Florence L. Keeney, York, Pa.

Hull, Bro. Wm. R., died Feb. 7, 1935, at his home in York, Pa., aged 30 years. He was a member of the Church of the Brethren. He is survived by his wife, Sister Bertha Sheets Hull, his parents, two brothers and two sisters. Services in the First church by Eld. M. A. Jacobs, assisted by Bro. Arthur Hess. Interment in Greenmount cemetery.—Florence L. Keeney, York, Pa.

Hutchinson, Sister Ellen, born March 9, 1840, died Jan. 31, 1935. Her husband, Philip Hutchinson, died a number of years ago. She was the oldest member of our congregation. She had been a member of the church for more than half a century and was a devoted member and regular attendant. She is survived by four sisters. Services at the church by her pastor, Bro. A. Jos. Caricofe, with interment in the cemetery near by.—Elsie Broyles, Luray, Va.

Jeffreys, Sister Mary (Mankis), wife of Chas. Jeffreys, died at her home in Hazelton, W. Va., Feb. 14, 1935, aged 63 years. She united with the Church of the Brethren several years ago. She is survived by her husband, one daughter, five grandchildren and one sister. Funeral at the church by Geo. W. VanSickle. Interment in Jeffreys cemetery.—Ruby VanSickle, Hazelton, W. Va.

Long, Geo. W., son of Geo. and Catherine Long, born in Dolphin County, Pa., Sept. 11, 1843, died at his home in Pasadena, Calif., Feb. 17, 1935. The family moved to Illinois when George was but a small boy. Dec. 12, 1867, he married Mary Ann Eby. To this union were born six children. Following the death of his first wife, he married May Ann Buckwalter, May 27, 1882. Two children came to bless this marriage. He is survived by his widow, two daughters, five sons, one sister and one brother. He had been a resident of Pasadena for sixteen years. He was a member of the John Godfrey Post, G. A. R. of Pasadena. As a young man he united with the Church of the Brethren and was a highly respected and greatly loved member of the Pasadena congregation. Services by the undersigned, the pastor. Burial in Mountain View cemetery, Pasadena.—Forest S. Eisenbise, Pasadena, Calif.

Miller, Sister Malinda Roth, died Feb. 7, 1935, at the home of her daughter and son-in-law, Spring Grove, aged 81 years. She was a consistent member of the Church of the Brethren. She is survived by six sons, three daughters, thirty-seven grandchildren and twenty-eight great-grandchildren, also her stepmother, seven half brothers and two half sisters. Services in the Trinity Reformed church by Eld. Daniel Bowser, assisted by Rev. E. V. Strausbaugh. Burial in the adjoining cemetery.—Florence L. Keeney, York, Pa.

Minnix, Mary Elizabeth (Firestone), born Nov. 27, 1867, near Topeka, Kans., died Jan. 12, 1935, at Fresno, Calif., following an operation. She united with the Church of the Brethren at an early age and was al-

ways faithful to her church and her Master. Her life was an inspiration to all who knew her. She had resided in California for the past thirty-two years, the last twelve years being spent at Fresno. Her husband survives with one son and four daughters, three brothers, one sister, one stepson, stepdaughter and a number of grandchildren. One son preceded her. Funeral services at Fresno by her pastor, Bro. B. F. Waas. Interment in the Reedley cemetery.—Susie R. Goodman, Modesto, Calif.

Moyer, Bro. Daniel F., son of Geo. and Mary Moyer, born in Elkhart County, Ind., March 31, 1856, died near Wakarusa, Ind., Nov. 18, 1934. **Moyer**, Magdalena, daughter of Solomon and Anna Culp, born May 9, 1857, in Wakarusa, Ind., died near the same place, Feb. 15, 1935. On March 24, 1878, she married Daniel F. Moyer. Five children survive. She and her husband united with the Church of the Brethren forty-two years ago, being charter members of the Wakarusa congregation. She was an active faithful member. Her husband was a liberal giver, always interested in the work of the church. Funeral services for both were held in the Yellow Creek Mennonite church with burial in adjoining cemetery.—M. Metzler, Wakarusa, Ind.

Neff, Ralph Edgar, born June 18, 1890, the son of J. P. and Laura Neff, died Jan. 6, 1935. He married Miss Stella Comer and to this union were born three children. About nineteen years ago he gave his heart to the Lord and had found his Master a very precious Companion. He leaves his wife and children, his mother and one sister. Services by J. W. Fidler.—Mrs. Laura Neff, Brookville, Ohio.

Pentz, Sister Rachel, died Feb. 9, 1935, at her home in York, Pa., aged 83 years. Death was due to complications. She was a member of the Church of the Brethren. Surviving are two sons, twenty grandchildren and seven great-grandchildren. Services by Eld. Daniel Bowser. Interment in Bermudian Lutheran cemetery, Adams County.—Florence L. Keeney, York, Pa.

Root, Mary (Noffsinger), born Aug. 7, 1837, at Dayton, Ohio, died at the home of her daughter, Mrs. Lucy Pugh, Pittsburg, Ill., in the Hurricane Creek church, Feb. 9, 1935. She married Hezekiah Young in 1836. Two daughters survive. She united with the Church of the Brethren in early life, living faithful to the end. Funeral services in Fairview, Ill., by the undersigned.—D. J. Blickenstaff, Oakley, Ill.

Schisler, Sister Julia, born in York County, Pa., May 21, 1851, died Feb. 8, 1935, in the Peoria state hospital, Bartonville. She married Lewis Schisler in 1869 and to this union nine children were born, six of whom survive. She united with the Church of the Brethren early in life and remained a devoted Christian. Funeral services at the South Fulton church by C. A. Gruber, assisted by I. J. Gibson. Interment in the cemetery near by.—Mrs. Rosella Sullivan, Astoria, Ill.

Sheets, Mrs. Susie E., wife of W. P. Sheets, born in Ohio, June 12, 1853, died Feb. 26, 1935. She and her husband lived together for over sixty years; to them were born five daughters and three sons. The eldest died in infancy. Funeral services by the writer in Glendale, Ariz., and burial in the local cemetery.—E. E. Barnhart, Glendale, Ariz.

Simmons, Bro. Oliver, of near Doe Hill, died Jan. 30, 1935, aged 71 years. Surviving are his wife, one brother and one sister. He had been a faithful member of the Church of the Brethren for a number of years. Funeral services from the Crummett church by M. I. Craun. Interment in Crummett Run cemetery.—Janie Bodkin, McDowell, Va.

Sturdevant, Mrs. Elizabeth, died at her home on Feb. 12, 1935, following a paralytic stroke. She was born at North Webster, Ind., Dec. 31, 1868, the daughter of Bro. Alman and Sister Phebe Mock. She moved with her parents to the Stanley country at the age of fifteen years. Jan. 1, 1889, she married P. O. Gustafson; to this union were born two sons. Following the death of her first husband she married A. H. Sturdevant. She was a faithful employee of the Northern Colony training school near Chippewa Falls for the past thirteen years. Besides her two sons she leaves five grandchildren, three sisters and two brothers. She became a member of the Church of the Brethren in early life and had lived a faithful Christian life. She called for the anointing service soon after she was stricken. Funeral services at the Stanley church by Bro. Lewis Hyde and interment in the cemetery at Edson.—Mrs. Jacob Winkler, Stanley, Wis.

Stutzman, Geo. A., son of Samuel W. and Barbara Stutzman, born Oct. 28, 1873, near Girard, Ill., and died Jan. 31, 1935, at a hospital, Springfield, Ill. April 25, 1895, he married Nancy A. Garst. To this union were born three daughters and two sons. He united with the Church of the Brethren at the age of twenty and remained faithful in his relationship to the end. Besides his wife and family he leaves eight grandchildren, five brothers and a sister. Funeral services in the Girard church by K. C. Bechtel. Interment in the Girard cemetery.—Mrs. H. V. Stutzman, Girard, Ill.

Workman, Richard Eldon, Jr., son of Brother and Sister R. E. Workman, born at Fredericktown, Ohio, Aug. 3, 1930, and died in the hospital, Mt. Vernon, Ohio, Jan. 27, 1935. He leaves his parents and two sisters. Funeral services at the Owl Creek church by J. D. Zigler, assisted by Ira Long. Interment in church cemetery.—Mrs. O. H. Bechtel, Bellville, Ohio.

Yoder, Martha, nee Long, died at the home of her adopted daughter, Mrs. Russell Brant, on Jan. 25, 1935, aged 90 years. She married Henry Yoder sixty-three years ago. She was a member of Beachdale Church of the Brethren for sixty-eight years. She was one of those kindly souls who had implicit faith in the Master. She continues to live in the lives of those who survive and her memory will be cherished by those who knew her. Interment in Beachdale cemetery.—J. H. Hentz, Berlin, Pa.

NEWS FROM CHURCHES

CALIFORNIA

Glendale Mission.—The business meeting of Jan. 24 was presided over by Bro. H. A. Frantz, pastor and elder. Four letters were received; two letters were granted. Our love feast will be held May 5 at 6:30 P. M. Reports given at the business meeting were good, especially that of the Sunday school which showed a gain. We are in need of more room and have decided to build another wing or several rooms for our mission. Best results cannot be obtained, especially in the primary and beginners' departments, while overcrowded conditions exist. E. N. Flory, Sunday-school superintendent, designated Feb. 17 as the day to give toward this cause. Dime cards were secured and much hearty enthusiasm was manifested by the children and adults in presenting these cards, which contained various amounts; \$86.16 was gathered in from our little mission congregation. All were glad of the opportunity to help the work grow. Our general church work is carried on by freewill offerings as we use the envelope system. Recently Bro. C. C. Kindy, of the District Mission Board, preached a Sunday morning sermon for us and Bro. Wm. H. Neher, president of the district Mission Board, gave a few words of encouragement to the Sunday school children. The evening of Feb. 17 the C. E. department gave an original entertainment. They imitated a broadcast station and broadcast the favorite hymns of their mothers, which had been previously handed to them. The audience joined in some of the songs and enjoyed the evening very much. Brother and Sister Geo. E. Whisler and daughter of Abilene, Kans., have been with us for a few months. He is a Brethren in Christ minister and has been called to San Diego by the American Sunday School Union. They wish their friends to address them at that place, general delivery.—Lulu Terford, Glendale, Calif., Feb. 22.

IDAHO

Twin Falls.—Jan. 27 Bro. Mark Schrock of Nampa began a meeting here and continued until Feb. 10. Appreciative audiences each evening heard his splendid messages. We had a basket dinner at the church Feb. 3, which was attended by a large crowd. Feb. 5 was young people's night, of the evangelistic meeting. Thirty young people attended. After the meeting the young people had a social hour. We are beginning to redecorate the interior of our church this week. This is to be influenced by the Ladies' Aid and the labor is to be furnished by the men. The Aid is planning a recipe sale, six recipes to be chosen and printed on a sheet of paper and sold for 10 cents. The one who buys the lucky number on the recipe will receive a quilt that has been made by the Aid. We are also planning a cooked food sale. Each Thursday we meet for all day and have pot luck dinner. We have been having a large attendance. During the short time our new pastor, C. H. Hinegardner, has been with us he has been doing splendid work and has been an inspiration to our members. Our attendance is keeping up to standard; all expenses of the church are paid up to date; also we are gradually paying for our parsonage.—Ethel Hempleman, Twin Falls, Idaho, Feb. 26.

ILLINOIS

Lanark.—Our Thanksgiving service was held Sunday, Nov. 25, with a basket dinner in the church dining room. The entire school faculty were our guests, as has been our annual custom. Rev. Ronk, pastor of the First Brethren church, was speaker of the afternoon. The church business meeting was held Dec. 13. Church officers were elected for the coming year, also our annual church budget was formed and passed. Our Christmas program was given by the entire Sunday-school to a large audience. At that time the missionary offering was taken. The goal was set for \$100 and was more than reached. On the evening of Jan. 3 our "All Church" night was observed with an oyster supper and a program following which included the play, The Church of My Dreams. Envelopes were given out for our weekly giving. After the meeting the pastor and family were presented with a beautiful supply of eatables, with many expressions of good wishes. The men and boys of Lanark and Cherry Grove churches met together Thursday evening, Jan. 31, in the parlors of the Lanark church for a social evening, at which time the group was organized, with Earl Burkholder as chairman. This organization will meet monthly during the winter. About forty from Lanark and Cherry Grove attended the B. Y. P. D. rally at Rockford Sunday, Feb. 10, at which time they presented the missionary play, The Leaden Image. We are happy to say that The Gospel Messenger is being received in all the homes of the church, and we are appreciating in a very great way the reduced offer of \$1.25, which made this possible. The Ladies' Aid is still going strong and a great deal of work is being accomplished. These ladies who sit hour after hour and quilt so diligently have made contributions to various phases of the church needs, which have meant much toward carrying on the great work of the kingdom. The Missionary Society with a large representation meets the second Thursday of each month. Splendid programs are given, also reports of visiting committees to the homes of the shut-in, sick and aged, not only of our denomination but others. This society also contributes in a large way to the needs of the church. Our B. Y. P. D. meets each Sunday evening with an average attendance of thirty. Very interesting and helpful programs have been planned by the young people, in advance for the entire year. Our church attendance is remarkable and a great interest is shown. This is made possible by the splendid response

from our young people in all our services, also the loyalty of the older group. The Sunday-school workers' conference meets monthly and a splendid interest is shown. During the present year they are studying the adult. In all the work carried on here in the Lanark church and Sunday-school, we recognize our great blessing and privilege in having the untiring leadership of Brother and Sister I. D. Leatherman and family. The church sustained a great loss in the passing of two of our active deacons, Bro. Ray Hawk, and Bro. Edward Martin.—Luva E. Geary, Lanark, Ill., Feb. 22.

Sterling.—On Dec. 30, we enjoyed a program presented by the junior C. W. division of the church, after which Prof. O. A. Fackler presented a lecture and stereopticon slides of a recent trip to England. Bro. Hersch from Elgin was with us Jan. 6, and interested us greatly with plans for the Men's Work in the church. As a result of his visit, the men planned an oyster supper, which was held Jan. 23, at which time the men discussed various projects, and ways of carrying them out. An inspiring missionary program was given on Sunday evening, Jan. 13, when the mite boxes were opened. The congregation appreciated two excellent sermons from D. W. Kurtz on Jan. 20. The Sterling church has just experienced a two weeks' series of revival meetings with Bro. Paul Studebaker as the evangelist. His powerful sermons were marked by increased interest on the part of the entire community, the crowds steadily growing larger at each service. Several times Mrs. Studebaker was present, and contributed stories and songs. On Sunday, Feb. 24, the closing day, two young ladies were received into the church by baptism. A fellowship supper was held on Feb. 22, with a large number of people present. Bro. Ezra Flory, our pastor, who has been with us a little less than a year, has a record of 900 pastoral calls made during that time. We are profiting by his great knowledge of the Bible, and his excellent teaching.—Helen Hoak Eikenberry, Sterling, Ill., Feb. 26.

INDIANA

Middletown.—We have been having some excellent sermons by Bro. Ora Zirkle and Estle McCullough. Our Sunday-school has increased in numbers; last Sunday we had fifty-eight in attendance and today, forty-four. The average attendance is seventy-four. We expect to have an Easter program. The young people will organize and have a meeting every Sunday evening. Sister Viola Zirkle will be leader. We held a six weeks' contest in the fall in the Sunday-school, and the women won over the men, sixty-four to forty-four. On the evening of Dec. 28 the men entertained the women at the church with a supper and a program which we all enjoyed very much. Our council meeting will be March 3. Bro. Wm. Dillon has transferred his membership to the Upper Fall Creek church. This leaves us three ministers: Brethren Lewis, Zirkle and McCullough. Bro. B. F. Summers, returned missionary from India, has promised to come sometime and talk for us.—Florida Green, Middletown, Ind., Feb. 17.

Salamonie.—The men of our church met recently and reorganized, with Donald Stroup, president. They then accepted the task of canvassing the homes of the church to secure enough Gospel Messengers to get the special rate. Seventy-five per cent of the homes responded. Later, two days were spent in cutting wood—one day for our pastor, Bro. Stinebaugh, and one day for Mrs. Phoebe Wike. An improvement in our church auditorium has been made which will greatly help in the devotional period of our Sunday-school. A vestibule has been built at the north entrance. On Feb. 10 a missionary play, The Church of My Dreams, was presented. It gave the church a better idea of what the Conference budget is. Hon. E. A. Miles, attorney for the Anti-Saloon League, spoke at the morning service. The young people of the southern district of the county gave a peace program Feb. 17. Bro. J. D. Groff gave an address, The Unknown Soldier Speaks, and a short play along the same lines was presented. The freshman quartet from Manchester College and the glee clubs from Lancaster Center school will give programs two Sunday evenings during March.—Wilbert Hcaston, Warren, Ind., Feb. 26.

KANSAS

Olathe.—Since the last report the officers elected for the year have taken charge of their various duties and the work of the church is moving along in a normal way. Christmas was observed by a special sermon by the pastor and a program by the children of the Sunday-school under the direction of Mrs. Lillie Riffe. The B. Y. P. D. organized for the new year and is now doing efficient work under the direction of their sponsors, Mrs. Elsie Redinger and the pastor. The birthdays of Lincoln and Washington were observed by appropriate sermons by our pastor, and on Feb. 17 we had the illustrated lecture on China, furnished by the Mission Board. We are planning to use the Africa lecture in the near future. At our recent business meeting it was decided to have evangelistic meetings the latter part of October, the evangelist to be selected by the ministerial board. Our junior Aid is doing some efficient work, especially in assisting with the financial program of the church. The Ladies' Aid in its various divisions is also doing good work and helping the church in her program, both financially and otherwise. At a recent meeting they decided to more nearly comply with the suggestions of the Women's Council, by appointing a mission director and a mothers and daughters' director. All our plans are now being directed toward the climax at Easter time when we expect to close with an illustrated sermon on Ben Hur.—Mrs. W. W. Blough, Olathe, Kans., Feb. 19.

Wichita (First).—Our pastor, Bro. James Elrod, has been delivering a series of seven lectures to the adult C. W. group on the subject, Movies and Life. Splendid interest has been manifested and attendance has increased. The young people's C. W. group has joined forces

with the council of churches and anticipates some worth-while projects in the future. During 1934 the Ladies' Aid Society held fifty meetings with an average attendance of twelve. They paid \$5 per month to the church budget, gave money to the women's project and to the missionary society for the women's council of churches here. The missionary society held twelve meetings with an average attendance of fifteen. They paid \$5 to the Mexican mission, \$32.89 to the national council of Women's Work and \$2 to the local council of churches. The Messenger has been placed in 75 per cent of the homes in our church.—Orpha Highbarger, Wichita, Kans., Feb. 26.

MINNESOTA

Guthrie.—During these strange years of trial and uncertainty, the American people have reverted to many of the old loved customs that time and progress had made them forget. The Guthrie brethren have caught the spirit and have been holding church services in their homes for the past month, an old custom followed some fifteen years ago. The members of the B. Y. P. D. were not able to hold their regular Sunday night meetings for nearly a month and are wondering how they can make up for lost time. They plan to hold two meetings a week for a month to clear up their records. Their newest project is a B. Y. P. D. paper. It is published semi-monthly and is operated by a staff of three: an editor chosen for three months and two reporters chosen by the editor for each publication. Everyone finds it an interesting proposition. The B. Y. P. D. has set aside days of prayer in which to pray as a body for those in need. The past few days the group has been praying for a former member who is very ill.—Evelyn E. Saathoff, Bemidji, Minn., Feb. 23.

NEBRASKA

Bethel.—The young men's group met at the home of Quentin Rothrock for the January meeting. They voted to make their organization permanent and chose the name, Daring Daniels. The four upper intermediate boys have been invited to join with the young men in their activities. This group and the girls' S. O. S. group had a joint meeting Feb. 8. Following the lesson on Good Manners, prepared by Miss Ruth Hoffert, valentine games were enjoyed. The young people's class enjoyed a pleasant charivari and social evening Feb. 20 at the home of the newlyweds of the class, Howard and Blanch (Brown) Nippert. Brother and Sister W. A. Kinzie spent several days at the regional conference at McPherson. No services were held at Bethel on Sunday evening and a number attended the splendid lecture at the M. E. church by Miss Pearl Fosnot, returned missionary from China. Sunday morning, Feb. 24, Mr. Carter of Lincoln gave an interesting and instructive address in the interest of the Anti-Saloon League of Nebraska. We are sorrowing with Brother and Sister Calvin Sissel in the loss of their baby daughter, born Dec. 29, and living but twenty-six days. Feb. 22 was a profitable evening when 202 fathers and sons of Bethel and neighboring communities gathered in the Bethel church parlors to enjoy the banquet in their honor. The guest speaker, former Governor H. C. McKelvie, spoke on topics which are uppermost in the minds of all at the present time; his talk was both interesting and instructive. The S. O. S. group with their sponsor and several of the mothers served the meal. Since the sixtieth anniversary of the founding of the Bethel church will occur in April, plans are being made to commemorate the day in a suitable manner.—Inez Lichty, Carleton, Nebr., Feb. 25.

Octavia.—We have been without a pastor since one year ago last June, but we are not losing interest. We have our Sunday-school regularly and our Christian Workers' group, B. Y. P. D. and Junior Band meet every Sunday at what would be the preaching hour. Regular offerings take care of our local expenses. We have some indebtedness which we are slowly but surely getting ahead of. Our Aid Society meets regularly once a month with a membership of thirty-two. We quilted a quilt for our society several weeks ago. We have a supper each year on or about Feb. 2, ground hog day. We also sponsor other suppers occasionally. Last Easter two young boys were received into the church by baptism and a few days previous six members were received by letter. We were successful in putting the Messenger in three-fourths of our homes. One family, not members of our church, voluntarily subscribed for the church paper. We have a fine group of young people; our B. Y. P. D. sponsor is Sister Mary Ann Eberly. At Christmas time our Sunday-school cooperated with the Baptist school here in putting on a splendid program. We also invited their mission circle to join us in the World Day of Prayer which our Aid is sponsoring on March 8.—Mrs. Lillian R. Keller, Octavia, Nebr., Feb. 25.

OREGON

Portland.—While our pastor, Bro. Barr, attended the ministerial conference in Chicago in November, the pulpit was filled by Rev. Fisher, a young student minister from the Portland Bible Institute. Our love feast and communion service was held Nov. 24 with many of our out-of-town members present. Bro. E. S. Coffman, evangelist, and wife were also with us; the former officiated at the love feast. A union service with three other neighboring churches was held at our church on Thanksgiving morning. The offering taken was to buy bedding for needy folk of our community. The coffers of various organizations were enriched recently through different sales: Ladies' Aid rummage sale, \$23; handwork and bake sale (donated), \$13; mothers and daughters' handwork sale (donated), \$7.75; B. Y. P. D. candy sale, \$5. As a result the Ladies' Aid and mothers and daughters' organization have helped with the local church expenses. In November the father and son organization sponsored an interesting and educa-

tional lecture by our state senator, Dorothy McCullough Lee, on her trip to New Zealand. Our Christmas program of story and song which included the children's exercises was well attended with a good representation of nonmembers, parents of Sunday-school scholars. The B. Y. P. D. received the evening offering of \$11 which they applied on their missionary project. The Sunday-school together with the mothers and daughters' organization filled Christmas baskets with complete dinners for three families. From Jan. 13 to 27 Brother and Sister Coffman held revival meetings from which we received much spiritual uplift. One sister was reclaimed and four children were baptized on Sunday evening, Feb. 3, by our pastor. We have gone over the top with three-fourths of our resident members as subscribers on the club rate; this was done with the help of the women's organizations and one sister.—Mrs. Fred C. Williams, Portland, Ore., Feb. 16.

PENNSYLVANIA

Chambersburg.—On New Year's night the B. Y. P. D. sponsored a watch night candlelight service. Jan. 12 and 13 Bro. R. W. Schlosser conducted a Bible institute. This was very well attended and much appreciated. Our men's Bible class is endeavoring to place the Messenger in at least 75 per cent of the homes. Our church has been serving lunch at a few country sales; the proceeds are being placed in the building fund. We are now planning for a week of evangelistic services preceding Easter, to be conducted by the pastor with the assistance of some of our neighboring pastors. The love feast will be observed on Easter Sunday, April 21, at 6 P. M. We are planning to observe the twenty-fifth anniversary of the organization of the congregation this summer. The various departments of the church work are moving along very nicely.—C. E. Grapes, Chambersburg, Pa., Feb. 19.

Greencastle.—The work at this place is moving along nicely. Our pastor, Bro. S. S. Blough, and Bro. J. C. Beahm represented this church at the district meeting. The writer represented the Women's Work. Nov. 7 our membership was well represented at the fall communion. Visiting ministers were Brethren C. E. Grapes of Chambersburg and W. C. Wertz of Waynesboro. In the absence of our elder, Bro. Levi K. Ziegler, the pastor had charge and officiated. At Thanksgiving time the church sent a liberal donation to the Children's and Old Folks' Homes of the district. The donation consisted largely of canned and fresh fruits and vegetables. We send this offering each year and it is freely given. A Christmas program was given by the children and young people on Sunday evening, Dec. 23, the young people having the pageant and special music. Our quarterly council in January elected officers for the year. Eld. Ziegler asked to be relieved of the oversight, and the pastor was chosen in his place. Bro. C. R. Oellig assisted in the election. The writer was elected correspondent. The Sunday-school is growing under the direction of L. H. Leiter, and Sister W. W. Leiter is president of the Aid Society. Prayer meeting is conducted in the homes on Tuesday evening, and the B. Y. P. D. meets in the church on Wednesday evening. The churches of the town united in the Week of Prayer, and are also planning a three-hour Good Friday service. Our pastor takes part in these services. Our two weeks' special services conducted by the pastor closed the evening of Feb. 10 with a practically filled house. The interest was good, though much of the time we had deep snow and below zero temperatures. There also was much sickness among the members. We are trying to keep up the spirit of the work throughout the pre-Easter period. Delegations from Chambersburg and Waynesboro, and groups of our own members brought special music almost every evening. Bro. Beahm and Sister L. H. Leiter had charge of the congregational singing. A number of our young people are away in college, and we miss them from our activities. We will lift the Achievement Offering on the 24th. We are looking forward to increased activities and attendance as spring and summer approach, though the interest has been encouraging.—Mrs. S. S. Blough, Greencastle, Pa., Feb. 20.

Harrisburg.—During the time our pastor, Bro. J. E. Whitacre, conducted evangelistic services at Bareville, our pulpit was filled the morning of Nov. 25 by Bro. R. R. Baugher and in the evening a fine program was presented by the B. Y. P. D. of Elizabethtown. Prior to the program our young people entertained the Elizabethtown group with a fine fellowship service. Thanksgiving morning our worship was held at 7:30, with our elder, Bro. H. K. Ober, as speaker. Dec. 2 we enjoyed two fine messages, one by Bro. H. J. Beachley and one by Bro. H. K. Balsbaugh. Dec. 2 our B. Y. P. D. went to Shippensburg and rendered a program. Dec. 11 the Galilean Bible class sponsored a program of music and readings. The proceeds were for our building fund. This class also made a quilt with over 500 names on it, each name representing ten cents contributed to the building fund. The class presented the quilt to our pastor and wife. Dec. 16 the B. Y. P. D. rendered a program in the Methodist church at Walnut Bottom. Dec. 23 the children of the Sunday-school presented a Christmas program. Jan. 7-11 our church observed the week of prayer, enjoying fellowship with four other congregations in our community. Jan. 13 a welfare program was conducted by the District Board of Education in our church, with an afternoon and evening service. The speakers were Hiram Frysinger, Stauffer Curry and B. F. Waltz. The departmental classes of the Sunday-school, of which Sister Sallie Schaffner is superintendent, had a project to save money, known as the "do without fund." Each Sunday morning offerings were accepted. From Oct. 1 to March 1 they raised \$15 which will be forwarded to the girls' school at Khergam, India. The classes will now save to send a gift to China. Feb. 3-17 our evangelistic services were conducted by Eld. M. C. Swigart of Germantown, Pa. There were thirteen conversions and one church affiliation. The meetings were

most inspiring and all were strengthened spiritually. The membership enjoyed the fellowship of Brother and Sister Swigart. Each Sunday morning Bro. Swigart gave the Sunday-school children an interesting object lesson. Bro. H. K. Balsbaugh reported that on Feb. 6 \$300 had been paid on the principal of our building fund; this amount plus the interest was raised during the last six months.—Mrs. E. M. Byrem, Harrisburg, Pa., Feb. 19.

VIRGINIA

Harrisburg.—The Christmas program was well attended and was one of inspiration as well as beauty. It was given in two parts: a candlelighting service and a drama. The candle service was carried out by twelve young ladies, robed in white. Four of them represented prophecy, four, the Christ story and four, Christ in the home. The drama was also sponsored by the young people's division and was entitled *That Home in Nazareth*. Bro. Henry began the new year with inspirational messages for the church. A called council in the early part of January, for the approval of the budget, the pastor's report, committee reports, organized classes, Women's Work and young people's work, was of special interest. The young people reported some outstanding accomplishments. They took the lead in the pound party given our pastor at Christmas time. They gave a watch party with a worship service and pageant. The pageant represented the death of the old and ushered in the new year with aspiration and hope. Bro. Gray West, who is now attending Yale University, was their guest and took an active part in the program. The young people have undertaken a good many projects, one of which is rather unusual in the south: that of promoting a better understanding and brotherhood between our race and the colored people of our city. One interesting meeting was held with the colored principal of schools of the city as guest; he spoke highly of the movement and congratulated our young folks for their Christian attitude. Just before our love feast they had as their guest Bro. Robert Strickler, who led in the discussion of the meaning of the ordinances of the love feast service. The women report their work done in a fine cooperative spirit with their budget clear and ready to go forward for the year. The finance report was good with all bills paid, and a balance in the treasury. The finance board sponsored two drives last year for funds for church indebtedness which resulted in over \$1,000 being raised. Bro. Henry made his pastoral report which was encouraging. We are holding February as mission

month, with programs and sermons for missions. Bro. Howard Alley, returned missionary from India, preached for us on Feb. 10. In the evening the Sheets family gave a musical program. There are seven children, the youngest six years old and the oldest being a freshman in Bridgewater College, studying for the ministry. Bro. Kurtz on his tour of the valley churches, spoke twice in our church on Feb. 13; it was a treat to have him in our midst.—Mrs. A. Fred Cline, Harrisonburg, Va., Feb. 19.

Pleasant Hill.—Our work for the past year moved along in a satisfactory way. The Men's Work is doing splendidly and is busy raising funds to put a new roof on the church. The first week in October Bro. Hampton Marshall preached each evening and the members felt better prepared than ever before for our communion. The church met in council Jan. 12. Election of officers for the year resulted in retaining the old ones. The church called Bro. Hampton Marshall to be ordained as an elder.—Mrs. Ava M. Cannaday, Willis, Va., Feb. 16.

Timberville.—Our council was held the evening of Jan. 20. Reports of the various committees were received and accepted. Committees were appointed to arrange for our harvest offering on Nov. 1, and to give the church shrubbery its needed attention. Bro. Clower was re-elected elder. A union lesson study is held once each month in the social hall of our church. This meeting is composed of the teachers and officers of the local churches who meet to discuss the Sunday-school lessons. We are planning to observe the season of Lent closing with a week of worship during Holy Week with our pastor in charge. Eld. L. M. Clower filled the pulpit on Sunday, Feb. 10. Many people were inspired by the addresses of Bro. Kurtz in his recent tour of the Virginia churches.—Mrs. Samuel D. Lindsay, Timberville, Va., Feb. 16.

WEST VIRGINIA

Glade Union.—A program was given by the children at Thanksgiving and the Sunday-school rendered a Christmas program, both of which proved successful. Our church met in council Feb. 9 and made arrangements for the coming year. We are looking forward to a series of meetings to begin May 31 and continue for two weeks with Bro. S. P. Daugherty of Pleasant Dale, W. Va., evangelist. Our Sunday-school was in session nine months the past year; it is now closed until April.—Ruby VanSickle, Hazelton, W. Va., Feb. 25.

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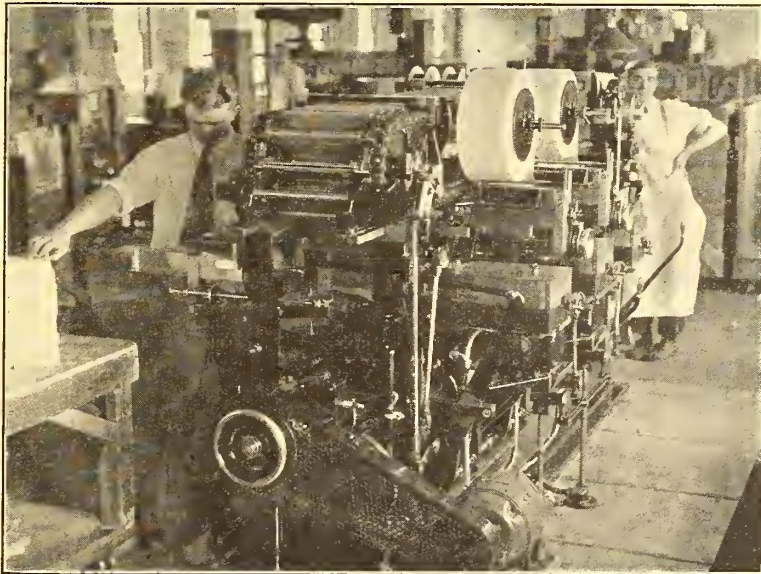
Brethren Publishing House, Elgin, Illinois

THE GOSPEL MESSENGER

Vol. 84

Elgin, Ill., March 23, 1935

No. 12



A view of the Smyth Triple Lining and Headbanding Machine recently installed in the bindery department of the Brethren Publishing House, Elgin, Ill. The introduction of such up-to-date equipment makes it possible for the House to continue to serve the publishing needs of the church economically and well, and at the same time retain a fine line of outside customers.

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EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

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EDITORIAL

Lengthening and Deepening

LENTEN days are lengthening days. So the etymologists remind us, but they should be deepening days as well, if they are to justify the special attention we are asked to give them.

What matters more daylight if it only enables us to see the same things a little longer? Lenten days should help us to see farther in, deeper down.

There may be motives so well hidden that it will take a longer day to find them. There may be secret likings of unworthy things lurking in a far corner of the heart. These lengthened lenten days are well suited for a search for such. Begin at dawn and keep it up till dark. Look long. Dig deep.

More important even than the hunt for unsuspected wickedness is the discovery of undreamed of possibilities of goodness. There are secluded recesses down there packed with resources beyond your wildest imaginings. There are hidden hungers for truth and beauty which await an invitation to come out into the light. There is thirst for God down there, the very thing most likely that has been burning up your very soul. It wants to be found and fed.

Lenten days are lengthening days. Make them also deepening days. They herald the approach of spring and the coming of new life. The chance they offer is too good to miss.

E. F.

Whitewashing Rotten Wood

THAT'S what much of this talk about releasing the natural emotional urges comes to. They may call it living out one's life, paying tribute to the acquisitive instinct, honoring the heaven born desire for self-expression, or whatever aggregation of pretty words their hypocritical tongues may get together. The discerning know what is really going on. They are witnessing a bold and clever trick. It is the art of dressing up in a

beautiful new coat of respectability such old and well known sins as greed, lust and hate.

Whitewash is a poor substitute for paint at best, but when the thing covered is corrupt you have—well, something "like unto whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness."

E. F.

A Letter to New Readers

THOUSANDS of new readers have come into the MESSENGER family in recent weeks. We are certainly pleased to meet these new friends through the medium of the printed page. For just as when company comes for dinner, so we are sure this increase in the MESSENGER family will mean better fare and new inspiration all around. First in order, we presume, are the introductions. Let us begin with the paper itself.

THE GOSPEL MESSENGER is the official organ or paper of the Church of the Brethren. It is church owned, and has been since 1897 when it was taken over on generous terms from D. L. Miller and his associates. So the MESSENGER is your GOSPEL MESSENGER. But it is only fair to say that all the years back to the beginnings in 1851 it was in aim and spirit the enduring voice of the church. And because it was such, it eventually became officially what it had long been in fact.

Through a range of nearly a dozen departments the MESSENGER seeks to faithfully and aggressively present the best in the life and thinking of the church. In the more than fourscore years of its existence the MESSENGER has had on its editorial staff such well known leaders as Henry Kurtz, James Quinter, H. B. Brumbaugh, D. L. Miller and J. H. Moore. And in one way or another thousands have spoken through the medium of its pages. Perhaps as no other paper, the MESSENGER is written by and for the people who read it.

Regular readers of the MESSENGER are drawn from

many walks of life. They range in age from young to old, in education from limited opportunity to the college and university trained, in economic status from poor to well-to-do and even the rich. But mostly, the regular readers of the MESSENGER are sober, honest, industrious folk, such as give stability and character to a nation. Many of these regular readers can not remember a time when the church paper was not a regular visitor in their homes. Not long ago an Ohio reader sent in his sixtieth renewal! Perhaps there are others who can equal or at least approximate this fine record. But even so, it stands as something unique and challenging.

However, the MESSENGER is not just an old folks' paper. It seeks to answer back to the needs of all active classes and age groups in the church. While some are interested primarily in news of the activities of 1,034 congregations, others turn to the forum for solid articles or to the church at work department for something on plans and methods in church work. Thus for one reason or another there are young as well as older persons who do not see how they could get along without the MESSENGER as a regular visitor. And why not, since the paper is set for the defense of those ideals which make the home happy and secure?

New readers are gained for different reasons and from different groups. It is our guess that there are three chief sources—the rising generation in the church, persons recently affiliated with the Church of the Brethren, and those discovering the paper through some accident or circumstance. We do not know how many young members develop each year to the stage that they become readers and even subscribers to the MESSENGER. But it must and should be a considerable number. Then, too, amongst the 7,192 baptized last year there were some from non-Brethren homes. For one of the church paper provides an open door into the life of the church of their choice. We are happy to find that a considerable portion of our new readers is from those desirous of knowing more about the Church of the Brethren.

And then there are others, outside as well as inside the church, who by some accident of discovery have found the MESSENGER a good, clean paper, one greatly to be desired if the foundations of the Christian home are to stand secure. And so these become subscribers to and readers of the MESSENGER. Now these, with all others, we welcome into the MESSENGER family. And to all go our best wishes for a prosperous and happy year with the church paper.

Correspondents and writers form an unusually large group in the MESSENGER family. This is true for several reasons, but chiefly because it is customary for

each congregation to elect a MESSENGER correspondent. It is the duty of this person to send in an occasional report of local church happenings, selecting those items which he or she thinks will be of general brotherhood interest. Then, so far as space will permit, the columns of the MESSENGER are open to all who have something pertinent and constructive to say in the field of Church of the Brethren interests. It is something of a tradition that our church leaders and secretaries should try to share their best thinking with MESSENGER readers. The recent Alexander Mack memorial number (Feb. 16) illustrates how busy men in our schools, the pastorate, and other walks of life stand ready to share generously with the other members of the MESSENGER family. Think of Bro. J. H. Moore, nearing fourscore and ten, yet writing with vigor unabated. Or Bro. C. D. Bonsack, in mission bungalow or steamship cabin, pounding out a week's installment of his mission observations so the whole membership can share in the joys and problems of the deputation. And so we are glad to introduce those who at home or abroad are willing to put themselves out in order that the brotherhood may have a paper written by and for members of the Church of the Brethren. If our readers like this letter, we may try another before so long.

H. A. B.

In Place of Peter

SUPPOSE Peter had not denied his Lord, a stimulator of vigorous thinking ventures to suggest, and there had been in consequence a page in the gospel story something like this:

"And they seized Jesus, and led him away and brought him into the high priest's house.

"And Peter went with him by his side into the high priest's house. And the captains of the temple seized Peter and bound him also.

"And the men that held Jesus mocked him, and beat him. And they blindfolded him, and asked him, saying, Prophecy: Who is he that struck thee? And many other things spake they against him, reviling him.

"And the men that held Jesus and mocked him, beat Peter also.

"And as soon as it was day the assembly of the elders of the people was gathered together, both chief priests and the scribes, and they led Jesus and Peter, bound together, into the council."

What a thrilling, courage rousing story if it did read like that! And while you are about it, try to imagine how it would read if you had been in Peter's place. But do you need to wonder? Do you not know that you are in Peter's place? How does this gospel story, with your name in place of Peter's—how does the unwritten page of that story read?

E. F.

GENERAL FORUM

Unseen?—We Know

BY MARY STONER WINE

We did not hear the Savior's voice,
Nor walk beside him in the way,
Nor climb with him Mt. Olive's slope,
Nor sail o'er storm stilled Galilee;
But yet, he speaks, and we rejoice.
We sense his nearness day by day.
We share the fellowship of hope.
We know his calm, his liberty.

We saw not when he healed the throng,
Nor when he stay'd the accuser's stone.
We ate not with the multitude,
Nor wearied, sat by Sychar's well;
Yet pulsing life vibrates with song,
Forgiving love our sins atone;
We eat from heaven's plentitude
And living waters in us dwell.

We did not see his glorious face
Nor watch in lone Gethsemane;
We did not see him leave the tomb
Nor touch with love, his hands, his side;
But oh, we know, we know his grace
And pray, "Thy will be done in me."
We triumph over death's deep gloom.
Unseen? We know, our Lord abides.

Covington, Ohio.

Sharing Observations With the Home Church

BY C. D. BONSAK

Secretary of the General Mission Board

Twentieth Installment

January 16. This morning we were back in Mombasa, after a night's ride on the train. At noon we sailed for India, leaving Africa behind. Naturally one wishes he might say something about this great black continent that would be of interest to readers; but simply skirting the continent and stopping in a few coast cities give no adequate knowledge of such a great area. Mombasa will ever be sacred to the church because of the grave of Bro. J. H. B. Williams, already referred to. The country interior is the land that might have been the place of our mission had he not died. Anyway, we were impressed that Nigeria is quite as good. It is certainly more backward and needy. There is a greater density of population. At present it is further from the evil influences of the white men. As a mission field Nigeria is much more strategic in relation to the Mohammedan invasion, and less complicated because of rapid Indian invasion. Nigeria has the single disadvantage of a greater number of languages, which at the same time creates an additional need. But there are challenges in both locations and in either

place there is a need that will demand the best that we can do. But we have a great location in Nigeria and we will do well to lay a firm foundation before the days when western civilization will come with its combination of good and ill to confuse the minds of these backward, but capable people.

After the red tape of customs inspection, transfer of baggage, and disappointment of no further mail, we boarded our good ship *Tairea* for Bombay. In this change of ships we turned from a German line to a British, from tourist class to second-class, and therefore at slightly higher cost. We found the accommodations less attractive, particularly in the food provided and personal attention to the comforts of the passengers. Also there were fewer passengers. Our German boat was crowded with two sittings at each table. On the *Tairea* we had but seven in the second-class dining room. Four of these were white—a young Oxford graduate returning to visit his father at Calcutta, and ourselves. There were also three Indians. There were many more Indians in second-class, but these had their meals served in their cabins, as they preferred Indian food and the Indian method of eating with their fingers. For the most part these Indians are in business in East Africa. The sea was rough and many were ill. They told us the boat had about 700 deck passengers. These were crowded into every available space.

January 17. The sea was rough and again many were ill. Our trio was able to attend meals and read the MESSENGERS received a week earlier at Mombasa. This all led to talking of the home church and its work and problems. How we have had our appreciation of the church deepened in these experiences of separation! All of us would like to be home to help push her interests, bear her burdens and share her fellowship. But our task is here now and we can help most by doing this well. What a privilege it is to read THE GOSPEL MESSENGER out here on the Indian Ocean! Just how some folks feel in trying to get along without it, we can not understand. We are therefore in sympathy with the recent action of the Board of Directors aimed at the extension of its influence among the churches by making the low rate to congregations that will subscribe and read it.

January 18. The day dawned with the sad news that one of our Indian friends in second-class died this morning. He was ill when he embarked and had suffered with heart trouble for several years. It was reported he was buried at sea at 9:30 o'clock. Passengers are given no knowledge of such events, since the ship company's purpose is to leave no depressing memories on the mind of its passengers. The Indian's widow continued the journey alone. A long talk with

an Indian doctor, who took a postgraduate course in London and who has practiced two years in Uganda, East Africa, but was now returning to his former home at Kashmir to locate, revealed strong nationalistic feelings against Britain. Of course he forgets what England has done for India. He also forgets how the higher castes of India have treated the lower castes, which is probably worse than anything England has done. We asked him what he thought of missions, and with some care he said he felt that many of them were helpful, but too many were not true to the spirit of Christ, and too often gave their influence to England in further enslaving the Indian people. Of course he was not thinking quite straight, but one saw the critical attitude in this man that makes the work of a missionary in India—or elsewhere—an exacting and difficult task. It is most interesting and helpful to get the viewpoint of these folks. We have Mohammedans, Hindus and Parsees among our India friends. Almost all pay high tribute to Christ, but are critical of those of us who profess his name. What manner of men we ought to be!

January 19. The sea was smoother and most people were feeling better. They told us we had crossed the equator, but nothing happened, except that we are now on the same side of this invisible line as are our loved ones—and that is something! We took a tour among the seven or eight hundred deck passengers. What an aggregation of humanity! Some of these buy passage without food, and some with it. While these passengers are too crowded, they seem reasonably content and are unfortunately too fond of and used to these conditions. No doubt some of them are financially better able to go second or first-class than those who do. Life conditions are not always what we want; but more often than we think they may be the result of our own wants and choice. We found some deck passengers feasting on delicious fruits that a few hungry men in second-class would have been glad to taste.

January 20. What a beautiful Sunday at sea! But one felt lost without some public worship. There were but six in first-class, yet a majority did not care for a service. Those in second-class had no place that would not interfere with the rights of others. Besides, our group is mostly Parsee, Hindu and Mohammedan. However, we believe if we could sit down and arrive at some understanding, we might have had a service helpful to all; but prejudices based on misunderstandings prevent a lot of joy in life. So we read *Kingdom Come*, by Hugh Redwood. It is a most stimulating book. The author says that "unless the church is out-and-out for Christ it may be out." We do need a sense of the power and grace of God in our ministry to men or we deservingly fail. A conference of Indians of all

religions and none about the future of India provided a stimulating hour. Men trained in Europe, Africa and India took part. It was evident that India is thinking seriously and other nations will do well to remember that she is awakening, reading and thinking as few nations are; but her mind is still probably too much on herself.

January 21. Perhaps the greatest event of this quiet day on the sea was our conference at five in the afternoon. The presiding officer at the conference was a venerable Sikh from the Punjab in the north of India. Brahmins, Moslems, Parsees, Christians and agnostics took part. The discussion was mostly around the subject of what, in the civilization of the West, India wants; also what to avoid to make sure of her further development. There were both strong support and condemnation of Western education as it is organized today. The Indians feel the deep need of education, but fear the Western brand is too materialistic. There was a general condemnation of religions by several, which led to some definitions and interpretations. Then it was quite apparent that practically all Indians want religion, but are most critical of practically all organized religions. As a result of the frank discussion, we felt that a large majority believes Christianity to be the very best religion they know, but they are critical of the spirit and purpose of most organized churches. Some of this feeling was evidently based on lack of information; but entirely too many felt the churches were out of harmony with the teachings of Christ.

January 22. The day was mostly spent in writing letters. This carried our thoughts homeward and it was with much difficulty that feelings of loneliness and depression were overcome. It was also an increasing joy to get better acquainted with the thoughtful and brilliant Indians, of whom there are so many on our good ship. The question at the evening conference was the relation of science and religion. This again led to a discussion of definitions, almost more than the subjects involved. It was evident in this discussion that religion has a deeper root in the Indian mind than in that of many Westerners. The Indians present, who had wide training in modern science and scientific methods, quickly admitted the necessity of religion, if it is true and sincerely represents the mind of God. One brilliant Oxford graduate insisted on dissenting from this viewpoint, but he was not an Indian. An outstanding result of these discussions was a better knowledge of the temper of the Indian mind in general. It is most frank and self-controlled. The poise, kindness and fairness and patriarchal dignity of the presiding officer helped much to this end.

January 23. The great Indian Ocean remained smooth. The weather was delightfully cool. It was

reported from Bombay that there it was the coldest in fifty years, which may account for the unusually cool weather. Our ship's officers said this was the coolest trip across in many years. We were informed by a gentleman who claimed some knowledge of science that the bottom of the Indian Ocean is one of the most irregular of all, and it is believed that at one time in the ancient past the peninsula of India was united with Africa, since vegetation, birds and animals are quite alike on the eastern shores of Africa and western India. Our conference for discussion in the evening was around the subject of the best educational methods for India to encourage its progress. Since we had rather agreed last night that religion must be taught with a larger regard for the facts of science, it follows that science can only be true to itself in manifesting greater reverence for the realities of the spirit. Some suggestions were made, but the presiding officer had much difficulty in keeping the discussion from side issues, especially since our young British Oxford graduate felt determined to impress the group with the fact that nothing was real except what had been proven so by science through material demonstrations. Of course he had difficulty in getting any one to quite agree with him, for most of all these Indians live in a philosophical world.

January 24. The voyage continued delightful as to

Lord Forgive Us

BY W. EARL BREON

Lord, Forgive Us—

For our wanton wastefulness in times of provident plenty!
 For our lack of gratefulness to thee, when thou hast so
 amply given the fruits of the land in these times of our
 urgent need!
 For unwarranted and woeful failure in the distribution
 of the gracious contributions of nature!
 For our unbrotherly and unchristian overconcern about
 ourselves and those nearest us, and our pagan under-
 concern for those whose needs frequently far excelled
 those of our own!
 For the many hours we should have spent serving thy sons
 and thy daughters, and failed to do so!
 For our lack of constructive thought and action toward
 the permanent solution of the problem of human need!
 For the misuse, or nonuse, of hours of forced leisure!
 For the childish way in which we have allowed the de-
 pression to depress us; for the depression of the soul,
 which too often has been in ratio to the depletion of
 the purse!
 For the hours we should have spent with thy Word, and
 did not!
 For our failure to know thy calm, as the storms of the
 days have spent their fury in our presence!
 For our neglect in these hours of stress to spend hours
 apart with thee, as did our Christ!
Forgive us, Lord, we pray! Amen.
Fruitland, Idaho.

sea and weather. Our conference was closed with this meeting, since many of our passengers were to leave us in the morning at Porbandar, our first stop on the coast of India. The meeting was a sort of farewell testimony to our helpful fellowship together. We agreed that since discussion among ourselves was so mutually helpful, we should carry this spirit into our national and religious groups everywhere. All testified to the unexpected good fellowship we had together; even our young British friend thought that the years ahead might give him knowledge and experience to accept the fuller views of the best and richest life. It is a privilege to know the thinking of leaders among those with whom we work. How much understanding too comes out of a conference—if you seek it sincerely!

January 26. We found ourselves in the harbor of Porbandar. This is a port to one of the native states. The beautiful home of the prince who controls it is well located on the shore amid lovely surroundings. Most of our deck passengers and some of those in second-class disembarked here. At 10:30 o'clock we were off toward Bombay, 252 miles to the southeast, where we hoped to land at eight in the morning.

Will We Never Learn?

BY T. G. WEAVER

II. What Did We Get?

I SHALL enumerate several of the more evident results of repeal of our control laws and the return of beer and other alcoholic drinks.

More Widespread Drinking. Drinking is now on the increase, whether it be legalized drink or bootleg stuff. Several times last winter at our school basket ball games, I saw and smelled evidence of drinking and once we sent from the building a young man who was so intoxicated that he made several attempts before finding the door. The daily paper of Elkhart, Indiana, recently reported fifty per cent more arrests for intoxication during a given period than during the same period a year ago. The *Chicago Daily Tribune* in the second week of July, 1934, said that the number of drunken drivers involved in accidents was 300 per cent greater the first half of this year than during parallel months in 1933, and that the rise coincides exactly with the repeal of prohibition. Under date of July 14, 1934, the same paper carried a striking cartoon, "The Man Who Never Learns," which vividly portrays the character of the liquor interests. In Rochester, New York, according to press reports, there were four arrests for drunken driving the three months before, and fifty-six for the first three months after repeal. This means an immense increase. Accidents specifically involving drivers increased fifty per cent in the city of Washington, D. C., during the first ninety days of 1934, and

nearly 2,000 a month are arrested in the District of Columbia for intoxication and arrests are not made until the person is a public disturber. From December, 1933, to April, 1934, New Castle, Indiana, showed arrests for drunkenness gained 535 per cent over the same period a year earlier. Keeley Institute, Dwight, Illinois, shows alcoholic patients increased fifty-eight per cent during the first four months of 1934, over the same period a year earlier. The General Hospital, Cincinnati, reports alcoholic patients for January, 1934, gained 130 per cent over January, 1933. According to government figures gathered from eighty-six cities the year ending April 14, 1934, which included the first eight months of legalized beer and the first four and one-half months of federally sanctioned hard liquor sales, shows an increase of 705 auto deaths as compared to the previous year. The drunken driver is one of the worst public enemies.

Is human life so cheap a commodity that we should turn loose the irresponsible drunken driver to mow it down? In the words of the *Boston Herald* of April 17, 1934, "What a shameful drunken bloody record Massachusetts has made on the highways since prohibition was repealed nineteen months ago." When we help legalize the stuff we must be willing to assume the responsibility of the outcome.

A Deeply Intrenched Liquor Business. Many old-time breweries and distilleries that had turned to the manufacture of food products and soft drinks are now returning to the liquor field. Millions are again being put into the production of liquor. Not only the old-time big companies are doing this, but many new ones are being established. Large centers like New York, Philadelphia, Cincinnati, Indianapolis, Chicago, Milwaukee, St. Louis, etc., are hard at the business of manufacture. Here is one specific example: At Peoria, Illinois, there is being erected a \$4,000,000 plant by Hiram Walker & Sons. Remember that when multiplied millions are invested you can not again easily uproot it. A business so deeply entrenched will not give up without a tremendous struggle. Liquor is here and its sponsors are expecting to stay in business for some time. Its roots go deeply.

Repeal of State and National Control Laws. Even before the Federal Beer Control Law and before the repeal of the Eighteenth Amendment various states had annulled their state control laws. Today my own state of Indiana has repealed its Wright bone dry law and removed our local option laws and we have in their stead only the State Beer Legalization law. Most of the states have removed the former control laws. Even the federal government has done such a splendid job at repeal that restrictions have been removed in the District of Columbia, Indian Territory, Puerto Rico, Virgin Islands, Hawaii and Alaska. The bars have

been lowered. What security will we receive from the federal and state governing bodies?

Legalization of Sale of Habit-forming Poison. Three things are involved: (1) Alcohol is a poison; (2) it is habit-forming and (3) we have legalized its sale. Our best doctors, scientists and social workers have tested enough and have seen enough to know the effects of alcohol poison. Dr. Haven Emerson, former president of the Board of Health of New York City says in part, "Alcohol causes deaths from acute and chronic poisoning. Alcohol reduces chance and survival of offspring." Dr. Metchinoff who discovered the function of the white corpuscle says, "When you take alcohol you poison the cells of your body." Our great athletes and athletic coaches abstain from the use of alcohol. Because it is habit-forming, we have drunkards. When a man begins he drinks moderately, hardly expecting to become a habitual drunkard, but experience proves that he does. I am not so much worried whether one can stand the first drink as I am about whether he will stop with one drink. All of our teaching in scientific temperance has emphasized the fact that alcohol is poisoning and habit-forming. Now we legalize the sale of it to children as well as adults. Shall we never learn and will we be able and willing to pay the price? Our legislatures will be held accountable for this gross social error. Do we want our airplane pilots, our engineers, and our chauffeurs to carry our lives in their unsteady hands when influenced by alcohol? Do we want to stupefy the finer moral sensibilities of our young men and women?

Drink Is Made to Appear Respectable. Our youth of today did not see the evil effects of the saloon and they were spared the sight of wrecked motherhood, blasted childhood, and ruined homes. The wets tell them saloons will not return, but they will keep society respectable while it drinks. They want to educate persons to drink so they may be able to move in high social circles (like those who defied the prohibition laws and kept on doing as they pleased), and so we are being educated to drink. Billboards, magazines and newspapers carry the advertisements. These with radios and films popularize it. Restaurants, hotels, drug stores and groceries sell it to whoever wants it. Bright lights and signs appeal to us everywhere. What a tremendous drive for the favor and patronage of men and women! This appeal to respectability is one of the most insidious moves by the liquor interests. Men want to be socially popular so we do as we see the crowd do. This is a tremendous evil to counteract and men and women take to it without serious thought.

Formation of a False Standard of Values. Materialism is rampant and moral standards are low. We tend to yield to the appeal of appetites and passions and to follow the lines of least resistance. We think little for

ourselves and assert few convictions. We do not stop to consider real values. In depression days we try anything that brings economic relief; so when we need revenue we are willing to get it from whatever source is sure. We betray personal virtue, ambitious manhood, and peace loving homes so we can collect a few dollars. Shall we betray America for a few pieces of silver? If the sixty-two million professed followers of Christ would rise to the standard set up by the Master we would not be in the midst of this alcoholism today. When shall we learn the value of life and listen to the pleadings of our finer and nobler sensibilities? Is man worth less than material things? I can have some patience with the person who has no religious, or especially Christian background for his thinking, but I have very little patience with the Christian who can not see beyond his wallet.

Wakarusa, Ind.

What Causes War

BY KERMIT EBY

XII. Fear

BACK of every single international effort of conciliation lies the spectre of fear. Governments use fear and the threat of invasion to whip their citizens into frenzies of patriotic expression. Great masses of people seem to be hypnotized by fear. Driven by fear, great nations strike out in mad efforts to annihilate the objects of their fear. Fear and insecurity are the great tragedies of modern life.

A glance at the international horizon bears this out. Communistic Russia holds the threat of invasion by a combination of the capitalistic powers over the heads of its people, who are taught to bend every effort in defense of their "socialistic" state. Ardent "patriots" in California whipped themselves into a frenzy in their efforts to defeat Upton Sinclair, the friend of communists. Fascist Italy and Germany used the fear of communistic terror as an excuse to introduce a more horrible terror of their own. In modern Japan, liberals are afraid to speak their convictions to their classes because of the omnipresent detective.

This government by suppression leads to violence on the part of the suppressed. Political murders are the order of the day. Hitler's purge, Dollfuss' assassination, Duca's murder, Alexander of Yugoslavia and Louis Barthou's death at the hands of terrorists, and Russia's recent purge are the outstanding examples.

Each incident in the above list might have led to war. No one knows when another such incident will precipitate war. The fate of millions seems to hang in a balance; only sanity in the midst of chaos will save them.

The pessimist is inclined to doubt if there is enough

sanity in the world to prevent calamity. Let by Spengler and other prophets of doom, they picture European civilization as a spent and declining force. "This is the beginning of a new dark age," is their cry.

If their charges are true, it is our task to ask what caused such a sorry state, and then face the answer courageously.

The answer is simply the World War and its tragic aftermath of repression, economic insecurity, pent-up hate, and fascist dictatorships led by megalomaniacs. The four horsemen are in the saddle.

The task ahead for the believer is to work for an alleviation of fears. Security through law and order must be substituted for the prevailing insecurity. Every effort to prey on our fears must be opposed with full force. Reason dare never be deserted for suspicion, for suspicion leads to fear.

Never again dare we condemn a nation. Germany is not all bad; for Germany is made of Germans. Japan is not a threat, and never dare we fall into the trap of fear.

Remember fear is our enemy.

Ann Arbor, Mich.

A Giving God

BY HOWARD H. KEIM, JR.

OUR hearts rejoice, our Father, in the thought that thou art a giving God. Thou hast lavished thy blessings on man from the very time of his creation. Thou hast given him life and strength. Thou hast fed and clothed and sheltered him. Thou hast provided for his enjoyment, fields and forests, rocks and mountains, lakes and streams, birds and flowers, gardens and homes and friendships.

We thank thee for the gift of thy Word. How it has warmed our frigid hearts, strengthened our loitering faith and stirred our smouldering emotions. We thank thee for the gift of thy Son. How poor our lives would be without him. Even those who do not profess to follow him are immeasurably blessed through him. We thank thee for the gift of thyself. The gift without the giver is bare. But thou hast not ever withheld thyself in thy bountiful giving. Because we know thee and have communion with thee our blessings are doubly dear and meaningful, bringing with them the obligation of sacrificial living.

As thou hast given thyself and thy multiplied blessings to us, we would give ourselves and all that we have unto thee. Our time, our talents, our intellects, our energies, our wealth we would consecrate in the building of thy kingdom on earth. We would give ourselves in our speaking, in our singing, in our praying, in our tithes and offerings and in our daily living.

Forgive us when we have been selfish with our lives or with our possessions that thou hast given us. Help us to realize that he who would save his life shall lose it, but he that loseth his life for thy sake and the kingdom shall save it.

Grant unto thy children the grace to be cheerful and generous donors of ourselves and our substance, to the service of thee and our fellow men. May our worship and our entire lives be a process of self-giving that will fill the earth with love and goodwill and brotherhood.

We pray in the spirit of our Master who gave to the utmost. *Amen.*

Huntington, Ind.

The Gist of the Sermon

BY D. W. KURTZ

Unconscious Influence

Our influence is always greatest when we are not conscious of it. That is because reality is more impressive than professions. Emerson has been quoted so often that all know his statement: "What you are speaks so loud that I can not hear what you say." Our lives, our characters, rather than our words, make the impression on others. Millions of students honor their teachers, not because of the facts they learned in their classes, but because of the ideals of life the teachers unconsciously revealed. The greatest asset of an institution is its atmosphere. If a log is placed into a vacuum furnace, and heated the necessary length of time, we find that all that remains intact, the tree received from the air, and all that came from the roots has perished. This is largely true of colleges and churches. It is equally true of the home. The money children receive from parents is often lost or spent; it makes no permanent contribution to the child. But the atmosphere of the home is the lasting influence that directs, upholds, sustains and ennobles the child. The unconscious influence is the dynamic of life.

Moses' face shone, but he wist not that his face shone. The power of Moses lay in the reality of his religious experience, and that reality would have been impossible had he been conscious of it. Self-consciousness would have dissipated the consciousness of God, and all the revelation would have been lost. The power of Moses lay in the unconscious influence of his life that was devoted to God.

Peter's life was so influential that people brought their sick that the shadow of Peter might fall upon them and heal them. We need not agree with the superstition of these people, but we know that the influence of Peter was unconscious, for the power he had resulted only because he was not conscious of himself, but lost in loyalty to his Lord. Without the loyalty to another, he would not have had the power. His in-

fluence was conscious. His life was so genuine, so rich with this spirit of Christ, that he had influence over others.

John and Peter ran to the open tomb, and John outran Peter, but as Peter came to the tomb he entered it. Then entered that other disciple also. Peter did not say to John, "Come on." He simply entered the tomb, and his example was followed. He had the courage, and his deed strengthened the other disciple.

The greatest joy in life is to do good, to make a better world, to help others get on their feet, to inspire others to make the best of life. But our power is largely unconscious. Therefore we must so live that our lives are telling all the time. Without the fatigue of conscious effort, we may be witnesses for Christ, by just living, richly and fully, the abundant life, and there will be unconscious influence going forth that will be a blessing. This is especially the gospel for the aged. They are the witnesses of a ripened faith. May the atmosphere of their lives ever be wholesome.

Chicago, Ill.

Learning to Pray

BY LULA R. TINKLE

LITTLE Bobby kneeled with his mother beside his bed for their evening prayer. When he had finished his own original prayer he started on the Lord's Prayer, rushing through it so fast it sounded like a speed drill. With a quick "Amen," he jumped up and exclaimed with joyous satisfaction: "My, didn't I go a splittin' on that verse!"

Mother, with a frown on her face, stroked his tousled hair and said: "Yes, Bobby, you did, and I fear the Lord was not pleased with such a prayer."

"Well," exclaimed Bobby in surprised defense, "I don't see why he wouldn't be pleased. It's the very same verse Bro. Newman says every time he prays. And I can say it just as fast as he can, 'cause I've been practicin' up on it. He's a deacon, and you said a deacon was a godly man. How would you say it, I'd like to know?"

"Well, let us fold our hands and bow our heads, and I will pray it, and you repeat it after me. It's a wonderful prayer, and there is, oh, so much in it that we must go very slowly to think all the different things in it."

Then mother prayed very slowly and earnestly while Bobby repeated each phrase with the same fervor. When they had finished he looked up with a beaming face, "Mother, I didn't know that was a real prayer before. Maybe Bro. Newman doesn't know it either. I'll bet God would be glad if you taught him how to pray it."

Upland, Ind.

CORRESPONDENCE

WOMEN'S WORK CONFERENCE OF SOUTHERN OHIO

Another great yearly meeting of the Southern Ohio Women's Work organization was held at the Trotwood church, Feb. 20, near Dayton. The attendance was larger than ever and the characteristic enthusiasm and power of the spirit of God was deeply felt. President Ida Klepinger Hoover, who was reelected last year, presided in her friendly and capable way.

Sister Esther Bright Denlinger extended greetings from the Trotwood church and vice president Sister Mark Shellhaas responded. "The Home" was the theme of the day and on this the varied and impressive program was built.

Several pastors' wives new in the district work were present at the meeting. Two of these, Mrs. G. L. Wine of the Covington church and Mrs. H. H. Helman of the New Carlisle church, led in morning and afternoon devotions. Sister Joseph Gilbert directed the song service in an inspiring way and special music was well rendered by groups from the Georgetown and Trotwood churches. Perhaps we had anticipated most of all the coming of Sister Minerva Metzger, the Lord's messenger to us from our work in China. She spoke three times during the day—twice in the women's meeting and once to a group of men. We were most grateful to hear not only of the schools, but of the work throughout vacation time. When the pupils return to their sometimes distant homes for the summer, they are asked to tell at least five stories to the home folks. These are from the Bible, or deal with hygiene, nature or character development. In addition they are asked to teach one new game and one new song. Also, if possible, they teach the home folks to read. Then to complete the task in the fall, when they return to school, they are expected to relate the experiences of the vacation period. In her second address we glimpsed the missionaries' difficulties in trying to improve the home life of China. Sister Dorothy Inman, home from her beloved work in Africa, because of ill health, was able to be present and gave a brief picture of our girls' school in Africa.

The yearly report was received with joy in that it showed much progress over last year's work. Forty out of forty-four organized churches paid in their full quota while eleven overpaid. The total amount received for the year was \$2,435.27. Mrs. Levi Minnich presented to our women a resolution asking our representative in Columbus to support bill No. 78 designed to restore county local option. This was passed unanimously by our meeting. Chairman Howard J. Eidemiller of the District Mission Board expressed appreciation for help rendered the board in a financial way. Mrs. G. L. Wine of the Covington church was elected vice president. The delegates voted to accept the invitation of the Pleasant Hill church for the meeting next year.

A unanimous desire was expressed to continue the same projects for the coming year, or sharing in the support of the girls' schools in China, India and Africa, Bethany Seminary and Southern Ohio missions for another year.

Sister Katie Flory, missionary director, read a message written by Sister Anna N. Crumpacker, missionary in China. A beautiful five-point star service was arranged to portray the five lines of Women's Work. In this way, each of the five directors reported the year's progress.

In an address on The Christian Home, Mrs. J. R. Howe stressed better understanding between parents and children. Two helpful plays were given. The first, "As Families Go," by the Poplar Grove church, vividly portrayed two types of family life—the one without vision and drifting into chaos; the other guided by helpful Christian attitudes, learning the happy art of living and sharing together. The other play was a touching missionary drama, "How Some Little Dollies Came to Go as Missionaries." It was given by a group of little girls from the Salem church.

A rare privilege came near the close of the meeting, when a Christian Chinese mother, who lives with her four daughters in an humble home in Dayton, told what the Lord had done for her. She grew up in San Francisco, an abused Chinese girl. She has little of material things, but her great concern is to rear her four daughters for the Lord and to tell others of Christ. Her husband, away seeking work in another city, has not yet found this peace which passeth understanding.

Following her touching testimony and prayer an offering of \$189.56 was dedicated to the Lord. This offering completed and overreached the goal we had set for the year. Thus closed a great meeting and a great year in his joyful service.

The Trotwood church and its pastor, Bro. W. D. Fisher, consider it a great privilege and blessing to have shared in such an inspiring event, a meeting at which more than 800 were present. Thirty-seven children were entertained during the day in the home of Mrs. Frank Eby.

Trotwood, Ohio.

Mrs. Alfred Flora, Secretary.

"THE BIGGEST PROBLEM OF THE DAY"

A specialist in student religious problems of the student division of the National Council of the Young Men's Christian Association, commonly known as "Dad" Elliott, spent two days on the La Verne College campus recently. One evening during his visit he spoke in a frank and intimate way to a group of parents. He stated among other things: "The biggest problem of the day is that we are witnessing a terrible breakdown in individual piety in the ranks of the youth and the older people in this country. This is evidenced when the devil's minority rules in groups because of the indifference of the majority. In such situations the older people are the more responsible because they set the example for the younger."

Society needs to realize the importance and power of emotion, for today the emotional asset is a frozen one, according to Mr. Elliott. Controlled emotion gives that drive from within that spells power in a personality.

This specialist ended his appeal by saying: "We need a social reformation rooted in individual regeneration which sensitizes conscience, purifies motives and enlarges ambition and capacity for sacrificial service."

This religious problem specialist goes from college to college all over the country, meeting with the young people, conferring with groups and with individuals in an effort to help them think through problems from the standpoint of Christian living. This gives a very practical and reliable background for his addresses and the authority which they carry and is well worth the consideration of anyone interested in living a radiant Christian life in the midst of young people.

Perhaps we may individually check this lamentable break-

(Continued on Page 26)

HOME AND FAMILY

Baby Prayers

BY HELEN HOAK EKENBERRY

He's only a baby. But there by his bed
He kneels every night 'til his prayers are said.
His heart is so trusting, so open and pure.
Each grief is forgotten, each fear. He is sure
That God is there with him to watch through the night.
Then his sleep is peaceful; his heart is so light.

I think when I ponder the baby prayers said,
The way to forgiveness and trust he has led.
There is never a grudge, nor a thought he would hide
When his little child-heart is opened up wide.
No wonder his rest is peaceful and sweet.
He forgets human wrongs. His trust is complete.

God grant me a heart that is childlike, serene.
Let never a thought that is bitter, unclean,
Find hiding place there, no corner apart.
When I pray, dear Lord, grant me a little child's heart.

Sterling, Ill.

The High Road Through the Valley

BY AMY SHIVELY GRUBB

A Real Life Story of Heroic Courage

TODAY when conditions have sobered our judgment and aroused our highest endeavor to evaluate correctly, it seems most fitting to note the comfort and inspiration that may be found in religion. Our imagination is fascinated and awed by the quietness and ease with which great engines are operated. We bow before the power of material forces. Yet we know that we are surrounded by unseen forces far stronger than the one behind the powerful engine. It is given to all of us to witness the impelling power of unselfish love and of heroic courage.

All about us are obscure heroes—heroes who accept heartbreaking conditions, and yet keep their heads high above the blinding fog. Their eyes are fixed on the everlasting hills and something of the stability of those rock-ribbed elevations is transmuted into the steadfastness and strength of their souls. The outcome of that steadfastness and strength is peace and victory. To realize that one is about to quit a life that has been joyful and abundant, to feel one's strength wane in the darkness and silence of the nighttime, to know that death is waiting around the corner, and yet to meet the new day with cheerfulness and poise, require strength beyond our power to measure. And so, by telling of the fortitude and poise which religion gave to one who walked for five and one-half years in the valley of the shadow, I shall express something of what religion means to me.

Grace King graduated from the University of

Nebraska with Phi Beta Kappa honors. Yet to those of us who had known her intimately, her class work seemed a secondary matter. She had been interested in many of the collegiate activities and had frequently appeared on programs. During her junior and senior years she had taught a large Sunday-school class of university students. She radiated life and had a keen sense of humor. After a few very successful years in public school work, the illness of her mother made it necessary for her to spend two years at home. During those two years Grace not only had charge of the home, but tutored neighborhood delinquents and completed the work for a master's degree. Perhaps she worked beyond her strength. When I think of her busy life, I am reminded of one of French's masterpieces. For as the angel stayed the hand of the sculptor, so did the cold fingers of disease interrupt the beautiful edifice that Grace King was building.

The specialist pronounced her trouble nephritis. In telling me about it, Grace's comfort seemed to lie in the assurance that if she were not cured, she would not live more than five years. She was able to continue her tutoring. My husband and I frequently visited her, for she was a most entertaining conversationalist. She read volumes. Occasionally she and I attended afternoon programs. Only once did I ever see her impatient. For some time her diet had been principally tomato soup made with skimmed milk. She said she was ravenously hungry. When her mother returned from consulting the doctor who had forbidden a change in the diet, she hesitated a little before telling Grace. Grace made no attempt to conceal her annoyance at the delay. She explained to me later that she knew how the Crachitts felt when they crammed spoons into their mouths to keep from shrieking for the goose.

The lions and demons encountered by Christian in Pilgrim's Progress are typical of the harassing problems which Grace had to solve. There was the question of an operation. Neither her father nor mother, who idolized her, nor her physician, who had all confidence in her good judgment, would offer advice. Her physician, one of Lincoln's outstanding surgeons, supplied her with reading matter. After going over the medical literature she made her decision. When the glad family physician, who was called in to administer the anæsthetic looked at Grace, his lips closed in a tight line. She noticed his disapproval. "It's all right, doctor," she assured him. "I know all about it. I may die on the table. If I do not, there is one chance in three that I may be cured. I am taking that chance." The operation did not effect a cure.

Grace tried every remedy that held any hope for her. Perhaps the most distressing one was a preparation by a noted German physician. Her father told me about the intense suffering that the medicine caused. He said

he would rather see her dead than to see her in such misery again. A few months later, after she had recovered from the distress of that treatment, I asked her if she had not been benefited in some way by it.

"No, not at all," she replied.

"All of that suffering for nothing!" I exclaimed.

"Oh, no! I do not think of it that way," said Grace. "After everything is over my folks might have regretted that I had not tried it." I could feel my heart miss a few beats, but Grace's tone was entirely impersonal. Her Garden of Gethsemane was well screened. The intensity of her struggle was shown only in the eagerness with which all possible remedies, regardless of the suffering involved, were tried. And one by one the possible remedies became empty mirages. But nothing of the hopelessness of it all pervaded the atmosphere while Grace chatted with her friends. She could not master the situation physically, but she mastered it spiritually.

Once between acts at a *matinée* Grace and I discussed a pompous man who considered himself very religious. Grace said, "My idea of religion is very different from his. I believe if we are genuinely religious we will have faith that when our life here is finished, and we see it as a whole, we will know then that the things which are so hard to accept now, are really the things that are best for us." I felt that those words had been tested by fire and that they were very revealing.

The fifth year of her illness came. All the remedies had been tried. There was nothing to do but wait—to die by inches. When I called again, I found her in bed. Her quick eyes noted the distress I felt. In a happy tone she suggested that I pull up the rocker. "You should see me walk. My knees are out of commission. I put my arms around father's neck and walk as though I had wooden legs." I glanced at her father. He was sitting where Grace could not see him. He brushed his hand over his eyes and left the room.

A few months later I found her propped up in bed, seemingly enjoying her dinner. Before leaving I asked what books she had been reading.

"I have not been reading."

"You haven't?"

"No—my eyes. The disease has reached them." All in the most matter-of-fact tone.

I felt as though I were standing on the edge of a black abyss, and watching a loved one slip into it. But Grace showed not the slightest evidence of fear. Like the three young Hebrews of old, she was walking through the fiery furnace without being touched by the flames.

The end came very peacefully. During the greater part of the last forty-eight hours, Grace lay in a semi-conscious condition. At times she would talk clearly; then her eyes would close and her words become in-

coherent. Once Mrs. King heard her repeating, "I am in my Father, and ye in me, and I in you." Again it was, "Surely goodness and mercy have followed me all the days of my life . . . forever and ever . . . amen."

Thus Grace King traversed the valley of death. Her fortitude and strength bespoke absolute trust in a divine intelligence and power and the result of that trust was "a peace that passeth all understanding."

Lincoln, Nebr.

Transition

BY WALTER SWIHART

It is just a little difficult to picture to ourselves the passing from our present state of being into that of the next. We know we are, and we have the assurance that we shall be. But how the *be* shall be changed into the *to be* is the hard question. Let me tell you a little incident.

A few years ago, my son and I went into the mountains with an old prospector to search with him for a lost lode. After worming ourselves deep into the mountains, we put up in a cattle rancher's range-house. The house was located at the upper end of a narrow, ragged, rocky valley, through which ran a precipitous dry wash. At all points except where we entered were high broken mountain walls.

On coming in on our second day's hunt, we found our water supply sadly depleted. The old prospector said, pointing to the north: "There is a spring right around behind the mountain at that point." To my offer to go for a supply while he prepared our supper, and the boy collected fuel for the night, he said further, still pointing with his finger: "Pick up the path just beyond that bench of rocks. Follow its serpentine route until you come to the convergence of the two mountain walls and the wash yonder. At that point," still indicating it with his finger, "you will find where the wash enters a broken defile between the two edges of the wall. It will be dark, but follow the wash through, and around to the right; you will find a cement tank built against the foot of the overhanging precipice, some twenty rods beyond the exit."

When I started on my quest, the sun was dipping into the mountain tops; and the shadows were creeping across my path. As the valley narrowed, the shadows enveloped me more and more. Finally I reached the place where the rocky wash made its sudden escape and was gone. Mountain freshets had gnawed at that granite fissure so long it had become a sort of sinuous tunnel. It was like the mouth of a weird cavern. How long might it reach? What might it contain? But the urge of water was upon me; I must go through or fail! Ghostly boulders studded the crevasse; not a

feature of light except a ray from behind, and a narrow ribbon of blue against the sky! Dwarfed mesquite caught at my garments as if to hold me back. Eerie whispers babbled from the sepulchral darkness—night. A stepped-up impulse quickened my heart. Were there dangers—actual dangers hiding in the cleft? Were rattlers coiled therein to strike? Or, bold Apaches somewhere lurking in the shade? Like a skulking refugee I groped amidst the mazy forms.

I braved the mocking tongues. I picked my course amidst the jumbled rocks. My steps were like the march of many feet. Moments stretched into minutes. Shortly I found the abrupt turn to the right. A trickle of light sifted in from somewhere. The night softened into delicate twilight. The tunnel opened into a narrow gorge. High walls lifted toward the sky; and before me was a vision of transcendent grandeur. In the lofty west hung pinnacles still burning in the rays of the departed sun. Forward I ran—time was gold. I dared not wait. I ran across the twisted wash. I passed a small corral—that gave me hope. I stood and breathed a momentary prayer: "I, O God, a dot hid in the deep recess of the earth—lost; a mite amidst the mightiness of form and things, shew me, e'er I lose my way, where the spring with waters play!"

A silvery tinkle caught my ear—the spring. I stopped. A thread of crystal was spilling itself into the mossy pool. I hung my vessel on the iron pipe, and waiting, saw a miracle in the sprinkled twilight creeping in. The thread, running ever, and overrunning, spilled itself into the fertile earth. Behind, everything was parched and dead; but here and beyond was life and growth and freshness. Willows were green and flourishing. The gored-out basin, where the mountaintops reflected, was luxurious with aquatic freshness. Above me far, still twittered the rock-swallows from their niches in the wall. A hoarse voice croaked slowly in the shadow. My water-bag, forgotten, filled, was overflowing when I bethought myself; and turning from the pinnacles, still blazing in the furnace of the sun, I hastened on my return.

What I had seen awakened into a symbolism—the *be* into the *to be*. We are, but can not stay. We go but can not come. Our valley narrows, darkens and closes. Each step carries us nearer the zero point. Each breath leads us closer to the unpassable realm. The dark close breaks upon our vision. All we are materially has its conclusion there. The undescribed span looms, alarms and frightens. Our advance can not be slowed down—our feet slip. The physician shakes his head; yet we fight stubbornly against the enveloping gloom—there is no side-way, no evasion, no retreat, no escape, no coercion; to go and be forgotten is all there is before. We shudder at the unknown—at dissolution. If only some one knew, could give us hope! Or, if some one

could tell us all is well, that the Spring of Life flows and the Eden of God is there. We stifle—we call into the gloom, but no answer comes from the precincts of death.

Back step the watchers. They hold their hands and whisper: "Is this all? There comes ever a response from the soul of man, saying, 'It is not!'" The Author of the Great Fact is also Author of the Great Book, which says, "This is only change—transition. End is the beginning."

The chrysalis of an ugly worm swung all the winter through on a slender alder twig. When bright June came, it was a gaudy moth exalted on velvet wings. A worm it was, and not! Flesh we are, but not alone! We are both. The two must separate some time—except we separate we can not live. Our house is material; we are spirit. It must decay; we must live. Death is the beginning of life. Immortality is separated from mortality. Incorruption, from corruption. Like an adventurer seeking the unknown, and losing himself to the known, is found in the unknown; so we, slipping into the unknown are found in the known unknown. Death is the median line between two existences—the mortal and the immortal. At that point we close our eyes on the disappointing, drab, prosaic common, to open them upon the artful, poetic and ethereal—the incomprehensible *unseen*.

Fostoria, Ohio.

Must We See to Believe?

BY WM. J. TINKLE

Not long ago I looked through a telescope at the large planet, Jupiter. On either side of that great glowing globe shone its satellites, as little points of light. These revolve about the planet as our moon does about the earth. Only once before had I seen these seemingly small bodies. A number of years ago, while a student in college, our class looked at them through a telescope. There they are still, grouped about their great master just as they were before. Many a night have I gazed at Jupiter but the satellites seemingly were not there; and many people never have seen them at all.

It never has been my good fortune to behold an angel. Have they no existence? No doubt I have not had the right kind of spiritual apparatus to aid my natural eye. Throughout the ages of the earth's history until three hundred years ago no one had seen a cell in plant or animal structure. Now the high school student speaks about them glibly. Yet many people merely have read about them in textbooks, for they have not looked through a microscope. In the same way we read about angels in the great textbook of spiritual matters, the Bible.

This is an age in which we deal so much with ma-

terial things, that which can be seen, weighed and poured. We need to beware lest we form the conclusion that spiritual realities have no existence. If we do not deal with faith, hope, prayer, or zeal they seem unreal; just as the native of India finds it hard to believe that in America a horse can walk over a pond in winter without sinking.

If some people have had their faith in spiritual matters dimmed it is not because of anything science has proved, but because they have made the unwarranted conclusion that nothing exists which they have not seen or felt. God and his spiritual forces still are over us, and may be experienced if we use the right method of apprehending them.

Upland, Ind.

Glimpses of Life in India

BY BERTHA RYAN SHIRK

9. Finding an American

AFTER we had been at Bulsar a few weeks, we had an invitation to visit an old man, a white man, located out on the seashore a few miles from Bulsar. He sent his servant to tell us he would be glad to have a visit and would send his oxcart after us any time we could come.

Upon inquiry, we learned this man had lived in India a number of years. He was an American. He had a married son in Bombay at the head of the street car department. He had lost his wife by death some years before and was then living alone in his crude bungalow by the sea.

We became interested in him at once and as soon as opportunity afforded made him a visit. We found him a very congenial fellow. He seemed glad to have us for his guests.

Between his home and the seashore was a large grove of cocoanut trees. He raised pineapples and had a few fruit trees, guava and custard-apple, that were bearing fruit. Around about the house, the yard was covered with small pebbles and coarse sand. He told us that was to keep the snakes away, that they would not crawl over this rough surface.

He gave us a little glimpse of his past life. He had been a colonel in the Civil War, had gone to England soon after, married an English girl and come on to India. He had a native servant who had been with him for a long time. This servant told us about the good wife his master once had, how she had done many good deeds for the native people, and how sorry they were when she died. We often wondered what Colonel Ansell, as he was pleased to be called, would do without this good old servant to look after him. He not only looked after the house and did the cooking but did everything else there was to be done, and did it well. He

saw that his master's clothes were neat and clean, and his every wish complied with, even to taking the sand fleas out of his long whiskers. (The sand flea is described in the chapter on pests.)

The colonel had told us when we first called to see him, if we would come out some time and stay a week, he would see that we gained a pound a day. He said that he always weighed his guests and knew we were not different from others. It seemed amusing to think of gaining a pound a day, but later when we spent a short vacation with him, his statement proved true.

The reasons were these: The sea air and sea bathing were fine to give you an appetite. Food was placed before you five times a day and you ate fruit and cocoanuts between meals. The first eats were chotahazri—or little breakfast. This was brought to your room on a tray. A cup of tea, bread or toast, buttered, and a banana. This was usually served about six o'clock in the morning. As soon as you ate this, you slipped into your bathing togs and ran down through the cocoanut grove to the seashore, where you could run on sands in the cool morning air or bathe in the ocean waves to your heart's content. On the way to the house you would wonder how long until breakfast, for you would be so hungry. After a fresh water shower you made yourself ready for the meal and waited out on the veranda in the easy chairs reading or talking with your host. The real breakfast was served at nine o'clock. Usually fish, potatoes, rice, and curry, tea and bread with butter and jam comprised the breakfast. At one o'clock we ate again and had the usual cup of tea. At four in the afternoon another cup of tea with cake or sandwiches was served. Then the real meal of the day was in the evening with soup as a starter and all the good things a good native cook can prepare. We learned how to eat the cocoanut and liked it very much. You want to get a green one; then all you have to do is break it apart and eat out the jelly in the middle with a teaspoon. The meat and milk in the cocoanut separate as the nut grows older and they are only sold when they are ripe. Two cents will buy you one where they are raised. So you see how a pound gain a day was made possible when you did nothing but exercise, rest and eat and enjoy the salt baths and the invigorating sea air.

After our first visit with this old gentleman, we felt that this bungalow by the sea was a haven of rest and we always received a fatherly welcome any time from this kindly old man. He was always glad to have us come and seemed to enjoy our visits as if we were his own children. Some time after I came from India, his health began to fail and he went to Bulsar to make his home with the missionaries. He received their kindly ministrations until his death and was buried in the Bulsar cemetery.

Chickasha, Okla.

KINGDOM GLEANINGS

Calendar for Sunday, March 24

Sunday-school Lesson. Peter Describes the Christian Life—1 Peter 3: 8-18

Christian Workers' Meeting. Christ Must Reject Sin.

B. Y. P. D. Programs:

Young People—Little Things for Home Interest.

Intermediates—Church Membership.

* * * *

Gains for the Kingdom

Two baptisms in the Decatur church, Ill.

Two baptisms in the Freeport church, Ill.

Three baptisms in the Thy church, Denmark.

Five baptisms in the New Carlisle church, Ohio.

Six accessions to the Bethel church, Naperville, Ill., Bro. Forrer of Brethren, Mich., evangelist.

Ten baptisms in the First church, Toledo, Ohio, Bro. R. N. Leatherman of Union City, Ind., evangelist.

Five baptisms in the Shamokin church, Pa., Bro. Jesse Whitacre, pastor-evangelist; one baptism previous to the meeting.

Thirty added to the Pine Glen church, Spring Run congregation, Pa., Bro. C. O. Beery of Williamsburg, Pa., evangelist.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Arthur Warner of Polo, Ill., March 18 in the Beaverton church, Mich.

Bro. Ira E. Long of Akron, Ohio, May 19 in the Beech Grove church, Ohio.

Bro. M. Guy West of Bridgewater, Va., March 24 at the Central church, Roanoke, Va.

Brother and Sister B. M. Rollins of Keyser, W. Va., March 21-22 in the church at Beatrice, Nebr.

Brother and Sister Clarence R. Bowman of Myersville, Md. March 24 to April 7 in the Marion City church, Ohio.

* * * *

Personal Mention

From Shanghai, March 12, came the news that China missionary, Nettie Senger, had arrived safely, thus far on her way to her chosen field of labor.

Bro. I. C. Snively will close his more than ten years of pastoral work with the Haxtun church of Eastern Colorado June 1, next. He is open for another engagement after that date. His address is Haxtun, Colo.

Bro. H. Spenser Minnich, Assistant Secretary for the mission work, was scheduled for a conference with student volunteers at Elizabethtown over last week-end. We understand that some other points en route were to share his ministrations.

Prof. C. Ray Keim of Manchester College favored us with a personal interview last week. He is one of an increasing number who can not see a way out of our economic maladjustment by merely changing systems. He thinks the basic need is people with character more Christian.

Bro. Earl E. Jarboe has taken up the pastorate of the Union Ridge church of Northern Iowa and his address is changed accordingly from Grant to Hampton, Iowa, R. 5.

Y. P. Director Dan West is supposed to be living at Ottawa, Kans., for a while. He still says that is the place at which the most important two-thirds of him stay and wait for him to come back to occasionally. He helped to make the staff meetings interesting and profitable.

Bro. Robert Tully, Indiana pastor at Burnettsville, was a recent caller. He was in the good company of two other of Indiana's younger leaders, Bro. Lewis Deardorff and Sister Gletha Mae Noffsinger. The explanation is that the Young People's Commission was about to go into session.

Bro. Rufus D. Bowman's cheery call at the offices of the Messenger and other interests made it seem like old times around the Publishing House. And his report at the staff meetings on the Washington atmosphere, not excluding altogether matters political, was much appreciated, though none of us liked the militaristic trend which seems so evident in administration circles.

Bro. W. H. Yoder, South Waterloo pastor, is one of those who have entered on a carefully planned program for the Lenten season. Last Sunday they had a roll call worship service. "The small cards to be signed are for all those of your household including small children and any hired help that you may have in the home." Do you think about the hired help? And the small children?

Bro. C. H. Hinegardner, pastor at Twin Falls, Idaho, says "more of our people are reading the Messenger than ever before and liking it very much." Is that why the men there have been "redecorating our church from floor to ceiling"? Readers in the Northwest may be glad to know that Bro. Hinegardner broadcasts "Poems of Worth and Inspiration" over KTFI (1240) every Wednesday, 7:30 P. M., and Friday, 2:15 P. M.

Bro. Jefferson H. Mathis, pastor of the Missouri church that was named after Rockingham County, Virginia, is one of the field men who came in to share in the solution of staff problems. Bro. D. D. Funderburg of Rockford, Ill., was another. They both objected to rating the kingdom contribution of a congregation or a district solely by the money given to the general budget. Their remarks invited something on the other side but the emphasis was wholesome.

Bro. J. A. Garber, of Washington, D. C., has been ill, we regret to learn, rather seriously. But we are glad the latest word is that he seems to be recovering. Under the pressure of his work he had come too near to exhausting his life energies. He is approaching his threescore and ten but has a good half mile to go yet, and anyway, in that fine metaphor of the late Justice Holmes, we want to see him canter on beyond that goal for quite a distance. We want another chance at something like that most excellent exposition of Ephesians at the last Hershey Conference.

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Miscellaneous Items

In the Messenger for March 9 this note was slipped in at the bottom of a page: "Would you like to have Bro. Bonsack's Observations in book form? The Messenger office wants your answer to this question. A note on a postal will do. Address: The Gospel Messenger, Elgin, Ill." A number of replies have come in. All are favorable. But we want more readers to vote. Just say on a post card whether or not you would like to have Bro. Bonsack's Observations in permanent form. Thank you.

Notice to the Churches in the First District of Virginia: The district conference will be held in the Copper Hill church April 24, 25 and 26. All queries and reports for this meeting should be in my hands at least two weeks prior to the beginning of the meeting.—D. P. Hylton, District Secretary, Roanoke, Va.

How do you like the mission department in this issue of the Messenger? Turn to page 18 and see how it is principally made up of a concise and interesting survey of mission news for the past year. Readers have Sister Lillian Grisso to thank for the hours of painstaking labor required to assemble the facts and prepare the matter for this unique feature.

The Book to Live By is the title of a well written tract by Bro. E. G. Hoff, editor of our Sunday-school publications. It is a concise discussion of what the Bible is and does, which you may want to use in connection with the Sunday-school lesson for April 28. The first installment of the tract will appear in the Messenger for April 27, but if you want the complete discussion for use on April 28, let us have your order for this free tract at once.

The Board of Administration of the Northeastern District of Kansas has arranged a conference for the pastors and ministers to be held in the Topeka church, April 9, an all-day meeting from 10:30 to 3:30 with a covered dish luncheon at noon hour. Hylton Harman, pastor of the First Central church, Kansas City, and Dan West will be the main speakers of the day. Forum discussion and special numbers of music with two addresses will be the program for the day.—Robert L. Sink, Sabetha, Kans.

THE QUIET HOUR

The Spiritual Life—Rewards

PREPARED BY M. CLYDE HORST

For the Week Beginning March 31

1. The spiritual life should be sought and deepened for its own sake, primarily. But it is also legitimate to look towards the remuneration in spiritual progress.
2. While the phrase, "higher spiritual life," is not a scriptural one, yet it expresses the scriptural ideal of being filled by the Spirit. Promises of reward concern this realm.
3. The spiritual life insures personal victory (Rom. 8: 2; Philpp. 4: 13).
4. The spiritual life brings guidance.
 - (a) Some promises (Psa. 23: 3b; Isa. 58: 11).
 - (b) The method (Prov. 3: 5, 6).
5. The spiritual life affords knowledge.
 - (a) The natural man can not discern spiritual things (1 Cor. 2: 14).
 - (b) The secret of the Lord is with those that fear him (Psa. 25: 14). Prophets must be men of God.
6. The spiritual life develops power.
 - (a) Fulfilled in the apostolic church (Acts 1: 8; 4: 33; 1 Cor. 2: 1-5).
 - (b) No power without (2 Cor. 3: 5; John 15: 5b).
7. The spiritual life leads to joy.
 - (a) In this life (John 13: 17).
 - (b) In the future (Jude 24; 1 Cor. 2: 9).

LET EVERY CHURCH ACT ON THIS NEXT SUNDAY—MARCH 24

Below is explained one of the most urgent calls to action that has come to our church in recent years. It can not be postponed! This will not wait! To be effective it must be acted on now! Read the call and act.

The navy of the United States plans to hold war maneuvers in the Pacific from May 3 to June 10. These demonstrations are to be held by the largest single aggregation of war vessels ever assembled and are to be staged from the Aleutian Islands (s. w. of Alaska, stretching in the direction of Japan) southward to Wake Island.

This is one of the boldest threats to a neighboring nation that any modern state has ever made in peace time. How is peace to be maintained if we engage in such tactics? It simply will not! As events are moving today, we are headed straight for a conflict with Japan. They expect an attack by us and our army and navy talk definitely about a war with Japan.

Now is our time to act! Other churches, at the suggestion of the Federal Council of Churches, are also acting. Might every congregation in the land join in this protest against this dangerous war-provoking move.

Use the letter below if it adequately expresses your views. If not, draw up your own. Have the matter presented next Sunday morning, March 24, and mail the letter to the President promptly. If it is impossible to act upon this March 24, do so April 1.

This will be some bother to you, but, remember, war is some bother, too.

A Suggested Draft of the Letter to the President

Hon. Franklin D. Roosevelt,
Washington, D. C.,
Dear Mr. President:

We trust that it is the firm purpose of your administration to maintain peace with other nations. We commend your "good neighbor" policy which has appreciably bettered relations between our neighbors and ourselves.

It is our conviction, however, that any move made on our part which can readily be construed by another nation as hostile, threatening, or menacing should be avoided. We feel that the proposed naval maneuvers to be held in the Pacific from May 3 to June 10 can not be viewed by Japan in any other light than as a demonstration of unfriendliness or as a positive threat to their peace and safety.

Therefore, we, the — congregation of the Church of the Brethren, urge that these maneuvers be called off and that our government take definite steps to further a better understanding with Japan, to the end that war with them shall be prevented.

In so expressing our views, we feel that this expression is in harmony with our positive opposition to war and our equally positive insistence that disputes be settled by peaceable means, whether between nations, or classes, or persons.

Signed by: Elder or Pastor (give address, also)
Clerk (give address, also)

Note—State the number of members in your congregation. This call is issued by the Manchester Faculty Peace Committee, under the direction of the Board of Christian Education. Drop a card to the above board, Elgin, Ill., and let them know what action you took.

India—1927



SUSAN STONER
Feb. 5, 1934

China—1910



MINERVA METZGER
April 8, 1934

China—1917



MYRTLE POLLOCK
May, 1934

Africa—1931



FAYE MOYER
June 16, 1934

India—1919



ANNA BRUMBAUGH
July 31, 1934

Missionaries Returning to the United States on Furlough During 1934-35

Mission News From Our Own Church in 1934-35

Births

BY LILLIAN GRISSO

March 5, in India, Frances Maxine Miller.

March 8, in India, Crystal Lorraine Bollinger.

April 21, in the United States, Lynn Burke, adopted son of Dr. and Mrs. Burke of Africa.

May 13, in China, Donald L. Parker.

Dec. 14, in the United States, Nora Ann Royer. Her parents are Harold Royer and wife, missionaries on furlough from Africa.

Deaths

March 13, in India, Crystal Lorraine Bollinger, daughter of Ansey and Florence Moyer Bollinger.

Sept. 24, Elder Levi Garst, member of the General Mission Board.

Dec. 1 in China, missionary Winnie Cripe.

Thanksgiving Service at Khergam

Jan. 20, 1934, the annual Thanksgiving service was held in the Khergam church, in India. The church building was still unfinished. At the Thanksgiving service the people pledged Rs. 1699 (about \$600) to finish the building. This was given out of deep sacrifice by 147 poor Christians. The congregation had previously given more than 3,400 rupees

toward the church building. The building stands as a monument to the deep consecration of the Khergam Christians.

Africa District Meeting

The latter part of February the District Meeting was held in Africa. It is interesting to note that a decision was made to reduce the support of native workers about 30%. This decision was made by a body of delegates most of whom were themselves outstation workers. They thus voted to reduce their own pay.

Dedication of Khergam Church

March 27 there was a joyous occasion at Khergam when the new church building, for which the people had given so much, was dedicated.

Liao Chow Retreat

During the spring of 1934 a retreat was held at Liao Chow, China. Thirty-five were baptized. The girls in the school did a great deal of personal work among their friends and a number of school girls who had not previously accepted Christ were baptized as a result.

Stanley Jones Visits Sweden

The third week of March our missionaries in Sweden had the opportunity of hearing Dr. E. Stanley Jones when he held meetings in Malmö and Lund, Sweden.

Africa—1929



EVELYN HORN
April 6, 1934

Africa—1930



RUTH UTZ
April 6, 1934

Africa—1923



DR. HOMER BURKE
July 27, 1934

Africa—1923



MRS. BURKE
July 27, 1934

China—1917



MARY SCHAEFFER
Aug. 25, 1934

Missionaries Leaving the United States During 1934-35

India—1917



H. L. ALLEY
July 31, 1934

India—1917



MRS. ALLEY
July 31, 1934

Sweden—1929



GLENN NORRIS
Aug. 5, 1934

Sweden—1929



MRS. NORRIS
Aug. 5, 1934

Africa—1933



DOROTHY INMAN
Sept. 25, 1934

Missionaries Returning to the United States on Furlough During 1934-35

Fourteen Boys Secure Teaching Certificates

In April the senior class of the Vocational Training School at Anklesvar, India, took the government examination. Fourteen out of the sixteen boys were successful in passing the examination and secured certificates which entitle them to teach.

Boys' Camp in India

In 1923 a camp was held for some of the older girls of one of the mission schools in India. It was felt at the time that it was very much worth while. Pressure of other work, however, and the difficulty of making suitable arrangements kept the camp from becoming an annual affair. In May, 1934, the first camp for boys was held. This, too, was very successful. It is hoped that these camps may become a regular part of the training program for both boys and girls.

Woodstock School Celebrates Anniversary

June 16, Woodstock School in India celebrated its 80th anniversary. There were 318 children of missionaries in the school at the time. They represented thirty-one missions. Sixteen of them were children of our own missionaries. Besides the missionary children, there were 83 other children, including Hindus, Sikhs, Mohammedans, Parsees, Armenians, Indian Christians, and one Russian Mennonite girl. The American children in the school number 309.

Commencement Day

June 26 was Commencement Day for the Women's Bible School at Liao Chow, China. There were eight graduates.

Deputation Sails

Aug. 29, the deputation, consisting of Brethren C. D. Bon-sack, Leland Brubaker and J. K. Miller, sailed from New York for Africa.

Sherwood Eddy Visits Tai Yuan

Oct. 9-13, Sherwood Eddy visited Tai Yuan in China. His visit brought a great spiritual uplift to the city. Dr. Eddy says that China is one of the best mission fields in the world today.

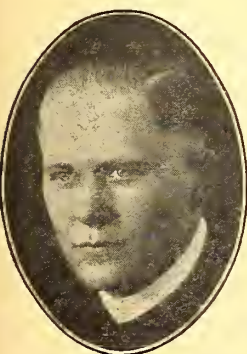
Fortieth Anniversary of India Mission

Oct. 16 was the fortieth anniversary of the sailing of the Stovers and Sister Bertha Ryan, our first missionaries to India.

The Deputation Visits Bro. Williams' Grave

Jan. 9, 1935, the deputation were in Mombasa and stood beside the grave of Bro. J. H. B. Williams who lost his life when on a similar trip. Notice the picture on the front page of this Messenger.

Africa—1922



ALBERT HELSER
Aug. 29, 1934

Africa—1923



MRS. HELSER
Aug. 29, 1934

Africa—1934



DR. LLOYD STUDEBAKER
Aug. 29, 1934

Africa—1934



MRS. STUDEBAKER
Aug. 29, 1934

India—1910



IDA SHUMAKER
Sept. 22, 1934

Missionaries Leaving the United States During 1934-35

Africa—1931

HOWARD BOSLER
Sept. 23, 1934

Africa—1931

MRS. BOSLER
Sept. 25, 1934*Missionaries Returning on Furlough*

China—1911

WINNIE CRIFE
Died, Dec. 1, 1934

Board Member—1925

LEVI GARST
Died, Sept. 24, 1934**Mission News of the World in 1934****A Statue of Livingstone**

Aug. 5, a statue of Livingstone was unveiled on the brink of Victoria Falls and overlooking the great cataract. The great missionary explorer was the first white man to look down the falls. The ceremonies in connection with the unveiling were broadcast all over the world.

American Bible Society in China

This society sold or distributed 70,000,000 Bibles or portions of the Scriptures during 100 years of existence in China. The hundredth anniversary of its beginning was celebrated with great joy.

Temperance Work in Japan

In Japan the W. C. T. U. placed materials for temperance instruction in the 27,000 primary schools of the country. The organization plans to present a bill before the diet proposing the prohibition of drinking for all persons under 25 years of age.

Centenary of Medical Missions

The year 1934 marked the close of 100 years of medical mission work. Dr. Peter Parker was the first regularly ap-

pointed medical missionary. He was sent to China in 1834 and the medical work which he established at Canton had phenomenal success. Now Protestant missions own and control 858 hospitals. There are more than 1,300 mission doctors, sent out by the various mission boards, who are working in the mission fields of the world.

The Christians in India Protest Against Caste

In May 10,000 Catholic Christians in southern India left the Catholic Church and united with the Protestants. These Christians were from the outcaste classes. They left the Catholic Church because that church in India has yielded to caste pressure to the extent that Christians from the outcaste classes must sit apart in the church and are not allowed to commune with the higher caste Christians.

World's Day of Prayer

Feb. 16, 1934 was the World's Day of Prayer for women. The program was prepared by Mrs. Hofmeyer of Capetown, South Africa. In America 260,000 of the programs were used. Two thousand of these were used in the Church of the Brethren. The day was also observed in Canada, England, Germany, Scotland, Bulgaria, Greece, New Zealand, Africa (west and south), Australia, South America, Japan,

Africa—1930

DESMOND BITTINGER
Dec. 8, 1934

Africa—1930

MRS. BITTINGER
Dec. 8, 1934

Africa—1929

ELNORA SCHECHTER
Dec. 8, 1934

China—1916

NETTIE SENGER
Feb. 23, 1935*Missionaries Leaving the United States During 1934-35*

China, Hawaii, the Philippine Islands, India and Syria.

An Ashram for India

Plans are made to establish an ashram in the Simla Hills in India. The executors of the will of Sadhu Sundar Singh, who has been missing for several years, have decided to establish an ashram in accordance with the wish of the great Christian Sadhu. Sufficient endowment is now available to support four Christian sadhus who will devote their time to the spreading of the gospel. The ashram or home for these sadhus will be located in the Himalaya Mountains near Simla, India.

Religion and Social Service in the Year 1934

Legion of Decency

Early in the year the Catholic Church started a movement against indecent movies which seems to be having more of an effect on the moving picture business than anything that has ever happened. A Legion of Decency was organized, the members of which pledged themselves to boycott all indecent pictures. The action of the Catholics gave the Protestants renewed courage and many of them have joined in this movement for clean films. There has already been a noticeable improvement in the quality of the pictures shown.

The Peacemakers

A Milwaukee Congregational minister launched a new organization to be known as "The Peacemakers." The aim is to unite Christians of all denominations in a fight against war. New York newspapers considered the move of sufficient significance that they gave it a prominent write-up in the dailies.

Attitude of Ministers Toward War

Significant as evidence of the growing movement for the abolition of war are the results of a questionnaire sent out to ministers by the World Tomorrow. Thirteen hundred ministers expressed themselves as determined not to sanction or participate in any war. Among the students in the seminaries the results showed that young people are becoming settled in the conviction that war is unchristian. Eighty per cent of the seminary students replying to the questionnaire declared that they would not sanction war under any circumstances nor would they participate in it as a combatant.

Bible Study in a Department Store

Near the beginning of the year Harriet Louise Patterson approached the manager of a Cleveland, Ohio, department store with a request that she be permitted to start a Bible class for customers. The manager was sceptical regarding results, but agreed that she might try it one time. The class brought crowds of customers to the store and the sale of Bibles in the book department notably increased. The results so pleased the manager that the Bible classes have become permanently established. They are held twice each month and are so popular that many people are turned away because they can not be accommodated in the room where the classes are held.

Religion on the Front Page

Dickens' "Life of Our Lord" was printed as a serial in the New York World Telegram. On the day it started to run the circulation of the paper increased 45,000. Within two days after it was finished 3,000 people called in person at the office for back numbers.

The King Features Syndicate is selling for daily publication the Goodspeed translation of the Bible.

Recognition of Sunday-school Teachers

Oct. 6 was National Recognition Day for Sunday-school teachers. All over the United States, programs were arranged in honor of the teachers who have rendered such unselfish service in the Sunday-schools of all denominations.

What to Pray For

Week of March 23-30

DURING the month of January the Sunday-schools of Southern Ohio were favored with a long letter from Bro. O. C. Sollenberger. This letter was filled with many interesting details about the work of the Christian church in and around Liao Chow, China. How fine it would be if this entire letter might be shared with all of you who read this *What to Pray For* column. But we can share only a few of his paragraphs.

"First I want to record thanks to our Father in heaven for his many blessings and mercies during the past year. The first week in August I returned from the country where I had been holding Vacation Bible classes, and took my bed with typhoid fever. Our Chinese doctor, a very fine Christian man, discovered the typhoid germs in my blood stream during the early stages of the disease, and moved me to our station hospital. Here I remained for forty days, and received the best of care; otherwise I might not have been here to tell about it.

"As some of you know, Mrs. Sollenberger has been bedfast for over two years with a weak and irregular heart. While not able to be up and around as yet, she is making improvement. For this we are most thankful. Even though she can not get out and do active mission work, she in no wise interferes with my work. Rather, she encourages me to go, and by her prayers she upholds us in our work.

"Our daughter, Ferne, who was in North Manchester College the past two years, is at present back in China with us. We are indeed glad for her presence and help in the home.

"In our evangelistic work we are placing more emphasis on the home, family worship, children's and parents' classes, home sanitation and health. In our city church this week we are having lectures each day on such subjects. Next week I am leaving for the country to put on such a program in one of our village churches. The Christians of this village have prepared their own place of worship. It is just a one room building with a dirt floor. Their program of worship is very simple, yet not lacking in spirit. Some of the Christians of this church are being persecuted because they refuse to take part in temple worship. Two members were just released from prison today and came to my house to tell me about their experiences. Will you please remember to pray for these people that they may remain faithful in spite of their persecution?"

THE CHURCH AT WORK

Directed by M. R. Zigler, Executive Secretary; Rufus D. Bowman, Director of Adult Education; R. E. Mohler, Secretary of Men's Work; Mrs. Ross D. Murphy and Anetta Mow, Women's Work; Dan West, Director of Young People's Work; Raymond R. Peters, Chairman of Intermediate Committee; Ruth Shriver, Director of Children's Work; H. S. Misch, Secretary of Christian Finance; Ross D. Murphy, representing the Pastoral Association; Ruth C. Sollenberger, Office Secretary.

MINISTRY

Lenten Program, Peru Church, Indiana

The following is the substance of a leaflet detailing the Lenten program for the Church of the Brethren at Peru, Ind.—Ed.

The church with five pastors—have you met all five? If not, attend the services announced in this folder, and you will be given an opportunity to meet them.

THE FIVE PASTORS

There is a preacher, an evangelist, a teacher, a missionary and a friend.

Each one expects something from the members of the church. The preacher expects them to enter whole-heartedly into the worship services each Sunday. The evangelist expects them to pray and work to the end that souls may be saved. The teacher expects them to possess a teachable spirit, and in turn impart their knowledge to others. The missionary expects them to have a world vision, being interested in the welfare of all people. The friend expects them to be friends, befriending all who are in need.

Have you met all five of these pastors? Are you cooperating with all five?

PULPIT PROGRAM

March 10

Morning "A Wrestling Christian"
Evening "Acquainted With God"

March 17

Morning "The Christian's Devotional Life"
Evening "Christ Always Visible"

March 24

Morning "The Christian's Public Life"
Evening "Your Testimony"

March 31

Morning "The Christian's Family Life"
Evening "God's Answer to Despair"

April 7

Morning "The Christian's Future Life"
Evening "Do You Know?"

April 14

Morning "The Christian's Triumph"
Evening "The Tears of Jesus"

April 21

Morning "The Christian's Hope"
Evening Pageant

PRAYER MEETINGS

March 7—"Bible Titles of Christ".....Ruth Lawson
March 14—"The Character of Christ" Ethel Massey
March 21—"Christ, the Shepherd" C. Orpurt
March 28—"Christ and the Church" Bertha Newman
April 4—"Christ, the King" Iva Bittel
April 11—"Christ, the High Priest" P. Klepinger

B. Y. P. D. AND JUNIOR LEAGUE

Each Sunday Evening 6:30

PERSONAL EVANGELISM

Each Thursday evening at 8:00 o'clock, starting March 14, and lasting until April 11, there will be a class in "Personal Evangelism" conducted for church leaders and all who will enroll.

HOLY WEEK

Evening Services

Monday (Sermon) "Events of Passion Week"
Tuesday (Sermon) "Messages From the Cross"
Wednesday (Sermon) "The Golden Text of the Bible"
Thursday (Motion Film) "The Passion of Our Lord"
Friday (Week's Climax) Holy Communion

Noonday Meditation

Monday, Tuesday, Wednesday and Thursday from twelve to one o'clock.

Easter Sunday

Praise service 6:30
Bible School 9:25
Morning worship and sermon 10:30
Y. P. D. 6:30
Junior League 6:30
Easter Pageant 7:30
Baptismal services 8:30

NOTE—May we unite in an effort to make the Bible School attendance a record attendance of 350. One, two, three, let's go!—Clarence Orpurt, superintendent.

GREETINGS

Dear Friends:

As we enter upon the Lenten season our minds are turned toward Gethsemane, Calvary, the resurrection of Jesus and the hope of the Christian.

Such thoughts ought to prompt us to want to live better lives—lives of sacrificial, loving service; lives of a strong, victorious faith. The services listed in this folder are intended to help create and strengthen such a life in each of us. Will you avail yourself of the means thus offered, that your life may be more nearly what God would have it be?

As we approach Easter Day, may joy and hope fill our hearts because he who died for our redemption lives again. Praise his holy name! He is our all-sufficient Savior, our Benefactor, our Counselor, our Friend.

Come, let us worship and adore him. Let us enter into his courts with praise on our lips and gladness in our hearts.

Faithfully yours,

Charles and Gertrude Oberlin.

THE FIRST EASTER

(Matt. 28: 1, 2, 5-7, 9)

"In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. . . . And the angel . . . said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen . . . And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him."

EVANGELISM

Gains in Protestant Church Membership

During the past thirty years the Protestant churches of America have made a very significant increase in church membership, even though the membership is reported not to have increased in the same proportion as the population. It should give encouragement to know that the Disciples of Christ had a net increase of 35%; the Evangelical Church, 37%; the Northern Baptist, 41%; the Congregational and Christian, 42%; the Reformed Church in the United States, 44%; the Reformed Church in America (Dutch), 48%; the United Presbyterians, 52%; the Methodist Episcopal, North, 65%; the Church of the United Brethren in Christ, 67%; and the Presbyterian Church in the U. S. A., 71%. The Church of the Brethren, during the period from 1906 to 1935, has increased from 76,547 to 159,128, or 52%.

Among Protestant churches the increase in church membership occurs, for the most part, during the Lenten season and Easter period of the year. The Church of the Brethren increased 4,993 last year, and the reports up to date for this year indicate a strong spirit of evangelism in our church.

WORSHIP

The Minister and Congregational Singing

We can not overestimate the value of good congregational singing. People are attracted to a church where there is good inspirational singing. I realize that ministers like to think that it is their sermons that attract people. In some cases this is true, but it is equally true that in many churches people are attracted primarily because it is a singing church. Dr. Bader says: "The most expensive piece of furniture in any church is the empty pew. And a recipe for making better preachers out of good ones is to fill the empty pews." If that is true, and I believe it is, then I say to those of us who are ministers, the way to fill the empty pew and thus improve our sermons is to improve our congregational singing. A singing church is truly a conquering church and a joy-filled church.

But again the minister may say: "What can I do to improve the congregational singing? Is not that the job of the director of music?" Yes, it is, but it is also the job of the minister. There are certain things that the minister can do to improve congregational singing that the director of music or anyone else can not do.

The first thing that the minister can do is to manifest a proper attitude toward this part of the service. The very spirit of the minister during the singing of hymns has its effect upon the congregation. He needs to be just as enthusiastic and just as devoted in the worship in song as in any other part of the service.

In the next place, the minister can help to create interest in what is being sung. Is it not true that in most cases it is a matter of announcing numbers rather than announcing hymns? Most of us are guilty here. Ordinarily it is necessary to announce the number in the hymn book; however, where churches supply bulletins for each worshiper, with order of service, I question whether it is necessary to announce numbers at all. But even though we do have to do that, the hymn, and the message of the hymn should be the thing to impress the people. Many times some statement about the hymn, its message, its origin, its author, or some incident in connection with the hymn helps much in creating interest in what is to be sung by the congregation. It is a splendid practice occasionally to have the entire service

centered about hymns, giving interesting information about them, and then having them sung by congregation and members of the choir.

But in all events, if we as ministers are to improve the congregational singing, we must show the congregation that we are enthusiastic about this phase of our service, and admit its importance.—Geo. L. Detweiler for the Music Commission.

CHRISTIAN FINANCE

The Evangel's Reward

Money used as an evangel will bring an evangel's reward.

The sacrificial life is amply justified by its results. Obedience to the call of the cross is profitable for the life that now is and for that which is to come. Renunciation is the road to riches—the riches of life in Christ Jesus, which is the only true and enduring wealth.

The universe is so constructed that our own well-being, temporal and spiritual, is best safeguarded by seeking first the kingdom of God and his righteousness. He who bore the burden and heat of life's supreme sacrifice, when he approached the end of his day, declared with joy, "I go unto the Father."

At every crossroad of life this call rings out: "Provide yourselves with purses that never wear out, a treasure inexhaustible in heaven, where no thief can come, nor moth consume." Jesus would have you use your money in such a way that by and by you may be received into everlasting habitations.

"Oh, let me give
Out of the gifts thou freely givest;
Oh, let me live
With life abundant because thou livest;
Oh, make me shine
In darkest places, for thy light is mine;
Oh, let me be
A faithful witness for thy truth and thee."

LEADERSHIP TRAINING

Great Leadership

There are many things a teacher can be to the people entrusted to his or her care—inspiration only, or information only, or example only, or guide only; some rare teachers can be all of these, at least in part. All of us feel appalled as we look into the trusting eyes of a growing child and realize all he does not know that he needs to know if he is to get through life satisfactorily.

All other possible contributions of a teacher being accepted as valuable, let us consider for a moment what a teacher can do as he teaches a student how to think through a problem. William Kilpatrick, one of our greatest educators, says: "We do not know the problems our children [equally true with adults] will face; still less do we know the answers to their problems. Instead of preparing them for a situation pretendedly known in advance, we must prepare them to take care of themselves in an unknown and changing future."

All too many grown-ups were taught what was right and wrong with not enough of the why. If adults and young people particularly, and even children, might be allowed sometimes to approach a question of right and wrong, weighing the pros and cons, their ability to make right decisions by their own judgment—when no other guide is present—would be strengthened.

Henry van Dyke once said: "I once had a great teacher: and all that I ever learned thereafter came through the doors that he opened."

- One of our great leaders has given a simple way of thinking through a problem:
1. Locate the problem, and define it clearly.
 2. List all the possible solutions to this problem.
 3. Take each possible solution separately and weigh it carefully, listing the pros and cons of adopting this solution.
 4. Choose the solution that looks best.
- There are sixty-year-old children who can not make decisions for themselves; there are some five-year-old children who are already learning how to weigh values and to choose for themselves.
- Which is the better?

PEACE

Middle Indiana District Workers' Institute

April 6, Peru, Ind.

Theme: *Peace and Goodwill*

T. A. Shively, Presiding

- 9th Worship Period—Paul Halladay.
 The Christian Philosophy of Peace (Three ten-minute talks)—Charles Oberlin—A. R. Eikenberry—W. C. Stinebaugh.
 Discussion.
 The Record of the Church of the Brethren—L. W. Shultz.
 Forum—Discussion and Forum will be led by H. L. Hartsough.
- 12th Lunch.
- 1:30 Assembly—H. U. Fisher, Presiding.
 Groups:
 Ministers and Adults—H. L. Hartsough—C. Ray Keim.
 Young People and Leaders—Bob Tully—O. W. Neher.
 Children's leaders—Mrs. Paul Halladay—Agnes Kessler.
 Theme for above groups: Building the Peace Program.
 (Materials and Methods.)
- 4th Assembly.
 Announcements.
 Special Music.
 Closing Challenge—Moyne Landis.

Program planned by Manchester College Peace Commission, and under auspices of Board of Middle Indiana, for ministers, members of the Sunday school staff and other church leaders.

CHRISTIAN WORKERS

Drawn by the Winsomeness of Christ

PREPARED BY IRA H. FRANTZ

John 12: 32

April 7

1. **Christ Is Winsome In His Courage**
 He cleansed the temple when he knew that he would arouse enmity by it (Mark 11: 15-18).
 He met the mob unflinchingly (Mark 14: 48-50).
 He was not afraid of Pilate (John 19: 11).
 He was courageous in death (John 19: 17, 26, 27).
2. **He Is Winsome In His Humility**
 He refused a kingdom (John 6: 15).
 Conscious of his dignity, he yet served (John 13: 1 ff.).

3. He Is Winsome In His Love

He loves children (Luke 18: 16).
 He has blessings for those who do well (Matt. 25: 34).
 He is compassionate (John 11: 35; Matt. 14: 14).
 He pours out his life in suffering love (John 15: 13).
 Whosoever will come is assured of a welcome (Rev. 22: 17).

4. He Is Winsome In His Understanding

He understands our burdens and weariness (Matt. 11: 28).
 He understands our poverty (Isa. 55: 1).
 He understands our weakness (John 8: 11).
 He understands our longings (John 7: 37).
 Is it surprising that when this Man is lifted up, all men should be attracted to him? Do you find him winsome? Are you yielding to his drawing power?

MEN'S WORK

Men's Work in Calvary Church, Los Angeles, California

The men of the Calvary church have recently adopted a constitution that will assist them in the activities in the local church. The first project that they sponsored was the home missions offering for the general brotherhood. They presented a program one Sunday evening on home missions and its needs. A second project was a father and son banquet which was held mid-week. Approximately 80% of the men and boys of the church were present.

L. M. Davenport, of the Calvary church, and a member of the National Council of Men's Work, is exceedingly interested and active not only in the work of his church but also in promoting similar organizations in adjoining churches. The men of any church in Southern California will do well to write him for helps and suggestions.

WOMEN'S WORK

The Project Continues

During the past five years the Women's Work Project has been centered on the Girls' Schools of India, China and Africa, and without doubt all the women's groups in our forty-nine districts will be glad to know that the same project is to continue for another five years.

And would it not be a hard task to know where to find a more suitable project for our women's groups? What more worthy cause could our women sponsor, than to work for the uplift, education and salvation of the women and girls in the lands where they would not have this chance unless we gave it to them? It is a fact that for generations the women of these lands have not had the same opportunities as their husbands and brothers have had, and it is only within recent years that they are being permitted to enter schools and step out from their bonds into the open air of freedom. There are the bonds which have deformed and depraved body and mind and soul. What greater joy can we as healthy, happy Christian sisters of America have than to help them to know the joys and blessings obtained through the Christ. Our offerings help to change their lives.

The story is told of a native mother who took her little girl to a missionary and said: "Do you take only pretty girls into your school?" "Oh, no," replied the lady in charge of the girls' school, "we welcome every girl, no matter whether she be ugly or pretty." Then the mother continued, "I see that all the girls in your school are so beautiful. All have a look on their faces which I want my little girl to get. I wish to place my child in the school. I do

not want you to make a Christian out of her, but I do want her to get that look on her face."

How true! The ignorant, village woman had seen the glow and joy on the faces of the girls who had been granted the privilege of attending a Christian school. That look comes, if the girls but have the chance.

In this coming year, let the 50,000 women of our church rejoice that they have the opportunity to help the women and girls of our mission lands to have the chance to get on their faces the look which tells to all about them that they have learned to know the Christ.

Forget not that the project for 1935-1936 is for the Girls' Schools of Africa, China and India. Forget not that the goal is \$15,000 for the year.

YOUNG PEOPLE

The Purpose of Young People's Work

Eleven times this column has appeared in three parts, dealing with the leader himself, with his aims, and his methods. If young people's work is a problem in engineering, it calls for hard study as a basis for planning. I hope these suggestions have not been more exacting than the real task is. They are intended to be about as far-reaching as life itself.

A. The Leader

The reason for always dealing with this point first is the fact that the leader himself is a constant part of his work and the most important single factor in it.

Wherever this is overlooked in spiritual engineering, not much of a constructive nature can happen.

B. What He Wants to Do

Frequently I am asked for better materials for Y. P. work—"something that will hold their interest." Often when I inquire, I learn that young people's leaders don't know in definite terms what they want to do. If all they want is anything that holds the interest of youth, it is a sad state of affairs.

It does slow one down to work out aims and sometimes we are impatient for tangible results. However, in that case, there is little hope for young people. After a "shot" of this and a try at that, a contest or two, the leadership fades out, and the young people lose respect for this kind of work, and often for the church. "There are no short cuts to great ends."

If the leader has followed the suggestions of the eleven previous "chapters," he has developed some fairly clear goals for his young people. They won't be perfect, but they can be changed, and ought to be, whenever we come to see more clearly.

C. How He Goes About It

If he has followed the suggestions given in this section, he has noticeably changed his method of work already. (And he will change it more in the future.) Meetings and "programs" are not the whole of religious living, and sometimes have little to offer in that direction. We shall deal with meetings later, but only in the perspective of a plan for the whole life of youth.

INTERMEDIATES

New Brethren Graded Lessons

Beginning with last October the New Brethren Graded Lessons for Intermediates were published. These lessons were selected with great care. They have been edited by our editors and we believe they represent the best that is

on the market. There has been a wonderful response from our churches for this material. We feel that these lessons will fill a need in your church. If you are not already using graded lessons we suggest that you begin immediately.

The Content for the First Year

Fall Quarter—

Jesus the Pioneer (one week).

The Pioneer and His Place in Life (eight weeks).

Sharing with Others (four weeks).

Winter Quarter—

Pioneers and Leisure Time (six weeks).

Pioneers Meeting Difficulties (four weeks).

Pioneers and the Church (three weeks).

Spring Quarter—

Using the Guide Book or Bible (thirteen weeks).

Summer Quarter—

Our Country (five weeks).

Pioneers and Work (three weeks).

Pioneering at School (five weeks).

The Content for the Second Year

(Ready, beginning October 1935)

Fall Quarter—

A Journey Through the Bible (thirteen weeks).

Winter Quarter—

A Journey Through the Bible (thirteen weeks).

Spring Quarter—

Missionary Study (thirteen weeks).

Summer Quarter—

The Treasures in My Storehouse (seven weeks).

Exploring Friendship (six weeks).

CHILDREN'S DEPARTMENT

Children's Leaders and the Gospel Messenger

During the last six years a mimeographed news letter called the "Children's Leader" has gone out once each quarter to every local church in the brotherhood.

The mailing list for this letter was, and is, secured by taking the names of the children's workers as listed on the Annual Local Church Report Blank which is sent in to the Elgin office. If the blanks were all filled out by your pastor or superintendent, the letter is reaching the following people in your church: Local Director of Children's Work, Junior Church League Leader, Superintendent Junior Department, Superintendent Primary Department, Superintendent Beginners' Department, Superintendent Nursery Department.

This letter goes out to 2,000 children's workers, is free of cost, and contains new and important announcements about materials, methods and other "children's work" interests.

If enough of these children's leaders are subscribing for the Gospel Messenger by September 1, this year, the "Children's Leader" letter will be discontinued. Before the recent Gospel Messenger subscription campaign began, only 25% of children's leaders were subscribers.

Here is one way you can help save money for your Elgin Children's Department budget; see that every children's leader in your church has access to this department of The Gospel Messenger.

How many of the children's leaders in your church are getting it now?

"THE BIGGEST PROBLEM OF THE DAY"

(Continued From Page 11)

down in individual piety, if we fail to watch and pray. Needless to say, this man stirred up older as well as younger people to a realization of their duty. He challenged his hearers to thaw out their emotions and use them in a controlled and guided manner. This would result in a sympathetic rather than an antagonistic attitude toward youth and their harassing problems.

La Verne, Calif.

Grace Hileman Miller.

IT IS GREAT TO GROW OLD GRACEFULLY

Bro. Root, Sabetha's oldest citizen, celebrated his 100th birthday on Feb. 28, 1935. A birthday party was given at the Church of the Brethren to help him celebrate this memorial occasion. Bro.



Root is the son of Joel and Kathryn Root, and was born in Ohio, Feb. 28, 1935. At the age of seventeen he moved with his parents to Indiana. When he was twenty years old they moved on to Iowa, where they farmed for two years. In April, 1857, four years before Kansas was admitted to the Union, he with his parents came to Kansas, driving a team of oxen. They

crossed the Missouri River by ferry boat at St. Joseph. There was no railroad west of St. Joseph in those days. Kansas was all prairie at that time.

Bro. Root and his father took up adjoining claims, twenty-five miles from Atchinson in Brown County. They built a log cabin on each claim, dressing the logs themselves. The government required them to stay one night every thirty days on the claim to hold it. Bro. Root worked most of the time cutting timber in the bottoms between Wathena and St. Joseph. In 1859 he was granted the deed to his claim by the government, after which he gave most of his time to improving his land, using oxen in breaking the virgin prairie. At that time the country was thickly inhabited by Indians. Bro. Root's first experience with them came one day while riding across the prairie, when he met a band of some two or three hundred. He did not know what to expect, being alone; so he thought the best thing to do was to keep cool, and meet them brave faced. The first of the group came up to him and shouted, "Hi," and the rest passed by with the same greeting.

Deer and wolves were plentiful. There were plenty of hardships also in those days. He was twenty-five miles from the nearest post office, Atchinson, and got his mail on an average of once a month. He tells of crop destruction by grasshoppers and drouth. He has seen the sun hidden by grasshoppers, and crops destroyed in from four to six hours!

In the fall after the great drouth of 1860 he went back to Iowa where he worked until spring to earn a little cash, returning then to his claim. He has also experienced many blizzards. On one occasion he was almost overcome, and

tempted to give up when he could not find the trail, but being a true pioneer he did not give up. He says his most trying experience was with the early settlers, when he was accused of another's offense in destroying a neighbor's watermelon patch. The group gathered with their rope at hand ready to hang him; he kept his poise and proved his innocence.

Bro. Root was active in civil affairs for this early day. He was school director of his district and road overseer for several terms. He served at different times on the jury. On Sept. 28, 1861, he married Miss Elizabeth Bertwell. There were five children born to them, of whom three survive: Will and John near Sabetha, who are prosperous farmers; and Mrs. Billie Morse, a widowed daughter, who makes her home with her father. In 1893 Bro. Root left the farm and bought the home where he has resided the past forty-two years. He has been aggressive and prosperous as a business man, and amassed a nice fortune which consists mostly of real estate. Bro. Root has been a member of the Church of the Brethren for seventy-three years and was an active attendant until the last few years. His health is generally good, but he was unable to attend the program held in his honor on Sunday evening, March 3. However, a loud speaking system was so arranged that Bro. Root was able to hear the program in his own home. In spite of the rainy evening the church was filled to capacity. At this meeting the mayor of Sabetha, Dr. Murdock, was present and spoke very fittingly.

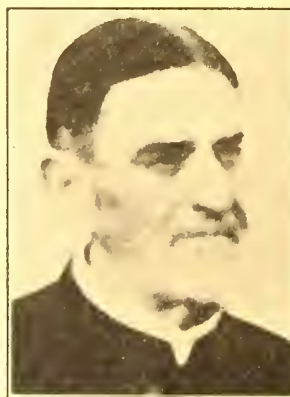
On Sunday was also held the annual birthday observance with basket lunch and program. On this occasion an offering of seventy dollars was raised.

Sabetha, Kans.

Robert L. Sink.

LIFE AND WORK OF ELDER CHARLES L. BAKER

Eld. Charles L. Baker died Jan. 22, 1935, at his home in East Berlin, Pa. Death followed an illness of about seventeen months. He was aged 68 years, 2 months and 1 day.



Bro. Baker was a son of the late Daniel S. and Sarah Wolf Baker and was born in the vicinity of East Berlin, where he spent his entire life.

He is survived by his widow, Mrs. Minnie Baker who before marriage was Minnie Lerew; by one daughter, Mrs. Nellie Kreider of Philadelphia; two grandchildren, Myrna and Mary Kreider; and one brother, Samuel Baker.

After completing his school work at Hartman's School near East Berlin, he attended the East Berlin Normal School and later the Normal School at Abbottstown. At the age of eighteen he began teaching and taught for a period of fourteen years.

When a young man of twenty-eight he became a member of the Church of the Brethren and was elected to the office of deacon in 1895. One year later (1896), he was called to the ministry and was ordained to the eldership in 1905.

Bro. Baker's life was one of intense activity in the work of the church, serving continually from the time he was called into specific service until the time of his death. He served in different capacities, ranging from the work of

deacon, minister, presiding elder, member of committees, moderator of ministerial and Sunday-school conventions, moderator of district meetings, and as a member of Standing Committee of the Annual Conference.

From the time of his ordination in 1905, to the time of his death he served the Upper Conewago congregation as presiding elder for over eighteen years. For almost eleven years he had been presiding elder of the Hanover congregation, serving this congregation at the time of his death. He was also the presiding elder of the Mt. Olivet congregation at the time of his death, having served that congregation for eighteen years. For six years he was the presiding elder for the Perry congregation. This would make a total of fifty-three elder-years or 30 more elder years than the number of years in the period from the time he was ordained elder to the time of his death.

During this period of administrative work for these different congregations he also served twelve times on Standing Committee. He was moderator of district meeting at least nine times, and a number of times assistant moderator. He was moderator of elders' meeting five times. He was moderator of ministerial and Sunday-school conventions no less than twelve times; as a delegate to district meeting he served his congregation ten times, and in addition to these group activities he performed sixty-five marriage ceremonies, officiated at 480 funerals, served on many committees for the district and local churches, and officiated at many love feasts.

At the time of his death he was a member of the District Mission Board of which he has been continuously a member since 1900. He also was a member of the Board of Trustees of Elizabethtown College, having served on this board since the two state districts united in the interests of the school, and on the Annual Meeting Committee he had been serving for a number of years.

Bro. Baker was very kind, considerate and long-suffering. He had the capacity to see things from the viewpoint of others. He had a spirit of helpfulness. He was especially interested in the young people—being always alert to the opportunity to use their services, and expressing his explicit confidence in them. He believed the young and old should work together, and was always found with a great deal of enthusiasm and interest in young people's conferences and other activities. There are very few young people in the district who had not learned to love and respect this kind-hearted man. Although he lived to be threescore years and eight, he never failed to remain young in his thought life.

Those of his age with whom he had associated for many years keenly sense the fact that they have lost a friend who was able to make his contribution in the work of the district in a congenial and Christian manner.

As an expression of their esteem and affection, on Sunday, Jan. 27, while the roads were icy and traveling was hazardous, the temperature around zero, there assembled a large concourse of people, including forty-eight ministers, at the Mummert's meetinghouse. This large house was filled to standing room, and quite a few were unable to get in. Dr. R. W. Schlosser, President of Elizabethtown College, delivered the sermon, using for his text 2 Sam. 3: 38. Others who took part in the services were Eld. W. G. Group, Eld. M. A. Jacobs and E. E. Baugher.

Interment was made in the adjoining cemetery.

Hanover, Pa.

E. E. Baugher.

BOONE SIXTIETH WEDDING ANNIVERSARY

Wedding anniversaries are happy occasions, and many people celebrate them. But a sixtieth wedding anniversary is something quite beyond the experience of most of us, and is an event of great moment to all concerned.

Mr. and Mrs. Robert O. Boone not only have the distinction of having lived to celebrate their sixtieth wedding anniversary, but also have thirteen living sons and daughters to wish them well on the auspicious occasion.

With an informal "at home" on Tuesday, Feb. 26, the anniversary was celebrated at the home of the honored at 2246 Fourth Street [La Verne, Calif.]. One hundred and thirteen guests called to offer congratulations and best wishes to the bride and groom of sixty summers.

Mr. Boone was born in Franklin County, Virginia, near Bonbrook, the son of Stephen Boone and Mahala Oyler Boone. Although Mr. Boone has seen the passing of many years, he is remarkably well preserved, and quite active. This he demonstrated to the Leader reporter by jumping up and clicking his heels twice before they reached the floor again—a feat many men much younger would fail to negotiate.

The bride, Miss Arrenah Brubaker, was married to Robert O. Boone, in Roanoke, Va., on Feb. 26, 1875. Three of Mrs. Boone's sisters and two brothers who were present at the wedding so many years ago—were in attendance to celebrate its sixtieth anniversary. They are: Ezra Brubaker, Long Beach; Daniel Brubaker, Chino; Mrs. Charles Wampler and Mrs. Henry Ronk of Whittier; Mrs. Adra Bradley of San Diego.

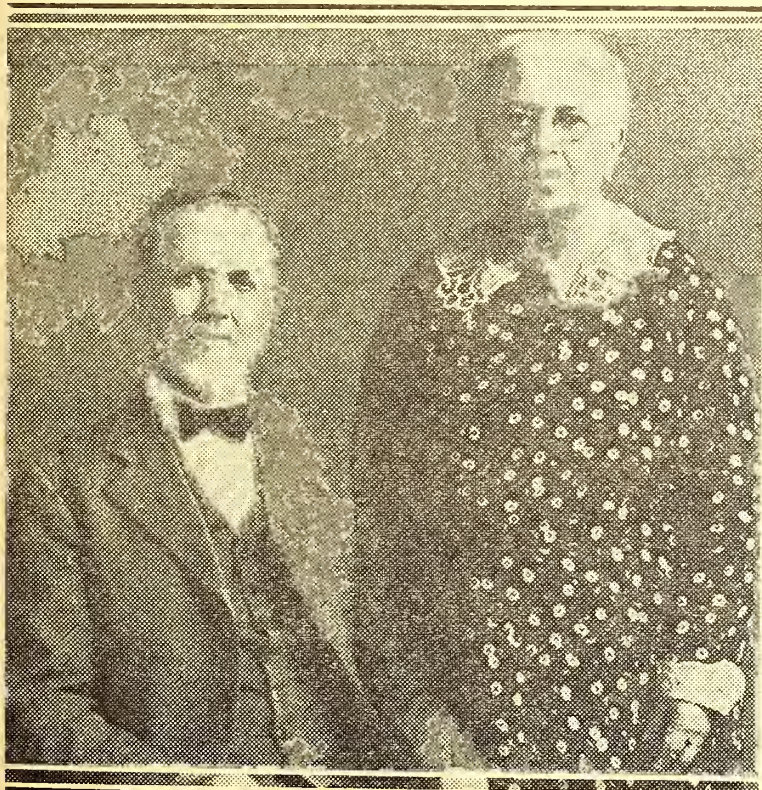
Mr. Boone, in his reminiscent mood, recalled that his wedding was set for Thursday, the 25th of February, but that a rain swelled the Roanoke River until he was unable to cross it to be present for the occasion. The wedding dinner was set, the preacher was on hand, and the bride waiting, but the groom did not arrive until the following day.

So they were married on Friday, an unlucky day, but said he, "Was it unlucky? You be the judge."

Mr. and Mrs. Boone have had fifteen children, thirteen of whom are still living. Six of the children with their families were present. There are 37 grandchildren and seven great-grandchildren.

They lived in Franklin County, Virginia, for eight years before the Boone family lust for frontier life (he is a descendant of Daniel Boone) carried them west to the plains of Kansas. Here they lived in Rice county, near Lyons, until 1919, when they moved to McPherson, that their children might have the advantages of the college there.

In 1929, after the children had all settled in homes of



—Courtesy Progress-Bulletin

BROTHER AND SISTER ROBERT O. BOONE

Mr. and Mrs. Boone again felt the call of the West, and moved to California and located in La Verne.

The Boones were installed into the deacon's office in the Church of Brethren in 1887 in Kansas, and have been very active ever since.

Eventually the aged father and mother shared honors with their daughter, Mrs. O. D. Yoder and husband, and the mother's sister, Mrs. Charles Wampler and husband, of Whittier, who were married twenty-two years ago February 22nd, and with their grandson, Ralph Boone of Tulsa, Okla., who plighted their troth last Wednesday, Feb. 20.

A very fine reunion was held in Fellowship Hall Tuesday evening with an optional program was rendered. Favorite songs and poems and letters from the absent members of the family read. La Verne Leader.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Bowman-Wampler.—By the undersigned at David W. Wampers, Wampler's Cave, Va., Jan. 16, 1935. Bro. Jos. H. Bowman of Harrisonburg, Va., and Sister Bessie V. Wampler of Weyer's Cave, Va.—C. E. Long, Harrisonburg, Va.

Breyley-Allen.—By the undersigned at his home, March 2, 1935, Mr. Breyley and Miss Della Allen, both of Spencer, Ohio.—Arthur L. Spencer, Ohio.

Ewing-Friday.—By the undersigned at the Tyrone church parsonage, Mrs. Clara Ewing and Miss Esther Friday, both of Tyrone, Pa.—R. S. Snyder, Tyrone, Pa.

Fagan-Correll.—By the undersigned, Rev. Lester R. Fagan and Sister Correll at the home of the bride's parents on Feb. 14, 1935.—C. C. Moore, Moore, Kans.

Lassiter-Garber.—By the undersigned, the bride's father, at their home, Feb. 20, 1935. Bro. Herman H. Lassiter and Sister H. Garber, both of Huntington County.—D. B. Garber, Huntington County, W. Va.

Moser-Dague.—By Bro. J. H. Moser of Scott City, Feb. 17, 1935, at the home of the bride's parents, Brother and Sister J. E. Dague, Bro. and Sister Moser, and Mr. and Mrs. E. R. Miller of Friend, Kans., and Sister Dague—Moser Dague, Scott City, Kans.

FALLEN ASLEEP

Arnold.—John Taylor, son of Brother and Sister Benj. Arnold, Ringgold, W. Va., July 5, 1849, died at his home in Cerro Gordo, Iowa, Oct. 18, 1871. He married Lucinda Virginia Miller, daughter of Bro. and Sister John and Mary Miller, both of Cerro Gordo, Iowa. He was a faithful and well in an official capacity in the church. He moved to Cerro Gordo which was his home except for a few winters spent in the south. He was buried in the Cerro Gordo church by Elders I. D. Heckman and M. M. Miller. Interment in the Cerro Gordo cemetery.—Eunice Miller, Cerro Gordo, Ill.

Barkdoll.—Mrs. Anna, aged 3 years, died at her home in Ringgold on Dec. 1, 1934. She was born and reared near Ringgold, the youngest daughter of Bro. and Sister Abram and Leah Shank. Her father, Bro. Barkdoll, died six years ago. She made her home with her daughter, Mrs. Reginald Woltz, at the home place. She was a member of the Brethren Church Woltz congregation. Surviving are six sons and seven grandchildren and twelve great-grandchildren. Funeral services at the home by H. M. Stover assisted by J. I. Thomas and A. A. Newman. Interment at Ringgold cemetery.—Mrs. Edna Ewing, Springfield, Mo.

Boehm.—E. Della, wife of Rhinelart Boehm, died suddenly at her home Jan. 11, 1935. She was born May 21, 1890, and was a daughter of Mr. and Mrs. McCulliff. She is survived by her husband, a daughter and two sons. She was a faithful member of the Westmont Church of the Brethren. Mrs. Boehm went to town to do her shopping, and was apparently good health. She died about one hour later. Funeral services were conducted at the Westmont Church of the Brethren by Bro. A. C. Miller, former pastor of the Westmont church, assisted by the three pastors. Interment in Grandview cemetery.—Mrs. J. W. Heed, Westmont, Johnstown, Pa.

Bowman.—Nancy Price, born March 8, 1856, died Feb. 22, 1935. She united with the Church of the Brethren several years ago. Surviving are four children; two daughters preceded her. Funeral service by A. M. Laughrun and John Good—A. M. Laughrun, Jonesboro, Tenn.

Garber.—Eld. F. was born in Augusta County, Va., Jan. 12, 1860, died Nov. 20, 1934. He spent practically his entire life in the county in which he was born. He had a good Christian heritage, coming from a Brethren family. He united with the church when a young man, and led a devoted Christian life. For many years he cared for the cemeter-

ies of Middle River congregation, which was his home church. His fitness for this place could not be equalled; his good taste and judgment manifested itself here, in a wonderful way. Some years later in his life he was elected to the deacon's office. Here he served the church faithfully. His service could always be depended upon. The greatest interests of his life were the interest of the kingdom. Dec. 31, 1891, he was married to Virginia C. Garber, who passed to her reward in 1919. Nov. 25, 1920, he was married to Rebecca Garber, who with an adopted daughter survives. In his passing the church has lost one of her most faithful deacons, the community a good citizen. Funeral services at the Middle River church. Burial in the adjoining cemetery. Services were conducted by the writer, assisted by Eld. J. W. Wright.—B. B. Garber, Waynesboro, Va.

Garland.—Mrs. Clara (Eyer), born April 9, 1867, daughter of John and Eliza Eyer, died Jan. 21, 1935. She was married to Calvin Garland, Sept. 19, 1888, who, with one daughter and two sons, survives. She was a member of the Baptist Church. Funeral was held at her late home in Nealmont, Pa., with the writer in charge, assisted by Rev. George Woomer of Phillipsburg M. E. church. Her family for several generations had been well known in the old Warriors Mark Church of the Brethren. Interment in Bald Eagle cemetery.—John R. Snyder, Tyrone, Pa.

Gochenour.—Levi B., son of Mority and Ellen Baker, born in Shenandoah County, Va., on Oct. 10, 1880. He died at his home in Toms Brook, Va., Jan. 8, 1935. He united with the Church of the Brethren in his early years and served faithfully in the deacon's office for many years. He was also trustee for the Valley Pike church. At the time of his death he was Sunday-school superintendent, teacher and member of the finance committee. He is survived by his wife, Susie Wake-man Gochenour, and seven children. Funeral services in the Valley Pike church by Eld. Lawrence Hiesley assisted by Brethren Ernest Miller and Luther Painter. Burial in the church cemetery.—Alfred P. Smith, Maurertown, Va.

Harrison.—Robert, born in Fulton County, Ohio, in April, 1861, died Feb. 20, 1935. In 1887 he married Miss Amanda Cook; to this union were born five children. His wife preceded him two years ago. Two daughters, one brother and one sister are left. Funeral in Wauseon, Ohio, by Eld. J. A. Guthrie. Burial in the Zion cemetery.—Mrs. Gertrude Guthrie, Blissfield, Mich.

Hoff.—Sister Mary, daughter of Adolf and Minnie Richtenmeyer, was born in Loren, Ill., March 19, 1861, and died in the hospital at Upland, Calif., Jan. 5, 1935. She united with the Church of the Brethren in her early teens and was steadfast in the faith until her death. She was married to Daniel Hoff of Dallas Center, Iowa, in 1905. He was called by death in 1926. Three years later she moved to La Verne, Calif., where she made her home until her death. Mrs. Hoff leaves four brothers and two sisters. She was very active in the Aid Society and women's Bible class as well as in church work in general. Funeral services in the La Verne church with the pastor, Galen K. Walker, officiating, assisted by M. J. Mishler. The body was taken to Dallas Center, Iowa, to be buried by the side of her husband, Daniel Hoff.—Grace Hileman Miller, La Verne, Calif.

Knight.—Chas. H., son of Alonzo and Clara Knight, born near Panorama, Iowa, Aug. 21, 1869, died near the same place Feb. 22, 1935. He married Estella Burris. To this union were born four children. He united with the Church of the Brethren in 1910. He served as Sunday-school superintendent for nineteen years; he was also a member of the Guthrie County Sunday-school board. For twelve years he served in the office of deacon. He was greatly interested in all of the activities of the church. Shortly before his departure he called for the anointing. He leaves his wife, one married son, one daughter at home, one grandson, two brothers and one sister. Funeral services at the church by M. W. Eikenberry assisted by the writer. Burial in the cemetery near by.—Irving Haughtelin, Panorama, Iowa.

Lehman.—Eld. Josiah, born April 30, 1852, near Geistown, Pa., died Feb. 22, 1935. He moved with his parents to Missouri when he was seventeen years old. In 1872 he married Rebecca Shank; to this union were born nine children, six of whom are still living. His wife died May 12, 1925. Dec. 16, 1929, he married Sister Ellen Garst who has tenderly cared for him during these later years. He moved with his family to Guthrie, Okla., in the early nineties, and had his home there ever since. Funeral services by the undersigned.—John R. Pitzer, Garber, Okla.

Lewis.—Sister Nora Olive, born Dec. 25, 1882, died at her home in Cranesville, Nov. 11, 1934. She was the daughter of Nolen and Elizabeth Chidester. She married Oliver P. Vanaman April 8, 1901; he died May 18, 1915. To this union were born two daughters and three sons. She married Walter C. Lewis Jan. 18, 1928. She joined the Brethren Church at Mt. Dale in October, 1917, and remained faithful until death. She is survived by her husband, five children, her father and mother, seven sisters, three brothers, twelve grandchildren and one step-daughter. Funeral at Mt. Dale church by Geo. W. Vansiekle. Burial at the Parnell cemetery.—Grace Sisler, Hazelton, W. Va.

Miller.—Sister Kate (Bowman), born Nov. 10, 1861, died Feb. 19, 1935, in Vienna, Va., at the home of her son, Bro. Ira B. Miller. She was the wife of R. J. Miller who preceded her three years ago. She was a pioneer member of the Fairfax church and served as deaconess for a number of years. She was a faithful worker in the Aid Society and a regular attendant at all church services. She was the only surviving member of the Daniel Bowman family. She was born and raised near Dayton, Va. Surviving are five sons and two daughters.—Mrs. Annie L. Miller, Fairfax, Va.

NEWS FROM CHURCHES

CALIFORNIA

Covina.—Feb. 1 the district officers of the women's council were our guests at a potluck dinner, after which they gave a play, Crown of Stars, which we all enjoyed very much. Our school of missions is progressing very well with evening programs. Feb. 3 some converted Jews of Los Angeles told of hardships endured in becoming Christians. Feb. 17 Bro. Harlan Brooks of La Verne College gave an inspiring missionary address on India. At the Sunday-school hour a group of students from La Verne College, directed by Mrs. B. S. Haugh, came to us with a pageant, The Church of My Dreams. Our achievement offering amounted to over \$270. Brethren J. A. Smeltzer of La Verne and S. W. Funk of Covina gave the morning messages during February. The mothers and daughters' association is having missionary programs each month; last month India, this month, China. Feb. 24 the Glendora church choir under the direction of Mrs. Becker, the pastor's wife, rendered their missionary program. It was a reading, The Conversion of Delia, interspersed with appropriate songs. It was very impressive and was much appreciated. March 3 in the evening the young people of the church, directed by Mrs. W. A. Runyan, gave a missionary play, His Father's House (a scene in a rich man's home in India). While we miss our pastor, Bro. Leland Brubaker, each one seems to be trying to do his part in helping to keep the work going and thus lighten the responsibility for Sister Brubaker.—Mrs. Tempie S. Funk, Charter Oak, Calif., March 5.

La Verne church devotes all her Sunday-school offerings to foreign missionary work, which with special and monthly missionary offerings amounted to more than \$2,000 last year. The primary department of the Sunday-school with the Junior Church League contributed \$25.76 during the year in "do without moneys" and weekly offerings. An enthusiastic tribe of Friendly Indians with Ralph Smeltzer as big chief is functioning and a Scout troop led by Dr. George Hollenberg and Clement Lapp is interesting the older boys, while the girls are affiliated with the Young Women's Christian Association projects and clubs. Mrs. A. J. Beckner directs a children's choir which sings the last Sunday of each month at the morning church services. The Dorcas class contributed white robes and black ties to this group of fifty musicians. Prof. Ralph Travis leads the work of the adult choir and presides at the organ in a splendid manner. The laymen's organization is taking care of The Gospel Messenger subscription project. Bible Sunday was recently observed with a special sermon by the pastor, Bro. Galen K. Walker, and an exhibition of different versions and types of Bibles. The pastor will conduct several pre-Easter services and a meditative hour is planned for Good Friday afternoon.—Grace Hileman Miller, La Verne, Calif., March 1.

Long Beach.—Since the last writing the walls of the church basement and halls have been recalcined and the old canvases separating Sunday-school classrooms have been replaced by plaster board partitions. One came forward Sunday for baptism; two earlier baptisms had not been reported until now. The Golden Circle class has now contributed \$25 to the Women's Work of the district. Part of this was given in contributions sewed under patches on a gingham apron and removed at a special class meeting. The Women's Bible class has completed a five-year pledge for the support of a native worker in India, the pastor of Bulsar. This class gave a dinner in honor of the teacher, Bro. J. S. Zimmerman, his wife, Brother and Sister H. B. Heisey and of Bro. B. F. Masterson, who has just celebrated his eighty-seventh birthday. The class suffered the loss of a faithful member, Mrs. C. D. Nelson, who was buried at La Verne on Feb. 18. The young people's Endeavor and the senior Endeavor societies each gave \$15 to the district mission expenses. The Nu Nu Sigma group has given clothes or bedding to four families and contributed \$5 to the Women's Work. The laymen's brotherhood gave a banquet Feb. 19 at which important questions were discussed. The choir gave a Washington's birthday concert. Members were costumed to represent the members of Washington family or statesmen of the day. They sang songs loved by Washington or popular in his day. The women's missionary society will meet March 1 at the home of Mrs. J. R. Trimmer. The program will be centered around Japan and will be in charge of Mrs. Arthur B. Keen and Mrs. Lloyd Lockwood.—Maud M. Trimmer, Long Beach, Calif., March 5.

CANADA

Bow Valley.—We had a very impressive candlelighting Christmas program on Dec. 23. The offering on this day was for world wide missions. We had a New Year's eve watch night party closing with a season of prayer as the new year was being ushered in. Sunday, Jan. 6, Bro. G. C. Long from Irricana gave us a very interesting address from his Bible chart. On Sunday evening, Feb. 3, we presented the play, The Church of My Dreams, after which our achievement offering was taken. We held our spring love feast Feb. 16, with Bro. I. M. McCune of Irricana officiating. There was a good attendance and several visiting members were present. Feb. 17 Bro. Long gave us three more addresses from his chart—morning, afternoon, and evening. These were very beneficial and instructive. During the noon hour on this day, seven ministers of the district met in conference. The interest in the Bible school continues, although the term is nearing its close. All of the students have assisted in the church services from time to time. We are planning another Good Friday

service, and also an Easter program. At the morning service during the months of January and February, our pastor gave us some very forceful and applicable sermons from the seven churches of Revelation. Beginning March 1, we are planning to have a month of cottage prayer meetings each week night in a different home with a different leader.—Mrs. S. M. Burger, Arrowwood, Alta., Feb. 27.

COLORADO

Antioch.—On Feb. 13 Brother and Sister B. M. Rollins of Keyser, W. Va., started a twelve-day revival. He preached fifteen inspiring sermons and Sister Rollins conducted the music. As a direct result ten were baptized, eight of whom were heads of families. Four in the church pledged to become tithers, twelve promised to renew their baptismal vows, fourteen promised to read their Bible and pray daily. We had communion services Feb. 28 with forty-four at the table, the youngest being eleven years old and the oldest, eighty-one. We only wish that Brother and Sister Rollins could have stayed longer. They have engagements up until Annual Meeting time, when they will have been out in evangelistic work for one year.—Mrs. G. H. Rink, Yoder, Colo., March 4.

Bethany.—The Sunday-school is progressing nicely at this time, although our attendance is not large. On Nov. 1 Bro. I. J. Sollenberger, pastor of the Denver church, came and preached four splendid sermons for us and also visited in several homes of the community. Dec. 25 the Sunday-school gave their Christmas program to an audience of about 100. On March 1 Brother and Sister B. M. Rollins of Keyser, W. Va., came to our church and were with us over Sunday, giving us five services which were much enjoyed by all who heard the sermons. The children enjoyed the hour conducted for them by Sister Rollins. On Sunday, March 3, we had an all-day service with dinner at the church. A number were present from the Bethel and Antioch churches and also friends of other denominations in our community.—Eunice G. Akers, Limon, Colo., March 6.

Haxtun.—In the absence of our pastor, who has been ill, Bro. Peter T. Grabill preached at the morning service on Feb. 24 from the text in John 16:7. His message was helpful and very much appreciated. The various adult classes represented joined in one class and enjoyed a good lesson with Bro. T. H. Lilly as teacher. A fellowship dinner was held in the church March 3 for all those having birthdays during the month of February. It has been the custom for some time to have these basket dinners once each month to help create a spirit of fellowship. On March 3 our pastor was again able to be with us and preached the morning sermon. We were favored with two special numbers: one an interesting missionary talk by Roena Grabill. The juniors were represented by Charles Edwards who gave a short reading. After our usual divisional classes in the evening, stereopticon views were shown of the work done by Miss Senger on the China field. A missionary offering was taken. Another of our members, Mrs. S. A. Davis, passed away on Feb. 26.—Mrs. Warren D. C. Wood, Haxtun, March 4.

IDAHO

Nampa church met in council Feb. 22. A movement was started to have a bank in each family to collect pennies with which to start a building fund. All our membership has joined in placing the Messenger in at least 75 per cent of the homes. Our pastor spent two weeks in assisting the Twin Falls church in their revival. Eld. C. A. Williams and F. J. DeCoursey were elected delegates to district meeting to be held at Emmett in May.—H. H. Keim, Nampa, Idaho, Feb. 28.

ILLINOIS

Bethel.—Bro. Forror of Brethren, Mich., was with us from Nov. 10 to 24 in evangelistic services; good crowds heard and responded to his messages. There were six accessions and members were encouraged. Bro. Ralph E. White returned the courtesy in December, spending two weeks with the church at Brethren, Mich. The primary department filled and delivered several Thanksgiving baskets and with their leaders held a short service in some homes. Dec. 23 the children of the Sunday-schools gave a Christmas program. A New Year's eve get-together social was held for the entire church group, games and singing being enjoyed by all. At our business meeting Jan. 3 Bro. J. W. Lear was reelected elder. Our program for the year places the emphasis on Christ in the Life of the Home, raising Sunday-school standards and courses of advanced training for individual teachers and leaders in all departments. Our women under the leadership of Sister Eva Barkdoll and her committees have planned programs covering such topics as temperance, peace, missions, the home. They also do some sewing and quilting. During the past year their offerings amounted to \$190.72. The Men's Work committee is planning projects for the year, the first being church attendance: March to church in the month of March. We are glad our church has attained the goal of putting the Messenger in 75 per cent of our homes. Our Pioneer clubs under efficient leadership gave an interesting program Feb. 10, telling of and showing their hobbies. Feb. 17 a group of nineteen Chinese Christians and their leaders gave us an interesting program. Due to the effort of the workers in the primary department, the children are enjoying new chairs. These workers cut out and made men's ties and sold them, using the proceeds to buy chairs.—Mrs. Dessa M. Kindy, Naperville, Ill., March 4.

Cerro Gordo.—A Christmas program was given by the Sunday-school on Dec. 23. A successful father and son banquet was held New Year's evening with Bro. Merlin Garber, pastor of the Champaign church, as the main speaker. At our council in January the budget for the year was presented. It was also decided that for the present Bro. I. D.

Heckman should serve as our pastor. The drama, *The Church of My Dreams*, was given the evening of March 3 to an appreciative audience. The Ladies' Aid has been having all-day meetings this winter. At our Thursday evening prayer meetings we have been studying the book, *With Christ in the School of Prayer*.—Eunice Heckman, Cerra, Gads. Ill. March 4.

MISSOURI

Wakenda.—At the business meeting Nov. 16 our pastor, J. H. Mathis, gave an encouraging report on the work of the church. Plans were made and committees were appointed to plan the building of some Sunday-school rooms. Our correspondent resigned and the writer was appointed to fill the unexpired term. We accepted the plan to get the *Messenger* in the homes of 75 per cent of the resident families, so we now have twenty-four families receiving the church paper instead of the customary eight. Our pastor, J. H. Mathis, has been giving us some interesting sermons on the church doctrines which are much appreciated. We have been having a good attendance at church and Sunday-school, although the weather and roads have been bad. The young people have been doing some splendid work. In October they gave a party, the entire church being invited. Thanksgiving Day they delivered food baskets to four needy families. Dec. 23 they gave a Christmas program with the children of all departments taking part. Dec. 29 they sponsored a food sale, the proceeds to be used toward financing the building of the Sunday-school rooms. On Sunday afternoon, Jan. 27, we had the privilege of having Bro. Dan West in our church. He gave us a most interesting explanation of the eight problems confronting young people of today. In the evening he gave a program on Peace at Rockingham, in which a number of our young people took part. Jan. 29 the ladies of our church were invited to the parsonage where Mrs. West gave a discussion on Women's Work.—Mrs. Helen H. Bowman, Hardin, Mo., Feb. 23.

OHIO

Alliance church has experienced good interest and attendance during the winter months, considering health and weather conditions. The effects of the depression are felt very keenly. Because of the nature of our industries there has not been the revival in business as in most other cities. A splendid Christmas program was rendered by the children and young people. Jan. 27 we were favored with a program of sacred music rendered by two friends of the church in Alliance. We had one week of special meetings beginning Feb. 17, conducted by the pastor. Three were received by baptism.—Oliver Royer, Alliance, Ohio, Feb. 25.

Eagle Creek.—Our midweek prayer services have been fairly well attended this winter. Our pastor gave us a message Sunday evening, Feb. 17, on *The Sermon on the Mount*. The Sunday evening services are quite well attended. Feb. 20 Mr. Fish from Pennsylvania, a musician and Bible teacher, gave us a sacred musical program. Our church is endeavoring to get 100 per cent of our members to subscribe for the *Messenger*. Our church paper ought to be in every one of our members' homes. We are trying a plan by which we think every home will be able to have our paper this year.—Mrs. Mabel Bibler, Eagle Creek, Ohio, Feb. 25.

Lick Creek. Dec. 17 Bro. Jay Hornish from North Poplar Ridge gave us a wonderful message on *The Kingdom* which we appreciated very much. Dec. 23 the primary department of the Sunday-school gave us a Christmas program. Following this Bro. Chas. Kintner gave us a Christmas message. Since Bro. Hendricks has moved to Salem, Ohio, we have no pastor. Bro. Kintner has been with us several Sundays, and others so that every Sunday we had a sermon. Jan. 27 and Feb. 3 Sister Gilda Dietrich preached for us and Jan. 27, Bro. Wm. Dietrich, Sunday morning, Feb. 10, Bro. Chas. Kintner gave us a message. Feb. 17 Bro. C. S. Lehman of North Manchester, Ind., gave us a message. Bro. Edw. Kintner, were here; the former gave the message. Feb. 24 Bro. Chas. Kintner gave us a message.—Minerva Kintner, Bryn, Ohio, Feb. 24.

PENNSYLVANIA

Fairview (Georges Creek).—Feb. 9 the Volunteer Band of Juniata College gave an interesting program consisting of short sermons and special music which was much enjoyed. Our Sunday-school is growing under the supervision of Bro. Galen R. Merryman and Bro. J. W. DeBolt. The latter was elected to fill the vacancy left by A. A. Durr who resigned, having united with another denomination.—Mrs. Chas. DeBolt, Masontown, Pa., March 5.

Greenville. Brother and Sister W. C. Sell held a very successful revival meeting and the church was greatly blessed under the effectual ministry of the evangelists. In response to the gospel appeal eleven were baptized; this together with those baptized during our last year's revival makes a total of thirty-seven. The congregation appreciated the service of Brother and Sister Sell so much that with the Rockton and Bethel congregations we elected them as our pastors. Since Bro. Sell has taken charge the local church has been fully organized. Dyer McCall was chosen church clerk for the three churches, also superintendent for Greenville; W. H. Bloom, trustee; Mrs. Carrie McCall, *Messenger* agent, church correspondent and young people's superintendent. The Sunday-school has grown to such an extent that two more classes were organized. During the year two-thirds of the regularly enrolled pupils had perfect attendance. Two other organizations are the men's brotherhood and the Ladies' Aid. The pastor's sermons for several weeks have been from the book of Philipians and teaching on

prayer; he will now bring evangelistic messages leading up to Easter as decision day.—Mrs. Dyer McCall, Grampian, Pa., Feb. 26.

Lancaster.—Feb. 17 the six weeks' school of missions closed with an average attendance of ninety-three. Splendid interest was manifested during the period of study. Six classes were conducted to accommodate the various age groups represented. China was the theme of study for the entire school. We hope to have a similar school next year with another mission field as the theme. The school was sponsored by the missionary committee of the church. March 24 the temperance play, *What Shall It Profit?* will be given by the B. Y. P. D. March 25 our evangelistic meetings will begin with Bro. Levi Ziegler of Waynesboro as evangelist. April 17 during Passion Week Prof. Timothy Drake of North Mehoopany, Pa., will show pictures of the Passion Play. April 28 the a cappella chorus from Elizabethtown College will render a program. Bro. John Ebersole, one of our ministers, has responded to the request of the home mission board of the Eastern District of Pennsylvania to serve the mission point at Jennersville for the coming year.—Mrs. Henry Bucher, Lancaster, Pa., Feb. 26.

Lost Creek congregation met in council Jan. 1, when the officers were elected for the year, and reports were given by our pastor and all treasurers. The pastor reported fifty-six received into the church by baptism and two restored to fellowship. We reelected our pastor and elder for another year. Feb. 11 to 15 we held our Week of Prayer services in the Bunkertown church. The devotions as well as other features were conducted by the laity. Bro. Buffenmyer, our pastor, conducted a study each evening in the Book of Ephesians. The interest and attendance were very good. The Free Spring group gave *The Church of My Dreams* Feb. 10, at Free Spring and at Bunkertown Feb. 17; at both services we lifted a missionary offering amounting to \$23.68. Both Sunday-schools took up the share plan. April 7 we will open our pre-Easter revival at the Bunkertown house, under the leadership of Bro. J. A. Buffenmyer, our pastor. Our spring love feast will be held at the above house on Easter Sunday at 6:30 P. M. May 20 our pastor will open a two weeks' revival at the Oriental church, closing with a love feast June 2, at 6:30 P. M. Our Sunday-schools at Free Spring and Bunkertown are in growing condition, and the workers are encouraged. The Juniata County Sunday-school convention will be held in the Free Spring church May 21. The District Meeting of Southern Pennsylvania will be held at the Bunkertown church the last part of October.—Margaret Shallenberger, Oakland Mills, Pa., Feb. 23.

Roxbury church enjoyed two weeks of splendid evangelistic services, from Feb. 4 to 17, with Bro. M. J. Brougher as evangelist. The campaign really opened the week preceding when cottage prayer meetings were held in a dozen homes, and one in the church. Prayers were made for the unsaved and for the inactive members and plans discussed for personal work. Bro. Brougher was at his best and the church entered enthusiastically upon a campaign of soul saving. As this campaign was made possible by an exchange of pulpits and the services of the evangelist were given free, the offerings taken

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during the two weeks were applied to the needs of the local church and totaled \$526. Bro. T. F. Henry, our pastor, will hold a similar meeting in the Greensburg church in March. The faithful services of the large choir under the leadership of Bro. C. S. Brallier, with Bro. J. P. Coleman at the piano, added much to the interest and success of the meeting. We were also blessed by delegations (some large) from Morrellville, Walnut Grove, Westmont, Moxham, Pleasant Hill, Maple Spring, Tire Hill, and Roxbury Methodist churches, a number of them furnishing special selections of music. Bro. Brougher was called home one day to see a sick sister and one day to preach a funeral, and still he, in company with the pastor, was able to call in over 200 homes. Notwithstanding much sickness in the community, the meetings were well attended, the membership built up and strengthened and twenty-six people were baptized, of which number four are married folks. Also five letters have been received. Feb. 24 the pastor, T. F. Henry, was almost unanimously elected for another three-year period. He is now serving his sixth year. All lines of church work are moving along encouragingly.—Jerome E. Blough, Johnstown, Pa., Feb. 26.

York.—Dec. 25 a fine Christmas program was rendered in the First church. Feb. 3 the Bethel Bible class rendered a program in the county home. The interest manifested by the inmates in these services deserves special mention. Feb. 7 the Bible study class sponsored a program which was largely attended and greatly enjoyed. Bro. J. A. Buffenmyer, Bunkertown, Pa., delivered an instructive message on the subject, Jesus Is Coming Again. This sermon summarized the work of the class; the question period at the close of the service was very interesting. The story of Fanny Crosby's song, Blessed Assurance, and music by the men's chorus were added features. The Bible study is under the direction of Bro. J. M. Baugher. Feb. 8 the Gleaners' class, taught by Bro. L. Elmer Leas, held a service in the city prison. Feb. 15 a Sunday-school teachers' institute was held in the First church. The subject under discussion was Baptism, with three questions: when, how and why? March 17 Bro. C. C. Ellis, Huntingdon, Pa., will preach in the First church at the morning and evening services. March 18 he will address the ministerial association of York city and county. April 7 a B. Y. P. D. regional conference will be held in the First church, afternoon and evening, under the direction of Bro. J. E. Rowland. Feb. 19 the women of the church sponsored a program for the benefit of our boarding schools in foreign

countries. The program was missionary, consisting of letters and biographies from natives now Christian; these were read by children and young people. Bro. Ralph Schlosser gave a short talk of encouragement at the close of the program which was much appreciated.—Florence L. Keeney, York, Pa., Feb. 23.

VIRGINIA

Waynesboro.—On Thanksgiving evening Bro. Byron Flory came to our church and gave an illustrated lecture which was enjoyed by all. The young people gave a pageant on Christmas evening, Dec. 28 we met in council. We are looking forward to a revival sometime this fall. The finance board has asked that as many as are willing should tithe. A goodly number have responded and we are already seeing the effects. The young ladies' class made up money to wax the church floor and several Sunday-school rooms which adds much to the appearance of our church. Feb. 10 the Aid Society gave a missionary program and play, Great Possessions. We were glad to have part in the Achievement Offering.—Mrs. J. M. Wright, Waynesboro, Va., Feb. 22.

WASHINGTON

Wenatchee Valley church observed the Week of Prayer with a suitable program Jan. 13 and a quiet hour of meditation and prayer. Our young people are a great asset in the program of the church. At present they are sponsoring a lyceum course, consisting of a lecture, musical and dramatic numbers, given at intervals during the winter. Bro. E. S. Coffman and wife came to us Jan. 31 and delivered spiritual messages each evening for two and one-half weeks. Twelve have been baptized, five are awaiting the rite and one was received by letter. The entire membership has been challenged to a higher plane of spiritual living. The closing Sunday we had a potluck dinner and members and friends from other churches enjoyed a social hour together. This was followed by a program of readings and songs; then Bro. Coffman again called to our minds the great opportunity we have of enlarging Christ's kingdom here in our valley. Feb. 15 Sister Nettie Senger gave us an interesting talk on her work in China. After the service a reception was given her in the social room. A shower of fruit—fresh, canned and dried—was presented her to use as she sails back to China on Feb. 28.—Mrs. O. A. Travis, Wenatchee, Wash., Feb. 23.

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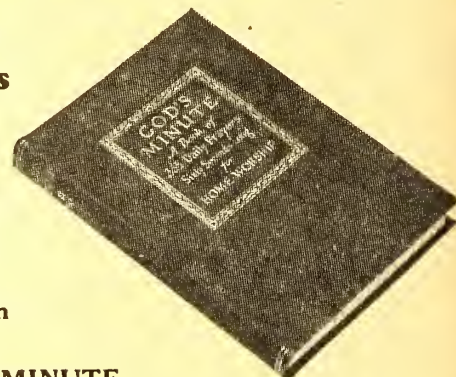
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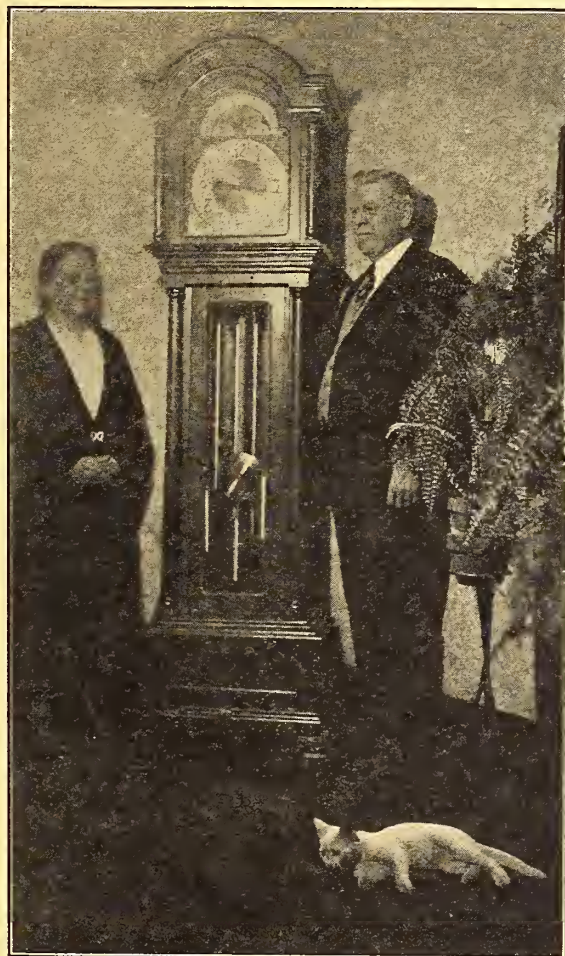
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THE GOSPEL MESSENGER

Vol. 84

Elgin, Ill., March 30, 1935

No. 13



A golden wedding anniversary was recently celebrated in the home of Former Mission Secretary Galen B. Royer and Mrs. Royer. See page 22. The case of the splendid new clock shown in the picture was made by Bro. Royer from sturdy furniture that had been in the home for a generation or more. Where there is such interest in enriching the home one does not have to think long to understand why a golden wedding was achieved.

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Long Lake
Midland
New Haven
Onkama
Pontiac
Shepherd
Sugar Ridge
Sunfield
Woodland, Country
Woodland, Village
Zion

MINNESOTA

Minneapolis
Preston
Worthington

MISSOURI

Cabool
Greenwood
North Bethel
Plattsburg
Rockingham
Wakenda
Warrensburg

NEBRASKA

Beatrice Community
Octavia
Omaha

NEW MEXICO

Clovis

NORTH CAROLINA

Flat Rock

NORTH DAKOTA

Carrington
Surrey

OHIO

Ashland City
Bear Creek
Beaver Creek
Beech Grove
Black River
Castine
Cedar Grove
Center
Chippewa
Donnels Creek
Eagle Creek
East Chippewa
Eversole
Fairview
Fort McKinley
East Dayton
Fostoria
Georgetown
Hartville
Kent

Lick Creek
Lower Miami
Lower Stillwater
Lincoln Heights Mission
Maple Grove
Middle District
Mohican
New Carlisle
Oak Grove
Olivet
Painter Creek
Piqua
Pleasant View
Poplar Grove
Prices Creek
Richland
Ross
Silver Creek

Stone Lick
Stony Creek
Sugar Creek
Swan Creek
Trotwood
Upper Twin—Eaton
West Milton
West Nimishellen
Wooster

OKLAHOMA

Ames
Big Creek
Washita

OREGON

Ashland
Grants Pass
Mabel
Myrtle Point
Portland

PENNSYLVANIA

Ambler
Aughwick (Rockhill)
Berlin
Bethel
Boiling Springs
Carlisle
Codorus
Conestoga
Conewago
Elbethel
Elizabethtown
Geiger
Heidelberg
Koontz
Lancaster
Lebanon
Lost Creek: Free
Spring

Maiden Creek
Manor
Maple Glen
Maple Grove
Mechanic Grove
Mechanicsburg
New Fairview
Newville
Oakdale (Redbank)
Palmyra
Quakertown
Reading
Shelocta
Sipesville

Spring Grove
Spring Run
Springville
Sugar Valley
Tire Hill
Westmont
Williamsburg

SOUTH DAKOTA

Willow Creek

TEXAS

Falfurrias
Waka

VIRGINIA

Antioch
Barren Ridge
Bethlehem
Bridgewater
Daleville
Elk Run

Fairfax

Fraternity

Germantown
Greenmount

Laurel Branch
Lebanon

Linville Creek
Lynchburg

Manassas
Middle River

Mill Creek
Monte Vista

Moscow
Mt. Hermon

Mt. Vernon
Mt. Zion

Oak Grove
Pleasant Valley

Roanoke (Central)
Snow Creek

Timberville
Troutville

Terrace View
Valley Bethel

WASHINGTON

Ellisford
Olympia
Omak
Outlook
Sunnyside

WEST VIRGINIA

Old Furnace

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THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

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EDITORIAL

In Patience Possess Your Souls

IN speaking of days of crisis to come the Master once said to his disciples: "In your patience possess ye your souls." We do not profess to know all that this means, but one can see in the Master's own life a calm facing of the temptations and trials which reveals how steadily he was able to see the ultimate values, even through the mists of the current confusion.

Now in our own time of crisis there are at least two possibilities. One can throw up his hands in despair—or in patience possess his soul. Come what may, it is our conviction that this last is the only courageous and sensible course. Of course it is not so dramatic at the time, but it is the only philosophy of life which enables one to carry on and through to the better days to come.

H. A. B.

Changing the Environment

THE chief guest speaker had talked for a full hour, with a packed house hanging on his words. The presiding officer invited questions. He himself put the first one. Did religion have any place in his scheme for releasing human personalities from the terrific pressure that was crushing the life out of them? We knew the answer but it was refreshing in these days of doubting or denying everything to hear so widely recognized a scholar, expert in all things psychological, avow his conviction that the religion of Jesus Christ is the solution to the problem.

Then we saw the deeper meaning of his strange contentions of the hour before. For he had roundly attacked the common dictum that man's larger life is found in adapting himself to his environment. He reversed that and said our proper business is to change the environment and make it fit the man. It is fair to note that he meant man rightly oriented, "born from above," I said to myself, but of course, he had to have

his philosopher's way of putting it, the philosopher of the species being such a funny mortal.

Granting that, you could see there was a lot of sense to what he said. Instead of forcing everybody into the same mold or the mold demanded by the prejudices of parent or would-be teacher or professional pattern maker, the way of wisdom is to discover the latent resources in each person and then try to provide him with the environment most favorable to their growth. But that means work, immeasurable in quantity and difficulty. What of it? Isn't life worth it? What are we here for?

The wider reaches of this principle involve nothing less than the making of the kingdoms of this world into the kingdom of our Lord and of his Christ.

E. F.

More About Evangelism

THERE has never been a time when the world needed the message of the church more than the present. If the Master were here in physical presence, after reciting the prophecy of Isa. 61: 1 ff., he would say again: "Today hath this scripture been fulfilled in your ears." But the Master is here. His Spirit is with us. Jesus said that Spirit would speak for him. The Spirit is trying to interpret the righteousness of God as revealed in the Christ. The world of doubt and sin needs the revealing also of the sons of light, the Spirit filled disciples. We are witnesses of these things: so also is the Holy Spirit. The poor still need to hear the preaching of good tidings. Captives need to know the possibility of freedom. The blind need no longer be blind. The bruised should know of the balm of healing. Is the church proclaiming the acceptable year of the Lord with the faith and fervor that she should?

God Came Down. Did you know that God did reveal himself? God knew that we are the least capable of seeing his human side; so he decided to come and

live with us on the earth. Now we have the picture of a God that is Christlike. God did not lose any of his purity or holiness by becoming human. The statement so often heard, "We are all human," or that other one, "Charge it to the fact that I am human," is an alibi for weakness or even sin. Jesus was more human than we, yet without sin. "The Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth." Do not bother now about how that incarnation took place. Definitions may get in your way. There are some things which can not be incased in definitions. The church in the past has lost some of the "finest of the wheat" by quarreling about the definitions of things which are altogether indefinable. If the physical universe is the unveiling of the power, wisdom, beauty and rightness of the unseen Primal Cause, then little wonder that Christ is the revealing of the grace and glory of his personality.

The pure in heart shall see God. When? Just as soon as they are pure-hearted. "Ye are the salt of the earth"; "Ye are the light of the world." When? Here and now, if so be that "God worketh in you both to will and to work, for his good pleasure." The Apostle John caught it. Hear him: "And every one that *hath* this hope set on him purifieth himself, even as he is pure." Continuing, he said: "Whosoever abideth in him sinneth not."

"Purer in heart, O God,
Help me to be.
May I devote my life
Wholly to thee."

Human perfectness and holiness is evidence that the Good News is working. I do not mean that we are as perfect as we will be after being loosed from our humanity. On the other hand, I do mean to warn us against using our humanity as an excuse for littleness, our inconsistency, our complacency, or our peevishness. All of this is a libel on the purpose of God for us and the power of God in us. "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." There can be a humanity that is Godlike. The evangelistic message of right living is both valuable and invincible.

J. W. L.

Open Letter to the President

MILLIONS of your fellow Americans hold you in the deepest affection. They have expressed their confidence in you by words and by votes. Particularly has this been true of American churchmen. We have supported you because we have been impressed with the statements you have made as to your aims and purposes in these critical days "when the keepers of the house tremble." We have felt that you were striving to give political expression to ideals set forth in the New Tes-

tament itself. Especially did we rejoice when on May 16, 1933, you said:

"The disarmament conference has labored for more than a year, and, as yet, has been unable to reach satisfactory conclusions. Confused purposes still clash dangerously. Our duty lies in the direction of bringing practical results through concerted action based upon the greatest good to the greatest number. The furtherance of durable peace for our generation in every part of the world is the only goal worthy of our best efforts."

In those words, Mr. President, you eloquently expressed something of the longing for peace which is in the hearts of Christians of all lands. You expressed a conviction which is becoming part of the very life of American churchmen. However divided our American churches may be denominationally they are becoming a unit in their opposition to war. In conference, convention and assembly they are placing themselves on record against it.

Knowing all these facts, as you must know them, you can understand something of our growing amazement at the disparity between word and deed which your administration has manifested. You have talked peace but your administration forges vigorously ahead with the greatest peace time war preparations we have ever witnessed. You have talked peace but your administration through the navy department announces naval maneuvers at such a time, in such a way and at such a place as to affront a friendly nation.

Mr. President, we are troubled and we are fearful. Can you not give us some reassuring act as well as word that we are not soon to be plunged into war? Why not recall the order for those provocative naval maneuvers? Why not cease expanding our military establishment and allocating relief funds to it? Why not give courageous backing to the munitions investigation? Why not give daring leadership in the cause of peace, a leadership not merely announced by words but backed by deeds? As American churchmen we believe we have a right to ask these questions. We know that war can accomplish nothing for the cause of Christ. We believe it can accomplish nothing for the American people. We are convinced that there is no issue between ourselves and Japan or any other nation which can not be solved by an honest diplomacy, a resolute facing of the facts and a willingness to follow, even a little way, the law of love.

Mr. President, you have power unequalled by any other living man. We beseech you to use it for "the furtherance of durable peace for our generation in every part of the world" which you have with God-given wisdom declared to be "the only goal worthy of our best efforts."

It is written "Blessed are the peacemakers." The churches of America are praying that you may have that blessing.—*Editorial in The Presbyterian Tribune.*

GENERAL FORUM

Hearts That Crucify Him

BY HELEN HOAK EIKENBERRY

When cruel strategy and ruthless greed
Had seemed victorious with its cursed deed,
Defiled, rejected, Christ submitted then
To tortuous pain and blasphemy of men.
His heart was wrung with pity, and his cries,
"Forgive them, Father," pierced the troubled skies.
But steely hearts, and eyes with hatred blind
Remained untouched before this anguish of mankind.
Oh, God, how could such heartlessness behold
This precious Gift betrayed, and mocked, and sold?
The future darkened. Endless agony it seemed
Began that day for those whom Christ redeemed.
Oh, how they shuddered when tormentors raved,
"He would save us! Himself he has not saved!"
Forgive the ignorance of men misled
Who thrust him from their midst, and called him dead!
Forgive them. They know not as we today,
That Jesus proved his Sonship, chose that way
Revealing life eternal, for he said
That he should live again, though he were dead.
But when we close our eyes with stubborn pride
We know we've locked the Son of God outside.
So we are not so blameless, then, as they
Who crucified unknowingly that day
The One who brought them life and took their sin.
We crucify. We will not let him in.
How it must grieve the heart of One who died
For men to spurn his gift, to keep him still outside!
Sterling, Ill.

An Outstanding Need

BY WM. J. TINKLE

THERE was a time in the Church of the Brethren when our outstanding needs were different from what they are now. When D. L. Miller was young we needed missions, higher education, culture, more Sunday-schools and more aggressive work for temperance and peace. Through the able leadership of such men as he we have been very successful in meeting these needs. We have expanded our program in all of these directions and now we are doing well in all of these lines.

What do we need to emphasize now? Religion, in the strict sense of the term. Do we not have religion? Yes, but we need more.

Now our readers are asking what we mean by religion. What does it mean to you? Perhaps it means what it did to me years ago, viz., a code of rules. Simply do this, that, and the other which are commanded and avoid those deeds which are forbidden and you will be rewarded. This view lacks depth of insight and makes religion cold and feeble. While our good deeds are rewarded we never can do enough to merit eternal salvation. To others, religion means aspiration, the

sum of all the good thoughts, tender emotions and high resolutions of which one is capable. This places all the responsibility upon man, and is hardly more than ethics. The ideal of service is not the essence of religion for the same reason. Various heathen views of religion have been held, one of which is that the gods are angry and must be propitiated with gifts. Probably none of us hold this view.

The essence of the Christian religion is a recognition of the nature of God, of what he will do for the believer, and the believer's duty toward him. God knew our lost condition and sent his Son to save us. God promises the Holy Spirit to the saved person to be his Guide and Comforter. God himself stands ready to hear and answer the sincere prayers of his children. To understand, believe, and practice these truths is religion in the strict sense.

Some say that evangelism is much needed among us and this is true. But to have more evangelism we first must have more religion, unless we are content to increase our membership without saving souls. We can not go farther without going deeper.

We do well in morality, education, social service, humility, and the spirit of brotherhood. We can improve in these respects, but some churches need to improve much more. Our big need is to know God better, have more faith in him, depend more upon him, rejoice in him, and then show by our actions that all is taking place within. Then we shall have more enthusiasm in our worship and people will be impressed. In other words, "Back to Bethel!" Claim the promises of God. Learn to believe, "Thou wilt keep him in perfect peace, whose mind is stayed on thee."

Upland, Ind.

Will We Never Learn?

BY T. G. WEAVER

III. What Are Some Significant Trends?

DOUBTLESS many undercurrents are at work, two of which to me are most significant:

Public Opinion Is Being Aroused. Evidence previously submitted indicates widespread drinking. Good people have always looked upon drunkenness as revolting and even officials are freely arresting the disturbing drunk. Recently a police officer was suspended from the force in New York because he had become intoxicated. Some insurance companies have advanced insurance rates considerably because of increased risks due to drink. Within the year an autoist who met with an accident brought suit against the U. S. Fidelity and Guaranty Company to collect insurance. The case was first tried in the court of Edmonton, Canada, where Justice Ives ruled against the motorist. He appealed the case but the Supreme Court upheld the ruling be-

cause the motorist had been drinking. Uncontrolled liquor sales and open saloons which have arrived in Louisiana with repeal have so aroused public sentiment that a state-wide meeting was recently held for relief. Papers and magazines are calling our attention to the growing evil and are seeking to arouse public opinion. The public mind can have whatever it wants when it really wants it.

The Wets Are Becoming Alarmed. It is interesting to know that some of those who wanted repeal are now seeing that things are going beyond their claims. The *Chicago Daily Tribune*, nationally known as favoring repeal, is beginning to publish items and cartoons intended to warn the wets. Mrs. John S. Shepherd of New York, one of the leaders in the Mrs. Sabin group, stated in the *New York Times Magazine* as of June 3 in part, "All over the country . . . the old abuses are coming back with incredible speed. It was utterly stupid of the liquor interests to be so greedy that they themselves will kill the goose that lays the golden egg. The whole morale of the state suffers if large numbers of its citizens drink to excess, and with the lowering of that morale, cultural, educational and health standards are lowered. Those who placed their faith in repeal are bewildered by the situation which exists and are without a constructive plan for improving it. If people could be made to realize the intimate connection of liquor regulation with every department of their daily life, they would be startled out of their placid indifference." The liquor crowd is after all fearful that the situation is getting beyond their control. Many of us knew that would be the case.

A second evidence that the wets are becoming alarmed is shown by the fact that there recently has been formed an advertising agency calling itself a National Society for Temperance by Education. On investigation by the W. C. T. U. in conjunction with the American Business Men's Research Foundation it has been found that this is in reality an associated advertising society backed by the brewers who are for "temperance" and are urging beer as the temperance drink of the nation instead of hard liquors. They were not satisfied until they had repealed our control laws, and now that the situation has gone farther than the public is willing to sanction, they want to tone it down by urging that we drink only beer.

Beer is alcoholic in content and dangerous enough. Why fasten even the beer habit on the nation? I am glad to see the wets a little worried and if it were not for the tremendous price that mankind must pay for the error, I should like to see the wets take care of their own child and see what kind of control they could bring. Now do not be deceived. This National Society for Temperance by Education is not a temperance

organization as such. It is a ruse by the brewers. This is just another one of their insidious methods of propaganda. This organization attempts by means of promised paid advertising contracts, with hoped-for reciprocal news and editorial effort, to spread through the rank and file of the American newspaper reading public misrepresentations of scientific, social and political facts regarding alcoholic beverages. These two trends are to me most significant.

Wakarusa, Ind.

What Causes War

BY KERMIT EBY

XIII. National Honor

"HONOR," says the dictionary, "is a fine sense of, and strict allegiance to what is due and right." Wordsworth calls it "The finest sense of justice which the human mind can frame." As individuals, each of us has a code of ethics which we attempt to live up to. Violations of what we believe right are supposed to go contrary to our sense of honor. "Death," some one said, "is sometimes preferable to dishonor."

Individuals can make such choices; nations can not. Patriots, who insist that peace without honor is unthinkable, are thinking of prestige, not honor. Nevertheless, masses of people have gone to war under the false assumption that the nation's honor was at stake.

To protect that non-existent, however, nations have taken the name of God in vain, worshiped false gods and graven images, dishonored the sabbath, stolen, murdered, committed adultery, perjured themselves, and coveted other nations' resources—in fact, violated nine of the ten commandments. A nation actually has only one policy, and that is its own self-advancement. It thinks only of its own existence. If there were such a thing as "the inner fortress of the soul" in nations as there is in individuals, there would be modifications of policy. Nations would pride themselves on their poise, their religion, their great men of literature and of science. War is never necessary to defend such achievement. Honor would be an achievement that no other nation could challenge.

Actually, though we little realize it, our nation will not live through the ages except as it adds to the sum total of human progress. Greece in its military might never achieved its reputation for greatness. Immortality was the result of its Aristotle, its Socrates and its Euripides. Years after the British sun has set, England will be remembered for its democracy, its literature and its laws.

Until we realize this, the term "national honor" is so much nonsense, only fools fall into the trap of those who shout for national honor. What if the flag is spit upon? What if Japan insults us? Would we make

ourselves more honorable by spitting on the Japanese flag? Would our honor be restored if we crushed Japan in war? Can we never remember that Christ taught us to "turn the other cheek"? Yes, even in invasion! For the destructiveness of a nonresisted invasion could scarcely be as destructive as war.

But "national honor" drives us to more ridiculous extremes. National honor causes us to insist on maintaining a navy second to none. Let a nation build two 10,000 ton cruisers which are 2,000 tons heavier than ours, our honor becomes involved, our superiority is threatened, and we build three 10,000 ton cruisers.

Recently, England was busily engaged in selling munitions to both Japan and China. At the same time she was working at Geneva for an arms boycott. For a brief time she refused her nationals permission to sell to the combatants. When no one followed her example, she changed her policy. Would she have done so if there was a real sense of honor involved? Japan rigidly suppresses opium smoking at home, and supports an opium monopoly in China. Is that honorable?

Frankly, nations have no honor. Self-advancement governs their every aim. Peace with honor can only mean peace with victory as we understand it now. When we talk of honor, we mean prestige, and prestige means force!

Ann Arbor, Mich.

Sharing Observations With the Home Church

BY C. D. BONSACK

Secretary of the General Mission Board

Twentieth Installment

January 26. THIS was the day we were scheduled to reach India, and how anxious we were! We had been told we were to be on deck at 7 A. M., with shoes and socks removed and ready for a medical examination before docking at Bombay. We were all there, expecting it to be more or less a bit of red tape; but the very appearance of the doctor and his assistants who came aboard half hour late gave evidence the authorities meant business. The doctor's examination, therefore, was rather thorough. The special point of search was for a certain African parasite that India is watching with eagle eye to keep out. This over, and our last breakfast aboard, we went on deck to see the smiling faces of Brethren Blough, Blickenstaff and Moomaw who had come to meet us. After eight weeks on steamers around Africa and across the Arabian Sea, it was most thrilling to see India and to receive the welcome of these brethren to her hospitable shores. With hearty good-bys to the Indian friends made on board we disembarked to find all were well, and to receive almost a hundred letters for one or the other of our traveling trio. What a joy, too, to have these folks

help us through customs and the details of baggage and other duties in entering another country. These things over, we were on our way to the good home of Bro. L. A. Blickenstaff in the city. Here hospitality and fellowship overflowed for an hour, after which the above named brethren sat down with us to help arrange our itinerary. What a task to visit nine stations at particular times because of special meetings, give opportunity for needed conferences, attend two district meetings of four days each, and be ready for mission conference in five weeks! It seemed an impossible task, either to go when we ought or to have half the opportunities we desire to meet this, that or the other group or persons. In such a situation one is almost overburdened with the desire for time, but he must do the best he can and trust the rest. The day was consumed mostly in the effort to plan our time to best advantage while in India. And this work done, Bro. Moomaw was off on the night train so that he could arrive in the morning in time for services.

January 27. A delightful Sunday in Bombay! We attended the morning service in the Robinson Memorial M. E. church. The sermon was a thoughtful one by the pastor, Mr. Scott, on the contrasting elements of kindness and severity in the life of Jesus. He contended that both are essential in any sincere life and are completely balanced in the life of our Lord. It was the kind of sermon that helps one both in his thinking and living, which is a sermon's true test. The writer was asked to preach at the evening service, which was attempted to a good crowd. A drive through the city in the afternoon, through the kindness of Mr. Moffatt, treasurer of all Methodist missions in India, was really inspiring. We were not permitted to see so much of the city in our previous visit of eight years ago. Bombay has a million and a quarter of people and some say with its suburbs has a million more. Here Parsees, Hindus, Mohammedans and Christians mingle in a great community. The latter are fewer in numbers, but yet have penetrated its thinking likely more than any other religious group. We saw people worshiping at both Hindu and Mohammedan temples, strange as much of it was. The city has also many open spaces for recreation and parks. The Parsees are perhaps the most wealthy group in the city and have contributed to many of these park areas and other modern improvements.

January 28. We visited first the office of our intermission treasurers. This is a new experiment in mission coöperation. The office was opened Jan. 5 of the present year, and includes the full coöperation of the treasurers of our own mission, that of the American M. E. Board for all of India, and the American Congregational Board. It also includes the coöperation of

fifteen other boards and missions as to booking passage for missionaries, cashing drafts, handling freight and baggage and other general duties. This has been under consideration for some time, and was one of our duties to consider; but the urgency in several lines made it impossible to wait our coming and we found the plan launched as an experiment for one year. With less than a month's experience, it promises to be a real success in greater efficiency and economy. Each can learn from the experiences of the others. During sickness or furlough the business of any of these fully co-operating boards will go on without any large additional expense or inconvenience. Better rates of exchange and transportation may be possible and are being realized. The office is in the American Express Company building, and this company has done much to help make the new venture possible. Of course laundry, mending, dentists, repairs, purchasing, handling photographs, planning for our further trip to China and a host of other things took up the rest of the day. An invitation to tea with Dr. John MacKenzie, President of Wilson College, which is the only Christian college in the Bombay Presidency, was accepted by Bro. Brubaker and myself and a most profitable hour with one of Bombay's Christian leaders was enjoyed. An invitation for all of us to dine with Bishop B. T. Badley proved to be another opportunity to learn much about India and its mission work from one who knows India as few men do. Born in India, knowing it from childhood, a devout and energetic devotee to the conservative interpretation of the Scriptures, traveling all over the country in his work and being associated with one of India's largest missions and one of three of its active bishops, made the bishop an ideal host. He was ably seconded by his wife.

January 29. We were up for a walk before day among the thousands who sleep on the streets of Bombay every night in the year—or so they told us. After passing a hundred or more lying on the streets, there came a heavy shower of rain—the unexpected in Bombay at this time of the year. As a result these sleepers were quickly on the move, “having taken up their beds to walk” or run as the case might be. Many did not have much bed or anything else. One really wonders where the people all find shelter in the rainy season! While this shower disturbed the direct purpose of our walk, yet there was much to see—such as several hundred men at the municipal laundry slashing the stones with their articles of clothing and then rinsing them in the water in which they stood! After breakfast we went to test out the moving pictures taken in Africa. Carrying these 10,000 miles through the tropics made us fear we might not have much for our trouble. But we were pleased with the results and we felt Bro. Bru-

baker was to be congratulated on the quality of the pictures taken under difficult circumstances. If these can be gotten safely home, we trust many of the churches may have the privilege of taking some of our trip with us by way of these moving photographs. It was no small matter to try to get something of this type amid the trials of pioneer traveling, but we know our folks are entitled to anything possible and Leland has done a good job. Making plans for getting out of India was next on the program, and again we found the steamship companies very helpful and willing to exchange tickets or otherwise help us make the best plans. In these things we were reminded of those who continued to remember us in prayer. Planning for a most strenuous trip for the next five weeks among the stations took us until midnight. May the Lord make it helpful to all concerned in the things he wants done.

January 30. This day we began our hurried visit among our nine mission stations. All except two of these are on the railroad and five of them on the main line of a double track system of a road that operates 160 trains every twenty-four hours. India has more railroad mileage than any other country in the world, except the United States, and its railroads carry each year more than the number of the entire population, which is 353,000,000. It is the fact of such service and location that makes it possible for one to get about as rapidly as we must to visit these stations in the time allotted. But how difficult to even estimate the work and problems in such a visit! This will be more completely understood through the numerous conferences we hope to hold in addition to the visits. Going north from Bombay we passed through our Palghar station, where no missionary is now located, owing to a reduced personnel. The station is cared for by Bro. Shull, along with Vada, which is one of the stations not on a railroad. We next passed through Dahanu, where Goldie Swartz was at the train to hand us a much appreciated cup of cocoa. Here she with Dr. Nickey and Nurse Hazel Messer are busily engaged in caring for the work—medical, educational and evangelistic. Next we passed through Bulsar, where Mrs. B. M. Mow, Nurse Ruth Glessner and Verna Blickenstaff met us to hand us mail and have a few minutes' chat. These with the Drs. Cottrell are in charge here, Miss Blickenstaff only temporarily, or until furlough sailing date in three weeks. The next station was Navsari, where there is a reading room for Mohammedans, the privately operated hospital by Dr. John W. Fox, and the Girls' School and station at Jalalpor near by. The latter work now is in charge of Sadie J. Miller and Indian assistants. Here, following a service of genuine Indian welcome, there was a baptism of twenty-one, a council meeting at which two deacons were elected, and

a love feast at night. Besides this we visited all mission property and had several conferences, one an especially intricate and difficult one with a group of native Christian leaders, after which we retired at near midnight to arise at four in the morning to get an early train to Vyara. Brethren Brubaker and Miller were left here.

January 31. We were up at four, breakfasted with Sadie Miller and were off to Vyara. At Surat we met Elsie Shickel and Goldie Swartz on their way to Vyara also. A few letters were written, as well as these notes on the way. We saw the destructive results of the recent frost in India, the first for many years and one that will mean further suffering for thousands. We were soon with the Educational Committee and Miss Alice Van Doren at Vyara. This committee authorized a careful survey of mission work, especially as to cost and efficiency in the mission school program in relation to the whole work. This we regard as a splendid move and their report in formation will mark an epoch in mission progress. We wish the home church could see just what is being done to make the work efficient and most valuable in the use of every sacrificial dollar that is given. We only wish as much coöperation, sacrifice and efficiency might be put into our program in the home church. But mission work is newer and has fewer traditions to interfere. It may mean fewer schools here and there—no community wants to lose them—but in the interest of efficiency adjustments must be made. Miss Van Doren is the type of lady to help in this delicate and difficult task. A teacher, one who has visited schools for almost every mission in India, she is one who kindly and very frankly points the better way. It is just such a thorough investigation and facing of our task that leads to a program of success and practical usefulness—a much better program than can be built in Bombay or Elgin, however wise the counselors may be.

February 1. Two sessions with different committees were held, one at 7:30 and the other at 8:30 o'clock. Then we were off to the train to return to Jalalpor and my comrades. The hours of this visit to Vyara were most profitable and pleasant. The various personal and committee contacts furnishing the first, and the hospitable homes of the Bloughs and the Ziegler the second. After a train ride of four hours at a cost of about 32 cents for third class, we were back at Jalalpor. Several letters were written on the way, and a very helpful fellowship enjoyed with missionaries and strangers who were along. At Navsari we took lunch with Dr. and Mrs. John W. Fox. As many know, these good folks were in the medical work at Bulsar until last fall, when they undertook to care for a hospital at Navsari on an independent basis. They have

a very fine building rented from some well-to-do Parsees. Their medical work has been a success. The immediate surroundings are not so congenial to hospital service, but in spite of this a good work is being done. The doctor says it is what he would call a fifty bed hospital, but it is now crowded with eighty, and is usually well filled. Many prominent Parsees, Mohammedans and Hindus come for medical relief and are generally enthusiastic over the work and its results. Another visit was made to the Mission House with Sister Sadie Miller, a few conferences held with Indian workers, tea taken with the Foxes, and we were off to Bulsar on the night train. An hour later we were at Bulsar. Here we were given garlands of flowers by those who came to the station. A little later on reaching the bungalow the school girls and boys did the same.

February 2. We had breakfast with the Mows and then visited the school. This school is managed by a committee of three Indian leaders. There were 153 pupils present and from what we saw we feel a very good piece of work is being done. This visit was followed by a conference with Indian leaders at the church. It was called to consider a Provident Fund for the ministers and teachers in which they are much interested, but almost every item of work was discussed as well. It is difficult for these good people to understand what has happened in America in an economic way. We emphasized the fact that Christian work can not be well built with our eyes too much on the secular elements of life. We felt the conference led to a much better understanding, even if all they hoped to have us do for them could not be granted. The meeting closed with a feeling of spiritual uplift and goodwill. The evening dinner with one of our good Indian families was a rich experience. Of course our hosts gave us the best and it was a feast of good things indeed. We ate with our fingers in true Indian style. Bro. Miller proved himself an expert in this art, as he is in so many other fine things. They regarded it an honor to have us, they said, but certainly we felt it a privilege to enjoy their hospitality.

February 3. This was a lovely Sunday. We took breakfast with Drs. Cottrell. The writer enjoyed his Sunday-school class with an English speaking group. Bro. Brubaker gave us the morning sermon on: *Does It Pay to Be a Christian?* The sermon was interpreted by Bro. Satvedi, the Indian pastor of the Bulsar congregation. Both did a good job in their particular parts. It was a joy to see this congregation of more than 200 worshipping together. Lunch was enjoyed with the Cottrells, followed by a profitable social hour for some of us, while Bro. Miller went to the mission home to speak to about forty or fifty girls from the school.

He always has a good message for any group, and this talk was reported as up to standard. The rest of the day was spent in conference about various matters and in planning for an early start to Khergam.

February 4. After breakfast with the Mows we were off to Khergam, "even before day." Our trio, the Mows, the Bulsar pastor and several others made up a car load. It is about seventeen miles from Bulsar to the Khergam station. The morning was a pretty one but the roads were very dusty with perhaps a hundred carts along the way to keep the dust well stirred up. We arrived at Khergam before nine o'clock. The church bell was rung and the neighborhood gathered for morning prayers. This is their daily custom, though usually earlier in the day. It was interesting to see farmers from the fields and housewives from the kitchens with their babies gathering for this service—nearly 200 of them. Here all removed their shoes on entering the church. After this service we visited the home of our Indian pastor, Naranji Solanky, and his family. And to find a finer family in any land would be a difficult task. The classes in the school were visited, photographs taken and a general survey made of the marvelously well kept grounds. Then we returned to an excellent lunch with Sister Shumaker. Here Indians and all had an hour of wonderful Christian fellowship. This was followed by their annual anniversary and thanksgiving service commemorating the beginning of the Khergam congregation. It was begun after devotional services by the pastor, in which his own two children were consecrated to the Lord. This was followed by all kinds of offerings in money and kind. The aged contractor who built the church several years ago, was given 150 rupees for his work. This good man about seventy-five years old, and the father of the pastor, returned this full amount in crisp bills, saying, "This may be my last work for the church and I want it fully dedicated to the Lord without receiving anything for myself." The wife of the pastor gave twenty rupees that she had saved. She is the mother of ten fine children, a teacher in the school, and has been Sister Shumaker's faithful helper in the work of the church. She is a woman of character, devotion, intelligence and fine social qualities. Farmers whose crops were destroyed by the recent frost gave generously. Some who are not Christians pledged gifts. The total cash was over 225 rupees, with probably as much more pledged or brought in kind. If the home church could see this splendid work, the initiative and progress everywhere displayed, they would thank God for the privilege of having a share in it. They would also have a new sense of the power of the gospel when it is taught in faith and watered by earnest prayer and unceasing toil. Returning to Bulsar in the evening, we

were stopped by seven different groups of school children from among the sixteen in the Khergam area. Each of these gave us a song or two and some garlands of flowers. In some instances the whole neighborhood accompanied the school children, and in tears offered their simple gratitude for giving them a school. This was one of the days, with others here, that we shall long remember as evidence of the marvelous blessings growing out of mission work. The offering taken on this day is to be used to erect a new church twelve miles away, which will be organized into the first new congregation growing out of this rapidly growing work. This section of the country is wide open for the church and it is rapidly being occupied. One is tempted to comment on their orderliness, good records, initiative and above all the earnest faith and spiritual emphasis in the work; but space does not permit.

February 5. We left Bulsar for Vada, where Bro. Shull and family are now located. The first three and a half hours were by train to Palghar; then we took the motor bus thirty miles further to Vada. The trip was uneventful, except for the furious dust on the motor trip, which reminded us of twenty-five years ago at home. Arriving at the Shulls we had a royal welcome and a cup of tea. After this we got into the bullock tonga to go five miles out into the jungle to visit a village school. It was a real joy to see the skill and progress evident in this village school. Here one of our mission trained teachers is doing a piece of work in industrial and rural improvement which challenges the interest of the leading citizens. Of course an immersion of dust was part of the trip. This was followed by a bath and a pleasant evening talking over the work with the Shulls and their interesting family.

February 6. There is a boarding school in a real rural section thirteen miles out. So we were up early, and this trip was undertaken in a motor car. Part of the road was good, but the last six miles were something that most home folks know little about. On the way we visited another promising village school and drank a cup of tea with its enterprising young teacher. The boarding school at Pinjal was finally reached. Here we found thirty-eight boys and girls, mostly the former, in the midst of a very good school program. Here is a community development that is most interesting and promising. Some pictures will give the home folks a chance to see it we hope. Two more attempts at tea, with its accompaniments in true Indian hospitality, tested the digestive ability of the group. But the sincere and generous hospitality evident was a benediction to us all. We loaded up teachers and returned to Vada to inspect buildings and have a meeting later in the afternoon.

HOME AND FAMILY

Home

BY MARY STONER WINE

I like to see wide open doors
And neat inviting rooms
With rows of books and easy chairs,
A few well-chosen blooms,
A fern or two with fronds of lace
And curtains hung with care,
A fireplace with its warmth and glow,
Above, a picture rare.

I like to see when evening comes
A softly radiant light
That seems to lure the family in
To spend a restful night.
I love to hear the mingled tones
Of music in the air,
Of voices calm and sweet content
That vibrate everywhere.

I love to feel the comradeship
Of hearts akin to mine,
To share the mutual joy or grief,
No fault or blame to find.
I love to feel that strength and hope
Shall overcome each fear,
And with us, though unseen, I love
To feel that God is near.

Covington, Ohio.

Glimpses of Life in India

BY BERTHA RYAN SHIRK

10. Sickness and Rest

THERE are two things the new missionary is always advised to do. The first is to be very careful not to get the direct rays of the sun on his head and to protect himself with a pith sun hat and a covered umbrella. The second is to have a yearly vacation, going to some cool hill station for a month or two, during the hot season, if possible.

The first bit of advice is not hard to follow, but the ambitious worker is apt to feel at first it is not necessary to go to the hills. However, by the second year he will probably feel he has been rightly advised and take a little time away from his station for rest and recuperation.

It was the second year for our trio during the hot season, just before the monsoon rains that we decided to go to Poona, a near-by hill station for a change. We were all feeling the effects of close study and confinement. Mary was having frequent headaches and some fever. Baby Emmert was the victim of blood boils. Plans were made for Mary and me and the baby to go first; Wilbur was to follow later. The day for leaving soon came and the train took us toward Bombay.

I shall never forget how hot it seemed on the train as we waited on a siding at the foot of the hills for the right of way. After our journey to Bombay it was not a long distance up to the city of Poona.

We had secured a small house some distance from the city at the foot of a high hill. It was furnished with cots, dining table and chairs. We took with us what little we needed in the way of bed coverings and kitchen utensils. A boy for general roustabout and a cook accompanied us.

The change of air was delightful! Mary did not feel like getting out very much but I made good use of my time, going out on several investigating trips of the surrounding territory. The high hill at the back of the house was a steep climb and gave one a splendid view of the surrounding scenery. There was a railway tunnel not far away, a piece of engineering skill that was quite interesting.

Then we located a native bazaar or market which after smelling once, you will never forget as long as you live. We found a place where riding ponies could be hired by the hour for a few annas (small India coins), also a government highway up around another high hill, a good place for a horseback ride.

One day a friend from Bombay came to visit us. On the same afternoon another friend, who was spending some time in the hills, happened to come by on a pony. The three of us decided the opportune time had arrived to have a ride together. We went to the place in the market and secured two ponies, one fast and one slow.

As our friend from Bombay was somewhat afraid, she selected the tamest mount, leaving to me the wiry little bay that was ready to gallop off at the first touch of the whip. The other girl friend was a good rider so taking the lead, we galloped off leaving our Bombay friend far behind; then turning, we would gallop back to meet her. This was done several times; then it came time to return to the village and our homes.

Mary continued to have fever. The doctor was called. It was decided to go into the city and send for Wilbur. Another bungalow was secured, the transfer was made, and Wilbur came; but before the end of the week Wilbur had to go to the hospital on account of erysipelas in his face. We were convinced the rest should have been taken sooner. However, after a few days of nursing and medical care, the Stover family, then three in number, were all improving. The coming of the Saheb from the hospital made all happy again.

An invitation from a missionary friend came to me at this time to visit at Panch Gani.

Our lodging place was some miles from the city with an European family in the hills. It was in what they called the berry season. All English folk are fond of

jam, and it is a part of every English breakfast; so my English friend planned a trip to the city to get berries.

We were tendered the use of an empty bungalow belonging to the family with whom we were staying. An oxcart was engaged the evening before we were to start on our trip the next morning. Another girl and her brother were to accompany us.

It was a merry party that packed themselves in the oxcart with plenty of lunch, for it was probable we would not return the same day. The roadway wound around up the hillside among the great trees, on up and up to the beautiful little city, clustered in a veritable garden of flowers and trees. We found the bungalow where we were to stay. It had been unoccupied for some time and was damp and cool inside.

Investigating every nook and corner of the big rambling house, we thought this a delightful place to live. While eating lunch, a shower came. While waiting for a bit of sunshine to dry things off, another rain-cloud appeared, and just when we wanted to go pick berries, it was raining hard. There was nothing to do but stay indoors and wait. A coveted walk about the town had to be abandoned. During the night it rained and rained and rained.

In the morning, we decided it would be a couple of days before it would be dry enough to pick berries and our best plan would be to return home. We were much disappointed because the rain spoiled our trip and our plans failed. When the oxcart man was told to get the cart ready to go home, he seemed glad. We were soon influenced by this feeling, and when we were well on our way, the oxen seemed to be traveling much too slow for our jubilant spirits. We asked the driver, who was sitting on the tongue of the cart, to let us take the ropes and drive. Of course we did not expect him

to do so, but he helped our merriment along when he gave us to understand they were his bullocks and that he knew better how to drive them than we did. It proved to be a delightful ride anyway, though slow.

We arrived home in time for a good hot supper, called dinner in India. A tip for the driver made smiles come to his grim old face and brought also a pleasant salaam.

Our contacts with English people who were really Christian were always most helpful.

After dinner there was a social hour; then once more the shades of a silent night bade us sleep and take rest. The air of the hill stations is cool and refreshing. When you have friends and companions to refresh you spiritually, your time thus spent is well worth while.

The next day we journeyed by train back to Poona, joining the Stovers again until all were ready to go back on the plains to carry on the regular routine of work for the mission at Bulsar.

Chickasha, Okla.

Outside the Beautiful Gate

Acts 3: 1-20

BY ELICE LAYCOOK NEHER

WE were cripples, outside the Beautiful Gate of life until one of the Master's servants, on his way to the house of prayer, stopped, reached out, and gave us something far more lasting and valuable than silver or gold. We could not conceive of the healing of soul, mind and body such as we were given when we sat crippled. We were incapable of asking for the most valuable blessing. But those wise, consecrated ministers of the gospel who gave us the knowledge of the power of God, had been given the longing for the salvation of souls through their hours of communion with the Master. How quickly the touch of the great Physician changed the whole being—a life cripple, rising, walking, leaping and praising God!

In place of remaining a beggar, one can have peace, joy, ambition, vision, discernment, wisdom, appreciation of the marvels of his creation and salvation, the power of the Holy Spirit and the thousands of blessings far too numerous to mention.

Trees grow, but they know it not. Lilies bloom but they are not cognizant of their existence. How wonderful to be a God-breathed soul to know, feel and act. Crippled, but healed. Blind but able to see after the touch of the Master Physician. How wonderful to be told to arise out of a sin-crippled state, and then to walk, run and praise God, in turn lending a hand to another who would enjoy going up to the house of prayer in place of sitting outside the Beautiful Gate.

Quincy, Calif.

"You Blessed Women"

BY GRACE HILEMAN MILLER

IN conversation recently with one of the Lord's "anointed men" in our church, he remarked that he felt the power of praying people in his work, and when I assured him that the community Wednesday morning prayer group did remember him and his work most fervently, he remarked with depth of feeling: "You blessed women, you pray instead of criticise!"

This brother carries large responsibility, but not for worldly gain. He is giving his very lifeblood for an institution of the church, and as many sacrificial leaders, has felt the sting of severe criticism.

Prayer is always constructive spiritually, psychologically, physically and materially to all concerned, while at least 99% of all criticism is disastrous in all these fields.

La Verne, Calif.



MISSIONS

This Department

Conducted by

H. Spencer Minnich



Monthly Financial Statement

Conference Budget

During the month of February contributions for the Conference Budget and agencies within the budget totalled \$59,262.43. Total cash applicable to the Conference Budget for the year beginning March 1, 1934, \$195,376.84, detail as follows:

	For the the month	For the the year
General Mission Board	\$39,396.02	\$128,093.08
Board of Christian Education	31.25	2,788.27
Bethany Biblical Seminary	793.08	8,039.24
General Education Board	2.73	65.42
General Ministerial Board	101.12	174.44
Men's Work	30.50	115.80
Ministerial and Missionary Relief	6.50	6.50
American Bible Society	1.28	39.78
Undesignated Funds	18,899.95	56,054.31
	\$59,262.43	\$195,376.84

General Mission Board

During February contributions were received by the treasurer of the General Mission Board as follows:

	Receipts	Total rec'd since 3-1-34
World Wide Missions	\$ 9,030.23	\$32,621.79
Student Fellowship Fund	279.74	961.25
Women's Work Project	8,737.81	16,458.99
Home Missions	605.94	6,472.41
Greene County, Virginia, Mission		12.00
Foreign Missions	1,233.29	4,737.88
Junior League Project	666.40	2,300.16
B. Y. P. D. Project	33.65	577.80
Home Missions Share Plan	25.00	116.00
Intermediate Project	.72	77.54
J. B. Emmert Memorial Fund		5.00
Men's Work Project	23.15	277.10
India Mission	180.22	1,582.32
India Native Worker	27.00	97.00
India Boarding School	134.90	563.17
India Share Plan	648.78	2,390.69
India Hospitals		58.65
India Missionary Supports	6,013.36	17,340.02
China Mission	296.92	908.48
China Native Worker		106.17
China Boys' School		17.75
China Share Plan	595.77	937.02
China Hospitals		26.85
China Missionary Supports	3,376.54	12,371.63
South China	33.00	305.00
Sweden Mission		57.50
Sweden Missionary Supports	500.00	1,495.00
Africa Missionary Supports	4,868.13	14,838.35
Africa Mission	1,648.19	9,107.87
Africa Share Plan	437.28	1,189.36
Ministerial and Missionary Relief	6.50	6.50
Africa Leper		82.33
American Drought Relief		26.16
American Mission to Lepers		10.00
Conference Budget	18,798.08	55,564.03
Conference Budget Designated for—		
Board of Christian Education	31.25	2,788.27
Bethany Biblical Seminary	519.97	3,949.22
General Education Board		62.69
General Ministerial Board	101.12	174.44
American Bible Society	1.28	39.78
Conference Budget Share Plan	101.87	490.28

The following shows the condition of mission finances on February 28, 1935:

Income since March 1, 1934	\$161,071.15
Income same period last year	169,403.37
Expense since March 1, 1934	165,637.18
Expense same period last year	141,895.80
Mission deficit February 28, 1935	10,155.23
Mission deficit January 31, 1935	39,650.56
Decrease in deficit during January, 1935	29,495.33

What to Pray For

Week of March 30-April 6

FOR this week, we turn our attention to the station of Lassa, in Africa, where live Brother and Sister H. Stover Kulp, with Philip and Naomi and Miss Evelyn Horn, R. N. If you turn to THE GOSPEL MESSENGER of Jan. 12 of this year and reread the account Bro. C. D. Bonsack gives of his stay at Lassa, you will have a comprehensive and interesting picture of the Christian work that is being carried on there.

Bro. Bonsack says: "One is deeply impressed with the many changes at this station since our visit of six years ago, which indicate a lot of hard work and helpful living on the part of somebody. . . . After the Sunday morning's prayers we assembled first with a group of about twenty-five who will, in seven different groups, visit some village during the day for worship. . . . Then the morning service, after which twelve clean, serious-minded fellows were baptized in a stream near by. . . . After lunch we went to a village about four miles distant. Here was a group of about forty folks who required tact and patience to get organized for any kind of a worship period; but with a sense for spiritual values, the missionary soon had a hearty response to the words of life. . . .

"The next day we visited the hospital. What a lot of human suffering one sees in the dozens of folks who come to the hospital early in the day for relief! Nurse Evelyn Horn quietly goes about her task in a ministry of mercy and help. . . . There is a general feeling of hope and gratitude around the hospital in the faces of those who are cared for and helped, which means all who come. . . . We visited the schools too. We attended the early daily prayers which all attend at 6:00 A. M. The next was a training class for all teachers before breakfast. . . . The whole school had a period of Christian instruction directly with some phase of Bible teaching. Then followed periods of reading, arithmetic, writing, health and other facts of home and life. There was help for family life, instruction in weaving, rope making and other simple crafts of the country. There were about one hundred and sixty enrolled and thirty of these were women and girls. . . . Several other classes receive instruction by Mrs. Kulp and other teachers who assist in the

daily tasks of the school. . . . Maintaining healthful evangelism, schools, a baby home, use of native teachers and workers and a host of other things are the problems that grow with the work and the years."

Do you know why every good missionary will do without sleep or meals, if need be, to talk over these things with folks in the home church?

A Sadhu Comes to the City

BY MARY D. BLICKENSTAFF

RECENTLY, we have had a demonstration of the manner in which the afflicted, poor and needy people must have flocked about Jesus when he was here on earth.

It all began on Sunday morning when a Christian sadhu (holy man) came to preach at one of the vernacular services in Robinson Memorial church. The sadhu is a striking man in appearance, taller than the average Indian, with heavy black hair and beard worn rather long. He dresses in the long saffron colored robe which is recognized everywhere as the dress of India's holy men and religious teachers.

Many had heard of a sadhu in South India and more lately in Poona who had healed all manner of diseases, but his coming to Bombay had not been advertised. However, the news spread rapidly, and at the evening meeting, which was of an evangelistic nature, the church was full of people.

On Monday morning, another evangelistic meeting was held on the lawn outside the church, with the people seated on the grass. They listened attentively for nearly three hours while the sadhu preached Christ and repentance and salvation from sin. He announced that on Tuesday morning he would be ready to do divine healing.

Long before the appointed hour, the people came in great numbers, Christians, Parsees, Hindus, Mohammedans, rich and poor, educated and ignorant, those who needed healing and those who brought with them their afflicted, dependent ones. The sadhu anointed them with oil, and laying on hands, prayed for their restoration individually. It was difficult to determine in the excitement that prevailed whether any miraculous healing really occurred or not. The blind remained blind and the crippled, still halting. But in cases in which the psychic factor must have affected the physical, there seemed to be evidence of healing. The sadhu's best work apparently was in the casting out of evil spirits of which there seem to be a legion inhabiting these superstitious people.

In the succeeding days, the crowds began to collect at the gates before dawn. Several policemen were kept busy keeping them in control. An effort was made to separate the needy from those who came out of curi-

osity, and there was much pushing and shoving when the gates were opened. There were hundreds of people inside the compound and out in the street. It seemed to us living here that we were in a besieged castle as we looked down from our upper rooms upon the murmuring mass of humanity below.

It was easy to visualize the situations described in the New Testament when Jesus was followed by those seeking healing or the loaves and fishes. Here was the same colorful, Oriental crowd, eager for the sadhu's blessing or the great good he had to offer, yet so many of them lacked the capacity and understanding to receive.

As we have observed the man's methods of work, there have been many questions in our minds, yet we would hesitate to pass judgment upon him. There can be no doubt of the sadhu's sincerity. He is the son of a catechist in a Lutheran mission in South India. During his school days he discovered that he had a talent for sleight of hand performance, for trick drawing, and for doing several unrelated things at the same time. This he developed until he became a very clever entertainer. Then he went to England where he was much sought after, and was even granted an audience with the king and queen.

I do not know the story of his conversion, but have been told that it was a real turning point in his life. His talents for meeting the public were immediately given to the work of a Christian preacher and healer as he went about in the simple manner of the holy man so common to the people of India. Let us pray that through him the gospel message may be given effectively to great numbers of people, and that in all things, Christ's name may be glorified.

Robinson Memorial, Byculla, Bombay, India.

Orientalism in American Life

Our Mission Study Book for 1935

With the month of January, many of our women's groups began the study of "Orientalism in American Life." Six outlines based on this book have been prepared by Sister Nora Rhodes to help in the study of the book. These Program Outlines are in a form ready to be sent out to all who wish them. They are 5c apiece. The study book is 60c.

PROGRAM V

Chapter 5—The Riddle of the Future

For what shall it profit our nation if it gain members and riches, but lose the sense of the living God, and the joy of human brotherhood?

Worship

Hymn—Come, Thou Fount of Every Blessing.

Scripture—Eph. 2: 13-22.

A prayer for oneness in Christ (in unison). "O God, who didst send thy blessed Son to preach peace to those who are afar off, and to those who are nigh, grant that all men

everywhere may seek thee and find thee. Bring the nations into thy fold and add them unto thy inheritance. Hasten, we pray thee, the coming of thy kingdom, and fill all the earth with peace, friendship, and goodwill, through Jesus Christ our Lord. Amen."

Quartet—In From the Highways and Byways of Sin.

Chapter Outline

"Religion can be the bridge of better understanding both between races and cultures and also between the generations."

1—Give the main facts of the psychological handicaps.

2—Mention the economic handicaps.

3—Social relationships.

a—In Fairport and Middleville.

b—Martha Matsu.

4—Two possible solutions.

Questions for discussion:

1—Why do people hesitate or refuse to employ young Oriental Americans in white collar jobs? Would you?

2—How would you feel about being nursed by an Oriental in the hospital?

3—How can we help to create a place for them, to give them status in our society?

It is said that what these boys and girls, young men and young women, need most is to feel that they "belong."

News From the Field

CHINA

Ping Ting Chow

BY CORDA WERTZ

How Lives Are Changed

"Cast thy burden upon the Lord and he shall sustain thee."
"Without me ye can do nothing."

These notes are not to provide just a resumé of the work we are doing, but also to tell something of how lives are being changed. Yet the former is tangible, while the latter is often not revealed until many years later. I often try to contemplate the experiences of our pioneer missionaries, who had to win the hearts of the people from fear, suspicion and superstition. Mrs. Crumpacker recently told me how they bought the first property here in Ping Ting. The man who sold the property knew that, when the village people found out that he had sold his house to a foreigner, he would likely be beaten to death for it; so he made the transaction privately and remained in hiding until he could escape secretly. Now all is changed. At a prayer meeting Bro. Crumpacker told with rejoicing of how people in the market and on the street have accepted the gospel of Jesus. "Many," he said, "have not yet united with the church, but their hearts are open to teaching. Everywhere the gospel of love is being proclaimed we hear people respond, 'This is the true doctrine! This is the true doctrine!' But many are afraid to take the idols out of their homes and destroy them, lest they so anger the gods they have worshiped so long, as to invite their wrath upon them through disease, famine, or some other calamity. Others have destroyed their idols, knowing that God does not dwell in clay images; that there is only one God, Lao Tien Yeh, or the heavenly Father, who sends rain and sunshine, food and all the necessities of life. A woman in the hospital told me recently that they had destroyed the idols in their home, but had not accepted [as members] the Jesus faith.

This is an example of where China is at the present time: dissatisfied with the old forms of fear and superstition, but ready and waiting for the true way of life, a way out for their personal and national problems."

Others are hearing, for the first time, of a God who loves us, who has a home prepared for his children when this life is over. What a joy to hear such good news! There is now a man in the hospital who has been a great sufferer for many years. When he was a child he was crippled by the roof of a house having fallen upon him. He was brought to our hospital because his foot was crushed in a coal mine. At first it seemed that there would be no hope for him without an amputation, but he is slowly recovering. As I talk to him about the home prepared by the heavenly Father for his children, his kindly old face lights up with a great hope, that he too may enter into that blessed rest where there is no more pain or sorrow.

Miss Schaeffer's Return From America

We have been gladdened to welcome Sister Mary Schaeffer from her year's furlough in America. She is our only foreign evangelist for women in the Ping Ting rural district. She has been a most capable, self-sacrificing worker among these needy women in the country villages of the interior. She has just come back from her second trip to the country since her return, and gives us this glimpse of her work:

"A meeting was held in the city of Loping for a week followed by the baptism of six women and five men. All but two of these came from families in which there were some Christians. A love feast was held at which about thirty-five members communed. It was a spiritual and inspiring meeting. New life has come among that group, especially among some of the older members, for which we rejoice."

Educational Work

The Ping Ting schools were opened Aug. 11. One hundred forty-two boys and sixty-eight girls were enrolled. The students use the same textbooks as are used in the government schools. Every morning at half-past eight there is morning worship in both the boys' and the girls' schools. On Sunday they have Sunday-school and junior church.

A physical examination of the school children was held this fall by Dr. Parker and Dr. Tai. The result of the examination showed that many were undernourished. The principal of the school, Mr. H. C. Ku, is undertaking a project to have each child that is underweight, thin and weak, take cod liver oil daily.

Home Betterment Program

Sister Horning gives us this little glimpse of the work that is being done in the women's Bible school: "We held a three weeks' class for our Christian mothers, teaching them how to train their children in a Christian atmosphere, by means of Bible stories, songs, pets, toys, etc.

"The class was held each afternoon from three to six with an attendance of from fifty to sixty. Before recess we studied the Gospel of John. All the truths were directed toward that of having Jesus in the home. If Jesus is in the home, he is the Light and Life of everybody; he puts a new spirit in the home; he supplies all the needs of the home; he is as necessary as the water we use; we need him during sickness. Thus each chapter of the book of John was treated in a similar manner. During recess the women drank tea and visited together in the courtyard. After each recess there was a talk or lecture. The first week Sister Bright spoke to them about directing their children's play.

KINGDOM GLEANINGS

Calendar for Sunday, March 31

Sunday-school Lesson, Review: Lessons From the Life and Letters of Peter.—1 Peter 5: 6-11; 2 Peter 3: 14-18.

Christian Workers' Meeting, It Pays to Use Good Seed.

B. Y. P. D. Programs:

Young People—Planning a "Homes" Party.

Intermediates—Jesus' Way of Living.

* * *

Gains for the Kingdom

One baptism in Boiling Springs church, Pa.

Five baptisms in the Outlook church, Wash.

Three baptisms in the Sunfield church, Mich.

Nine baptisms in the Fort Wayne church, Ind.

Two baptisms in the Germantown church, Philadelphia, Pa.

Five baptisms in the Twin Falls church, Idaho, Bro. Mark Schrock of Nampa, Idaho, evangelist.

Ten confessions in the Newton City church, Kans., Brother and Sister O. H. Austin of McPherson, Kans., evangelists.

Thirty-six additions to the Walnut Grove church, Johnstown, Pa., Bro. J. Perry Prather of Dayton, Ohio, evangelist.

Eleven baptized and four received on former baptism in the Sunnyside church, Wash., Bro. E. S. Coffman of Elgin, Ill., evangelist.

* * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. John Price of Laton, Calif., April 7 at San Bernardino, Calif.

Bro. B. F. Waltz of Hershey, Pa., March 31 at Westminster, Md.

Bro. Wm. E. Thompson, the pastor, April 7 to 21 in the Dixon church, Ill.

Bro. Alva Harsh of Petersburg, W. Va., April 22 in West-transport church, Md.

Bro. R. N. Leatherman of Union City, Ind., April 7 to 21 in the Lebanon church, Pa.

Bro. Geo. L. Studebaker of Muncie, Ind., April 14 in the Bethel Center church, Ind.

Brother and Sister Otto Laursen of West Union, Ohio, May 5 in Cassel Run church, Ohio.

Bro. Emra T. Fike of Oakland, Md., April 22 at Gortner church, and Bro. Jonas Sines, May 25 at Mt. Grove, both in Maple Spring congregation, W. Va.

* * *

Personal Mention

Sister Minnie C. Baker of East Berlin, Pa., finds it impracticable to make personal acknowledgment of all the kindnesses shown her in connection with the passing of her husband, Eld. Charles L. Baker. She wishes to express her thanks in this way for all of them, whether messages of sympathy, or other tangible evidences of interest and eagerness to help in a time of need.

"**Bro. H. C. Early and wife** are starting home the middle of this week." And it was March 18 when our informant said that, so we suppose by this time they are safely domiciled at their Dayton, Va., home. There was this further interesting word in our correspondent's note: "We have greatly appreciated their six-month's stay with us. Here in the south Bro. Early has done some splendid preaching."

Bro. I. B. Niswander and wife of La Verne, Calif., celebrated the fifty-fifth anniversary of their marriage several months ago without telling us anything about it, so here are our belated congratulations. Perhaps they are a little extra hearty because of the nice letter he wrote us about our not printing some verses he had sent. We receive so much more than we can use, both prose and verse, that we note with special pleasure the response of the excluded ones who seem to understand.

Sister H. B. Martin (see Personal Mention March 16) writes: "We are still receiving so many comforting letters and find it impossible to answer all." Her friends will understand. And they will appreciate this further word from her letter: "Last Monday evening we just had to dry our tears and rejoice when one young lady, three young men and father and mother accepted the great Shepherd as their Savior and Friend. This is the family Bro. Martin was going to see when he was taken home."

Bro. I. C. Snavelly, pastor at Haxtun, Colo., having a good word to say about the Messenger, favors this office with clippings and comments about the dust storms in some of the western states. One picture shows a dust drift as high as the snow fence along the highway. Another shows a derailed passenger train. You have seen this in the papers or heard about it on the radio but unless you have had the experience you can little realize what it means. "A blinding, choking dust storm, borne on capricious March winds, left the plains states deep in grime and sand today." With almost no moisture for a year or more it is not surprising that Bro. Snavelly can not "understand how many of the people have got by."

Bro. J. H. Moore, veteran retired editor living quietly at Sebring, Fla., is soon to pass another milestone. April 8 the count will be eighty-nine. We are extending to him in advance our congratulations and best wishes for yet many extra miles of good going. We happen to know a very practical way in which some well meaning but not very thoughtful persons could show their appreciation of the fact that Bro. Moore is growing old so gracefully and helpfully.

Prepare for Your Easter Offering

The Board of Christian Education has been appointed by the church to promote a finer understanding of the Bible and a vigorous effort in evangelism; to give Christian guidance to children, young people and adults; to develop a well-trained leadership in church affairs; to encourage an appreciation of music and worship; to direct a movement for peace and temperance.

The most of this work is done through literature and books. However, many conferences, training schools and camps are conducted to promote these great assignments. This costs something. The Conference Budget included \$19,000 for this purpose. Every cent is needed and more.

Give every member of the church and Sunday-school an intelligent chance to give for this cause at Easter time.—*M. R. Zigler, Executive Secretary, Board of Christian Education.*

When writing him for information let them enclose stamps for his reply. People ask him all sorts of questions about Florida and it is surprising how many forget this simple courtesy. He did not ask us to mention this but some of our readers need this gentle hint.

Mrs. G. G. Canfield, wife of Pastor Canfield of the Plymouth church of Northern Indiana, came to the end of her vigil of pain, to awake in that better land, the night of March 22. Funeral services were conducted last Monday afternoon by Home Secretary M. R. Zigler.

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Miscellaneous Items

McPherson College a cappella choir will broadcast from WDAF Saturday, March 30, 10:15 A. M., a wire this (Monday) morning informs us. The choir is on a "tour of churches from McPherson to Waterloo."

The National Younger Men's Missionary Congress will meet in Chicago May 2-5. While the program will be directed to mission themes of special interest to younger men, it should be remembered that all men of whatever age are welcome and urged to attend. Any man who contemplates a trip to Chicago this spring should consider the possibility of timing his visit so as to take in this congress. Details will be given in later announcements.

If a certain church correspondent should happen to wonder why the names of two musicians are omitted from his news item, we hasten to explain that the names were obviously misspelled though typewritten. Should the names have gone through as they were written? Should publication of the note have been delayed another week by writing for a correction? Or should the names be omitted? Perhaps you have guessed what the editors did. May we suggest that all correspondents should form the habit of re-checking their items before sending them in. There is perhaps no little thing that causes proof readers and editors more grief than a misspelled name.

Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

Peace With Honour, by A. A. Milne. E. P. Dutton and Co. \$2.00. 219 pages.

War and peace have been discussed from many angles. Here comes a new book by a man from Europe who brings to his readers the war problem as Europe faces it. But what he says for Europe will apply equally well to America or to any other parts of the globe. His fundamental charge is that war is wrong, war is criminal, war is sin. And because war is wrong the reasonable thing is to get right on this question and do away with war. This will not be easy. Progress always comes through struggle. But it is possible. Fundamentally there must be the will to peace and to the amicable adjustment of differences between nations, just as we have amicable adjustment between individuals. Dispassionately one is led along with the author's forceful presentation until he is made to see that the mad race in armaments can lead to nothing else than the overthrow of our civilization, and that in the next war women and children will fare no better than the soldiers on the field of battle. You will find some very fine material here if you are really interested in the war and peace problem.

June 5 to 11 is the time for the next General Conference, and the place is Winona Lake, Ind. For the satisfaction of inquiring minds and short memories we repeat this information. It will soon be carried in the standing announcements.

Rural church schools as sponsored by the Home Missions Council of Churches will be held again this year at convenient times and places. Pastors or others interested should write M. R. Zigler, 22 S. State St., Elgin, Ill., or the nearest of the following: Dean G. B. Winton, Vanderbilt University, Nashville, Tennessee (April 22—May 3); Prof. Eben Mumford, Michigan State College, East Lansing, Michigan (July 8-19); Prof. B. L. Hummel, Virginia Polytechnic Institute, Blacksburg, Virginia (July 16-26); Prof. O. F. Hall, Purdue University, Lafayette, Indiana (June 24—July 5); Prof. M. H. Leiffer, Garrett Biblical Institute, Evanston, Illinois (July 29—Aug. 2). The dates following the addresses are those for the rural school in the university or seminary just preceding.

THE QUIET HOUR

A Closer Walk With Christ

A. Through Moral Purity

PREPARED BY H. S. WILL

For Week Beginning April 7

I. Jesus: Man at His Best and God at His Clearest.

- A. A key to his character (Matt. 5: 6).
- B. A key to his divine insight (Matt. 5: 8).

II. Jesus: "The Criterion of Moral Excellence."

- A. Self-knowledge (John 8: 46).
- B. Some contemporary estimates.
 - 1. Pilate (John 19: 4).
 - 2. John the Baptist (Matt. 3: 14).
 - 3. Peter (Luke 5: 8).
 - 4. Centurion (Luke 23: 47).
- C. Judgment of the centuries: Christlike, highest adjective descriptive of character.
- D. Moral attainment won through struggle and temptation (Heb. 2: 18; 4: 15).

III. His Goal and Requirements for Discipleship.

- A. Perfection (Matt. 5: 48).
- B. "Amputative ethics" (Mark 9: 43-48).
- C. "One thing thou lackest" (Mark 10: 21).
- D. "Go . . . sin no more" (John 8: 11).

IV. We Ought "to Walk Even as He Walked" (1 John 2: 6).

Thought Stimulants

- 1. "O Lord, make me pure, but not now." A prayer of Augustine at one time.
- 2. "The Galilean is too great for us."—H. G. Wells.
- 3. "I was a lawyer, but I discovered you could be most anything and still be in good standing in the legal profession. I became a minister because of the inflexible moral demands of the profession. It requires that you be something." A noted minister of today.

Questions

- 1. Why is moral purity necessary to understand Christ?
- 2. Just what did Jesus mean when he said: "If thy hand cause thee to stumble, cut it off"?

THE CHURCH AT WORK

Directed by M. R. Zigler, Executive Secretary; Rufus D. Bowman, Director of Adult Education; R. E. Mohler, Secretary of Men's Work; Mrs. Ross D. Murphy and Anetta Mow, Women's Work; Dan West, Director of Young People's Work; Raymond R. Peters, Chairman of Intermediate Committee; Ruth Shriver, Director of Children's Work; H. Spenser Minnich, Secretary of Christian Finance; Ross D. Murphy, representing the Pastoral Association; Ruth C. Sollenberger, Office Secretary.

MINISTRY

A Pastor Looks at His Young People

BY J. D. REBER

Article Supplied by the Pastoral Association

A FEW years ago an expedition excavated a mound in the Orient and found a Babylonian tablet on which was an arraignment of young people. The accusation was very modern in tone even though it was four thousand or more years old. The young people were censured for being worldly and forgetting the ways of their fathers; they were accused of being fickle, thoughtless and reckless. The author of the tablet lamented the future because the leadership of tomorrow would pass into the hands of wayward and godless youth. This is one way that a pastor may look at his young people. If he has the kind of an eye that readily sees these things he can certainly find them. But when Jesus and all of the other great leaders of the Christian movement looked at the young people they saw something else, not because the young people with whom they dealt were any different from the young people of the centuries, but their eyes saw differently. Jesus, no doubt, saw some of the things which the author of the clay tablet saw; but he saw infinitely more. He saw more because his eyes were open.

The recordings on the ancient tablet are only too true, but it is sheer folly to conclude that such are the whole truth. A pastor who has his eyes open should see at least four other things. First, he should see living personalities when he looks at his young people. When we deal with persons we are not working with machines which may fly to pieces at any unexpected moment and cease to be. Neither are we training animals. We are dealing with beings who will live throughout eternity. Machines will corrode and decay. Animals will cease to perform but the lives of our young people will live on and on throughout the ceaseless ages.

God considered these lives of such value that he formed them in his own image. Jesus estimated that one soul is of more value than the whole world. This fact a pastor should learn to appreciate. If the ministry is the highest calling it is because the minister deals with personalities who are godlike and of infinite worth.

The second thing that a pastor should observe in his young people is that these personalities grow. And growth assumes the necessity of food; it also assumes that the type of food determines, somewhat, the quality of development. Again, growth assumes the possibility of guidance.

On the fence between the gardens of two neighbors there is a large rose bush. One neighbor planted it there a few years ago and it has annoyed the other neighbor ever since. The branches of the bush get into the beans and cabbage of the second neighbor, making it very unpleasant for him. For several years the second neighbor was very uncomfortable about the situation. He did not like the thorns on the branches when he went to pick his beans, neither did he like to complain to his neighbor. One day while this second neighbor was studying the situation he decided upon an experiment. About every two weeks he took a stick and laid the ends of the branches on the fence. This kept the bush upon the fence instead of running all over the garden. As a result of this little guidance the second neighbor could pick his beans in comfort and the first neighbor could keep his rose bush and everybody was happy.

There is some truth in John B. Watson's assertion (though we can not agree with everything that he says) that any normal child can be trained to serve capably in almost any profession. Perhaps, one reason why our young people have not reached any higher in Christian living is because the guidance which they have received did not point in that direction.

Again, a pastor should see in his young people's group the future leaders of the church. And this observation must be more than a recognition of the functioning of an eternal law. Three things are necessary in this respect. Leaders must be found; they must be inspired; and they must be trained. Too often have things just been allowed to happen. It would be much wiser for the church to search out promising individuals and lay her hands on them, as did Eli with Samuel and Samuel with David and Jesus with the disciples.

In the matter of training we can also learn something from these Biblical incidents. We believe in a trained ministry. Would it not be wise to also train for the other offices of the church? Certainly all prospective deacons, treasurers, church school superintendents, and ushers can not attend college and seminary. But training is not confined to these institutions of higher learning. Indeed, most of the training and some of the most effective training is done elsewhere. There are not many local churches which could not put on training courses which would be helpful to these future leaders.

Finally, a pastor should not fail to see the contribution which the young people can make to the present

program. The best way to learn is by doing. Sometimes we have been afraid that the young people will run away with things if they should get the opportunity. But those who have really tried it out have found that often the young people are more dependable and efficient than some older folk. I know of a church which put on a pre-Easter "friendly visitation and prayer" campaign in which every home of the parish was visited. And ninety per cent of the visitors were young people. Two by two these went from home carrying the message of Christ and the church. There are just scores of ways in which the program of the local church can be enriched by enlisting the interest and services of the young people.

Let him see who has eyes to see.

Shippensburg, Pa.

PEACE

In a short time the Manchester College Faculty Peace Commission will have materials to recommend for Goodwill Day in May. You will be able to get these for a few cents from our Board of Christian Education at Elgin.

It is not too early to begin work on your goodwill program now. Your young people will help you. Make this another opportunity for them.—O. W. Neher, Manchester College Faculty Peace Commission.

WORSHIP

The Minister and Music Knowledge

Ministers frequently ask the question, "Is it necessary for a minister to have a knowledge of music in order to promote the music program of the church?" Others ask, "Is it desirable that all ministers in their training learn to sing?"

Undoubtedly it is a great advantage to a minister in pastoral or evangelistic work to have at least a fair knowledge of music. However, even though he can not sing, or does not have any knowledge of the technical phase of music, it is possible for every minister to gain some knowledge of the practical side, and to gain a keen appreciation of the good hymns and church music in general. Regardless of one's musical ability, he should know something of the history of hymnody, of the principles of public worship. He should study the great hymns of the church to know their message and history. The minister should know something of the effect of music on individuals. In other words, every minister should have some knowledge of music as a language. This may be made possible in several ways. This problem is important enough to demand some consideration in minister's conferences. Then, too, every minister has access to the Brethren Loan Library which will supply splendid books in this field of church music. These books are worth any minister's time and thought. We believe also it would be most valuable to have some of the best books on church music placed on the list of Gish Fund books.

As to the advisability of ministers learning to sing, undoubtedly this is most desirable, if for no other reason than learning to sing properly will aid in developing a good speaking voice, for the two vocal processes are vitally related. In many of our churches one of the greatest needs is leadership in music, and where this lack of leadership

exists, it proves most valuable when the minister is able to give that much needed assistance.

Let me repeat, however, that while it is a decided advantage to a minister to have a knowledge of the rudiments of music, and be able to sing or play an instrument, he can get along without this where there is musical talent in the church to care for that phase of the work. Yet every minister needs that breadth of knowledge which will acquaint him with the practical and appreciative phase of church music, so that he may enrich the lives of his people by helping to enrich the music program of the church.—Geo. L. Detweiler, Music Commission.

CHRISTIAN FINANCE

The Widow's Mite

This is the selection of the Guild of Inspirational Drama for March. It is a dramatic presentation of the story of the widow who cast all her living into the treasury.

The characters are the widow, Talomai; her son, Uriel; and a friend of the family, Benar.

Uriel is caught in a slough of doubt and despair because the rich oppressors and despisers of the poor are seemingly blessed by Jehovah while the grinding drudgery of honest peasants like his mother and himself proves insufficient to provide a comfortable living. Gratitude seems dead in Uriel.

A mother's faith triumphs. Even the son realizes that in his mother, he has a treasure he would not exchange for all the chests of the rich. In gratitude for these greater blessings of mutual love the mother goes to give their last coin as a thank-offering to God. The son fears she will be jeered at by the proud Pharisees.

The mother returns full of joy. When she cast her gift into the treasury the Nazarene was there and smiled upon her. She knew that here was one who did not scorn the poor. Uriel, too, is grateful and rejoices for he feels that although Christ may not have a crown he has that which is of greater worth, an understanding heart. This portrait will deepen the sympathies and appreciation of all who see it presented.

Single copies of the play may be obtained at \$.20 each, from Church Management, Auditorium Building, Cleveland, Ohio.

LEADERSHIP TRAINING

Getting Enough Good Leaders to Go Around

1. It is sometimes better to have large class groups under a few good teachers, than to have many small carefully graded classes under poor leadership.

2. Potential teachers should have "clinical" experience, rather than being thrust into a teaching job with no preparation. When a doctor-in-training goes through a slow internship experience, both his own enthusiasm for the job and the lives of his patients are saved.

3. It is dangerous to wait until a vacancy actually occurs to look around for a new teacher. Good leaders have to be grown from the ground up.

4. The best sources for good teachers should be kept in mind. One highly effective superintendent says he looks to the following four sources for his best teachers: first, public school-teachers who have married and settled in the community; second, present public school-teachers, third, parents of young children; fourth, graduates of leadership training classes. Is he wise?

5. Certain factors determine whether a teacher is likely to make good:

(a) Does he (or she) have enough available spare time to truly work at this job?

(b) Does his (or her) past record in doing things show perseverance, patience, and a tendency to succeed?

If these two things are present, all else can be added: love for people, knowledge of what to do and how to do it, effective personality, whatever is lacking.

Having enough leaders to go around is largely a matter of thinking five years ahead.

CHRISTIAN WORKERS

Conquering Faith

PREPARED BY IRA H. FRANTZ

Heb. 11: 32-38

April 14

1. The Faith of the Patriarchs

Noah did what God commanded him (Gen. 6: 22; Heb. 11: 7).

Abraham was a man of faith (Heb. 11: 8-19).

Moses made choices according to his faith (Heb. 11: 23-27).

Peter became bold through faith (Acts 4: 18-20).

Paul's faith put a song in his heart (Acts 16: 25).

2. The Faith of Some Missionary Christians

Judson, Livingstone, Stover, Crumpacker, Helser.

3. The Faith of the Average Christian

It may be shallow (Matt. 13: 20-21).

It may be choked out (Matt. 13: 22).

It may bear fruit (Matt. 13: 23).

It must be the enduring kind (Matt. 10: 22).

Persecutions will try our faith (2 Tim. 3: 11).

If we keep close to Christ our faith will hold (Luke 22: 31).

Faith is rewarded (2 Tim. 4: 8, 9).

4. Faith Is a Big Thing in Men's Lives

Faith is the measure of life (Matt. 9: 29; 14: 31).

The Lord wants faith on the earth (Luke 18: 8).

There is power in faith (Matt. 17: 20).

Let not your heart be troubled (John 14: 1).

If we believe we shall conquer (Rom. 8: 38).

Christ is able to save (Heb. 7: 25; 2 Tim. 1: 12; John 10: 28).

Faith means victory (1 John 5: 4).

WOMEN'S WORK

The Year 1934-1935 Closes

Feb. 28, 1935, is now a date of the past. The treasurer's books are closed and the accounts have all been summed up. The task of recording was no small one because many remittances came in during the last two weeks of the old fiscal year. In the Women's Work account during the month of February alone more than half of the year's total reached the office. \$8,841.74 were sent in from forty-six districts during the last four weeks.

All the women who have given in order to help keep the girls in school in India, China and Africa will rejoice to know that the goal has not only been reached, but exceeded by more than \$1,450. The grand total stands at \$16,458.99 for the year 1934-35. Surely we do rejoice. \$15,121.20 was contributed by the women in America and \$1,337.79 was given by the women of China. This is the highest amount

that has ever been given toward the Women's Work Project. May the Lord be pleased with this gift.

Out of the 49 districts, 21 went "over the top." A few districts exceeded their apportionment by a narrow margin, some by a neat sum, while five districts gave all the way from a half to nearly twice their allotment. All of these districts are to be congratulated. This excellent giving on their part helps to make up for the few districts that gave little or nothing. Only one district failed to send in a gift.

During the five years since the Girls' School project was undertaken by the women of the church, the giving has stood as follows:

1934-35	1933-34	1932-33	1931-32	1930-31
\$16,458.99	\$14,297.61	\$13,835.21	\$11,593.97	\$12,691.86

Already as this is being written, we are in the new year of 1935-1936, and the eight receipts received since the first day of March have brought in \$58.95. This is a good start on this new year. Knowing that we have it within our power to make the goal, let us face this new year with the determination that every woman in our church shall be informed about the missionary project, and that every woman shall be happy to give as much as she can to bring the freedom, light and love of Christ to our sisters in other lands.

According to the Yearbook, there are about 53,000 women in the Church of the Brethren. If every woman gave 33 cents per year for Christian education among the women and girls on our mission fields, there would be no lack in funds to carry on this work. Not only would this be a blessing on the fields, but it would be a wonderful blessing to our entire church if every woman was intelligently interested in missions, and gave her quota. Let us make this a year of intelligent study, deepened inspiration and whole-hearted giving.

MEN'S WORK

God Give Us Men!

God give us men! A time like this demands
Strong minds, great hearts, true faith and ready hands;
Men whom the lust of office does not kill;
Men whom the spoils of office can not buy;
Men who possess opinions and a will;
Men who have honor; men who will not lie;
Men who can stand before a demagogue
And damn his treacherous flatteries without winking!
Tall men, sun-crowned, who live above the fog
In public duty, and in private thinking;
For while the rabble, with their thumb-worn creeds
Their large professions and their little deeds,
Mingle in selfish strife, lo! Freedom weeps,
Wrong rules the land and waiting Justice sleeps.

—Josiah Gilbert Holland.

YOUNG PEOPLE

Taking Leadership Seriously

A. The Leader and His Resources—Free Time

Most leaders are busy people. The best ones I know are very busy. Some are too busy to do their work as it ought to be done.

Any work of an engineering nature takes much time. It can not be done in the odd moments. Nor can it be a secondary matter. Perhaps no one should accept the job if he has less than a full evening a week beside Sunday. If he can put on it ten hours through the week, he can come nearer doing the work as it ought to be done.

One young people's worker had seventeen other church jobs. Because this was to be his specialty, he began resigning from a number of the other duties. That is hard, but effective work will wait until there is some capable person who will make this his main task in church work.

It will help to simplify things if you settle this question: Do you care enough for your young people to give them first claim on your free time?

B. What He Wants to Do

Time was when the church was the chief educational center outside the home, but that has changed. Within the last fifteen years the school has become a much bigger power in the lives of most young people. Increasingly it has taken over new things. Now there is much talk of character education, and some attempts in that direction. For some youth school is their "church."

Wise church leaders will work with school leaders wherever they can. But it is better to study the fundamental directions of both groups first. They should not duplicate efforts nor compete for control unless their directions are opposed.

C. How He Goes About It

"All learning is analytic."

1. Make a chart of the schooling of all your young people—grades, one, two, three or four years in high school, some for college and beyond.

2. What are the real aims of the teachers, principals and superintendents who work with the same youth you work with?

3. A sobering article appeared in Harper's Magazine for October, 1934, "Forces That Control the Schools," by Beale. It is worth hours of your time. Better read it carefully and then talk it over with two or three outstanding school leaders in your community.

INTERMEDIATES

A Compact Library for Intermediate Leaders

The **Intermediate Loose-Leaf Library** consists of about twenty-five booklets, nicely printed, and punched for insertion into a small notebook. They are excellent help for a leader who wants to know just where to quickly put his hands on material and suggestions without having always to hunt through many different books and magazines, and will supplement ideas gleaned from many sources. The booklets cover the subject of leadership of boys from almost every angle. Stories, stunts, nature lore, games, handicraft projects are some of the materials provided, while other booklets deal with the direction of boys' work and the understanding of boy nature.

One kit of this library, almost complete, is available from the Loan Library, and may be obtained by sending 10c with your request. The exact titles of the different booklets may be found in the Intermediate Section of the Loan Library List. (If you do not have a copy of this list, you may get one from the Board of Christian Education, 22 S. State St., Elgin, Ill.) Many of the leaflets in this kit, and one additional, "Selling Yourself to the Boy," may be bought through the Board of Christian Education for 25c each.

CHILDREN

"We Have No Director of Children's Work"

It will no doubt be five years before every church in our brotherhood has appointed a director of children's work.

Various factors enter into the appointment of a director; it is not wise to appoint until all factors are favoring.

Suppose a director can not be appointed at the present time: What are the compensating steps that can be taken?

1. Assumption, by either the pastor or superintendent, of responsibility for leading the children's workers into richer thinking and living.

2. Perhaps formation of a council of children's workers with the pastor or superintendent acting as the leader.

Whoever is to act as the leader of this group should be a student of literature for children's workers—the International Journal of Religious Education, one of the elementary magazines (Children's Leader, Elementary Magazine, Pilgrims Elementary Teacher), the Children's Leader, quarterly news letter, and this column in The Gospel Messenger, week by week.

In other words, if at present there can not be a director in your church, then it will help much if either the pastor or general superintendent will assume all the responsibilities of a duly appointed director.

Can your church do that?

CORRESPONDENCE

WOMEN'S WORK CONFERENCE

The West Central Regional Women's Work Conference was held Feb. 20 and 21, 1935, in connection with the Regional Conference at McPherson College. Wednesday afternoon we met in the Y. W. C. A. room for a short program. Our president, Mrs. V. F. Schwalm, presided. Mrs. E. H. Eby led us in the devotions. Thirty-five ladies were present representing five states and fourteen local churches. We were especially pleased to have Mrs. Dan West with us. Some very vital questions concerning Women's Work were considered, such as: How many churches represented have the full national organization? Mrs. Dan West gave us some very helpful remarks on the women's organization, which were greatly appreciated. The spiritual side of Women's Work was emphasized by our president. As to raising money, direct giving seemed best, according to the consensus of opinion. We found that a few were observing the prayer service, as suggested in The Gospel Messenger each week. Mrs. Dan West mentioned two books which she considers very good—"Living Creatively" and "Living Triumphantly." Some of the needs of our girls' dormitory were presented by Mrs. M. W. Emmert (mother to the girls). These needs were very apparent to those of us who were there and could see for ourselves. It might be a very good thing for each local women's group to put this item on its list as a possible project for 1935. The question was asked: Does Women's Work help the pastors? We were fortunate in having two good pastors present, who kindly aided in the discussion of this question. They assured us it was a real support. Mrs. J. Hugh Heckman was a very definite help in this meeting. Mrs. Ellen Wagoner led us in our closing prayer. The next afternoon, after being graciously entertained by a fellowship dinner given by the McPherson women, which was enjoyed by the men guests also, we met in the church auditorium for the last session of our Women's Work program. Mrs. V. F. Schwalm presided. The theme of this meeting was "The Home." Mrs. R. H. Miller of North Manchester conducted our devotional period. She read from the 14th chapter of Mark. Mrs. Miller made some very interesting and

helpful comments. We were favored with a very beautiful vocal trio by Mrs. Walter Weddle, Elizabeth and Jo Wagoner. Mrs. Dan West gave us a most interesting and inspiring address on "The Modern Home." She especially emphasized the training of children. The following are some of the things she said the child should know before he is twelve years old. He should learn that life is full of bumps and pains. He should know something about the laws of life. That love is a real thing. That life is good. Home is a harbor. And be able to cooperate and exercise self-control. Mrs. J. W. Hershey read a group of poems on the Home, which were very fitting, one of the poems being her own composition entitled "My Treasure Book." Mrs. Ellen Wagoner who is leaving us, made some very touching farewell remarks. We regret very much to have Mrs. Wagoner go. By virtue of the time expiring for the present secretary-treasurer, Mrs. W. T. Lockett of Hutchinson, Kans., was elected to this office. A committee was elected to look after books and plays that may be passed around to the different churches. The committee is as follows: Mrs. W. H. Yoder, Waterloo, Iowa; Mrs. Paul Brandt of Holmesville, Nebraska; and Mrs. Harvey Hostetler, Rocky Ford, Colorado. An offering of \$9.26 was given. About 100 ladies were present. The meeting was closed by singing the hymn, "Blest Be the Tie." Mrs. Dan West led us in the closing prayer.

Mrs. George Eller,
Secretary-Treasurer.

Cordell, Okla.

MRS. ROYAL D. GLICK

Emma Mae, daughter of Edward L. and Tillie R. Neff was born in Chicago, Ill., Nov. 11, 1912, and died instantly in an auto accident near Fresno, Calif., Feb. 11, 1935.

She had the good fortune to be born into a Christian home which together with the influence of the Mennonite Home Mission in Chicago, during her time in the cradle roll and primary departments, helped to mould her character into one of great beauty and usefulness.

For the benefit of the mother's health the family moved to San Bernardino, Calif., in June, 1918. Finding no church of their own they associated with the Brethren in founding a church; in fact, the church was organized in their home and the family united with it, and ever since have been pillars in the organization. Emma Mae loved the church and not only was faithful in her attendance but in her quiet way gathered together a group of young people whose interest centered about its activities. Here she met her husband who was a young minister from the Empire congregation, and, while attending La Verne College, assisted in the work of the mission. They were married Dec. 31, 1933, and immediately she joined her husband in his work as pastor of the Raisin City church.

Emma Mae soon won the love of the entire community. Her devotion to her Lord was apparent to all. Her whole life was given in close association with mission and church work. As soon as she was able to understand the meaning of church affiliation as a little girl she was received into membership by baptism. The motivating influence of her life's work was not duty, but rather a rich love for the

things she was able to do for others. At the time of the accident they were returning from Fresno whither they had gone to buy material for a Sunday-school class recently organized. That evening a rally of the young married people, the class referred to, was planned. The great sorrow and disappointment of the group can never be told. Both Royal and Emma Mae were loved and followed by all the young people.

One of her last acts was to write a letter to a girl friend in which she stated that she must hurry home, little thinking that it was to be the Home above. We believe her work was ably and well done. She left no expression of fright but rather one of calm and peace. God took her quickly but what a vacancy she has left! It was the writer's privilege to assist the Raisin City church in a series of meetings just prior to this tragedy. The beauty and consecration of this young pastor's wife will always be a pleasant memory.

Funeral services were conducted at Raisin City by Brethren M. S. Frantz and B. F. Waas and at San Bernardino by the writer and Dr. E. M. Studebaker. Interment was made amidst the hills south of the latter place.

La Verne, Calif.

Edgar Rothrock.

ROYER GOLDEN WEDDING

(See Cover Page Picture)

The pastor of the Morrellville church, Johnstown, Pa., and his faithful companion of half a century have joined the many who keep us from forgetting that conjugal fidelity and wholesome family life are still very much alive.

Galen Brown Royer and Anna Martha Miller were united in marriage at Mount Morris, Ill., at the home of the bride's brother, our lamented D. L. Miller, March 5, 1885. The ceremony was performed by S. Z. Sharp. The groom was the only son in a family of eight and the bride was the only daughter in a family of eight.

To the Royer-Miller union six children were born, four of whom are living. Their daughter Ruth died in 1924 in the service of the mission field in Africa. She was the wife of Missionary H. Stover Kulp and has a lasting memorial in the Ruth Royer Kulp Memorial Hospital at Garkida. Their daughter Elizabeth, wife of Clyde E. Bates, died four years ago in Pittsburgh.

Bro. Royer's life has been largely and intimately associated with the church mission work. Another daughter Kathren, wife of Q. A. Holsopple, served with him a term of years in India. And for nearly thirty years Bro. Royer himself was either assistant secretary, secretary or treasurer of our General Mission Board. He also had much to do with the location and erection of the Brethren Publishing House at Elgin. Bro. Royer has written much. Among his books are Thirty-three Years of Missions in the Church of the Brethren, Christian Heroism in Heathen Lands, a History of Middle Pennsylvania and twelve volumes of Bible biographies for the young. He was founder and for many years editor of the Missionary Visitor. He has traveled extensively in Europe, China, India and Persia. Sister Royer accompanied him on one of his trips to Europe.

Concerning the wedding anniversary, Bro. Royer says himself in a personal letter not meant for publication: "On the day, March 5, Mrs. Royer and I were quietly alone, save Bro. Robinson and Prather, the evangelist in Walnut Grove church called—had prayer. Mrs. Royer said, 'All these years in Johnstown we have been praying for others. It is so good to have some one come in and pray for us.' And it



was very precious. Aside from that a close neighbor called. But on that day about 140 cards and letters and telegrams arrived and we were busy three hours on that job."

We quote also from a letter from Sister Holsopple: "The family dinner was Saturday evening. Sunday morning we all sat together in the church service. Dr. Ellis of Juniata preached a most excellent and helpful sermon on The Home. One of the joys of the occasion was looking over the many greetings, letters and telegrams from the many friends. After church we all had lunch together and then climbing into cars each family drove off to their respective homes with hearts full of joy and gladness over the happiness of seeing father and mother still so well and vigorous and happy in service after all these years. It has been a tremendous challenge to us children and our children to live up to their example. I'm so grateful that my children have had this experience to remember all their lives. You may be interested in knowing father made mother the clock [see front cover] in spare moments. Since then he has made Jo and me each one. He says he uses his tobacco and movie money that way."—Gleaned from the personal letters indicated and the Johnstown Tribune.

J. J. OLLER BIRTHDAY CELEBRATION

On March 2 the Florida friends of Bro. J. J. Oller of Waynesboro, Pa., saw to it that his eightieth birthday was celebrated in proper style. Thirty-four mutual friends gathered around tables in a hotel dining room in Sebring, Fla., to do honor to the Ollers. Thanks for the birthday meal was offered by Eld. J. H. Moore. J. M. Fogelsanger acted as toastmaster.

Bro. Oller was the first called on to speak after the dinner. He touched with deep feeling upon his early home life, its religious background and the priceless heritage of Christian parents. He spoke also of his happy married life and of his interest in church work.

Eld. W. J. Swigart, a veteran warrior of countless victories, and capable of appreciating the accomplishments of others, was then called upon, representing the guests. He was in his usual good humor. He paid a fine tribute to the

host. He reminded the company that Juniata College would hardly be in existence today had it not been for J. J. Oller and J. M. Fogelsanger. He stressed the fact that many major things have been made possible for it by their generosity and untiring services. Because of their very close friendship and constancy in both church and college, he could not fittingly mention one, even on this occasion, without referring to the other. Juniata has been able to weather the storms and continue its course largely by rea-

son of the gifts and wise counsel of these two Christian gentlemen.

Eld. H. C. Early was the next speaker. He brought the greetings of the church at large and expressed the appreciation of the brotherhood for the magnificent support of Bro. Oller. He mentioned the difficulties confronting the General Mission Board from time to time in meeting the budget which usually shows a deficit. An appeal invariably reaches Bro. Oller, and his timely and liberal response has repeatedly relieved the Board of uncomfortable tension. Bro. Early brought out the quiet modesty of the host, proclaiming him one of the outstanding laymen of the church.

The toastmaster read telegrams of appreciation, felicitation and love from Bro. Oller's home church and Sunday-school, from the business concerns with which he is connected, and from many friends east and west.

The informal program was interspersed with selected duets beautifully rendered by Miss Oller and Miss Gerhart. Eld. D. E. Miller represented the Sebring church in well chosen words, followed by Roland L. Howe in behalf of the Alumni Association of Juniata. Fitting remarks by Eld. J. H. Moore and Mr. Silverthorn concluded the speeches. "Blest Be the Tie That Binds" was sung with meaning, a fervent prayer was offered, and slowly but joyously our good friend and brother entered upon a new year.

A Guest.

A NOTEWORTHY MENTION IN THE MONON NEWS

The editor of the "Monon News" recently visited and worshiped on a Sunday in our Buffalo church, located in the hamlet of Buffalo and within our District of Middle Indiana. His reaction and evaluation of the church there makes a veritable piece of good news, and worthy of a wider publication for our people. In contrast to the usual type of matter that goes to fill newspapers these days, it is indeed refreshing and heartening to be able to give a statement such as that by the "Monon News." "Whatsoever things are of good report . . . think on these things." Well might we all wish and work to the end that this strong impression for good to the editor and the outside would be the situation in every place throughout our brotherhood!

From an additional printing in the "Monticello Journal," under the heading—"Editor of Monon News Visits Buffalo Church," we have this text for the continued relay:

MONON NEWS.—We attended Sunday-school and church at the Church of the Brethren at Buffalo recently. It was our first visit to this denomination. We profited by the experience. To our amazement the young men were conspicuous due to their numbers, and it provided a thought that the church is a prosperous one. So seldom, unless our knowledge is limited, that young men become attendants to meetings of this character. Recently, editorially, we made mention that rural churches were lacking in proper support, and that city churches were leaping ahead with a religious zeal; but if the Church of the Brethren is any criterion, we apologize for the error.

Rev. B. D. Hirt, pastor of this church, having watched over this congregation for the past thirteen years, sermonizes strictly along Biblical lines. His orations are evangelistic in style, fearless in his denunciations of things that are wrong, and praiseworthy of those things that tend to elevate. In his sermon Sunday morning he made it plain that to live a Christian life is no easy thing, but he emphatically stated that it pays.

Hospitality in the Church of the Brethren at Buffalo was fully manifested as we can attest. They know no strangers, and they welcome the outsider. From what we could gather, it is a soul saving station, and Rev. B. D. Hirt and his good wife, surrounded by a membership that is firm in its conviction, give a religious atmosphere that is to be recommended.

Mexico, Ind.

Ralph G. Rarick.



KINTNER GOLDEN WEDDING

The golden wedding anniversary of Bro. H. B. Kintner and Sister Minerva Cover Kintner was celebrated Feb. 17, 1935, in their home near Bryan, Ohio, in the bounds of the Lick Creek church. Here they have



spent many years of service to the church of their choice. The day proved to be an ideal one for the occasion. The children with their companions, the grandchildren and one great-grandchild were present; also two, Mr. and Mrs. Renben Oxenrider, who were present fifty years ago. Present also were: Sister Leonard, a sister-in-law, and Mabel Caster who is the same age as Sister Kintner. Just before

the dinner was served, the second oldest grandson, Bro. Lester H. Garner was united in marriage to Sister Grace Buckingham of Fostoria, Ohio. The bride's parents, Brother and Sister Fred Buckingham, were present, also her two brothers: Eugene, with his wife and two children, and Dale, her younger brother.

From 2 to 6 P. M. open house was held. During this time 200 friends and neighbors, including members of the Lick Creek church, were present. An appropriate program was rendered, consisting of songs, talks and readings. Prof. Edward Kintner and Frank Mulligan both gave appreciated talks.

Father and Mother Kintner were married Feb. 17, 1885, near Bryan, Ohio. Soon afterward they went to Kansas to live. They returned in the fall of the same year, but were in Kansas again in 1886. A few years later they came to Bryan where they have lived ever since. Brother and Sister Kintner have been active in the deacon's office.

Seven children were born to this union of whom three are still living; three died in one week in March, 1919, and another son died the corresponding week in March, 1931.

Many beautiful gifts were given Brother and Sister Kintner in honor of their usefulness and faithfulness both in the community and church.

Walbridge, Ohio.

Geo. W. Garner.

FALLEN ASLEEP

Arey, Douglas Newton, infant son of Mr. and Mrs. J. N. Arey, died at his home near Lilly of pneumonia. Besides his parents he is survived by three brothers and two sisters. Funeral services from the Beaver Creek church by Eld. John Hess.—Mrs. S. E. Garber, Bridge-water, Va.

Baker, Paul Keim, small son of Brother and Sister Chris Baker, died at home, Feb. 24, 1935. His father and mother and five sisters survive. Funeral services in the home by the pastor, C. C. Sollenberger. Burial in the cemetery at Salishury, Pa.—Alta Loudermilk, Uniontown, Pa.

Balmer, Sister Isabella Eitnier, born Nov. 21, 1858, died March 5, 1935. Her husband, Henry Balmer, a deacon, died seven years ago. She is survived by three sons, one daughter, ten grandchildren and ten great-grandchildren, also two brothers, two sisters, two stepbrothers and two stepsisters. Funeral services at the Middle Creek church by Brethren P. B. Myer and R. E. Myer. Interment in the adjoining cemetery.—Grace HOLLINGER, Lititz, Pa.

Brightbill, David C., died Jan. 19, 1935, at his home in Lebanon, Pa., aged 73 years. He died after an illness of five years. Surviving are his widow, Katie (Frantz), three daughters and six sons, one of them being the well-known Bro. Alvin F., of Bethany Biblical Seminary, Chicago; there are also thirteen grandchildren. Services in the Midway church by Bro. Nathan Martin and S. K. Wenger. Interment in the Midway cemetery.—Martha Z. Eckert, Lebanon, Pa.

Byerly, Jene Alton, son of Bro. Chester and Sister Flora Byerly, born in Lima, Ohio, April 14, 1925, died Feb. 6, 1935. Besides his parents, two brothers and three sisters survive. Services at the Lima church by the undersigned, assisted by Bro. A. P. Musselman. Burial in the cemetery near Lima.—Leo H. Miller, Fort Wayne, Ind.

Davis, Jesse, born Jan. 27, 1861, died Jan. 25, 1935. He leaves a wife and ten children. He was a member of the Church of the Brethren for thirty years. Funeral at the Rosendorf church by Eld. John S. Fike.—Loretta V. Diehl, Oakland, Md.

Ecker, Bro. Chas. G., son of Benj. and Sarah Ecker, born near Unionville, Md., and died at his home near Uniontown, Md., on Feb. 28. He had been a teacher in the public schools of Carroll County for thirty-five years but retired ten years ago. He was a member of Pipe Creek church for many years and a teacher of the men's Bible class. He was married at Uniontown, Md., on March 8, 1894, to Susan Flater who preceded him three years ago. He is survived by five children, four grandchildren and one sister. Funeral services at Pipe Creek church by Eld. J. J. John. Interment in the adjoining cemetery.—Mrs. H. Paul Hull, Linwood, Md.

Fox, Sister Bertie Flint, born Jan. 1, 1892, died Feb. 10, 1935. She had been a member of the Church of the Brethren for thirty-one years; hers was a faithful, consistent Christian life. She married Frank M. Fox in 1910. Three children with their father survive, also one sister and four brothers. Funeral services at the church in Buena Vista by Eld. A. S. Thomas, assisted by A. R. Showalter and L. G. Humphreys. Interment in Green Hill cemetery.—Correspondent, Buena Vista, Va.

Groff, Mary K., widow of Elam Groff, born April 10, 1854, died at her home in Bareville, March 7, 1935. She was a member of the Church of the Brethren for many years. Four sons, three daughters and twenty-two grandchildren survive. Funeral services in the Bareville church by Eld. D. S. Myer, assisted by Bro. Paul D. Wenger. Interment in the Groffdale Mennonite cemetery.—Addie A. Myer, Leola, Pa.

Gunter, Meda Belle, born near McGuffey, Ohio, July 23, 1914, died Feb. 22, 1935. Sept. 8, 1934, she married Harold Gunter who survives with her parents, Mr. and Mrs. Floyd Mann, five brothers and one sister. Funeral services at Packerton, Ind., United Brethren church by Bro. Moyné Landis.—Mrs. Warren Slater, South Whitley, Ind.

Hornish, Sarah Clear, daughter of Eld. Zeddock and Maria Clear, was born in Adams Township, Defiance County, Ohio, Nov. 18, 1857. Her life here came to a close Feb. 26, 1935, at the age of 77 years, 3 months and 8 days. After acquiring her education in the public schools she taught for several years until she married Bro. J. W. Hornish, March 12, 1882. Seven children were given them, but of these, three—two sons and a daughter—were taken almost in a day by diphtheria and another son was called some years later as he was budding into young manhood. The husband and father answered the summons over six years ago. Three daughters survive, Mrs. Clara Bishop of the home neighborhood, Ruth, wife of Dean C. W. HOLL of Manchester College, and Ina, high school teacher of Peru, Ind. Sister Hornish and her husband made their home a Christian home when years ago they united with the Church of the Brethren in which they lived in simple faith a consistent and devoted life of service. They prospered in material things and they did not forget the Source of their blessings. They were deeply interested in the church, particularly in missions and education and they gave freely to support them. Funeral services in the Poplar Ridge church by the writer and Eld. John Flory. Her body was laid to rest beside her husband in the cemetery near her former home.—Edward Kintner, North Manchester, Ind.

King, Melvin I., son of Emanuel and Mary King, born in Whitley County, Ind., Nov. 15, 1869, died at his home in Richland township, Feb. 24, 1935. He married Ora Etta Meyers Dec. 20, 1890. She survives with four children and eight grandchildren. Bro. Moyné Landis conducted the funeral service at the Baptist church in South Whitley.—Mrs. Warren Slater, South Whitley, Ind.

Klinck, Walter Thomas, born near Toronto, Canada, Aug. 25, 1868. He later came to Cedar Rapids, Iowa, where he made his home until going to California, remaining there until coming to Denver, July, 1934, where he lived with his son until death, Feb. 4, 1935. Bro. Klinck was a devoted Christian, uniting with the Church of the Brethren as the church of his choice. Services were conducted by the writer in the Denver Church of the Brethren. Interment in Fairmont cemetery, Denver.—I. J. Sollenberger, Aurora, Colo.

Marker, John Henry, eldest son of David and Barbara Marker, born June 17, 1847, in St. Joseph County, Ind., died at the home of his son, William, in Greenville, Ohio, Jan. 15, 1935. He was the eldest of a family of sixteen. In June, 1870, he married Lydia Brown. Nine children were born to them. His wife died Dec. 19, 1906. In 1909 he married Anna McCune who passed away March 23, 1931. When a young man he united with the Church of the Brethren and remained a faithful member to the end. He was a charter member of the Greenville congregation. He leaves three sons, four daughters, thirty grandchildren, eight great-grandchildren, three stepchildren, one brother and two sisters. Funeral services in the Greenville church by Eld. David HOLLINGER and the pastor.—G. O. Stutsman, Greenville, Ohio.

Meckling, Mrs. Pearl Cora, died Feb. 13, 1935, in the family residence at Revere, aged 49 years. Surviving are her husband, four children, two stepchildren, six brothers and two sisters. Funeral services by Eld. C. C. Sollenberger. Burial in White Rock cemetery.—Alta Loudermilk, Uniontown, Pa.

Miller, Mrs. Aquilla, died Jan. 31, 1935, at the age of 66 years. She was the daughter of Geo. and Caroline Strawderman. She was a member of the Church of the Brethren from youth up, living a true Christian life to the end. In 1895 she married Aquilla Miller of Needmore, W. Va. To this union were born four daughters and two sons who survive, with the husband, twelve grandchildren, one brother and one sister. She was anointed during her sickness; in this service she had much faith. Funeral by Wheeler Walker at the New Dale church where her remains were laid to rest on the hill.—Cora G. Painter, Mauretown, Va.

Nelson, Sister Mary Ann Kline, wife of Clinton D. Nelson and daughter of Frederick and Sarah Kline, was born April 9, 1860, at North Manchester, Ind., and died Feb. 16, at the home of her daughter, Mrs. Harvey Ilanawalt, La Verne, Calif., after an illness of several months. With her husband she came to La Verne forty-one years ago, subsequently residing at various times at La Verne, Pomona and Chino until sixteen years ago they moved to Long Beach. She leaves two daughters, also five grandchildren. She was a lifelong member of the Church of the Brethren. Funeral services were held from the La Verne church in charge of J. S. Zimmerman, her former Long Beach pastor, assisted by Leo Kline and Galen K. Walker; interment was made in the Evergreen cemetery, La Verne.—Grace Hileman Miller, La Verne, Calif.

Patches, Sister Katie A., daughter of Samuel and Martha Pfautz Evans, born May 15, 1873, died Feb. 17, 1935. She was a loyal member of our Midway congregation. Surviving are her husband, Bro. Albert J. Patches, one son, four daughters, eleven grandchildren, four sisters and two brothers. Funeral services in the Midway Brethren church by Elders S. K. Wenger and A. S. Heisey. Interment in the adjoining cemetery.—M. Lucille Sanger, Lebanon, Pa.

Petry, Sister Mandilla, daughter of Bro. Jacob and Sister Catherine Petry, born near West Manchester, Ohio, May 25, 1878, died Nov. 23, 1934. She was the oldest of a family of six children. In December, 1892, at the age of fourteen years, she united with the Church of the Brethren at Prices Creek, Ohio. She was constant and true to her church vows, and the church and its work always came first, regardless of what form of sacrifice or hardship it might mean to her, in time or in money. As a member of the Aid Society she was a constant and tireless worker. For many years she was a teacher in the Sunday-school at Castine. With deep humility of heart and in a simple, quiet manner she went her way of life. She leaves her father and mother, two sisters and two brothers. Funeral services by Eld. S. A. Blessing at the Castine church, with interment in Castine cemetery.—C. M. Simmons, New Madison, Ohio.

Pifer, Bro. Abram L., son of Jacob and Rachel Pifer, born Nov. 25, 1860, in Preston County, W. Va., died at his home in Adrian, Mich., Feb. 13, 1935. In 1888 he married Miss Sarah Miller; to this union were born one son and two daughters who survive with the wife, twenty grandchildren, one great-grandchild, one brother and one sister. More than fifty years ago he accepted Jesus and united with the Church of the Brethren and lived faithfully until called home. Funeral services at Fairview church by Eld. J. A. Guthrie. Burial in Zion cemetery.—Mrs. Gertrude E. Guthrie, Blissfield, Mich.

Reed, Richard, born in Floyd County, Va., on Feb. 24, 1856, died Feb. 17, 1935. He was third in a family of six children of Robert and Margaret DeLaney Reed. In 1874 he married Minerva Franklin Bishop. To this union were born six children; the oldest son passed away four years ago. He united with the Church of the Brethren in 1891. He gave the land on which the White Rock church was built and became one of its charter members. He lived faithful to his church—a quiet, peaceful and unassuming life. He moved to Montgomery County, Va., in 1906, where he purchased a farm and lived the remaining years of his life. He had been almost an invalid since 1933; he called for the anointing services about a year ago. He leaves his widow and five children, seventeen grandchildren and eleven great-grandchildren. Funeral services by Bro. S. P. Reed at the Christiansburg church and burial in the cemetery near by.—Mary Reed, Stuarts Draft, Va.

Rolfe, Bro. Horace, who was an inmate of the aged people's department of the Mexico Welfare Home, passed at the age of 76 years, Dec. 24, 1934. He was of English parentage, both father and mother having had their birthplace in London. Bro. Rolfe was born Nov. 22, 1858, at Wabash, Ind. His entrance into the Home was on April 7, 1931. He was very easy to get along with, and it was a pleasure to have him in the Home. It was on July 31, 1932, while at the Home, that he did the finest thing of his lifetime when he gave himself to Christ and became a member with us in the Church of the Brethren. Funeral was held at the Home by the undersigned superintendent, with burial in the Falls cemetery at Wabash.—Ralph G. Rarick, Mexico, Ind.

Rose, Henry Clyde, son of Brother and Sister J. D. Rose, born May 16, 1899, in Wolf County, Ky. He with his parents moved to Brethren, Mich., in 1913. On Jan. 17, 1922, he married Cleo L. Shields. Failing health caused him to seek a milder climate and he came to Colorado in 1927 where he lived until his death March 2, 1935. Bro. Rose became a Christian early in life and united with the Church of the Brethren. He died expressing his faith in Jesus Christ his Savior. His friendly disposition and cheerful nature won him many friends. He is survived by his wife, parents, one brother and sister. Services were conducted by the writer in the Church of the Brethren at Denver. Interment in the Crown Hill cemetery, Denver.—I. J. Sollenberger, Aurora, Colo.

Royer, Mrs. Hellen Irene Possnecker, born in Dallas Center, Iowa, April 20, 1906, died Dec. 1, 1934. In her girlhood she united with the Methodist Church in which she continued to hold her membership. Aug. 21, 1929, she married Dr. John I. Royer. She leaves a large group of immediate relatives and friends. Funeral by the undersigned assisted by Rev. Harry Coates of the Woodward M. E. church.—X. L. Coppock, Dallas Center, Iowa.

Shterom, Mrs. Rose Anna (nee Cogan), born March 23, 1873, died at her home in Saxton, March 1, 1935. She was born at Yellow Creek, and was the daughter of Jacob and Maria (Weaverling) Cogan. She was married to Harry G. Shterom in 1893, and to this union were born three sons, who survive her; she is also survived by four granddaughters. She resided in Saxton since her marriage, and had been a faithful member of the Church of the Brethren at this place, having united with the church at Yellow Creek in her girlhood. The years of her married life were short, as she was left a widow, when her youngest child was only seven months old. Yet Mrs. Shterom was the most uncomplaining person we have ever known, taking the joys and sorrows of life alike, in calm patience. She made a special effort to attend love feast services in November and not long after was anointed by her pastor. Funeral services were conducted by L. R. Holsinger, assisted by her former pastor, J. P. Harris. Interment in Fockler cemetery near Saxton.—Mrs. C. C. Stapleton, Saxton, Pa.

Shickel, Henry T., aged 73 years, well-known resident of Montezuma, died at his home following an attack of pneumonia. Services from the Beaver Creek church by A. S. Thomas and Simon Glick. Interment in

Beaver Creek cemetery. He was born in the Montezuma section, the son of Jacob and Elizabeth Regina Shickel. He married Sue Garber forty-three years ago. To this union ten children were born who survive with the mother and ten grandchildren. Becoming a member of the Church of the Brethren in his youth, he was one of its most faithful and active members.—Mrs. S. E. Garber, Bridgewater, Va.

Shipp, Susan (Jacobs), aged 65 years, widow of Wm. Shipp, died March 3, 1935. She was the mother of eight children, seven of whom survive with seventeen grandchildren, two sisters and one brother. She expressed her love for her church in loyalty, sacrifice and devotion. Services in Prices church by H. C. Muck and H. M. Stover. Burial in adjoining cemetery.—Pearl N. Chamberlin, Waynesboro, Pa.

Shrider, Mary Jane Kirby, was born in Allen County, Ohio, and died in her home in Bluffton, Ohio, March 8, 1935. She married Geo. Wm. Shrider March 26, 1882. She united with the Church of the Brethren more than thirty years ago and was a faithful member. She leaves husband, four sons and three daughters, also several grandchildren. Funeral services by the writer in the County Line church. Interment in the County Line cemetery.—J. L. Guthrie, La Fayette, Ohio.

Sickler, Sister Martha L., who was at the time the oldest inmate of the Mexico Welfare Home, passed over in death at the age of 91 years, Jan. 31, 1935. She was born Dec. 30, 1843, at Three Rivers, Mich. She was a daughter of Batharic and Maria (Field) Sickler, both of whom were born in the state of New York. She was united in marriage Jan. 1, 1862, to James C. Sickler. To their union were born five children. Her husband preceded her Sept. 21, 1910. Surviving are two children, five grandchildren, nineteen great-grandchildren and four great-great-grandchildren. Sister Sickler united with the church Dec. 21, 1913. It was on Oct. 8, 1932, that she became one in the family of the aged at the Home. Here by her alert physical and mental activity, cheerful and appreciative disposition and beautiful Christian life, she endeared herself to all who knew her. She was an outstanding example of one who had grown old gracefully, and was familiarly known and referred to as "Little Grandma." On her 91st birthday, which was Dec. 30 and Sunday, she gave an interesting and appreciated talk in the Mexico church. The chief officiating minister at the funeral was her former pastor, Bro. Charles R. Oberlin, pastor at Peru. He was assisted by the undersigned, superintendent of the Home, and Pastor J. W. Flock, of the Guernsey church, near Monticello, where the main service was held. Interment was in the Bedford cemetery.—Ralph G. Rarick, Mexico, Ind.

Slagle, Jerry Delane, youngest son of Brother and Sister Wayne Slagle, died at the home of his parents, near Mexico, Feb. 23, 1935, of pneumonia. He was born Nov. 10, 1933. He is survived by his parents and a brother; on Feb. 4 his sister died. Funeral services by Bro. Ralph Rarick at the home. Interment in Greenlawn cemetery at Mexico.—Helen Musselman, Peru, Ind.

Snyder, Henry E., born Feb. 4, 1866, in Snake Spring Valley, near Everett, Pa., died Feb. 4, 1935. He served as deacon, trustee and steward and was a charter member of the Twenty-eighth Street church. He will be missed in the church.—S. W. Snyder, Altoona, Pa.

Stutzman, Dayton Clifford, son of Olive and Henry Stutzman of Hawthorne, Calif., was born April 27, 1912, at Lindsay, Calif., and died March 1, 1935, at Whittier, Calif., aged 22 years, 10 months and 2 days. Besides his parents he leaves one sister and five brothers. With his parents he moved to Hawthorne, Calif., in 1924. In 1930 he entered La Verne College where he was a senior at the time of his death, having stayed out a year to work. He joined the Church of the Brethren at nine years of age and was faithful until death. Funeral services were held in the La Verne church and interment made at Inglewood.—Grace Hileman Miller, La Verne, Calif.

Troup, Ralph DeVon, son of Milo and Emma Troup, born Oct. 5, 1916, died March 8, 1935. He united with the Church of the Brethren at New Paris at the age of ten and since had been interested in the work of the church and the Sunday-school. He leaves father and mother, one brother and two sisters. Services at the New Paris church by Virgil Mock and Chas. Arnold.—Mrs. J. Galen Whitehead, New Paris, Ind.

Walters, Sister Louisa, born June 24, 1848, died Feb. 12, 1935. She resided at the Neffsville Brethren Home for many years. She was a faithful member of the church for nearly thirty-four years. Her hands were seldom idle; this is proven by the 100 quilts she pieced and bestowed to the Aid Society. She was unmarried; several nieces survive. Services at the Ephrata church by Eld. David Killefner. Interment at Bowmans cemetery, Ephrata.—Gertrude R. Shirk, Ephrata, Pa.

Way, Benjamin Franklin, Akron, Ohio, son of John and Elizabeth (Mishler) Way, born Aug. 23, 1872, and died Feb. 26, 1935. He is survived by his wife, a daughter and a sister and many friends. In 1932, he and Sister Way accepted Christ and were received into Christian fellowship in the Church of the Brethren at Kent by baptism. Through the months of illness and affliction which followed he found great joy in his newly found relation with Christ. Funeral services in the Springfield church near Mogadore, by the writer assisted by Rev. Nau-man, pastor of the Evangelical church. Burial in the Maple Hill cemetery.—A. H. Miller, Kent, Ohio.

Wissinger, Catherine, daughter of Moses and Polly Ash, born Oct. 18, 1856, died at her home in Adams Township, Feb. 19, 1935. She was a member of the Church of the Brethren for about fifty-four years. Her husband and one son preceded her; she is survived by two sisters, one brother, two daughters and three sons. Funeral services by her pastor, P. C. Strayer and Rev. Jones at the Maple Grove church. Interment in Dunmeyer's cemetery.—Mrs. P. A. Berkey, South Fork, Pa.

NEWS FROM CHURCHES

COLORADO

Haxtun.—On March 4 we held our quarterly council meeting. The janitor situation was discussed and it was decided that those who wished to volunteer their services for the various months should report to the trustee, Bro. E. L. Ramsey. A committee was chosen to investigate the matter of procuring a parsonage. A decision was made to hold a community sale soon, for the purpose of creating a fund for the pastor's salary. Also three-fourths of the Sunday morning offerings are to go towards this fund. A spring love feast will be held; the final arrangements and date being left for the deacons to decide. We will have a Vacation Bible School; the date and further arrangements were left for the Sunday-school board to work out. The Homemakers' class under the direction of Bro. Roscoe Baker is busy practicing for the play they expect to present on March 24, entitled *The Rose on the Dial*.—Mrs. Warren D. C. Wood, Haxtun, Colo., March 11.

FLORIDA

Sebring.—Our revival, conducted by Bro. H. K. Ober, closed on Feb. 17, with a full house. The attendance at every service was splendid. Bro. Ober preached eighteen sermons and gave lectures at Highlands Hammock vesper service and the high school. As an immediate result of the meetings, four young people have been baptized. Sister Garrett conducted the music for the services. The Aid Society gave Bro. Ober and family a shower of Florida good things, which was a pleasing surprise. It is the purpose of the women's organization to have a special program, missionary, peace or temperance, each month. The last of January the white gift service was rendered, with the opening of the mite boxes. About eighty women helped in the offering. March 10 there was a peace program, with two able speakers, Sister Bixler and Miss Ida Mary Winder, of the National Council for the Prevention of War. Our Aid Society held the annual all-day meeting on Feb. 23, entertaining our visiting workers and friends to dinner, serving about 100 guests. We also donated \$5 to Messenger subscriptions, to those not financially able to subscribe. Our mid-week prayer service has been quite well attended throughout the winter. We recently purchased new hymnals for the church. We held our quarterly council March 5. The business, consisting of quarterly reports from the different divisions of church activity, was carefully disposed of. The financial condition in general is quite satisfactory. We had many visiting members spend the winter in Sebring and enjoy the services at our church, as well as members of other churches, who felt at home in our meetings. Quite a number have already returned to their homes in the north and others are leaving soon.—Anna Stutsman Sebring, Fla., March 11.

Seneca.—During the winter the privilege has been ours of having a number of visitors. The largest number present at any one time was during the young people's and ministerial conference which convened Dec. 28-31 and afforded many opportunities for refreshing to all who attended. Among others who were with us at various times and ministered in different ways, Bro. J. N. H. Beahm gave a number of inspiring messages while in our midst. Feb. 17 the morning service was the occasion of a reminder of the twentieth anniversary of the dedication of our church. Bro. Ira Arnold assisted our elder in the service. In the afternoon the Women's Work group gave an interesting program and received an offering of \$12 for the national project. In recent months seven have been received into the church by letter. At our business meeting the writer was chosen Messenger agent and correspondent.—Mrs. J. H. Morris, Groveland, Fla., March 7.

ILLINOIS

Decatur.—The membership has been aroused to more activity these past few months. The Gospel Messenger has been placed in many homes and all indebtedness has been met to date. The young people are active and doing their part well; the Aid is busy too. Our quarterly business meeting was held March 7. Each department was given opportunity to report the progress in its work. March 10 was roll call Sunday for the membership. The love feast will be March 19. Virginia A. Henfelter was chosen to be our representative on the July 4 committee. On March 30 the North Manchester singers are to be with us. Some changes were discussed that might bring greater activity in general among the membership. Two were recently taken into the church by baptism.—Anna E. Shearer, Decatur, Ill., March 11.

Lena. church held its regular council meeting on March 4. A series of meetings will be conducted by our pastor, Bro. J. F. Burton, next October. On Sunday morning, Dec. 23, the children of the Sunday-school gave a splendid Christmas program. In the evening a cantata was given by our young people entitled *Good Will to Men*. The house was crowded and both the play and the music furnished by the choir were very much appreciated. A watch night meeting was held at the church on New Year's eve. An informal program was given followed by a social hour. The members also gave our pastor and wife a pound shower in appreciation of the splendid work they are doing. The men have reorganized with Ralph Wagner as chairman. They have successfully placed the Messenger into 75 per cent of the homes. The B. Y. P. D. gave a short missionary program on Sunday evening, Feb. 17, preceding the sermon. The offering taken was given to missions. The young people are beginning work on a pageant and also choir practice for the program to be given on Easter Sun-

day. Our services have been very well attended during the winter months. The Sunday evening services are increasing in attendance at present and our pastor is preaching a series of sermons on the subject, *The Kind of Men We Need in the Church Today*. The song service is led by Sister Burton and has proved to be very inspiring. We are glad to have the Yellow Creek brethren worship with us on Sunday evenings. Special music is furnished by the young folks from both of these churches.—Mrs. Elta Gentz, Lena, Ill., March 11.

Liberty.—We wish to report that since the coming of Bro. Cave and family the church here is progressing very nicely. March 1 will close their first year's work. The interest and attendance at both Sunday-school and church have showed a very good increase. This year has been a busy one for our church. In April a birthday anniversary was held in honor of the Wolfe sisters, the only three remaining grandchildren of the Eld. Geo. Wolfe of sacred memory, Ann, the eldest of the three, will be 91; Milly at 89, Prudence at 79 gives them a total of 259 years to their credit, which has been spent in active service to their church and community. At the noon hour several hundred people from Adams, Brown and Fulton counties joined in the dinner which was served in the church basement. During the afternoon program Judge Fred Wolfe of Quincy enumerated various things which have taken place during the life span of these three good sisters. Also Father Scanlan of St. Brigids Catholic church spoke of the need of more practical Christianity as displayed in the lives of these three sisters. The children of the Sunday-school presented a very enjoyable Mother's Day program. Our union Vacation Bible School was very successful under the leadership of Sister Esther Reid of our church. In June a car full of young people from the Woodland congregation came to us for vespers and then Miss Mary Senger presented the illustrated lecture on our young people's camp at Lewiston, which was appreciated by all. June being the month for the annual Children's Day service, the children of the Sunday-school presented a very fine program to a full house, the program being very much appreciated. Our church was represented at district meeting by our pastor as delegate. Our regular council was held in September. Officers for the coming year were elected: Elder, I. D. Heckman; superintendent of Sunday-school, Agnes Reid; church clerk, Lawrence Walton; the writer, Messenger agent and correspondent. Bro. Cave was asked to remain for three years as pastor, which he accepted. The church also voted to ordain Bro. Cave to the eldership. Bro. Heckman while here preached two very spiritual and inspiring sermons. Sept. 23 a group of young people from the Woodland congregation presented the play, "What Shall It Profit?" to an audience of 400. Liberty has a very active W. C. T. U. This Union was able to circulate a petition giving the people of the community a chance to vote on the selling of alcoholic liquors in our town; we are happy to say that this community voted dry by a vote of two to one for which we are very thankful. October brought to us Dr. and Mrs. Rolland Butler of San Diego, Calif., in a series of union evangelistic services, which challenged all to do the very best that was possible in the saving of souls and consecration of life in service for the Master. The Women's Work reorganized with Mrs. Cave as president; at present they are making sponges for the hospital at Quincy. The dramatic cantata, *The Lost Carol*, was presented to a full house on Dec. 23; Mrs. Ina Spangler directed this service. Our young people met in January and organized a B. Y. P. D. with Sister Alice DeWitt, president. Feb. 3 they met for their first evening service; they hope to be able to continue each Sunday evening. The Men's Work group met and dug coal a day for the church. We are looking forward to the future with renewed hope and inspiration under the leadership of our pastor and wife.—Geneva Leffinghouse, Liberty, Ill., Feb. 28.

Viriden.—At the Christmas season the play, *The Lost Carol*, was given by the B. Y. P. D. One Sunday in January Bro. Caslow dedicated the morning service to the aged people. Old familiar songs were sung and the sermon was very impressive. The evening services were dedicated to the young people. Feb. 3 we had a basket dinner at the church and enjoyed the social hour after which the Women's Work organization held a meeting and elected officers for the coming year. Mrs. E. S. Snell is our general director. Each woman had a project last year and \$35 was brought in. We are glad to report that the Messenger is being read in more than 75 per cent of our homes. Our pastor and wife are busy in the Lord's work and are making many calls. Recently Bro. J. W. Lear gave us one of his inspiring messages. We are looking forward to having J. H. Cassady with us in a revival next October. We were shocked to learn of the death of Eld. H. B. Martin of Gettysburg, Ohio; he served as pastor of our church for six years. Memorial services were held by Bro. Caslow on March 3; tributes to his life were given by Mr. Goode, representing the Rotary Club, and by Rev. Cartright, representing the ministerial association.—Lola Brubaker, Viriden, Ill., March 6.

INDIANA

Beech Grove. church met in council March 3. Bro. C. H. Hoover was re-elected elder for another year. Our love feast will be held May 11. Bro. Hoover preached a wonderful sermon to us Sunday morning and Bro. Estle McCullough of Middletown preached in the evening. On Sunday evening, Feb. 24, the junior Bible class presented a play, *The Challenge of the Cross*, to a large and appreciative audience. Sunday-school and all departments of the church are progressing nicely. A great gloom was cast over our church and community with the news of the accidental death of Bro. H. B. Martin of Gettysburg, Ohio. This is the old home of Brother and Sister Martin.—Vernie Beaver, Pendleton, Ind., March 4.

Bethany.—On Feb. 24 at the morning service a group from North

Manchester gave us a play. March 7 we met in council with Bro. M. H. Geyer presiding. One letter was granted. Our love feast is appointed for June 1.—Mrs. Bertha B. Weybright, Syracuse, Ind., March 11.

Fort Wayne.—The Women's Work was organized the first of the year, Mrs. Leo H. Miller being elected president. Since that time the first Friday night of each month is looked forward to with much interest as it offers opportunity for all the women in their educational program. Jan. 27 Bro. Ira H. Frantz gave the morning sermon. In the evening he heard the B. Y. P. D. present his play, What Shall It Profit? Our B. Y. P. D. has shown quite an interest in this temperance play, having given it seven times; they also have other engagements. Those who have ministered to us recently as pulpit guests were Brethren G. A. Snider, R. C. Wenger, J. Oscar Winger and Prof. C. Ray Keim who on Feb. 4 gave two lectures, one on the movies and the other on peace. Feb. 10 to 17 Bro. Vernon Heckman of Bethany Biblical Seminary was with us assisting in music and preaching two sermons. Each night during the week our pastor gave an evangelistic message and a number of hymns illustrated with slides which everyone appreciated. March 3 at the close of the morning service baptism was administered to nine applicants for membership. Feb. 24 the church presented an interesting drama, The Church of My Dreams, under the direction of the missionary committee. Our Sunday-school has shown a steady attendance. For the past few months we have averaged 208. The C. W. is using a program which provides outside speakers. March 3 a man of Quaker faith spoke on his religion. The following Sunday evening a Salvation Army leader gave an interesting talk on what they are doing for Christ's kingdom. The Vacation Bible School committee has already made plans for this summer's school, hoping it will meet with the success of last year.—Carl R. Nobles, Fort Wayne, Ind., March 14.

Indianapolis congregation met in council with Eld. F. E. Hay presiding. The trustees were authorized to install a new baptistry. Seventy-five per cent of our homes are receiving The Gospel Messenger. Bro. J. O. Winger of North Manchester, Ind., came to us for the second of a series of week-end sermons and as a result three made application for baptism. Feb. 1 at the home of Sister D. D. Hylton, Sister Heisey addressed the Loyal Circle on China. The dramatic club gave another entertainment entitled What Shall It Profit? to a good-sized audience. Bro. E. C. Swihart of Elkhart, Ind., brought us a stirring message while in our city. The Easter program is being prepared.—Omer I. Cripes, Indianapolis, Ind., March 12.

Ladoga church started the new year with increased attendance and interest. The Sunday-school was reorganized and the children's division now meets separately for opening exercises. The pastor, Walter J. Heisey, has been retained for another year. The women have been having monthly meetings which have been both educational and inspirational. The missionary society, the Ladies' Aid and the mothers and daughters all work under one organization. They are now taking up the book, "Orientals in America." They have sent in their year's quota for the women's project, and have made some contribution to the church budget and district work during the year. The junior class is joining with the juniors of the brotherhood in the missionary project, Little Japanese and Chinese Neighbors. The young people are now discussing some of the great doctrines of the Bible in their bimonthly meetings. We are happy that 75 per cent of the homes in our church have subscribed for The Gospel Messenger. During the past year our contributions to district and general brotherhood work reached 10 per cent of our total budget. We united with the churches of Ladoga in several cooperative projects during the winter: (1) Teacher training. We have just completed the study of the book, "Teaching Religion." Through the inspiration of this study the group decided to have quarterly meetings throughout the year. (2) A men's organization has been formed with monthly meetings. They have a banquet and special speaker at each meeting. (3) We are also uniting in sponsoring a temperance play, "What Shall It Profit?" to be given in the local Christian church March 10, by the Brethren dramatic club of Indianapolis. We are looking forward to a program of music on March 31, when the men's and ladies' quartets from Manchester College will be with us.—Mrs. Walter J. Heisey, Ladoga, Ind., March 3.

Manchester.—In December the young people of the West Manchester church presented the temperance play, What Shall It Profit? The Men's Work group has been instrumental in buying some chairs for the primary department of the Sunday-school. The intermediates have been putting on some exceptionally good programs under the efficient leadership of Gletha Mae Noffsinger. Before Christmas they gave the play, The Boy Who Wanted a Home. The Sunday-school and the other church organizations gave their white gift offerings on Dec. 23 which amounted to \$1,277.21. In the evening the pageant, The Heavenly Host, was presented under the direction of Mrs. B. F. Wampler. The workers of the children's division of the Sunday-school had a Christmas party for the children on Dec. 22. The children brought handkerchiefs to be sent to the children in the Mexico Orphanage. Seventy-five per cent of our church members are subscribers to the Messenger. While our pastor was assisting in the Bible institute at Elizabethtown, Pa., the pulpit was supplied by J. O. Winger, Ira Frantz and Moyne Landis. During the winter we had the privilege of hearing Minerva Metzger and Nettie Senger, both missionaries from China. The men of the church had an enjoyable fellowship supper on Feb. 11. Talks were given by C. Ray Keim and President Otho Winger. The achievement offering taken on Feb. 20 amounted to \$398.90. Feb. 20 the members of the Manchester church had the privilege of seeing the pageant, From Among Them, written in memory of Alexander Mack by Mary Flora and Kenneth Long, members of

Mrs. Wampler's pageant class. It was ably presented by a cast of seventy people to a capacity house. The adult forum which meets at 6 o'clock on Sunday evening has just finished a month's discussion on missions, under the leadership of H. P. Garner. The next several evenings will be given to world relations, led by A. W. Cordier.—Mrs. O. Stuart Hamer, North Manchester, Ind., March 9.

Middletown.—We met Sunday afternoon at the church for a business meeting. Bro. Harold Grady was elected secretary of the finance board; Sister Viola Zirkle is on the nominating committee; Sister Vina Spitzer on the ministerial board. Bro. D. W. Bowman of Anderson preached for us the evening of Feb. 24; he and Bro. McCullough exchanged pulpits. Our Sunday-school is well attended, forty-eight being present on Sunday.—Florida Green, Middletown, Ind., March 5.

Nettle Creek (White Branch House).—We closed a revival at this place Feb. 17 with Bro. Carl Hilbert, home minister, bringing us a series of very spiritual sermons. The interest and attendance were good throughout the meeting. Our motto during the revival was "By Prayer and Cooperation We Win" and we believe by this motto that nine precious souls found Christ and were baptized into the church. On Feb. 24 we had an all-day missionary meeting sponsored by the missionary committee of the church. Sister Minerva Metzger, returned missionary from China, and Brother and Sister Summers, returned missionaries from India, were with us. An offering of \$131.45 was received for world wide missions.—Mildred Hilbert, Hagerstown, Ind., March 4.

New Paris church met in council March 8. Through the cooperation of the church and the Truth Seekers' class it was decided to give half support to Bro. Chalmer Shull who is on the India mission field. Bro. Iverson Mishler was elected delegate to Annual Meeting with Bro. Chas. Arnold, alternate. We are expecting Bro. Baker from California to give a series of lectures sometime in May or June. The men of the church have organized with Robert Martin, president. The women have reorganized and reelected Nora Bollinger president. Our Sunday-school attendance has been good and we are receiving inspiring sermons each Sunday.—Mrs. J. Galen Whitehead, New Paris, Ind., March 11.

Salem.—In January the church as a whole made up several large baskets of pound gift packages of food for Bro. Kesler and family. The B. Y. P. D. held a meeting at the church with a potluck supper. Besides the social hour arrangements were made for the Sunday evening services. The Ladies' Aid met several times and made Mrs. Kesler a comforter. The total Sunday-school attendance for the month was 119. The B. Y. P. D. met on Feb. 14 with the girls entertaining the boys. The regular worship service was followed by a business meeting. The Ladies' Aid had a sale at Ober, Ind., and the returns were very satisfactory. The B. Y. P. D. president and four other members attended a round table discussion at Plymouth. The subject under discussion was the second sectional conference to be held on March 17 at Bremen. The total Sunday-school attendance for February was 103.—Vera Seese, Culver, Ind., March 1.

Spring Creek.—On the evening of Jan. 27 Prof. Neher, member of the peace commission of Manchester faculty, brought us a message. The sermons of our pastor, Bro. Moyne Landis, have been most inspiring and helpful. All departments of church work are progressing nicely, especially the B. Y. P. D. Attendance and interest are splendid. The group is studying the topic, Christ in the Home. On the evening of Feb. 27 they surprised their leader, Sister Clara Plath Heckman, recently married, with a shower of gifts for her new home. The Willing Workers' class, first organized in 1917, reorganized in February with Bro. Walter Warner, president. They are working on several projects. The men of the church are getting a nice lot of wood for next year's fuel. The Ladies' Aid is busy quilting and has been able to complete all planned projects. At the council meeting held March 4 letters were granted to five members who have moved to other districts. Bro. H. Richard was elected to fill the vacancy on the finance board caused by the death of Bro. Geo. Mishler whose passing is very keenly felt. The trustees were instructed to look for additional burial ground as there are no more lots available in the church cemetery. Delegates were chosen to represent us at Annual Conference. It was also decided to send representatives to the training school, the school of music and the B. Y. P. D. camp at Camp Mack this summer. The B. Y. P. D. and the Sunday-schools each are financing one member at the latter camp. Plans are being made for programs for Easter, Mother's Day and Children's Day; also for a two weeks' revival following Easter. Bro. Mark Cripe of the South Whitley church to lead us. Prayer meetings preceding the series are planned and communion services on Monday evening following. A number of our members took part in the world day of prayer service held with several of our neighboring churches, at the Progressive Brethren church in Sidney. This was a most worshipful service. We greatly appreciate the Messenger now available to 100 per cent of our membership.—Mrs. Warren Slater, South Whitley, Ind., March 11.

IOWA

Greene.—We met in an all-day service at the church on March 3. We had our regular Sunday-school and preaching in the forenoon, basket dinner at noon and quarterly business meeting in the afternoon. Our church is planning to have a revival in June after Annual Conference, with Brother and Sister O. H. Austin in charge. The meetings will close with a love feast. Our Ladies' Aid Society was reorganized in January with Sister Clara Swab, president. The Aid has been busy quilting the past several weeks. We regret to report

two of our charter members—Bro. Jacob Kingery and Mrs. J. D. Shook—are ill at this time.—Elsie A. Pyle, Greene, Iowa, March 5.

Union Ridge church met in business session Feb. 11. It was decided to secure Bro. Earl Jarboe, Elliott, Iowa, as our pastor for one year and six months; he began his work March 3. Good reports came from the groups concerning various projects and we are glad to report our indebtedness has been almost cleared up. The Aid Society was revived this winter and has been meeting every two weeks. We served a dinner, clearing around \$50. We decided to furnish funds for repairing the church roof; other items also have been cared for. During the coldest winter months no evening services have been held at the church. The young people have been meeting in the homes of late, but since Bro. Jarboe is with us we will begin our evening services at the church again. Bro. J. R. Allen has been preaching for us every two weeks on Sunday mornings the last two months. Seventy-five per cent of our members are receiving the Messenger this year.—Mrs. J. R. Allen, Davenport, Iowa, March 11.

KANSAS

Pleasant View church met March 9 in council. Financial reports were given and the building committee gave a report on their work as nearly accomplished and the need for more helpers in the work. While we cannot tell as yet when the work will be completed, a committee was appointed looking toward a dedicatory program. Other phases of local work will be taken up at our June council. Sunday evening, March 10, through the invitation of the superintendent, John Newton, our Sunday evening service was held in the Brethren Home, complimenting the guests of the Home.—Mrs. Barbara Showalter, Hutchinson, Kans., March 11.

Richland Center.—Brother and Sister Blickenstaff have taken up the new charge at St. John, Kans. Brother and Sister J. H. Snell have taken over the work at Richland Center for the coming year. The Ladies' Bible class presented Mrs. Blickenstaff with a set of books and the Aid Society gave her a present of money. Our Aid Society organized; Mrs. Fred Van Norwick was chosen president of Women's Work and Mrs. Joe Young, superintendent of the Aid. The Aid decided to pay \$100 to our pastor the coming year. We are to have a "Blessed Supper" and program on March 14. The day set for the Mission Board to visit was Feb. 11; we had a good crowd. Our church has two Christian Endeavors: the young people with Ray Bergman as their sponsor, and a large group of intermediates with Mrs. Snell as sponsor. Our superintendent, Bro. Fred Van Norwick, has taken the names of every family in the Sunday-school and each Sunday draws a name; this family is to furnish special music for the next Sunday. This plan has been a success in our school.—Mrs. Will Brown, Summit Hill, Kans., March 5.

MARYLAND

Hagerstown.—Sunday evening, Dec. 9, we were delightfully entertained by the Blue Ridge College chorus under the direction of Prof. Neva Fisher, New Windsor, Md. Sunday morning, Dec. 23, the Sunday-school gave a very interesting Christmas program. The adult class, at the vespers service, under the direction of Prof. Raymond K. Hiltner, very beautifully rendered "The Messiah" by Handel. In the evening the B. Y. P. D. presented a very effective pageant, entitled "Follow the Star." The B. Y. P. D. under supervision of their director, Bro. Isaac Wampler, brought Christmas cheer to about sixty poor families of our city by entertaining them at a party. These children were given free transportation, presented with gifts and were served with a delicious chicken dinner. Our every member canvass for the 1935 budget has been completed. Between five and six hundred members pledged, and 30 others took envelopes but made no pledge. The Berean Bible course class under the direction of our pastor continued with its meetings every Wednesday evening. Almost 200 are enrolled in one of the three plans of this course. Jan. 8 a very interesting meeting of the Women's Missionary Society was held at the home of Mrs. H. K. Zeller. Jan. 14 our church met in quarterly council. A detailed report of the treasurer was read and adopted. The 1935 budget was also revised and approved. Jan. 24 our adult choir sponsored a concert given by Reinald Werrenrath, one of America's leading baritones, and assisted by Miss Louise Bernhardt, a very fine contralto. In the evening of Feb. 3 Miss Minerva Metzger brought a wonderful missionary message to us on our work in China. Miss Lora Fahrney, treasurer of our Women's Work for 1934, reports as follows: number of women who gave money or service to national project, 29; number of members in Aid Society, 21; number of meetings of Aid, 43; meetings of mothers and daughters, 1; number of missionary meetings, 19; amount of money given to the national project, \$128; given to other church work by Ladies' Aid foreign missions, \$140; home missions, \$36; total, \$266.—Mrs. Earl Harshman, Hagerstown, Md., Feb. 28.

Welty. Our love feast was held Nov. 10 with Eld. H. M. Snively officiating. On Sunday morning Eld. H. C. Muck preached for us. We observed the day of prayer on Nov. 25 with a forenoon and afternoon service. A service was held at the Ringgold house in the evening. Appropriate programs were given at Christmas at both the Welty and Ringgold houses. Jan. 10 the business meeting of the church was held at Welty. The regular election of officers was held; the pastor, Bro. J. I. Thomas, was chosen presiding elder for the year. Jan. 13 to 27 a series of meetings was held at Welty with Bro. W. N. Zabler of Lancaster, Pa., evangelist. The church was encouraged in the work of the kingdom and fourteen made the good confession and were baptized after the meetings. Feb. 24 the Sunday-school gave a missionary program at the Welty house. At the close

the different Sunday-school classes brought their missionary offerings for the year. We were agreeably surprised to find the offerings larger than anticipated. When these offerings and the evening offering were counted the amount was \$121.06.—Mrs. Edna Heltzel, Smithsburg, Md., March 1.

Woodberry.—On Jan. 6 the new officers of the Sunday-school were installed by our pastor, Bro. Keiper. Bro. S. F. Rairigh has consented to be our superintendent for another year. The Sunday-school work has progressed nicely under his leadership. The mothers and daughters' society, also the Ladies' Aid have been very active this winter. On March 3 our council meeting was held. Bro. Keiper was asked by the church to remain as pastor for another year and accepted. The pastor along with Bro. Carroll Harman and Sister Anna Smith were chosen delegates to district meeting to be held at Beaver Dam, Md. We were very sorry that our elder, Bro. J. A. Garber, could not be with us due to illness.—Mrs. Wm. T. Horn, Baltimore, Md., March 5.

MICHIGAN

Beaverton church met in council March 2 with our elder, Bro. Perry Arnold, in charge. Paul Mishler was elected to fill the vacancy caused by the death of Andrew Long, associate superintendent. We voted to be represented at Annual Meeting. Elma Rau was chosen with our elder, Bro. Perry Arnold, alternate. A series of meetings will begin March 18 with Bro. Arthur Warner of Polo, Ill., evangelist.—Ruth Killian, Beaverton, Mich., March 14.

Woodland (country).—Feb. 23 our church enjoyed a fellowship supper at which the membership was well represented. We listened to a fine talk by Judge Clement, probate judge of Hastings. Our Deleo lighting plant has been overhauled and new batteries installed. The achievement offering was \$48.30. Committees have been appointed and plans made for Easter, Mother's Day and Children's Day programs. Sister Phoebe Oaks was chosen superintendent and head of a committee for Vacation Bible School. Eld. H. V. Townsend is to be delegate to Annual Meeting. Plans are being made for a spring communion.—Doris Teeter, Hastings, Mich., March 1.

NORTH CAROLINA

Fraternity church met in council March 7. It was decided not to hold a pre-Easter service this year. The children's department of the Sunday-school gave a Christmas entertainment Dec. 23 and the young people and adults rendered a Christmas pageant on Dec. 25, entitled "The Promised One." An impressive installation service was held on Jan. 6 for all church and Sunday-school officers. Our school attendance has been increasing each Sunday since the first of the year. Bro. S. H. Flora of Sago, Va., has been secured to hold our evangelistic meeting this year.—Mary Robertson, Fraternity, N. C., March 9.

OHIO

Beaver Creek.—The evangelistic services conducted by Bro. J. Edson Utery Nov. 10 to 25 were quite a success. Interest and attendance were excellent throughout the entire series. There were special musical numbers by various persons and groups. The Cousers, the Gilberts, the East Dayton church quartet, Happy Corner and Trotwood choirs combined, sister Brethren churches, the choir from a neighboring Reformed church, a sextet from the Centralized high school and many others brought messages in song and music. Six were received into the church by baptism; three of them were quite elderly persons. Bro. Utery officiated at the communion service, making it a deeply inspiring occasion. This was Bro. Utery's third revival at this place. An offering of \$100 was received for evangelist, song leader, Bro. Couser, and other expenses. Interest and attendance at Sunday-school have been better than for some years. Our sixth annual homecoming was better than ever. Bro. Peter Quartel of Dayton delivered two splendid addresses and special music was furnished by different members and friends, among them the Couser quartet. The intermediate class of girls with twenty-two members enrolled, gave an interesting missionary program on a recent Sunday evening. The offering amounted to more than \$6. An Easter program is being prepared by the choir. Large delegations from our church attended revival services at sister Brethren churches and also those of other denominations.—Mrs. Henry M. Stewart, Xenia, Ohio, March 4.

Beech Grove church met in council Feb. 23. Bro. E. S. Hollinger was elected to represent us at Annual Conference. Brethren Perry Eby and Arlo Poling were elected delegates to district meeting. We are looking forward to our revival meeting to begin May 19 with Bro. Ira E. Long, evangelist.—Myrtle M. Hollinger, New Madison, Ohio, March 6.

Harris Creek church met in council Dec. 1. Bro. D. G. Berkebile was chosen elder for another year; Sister Nora Wise, clerk; Bro. John Eikenberry, treasurer; Sister Cassie Hoover, Messenger agent; the writer, church correspondent. Bro. Wilmer Petry of Akron, Ohio, held a splendid revival in December when four young people accepted Christ. On Dec. 23 the Sunday-school with the Bradford Brethren put on a joint Christmas program. Our white gift offering amounted to \$67.22. Jan. 13 we enjoyed a program rendered by the Manchester College male quartet when an offering of \$50 was raised for the college.—Mrs. H. R. Hoover, Bradford, Ohio, March 1.

Lick Creek church met in council March 1. Our love feast will be May 12, an all-day meeting with communion in the evening. John Kintner and Marshall Leslie were chosen delegates to district meeting, and Sister Goldie Detrick, delegate to Annual Meeting. Letters of membership have been granted to Brethren D. M. Bowers, D. E.

Bowers and Harold H. Hendricks and families. Sister D. M. Bowers was our superintendent in the primary department of the Sunday-school; D. E. Bowers was on the ministerial board and Sister Irene Bowers was our chorister. We are sorry to see these move away; others have been chosen to take their places. March 3 Chas. Kintner gave us a sermon on Prayer and Fasting. The church chose for our pastors, Sister Goldie Detrick and Chas. Kintner for the next six months. It has been left in the hands of the ministerial board to secure a minister to hold our revival meeting in the fall.—Minerva Kintner, Bryan, Ohio, March 4.

Painter Creek.—On Sunday evening, March 3, the temperance play, What Shall It Profit? was presented at our church by a group of our home folks. This is a presentation of the evils of intemperance that should be shown in every community because of its positive teaching against the liquor traffic. At our regular business meeting March 9 the delegates were chosen for our district meeting to be held in the Oakland congregation on May 9; they are Roy Honeyman, Ethel Loxley and Blaine Flory; for Annual Conference Pastor Honeyman and wife. Plans are being made for pre-Easter services. On April 6 we are to have a group of singers from Manchester College give a program at our church.—Mrs. Levi Minnich, Greenville, Ohio, March 10.

Pittsburg church met in council Feb. 16. Bro. Wm. Royer was elected delegate to Annual Meeting; Bro. Newton Binkley and Bro. Wm. Royer, delegates to district meeting. It was decided to have a homecoming in the spring.—Clara Mae Lutz, Arcanum, Ohio, March 1.

PENNSYLVANIA

Ephrata.—Feb. 3 the a cappella chorus of Elizabethtown College rendered a splendid program during the evening service, Prof. E. G. Meyer directing. Feb. 17 Bro. J. Herbert O. Miller of Baltimore, Md., had charge of the morning service. The theme of his inspiring sermon was Loyalty. March 2 Bro. Robert Kerstetter of Harrisburg, Pa., gave a talk to the young people which was followed by a sermon at the evening service. The messages by these young brethren were appreciated. March 17 a class of girls will give the pageant, Mother India.—Gertrude R. Shirk, Ephrata, Pa., March 12.

Palmyra.—March 3 Eld. J. H. Longenecker celebrated his eighty-third birthday. He preached a fine sermon in the morning on Christian Watchfulness; in the evening he gave a talk to the B. Y. P. D. group. March 4 our quarterly council convened. Two letters of membership were accepted and two were dismissed. Several years ago the church decided that some of the officers, such as church chorister, Messenger correspondent and a few others, serve one year only. Sister Naomi Espenshade was chosen Messenger correspondent. Our delegates to Annual Meeting are Elders F. S. Carper and A. C. Reber.—Sallie Groy, Palmyra, Pa., March 6.

Philadelphia (First).—A women's friendly circle has been organized, the object being to get in closer touch with the mothers of our non-member children. This will be a monthly meeting. At the third meeting Jan. 31 a Japanese program was given. Sunday evening, Jan. 13, Leland Kuns, the son of one of our former pastors, preached for us. (In the last report the correction should be made that on Nov. 11 Eld. D. J. Repple of Woodbury, Pa., preached for us.) Sunday evening, Feb. 3, the pastor exchanged pulpits with Earl M. Bowman, pastor of Bethany church. Sunday evening, Feb. 10, the Boy Scouts of the church celebrated their sixth anniversary. The speakers were Scout Master Russell Esray, James Street, J. Compton and the pastor. Feb. 21 the Sunday-school gave a Washington birthday dinner for all those who attended five Sundays out of seven and those who brought in new members if they attended three out of seven Sundays. At our

church council it was decided that the deacon board increase their members from eight to fifteen; the present eight to be life members and the seven to be elected for a stated term of years. The Sunday evening class conducted by Sister Murphy concluded their studies on the book of Revelation. This class meets from 7 to 7:30.—Mrs. Wm. H. B. Schnell, Philadelphia, Pa., March 1.

Shamokin.—Many notable events have occurred since the arrival of our new pastor, Bro. Jesse Whitacre, and wife last September. During this brief period Bro. Whitacre was feted with two dinners; the one in September was a reception sponsored by the members while the other repast which commemorated his birthday, Oct. 9, was held by neighbors and members. An interesting missionary program was presented on the afternoon of Sunday, Sept. 13, by members of the New Fairview congregation, which is located near York, Pa. Our church council was conducted on Oct. 13 with Eld. P. J. Forney in charge. Then the well attended love feast was held on Sunday night, Oct. 14. Following this, Nov. 7, an active Ladies' Aid Society was organized; this organization is doing a noble work. A Christmas program consisting mainly of two plays, The Life of Christ and Ourselves and Others, made the congregation feel the real yuletide spirit. Great progress has been made in the singing at our services since Sister Mae May donated a piano to the church. But the greatest progress in six months was made when six persons were received into the kingdom of God; one previous to the inspiring evangelistic meetings, which were held by Bro. Whitacre Feb. 17 to March 3, inclusive, and five while the meetings were proceeding. During one of these services, the Primitive Methodist choir of Shamokin rendered fine music, and during another Bro. J. A. Whitacre of Harrisburg told the children a splendid story, The Heart and the Bible; this talk was enjoyed by the older people as well as by the children.—Mrs. E. Dilliplane, Shamokin, Pa., March 12.

Sipesville.—Our Christmas program was well rendered before a large and appreciative audience. On Dec. 27 the church met in council with all members of the District Ministerial Board present. Bro. T. F. Henry was chosen elder and Bro. J. Lloyd Nedrow, resident pastor. Bro. Nedrow will begin his work here April 1. Since our last letter the following brethren have filled the pulpit: Paul Rummel, Wm. Zimmerman, W. Kenneth Koontz and W. D. Rummel. The Ladies' Aid under the leadership of Mrs. M. S. Horner is meeting regularly with increased attendance. Our Sunday-school is progressing nicely with Geo. W. Maust, superintendent. We are looking forward to our Easter program which will be rendered on Palm Sunday.—O. P. Thomas, Sipesville, Pa., March 9.

TENNESSEE

Limestone church met in council Feb. 23. It was decided in November to build a parsonage of six rooms and a committee was appointed to solicit the funds from the members. Dec. 29 a called meeting was held to decide on the location. Our elder, A. E. Nead, has given most of the lumber for building and a sister is paying for thirty days' work which will include the plastering, etc. All the other work will be done free. Bro. J. R. Jackson is to return from the Pampa church, Tex., and occupy our new parsonage. Bro. Jackson does evangelistic work but will give part time to our church. Bro. Guy Presley has been our pastor for two years; he preaches twice a month and will continue his work. The attendance at Sunday-school and B. Y. P. D. is good. Bro. Presley reached to a good audience Sunday morning.—Honorio Pence, Limestone, Tenn., March 1.

Pleasant Hill.—The B. Y. P. D. from Johnson City gave a play, What Shall It Profit? which was much appreciated by all. Our programs are all inspiring and helpful and we have many visitors. The ladies of the church will render a program March 8 in keeping with the World Day of Prayer. Our men are prompt in their monthly meetings; they have installed a new light plant and heating system which should afford an added pleasure. We will have a pre-Easter revival.—Maxine Holt, Indian Springs, Tenn., March 5.

VIRGINIA

Beaver Creek church met in council at the Montezuma house on Feb. 2. The financial report was encouraging. Officers for the next three years were elected as follows: secretaries, J. E. Shirkey, M. L. Miller; treasurer, E. S. Ringgold; Messenger agents, W. M. Miller, Miss Mary Hollen; correspondents, Mrs. S. E. Garber, Mrs. J. O. Coffman. A protracted meeting will be held at Montezuma sometime in May if a minister can be secured. It was decided to excavate for basement under the church in order that more room may be provided for the Sunday-school and other church needs. The Ladies' Aid at this place is progressing nicely under the leadership of Mrs. Simon D. Glick and Mrs. J. O. Coffman. The Sunday-school attendance has increased the past year; general interest in church activities is encouraging.—Mrs. S. E. Garber, Bridgewater, Va., March 14.

Christiansburg.—During October and November our B. Y. P. D. gave the play, What Lack I Yet? to the Pulaski, Pleasant Valley and Laurel Branch churches and later on to the home church. On Dec. 8 the Volunteer Band from Bridgewater College rendered a program which was greatly appreciated by all. F. E. Williar gave a lecture on Temperance on Sunday and on Monday gave a temperance pageant at the high school. At our church council on Jan. 5 it was decided to hold a pre-Easter revival, also a revival later on. Feb. 24 we had an all-day service with dinner at the church. Bro. Paul H. Bowman filled the pulpit; his subject for the morning was Why I Am a Dunkard, and in the afternoon, Christian Education. On March 2 Prof. Nelson Huffman with his choir of twenty-five male voices from Bridgewater

ANNOUNCEMENTS

DISTRICT MEETINGS

Maryland, Eastern, Beaver Dam, April 24.	Iowa April 19, Council Bluffs.
Pennsylvania, Eastern, Lititz, April 24, 25.	Kansas May 12, 7:30 pm, Ottawa.
Pennsylvania, Middle, Stoners- town, April 9-11.	Maryland May 12, 5 pm, Pleasant View. May 18, 2 pm, Piney Creek.
Pennsylvania, S. E., N. J. and E. N. Y., Green Tree, April 18.	Nebraska April 21, Omaha.
Virginia, First, Copper Hill, April 24-26.	Ohio April 18, 7:30 pm, Toledo. April 21, 7:30 pm, Black Swamp. April 21, Chippewa. April 27, 7 pm, East Dayton. May 5, Oakland. May 12, Lick Creek.
Virginia, Northern, Mt. Zion, April 19, 20.	Oklahoma April 20, Big Creek.
Virginia, Second, Middle River, April 24-26.	Pennsylvania April 19, 2 pm, Lititz. May 25, 1:30 pm, Conestoga at Bareville.
LOVE FEASTS	Virginia April 13, Woodstock at Antioch. April 21, Salem.
California April 18, Oakland.	
Illinois May 5, 7:30 pm, Dixon.	
Indiana April 18, 7 pm, Bethel Center. April 25, 7 pm, Huntington. May 11, Beech Grove. May 25, 7:30 pm, Middletown. May 25, 7:30 pm, Mexico.	

Collage brought us a wonderful message in song.—Bertha E. Spradling, Christiansburg, Va., March 9.

Moscow.—Our church met in council Feb. 15. Delegates to district meeting are R. P. Clatterbuck and W. P. Reeves. We decided to do some painting on the church, also to do some work about the cemetery. We now have the Messenger in 75 per cent of the homes. The Sunday-school is paying for four subscriptions and we are sending the paper into eight new homes. Feb. 10 Bro. C. B. Smith of Bridgewater brought us a soul-stirring message. Our victory offering was taken Feb. 17 and we raised \$150, going over the top. Our Aid Society is moving on nicely; Sister O. S. Miller is our president.—Mrs. Verna Z. Sheetz, Mt. Solon, Va., March 11.

Roanoke (First).—A service was held at 8 o'clock Thanksgiving morning. At this time an offering was lifted for the building fund. Sunday afternoon, Dec. 16, a missionary message was brought by Miss Eva Sanders, returned missionary from Africa. She is stationed near our field in Africa. Sunday night, Dec. 16, the junior choir gave a Christmas program in carols and songs. This choir is directed by our pastor's wife, Sister C. G. Hesse. Sunday morning, Dec. 16, we held our white gift service and our pastor gave a suitable message in story form. Dec. 23 the choir gave a cantata, The Christ Child. We held our leadership training course Jan. 6 to 11; the total enrollment was thirty-three. Seventy-five credits have been given in leadership training courses since July. A pageant, The Church of My Dreams, was given Sunday night, Feb. 10, under the direction of Miss Deane Rumburg. A school of missions was started Jan. 27 with classes for different groups. The attendance was very good. There have been six baptisms since the last report. A canvass was made for the budget and the members gave in proportion to their incomes. The entire budget was subscribed for the first time in the history of the church. There are about fifty tithers; forty gave a portion less than the tithe. With the help of the young people we reached the Conference budget. A fellowship supper was held Feb. 13 for all teachers and officers of the church. Following is a summary of the forum discussion at the workers' conference: a definite effort to do more for children living near the church; a united effort to influence more of those attending Sunday-school to remain for church services; a definite systematic plan for looking after absentees from the Sunday-school; teachers to dismiss classes promptly at ringing of bell; workers' conference for all teachers and officers to be quarterly. Feb. 17 C. C. Ellis, president of Juniata College, gave us a message on The Charm of Life. Sunday night, Feb. 24, Bro. Alley, a missionary from India, gave the message.—Mrs. Irvin Wray, Roanoke, Va., March 2.

Salem church met in council Feb. 16. We decided to have our spring love feast April 20. We also decided to send one Sunday's collection

of each month to the General Mission Board. Bro. Robert Lynn and Chas. Myers were chosen delegates to the district meeting, with Bro. Harris and Emmertt Dettra, alternates. We will hold a revival meeting this summer, the time to be decided later.—Ollie L. Cline, Stephens City, Va., March 1.

Woodstock.—We held our Christmas service on Dec. 23. The children gave recitations, after which the B. Y. P. D. rendered a pageant entitled At His Throne. It was concluded with a candlelighting and consecration service. Our B. Y. P. D. holds its services on the first and third Sunday nights of each month. Our quarterly council convened Feb. 23. On April 13 the love feast will be held at the Antioch church (Woodstock congregation) beginning at 3 P. M. Bro. Edgar Crabill and M. O. Smith have been elected to the deacon's office. Delegates to district meeting are Brethren Wm. Gochenour (of Joseph) and Walter Burner; alternates, Roy Gochenour and Lawrence Hlesley. Alfred P. Smith has been appointed to fill the unexpired term of one of our Sunday-school superintendents. Bro. Roy Gochenour has been appointed trustee for the Valley Pike church; Bro. Wm. Gochenour (of Joseph) and Simon Hollar, trustees for the Antioch church. We plan to hold an evangelistic meeting in May at the Valley Pike church. The writer has been appointed church correspondent. On Feb. 11 we had the pleasure of having D. W. Kurtz lecture to us afternoon and evening at the Valley Pike church on The Ideals of the Church of the Brethren and Choosing a Hero.—Alfred P. Smith, Maurertown, Va., March 9.

WEST VIRGINIA

Mountain Dale church met in council Jan. 26. The following officers were elected: writing clerk, Emra Sisler; treasurer, E. F. Sisler; Messenger correspondent, the writer; Messenger agent, Walter Vansickle. Bro. Geo. W. Vansickle is to hold the meeting at Mt. Dale beginning Sept. 7 to continue two weeks, with the love feast Sept. 21. Jan. 27 Bro. Geo. W. Vansickle preached a strong sermon on the theme, The Ten Virgins. Feb. 24 the theme was It Is Finished.—Grace Sisler, Hazelton, W. Va., March 1.

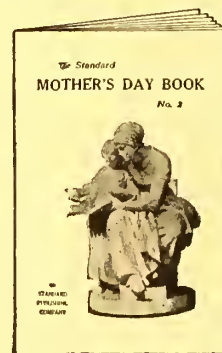
North Fork.—We held our visit council Oct. 6. Visiting brethren gave a good report. Sister Rea Warner was elected church secretary and treasurer; correspondent, the writer; Messenger agent, Eld. E. A. Lambert; presiding elder for one year, A. S. Thomas. We held our love feast on the following evening. Our Sunday-school is progressing nicely under the direction of S. B. Myers, superintendent. The young people gave an interesting program on Christmas Eve consisting of plays and dialogues. We are planning to do some remodeling on our church by building several Sunday-school rooms.—Mrs. E. A. Lambert, Cherry Grove, W. Va., March 7.



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SWEDEN

Graybill, J. F., and Alice, Spangatan 38. Malmö, Sweden, 1911.

On Furlough

Norris, Glen E., and Lois, 3435 Van Buren St., Chicago, Ill., 1929.

CHINA

Liao Chow, Shansi, China

Hutchison, Anna, 1911.
 Oberholtzer, I. E., and Elizabeth, 1916.
 Senger, Nettie M., 1916.
 Sollenberger, O. C., and Hazel, 1919.

Ping Ting Chow, Shansi, China

Bright, J. Homer, and Minnie, 1911.
 Ikenberry, E. L., and Olivia, 1922.
 Crumppacker, F. H., and Anna, 1908.
 Horning, Emma, 1908.
 Parker, Dr. D. M., and Martha, 1933.
 Schaeffer, Mary, 1917.
 Wertz, Corda L., 1932.

Show Yang, Shansi, China

Clapper, V. Grace, 1917.
 Neher, Minneva J., 1924.
 Smith, W. Harlan, and Frances, 1919.

Tai Yuan Fu, Shansi, China

Myers, Minor M., and Sara, 1919.
 Shock, Laura, 1916.

Tsinchou, Shansi, China

Wampler, Ernest M., 1918, and Elizabeth, 1922.

On Furlough

Metzger, Minerva, Rossville, Ind., 1910.
 Pollock, Myrtle, 3452 W. Van Buren St., Chicago, Ill., 1917.

AFRICA

Garkida, Nigeria, West Africa, via Joe

Beahm, Wm. M., and Esther, 1924.
 Bittinger, Desmond, and Irene Frantz, 1930.
 Harper, Clara, 1926.
 Schechter, Elnora, 1929.
 Studebaker, Dr. Lloyd R., and Modena, 1934.

Lassa, via Maiduguri, Nigeria, West Africa

Burke, Dr. Homer L., and Marguerite, 1923.
 Horn, Evelyn J., 1930.
 Kulp, H. Stover, 1922, and Christina, 1927.

Marama, via Damatura, Nigeria, West Africa

Heckman, Clarence C., and Lucile, 1924.
 Utz, Ruth, 1930.

Minna, Nigeria, B. W. Africa

Helser, Albert D., and Lola, 1922 and 1923.

On Furlough

Bosler, Dr. Howard A., and Edith, 11 Fontainebleau Drive, New Orleans, La., 1931.
 Inman, Dorothy M., 1933, 509 S. Wall St., Covington, Ohio.
 Moyer, Edna Faye, 537 W. 121st St., New York City, 1931.
 Royer, Harold A., and Gladys S., 2210 Lincoln Way, Ames, Iowa, 1930.

INDIA

Ahwa, Dangs, Surat Dist., India

Bollinger, Amsey, and Florence M., 1930.
 Royer, B. Mary, 1913.

Anklesvar, Broach Dist., India

Lichty, D. J., 1902, and Anna, 1912.
 Moomaw, I. W., and Mabel, 1923.
 Shickel, Elsie N., 1921.
 Warstler, Anna M., 1931.

Bulsar, Surat Dist., India

Cottrell, Dr. A. R., and Laura, 1913.
 Glessner, Ruth Lucille, 1931.
 Mow, Baxter M., and Anna B., 1923.
 Shumaker, Ida C., 1910.

Dahanu Road, Thana Dist., India

Messer, Hazel E., 1931.
 Nickey, Dr. Barbara M., 1915.
 Swartz, Goldie E., 1916.

Jalalpor, Surat District, India

Miller, Sadie J., 1903.

Palghar, Thana Dist., India

Shull, Chalmer, and Mary, 1919.

Robinson Memorial, Byculia, Bomhay, India

Blickenstaff, Lynn A., and Mary, 1920.

Umalla, Broach, Dist., India

Miller, Arthur S. B., 1919, and Mae W., 1923.
 Miller, Eliza B., 1900.

Vyara via Surat, India

Blough, J. M., and Anna, 1903.
 Widdowson, Olive, 1912.
 Ziegler, Edward K., and Ilda, 1931.

Woodstock School, Landour, Mussoorie, U. P., India

Stoner, Susan L., 1927.
 Ziegler, Emma K., 1930.

On Furlough

Alley, Howard L., and Hattie, Bridgewater, Va., 1917.
 Blickenstaff, Verna M., care of General Mission Board, Elgin, Ill., 1919.
 Brooks, Harlan J., and Ruth, 2278 5th St., La Verne, Calif., 1924.
 Ebbert, Ella, 1310 West D St., Ontario, Calif., 1917.
 Grisso, Lillian, care of General Mission Board, Elgin, Ill., 1917.
 Mow, Anetta, care of General Mission Board, Elgin, Ill., 1917.

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THE GOSPEL MESSENGER

Vol. 84

Elgin, Ill., April 6, 1935

No. 14



THE SPRING CREEK CHURCH, HERSHEY, PENNSYLVANIA

Seven Annual Conferences have been held at Hershey, Pa. The first was in 1915. The others have followed at three-year intervals. The Spring Creek church, shown above, is located on East Areba St., Hershey, Pa. Bro. B. F. Waltz is pastor. See page 25 for a brief article entitled: With Hershey Conferences Hard By.

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OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 84

Elgin, Ill., April 6, 1935

No. 14

EDITORIAL

The Weakness of Force

It is now a good many years since a group of boys put some water in an old powder can, screwed on the lid, placed the can over an outdoor fire, and awaited results. In due time there was a resounding explosion quite up to all the boys had hoped for in noise and destruction.

In some ways these boys were wiser than many of the so-called great in the affairs of the world. They knew what would happen when the forces from without are set against the forces within. They knew and kept their distance.

Now consider the wise men of Europe, especially those of France. For some years they have been busy forging an iron ring around Germany. That this policy of force has been a major factor in resuscitating Germany, rather than keeping her feeble, is now apparent to all. But the strange thing about all this is the fact that the majority of French leaders did not know their policy of repression was the best way to accomplish the very thing they feared.

And so it has ever been. Napoleon humbled Prussia, but in time had to meet Prussian Blücher at Waterloo. "Because thou hast plundered many nations, all the remnant of the peoples shall plunder thee." So wrote the prophet of that bitter and hasty nation, the Chaldeans.

That is, the weakness of force lies in this: It is a stimulant to the vanquished and opiate to the victor. The irony of the policy of force lies in that in the end it is the so-called victor who is overthrown or absorbed. Such is the inherent weakness of force. H. A. B.

Better Take Both

A FRIEND borrowed a book and when he returned it a slip of paper was found in it with these words in quotation marks: "Religion that gives comfort, without

rebuke, may be one of the most immoral things in the world." Pretty strong, not? Which did he think I need most, comfort or rebuke? He was probably right.

Don't you think we all need some of both? We'll get it if our religion is the religion of Christ. But the danger is real that we may claim the comfort without seeing the rebuke to our complacency and indifference to human misery. What right have we to one without taking the other?

E. F.

Spirit Led But Not Omniscient

THE question raised in the next paragraph should shake loose any cobwebs still lurking in the folds of your gray matter. You will not need to be told that the writer of it loves the church. And his whole letter was like that. He was almost afraid to say what was in his heart lest the editor take offense. There was no danger. He was too kind, too earnest, too sincere, too careful. But he had to speak for he was troubled. You will do well to give good heed to his plea.

"Were our forefathers directed by the Holy Spirit in their interpretation of the Word, or were they mistaken? If they failed of the grace of God and were not given the correct interpretation, why should I love a church that for two hundred years did not have the truth of the matter? We need more positive doctrinal teaching, Holy Ghost enlightened, illuminated, soul satisfying, rock-bottom truth. . . . I believe that the Church of the Brethren has had the truth beginning from her early days, and she should maintain these truths unto the end, and she can by speaking with authority. One fine way to do this is by the use of more actual Scripture texts in the MESSENGER."

That isn't very hard to understand. Nor to agree with. Have you not felt the same thing? Have we not all missed in the Christian leadership of our time, not in the church paper only but everywhere, the note

of assured conviction which was so characteristic of our fathers? Sometimes we are tempted to wish we could give all the advances in knowledge the last half century has brought us, in exchange for their simple and unquestioning faith. Sometimes, but not for long. Not if we've done some sober second thinking and weighing of alternatives.

We too may have the peace of God which passeth all understanding. But there's the genuine and the false. The former is infinitely better. There is a kind of certainty, a sense of peace so-called, which is based on refusal to consider any facts that would disturb it. This kind does not wear well in a world like ours. It is too easily upset when there are so many upsetting things. The lasting kind is based on confidence in the integrity of God's universe, and in the consistency of truth. It is solid and enduring because it is blasted out of wide and deep experience—experience in living the Christ life, the life of love.

Were our fathers directed by the Holy Spirit? Yes. That's why they found and treasured and preserved for us so much of truth, so much that others are coming to rejoice in. But they did not learn it all. The Holy Spirit could not teach them everything. One lifetime is too short for that. Being human they also made some mistakes. In all these respects we are exactly like them. We have learned some things they did not know, and our children will make applications of the great love principle that we can not yet endure. The great ocean of eternal truth still stretches out before us. We have only gathered a few pebbles along the beach.

As for Scripture texts, we quite agree that more use could often be made of them to good advantage. Yet we can not agree that detached texts are always a fair measure of a doctrine's scriptural soundness. It is a blot on Christian history that great evils like polygamy, slavery and war should have been bolstered by the citation of Scripture texts. A better test of doctrinal soundness is the spirit of the Scripture as a whole. Does the position taken agree with that? With due regard to this principle we would give all possible encouragement to our correspondent's recommendation.

And we should like to conclude this brief review by endorsing heartily his plea for "more positive doctrinal teaching. Holy Ghost enlightened, illuminated, soul satisfying, rock-bottom truth." Those words have a gripping ring. Our only reservation would be a prayer that the positiveness may always be, not the boisterous air of ignorant intolerance, but the quiet confidence born of sacrificial devotion to the Christ philosophy of life. Whoever does that will know of the doctrine whether it be of God. And he will preach it with power.

E. F.

The Church and Democracy

WHAT Arthur E. Morgan, President of Antioch College, said in a recent issue of Antioch Notes about democracy, is fertile in suggestiveness to churchmen wondering what they can do about the tangled mess our country has been floundering in of late. Here are some sample paragraphs.

"All of one's experiences, including family, church, business and social life, are training schools for government. As a man learns to act in these relationships, so will he tend to act in those relations called government. Every habit and custom reacts on every other."

"The duty of the soldier is not to think but to obey, not to work out policies and purposes for himself, but to be the uncritical instrument of those who give orders. Thus the usual spirit of the army is destructive of the spirit of democracy."

"After the family, and after business and industry, the church in America has been one of the chief training schools for government. Probably three-quarters of American church members belong to churches which are democratically governed. In their administration, millions of men and women have thus been learning responsibility, self-reliance, the recognition and selection of leadership and the technic of democratic government."

Exactly so. Democracy is, to take yet these few words from Mr. Morgan's mouth, "a way of life, a way of acting and thinking and solving problems." And that's about what religion itself is. And the church is a training school for learning how to do it.

What can we church folk do about the wrongs so flagrant and notorious all around us? Cultivating a sharp eye for injustice and a healthy hatred of it, acquire experience in carrying responsibility, in self-reliant championship of righteousness, in finding and supporting able leadership. In a word, we can go about the business of making intelligent and courageous Christian character, first and chiefly in ourselves and then, as far as possible, in everybody else we can lay hands on.

Our job is to fill the walks of life everywhere with men and women able and eager to think for themselves, to act with wisdom and justice and courage, to face problems and solve them. Or at least to find out what is best to do with them.

This is true democracy and what the church can do about it. This is an important phase of true religion. It is the application of the Christian way to ordinary daily human contacts. It is putting our Christianity in all our so-called secular relationships.

But this is too slow? Just get it settled once for all, please, that there isn't any other way. "In patience possess ye your souls." And get to work.

E. F.

GENERAL FORUM

In and About Jerusalem

BY PARKER M. FILBRUN

The following article consists of extracts from letters written for The Brookville Star when the author made his trip to Palestine two years ago. It will be of special interest in this Lenten season when our thoughts turn afresh to the places made sacred by the footsteps of the Master.—Editor.

THE next morning, April 7, we were greeted by the sun as it peeped over the Judean hills; we soon found ourselves off the coast of Jaffa. This coast city is the seaport for Jerusalem, and has been recognized as such for at least a thousand years. In fact, it is much older, for it is the same place from which Jonah found a ship going to Tarshish, paid his fare and tried to flee from the presence of Jehovah. Our ship cast anchor and awaited the immigration officers to come on board to inspect and stamp our passports, and we were finally given a permit to land in quarantine. We stepped out on the stairway from the promenade deck, descending about thirty-seven steps and entered a small boat to go ashore, as there is no harbor at Jaffa. Many times landing is very difficult and sometimes it is impossible to land at all, so passengers are taken up to Haifa. The first thing after landing was to pass before the doctor who vaccinated each one of our party, then we passed through customs and were off by automobile for Jerusalem, which is about thirty miles southeast of Jaffa by road. We drove by some of the finest orange groves in the world. The oranges are very large and delicious, and sell for about a penny a piece.

Our eyes first beheld the Holy City about 9:45 A. M., on April 7. About twenty minutes later we drove

up to the new Y. M. C. A. building in Jerusalem, where we were comfortably housed in new quarters for twelve days. During this time we were very busy visiting places of interest in the city and the surrounding country. I will take time to mention the most important ones such as the Church of the Holy Sepulchre, Garden of Gethsemane, Mt. of Olivet, Pool of Siloam, Pool of Bethesda, Virgin's Fountain, Dome of the Rock, Jericho, the River Jordan, and the Dead Sea, Bethany, Bethlehem, Hebron, the Oak of Mamre, and the Pools of Solomon.

One day we went to Nablus, hired mules and rode to the top of Mt. Gerizim, where we spent several hours with the Samaritans. They number only about two hundred, or to be exact, two hundred and seven. They were all on the mountain, we were told, camping for ten days.

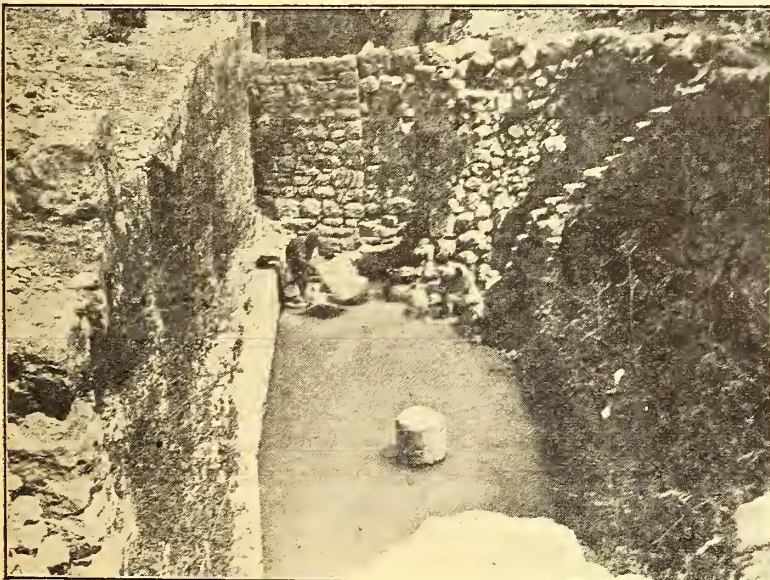
The Feast of Passover was being celebrated. They treated us with utmost courtesy, inviting us into their tent, and serving tea. We were taken over and introduced to the high priest and had a talk with him.

We visited many other places, but I will mention just one more. Rev. Hoverland wanted to go through the tunnel or conduit that Hezekiah dug probably 2,700 years ago. He did not want to go alone, so insisted on my going with him. So one evening after sunset we walked to the Virgin's Fountain or Gihon. We descended two flights of steps to the pool, waded through the first pool, about twenty inches of water, then through a larger and deeper pool, about thirty inches deep, to an iron gate, the entrance to the Siloam tunnel. Fortunately the gate was not locked. With a flashlight and a supply of candles we entered the tunnel not knowing what was before us. We traveled 1,750 feet, wading mud and water about ten inches deep most of the way. The width of the tunnel is about three and a half feet and it has an average height of about seven and a half feet and is about 100 feet underground through solid rock. The only inhabitants are bats. We came out at the Pool of Siloam, ascended the stone steps and hiked for the Y. M. C. A.

This conduit is mentioned in 2 Kings 20: 20, also 2 Chron. 32: 1-4. I feel very sure that not more than one or two out of every thousand visitors to Jerusalem pass through this tunnel, the history of which is very interesting.

We then made preparations to leave this sacred and historic place, traveling northward through Samaria and Galilee, going to Nazareth, Tiberias, Damascus and Baalbek.

I should not fail to tell you something about the dedication of the new Y. M. C. A. building at Jerusalem. This event took place just the day before we left the city.



The Pool of Siloam

The service was cosmopolitan in every respect—race, religion and rank. The attendance was so great that hundreds could not get into the auditorium, so a number of loud speakers were installed in order that all could hear the addresses in the lecture hall, the gymnasium and on the outside. The principal speakers were Dr. John R. Mott and General Allenby. This building is said to be the finest Y. M. C. A. building in the world; it has 100 bedrooms and everything else that a modern Y has. The tower is 186 feet high and from it you have a splendid view of Jerusalem and the surrounding cities and country—Bethlehem, Ramallah, Mt. of Olives, the Dead Sea and the hills of Moab. On a clear day one can see snow-capped Mt. Hermon far to the north.

Dayton, Ohio.

Will We Never Learn?

BY T. G. WEAVER

IV. What Will We Do About It?

SEVERAL practical things must be done. We dare not sit down and bemoan our loss. Something must be done.

We Will Not Admit Defeat. We are not defeated. Courage and hope will win. We must keep faith and hope for a better day. Where we have erred we must correct, but above it all we must keep faith with God. Right will prevail. We will see a better day in the near future if we can have faith as we work.

We Must Educate. During the days before we had the Eighteenth Amendment we did much teaching in scientific temperance. Since 1920 we have done less or little. Again we must turn to education. People can be taught the evil effects of alcohol which is a poison. It has been proven that alcoholic drink is injurious to the mind and body. I observed a rather interesting contradictory coincidence. A year ago last winter when the Indiana legislature took away our control laws and legalized the sale of 3.2 alcoholic beverages, it also passed a bill requiring every public school-teacher to teach the harmful effects of alcohol. Even legislators know the value of education. Education is one of our most powerful instruments, and we must use it vigorously.

We Must Teach Men That the Whole Liquor Business Is Morally Wrong. During the World War we realized the evil of alcohol in the army and so we had war-time prohibition. Mr. Josephus Daniels dried up the navy. Not only during war time but at all times whatever militates against private good or public welfare is wrong. Destruction of man's finer sensibilities and even his life is wrong. Suffering is wrong. Waste of money is wrong. Debauchery is wrong. Conducting an illicit business is wrong. A thing when bad is

morally wrong. Sin against the body, the race, and against God is eternally wrong. We must ever make a difference between right and wrong. Will we tolerate any evil that helps promote moral bankruptcy?

We Must Enact Liquor Control Laws to Take Alcoholic Traffic Out of Politics. Some kind of effective control laws are needed, but this should be a moral issue rather than a political issue. There always has been too close a tie-up between liquor and politics in many precincts of the large cities. With liquor, political bosses have long controlled votes. Our legislatures have been flooded with lobbyists controlled by brewers and distillers and strong pressure has been exerted. Liquor and politics need to be divorced if we want clean control or hope to uproot the evil.

We Must Remove the Temptation That Comes With the Profit Motive. Love of money has long been and still is the root of evil. Profit blinds men's vision and dulls the sensibilities. Much of the repeal propaganda was promoted by investors in unproductive (prohibition time) brewery stock who wanted to recover shrinkages on their investments. Liquor business is profitable. Bootlegging is profitable. Much of our trouble in prohibition enforcement came from those who sought profit. It is still so. The *Union Signal* of June 30, 1934, cites a case of the U. S. Government bringing suit against one of our very wealthy citizens for dodging over \$6,000,000 in taxes on bootleg booze. This is a case of profit motive. The case is especially interesting because the person concerned was a heavy contributor to the treasury of the Association Against the Prohibition Amendment which spoke long and loud against the evils of bootlegging.

Tooths, Ltd. of Sydney reported a profit of 529,224 English pounds annually right through the depression with assets of 10,000 pounds. Have we slipped in our morals and built up a fake sense of values? As long as profits are so great the liquor business will fight hard to keep going.

We Must Coöperate. No one organization is strong enough to uproot the liquor business. Churches, schools, homes, temperance societies, and organizations interested must coöperate wherever possible to educate, legislate, control and create public opinion. It is a Herculean task and requires unity of forces for a common purpose. We have seen the power of united action in other efforts. So we will win if we work together. We must lay aside some of our prejudices and join hands to win this tremendous fight against one of society's greatest evils.

We Must Assume Individual Responsibility. As long as we ask, "Am I my brother's keeper?" we will get nowhere. I should rejoice that others are at work but I must feel the responsibility of doing my part. I have

sons and daughters, and I do not want this vicious business to blast their lives, nor the lives of my neighbor's children. I shall lend my support. It is I who must help. I must not use liquor. I must not traffic in it. I must not encourage it. I must not wink at it. I must be concerned. I must feel an individual responsibility in this fight. Only when each of us really cares enough to act will we begin to get very far in this task. God is a God who not only knows that we exist but he cares about our welfare. We must not only know that this damnable liquor business is bad, is sapping the manhood and womanhood of our people, and is robbing us of the moral and spiritual contribution which should be the heritage of the race, but we must each one arise to do his part nobly and courageously. May God open our eyes so we may see our task.

Wakarusa, Ind.

Repentance to Salvation. 2 Cor. 7: 10

BY J. H. LONGENECKER

WHEN ancient Israel and Judah forsook the Lord and fell into idolatry and sin, prophets were sent unto them by a God of love to warn and to plead with them to repent and return to him again. There they would find mercy and forgiveness, and he would graciously heal them from maladies caused by their transgressions and backslidings (Isa. 1: 15-18; Jer. 3: 22; 9: 1; Ezek. 18: 30-32; Dan. 8: 9).

In the opening of the new dispensation, John the Baptist, Christ the blessed Savior, and the holy apostles, all with one accord taught the people to repent. The Apostle Paul stresses the great need of it when he says, "But now God commandeth all men everywhere to repent."

Many of the present day sermons are woefully lacking in teaching and emphasizing the great need of repentance and conversion. Let it be remembered that although a person may be well-born, the first time, and may have had home and Sunday-school training, he *must* be born the second time if he would enter the kingdom of heaven (John 3: 3-6). "For all have sinned, and come short of the glory of God" (Rom. 3: 23).

A tremendous effort is being made by reformers and religious teachers for social reforms, moral uplift and world betterment. Reformation is more emphasized than regeneration, and the crave and cry is more for federation than for separation. All religious teachers and preachers will do well to be on their guard lest they lose sight of their true mission, using more time and energy in fighting the evil out of the world than in having men's hearts and lives changed, and made new through the power of the gospel of Christ. The old gospel is still the power of God unto salvation to every-

one that believeth, and so mightily changes and transforms men's lives that for those individuals who will accept its teachings the problem of law and world betterment is settled once for all.

I would not minimize the blessings of law and good government. I am convinced that during the period when the Eighteenth Amendment was in force it was far better than after its repeal. My point is the law is not for the Christian; he lives above it. Years ago I was away from home in a series of meetings; when I came back a brother met me before I entered the door of my home and said: "Brother, your chickens were stolen the other night." After meeting the family and talking over the situation I said to my wife, "I think the best thing we could wish these chicken thieves would be a genuine gospel conversion." The youngest of the family standing by brightened up somewhat and said to her mother, "Mama, would they then bring back the chickens?" Well, yes, or if the chicken dinners were held already fruits of repentance would manifest themselves in some way without law enforcement.

The reader is invited to look up and study the following twenty words and related references and he will find that every one of them refers to a changed life or conversion of the individual by and through the grace and power of God, and not by rules or laws of the state or the administration of its government. Lost, Luke 15: 3-7, 22-24. Pardoned, Acts 2: 38. Enlightened, Luke 4: 18. Justified, Acts 13: 39. Converted, Matt. 18: 3. Made righteous, Rom. 4: 22-25. Quickened, Eph. 2: 1-5. Created, Eph. 2: 10. Born again, John 3: 3-5. Healed, 1 Peter 2: 24. Regenerated, Titus 3: 15. Reconciled, Eph. 2: 16, 17. Renewed, 2 Cor. 5: 17. Made free, John 8: 36. Made alive, John 5: 25. Redeemed, 1 Peter 1: 18, 19. Saved, Eph. 2: 8-10. Raised up, Eph. 2: 4-6. Made nigh, Eph. 2: 13. Transformed, Rom. 12: 2.

Palmyra, Pa.

Sharing Observations With the Home Church

BY CHAS. D. BONSACK

Secretary of the General Mission Board

Twenty-first Installment

February 7. Last night's talk over the situation at Vada impressed us with the hard work put in here through the years. But some places work is harder than others. This is true all over the world. As limited funds demand the reduction of activities we feel to reduce most where responses seem least and the outlook less promising. One hates to see any work stop, especially because it seems hard; nor will this stop altogether—it could not be stopped if we wanted to—but time and attention may have to shift to other places. Yet one marvels at the promising school among these neglected people of the jungle. We were off at

eight on our motor bus for Palghar and north to Anklesvar. Bro. Shull reminded us that since our stations are scattered along the coast of the Arabian Sea, much like the cities in Palestine, it was a trip from "Beersheba to Dan," the most southerly station to the most northerly. At Anklesvar we met Brethren Moomaw and Lichty with many of the Indian church. After a washing, which was more than necessary, we were off to the church to enjoy a service of welcome from our Indian Christians. How we wished the home church could have witnessed this service! Here were 300 promising folks with beaming and intelligent faces, mostly young. Many were from the vocational and girls' schools here, since it was an hour in the afternoon when the busy folks could not come. Here in their neat and well arranged church, their singing, their devotion, the progress in eight years, the staunch and intelligent bearing of the Indian elder in charge—all of this and more was an impression long to remember, and for which to thank God. Here, again, all shoes were removed as we entered the place of worship. It is good to meet those of a previous visit, but even more inspiring to see the great crowd of promising folks who have grown up and been reached since our previous visit. Our evening meal was with the ladies, and all missionaries with the deputation sat together, after which we had a station meeting for discussing the work and the best use of our time. How we did wish we could have more time and wisdom. But it is a joy to be a part of a program that is changing the face of the world! In addition to the Lichty and Moomaw families, there are here now the Misses Elsie Shickel, Anna Warstler and Emma Zeigler. The latter in a few weeks will go to teach in the Woodstock School for missionaries' children. The other two are busy here in the practical arts and other departments of the girls' school; and you need not think we are boasting unduly, when we say that in these schools there is a Christian and practical instruction superior to much training at home.

February 8. We were up early to attend prayers at the chapel service of the Vocational Training School at 7 A. M. Here is a group of more than 125 youths who will change life and thinking in much of India. This school has justly gotten a reputation beyond our own mission. It is attended by those from other missions, as is also the girls' school here. It was an inspiration to look into the faces of this group of young men and speak to them on the way of life. After breakfast we went to the girls' school to attend chapel. Here Bro. Brubaker told them about China. A brief inspection of the work justified even more praise than was mentioned in our notes of the 7th. How to use available material, however simple; how to associate all learning with life, how to remember the truths of the Bible as

indicated by modeling, stories and actual life and conduct, were assured by the methods and activities we saw. Then this interesting visit had to be concluded in order to write a few letters and these notes. At three in the afternoon we started for Umalla and Vali. This is a rural station of beauty of surroundings that always gives restful welcome to the traveler and impressive memories of beautiful India.

February 9-12. These were four days among the villages of India, mostly under conditions where type-writers are a nuisance and time at too great a premium to share with others notes of the many scenes. These village schools are out from the Umalla-Vali station and the eastern area of the Anklesvar station. At the former station, Bro. A. S. B. Miller and wife and Miss Eliza B. Miller serve. One or more of these accompanied us on the trips to the schools. In this area two rural congregations have been organized, known as the Amletha and Jamoli congregations. Each has a membership of about 100. The station congregation of Umalla-Vali has a membership of about 350. In these more rural areas there is for the most part a kindly feeling for the work upon the part of Moslems and Hindus. Village schools and personal contacts have been the means used in the work. Travel is mostly by bullock carts and in the dry season, amid clouds of dust. In the Amletha congregation lives Dhanjibhai and his good wife. These dear old people represent one of the oldest families. Dhanjibhai is about seventy-five years old and has been a Christian for more than thirty-five years. His five children are members and workers as well as all of his grandchildren who are old enough. It was a joy to meet again and pray with this godly father and mother in Israel.

The last twenty-four hours were spent with Bro. D. J. Lichty and wife in their tent work among the villages of the Jitali congregation out from Anklesvar. The very large attendance of 500 or 600 people gave evidence of the interest either in the gospel or the coming of the deputation; while the latter entered into it, we were deeply impressed with the interest in the work, not only by the attendance, but also in the personal contact with the Christians and others in our many visits to their homes. We kept as much of the day as possible for conference with Bro. Lichty about the many interests of the work. We do not have half enough time for talking these things over, either with the missionaries or Indian Christians. This was shown by our meeting with the official group of the church at night in Anklesvar. Here is a group of splendid folks eager to make their church work self-supporting. But most of these folks are teachers in the two schools. How much education can they give their children, or ought they give, out of their limited income? With caste opposition to all kinds of Christians in business

or employment, how can this transfer be made? With more than 600 Christians to look after, shall they employ a pastor or carry on with the four elders and ministers as heretofore, who are also more than busy in their school programs? These and many other questions must be faced. We were not too well acquainted with all the difficulties and differences. These had to be inquired into. Interpreters may not always be understood. The responsibility of the future work depends on right decisions and trends. If some of you could have been present and heard the heart-searching questions, the problems, the poverty of the people, but above all the sincere desire to go forward and do the right thing, you would have understood why one fellow at least did not sleep until it was almost time to get up and start the work of another day. But out of just such experiences the work will grow.

February 13. This was another day at the busy Anklesvar station. Bro. Brubaker gave a helpful talk to the boys in the Vocational Training School. The morning was spent in getting some pictures about this same institution, and in noting its splendid standard of work. Fortunate is the boy who has access to such an institution. In the afternoon we had a four-hour session with a committee of Indian leaders on the question of taking over a hospital to help make it self-supporting. The missionaries gave a community tea in the evening. Six to eight hundred people gathered and

Do You Whistle?

BY ROBERT HENRY MILLER

Once I listened to a farmer teach a men's class in a small country church. The lesson was taken from the sixth chapter of Matthew, "If God so clothe the grass of the field, shall he not much more clothe you, O ye of little faith?" The session developed into a kind of free-for-all searching of hearts. Did they actually trust God? Did they put his kingdom first? Was their trust in God real enough to lift the burden of fear and worry from their hearts?

The teacher had his doubts. He went on to tell a story which was something of a confession. He recalled how, years ago, he would go about his chores, or out into the field for the day's work, to the accompaniment of a lustily whistled tune. "I don't do it now," he said. "Indeed, I doubt if I could whistle any more. I never hear my neighbors whistle either. It seems to be a lost art. I wonder why."

Under the pressure of modern life, with its speed and competition, have we wholly forgotten this lesson of the heavenly Father's care? Have we lost the joy which arises from a sure trust in God and which sends one to the day's work with a song? Do your neighbors hear you whistle?

North Manchester, Ind.

the splendid music, soft light of the moon and beauty of the Indian dress, all contributed toward an occasion that will long be remembered. After a brief address by the writer and a closing prayer by Bro. Lichty we retired for the night.

February 14. We got up at four o'clock in the morning to catch an early train for Ahwa. It was a sleepy trio of wanderers that got on the train an hour later. At Navsari others joined us, and as many as four schools gathered by the railroad along the way to greet us. One can easily forget the noise, confusion and dirt in a third-class coach in India with such friendly greetings by the way. At the end of the railroad we were met by Bro. Bollinger. After tea and lunch with a school and its hospitable master, we were on our way across the mountains twenty miles distant to Ahwa. Along the way we stopped with the chief political officer. A friendly chat with this man and his good wife assured us of the goodwill the mission enjoys with those in authority. This officer seemed to have all authority in this Dangs state of 1,000 square miles and a population of 33,000. He and his wife move about much. They have administered justice and orders from thirteen different locations during the past month. The greeting at Ahwa by the Christian community and church exceeded all other communities in pomp and show, but the sincerity of it all made one feel welcome indeed. Here Bro. A. F. Bollinger and family and Miss Mary Royer are serving faithfully, though the latter is now away to restore broken health.

February 15. This was the day for visiting some village schools. The roads and the distance suggested getting them together at Mahalunga. Here more than 150 pupils gathered to meet us with more than that number of neighbors and friends. What a demonstration of interest in a mountain section! The better part of the day was spent here in inspecting schools and enjoying the fellowship of these Indian friends. The chiefs of all surrounding villages were there, one of whom had killed the fatted goat for the visitors. How one could see the possibilities of the church that some day will call these kindly folk to worship together in the knowledge of a loving Father. It was with hope and appreciation that we left them hoping to return to Ahwa again.

February 16. We met the Indian leaders and schoolmasters in the forenoon. There seems still to be a great desire for a nurse in this section of the country. While the government has a doctor with an assistant in the town, who makes up with another the whole medical force of the Dangs, yet there seems a great preference for a white doctor or nurse on the mission staff. We believe the mission is right in directing these folk to the government doctor, as far as possible; yet there is a large opportunity for a nurse among the

homes of these rural areas. Objection to falling wages was raised here, as everywhere among the Indian workers; and while the wage is small, we could promise nothing more. The afternoon was given to a conference with the missionary concerning the future of the work. While the Dangs is a mountain territory, it is both a needy and promising field. The only schools in the whole area are the village schools of the mission, of which there are eight with 175 pupils, and the day and boarding school at Ahwa. There is a government technical school at Ahwa. Yet the teachers are all Christians and the school is practically supervised by the mission. The community meeting at three o'clock was a large one. Perhaps nowhere are the government and community more coöperative than in this Dangs country.

February 17. The Sunday-school was active in all its departments soon after eight o'clock. Some excellent teaching was evident in the interest and attention of the younger groups. Bro. Brubaker followed by a good sermon at the morning service at which there were about 200 present. The afternoon was given to a discussion of mission problems and policies, with some visits to the Christian homes in the community. Bro. Miller gave a most profitable and appreciated talk at night to perhaps 100 folks.

February 18. The morning was given to a careful review of the schools, after worship in the church at 7:30 o'clock, where the writer tried to encourage the custom of a daily period of worship before going to the tasks of the day. There were twenty-seven boys in the boarding department of the school, with many other day pupils down to the kindergarten work. We were also impressed with the ability of the head master of this school who shows a deep interest and good judgment. At eleven we were off on a forty-mile trip over a fairly good road to the railroad in the station Ford. Arriving at the railroad station at Navapur, we found a mission of the Scandinavian Alliance with headquarters in Chicago, and we used a part of the hour until train time to visit here. A man and his wife and single missionary were in charge and most glad for our call. Then back to the train and off for Vyara, where the district meeting of the Gujarati area was soon to convene. Here again the welcome expressed in music and flowers greeted us. The spirit of such was enjoyed, even if we did not always know exactly what to do with the flowers. The opening session of the district meeting found about 600 present. What a sight to see this fine group of Christians sitting together on the floor of their beautiful church! We were expected to address them on the motto for their meeting, Building the Church. How we did wish we might speak in their own language! But any thoughts expressed were entirely at the mercy of our interpreter and it

might be difficult to say who suffered most, the speaker, the interpreter or the audience.

February 19. The district meeting convened this morning at eight o'clock. The subject of the discussion was around the theme of the conference, The Building of the Church. Bro. Blough led, speaking on the Foundation. Three Indian leaders followed on The Place of Education, Rural Reconstruction and Woman's Place in Building the Church. The last speaker was an Indian woman. It would have inspired any of our home folk to see this splendid crowd of earnest and cultured Christians in a district meeting. The attendance, order and quality of thought would equal most and surpass some in the home church. The business began with the afternoon session. Edward Ziegler, moderator from the previous year, had charge of the organization. The moderator, secretary and nominating committee were elected. The twenty-eight delegates were all Indian. The language was entirely Gujarati and we were somewhat handicapped in understanding. The business was well handled.

Cross of Glory

BY A. T. HOFFERT

THE cross was not a thing of glory; no one but the innocent Lamb of God, voluntarily giving his life for the world, could make it such. No one but Jesus foresaw that it would become such: "And I, if I be lifted up from the earth, will draw all men unto myself" (John 12: 32). The cross was both an instrument of cruelty, and an object of ignominy and shame. The enemies of Christ gave vent to their intense hatred by using this instrument of cruelty to remove him from the land of the living; they used this emblem of shame to bury him deep in the pale of forgetfulness.

- I. Cross of Glory, bleeding sight!
Raised by hands of heartless might;
Jesus Savior, bending low,
Cruel men add blow to blow;
Cross of Glory, can it be?
Bearing Christ to Calvary!

The enemies of Jesus did their best to destroy him and to blast his social and religious influence. Forgiving love they could not destroy; redeeming grace they could not kill. Because of these redeeming features, so pregnant in the life and death of Jesus, this emblem of shame becomes the Cross of Glory.

- II. Cross of Glory lifts the Light,
Love forgiving conquers might;
Healing emblem, lifted high,
Saving sinners ere they die;
Cross of Glory drawing still,
All who seek the Father's will.

The Cross of Glory reveals the heart of the Good Shepherd who voluntarily "layeth down his life for

the sheep." It also reveals the Father's heart who "so loved the world" that he gave his only Son to die that men might live. It requires great sacrifice to give full expression to great love.

- III. Cross of Glory, saving grace,
For a sinful fallen race;
Grace abounding, healing love,
From the Father's heart above;
Cross of Glory, thy embrace,
Heals the sinner saved by grace.

Great love prompts great sacrifice. The warming, wooing influence of the Cross of Glory gives expression of redeeming love, an expression so inviting and so compelling that saving influences reach out to all nations. Those responding to the claims of Christ on their lives become alert to testify unto others of Jesus mighty to save, and to sacrifice that this evangel may be fully proclaimed to every people.

- IV. Cross of Glory, winsome light,
Wooing sinful men at night;
Love abounding, winsome grace,
Reaching out to every race;
Cross of Glory, wondrous sight,
Countless millions seek thy light.

The evening shadows fall. That which redeems us in youth, illuminates our pathway in life, and inspires us to help others gives blessing, hope and assurance until the end of life.

- V. Cross of Glory, staff and guide,
Till I reach life's eventide;
Reassuring, glowing bright,
When I come to silent night;
Cross of Glory, be my light,
Till I take my evening flight.

The discouragements which hinder, warp and stagger many people, when met by great souls, become stepping stones to a helpful and glorious service. Such is the story of Jesus, of his disciples, of Paul and many others. Such is the story which snatched victory from defeat and changed the cross of shame to the Cross of Glory. These verses may be sung to the old familiar tune, *Rock of Ages*.

Osceola, Iowa.

What Causes War

BY KERMIT EBY

XIV. National Prestige

THE word *prestige* means, "influence based on past achievements." From a national point of view, it means the ability to exert military pressure because of a successful record for such exertions.

As Americans, we pride ourselves on the fact that we are a world power in the family of nations. We achieved this position by fighting wars; hence the generally accepted belief that we must maintain that position by the same means.

The term *world power*, as used today, means simply "military power"! China is not a world power even though she has 420,000,000 people, nor is India with her 320,000,000. Japan with her 80,000,000 is. It is interesting to remember that Japan was not accorded that position until she defeated China and Russia. The Japanese learned by bitter experience that western nations treated their contemporaries with respect in direct proportion to their power. China is learning the same lesson.

The term "family of nations" was used first to designate the European family of nations as distinct from the Mohammedan nations. Today it is enlarged to include all, but position is ranked according to power. It seems a little incongruous to think that membership and rank in what was once the "Christian" family of nations is dependent on force!

Citizens of most powerful nations feel that it would be a calamity to live in some less powerful state. Americans look at the map and sigh sympathetically for the poor Swiss who have no navy, nor taxes to keep one up. Britishers are always talking about Britain becoming a fifth rate power when she loses her colonies. Japanese must have room to breathe; so they take over Manchuria, and add more deficits to their already overloaded budget. Even tiny Belgium inflates her ego by ruling the Congo.

National prestige makes it mandatory for us to keep a navy and an army second to none. The average citizen looks at his navy and congratulates himself on his nation's power. Few ask the price of such power. It is a delusion! Possession of such national power does the individual no good; in fact, it adds to the precariousness of his positions. Are not the Swedes better off than the Germans now in spite of all the German illusions of grandeur?

Prestige causes nations to force their wills on other people. To be a world power, we must govern some one. As individuals, we once had to demonstrate our prowess by beating up some one. That is disappearing fast. Some day national demonstrations of force may also be relegated to the past.

One of the interesting facts of history is the correlation between the maintenance of prestige and the comparative strength of the nations involved. If an American is killed in Haiti, our prestige is easily avenged. If he is killed in England it is another matter. Austrian prestige had to be maintained in the Balkans, hence the pressure on Serbia, and ultimately the World War.

National prestige simply means the maintenance of the national reputations for bellicosity. If we have gone to war for certain reasons in the past, we believe that we must do so under similar circumstances again.

Eventually, such a position means the loss of this prestige in war. Rome could not always use the prestige excited by its legions, nor can we.

Past achievements have been based on the glorification of force. *Machtpolitik* has governed the relations of nations. Must it be so?

Ann Arbor, Mich.

How Were My Church Manners?

BY ROSA M. BENNETT

How were my church manners today? Did I sit throughout the services with a painfully bored expression on my face because the worship was not conducted exactly as I would have it?

Did I sit in my pew with a righteous smirk on my face because my pew neighbor dropped in a nickel beside my five dollar bill?

“Did I scowl terribly because the child in the pew back dropped a toy with a sound that disturbed my meditation?

Did I quit singing the inspiring hymn because the person on the left was singing decidedly off key?

Did I draw away haughtily from the person on my right because his ankles were clothed in cotton, while mine were silk-clad?

Did I leave the services because the pulpit was filled by one whom I dislike to hear preach?

Did I read my Bible school paper while the Word of God was being read and preached from the pulpit?

Did I, because I imagined the sermon would be uninteresting, plan the family wardrobe for the coming season?

Did I look annoyed because a baby near by cried?

Did I turn with a frown and a shake of the head because little Miss Two-year-old laughed aloud?

Did I sit stern-faced, and perhaps frown at the infant in front that shyly smiled at me?

Did I, when I had enough sermon, look repeatedly and pointedly at the clock?

Did I come in late, when with a little care and thought I could just as easily have arrived before worship began?

Did I ignore the stranger within our gates?

Did I forget that God's house is a house of prayer?

How were my church manners today?

Copley, Ohio.

Why One Eastern Brother Contributed

“ONE of our brethren said in an open meeting held in behalf of the Achievement Offering, that he thought he had as many debts as any one else in the church, but he would give \$10. He said all he has is the Lord's, that he did not want to keep him waiting for what he owed.”

Business for Annual Conference

1. Southern California and Arizona

The La Verne congregation, through the District Meeting of Southern California and Arizona, asks the Annual Conference of 1935 to decide to hold the Annual Conference of 1936 in Southern California.

Passed.

2. Northeastern Kansas

Inasmuch as it has become the custom of various congregations of the brotherhood to receive into church fellowship, members from other Christian bodies than the Church of the Brethren as associate members, and inasmuch as we believe that this practice is for the building up and development of Christ's kingdom, we, the Ottawa church, petition Annual Conference through District Conference of Northeastern Kansas to allow and sanction this practice where it can be done without disharmony in the local congregation:

And further we recommend that the following plan be adopted:

I. Any person who is a member in good standing of any evangelical church may become an associate member of the Church of the Brethren upon the following conditions:

1. The letter of membership or recommendation from the church with which the person has been affiliated shall be placed in the custody of the church clerk.

2. A confession of faith shall be made by the applicant.

II. Upon the fulfillment of these conditions the associate member shall have all the rights and privileges of the regular member except these:

1. He shall not represent the church at Annual or District Conferences.

2. He shall have no voice in matters pertaining to church polity.

III. The associate member retains membership in the denomination from which his letter came. Upon request his original letter shall be returned to him or transferred to any church which he designates. In such case the church clerk shall attach to the original letter a statement of the conditions under which the associate member has worshiped, worked, and fellowshiped with the local Church of the Brethren.

Passed.

3. Southeastern Kansas

Believing: first, that the printing in our Sunday-school publications of both the Authorized and Revised versions of the scripture text of our Sunday-school lessons requires the use of valuable space which might more profitably be used for lesson comments; second, that the educational purposes contemplated in the practice have now been sufficiently realized to justify discontinuance of the double printing; and third, that permanent life to the decision which recommends that our Sunday-school editors print both versions would constitute an infringement on the liberty of action which may reasonably be expected by any competent executive; we, the Osage church, petition Annual Meeting through the District Meeting of Southeastern Kansas to repeal the decision of 1930 which recommends that both versions be printed.

Answer by District Meeting: The decision of 1930 is hereby repealed and the Board of Christian Education is made responsible for the selection of the scripture versions and printing arrangements used in our Sunday-school publications. Passed to Annual Meeting.



MISSIONS

This Department

Conducted by

H. Spenser Minnich



Lancaster City Church School of Missions

DURING January and February the Lancaster City church had a School of Missions. We studied "China." We had six sessions conducted on Sunday evenings. There were six classes arranged according to age. Our average attendance was about 90.

It was my privilege to teach the adult class and it was a high privilege. What I learned about the Chinese made me very humble indeed. I tell you, I have much respect for the Chinese people now. My outline for the course is as follows:

1. China: the Land and the People.
2. Their Customs, Religions and Racial Traits.
3. History of Christian Missions in China.
4. The Missionaries' Method of Presentation of the Gospel and the Chinese Response.
5. The Church of the Brethren in China.
6. Problems of the Chinese Church and Our Response.—John D. Ebersole.

What to Pray For

Week of April 6-13

MARAMA is the newest station in our mission in Africa. It is located about thirty miles north and west from Garkida. A good government road runs by the station. This makes it accessible, and a favored place in as far as making contacts with the railroad and the outside world is concerned. The station is located on elevated ground and this results in a better climate and a lowered temperature; here it is easier for missionaries to maintain their health.

Mr. and Mrs. Clarence Heckman are happy in their work at Marama and the surrounding villages. The young people the Heckmans met while on their last furlough are favored in receiving frequent letters from them since they are back in the work. These letters are filled with most interesting accounts of their contacts with the people as they take the message of hope and salvation out into the far reaches of their territory. And those who have seen and enjoyed the pictures of the new Africa slide set will be glad to know

that Clarence Heckman took many of those pictures.

Ruth Utz, R. N., also lives at Marama and her days are filled with service to those who need medical care.

"If thy soul, with power uplifted,
Yearn for glorious deed,
Give thy strength to serve thy brother
In his need.

"Share with him thy bread of blessing,
Sorrow's burden share;
When thy heart enfolds a brother
God is there."

Mr. Eddy's Meetings in Tai Yuan

BY MINOR M. MYERS

TAI YUAN experienced an unusual stir in religious interest during the recent visit of Dr. Sherwood Eddy. He came to our city immediately following evangelistic efforts in three other cities in north China. Reports of his message in the dailies from other places were excellent publicity for our town, and when he came he was warmly welcomed not only by students, but by the officials as well. He is regarded generally by the Chinese as a true and great friend of China.

The first noon church leaders of the city and those of near-by places who came in to attend these meetings had a fellowship meal together. That night the leading officials and citizens of the city and province were invited to a reception dinner at the Y. M. C. A. One hundred and ten persons made the occasion very much worth while.

Two types of meetings were planned for. One was meetings for the general public, to create a larger interest in religion and its place in society. The other was daily meetings with a group who were somewhat interested in religion or at least friendly to the churches, Y. M. C. A. and Y. W. C. A., in other words, those who were prepared for a strong religious message. Interviews with key men were also arranged, which he handled with marked results. His brother, Dr. Brewer Eddy, was with him. He spoke in one of the high schools, led our union church service on Sunday morning most helpfully, and Sunday night at our English service he brought a powerful spiritual message. Our English friends regarded it as the greatest message from that pulpit in many years. Other members of the party spoke in several of the schools.

The largest theater in the city, seating 1,300, was secured for Dr. Eddy's first public address. The most respected elderly statesman in the province, a devout Buddhist, presided. The next one was in the large hall of Shansi University. The third and last one was out of doors in the Y. M. C. A. playground where about twenty-five hundred stood, listening attentively, for nearly two hours.

For the prepared groups meetings the largest church in the city was used. Entrance to all meetings was by tickets, but for these meetings attached tickets for each meeting were given. Hundreds wanted tickets who were unable to get them. In spite of the continuous rain for three days the house was full each night.

Dr. Eddy has the remarkable ability to start where people are and lead them on to something higher. He is a man of prayer and therefore of spiritual power. The gospel and Jesus Christ were presented in a most challenging way to young men and women. And this was done through an interpreter, fortunately a good one. Eddy knows how to speak through an interpreter. Many were awakened to a new interest in religion, the Christian religion. Some rather high officials who formerly had no interest at all in religion now want to study the claims of Christ. The great pity is that the churches here have no Chinese leader suitable to lead men of this type in their quest for religious truth, a number being returned students from abroad. One hundred eighty-one decided to follow Christ. Some of these have no Christian background, hence need much instruction. And another hundred expressed a desire to study Christianity. Effort was made to enroll all of these (nearly three hundred) in Bible classes and discussion groups. In addition to these another one hundred-thirty said they would like to attend religious addresses each Sunday afternoon at the Y. M. C. A. for two months.

The provincial officials invited Dr. Eddy to speak to them in their headquarters where more than a thousand heard him. At first he commended them in the progress they had made these past three years in building the new railroad which is being rushed to completion, and many other constructive projects; then he turned to the evils, corruption and use and public sale of opium, and condemned them in no uncertain terms. He challenged them in this day of national crisis to rise to the needs of their great country in rendering honest and faithful service to the people of the land. He was frank and courageous, yet sympathetic and kind. Many of the officials were pleased that he thus spoke, for they are against the state monopoly of opium; yet they have no way to change it. He pointed out how unfit and incapable habitual opium smokers are for any kind of service. Then, too, the people are being poisoned. Many Chinese said that he was the only foreigner in the world who could speak thus in that place and get by with it. We sincerely hope that it will do good. One official who did not hear him there heard about it, and because of Eddy's courage and message to the officials came out to hear his last message, and that man is now studying the Christian religion.

Eddy did our city a lot of good. The place of re-

ligion was exalted. New thoughts and ideas will be creating new men though we may not know about it for years to come. The heaven will work. He not only helped the non-Christians but greatly encouraged and aroused Christians to greater enthusiasm for Christ and his cause. He is strong for personal work, group study and service of some kind. Some of this enthusiasm will subside, ardor will cool and many will not continue in interest and study. But we feel sure a large number will go on, as not a few were previously in Bible study groups. We lack suitable leadership, but God can bless the efforts of his weaker children and those who are in earnest and true to him in the furtherance of his kingdom. May he lead in the follow-up work, is our prayer.

Tai Yuan Fu, Shansi, China.

News From the Field

CHINA

Liao Chow

BY ELIZABETH W. OBERHOLTZER

Country Itinerating

During the month of November Brother and Sister Oberholtzer, together with two men evangelists and a Bible woman, made a trip to the Ma Tien Valley and visited a number of preaching places. The four main ones were: Ching Ch'uan, Hao Kou, Ho Pei Kou, and the village of Ma Tien. The material for Christian Home Week was used and our main meetings were held in the homes of Christians, inquirers, or friends. The first week the people were all busy with the persimmon harvest and preparing walnuts for market so they could not come out to meetings much in the daytime. But in the evenings we had some good meetings and it was an inspiration to hear the people sing. Sometimes there was more volume than tune, but we know the Spirit was there. Especially was this true at Ching Ch'uan and Ho Pei Kou where the brethren have committed a great many hymns.

At Hao Kow the folks are more backward but they seemed glad to have us visit them. Here we had special prayer for a man who is interested and says he has faith in Jesus. He had been complaining for some weeks with stomach trouble, perhaps cancer, and was very desirous that we pray for him. We hope he may increase in faith and become a follower of Christ. At this same village a young man, whose wife's family know something of the gospel, decided to follow Christ and asked us to come to his home. We had a good visit and tried to tell the family more of the Christian way of life. While we were in the home the young man said: "We are going to take down our gods." He asked Bro. Oberholtzer to assist in this. The young man went outside and took down the stable god also. We pray that this family may be kept faithful. They said they were not afraid to be without a god as they were going to trust the true God.

In the daytime we were busy visiting homes and teaching some of the women and children to read, sing, and commit scripture verses. At nearly all the villages there were sick ones who came for remedies for simple ailments, such as sores, boils, stomach ache, and sore eyes. We told them we were not able to heal serious diseases but would do what we could and pray for God to add his power.

Besides going to these four large villages, we visited a number of smaller places. The men went into the high mountains to visit several isolated members. We plan to hold a week's Bible class in this district in the near future.

A Ten Days' Bible Class

(As reported by Bro. Sollenberger)

Our Bible class at the village of Han T'ou this fall was one of the best we ever had at this place. There was an average of fifty adults, several of whom came from quite a distance. The children came, too, and people were packed in our little classroom like sardines in a box.

The local Christians took the initiative, for the most part, in arranging for the class. They took care of such matters as inviting the speakers, making out the program, and providing lodging, fuel, and food for the whole group. The food was simple and consisted largely of millet and vegetables. We rejoice over this progress, for in previous years a great deal of the responsibility rested upon the missionary.

The program consisted of seven periods each day. These were interspersed with the singing of hymns and this added much to the inspiration. The half hour period of devotions in the mornings was generally conducted by local Christians. Three periods followed. In the first period Genesis was studied; then a period was given to the Gospel of Mark. A sermon then followed. In the afternoon there was a sermon followed by a lecture on "The Christian Home in the Community," which emphasized family worship, the training of children, classes for illiterates, and sanitation. Sometimes a pageant was given by local Christians to enforce these teachings. A nurse from our Liao station hospital was also present and ministered to the sick folks of the community. The meeting closed with a love feast which was enjoyed by all.

Prison Work

For some time one of our deacons and other Christians have been going to the prison each Sunday afternoon to visit and preach to the men in jail. A teacher and several students from the women's school go to visit the women in the women's prison. They hold services, sing, and give good counsel to these unfortunate folks, who by their own mistakes have come into this condition. The prisoners look forward to these visits, are glad to sing, and for the most part listen well.

Tai Yuan

BY SARA Z. MYERS

A Good Meeting

We held our love feast Sunday, Oct. 7. It was the best in spirit that we have ever had. Nearly all the members in town were present and entered heartily into the spirit of the occasion.

Sebring's Men In Splendid Missionary Contribution

ON the last day of our fiscal year the Mission Board was very agreeably and helpfully surprised by a \$535.75 contribution for world wide missions from Sebring Men's Work organization. Evidently, somebody there this past winter has been alive to the needs of the world and is trying to assure that the name of Christ will be preached in the lands where we have our missionaries.

Dr. Eddy's Visit

We recently had a great religious and spiritual uplift through Dr. Sherwood Eddy's evangelistic effort of five days. He was gladly received as a great and true friend of China. Many considered his religious messages on this visit in China the strongest he has ever given.

Christian leaders in the city have been busy with follow-up work getting Bible classes organized and making contact with those who want to follow Christ. Some of these, however, have little Christian background. Thirteen new Bible classes have started in addition to the seven previous ones.

A number of missionaries and Chinese leaders from surrounding mission stations came to attend the Eddy meetings. Nine missionaries and sixteen Chinese from our own mission came. All were greatly blest. The Myers' home cared for twelve guests, including Dr. Eddy and his colleague, Mr. Munson.

Home Week Meetings

Sister Shock came to us from Tsinchow and helped us with our home week meetings. We also invited Dr. Tang of the Christian hospital here to address one meeting on Home and Health. The boys of the Boys' Club furnished some music. Miss Shock is being transferred to our city in the near future and we feel she will be a great asset to our work.

Y. W. C. A. Work

The Y. W. C. A. is very busy just now with its second yearly campaign for funds and members. We have been quite encouraged over the one year's attempts with this organization. More than four hundred girls and young women became members and many classes and projects were started. It is a real joy to go to the association and see the fine young women who frequent the place. But there are hundreds more in this city of schools whom we should reach. Many of them are far from home and temptations are great. There is a great need for work among the factory girls too, which we hope to start in the very near future. Pray for this young organization. Its opportunities are great but its difficulties are many.

National Christian Council Conference

Under the auspices of the N. C. C. a conference of church leaders of Taiyuan and near-by stations was held last November. Dr. C. Y. Cheng, for many years general secretary of N. C. C., Dr. H. H. Tsui, evangelistic secretary, and Miss Kuan, home secretary, were the leaders. In addition to the very fine messages given there were two periods each day for discussion, at which time the conference was divided into two groups, one on the Home, and the other on Evangelism. While here both Dr. Cheng and Dr. Tsui spoke to those who recently decided to become Christians.

Bro. Myers has been extremely busy with Bible classes. He has more than ever before, and the spirit of the seekers for truth is highly encouraging. We crave your prayers in these days when so many in our city are seeking the way of life.

Pray for the young men who have recently come to our church asking for membership, most of whom have had little or no religious background. Efforts are being put forth as rapidly as possible to teach them and prepare them for church membership.

Mrs. Ikenberry, who has not been well since a tonsil operation last May is gradually improving.

KINGDOM GLEANINGS

Calendar for Sunday, April 7

Sunday-school Lesson. The Heavenly Father.—John 14: 8-24.

Christian Workers' Meeting, Drawn by the Winsomeness of Christ.

B. Y. P. D. Programs:

Young People—The Relation Between the Members in Your Home.

Intermediates—Following Jesus.

* * * *

Gains for the Kingdom

Six baptisms in the Chiques church, Pa.

Three baptisms in the Payette Valley church, Idaho.

Seven baptisms in the Franklin Grove church, Ill., Bro. Paul B. Studebaker, pastor-evangelist.

Eleven baptisms in the Sunnyland church, Fla., Bro. C. E. Bower of Winter Park, Fla., evangelist.

Twenty-seven baptized and two reclaimed in Second church, South Bend, Ind., Bro. R. P. Bucher of Quarryville, Pa., evangelist; four baptized and two reclaimed previously.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. E. M. Hertzler, the pastor, April 7 in the Windber church, Pa.

Bro. A. H. Miller, the pastor, April 7 to 21 in the Kent church, Ohio.

Bro. R. G. West of Indianapolis, Ind., April 21 in the Champaign church, Ill.

Bro. E. F. Sherfy of Stuarts Draft, Va., April 8 in the First church, Johnson City, Tenn.

Brother and Sister B. M. Rollins of Keyser, W. Va., April 2 in the Allison Prairie church, Ill.

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Personal Mention

Northwestern Ohio has chosen Eld. J. J. Anglemyer as standing Committee delegate to the Winona Lake Conference, with Eld. J. A. Guthrie as alternate.

Bro. E. M. Hertzler, for some years pastor of the Brooklyn church, Brooklyn, N. Y., has taken up the pastorate of the Windber church of Western Pennsylvania. His new address is 508 Twentieth St., Windber, Pa.

Bro. Charles C. Cripe and wife will close their seventeen years of pastoral service in the Bremen church of Northern Indiana, Sept. 1. They will be open for another engagement after that date. Bro. Cripe will also be open for an evangelistic meeting. His address is Bremen, Ind.

Bro. M. S. Frantz, pastor of the Empire church of Northern California, celebrated the completion of twenty-five years in pastoral work by preaching March 17, on "Twenty-five Years in the Ministry." The congregation had learned what was coming and through a committee had decorated the church with "large sprays of silvered shrubs and a large silvered placard '25' at the back of the pulpit." A silver offering for the pastor and his wife was another feature of the occasion.

Sister Mary L. Cook, one of our licensed ministers who has been doing pastoral work at Pontiac, Mich., recently underwent an operation at Bethany hospital. She has suffered not a little but you will be glad to know that she is reported as improving very satisfactorily.

Bro. J. U. G. Stiverson, Tonasket, Wash., sojourning temporarily at San Bernardino, Calif., is another recent arrival at the threescore and ten milestone. He was glad for the "105 birthday cards and letters coming from nine states." With forty-six years of Messenger experience he is "especially interested just now in Bro. Bonsack's articles."

Dr. Robert E. Speer, for forty years a leader in Christian thought and missionary activity, will visit Manchester College on Friday evening and Saturday, April 12 and 13. He will speak both evenings in the gymnasium-auditorium. He will also share in the Saturday morning minister's conference and speak at the luncheon following. Ministers and others within driving distance are invited to attend any or all of these meetings.

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Miscellaneous Items

The Young Married Folks' Sunday-school class in the Quakertown church of Southeastern Pennsylvania would like you to know about their temperance program April 11, 7:30 P. M. The widely known drama, What Shall It Profit? will be a feature.

The Family Altar League, 189 West Madison St., Chicago, announces it will provide free help to any church in the United States or Canada, "in a movement to quicken and expand the observance of the Easter-to-Pentecost season." It has prepared helpful material which it will send to any pastor or church official who writes for it, enclosing a stamped self-addressed envelope. The League points out "that Pentecost should be the most glorious day of the year, commemorating the birthday of the church; that the church, instead of virtually quitting at Easter should be only beginning its intensive work then."

To the Churches of Southern Ohio. The 1935 District Conference will be held at the Oakland church, two and one-half miles north of Gettysburg, on Thursday, May 9, 9:00 A. M. The Elders' Meeting will be held on Wednesday, May 8, 10:00 A. M. Dr. D. W. Kurtz will deliver the annual address to the elders. The regular annual missionary meeting will be held in the evening. Bro. Kurtz will also bring the message at this meeting. All churches, boards and special committees wishing to present reports, petitions, recommendations or queries or any such matter which ought to be in the printed program, should send a copy of same to J. H. Good, writing clerk, 730 W. Columbia St., Springfield, not later than April 20.

In response to the notice in the March 23 Gospel Messenger, the following churches have notified us that they sent a letter to President Roosevelt protesting against the proposed naval maneuvers to be held in the Pacific from May 3 to June 10: Rocky Ford, Colo.; Haxtun, Colo.; Sebring, Fla.; Weiser, Idaho; Freeport, Ill.; Woodland, Ill.; Oak Grove, Ill.; Peru, Ind.; Bethel, Ind.; Cedar Creek, Ind.; Fairview, Ind.; Fernald, Iowa; Root River, Iowa; Fairview, Iowa; Boicourt, Kans.; Richland Center, Kans.; Newton City, Kans.; Monitor, Kans.; Shepherd, Mich.; Shoal Creek, Mo.; Carrington, N. D.; Black River, Ohio; Lincoln Heights, Ohio; Sugar Creek, Ohio; Pleasant Hill, Ohio; Piqua, Ohio; Ewing, Tenn.; Midway, Pa.; York, Pa.; Buffalo, Pa.; Shade Creek, Pa.; Midland, Va.; Greenbrier, Va.; Beaver Creek, Va.; Sunnyside, Wash.

Business for Annual Conference will be found on page 12. This is the first installment.

To the donor of the \$100 Liberty Bond, whose only signature was "a friend for missions," the General Mission Board takes this opportunity to acknowledge its receipt and to express appreciation for this very helpful contribution.

Religion in the News, by Walter W. Van Kirk is a weekly radio broadcast of high quality which Bro. Robert J. Noffsinger of Dayton, Ohio, thoughtfully suggests Messenger readers ought to know about. It comes over the NBC network every Saturday at 7 P. M., Eastern Standard Time.

Secretaries of District Meetings and others who have business for the Annual Conference which meets at Winona Lake, Ind., June 5-11 should send the same to the secretary or to The Gospel Messenger, Elgin, Ill. All committees to whom questions have been referred are to report their findings so that they may be published in The Gospel Messenger not later than April 15. As a rule the printing of the Conference Booklet is delayed because the material which is to go into it is slow in coming in. If each will do his part on time the Conference Booklet can be placed in the hands of Standing Committee in time sufficient for all its members to study carefully all business coming before the Conference.—J. E. Miller, Conference Secretary.

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With Our Schools

Manchester College

Some prominent speakers are scheduled for lectures this spring. Dr. Robert E. Speer has promised to be with us two days. C. Ernest Davis, former president of Mount Morris College, will deliver the baccalaureate sermon. Dr. Gould Wickey of Washington, D. C., will give the commencement address.

March 15 and 16 were great days for our students and patrons. The banquets for mothers and daughters, and fathers and sons brought hundreds of visitors to the college. Such occasions have great social significance. They do much good to both young people and their parents. The College Women's Club, under the direction of Mrs. Sadie Wampler, presented the Greek play, Iphigenia.

Debating has held the chief interest of the college for some weeks. On February 22, 23 the intercollegiate debate tournament was held here. Some thirty colleges sent more than three hundred debaters. In two days two hundred forty different debates were held. Both the college and the city high school were taxed to the limit to care for so many debates and debaters. Following this some of our teams went to a similar tournament at Iowa State University. Out of a total of fifty intercollegiate debates this year, our teams have won thirty-seven. The debating season closed March 29 and 30 when the Indiana High School Debate League held their final contests here.

* * * *

New Gish Books

Four books have been added to the Gish list. Each of these has a distinct message. Note that these books may be had at the special price by ministers of the Church of the Brethren only. All others may have them only at the publisher's price.

No. 208. Sadhu Sundar Singh, by C. F. Andrews. A close-up account of this great saint whose life and writings are a living testimony to the power of Christ to change

men's lives. Pastors today need this book. Regular price, \$2.00; to our ministers, 45c.

No. 209. Prayer, by O. Hallesby. Too frequently the prayer life becomes lifeless. Here is a devotional book that breathes the spirit of prayer throughout. Not a philosophy of prayer but a message that leads to prayer. Regular price, \$1.00; to our ministers, 25c.

No. 210. One Hundred Poems of Peace, compiled by Clark and Garrison. In these days when the press is predicting another World War, lovers of peace will find encouragement and inspiration in the selections and aspirations found in this collection. Regular price, \$1.25; to our ministers, 30c.

No. 211. Problems of Christian Family Life, by George Fiske. Especially timely while the family life is being stressed throughout the churches. We are trying out the paper edition and would be glad to receive reactions from our readers. Paper binding is cheaper, but not as lasting as cloth, and so allows for more books. Regular price, 40c; to our ministers, 15c.

Ministers of the Church of the Brethren may have the books at these special prices. Cash should accompany order. Order from Brethren Publishing House, Elgin, Ill.—J. E. Miller, Secretary, Gish Committee.

THE QUIET HOUR

A Closer Walk With Christ

B. Through Meditation and Prayer

PREPARED BY H. S. WILL

For Week Beginning April 14

I. Jesus: In Meditation and at Prayer.

A. Thinking through his program (Matt. 4: 1-11).

B. At prayer.

1. "In the morning" (Mark 1: 35).

2. "In the evening" (Matt. 14: 23).

3. "All night" (Luke 6: 12).

C. In crises.

1. When they would make him king (John 6: 15).

2. Facing the cross (Matt. 26: 36-46).

D. In Intercession.

1. While here (John 17).

2. Now (Rom. 8: 34; Heb. 7: 25).

II. Jesus: a Teacher of Prayer and Meditation.

A. Where to pray (Matt. 6: 6).

B. How to pray (Luke 18: 1-7; Matt. 7: 7).

C. What to pray (Matt. 6: 9-13; Matt. 9: 37, 38).

D. Why pray (Matt. 26: 41; Mark 9: 29).

III. We Ought "to Walk Even as He Walked" (1 John 2: 6).

Thought Stimulants

1. "I find myself better or worse as I pray more or less." E. Stanley Jones.

2. "Only to one who prays can God make himself vivid." H. E. Fosdick.

3. "Prayer is a waste of time. Accomplishment comes through work." A modern disciple.

4. "I have so much to do today that it will be impossible to get it all done without at least two hours spent in prayer." Martin Luther.

Questions

1. What effect does American industry and speed have upon our devotional life?

2. In what way is a prayerless life committing suicide?

HOME AND FAMILY

Are You on the Highway?

BY VERA I. EMMERT

Are you on the highway
Or on the winding trail?
Can you see the beauty
Of a startled quail?

Can you see the dewdrops
On wayside flower and grass?
Do you never loiter
At sight of happy lass?

Do you see the woodland
That shelters nature's best?
Do you see the birdlings
Flutter from their nest?

Or do you speed on heedless,
On highways every day?
Or do you follow slowly
Through paths that bid you stay?

Freeport, Ill.

Glimpses of Life in India

BY BERTHA RYAN SHIRK

11. Pests

BEFORE going to India quite a few stories were heard about pests. During our stay there we did have some real experiences, none dangerous, however. Some of these were provoking, some nerve-racking and some amusing. The first pest that tried our patience was the English sparrows. The doors and windows to the bungalow in which we lived were open day and night, with the exception of the latticed doors on the veranda. The ceilings were of bamboo matting. The little birds could easily make an opening in this, and did, building their nests, seemingly not afraid of anyone. Such persistent little creatures you never saw! It seemed the harder we tried to dislodge them, the more determined they were to stay. Their nests had to be destroyed continually or they would have made our home a real bird haven.

Another very annoying pest was a large ratlike rodent called the bandicoot. They harbored in the loft upstairs. They would gallop back and forth at night keeping everyone awake. When Bro. McCann came, he knew how to make traps to catch these bold invaders and made war on them as well as on the sparrows.

The thing that gave the most trouble, though, was the pesky flea. The crevices in the old brick floors were dusty, so the flea had a good hiding place under the matting. He had no scruples as to how, when, or where his attacks were made. When you were aware of his presence, you needed no one to tell you to fall

into action. With all haste you would hie away to your room to locate his position. Maybe you would find him and maybe not, as his game seemed to be, catch me if you can!

When Bro. Miller and wife visited India the first time, Bro. Miller amused us greatly by sitting on the upstairs veranda with his trouser legs pulled up and socks rolled down, while he tried to catch his tormentors. Whether to give the fleas a better chance, or himself a better chance, I do not know, but he seemed to think they could work in harmony with socks down and trouser legs up.

Out on the seashore, there were sand fleas. They were different from the inland fleas and were somewhat of an athletic temperament. When they got a chance to bite you, you could feel the nips and would always find them standing on their heads, fast in your skin, staying right there until you pulled them out. An old man of our acquaintance, who lived near the ocean, had a long beard. He kept a pair of tweezers in his pocket. These fleas chose this beard as a hiding place. When they disturbed him too greatly, he would call his servant to come and use the tweezers to get them out.

The next little creature that came along to disturb our peace of mind was the bedbug. You have heard stories about the Hindu being so superstitious he would not kill them. One we heard was to the effect that coolies were hired to sleep on their cots in the daytime, so they themselves would not be annoyed so much at night. However, the cots of our Hindu servants were treated to hot water baths quite frequently. They slept out under the trees. It happened once, for what reason no one found out, they brought bedding into the dining room and slept on the floor. They left enough of the bugs to start a colony. Sister McCann had been annoyed while at the table with something biting her. A search was made and bedbugs were found in her chair. Searching farther, a nest was found under the matting. As the matting was lifted from the floor, the colony began to migrate up the wall. The table boy was called to bring hot water and when questioned as to how they came to be in the dining room, said they had sometime previous brought their blankets in and slept there. We were always thankful that they never found their way to our bedrooms upstairs.

Snakes! We had heard many snake stories and no doubt some of these stories, though strange, were true. The natives, however, who go barefooted and sleep on the ground are victims of most of the fatalities. Once in a while small snakes were found in the house, but when discovered they were always quick to get away. I did see the cobra, but only in the parks where they were confined. One day a hunter brought to the door a huge bull snake that had been killed in the jungle.

There was a little white lizard that seemed to be quite as much at home as the sparrows and dwelt in the same abode. He would dart down the wall from his hiding place, then back again, to find an insect on which to feed. He was perfectly harmless but one day I came in close touch with this little creature and it gave me quite a scare. I had just stepped from the sitting room onto the veranda when I felt the sensation of something alive in my clothing at the waist line. I thought it was a mouse. Grabbing the wriggling thing, I called for help. The cook and the house boy both came running, but I refused to let go my hold and saw they could not help me. I then called for Mary and together we raced up the stairs. I did not loosen my grasp upon my captive until I had parted company with the clothing in which he was held. Shaking my garments, out dropped Mr. Lizard; but he was quite dead and was to be feared no longer.

During the monsoon season, the bullfrogs kept us company. Never had I seen or heard so many frogs. After a shower, the sun would come out bright, while every rice field, pond and puddle seemed alive with frogs. The Hindu boys do not know what a nigger-shooter or a BB gun is, but if they did, would not engage in the sport of killing bullfrogs. The religion of the Hindus teaches them not to take life. Neither do they eat meat, so a frog's leg floured and fried in butter would have no appeal as it does to our American boys.

Another one of the unwelcomed visitors about our home was the monkey. The bungalow was surrounded with large trees. The monkeys would come to these trees, then jump on the roof. Rambling around over the roof, the loose tiling would be kicked out of place and when the next rain came, Sahib would have a leak to mend. Although they were daring, they seemed

harmless. They were such humanlike creatures that we always felt better when they stayed farther in the jungle. Once there was a small bunch of bananas hanging near the dining room door. Our little group were sitting at the table studying Gujarati. Suddenly we heard the string that held the fruit snap, and looking up saw the bananas falling and an old monkey going through the veranda with all he could carry. He ran to a near-by tree, climbed it quickly, then sat down on a limb to eat his lunch in leisure. It was quite amusing to watch the monkeys swing themselves on the limbs by their tails, their young clinging to them underneath the body, and how they would chatter, fuss, and play!

Many funny stories are told of their cunning. Once a shopkeeper became tired of the monkeys stealing his sweetmeats. He made his own sweets in the shop. One day, purposely, he burned one of the monkeys on the foot with a hot ladle out of his syrup pan, thinking to scare him away. It was said the injured one was not long in telling all the tribe he was hurt and while the shopkeeper was away for lunch, the friends of the injured one came, and not only destroyed all the sweetmeats in the place, but romped on the roof kicking off all the tile.

The pest that we thought would give the most trouble never bothered at all. That was the house fly. No flies! Why? It was too hot! It was quite nice not to be bothered with screens and flies, but you had to look out for mosquitoes. Our beds resembled the old-fashioned beds of our grandmothers with tall posts at each corner. To these posts you must have a curtain of net sewed to a top of muslin to tuck in snugly all around under the mattress. There was only one way to go to bed and get safely under the net. It called for double quick action. One had to get ready in the veranda, then run and jump in bed. If you let a flea or a mosquito gain entrance with you under the net, there would be no rest until you were rid of your enemy.

Another pest which seemed to bother the native women a good deal was the louse. You could see the women sitting out in the sun using their wooden fine-tooth combs and helping each other to separate themselves from the lice. This pest seemed to thrive well among the poor village class. Once when our trio was out among the fisher folk on the seacoast, Colonel Ansell sent a note asking us to come on over to his place, saying he would send his oxcart down the shore as far as he could to pick us up. We had to cross a little inlet or stretch of bay water by boat to get to the cart. The boats were something on the canoe order and could carry two passengers easily besides the two oarsmen. They took Mary and Wilbur over first, saying I was so heavy they would have to take me over by myself. By

"A Man Has to Die!"

BY GRACE HILEMAN MILLER

"No, a man does not have to live, but he does have to die," declared a minister of another denomination in a service club meeting the other day. He was giving an address on the subject of "The Need of Spiritual Values in This Day." In doing this he called attention to the fact that America is fast becoming code minded, but where are these codes taking us?

Has not graft and dishonesty become rampant up and down the land? Good men are becoming entangled. They say: "Everybody is doing it; we have got to live." To this the man of God answered that everybody is not doing it, that some even dare to die rather than surrender the truth. For we do not have to live; but we do have to die, and meet a just God!

La Verne, Calif.

the time they had landed us safely across the bay, the oxcart was coming down to meet us and we were soon on the way to our friend's house.

Just a little distance below the house, in a clump of date-palm trees, was a bunch of huts or native dwellings. I took a notion to look them over and see if I could get a chance to talk to the native women before going on up to the house. The driver let me out and I was soon in the yard of one of the huts. The place, though, gave me a sort of chill. It did not look as clean as other villages I had visited. Several of the women were sitting out on their verandas. I was invited to have a seat with them. We talked for a little while, then, thinking I might delay the breakfast hour which was nine o'clock, I told them good-bye and started for the bungalow. Before reaching the house, however, I realized to my great consternation, there was something on my head besides my sun hat. The louse was evidently scared by the way he raced around and around over my cranium and I was scared too, contemplating the results that might accrue from even just one of his kind. I gave chase with the tip end of a forefinger, feeling certain from the sensation it was creating, it was large enough to be captured in that way. Being several miles from a fine tooth comb and farther away from my mother, I felt much chagrined in such a predicament. I heard the breakfast bell. I would have to go to breakfast. I went in greeting Mr. Ansell and sat down at one end of the long table at the same time using all my brain power to keep up with the antics of a scared louse in a strange head of hair. If he would only stop to graze a little and give me a chance! At last the moment arrived! I excused myself from the table, stepped out on the veranda, and in a moment had the wiggling form of my enemy between thumb and finger. No need to tell you he was executed without form or ceremony right on the spot. I felt a bit embarrassed when I returned to the table, but oh! so relieved! No one but myself knew what had happened. I ate my breakfast in silence and peace with a very grateful heart. Although I had seen many struggles among the natives with this pest, this was my first and last experience.

We shall never forget the good counsel of our dear brother, D. L. Miller. He admonished us to have patience and more patience. Then, he said, "If there is anything more I could wish you, it would be more patience." So day after day as life seemed just one thing after another, we prayed for patience, which did seem one of our greatest needs and the dear Father helped us to endure and forget these little things and spend our strength for the greater tasks of diffusing the life more abundant among a needy and suffering people.

Chickasha, Okla.

THE CHURCH AT WORK

Directed by M. R. Zigler, Executive Secretary; Rufus D. Bowman, Director of Adult Education; R. E. Mohler, Secretary of Men's Work; Mrs. Ross D. Murphy and Anetta Mow, Women's Work; Dan West, Director of Young People's Work; Raymond R. Peters, Chairman of Intermediate Committee; Ruth Shriver, Director of Children's Work; H. Spenser Minnich, Secretary of Christian Finance; Ross D. Murphy representing the Pastoral Association; Ruth C. Sollenberger, Office Secretary.

MINISTRY

Supporting the Minister

Some of the pastors of our brotherhood are woefully underpaid. Their support is not adequate to meet the demands of their profession, nor the expectation of those whom they serve. They are not able to replenish their libraries with helpful books and current literature, nor are they privileged to attend conferences and inspirational gatherings because of the expense involved. The pastor who is continually haunted with the problem of making ends meet is greatly handicapped in discharging his duties. A laborer in the vineyard of the Lord is worthy of a reasonable support. This does not mean a newer and better ear than possessed by those whom he serves, nor does it mean a finer and more comfortable residence. It does mean a sufficient support to make him efficient.

The other day a pastor asked his congregation permission to hold two meetings away from home. It seemed the only way out to meet his grocery bills. The privilege was granted and apparently without any thought of what would happen to the local program during his absence. Why should the various boards and committees not bestir themselves and so organize their finances that the pastor need not leave his work and go out to hold meetings to supplement his salary? Little did the official board realize that his absence would make it just so much more difficult to meet their financial obligations.

Some of us can well remember when our free ministry denounced in no uncertain language the dangers and pitfalls of the salaried ministry. It was stoutly argued, and with Biblical citations, that paid preachers would sooner or later yield to the temptation of pleasing the congregation rather than to boldly and fearlessly proclaim the whole counsel of God. The brethren who advocated this policy had in a measure won the right to preach as they did because they gave their time unstintingly to the needs of the church, visiting the sick, organizing new churches and saving souls. They were both sincere and sacrificial. What they said had a tremendous practical appeal because the expense budget could be kept down to a minimum and the church could easily carry on without financial embarrassment.

Times have changed and most of our churches have also changed. However, there are some that employ pastors reluctantly—only when there is no alternative—and support them only partially, expecting them to teach school, farm or what not to help out. It is a poor slogan—pay sparingly, expect abundantly. The laws of the universe forbid it. If this part pay plan is the only one by which a church can secure a pastor, then the deacon board or the local ministerial committee should be in constant and intimate touch with the pastor so that he will not suffer financially. Last fall one of our rural churches employing a part pay pastor held a harvest meeting to which the members brought the

fruits of the farm. At the close of the services the fruit was graciously presented to the pastor. Such thoughtfulness for the pastor's welfare encouraged him to the utmost sacrificial service for his church.

What we need in our brotherhood is a closer relationship between the pastor and the board or committee charged with the spiritual affairs of the church. On the one hand this responsible group should so acquaint themselves with the pastor's needs that there is no occasion for him to become disheartened. On the other hand, the pastor should be willing to live on the same financial level of his people, except when they live on flowery beds of ease in ivory palaces. If they have little he should be content with little and not complain. More than anything else, it is discouraging for a pastor to see his members making and banking money and at the same time trimming and chiseling his salary to the lowest possible denominator. Dead and dying churches are a swift reward for such.

In urging a reasonable support for the ministry, we are not forgetful of the duties that lie at the doorsteps of the pastor. His parish has first claim upon his time, energy and devotion. It is the prescribed field of his labors. When he accepts too many outside invitations to preach and speak, he lays himself open to indictments of negligence, which at first may seem very trivial, but shortly become the subject of conversation and the cause of unrest. He who gives himself unreservedly to the people who support him is on the road to a long and happy pastorate. He who gives himself half-heartedly and grudgingly will be numbered with the frequent movers.—Ross D. Murphy.

ADMINISTRATION

The Life of Christ in Masterpieces of Art

This is a set of 48 lantern slides with lecture manuscript. Most of the pictures are familiar favorites. The descriptions and accompanying materials are simple and are intended to help one get the feeling of the artists and worship the Christ. The pictures cover the several periods of Christ's life and ministry. They are appropriate for use wherever a thoughtful approach to the life of Christ is in place. All age groups enjoy them.

No rental charge is made for the use of this lecture set, but the user is expected to pay transportation charges both ways. If the congregation chooses to send in an offering, it will be counted on the Conference Budget. Write the Board of Christian Education for further details.

CHRISTIAN FINANCE

When to Give

A paragraph in the will of one of our recently deceased donors gives food for thought. He evidently shared the joy of giving during his lifetime so strongly emphasized and generously illustrated by the late great philanthropist, Nathan Straus. We quote:

"The bequests to the institutions named in this and the preceding two paragraphs of this, my Will, do not capitalize in many instances the sums which I have been giving to them yearly for many years; and there are many other institutions to which I have been similarly contributing, but to which I make no bequests. The reason is not because of any change in my interest in, or appreciation of, these institutions or the work that they are doing, but because my theory and practice of giving are inconsistent therewith. I

have always felt that it was better to give regularly and generously from income rather than accumulate principal with the expectation of making large gifts at the end. I believe that money set to work immediately is better used than if accumulated with the intention of doing great things with it afterwards. These plans often are forgotten or fail to be carried out, and I firmly believe that there is much greater satisfaction in giving money away as you go along than in keeping it and watching it grow in your own hands. Money never catches up with time, and good done with a little money now may be far greater than that done with a great deal more later on and is more sure to be done. I wish to commend, therefore, this plan of living and giving to my children and grandchildren. If they will live well within their incomes, if they will give regularly and carefully each year from their savings and, as their incomes grow larger, increase their giving, they will find great satisfaction from such a course and will be much happier than if they spend all they have on themselves or hoard it."—Bible Society Record, February, 1931.

WORSHIP

Worship Program and Plans

North Manchester, Ind., March 10, H. L. Hartsough, Pastor

Morning Worship

Prelude Piano
Doxology Congregation Standing
Invocation Congregation Remain Standing
Hymns Congregation
Offertory Piano
Scripture Reading Luke 4: 4-42
Response, "The Throne of Grace" Senior Choir
Prayer
Music, "Lead Me Savior" Senior Choir
Sermon, "Jesus Wins a Sinful Woman" Pastor
Prayer and Meditation

Departmental Meetings 6: 00

ADULT FORUM

"Our Part in the World Drama"—Dr. A. W. Cordier.

YOUNG PEOPLE

Worship—Evelyn Ross.

The opportunities for young people in the field of social service and the ministry, discussed by J. Raymond Schutz.

The young people of the town are invited.

INTERMEDIATES

"India"—H. P. Garner.

JUNIORS

Junior Missionary Project—Mrs. Paul Hallady.

Junior Choir Practice—Mrs. Chas. Morris.

IMPORTANT DATES

March 14—Thursday, 7:30 P. M., the pastor will discuss Divine Healing.

March 17—Sunday, Dr. A. C. Wieand, founder and for many years president of Bethany Biblical Seminary, will preach in the morning and in the evening will give the story of his capture by the Bedouins.

March 24—Morning sermon, "Why Join the Church?"

March 31—Morning sermon, "Requirements for Membership in Church of the Brethren."

April 7—"Meaning and Importance of Baptism."

April 14—Morning—Palm Sunday—"The Finality of Jesus." Evening—A Sacred Cantata, "Bethany," by the Senior Choir.

April 15 to 18—Holy Week Services.

April 18—Lord's Supper and Communion.

April 21—Morning, Easter Services: Dedication of babies; receiving members into the church; baptism. Evening—The Sacred Cantata, "The Seven Last Words of Christ," by the Madrigal.

TEMPERANCE

New Books on Temperance

The following new books have been added to the Temperance section of the Loan Library:

Alcohol: Its Effects on Man, by Dr. Haven Emerson. A book of 114 pages. A condensed form of his larger book. A scientific discussion of the effects of alcohol on the body.

What About Alcohol? by Bogen and Hisey. A simple and scientific treatment of the subject for use in Public Schools.

Ten cents in coin or stamps will bring a Loan Library book to you for two weeks. The user is expected to pay the return postage also.

PEACE

Some World Court Misconceptions

1. Where the World Court Is Located

A prominent editor of a large Indiana newspaper said the other day that he was in favor of the court at The Hague, but opposed to the court at Geneva. He was unaware of the fact that the World Court sits in the same building in The Hague that The Hague Tribunal does. It is also true that a prominent member of The Hague Tribunal is also a member of the World Court and writes much of his findings in the World Court room which is at the other end of the hall from the Tribunal room.

The World Court is located at The Hague which is the capital of Holland.—L. W. Shultz, for Manchester Peace Committee.

CHRISTIAN WORKERS

The Power of His Resurrection

PREPARED BY IRA H. FRANTZ

Phil. 3: 7-11

April 21

1. The Power That Raised Jesus From the Dead

It was not possible for death to hold him (Aets 2: 24).

The Roman seal could not hold him (Matt. 27: 66).

Angels rolled the stone away (Mark 16: 3 with Matt. 28: 2).

Power to lay it down and take it up (John 10: 18).

2. The Resurrection of Jesus Gives Courage

The news electrified the disciples (Luke 24: 33-35, 41).

They were different men after this. Contrast the Peter and John of the Gospels with the Peter and John of the Acts.

3. Our Own Lives Have Power Because They Are Endless

The same power that raised Jesus will raise us (1 Cor. 6: 14).

Not our weakness but God's power determines the issue (2 Cor. 13: 4).

The indwelling Spirit gives power (Rom. 8: 11).

Sown in weakness, raised in power (1 Cor. 15: 43).

The power of an endless life (Heb. 7: 16).

4. How It Works

It gives us courage to follow our convictions. We need not fear men (Matt. 10: 28).

It gives us courage to face danger. We need not fear death (Heb. 2: 14, 15).

It enables us to plan for larger things, with a longer perspective. If we can not finish our work here we will continue it in eternity (Matt. 25: 21).

We may make appointments in the hereafter (Luke 23: 43; 1 Cor. 13: 12).

LEADERSHIP TRAINING

Looking Six Months Ahead

The leader of leaders in every local church is the most strategic person there—if that person is working at the job. It will likely be the pastor and superintendent.

Now—in April—is the time to be starting to plan what you will do on the leadership problem next October. Now is the time for some strategic reading in that field.

If you are the pastor or superintendent or the person whose responsibility it is to find and train your leaders, can you plan to review these materials before next fall? (If you have not already done so.)

New Leadership Training Leaflet No. 97—(ready April 15).

*Improving Your Sunday School, Vieth, 1930, (Chapters 3, 4, 5) 75c.

*Leadership Education in the Church, Knapp, 1933, \$1.25.

The chapter headings in Dr. Knapp's book are as follows:

What is the Program of the Church?

What Kind of Leaders Does the Church Need?

What Kind of Leadership Education Is Needed?

How Can Leadership Service and Growth Be Motivated?

How Shall the General Curriculum Contribute to the Education of Leaders?

What Means of Leadership Education Shall Be Used?

What Is the Place of Supervision in Leadership Education?

How Should a Leadership Course Be Taught?

How Should a Leadership School Be Organized?

How Should Leadership Education Be Organized and Administered in the Local Church and Community?

Shall We Ever Have a Qualified Leadership?

* In the Loan Library at Elgin.

WOMEN'S WORK

I. Pioneering in Women's Work

The year 1935 is the fiftieth anniversary of Women's Work. A study of its development has been a fascinating project. Material gleaned from Messenger volumes beginning with 1884 is being used as source material for the writing of a pageant for our next Conference.

"She hath done what she could," has always been characteristic of the women of the church. Considered as a weaker vessel, woman's rights in the church were once a matter of much contention. No doubt among the women themselves there was more agitation to be used than the brethren ever sensed. Being in subjection they must of necessity repress their innermost urges. Assertiveness, however, did flash forth now and then.

After the Conference of 1876 Bro. Abram Cassel talked with a sister who said she wished the brethren would be more aggressive in missions. When the Tract Committee

as formed a sister gave the first sum of \$4 saying, "These are the four corner stones." The Annual Meeting of 1884 decided that each member give one cent a week to missions. Only one-tenth of one cent was given. Josie Royer wrote giving tithing. Lizzie Hillary suggested kitchen economy and self-denial in the use of apparel. Salome Stoner said she gave liberally but dressed superfluously. She felt that it would be better to conform in dress and let their giving be more abundant. A sister from Pennsylvania wrote asking the sisters who with herself did not indulge in the use of tobacco to admonish those members who did so, that the use might be helped. These are mere glimpses of the sentiment which was gradually crystallizing among the women.

The work began in the Altoona, Pa., church, July 21, 1885. There were about 25 charter members, four of whom were living; one, Amanda Wilt was vice president; Laura Brown was president. Eliza Freet was also a leader. Their motto was Gal. 6: 9, 10. Their first sale was an apron for \$8. At Christmas they were able to make a gift of about \$10 to be applied on the debt on their new church.

The sisters of Huntingdon, Pa., had been working in a quiet way without an organization for four years as perhaps other groups had done. Their first meeting was Sept. 1885, in the home of Eleanor Brumbaugh who was president. Elizabeth Howe Brubaker was secretary and Linda App Griffith, treasurer. Of the fifteen charter members eight are living. Only a few homes were open. One sister said, "No, I can not allow this in my home." Their society was called The Sister's Mission Band.

In October the Mt. Morris Sisters' Missionary Band was organized; in November one at Rockton, Pa.—Mrs. E. G. Hoff, Elgin, Ill.

YOUNG PEOPLE

The Leader and His Resources

The Leader and His Resources

More good things can be done without money than we sometimes believe. Healthy-minded persons can have an enjoyable time without spending a cent. It costs nothing to smile, and some friendships can be built without money. It is a noted fact that friendship can not be bought.

Similarly much of the essential part of young people's work can be done without money. However, for the best supply of materials it takes some money. And sometimes that makes the difference between an ordinary program and an excellent one.

For these materials—there is an unmeasured amount of them—we need money or we shall have to do without them. Perhaps five dollars at least would be a good figure to aim for materials every year.

Who shall pay for this? The leader himself if he can afford it without hardship to himself. If he can't do it himself, the young people ought to help. If they can't or won't, the church ought to help.

If you make use of the Brethren Loan Library it will give you money.

What He Wants to Do

Snow is surprising to children from warmer climates when they first experience it. So are the long summers to those who have always before lived "up north." Equally surprising is the discovery that there is often a different social climate in different communities. Some things are accepted because they are "all right"—they are the

customs of the community, the unwritten codes, "common law," "good form."

There are differences in language, brogues or dialects, certain words and phrases. There are also ways of dressing, amounts to spend, accepted fabrics ("Who wants to wear cotton?") and number of suits or dresses. There are eating habits—pie with the knife in some places, and some places decidedly not, gossip, respect for elders or lack of it, accepted attitudes on "dates," kinds of games at parties, on age for marriage, on whether young people go to college, and many others.

Whatever the "climate" I have never yet found a community where it was the kind that fitted with the New Testament, and I am sure that we must raise the "good form" among young people toward the New Testament level.

C. How He Goes About It

Here are some suggestions for the leader:

1. Study hard first to see through the particular actions of your youth to the accepted social customs.
2. Make a list of the outstanding customs of your own young people.
3. Note where any are different from those of the rest of the community.
4. Ask five young people why the difference, if you are friendly enough with them to have the right to ask.

INTERMEDIATES

"Like Father, Like Son"

I read in an agricultural magazine recently of a father who had for twenty-two years been a leader in agriculture. He has two sons who have finished college and are following their father's profession. He has been enthusiastic about his work and has sold it to his boys.

Fathers who are church workers, can you do as well as the agricultural leader? You get the idea. From our present intermediates will come the future church leaders. How far in the future? Ten to fifteen years.

CHILDREN'S WORK

The New Coöperative Series

Vacation Church School Texts

The 1935 coöperative textbooks are now off the press and are available at \$1.00 each.

Beginners:

LET'S GO OUT OF DOORS

Jennie Lou Milton

A Guide for Leaders of Beginners (1935)

The aim of the course is "to help every child: experience that sense of security which comes from the feeling that he is living in a friendly world, a world undergirded by the plan of a strong, kindly Father who cares for all creatures; understand some of the ways in which God works in the world so that his confidence in God may be built on an intelligent foundation; share happy experiences and beautiful things; grow in ability to work and play happily and helpfully together; associate the beauties in nature with God their Creator; experience the joy and responsibility of working with God in caring for his world and making it more beautiful."

Since the course is built around the normal, purposeful activity of the child, emphasis is placed on teaching units lasting several days. For the help of the untrained teacher, however, detailed suggestions are given for each day's activity and experience, together with possible methods of guidance. The text contains sixteen stories, fourteen poems, and ten songs.

Primary:

EXPLORING GOD'S OUT OF DOORS

Rebecca Rice

A Guide for Leaders of Primary Children (1935)

This is a Nature course designed to guide children into a wondering and loving appreciation of the great Mind and Heart back of and in all

The study of plant and animal life reveals the provision made for protective devices, obedience to the laws for growth, and cooperative community living. A study of the cycle of nature shows laws operating on a larger scale, making an orderly harmonious world in whose laws we can depend. Stories of men who have studied these laws and cooperated with them lead to an appreciation of what may be achieved for human welfare when man works with God.

There are five units in this course, each accompanied by detailed directions and suggestions for activities. Also reliable nature material is provided as background for the teacher unfamiliar with the subjects referred to. The section on stories is a mine of resource material for all teachers, as all the stories are original except the Bible stories. Some of the songs and the section on poetry are also new material.

Junior: LIVING IN OUR COMMUNITY
Florence Martin

A Guide for Leaders of Junior Groups (1935)

Through the four units of this text the boys and girls are led to new discoveries in their own community, or, to a new interpretation of the various aspects of community living in the light of Jesus' teachings. They face the problems involved in making their community Christian.

The course is planned for five weeks' activity, but it is arranged in four units so that one or two units may be chosen for a short term vacation school, and still provide a complete experience for the children. The first unit guides the children in investigations concerning the extent of their community; the second launches various interest groups; the third opens the way for new appreciations of social groups; and the fourth provides opportunity for appreciation of their own environment and suggests ways to build mutual understanding.

The course is rich in stories, activities and worship materials.

Intermediate: WE ALL NEED EACH OTHER
Mary Jenness

A Guide for Leaders of Intermediates (1935)

The world has become a neighborhood, but only love can make it a brotherhood. This course recognizes our growing inter-relatedness, and tries to interpret the facts in the light of our natural brotherhood as children of one Father. The book takes up four of the ways in which all countries are now inter-related, and should lead a group to discover the Christian interpretation of the situation.

The first section of each unit contains those materials used by democratic leaders with their groups; session plans and worship services, twenty provocative questions and a list of activities from which to choose. The second section contains leaders' materials: stories, notes on crafts and procedure, and a list of source materials. There is also a section on how to expand the unit.

This course aims to help intermediates discover the presence of God in everyday life as the only secure motivation for world friendship and for peace.

CORRESPONDENCE

DISTRICT MEETING OF NORTHWESTERN OHIO

Thursday afternoon, March 21, when folks were leaving the Poplar Ridge church, northeast of Defiance, the consensus of opinion was, "God has richly blessed us." The days had been filled with blessings, blessings that challenged us to return home with a deeper urge to be about our Father's business.

Bro. Edward Kintner of Manchester College brought us four thought-provoking, and challenging addresses, a high note being, "Invest yourself in the kingdom, and then your means." Bro. D. W. Kurtz, president of Bethany Biblical Seminary, was present part of one day and compelled us to think through for a short while concerning the "Needs of Christian Education." Since the child is the hope of the future, we must begin today to help the child find his right attitudes.

In a brief looking back over the past it had been discovered the churches that did the least for district missions have been disorganized—rural congregations too. Is that an ominous note? The churches of the district receiving help from the Board need your prayers; they need folks who will bring to the altar lives, renunciation, and determination to serve.

The Women's Work organization reported a year of

progress. Eight congregations have organized in accordance with the general plan of Women's Work.

There was a brief memorial service in honor of two laymen, recently deceased, who had given without stint their service to the district: S. H. Vore, for so many years treasurer of the District Mission Board, and M. H. Thomas who had joyously sung folks into the kingdom of God. Upon whom will their mantles fall?

The missionary offering taken during the conference was one of the finest received for a number of years, reaching a little more than \$221. The District Board is asking for \$3,000 for their work this coming year.

Bro. A. P. Musselman, as moderator, Bro. C. W. Warstler, as reading clerk, Bro. Jay F. Hornish, as writing clerk, were officers of the business sessions. Bro. J. J. Anglemeyer was chosen as member on Standing Committee, with Bro. J. A. Guthrie, alternate. The moderator for 1936 meeting will be Bro. J. L. Guthrie and reading clerk, Bro. L. D. Young; the writing clerk has two years yet to serve.

One report of significance was that during the past year three young men had been licensed to the ministry: Bro. Orville Noffsinger, Defiance church, and Brethren Glen Fruth and John McCormack of the Oak Grove church.

From this time on the Rome church will be officially known as the Oak Grove church.

Bro. J. F. Hornish, pastor of the Poplar Ridge church, was ably assisted by his congregation in taking care of every physical need of the visitors. The fellowship enjoyed in their homes contributed much to the blessings received throughout the entire meeting. Leo. Lillian Wise.

Bellefontaine, Ohio.

ELD. MARTIN EBERSOLE

Eld. Martin Ebersole was born in Columbia, Pa., July 18, 1862. He was a son of Solomon and Sarah Ebersole; in their family were four sons and five daughters. One brother and two sisters preceded him.



He was married to Lydia Esbenshade Aug. 28, 1883. To this union were born ten children, of whom three sons and five daughters are living, together with his companion. His life was spent on the farm, from which he retired about fifteen years ago. He united with the church June 12, 1892 and was elected to the office of deacon Dec. 26, 1898.

He served in the deacon's office until he was called to the first degree of the ministry July 28, 1900. He was advanced to the second degree of the ministry March 8, 1906. On Oct. 7, 1912 he with his wife was ordained to the full ministry or eldership. He was elected elder in charge of the Conestoga congregation Sept. 10, 1921, and served in this capacity until Sept. 12, 1925.

In the early part of his ministry in the days before automobiles, the Ebersoles lived on a large farm near Kinzer, about twelve miles from the central point of worship in the congregation. This was also the day of dirt roads, not piked, making travel very difficult during the winter months, as all conveyance was with horse and carriage, but this did not restrain them from attending services regularly every Sunday, filling his appointments.

Bro. Ebersole was blessed with good health and he gave

his service unstintingly to the church. The major part of his church work was confined to the Conestoga congregation. He was a man orthodox in the faith and loyal to the principles of the church. His counsels were conservative, and he believed in maintaining the practices of the early fathers in nonconformity to the world.

Bro. Ebersole was a man of congenial disposition, pleasant to meet, usually in a jovial mood. He continued in the active ministry until a few years when he desired to be relieved from regular preaching due to his physical condition.

The final cause of his death was cancer, from which he suffered intensely the last five months. He called for the elders and was anointed during his last sickness. He peacefully fell asleep Feb. 27 in St. Joseph hospital, Lancaster, Pa.

It is apparent to all that the community has lost a most respected citizen and neighbor, and the church a consecrated and devoted leader. The funeral was conducted at the Bareville church in the presence of a vast concourse of people including about thirty-eight fellow ministers. This was all indicative of the high esteem in which he was held.

The funeral sermon was preached by the writer, assisted by Brethren Paul D. Wenger and Abram M. Hess, all co-workers in the ministry of the deceased. Interment was made in the Eby cemetery near Monterey.

Bareville, Pa.

D. S. Myer.

MAPLE GROVE CHILD RESCUE HOME

The directors met at the above Home March 16, all nine of them being present. Several of them came some distance, making an aggregate of nearly 700 miles traveled at their own expense, thus showing their great interest in the work.

The superintendent gave a financial report for the year for the farm. We find the farm is quite an asset in running the Home, as it furnishes bread and milk, butter and eggs and meat, as needed; it also pays for groceries and furnishes some on paying the debts of the Home.

The superintendent and matron were given a vote of thanks for the very satisfactory manner in which the Home was managed during the past year. We have had no complaints either from those outside or the children in the Home.

On account of the debt of several hundred dollars yet on the Home, it was decided to put a man in the field of the three districts owning the Home to solicit funds. The secretary was also instructed to write the various congregations urging them to lift an offering for the Home on Mother's Day.

Bro. Harvey Fike and wife with their daughter were again hired for another year to act as superintendent and matron. We will have our reunion as usual the first Sunday in July in the tabernacle at the Home.

We close the year without a deficit for which we are glad.

Emra T. Fike,

Oakland, Md.

Secretary-Treasurer.

WITH HERSHEY CONFERENCES HARD BY

(See Picture on Cover Page)

The Spring Creek church, formerly part of the Swatara church, separated from the main body of the Church of the Brethren of Lancaster County in the year 1772. The eastern section had as its ministers Han Jacob Boesher and Geo. Kline. The western section had as ministers George Miller and Adam Hamscher. No records were kept of the

meetings which these early pioneers had in their homes.

The first church was built on land then owned by Wendel Henry in the year 1848. It is of limestone, 38 by 42 feet, and was known as the Spring Creek house, after a stream that flows close by. It is in a splendid state of preservation, remodeled slightly within and occupied as a commodious home by the janitor.

The present Spring Creek meetinghouse was built in 1886. It is 50 by 80 feet and stands with very little change as it was built forty-nine years ago.

As early as 1918 the church decided to macadamize the roadway which is used as an entrance and parking space for the church and cemetery. After a number of members' meetings the church definitely decided to use cinders instead of macadam.

But in 1934 Eld. John Landis conceived the idea that the roadway should be macadamized, and he with the trustees was authorized to make the improvement. In addition to a splendid macadam road and parking space a beautiful stone entrance and cement walk were placed. To accomplish this 1,246,255 pounds of crushed stone and 2,050 gallons of oil were used. The total cost was \$3,300, which by the generous help of a good friend is entirely paid.

Hershey, Pa.

B. F. Waltz.

ELDER HOWARD B. MARTIN

Elder Howard B., son of William and Sarah Martin, was born in Hancock County, Indiana, Jan. 22, 1883. He was instantly killed by a Pennsylvania passenger train, near the Oakland church, Feb. 28, 1935, aged 52 years, one month and six days.



He was united in marriage with Miss Mary Estella Wisheart, April 15, 1903. To them were born three children. He and his wife united with the church April 26, 1903. He was called to the ministry in March, 1904, and ordained to the eldership Feb. 28, 1914.

He served the following churches as pastor: Darlow, Kansas, Summitville, Indiana, Virden, Illinois and Oakland, Ohio. He held many places of trust. He loved to preach the gospel in its simplicity and power. He held many revivals, preached scores of funerals and united many of his friends in matrimony. He met his tragic death while on a mission of love. Truly his life was given for others. He was greatly loved by his people both in and out of the church.

He was a good and kind husband, a tender father, a good citizen and a friend to all regardless of creed or kind.

He leaves to mourn his departure: his companion; his son, Lavon and daughter-in-law, Velma; two daughters, Edith of Troy and Mildred of Gettysburg, Ohio. Also one granddaughter, Dianne. Three brothers, Charles and Curtis of Indiana and Frank of Illinois remain; also many other friends and relatives.

He will be greatly missed by all who knew him, but most of all by his immediate family.

His funeral was Sunday, March 3 in the Oakland church. All rooms and doorways were packed. Many were in the basement and hundreds outside. The good people provided a loud speaker in the basement and outside so all could hear. He was laid to rest among his more recent friends in the Gettysburg cemetery on the banks of beautiful Greenville Creek.

The funeral was in charge of Rev. C. L. Flory, assisted by Eld. I. E. Weaver of Indiana.

C. L. Flory.

Union, Ohio.

BOWSER GOLDEN WEDDING

The golden wedding of Mr. and Mrs. Daniel Bowser was fittingly celebrated on March 15 at their home, Parsons, Kans. They were married in Smithville, Ohio, by Bro. D. M. Irwin of the Church of the Brethren. About a year after their marriage they moved to a farm in Neosho County, Kans. Three years later they moved to Parsons, where Mr. Bowser became a fireman on the MKT Railroad. Five years ago he was retired by the company.

Before her marriage Mrs. Bowser was Miss Melvina Ober, daughter of Mr. and Mrs. George Ober. Eight children were born to this union. Three sons and two daughters are still living. All were home for the celebration with the exception of a son living in Denver, Colo. Many lovely gifts of flowers and other presents from the family and friends gave eloquent testimony of the high esteem in which the Bowsers are held.

Dinner was served in the spacious living room. Among the invited guests were members of the immediate family; Mrs. T. S. Schmutz of Chanute, Kans., in whose home the Bowsers spent their first night in Kansas; the ministers of the Parsons Church of the Brethren with their wives; and Bro. W. T. Luckett of Hutchinson, Kans. The pastor of the church gave a talk during the dinner period and Sister Bowser delighted the guests with a reading, "The Curtain."

Open house was held during the afternoon and evening. Many friends, including numerous comrades of railroad days, called to extend congratulations and best wishes.

Brother and Sister Bowser are leaders in the Parsons church. He is a deacon, church treasurer, and the efficient caretaker of the church building and grounds. They have maintained a marvelous home life during the years and their children are religious leaders in the various communities where they live.

Independence, Kans.

C. Ernest Davis.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Bright-Young.—At the home of and by the undersigned, C. Emmert Bright and Elcie Young.—C. L. Flory, Union, Ohio.

Conner-Thomas.—In the Olympia church by the undersigned, on Feb. 24, 1935, Mr. Lyle H. Conner and Dora L. Thomas, both of this city and congregation.—H. D. Michael, Olympia, Wash.

Cooper-Beasley.—By the undersigned, March 2, 1935, at the Eaton Church of the Brethren, Bro. Charles Cooper, West Alexandria, Ohio, and Sister Lois Beasley, Camden, Ohio.—Otto Laursen, West Union, Ohio.

Flory-Criteser.—By the undersigned March 6, 1935, Davis B. Flory of Covington, Ohio, and Mrs. Effie Mae Criteser of Troy, Ohio.—G. L. Wine, Covington, Ohio.

Petry-Sawby.—By the undersigned at the bride's home in Velva, N. Dak., on March 2, 1935, Bro. Wilbur G. Petry of Berthold, N. Dak., and Miss Lucille Sawby.—Ralph R. Petry, Rock Lake, N. Dak.

Ward-Rambo.—By the undersigned at his home, on Feb. 10, 1935, Mr. Millard Ward of State Center, Iowa, and Miss Irene Rambo of Maxwell, Iowa.—T. U. Reed, Maxwell, Iowa.

FALLEN ASLEEP

Ardingner, Wm. Henry, born Feb. 8, 1860, in Shelby County, Ohio, died Nov. 22, 1934, at the home of his daughter, Mrs. Myrtle Cable, Yakima, Wash. In 1886 he married Dora B. Evans who preceded him seventeen years ago. At the age of thirty-one he united with the Church of the Brethren at Monitor, Kans., and five years later was elected deacon which office he conscientiously filled until death. They lived in Kansas until the fall of 1904, when they moved back to Greenville, Ohio. In April, 1913, they went to Canada and two years later helped start a mission point in Redcliffe. About two years after his companion's death, he left Canada and settled in California, living in Lindsay and Los Angeles. The past two years he had lived with his son in Inglewood, only coming to live with his daughter in September. In July he suffered a light stroke and Nov. 8, the second. One son and one daughter survive with eight grandchildren, two great-grandchildren, one brother and four sisters. Burial in Yakima. Services by Eld. Enoch Faw.—Reporter, Yakima, Wash.

Barbour, Chas. Wesley, born Feb. 14, 1863, died Feb. 17, 1934. He united with the Church of the Brethren a number of years ago. He is survived by his widow, one son, three daughters, seven grandchildren and three great-grandchildren. Funeral services at Bethlehem by Bro. Peters. Interment in the Bethlehem cemetery.—Bettie Barbour, Boone M., Va.

Blackwell, Rebecca Shaner, born July 4, 1867, died Jan. 15, 1935. She spent most of her life near Crimora. She united with the Church of

the Brethren a number of years ago. She leaves her husband, two sons, five daughters, twenty-four grandchildren, two great-grandchildren, two brothers and one sister. Services by D. B. Garber at Pleasant Hill church. Interment in adjoining cemetery.—Nora B. Crickenberger, Crimora, Va.

Bowles, Floy Evelyn, second daughter of B. F. and Nellie Bowles, born Dec. 8, 1913, in Nebraska, died Nov. 24, 1934. When a small child she with her parents moved to Carroll County, Mo., where she had lived since. In early girlhood she united with the Church of the Brethren at Rockingham and lived a true Christian life. She attended the State Teachers College at Warrensburg, Mo., and since 1932 had been teaching. She is survived by her parents, two brothers and two sisters.—J. H. Mathis, Norborne, Mo.

Curry, Dortha Blanche, daughter of Howard and Bessie Cosner, born Feb. 18, 1915, died Feb. 15, 1935. She married Glendie Curry Feb. 18, 1933. She was a consistent member of the Church of the Brethren for about eight years. Her mother preceded her fifteen years ago. She leaves two children, father, stepmother, three sisters, one brother, two half sisters and three half brothers. From Bayard, W. Va., the body was taken to the Locust Grove church. Funeral by Eld. Emra T. Fike.—Loretta V. Diehl, Oakland, Md.

Davis, Sister Mary Etta, born at Winchester, Ill., April 27, 1870, died at Haxtun, Colo., Feb. 26, 1935. She united with the church in 1930 and remained faithful until death. She was the mother of a large family, all of whom have grown to maturity. Her great concern was to minister to them, as well as to her neighbors. Funeral service by the writer.—I. C. Snively, Haxtun, Colo.

Ditto, Sister Ella, wife of Bro. Scott Ditto, died near Welsh Run, in the bounds of the Welsh Run congregation, Jan. 18, 1935, aged 74 years. She leaves her husband, one son, one daughter and two brothers. She united with the church about twelve years ago and was faithful until the end. She was anointed two weeks prior to her death. Services in the Welsh Run church by Bro. D. M. Zuck, assisted by the home brethren. Interment in the cemetery adjoining.—John D. Martin, Mercersburg, Pa.

Elkins, Cestia, born at Milwood, Ind., died Feb. 15, 1935, at the home of her daughter, Mrs. Walter Amo, Nappanee, Ind., aged 78 years. She was a daughter of Joseph and Lucendia Messimore. She married Geo. Elkins Jan. 17, 1875. After the death of her husband she lived with her daughter. She was a member of the Lutheran Church and later in life was affiliated with the Saint Church. Surviving are seven daughters, seventeen grandchildren and nine great-grandchildren; two sons preceded her. Funeral services at the Union Center church by the undersigned. Burial in the Stony Point cemetery.—David Miller, Nappanee, Ind.

Fike, Galen Robert, son of Eld. Lorenzo H. and Laura T. Fike, born May 27, 1903, died Jan. 23, 1935. He united with the Church of the Brethren at the age of eleven. He married Martha Elizabeth Friend June 26, 1926. His wife survives with one son, daughter, father, mother and eight sisters. Funeral at the Gortner church by Eld. John S. Fike.—Loretta V. Diehl, Oakland, Md.

Ford, Jas. A., died at his home near Morrison, Okla., on March 2, 1935, aged 78 years; he was born in Green County, Iowa. In July, 1892, he married Sarah Jane Scott and that fall they moved to Payne County, Okla. Seven children were born to this union; he is survived by his wife, two daughters and two sons. Funeral services in Big Creek church by Eld. D. D. Fleishman and burial in cemetery near the church.—Abbie S. Pote, Ripley, Okla.

Goode, Mrs. Nannie V., born in 1857, died at her home, March 2, 1935. On Dec. 4, 1879, she married John H. Goode. To this union five children were born; she is survived by her companion, one sister, brother and three children, sixteen grandchildren and seven great-grandchildren. She was a faithful member of the Brethren Church for many years. Funeral services by Bro. U. S. Campbell, assisted by Bro. E. F. Sherry.—Mrs. A. M. Powell, Waynesboro, Va.

Heatwole, Mrs. Addie Layman, aged 34 years, died Feb. 12, 1935, of pneumonia. She was a devout member of the Greenmount Church of the Brethren and was held in high esteem by all who knew her. Besides her husband she is survived by one son, five brothers and one sister. Funeral services from the Pine Grove church by Elders S. L. Garber and S. D. Zigler. Interment in the cemetery near by.—Mrs. J. W. Myers, Edom, Va.

Hill, Sister Alice, died at her home at Willis, Feb. 25, 1935, aged 65 years. She was one of eight children born to Bro. Geo. and Sister Catherine Spangler. Forty-six years ago she married Geo. Hill and to them were born seven children. She was a member of the church for forty-two years and ever remained faithful. Surviving are six children, one sister and six brothers. Funeral services in the Lutheran church at Willis by Eld. A. N. Hylton, assisted by Rev. R. C. Bailey. Burial at Willis.—Mrs. Ava M. Cannaday, Willis, Va.

Keyser, Sister Anna, daughter of Frederick and Hannah Sellers, was born at Tiffin, Ohio, June 22, 1856, and died at her home near Omak, Wash., Feb. 20, 1935. She united with the Church of the Brethren in her girlhood. Dec. 25, 1878, she married Samuel D. Keyser who preceded her sixteen years ago. Fifty-four years of her life were spent near Tiffin, Ohio. In 1911 the family moved to Washington, locating near Omak and since then she had lived in this vicinity. She is survived by two sons, one daughter, six grandchildren, two great-grandchildren and one brother. Funeral services at the Omak church by Eld. B. E. Breshears. Interment in the Riverside cemetery.—Florence Mohler Breshears, Omak, Wash.

Layman, Jacob R., died of pneumonia, Feb. 15, 1935. Mollie, his wife,

died 36 hours later of the same illness. Their daughter, Mrs. Heatwole, died the 12th. A double funeral was held for Brother and Sister Layman; they were buried in one grave in the Pine Grove cemetery. They spent their entire lives in the neighborhood where they died. He was 63 years old and she was 61. They were among the most substantial citizens of the community and staunch members of the Church of the Brethren. Funeral services by Elders S. D. Zigler and S. L. Garber. They are survived by five sons and one daughter.—Mrs. J. W. Myers, Edom, Va.

Lehman, Eld. Josiah, born near Johnstown, Pa., on April 30, 1852, died on Feb. 23, 1935, at his home in Guthrie, Okla. At the age of seventeen he moved with his parents to Versailles, Mo. On Dec. 29, 1872, he married Rebecca Shank who died May 12, 1925. To this union were born five sons and four daughters, six of whom are living. On Dec. 16, 1929, he married Mrs. Ellen Garst who survives. There are also twenty-three grandchildren, three great-grandchildren, one sister and two stepsons. At the age of twenty-two he united with the Church of the Brethren and about fifty years ago was elected to the ministry. He loved his church and her service and was actively engaged in the work of his Master. Funeral services by Eld. J. R. Pitzer, assisted by Eld. D. J. McCann. Interment in Summit View cemetery.—Alice L. Mohler, Guthrie, Okla.

McKinney, Sarah A., nee Wehry, widow of Bro. Geo. McKinney, died March 4, 1935, aged 73 years. Services at the Lebanon church by Eld. Nathan Martin, Lester Royer and Bro. Whitacre. Interment at Mt. Lebanon cemetery. She was the mother of six children, three of whom survive with three grandchildren. Her husband, who served in the deacon's office thirty-three years, died a year ago. He and his wife labored untiringly during their early years in building up the Shamokin church.—Martha Z. Eckert, Lebanon, Pa.

Meyers, Mary Ellen, nee Nalley, born at Leaf River, Ill., Aug. 30, 1852, died at her home in Maxwell, Iowa, Feb. 22, 1935. She was the last survivor of a family of thirteen children. In 1871 she came to Iowa and was married to Simon P. Meyers Oct. 2, 1873; he passed away in 1931. To this union were born six children all of whom survive. She and her husband united with the Church of the Brethren in 1874. A number of years later she placed her letter in the Methodist church. Funeral services in the Methodist church at Maxwell by her pastor, W. M. Scheuermann, assisted by B. H. Guthrie and the writer.—T. U. Reed, Maxwell, Iowa.

Miller, Hiram, born May 21, 1848, died Feb. 7, 1935. He married Sarah Ann Rhoads in 1870, and to this union was born one daughter. After the death of his wife he married Nancy Wertenberger who survives with one foster son, six grandchildren, one brother and one sister. He was a member of the Church of the Brethren for fifty-five years and was an inspiration to younger members in their Christian life. Funeral services in the Eel River church by the writer, assisted by C. S. Lehman. Interment in the cemetery by the church.—Hugh Miller, North Manchester, Ind.

Miller, Solon, born Jan. 2, 1855, died July 21, 1934. He married Hannah Miley Nov. 16, 1876; he leaves four daughters and three sons. He was a member of the Church of the Brethren for forty-nine years. Funeral in the home by Eld. John S. Fike.—Loretta V. Diehl, Oakland, Md.

Pennington, Amelia S., daughter of Columbus and Mary Wolford, born April 6, 1870, died Dec. 21, 1934. She married Martin V. Pennington April 23, 1891. To this union were born four sons and four daughters. She is survived by her husband, six children and seven grandchildren. She was a faithful member of the Church of the Brethren for forty years. Funeral at Bethel church by Eld. John S. Fike.—Loretta V. Diehl, Oakland, Md.

Pennington, Lucretia Jane, died Oct. 29, 1934, aged 65 years. She married Nathaniel J. Pennington Sept. 17, 18— . To this union were born fourteen children, of whom four are dead. There are thirty-five grandchildren and four great-grandchildren. She was a member of the Church of the Brethren for fifty years. Funeral at Bethel church by Eld. John S. Fike.—Loretta V. Diehl, Oakland, Md.

Peters, Stephen B., fifth child of David and Nancy Peters, was born near Wirtz, Va., Nov. 18, 1852, died Jan. 22, 1935, at his home at Roanoke, Va. Being of a quiet and unobtrusive disposition, he will be remembered by the Christian radiance of his life. He held high and noble ideals before his children and was rewarded by living to see them develop into Christian manhood and womanhood. Before his retirement he was a farmer and business man and had dealings with all types and classes of men, to whom he was a living example of the golden rule. He lived in several different communities and spent three winters in Florida. Before the Brethren saw their way to organize a Sunday-school in the Antioch church, Va., he with the help of a few others organized an active Sunday-school ten miles away. Later the good work was carried on in a schoolhouse near the church. Today the Antioch church has a large and active Sunday-school. Funeral services by Brethren E. C. Crumpacker and D. Price Hylton in the Central church in Roanoke, of which he was a faithful and consistent member. Interment in the Evergreen cemetery. Surviving are his wife, eleven children, thirty grandchildren, one great-grandchild, several brothers and sisters.—Mrs. Effie P. Shaver, Lakeland, Fla.

Petersime, Norman Ray, son of Ray and Bernice Petersime, born April 19, 1932, died March 4, 1935. He leaves his parents, brother and two sisters. Funeral by the undersigned and burial in the Gettysburg cemetery.—C. L. Flory, Union, Ohio.

Reed, Delores Darlene, infant daughter of Mr. and Mrs. Harley Reed, born March 13, 1933, died Feb. 1, 1935. Funeral services at the Zion church by the undersigned.—Mark Burner, Cando, N. Dak.

Rhodes, James B., son of Geo. and Catharine Rhodes, born Nov. 19, 1856, died Feb. 15, 1935. He was a faithful member of the Church of the Brethren for fifty-five years, also a Sunday-school teacher and great lover of the Book. He is survived by six children; six children preceded him. He was thrice married. Though isolated from the church he never lost interest in the church and her work. Funeral in the home near Rodamer, W. Va., by Eld. Emra T. Fike. Interment in the cemetery near by.—Loretta V. Diehl, Oakland, Md.

Rohr, Serena C., born Sept. 27, 1885, died Jan. 8, 1935. She married F. W. Rohr June 25, 1906. To this union were born ten children of whom six preceded her. Her husband died Nov. 14, 1927. Four children, father, mother, three brothers and five sisters remain. She was a member of the Church of the Brethren for over thirty years, also a member of the W. C. T. U. of Parsons, W. Va. Funeral at Sugarland church by Eld. John S. Fike.—Loretta V. Diehl, Oakland, Md.

Rummel, Herman, son of David and Elizabeth (Grady) Rummel, died at his home near Hollsopple, aged 65 years, following a year's illness. Surviving are his widow, Lucy Speigel Rummel, one son, four brothers and three sisters. For many years he was a member of Maple Spring Church of the Brethren. He also served as deacon, trustee and Sunday-school superintendent. Funeral services at Maple Spring church by N. H. Blough and C. H. Blough. Burial in adjoining cemetery.—Nora A. Stutzman, Hollsopple, Pa.

Shively, Mrs. Frances, born in Carroll County, Ind., Jan. 30, 1864, died Jan. 17, 1935. She was the oldest of a large family of Mr. and Mrs. David H. Hufford. She united with the Brethren church at an early age and remained faithful to the church of her choice. In 18— she married Geo. W. Stong of Pymont, Ind.; he died a year later as the result of an accident. In 1889 she married J. W. Shively of Chicago, Ill., living in that city until 1896 when the family migrated to North Dakota. They filed on a homestead northwest of where Starkweather is now located. Six children were born to them. She leaves her husband, five children and twelve grandchildren. Funeral services in the Starkweather community church by Bro. Mark Burner. Interment in the Starkweather cemetery. Sister Shively was always a source of quiet inspiration and challenged all to live a nobler Christian life.—Mark Burner, Cando, N. Dak.

Speicher, Peter F., son of Henry and Lydia Fike Speicher, born June 29, 1863, died Feb. 22, 1935. He married Alice L. Kight in March, 1882. To this union were born twelve children; three daughters and two sons preceded him. His wife died May 29, 1922. Aug. 13, 1930, he married Mrs. Dora Snyder. He leaves his companion, two daughters, five sons, two stepdaughters, twenty-two grandchildren and ten great-grandchildren. He united with the Church of the Brethren when a boy of thirteen and lived a quiet Christian life. He was anointed sometime previous to his death. Funeral at Maple Spring church by Elders D. B. Spaid and Emra T. Fike.—Loretta Diehl, Oakland, Md.

Ulrey, Sam P., son of Jacob Ulrey, born in Ohio, Aug. 30, 1850, and died at his home near North Manchester, Ind., March 6, 1935. He came with his parents to this state when quite small and had made this vicinity his home since. He married Mary Grossnickle Jan. 1, 1876; she preceded him Dec. 12, 1914. He was a member of the West Manchester church for many years and had not missed once in 1934 being at Sunday-school and church service. He leaves one son, two grandchildren, four great-grandchildren, one sister and four brothers. Services at the West Manchester church by A. M. Stine, assisted by H. H. Rowsey. Burial in the cemetery by the church.—Mrs. Metta Kreider, North Manchester, Ind.

Weed, Mary A., daughter of Jacob and Sarah Rearick, born July 25, 1886, at Delong, Ind., and died at her home in the bounds of the Surrey church, March 9, 1935. In 1906 she came with her parents to Ward County, N. Dak., where she had since resided. She married Ernest Weed Dec. 16, 1908; she leaves her husband, six children, five sisters and two brothers. She united with the Church of the Brethren in July, 1933, and was an untiring worker. Besides her own children she mothered a number of other children who regard her as mother. Funeral by D. T. Dierdorff, assisted by Bro. M. W. Petry, with interment in the Surry cemetery.—Mrs. C. D. Lambert, Minot, N. Dak.

Wyne, Joseph Christian, third son of John and Anne Miller Wyne, born at Indian Springs, Tenn., June 7, 1860, died at Gate City, Va., Jan. 8, 1935. His first marriage was to Miss Catherine Holt in 1886; one son and one daughter were born to this union. His second marriage was to Miss Laura Campbell on March 15, 1893; three sons were born to them. Both wives preceded him in death. He married Mrs. Betty Radwine in January, 1931; she survives with seventeen grandchildren, two great-grandchildren, also three brothers and one sister. He united with the Church of the Brethren twenty years ago and remained in the faith until the end. Funeral services in the Pleasant Hill church by S. H. Garst, assisted by E. S. Rogers. Interment in Pleasant Hill cemetery.—Maxine Holt, Indian Springs, Tenn.

Wyne, Michael Miller, oldest son of John and Anne Miller Wyne, born at Indian Springs, Tenn., Dec. 23, 1856, died at Norristown, Tenn., Feb. 1, 1935. He was married to Miss Alva Spangle; to this union seven children were born; two daughters and one son preceded him. He is survived by his widow, four daughters, seven grandchildren and one great-grandchild, three brothers and one sister. A brother, J. C. Wyne, died only a month before. He united with the Pleasant Hill Brethren church when a young lad and remained faithful to the church and to his God. The last years his membership was held in French Broad church. Funeral services in his home church by S. H. Garst and R. E. Clarke, assisted by E. S. Rogers. Interment in Pleasant Hill cemetery.—Maxine Holt, Indian Springs, Tenn.

NEWS FROM CHURCHES

CALIFORNIA

Oakland.—Our school of missions began Jan. 2 with an illustrated lecture entitled *The Missionary Character of Christianity*. Jan. 9 Susan Stoner, en route to the India mission, gave us an interesting account of her trip through Japan. Her brother, Mel Stoner of Oakley, was here also and led the devotional service. Jan. 16 the slides, *Sharing Africa*, were shown. At our potluck dinner Jan. 23 Dr. Chas. R. Shepherd, director of the Chinese boys' home in Berkeley, was our guest. Jan. 30 Rev. Tanabai, a Japanese student from the Pacific School of Religion, was the speaker. Feb. 6 the young people presented the play, *The Color Line*, which marked the closing of the mission school. The study of the book, *Orientalism in American Life*, has brought us some interesting speakers. Jan. 13 Miss Higgins, superintendent of the home for Chinese girls, gave an account of the work carried on there. Jan. 20 Miss Isobel Gates, secretary of Christian Americanization for the Bay Area, spoke to us. Jan. 27 H. K. Chang, Korean student-minister, discussed some of the problems of his people. Feb. 3 at the preaching hour a Chinese mixed chorus, under the direction of Miss Maude Dunn, gave a short concert, followed by a talk by one of the men of the chorus. We have indeed enjoyed these contacts with people of other races and have acquired a new understanding of the problems they face as they try to find their place in American life. During February a short leadership training school was held. Rev. I. Lynd Esch, pastor of the U. B. church of Berkeley, taught the course, *How to Understand Our Pupils*. Feb. 12 Dr. Podstata, eminent psychiatrist, gave a lecture on *The Parent and the Child*. Feb. 15-17 the Alameda County C. E. convention met and our church was one of the host churches. Feb. 24 was the beginning of our Spiritual Life Institute under the leadership of Bro. B. F. Wias, pastor of the Fresno church. The study course on *How to Use Our Bibles* was most interesting and practical and the address each evening gave us a better knowledge of the Bible and a deeper appreciation of it. At our regular quarterly council it was decided to hold services the week preceding Easter, with Pastor Cunningham as speaker. Our communion will be held April 18. We also had an election of deacons, the following being called to office: Paul Wilkenson, Raymond Crane and Maynard White. March 3 at the C. W. hour Mrs. S. W. Hylton, mission chairman of the Oakland council of churches of women, gave an interesting account of the work among the migrants on the Pacific Coast. At the evening hour Rev. S. W. Hylton from Tenth Avenue Baptist church brought us a splendid message. The benefit dinner on March 7, sponsored by the women's auxiliary, was well attended. The speaker was Mrs. C. W. Secord who spoke of the work of the W. C. T. U. March 8 we observed World Day of Prayer with an appropriate service. Our school of stewardship began March 13 with Howard Frantz, director.—Mary A. Woody, Oakland, Calif., March 16.

Rio Linda church met in business meeting with Eld. J. J. Ernst presiding. It was well met together although there was little business of importance. The B. Y. P. D. met with us—the three circuits, Nos. 1, 2 and 3. There was a large crowd, all being well represented. Good music and inspiring talks were rendered.—Mrs. Levi Fisher, Rio Linda, Calif., March 16.

IDAHO

Payette Valley church at her last council received one by letter; also one letter was granted since. Our love feast is to be held the fourth Friday evening in March. Sunday evening, March 10, three adults were baptized in our new baptistry. The Ladies' Aid is busy doing quilting meeting at various homes every week. Our pastor recently took a trip to Kansas and Oklahoma; in his absence the pulpit was filled by Bro. Earl Fisher of Fruitland. We are glad to report that 75 per cent of our members are now receiving *The Gospel Messenger*. We hope to be able to place it in every home of members of our church before long.—Marvel Bowers, Payette, Idaho, March 20.

ILLINOIS

Chicago. *First Church* in Chicago celebrated the tenth anniversary of the purchasing of the present church house on the corner of Central Park and Congress Streets, on Jan. 27. The address for this occasion was delivered by Bro. J. W. Lear, who was elder of the church at the time of the dedication. His subject was: *Yesterday, Today and Tomorrow*. The sermon was historical and prophetic and was given in the forenoon service. In the evening the service commemorated the tenth anniversary of the beginning of the work of the Brethren in this city. Bro. Ralph Miller, a son of Bro. W. R. Miller, the first pastor of the church, read a very impressive and illuminating history of the beginnings and development of the work. Bro. J. E. Miller of Elgin delivered the next address for the occasion. He built around the work of four men in Northern Illinois, who were quite prominent in the early years and assisted in laying the foundation for permanent work. These men were J. G. Royer, Jos. Amick, D. L. Miller and J. H. Moore. This joint service was a full day and a red letter occasion for the Chicago church.—Martha E. Lear, Chicago, Ill., March 16.

INDIANA

Huntington.—In December Brethren J. D. Groff, Wilbur Brookover

and Geo. Cussen were our visiting speakers for different morning and evening services. Sunday-school is moving along nicely with Bro. E. E. Hoon, superintendent and J. D. Groff, assistant. Miss Dorothy Dilling organized the junior boys and girls for a *Christian Workers' hour* which is very interesting. Jan. 24 we had a short business meeting. Two were received by letter for membership. Following this a reception was held for our minister, Howard H. Keim, Jr., and wife who had previously been installed. During the social hour, songs, talks and recitations were given. Feb. 10 the missionary play, *The Church of My Dreams*, was presented before a large and appreciative audience. March 3 Bro. C. Ray Keim of North Manchester gave an interesting sermon, *The Christian's Philosophy of Peace*. March 8 the World Day of Prayer was observed by all missionary societies of our city. There was a large audience present at our church and a deep interest was manifested. March 10 was roll call Sunday, beginning our church loyalty crusade. Our love feast will be April 25 at 7 P. M.—Mrs. J. B. Bailey, Huntington, Ind., March 18.

Mt. Pleasant (Northern) church met in council March 8. We decided to hold our love feast Saturday night, June 1. We are glad to report the *Messenger* is coming into 75 per cent of our homes this year. We are to have a program on Easter. The Aid has been doing good work which the church appreciates very much. We have not secured a pastor to take Bro. Zook's place when he leaves. The church enjoyed working with Brother and Sister Zook during the years they were here. Several of our number attended the young people's conference in Bremen; the next one will be at our church.—Lillie Markley, Bourbon, Ind., March 19.

New Hope.—The Sunday-school has kept up very well considering the winter weather and much sickness. Bro. Cecil Ross is proving to be a good superintendent and Bro. Borden is an able assistant. The church here has had no preaching since the pastor went to other fields. In January the writer went down and held a meeting for them and has been going every two weeks since. The church has now called the writer to take charge of the pulpit services. We consider it a matter of rejoicing that by individual interest and the untiring efforts of the Sunday-school superintendent and his assistant, the church is still holding on. The Sunday-school and church are growing in interest and attendance and there are some very active workers in the church. We are hoping the activities of the school and church will continue in spirit and interest during the coming year. Last Sunday at the close of the service one came forward and accepted Christ.—M. Smeltzer, Noblesville, Ind., March 18.

Pipe Creek.—We succeeded in placing the *Messenger* in seventy-five per cent of the homes. The Church of My Dreams was presented on achievement day and an offering was taken. The church remembered one of our ministers, Bro. Milo Huffman, with a present on his birthday. Bro. Frank Fisher of Mexico preached for us March 3. At the council meeting March 8 Bro. Milo Huffman was chosen delegate to the Annual Conference. Our communion will be held June 1 beginning at 6 P. M.—Martha O. Hessong, Peru, Ind., March 15.

Pleasant View.—On Thanksgiving evening Bro. R. C. Wenger of Manchester College gave us an impressive sermon. An offering was lifted for missions. At Christmas time a program was given, including songs by the chorus. Again an offering was taken for missions. Feb. 17, achievement day, the pageant, *Church of My Dreams*, was given. March 14 at our business meeting Brethren Snell and Emely were chosen delegates to Annual Conference. Our Sunday-school is progressing nicely under the superintendent, Sister Oma Krider. The Sisters' Aid Society is busy quilting.—Mrs. Ida Snyder, Gilmer, Pleasant View, Ind., March 16.

Turkey Creek church met in council March 1. Sister Alice Atkinson was reelected church clerk; Mervin Mishler, church treasurer; Leroy Fisher, delegate to Annual Conference. Bro. J. Edwin Jarboe of Syracuse, Ind., was with us in a two weeks' revival meeting in January. He brought us eighteen strong, forceful sermons and at the close of the meeting sixteen were baptized and five received on former baptism. The interest and attendance were excellent throughout the meeting. Our Messenger agent has succeeded in getting the *Messenger* into seventy-five per cent of the homes. The Aid Society has been doing some sewing for Hastings Street mission in Chicago. The district young people's conference is to be held here March 31.—Mrs. Leroy Fisher, Milford, Ind., March 20.

West Manchester church had set a goal of \$700 for missions for 1934; we are glad to say we reached it and went over the top. Our delegate to Annual Meeting is Eld. Ira Kreider with A. M. Stine, alternate. We have the promise of Bro. J. E. Jarboe of Syracuse, Ind., to help us in an evangelistic meeting, commencing about the middle of October. Two of our aged members, Bro. A. H. Bruckhart, and wife of North Manchester, celebrated their sixtieth wedding anniversary on March 10. The older classes of our Sunday-school sent them congratulations in the way of cards and flowers.—Mrs. Metta Kreider, North Manchester, Ind., March 18.

IOWA

Monroe County.—Sister Nettie Senger, returned missionary from China, gave an interesting lecture Sunday morning, Nov. 11. Jan. 23 the Ladies' Aid helped to present a comedy, *Last Daze of School*, clearing \$12.00. Feb. 9 the church met in council. Leota Rodabaugh was elected clerk; Christina Henderson, Messenger agent and writer. Bro. Raymond McMulin asked to be relicensed at this time. Our daily Bible reading class has been postponed until a later date. We are planning to entertain the B. Y. P. D. conference this spring. We have had Sunday-school regularly this winter in spite of bad weather.—Christina Henderson, Fredric, Iowa, March 16.

KANSAS

Newton City.—Feb. 3 Brother and Sister E. H. Eby came here, remaining until the 16th, when they went to McPherson to attend the regional conference. On Sunday morning, Feb. 10, Bro. Eby brought a helpful message and in the evening he gave a lecture showing views of Palestine and India. Sister Eby followed with a splendid talk on the Indian widow, portrayed by a little girl dressed in costume. Bro. Eby then gave another address. On Tuesday afternoon Sister Eby gave a talk at the W. C. T. U. on the work as it is being carried on by the W. C. T. U. of India. She was called to give a talk also before the women's missionary society of the United Presbyterian church. On Thursday evening Bro. Eby gave an impromptu talk on the customs and habits of Indian people. Feb. 24 Brother and Sister Oliver H. Austin began an evangelistic meeting here, continuing to March 10. Appreciative audiences each evening heard their splendid messages. Sister Austin besides directing the congregational singing gave a helpful character building story each evening; she also directed the junior choir in an inspirational song service. Bro. Austin's messages were delivered in the power of the spirit and Jesus Christ was exalted to his rightful place as the only Power to save. As a direct result of the meetings there were ten confessions. The meetings were inspirational and helpful to all who were in attendance. Our church went over the top with more than 75 per cent Messenger subscriptions.—Mrs. H. F. Crist, Newton, Kans., March 16.

MARYLAND

Westernport.—Jan. 28 the R. G. West Bible class held its regular monthly meeting. After the business session a debate was held on the subject, Resolved that an alarm clock causes more trouble than a tight shirt collar. This was much enjoyed by the class. They decided to challenge the men's Bible class of the Keyser church in a contest. Class membership and church attendance is the aim of the contest. The Volunteer class held a pie supper on Jan. 30, benefits to go into the building fund. We are very happy to report our church paid up to date with our expenses and obligations to the pastor. Feb. 6 the young people met at the parsonage for a business and social gathering. They are getting ready for their first round table sometime in April. Feb. 12 we finished an exegetical study of the book of Romans in

which much interest was shown. We spent four and a half months on this book. Feb. 14 Bro. Cosner spoke to the men of the Keyser church on the subject, Objectives for Men's Work. Feb. 17 a missionary program was given, the talks including: Missionary in Thought, by Mrs. Rogers; Which Will We Choose? by Mrs. Cosner and Spiritual Indifference, by the pastor. From now until Easter our pastor has asked that every member of the church attend at least one service on Sunday and worship with at least one offering during Lent. The members attending regularly are to visit those who have not been coming. This is causing much interest and fellowship among the members. The choir is practicing on its Easter program. This year they are giving a pageant, He Has Triumphed. Pre-Easter services will be held one week by the pastor, these leading up to a revival beginning April 22 and continuing two weeks, with Bro. Alva Harsh in charge.—Mrs. R. F. De Vore, Westernport, Md., March 18.

MICHIGAN

Detroit (First).—The Christmas season passed with the usual activities: the mothers' club entertainment for the children, the children's program Dec. 16, white gift service and music by the choir on Dec. 23. New Year's eve the church participated in a candlelighting service and dramatization of the passing of the old year and coming of the new. We have enjoyed having Kermit Eby speak to us on problems of the day; his next subject on March 24 is End of the Era. The Manchester alumni had their meeting and social hour at the church on Jan. 20. The colored national jubilee singers gave us an evening's entertainment. A Valentine luncheon was given by the Aid on Feb. 14 with about 100 ladies present. The men's club is also busy. They had a good meeting and supper on Jan. 25, father and son banquet on Feb. 22, and plan another supper for March 29. They have been busy on Saturdays cleaning and decorating the dining room and have as a future project the decoration of the church auditorium. Our pastor is preaching a series of Sunday morning sermons from the Sermon on the Mount; he leads the prayer and Bible hour on How to Enjoy the Bible. We are now enjoying the Lenten activities in Detroit. One can attend the daily noon service at a down town theater or listen to it over the radio. Some of our women attended the recent World Day of Prayer service. The young married people's class put on a play, Sound Your Horn, on March 15 and 16. They were directed by Mrs. Evans; she is now instructing the Tri C organization in some fundamentals of dramatics and later expects to direct a play for them. The Ladies' Aid expects to have an old-fashioned box supper on March 22. We expect to have Dr. A. G. Studer of the Y. M. C. A. talk to us on March 21; his subject will be The Passion Play and the Land of the Midnight Sun.—Mrs. Walter K. Gordon, Detroit, Mich., March 18.

Elmdale.—Our council was held March 8. Sisters Emma Deardorff and Dorothy Stahl were appointed to see about getting new song-books. We are planning on an all-day meeting May 25 with communion in the evening. We have been having Christian Workers' meeting Sunday evenings. Feb. 17 we gave the play, The Church of My Dreams, after which a missionary offering of \$13 was taken. We are planning our Easter program. Attendance has been good in spite of the bad roads the last few weeks.—Bernice Deardorff, Clarksville, Mich., March 21.

Flint church met in council March 17. We will continue to give our Sunday evening offerings to missions. Our trustees are planning a special effort to get rid of some of the church debt. A program is under way for Easter evening. We also decided to have a communion service Saturday evening before Easter. Bro. Prowant's time as pastor was extended to Jan. 1, 1936. We are planning a Vacation Church School to begin as soon as the day schools close. Some of our members organized a janitor club, each member to take turns month about at the janitor work of the church. We are giving Bro. Stong, who has worked so long and faithfully, a rest. Our church has been benefited much by the special club rate of the Messenger. We have been using the programs for Christian Workers' meeting on Sunday evening and the Quiet Hour at prayer meeting Wednesday evenings.—Mrs. L. H. Prowant, Flint, Mich., March 21.

Sunfield church has Sunday-school every Sunday and preaching every two weeks by Sister Kellar from Battle Creek. March 3 three were baptized into the church. The Sunday-school is beginning a play for the Easter program.—Verna Cheal, Mulliken, Mich., March 18.

MINNESOTA

Lewiston.—The members met in business meeting the second week in March. We decided to have a week of pre-Easter services, with the communion the evening of Good Friday (April 19). A cantata will be given the evening of Easter Sunday. We have been without lights at the church and parsonage most of the winter and decided at this council to connect with the Interstate Power and Light Company. The Women's Work of the church will stand half the expense. We have three groups of the Women's Work and each has its leader. The general Women's Work meeting is held the first Wednesday in every month; this winter we held our meetings in the different homes. Mrs. Laura Weimer was elected president of the Women's Work for the year.—Mrs. Lulu Williams, Lewiston, Minn., March 19.

Worthington church met in business meeting March 5. June 3 was set for our communion. Our church has been using a new budget and envelope system since the first of the year which seems to be working very well. Arrangements were made for the educational board to purchase new material for the Vacation Bible School and the missionary committee is to sponsor a project in the children's department. Each child will be given 25 cents to invest and see how

ANNOUNCEMENTS

ANNUAL MEETING

June 5-11, Winona Lake, Ind.

DISTRICT MEETINGS

Idaho and W. Montana, Emmett, May 1-3.
Maryland, Eastern, Beaver Dam, April 24.
Ohio, Southern, Oakland, May 8, 9.
Pennsylvania, Eastern, Lititz, April 24, 25.
Pennsylvania, Middle, Stoners-town, April 9-11.
Pennsylvania, S. E., N. J. and E. N. Y., Green Tree, April 18.
Virginia, First, Copper Hill, April 24-26.
Virginia, Northern, Mt. Zion, April 19, 20.
Virginia, Second, Middle River, April 24-26.

LOVE FEASTS

California

April 18, Oakland.
April 22, 7:30 pm, San Bernardino.

Illinois

May 5, 7:30 pm, Dixon.

Indiana

April 18, 7 pm, Bethel Center.
April 25, 7 pm, Huntington.
May 11, South Bend (2nd).
May 11, Beech Grove.
May 25, 7:30 pm, Middletown.
May 25, 7:30 pm, Mexico.
June 1, Mt. Pleasant (No.).
June 1, 6 pm, Pipe Creek.
June 1, Bethany.

Iowa

April 19, Council Bluffs.
May 26, 7:30 pm, Coon River.

Kansas

May 4, Maple Grove.
May 12, 7:30 pm, Ottawa.

Maryland

April 28, 5 pm, Woodberry.
May 12, 5 pm, Pleasant View.
May 18, 2 pm, Piney Creek.

Michigan

May 25, Elmdale.

Minnesota

April 19, Lewiston.
June 3, Worthington.

Missouri

April 18, Bethel.

Nebraska

April 21, Omaha.

Ohio

April 18, 7:30 pm, Toledo.
April 19, 7:30 pm, Bellefontaine.
April 19, 8 pm, Fostoria.
April 21, 7:30 pm, Black Swamp.
April 21, Chippewa.
April 22, 7:30 pm, Kent.
April 27, 7 pm, East Dayton.
May 5, Oakland.
May 12, Lick Creek.
June 8, 7:30 pm, Bear Creek.

Oklahoma

April 20, Big Creek.

Pennsylvania

April 19, 2 pm, Lititz.
May 4, 5, 10 am, Little Swatara at Ziegler house.
May 4, 5, 1:30 pm, East Petersburg at Petersburg house.
May 5, 6:30 pm, New Enterprise.
May 12, 6 pm, Reading.
May 19, 7 pm, Ambler.
May 25, 26, Bachmanville.
May 28, 29, 10 am, Chiques at Chiques house.
May 25, 1:30 pm, Conestoga at Bareville.

Tennessee

April 18, 7:30 pm, Johnson City.

Virginia

April 13, Woodstock at Antioch.
April 27, Salem.

much he can earn for missions. A group of young people gave a temperance play. What Shall It Profit? at the church last Sunday evening. During the winter services have been held for sick members who were not able to attend church.—Mrs. H. H. Hauenstein, Reading, Minn., March 16.

NEBRASKA

Omaha church met in business meeting on March 5. We decided to have a love feast on Easter Sunday, April 21. Bro. Caskey will be retained as pastor for another year. Our members appreciate the privilege of obtaining the Messenger at the reduced rate.—Mrs. A. J. Fry, Omaha, Nebr., March 11.

NORTH DAKOTA

Surrey.—Our work for the past year has moved along in a satisfactory way. We succeeded in getting the Messenger in 75 per cent of the homes. Our Ladies' Aid meets once a month with a membership of twenty-seven. We gave \$10 on achievement day and \$10 to McPherson College. Our Sunday-school kept up in interest despite the very inclement weather in January. Sister D. T. Dierdorff is in the hospital at this writing, but we hope that with the prayers of the faithful she may be restored to health again.—Mrs. C. D. Lambert, Minot, N. Dak., March 21.

OHIO

Black Swamp.—At our council meeting March 6 all church officers were reelected: clerk, Sister Ella Korn; treasurer, Bro. Walter Kurfes; trustee, Bro. Ed. Rudolph; correspondent, the writer. Bro. Geo. Garner was elected elder for another year. Bro. George and Sister Ida Garner are delegates to district meeting. Bro. D. W. Kurtz came to our church the last week of February and gave three fine addresses which were much appreciated. Feb. 17 Bro. Garner gave a fine sermon on the subject, Desire and Seeking. March 17 being Bro. Garner's fifty-second birthday the young folks planned a surprise on him and presented him with a Bible. Feb. 17 at Sunday-school 100 were present, out of an enrollment of 116. We expect to have a love feast Easter evening at 7:30.—Mrs. Asenath Baker, Lemoyne, Ohio, March 18.

Chippewa.—Pre-Easter services in charge of Brethren S. A. Showalter and C. H. Murray will begin April 16, closing with an all-day service and love feast on Sunday, April 21. On the evening of April 18 the young people of the church will present the Easter play, The Cloth of Sendony.—Ethel Irvin, Creston, Ohio, March 14.

Eagle Creek.—Our church has succeeded in putting the Messenger in 100 per cent of our homes and we wish to thank the Publishing House for this club rate offer. At our midweek prayer and Bible study we had a wonderful lesson this week on Gen. 23 and 24. Eleven members were present. Several of our number are counting on attending the district missionary and educational meeting at Poplar Ridge church March 19 and 20. March 8 World Day of Prayer was observed in our community by a special program. Our church will miss the fellowship of Bro. Milt Thomas from the Oak Grove congregation, as he often visited us.—Mrs. Mabel Bibler, Arlington, Ohio, March 16.

Fostoria church met in council March 14. Six letters of membership were granted to members who have moved away. Bro. Walter Swihart and Bro. F. H. Buckingham were elected delegates to district meeting. Our pastor, Bro. Walter Swihart, was also chosen to represent us at Conference with Sister Lenore Byerly, alternate. Our love feast will be held April 19 at 8 P. M. We are glad to report that our Sunday-school has grown so much this winter that the trustees have been busy providing more room. A Men's Work organization has recently been formed with Bro. Robert Byerly, president. The Women's Work was reorganized at the beginning of the year with Sister Salome Witmore, president. Our women have not had much Aid Society work in the past month but are aiming in the coming year to give some practical help in needy homes and to build up the spiritual lives of our women by Bible reading and prayer, also to continue increasing our interest in missions. The B. Y. P. D. meets every two weeks on Sunday evening. The young people have been active in many lines of service to others. They are regularly remembering the Old Folks' Home with a program and throughout the winter have often sung for shut-ins. Bro. Robert Byerly occasionally fills the pulpit at our regular services.—Mrs. Glenn M. Snively, Fostoria, Ohio, March 19.

Lower Miami church met in council March 7; a number of church officers were elected at this time. Eld. J. O. Garst will represent us at Annual Meeting and Brethren Jesse Noffsinger and C. C. Stebbins at district meeting. A committee was appointed to work out a plan for remodeling our church house. We are trying out a plan for Sunday evening meetings which we find is successful. The church was divided into six groups and each group is responsible for a Sunday evening program. More interest is shown by the ones participating as well as by the listeners. Quite an interest is shown here in all departments of the Women's Work. The B. Y. P. D. is proving itself a credit to our church.—Mrs. Wm. A. Furrey, Dayton, Ohio, March 14.

New Carlisle.—We met in business meeting March 1. We chose as delegates to district meeting Bro. Jacob Gingrich, John Musselman and Edw. Teach. Bro. H. H. Helman is our delegate to Annual Meeting. Bro. Helman was asked to remain as our pastor for the coming year and he was also chosen elder. At the close of our revival in January, five were received into church fellowship by baptism. Bro. Prather, pastor of the West Dayton church, is invited to hold our revival meeting next winter. Bro. Helman is holding special meet-

ings during Lent, and is putting on a visiting campaign to increase our Sunday-school and church attendance.—Glenna D. Funderburg, New Carlisle, Ohio, March 11.

OKLAHOMA

Big Creek church convened in council March 14. The love feast will be held April 20. Through the efforts of our Messenger agent the church paper now comes to 75 per cent of the homes of our resident members. Election of Sunday-school officers for the coming six months resulted in retaining almost all the old ones. Sister Leslie Holderread was elected Christian Workers' president. Our pastor and wife made it possible to show slides on Sunday evening, March 3, furnished by the American Bible Society.—Abbie S. Pote, Ripley, Okla., March 18.

PENNSYLVANIA

Ambler.—Our young people's service in February was in charge of the teacher-training class under the supervision of Mrs. A. R. Kratz and the leadership class under the supervision of Mrs. Elizabeth Blough. At this time the training class held their commencement exercises and the leadership class presented a play written by Mrs. Blough entitled "Now and Then." This was a glimpse of the life of Alexander Mack and his associates. We observed the World Day of Prayer on Sunday, March 10, in a very impressive service. Three topics were discussed: "Bear ye one another's burdens," relating to the home, by Harold Hut; "Bear ye one another's burdens," relating to the church, by Silas Shoemaker; "Bear ye one another's burdens," relating to the nation, by Bro. Hoffer. Appropriate music was sung before each message. Our church is sponsoring an inter-church concert orchestra of thirty-five instruments, consisting of members of all denominations in the community, Protestant and non-Protestant. This orchestra is directed by John K. Snyder and recently participated prominently in Sunday evening services in the Baptist church, North Wales, and the Kemble Evangelical church, Philadelphia. Our junior Christian Endeavor, under the patient direction of Miss Elizabeth Shotzberger, has had regular meetings during the winter months. We are looking forward to having our younger members take active part again now that the weather conditions are more favorable.—Mrs. John K. Snyder, Ambler, Pa., March 16.

Conestoga.—Dec. 23 at Bareville Bro. Paul B. Myer of West Conestoga brought us an interesting message. A splendid Christmas program consisting of a pageant, songs and recitations was given by the Sunday-school in the evening. On Dec. 30 Bro. Glasmyr of the Lancaster city church brought us a timely New Year's message; he also preached an inspiring sermon on the morning of Jan. 13. In the afternoon our Willing Workers' Bible class rendered a service of songs and readings at the county home and at the prison. Feb. 10 they gave a program at the Neffsville Brethren Home. Feb. 17 we enjoyed an interesting program on the Christian Home. Some young people from Springville contributed inspiring features. Our young people received much encouragement on March 2 when a group from East Petersburg gave a fine program on the theme, Approved Workmen of God. Besides the discussions there were several selections of music. March 9 our church met in business session. Encouraging reports were given by different officers and committees. It was decided that the appointments scheduled for the Earlville Union house will be taken to Bareville. The church has planned to organize a singing class in the near future. We have succeeded in placing the Messenger in 75 per cent of the homes of our members, the greatest number of these being new subscribers. The good interest and attendance in the Sunday-school continue in spite of the fact that there has been much sickness in many homes. March 17 Bro. Roy S. Forney of East Petersburg delivered a fine missionary sermon at Bareville. An offering was taken for missions. Our young people have reorganized with Bro. Earl Myer to direct the work for one year. There has been a healthy interest in our young people's work and we are looking forward to increased interest generally as we plan to combine the young people's meeting with the regular Sunday evening preaching service. Our delegates to district meeting are Eld. D. S. Myer, Bro. Jacob Ebersole and Sister Minnie M. Myer. Our love feast will be held at Bareville May 25 beginning at 1:30 P. M.—Addie A. Myer, Leola, Pa., March 17.

Lititz.—Feb. 9 and 10 R. W. Schlosser, president of Elizabethtown College, conducted a Bible institute for us; he taught the Fundamental Doctrines of the Bible. The pageant, The Church of My Dreams, was presented before the last session of the institute. Feb. 17 a bicentennial Alexander Mack memorial service was held. Eld. Geo. N. Falkenstein of Philadelphia preached the morning sermon on the theme, Counting the Cost. In the evening he gave an address on the Life of Alexander Mack. Feb. 24 Eld. A. C. Baugher of Elizabethtown preached the morning sermon. In the evening the temperance play, What Shall It Profit? was given. March 3 C. C. Ellis, president of Juniata College, was with us. In the morning he preached on The Just Shall Live by Faith. In the afternoon the Men's Work sponsored a mass meeting and Bro. Ellis gave an address on Dare the High Road. The men's chorus, under the leadership of Bro. Ralph Gouder, rendered special music at all these services. On the evening of March 3 the a cappella chorus of Elizabethtown College, directed by Prof. E. G. Meyer, rendered a program of rare music. Spring council was held March 13. Members of the District Ministerial Board were present and installed Bro. John T. Byler into the ministry. Delegates to Annual Meeting are Florence B. Gibbel and Harvey M. Eberly; to district meeting, Henry E. Nies, Lizzie R. Hershey, John I. Byler. Pre-Easter services will be held April 17, 18 and 20. Our love feast

will be held on Good Friday, April 19, beginning at 2 o'clock. Eld. H. H. Nye of Huntingdon will preach the Easter morning sermon. In the evening there will be an Easter musicale. April 24 and 25 the district meeting of Eastern Pennsylvania will be held in the Lititz church.—Florence B. Gibbel, Lititz, Pa., March 18.

Midway.—Bro. Lester Royer ably delivered a meaningful address, The Christmas Message, during our Christmas program. Jan. 13 the Student Volunteers from Elizabethtown College renewed our interest in missions. Clarence Sanger was our delegate to the Elizabethtown Bible institute. Many of our members attended a number of the sessions and received much inspiration. Those in our county home received new joy and hope on Feb. 17 while they listened to a sermon by Bro. Cyrus Krall and songs by the Sanger quartet. Eld. Chas. Cassel of the White Oak congregation brought us an inspiring message on Jan. 27. We met in council recently. Our delegates to Annual Conference will be Eld. Aaron Heisey; alternate, Eld. Perry H. Sanger; for district meeting, Brethren Mark Keller, Cyrus Krall and Henry Patches, Jr. Our achievement offering was \$230. March 17 we met in the Evangelical church in Rexmont to plan coöperative district Sunday-school work; our elder was elected its vice-president. Eld. Michael Kurtz from Richland gave us a welfare address Sunday, arousing new zeal in us to achieve the highest in life. Our Messenger agent, Sister Elsie Miller, succeeded in placing the paper in 75 per cent of our homes and we are glad that so many are eager for the news of the kingdom.—M. Lucile Sanger, Lebanon, Pa., March 18.

Palmyra.—March 9 D. W. Kurtz of Bethany Biblical Seminary of Chicago gave an interesting and helpful lecture on the Doctrines of the Church. March 10 the Student Volunteers of Elizabethtown College rendered two interesting programs. In the morning service Earl Kurtz and Herbert Miller spoke on the theme, What Do Ye More Than Others? Several selections were rendered by the quartet. In the evening Edw. Lander spoke to the Christian Workers, Lawrence Hoover to the B. Y. P. D. and Herbert Miller to the Junior League. At 7:30 Harry Smith and Lawrence Hoover spoke on Christian Growth. Several selections were rendered by the quartet. The mothers and daughters' association of the church held its quarterly meeting recently at the church with fifty-three present. Mother and Her Young Lady Daughter was the theme of the session. During Lent, starting March 13 and every Wednesday evening until the week preceding Easter, the ministers have arranged to preach sermons appropriate to the season.—Mrs. Arthur Espenshade, Palmyra, Pa., March 16.

Quemahoning (Maple Spring).—The quarterly council was held Jan. 2. Nov. 13 Bro. Virgil Fennell gave his illustrated talk on Why Girls Smoke. Dec. 26 the Christmas program was rendered by the Sunday-school. Dec. 30 an entertainment was given by the Rosebud quartet of Johnstown. Jan. 9 the music committee arranged a special program of songs and readings which was rendered by the Davis and Wright sisters of Johnstown. A fine program was rendered by the Little Village Choir of Johnstown. Jan. 20 the Friendly Foursome of Windber, Pa., rendered a program. There will be special services each night during the week preceding Easter by different speakers.—Nora A. Stutzman, Hollsopple, Pa., March 16.

TENNESSEE

White Horn congregation met in council Feb. 16 with Eld. J. S. Klepper presiding. On Sunday morning Bro. Klepper preached an inspiring sermon. Sunday night we gave the play, Church of My Dreams. Our achievement offering was \$2.05. Our Sunday-school has held up well through the winter both in attendance and offering. The B. Y. P. D. meets every Friday night in the homes and is progressing nicely.—Ruby E. Long, Bulls Gap, Tenn., March 9.

VIRGINIA

Bridgewater.—In addition to our regular church services and meetings of the various organizations, we have enjoyed a number of special programs during the last three months. On Dec. 23 the Sunday-school gave a play, The White Christmas, which was greatly appreciated. Feb. 5 to 9 the spiritual life institute was held. The teachers and leaders of this institute were: Rufus D. Bowman, Paul H. Bowman, Brother and Sister Howard L. Alley, Mrs. Victor Phillips, J. M. Henry, Minor C. Miller and W. M. Kahle. The different phases of church work both at home and on the mission field were discussed. D. W. Kurtz of Bethany delivered the closing address of the institute; his subject was Ideals of the Church of the Brethren. The Ladies' Aid served lunch each day of the institute for the convenience of visitors. Feb. 10 The Church of My Dreams was given; each organization of the church was represented in this pageant. The Ladies' Aid Society presented a missionary pageant Feb. 17, entitled The Challenge. At the conclusion of this pageant an offering was taken for mission work.—Mrs. A. B. Bicknell, Bridgewater, Va., March 16.

Buena Vista.—Since our last report the church has been active along many lines. During the month of November a canvass was made by the pastor of all the employed members, and funds were raised sufficient to put a new roof on the church. Most of the employed members gave a day's wages to the project. Valuable help was donated by others who were not working at the time. This work completed some much needed repairing on the exterior of the church property. At the present time plans are under way for some improvements on the inside. At Christmas time the children of the Sunday-school gave a well prepared program of songs, readings and pantomimes. The B. Y. P. D. directed by the pastor's wife gave a dramatization of Why the Chimes Rang. The week of prayer in January was observed by our church and proved a great blessing to a member of shut-in homes.

Each night a group met in a home for worship and meditation. The themes suggested in the Messenger were used as a basis for the message each evening by the pastor who led the services. At a special meeting of workers, representing the churches of the entire district, the month of January was designated as district month and February as general month and special stress was given to the raising of the budget. In our district this year each church was allowed the privilege of setting her own quota for missions. This experiment has proved a very helpful means of raising something for the cause of missions in our church. For several years this church has not been in the front ranks of churches giving to that cause. We were always assigned a quota to raise but little if any effort was ever made to raise it entirely. The finance committee suggested a budget of \$75 for our church to give to missions this year. At the close of the year we discovered we had raised only about one-third of the required amount. A special effort to raise the amount we had set for our goal was made at the council meeting the last Sunday in February. The pastor offered to make a loan of his salary for February, due him from the church. This offer was accepted and the Sunday-school made a contribution and the women of the church made another contribution in addition to what they had already given. At the close of the meeting the church treasurer had funds enough in hand to finish paying our pledge. As a home mission church receiving help from the general board and also from the district we have a much keener appreciation of how difficult it is to raise money for missions. We know now the satisfaction of having achieved a set goal, as well as the joy that comes through sharing in the first great work of the church. Bro. W. M. Kahle, regional field director for the South-eastern Region, was in our church recently and made many helpful suggestions for improving our church program. As direct result of his suggestion several changes are being made to make our program conform more nearly to the program as accepted by the district and the brotherhood in general. Delegates to district meeting which meets the last of April in the Middle River church are S. R. Mays and A. R. Showalter. The pastor was also asked to serve the church as delegate to Annual Conference at Winona Lake in June. A committee was appointed at the council to secure an evangelist to hold a meeting sometime during the summer. The young people are planning to give an exchange program soon. Our church is joining the other churches of the city in promoting a union Sunday evening service once a quarter, the fifth Sunday evenings being selected for the service. The church having the service being responsible for securing an outside minister or program. We are also uniting with the Christian people in sponsoring a week night institute on "Christ in the Life of the Home." Four or more nights will be devoted to this institute, which will be conducted by representatives from the state council of Religious Education. This theme has been emphasized through programs, sermons and bulletins during the year, and we are eager for further emphasis. We have not as yet been able to do much towards a Messenger club, but hope to increase our subscription list since we have more families receiving regular work the last month.—Correspondent, Buena Vista, Va., March 12.

Lebanon.—Our Thanksgiving service was held the evening of Nov. 29 at Lebanon. Three churches of the community—Lutheran, United Brethren and Church of the Brethren—took part. An excellent sermon was given by the pastor of the U. B. church and the attendance was very good. Dec. 16 the young people gave the temperance play, What Shall It Profit? This play has been repeated in a number of neighboring churches. The young people enjoyed a banquet and watch party New Year's eve. Bro. Minor C. Miller was the speaker and several of the young people took part with a variety of speeches, music and readings. The B. Y. P. D. is giving programs at the church twice each month. Our Christmas program, given by the children and intermediate department, was well attended. At our quarterly council in January it was decided to enlarge the basement of the church. The younger men volunteered their services and the work is progressing satisfactorily. This year our Sunday-school is sponsoring a loan library, in which quite a large number of books and current magazines are exchanged each week. Keen interest is shown in this project which we hope will help fill a vital need. Jan. 22 a number of relatives and friends of Brother and Sister Samuel D. Cline met at the church to help them celebrate their golden wedding anniversary. A fitting address was given by Bro. J. C. Garber. A basket dinner was also served. Feb. 17 was home institute day at Lebanon, the program being sponsored by the District Board of Christian Education. Brethren W. H. Sanger and M. C. Miller were with us in four sessions. One session was divided into two groups, one for young people and one for parents. During the day many problems were discussed, ideas exchanged and much food for thought was given. The interest and attendance were fine. The Women's Work was completed for the year in a satisfactory way. All their budget was paid in full and a balance left in the treasury. It is gratifying to report that the number of families subscribing to the Messenger is large enough in our congregation to take advantage of the special rate given this year.—Mrs. Florence Showalter, Mt. Sidney, Va., March 18.

Oak Grove church met in council Feb. 27. Eld. C. E. Miller and Bro. M. E. Henry were elected delegates to district meeting. Feb. 24 Bro. Howard Alley, missionary from India, gave an interesting missionary sermon. March 10 a missionary play, The Church of My Dreams, was presented by the different departments of the church. The B. Y. P. D. gives a program every first Sunday evening, the Home Builders each second Sunday evening and the children, directed by Mrs. Gladys Eller, every other third Sunday evening. Bro. David Wampler conducts a singing class every fourth Saturday and Sun-

day evenings. The Ladies' Aid has charge of the evening service every fifth Sunday evening. The Home Builders' organization is sponsoring a service project: two men stay every night with one of our members who has been sick since the middle of February. Some of the women of this organization quilted a quilt for Sister Essie Sowder recently.—Mrs. Eula Underwood, Salem, Va., March 21.

Richmond church recently held its second fellowship supper which was largely attended and greatly enjoyed. On the following Sunday Eld. Chris Eller of Salem, Va., visited this church and brought us an inspiring sermon. In the afternoon he visited the Hopewell church of which he is also elder. The Ladies' Aid Society has elected new officers for the coming year. Our membership has increased in the last year. Our young people have recently organized a B. Y. P. D. and elected officers for the new year. They seem to be very much interested in the work. Our church was honored by a visit of a number of young members from Bridgewater and other cities who were attending the youth conference which was held here. Dr. Daniel A. Poling addressed the 800 young people. Bro. Samuel A. Harley, pastor, is meeting with much success and is loved especially by the young people.—Mrs. J. Ella Arnett, Richmond, Va., March 16.

WASHINGTON

Omak.—Sister Nettie Senger, on her way to Vancouver, B. C., whence she sailed for China, visited a number of the churches in Washington. She was with the Omak church the afternoon of Feb. 17. Her presence with us was a rare treat and her message, Whither Bound in Missions? was much appreciated. Our quarterly council was held March 1. It was decided to hold a series of meetings this spring, closing with a love feast. We ordered new songbooks recently, Hymns of Praise.—Mrs. Florence Breshears, Omak, Wash., March 16.

Outlook church met in council March 9. Since our last report five have been received by baptism, five letters have been received and six letters granted. The interest has been very good and our Sunday-school attendance has increased. The Women's Work, with Mrs. E. A. Bacon as director, has been divided into three groups; adult, young married women and young ladies. A gospel team has been organized under the leadership of Bro. Orval Carr. Sister Violet Lyon has been appointed director of children's work. We decided to have a Vacation Church School this summer and chose Miss Ida Shockley for director. We have arranged to have Brother and Sister Ray Butler from the Mennonite church give us a series of Old and New Testament slides and lectures.—Mrs. S. A. Shockley, Granger, Wash., March 16.

Sunnyside.—The church at Sunnyside has just passed through a very successful meeting conducted by Bro. E. S. Coffman of Elgin, Ill. The meetings were very well attended and as a result eleven were baptized and four were added by former baptism. Bro. Coffman's messages were very much appreciated and were helpful to the church in many ways. The First Brethren were very kind in attending and giving the meeting their help and support. Sister Senger was with us one night and her visit was enjoyed very much.—Mrs. Harold Minkler, Sunnyside, Wash., March 16.

WEST VIRGINIA

Maple Spring.—At our recent quarterly council one letter was called for. We considered having a Vacation Bible School during the summer. The church decided that greater reverence should be shown for the house of God. The work of mission projects to increase our mission offering was favorably discussed and our financial board advised to consider the matter and put in operation during the year. World Day of Prayer was observed by the women of our Sunday-school. The deputation team of Bridgewater College presented a splendid program March 9. A series of meetings will begin Easter Monday at Gortner church with Emra T. Fike, evangelist; and one at Mt. Grove on May 25 by Eld. Jonas Sines. Our Ladies' Aid has been very busy this winter; they have donated to missionaries' support, remodeling our church and sent many boxes to the needy.—Mrs. Homer Diehl, Elgon, W. Va., March 18.

Spruce Run church met in council March 9. Our Sunday-school was reorganized with Bro. Dave Boothe as superintendent and Bro. H. B. Fleshman, assistant. Delegates to district meeting are Sisters Bada Dunn and Hattie Boothe. We decided to have the young people's conference here sometime this summer. The Women's Work group is moving along nicely. Bro. J. S. Showalter gave us a fine sermon on Saturday night and also Sunday morning.—Glenna C. Fleshman, Lindsay, W. Va., March 18.

WISCONSIN

Stanley church met in council March 12. The December council having been postponed, all church officers were held over to be elected at this time. Bro. D. D. Funderburg was reelected elder; Bro. Wm. Flora, trustee for three years, and also church treasurer for one year. Bro. Geo. W. Cripe succeeds himself on the ministerial board for three years. Sister Freda Miller was chosen church clerk; the writer, church correspondent and Messenger agent. The treasurer gave a report of the financial condition and reports from other committees were heard. The spirit of cooperation is good and all church activities are moving along nicely. A musical program will be held at the church March 15 to raise money to complete the payment for a newly purchased piano. This was accomplished by the young people putting their shoulders to the wheel. Bro. Hyde has been a wonderful help to us in our music as well as in the work of the ministry.—Mrs. Jacob Winkler, Stanley, Wis., March 13.

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THE GOSPEL MESSENGER

Vol. 84

Elgin, Ill., April 13, 1935

No. 15



A VIEW OF JERUSALEM BEFORE RECENT CHANGES

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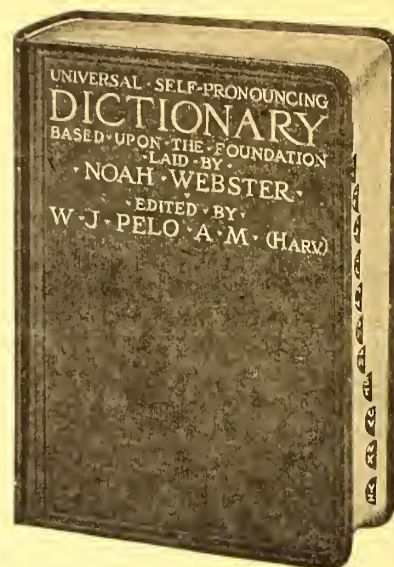
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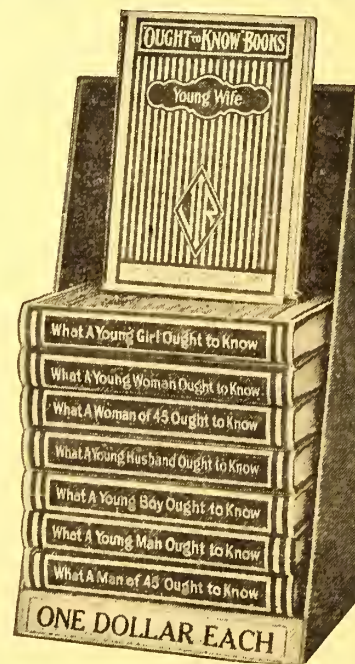
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OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

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EDITORIAL

Palm Sunday

THIS is the beginning of a great week. It memorializes one of the greatest weeks in human history. Ministers should assist the members to understand the events of this week. The work of the church is painfully impotent these days. She is barnacled with unbelievers, disbelievers, inconsistencies, nonchalants and materialists. She can scarcely make progress in the calm.

What would happen if a storm would suddenly break, calling for the martyr spirit? Are there signs of an impending storm? Real prophets, of which the church needs many, are aware of a near catastrophe. God pity the church if she is so manacled as to be unable even to save others, and thus unable to save herself.

The Spirit and passion of our Lord in this week should come mightily upon us. Organize prayer bands. Stimulate them, not to hold formal meetings, but spiritual heart-searching meetings. Organize personal soul-winning groups. Impress them with the power of God's Word and God's Spirit actually incarnated in the membership as a means of winning folk to God.

The triumphal entry of Christ into the lives of people is what we are longing for. It only happens when people make religion a matter of life. J. W. L.

Golden Happiness

HAPPINESS is an old quest. Though many seek it diligently, there are not so many who find it. Of one modern seeker we read: "[She] is now forty-two years old, but she looks much older than that, and her deeply furrowed face gives little hint of the great beauty with which she charmed—shortly before the war."

No, we are not naming the comparatively young woman who married two of America's rich men, and is now reported to be returning to a third choice many

years less than her age. This sad seeker's identity is incidental; she is chiefly significant as a type of those who seek and seek under what seems such favorable circumstances, and yet find so little in terms of true peace and happiness.

This once beautiful woman's seamed and haggard face is now proof of an old fact—the fact that happiness is not something outside or apart from one's self which can be found and bought at a price. True happiness is an achievement. It is won step by step through the use of materials and situations that lie near at hand. In general, the sort of unselfish and mutual achieving which leads on to a golden wedding is the sort of thing that brings golden happiness.

H. A. B.

The Titles of Jesus in Greek

IN our English New Testament, Jesus is addressed by his disciples and others as Lord, Master, Teacher, and Rabbi. But the English word Master has a number of different Greek words in the original. A study of these words is suggestive of the many-sided lordship of Jesus over his followers.

1. *Didaskalos* is the ordinary Greek word for "Teacher." It is used for any teacher, or any one who engages, temporarily or permanently, in the work of teaching. The teacher is the master of the mind. This title recognizes his authority to impart truth. In the authorized version this word is translated as "Teacher" ten times. Once it is translated "doctor," Luke 2:46. And forty-two times, referring to Jesus, it is translated "Master."

2. *Rabbi*. This word is used eleven times in the New Testament with reference to Jesus. Sometimes it is translated as "Master," and several times as "Rabbi." In the American revised version it is always "Rabbi." This title means more than "didaskalos"; it designates "an honored teacher," "a spiritual guide," and implies a dignity and authority like a professor in

a university, in contrast to an instructor. When people called Jesus "Rabbi," they gave him the title of honor as a Teacher of spiritual truth, the Lamplighter of their lives.

3. *Rabboni*. This title is used only twice in the New Testament. Mary used it at the tomb when she recognized her risen Lord (John 20: 16). It is also used by blind Bartimæus (Mark 10: 51), when he came to Jesus in great expectation and said: "Rabboni, that I may receive my sight." This is the highest title, and the most intimate, for a teacher. It means, "My honored Teacher." When one uses this title, he not only recognizes the dignity of the teacher, but he has a personal loyalty to him and to him only. It implies, "I will have no other teacher; thou art the one who has the words of life, and I will learn of thee, and thee only." Such loyalty, of course, would mean obedience to his instructions.

4. *Kurios*. This is the most common title for Jesus in the New Testament, used from four to five hundred times. Its usual translation is "Lord," but also "Master," "Owner," and "Sir." In the Old Testament, of the Authorized Version, the word Lord is used for Jehovah. "The Lord is my Shepherd." But in the New Testament it is used as a title for God, Christ, the Holy Spirit, and also for any one in a position of authority. But at least nine-tenths of the uses of the word "Lord" in the New Testament, refer to Christ. Originally the word implied "master of possessions." In this sense, Jesus is not only a Teacher, but Lord of our possessions. If we do not make him "Lord of all, he is not Lord at all." The only creed of the early church was, "Jesus is Lord." One of our greatest needs today is to acknowledge the lordship of Jesus Christ over our possessions, our business, and all our human affairs. His authority is in his perfect goodness, his way is absolutely right, and nothing is right that is not in harmony with him.

5. *Despotes*. Our English word "despot" comes from this Greek word. It is generally used in the Greek Bible only for God. But there are a few texts in the New Testament where it refers to Jesus. It is used ten times in the New Testament.

In 2 Peter 2: 1, we have reference to false teachers who will "deny the Master [Despotes] who has bought them." In Jude 4, we again have "godless persons, who turn the mercy of our God into an excuse for immorality, and disown our own Master [Despotes] and Lord, Jesus Christ." The word is also used for the owner and master of slaves—one who has authority over the body and life of another. This title implies, when used for Christ, that he is the Master of our bodies, our lives, our very selves, for he bought us, and owns us. The Christian should render to him the loyalty

of his body and his life. He is not only Lord of our possessions, but Master of our bodies and lives.

6. *Epistates*. This title literally means, "The one who stands over you," i. e., the superintendent who has authority over your time and occupation. This title is found only in the Gospel of Luke. In Luke 5, Jesus asked Peter to push out into the deep. Then Simon answered, "Master [Epistata], we worked all night and caught nothing, but at thy word, I will let down the net." Here Jesus was Superintendent of the work. But when the miracle of a great haul of fishes was accomplished, Peter addressed Jesus as Lord [Kurios]. In Luke 8: 24, when the disciples were in the storm on the lake, they called to Jesus who was asleep: "Master, Master, we are lost." Here again, they needed a Superintendent and this word is used. Altogether this title for Jesus is used six times in this Gospel.

7. *Kathegetes*. This title is found only in Matthew 23: 10, "Be not called masters, for one is your master [Kathegetes], even Christ." The root meaning of this word is guide. He is the Master of our religion and ethics. He, alone, is the true Guide of life. Jesus said, "I am the Bread; the Light; the Door; the Good Shepherd; the Resurrection and the Life; the Way, the Truth and the Life; and the Vine. He is the Guide for our destiny, the Pilot for our journey of life, the Revelation of the goal and the Way to the goal. He is also the Friend along the way, and the Helper in our weakness. One is your Guide, even Christ. No one else can assume such a rôle, for he alone overcame the world.

These seven titles of Jesus suggest his mastery over our minds—he is Teacher; he is the Master over our possessions, for he is Lord; he is Master over our bodies, for he is Despotes. He is Master over our vocations, for he is Superintendent and says "Follow me." He is also the Guide who has gone over the road and offers his friendship and fellowship into the reality of the abundant life.

D. W. K.

The Test of Sound Doctrine

"ONLY those doctrines count which reach the blood stream of our being and get built into the bone and fiber of our moral and spiritual living."

Why don't you say a loud and long amen to this fragment of wisdom from the Founder's Week Conference at Moody Bible Institute? You could not have said it better yourself. And you would be hard put to it to say anything else more worth saying than just this.

The call for more doctrine is timely and healthy when it means doctrine that makes a difference in life.

E. F.

GENERAL FORUM

One Hour

BY MARY STONER WINE

Into the garden Jesus went
Exceeding sorrowful and spent,
For soon the Father, now so nigh,
Would leave, forsake, and let him die.
The heart that bore a whole world's sin
Reached out to those who followed him
For understanding's strength and pow'r,
For love's companionship one hour.

Though his disciples heard him say,
"Watch here with me while I go pray,"
So weighed by grief, they weary slept
While near their sorrowing Savior wept.
We chide them now, but still God's own
Must often bear their grief alone.
When we who know prayer's mighty power
Must sleep, and fail to watch one hour.

Each child of God must soon or late,
In blinding sorrow, bow and wait
The hour of agony of woe
And loneliness that none may know,
That dearest friends can only share
By patient watch in love and prayer;
But lessened seems the crushing pow'r,
When near, God's own keep watch one hour.

Today, dear Lord, some child of thine
Bows low beneath thy will divine,
Beneath some pain or grief or loss,
Give strength to rise and bear the cross,
Though scarce a shadow of thine own
Up to that Calvary high and lone.
And help me, Lord, by thine own power
To watch, to share in love one hour.

Covington, Ohio.

Making the Church Program Evangelistic

BY CHARLES R. OBERLIN

SOME of our churches place little emphasis on evangelism, and as a result they have few converts. Other churches concentrate in a special evangelistic effort once a year, with some results. But the emphasis on evangelism in the early apostolic church was such that there seems to have been a constant flow of new converts into the church.

In the second chapter of the Acts of the Apostles may be found a number of elements that entered into the program of evangelism of this church. The members were churchgoers. They were baptized with the Holy Spirit. They were united in purpose. They believed in, and accepted the Christian doctrines. They spent much time in Bible study and prayer. They kept the welfare of others in mind, believed in the gospel of the extra dinner plate, engaged in the communion serv-

ices often, witnessed for Jesus, were steadfast, made their religion a business, put Jesus first, knew and used the power of the personal touch, were happy and constantly praised God. As a result of such a program, the church was held in high esteem by non-Christians, and the constant flow of converts into the church followed.

In addition to these elements entering into the program of evangelism of the early church, we mention a few others which we believe to be useful for the age in which we live. Every Sunday-school teacher should emphasize evangelism in teaching his pupils. The leaders of all divisions of church work should do likewise, when opportunity presents itself. A class in personal evangelism should be conducted by the pastor during Lent or some part of each year. One service each Sunday, preferably the evening service, should be made evangelistic. At this service an invitation to accept Christ should be given, not in a formal way, but enthusiastically. A week or more of pre-Easter evangelistic services should be conducted each year by the pastor, a neighboring pastor, or by a professional evangelist, preferably the pastor.

It is the opinion of the writer that if all the elements referred to in this article could be put into the evangelistic program of each local church in our brotherhood at once, that instead of Bro. Ezra Flory reporting 6,185 baptisms in the year 1935, for the entire church, as he reported in the Jan. 12 issue of THE GOSPEL MESSENGER for the year 1934, he would be able to report 25,000 to 30,000 for a year.

In the light of the fact that many of the messages of the Old Testament prophets, those of John the Baptist, Jesus and the apostles, were evangelistic, what excuse can any church give for not placing great emphasis on evangelism? May the Lord speed the day when every church in our beloved brotherhood will be willing to be baptized with the spirit of evangelism. Then and only then can it be said of the Church of the Brethren, "Well done, thou good and faithful" church.
Peru, Ill.

Christ in Gethsemane

BY L. D. BOSSERMAN

CHRIST's agony in the garden was his real soul passion. All that preceded and that which followed closely after, including his death on the cross, was met here in the garden. Here, too, Jesus came in close contact with the tempter, who had early tempted him in the wilderness and left for a season. It was perhaps Satan's last opportunity to defeat the Savior's purposes. So he came with full satanic power. Jesus may have been tried when asking that the cup might pass. But this would be yielding, and in faith in the Father he prayed, "Not my will, but thine be done." Here the

world's greatest battle was fought and the world's greatest victory was won.

Jesus was accustomed to this hallowed place of prayer, for he frequently visited this place for communion with the Father. It is a much needed help for any one to have a certain place and time to commune with the Father, all alone.

But we can not fully appreciate this wonderful picture unless we can see Jesus before and after—see him at Cæsarea Philippi, in travail of soul, asking that wonderful question, "Who say ye that I am?" The thought in his mind was: Will mankind, will my disciples comprehend and conceive my divinity, my Messiahship? With Peter's reply, his soul was satisfied, for his church was assured. Again, this time at Jerusalem, see him weeping over the inhabitants, then entering the city amidst the shouts and praises of a passionate throng. Then in the upper room with his chosen twelve, see him manifesting his undying love, giving unto them the sacred emblems representing his body and blood in memorial of his sacrifice for the human race. Here Jesus pointed out the betrayer; and here he bared his heart to the inner circle, the eleven. While in need of comfort, Jesus comforted his disciples, saying: "Let not your heart be troubled. . . If I go, . . . I will come again, and will receive you unto myself; that where I am, there ye may be also." Also in his great prayer, he revealed the Father's heart and promised the Comforter who would abide with them. Jesus' heart was full, overflowing because of the stress of agony he was passing through. The darkest hour was drawing near, when he must tread the wine press alone, all alone. That is one of the mysteries of life, that all innermost experiences of the human soul must be undergone alone. Every soul walks a solitary way.

It was so in the ultimate hour with Jesus. He first parted with eight, then the three, he going a little further for prayer. The three not comprehending, fell asleep while Jesus agonized alone. It is thus in deepest experiences; then there can be but two—the struggling soul and God.

Art, literature and devotion have painted a picture of Gethsemane, but without avail. Gethsemane can not be painted on canvas, or pictured in literature or devotion; it must be experienced and not told. We must undergo experiences somewhat akin to that of Jesus in the garden.

Peering into the garden we may see the spreading olive branches, the rocky soil; then dimly we see a figure, some one kneeling. It is Jesus in soul-wrenching prayer. Looking closer we see drops as of blood falling from his brow. Listening we hear faint echoes of a bitter cry, asking that this cup might pass from him. Then we hear more distinctly, stronger and sweeter words: "Nevertheless not my will but thine

be done." These were the words of resignation, of surrender. In that victorious moment angel wings were heard, as angels always comfort souls surrendering to God.

We can now perceive the end of the struggle. Jesus arose in serene strength to meet the order of arrest, of humiliation and death.

We are prone to think of our light afflictions and sufferings as our Gethsemane. But that word belongs to the sublime and deeper experiences wherein resignation and surrender to the will of God and his way are complete and peace is fully won. The major note in any such experience is not suffering, it is *surrender*.

There is a Gethsemane for each of us wherein we must surrender our will to God's will and be able to say: "Not my will, but thine, O Lord, be done." It matters not what our Gethsemane may be; whether coming to Christ, whether in the depths of sorrow and grief, if we can make the full surrender of our will to God's will, there will be comforting angels to strengthen us and we can shout the victory.

Riverside, Calif.

The Soul's Upward Reach

BY HOWARD H. KEIM, JR.

A Prayer

WE come unto thee, O God, in our weakness and need, knowing that thou art all powerful and all sufficient to supply our every need. Thou hast made the earth and the fullness thereof, the world and they that dwell therein. We realize that though we flee to the uttermost parts of the earth, thou art there, and though we sink to the lowest depths of sin and degradation, thou art there seeking an opportunity to lift us up and restore us to fellowship and communion with thyself.

Our hearts are sorrowful because of our manifold sins and shortcomings. We are all made up of a greater and a lesser, a spiritual and a carnal man. We find ourselves frequently doing the bidding of the carnal man even against our will. We do those things which we would not and the things which our better self would have us do we often leave undone. We sometimes are selfish and narrow and bigoted and mean. Forgive us, our Father, of all these sins.

We open our minds to the influx of thine eternal wisdom. We yield our hearts to the wooings of thy Holy Spirit. We subject our lives to the leadings of thy will. We feel the influence and power of thy Spirit in our lives, teaching us to lay aside our petty fears and jealousies and animosities, that we may be of service to all those who are in need. We consecrate our all to the building of a more neighborly world. We dedicate our minds, hearts and souls to love thee and our fellow men without reserve or restraint or limit.

We thank thee, our Father, for the never ending abundance of thy blessings and mercy. We are grateful for answered prayers, for regenerated lives, for renewed hopes, and for opportunities of daily service in thy kingdom.

In the spirit of Jesus we pray. *Amen.*

Huntington, Ind.

What Causes War

BY KERMIT EBY

XV. Conclusion

NOVEMBER 11, 1918, marked the end of a war to end war. From 1918 to 1929, the forces of peace strove arduously for a warless world. Since 1929, the forces of war have been once more in the saddle. In this procession, America leads the way, and because of it her paramount influence will be largely responsible if war comes.

America refused to align herself with world organization when an anxious world looked to her for leadership. America precipitated the economic crisis with her Smoot-Hawley tariff, and Roosevelt broke the back of the London Economic Conference with his program of economic isolationism.

Today, Roosevelt's foreign policy is remarkable only for its isolationism and drift. Hands off Europe, refusal to consider the problem of war debts, and defeat of the World Court indicate our attitude toward Europe. In South America our "Good Neighbor Policy" is being dissipated by our attitude on the Chaco, but our greatest danger lies in the Pacific where we are face to face with an expanding Japan.

America is rapidly drifting toward war with Japan. In the next fiscal year \$745,000,000 will be spent on the navy, and over \$325,000,000 on the army and air force. This total, \$1,070,000,000, exceeds the greatest peacetime armament budget in American history. This summer, the American naval games will be held in the mid-Pacific, dangerously close to the Japanese defense zones. No denials are made any longer concerning the air bases in the Aleutian Islands, and the increased defense expenditures in the Hawaiian Islands; and Japan is spending 46% of her budget on her army and navy.

America has traditionally opposed Japanese expansion in the Far East. We blocked Japan in 1915, 1917, 1920-21, 1931-32 and our "non-recognition policy" is blocking her now. To the Japanese, America is a stumblingblock in the face of a greater Japan.

The reason for this lies largely in the glutted condition of the American industrial system, unable to escape from its depression conditions by developing American internal markets. America looks toward China as a potential source of export markets. Japan,

facing the same dilemma, is determined to be master of China. Our Monroe Doctrine makes us master in the West, hers is to make her master in the East. Japan's mastery means the closing of the open door for American exports, and neither we nor the British will tolerate that.

In the meantime our jingoistic press is educating the masses to expect war. Japan is, we are told, a menace. Her policies, like prewar Germany's, are a threat to Anglo-Saxon world economic dominance; hence, she too must be smashed in war to "save the world for Christianity."

Such a war would be an escape for the "smiling gentleman" who occupies the White House, and the wealthy Bourbons, who now are safely in the temple; for it would serve to detract the foolish populace from their own internal problems, and permit them to die for the slogan-makers. It would also give the capitalistic machine the impetus it needs; it might even raise the price of wheat and pork! Japan, too, has her internal troubles!

War is coming closer not because of deliberate act, but because of ignorant drift. It is not yet too late to turn toward a peace. What America does depends on the pressure the masses are able to bring on a President "who likes ships." Remember, governing groups have more than once used war to divert the interest of their peoples away from their own failures!

Italy has her Mussolini, Germany her Hitler, England her Churchill, and we, *another Roosevelt.*

Ann Arbor, Mich.

Echoes of Washington and Rittenhouse

BY J. G. FRANCIS

THE great man's birthday is past. Some may say, "Forget the things behind and press forward. Let good echoes roll from soul to soul and go on forever and forever."

The picture of Washington in prayer (shown on the front page of the MESSENGER) I like very much. The pictures on the certificate of the P. O. S. of America have always been repulsive to me—Washington in prayer in the sight of his officers. Of course praying is a good example, but this is so suggestive of street corner praying. In the picture Washington is back in the forest, even getting behind a big tree, cut off from the sight of his horse. Surely the father of his country was in the secret closet.

My father was for fourteen years in charge of the old Camp Schoolhouse in Valley Forge Park, appointed by Governor M. G. Brumbaugh. Father used me to unearth Henry Woodman's History of Valley Forge, the original history of the place, written in 1850. Woodman's father had been distributor of supplies to

the hungry soldiers in the huts. Woodman's mother, Sarah Stevens, was nineteen years of age at the time, and Baron De Kalb was quartered in her father's house, becoming as one of the family. Valley Forge was a Quaker settlement, and Henry Woodman became a Quaker preacher, as was Isaac Potts, whose house was Washington's headquarters. With these explanations, permit Woodman's paragraph on Washington in prayer:

"During the encampment at Valley Forge, I have heard it said that Washington used often to retire to solitary places, and on one of these occasions, he was discovered by Isaac Potts engaged in vocal prayer. This circumstance is noticed by Weems in his life of Washington, and some comments made upon it by the author, of this circumstance concerning Isaac Potts, of the consistency of the sword and the gospel. How far the account of the convincement is correct, I am not prepared to say, as it is the only account I have seen or heard of it. But I have heard the circumstance [of the prayer] related, and the spot was pointed out to me several years before I saw the account published. And while I am not prepared to adopt the conclusion that Mr. Potts was thus convinced of the consistency of the sword and the gospel, yet through the remainder of his life he was always a warm friend of Washington, and always spoke of him in terms of the highest respect." And so may we Brethren speak of him without giving up our peace principles.

We are constrained to place the stamp of truth on the fact as given by Weems, though we can not accept his comment. A metropolitan newspaper, on being asked recently about the cherry tree story, says that Weems, having heard the story related, included it in a late edition of his history, and that nothing of consequence has since been given to prove or disprove it. Weems's history as a whole has been a great blessing to this nation, and no one story has so prominently figured in impressing the importance of truthfulness on our youth as has this cherry tree story. I have no respect for the smarty who gets a kick out of discrediting a tree that bears good fruit. Because a commentator makes unsound comments on Holy Writ is no cause for repudiating the sound text which precedes his comments. The incident of the cherry tree is in keeping with the subsequent character of Washington; but back to the picture of Washington in prayer.

After all of Woodman's History, thirty-two chapters, had been unearthed, before publishing, it was desired to have the coöperation of the Valley Forge Park Commission; so I went to John W. Jordan, LL. D., at the time secretary and historian of the Commission and also librarian of the Pennsylvania Historical Society. He said he did not believe the prayer story because the spot pointed out was up along Valley Creek, then

densely wooded, and it was many years later that a road was laid out up along the creek. The place was not then accessible to a horseback rider. Our reply is that a genuine worshiper will overcome obstacles to reach the secret closet, insuperable to lukewarmness. The doctor's objection is the great assurance of correctness. Washington had gone into the secret closet and closed the door. The Father had not only heard him, but had also switched on the Quaker preacher's radio that he too might hear. Prayer, not the sword, brought the victory. What we need today is to get rid of the useless war trappings.

Bro. Breon makes another point that touches me closely, viz., that Washington loved children. The slaughterhouse of the American army while at Valley Forge was on the John Umsted farm, on which is now our Green Tree church. - It is up the Schuylkill River about two miles. From a command of Gen. Wayne we know the live cattle were driven up back of Washington's encampment so that they would not fall into the hands of the British, then in Philadelphia. The cattle were then brought down to the Umsted farm, slaughtered, and the meat taken down the river to the encampment. My great-grandfather, Thomas Francis, married "Peggy" Umsted of this farm. Peggy was in her sixth year at the time of the Valley Forge encampment. Father was twelve years old when his grandmother died. She used to tell him: "I often saw George Washington. He frequently came up to our farm to look after the slaughterhouse of the army. He often held me on his lap." We had an old colonial chair at home, which father used to say was the chair in which Washington used to sit. And, behold, I have occupied it many a time!

And now a little about David Rittenhouse, if you please. The southwestern field of his farm was across the Egypt road from the northeastern field of the Umstead farm, and east of a western extension farther north. The farm joining Bro. Rittenhouse on the east was the farm of my maternal grandfather, Eld. Jacob Z. Gottwals, on whose farm I was raised. Grandfather had been in the church six years when Henry Kurtz started *The Gospel Visitor*. Grandfather was greatly interested in the church paper; and of course, David Rittenhouse had a westward look. So they agreed to drive to Poland, Ohio, using grandfather's team, to visit the infant publishing house. On this trip they were in a church council, at which Enoch Eby was placed in the ministry, he later being the first chairman of our General Mission Board. On the way back Bro. Rittenhouse wanted to stop off in Lancaster County to see certain brethren about migrating west. So grandfather left him in Lancaster County and drove on alone to Green Tree. Your article in the MESSENGER tells how Michael Harnish of Lancaster County accom-

panied David Rittenhouse to northwestern Illinois. Among my genealogical productions is a history of the Harnish family.

Grandfather bought his farm from Michael Horning. I am inclined to believe that Bro. Rittenhouse's farm at Green Tree had also been Horning land, as had been what is now three or four small farms immediately north of these two. I am of the opinion that this large tract was the land taken up by the immigrant Horning. The mother of John H. Umsted was a Horning, and she was likely in large measure the source of his religious life. The Francis Reunion of which I happen to be president, was held last summer on the Umsted farm, and a historical paper concerning it was read.

In 1854 Bro. Rittenhouse and party went west; and in 1855 my grandfather, Jacob Ziegler Gottwals, was called to the ministry to take his place. In 1860 John H. Umsted, being on the Annual Meeting committee to consider the formation of state districts, called the first district meeting of our brotherhood to the Green Tree church. David Rittenhouse by going west likely missed being made moderator of our first district meeting, for Jacob Gottwals was made moderator. W. W. Horning, son-in-law of Bro. R., from South Dakota, visited me in 1900 or 1901, when I was pastor of the Brethren church in Reading, Pa.

I think that Bro. A. H. Rittenhouse should have mentioned three other preachers at Green Tree in connection with Bro. David—Isaac Price, James Quinter and John Umsted Francis. They favored schools, and John Umsted and David Rittenhouse did not. John Umsted and John Francis attended school together at Green Tree. A letter of the teacher, Robt. Smith, implies that John Francis was the outstanding scholar of the school. Twice Abraham Cassel informed me that he had attended services in the Methachton meeting-house, out from Norristown. Said he: "None of the regular preachers came and they called on a John Francis to conduct the services, and he did it so well that no one regretted that none of the preachers had come." James Quinter was a frequent visitor in the home of John Francis, likely not to the liking of Eld. J. H. Umsted, who evidently thought that cousin of his would stand some watching. There are strong grounds for believing that in the Francis home, in the consultations of Quinter and Francis, was born the idea of a Brethren school. Well, John Umsted took James Quinter on a trip to western Pennsylvania and there deposited him as a pastor.

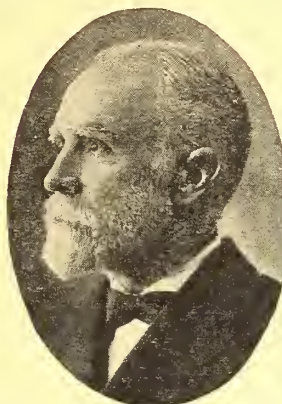
I might add, inasmuch as he is named in the Rittenhouse article, that George D. Zollers was a cousin of my maternal grandmother. So the winds have carried cones of the Green Tree over considerable territory.

Lebanon, Pa.

Jacob H. Brumbaugh

BY NORMAN J. BRUMBAUGH

On Sunday afternoon, Nov. 18, Professor Jacob H. Brumbaugh, the second principal (1879-1893) of what is now Juniata College and for the last forty years vice president of the Board of Trustees, died as a result of cerebral embolism, thus terminating fifty-seven years of service to the institution in which he was so intensely interested. Although not feeling well for three days prior to his passing, he had been able to be about as usual, driving his car and looking after the many matters in which he was interested. His death occurring practically instantaneously was an unanticipated and therefore a shock to his friends and relatives. The



funeral service was held Wednesday afternoon, Nov. 21, in the Stone church on the college campus. President Ellis spoke, choosing as his text, 1 Thess. 4: 13. Pastor Foster Statler read the lesson and offered a prayer. Professor Brumbaugh was laid to rest within a few feet of where his cousin, Elder Henry Boyer Brumbaugh, lies and also very close to the graves of his brother, Dr. Andrew B. Brumbaugh, Elder James Quinter and Professor Jacob M. Zook.

Professor Brumbaugh was in his eighty-fourth year, having been born Aug. 27, 1851, at Brumbaugh's Crossing, on the old Brumbaugh homestead which his great-grandfather, Jacob Brumbaugh, had purchased in 1800 and developed from what was then the wilderness of the Pennsylvania frontier. His home was within sight of the church building of the James Creek congregation which had been set up from the Clover Creek congregation in 1858 upon the erection of the church building in that year. Prior to the erection of the building, however, meetings had been held in the neighborhood under the direction and inspiration of Professor Brumbaugh's grandfather, George Brumbaugh, who was the elder of the church until his death in 1849, when he was succeeded in that responsible office by his eldest son, Isaac.

Jacob H. Brumbaugh was thus reared in the atmosphere and traditions of the church. His own father, Jacob Brumbaugh, was elected to the ministry and although never actively assuming the duties of exhortation, he was intensely interested in the welfare of the church and always sat behind the pulpit with the active ministers. While still able to travel, he rarely missed an Annual Meeting and because Professor Brumbaugh was the youngest of eight children and motherless, his father frequently took him to the meetings in the fifties and early sixties. On these occasions scant attention was paid to the children accompanying their parents; at the Meeting at Double Pipe Creek [Maryland] in 1867, a group of the visiting boys, among whom was Professor Brumbaugh, was kindly permitted by the women of that congregation to sleep in the church basement and to have access to the church pantry so that next morning they might have something to eat.

Professor Brumbaugh very early in life learned all the different duties pertaining to farming. More than once when not yet fifteen years of age he had ribs broken by the plow handle when working in stony limestone fields. Later

(Continued on Page 23)

HOME AND FAMILY



A Group of Orphans at the Seashore

Glimpses of Life in India

BY BERTHA RYAN SHIRK

12. A Trip to the Seashore

WILBUR and Mary had gone to visit the fishermen villages. There are thousands of these humble folk along the seashore out from Bulsar.

One morning a messenger boy came saying their supply of groceries was getting low. They wanted to know if I could come to their relief. Everyone calls a man servant a "boy" in India, no matter if he is forty or fifty years old; so the first thing to be done was to call a boy and send him to the bazaar or market to get the supplies. If you can get a boy who can write a bit in English you are quite fortunate. You can have him make a list of what you want and nothing is forgotten.

The first article on a list of groceries for an American would probably be bananas. They come into Bulsar by the cartload. You can get them for about five cents a dozen. So who would not eat them? There are several different kinds: a small yellow one which is very fine in texture; a long green one; a large red thick-skinned variety, called the horse banana; and the variety we usually get in this country. The red kind is good only when cooked. Then one would list potatoes, onions, rice and the savory things needed to make curry, including fresh cocoanut, mutton—unless it is during the cool season when you can get beef—and bakers' bread which, though not as perfect as our American bakers' bread, is a change from the native chapati baked over a coal fire. Tea is also used every day as it is advisable to drink tea rather than run the risk of drinking impure water in the villages.

So the supplies were sent for, including kerosene for

the lamp. The kerosene is from New York. It is shipped over in five gallon square tin cans. It is not difficult to get an oxcart and driver to take you any place you want to go. There was only one difficulty. After the groceries and myself were packed in the cart, we did not know what to do with the coal oil. It had to be taken in the open can or a can opened with a can-opener, and there was no way to close the opening tight again. I saw no way to manage except to hold the tin clear from all objects to keep it from splashing on the edibles and ruining them.

Our way to the fishermen village led through Bulsar, then skirted rice fields, on through a bit of jungle and finally to an arm of the ocean. This little body of water was not very deep, nor very wide, but the tide had gone out leaving the banks muddy and slippery. A grade of gravel had been made on both sides just wide enough for an oxcart. We went down the first grade safely, splashed through the water to the other side and began to ascend the opposite bank. When we were about half way up the grade, one of the bullocks slipped off in the mud and mire. In my imagination, I saw the cart turned over on one side; one wheel high in the air, myself in the canvas top, unable to get out, my clothing soaked with muddy water and kerosene, the potatoes, onions and other edibles rolling away out of reach in the salty waters below. A swish of the bullock's tail could have turned the trick, but for a wonder he stood absolutely still, as still as if he had been frozen to the spot. The first impulse of the driver was to use his prod (a sharp point in the stock of his whip). The bullock was out of reach of his master or he might have been given a few swift kicks. As the driver climbed down off his seat on the tongue of the cart, I asked him to give me the ropes or lines and not to abuse the bullock but see if he could coax him out of his dilemma before we got into a worse one. He went to the animal's head but stood there, seemingly, as dumb as an ox, not knowing what to do. Suddenly, an impulse seemed to seize the bullock. Without a word of coaxing or urging of any kind, he gave a jump and made a good landing right beside his mate up on the grade again. What a relief! The cart had not been moved out of its tracks. The driver spoke a few kind words, took his seat on the tongue again. I gladly handed him the ropes and retained my hold on the kerosene can. Its contents were not spilled yet. Our team started and we were soon out of danger at the end of the grade and on a sandy trail, leading to the fishermen's village. We reached the village in a little while, and found Wilbur and Mary domiciled in a little two-room house, built of bamboo, daubed up with mud, with only a dirt floor. They were happy, though, because they had been telling the gospel story to many who had

never heard. We enjoyed this, our first visit to a real fishermen's village. It was interesting to see how the people worked, women and children, helping with the work. Some were mending nets, some were sorting the fish in baskets for the market, others were stringing up fish to dry for their own use. Their fishing depends on the time of the tide. I do not suppose there was a watch or clock in the village. Time did not bother them. They knew when to take their little sailboats out and cast their nets into the sea. From what we could judge they were a hard working people. They seemed rugged and strong. Out on the water, their little boats and sails stretched in the breeze, looked like a flock of big white birds resting lightly a little distance from each other.

The most interesting part of the work was the hauling in of the nets. The boats would come near the shore; then the women and children would flock out to meet the men, wading into the water as far as they could go. I went out with them once, just to see how all the fish looked in the nets. The women kept saying, "You better look out, Missie Babba, a jellyfish will get you," so I concluded I had better go back on the shore where I could see the jellyfish if there were any. The nets were drawn up out of the water at the side of the boats. The men took the fish out with their hands. Those that were not wanted were thrown back into the water. The larger ones were carried to shore, dressed and placed in baskets, ready to carry to the inland towns to sell. Some were kept for home use. In every village near the seashore, you will see fish hanging on strings in the sun to dry. The people live in little mud huts. They wear very little clothing. Most of the children wear no clothing at all. Their food is never very plentiful but they seem a healthy, dirty lot. To us the worst feature was the awful smell, the dirty fishy smell. You could not get away from it. Once you smell it, you will think of it as long as you live. When the wind is in the right direction, you can smell a fishermen's village some distance away but to this lowly people it is "home, sweet home" and they know nothing else.

As the Savior called the fishermen of long ago to serve him, so these are now being called by the dear ones who have gone out to India to preach his gospel.
Chickasha, Okla.

Good Friday

BY JOHN WIEAND

LAST spring a good sister told me that she had never given any thought to Good Friday until she took one of her children to a Catholic dentist on that day some years ago. He rebuked her very severely for expecting him to work on the anniversary of the Lord's passion and death.

It is only a few years since I first became conscious of that day. I now feel that there is about as much reason to be conscious of Good Friday as of Easter or Christmas.

The early church kept it as a rigorous fast and period of mourning. The public services were conducted with deep solemnity and with the outward signs of sorrow. Judicial trials, markets, etc., were forbidden on that day by Constantine the Great. The Greek and Latin churches celebrate Good Friday with strict severity. Church bells are silent. No lights are on the altars. The altar furniture is draped in black. The usual communion is omitted.

At our last previous place of residence there was a partial suspension of business on Good Friday, at the request of the ministers. But I am glad to note that it seems to be a holiday for both business and schools here in Canada.

I have attended several union Good Friday services. These were all very profitable. Practically everything was done by the ministers. Therefore it was well done. But here in a village and rural community we could not do it that way. So, in order to receive the possible inspiration, a program of service was arranged almost entirely within our own congregation. Only one other was used. The three-hour service, 12 M. to 3 P. M., was divided into eight sections. There were seven addresses, eight scripture readings and nine prayers, each assigned to a different individual. Thus more than twenty people of our congregation took part.

The large number of families represented on the program insured a good attendance of sympathetic people. The scriptures and prayers were well prepared, as well as the addresses. More than once we were brought to tears in sympathy for the Lord's sufferings. The resultant spiritual profit exceeded any and all possible returns had we attended a service entirely conducted by pastors.

I am not purposing to belittle union Good Friday services. But rather to urge that there be Good Friday services in every Brethren community, whatever your local situation. The importance of the occasion needs to be emphasized. What we have done can be done elsewhere. Our Bow Valley congregation is officially credited with 157 members. But many of them are not here. Some are thousands of miles away. As pioneer days are not far past, we can hardly claim educational superiority nor an exceptional number of highly spiritual brethren. But few services of my experience have netted so great a spiritual return. Therefore, and again, I say that it was worth while and what we have done others can do. Reap the spiritual values of a Good Friday service.

Arrowwood, Alberta.



MISSIONS

*This Department
Conducted by
H. Spenser Minnich*



The National Younger Men's Missionary Congress

A SIGNIFICANT missionary meeting for men will be held in Chicago May 2 to 5 in the Stevens Hotel. The theme is, *Jesus Christ and the World Today*. The meeting is under the auspices of the Laymen's Missionary Movement. Special emphasis is given in behalf of young men attending the meeting. However, men of all ages are invited.

The speakers' list includes such names as Robert E. Speer, Joseph C. Robbins, W. R. King, Cleland B. McAfee, Paul W. Koller, Stephen J. Corey, Alexander Paul and many others.

The registration fee of the congress is \$3. This goes to help pay the expenses of the meeting.

Bethany Seminary has made arrangements to provide rooms at the rate of 75 cents each per night for two in a room, or one dollar where the room is occupied by one person.

On Friday afternoon, May 3 of the congress, a tour to Elgin to visit the church headquarters is being arranged. The Brethren Publishing House will be host to the visitors in a meal that evening.

We believe that most every congregation within a reasonable distance from Chicago should plan to have

Date
General Mission Board,
Attention: H. Spenser Minnich,
Elgin, Illinois.

(I) (We) are planning to attend the National Younger Men's Missionary Congress. Please keep us advised of anything we should know.

(Will) (Will not) want to room at Bethany.

(Would) (Would not) like to join the group visiting our Elgin headquarters on Friday afternoon, May 3.

Name

Address

.....
.....
.....

Congregation

one or more of its men attending this significant meeting. Men from neighboring congregations can well join together in defraying automobile expense of groups that come together.

Your early decision and report by use of the registration blank below will be very helpful to us at Elgin in planning for your coming.

What to Pray For

Week of April 13-20

SINCE the year 1880 the Church of the Brethren has had a General Mission Board, although the names of both the Church and the Board have been changed since then. The church has decided that there should be seven members on the Board and that they be chosen from various parts of the brotherhood, from the north-east, southeast, center, central west and far west—thus representing the different sections of the church. Then, too, the church has its board secretaries—the general and administrative secretary, the promotional and editorial secretary, and the treasurer.

The task of a mission board and its secretaries is no small one. World evangelization being the supreme work of the church, the methods of administration should be commensurate with the task to be performed. Such a task can not be properly done by individuals or by congregations acting separately. It is too vast and the distances involved too great. In carrying out this world wide program, the wise expenditure of large sums of money in far distant lands, the checks and safeguards essential to careful control, the proper distribution of workers and forms of work, the proper balancing of interests between widely-scattered and isolated points, the formulation of principles of mission policy—all these require a central, administrative agency and they require men of the highest character and devotion. These men devote much time and labor to the affairs of the board, leaving their own work, often at great inconvenience, to attend board or committee meetings, earnestly and prayerfully considering the things that pertain to this cause. And in respect to the secretaries there are few who know the amount of responsibility and labor which falls constantly upon their shoulders. Missionary secretaries have to conduct a work of which the delicacy and difficulty are very largely unappreciated. They of all men need the prayers and sympathetic confidence of the church. Dr. Jessup once said that among the hardest-worked men are the mission treasurers.

The Mission Board meets regularly four times a year. Every time the members meet they face a long docket of items which touch a great many phases of life both in America and in foreign lands. They must be wise

as they make decisions on a multitude of details. It is no wonder that the board feels driven to send some of its members to mission lands in order to acquaint themselves with situations about which they feel they know all too little. The board prays that it may act with the highest wisdom.

Pray for the members of the present mission board:

Chairman: Otho Winger, North Manchester, Ind.

Secretary (General and Administrative): Charles D. Bonsack, Elgin, Ill.

Members of the Board: J. J. Yoder, McPherson, Kans.; J. K. Miller, Cedar Rapids, Iowa; H. H. Nye, Huntingdon, Pa.; B. F. Studebaker, Union, Ohio; Leland Brubaker, La Verne, Calif.; Levi Garst, Salem, Va. (deceased).

Secretary (Promotional and Editorial): H. Spenser Minnich, Elgin, Ill.

Treasurer: C. M. Culp, Elgin, Ill.

Sharing Observations With the Home Church

BY C. D. BONSACK

Secretary of the General Mission Board

*Twenty-third Installment**

February 20. The district meeting continued with a good program of inspiration in the morning. Business was taken up in the afternoon and night sessions. Here was a splendid place to study the attitudes of the Indian church, both in the nature and method of handling business. Provision was made for the encouragement and organization of the young people in the various congregations. This is a needed step and opportunity where there is growing up such a fine group of second generation Christians. The church had handled the evangelistic work for the mission for a few years; this was returned to the mission and opened up the question of a clearer understanding of the relation between the responsibilities of the church and mission as they work together. It was decided to organize two more congregations, one in the Khergam area and another in the Vyara section. Thus the work moves forward in a most encouraging way.

February 21. This whole day was given to the business sessions of the district meeting. Two conferences kept us out of the meeting much of the time, but it was reported to have been full of interest up to the last. The officers for the coming year were elected in conformity with the practice in many of our home churches. Committees were provided and it was reported that there was considerable shifting in the personnel of these committees, which often is a very good thing. We were asked to give a closing word, which we did, both praising and warning. At the close the deputation was asked to meet with the delegates. Our impressions of the meeting were: first, that they have perhaps attempted to control too much by the district meeting, assuming too little in the local churches. The district meeting, like our Annual Conference, should aim to

guide the progress of the church in harmony and efficiency, rather than to administer so much definite work. The second impression was, that as at home, they have an overemphasis on institutions at the expense of the church. There are too many committees and too much emphasis on money. The third impression was that in the changes made and plans for the future these things will be adjusted to the needs of the work. The strength and sincerity of the workers, the new feeling of responsibility in the younger group, all give promise of a rapidly growing church in India.

February 22. After two important and heart-stirring conferences we turned to writing some letters home. Lunch was eaten with Brother and Sister Ziegler and Miss Widdowson at the other bungalow at Vyara. Here at this station is the Girls' School, which was visited in the afternoon. Again one was impressed with the order and cleanliness in Indian village life, especially where missions have done their work. It was interesting to see the Indian girls of the school dressed in their beautiful saris. How quickly this garment is adjusted for athletics, house or formal occasions, and much of it without buttons or pins! How fine it would be if one might enjoy a moderate use of machinery and still have the freedom of simplicity and unspoiled beauty! The evening meal and fellowship with the Zieglers filled out the day.

February 23. We were up quite early to spend the day at a village nine miles away. No one can enjoy India without a journey over its dusty country roads by bullock cart! We expected to see a new congregation organized at Kukakua, an election of a minister, a baptism and a love feast. All of these took place, though through a misunderstanding twenty of the twenty-nine did not come until the next day for baptism. There were 112 communicants at the communion and a general attendance of 350. The new congregation will have something over 200 members. The reverence at this evening service, the group of young men who helped to prepare and serve the meal, the Indian hymns and music, were all a benediction and an inspiration. The chief man of the village is an active Christian and church member. His keen ability was evident in every move. One man in the village said that in a short time this whole section would be Christian. God grant it!

February 24. The Sunday-school convened at nine o'clock and classes were found under the many beautiful trees around the mission compound. Here was a class of young men and there a class of women. What a lovely place to worship and think under the shade of a mango tree! After Sunday-school we tried to talk through an interpreter on the many blessings we receive from a kindly Father, and why they come so generously. The faces of the boys and girls from the Boarding School prevailed in the good audience pres-

*Through some oversight two installments were numbered twenty.

ert Bro. Brubaker addressed them in the afternoon on why he believes the Bible. The further evening was given to calls in the Christian homes and several hours of delightful fellowship with all the missionaries of the station. The call to the Christian homes reminded one of the wonderful progress that is taking place. We noted many changes over what we found on our visit of eight years ago. The Indian church is forging ahead in better family life, in personal character and in leadership. Naturally the changes are much more rapid than in America. Many men of money say it is easier to make money than it is to keep it; perhaps this is even so in the struggle for Christian faith and character. But the great advance, as well as the great opportunity in the Christian church, is the hold it is beginning to get on the villages far from the mission stations. Here the work is more simple and more indigenous, but perhaps also more autonomous and permanent. It does one good to see these simple people reaching out after the truth and propagating it; but that there is tremendous opposition is also true.

February 25. We made final observations of the property, buildings and gardens around the Vyara station before going to the train at nine. While reduced funds have prevented keeping all property in the finest shape, yet we found things in a well kept condition. The boys of the school in the gardens hoeing, in the shop with plane and saw, and at the mill grinding, all gave a picture of the thrift and industry which ought to help India in the years ahead. We left Vyara to stop five hours with our nearest missionary neighbors, the Irish Presbyterians in Surat. Here we were entertained at tea by Rev. James Rogers and his good wife. At this place is the printing press for all Gujarat Christian literature and Bibles, to which our good Bro. Blough devotes about half of his time. This is an old mission, having been nearly 100 years in service here. The missionaries here showed us the room where David Livingstone was entertained on at least two visits to India. If some of our home folks feel mission work goes slowly, they should know that here is a mission ninety-five years old, where more money and as much life has been spent, but without nearly as many Christians to count as in our own mission in the Bombay Presidency. Of course, this does not prove anything; but it gives one something to think about when he grows weary! The time was profitably spent, and at five we were off to Anklesvar to spend the night with the workers there.

February 26. Bro. Miller talked to the boys in the Vocational Training School and to the junior members at the Girls' School. This was followed by a visit to a near-by cotton gin and warehouse, of which there are many in this section of India. In the afternoon we visited the high school in Anklesvar, and also one of

our brethren, a cloth merchant, in the city. This man worked for the mission several years, then felt some people must earn their own living if the church in India is to become self-supporting. He had to pay double price for his location, because he was a Christian. That was twenty years ago. Now he has a good business, has raised a large family, generously supports the church and is on its official board. He radiates a splendid Christian influence in his city. Business ability and thrift, when consecrated to God, may equal any other service for Christ. This man has made and is making a real contribution to the advance of Christianity in India.

Junior Worship Program for April

(For Use With the Junior Project)

Theme: A Hero All the World Honors

Call to Worship: "Let us enter into his gates with thanksgiving and into his courts with praise."

Response: The children sing the Doxology.

Scripture: Given by six juniors.

1 Cor. 16: 13: "Watch ye, stand fast in the faith, quit you like men, be strong."

2 Tim. 1: 7: "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."

Heb. 13: 6: "So that we may boldly say, The Lord is my helper, I will not fear what man shall do unto me."

2 Cor. 12: 10: "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong."

Phil. 4: 12: "I know both how to be abased and I know how to abound: everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need."

Phil. 4: 13: "I can do all things through Christ who strengtheneth me."

Talk: Kagawa, the Hero of Japan.

The verses to which we have just listened were spoken by Paul and they are true of his life. Paul was a great hero who endured much for Christ. But Kagawa, one of the Christian leaders of Japan, could speak these words just as truthfully.

Kagawa was born into a wealthy Japanese family about forty-seven years ago. The sorrow and financial trouble brought to his family by the evil conduct of a brother led Kagawa to early seek a religion which could give men the power to live right. Mr. Meyers, a Christian missionary, became his friend and led him to Christ.

As a young man Kagawa turned down the immense wealth he might have had if he would have entered the life a wealthy uncle wished him to enter. By refusing to do so, he became a penniless student. Christ meant more to him than money and a high position.

He became interested in the poor Japanese who were living in the slums and he went to live among them. For years he had only one suit of clothing. If friends gave him more he gave them to the poor. He lived as the people in the slums had to live. Although he made large sums of money by the books which he wrote, he used these for the poor people whom he loved. Although broken down in health he denied himself every comfort and luxury.

After his marriage he and his wife lived among these

people for thirteen years. Then they had to leave for the sake of their child. But Kagawa continued to spend many nights serving his poor Japanese friends. At times he almost goes blind from a disease of the eyes which he got by sharing his bed with a poor, diseased Japanese man. After the great earthquake in Japan a few years ago, he and his wife spent a great deal of time helping to care for those who were hurt or who were left homeless by the earthquake.

Sometimes Kagawa was put in jail because he did what he believed was right. He endured all such persecution without a murmur. While in prison he continued to work. Some of his books were written in jail.

A few years ago he started out to win a million people to Christ with the help of other Christians. He has preached on the street as well as in churches. One time he won almost 150 people to Christ in three days. He believes love is the only method a Christian may use in fighting evil. Many people regard Kagawa as the greatest Christian of Asia and admire him because of his love, courage and self-sacrifice.

Song: I Would Be True.

Prayer: Our Father, we thank you for the great hero and leader, Kagawa. We thank you for the courage he has in facing hard things and for the way he has loved and helped poor people. Help us to be heroic in our loyalty to truth and brave in enduring scorn for the right as he has been. Amen.

Response of Juniors:

"Father, hear the prayer we offer;
Not for ease that prayer shall be,
But for strength, that we may ever
Live our lives courageously."

Offertory:

"Not what we give but what we share,
For the gift without the giver is bare.
Who gives himself with his alms, feeds three—
Himself, his hungering neighbor and me."

News From the Field

INDIA

Jalalpur

BY SADIE J. MILLER

Election Time in India

This is the political campaigning season here, and election is on for both county and district officers. There are about half a dozen places to be filled and nearly twenty candidates. Some, therefore, are going to be disappointed. Candidates speed by in all sorts of motors, bringing from far and near those whom they can persuade to vote for them. Posters have been placed in the public places with their usual appeal—vote for me. The time and money thus spent, even to giving a feast for all those who vote as desired, would pay for much evangelizing. Truly this is a selfish age when people will spend endless means for themselves.

An Indian Funeral

A funeral passed recently with the father carrying the tiny girl baby corpse in his arms, with other men in his group close by. Next came the wailing women, chief of which was the mother of the babe. A Hindu stood by me and said as we looked on: "What, all this fuss and for a girl at that? They should be thankful the trouble and ex-

pense is ended!" Do you get the prevailing thought that is in the minds of this people?

The Status of Women

But in spite of this, India's women are getting a better status. Nov. 9-13 was held the national W. C. T. U. convention in the capital city of Delhi. A fair group of our own ladies, both missionary and Indian, were in attendance. The W. C. T. U. has a goodly number of Indian women organizers out in the field the year around. Last year our division elected its first president from the Indian women. This year the national elected its first president from among the Indian women—Mrs. J. R. Chitamber, wife of the Methodist's first bishop in India. We are sure Mrs. Chitamber will ably fill the place. There are a number of Indian women's organizations interested in social welfare, some of them non-Christian. This all reminds us that Indian womanhood is coming forward even though there are still to be found those who live in purdah.

Our deputation will find that we as a mission are still not as far along as we wish to be with the work of our women. The Methodist people, through their women's foreign missionary society, employ a very remarkable number of Indian women in mission work. This places them pretty well in the lead of women's work for the mission cause. To be sure, there is no end of scope for volunteer work, in which those who take advantage of it receive blessing commensurate with the effort and motive.

The time of year for intensive work in evangelism is here. At our various stations, groups are out in camp. This station has no vehicle equipment at all save personal bicycles. We make use of the motors with fares, where such conveniences take us part way. But our bicycles get badly used on motor tops every trip we take.

Anklesvar

BY ANNA E. LICHTY

Living and Working in the Villages

The last week in November, the Lichtys and their helpers loaded into two carts their tents and necessary equipment for living, as well as books and literature for sale and distribution, magic lantern outfit, medical kit, and various other necessary articles. Thus began their sojourn among the villages of Anklesvar Taluka (county), which will continue until the heat of April or May makes it impossible for life under canvas. We have thus far found unusually good interest manifested among all classes. The caste Hindus and Mohammedans, as well as the Bhils and outcastes, are becoming more and more responsive to religious instruction. Twenty were baptized this month, and in each of the three camps we have left a class of inquirers for the local teacher to instruct.

Students Lend a Hand

The Anklesvar Vocational Training School head master, with his teacher training class, spent several days in our camp. While there they studied village conditions, and each student had his turn in practice teaching in the mission village school. A village school with six standards under one teacher and irregularity of attendance presents problems which the student does not meet in the well ordered, well equipped practice school. These young men are preparing for service in the villages; hence some practice in a typical village school is a valuable experience for them. While with us they had charge of a night meeting.

KINGDOM GLEANINGS

Calendar for Sunday, April 14

Sunday-school Lesson, Christ the Savior.—John 3: 14-17; Rom. 5: 16-18; Philip. 2: 5-11.

Christian Workers' Meeting, Conquering Faith.

B. Y. P. D. Programs:

Young People—Doing the Chores.

Intermediates—We Are Builders.

* * * *

Gains for the Kingdom

Thirteen accessions to the Summitville church, Ind., Bro. F. A. Myers of Waggoner, Ill., evangelist.

Seventeen baptisms in the Salem church, Ohio, Bro. D. R. McFadden of Smithville, Ohio, evangelist.

Ten baptisms in the Beatrice church, Nebr., Brother and Sister B. M. Rollins of Keyser, W. Va., evangelists.

Two accessions to the Green Tree church, Rheems house, Pa., Bro. David Weaver of Birdsboro, Pa., evangelist.

Fourteen baptisms in the Cedar Rapids church, Iowa, Bro. X. L. Coppock and wife of Dallas Center, Iowa, evangelists.

Nine baptisms at the Salunga house, East Petersburg congregation, Pa., Bro. R. P. Bucher of Mechanic Grove, Pa., evangelist.

Three baptized and one received on former baptism in the Canton church, Ohio, Bro. J. H. Cassady of Washington, D. C., evangelist.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Brother and Sister John Root, April 7 to 21 at Pittsburg Church, Ind.

Bro. F. F. Holsopple of Washington, D. C., April 14-21 at Denton, Md.

Bro. C. E. Grapes, the pastor, April 14 in the church at Chambersburg, Pa.

Bro. J. A. Robinson of Johnstown, Pa., April 29 in the Everett church, Pa.

Bro. D. R. McFadden of Smithville, Ohio, May 26 in the Castine church, Ohio.

Bro. J. W. Fyock of Monticello, Ind., June 16 in the Locust Grove church, Pa.

Bro. Marshall Wolfe of New Windsor, Md., May 12 in the New Windsor church, Md.

Brother and Sister B. M. Rollins of Keyser, W. Va., April 15-28 in the Canton church, Ohio.

Bro. Paul Longenecker of Morrill, Kans., April 21 to May 5 in the West Wichita church, Kans.

Bro. J. A. Buffenmyer of Bunkertown, Pa., April 29 in the Matassas union house, near Blain, Pa.

Bro. H. B. King of Reistville, Pa., May 5 at the Lexington house, West Conestoga congregation, Pa.

Bro. J. W. Whitacre of Shamokin, Pa., May 6 at the Codorus house, Codorus congregation, Pa.

Bro. B. F. Summers of Mooreland, Ind., April 14-21 at the Brick house, Nettle Creek congregation, Ind.

Brother and Sister O. H. Austin of McPherson, Kans., April 14 to 28 in the Trotwood church, Ohio.

Bro. Phares J. Forney of East Petersburg, Pa., May 12 in the South Annville house, Annville church, Pa.

Personal Mention

Dr. Howard A. Bosler's work in the hospital in New Orleans surely brought him a delightful surprise in the case of John. He tells about it in *Some Impressions From a Doctor*, page 26.

Bro. Frank A. Myers of Waggoner, Ill., finding occasion to stop off at Elgin for a consultation with Home Secretary Zigler, found opportunity also to enjoy the opening session of the Mission Board meeting.

Missionaries from out of town at the Board meeting were Bro. Howard L. Alley of India and Sister Myrtle F. Pollock of China. Bro. Alley is spending a term at Bethany Biblical Seminary completing his B. D. course there.

Eld. W. H. Wine of Baileytown, Tenn., is reported to us as dangerously ill. His friends are asking you to "pray for his recovery if it can be the Lord's will." Our correspondent says further: "Men like him are needed badly in his field."

Bro. R. N. Leatherman, acting part time pastor of the Union City church of Southern Ohio, has accepted a call to serve this church as pastor for three years. His permanent address is changed from Grand Junction, Colo., to 332 Carter St., Union City, Ind.

Bro. E. S. Rowland, writing the mission rooms concerning China Missionary Minerva Metzger's tour among the churches of Middle Maryland, says: "Her personality, spirituality, visits in the homes, lectures, encouraging missions—were one hundred per cent."

Pastor Burton Metzler, Middlebury, Ind., having occasion to write us about another matter, guessed correctly when he finished with this paragraph: "You might be interested to know that Lucille Sherck West's grandmother, Mrs. Emma Weaver, a beautiful saintly old lady, is gradually and peacefully falling asleep—or shall we say awaking?"

Dr. J. Allen Miller of Ashland, Ohio, well and favorably known to many of our people, passed away on the morning of March 27. The Brethren Evangelist says: "Dr. Miller's going leaves his church, the college and the community feeling a loss beyond calculation. For more than forty years he had been a leader in church and school, and his leadership was of the kind that was approved of God and man."

With two members of the Board and the General Secretary abroad, and the vacant chair left by the departure of our lamented Brother Garst, it scarcely looked like a meeting of the General Mission Board. And yet it was. A quorum was provided by the four at home—Winger, Yoder, Nye, Studebaker—and these, with the helpful assistance of secretaries and missionaries and the sympathetic interest of others in attendance, set the business forward and the cause goes steadily on.

Bro. J. B. Thompson, now residing at Dixon, Ill., with his son, Pastor W. E. Thompson, was fourscore and two more on April 5. He likes to recall his life of more than a half century ago in the farther west where "everybody was poor, no one had any money, we held meetings in our dwellings." After the sod church was built, they had a revival and twenty-five joined the church. "One beautiful Sunday afternoon a long string of wagons went to the river to the baptizing." Bro. Thompson now specializes in scrapbooks of choice clippings and pictures. "If anyone wants a piece to speak or read they know where to find it for I have something for all occasions."

Bro. Geo. H. Jehnzen, 213 Henrietta St., Jackson, Mich., would like to get in touch with other members and friends of the Church of the Brethren in and around Jackson. If you know of such, he will appreciate the favor if you give him their names and addresses.

Chairman Winger dropped in for a friendly chat and his vigorous give and take gave plenty of proof that he is still going strong. Perhaps we can find at least a partial explanation in this: while he makes a great many speeches at a great many places on a great many subjects, he never worries about them, he says, either before he makes them or afterward.

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Miscellaneous Items

The District Meeting for Middle Maryland will be held April 18, 9 A. M., at Beaver Creek. Elders' meeting April 17 at 1 P. M.—Ruth Otto, Secretary, Sharpsburg, Md.

Juniata College has placed The Gospel Messenger in her debt by furnishing our files with a copy of the institution's latest catalogue. We note that the summary of enrollment shows a grand total (less duplicates) of 633.

Our colleges are evidently planning to continue in business. Bridgewater comes forward with her annual catalog number of the college bulletin, and La Verne favors us with a booklet of enticing campus views, California style. To both, hearty thanks.

Sixty-three churches have protested the proposed naval maneuvers in the north Pacific. See Messenger for March 23, page 17. The following, added to the list in last week's paper, make the sixty-three: Denver, Colo.; Arcadia, Fla.; Sterling, Ill.; Oakley, Ill.; White Rapids, Wis.; Pleasant Dale, Ind.; Osceola, Ind.; New Salem, Ind.; So. Keokuk, Iowa; Maple Grove, Kans.; West Wichita, Kans.; Bloom, Kans.; Sabetha, Kans.; Brookside, Md.; Sugar Ridge, Mich.; Willow Creek, So. Dak.; Lower Stillwater, Ohio; Middle District, Ohio; Portland, Ore.; Ligonier, Pa.; Fairchance Mission, Pa.; Codorus, Pa.; Little Swatara, Pa.; James Creek, Pa.; Akron, Pa.; Trevilians, Va.; Summit, Va.; Timberville, Va.

With Our Schools

Juniata College

The Ministers' and Women's Work Conference will be held at the college, Monday and Tuesday, May 6 and 7. The program for the same will appear later.

The A Cappella Choir of about fifty voices is rendering a number of programs under the direction of Prof. C. L. Rowland, in the various churches of Juniata territory.

The Student Volunteers are visiting a number of churches in the interests of the support of the work of Bro. H. Stover Kulp in Africa. Their programs are appreciated wherever they go.

Alumni dinners in the various alumni associations are being held during the spring months. Seventeen associations are meeting during these months. They are scattered from New York, Philadelphia and Washington in the east to Chicago in the midwest.

The Tri-Annual Founders Day Celebration will be held on Friday evening, April 12. The real founders day is April 17, but owing to the fact that the college will be having its vacation at that date, the change has been made. Dr. Frank F. Holsopple of Washington, D. C., and the Hon. D. Murray Hetrick of Mifflintown, Pa., will be the principal speakers at the celebration which takes place in the college chapel at eight o'clock in the evening.

The Book to Live By is a fine new tract on the Bible. It was written by Bro. E. G. Hoff, editor of our Sunday-school publications. If you want some copies to distribute on April 28, when the Sunday-school lesson is on The Holy Scriptures, you should order at once. This free tract may be secured from General Mission Board, 22 South State St., Elgin, Ill.

Our church musicians will be interested to know that the School of Music of Northwestern University announces a Church Choir Contest for May 13-15. The Summer Institute of Church and Choral Music will be held July 8-12. For information about the contest or the school write: Department of Church and Choral Music, 1822 Sherman Ave., Evanston, Ill.

Conference Program of First District of Virginia, to be held at Copper Hill church, April 24-26. Elders' conference on Wednesday, 1:30 P. M. Wednesday, 7:30 P. M., Youth and Peace.—O. S. Garber. Youth and Temperance Education.—F. E. Williar. Thursday, 9:30 A. M., Our Pastoral Program.—J. W. Ikenberry, M. G. Wilson. Our Church College.—McKinley Coffman. 1:30 P. M., Making the Home Christian.—Mrs. P. E. Faw. What Can the Church Do in Family and Parent Education?—S. D. Bowman. Play, As Families Go. 7:30 P. M., Missionary Address.—C. G. Hesse. Friday, 9:30 A. M., Business Session.—D. P. Hylton, Roanoke, Va.

THE QUIET HOUR

A Closer Walk With Christ

C. Through Spiritual Union

PREPARED BY H. S. WILL

For Week Beginning April 21

I. Jesus: A Perfect Revelation of God.

- A. "The effulgence of God's glory" (Heb. 1: 3).
- B. "The power of God, and the wisdom of God" (1 Cor. 1: 24).
- C. "Fullness of God" (Col. 1: 19; 2: 9).

II. Jesus: One With the Father.

- A. In character (John 14: 8-11).
- B. In work (John 5: 19; 17: 4).
- C. In purpose (Matt. 26: 39; John 4: 34).

III. A Requirement for Disciples: Union with Christ.

- A. As vine and branches (John 15: 5).
- B. As Christ and God were one (John 17: 20-23).
- C. The communion figure (John 6: 56).
- D. A picture of a Christian (Rev. 3: 20).
- E. Through the Spirit (John 14: 16-20).

IV. We Ought "to Walk Even as He Walked" (1 John 2: 6).

- A. A declaration of Paul (Gal. 2: 20).

Thought Stimulants

- 1. "We should never be conscious of not abiding in Christ." J. Hudson Taylor.
- 2. "We can do nothing without men and women who have the Spirit of God in them." Calkins.
- 3. "The Sermon on the Mount is beautiful—with Pentecost; without it, it is paralyzing." E. Stanley Jones.

Questions

- 1. "Nicodemus answered and said unto him, How can these things be?" (John 3: 9).
- 2. What is the cost of union with Christ?

THE CHURCH AT WORK

Directed by M. R. Zigler, Executive Secretary; Rufus D. Bowman, Director of Adult Education; R. E. Mohler, Secretary of Men's Work; Mrs. Ross D. Murphy and Anetta Mow, Women's Work; Dan West, Director of Young People's Work; Raymond R. Peters, Chairman of Intermediate Committee; Ruth Shriver, Director of Children's Work; H. Spenser Minnich, Secretary of Christian Finance; Ross D. Murphy, representing the Pastoral Association; Ruth C. Sollenberger, Office Secretary.

ADMINISTRATION

To Ministers and Superintendents

Concerning Your Easter Offering

You are recognized by your churches as leaders. To you the District Boards and the General Boards look for comradeship in promoting the interests of the church. Your co-operation brings success. The Sundays of April 14 and 21 are very significant dates in awakening an interest in the causes represented in the Church of the Brethren by the term Christian Education. Every person in the church and Sunday-school ought to be intelligent regarding the work assigned to the Board of Christian Education. When people realize the total program, they will immediately see the need for financial support and will gladly make a contribution. Please study the following outline and pass the information on to your people to prepare them for the offering at Easter time.

Bible Study

The primary function of the Sunday-school is to teach the Bible to every member of the church and all who fellowship with us. Your Easter offering will enable the Board of Christian Education to do more effective work in this endeavor.

Evangelism

An effective teaching of the sacred Scriptures always produces an evangelistic spirit. Your gift will enable the Board of Christian Education to be more active in promoting a program of evangelism.

Sunday-schools

Constantly, effort is being made to improve the methods of Sunday-school work and to develop a finer leadership training through local workers' conferences, district conferences and training schools.

Church Music

Through a special commission, the general Board is endeavoring to give more efficient guidance in the art of music. The budget has been so limited in the past that very little has been done in this field. Five hundred dollars has been set aside to promote this interest during the year.

Age Groups

Secretaries have been set aside to give their time to the study of adult work, young people's work, intermediate work and children's work. The results of their work are designed to help every congregation and every person in the congregation.

Missionary Education

In cooperation with the General Mission Board, the Board of Christian Education promotes the interests of missions. It is our hope that our program of education will produce a great missionary spirit so that we may be able to send missionaries to the uttermost part of the earth and to adequately finance them.

Temperance

A very careful study is being made of the temperance situation and within another twelve months it is our aim to prepare a very definite program for our churches to follow in our immediate crisis.

Peace

A commission is working in this field. Soon plans will be available and literature will be produced in connection with the plan which we hope will enable our people to stand the test that may come, and take our part in the world today to create sentiment for peace.

The Elgin Office

This work centers in the Elgin office. Thousands of personal letters come to the Elgin office for help. The aim of the office is to efficiently answer every call that comes. This type of work is constantly growing. The aim is to have an efficient office so that no delays will occur and that the very best help can be given to any inquiry.

The Urgency

The items that have been listed above constitute the most essential parts of the program of Christian Education. There are many other smaller items that are just as important. We must move forward in every field of endeavor that has been assigned to the Board of Christian Education. All are very important to the childhood of our church as well as to the adults. Everyone of our members should participate in this offering. Everyone is interested in these activities. Your gift will be a part of the Conference Budget. The total asking for this work, which has been approved by the Conference and the General Boards, is \$19,000. You can readily see that to serve 160,000 members in 1,034 churches, this is a very small amount with which to work. However, we believe that if this can be raised we can give the church during this coming year very effective service.

Send your offering to the Board of Christian Education, 22 South State St., Elgin, Illinois.

M. R. Zigler, Executive Secretary.

MINISTRY

Lenten Services

SOUTH WATERLOO CHURCH OF THE BRETHREN

W. H. Yoder, Minister

Theme: "Christ and the Church"

March 17—"Rallying to the Church"

A. M.—"You and Your Church" (Roll Call)*

P. M.—"The Church Needs Men" (In charge of the men)

March 21—Sectional Christian Education Conference

March 24—"The Home and the Church"

A. M.—"The Christian Family" (Sitting by families)

P. M.—"The Church and Womanhood" (In charge of the women)

March 31—"The Church and Her Youth"

A. M.—"Youth in Such a Day as This"

P. M.—"I Will Be Christian" (In charge of the B. Y. P. D.)

April 4—McPherson College A Cappella Choir

April 7—"A Friendly People"

A. M.—"The Friend to Man"

P. M.—"Friendship Night"

April 14—PALM SUNDAY (Decision Day)

A. M.—"Choose Ye This Day"

P. M.—Pictures

April 19—GOOD FRIDAY—Holy Communion Service

April 21—EASTER SUNDAY

A. M.—“Did Not Our Hearts Burn Within Us?”

P. M.—Easter Music Program

April 7-21—Visitation Evangelism

*ROLL CALL IDENTIFICATION

I was present at the Roll Call worship service at the South Waterloo church today, March 17, 1935.

Signed:

CHRISTIAN WORKERS

The Way to Spiritual Culture

PREPARED BY IRA H. FRANTZ

Eph. 4: 11-32

April 28

1. Some Things Are to Be Left Behind

Sin is to be abandoned (Rom. 6: 2).

List the things to be put away (Eph. 4: 11-32).

Do the same with Col. 3: 5-9.

These are not to be resumed (Gal. 2: 18).

Even “first principles” are to be left behind (Heb. 6: 1, 2).

2. We Must Grow in Christian Living

Learn to use meat instead of milk (Heb. 5: 12).

Be not always children (Eph. 4: 14).

What happens when we “grow in grace”? See 2 Pet. 3: 18.

3. Some Things Become New

Spirit of your mind (Eph. 4: 23).

A new affection (Col. 3: 2).

Newness of life (Rom. 6: 4).

A new creature (2 Cor. 5: 17).

A new name (Rev. 2: 17).

4. Helps Are Available

Symbols are a help (Luke 22: 19; 1 Cor. 11: 30).

Prayer is vital (Mark 1: 35).

We grow through knowledge of God's Word (2 Tim. 3: 16, 17).

We need fellowship with others (Heb. 10: 25).

We can not grow without abiding in Christ (John 15: 4-8).

We grow by service (1 Tim. 4: 12-16).

5. The Aim Is Perfection

Full manhood—what it is (Eph. 4: 13).

Is Matt. 5: 48 a command or a promise? See American version.

Forget-me-nots: Memories.

“Mother's Chair.”

“Mother Takes a Backward Look.”

“My Mother's Voice.”

Pinks: Spice of Life.

“Childhood Prattle.”

“Ma's Tools.”

“Real Greatness.”

“When Mother Plays With Me.”

Bleeding Hearts: Mother's Sacrifice and Sorrow.

“The Little Boy That Died.”

“Making of Sorrow, Song.”

Lilies: The Glory of Motherhood.

“Davy.”

“Every Inch a Man.”

“The Girl I Used to Be.”

“Mother.”

Violets: Mother's Faithfulness.

Story: “Wanted—a Real Mother.”

Lilacs: Mother's Devotion to God.

Song: “Faith of Our Mothers.”

“When Mother Prayed.”

Home Scene: Evening Prayers. During the scene the music of “My Mother's Prayers Have Followed Me” is played softly.

Closing Song: O Motherhood, the Beautiful.”

Note: Decorations and place cards should carry out the idea of old-fashioned flowers. The material listed in this program, or information as to where to find it, is given for your convenience. This Messenger should be filed for future reference.

LISTEN, MOTHERS

Tune: “Hark, The Herald Angels Sing”

Listen, mothers, while we sing.
Honor now to you we bring,
Glorious words and songs of praise.
May God honor all your days,
Joyous, we who boast of youth,
Now can sing the words of truth
Of the love that came from thee
And its blessings that we see.

Chorus

Listen, mothers, while we sing.
Honor now to you we bring.

Mothers, we who represent
Those on whom thy love is spent,
May you know our hearts today,
Hear the good things that we say,
Now we give our mothers flowers
To well honor golden hours,
Let our hearts be full and gay
On this wondrous Mother's Day.

MOTHER-LOVE

Mother-love knows no limitations. It is like the stream which comes from the fastnesses of some mountain and flows on and on unwearied, unending, out into the boundless ocean; like the stream, for it is a growing, expanding, unending love. We thought we never could—mother-love made us; we knew not—mother-love taught us; we had never experienced hardship—mother-love made it easy; we had shrunk from trial—mother-love made us strong to bear it; we had not known the beauty of sacrifice—mother-love revealed it to us. In short, it gathered us up and bore us through the remoteness of the hills, over rugged places, down steep avalanches; we grew stoic, determined, proud in its embrace. We had not faltered, nor had our course deviated, and soon it was wider; we flowed through vaster regions, the destiny of human souls swayed upon our bosom, and when we could not contain ourselves, the ocean—God's love, and stream—mother-love, became one.—Selected.

GRANDMOTHER'S FLOWER GARDEN

How wonderful it always was to pass through the wicket gate and walk along the banks and past the bowers in grandmother's flower garden. Mosses and ferns were all about. White phlox and roses, and mignonette flung their fragrance to the air. The rarest violets, the whitest lilies and the loveliest pinks lined both sides of the narrow winding garden paths. Graceful vines and climbing morning glories covered the trellised gateways; even the whitewashed garden fence was covered over with dainty creepers. To hail the spring, the lowly,

WOMEN'S WORK

Mother and Daughter Program

(A Banquet Program)

Materials collected and prepared by Mrs. J. Z. Gilbert of Los Angeles, California, and Miss Lillian Grisso, Elgin, Illinois.

MOTHER'S FLOWER GARDEN

Opening Song: “Listen, Mothers.”

Roses: Mother's Love.

“Mother-Love” and 1 Cor. 13: 4-7. Substitute the word “mother” for love.

Picture in words: “Grandmother's Flower Garden.”

Pansies: Thoughts.

“Famous Tributes to Mothers.”

masses of roses, the happy, gay jonquils, and the yellow, dancy
 peonies peeped forth. The purple iris swayed with the wind, and
 the pansies, with their cups of gold, stood nodding in the sunshine. Colum-
 bins and canterbury bells, peonies and buttercups, bleedinghearts and
 peonies—my mother's mother loved them all. Close by the low invit-
 ing doorsteps stood the princess lilac bush, dressed in a lavender gown
 and waiting her entrancing perfume abroad.

Who could name them all—those lovely flowers that held faith with
 my grandmother in the years of yesterday? In the springtide, at
 high noon and during the sunset hours of her life, this dear mother of
 mine walked in and out among her flowers, for said she, "Every flower
 has its message for my heart and every blossom scatters the loveliness
 and fragrance of God to the men and women of the world."

FAMOUS TRIBUTES TO MOTHERS

All that is good in my life, I think, has come from my mother.—
 Dwight L. Moody.

There is nothing sweeter than the heart of a pious mother.—Martin
 Luther.

The mother in her office holds the key of the soul, and she it is who
 stamps the coin of character, and makes the being who would be a
 savage but for her gentle cares, a Christian man! Then crown her
 queen of the world.—Old Play.

She was the best of all mothers, to whom I owe endless gratitude.—
 Thomas Carlyle.

Mothers are the supreme asset of the nation.—T. R. Roosevelt.

Whatever I have done in my life has simply been due to the fact
 that when I was a child my mother daily read with me a part of the
 Bible, and made me learn a part of it by heart.—Wendell Phillips.

My mother was the source from which I derived the guiding prin-
 ciples of my life.—John Wesley.

All that I am, or hope to be, I owe to my angel mother.—Abraham
 Lincoln.

An ounce of mother is worth a pound of clergy.—Spanish Proverb.

He who takes the child by the hand takes the mother by the heart.
 —Danish Proverb.

Whom will he help that does not help his mother?—Turkish Proverb.

Heaven is at the feet of mothers.—Persian Proverb.

Buy land that slopes toward the center and marry a girl whose
 mother is good.—Japanese Proverb.

MOTHER'S CHAIR

It was not grand as chairs today,
 Mahogany veneer,
 Upholstered well in every way,
 Designed in figures queer;
 A plain, split-bottomed, oaken chair,
 With good, strong rockers on,
 Which used to rock most anywhere,
 Sometimes all night till dawn.

That chair, it rocked our hurts away,
 And lulled our cries to sleep;
 It c'er was ready, night or day,
 When one was heard to weep;
 When mother cuddled baby there,
 We'd sit upon its arms,
 Or when the storms came crashing there,
 It rocked away all harms.

It was so low that little heads
 Could rest in mother's lap,
 And yet so high its tall post heads
 That she could sit and nap.
 How quiet then each little one,
 As babe nursed her to sleep!
 For in that chair sweet rest she won,
 Some nights till dawn's first peep.

Before that chair as night grew deep,
 We each would kneel to pray,
 'And now I lay me down to sleep,'
 Sometimes that's all we'd say,
 As head would drop upon the breast,
 And on her knee the chin;
 "Poor child," she'd say, "God knows the rest."
 And then she'd tuck us in.

'Twas from that chair she went away
 To mansions in the skies;
 I wonder if by night or day
 Her ears still hear our sighs.
 But when I see that dear old chair
 I seem to see her there,
 Her smiling face so very fair,
 Her hands with welcome rare.

—D. N. Howe.

Mother Takes a Backward Look, page 6; My Mother's Voice, page
 27, from The Paramount Special Day Book for Mother's Day and
 Missionary.

CHILDHOOD PRATTLE

Little three-year-old John was to go calling with his mother to see
 his neighbor's new baby.

"Now, John," instructed the mother, "when they show you the
 baby you must say something nice about it."

John promised and they went. After the customary preliminaries the
 nurse brought the baby. John looked at it for a moment and then
 exclaimed: "Hasn't he got nice, long ears?"—The Boston Herald.

* * * * *

Mother: "Billy, wouldn't you like to have a pretty cake with five
 candles on it for your party?"

Billy: "I think I'd rather have five cakes and one candle, mamma."
 —Paddington Mercury.

* * * * *

John, just turned three, was recently told by his mother to pick
 up his playthings and put them away, bedtime having nearly arrived.
 This he was not inclined to do; so presently he proposed to his mother
 that they should play a new game. "You be John," he said, "and I'll
 be mummy." His unsuspecting mother agreed, and had no sooner
 done so then he said presumptuously, "Now, John, pick up all your
 things and put them away!"
 —Selected.

* * * * *

Elizabeth, at the age of three, did very well in dressing herself,
 but one day had difficulty in buttoning a dress in the back. She final-
 ly said, "I can't do it; it's in the back and I'm in the front."—Ex-
 change.

MA'S TOOLS

At home it seems to be the rule
 Pa never has "the proper tool"
 Or knack to fix things. For the stunt
 That stumps Ma, though, you'll have to hunt.

The caster on the table leg
 Fell out. Pa said a wooden peg
 Would fix it up. But Ma kept mum
 And fixed it with a wad of gum.

We could scarce open our front door
 It stuck so tight. An' Pa got sore and said
 He'd buy a plane as big as life—
 Ma fixed it with a carving knife.

The bureau drawer got stuck one day,
 An' push or pull, 'twas there to say.
 Says Pa, "Some day 'twill shrink, I hope.
 Ma fixed it with a piece of soap.

The window shade got out of whack.
 'Twould not pull down, nor yet roll back,
 Pa said, "No one can fix that thing.
 Ma fixed it with a piece of string.

I broke the stove-door hinge one day,
 ('Twas broke before though, anyway).
 Pa said we'd put a new door in.
 Ma grabbed her hair and got a pin.

The bathtub drain got all clogged up.
 Pa bailed the tub out with a cup—
 He had a dreadful hopeless look.
 Ma cleaned it with a crochet hook.

One day our old clock wouldn't start.
 Pa said he'd take it all apart
 Some day and fix the ol' machine.
 Ma soused the works in gasoline.

The garden-gate latch broke one day,
 Cows ate our sweet corn up, an' say,
 Pa scolded like a house afire.
 Ma fixed the latch on with hay wire.

So when my things get out of fix,
 Do I ask Pa to mend 'em? Nix.
 But Ma just grabs what's near at hand
 And tugs things up to beat the band.

—Selected.

REAL GREATNESS

* Taken From a Little Girl's Essay
 "Once there was a woman that had done a big washing and hung
 it on a line. The line broke and let it all down in the mud, but she
 didn't say a word, only did it all over again, and this time she spread
 it on the grass where it couldn't fall. But that night a dog with dirty
 feet ran over it. When she saw what was done she sat down and did
 not cry a bit. All she said was, "Ain't it queer that he didn't miss
 nothing?" That was true greatness, but it is only people who have
 done washings that know it."—Selected.

WHEN MOTHER PLAYS WITH ME

Sometime when it is raining hard,
 My mother plays with me;
 She makes believe she's keeping house,
 And I'm her company.

And when I knock upon the door,
 She says: "Come in, sit down;
 I'm very glad that you have come;
 When did you get to town?"

And then we talk about our 'fairs;
How fast the children grow:
"What! Had the measles, did you say?
You did not let me know."

Then, when we've had a cup of tea,
It's time for me to go.
I say, "Good-bye, dear Mrs. Brown;
I've enjoyed it so."

And so I like a rainy day,
When mother plays with me,
And makes believe she's keeping house,
And I'm her company.

—Isabel McKenzie.

THE LITTLE BOY THAT DIED

"I am all alone in my chamber now,
And the midnight hour is near;
And the fagot's crack, and the clock's dull tick,
Are the only sounds I hear;
And over my soul in its solitude
Sweet feelings of sadness glide,
For my heart and my eyes are full when I think
Of the little boy that died.

"I went one night to my father's house—
Went home to the dear ones all—
And softly I opened the garden gate,
And softly the door of the hall.
My mother came out to meet her son—
She kissed me and then she sighed,
And her head fell on my neck, and she wept
For the little boy that died.

"I shall miss him when the flowers come,
In the garden where he played;
I shall miss him more by the fireside,
When the flowers have all decayed.
I shall see the toys and his empty chair,
And the horse he used to ride;
And they will speak with a silent speech
Of the little boy that died.

"We shall go home to our Father's house—
To our Father's house in the skies—
Where the hope of our souls shall have no blight,
Our love, no broken ties.
We shall roam on the banks of the river of peace,
And bathe in its blissful tide,
And one of the joys of our heaven shall be
The little boy that died."

MAKING OF SORROW, SONG

Brave little woman, trudging along
Patiently, day after day—
Weaving a garment of shining light
Out of the clouds of gray;
Bearing the burdens of vexing cares,
Like one of the saints of old—
Making the best of a dull, hard life
With its miseries all untold!

Long have I watched her with wondering eyes—
Faithful and sweet and strong—
Doing the work that the Master sends,
Making of sorrow, song;
Questioning never the wisdom that asks
Self-abnegation complete,
Willingly treading the pathway of thorns
That leads to the Master's feet.

Sometime a fair, sweet morn shall dawn,
With a smile of infinite grace;
Somewhere, oh, somewhere, fruition shall be,
When the angel shall find her a place
Close to the Father, and she hears him say,
As he tenderly bids her come,
"Out of the valley of darkness and toil,
My child, thou art welcome home."

—Stanley J. Davis.

DAVY AND HIS MOTHER

One evening after a long, sweet hour of resting in his mother's arms,
Davy looked up and found her looking searchingly into his eyes.

"What are you doing that for, mum?" said Davy. "What are you looking for?"

"For your heart," came the strange reply; and there was something in his mother's voice and eyes that made Davy very solemn. Then she said:

"Look into your mother's eyes, lad, and say this after me. 'My mother'—"

"My mother—" repeated Davy quietly.

"Looked into my heart—"

"Looked into my heart," said he.

"And found it brave—"

"An' found it brave—"

"And sweet,"

"An' sweet."

"Willing for the day's work—" she continued.

"Willing for the day's work—" repeated Davy.

"And harboring no shameful hope."

"An' harboring—no shameful—hope."

Again and again Davy's mother made him repeat it. Then at last she said: "Ah! but you'll forget."

"No, no!" cried Davy, "I'll not forget," and he rattled on:

"My mother—looked into my heart—an' found it brave and sweet, willing for the day's work, and harboring no shameful hope."

"I'll not forget," he whispered, "I'll not forget."

And Davy did not forget.

EVERY INCH A MAN

She sat on the porch in the sunshine
As I went down the street,
A woman whose hair was silver,
But whose face was blossom sweet;
Making me think of a garden,
When, in spite of the frost and snow
Of bleak November weather,
Late fragrant lilies grow.

I heard a footstep behind me,
And the sound of a merry laugh;
And I knew the heart it came from
Would be like a comforting staff;
In the time and the hour of trouble,
Hopeful and brave and strong—
One of the hearts to lean on,
When we think all things go wrong.

I turned at the click of the garden-latch,
And met his manly look—
A face like his gives me pleasure,
Like the page of a pleasant book—
It told of a steadfast purpose,
Of a brave and daring will;
A face with a promise in it,
That God grant the years fulfill!

He went up the pathway singing,
I saw the woman's eyes
Grow bright with a wordless welcome,
As sunshine warms the skies!
"Back again, sweetheart mother,"
He cried and bent to kiss
The loving face that was lifted
For what some mothers miss.

That boy will do to depend on;
I hold that this is true—
From lads in love with their mothers
Our bravest heroes grew;
Earth's grandest hearts have been loving hearts
Since time and earth began;
And the boy that kisses his mother
Is every inch a man!"

—Christian Intelligencer.

THE GIRL I USED TO BE

She came to me where I sat alone
This girl that I used to be.
Gazing at me with earnest eyes
She questioned reproachfully.

"Have you forgotten the many plans
And hopes that I had for you?
The great career, the splendid fame
And the wonderful things to do?"

Where are your mansions of stately height
With grounds surpassing fair?
Those silken robes I dreamed for you
And the jewels for your dark hair?"

While she talked I was very sad
For I wanted her pleased with me,
This girl of the shadowy past,
This girl that I used to be.

Then silently I took her hand
And guided her up the stair—
Where peacefully sleeping my little ones lay,
Innocent, sweet and fair.

I told her these are my only gems
And precious they are to me—
My silver robe is motherhood
Of costly simplicity.

My possession of stately height is Love
 And the only career I know
 Is saving each day in its sheltered walls
 My loved ones who come and go.

While I talked to my shadowy guest
 She smiled through her tears to me—
 And I know that the woman I am now
 Pleases the girl I used to be.

—Fortuna Otis.

[Fortuna Otis: Born on shipboard, in the tropics. Father, an engineer in the construction of the Panama Canal. A Pasadena College girl.]

MOTHER

Some women have climbed to the heights of fame where only the few may go.
 Others have stayed in a little home where gardens and children grow.
 They've sewed on buttons and spread on jam, and cooked and ironed and swept.
 And worked in the night with weary eyes while the rest of the family slept.
 They've bound up bruises and banished cares, and thought up olden tales;
 Sewed baseball covers for little boys, made kites and dolls and sails.

And child-size pies and apple tarts, that children like to eat,
 Rewarded by the eager tread of little, hurrying feet;
 Worn hats and coats quite out of style, or gone with something less,
 To give a little, brown-eyed girl a hat or party dress.
 Stayed home around the evening lamp while others laughed and played,
 And shut away such merry scenes, and smiled and worked and prayed.

And yet she wants no sympathy, for well she always knows
 There's something more to motherhood than wearing stylish clothes.
 The plaudits of the many that the famous woman hears
 Can't rival with the secrets that are whispered in her ears.
 The gleam of costly jewels and the luster of soft furs
 Were never half so charming as the children who are hers.

She's queen of a cookie-baking stove, she rules at story-hour;
 She brings back days of long ago, when "knighthood was in romance and flower";
 She finds bright pictures 'mong the flames, builds castles in young eyes.
 Leads on to great and wondrous deeds where the dawn of tomorrow lies;
 And she makes a home from a house of rooms, cozy and warm and snug.
 And she gets her reward in a happy laugh, or a kiss and a sticky hug.

She's written a song for dancing hearts and painted a picture fair,
 You'll find it in childish fingerprints and blocks strewn along the stair;
 She's made up a croon in a lullaby tune, and she cares for no turrets or domes;
 There's something to her that's more beautiful in the building and making of homes,
 For she is the mistress of trusting eyes, of laughter and frolic and mirth.
 Back of the latchstring she rules secure—she's a mother, a queen of the earth!

Story: "Wanted—A Real Mother." See Page 61 of "Fireside Stories for Girls in Their Teens," by Margaret W. Eggleston.

FAITH OF OUR MOTHERS

Tune: Faith of Our Fathers
 Faith of our mothers, hold it true
 As morning star in heaven's blue,
 As peerless pearl from ocean's bed,
 As guiding light seen far ahead;
 Faith of our mothers, blessed faith,
 It shall be ours to hold till death.

Faith of our mothers, hold in trust
 That which is true and pure and just,
 Her loving thought and constant prayer
 For those held dear who leave her care.
 Faith of our mothers, blessed faith,
 In holy hope, we'll hold till death.

Faith of our mothers, hold in love
 This sacred treasure from above,
 God grant it grace upon its way,
 O'er wand'ring souls to hold its sway.
 Faith of our mothers, blessed faith,
 Triumphant, we'll hold till death.

WHEN MOTHER PRAYED

When mother prayed! O precious hour
 When God would come in mighty power!
 O memory sweet! O hallowed place
 Where God did shine in mother's face.

When mother prayed, she found sweet rest;
 When mother prayed, her soul was blest!
 Her heart and mind on Christ were stayed
 And God was there when mother prayed.

When mother prayed! ah, then I knew
 Within my soul that God was true;
 I could no longer doubt his love,
 But yielded all—born from above.

And though the years may come and go,
 This heart of mine can never know
 A sweeter time than that blest hour
 When Jesus came in saving power.

Though other scenes may be forgot,
 While life shall last this one can not;
 When mother prayed; O peace divine!
 My mother's God today is mine.

(Home Scene: Evening Prayers. A mother and father may conduct evening worship with their children. They read from the Bible and pray.)

O MOTHERHOOD, THE BEAUTIFUL

Tune: O Beautiful for Spacious Skies
 Oh, beautiful for loving care,
 For sacrificing deeds,
 For self-forgetfulness so rare,
 That tends to all our needs.
 O Motherhood! O Motherhood!
 God shed his grace on thee,
 And crown thy good, O Motherhood!
 From sea to shining sea.

Oh, beautiful for tireless feet,
 Whose patient loving stress
 A thoroughfare for childhood beat
 Across life's wilderness.
 O Motherhood! O Motherhood!
 We find in thee no flaw,
 We find but there a kingdom fair
 Where love is more than law.

Oh, beautiful for heroines
 In sacrificing strife,
 Who more than self their dear ones loved
 And others more than life.
 O Motherhood! O Motherhood!
 God hath thy gold refined,
 Till thy success is nobleness,
 The best that one can find.

Oh, beautiful for vision rare
 That sees beyond our faults,
 And with a wealth of loving care
 Our baser self exalts.
 O Motherhood! O Motherhood!
 God shed his grace on thee,
 And crown thy good, O Motherhood,
 From sea to shining sea. —Alice Crowell Hoffman.

MOTHER AND DAUGHTER BANQUET MENU

Chicken Pie	Mashed Potatoes
Buttered Peas	Rolls
Waldorf Salad	Salad Wafers
Ice Cream	Cake
Coffee or Tea	Nuts and Mints

If you want to give mother a little amused puzzlement use the
Camouflage Menu:

A small fowl, and what Dad likes
 Pulverized Murphies
 Buttered, and what Daughter must mind along
 with her Q's
 Rotates
 Waldorf, a girl's name and sum up
 Thin as a—
 What you do when scared
 You can't have it and eat it
 Berry juice or the end of "it"
 Squirrel food and money factories

SUGGESTIONS FOR MOTHER AND DAUGHTER PROGRAMS

My Mother's Favorite Hymns.
 Books My Mother Liked.
 Some Famous Mothers.
 Reading (Cut): The Lantern in Her Hand.

OTHER SOURCES

Plays:
 Homes and Homes (free).
 As Families Go (10c).
 The Two Builders (10c).

Stories:

The God in Your Home (free).
Chestnut Magic (free).

Booklets:

The Paramount Special Day Book for Mother's Day and Missionary (25c).
The Standard Mother's Day Book No. 1 (25c).
The Standard Mother's Day Book No. 2 (25c).

Books:

And So He Made Mothers, Margaret Applegarth (\$1.50).
Fine Art of Motherhood, Robertson (\$1.50).
Any book you desire to purchase should be ordered through the Brethren Publishing House, Elgin, Ill.

Jacob H. Brumbaugh

(Continued From Page 9)

he also worked in the iron mines under Tusseys Mountain, adjacent to his paternal home. When fifteen years of age he accepted a job as clerk and night watchman in a general mercantile establishment in Huntingdon. He slept on the counter over the money drawer of the store in which he worked. His working hours were from four in the morning, when he checked the consignment of goods for the morning train, until eleven in the evening. He remained in the mercantile business with various firms until 1870, when he entered Kishacoquillas Seminary located in the valley of the same name some twenty miles from Huntingdon. This decision was immediately due to the desire of his last employer, Mr. J. B. Williams, of Everett, Pa., to send him through the Methodist Seminary at Pcnnington, N. J., in order that subsequently he could assume the managership of Mr. Williams' store and tannery.

Professor Brumbaugh's first teaching experience was in 1871 when he was elected teacher in his own home school at Brumbaugh's Crossing where he had some sixty pupils, many of whom were older than himself and his boyhood associates. In 1872 he entered the Millersville State Normal School from which he graduated in 1874.

After varied teaching experiences of which the most significant was principal of the public schools of Millersburg, in Dauphin County, Pa., he came to what was then the Brethren's Normal College in the early summer of 1877 at the urgent advice of his brother, the late Dr. Andrew B. Brumbaugh.

It was while teaching at Millersburg that Professor Brumbaugh met his future wife, Rachel E. Jodon, who was a pupil in the schools at that time. They were married on Oct. 13, 1880, in the old college chapel after the regular Wednesday evening prayer meeting. She, with one son, Norman Jodon Brumbaugh, survives him.

The Brethren's Normal College established in April of 1876, by Dr. Brumbaugh and his cousins, Elders Henry Boyer Brumbaugh and John Boyer Brumbaugh, had grown so greatly in numbers that it was necessary to secure assistance for Professor Jacob M. Zook, the first teacher. Professor Brumbaugh left a position which paid him over a thousand dollars a year to accept the position at Huntingdon in which he was promised only his board and lodging. At the end of the first year in which he taught in the Brethren's Normal College, the surplus left after expenses were paid amounted to thirty-six dollars which Professor Zook insisted Professor Brumbaugh should take. Finally a compromise was reached whereby each took eighteen dollars for the year's work.

Upon Professor Zook's untimely death in May of 1879, Professor Brumbaugh succeeded to the principalship. He was the guiding spirit in the actual administration of the institution until 1893 when the office of principal was abol-

ished, the institution rechartered as Juniata College, and the late Dr. Martin G. Brumbaugh elected president. Foremost among those who were intimately associated with Professor Brumbaugh in addition to his brother and cousins in the early years of the Brethren's Normal School was Elder James Quinter who had come to Huntingdon from Meyersdale in the autumn of 1876, partly at least because of his sincere belief in the mission of an educational institution in which the principles of the church would be guiding beacons. Elder W. J. Swigart's name first appears in a Brethren's Normal College catalogue in 1878. Certain leaders in neighboring congregations lent active aid and moral support among whom were Elder James A. Sell, who throughout his ninety years has ever evinced sincere interest in Juniata College, Elder William Howe of Lewistown, Elder J. F. Oller of Waynesboro, Elder John Harley of Pottstown, Elder D. F. Stouffer of Hagerstown, Md., and B. F. Price of Schuylkill. Professor Brumbaugh often told of the Sunday morning on which Elder Stouffer, who was a good musician, suggested that the organ be brought into the college chapel for divine service so that he might accompany his own singing.

Reports of the success of the school at Huntingdon had spread to many congregations. Thus students came from localities, some of which were quite distant from Huntingdon. In the list of names in the first catalogue of the Brethren's Normal College, 1878, nine different states were represented and seventeen counties of Pennsylvania. Thus Professor Brumbaugh was thrown into contact with young people from many church centers and was afforded the opportunity of influencing those who were destined to become active leaders in their several congregations as well as in the church at large. Walter Yount, later President of Bridgewater College, was one of the early students, as was A. C. Wieand. S. N. McCann came into Professor Brumbaugh's office one rainy evening in the autumn of 1881, wearing boots and bespattered with mud. He had saved some ten dollars to pay on his tuition account and enough additional money to pay his car fare half the way from his home at Indian Camp, W. Va. He had walked the first half of the distance, some seventy miles, in bad weather and had come by train the last half of the journey. Professor Brumbaugh encouraged Bro. McCann to sell religious books as a means of earning his way through school. He would canvass on Saturdays and on the following Sunday generally preach in the church of the congregation among whom he was working. On one week-end trip in Morrison's Cove Bro. McCann had been very rudely turned away from the house of a certain sister, who was extremely mortified the next morning when the "book peddler" as she had called him, proved to be the minister who gave the message in divine service. Professor Brumbaugh had related this story recently, adding that on the following week the sister in question gave Bro. McCann a record order.

In the autumn of 1878 Professor Brumbaugh had his brother, Elder George Boyer Brumbaugh, send his son, Martin Grove Brumbaugh, then sixteen years of age, to the school. The enforced isolation of three students of the school during the preceding winter at the Old Forge, a property owned by Elder George B. Brumbaugh, had brought Martin G. into contact with them and thus had aroused his interest in the school. Professor Brumbaugh shared his own room with his nephew in the then new Founders' Hall.

In the spring of 1884 Professor Brumbaugh induced his nephew, Martin G., to become a candidate for the office of

superintendent of public schools of Huntingdon County, although when he announced his candidacy he had not yet attained the necessary twenty-one years of age. Professor Brumbaugh was able to turn over to his nephew the very loyal following which he himself had built up in his own candidacy for the same office four years previously. Martin G. Brumbaugh's election to this position was the first step in a long succession of public offices which he held throughout his life culminating in the governorship of Pennsylvania during the trying period of the war. Another of Professor Brumbaugh's relatives who studied at the Brethren's Normal College in the early period of the institution was I. Harvey Brumbaugh, the son of Elder Henry Boyer Brumbaugh. Dr. I. Harvey Brumbaugh was destined to be an influence in the education work of the church; he was the responsible and active executive of Juniata College from 1911 to 1923.

Professor Brumbaugh's interest and activity in the public education of his own and neighboring counties, his work as local representative of a schoolbook publishing firm as well as his contacts as the local passenger agent of the Baltimore and Ohio Railroad, made friends for him and the Brethren's Normal College among people representing a very wide range of interests. Thus one of his very best friends was Father Wolfel, the priest of the Huntingdon parish of the Roman Catholic Church; another close friend was Father Tobin of the Broad Top district. When students came to school who were parishioners of these clergymen, they had instructions to obey Professor Brumbaugh's directions and the regulations of the institution implicitly. Other students came because of the acquaintanceship which Professor Brumbaugh had with the county superintendents of at least five of the counties surrounding Huntingdon.

During the principalship of Professor Brumbaugh the number of students increased from a hundred and eighty-five in 1879 to two hundred and fifty-one in 1893, when the office of the principal was abolished. In 1890 the dormitory, now known as Brumbaugh Hall, was erected. He continued to maintain a most active interest in teaching, training those students particularly who intended to teach in the public schools. Professor Brumbaugh was able to help many students obtain positions through his friends engaged in educational work. He made it a point to know his students personally. He always felt that the interests of the students were predominant to those of all others in the management of the institution. He was a staunch supporter of democracy in academic life; he actively asserted that all should be treated alike and that merit should be awarded on the basis of Christian character as well as that of intellectual ability. The college faculty, in recording resolutions on the passing of Professor Brumbaugh, stated among other things: "We would hereby express our great appreciation of him and his work, of the positive influence he has exerted through the many years upon the lives of young people who were privileged to sit in his classes, or to be the object of his personal interest."

From the time of Professor Brumbaugh's entry into the Brethren's Normal College group, he interested himself actively in the affairs of the Huntingdon congregation. He was recording clerk of monthly church meetings in the late seventies. Subsequently he was financial secretary and for many terms served on the committee of trustees of the local congregation. At Christmas time in 1879 he accompanied David Emmert through the snow to investigate the conditions of a destitute family. They put the small children of this house under the care of a competent woman, who

later became the wife of Elder W. J. Swigart. This was the beginning of the Huntingdon County Orphans' Home, a nondenominational charitable institution, which did much good for destitute children throughout Huntingdon County.

Professor Brumbaugh also took a very active interest in the political and financial affairs of Huntingdon and the surrounding territory. His lifelong acquaintanceships with many individuals in the various towns and townships of Huntingdon, Bedford and Blair Counties placed him in a peculiarly advantageous situation for exerting a Christian influence in these secular affairs. He took a leading part in coöperation with Elder Henry Boyer Brumbaugh in founding the Standing Stone National Bank in 1901. At the time of his death he was a director in the Union National Bank of Huntingdon, and as chairman of the property committee in that institution almost daily was actively engaged in looking after the real estate holdings of this bank. He had also been a director and vice president of the Provident Building and Loan Association of Huntingdon for many years. In the resolutions passed by that directorate the following remark occurs: "He interested many of his associates and worthy friends of Juniata College to support the Building and Loan, thus giving them a safe investment and at the same time a valuable lesson in thrift. He felt this faith imparted to his friends made him personally responsible for this association's success and thereby was imposed upon him a public trust."

In 1923 with the final relinquishment of all secondary and teacher training courses, not requiring high school preparation, Professor Brumbaugh retired after forty-six years of teaching service in the Brethren's Normal College and Juniata College. Elected first as trustee in 1883 he continued to act in that capacity up to the time of his death. From 1894 to 1934 he was vice president of the Board of Trustees and in that capacity and at the request of Mr. J. J. Oller, the president of the Board, he inducted into office at the inauguration ceremonies both his nephew, Dr. Martin Grove Brumbaugh in 1924 and Dr. Charles Calvert Ellis in 1930. Charles Calvert Ellis coming to the college as a boy of thirteen from his home in Baltimore was first met in Huntingdon by Professor Brumbaugh. President Ellis in speaking at Professor Brumbaugh's funeral said: "I suppose it is fair to say that outside his home this college on the hill was his major interest. That interest was older than any building that stands on the campus today, but it was as recent as the last day he lived." Hardly a day passed but what Professor Brumbaugh had occasion to visit some one connected with the college or some part of the college. Probably the last letter he wrote, dated five days before his death, was to the father of a student concerning some difficulties which the particular student was having with her work.

His health and vigor almost to the end had been unusually good. This unusual vigor was especially manifested in the clarity of his thought and conversation. He maintained unflaggingly his keen interest in people, especially young people. Up to the last he vigorously advocated the application of Christian principles to education, politics, and business.

The chief concern of his interest and of his long active life can not be more admirably summed up than by the characterizations included in the resolution of the Board of Trustees of Juniata College:

"We commemorate Professor Brumbaugh's passing as an outstanding personality in the affairs of Juniata College

from the early beginning of the institution to the very end of his career. As principal, as teacher, as trustee and as counselor at large in the various affairs of the college, no one was so constantly and intimately associated throughout her history. His judgment always carried weight in the final decisions of the Trustee Board. His long experience and keen insight made him a leader in the Board.

"College Hill was the field of his endeavors. Here year after year as students came and went, he labored earnestly and intensively. Nothing brought greater joy to him than to see young men and women respond to sound teaching and display growth in character. To him character development was primary and fundamental, technical training secondary. What profit if a young man gain the whole knowledge of a technical subject and lose his own soul—this seemed to be the philosophy of his life."

Huntingdon, Pa.

CORRESPONDENCE

PASSING OF MILTON H. THOMAS EVANGELISTIC SINGER

Milton Henry Thomas was born Oct. 22, 1878, and fell asleep in Jesus, Sunday, March 10, 1935, at his home near Alvada, Ohio, aged 56 years, 4 months and 20 days. His entire life was spent in this community. He accepted Christ as his personal Savior at the age of eighteen. He served in the various capacities of church work as deacon, Sunday-school superintendent, teacher, and church chorister.



On Dec. 22, 1898, he was joined in the holy bonds of matrimony to Miss Mary E. Martin. No children were born to this happy union, but they took into their home and lives two girls, Clara and Helen. Along with the joy and comfort he had of being a father to the above mentioned was added the happiness which he received in association with his grandchildren.

He did much evangelistic singing, was a deeply spiritual man, and possessed rare judgment. He was valued highly, by every evangelist, with whom he worked. He was a great singer, an ardent personal worker and counselor.

For twenty-four years he was a member of the Biglick Quartet. They sang far and wide, for special occasions, revivals and especially for funerals. He sang for more than two thousand funerals.

He had a rich, vital, dying testimony, claiming that death was no trial to him, saying, "I am resting in the hope of eternity." During his last hours he extended an invitation, bringing many closer to their Lord. He then sang, "He Hideth My Soul," especially emphasizing, "Rivers of pleasures I see." His testimony lasted for about two hours.

He died triumphant. While he lay in state three days there was a constant stream of folks calling at the home. He was a man of affairs, greatly loved. The floral contribution was liberal and beautiful.

Not a third of the people were able to get into the church at his funeral. Services were conducted by Brethren R. N. Leatherman of Union City, Ind., Jesse Anglemeyer of Williamstown, Ohio, and Ralph Hatton of Toledo, Ohio. The

singing was rendered by a lifelong friend, a member of the quartet.

Surely a great man has gone from our midst. He will be greatly missed by the Oak Grove church and community. He leaves to mourn his going: a loving companion, two daughters with their companions, five grandchildren, two sisters, three brothers and a host of other relatives and friends.

Lela Belle Martin.

Alvada, Ohio.

IN MEMORY OF MRS. G. G. CANFIELD

S. Elizabeth, oldest child of Brother and Sister J. H. Kinzie, was born Dec. 19, 1884, in Republic County, Kans. She died at her home at Plymouth, Ind., on March 23, 1935.



Mrs. Canfield grew to womanhood near Belleville, Kans. In the fall of 1902 she accepted Christ as her Savior and united with the Church of the Brethren at that place. On Oct. 17, 1906, she married G. G. Canfield. They moved on a farm near Belleville. To this happy union were born two daughters: Esther Pauline and Catherine Elaine.

In June of 1910 Brother and Sister Canfield were installed into the ministry at Belleville, Kans. Thus she began serving her Lord and Master in a very definite way. Bro. Canfield, feeling the call to greater service in the church and the need of more preparation for his ministry, moved to McPherson, Kans., in 1911. Here Mrs. Canfield did all she could to make it possible for her husband to finish his college preparation.

In 1913 they were called to the country church near Summerfield, Kans., where they served as part time pastors, running a large farm to pay expenses. Encouraged by Brother and Sister J. H. B. Williams of sacred memory, the Canfields took up mission work in Illinois. Here they spent ten and a half years under the District Mission Board of Northern Illinois and Wisconsin, serving at Hickory Grove, Freeport and Rockford. Their next field of service was at Marion, Ohio, under the direction of the Mission Board of Northwestern Ohio. During this time Mrs. Canfield submitted to a very serious operation, but the Lord was gracious, lengthening the thread of life so that she might serve awhile longer. In September, 1934, they accepted a call to the Plymouth church, Ind. For over a year she served here faithfully and well. She was active in every phase of church work, serving as president of Women's Work, and teaching a Sunday-school class. She was also a faithful member of the W. C. T. U.

Last December ill health forced her to give up her many duties. For four months she suffered intensely, but through it all was patient, always putting her trust in God and thinking of her church and many friends.

Funeral services in charge of Eld. Clyde Joseph were conducted in the Plymouth church on March 25. Rev. F. E. Kline, president of the local ministerial association, paid a brief tribute to the departed. Eld. M. R. Zigler of Elgin, Ill., preached the sermon. Friends and neighbors could not all get into the church; the floral tributes were many and beautiful. Interment was made in the new Oak Hill cemetery.

H. A. Brandt.

Elgin, Ill.

A TRIBUTE TO MOTHER

Sallie Miller Kline, daughter of Daniel Miller, was born near Broadway, Va., March 27, 1849. She died Dec. 21, 1934, near Midland, Va., age 85 years, 8 months and 24 days.



Mother died of cancer and the infirmities of old age. She is survived by father, David Beahn Kline, 87, whom she married March 28, 1869, the only surviving nephew of Eld. John Kline; three sisters, one in Kansas, Mrs. Rebecca Spitzer of Bridgewater, Va., Miss Amanda Miller of Broadway, Va.; six children, Mrs. I. C. Cabbage, Mrs. A. S. Smith and Benjamin of Midland, Va., John M. of Manassas, Va., Charles D. of Fairfax, Va., and William D. of Palmyra, Pa.; 43 grandchildren; 52 great-grandchildren, and a host of nieces and nephews.

Mother's mother died when she was a little girl and her older sisters and brother emigrated to Missouri in the early sixties. Some of these she never met again. In the early eighties when many of the Brethren emigrated to East Virginia, father and family located at Midland where they lived together happily until mother was called home.

Mother was a charter member of the Midland congregation. She was surely a Dorcas in her community, always living for others. She was always ready to entertain strangers. I never knew her to turn anyone away. She lived her religion, joining the Church of the Brethren while very young. Mother was well educated for her day. She was an expert speller and reader and could write a plain hand, as we would say. In the rearing of the family father and mother had a clear understanding with each other. She was surely a good mother. I must truthfully say, as did one of our great men: "What I am, if anything worth while, I owe to my mother."

Mother was carried to her last resting place in the Midland cemetery by six of her grandsons. Eld. E. E. Blough of Manassas, Va., had charge of the entire service. Music by the young folks of Manassas congregation was very beautifully rendered.

Manassas, Va.

Jno. M. Kline.

SOME IMPRESSIONS FROM A DOCTOR

For several months it has been my privilege to work in one of the large hospitals of the south. Here we receive as patients many of the boys from several CCC camps, along with those from many other sources. Upon entering the hospital each case is assigned to one of the doctors in such a way that each doctor has a variety of diseases and conditions to treat.

One day recently a young man named John was assigned to me. His diagnosis was measles. To me John was just another case. I entered John's room to take the routine history of the case and to make the physical examination. He answered the usual questions as to his occupation, father, mother, brothers, sisters, then came the part concerning personal habits. To the questions concerning the use of alcoholic beverages, tobacco, narcotics, etc., the same answer was given—None. I became much interested when

I realized what a definite stand John took against these excesses. Glancing at his admittance slip I noticed that he had entered as a Protestant from the state of Louisiana. John's attitude toward such things was so nearly like my own that I ventured to ask of what denomination he was a member. You may imagine our happiness when he answered Church of the Brethren. Here we were—brothers, both far from friends and relatives. It is a joy to belong to a brotherhood that believes in living apart from the world.

Now let me contrast John's case with some of the others. He had a rash (measles), but all other tests and examinations showed that John had a good set of lungs, a good sound heart and a strong, healthy body containing pure blood, which are all conducive to a useful happy life. John sleeps soundly and eats heartily. But there are many other boys of the same age in this hospital who have come in from the CCC camps. In these cases the usual history recorded is as follows: one package of cigarettes daily, moderate use of alcoholic beverages, i. e., gets drunk occasionally. Then the history of the latest illness often shows the result of a debauch after pay day when a gang of the boys went to a party, became drunk and spent the night with immoral friends. As a result, a few days later, a dreaded venereal disease appears. Physical examination then reveals a nervous individual, rapid heart, disease, impure blood. Such a patient has little appetite, is restless at night, disappointed, worried. In his condition the future holds in store for him a diseased body, pain, impure blood for his children and their offspring.

John has nothing to keep secret from his mother and sweetheart. The others are worried for fear some one may find out. I have never met John's mother or father, but I am sure their prayers are with him. John knows that they are counting on him to make good.

Do you have a boy in a CCC camp? I believe it would be time well spent to visit that boy some Saturday on pay day. It would be worth much to know if your boy has too great temptations. It may be that home and friends in a Christian community would be worth more than \$1 per day.

Howard A. Bosler,

New Orleans, La. Missionary on Furlough from Africa.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Hefner-Gangwer.—By the undersigned at the parsonage in Wawaka, on March 9, 1935, Bro. Loren Hefner of Ligonier, Ind., and Grace Gangwer of Wawaka.—Beryl E. Hoover, Wawaka, Ind.

James-Wells.—By the undersigned on March 16, 1935, Mr. Albert James and Sister Gluelah Wells, both of Alma, Mich.—Chas. A. Spencer, Shepherd, Mich.

Robinson-Wagner.—By the undersigned at the Uniontown parsonage, Mr. Wayne Devere Robinson and Miss Edna Elizabeth Wagner, both of Salisbury, Pa., March 2, 1935.—C. C. Sollenberger, Uniontown, Pa.

Shanck-Rinehart.—Bro. Harris H. Shanck and Sister Esther B. Rinehart, at the home of the bride's parents on March 2, 1935.—E. E. Brumbaugh, Union, Ohio.

Thompson-Fike.—By the undersigned at the Uniontown parsonage, Daniel D. Thompson and Miss Bertha Anna Fike, both of Uniontown, Pa., March 6, 1935.—C. C. Sollenberger, Uniontown, Pa.

Walker-Brubaker.—In the La Verne Church of the Brethren, Christmas evening, Bro. Robert C. Walker of La Verne, and Sister Arnelis Brubaker of Glendora, Calif., were united in marriage by the undersigned.—Galen K. Walker, La Verne, Calif.

FALLEN ASLEEP

Albright, Bro. Albert R., born near Roaring Spring, Pa., Sept. 26, 1858, died at his home in the same place, March 11, 1935. He was the son of Bro. Levi and Sister Elizabeth Albright, both pioneer members of the Albright church near here. He united with the church some twenty years ago and remained faithful. He married Rebecca Ginter in May, 1881; she survives with two daughters, a son and seven grandchildren. Funeral services by the pastor, Bro. S. P. Early, in the Roaring Spring church. Interment in the Albright cemetery.—Mrs. Lena M. Hoover, Roaring Spring, Pa.

Billings, Goldie Velma (Perry), the youngest daughter of E. W. and Ida Perry, was born Oct. 21, 1907, and died March 20, 1935, in the St. Mary's hospital, Grand Junction, Colo. She is survived by her husband, Karl M. Billings, to whom she was married Jan. 30, 1925, two sons and two daughters, her parents, four brothers and two sisters. She united with the Grand Valley Church of the Brethren at the age of twelve years. Services were conducted in the above named church by the writer, with burial in the Crown Point cemetery.—Bernard N. King, Grand Junction, Colo.

Black, Bro. Harry, son of Franklin and Barbara Black, born in Somerset County, Dec. 12, 1876. He died Oct. 7, 1934, at his home at Point, Pa., as a result of an automobile accident. He married Sister Clara Price April 23, 1918; he is survived by his wife, four sons, one brother and one sister. He was a member of the Church of the Brethren, Snake Spring congregation. Funeral services in the Snake Spring Valley church by D. I. Pepple. Interment in the Hershberger cemetery.—Fanny E. Snyder, Everett, Pa.

Cook, Sister Kathryn Ellen, died at her home near Dillsburg, Pa., March 14, 1935, aged 47 years. She was a faithful member of the Lower Conewago congregation for many years. She leaves her husband, Bro. Walter Cook, a deacon, and six children. Services in the Wolgamuth church near Dillsburg by the writer and Eld. G. Wm. Harlacher. Burial in the cemetery adjoining.—W. G. Group, East Berlin, Pa.

Cottrell, Prudence Ellen, daughter of Martin and Martha Hardman, born on a farm near Webster, Ohio, Nov. 4, 1868, and died at her home near Greenville, Ohio, on March 18, 1935. Early in life she affiliated with the North Star Church of the Brethren to which faith she remained loyal until the end. Feb. 12, 1895, she married Sherman Cottrell; to this union were born nine sons and two daughters. She leaves her husband, seven sons, two daughters, one stepson, four grandchildren, one brother and one sister. Funeral services from the North Star Christian church by the undersigned, pastor of the Prices Creek church. Burial in Holsapple cemetery.—H. Jesse Baker, West Manchester, Ohio.

Grove, Sister Myrtle, wife of Bro. S. Burton Grove, departed this life at her home in Shady Grove, Pa., on Feb. 6, 1935, aged 57 years. Death was due to pneumonia. She was the daughter of Brother Samuel and Sister Martha Hollinger. She is survived by her husband, one daughter and two sisters living in Shady Grove; also by two brothers living in Detroit, Mich. Sister Grove united with the Church of the Brethren early in life and remained faithful to the end. She was partially paralyzed for many years, yet was found regularly in church services until the last few years when physical conditions prevented. Funeral services were held, at the home in charge of Bro. Samuel Gearhart, assisted by Brethren Welty Smith and D. E. Stouffer. Interment was made in the Brown's Mill cemetery.—Grace E. Smith, Waynesboro, Pa.

High, Bro. Samuel, born March 30, 1859, at East Earl, Pa., died at his home in Fruita, Colo., Nov. 24, 1934. He married Lizzie B. Bucher at Lincoln, Nebr., on Nov. 27, 1879; to them were born twelve children. After living a time in Nebraska, he brought his family to Fruita in 1905. On July 13, 1934, Sister High passed away. He is survived by five daughters, four sons, eighteen grandchildren and two great-grandchildren. He was a member of the Brethren Church for a number of years and lived a faithful Christian life. Burial in the Elmwood cemetery.—Clara Austin, Fruita, Colo.

Hodges, Annie, aged 32 years, died March 3, 1935, of pneumonia. She is survived by her husband, Henry Hodges, seven children, her mother, four sisters and five brothers. Her father died several years ago. She had been a faithful member of the Brethren Church for several years. Funeral in the home by Bro. John Waide and Bro. Henry Boone. Interment in the family cemetery.—Helen Layman, Rocky Mt., Va.

Hudson, Bro. Homer B., born near Roaring Spring, Pa., Feb. 13, 1898, and died March 1, 1935, at his home in the same place, of pneumonia. He united with the church about three years ago and was a member of the Men's Bible class. Surviving are his wife, mother, two brothers and one sister. Funeral services in the Roaring Spring church by the pastor, Bro. S. P. Early. Interment in the Greenlawn cemetery.—Mrs. Lena M. Hoover, Roaring Spring, Pa.

Knopsnider, Mrs. Elizabeth Hoover, wife of Geo. W. Knopsnider, born in 1853, died March 7, 1935. She was the mother of a large family, of whom eight children and twenty-one grandchildren survive. Her husband died fifteen years ago. She had been a member of the Church of the Brethren for many years. Funeral service by Bro. I. R. Fletcher in the Elbethel church.—Clarissa Ulfery, White, Pa.

Kyger, Sister Eliza Showalter, daughter of Wm. and Mary Showalter, born May 23, 1854, died at her home near Port Republic, Va., Feb. 17,

1935, where she spent the greater part of her life. May 25, 1869, she married Wm. F. Kyger who preceded her Oct. 8, 1923. She was a staunch member of the Mill Creek Church of the Brethren for sixty years and served faithfully as deaconess for a number of years. She called for the anointing several days prior to her death which was caused by pneumonia. Surviving are two sons, six daughters, thirty grandchildren, thirteen great-grandchildren, two sisters and one brother. Funeral services at the Mill Creek church by Eld. C. E. Long, assisted by Eld. Samuel Pence. Interment in the cemetery by the church.—Mrs. I. J. Long, Port Republic, Va.

Lentz, Laura Catherine, daughter of Abraham and Sarah Erbaugh, born in Montgomery County, March 19, 1864, died Feb. 23, 1935. She was married Dec. 28, 1884, to Aaron Lentz. To this union were born five daughters and one son; four daughters and one son survive with seventeen grandchildren, three sisters and five brothers. She lived in the Bear Creek church district for more than a third of a century, serving with her husband in the deacon's office a large part of the time. She was always active in all departments of the church. Ever since our church supported a missionary on the field she had given encouragement to that work. She will be missed in the Women's Work and in all the activities of the church. Funeral in the Bear Creek church by John Fidler and Norman Wine.—Maude Puterbaugh, Dayton, Ohio.

Lichtner, Jas. W., died Jan. 31, at his home south of Maurertown, Va., aged 77 years. He had been a resident of Shenandoah County all his life. He united with the Church of the Brethren when seventeen years old and was a consistent member, always interested in the up-building of the church. From 1912 to 1917 he and his wife were placed in charge of the supervision of the Old Folks' Home at Timberville, Va. Aug. 10, 1878, he married Miss Martha E. Peer; he is survived by his wife, two sons, two sisters, four grandchildren and one great-grandchild. Funeral services from the Valley Pike church by Eld. B. S. Landis, assisted by Brethren Helsley, Miller and Painter. Interment in the church cemetery.—Alfred P. Smith, Maurertown, Va.

McWilliams, Donald G., infant son of Geo. and Rosella McWilliams, died March 8, 1935. He is survived by his parents, one brother and one sister. Services at the home by Bro. S. C. Godfrey. Interment in the Lutheran cemetery at Shrewsbury.—Esther B. Hartman, York, Pa.

Rinehart, Sister Mary Elizabeth, died March 9, 1935, at East Berlin, Pa., aged 78 years. She was struck by an auto and died a few hours later. Services in the Mummert meetinghouse near East Berlin by the writer and Eld. S. S. Miller. Burial in the adjoining cemetery.—W. G. Group, East Berlin, Pa.

Somers, John E., son of Wm. Somers, born in Shiawassee County, Mich., July 4, 1868, died at his home near Elsie, March 13, 1935. He married Cora E. Baker Nov. 25, 1901. To this union were born six children. Bro. Somers with his family was baptized and united with the church in the spring of 1918. He was a faithful worker and class leader in the Methodist Church for many years. After coming into the Church of the Brethren he served as a deacon, superintendent and Sunday-school teacher. Funeral services by the pastor, L. W. Shafer, assisted by Bro. Funderburg at the Olney church.—Susie P. Shafer, Durand, Mich.

Tasher, Silas, was born to John and Mary Tasher in Marshall County, Ind., April 19, 1871. Forty-one years ago last November he was united in marriage to Malinda Row Tasher. To them were born one son and four daughters, four of whom together with his wife and one sister survive him. He united with the Church of the Brethren in the Oak Grove congregation when nineteen years of age. In 1917 he with his family moved to South Bend. He had since been a member of the First church. After a lingering illness he passed on March 19 at the age of 63 years and 11 months. Funeral services by the writer. Interment in Sumption Prairie cemetery.—H. F. Richards, South Bend, Ind.

Treesh, Sister Elizabeth, widow of Bro. Josiah Treesh, and daughter of Bro. Frederick and Sister Barbara Hoover, born at Henrietta, Pa., Sept. 28, 1850, died at the home of her daughter in McKeesport, Pa., March 1, 1935. She was the oldest and last of a family of eight. She united with the church early in life and lived a consistent Christian life. She is survived by three daughters, a son, eight grandchildren and eight great-grandchildren. Funeral services in the Roaring Spring church of which she was a member for many years, by her pastor, S. P. Early, assisted by Eld. J. B. Miller. Burial at Diehls Cross Roads.—Mrs. Lena Hoover, Roaring Springs, Pa.

Walters, Sister Adeline Massic, born in Taylor Township, March 1, 1866, died at the home of her niece in Altoona, Pa., on March 13, 1935. She united with the church early in life and remained faithful. She married Anthony Walters on Dec. 25, 1910. He died four years ago and afterward she went to Altoona to live with and care for her niece. The only survivors are some nieces and nephews. Funeral services in the Roaring Spring church in charge of the pastor, Bro. S. P. Early. Burial in the Albright cemetery.—Mrs. Lena M. Hoover, Roaring Spring, Pa.

Yeater, Sister Jane E., wife of Bro. Alexander Yeater, died at her home near Maitland, Pa., May 12, 1934, aged 76 years. She was a member of the Dry Valley congregation and a teacher of the women's missionary class for about seventeen years. Brother and Sister Yeater celebrated their fifty-fifth wedding anniversary on March 20, 1934. Surviving are her husband, who is in his 89th year, one daughter, two sons, one sister and two brothers. Funeral by Elders E. M. Howe and S. J. Steinbarger in the Maitland church. Interment in the cemetery adjoining the church.—E. M. Howe, Lewistown, Pa.

NEWS FROM CHURCHES

CALIFORNIA

Empire.—On March 8 the men organized with Wilbur Beery as president. J. F. Bowers, the district president, and Bro. Waas of Fresno were present and had a place on the program. The political side of Men's Work was presented by Attorney Cleary of Modesto. The banquet was presided over by Marvin L. Goodman. The group decided to hold a meeting each month. The season of spring was ushered in by the Empire church on March 10 by a very unique service. The Fidelis group of the Women's Work organization had brought spring blossoms into the church and transformed the auditorium into a garden in spring. The trees laden with blossoms were stretching their branches up and over the fences to greet us. And little feathered friends bubbled forth into song. The chorus directed by Cleo Beery sang several selections as part of the worship period. Mrs. L. Bauman sang a solo. Our pastor, Bro. M. S. Frantz, spoke on The Voice of Spring. On March 17 a special service was prepared to honor the twenty-fifth anniversary of Brother and Sister Frantz's pastoral work. The church was decorated in silver, including two large silver bouquets especially prepared for the occasion. As a special request by the pastor, Opha Cupp sang I Am Thy God. Mrs. Frantz told of her work as a pastor's wife and Bro. Frantz told of his work during those twenty-five years. He began in a mission at Hartman, Colo. From there they went to Kansas, serving at Wichita, west side and east side, and Nickerson. California beckoned them and they spent eleven years at Lindsay. At the conclusion of the sermon a silver offering was presented to the pastor in behalf of the members of the Empire community. The pastor and his wife then received the congratulations of the members.—Mae Kappler, Modesto, Calif., March 25.

Glendale Mission.—"Going All the Way With Jesus" is the general topic of a series of sermons announced as pre-Easter services by the pastor, Bro. H. A. Frantz. He will conclude with "Partakers of the Resurrection" on Easter Sunday. Several of these sermons have been delivered and are evangelistic in nature. Kindness is the word best explaining our pastor's teachings. In strange contrast to the above law of Christ, Capt. Brown, acting chief of police, who speaks in churches by invitation, gave us a talk March 9. His subject was "Who Is Delinquent?" He gave statistics and explained that his department is a friend to churches. A missionary offering was taken Feb. 24. The district officers of the Women's Work delivered their messages to us the evening of Feb. 28. A short Biblical drama accompanies their message, which is suitable for the whole church group and likewise holds their interest. The building fund, for a much needed addition to the church, is moving steadily higher.—Lulu Terford, Glendale, Calif., March 19.

Inglewood.—At our business meeting March 1 Bro. Weddle's resignation, tendered at a previous meeting, was accepted. He has been advised by his physician to give up pastoral work for a year. He had started on his fifth year as pastor of this church. Two of the members of the District Ministerial Board were present. It was decided at this meeting to hold our communion April 19. March 17 the district officers of the Women's Council were with us and gave a play, Crown of Stars, which carried a good lesson and was enjoyed by all. March 24 our elder, Bro. W. H. Wertenbaker, gave us a good spiritual message.—Mrs. Susan B. Thomas, Inglewood, Calif., March 25.

Modesto.—On Feb. 3 an all-day meeting was held in honor of all members received into the church in 1934. In the afternoon our elder, Bro. M. S. Frantz, was the main speaker. Good talks also were given by Fred M. Hollenberg, O. M. Messamer and Bro. Streeter of Washington. Bro. Orville Snyder officiated. The latter part of February Bro. J. F. Baldwin held a two weeks' series of meetings at Waterford. He will hold a two weeks' pre-Easter meeting in our own church and is planning on going away for another series immediately afterward. Feb. 24 a temperance and social purity program was given by the junior young people with the welfare committee in charge. This group has also made a list of all the cafés, grocery and drug stores in Modesto which do not sell liquor of any kind. This list is printed on the back of the Sunday bulletins and it is the aim of the church to patronize these stores. The women and girls of our church have just organized and will endeavor to carry on the regular Women's Work. There will be the Ladies' Aid, a missionary group of the younger married women and also a group of the young and intermediate girls under this one organization. A great deal of interest is being shown in this department. Our pastor has been giving some very good sermons the past few months, the latest being a series on the general subject of marriage. The first one was outlined by a number of the young people and Bro. Baldwin is offering a prize for the best outline. Some of the young people of circuit No. 2 gave a play and program at Rio Linda, Modesto, Empire and Waterford. It was an excellent program and it is quite encouraging to see them doing such fine work. March 20 at our council meeting we decided to have a Vacation Bible School. The superintendent and assistants of our Sunday-school are in charge of all arrangements. Our greatest problem is trying to find sufficient room for all of our Sunday-school classes. A large group is working on an Easter cantata with Bro. Garvey of Empire directing.—Bessie Heaston, Modesto, Calif., March 23.

Waterford.—Bro. Frank Baldwin of Modesto held a two weeks' revival meeting ending March 3. The services were very inspirational.

Three young ladies were received into the church. Monday evening following the revival a love feast was held with Bro. Frank Baldwin officiating. March 10 a dedication and consecration service was held for eight babies. Bro. John Peters stressed the laying of a foundation for a worth-while Christian life by giving each baby a start for a Christian college bank account.—Maude Sesser, Waterford, Calif., March 25.

COLORADO

Haxtun.—A religious drama, Rose on the Dial, was presented on Sunday evening, March 24, to a large audience. The play depicts the persecution of early Christians under Roman rule. A free-will offering of about \$22 was taken which was to be used to help defray the expenses. On March 27 the drama will be repeated and an admission will be charged. This play is sponsored by the Homemakers' class. The evening adult Bible class has been enjoying some very interesting lessons this winter from the book of Romans; at present they are studying the eighth chapter. At the morning service on March 24 action was taken and a unanimous vote cast in favor of sending a petition to the President asking him to call off the naval maneuvers in the Pacific. It is understood that Bro. Weaver of McPherson, Kans., has accepted our offer and been called to the pastorate here, to fill the vacancy occasioned by the resignation of Bro. I. C. Snaveley. Revivals are in progress at two other churches here; so in order to cooperate with them we voted to dismiss our Sunday evening services during that time. The auction sale sponsored by our church resulted as follows: from the sale, \$204.90; cash donations, \$23; from the young married folks' candy sale, \$25.66; total, \$230.46. Other cash pledges not yet turned in will make it reach about \$250. This money is to help create a fund for the pastor's salary.—Mrs. Warren D. C. Wood, Haxtun, Colo., March 25.

FLORIDA

Lakeland.—This congregation has much reason for rejoicing this year. Ten years ago a small church house was built in a west side subdivision which failed to develop. Consequently the house was poorly located and was unsatisfactory for reaching the people of the city as well as tourists who might come here. Recently the church decided to secure a better location and house if possible. A month ago funds became available to secure church lots in the heart of the residence section of our city. The lots front on beautiful Lake Morton, not far from the city library, Lake Morton grade school and Southern College. They are also near the Civic Center and business streets of our city. March 17 was a red letter day for the church when a brief dedication service was held. Brethren H. C. Early and I. N. H. Beahm of Virginia and Bro. H. A. Spanogle of Sebring, Fla., were in charge of this service. With the increase in employment in the H. A. Shaver canning plant and other sources of income, also the profitable truck farming in rich Polk County, there is every reason to believe that with a new modern church plant so well located, we soon will have a flourishing congregation.—S. G. Fahnstock, Lakeland, Fla., March 23.

Miami.—We held our monthly meeting March 17 at the home of Brother and Sister Edw. Price at Homestead. Bro. Amza Price taught the Sunday-school lesson and Paul Miller preached a very good sermon. Following was the lunch and social hour. At 2:30 P. M. another service was conducted by Bro. J. H. Morris and at 5:30 we began our communion service which was enjoyed by all who took part. Our next meeting will be held April 21 at the home of Brother and Sister Lamar Westfall at 5720 S. W. 20th St., Coral Gables, Miami.—Doris Lavon Price, Homestead, Fla., March 23.

Sunnyland.—Brother and Sister H. C. Early were with us on Feb. 3; the former gave us a splendid sermon on The Prodigal Son. Everyone enjoyed having them with us. Thursday night instead of the prayer meeting, Rev. C. M. Worthington, a retired missionary of the Methodist Church, gave us a splendid talk on the East Indies, and also showed a few curios. Bro. H. K. Ober was at the schoolhouse Feb. 13 and gave a splendid talk to the children, which the parents and friends also enjoyed. Feb. 17 Bro. C. E. Bower of Winter Park came to hold our revival meetings. We had good attendance and interest. On the 24th we had an all-day service and basket dinner. Eleven Sunday-school scholars were baptized on March 3 and the meetings closed that evening with the love feast. We feel all have been greatly strengthened by the meetings and hope to see more results. Our Aid Society has been doing some splendid work and new interest is being shown. March 10 our county school superintendent, Mr. Bailey, gave the morning message. We had dinner on the grounds and singing in the afternoon. March 16 we had a birthday party for all in the immediate community who had birthdays in March. The affair was also for Brother and Sister John Rigler who intend to leave for Illinois to spend the summer.—Mrs. Anna Rigler, Lake Istokpoga, Fla., March 25.

ILLINOIS

Champaign.—The quarterly council met Jan. 13 when officers were elected for the year. W. T. Heckman, elder, was reelected, as well as all former officers, except the trusteeship went to Bro. Harold Copeland. At this meeting decision was made on the matter of church decoration. Work was started at once and the church interior has been completely remodeled. The church was equipped with a duplex lighting system, direct and indirect, and a choir room was built. The auditorium was given a home atmosphere with color blending drapes at the windows. Bro. Zigler, who was here for the rededication service, said it was one of the most unique auditoriums in the brotherhood. Brother and Sister M. R. Zigler and daughter and Sisters Sollenberger and Myers were present in February at our dedication service. Bro. Zigler, the main speaker, brought to our minds the thought of reded-

icating our lives to God and looking forward to the time when we are able to produce a minister and a missionary to send to some other church or field. Following the morning service a fellowship dinner was served in the church basement. Feb. 17 the young people of Cerro Gordo presented the play, What Shall It Profit? Feb. 24 was a memorable day when eight young men united with the church; they have been a great help and we are fortunate to have such young men unite with the church. Our young people are planning to enter the basketball tournament at Bethany. We have ordered the Church of the Brethren hymnal and look forward to a music institute to be conducted by Prof. A. F. Brightbill before Easter. Our spring revival will start Easter Sunday, to be conducted by Bro. Russell G. West of Indianapolis. A number of our people plan to attend Annual Conference at Winona Lake, Ind. We will have a Vacation Bible School with Bro. Merlin Garber in charge.—Clara Steiner, Buckley, Ill., March 26.

Cherry Grove church decided at the regular business meeting March 21 to hold a Vacation Bible School this summer. Our love feast date is set for June 2 at 7 P. M. We also decided to hold a revival meeting this fall if an evangelist can be secured. Bro. I. D. Leatherman was reelected elder for another year. The men of the church spent a day cutting wood for Bro. Leatherman which will be given credit on our local budget. Our pastor gave his yearly report showing that he

appreciated growth, both in interest and attendance. We have been able to enroll in our Sunday-school several new families moving into our community.—Mrs. Vinnie Brunner, Lanark, Ill., March 26.

Franklin Grove.—Our church enjoyed the uplift of a well conducted revival during the last two weeks of January with our pastor, Bro. Paul B. Studebaker, as evangelist. Feb. 3 seven were baptized and two await the rite. The Truth Seekers' class ably presented a play the evening of March 3. The finance board sponsored a supper at the church Feb. 27 and following a short program accepted pledges from the various families for the coming year. The budget for the past year was completely carried out. The ladies of the church met several days and rebound the hymnals, making a much needed improvement. March 14 the church met in council when various departments presented reports of work accomplished and in progress. The men reported plans which are beginning to materialize for renting and farming a piece of land. The work is to be donated by the men of the church and the proceeds are to be used as they decide later. The Women's Work is progressing nicely; under their auspices a neat sum was cleared by the sale of lunches at a public farm sale. The young people reported excellent progress and attainment. They are fully meeting their pledges toward district and local support and are sponsoring some very worth-while and uplifting programs during their regular Sunday evening meetings. The pastor and wife were asked to continue their good work in our church, with a small additional remuneration to express our confidence and appreciation for the work they have done. The missionary committee with similar committees from the other churches of our town carried out the suggested plans for the World Day of Prayer service. A goodly number of ladies met in our church room and devoted an hour to prayer and spiritual discourse. Our Sunday-school attendance is gaining slowly but steadily and we hope to reach a new record by Easter.—Mary Miller, Franklin Grove, Ill., March 25.

ANNOUNCEMENTS

ANNUAL MEETING

June 5-11, Winona Lake, Ind.

DISTRICT MEETINGS

Idaho and W. Montana, Emmett, May 1-3.
Maryland, Eastern, Beaver Dam, April 24.
Ohio, Southern, Oakland, May 8, 9.
Pennsylvania, Eastern, Lititz, April 24, 25.
Pennsylvania, S. E., N. J. and E. N. Y., Green Tree, April 18.
Virginia, First, Copper Hill, April 24-26.
Virginia, Northern, Mt. Zion, April 19, 20.
Virginia, Second, Middle River, April 24-26.

LOVE FEASTS

California

April 18, Oakland.
April 19, Inglewood.
April 22, 7:30 pm, San Bernardino.

Florida

April 28, 7 pm, Sebring.

Illinois

May 5, 7:30 pm, Dixon.

Indiana

April 18, 7 pm, Bethel Center.
April 19, Andrews.
April 23, Nappanee.
April 25, 7 pm, Huntington.
April 27, 7:30 pm, Nettle Creek.
May 4, North Webster.
May 11, 7 pm, Buck Creek.
May 11, South Bend (2nd).
May 11, Beech Grove.
May 25, 7:30 pm, Middletown.
May 25, 7:30 pm, Mexico.
June 1, Mt. Pleasant (No.).
June 1, 6 pm, Pipe Creek.
June 1, Bethany.

Iowa

April 18, 7 pm, Cedar Rapids.
April 19, Council Bluffs.
May 26, 7:30 pm, Coon River.
May 26, 7:30 pm, Iowa River.

Kansas

May 4, Maple Grove.
May 4, 7:30 pm, Parsons.
May 4, Conway Springs.
May 12, 7:30 pm, Ottawa.

Maryland

April 28, 5 pm, Woodberry.
April 28, 6 pm, Westminster.
April 28, 6:30 pm, New Windsor.
May 12, 5 pm, Pleasant View.
May 18, 2 pm, Piney Creek.
May 25, Beaver Creek.

Michigan

April 28, 6 pm, Pontiac.
May 25, Elmdale.

Minnesota

April 19, Lewiston.
June 3, Worthington.

Missouri

April 18, Bethel.
May 11, Shoal Creek.

Nebraska

April 21, Omaha.

Ohio

April 18, 7:30 pm, Greenville.
April 18, 7:30 pm, Toledo.
April 19, 7:30 pm, Bellefontaine.
April 19, 8 pm, Fostoria.
April 20, 7 pm, Center.
April 21, 7:30 pm, Black Swamp.
April 21, Chippewa.
April 22, 7:30 pm, Kent.
April 27, 7 pm, East Dayton.
May 5, Oakland.
May 12, Lick Creek.
June 8, 7:30 pm, Bear Creek.

Oklahoma

April 20, Big Creek.

Pennsylvania

April 19, 2 pm, Lititz.
April 21, 6 pm, Chambersburg.
April 28, 4 pm, Harrisburg.
April 28, Mt. Olivet.
April 28, 6 pm, Farmers Grove.
April 28, Walnut Grove.
April 28, 7:30 pm, Upper Claar.
May 4, 5, 10 am, Little Swatara at Ziegler house.
May 4, 5, 1:30 pm, East Petersburg at Petersburg house.
May 5, 6:30 pm, New Enterprise.
May 5, 6 pm, Hanover.
May 8, 9, Green Tree at Florin.
May 11, 10 am, Falling Springs at Hade house.
May 11, 12, 1:30 pm, Richland.
May 11, 12, 1:30 pm, Annville.
May 11, Indian Creek.
May 12, 6 pm, Reading.
May 12, Plum Creek.
May 19, 7 pm, Amblor.
May 22, 23, West Conestoga at Middle Creek.
May 25, 26, Bachmanville.
May 26, Codorus at Codorus.
May 28, 29, 10 am, Chiques at Chiques house.
May 25, 1:30 pm, Conestoga at Bareville.

Tennessee

April 18, 7:30 pm, Johnson City.

Virginia

April 13, Woodstock at Antioch.
April 27, Salem.

INDIANA

South Bend (Second).—We just closed a glorious revival conducted by Bro. Rufus P. Bucher of Quarryville, Pa. His messages were inspired by the Holy Ghost and God graciously honored his word. Twenty-seven were received by baptism, four by letter and two were reclaimed. Bro. Theo. Finney used his car to take Bro. Bucher and our pastor, Bro. Edw. Stump, calling each day. We had splendid attendance each night from the very first Sunday; 309 were present for Sunday-school the day our revival closed. Our attendance has been steadily increasing and spiritual growth is manifested. Our devoted pastor has been a real shepherd to his flock. We all appreciate his wonderful messages of truth. He is helping to keep up the spirit of revival by giving evangelistic sermons each Sunday night. Our love feast is to be May 11. Our Easter program is progressing nicely under the leadership of Bro. Amzy Roose. The Ladies' Aid and men's organization are showing much interest in the work of the church. The Aid gave a missionary program two weeks ago which was much enjoyed. Just before our revival four were received into fellowship by baptism and two by the right hand of fellowship. Our church met in council March 15. Delegates to Annual Conference are Bro. Edw. Stump and Sister Cora Stanley; alternates, Sisters Bernice Swinehart and Callie Snyder and Bro. Amzy Roose.—Ruth Lorenz Smith, South Bend, Ind., March 23.

IOWA

Libertyville church met in council March 25. It was decided to conduct an attendance campaign this summer, each class to increase its own attendance. This is to be followed by a series of revival meetings. We have an advisory board consisting of the minister, deacons and superintendent; they nominate Sunday-school officers and teachers who having the approval of the council, are voted upon by the Sunday-school. Our love feast is to be held June 1. W. N. Grotfelty was elected to keep up our church history by card method, a card for each member. Brethren Orval James and Warren Davis were appointed to collect our quota for McPherson College. We feel that The Gospel Messenger campaign has begun to show favorable results already. Many are showing interest and conversation is including points found within the covers of the paper, especially the articles by Bro. C. D. Bonsack whose writings are interesting, even to the child who studies geography. We are also fond of Bertha Ryan Shirk's experiences as given in her articles. We were very much interested in the Mission News of Our Church in 1934-35, as given in March 23 number.—Mrs. Helen Carter, Batavia, Iowa, March 27.

KANSAS

Maple Grove church met in council March 1. The date of our love feast was set for May 4. We have Sunday-school every Sunday morning but seldom have preaching services. We are praying that the way will open soon whereby we will have the means to support a pastor. We have placed the Messenger in over 75 per cent of our homes. On March 7 the funeral services of Eld. J. R. Garber of Portis, Kans., were held in our church. He was one of the pioneer settlers of Maple Grove colony, being called to the ministry at this place in 1883. Our church is sending a letter of protest to the President against the proposed naval maneuvers to be held in the Pacific May 3 to June 10.—Lizzie Miller, Norton, Kans., March 26.

McPherson.—On March 17 we welcomed our new pastor, Bro. Ray Zook, and family into our midst. A reception was held for them on Sunday evening following the church service. During the months we were without a pastor speakers from the college and other local talent

supplied the pulpit. The Women's Work set aside one afternoon each month for calling in the community. A most helpful spirit prevailed in carrying on the program. Now we offer our pastor that same spirit of cooperation. Various programs were enjoyed during the Christmas season. The church choir rendered a program of beautiful Christmas music one Sunday evening. The high school Christian Endeavor gave the play, *Mimi Lights the Candle*. The children's department of the Sunday-school gave a program on the evening of Dec. 21. The dime cards were used for our Christmas offering. The regional conference held Feb. 17 to 22 brought three very able speakers into our midst. They were: Dr. Palmer, of Chicago, and our own R. H. Miller and Dan West. A large number of ministers and Christian workers in the McPherson College area were present. We were happy to have Mrs. Dan West with us to address the women on Thursday. She also assisted in a forum on Wednesday afternoon conducted by Mrs. V. F. Schwalm. The missionary committee sponsored a series of talks for three successive Thursday evenings in January. The Ideals of the Christian Home was the theme. Ray Petry gave the first address, *Preparing for Home Building*. Dean F. A. Replogle gave the second talk on *Problems in Home Building*. The third address was delivered by Dean R. E. Mohler on *Parent and Teachers of Christian Living in the Home and Community*. A fellowship supper preceded these meetings. For achievement Sunday the young married people's Sunday-school class gave the play, *What Lack I Yet?* Last Sunday we listened to Bruce Curry of New York give the closing address to a Student Christian Movement conference which was held on the college campus. It was a great spiritual message to both young and old.—Mrs. J. Hugh Heckman, McPherson, Kans., March 21.

Quinter church met in council March 9. Bro. Chas. Starkey was elected church treasurer. We expect to have Bro. Fred Flora of California stop with us in April for one week of Bible study and preaching services. The church decided to purchase new songbooks in the near future. Time set for our love feast is the first Saturday in June, commencing at 11 o'clock.—Mary M. Bishop, Quinter, Kans., March 25.

MARYLAND

Piney Creek.—The semiannual council meeting of the church was held March 9. Bro. Bucher was reelected overseer of the church for another year. Delegates to district meeting are Brethren Birnie Bowers and Raymond Rinaman; alternate, Bro. Geo. Bowers. Sunday-school superintendent is Bro. Maurice Bowers; assistant, Raymond Rinaman. Bro. Maurice Bowers is also prayer meeting leader. We decided to hold our love feast May 18 at 2 P. M. March 8 Bro. Virgil Fennell gave the lecture, *Why Girls Smoke*. One was added to the church recently.—Vergie A. Bowers, Taneytown, Md., March 19.

Beaver Creek.—Our business meeting was held March 14, conducted by our elder, S. F. Spitzer, who was reelected for another year. Bro. H. D. Grossnickle was reelected clerk; the writer, correspondent. Brethren Harry and Howard Grossnickle and Roy Kline were chosen delegates to district meeting. The church for sometime has been considering a full-time, resident pastor. At this writing we are planning for Bro. E. C. Woodie to be with us in the near future to take charge of the pastoral work. The communion service will be May 25. The men of the church repaired and made a stone road leading to the church. Bro. Jos. Grossnickle, oldest member and an earnest reader of *The Gospel Messenger* for many years, celebrated his eighty-seventh birthday in February. He is still enjoying good health.—Katie M. Fahrney, Mapleville, Md., March 26.

MICHIGAN

Shepherd.—Bro. Ray Hoyle was elected Sunday-school superintendent for the year. Bro. Chas. Forror came to us in September and held interesting meetings each evening for one week. Our communion service was held on Oct. 7 after a helpful all-day meeting. The regional conference of young people met Dec. 1 with nearly 100 in attendance. The subject for the day was Peace and many interesting points were brought out. Ben Stoner was the special guest speaker and his talks were greatly appreciated. At our March council meeting Bro. Chas. Spencer was reelected elder for another year. Plans were made to paint the church outside and do some varnishing inside. Attendance at services has been about as usual during the winter.—Iva A. Harmon, Shepherd, Mich., March 23.

MISSOURI

Bethel church met in a business session on March 19. November is our regular time for election of church officers and as four months had already passed, we decided to retain all officers for the following eight months. We decided to have our communion meeting on April 12. The Messenger has been placed in twenty-five homes this year. We will have a Vacation Bible School sometime this summer. The church decided unanimously to keep Brother and Sister Ehy as pastors for another year. Eight of our number with the pastor attended the young people's conference at Plattsburg. The young people are planning a peace program to be given at Sheridan April 14.—Mrs. J. L. Marti, Mound City, Mo., March 25.

Cabool.—The union teacher-training classes conducted by the Methodist and Brethren churches of the town for six weeks were well attended each Wednesday night, the course being completed in that time. A good many received credits although quite a number attended for the knowledge to be gained. Our group presented the pageant, *The Church of My Dreams*, at each of our places of worship—Greenwood, Mountain Grove and Cabool. The Cabool people sent in an achievement offering of \$9.50. Our B. Y. P. D. held a contest between

the men and the women, lasting for four Sunday nights. It was interesting and much good was accomplished in our work. The men won by the small majority of five points, so the ladies gave them an entertainment with cotton cake as part of the refreshments which caused much amusement. One Sunday night our B. Y. P. D. was dismissed in order to attend a union meeting at the Christian church where a national W. C. T. U. representative presented some slides and gave a lecture which was both interesting and instructive. The night of Feb. 12 about sixty gathered at the home of Bro. A. W. Adkins and surprised our pastor and wife to help them celebrate their thirtieth anniversary. The Ladies' Aid is busy quilting. They served dinner at a public sale and realized almost \$10. An achievement offering of \$12 was sent in by the Aid members.—Mrs. Alma Bishop, Cabool, Mo., March 25.

OHIO

Bear Creek.—The women of the church met on Feb. 17 to reorganize the Women's Work. Sister Ida Hoover, district president, gave us instructions about the proper procedure to be properly organized. Officers were elected, with Mrs. Maude Puterbaugh, president. The chairmen for departments also were chosen. We elected delegates to represent us at the district Women's Work meeting to be held at the Trotwood church. The church met in council March 3. The finance board reported that the financial status of our church is improving. We decided to renovate the basement and rearrange the tables. We are sending a query to district meeting. The district meeting delegates are Harry Shank, Clara Richards and Howard Erbaugh. The church approved the appointment of Dora Beghly for children's director. Our delegate to Annual Conference is P. M. Filbrun. Our communion will be held June 8 at 7:30 P. M. Bro. P. M. Filbrun was elected elder for two years. Bro. Dorsey Hodgden preached for us one Sunday morning on the subject, *The Half Was Not Told*. The B. Y. P. D. gave a program on Sunday evening, March 10, which was much appreciated. This group is growing in numbers and interest. The Women's Work committee gave a program on Sunday evening, March 23. A report was given about the district conference, and plans for the coming year were discussed. The pastor appointed a committee of three to work out the Sunday morning devotional program. They have been including different people which adds interest and variety to the worship program.—Maude Puterbaugh, Dayton, Ohio, March 23.

Bellefontaine congregation met in regular business session March 7, with Eld. J. L. Guthrie in charge. The various reports were heard and accepted. Delegates were elected to the district conference. The budget for the estimated cost of running the church program until March 1, 1936, was read, and it was reported that an every-member canvass had been made, and that the budget was reached within a very few cents. Our love feast will be held April 19 at 7:30 P. M. It had been forgotten in an earlier report to state that seven members of our congregation received certificates for having completed work in an interdenominational training class.—Leo Lillian Wise, Bellefontaine, Ohio, March 22.

Center church has been enjoying good interest and our attendance is slightly increasing again. The young people are having the advantage of separate C. W. meetings, both adult and young people's groups joining together for a monthly program. A musical program is planned for April 7. We are having services beginning on Wednesday night before Easter, closing with a love feast on Saturday, April 20, at 7 P. M.—Mrs. G. W. Riemenschneider, Atwater, Ohio, March 27.

Eagle Creek.—Our district missionary and educational meeting was held March 19 and 20 at the Poplar Ridge church. The meeting was well attended and inspiring messages were given by able men and women. The missionary offering was over \$200. March 31 Dr. C. H. Freeman of Ohio Northern University will give an address to our young people. March 24 our pastor gave us an excellent message on the book of Philippians. March 17 our B. Y. P. D. held its regular meeting. The subject for the evening was: *What Is Right and What Is Wrong With Modern Youth?* Some very interesting talks were given. These meetings are well attended and the young people take an unusual interest. Thirteen members responded to roll call at the regular Aid meeting on March 21.—Mrs. Mabel Bibler, Arlington, Ohio, March 25.

Greenville.—On Sunday morning, Feb. 10, Prof. Wenger gave us a message on "Love." This splendid message and some numbers from the ladies' quartet of North Manchester were very much appreciated by all. Services were held on the evenings of Feb. 13, 14 and 15 during achievement week. The speakers for these services were Brethren D. G. Berkebile, David Hollinger, Ira Blocher and G. O. Stutsman. A large number of ladies attended the Women's Work meeting which was held at the Trotwood church. They came back with a very interesting report and plenty of inspiration given by Mrs. G. O. Stutsman. Quite a number of ladies from all the churches attended the World Day of Prayer on Friday afternoon, March 8, at the Church of the Brethren. On Friday evening the regular quarterly business meeting was held. The delegates chosen for Annual Meeting were Mr. and Mrs. G. O. Stutsman. The delegates for the district meeting were Mr. and Mrs. G. O. Stutsman and Mrs. David Hollinger. Thursday evening, March 14, the mothers and daughters' association held its regular meeting in the church basement; the theme of the evening was "Moving Day." A story of moving day by Anna Hiller and a reading by Mrs. Paul Arnold were given. The Alexander Mack class of young married people gave a missionary program on Sunday evening, March 17. Mrs. Mahel Klepinger and Mrs. Ruth Blocher gave talks on the history and conditions surrounding the work of missions in India. Slides were shown and explanation given by Mr. Tisor. The regular Wednesday

evening Bible study has been most interesting as we are studying the "Life of Paul." Pre-Easter services are being planned for the evenings of April 15, 16 and 17. Our love feast will be held on Thursday evening, April 18, at 7:30 o'clock. On Friday afternoon, April 19, there will be a three-hour union service. Our church attendance has been fine but we are striving to make it better in every way. March 28 all the members were invited to meet in the church basement to help Bro. G. O. Stutsman and family celebrate their first year in Greenville. Their being with us has proven very beneficial spiritually and their personal work is greatly appreciated.—Zella Buhr, Greenville, Ohio, March 27.

Kent.—The church met in business on March 1. Bro. M. M. Taylor, Louisville, Ohio, secretary of the District Mission Board, had charge of the meeting. Two letters of membership were read and four letters were granted. Good reports were given by the various committees and auxiliaries. A budget for 1935 was adopted as recommended by the finance board. Bro. A. H. Miller was chosen delegate to Winona Conference. We are planning a pre-Easter evangelistic campaign to begin April 7 and close with the love feast on April 22. Our pastor, Bro. A. H. Miller, is to have charge of the meetings. The church took advantage of The Gospel Messenger offer and now has the paper in over three-fourths of the members' homes.—Averie Brumbaugh, Ravenna, Ohio, March 23.

Pleasant Valley.—This church has been having a feast of good things since Bro. I. R. Beery and wife have been coming to us each Sunday. At our January business meeting we voted almost unanimously to have them serve our church as pastors. The attendance has grown and is excellent both morning and evening. Some weeks ago we held a members' meeting and organized a Women's Work group. A number from here attended the district Women's Work conference at Trotwood Feb. 20 and came back very enthusiastic for the local work and national work as well. Feb. 24 we had our missionary meeting to help raise the Conference budget. Bro. Beery gave a very forceful address after which an offering was taken. At the close of the service Bro. Beery was given a great surprise when the congregation held a birthday dinner in his honor. After dinner the superintendent directed a short, interesting program of songs, readings and talks. It was a happy occasion and one that will long be remembered. We are very much encouraged with the increased interest and outlook for our church. We gave a missionary play, The Great Awakening, on Sunday evening, March 17. We have succeeded in getting three-fourths of our congregation to take The Gospel Messenger which we think will be a great help to our community and church.—Marie Caupp, Pleasant Valley, Ohio, March 26.

Salem.—The regular members' meeting of the church was held Feb. 15. Delegates were elected: to Annual Conference, Enos Brumbaugh and wife; to district conference, Katie Flory, Sylvan Bookwalter, Ed Miller, Minnie Landis. The Church of My Dreams was given Feb. 17. The achievement offering for the Conference budget amounted to \$117.61. We have just closed a successful two weeks' revival meeting, Bro. D. R. McFadden of Smithville, Ohio, being our evangelist. In addition to forceful sermons he gave us short helpful talks on the doctrines of the Church of the Brethren. As a result of the meeting seventeen were received into the church membership by baptism. Sunday morning, March 24, Bro. Russell Wenger from North Manchester, Ind., gave us a helpful and inspiring message.—Naomi Sibert, Union, Ohio, March 25.

PENNSYLVANIA

Bachmanville church held its council meeting on March 7. We are not sending a delegate to Annual Conference this year. We are having our love feast May 25 and 26. We have prayer meeting every Wednesday evening. We are having a program on Easter evening.—Mrs. Simon Hoffer, Elizabethtown, Pa., March 26.

Chiques.—Since our last report six have been received into the church by baptism. We met in council Feb. 23; it was decided to organize a B. Y. P. D. Delegates to district meeting are Brethren Elmer Zug, Henry B. Shearer, David Gible; to Annual Meeting, Bro. B. G. Stauffer. It was also decided to have a mixed chorus again this summer. March 10 our young people met to organize and Arthur Hollinger was chosen president. The evening of April 28 the East Fairview chorus will render a program of verse and song at the Chiques house. Our love feast will be at the Chiques house on May 28 and 29 beginning at 10 A. M. Eld. Henry L. Hess and wife are leaving to take up the stewardship of the Neffsville Brethren Home. March 24 Bro. David Cassel from Hatfield preached for us in the evening at Mt. Hope on the subject, Friendship With God. Christian Worker meetings are being held twice a month. Our Aid Society is kept busy quilting and making aprons and bonnets. Since our former president, Sister H. L. Hess, left, Sister B. G. Stauffer has been appointed to serve the unexpired term. During the first quarter the Mt. Hope Sunday-school met semimonthly; hereafter it will meet every Sunday.—Mrs. Fanny Zug Shearer, Manheim, Pa., March 25.

East Petersburg.—The young people's group of the East Petersburg Sunday-school conducts monthly meetings. Bro. Norman Musser addressed the January meeting on the subject, The Triune God. Bro. P. J. Forney spoke at the February meeting on The Doctrine of the Atonement. March 3 these young people gave a program of songs, readings and talks in the Bareville church, using the class song as the theme of the program. A fine spirit of fellowship and loyalty is being shown by the young people of the church. The East Petersburg Sunday-school has provided four new rooms in the church basement. The junior, primary and beginner classes occupy these rooms. Feb. 3

to 19 we had a series of meetings at the Salunga house with Bro. Rufus P. Bucher of Mechanic Grove, Pa., evangelist. He delivered warning and uplifting sermons each evening. The meetings were well attended and a fine Christian spirit prevailed. Nine accepted Christ, among the number being two fathers and one mother. March 3 they were received into church fellowship by baptism. March 21 at our quarterly council we elected the following delegates to district meeting: Bro. Earl Brubaker, Bro. Phares Forney, Sister Anna Hertzler. The church has decided not to be represented at Annual Meeting. On April 6 and 7 Bro. R. W. Schlosser will conduct a Bible institute in the East Petersburg house. The work is being sponsored by the young mothers' Bible class. Prior to Easter services will be held in the East Petersburg house and the home ministers will bring the messages. The program will be as follows: Wednesday evening, The Triumphal Entry by Bro. M. G. Forney; Thursday, The Intercessory Christ by Bro. Earl Brubaker; Friday, The Call of the Cross by Bro. Phares Forney; Saturday, Christ the Great Ransom by Bro. W. N. Zohler; Sunday morning at the Petersburg house, The Resurrection by Bro. S. Clyde Weaver; Sunday morning at the Salunga house, The Resurrection by Bro. R. S. Forney. Easter evening the church chorus will give a program in story and song. Our love feast will be at the Petersburg house, Saturday and Sunday, May 4 and 5, 1:30 P. M.—Mrs. Emanuel G. Seifert, Manheim, Pa., March 23.

Falling Springs congregation met in council March 2, at the Hade house. Our visiting brethren gave encouraging reports and reported quite a tidy sum collected, to be used in carrying on the work of the congregation. Bro. D. Emmert Stouffer was chosen delegate to Annual Meeting. It was decided to hold two revival meetings, one at the Falling Springs house and the other at the Shady Grove house. We decided to elect two deacons and a preacher at our fall council which is always held on the last Saturday in August. It was decided to paint the interior of the Shady Grove church; also to rearrange the lights in the Shady Grove, Hade and Falling Springs houses. Our love feast will be held at the Hade house, beginning at 10 A. M., Saturday, May 11, and closing at noon the next day, May 12.—Grace E. Smith, Waynesboro, Pa., March 26.

Little Swatara church met in council March 16. Delegate to Annual Conference is Bro. Ira Gible; to district meeting, Bro. Samuel Ziegler, Jos. Meyer and Elam Weaver. A Bible institute will be held at the Frystown house April 14, in charge of Bro. A. C. Baugher of Elizabethtown. Our love feast will be held at the Ziegler house May 4 and 5 beginning at 10 A. M.—Elizabeth Meyer, Myerstown, Pa., March 22.

Mt. Olivet congregation will hold its love feast on April 28. Preceding it will be the annual council meeting on April 27. An all-day meeting will be held with Sunday-school at 9:30 and examination sermon at 10:30. On April 14 the mixed quartet of Elizabethtown College will render a program of music. Recently Bro. Curry Stauffer of Palmyra delivered an able sermon for us. Bro. Harper Snavely of Carlisle will hold our evangelistic meeting in October.—Mrs. Ada Brandt, Millers-town, Pa., March 26.

New Enterprise.—The first mother and daughter social of the New Enterprise congregation was held March 22. A supper was served in the basement of the church; then a program was given in the auditorium. There were 250 mothers and daughters present. The serving at the supper was by the members of the Men's Week Day Bible class. Our spring communion is Sunday, May 5, at 6:30 P. M. For the week preceding Eld. F. F. Holsopple will be with us in a series of Bible teachings. This week is the last of the second leadership training schools for this year. A number of our leaders are taking advantage of this opportunity for training. Our pastor is the dean of this school and is also teaching a class in week day religious education in the high school.—Mrs. Rosetta Cottrell, New Enterprise, Pa., March 25.

Reading church enjoyed an interesting Bible institute Feb. 2 and 3, conducted by Prof. R. W. Schlosser of Elizabethtown. Our regular council meeting was held March 5. D. W. Weaver and Mrs. J. B. Shaffer were chosen delegates to district meeting to be held at Lititz on April 24 and 25. It was decided to hold our love feast the second Sunday of May instead of the first (May 12, 6 P. M.). This, however, is just a temporary change. We are looking forward to an interesting program to be given by the children on Easter evening.—Marjorie Shaffer, Berkshire Heights, Pa., March 26.

Roaring Spring.—We met in council on March 1. Bro. S. P. Early, our pastor, was retained for another three-year period. Delegates to Annual Meeting are Brother and Sister Early, with Bro. L. R. Hoover and Bro. Howard Long, alternates; delegates to district meeting to be held at Stonerstown, Brethren S. P. Early, Geo. B. Replogle, John Brumbaugh, Sister Mary Bechtel. Bro. D. O. Cottrell preached for us on March 17, both morning and evening, Bro. Early being with the New Enterprise church at the same time. Bro. F. F. Holsopple of Washington, D. C., who is making a tour through this section, giving Bible lectures, gave four lectures in our church March 24-26. These messages were very timely and were well received. Our women's Bible class presented the pageant, The Church of My Dreams, on Sunday morning, Feb. 24, at which time we lifted our achievement offering.—Mrs. Lena M. Hoover, Roaring Spring, Pa., March 25.

Spring Creek.—Elders H. K. Ober and Henry King were present to assist in the election of several church officers. Eld. B. W. S. Ebersole was reelected elder for one year. Bro. Chester Ebersole was ordained to the eldership. Brethren Rufus Eby and Harry King with their wives were elected and installed to the deacon's office. Brother and Sister B. F. Waltz were elected delegates to Annual Meeting; Brethren John Staley, B. F. Waltz and Rufus Eby were elected delegates to district meeting. The church decided to build a parsonage

for our pastor. Splendid progress has already been made. A number of the brethren came together and excavated the grounds on a free-will basis. The work started off very nicely because the people had a mind to work. The Ladies' Aid Society has been reorganized within the last year. They held forty-one meetings throughout the year, with an average attendance of fourteen. Some of the women, being unable to attend the meetings, are active workers at home. The total receipts for the year amounted to \$372.40. Some of the money was used in helping to build up the pastoral fund, while the Women's Work project in the Church of the Brethren was also supported. The church at Hershey, under the leadership of our pastor, Bro. B. F. Waltz, is prospering nicely. The church membership, Sunday-school enrollment and the offerings are increasing month by month. We look forward to the time when the Spring Creek Church of the Brethren will become a great force for good in its community.—Mrs. J. I. Baugher, Hershey, Pa., March 28.

Three Springs.—Bro. R. W. Schlosser held a Bible institute at the Three Springs church Oct. 21 and 22 which was very much enjoyed by all. The Sunday-school gave a short program on Dec. 23. Sunday evening, Jan. 13, at the Three Springs house, Bro. R. L. Ditmer of New Bloomfield, Pa., showed slides of mission work in Africa. Jan. 29 Bro. Ditmer preached for us at the Farmers Grove house in the morning and in the evening showed slides of mission work in Africa. We expect to hold our love feast at the Farmers Grove house Sunday, April 28, at 6 P. M. April 29 we expect Bro. J. A. Buffenmyer of Bunkertown to begin a revival meeting at the Manassas union house.—Clara E. Steerman, Blain, Pa., March 28.

West Conestoga.—Feb. 17 Bro. Howard Merkey of East Fairview gave us a stirring missionary program. The following Sunday Bro. B. W. S. Ebersole of Hershey preached for us on the subject of Spiritual versus Social Purity. Bro. R. W. Schlosser and Sister Martha Martin of Elizabethtown College were with us on Saturday evening, March 2, and for three sessions of a Bible institute the following day. Bro. Schlosser gave very instructive lessons on great doctrines of the Bible and Sister Martin spoke helpfully on great things in the life of a Christian. Bro. Aaron Heisey of the Midway congregation preached March 17 on The Walk of a Christian. Our regular council was held March 23. Reports from all the organizations of the church showed a good interest and a favorable balance in all treasurers' reports. The Aid Society has done very commendable work during the past year in their donations of materials and money to various good causes. The church clerk reported fifteen baptized and twelve members received during the year, giving a total membership of 256. Delegates were elected as follows: to Annual Meeting, P. B. Myer; to district meeting, P. B. Myer, R. E. Myer, H. B. Markley. We are planning to begin a revival meeting at the Lexington house

on May 5 with Bro. H. B. King, evangelist.—Grace Hollinger, Lititz, Pa., March 26.

VIRGINIA

Barren Ridge.—The work here is moving along very nicely. At Christmas the B. Y. P. D. gave a program which was well attended and this group is now working on a pageant for Easter. On Feb. 17 the Sunday-school gave "The Church of My Dreams." The offering taken at this time was \$134. The World Day of Prayer was observed by the Women's Work group on March 8. At our quarterly council on March 2 Eld. N. W. Coffman was elected delegate to Annual Conference. Delegates to District Conference will be Brethren H. M. Garber, C. M. Driver and Paul Coffman. At the present time we are having a singing class which meets once a week and is conducted by Sister Mary Phillips.—Helen Coffman, Staunton, Va., March 21.

Copper Hill church met in council March 23. We have secured Bro. Ray Showalter for our pastor and he will take up the work soon. The district conference will be held at Copper Hill April 24-26. Bro. Eugene King and Bro. G. T. Stump were elected delegates, with Brethren J. E. Wimmer and Harry King, alternates. Those coming to the district conference by rail should notify Bro. E. B. Wimmer, Copper Hill. We have reorganized our B. Y. P. D. with the writer as president; this group is planning to give an Easter pageant.—Cassie Shaver, Bent Mountain, Va., March 26.

Elk Run church met in council March 7. The delegates to district meeting are W. H. Zigler, E. D. Smith, H. J. Miller; alternates, W. C. Varner and Orlando S. Miller. Sunday evening, Feb. 24, the Lebanon B. Y. P. D. brought us an excellent temperance play, What Shall It Profit? March 15 the young people's class gave the sexton a pound party in honor of his birthday.—Esther E. Miller, Mt. Solon, Va., March 26.

Fairview.—Our church met March 24 and reorganized the Sunday-school, it having been closed during the winter months. Bro. Clarence Davis was elected superintendent; Ivy Layman, assistant. Our pastor, Bro. Chas. Flora, preached a wonderful sermon taken from the 90th Psalm.—Helen Layman, Rocky Mt., Va., March 26.

Middle River church met in council March 2. New hymnals are being placed in the church by different classes and individuals. Our new Women's Work director is Mrs. Ida Cline; missionary, Mrs. Byron M. Flory; Aid, Mrs. Leila Wagner, and mothers and daughters, Mrs. Frank Y. Garber. We enjoyed very much having Bro. Kurtz with us in February. The delegates to district conference are Brethren E. C. Geiman, B. J. Wampler, M. L. Garber and J. W. Wright, a tie. District conference is to be held in our church April 24-26.—Mrs. Edythe Phillips Garber, Waynesboro, Va., March 23.



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Brethren Publishing House, Elgin, Ill.

THE GOSPEL MESSENGER

Vol. 84 Elgin, Ill., April 20, 1935 No. 16

When Easter Came Too Soon

This is the story of one for whom it seemed that Easter came too soon. Norman Ray Petersime, son of Ray and Bernice Petersime, was born April 19, 1932. He met his tragic death by drowning in the fish pond the evening of March 4. Though less than three years old he was one who spread the love of Jesus to all he met. He was a sunbeam in life's garden. He loved to go to Sunday-school, and many times wanted to go even on week days. He is now with the Savior who dearly loved children. His death cast a deep gloom over an entire community. He leaves his father and mother, brother, Marvin, sisters, Ruth and Mary, and all four grandparents; also many relatives and friends. His was a very large funeral. His little body was laid to rest in the Gettysburg cemetery, close to that of Elder Howard B. Martin who met a tragic death just four days before.—Adapted from a statement by C. L. Flory, Union, Ohio.



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The CHURCH

I

One holy church of God appears
Through every age and race,
Unwasted by the lapse of years,
Unchanged by changing place.

II

From oldest time, on farthest shores,
Beneath the pine or palm,
One unseen Presence she adores,
With silence or with psalm.

III

Her priests are all God's faithful sons,
To serve the world raised up;
The pure in heart her baptized ones,
Love her communion cup.

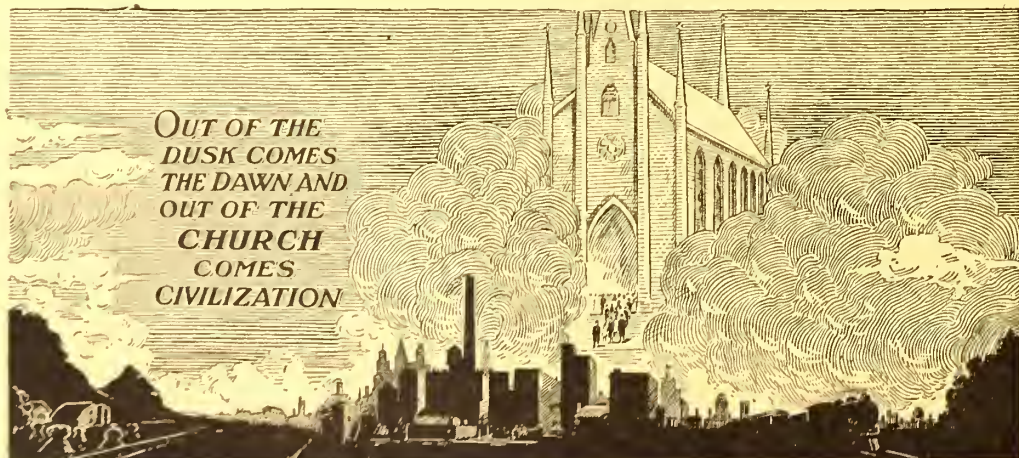
IV

The truth is her prophetic gift,
The soul her sacred page;
And feet on mercy's errands swift
Do make their pilgrimage.

V

O living church! Thine errand speed,
Fulfil thy work sublime;
With bread of life earth's hunger feed,
Redeem the evil time!

—By Samuel Longfellow.



GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 84

Elgin, Ill., April 20, 1935

No. 16

EDITORIAL

Easter Faith Is Easter Reason

WHEN the widely known and greatly beloved Alice Freeman Palmer died, her husband said: "Though no regrets are proper for the manner of her death, who can contemplate the fact of it and not call the world irrational, if out of deference to a few particles of disordered matter it excludes so fair a spirit?" Henry Hallam Tweedy quotes these words in *The Pilgrim Highroad* for April, in his answer to the question: Is there a reasonable basis for a belief in personal survival? It is an irresistible answer.

"The world clock is running down. Matter is being reduced to lower and simpler forms, continents will be buried under seas, the world will lose its heat, all life disappear. . . . Is that then the outcome of these milleniums of activity? Is the wisdom of the wise, the daring of heroes, the endurance of martyrs, the goodness of saints, the passionate search of millions for love and truth and beauty and righteousness to end in such a fiasco?"

Of course we want to believe. Why be ashamed of that? Is it cowardly or ignoble to believe in the supremacy of truth, beauty, goodness? But these values are known to persons only. Is the universe such an idiot as to spend æons creating them only at last to throw them all away? We believe in personal survival, not only because we want to, but also because we must. Rationality demands it.

At Easter time, when faith joins hands with reason, a Christian can dare the universe to blot him out.

E. F.

Fear of the Machine

To a good many minds the machine is coming to symbolize a monstrous creation like that which turned upon Frankenstein and changed his life into a continuing nightmare. And yet, is the so-called machine a true Nemesis? For beside that which may be said against the machine, there is also something which may

be said in behalf of this scapegoat of our modern economic system.

Would any sane American farmer exchange his steel pointed plow for the primitive agriculturist's wooden hoe? Would any sane American housewife change her sewing machine for a bone needle? To ask such foolish questions is to suggest the answer. Civilized people could not be hired to go back to the ancient drudgeries. History reveals that it is the so-called machine which has tended more and more to set men free.

From which it must be apparent that it is not the machine which is bad. The trouble lies in man's selfish use of what points the way for leisure and the larger life. But this opens vistas too broad for treatment here. We only mean to say that it is the human heart and not the machine which really complicates the situation.

H. A. B.

Jesus Christ Is the Son of God

MORE than a half century ago Oliver Yount asked me if I believed this. I answered yes. It was back of McKee's mill, on a raw day in early March. I was on my knees in the icy waters of old Honey Creek. The creek was old then and I'm told it is still living.

Since that day I've reaffirmed my baptismal faith every time the deacons asked me. I would say the same today. But it means to me something different, something bigger now than it did then. And the full measure of its meaning still eludes me. I'm learning yet, trying to learn, what it means to be a son of God, any son, and most of all what it means to be the Son of God.

I now know in the so-called maturity of manhood, as I knew even then in my high school teens, certain physical facts about the relation between sons and fathers. I also know that some very intelligent looking persons have assumed to solve the mystery by reminding us that Jesus Christ had a human mother and a divine Father. But church and Scripture both have taught me

that he was the Son of God long before he was born of Mary. Who was his mother then?

Such a question is suggested with no wish to be smart about so sublime a theme, but solely to compel attention to a much forgotten fact. In the problem before us analogies from human generation soon break down. Such concepts as begotten, born, sonship, fatherhood, have connotations in human experience which can have no place in this inquiry. God is spirit and our quest belongs entirely in the spirit realm.

It should help a little to recall that the spiritual factor is the most important, even in human sonship. With all the physical aspects involved the most interesting, most significant thing is that sons tend to be like their fathers in traits, bent, disposition, character. The boy who is "a chip from the old block," often becomes another such whole block. What we find in earthly relationships with more or less completeness, we find in the heavenly realm in absolute control. The essence of sonship is spiritual likeness to the father. In the one case the likeness is partial, colored by many modifying factors. In the other it is perfect, unqualified, complete.

A son is of the substance of his father, flesh of his father's flesh, bone of his father's bone, spirit of his father's spirit, any or all of these according as the father's substance is any or all of these. In God the substance is all spirit. A son of God, therefore, is like God in spirit, more or less. The Son of God is wholly like God in spirit. Here the resemblance is so absolute that it can scarcely be distinguished from identity. And so our good and guileless fathers of the early centuries argued each other out of fellowship because they could not agree on that impossible point. And to this day their good and guileless sons perpetuate that folly, so like their fathers are they.

Human intelligence has done some wondrous things, but it has not cleared up half the difficulties inherent in problems of personality. Questions of origin, pre-existence, orders of personal beings, relation between them, difference between degree and kind, a multitude of interesting and unimportant matters are quite beyond our grasp. Yet we have often presumed to understand them when our understanding consisted of nothing at all but great and time-honored words. Worse still we have demanded that same sort of understanding in our brethren on pain of condemnation for disloyalty.

Faith in the Son of God can not wait on the uncertain answers to such questions. It has a simpler, firmer basis. When Jesus told his followers what made them sons of God, he set them on the sure way to see in him *the* Son of God. Love your enemies, he said, "that ye may be sons of your Father who is in heaven." That

is the way the Father does. "He maketh his sun to rise on the evil and the good." Be like him. That is becoming sons of God.

But that is what Jesus was already and completely. He was in spirit *exactly* like his Father. In fact whoever had seen him had seen his Father (John 14: 9). He was the very image of his Father's substance (Heb. 1: 3). In him dwelt, bodily, all the fulness of the Godhead (Col. 2: 9).

In this tremendous fact, then, his Sonship rests. We too by his wondrous grace may be sons of God but he is *the* Son of God because in his case the likeness practically becomes identity. Whether it does this metaphysically and if so, how, let the philosophers and theologians worry. For practical purposes it does. That is, for making known to us the nature of God, his character, his attitude toward men, what he asks of them and how much he loves them.

This is the "saving gospel" which my youthful heart rejoiced in on my knees in old Honey Creek back of the old mill. I said I believed it had been brought from heaven by the Son of God. I said I believed that Jesus Christ was that Son of God. My understanding of those great words was none too clear, but I was sure they were the answer to my deepest need. I am sure of that today. They express my faith today. The years have filled them with new and deeper meaning and I expect the years to keep on doing exactly that. I believe that Jesus Christ is the Son of God. E. F.

Life Begins Now

LET modern essayists, fame seeking novelists, and aging editors argue to their several satisfactions whether life begins at forty, at 8:40, or at seventy. The truth about it is that for the person under consideration it begins whenever he wakes up. For some that moment never comes. For others it comes often. But life begins if, as and when that moment does arrive.

It is here now, for you, unless you are so dead asleep you can't hear the alarm clock. Awake, please, and begin to live. You've lived before, long and often, let us hope, but so much is taking place these days you ought to begin again. There are other worlds of wrong to conquer. There are deeper insights into truth awaiting your experience. And deeper joys.

Is it your thought to lie still and slumber on and miss all this? Life is a growing thing. It feeds on new testings, new strivings, new achievings. Life begins now, if you let it, and that now, if you let it, will march along beside you in such constant and continuing companionship that life becomes an endless succession of beginnings. Which is what life was meant to be.

E. F.

GENERAL FORUM

Easter Gladness

O Day of light and gladness,
Of prophecy and song,
What thoughts within us waken,
What hallowed memories throng!
The soul's horizon widens,
Past, present, future blend,
And rises on our vision
The life that hath no end.

Earth feels the season's joyance;
From mountain-range to sea
The tides of life are flowing,
Fresh, manifold and free.
In valley and on upland,
By forest pathways dim,
All Nature lifts in chorus
The Resurrection hymn.

O Lord of life eternal,
To thee our hearts upraise
The Easter song of gladness,
The Passover of praise!
Thine are the manly mansions;
The dead die not to thee,
Who fillest from thy fullness
Time and eternity!

Christ Can Not Be Hid

BY HOWARD H. KEIM, JR.

SOME people today seem to think that the only way to get notoriety is to do evil. It is true that modern newspapers lend tremendous aid in putting evil in the limelight. In the long run, however, virtue is as self-revealing as vice. As evil thoughts inevitably put their stamp on the face, kindness and goodness and love as surely make their appearance on the countenance of their master.

Jesus seeking seclusion, took his intimate friends and withdrew from the multitudes of Galilee, to the semipagan coast of Tyre and Sidon. His friends were impressed with the fact that "he could not be hid," for hungry souls soon searched him out. A little later the enemies of Jesus thought to bury him forever in the blackness of death, but he surprised them wonderfully by bursting the bonds of death and illuminating the darkness of the tomb with a new and radiant hope. True virtue is always like that. Hide it and it bursts forth in some unexpected place. Crucify and bury it and it rises to a more glorious life and power.

No one ever had a better chance for a life of obscurity than Jesus of Nazareth. His environment seemed to promise nothing but the unobtrusive life of a peasant. He was one of many children born to humble

parents in the little out-of-the-way village of Nazareth. He labored at an humble trade till he was thirty years old, supporting his widowed mother and her brood for part of that time. Nathaniel who grew up in Cana, a neighboring village about ten miles away, seemed to have heard not so much as a rumor of Jesus at the beginning of his ministry.

Jesus' temperament seemed also to have marked him as a candidate for the shadowy halls of the little known. He apparently had no desire for earthly power or honor or notoriety. If there ever was in his breast such a desire it was crushed at the time of his temptation in the wilderness. Jesus was gentle, kind-hearted, and sympathetic with all classes including the oppressed and unfortunate. When men would have made him king he slipped away to be alone with God. After performing many of his signs he disappeared in the throngs before the curious could lay eyes upon him. He loved the intimate fellowship of his few close friends in the quiet hills or fields or along the shores of blue Galilee.

These things would seem to provide an ideal shelter of obscurity, yet we know that was not the case. Jesus could not be hid. No other prophet of righteousness ever created such intense interest. Wherever he went multitudes soon followed. Word of him spread far and wide; he was spoken of in the palace of Herod and in the cottages of the poor. Some loved him, some scorned him, some hated him, but none could be entirely indifferent.

If Jesus of Nazareth had promise of obscurity, still more did the Christ of history. At the beginning of the Christian era the Roman world was full of religions. There seemed to be little hope except for an early death of this new way. Emperor worship was well rooted in superstitions of the past. Mystery cults with generations of precedents and myriads of devotees were ubiquitous. The Olympic gods still had a tenacious hold on the imagination and fears of multitudes. The practice of magic and astrology was common. Above all, Greek philosophy had captivated the minds of the best thinkers and caged them for exercise and exhibition in gymnasiums from one end of the Mediterranean to the other. In this labyrinth of cults and philosophies what chance had a new faith from insignificant Palestine? What hope could there be for an unrecognized offspring of the detested Jews? Everywhere magnificent temples had been erected to the gods. Christ had no temple but the human heart. Roman patriotism was antagonistic to Christ. Pride was his enemy. It was unthinkable that a Roman should worship a crucified Jew. Immorality was rampant. What hope could there be for a religion with high moral requirements? The marvelous thing is that in all this, Christ could not be hid. Christianity might have become just another religion, but it did not because of

Christ who was the power and the love of God revealed in human flesh. Some tried to ignore Christianity, thinking it would soon die out. But Christ could not be ignored. Some tried to persecute the new faith to the death, but from the blood of the martyrs sprang a more virile faith. The name of Christ became familiar in cottage, market, army camps and royal courts. Christ entered where philosophers could not, taking with him everywhere the power and peace of God.

The verdict of all ages has been the same. Christ can not be hid. Dark ages threatened to hide Christ in ritual, church machinery and ecclesiastical corruption. Then came the reformation, counter reformation and the renaissance. A thousand attempts have been made to bury Christ but he always rises to the glorious sunlight of a new Easter. Whenever paganism, materialism, cynicism or infidelity threaten to hide Christ he always steps out of the darkness in a great revival. Bury Christ under the awful cruelty and hate of war and he bursts forth in deeds of love and mercy, hospitals and surgery and charity, and eventually in an unprecedented enthusiasm for peace. Hide him in a pagan individualism and he breaks forth in a revival of the social gospel.

Jesus of Nazareth could not be hid; the Christ of history could not be hid; neither can Christ in the human heart be hid. Place Christ in the life of a child and he will radiate from that personality always. If you can hide Christ in your life it is to be questioned whether you really have him in your life. He reveals himself in human hearts and lives in various ways. In one he is revealed in new tenderness and compassion. In another in added strength and purpose. In another in a deeper spiritual insight. One will be possessed with a new desire to pray, another with a passion to preach or teach or write. Again Christ will be revealed in a greater moral passion for truth and righteousness in daily living. Often we are not conscious of what is taking place within us. Moses, after communing with God, "wist not that his face shone." But if Christ is in our hearts we will know his peace and power and we will want others to share that glorious experience that is ours. If Christ is within us he will be revealed to the world, for he can not be hid. Easter is a perpetual reminder of the self-revealing nature of virtue.

Huntington, Ind.

Our Questions and the Easter Faith

BY OLIVE A. SMITH

It has been said that if every grave were marked with the real reflections of those who are bereaved, the monument would be a trio of question marks, symbolizing three burning queries—*why, when and where?* Why should young life be cut off before it has really begun? Why should those who have the nearest to

perfection in service motives be forced to relinquish life before any of their most worthy dreams are realized? Why are ideal companionships severed while the most galling and unsatisfactory ones are preserved? Shifting the burden of inquiry upon ourselves, why couldn't we have chosen the way which would, at least, have made the transition easier for both ourselves and them? Why must the way of wisdom be forever hidden from our view until it is too late to enter it?

These, and hosts of similar questions press unmercifully for answers. And if, perchance, we are able to meet satisfactorily a few of them, the mind forges ahead to the next one. When will this separation end? When will there come the assurance that it will ever end?

Partial satisfaction in meeting these queries hurries us on to the final one: Where are they now, these loved and lost ones? It is not strange that charlatans or sincere believers in their own intermediary powers reap a rich harvest from mortals who lose their poise under the strain of these questions. Did not our beloved emancipator, Abraham Lincoln, well nigh lose his hold upon life under the pressure of these questions? But—happy afterthought—those who knew and loved him best were able to see, in later years, the actual life of Ann Rutledge, shining through the life of Lincoln. If she had lived—in the flesh—would her spirit have been as strong, as effective as it was in moulding the activities of that great man? Here is another unanswerable question. We do not know.

Sometimes we are fairly successful in working out satisfactory answers through the wise coördination of powers directed toward that end, for no faith is static. No belief escapes the challenges of time, knowledge or experience. But, at the best, mind mills on. Questions, answers as first conceived, then perhaps, tested and rejected. More questions, more answers, more eliminations, the mind gropes on. Yet who would lose the power to think or the pain of the will to know? Spiritual power, knowledge and vision are born of these Gethsemanes of thought and emotion, when rightly directed.

To such mind-weary ones, perhaps, the thought of Cardinal Newman was directed when he wrote: "It is thy very energy of thought which keeps thee from thy God." Relaxation is the first law of recovery from any morbid state of mind or body. It is the actual foundation of many cases of physical healing which attract notice as coming within the borders of the miraculous.

Said a swimming teacher to his class: "Those who struggle can never learn to float. They must relinquish themselves utterly to the mercy of the water, relax every muscle, be trustful to the elements to which they give themselves." Some years ago a mechanic coined

the phrase, "floating power," as descriptive of a feature of a motor car. With that phrase I have had some personal experiences which might be called amusing; but to me they are very real. For some reason it appealed to me as a symbol of the spirit. For an equally unknown reason I adopted it as a sort of slogan with reference to my particular needs and activities. And, strange to say, it operated, not only as a slogan, but as an actual prophecy in my personal affairs.

The Easter Day, however, takes us far from the beautiful symbolism of life as a sea upon which we are to float. We are carried back to the mandate, "Dust thou art, and unto dust shalt thou return." We must go back to Jesus, who foretold his own resurrection and to the risen Christ who demonstrated it and promised a similar demonstration for his followers. The how, the why and the when we may not yet know. But faith has no limitation. It grows into certainty through continuous, persistent exercise. No man can tell why he has an actual working consciousness of immortality, of the persistence of his own personality. Yet the best and wisest of the race have always had it.

One of the most amusing features of present-day discussions of matters having to do with social reforms is the worry concerning technique. From the main consideration of whether or not a thing is desirable, a worthy goal to be reached, persons who should have breadth of mind and faith for action, drift off into petty questions of detail. Questions, endless, foolish, irrelevant, are piled high to obstruct the path of any needed reform. So marked has become this reaction to any proposed measure that the public speaker who is wise never fails to say to his audience: "The question for you to decide is whether or not this thing is desirable. Do you want it?"

Jesus came to give us a more abundant life, and, hampered and harrassed as we are by conditions which are, in a measure, beyond our control here, there is no abundance we need more than the consciousness that death, viewed from the other side, is a fuller life. We are not able to get that view of it until we have, for years, it may be, lived with our sorrow. As for our questions, they are inevitable. Queries, doubts, objections, sincere and insincere alike, have brought forth the masterpieces which meet and comfort us this Easter Day. Paul's matchless Corinthian chapter was written because the Corinthians doubted, and questioned, and queried. Jesus met the denials of the Sadducees with his assurances which are now ours.

Despite all this, we do weary of the questions that besiege our minds and we want to hear them answered. We want to witness the fulfillment of our faith that they will be answered. But the Easter faith bids us wait. We must be patient. "Not now, but in the coming years," every question will be answered. The Great

Teacher will not forever withhold from his pupils the knowledge they crave.

Topeka, Kans.

The Abiding Word

BY H. H. HELMAN

AMONG the millions of books that are sold over the world the Bible continues to hold the lead in the number of copies sold, in the different languages into which it is translated, and in the continued interest shown by people of all races and ages. Why is this? There are at least four principal reasons.

In the first place, the Bible is the most dramatic book in all the world. If we compare, for example, the life of Moses with the life of our own beloved Lincoln, we must confess that in the matter of action and stirring interest, the biography of Moses exceeds his. In like manner the same can be said of other biographies in the Bible. The Book is made up for the most part of biographies, and these are dramatic in the extreme. The Bible will always command the interest of the people of all ages because it is filled with intense human purpose, effort and struggle.

In the second place, the Bible is the most universal book in all the world. Other books have the limitations of geography or race, or even of narrow local coloring, while the Bible is the book of all mankind. Even while it deals, in the Old Testament, with the history of the Hebrews, a careful study reveals that it really deals with mankind as a whole. It is an account of God's dealing with universal man.

In the third place, the Bible is the most revealing book in the world. It reveals God to man, as a just, righteous Father, in striking contrast with all the pagan deities. Science and civilization and modern development have not made any improvement on the definition of God as found in the Bible. The Scriptures also reveal man to himself as no other book has done. Even modern psychology does not offer to man any more exact and searching analysis of his inner mind and thought than the Epistles of Paul or the writings of the prophets and psalmist. In addition to being a perfect revelation of God to man, and of man to himself, the Bible also reveals the facts of immortality so that we do not have to go on ignorant of the life beyond the grave.

In the fourth place, the Bible is the most enduring book in the world. The best sellers of a year ago are being forgotten already. A decade from now the most advertised books of present day fiction will be practically unknown. But the Bible endures through century after century, because it offers basic truths and deals with eternal human needs.

We need not fear then that any other book will ever

supersede the Bible. It is the Book of books and it will continue to be read and studied and loved more and more by the human race as long as man inhabits the earth. For the Bible contains the matchless story of Jesus the Christ, the world's Redeemer. That can not be suppressed, or supplanted or surpassed by any other story as long as mankind endures.

New Carlisle, Ohio.

Easter Season in and Around Jerusalem

BY PARKER M. FILBRUN

WITHOUT question the Easter season is the greatest season of the year in Jerusalem. Thousands of pilgrims journey to Jerusalem each year at Easter time. In fact, Easter is the most important day of the year in that city, just as Christmas is the biggest day in the year at Bethlehem.

I was fortunate indeed to be in Jerusalem for Palm Sunday and Easter. On Palm Sunday we were up early; about forty of us hired two buses and motored out to Bethany for an early dawn or a sunrise service. We congregated on the ruins of an old castle not far from the home of Mary, Martha and Lazarus. We began the service just a few minutes before the sun peeped over the hills of Moab. It was a glorious spring morning. Our leader read the following scripture verses: "The night is far spent, the day is at hand" (Rom. 3: 12). "O send out thy light and thy truth" (Psa. 43: 3). "The shining light that shineth more and more unto the perfect day" (Prov. 4: 18). "I am the light of the world" (John 8: 12). "While ye have light, believe in the light, that ye may be the children of light" (John 12: 36). It seemed quite fitting and logical to use that good old hymn:

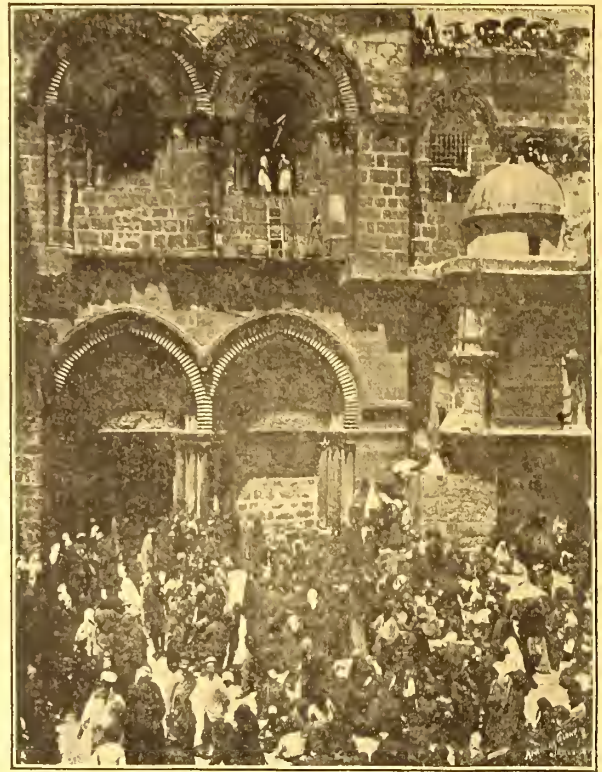
"Christ, whose glory fills the skies,
Christ, the true and only light,
Sun of righteousness, arise,
Triumph o'er the shades of night;
Day-spring from on high, be near,
Day-star in my heart appear."

After a brief season of scripture readings, song and prayer, we journeyed on foot across the brow of Olivet, and paused near the old site of Bethphage for our second season of worship. Then, traveling a little farther on, we stopped again on the western slope of Olivet, overlooking the Holy City, where we had our concluding service for the morning. Psalm 125: 2 was read and following, this beautiful hymn was used:

"Glorious things of thee are spoken,
Zion, city of our God;
He, whose word can not be broken,
Formed thee for his own abode."

We then followed down the mountain path passing by the Garden of Gethsemane, crossing over the Brook Kedron and arriving at St. Stephen's Gate, which is in

the east wall of the Holy City. We had followed as near as possible the route Jesus traveled that first Palm



Church of the Holy Sepulchre

Sunday, when he made his triumphal entry into Jerusalem. We were back at the Y. M. C. A. about 8:30 o'clock for breakfast.

Very soon after finishing our meal, we started for the Church of the Holy Sepulchre; entering the city via the Jaffa Gate we were soon within the walls of that famous old church. We thought to worship, but I am sorry to say that the environment was such one could hardly get into the spirit of worship. This place ought to be one of the most sacred spots on the face of the earth; instead it is a place of confusion, strife and jealousy. Soldiers are on guard, to keep order at the point of the gun or at the edge of the sword. The church was jammed full, every one standing. I had never been pressed so hard in a church before. Children were crying because they were being hurt, mothers were quarreling and slapping each other in the face, men were pushing and shoving each other around. How could one worship acceptably under such conditions? The Greeks had the first service in the church that morning. The Patriarch led the way followed by the Bishops and Priests. They marched in procession around the sepulchre, the empty tomb of our Lord and Savior Jesus Christ. They carried palm branches and chanted hymns. This continued for thirty or forty minutes.

The Armenians were waiting to begin their service,

but no one dared to intrude until the Greeks had finished, or a fight would have started then and there. About seven or eight different sects worship in this church and have their chapels built connecting it. After several hours in this place we were tired, and more or less disgusted with conditions in general; so we decided to adjourn.

Another service that was of unusual interest to us was a baptismal service at the Jordan River. The Coptic people from Egypt come up every Easter season to baptize in the Jordan. They baptize by trine immersion. What seemed odd to us was the way the administrator entertained himself when applicants were not forthcoming. Instead of waiting he would take a little swim down the river and acted as if he enjoyed it. They change their clothing in the bushes, hanging or spreading the wet ones on the branches. They wear white gowns for this purpose, which become valuable as burial shrouds, because they have been used thus.

Saturday before Easter an event takes place that attracts great crowds. Probably it is the most interesting of the Greek festivals: It is that of the Miracle of the Holy Fire. Pilgrims and others gather at the Church of the Holy Sepulchre early in the morning and continue to come until they just swarm the place inside and also the court outside. Temporary seating accommodations were arranged for those who desired to pay for a seat in the courtyard. Late in the forenoon the procession starts; the patriarch, bishops and priests carrying tapers, parade around the sepulchre. About high noon the patriarch enters the sepulchre alone, all lights having been extinguished. The priests begin to pray, the spectators anxiously wait. About fifteen or twenty minutes later the patriarch thrusts fire out through one of the openings in the sepulchre, then wild excitement ensues. All try to light their tapers, the fire is passed from one to another until all the tapers are lit. Some of them carry this flame into distant lands and keep it burning throughout the year. Many of them believe it to be a continuation of the fire that descended on the apostles at Pentecost.

Easter Sunday was another delightful spring morning. I was up early and started alone for the Garden Tomb or Gordon's Calvary as it is sometimes called. A service was arranged to begin at 6:30 o'clock. The gardener and a few others were the only ones present when I arrived. I entered into the open and empty tomb. Then I remembered the story of the apostles, 1,900 years ago. They also entered an empty tomb near Jerusalem where the Savior had been laid; and had arisen from the dead and became the first fruits of the resurrection. When the time arrived for the services to begin, about 150 were present. There in the open garden we had a beautiful service, spiritual and helpful; one could meditate and worship without being mo-

lest. It was quite a contrast to the service in the Church of the Holy Sepulchre the previous Sunday. At the close of the service in the garden, we went over to the Anglican Church to hear their bishop deliver his Easter message. We attended a service at the Y. M. C. A. in the afternoon. We had a full day and we felt one that was well spent. I will conclude by saying that the Easter season April, 1933, meant more to me than words can express, and I will continue to cherish those memories as the years come and go.

Dayton, Ohio.

The Godliness of Abraham Lincoln

BY HERMAN H. LAWRENCE

April 14 Was the Seventieth Anniversary of Lincoln's Death

THERE are some characters who stand out in history uncircumscribed by time or place. One of the most impressive of this class is Abraham Lincoln.

Lincoln's godliness was made up of three elements—faith, hope and charity. This man possessed faith, patience, broad principles and high aspirations. All the deeds of his private life and every public paper showed his belief in and his reliance upon a Power superior and more prudent than himself. Thus, he always held: "The purposes of the Almighty are perfect and must prevail." This kind of faith could move more than Atlas himself. He had faith that right would ultimately conquer might. He could bear apparent defeat and faithfully await the chosen time of the Lord. His faith was in "a mysterious overruling Providence." With this faith he would not try to impose righteousness or justice upon an unprepared universe. His natural justice overcame hostile selfishness. His faith ultimately brought the nation to the "side of the Lord."

The hope of the Emancipator was characterized by simplicity. He knew the magnitude of his task and had hope to see through it. His hope is best expressed in the last sentence of a letter written to General Grant on April 30, 1864: "And now, with a brave army and a just cause, may God sustain you."

When Lincoln left Springfield to become President, he expressed his whole philosophy of hope in saying to his friends: "Without the assistance of that Divine Being . . . I can not succeed. With that assistance, I can not fail. Trusting in him who can go with me, and remain with you, and be everywhere for good, let us confidently hope that all will yet be well. To his care commending you, as I hope in your prayers you will commend me, I bid you an affectionate farewell." Lincoln's soul had thus risen above the heights of patriotism. Fate held him at the crossroads of national destiny. Hope followed him through the stormy sea for the next four years. In "The Last Public Address" he cited the "hope of a righteous and speedy

peace." He urged his listeners that "he from whom all blessings flow must not be forgotten."

The greatest of these three is charity. Surely that is unquestionable with the God-given Lincoln. To him the freedom of the slaves was a passion. He did not wish to punish the South indefinitely, but to heal the scars of war as best he could. He was a friend to the South. Lincoln would not hang any of the confederates; enough lives had already been sacrificed. Anger had no place in this mission. He never hated the enemy. Lincoln was never known to speak unfriendly of anyone. His goodwill was elastic enough to hold together a stormy cabinet. He received all visitors with extreme courtesy. Opponents were forced to love him. Indeed he was not a vindictive man. "Justice to all" was his everlasting motto. All the sadness and sorrow of the nation was carried in his heart. He gave out sympathy and vitality continuously. Lincoln was charitable to both friend and opponent. His suffering, the burden he carried, and the grief for the ills of fellow men gave his words a majestic tone.

In solemn reverence we say: "With malice toward none; with charity for all," Abraham Lincoln gave his life that this nation might live and have a new freedom under God.

Ansonia, Ohio.

That Ear Incident

BY I. N. H. BEAHM

THRILL and excitement marked the moment. Every one seems awake when there is something doing. When our Savior was arrested in the garden, we find intense excitement was on.

Matthew, Mark, Luke, John, all relate that ear incident. Matthew and Mark say his ear. Luke and John say his right ear. Only Luke, the physician, tells of the healing.

Malchus must have been a kind of chief officer of the high priest as Peter must have been a kind of chief defender of Jesus. The clash seemed between Malchus and Peter. The latter got in the first blow. It must have been most thrilling to the multitude when Peter unsheathed his sword and when it glistened in the moonlight of the marvelous moment.

The question was asked our Lord about using the sword. But before the answer came, Peter was up and at it like a flash. With his usual dynamic, impulsive force, he must have aimed to cut Malchus' head wide open; but Malchus almost outgeneraled Peter by a sudden turn of his head to the left. But Peter got his right ear. The poor ear fell to the ground. See how impulsive Peter was! Yet amid it all, Jesus picked it up. He put it back on. He healed it. How deliberate Jesus was.

That ear incident, trivial as it was relatively, tells us how impulsive and human was Peter, and also how de-

liberate and divine was the Christ. So this aspect of the wonderful episode in the garden leads us just now to consider the impulsive character of this "noble-hearted blunderer," the chief of "the twelve," the boldest, most daring of all.

Impulse is the dynamic tendency for one to act from the ~~more~~ force of temperament and of constitutional make-up.

Deliberation is the careful, thoughtful, logical tendency to act only after weighing and considering the entire situation.

These distinctions are psychological rather than chronological. Impulse may be one's entire inheritance from all ancestral powers. The racial history stands back of impulse. Heredity speaks through the language of impulse, or better perchance, impulse is the voice of ancestry. That is on the supposition that my 125 sets of foreparents all in a way live again in me, then in my impulses I represent all my ancestors. To illustrate: a severe emergency came, and I knew that my maternal grandfather was unusually strong in English; so I called on him to take the floor, so to speak. He spoke. He did it quickly and effectively. Again, the scriptural and spiritual of Grandmother Lois was reincarnated in Timothy.

The impulsive one acts more from the past than from environmental and volitional influence. Impulse is honest. An impulsive person is one of honest type. Peter was honest—neither a shyster nor a trickster. It is the planning, scheming, contriving one who may be dishonest. Peter must have exceeded all others of the twelve in impulse, and, therefore, in courage and honesty to make him the great apostolic leader he was.

A great reward was offered for the capture of a desperate criminal. Of course, in this case, the guilty one happened to be difficult to identify. But one detective suspected a man. He decided to appeal to impulse. Hence, he approached from the rear and used what was given as a nickname. He suddenly exclaimed: "Hello, Rex!" Whereupon the desperado quickly said: "How'd you know me?" The detective had gotten his man. Impulse was honest even in crime.

An elderly lady was worried and burdened with the complexities and vicissitudes of life. She decided on self-destruction. On going across the meadow to the deep hole in the river, with a red handkerchief about her head, she chanced to anger the bull in the cattle herd. Immediately he charged upon her. She screamed. She turned. She ran for dear life. She landed safe in the house. Her intellect was abnormal. Her reasoning was illogical. Her impulse was true as the needle to the pole. "Self-preservation is the first law of nature."

"When I would do good evil is present." That is the past in me. It is impulse. Where impulse has been

marred by sin it must be changed by grace, truth, volition by deliberation of normal type.

Now, as pivots of destiny, there abideth impulse, educational surroundings, and true deliberation. When Peter became thoughtful, he was rightly the leader of the twelve. He could handle the keys of the kingdom.

That ear incident is recorded by all four of the evangelists. Now, if the reader will get out of Peter's direct, driving, dynamic, impulsive whack on Malchus all that I have not said, he will have more than I can say.

How many have the right ear off? Let Jesus heal it. "He that hath an ear let him hear." He was and is an ear healer. It is easy to believe that Malchus became a believer after Peter's bloody, amputating stroke and the loving, healing miracle of the great Physician, the greatest of all ear doctors.

Nokesville, Va.

Into the Light

BY LEO LILLIAN WISE

BIRTH and death are two normal events in the life of every one. The one, birth, is accepted with gladness and joy, while the other is taken with sorrow, and in many cases with fear. If a grown-up can not meet death without suffering shock, how much more is it a shock to a child! For the child has not learned enough from life to see the light beyond.

I remember so well how the death of a beloved cousin affected me when I was thirteen. He had been so vivid, so eager to live and do things, that when he died just at the threshold of life, it seemed to me that God surely had not been very kind nor just. Through my tears I sobbed out my misery to my mother, wise understanding soul, who knew that tears wash away so much of bitterness. I can not recall just what she said but somehow she led me to see that the eternal love of God is merciful and kind.

Some folks are well meaning but do not know how to handle situations. They will try to be kind and are so unconsciously cruel. Tell a child to stop his crying; ah! a child needs to be permitted to cry and be cuddled up close and led the next step into dispelling of fear.

A friend of mine who had lost a well beloved member of his family said to me afterward: "I was so broken up by it. Not that I doubted God, but I had depended so much upon having this one live. So and so came to me; she didn't know what to say, and *she didn't have the grace to keep still!*" Isn't that the thing that happens many times? We want to be helpful, but we haven't the grace to hold our tongues; we seem to want to probe into the heart of grieving folks. There are other ways of standing by in time of need than by words.

Some time ago I read a story that touched me. It

was the story of a young mother who had lost her own mother in early girlhood. Well-meaning relatives had checked her crying at the time, then had deemed her very rebellious when she cried out against God. So she had learned to carry her loneliness behind a mask of sheer defiance. She had crouched for hours night after night in a dark bedroom terrified of the night. There was something about death that intensified her fear of it as the years passed by.

Finally she was happily married, with one small daughter, an only child. The years seem to hold out a promise of delightful happiness forever so long. But one day because of a slight symptom of ill health, a symptom so trivial it seemed, she called upon her family physician. Her world toppled about her. If you have ever heard the pronouncement of probable death within a short time you know how she felt. It seemed almost crushing, almost impossible to bear.

The first stunning blow recovered from, she began to reach out in her mind how to protect her child from an experience similar to her own early life.

A very dear friend came into the home as a mother's helper. Somewhere this girl had heard a series of lectures upon the subject of death; she had made a notebook for herself. She gave the book to the young mother to read. And ah! the reading of the little book brought peace and understanding, and the plan. The two talked it over, and with the husband they began to train the child into a loving comprehension of the reality and the kindness of death.

The days passed; the household under the constant shadow was filled with love and trust. The child had been taught by walks in the great out of doors with the mother's helper the mystery of the seed falling into the ground and growing again into visible life. She had watched the circles caused by the tossing of a pebble into the water of a small stream and heard the words of a lovely poem about the little circles hurrying away to join other little circles out in the ocean deep.

Then came an afternoon when the mother's life was ebbing. The husband and child watched the mother while the helper read the poem again about "hurrying out into the love of the eternal God." Suddenly the child exclaimed: "Oh, look! The Light!" The helper's voice trembled, but she read on to the end of the line. The young mother's life had gone hurrying to join the life beyond.

It made me wish that somehow every mother could be gifted to teach her dear little ones in such a way that even though she should be called away by some even almost calamitous death, the children could think of her as having gone into the very presence of God. After all on this day we sing: "Alleluia, Christ is risen."

Bellefontaine, Ohio.



MISSIONS

This Department

Conducted by

H. Spenser Minnich



Some More Juniors and Intermediates Love to Give

LAST Easter, while conducting services during the week in the Quinter congregation, Bro. O. H. Feiler, now of Portis, Kans., gave out \$10 for missionary investment. It was given in quarters to the juniors and intermediates of the Quinter Sunday-school of the district of Northwestern Kansas. As a result of this project \$40.75 has been received. Two junior girls each had \$5 to return; one raised chickens, the other sold fancy work. Each and every one worked hard and all were pleased to have a part in this offering. We also want to thank Bro. Feiler for his example and encouragement. We are planning a similar project for 1935, hoping for an even better season.—Mrs. Harvey Ikenberry, Superintendent.

Layman's Missionary Congress

BY C. H. SHAMBERGER

MOST organizations with extensive activities find it advantageous to hold regular or occasional meetings where plans and purposes are given consideration. Business concerns find it indispensable to hold conventions. Churches have conferences at stated times and there are many interdenominational conferences of various types.

A number of years ago the Laymen's Missionary Movement held a series of national conventions. It has been a good many years since any such meeting has been held and it is the feeling of those interested in missions that the time is here when another Laymen's Congress should be convened. It will meet in Chicago May 2-5.

There are several reasons why such a gathering should be held. For one thing the missionary enterprise calls for the expenditure of a large amount of money. It is essential that those who give be intelligent about how their money is used.

A second factor is the changes in thought both in America and all over the world regarding the missionary message. It is well that men become familiar with trends of thought that affect the extension of the church

in other lands. The widespread discussion of the Laymen's Report indicates the extent of the interest upon this point.

In the third place, men need to consider continuously the basic claim of missions in the program of the church.

All of these factors and others of equal importance will be given consideration in the congress which will bring together some of the greatest missionary administrators, missionaries and American laymen for three and one-half days.

The meeting is planned specifically for younger men but is open to young men and older men, as well. Those responsible for the congress feel that older men have been more familiar with missions than those between twenty-five and forty years of age.

The registration fee for the congress will be three dollars. Those who attend can room and take their meals where they choose. Bethany Biblical Seminary can accommodate a considerable number and the cost of lodging there will be nominal.

Churches within a reasonable radius of Chicago should find it a good investment to make the attendance of one or more laymen possible.

Elgin, Ill.

Sharing Observations With the Home Church

BY C. D. BONSACK

Secretary of the General Mission Board

Twenty-fourth Installment

February 27. At the Girls' School, a talk on Africa was given while some photographs were taken. This was followed by a conference with the staff of the Vocational School in which appreciation was given for our visit and help. Then we went back to the Girls' School for more counsel and fellowship and a good lunch. Soon we were off by bullock cart to the station; but fearing to miss the train, we hailed a man with a horse and exchanged conveyances to the embarrassment of both drivers, we fear, all because of the excited rush of three Americans in India! We made the train to Dahanu, the only station not yet visited on this trip. We found Dr. Nickey quite busy and showing fatigue from her heavy work. Miss Hazel Messer, a registered nurse, ably helps, as well as a young Indian doctor. Goldie Swartz is in charge of the school, the baby home and country evangelistic work with a Bible woman—to which the weekly visit of the nurse adds help and interest caring for upwards of half a hundred patients. A well equipped dispensary on the faithful Ford provides the equipment. The evening was spent in the school where the Christians came for worship and the usual courtesy of giving us garlands of flowers.

February 28. This was mail day and letters to America were gotten off. What a privilege it is to get a let-

ter from home at the small postal charge of five cents! And how these letters do find one in the remotest corners of the world! In the afternoon we visited the school, baby home, hospital and dispensary. The latter two are rather busy places, though slackening up some at the time of our visit. The baby home renders a real service to innocent children, yet one wonders how far such work should be carried, in so far as it relieves the community and sometimes a parent from responsibility. But until the church is established here, there is a need that must be faced. The Dahanu station is just a little over a mile from the Arabian Sea and the beach is beautiful here. Since we had spent so much time on the water, we spent a half hour enjoying the freshness of the sea and in giving the busy doctor and nurse a moment of needed rest. In the evening Brethren Miller and Brubaker talked to the assembled church. This

was followed by tea for all the worshipers. The Indians love tea as well as the serving of it, and the Americans present enjoyed drinking it; thus the closing prayer of gratitude was a sincere one.

March 1. The talk with a few of the India workers here was informing. These conferences always give opportunities for knowing the minds of our Indian friends, which is most important, even if we can not always agree with their views. An hour or two was spent in this way, some more photographs taken, and then we proceeded by train to Palghar, just twenty-two miles south, where the annual district meeting in the Marathi language area was about to convene. Arriving at Palghar, we were soon out to the compound where the Shulls met us and supplied a refreshing lunch. After this we inspected the buildings and activities before those attending the district meeting arrived. Here we found a compound of forty acres; also a good school with agricultural and industrial training. The gardens and shops show some splendid work. In the evening at the opening session of the district meeting Rev. Samuel Ramdas of Bombay gave the address. Those who could understand the Marathi language in which he spoke said it was a helpful address on the purpose and function of the Christian church. Rev. Ramdas is the pastor of one of Bombay's several Christian churches and remained during the meeting to interpret the talks from members of the deputation. We rejoiced in this, since the value of an address in a language unknown by the audience depends entirely upon interpretation by one who knows both languages well.

March 2. We were expected to speak to the district meeting this morning on what was expected of the church in India. This was a good subject to think about, one on which we wished we could speak in the language of the people. It is easy to get wrong notions about the church. Some feel it is an institution to get as much out of as possible. Some make it an institution in which they can exercise authority. Both at home and on the mission field a few have these wrong impressions. We are persuaded, however, that most people want to do the right thing, if they know what it is. This attitude is a constant challenge to make the church a minister of guidance and help to such folks, everywhere. The afternoon program was for young people and was opened by an address by Bro. Brubaker on what their contribution should be. The night session was a Bible drama by a group of rural young people, and one marveled at the talent and ability displayed by this group in their presentation. Also, how one can use the simplest things in our surroundings to make profound impressions!

March 3. The morning Sunday-school classes assembled here and there about the compound. The talk

Monthly Financial Statement

Conference Budget

During the month of March contributions for the Conference Budget and agencies within the budget totalled \$4,726.75. Total cash applicable to the Conference Budget the year beginning March 1, 1935, \$4,726.75, detail as follows:

	For the month	For the year
General Mission Board	\$3,018.00	\$3,018.00
Board of Christian Education	10.00	10.00
Bethany Biblical Seminary	499.19	499.19
General Ministerial Board	10.50	10.50
Undesignated Funds	1,189.06	1,189.06
	\$4,726.75	\$4,726.75

General Mission Board

During March contributions were received by the treasurer of the General Mission Board as follows:

	Receipts	Total rec'd since 3-1-35
World Wide Missions	\$ 907.72	\$ 907.72
Women's Work Project	354.41	354.41
Home Missions	16.16	16.16
Foreign Missions	166.58	166.58
Junior League Project	45.86	45.86
India Mission	9.86	9.86
India Boarding School	18.75	18.75
India Share Plan	28.75	28.75
India Missionary Supports	687.50	687.50
China Mission	3.15	3.15
China Missionary Supports	264.00	264.00
South China Mission	9.36	9.36
Africa Missionary Supports	407.50	407.50
Africa Mission	28.93	28.93
Africa Share Plan	65.35	65.35
Africa Leper	4.12	4.12
Conference Budget	1,164.06	1,164.06
Conference Budget Designated for—		
Board of Christian Education	10.00	10.00
Bethany Biblical Seminary	55.00	55.00
General Ministerial Board	10.50	10.50
Conference Budget Share Plan	25.00	25.00

The following shows the condition of mission finances on March 31, 1935:

Income since March 1, 1935	\$ 8,518.00
Income same period last year	5,671.36
Expense since March 1, 1935	18,760.61
Expense same period last year	17,939.18
Mission deficit March 31, 1935	20,397.84
Mission deficit February 28, 1935	10,155.23
Increase in deficit during March, 1935	10,242.61

of the morning was on the claims of a Triumphant Christ. The morning service was somewhat disturbed by the serious illness of one of the lads who came from a country school fifty miles away. He passed away shortly after services. Evidently some heart weakness yielded to an attack of malaria. The lad was an orphan; so a messenger was sent to notify other relatives. It was with mingled feelings of hope and sadness that his body was buried at three o'clock, attended by a group of fellow students and friends. The afternoon program was a challenge to support the church in finance and devotion. Rev. Ramdas led this session by a sane and helpful address on giving. At night this same man gave a helpful talk on the ideal church. At this session all enjoyed the good music of a missionary quartet composed of Brethren Blickenstaff, Bollinger and Ziegler of our own mission and Rev. Banker of the Wesleyan Methodist Mission near by.

March 4. The district meeting assembled in business session this morning. The usual details of election of officers and the giving of reports began the program. The work moved along about as at an ordinary district meeting at home. Here they use their hands a bit more to emphasize their words, and thus leave the impression of great earnestness. A sense of humor seemed to relieve the tension when this was needed. The meeting closed with another drama by the young people of the Palghar school and community which was a credit to their dramatic skill. During the adjournment between afternoon and evening sessions a number of us walked to a modern dairy plant a mile from the mission station and were deeply impressed by the onward economic march of India as revealed at this dairy. The mission and its work are held in high esteem by those in charge.

March 5. By this time we were used to packing up to go on to the next place. So we were at it early to go to Bulsar for the mission conference and its necessary committee meetings. On the train we met others on the way, and many problems got their "first over" in this preliminary fellowship. At Bulsar we were placed in a hospital room for the time of our stay—there may be a reason! The afternoon and evening were given to a meeting of the executive committee which was composed of the chairman of five other important committees. Planning the best use of our remaining time, how to make the most of every moment in this meeting, and other problems were faced bravely in the spirit of sympathy and patience. It is most cheering to see the way differences of opinion and a multitude of duties can be faced by a group of missionaries. Only in the constant seeking of divine guidance could such a spirit be maintained.

March 6. Many committees were in session this day. They dealt with workers, evangelism, schools, property,

finances and all the rest. These committees each make recommendations to the mission conference for their consideration and action. The chairmen of these committees formed the executive committee. We were with the finance committee considering income taxes which many of our missionaries have to pay; but some are located in one native state, some in another, and still others in British India. They all differ and some pay taxes and others do not. Those teaching in the Woodstock school get benefits from a provident fund which is not available in the mission. What was to be done in these differing circumstances to be fair to all? Fortunately missionaries have the right spirit and it is not hard to adjust, each being willing to sacrifice rather than to have any advantage. Then we were with the workers' committee awhile. Their problems have decided financial relations. There is no trouble to get workers, but how to provide a living is the question. Do they need more missionaries? Seemingly there is no end to needs and opportunities, but how to provide a living is the real question. Then getting the right folks into the right place is no small problem, especially if there is an inclination to stay elsewhere! The evening brought the opening address of the mission conference, which was just a fatherly talk by the writer on "Some Overlooked Things That Bring Joy and Success Into Our Work."

March 7. We agreed to push aside our formal program and face our problems at once—after the Bible hour by Bro. Brubaker. This was a fitting opening for the conference on the challenge of Christ to all. The first matter of business was the report of a survey of nearly all schools, and of boarding schools in particular. This required the whole day. The report was comprehensive and looked toward a radical reduction of boarding schools. But closing boarding schools is much like closing colleges in the home church. The mission faced the matter bravely and cautiously.

What to Pray For

Week of April 20-27

It was a wonderful joy to Susan Stoner to be able to sail for India in January, returning to her work at Woodstock School at Landour, Mussoorie. So essential was her service considered by the trustees and faculty of the institution that her return to India was assured. We may well rejoice with her that she was given this honor and assurance which very few missionaries can have in these days of uncertainty. As you read these lines, she is again in the Himalaya Mountains and the new school year has been running for five weeks. Miss Stoner desires your prayers that her influence among the missionary children may be always of the highest Christian type.

Emma Ziegler is teaching at Woodstock School again this year. It is also a tribute to her work that during the year she supplied in Miss Stoner's absence, she proved herself so valuable that she has been asked to remain on the faculty.

Verna Blickenstaff, R. N., who for the last three years of her second term of service was nurse at Woodstock, returned on furlough this spring. Pray that her sojourn in America may be one of blessing.

From the Layman Member of the Deputation

BY J. K. MILLER

The day was Saturday, Feb. 23. The place was Vyara, Surat District, India. The deputation came here from Ahwa, Monday afternoon, to be with these folks during their district meeting. The meeting closed Thursday evening, after which the delegates from the distant churches began to leave for their homes, not in high powered automobiles, but in oxcarts. Those from Khergam and Wankal had fifty and sixty miles. It will take full two days to make the return trip.

On this morning the Zieglers, Miss Widdowson and Brethren Bonsack and Brubaker left in two ox tongas for a village nine miles out in the country. They planned to help organize a new church and to be present at their communion service in the evening. Our hosts thought it would not be advisable for me to make this tiresome trip, and to this I agreed. The day was hot and the time was spent in bringing my diary up to date and in writing letters.

About five o'clock Bro. Blough suggested that we take a little walk. We crossed the road and passed between the church and the pastor's bungalow, and made our first call at the home of one of our Christian families. The father is in the forestry service and has not been home since last December. The wife gave us a very hearty welcome and was glad to show us the twin boys who are one and a half years old. The real objective of our call was to see the twins. Three families live in this house. The room at one end is occupied by an old grandmother who is not a Christian, but has one son who is. When she gave me her hand I held it while examining the many bracelets which covered about eight inches of her forearm. Her ears, ankles and even toes had not been neglected, but all were well decorated. She told us that she would be glad to take off the bracelets, but her daughter would not hear to it.

We passed by the mission rice fields. These are small plots of very level ground with earth embankments, two or three feet high, which hold the water during the monsoon season and while the rice is growing. The crop had been harvested and the fields were brown. The earth showed great cracks from the heat. We also passed a cotton field which had been badly damaged by the hard freeze of some time earlier. Cotton in this part of India is one of the staple crops. The freeze was said to have been the worst in one hundred years.

A little farther on we came to the edge of a small village where there were several large trees. Under one of these was an idol which is supposed to protect the village. This was a small black stone, about ten inches high. It had several red marks on it, and in front of it were offerings of rice, cocoanuts and chicken feathers. When a chicken is killed the entrails are examined very carefully to see just

what god has been offended. Some of the blood and the feathers are then offered, after which the chicken is eaten.

Inside of the compound we stopped at the first house or hut. Here several women met us and we had a friendly chat. The spokesman had on her neck about a dozen strings of beads made from small white stones. They covered the entire neck. She informed us that they had cost three rupees. In addition she had a long pendant on which were five silver half rupees and several other large ornaments. The ears and arms, as well as the ankles and toes, also had their share of attention. There is but one Christian family in this village. The husband works during the day and at night teaches school, thus furnishing the only opportunity these children have to learn. As we started back to the main road we met the little children bringing home the cattle. They had been watching them all day—this is one of their duties. At the road we were stopped by a farmer who told Bro. Blough his troubles. The freeze had ruined his cotton crop and the poor man did not know how he was going to pay his taxes, which are one hundred rupees. He is one of many who will have the problem to face. A little farther on we passed a small hut in which lives a man who has the leprosy. He is forty years old and ekes out an existence by herding cattle for some of his neighbors. Bro. Blough showed me some of the little farms that our Christians have bought from the mission and for which they are paying on the installment plan. This land was bought years ago and has proven to be a blessing for our Christians. At one time the farmers owned all of the land. Now the money lenders own ninety-five per cent and keep the farmers continually in their debt.

On our return trip we stopped at one of our Christian homes to see another pair of twins—this is a pair of little girls four months old. The mother showed us one and the grandmother the other. This seemed to be a happy home. While here the cows were brought home and peacefully ate their rations in one end of the house.

Next we called at the house of the great-grandmother of the twins. She is totally blind and one of the grandchildren cares for her. We saw her in church the next morning and she had something to put into the offering. A little farther on we saw a hut which was badly in need of repair. In front of it there were several small children. The mother here was left a widow with five small children. Later she remarried and had two more children, after which her husband left her and has not been heard of since. She and the oldest daughter work during the day barely making enough to feed the family. The oldest of the children cares for the others during the day.

Back on the main road we started for the Blough home and met the folks going home from town—walking, on horseback (there are not many horses here), in oxcarts, women with heavy loads on their heads, a man with a small monkey which attracted attention. We passed the home of a Hindu with its fine garden and many mango trees, all of which showed prosperity—and the difference between the upper and lower castes.

In the short space of a little more than an hour we had seen some of Indian life at its source, and what we saw will not soon be forgotten. The great difference between the Christian and the nonchristian homes is marked—both in the care of the homes and the children, also in the folks themselves. This is very noticeable wherever we go. Missions are a great blessing to these people and are worth all that they have cost the folks at home.

Bombay, India.

KINGDOM GLEANINGS

Calendar for Sunday, April 21

Sunday-school Lesson, The Future Life (Easter).—Luke 24: 1-12; John 14: 1-6.

Christian Workers' Meeting, The Power of His Resurrection.

B. Y. P. D. Programs:

Young People—Easter for Young People.

Intermediates—The Message of Easter.



Gains for the Kingdom

Seven baptisms in the Bartlesville church, Okla.

One baptized and one received on former baptism in the Broadfording church, Md.

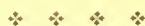
Twenty-one baptisms in the Union City church, Ind., Bro. R. N. Leatherman, pastor-evangelist.

Ten baptisms in the Toledo church, Ohio, Bro. R. N. Leatherman of Union City, Ind., evangelist.

One baptized in the Victor church, Kans., Brother and Sister B. M. Rollins of Keyser, W. Va., evangelists.

Thirteen baptisms in the Frederick church, Md., Bro. John T. Glick of Bridgewater, Va., evangelist; one baptism on Jan. 27.

Three baptisms in the Antelope Valley church, Okla., Brother and Sister O. H. Austin of McPherson, Kans., evangelists.



Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. David Snader of Akron, Pa., May 5 in the Welsh Run church, Pa.

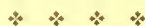
Bro. C. O. Beery of Williamsburg, Pa., April 21 in the Amaranth church, Pa.

Bro. R. N. Leatherman of Union City, Ind., May 19 in the Mechanic Grove church, Pa.

Bro. D. W. Kurtz of Chicago, Ill., April 14 to 19 in the First church, South Bend, Ind.

Bro. I. N. H. Beahm of Nokesville, Va., May 5 at the Manheim house, White Oak church, Pa.

Bro. S. C. Godfrey of Red Lion, Pa., May 19 to June 2 at the Mingo house, Mingo congregation, Pa.



Personal Mention

Missionary Verna Blickenstaff from India arrived on furlough April 8 at Los Angeles, where she will visit a few days and then come on to Illinois, where she may be addressed at Cerro Gordo.

Middle Pennsylvania has chosen as Standing Committee delegates to the Winona Lake Conference Elders D. I. Pepple, I. Harvey Brumbaugh and A. R. Coffman, with Elders E. M. Detwiler, S. P. Early and D. B. Maddocks as alternates.

"The victory of Easter is a mighty challenge to us to find victory in the service of our risen Lord." So thinks Pastor Earl M. Frantz, Ivester church, Northern Iowa. Pastor A. P. Musselman, Lima church, Northwestern Ohio, announces baptismal services for Easter Sunday. Many other church-

es, let us hope, are celebrating in the same way this fitting time to arise and "walk in newness of life."

Ministers and women are to meet in conference at Juniata College Monday and Tuesday, May 6 and 7. They will hear such leaders and thought provokers as President Paul H. Bowman of Bridgewater College, Doctor W. W. Slabaugh of Bethany Biblical Seminary, Pastor Earl M. Bowman of the Bethany church, Philadelphia, Mrs. Ross D. Murphy, President of the Women's Work Council, and Mrs. F. F. Holsopple of Washington, D. C. Their themes are live ones. Watch for the complete program in next week's Messenger.

The Young People's Conference of Eastern and Southern Pennsylvania under the direction of the Boards of Christian Education of these two state districts, is scheduled for July 29 to Aug. 24. A week's conference is planned for each of the following age groups: July 29 to Aug. 3, 14, 15 years; Aug. 4-10, 16, 17 years; Aug. 11-17, 18-20 years; Aug. 18-24, 21-30 years. Among the instructors will be the following: R. W. Schlosser, H. K. Ober, M. Clyde Horst, Calvert N. Ellis, H. L. Hartsough, Rufus Bowman, and Sara Shisler.—Martha Martin, Elizabethtown, Pa.

Sister Nettie M. Senger, writing March 11, said: "Last eve we left Kobe and tomorrow eve we pull up to Shanghai pier. . . . So many people have been interested in this trip of mine, first, because they were interested in me and, second, because I was daring to experiment on cheaper travel for depression times. The Board, I think, has never sent one lady alone like this, winter time, third-class, Oriental food. God doesn't let lack of funds bother if we dare to proceed. . . . I felt in my soul it was God's wish for me and I am the gainer in this experiment. . . . Chinese friends among whom I work, on hearing of the very strenuous depression, solicited and collected \$200 (Mex.) toward my return trip . . . adds to my enthusiasm to return to the friends who cared enough for me that they try to help."

Bro. J. S. Flory of Colorado and California, a generation and more ago, was a frequent contributor to The Gospel Messenger. Many an older reader will recall also his Mind Mysteries and Rocky Mountain Salvia. Sister Maggie Flory Boots of Covina, Calif., who writes us such an interesting letter, is one of his six surviving daughters, four of them past seventy. The others are Emma Bashore, also of Covina, Lottie Neher of La Verne, Elizabeth Calvert of Missouri, Sarah Talley and Mary Steele of Colorado. The six sisters and their two brothers, Charles and David P., have all been in California the past winter, this being the first time some of them had met in fifty years. Let's all rejoice with them in this rare kind of family reunion. Their oldest brother, W. H., passed on about a year ago at the age of seventy-six.



Miscellaneous Items

"The only Christianity that can do anything for us is a Christianity that makes us want to do something for others." This is what they are thinking at Canton, Ohio, these days, where Bro. J. C. Inman ministers to the people.

No more 1935 Yearbooks can be supplied. The largest edition in several years has been exhausted, and at this late date it is not advisable to make a further printing. While they last, Yearbooks go to all regular Messenger subscribers. Remember this next fall when it is time to renew your subscription.

In the Mount Joy church of Western Pennsylvania "the men's organization is trying to get the Messenger into ev-

very home if possible. . . . The Sunday-school decided last Sunday to pay fifty cents toward every subscription." You see there are ways and ways of doing it, when there is earnestness of purpose behind the effort.

Annual District Conference, Second District of Virginia, will be held in the Middle River church, April 24-26. Elders' Meeting, April 24, 2:00 P. M.; The Work of the Laity, 7:30 P. M. April 25, 9:30 A. M., Missionary and Ministerial Conference; 1:30 P. M., Christian Education. Young People's Conference, 7:30 P. M. April 26, 9:30 A. M., Business Session.—N. D. Cool, Bridgewater, Va.

A love feast announcement should be in our hands not less than ten days before the date of the issue in which it is to appear. For example, it is April 11 as these lines are written, but copy for the announcement column in the paper for April 20 has already gone to the linotype room. We can make changes yet tomorrow, but more time would be better. If you figure from the date of mailing to us, still more time should be allowed. This reminder is prompted by the fact that announcements frequently come too late for insertion. There is one such on our desk as we write.

To the more than sixty churches officially protesting naval maneuvers in the North Pacific should be added: McFarland, Calif.; Fruita, Colo.; Grand Valley, Colo.; Grand Junction, Colo.; Moscow, Idaho; Clearwater, Idaho; Champaign, Ill.; Lanark, Ill.; Cherry Grove, Ill.; Girard, Ill.; Burnettsville, Ind.; Pleasant Chapel, Ind.; Richmond, Ind.; Elkhart City, Ind.; Monticello, Ind.; Michigan City, Ind.; Wabash City, Ind.; Ottumwa, Iowa; Union Ridge, Iowa; Waterloo, Iowa; North Solomon, Kans.; Crystal Plains, Kans.; Belleville, Kans.; Pleasant View, Kans.; Grand Rapids, Mich.; Mound City, Mo.; Cabool, Mo.; So. St. Joseph, Mo.; Bethel, Nebr.; Bartlesville, Okla.; Clovis, N. M.; Calvary-Philadelphia, Pa.; Salisbury, Pa.; Maple Glen, Pa.; Garrett, Pa.; Beachdale, Pa.; Roxbury, Pa.; Boiling Springs, Pa.; Locust Grove, Pa.; Linville Creek, Va.; Rice Lake, Wis.

Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

Ways of Praying, by Muriel Lester. Cokesbury Press. 32 pages. Paper cover, 20c.

Pastors and evangelists often desire some small, suitable, not too expensive booklet dealing with prayer—something to hand to certain people who are eager to learn how to pray. Here is just such a booklet. Bound in fancy white stiff paper, printed in blue ink on snow-white paper, and put in a neat box the gift is attractive to begin with and wins favor on sight. But more than that, its contents are of the kind that really help and direct the inquirer. The topics treated are: The Necessity of Prayer, The First Waking Thought, The Morning Prayer, Acts of Recollection, The Prayer of Relaxation, Intercessory Prayer, The Evening Prayer. Let this one selection suffice to introduce you to the author:

"Anyone can live the life of prayer. It is not long periods of quiet and leisure that are the great necessity in prayer; it is a habit, an humble spirit; a disciplined mind, a sense of order, self-control, an intelligent association of ideas. And all these you can acquire while you dress, bathe, brush your hair, walk to work, or sit in the bus."

Northwestern Ohio peace program will be held April 27 in the Deshler church. The Peace Commission will assist in the program. The chairman of the day is to be A. P. Muselman. Forenoon session, 10:30 o'clock: The Christian Philosophy of Peace, J. L. Guthrie. The Record of the Church of the Brethren, L. W. Shultz. Open Forum, H. L. Hartsough. Afternoon: The Christian Philosophy of Peace, C. Ray Keim. Materials and Methods, O. W. Neher. Open Forum, H. L. Hartsough. Ministers and their wives, peace and educational workers are urged to attend.

The Federal Council of Churches of Christ in America in collaboration with other interested organizations has issued "an appeal to the Christian people of all nations to join in a world concert of prayer" in this "ominous hour when the spectre of war again haunts the world." It urges the churches, beginning in Holy Week, to pray for peace in every service of public worship and to continue this practice "as long as the threat of war remains." Recalling the suffering of Christ, the message declares that "the world for which he died seems ready to crucify him afresh" and expresses the judgment that only the spiritual power which can be released by a united fellowship of prayer "is adequate to stay the rising current of selfish nationalism and bring peace to a disordered world."

THE QUIET HOUR

A Closer Walk With Christ

D. Through Service

PREPARED BY H. S. WILL

For Week Beginning April 28

I. Jesus: A Servant.

- A. "I am in the midst of you as he that serveth" (Luke 22: 27).
- B. "Not to be ministered unto, but to minister" (Matt. 20: 28).
- C. "He took a towel, and girded himself" (John 13: 3-5).
- D. A prophet's view of the Suffering Servant of Jehovah (Isa. 53).

II. His Teaching for Discipleship.

- A. Greatest—servant (Matt. 23: 11; Luke 22: 26).
- B. "Go, and do thou likewise" (Luke 10: 25-37).
- C. "Feed my sheep" (John 21: 15-17).
- D. Judgment scene (Matt. 25: 31-40).
- E. Losing life (Matt. 16: 25).

III. We Ought "to Walk Even as He Walked" (1 John 2: 6).

- A. "Do as I have done to you" (John 13: 12-16).

Thought Stimulants

1. "I am not here for a furlough, I am here for orders." Hiram Bingham.
2. "No religious feeling can be trusted which can not be put to work." Calkins.
3. "The Christian must go in to wait on God; he must go out to work for men." McConkey (John 10: 9).

Questions

1. Could a person spend too much time in prayer?
2. May washing dishes be Christian service? Laboring for economic justice? Creating better racial understanding?
3. How broad is the range of Christian service anyway?

HOME AND FAMILY

'Tis Sunrise

BY MARY STONER WINE

'Tis sunrise . . .
And in the garden's rock-hewn tomb
There is no death, no shrouded gloom,
No need of spice and sweet perfume.

'Tis sunrise . . .
And from his grave the angels say:
"Come see the place where once he lay,
For Christ, the Lord, is ris'n today."

'Tis sunrise . . .
Go tell his own where they may be,
And Peter, too, that they shall see
Their living Lord in Galilee.

'Tis sunrise . . .
And though through death our pathway lies,
The saint who lives in Christ and dies
Shall from the grave immortal rise.

'Tis sunrise . . .
The starlit grave may hold brief sway,
But life and glory end death's way;
With sunrise dawn eternal day.

Covington, Ohio.

Glimpses of Life in India

BY BERTHA RYAN SHIRK

13. Off to Daman

DAMAN is a large village southeast of Bulsar on the seashore. The inhabitants are mostly fisher folk. Rumors came to us during the great famine that many people there were suffering from want of food. Grain prices had advanced until the poorer classes could not afford to buy the quantity they needed.

Upon investigation, the mission decided to furnish these people grain at wholesale prices until conditions were better. Mrs. Lukey, a missionary friend from Bombay, was in Bulsar at this time and offered her services to help in the work. Arrangements were made for the two of us to go to their aid. Packing our rolls of bedding, a few cooking utensils and securing a cook, we left the next morning. The train took us within ten miles of the village. As this was the nearest shipping point, a number of bags of rice were ordered from Bombay, and there was nothing to do but wait until they arrived, then arrange for oxcarts to haul it over the government road to Daman. We knew it would be a day or two and perhaps a couple of nights before we could get the rice, so began to look about for lodgings.

A native soldier, who spoke English quite well, came and wanted to know if he could be of any service. Making our plans known to him, he had at his com-

mand just what we needed, a small two-room house, furnished with two single beds. It was native built of bamboo and mud, the floors were dirt floors with veranda on two sides. This was kept for government service and unoccupied. He not only offered the use of the hut, but said he would send two other soldiers to guard the place as there were no doors to shut and the "bob cats" might get us. He took us over to the little domicile, surrounded by big shade trees. The cook brought the baggage and we proceeded to set up house-keeping. After dinner that evening the guards arrived. It was rather amusing to have two soldiers in uniform, pacing around outside with guns, watching, while we tried to sleep. There was a piece of roast mutton left from the evening meal, the only thing we could think of in the house for them to protect. To make this mutton safe, we had had the cook make a swinging shelf out of board and some wire, fastening it overhead to the roof.

When it was time to retire our own bedding was arranged on the beds, the mosquito curtains lowered and tucked in carefully. The little oil lamp was extinguished, and two tired souls sought repose after the heat and burdens of the day. We felt safe enough with our guards stalking about but our weary eyelids refused to close. Neither of us could sleep. As the night wore on, the footsteps of the guards ceased and ominous sounds came to our ears. Raising ourselves up in bed, we could see in the moonlight two forms, prone, one in one door and one in the other. They were sleeping soundly, judging from the sonorous tones that floated out on the midnight air. We did not fear the "bob cats" for we thought surely such a noise as that would frighten most any kind of a wild animal away. We chatted awhile and laughed about our sleeping guards, then closed our eyes and tried to sleep as we knew another day would soon dawn. Suddenly, without hearing the slightest sound, aside from the snoring, we heard the cooking vessel containing the roast mutton crash to the floor. We knew the "bob cat" was the marauder. His sense of smell must have been keen to discover our meat. He must have been sly and fleet of foot, for he did not disturb the sleeping soldiers. Toward morning, we were able to get a couple hours' sleep. The guards were again on duty when we awoke. The cook came in to ask about our eats and was advised of the cat's visit. We did not tell the guards for fear the situation might prove a bit embarrassing.

To our delight the order for rice came before noon. Carts were hired at once and the rice started on the way to Daman. Our good friend showed himself friendly again and sent the two watchmen with the carts. He said the hungry might rob.

Mourning the loss of the roast mutton which the wild cat had stolen, the cook was ordered to prepare a

quick breakfast. Another cart was secured for passengers and baggage. Our friend told us we would get a thousand and one bumps before we reached Daman. We did not care to spend our time counting them as we went along, but finally concluded the soldier knew what he was talking about.

Arriving at Daman we were fortunate again in securing a government house furnished with beds and enough room to store the rice. The guards notified the native police of our plans. The police went to all the huts along the seashore telling the needy people that next day they could secure a measure of rice for so much, at the bungalow and they were to bring exact change if possible.

By the time we were ready to begin distribution, there was quite a crowd at the outer gate. The rice, still in bags, was placed on the back porch. We had not anticipated a rush or a mob when the gate was opened but we had both. It was planned to let them enter, have a service of song and talk to them before giving out the grain, but such a rabble and babble and fuss! All wanted to be first. Loud talking, pushing, pulling, a hundred hands stretched toward the rice bags. We were unable to serve them for fear some one would be trampled underfoot and hurt. The police were there; so we asked them to help arrange a passageway at the corner of the house, just wide enough for one to pass through at a time. The rice was removed to the front porch. In this way they would have to line up and wait their turns. After a day or two, when they learned there was plenty of rice for all, they became more quiet and would sit and listen when we talked to them.

Did you ever hear the story of the missionary who had to hire a servant to carry his money for him in a bag? When I heard it, I wondered if it were really true, but this very thing happened at this place. Although government money was used at this place and in the territory round about, the folks had a lot of old-time money that had been in circulation years before. There were two pieces of different values, corresponding to the anna and half anna, about as large around as a nickel but about four times as thick. Being made of brass, they were heavy. The lesser value was a little less in weight. They were called *dubbos* (long o). A few folks brought silver, but not many. We had more dubbos than we knew what to do with. After seeing what a bulk they were going to make, it was decided to throw them in an empty rice sack. When the selling for the day was over, the sack was so heavy, the cook was called to take it inside. This probably was the kind of money the missionary had to use when he had to have a special servant to carry his money for him.

The next on the program was lunch. Rice and curry were the favorite dishes at this time. This was easily

prepared. You could change the menu each day by having a different kind of curry. The kind I liked best was called jinga curry by the natives. The equivalent in America would be crab curry. Egg curry was second choice, and then vegetable curry. After you learn to like the curry a little hot with the red pepper, you will relish it and not grow tired of it. The natives like it quite hot with the pepper content like the Mexican chili.

After lunch an hour is taken for rest, to relax, sleep, read, pray, study, anything you like, just to get away from everyone and get the strength you feel you need to carry on and complete the day.

Then the rice money had to be counted and put in rolls secured with paper, ready to send to the bazaar to be changed into paper money. So the cook was called to dump the contents of the rice bag on the dining table. The window shades were lowered to keep curious eyes off our hoard. To behold a huge pile of brass dubbos like this always provoked laughter. One could easily fancy himself an old miser putting away coin. When the amount was ascertained, the cook called a policeman or two and they went with him to insure safe delivery to the money changer.

The rest of the day was spent out among the fisher people, sometimes in their villages, sometimes on the seashore while they were busy pulling in their nets, sorting their fish and placing them in baskets ready for market or to carry them home. The women worked along with the men in this work.

One can easily understand after being with these people a short time why the Savior's sympathy went out toward this class of people. They are usually poor but very industrious. They must understand the wind and the tides in order to sail their light crafts out to sea. Courage seems to be written on every face and their muscles stand out telling you of the strength of their bodies. Their life seems one of eternal vigilance and monotony with little pleasure. Born a fisherman, one is always a fisherman. Oh, how one longs to bring some joy, some gladness into their hearts and homes! The task seems almost a hopeless one, but the Master promises victory not by might, nor by strength, but by his Spirit.

After staying here for some time, the merchants were affected by the aid given these poor people and promised they too would reduce the price of their grain to them, and try to aid their own villagers until times were better.

We felt our mission had been accomplished and prepared to return to Bulsar. The same funds had been invested over and over for good and could still be used in other places.

Chickasha, Okla.

THE CHURCH AT WORK

Directed by M. R. Zigler, Executive Secretary; Rufus D. Bowman, Director of Adult Education; R. E. Mohler, Secretary of Men's Work; Mrs. Ross D. Murphy and Anetta Mow, Women's Work; Dan West, Director of Young People's Work; Raymond R. Peters, Chairman of Intermediate Committee; Ruth Shriver, Director of Children's Work; H. Spenser Minnich, Secretary of Christian Finance; Ross D. Murphy, representing the Pastoral Association; Ruth C. Sollenberger, Office Secretary.

ADMINISTRATION

These Help!

"We are looking forward to having an evangelist with us sometime in February, 1936. Would you please send us the names of three men of high calibre who will be able to keep up with our hard-working and enthusiastic pastor?"

"Our work here is progressing beyond expectations. We wish to thank you for your part in the choice of such a good man. Thank you for this favor."—From a member of a local ministerial committee.

"I would like to tell you that we are enjoying the Bible Reading Plan. We read a chapter each morning in our family worship. Our children are 18, 16, 12 and 10 years of age, but the oldest is in college now. The others help with this reading. We choose the verse that we like best and memorize it. However, in some chapters we found no verse that had a special appeal and so we equalized this by selecting more from other chapters. This was especially true with the book of Job, for much of which we substituted verses from Isaiah 52 and 53. This is giving us a fine collection of choice sayings—a treasury, we hope, for years to come. In fact ever since our children have been old enough to learn anything we have been memorizing chapters and parts of chapters during this worship period.

"Several in this congregation are following this reading course and I hope they may complete it and receive certificates. The editorials in Our Young People are quite helpful in stimulating an interest in this work."—From a minister and his family.

EVANGELISM

The Church Evangelistic

Palm Sunday. The public service begins on this day. It is to be hoped that weeks of preparation have preceded this occasion. Group captains should have been made responsible for all the families in the church. A united effort should be made to have every family in attendance on this Sunday. Make it family Sunday. There is nothing more beautiful than family pews well filled. Specialize on the worship. Make it beautiful and full of praise. Make it glorious with sincerity and joy. Let Christ's Spirit flood souls and enrich the atmosphere for the occasion. Encourage deep and fervent devotion. Invite your neighbors and friends. In some places lunching together would help. Have an hour in the afternoon for a youth program. Let the young people feel it is their service. Help them to make it evangelistic. Don't dictate too much. Give them a chance at initiative. Have consecration meeting at night. Use consecration hymns. Select the sermon with this in mind. Let the minister reconsecrate himself. Make it "volunteers for Christ." It may be a time of ingathering also. Lead up to it. Expect it. Pray for it.

Pastor-Evangelist. "God so loved the world." Do you

feel the passion in that great statement? God still loves. Yes, the world we live in. Do the pastors love that way? Can we say with Paul: "The love of Christ constraineth me"? Read the several accounts of passion week. Read imaginatively. Read again and again. Live through that week with Christ. Paul was living there when he said: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past tracing out!" Preach Christ—not sermons. Deliver, not messages, but your own souls. To do this one must enter heartily into the purpose of passion week. Sense the hot tears as you read, "O Jerusalem, Jerusalem, . . . how often would I . . . and ye would not." Listen for the loneliness in his voice as he says: "If thou hadst known in this day, even thou, the things which belong to peace! but now are they hid from thine eyes." Enter Gethsemane and pause. Ponder the statements: "In agony he prayed"; "His sweat, as it were great drops of blood"; "Father, not as I will, but as thou wilt." Now move over to Calvary. Stand in the shadow and study that scene. Can you answer the why of it all? Study the seven words from the cross. Three crosses. Are they different? Three men. All died: one in sin; one to sin; one for sin. Such drama! Great tragedy! Wonderful Savior? Not yet. You must see the open tomb. Now victory! "Up from the grave he arose." "Now preach! Preach! Preach!—J. W. Lear for Bethany Commission on Message and Evangelism.

PEACE

Some World Court Misconceptions

2. What Does the World Court Do?

It is popular for many Americans to fancy that the World Court is a European Court and that it decides political and economic questions arising between quarrelsome European nations.

Instead the World Court is just what its name indicates—a World Court. It is a court for the whole world as the Supreme Court of the United States may be used as a final court for the whole United States.

And, too, its deliberations and decisions have to do with questions on international law and treaties made between nations that adhere to the court and are willing to submit their difficulties to the court for settlement. It does not deal with European political and economic upheavals.

The World Court interprets international law and adjudicates treaty disputes.

CHRISTIAN WORKERS

Courtship

PREPARED BY IRA H. FRANTZ

Gen. 24: 28-67

May 5

1. Courtship Is a Modern Practice

- a. Formerly parents arranged marriages for their children (Gen. 24: 3, 4).
- b. A woman was given without her consent (Joshua 15: 16, 17).

2. Courtship Is Wise

- a. Hasty marriages are more likely to fail.
- b. Thorough acquaintance and real love should precede marriage.
- c. Courtship should be honest, without attempt to deceive.

3. Young People and Courtship

- a. A "pavement" for marriage (See Mrs. Noffsinger's article, Messenger for Oct. 6, 1934).
- b. Should inspire each to be and do his or her best.
- c. Grow rather than fall in love.
- d. Guard your self-respect and hold the respect of each other.

4. The Attitude of Older People

- a. Never make courtship a subject of jesting. Be sympathetic.
- b. Parents who have kept their children's confidence may help in their choices, but only in extreme cases, if ever, should they try to dictate.

LEADERSHIP TRAINING**Balancing the Leadership Load**

Some of our leaders who have worked long and hard on the leadership problem in the local church feel they can attack this problem best by breaking it up into its several parts. When they do this the results are somewhat as follows:

1. How to select the right leadership.

What kind of people do we want for leaders?

Taking it for granted that some of our coming leaders are yet "in the raw," what is the "not-without-which" that a potential leader must have in order to be appointed?

2. How to get leaders to want to lead.

Having found the leaders, or potential leaders we can use, how can we get them to want to serve? And to want to enough so they will be willing to grow on the job?

3. How to provide adequate channels of growth.

Many leaders would grow if only some one would provide the way.

Do your teachers and leaders ever have opportunity to watch some one else at work?

Do they have books and magazines?

Do they have chances to go to conventions, institutes, training schools and camps?

Is there a workers' conference to inspire them?

4. How to have a balanced budget of leadership.

Do we have a half dozen people holding most of the official positions and doing only a half-way job on some of them because of overwork, while a little more forethought could distribute the load much better?

On which of these four problems should your administrative group do the hardest work?

YOUNG PEOPLE**When to Let Go****A. The Leader—When He Should Let Go.**

This is always a delicate question, but it may be good to face it before a leader goes too far in his work.

If he gets little of genuine satisfaction out of his work with youth, he is ready to let go at a week's notice. The eagerness to get in outside speakers frequently, or to turn over any meeting to a chance visitor is a bad symptom.

On the other hand, if he enjoys that kind of work, he is tempted to identify his position with the cause. Then if he isn't careful he will overstay in that position. If he had to be pried loose—long after he should have resigned—it is painful for everybody and often damaging to the cause.

A leader should stay in his position—if allowed to—until (1) he has given all of his best to the group; (2) until there

is someone else in sight who can carry on the work; and (3) until he has done his best to help get that person (those persons) ready. Then he should let go. It is poor leadership if the same person is necessary over too many years.

B. What He Wants to Do.

We have the movies with us. A generation ago they were not. It seems likely that they will stay. We can let them alone but not wisely, because they are part of the environment of almost every group of young people.

We have several choices:

1. Accept them as something entirely beyond our control.
2. Oppose them all as instruments of evil.
3. Select some of the best and discard all the rest. Some of the rest may be ignored, and some opposed. Please observe, however, that we are under no obligation to keep the movie houses going. The church is our responsibility.

It is possible to make out a case for every one of the above choices and a case against every one. To me the third choice seems best. Whether you agree or not, it would be good for you to make up your own mind as to what is best in your situation.

C. How He Goes About It.

1. Study the titles of the movies that come to your town and the write-ups in the local papers.

2. Compare the latter with the judgments in several religious publications such as the Christian Century and the Journal of Religious Education.

3. After you have earned the right to do it, talk with a number of your youth about the movies they have seen.

4. Read Our Movie Made Children. It is one of the Gish Fund books. If your minister doesn't have it buy it for him (55c) and then borrow it.

INTERMEDIATES**Well Trained Intermediates Will Mean Good Citizens in the Next Generation**

That means that we must put into our programs for intermediates the things we would like to have in our adults of the future. Therefore we must decide what are the highest values. For instance, are we sure what is involved in good citizenship? Some people would differ regarding its fundamental meaning. It is evident that the Church of the Brethren should have a high standard of citizenship. It should include some things that are often left out by some groups, as: What do we consider is good patriotism? Not only should we know what good citizenship includes, but we should train our youth to be able to courageously stand in face of difficulty, in time of war or in a moral crisis.

This is only one example of what might be included in a good training program. A question for discussion by intermediate leaders: What should be included in a balanced program for intermediates?

CHILDREN'S DEPARTMENT**The Children's Leader Budgets Her Time**

Wash, iron, bake, sew, keep all the warp and woof of family life beautifully knit together—and work in the children's department at church! And perhaps serve in two or three other capacities at the same time.

How can one budget one's time? There are limits for all of us. When we go beyond, one of two things happens: impaired physical health, or inefficiency in one of our jobs.

Sometimes it is the home, sometimes it is the church that suffers, sometimes it is ourselves.

"This one thing I do!" Shall we apply this thought, with moderation, to the number of activities we take on as children's workers; keeping uppermost in our goals a desire to do well the things that we do?

Fifteen leaders in almost any church, each one limiting him or herself to one field and persistently following that field over a period of years, can do far more than fifteen leaders scattering their efforts over many activities but working thoroughly in none.

CORRESPONDENCE

"BACK IN CHINA'S WATERS AGAIN!"

Back in China's waters again! Back to the land of my adoption and my work! How thrilling! We are to land in Shanghai tomorrow evening. By going third-class, Chinese food, alone and in the winter time, I anticipated all kinds of difficulties none of which materialized. Instead, everything lovely and pleasant came to me on this journey. All this is one more evidence that when we give up comforts for the Lord's work he returns to us one hundred-fold. It has been a social and intellectual feast to be with the splendid third-class passenger group. I will give you a glimpse into our party. My cabin mate is a Chinese girl, American born, making her first trip to China. Next to me, opposite, is an American lady, Chinese born, on her way to her folks. Next to them is a Japanese family, the husband a business man in Victoria for twenty-three years. They have a year's visit home. My table mates in the dining room are two Filipino gentlemen, one from the Department of Commerce—Bureau of Census—Washington, D. C., returning for a visit with his people. The other is a student in Montana University, called home because of the severe illness of his father which they fear will be fatal. Two Japanese girls from Michigan University have finished two years' work and are returning. A Japanese gentleman and Chinese lady from Evanston are returning to their work each in his own country. A Hindu student also graces our number. The head of the International House for Oriental students at the State University, Seattle, Wash., a lady, is among us as a great spirit of international friendship. Two missionary families, one to Borneo and the other to Dutch East Indies, are with us. A Chinese family from Jamaica is on board bringing a grown son to Hongkong for a medical course and the smaller children to be in high school. They are leaving six children in Hongkong for school work. This gives you some idea of who travels third-class these days, and with the growing sentiment for world brotherhood such a trip is a real lesson in that course of study.

This boat is equipped with a system of ventilation which dispels all foul air—the real ban of ocean travel, and for the first time I have had a trip with no heavy depressed feeling in my head. I feel practically as physically fit as when on land.

Many friends are wondering how I fared on Chinese food. One passenger said to me: "Don't you ever get seasick at all?" I said no. She said: "I think everyone should be seasick at least once. It isn't fair." So Chinese food has not made me feel less fit. The breakfasts were a bit heavy and they let our table, the two Filipino friends and myself, have an American breakfast. We are having an American lunch today. The steward told me I could ask

for European food when I wished and they would give it. I only asked for one dinner and this lunch. I wanted one full day's meals to know what they were like. They do not serve fruits much but thanks to the very kind friends in Wenatchee, I have on board plenty of fruit from their bounteous orchards to fill that lack.

I met friends in Honolulu, also went off in Yokohama and Kobe with traveling companions which added greatly to the delights of the trip.

God has been wonderfully good to me. I had a wonderful furlough, with a feeling in my soul that I was to return as soon as God so planned, regardless of the depression. I meant to spend the least money possible and God made it the best trip I have ever had. Praise his name! A letter from coworkers in Chin Chou was received in Kobe welcoming me back and urging that I hasten for I was much needed. It added to my already abounding joy, and while I shall have short delays in Shanghai, Peiping and points in Shansi, I shall hasten to work and friends in Chin Chou.

Although gone from the homeland, yet we still long to hear from you all. Write to us. God's blessings on you all. On Board S. S. Empress of Japan,

En route Kobe, Japan to Shanghai. Nettie M. Senger.

PASSING OF BRO. J. H. FIKE

Bro. J. H. Fike, son of Mr. and Mrs. C. J. Fike, was born in Benton Township, Iowa, July 18, 1867.

His marriage to Miss Fannie Steele took place in 1889.



In 1900 Brother and Sister Fike moved to Indiana where they have since resided in or near Middlebury. Six children were born into the home: Ira, who died in 1905, Mrs. Earl Weaver of Goshen, Albert of Middlebury, Mrs. William Greenawalt of Goshen, and Clarence and Ralph of Middlebury. Those surviving, in addition to his wife and children, are: five grandchildren; one great-grandchild; four brothers, B. J. Fike of

Sunnyside, Wash., Frank Fike of Parlier, Calif., A. R. Fike of Moscow, Idaho, and Charles Fike of Waterloo, Iowa; one sister, Mrs. Fannie McCahill of Reedley, Calif.; and his mother, eighty-nine years of age, who lives at Cataldo, Idaho. His father died about ten years ago.

Bro. Fike united with the Church of the Brethren at South Waterloo, Iowa, in 1884. In 1893 he was elected to the deacon's office and the following year, 1894, he was called to the ministry. His ministry has been long and active. Over a period of forty years he had preached 185 funerals, officiated at 94 weddings, and conducted 60 series of evangelistic meetings.

Along with his work in the ministry, Bro. Fike taught forty-six terms, lacking about two months of the present term, in the public schools. Perhaps fifty per cent of the population of his home town and township have been under his instruction.

Throughout his life Bro. Fike enjoyed vigorous health, and though his strength was failing during the last year, he preached and taught his school and Sunday-school class up to within a few weeks of his death. He died in his home in Middlebury, Ind., March 26, 1935, of chronic leukemia.

Funeral services were held in the Middlebury church with Brethren T. E. George and Burton Metzler officiating. Middlebury, Ind. Burton Metzler.

WOMEN'S WORK MEETING

The Women's Work meeting of Northwestern Ohio was held at the North Poplar Ridge church March 20, with our resident, Sister S. L. Whisler, presiding. The theme of the meeting was Christ in the Home. Good attendance and interest were manifested. In the afternoon Sister S. L. Over, Marion, Ohio, gave a helpful address on The Christian Home. We had special music from the Toledo church. In the evening we had a mother and daughter fellowship supper, after which the program and business meeting were continued. We had a reading by Sister Martha Cocanower. A poem was read, What It Takes to Make a Home, by Sister Blanche Martin. Special music was furnished by Lick Creek church. A playlet, The Blessings of Mother, was given by some of the daughters from the Defiance church. Sister Hazel Lautzenheiser very ably led our singing in the afternoon and evening.

Our yearly report showed some progress over last year. More was given towards our national project for which we are especially grateful. We reported 289 members, 200 meetings held for Aid, mothers and daughters and missionary. Amount given for project, \$171.65; foreign missions, \$90.55; home missions, \$171.90; local church, \$835.19. A number of our societies are making clothes, bedding, etc., for the needy. We have added to our goal for Women's Work this year: Every woman a daily Bible reader and every woman praying daily for missions.

Millbury, Ohio.

Mrs. Ella E. Korn, Secretary.

SMITH GOLDEN WEDDING

The evening of March 8 the Emmett Church of the Brethren was privileged to entertain as honor guests Mr. and Mrs. A. J. Smith, of Boise, Idaho—the occasion being the fiftieth anniversary of their wedding. The evening was truly inspiring, with Bro. L. H. Eby, who married Miss Nannie Rink to Albert Smith, in Northeastern Kansas some two-score and ten years ago, being present at the meeting. In keeping with the occasion he performed a ceremony by candlelight, impressing everyone with the sacredness of the marriage relation. Bro. Smith was also one of the first persons Bro. Eby baptized in some years. It is indeed a rare occasion when the minister who had such a big part in these two lives could be present at the golden wedding ceremony and have such a definite part in it. Several children were born to Brother and Sister Smith, only one of whom is now living, George E. Smith, of Boise, who accompanied his parents to the surprise celebration. The social evening was further enjoyed through a fitting talk by Rev. S. F. Niswander, who knew the couple in Kansas. Instrumental numbers, a reading, two solos, then hymns sung by all, followed. Tasty refreshments completed this fine evening fellowship.

Emmett, Idaho.

Irene Johnson.

A TRIPLE TRAGEDY

Three children of Lloyd and Myrtle Goss lost their lives when the home burned on Friday morning, March 22. Henry, the third child, thirteen years old, arose first of the family on this particular morning and attempted to build the kitchen fire with kerosene. An explosion occurred, the flames spreading at once through the house. The flames and kerosene fumes were so terrible that the father and mother with their children who were downstairs were forced out of the house clad only in night clothes. It was impossible to reach the three children who were sleeping upstairs; they suffocated and their bodies burned in the house. The three who perished were: Margaret, the only daughter, aged eleven years; Lloyd, Jr., aged eight years; and Raymond, aged two years.

Russell, five years old, was badly burned but was taken at once to the hospital at Eau Claire where he seems to be recovering.

There remain of the family the father and mother and five brothers: Wilson, Arber, Henry, Russell and Eugene. The father and mother with Wilson, the oldest child, are members of the Church of the Brethren.

Services were held on Sunday afternoon by the pastor at the home church. The remains of the three were in one small casket. Burial was made in the cemetery near by.

God has gathered from our midst not one flower but a beautiful bouquet that he might enjoy their beauty the more.

Mondovi, Wis.

Howard Peden.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Allen-Farrow.—By the undersigned at his home, April 2, 1935, Mr. Justus B. Allen and Sister Crystal Farrow, both of Augusta County.—N. W. Coffman, Staunton, Va.

Scott-Crull.—March 10, 1935, at the home of the bride's parents, Brother and Sister Fred Crull, Bro. Hersel Scott of Huntington, Ind., and Sister Helen Crull of Roanoke, Ind., by the undersigned.—Russell Weller, Keystone, Ind.

FALLEN ASLEEP

Beck, Nancy C., wife of Miles Beck of Rochelle, Ill., was born Jan. 3, 1858, at Franklin Grove, Ill., and died Jan. 2, 1935. Her young womanhood was spent on a farm east of Franklin Grove. Beck, Miles, born at Warriors Mark, Pa., June 29, 1847, died at Sycamore, Ill., on March 27, 1935. When a young man he came to Franklin Grove, Ill., and was married Dec. 20, 1877. They lived thirty-one years at Warriors Mark, Pa., and the remainder of their lives was spent in Rochelle, Ill. Six children survive. Sister Beck also leaves three sisters. Both were faithful members of the Franklin Grove Church of the Brethren.—Mary Miller, Franklin Grove, Ill.

Bonewit, Sister Amanda Ellen, daughter of Obadiah and Sarah (Shroyer) Hayes, born Jan. 24, 1863, in Huntington County, Ind., died March 27, 1935, in Elkhart, Ind. In 1881 she married George Bonewit who died in 1927. She had resided in Elkhart since 1901. Eight children, eleven grandchildren, two great-grandchildren, one sister, and one half-sister survive her. She was a member of the Church of the Brethren. Services by the writer at the home. Burial in Prairie St. cemetery.—Lorell Weiss, Elkhart, Ind.

Bridge, Geo. Harold, son of Brother and Sister Roy Bridge, born in White County, Ind., Dec. 23, 1919, died Feb. 28, 1935. He was recovering from pneumonia when his heart failed. He was a member of the Pike Creek Sunday-school and a freshman in the Monticello high school. Funeral services in the Pike Creek church by his pastor, the writer. Interment in the Pike Creek cemetery.—J. W. Fyock, Monticello, Ind.

Bratton, Geo., born at Warriors Mark, Pa., July 16, 1848, died at his home in Franklin Grove, Ill., March 5, 1935. In 1916 he united with the Church of the Brethren and for several years was a regular attendant. He is survived by two sons and two daughters.—Mary Miller, Franklin Grove, Ill.

Cline, Christian M., born Sept. 14, 1849, in Augusta County, Va., died March 21, 1935, at his home near Olathe, Mo. Oct. 10, 1871, he married Amanda M. Hoff. To this union ten children were born. In 1884 the family moved to Kansas and in 1893 they came to Missouri. Early in life he united with the Brethren Church and ever contended for and lived up to the principles of the same. He leaves his wife, seven children, twenty-three grandchildren and eleven great-grandchildren. Funeral services in the home by the undersigned and burial in the Prairie Hollow cemetery.—A. W. Adkins, Cabool, Mo.

Cline, Samuel D., born Sept. 2, 1853, died Feb. 26, 1935. Jan. 22, 1885, he married Josephine Evers. He united with the Church of the Brethren in early manhood and served as a deacon for many years. Theirs was a Christian home of the highest type. He was deeply interested in the work of the church at home as well as on the foreign field, and found great joy in giving liberally to this cause. He enjoyed the anointing service two weeks before his passing. The occasion of his last church attendance was on Jan. 22 when he and his wife with many of their friends celebrated their golden wedding anniversary. He leaves his wife, one son, two daughters, thirteen grandchildren, six brothers and four sisters. One daughter preceded him twelve years ago. Funeral at the Lebanon church by A. S. Thomas and S. D. Miller.—Mrs. Florence Showalter, Mt. Sidney, Va.

Denton, Caroline, wife of Elzia Denton, born 67 years ago in Cass County, Ind. She died in Indianapolis on Feb. 1, 1935. She had been confined to the hospital for over eight years. She was the mother of seven children. Surviving are the husband, two sons, three daughters, twelve grandchildren, two brothers and two sisters. Services in Flora by the writer with interment near Logansport.—Ray O. Shank, Flora, Ind.

Engle, Frank Homer, born March 9, 1885, at Lanark, Ill., died at the home of his brother, near Morrill, on March 15, 1935. He was the oldest son of Samuel and Mary Penrod Engle. He was of a family of five children, of whom two brothers survive. The family moved to Kansas where he spent the earlier half of his life. He united with the Church of the Brethren in Morrill. He engaged in drug and clerical work in Kansas and Nebraska for a number of years. Following the war he was employed in the War Finance Department of the Federal Reserve Bank of Omaha for a period of years, later resuming drug work. Aug. 1, 1919, he married Bernice Schultz. For the past three

years he had been in ill health. Funeral services by his pastor and interment in the Morrill cemetery.—Paul S. Longenecker, Morrill, Kans.

Feldkirchner, Joseph, born at Lexington, Pa., Sept. 21, 1856, and died Dec. 19, 1934. He was married to Mabel Holsinger of Mt. Morris, Ill., on March 10, 1886. Most of his life was spent on a farm near Franklin Grove, Ill. He united with the Church of the Brethren at the age of forty and will always be remembered as an earnest Christian. There remain his wife, two sons and five daughters. Funeral services in Franklin Grove church and burial in the Emmert cemetery.—Mary Miller, Franklin Grove, Ill.

Flenar, Eli Wesley, son of Jacob and Maria Flenar, was born Nov. 29, 1886, in De Kalb County, Ind. When a young man he, with his parents, moved to Kosciusko County in the neighborhood of Beaver Dam, Ind., where he lived until fifteen years ago, when he moved to the home near Mentone, Ind., where he passed away on March 21, 1935. On April 29, 1883, he was united in marriage to Alice Middleton with whom he traveled life's pathway for nearly fifty-two years. Three sons and four daughters were born to this union, all of whom, with the wife, survive. He was baptized into the Church of the Brethren in February, 1891, which faith he had always held. Funeral services by the undersigned at Palestine Christian church; burial in cemetery near by.—Grant T. McGuire, Argos, Ind.

Fyock, Nelson, born in Indiana County, July 18, 1848, died Feb. 3, 1935. He spent practically his entire life in the county in which he was born. He united with the church when a young man and lived a devoted Christian life. He served the church as a deacon for a number of years. In June, 1872, he married Sara Jane Replogle who died March 31, 1914. To this union were born four sons and two daughters; two sons preceded him. Funeral services at his home church at Penn Run by E. A. Edwards. Interment in Manor cemetery near Penn Run.—R. D. Fyock, Penn Run, Pa.

Gabbert, Lila Belle, daughter of Mosby and Florence Gabbert, born June 25, 1902, and died Feb. 27, 1935. She united with the Church of the Brethren in 1919 and remained faithful until death. She had been afflicted for several years. She is survived by her mother, one sister and two brothers. Funeral services at the Lebanon church by B. W. Iluff and B. E. Cupp.—Mrs. Florence Showalter, Mt. Sidney, Va.

Grier, Sarah Stoner, born Dec. 19, 1862, at Empire Prairie, Mo., died March 16, 1935, at Viola, Kans. She was the youngest of seven children born to Samuel and Mary Stoner. At the age of seventeen she came to the Viola community where she had since resided. Dec. 25, 1890, she married Wm. Grier. Two sons were born to them, one passing away June 29, 1915, and the other April 4, 1934. She is survived by her husband, daughter-in-law, two grandchildren and two sisters. In early life she became a member of the United Presbyterian Church, later joining the Church of the Brethren at Conway Springs. Funeral services by Rev. M. M. Milford, assisted by Rev. Driver. Interment in Peotone cemetery.—Amos O. Brubaker, Conway Springs, Kans.

Hadley, Martha A., daughter of John and Catherine Burns, born in Carroll County, Ind., on April 14, 1864, died March 1, 1935. About forty-five years ago she married James Shafer. Shortly afterward she united with the M. E. Church. Upon the death of her husband she married A. M. Hadley; he died twelve years later. About twelve years ago she united with the Church of the Brethren and lived faithfully until death. Surviving are three sisters and three brothers. Services in the Flora church by the writer and interment in Maple Lawn cemetery.—Ray O. Shank, Flora, Ind.

Hall, Sister Mary E., died March 25, 1935, in her home at Petersburg, aged 77 years. She leaves her husband and adopted daughter. Besides she had in her home during the year fourteen children that she befriended and gave a home. She united with the Church of the Brethren at the age of eighteen. Funeral services at the home by the undersigned. Interment in the cemetery at Rigg.—Alva Harsh, Petersburg, W. Va.

Harris, Mrs. Elizabeth (Simmons), wife of David Harris, born near New Windsor, Md., June 24, 1853, where she grew to womanhood; she passed away on Jan. 10, 1935. Dec. 25, 1876, she married David H. Harris. She leaves her husband and one daughter. She united with the church in 1887 and continued faithful to the church and steadfast in the faith. Funeral services in the Franklin Grove church by O. D. Buck.—Mary Miller, Franklin Grove, Ill.

Heistand, Sister Mary, died at her home in Florin on Feb. 8, 1935, aged 86 years. She leaves three stepchildren and twelve step-grandchildren. She had been a member of the church for seventy-two years. She was a faithful sister and an active member in the home department. Funeral services at the Florin church by the home ministers.—Emma C. George Geib, Mt. Joy, Pa.

Hull, Bro. Harry C., son of Cyrus J. and Caroline Leicester Hull, born Dec. 15, 1867, near Westminster, Md., and died March 15, 1935, at his home near Uniontown, Md. Death was due to a stroke of paralysis and followed a week's illness. He was a member of Pipe Creek church for the past forty years. In 1893 he married Fanny C. Myers. He is survived by his mother, wife, six sons, daughter, seven grandchildren, three sisters and two brothers. Funeral services in Pipe Creek church by Elders J. J. John and E. C. Bixler. Interment in the adjoining cemetery.—Mrs. H. Paul Hull, Linwood, Md.

John, Addison B., son of Washington and Margaret John, born near Trotwood, Ohio, Feb. 9, 1869, died Feb. 12, 1935. He married Drucilla Weaver Feb. 14, 1892, and to this union were born a son and four daughters. The wife and four daughters survive with nine grandchildren. He united with the church when he was sixteen and was al-

ways a helpful member of the church. He was active in many departments of church work. He taught school for sometime but spent the most of his life on the farm where he resided at the time of his death. Funeral at the Bear Creek church by Norman Wine and P. M. Filbrun.—Mande Puterbaugh, Dayton, Ohio.

Johnson, Sarah (Emmert), born on the Emmert homestead in Nachusa Township, Ill., Feb. 15, 1853, and died March 17, 1935. She was married in 1873 to Jos. Johnson who with one son and three daughters preceded her. Seven sons survive. Her whole life was one of love and devotion to her family.—Mary Miller, Franklin Grove, Ill.

Kaylor, Sister Louvina, died quite suddenly at her home near Danville, March 11, 1935, aged 55 years. She is survived by her companion, one son, one daughter, two sisters, one half sister, and three half brothers. Funeral services at the Danville church, conducted by the writer. Burial in church cemetery.—G. W. Phillips, Danville, Ohio.

Kiser, Sallie Smucker, died at her home March 25, 1935, following an operation. She was born in Shenandoah County, Va., fifty-eight years ago. She had lived in the Bridgewater community since her marriage to Bro. David C. Kiser in 1897. Besides her husband, she is survived by two sons, five daughters, two brothers and one sister. She had been a member of the church for many years and active in the work, especially the Women's Work and Sunday-school, having been a teacher for years. Services at the Bridgewater church by J. S. Flory and C. B. Smith.—Mrs. O. F. Foley, Bridgewater, Va.

Klein, Alvin W., son of Bro. Harry and Margaret Williar Klein, died March 16, 1935, after a short illness of pneumonia, aged 17 years. He is survived by his parents. Funeral services from Locust Grove church by Wm. Baker. Interment in adjoining cemetery.—B. R. Purdum, Mt. Airy, Md.

Lutz, Alpha C., son of F. B. and Lillie B. Lutz, born April 22, 1897, near Pittsburg, Ohio, died March 24, 1935, in the hospital, Dayton, Ohio. Death followed an illness of some time, brought on by influenza. When he was eighteen he accepted his Savior and became a member of the Church of the Brethren. He married Esther Wandle in September, 1917, and to this union were born three daughters. Six months ago his father preceded him; his mother died nine years ago. Surviving are his wife, three daughters and a sister. Funeral services in the Pittsburg church by Bro. Chas. L. Flory, assisted by Bro. N. W. Binkley. Burial in the Mote cemetery.—D. W. Bright, Arcanum, Ohio.

Musselfman, Mary D., daughter of Christian and Elizabeth Brechbiel, born in Blair County, Pa., on Oct. 29, 1858; died at her home in Camden on March 27, 1935. In her girlhood days she came with her parents to Indiana and settled in Carroll County. In her teens she accepted her Lord and Master and was always faithful in her service both in the home and church. Nov. 9, 1876, she married Daniel Dilling; ten children were born to them, five of whom with the father preceded her. In April, 1921, she married Wm. Musselfman. Being the wife of a deacon brought new responsibilities but she willingly accepted them and served faithfully until death. Surviving are the companion, five children, eleven grandchildren, three great-grandchildren, one brother, sister and five stepchildren. Services in the Pike Creek house, Monticello congregation, by the writer, assisted by Rev. F. H. Collier. Burial in the cemetery near the church.—Ray O. Shank, Flora, Ind.

Peterson, Bro. Hans, born in Bremen, Norway, Dec. 12, 1852, died at his home in Fruita, Colo., Sept. 11, 1934. In 1875 he married Kathleen Carlson; to this union were born seven children. In 1884 the family came to the United States and lived in Kansas until 1910 when they moved to Fruita. He is survived by two daughters, four sons, fourteen grandchildren and fifteen great-grandchildren. His wife died in 1923. He was a lifelong member of the Brethren Church. Burial in Elmwood cemetery.—Clara Austin, Fruita, Colo.

Ritchey, Veryl Raymond, son of Bro. Clayton and Sister Alma Ritchey, died at his home at Yellow Creek Feb. 28, 1935. He was born July 31, 1933. He is survived by his parents, four brothers and one sister. Funeral services in Yellow Creek church by Eld. D. A. Stayer and E. P. Dilling. Interment in the Ritchey cemetery at Snake Spring Valley.—Mrs. Bertha Snyder, Hopewell, Pa.

Royer, John H., son of Daniel and Sarah Royer, born near Lanark, Ill., Nov. 4, 1850, died at the home of his daughter, Mrs. Pearl Ickes, near Dallas Center, Iowa, March 19, 1935. At the age of twenty-four he married Susan Lehman. His wife preceded him in 1930. He located on a farm near Dallas Center in 1877 where he resided until 1902, then moving into Dallas Center. He was a regular attendant and constant supporter of the church, although he did not unite with the church until late in life. He leaves two brothers, two sons, one daughter, nine grandchildren and five great-grandchildren. Funeral services in the church by the writer, assisted by Eld. C. B. Rowe. Burial in the cemetery east of town.—M. W. Eikenberry, Dallas Center, Iowa.

Steele, Bro. John T., son of Samuel and Phoebe (Shuss) Steele, died March 25, 1935; he was born in Bedford County, Pa., Nov. 16, 1852. He married Sister Jennie Heeter who preceded him nine years ago. He is survived by two daughters, one brother, ten grandchildren and twelve great-grandchildren. Funeral services in the Yellow Creek church by Eld. D. A. Stayer and Eld. Geo. S. Batzel. Interment in the Steele cemetery.—Mrs. Bertha Snyder, Hopewell, Pa.

Strausbaugh, Mrs. Mary Ellen, widow of Samuel B. Strausbaugh, born March 7, 1857, died March 24, 1935. She was a daughter of Eva Beck Hartacher. She was a faithful member of the Brethren Church. Surviving are two daughters, three grandchildren, ten great-grandchildren and two brothers. Funeral services in Mummerts meeting-

house near East Berlin by J. E. Myers and E. E. Baugher. Burial in the adjoining cemetery.—A. P. Hetrick, Hanover, Pa.

Weybright, Mrs. Sarah A., 81, died at the home of her daughter, Mrs. Emory Cooper, near Milford. Death followed an illness of four weeks. She was born May 2, 1853, in Johnstown, Pa., the daughter of J. M. and Susanna Patterson. She resided near Goshen during the early part of her life, but had resided in and around Milford for fifty-six years. She married John A. Weybright in February, 1879; he preceded her in death. She was a member of the Milford Church of the Brethren with which she united in early youth. Three children survive with fourteen grandchildren, four great-grandchildren and one half sister.—Clara M. Price, Milford, Ind.

White, Sister Emma, aged 63 years, died at the home of her daughter, Mrs. Nellie Evans, Portland, Ore., March 11, 1935. Funeral services at Anacortes, Wash., by Bro. F. H. Barr.—Mrs. Fred C. Williams, Portland, Ore.

Willison, Anna, infant daughter of Brother and Sister Russell Wilson, died March 8, 1935. She is survived by the parents and five others. Services at the home at Louisville, Ohio, by Eld. M. M. Taylor.—Mrs. G. W. Riemenschneider, Atwater, Ohio.

Winebrenner, Nancy Ellen, daughter of Amos and Sarah Shideler, born Jan. 5, 1879, in Huntington County, Ind., died at her home in Huntington, March 20, 1935. She married Alva Winebrenner Dec. 28, 1898. To this union were born four children. Surviving are the husband, two daughters, a son, foster son and three grandchildren, also a stepfather, two half brothers, a half sister, three stepbrothers and a step-sister. She had been a member of the Church of the Brethren since the age of twelve. Her membership was in the Lancaster congregation until five years ago when the family moved to Huntington. Funeral services in the Salamonie church by the writer, assisted by Edward Keim and J. O. Winger. Burial in the adjoining cemetery.—Ray O. Shank, Flora, Ind.

Yoder, Levi, born March 25, 1854, in Berks County, died March 24, 1935. He married Sara D. Hummel on Oct. 24, 1874. He was a member of the Church of the Brethren for sixty years. He is survived by two sons, five daughters, two brothers and two sisters, fourteen grandchildren and eight great-grandchildren. His wife preceded him. Funeral services by Michael Kurtz and Iram Lentz in the Tulpehocken church and interment in adjoining cemetery.—Eva A. Bollinger, Richland, Pa.

Zeigler, Sarah, nee Hoffman, born Nov. 2, 1866, died in Richland on Feb. 9, 1935. She united with the church June 4, 1880, and served the church fifty-four years. Jan. 2, 1886, she married Levi C. Zeigler. She served the church as a faithful elder's wife. She is survived by her husband, twelve children, seventy grandchildren, four great-grandchildren and one sister. Funeral services in the Richland church by Eld. Michael Kurtz and Iram Lentz. Interment in the Heidelberg cemetery.—Eva A. Bollinger, Richland, Pa.

NEWS FROM CHURCHES

ARIZONA

Phoenix.—Jan. 23 the young people planted grass in the parkway in front of the church. The pastor and some others attended the Bible institute at La Verne, Calif., from Feb. 5 to 10. The women and girls held a missionary meeting at the parsonage Feb. 8, at which time mite boxes were given out. Feb. 17 the Sunday evening service was led by the young people. The theme was: Christ in the life of the home. We were glad to have had a part in the achievement offering. March 8 the Cotton Blossom Singers from Piney Woods School, Miss., gave an interesting program of spirituals. March 25 at the quarterly business meeting reports were given by different officers. We reelected our pastor for another year; he is now serving his fifth year. We plan to have our love feast April 26. March 26 a church fellowship supper was held which was very well attended. Afterwards the district council of Women's Work presented an interesting and worthwhile program. Bro. Howell is giving a pre-Easter series of sermons. The first on March 31 was Jesus the Friend. The other subjects are: Christ the Physician, Christ the King, Christ the Redeemer.—Marion Oliver, Phoenix, Ariz., April 2.

CALIFORNIA

Live Oak church met in business meeting March 13. A committee was appointed to make plans for a Vacation Bible School to be held this summer. Instead of our midweek prayer meeting we are taking the study of the book of Romans under the direction of Bro. A. Bates. The Gospel Messenger is now going into 90 per cent of the homes of our congregation. The younger women of the church have organized a Dorcas club, an auxiliary of the Aid Society. We meet every other week and sew for busy mothers, also make things for ourazaar which is held in the fall. Rev. Talbot (representative of the National Council for Prevention of War) gave us a very helpful and inspiring message Sunday evening, March 10, on Is War Inevitable? The parents of our pastor's wife visited here recently in company with Brother and Sister Baldwin en route to their home in Washington. Our communion will be held in May.—Mrs. Bessie Fillmore, Biggs, Calif., April 2.

IDAHO

Emmett.—Though spring, with its glorious weather, calls our members to the fields and orchards, still there has been no lack of interest

in attendance at church, which is comparable to that of any of the other churches in Emmett. At our last council meeting we were notified of our pastor's resignation, and it brought a feeling of regret, as Bro. Bontrager has devoted to us several years of faithful service. The change is effective the latter part of May. The Bontragers are called to the Weiser church, and as yet no pastor has been assigned to Emmett. In May also, we are to be headquarters for the district meeting, and the Ladies' Aid is planning to serve the meals, rather than have the visitors go to restaurants. At a recent community sale, through Aid lunches, and with donations through work, or articles to be sold, the church benefited to the extent of \$75. This money was used to pay the interest on the church debt, and past small bills. Splendid credit belongs to many who have helped prepare trees for wood to be burned in the church, as this was done on shares. We have enough extra to sell part, and any money applying from that, to expenses of the church needs. The Pioneer Girls and Frontier Boys are completely organized, and hold regular meetings now.—Irene Johnson, Emmett, Idaho, April 3.

ILLINOIS

Panther Creek.—We met in an all-day service at the church March 24. We had our regular services, Bible school and worship service, in the forenoon, basket dinner, and our regular business meeting in the afternoon. Delegates were elected for district meeting, as follows: Sisters Ruth Yordy and Lois McCauley; alternates, Blanch Wolfe and the pastor, J. E. Small. Our communion will be May 18, commencing at 7:30 P. M. The ministerial board has been instructed to procure an evangelist to hold a revival meeting sometime in August. The young people are preparing a program for Easter. We are using the offerings taken on the first Sunday of each month for our district mission work. On March 31 Bro. W. E. West of Mt. Morris, Ill., gave us an inspiring message on the "Home."—Alta Small, Roanoke, Ill., April 2.

INDIANA

Andrews church met in council March 19. It was planned to make Sunday services until Palm Sunday evangelistic in nature, Palm Sunday being decision day. Monday and Tuesday evenings following Palm Sunday examination services will be held. Thursday evening we will hold baptismal services with the love feast on the evening of Good Friday. Because of physical infirmities, our beloved Bro. Roy Teach resigned as elder. Bro. Lawrence Goodmiller, our pastor, was elected to succeed Bro. Teach as presiding elder. It was decided that a Vacation Bible School be held at the church for two or more weeks, under the direction of Sister Pearl Goodmiller as superintendent. Closing exercises of the school will furnish the program for children's night the first Sunday in June. Classes on ordinances of the Church of the Brethren were held by Bro. Goodmiller through December, January and February, closing March 3. These classes were much appreciated by both old and new members alike. We feel that there is a greater appreciation and understanding of our church doctrines and ordinances than before.—Mrs. Rhoda Rittenhouse, Andrews, Ind., March 29.

Bethel church met in council March 3. Bro. Perle and Sister Bertha Wehrley were elected delegates to district meeting; Bro. J. B. Neff, delegate to Annual Conference. The treasurer's report showed a good balance. The Aid Society has been busy quilting and doing other sewing. A union pre-Easter meeting is being planned by the churches of Milford. The mixed choir of the Bethel church is practicing a cantata to be given on April 19. The ladies' choir sang at the evening service of the Turkey Creek township council of Religious Education March 31 at Syracuse.—Clara M. Price, Milford, Ind., April 4.

Blissville church met in council March 7. Our Sunday-school and all departments of the church are progressing nicely. The Ladies' Aid meets Thursday of each week and is doing some very good work. The women's missionary group meets once each month. A group of the missionary ladies presented a play, The Challenge of the Cross, in our home church and also at the Center church to a large and appreciative audience.—Mrs. Mae Pippenger, Plymouth, Ind., March 30.

Buck Creek church met in council March 9. Bro. Paul was elected delegate to Annual Conference with Bro. E. C. Teeter, alternate. Our Sunday-school under the leadership of Bro. Perry Hoover is increasing in attendance. The young people are having a contest to increase their attendance. They recently gave an interesting debate on the subject, Which plays the most important part in a child's proper development, the home, church or school? Bro. B. F. Summer recently gave two programs, The Picture Library of the Bible, by means of lantern and slides. Our love feast will be held May 11, 7 P. M. We are looking forward to entertaining the district meeting here in August.—Nettie B. Summer, Mooreland, Ind., March 29.

Fairview.—Since the beginning of the year our church has engaged in activities along various lines. March 10 the deputation team of Student Volunteers of Manchester College gave us a program. Following this Prof. R. C. Wenger gave us an inspiring sermon. Our young people are very active in the county Sunday-school organization. Bro. Albert E. Harshbarger is the district adult adviser for the young people. Feb. 21 the young married people of our church were hosts to the monthly meeting and retained the "gold brick" for largest attendance. The young married people's class met every month in some member's home for a potluck dinner. They have been giving programs for shut-ins; so far they have given six programs on Sunday afternoon or evenings through the week. The Ladies' Aid Society is active again and elected Sister Lula Root president. We have met twice on the first Wednesday of the month since organizing. We have given our quota for Women's Work project for this year. The Messenger is

is 75 per cent of our members' homes. Attendance at services has increased during the past year and we have good interest.—Mrs. Olive S. Harshbarger, Buck Creek, Ind., April 1.

Muncie.—Since March 1 we have had no pastor. Brother and Sister Reuben Boomersline had been with us for several years and we regretted to have them leave us. They are now living at Sidney, Ohio. The local ministers are filling the pulpit for both the morning and evening services. Bro. J. A. Miller was chosen elder of the church. The elder and L. S. Shively have been chosen delegates to Annual Meeting. The two divisions of the Ladies' Aid Society have been very active and have done a great deal for the local church work. The missionary society is using the book, *Oriental in American Life*. We used the pageant, *The Church of My Dreams*, as the service preparatory to the achievement offering.—Mrs. L. S. Shively, Muncie, Ind., April 1.

Nappanee church met in council on March 21. It was decided to hold pre-Easter services April 15 to 21. Our communion service will be held on Tuesday evening, April 23. Brethren David Metzler and H. D. Emmert were chosen delegates to Annual Conference. On Sunday evening, March 24, our pastor and others put on a Fanny Crosby service in commemoration of the birth of the blind hymn writer.—Dorothy Hollar, Nappanee, Ind., March 29.

Pleasant Dale church has experienced good interest during the winter and early spring months although the attendance has not been as large as in previous years. Our pastor, Bro. D. B. Garber, has been faithful, driving a distance of seventeen miles each Sunday in all kinds of weather to fill his appointments. Our superintendent, Bro. Fred Adler, has done much to increase the interest in the Sunday-school. He has made a special effort to have some one give a reading, story, talk or song at the close of the session each Sunday which adds much to the interest. A special effort has been made with splendid success to place the Messenger in all the members' homes which is a blessing to all who read it. Under the supervision of Sister Viola Baumgardner, president, our Aid Society has added several new members and new interest has been taken. A new social feature at the last meeting was the drawing of names and birthday dates, placed in capsules. Each drew the name of a friend for whom she is to do an act of kindness, unknown to the friend, as often as possible through the year. The names will be revealed next Christmas.—Mrs. Blanche Henschen, Decatur, Ind., April 2.

Upper Deer Creek church met in council March 2 with Eld. H. U. Fisher in charge. Sister Geneva Chamberlain was reelected to the ministerial board. Plans for repainting the church house and installing electric lights were discussed, a fund for the lights having been started by Bro. J. R. Hunter. Bro. C. Ray Keim of North Manchester will be with us in a revival beginning March 21. The church decided to finance six new Messenger subscriptions.—Mrs. Geo. R. Murphy, Walton, Ind., March 23.

IOWA

Cedar Rapids.—March 3 marked the beginning of a statewide, united church loyalty crusade, under the able leadership of Rev. G. G. Dowey, whose headquarters are at Des Moines. For a small sum each church entering into the crusade was supplied with instructions and materials to help build up the Sunday-school and church in general. A number of Cedar Rapids churches availed themselves of the opportunity to thus combine efforts and make a definite fight against sin in our city. Our church entered and has been wonderfully blessed by doing so. One of the main features of the crusade and one which has been especially fruitful for us is a thorough systematic program of visitation which is carried on by the women of the church. We have had eight and ten teams of two women each calling on from six to nine families a week. It has proved beneficial in getting people out to church as well as being a blessing to those who do the calling. Another feature which has proved successful is that which deals with the young people's group. Their program is arranged and successfully handled by our splendid young people with Bro. Lehman as adult adviser. Their attendance increased from around thirty to sixty-five. It is necessary to reserve seats for them for Sunday night service and when the group comes upstairs from their B. Y. P. D. meeting and in orderly and reverent manner fills almost half of the church auditorium one truly has a heart of stone who does not fervently though silently "praise the Lord." From March 10-24 Brother and Sister X. L. Coppock of Dallas Center were with us and held a revival campaign in connection with the crusade, which continues until Easter. It is hard to find words to express the wonderful blessings we enjoyed during their stay with us. Bro. Coppock's sermons were especially powerful and moving and Mrs. Coppock with her stories for the children and able leadership of the music proved an important part of the program. We had a full house each night and overflowing on Sunday nights. Bro. Lehman administered the rite of baptism to fourteen persons last Sunday night. Included in the number was a family: mother, father and their four children. Our communion will be April 18 at 7 P. M.—Mrs. O. A. Prather, Cedar Rapids, Iowa, April 1.

Iowa River church has adopted articles of incorporation and officers were elected with John Howard, president. It was decided at a recent council to have a summer pastor and the group chose Clarence Sink of McPherson College. The Helping Hand Aid Society of the church has been sponsoring the redecorating and also a few alterations in the interior of our church. The men's organization is planning replacement of over seventy shrubs in the landscaping plan which it has undertaken. The a cappella choir of McPherson, Kans., will give a concert April 2. Our love feast is planned for Sunday evening, May 26. Sunday evening services have been resumed and promise to be in-

teresting.—Mrs. F. S. Wheeler, Marshalltown, Iowa, March 29.
South Keokuk church met in council March 11. Sister Mata Davis was elected Sunday-school superintendent. Bro. Frank Shelly is our delegate to Annual Conference. We expect to have Brother and Sister Rollins with us in a series of revival meetings sometime this summer. Our love feast will probably be held in connection with this meeting.—Enid Wonderlich, Richland, Iowa, April 2.

KANSAS

Buckeye.—The Women's Work is reorganized for the year with Mrs. Lydia Cartner, director and Aid president. The Abilene (city) church and the Buckeye church secured the pictures of the Women's Work projects and they were shown at our church March 24. Sister Ada Correll, who has been our pastor for five years, was married Feb. 14 to Rev. Lester Fagan of the Methodist Church. She presented her resignation to take effect April 1. A community shower was held for her and a farewell dinner was served at the church March 30. They expect to preach this summer in northern Nebraska under the auspices of the American Sunday School Union. Our ministerial board is endeavoring through the district board to secure a pastor by Sept. 1. In the meantime Bro. U. S. Brillhart is to have pastoral charge and will be assisted in the pulpit work by the resident ministers. Since our last report two letters have been received. We expect to have a series of meetings this fall.—Mrs. Nellie V. Merkey, Abilene, Kans., April 4.

Conway Springs church met in business meeting March 31. We decided to hold our love feast Saturday evening, May 4, with dinner at the church on Sunday following. Bro. Quakenbush will likely divide his time with the Bethel church, thirty-two miles distant, giving them two Sundays a month. The music committee is asking for a special song or reading from each family in the devotional services on Sundays. We are sending a letter of protest to the President against war and naval demonstrations in the Pacific. We are glad to know that other churches are beginning to see the need of peace, as given in the Messenger of March 30, in the Open Letter to the President.—Amos O. Brubaker, Conway Springs, Kans., April 1.

Monitor.—Our mothers and daughters' organization is studying the book, *Living Together in the Family*. It is being found both interesting and instructive. We are starting the mite box offering to raise money for women's projects. Our men's organization is very active; they sponsored the achievement day program. They are also providing cars each Sunday morning to bring two families to Sunday-school and church. Our church is well pleased with its new project of sending the Messenger into every home; many are enjoying it who never knew its value. Bro. Ora Garber and wife, faithful pastors for three and a half years, have resigned their charge to go to other fields of service. During their stay our church membership has made a 14 per cent gain, receiving eight by letter and nineteen by baptism. The church has been strengthened by their sincere spiritual living. We held our council meeting March 7. Our love feast will be held June 2. A two weeks' Vacation Bible School will be held in May with Mildred Stutzman, director.—Mrs. E. L. Crumpacker, McPherson, Kans., March 27.

Morrill.—Our district tour meeting was held in the Morrill church Feb. 14. There were services forenoon, afternoon and evening with basket dinner at the noon hour. It was a meeting of inspiration, information and unification. The drama, *"The Church of My Dreams,"* was presented at the morning services Feb. 17, followed by a sermon by our pastor, Bro. Paul S. Longenecker. Our pastor attended the regional conference at McPherson Feb. 17. March 10 Bro. Longenecker and Rev. Dodds, the pastor of the Brethren Church of Falls City, Nebr., exchanged pulpits for the evening services. Our regular spring business meeting convened March 25. We voted to retain our pastor and wife another year. Bro. Longenecker was chosen to represent the church at our Annual Conference. Our communion service will be Wednesday evening, May 22. Our pastor and Bro. H. L. Ruthrauff of the West Wichita church will exchange pulpits for a series of evangelistic meetings. Bro. Longenecker to begin at West Wichita Easter Sunday evening. Bro. Ruthrauff will come here sometime in June. A committee has been appointed composed of our song leaders for the purpose of securing new songbooks for the church. Sunday night, March 31, the a cappella choir from McPherson College rendered a much appreciated concert to a large audience.—Lottie Eavey, Morrill, Kans., April 3.

Ottawa.—Sunday evening, March 3, Dr. Crew of our city gave an interesting talk on *The Bible*. March 5 the workers' conference was held at the church at which time Mrs. Dan West gave a talk on *The Bible in the Home*. March 7 was our quarterly council. Our love feast date was set for May 12. We expect our new pastor, Bro. Roy Brady, and family to take up the work here May 1 and the membership in general is looking forward with anticipation to their coming. Until that time the pulpit is being supplied by the local ministers and other talent. On the morning of March 10 Bro. Dan West occupied the pulpit using for his theme, *What I'd Like the Future Church to Be*. Sunday evening, March 17, Mr. Beeler, the blind boy of Ottawa, gave a musical recital including both instrumental and vocal numbers. He gives an annual recital at the home of his parents at which time he entertains from early morning until late at night, rendering a number of selections of his own composition. March 22 the mother and daughter banquet was held with a large attendance. The yearly all church teacher-training class was conducted in our city recently. Sunday evening, March 31, an illustrated lecture was given on the schools of our mission field, with Mrs. Dan West as lecturer.—Mrs. J. E. Ott, Ottawa, Kans., April 1.

MARYLAND

Baltimore (Liberty Heights).—On Feb. 1 our first mothers and daughters' banquet was held with much success. The program, which included an informal period with numerous impromptu talks on the mother-daughter relationship, was concluded with an inspiring talk by Sister I. S. Long. The banquet was well attended and much interest was shown. Feb. 24 an inspirational missionary play, "The Challenge," was presented by the women of the church, representing the great need of money and Christian workers on the foreign field. An achievement offering of \$178 was taken. We are also glad to report that 75 per cent of our congregation have subscribed to the Messenger. On March 21 the Ladies' Bible class gave a fellowship luncheon for members of the class and their friends, with about sixty present. A short program of recitations, music, speeches, and games was given. At that time the officers of the Ladies' Aid were elected: President, Mrs. Ella Hess; secretary-treasurer, Mrs. Nora Geiman. April 1 we met quarterly business meeting, with Eld. Sidney Bowman officiating, at which time it was decided to change our love feast from the second Sunday in May to the third Sunday. At this meeting we also elected Bro. I. S. Long and Bro. Newton Long delegates to the district meeting to be held at Beaver Dam, Md.—Elisabeth Rinehart, Baltimore, Md., April 2.

Meadow Branch church held its regular council March 21. Twenty-four certificates were given to those baptized in this congregation during the past year. Bro. Virgil Fennell is expected to preach on an oral reform subject in the Meadow Branch house on May 5 in the morning; in the evening he will show his slides in the Westminster church. Bro. B. F. Waltz is to begin a series of meetings in our own house on March 31, to continue to April 14. The next love feast is to be held in the Westminster church April 28 at 6 P. M. Delegates to district meeting are Brethren Arthur Naill, L. H. Brumbaugh and Paul Hoover; alternates, Herbert J. Petry and John Garner. Delegate to Annual Meeting is G. A. Early with Wm. Kinsey, alternate. Deacons are to furnish names and addresses of all in their respective visit territories, to the church clerk, from which a complete yearly revised list of all members of this congregation are to be recorded in roll book record.—Wm. E. Roop, Westminster, Md., March 29.

Pipe Creek church met in semiannual council March 30. The Sunday-school superintendent will act as chairman of the committee for the joint Sunday-school outing this year. The Board of Christian Education reported a teacher-training class held with an attendance of about thirty. Bro. John D. Roop, Jr., reported efforts to make military training optional rather than compulsory in Maryland colleges. The militia committee heard the position of Pipe Creek church demanded by Bro. Roop. Bro. Green reported the work of the Edgewood church building. A protest against the proposed naval maneuvers in the Pacific was voted unanimously by the congregation, and a letter to this effect to be sent to the President. One query was passed to conference. Bro. Bixler reported on the prohibition drive prior to election. Bro. B. O. Bowman was elected delegate to Annual Conference with Bro. D. E. Englar, alternate. The delegates to district meeting are Brethren B. O. Bowman, John D. Young, G. E. Senseney, B. Roop.—Mrs. H. Paul Hull, Linwood, Md., April 1.

MICHIGAN

Buchanan church held special services Sunday morning, March 31, for the purpose of dedicating the new hymn books, pulpit chairs and modeled altar. These articles have been purchased during the past three months and have added much to our services. The Ladies' Aid and men's organization also have a remodeling program and are beginning the work at once. The B. Y. P. D. of Northern Indiana met with us Nov. 24 with about 150 present. In the evening a well-filled house heard the message, *Arise and Build*, by Bro. Winger of Manchester College. Bro. Rowe has nearly completed a series of sermons on *The Great Promises of the Bible*. The church is thankful for these inspiring messages brought by Bro. Rowe. After Easter he will begin another series of sermons. Our pre-Easter services will begin April 14 with Bro. Rowe bringing the messages on the thought, *From the Cross to the Crown*. On Easter Sunday we will have special services that morning and evening. April 27 we will hold our communion at 10, followed on Sunday by morning worship and a fellowship breakfast.—Grace Weaver, Buchanan, Mich., April 3.

Long Lake church met in members' meeting March 31 to reorganize the church and Sunday-school for the summer. Owing to the scattered membership and bad roads, also the distance our pastor had to come, we closed our service at Christmas time. Our elder, Bro. J. E. Ulery, Onekama was in charge. Bro. Ulery was reelected elder with Bro. Wm. Landis as foreman. Our pulpit is to be filled by the ministers Onekama, including Bro. J. E. Ulery, Sister Grace Deal Showalter, Bro. J. E. Joseph, with Bro. Joseph as chairman. Sister Etta Landis clerk; Bro. Joseph Boxell, treasurer; Bro. Boxell and Chas. Anderson, trustees; the writer, church correspondent and Messenger agent; Bro. Wm. Landis, Sunday-school superintendent with Bro. Chas. Anderson, assistant. We are looking forward to a good summer. We have planned for a two weeks' series of meetings the last two weeks in May, closing with a love feast. Bro. Chas. Forror of Brethren, our state evangelist, will be in charge. Our church is located seven miles south of Manistee on the main highway, U. S. 31. We are told it is the only church in the state that is on a main highway. We extend hearty welcome to members going through this part of the country to stop and worship with us.—Mrs. John H. Landis, Manistee, Mich., April 2.

Pontiac.—We held our quarterly council meeting the evening of

March 9. Bro. L. H. Prowant, our elder from Flint, conducted the meeting. One letter was received and accepted from Bro. Paul T. Shafer. We decided to have a Daily Vacation Bible School, and Sister Lela C. Wilsey was elected as director. We decided to hold revival meetings again in the late fall of this year. Our pastor, Mary L. Cook, was operated on at Bethany Hospital, March 16. She is improving rapidly, and we hope to have her back with us soon. We are looking forward to our revival meeting to be conducted by our state evangelist, Bro. Charles Forror, the week before Easter.—Ruth E. Wilsey, Pontiac, Mich., March 28.

MISSOURI

Broadwater.—We are having Sunday-school and preaching every Sunday, young people's meeting and preaching every Sunday night, prayer meeting every Friday night. The Ladies' Aid organized Feb. 7 and is progressing well. They are quilting, making aprons and bonnets. We made \$40 at one sale dinner this spring. A program is being planned for Easter. Prior to Easter we will have a week's meeting, closing April 20 with a love feast and communion service.—Paul Snider, Essex, Mo., April 3.

Shoal Creek church met in council March 12. Bro. Gripe was chosen elder for another year with Bro. A. W. Adkins, assistant. We decided to hold a love feast May 11. Bro. Adkins was with us two evenings in the interest of the project work which we decided to take up for another year. He also preached two nights for the members near Washburn. We are planning to hold a missionary program in the near future.—Mrs. Wilbert Erisman, Fairview, Mo., March 29.

NEBRASKA

Bethel.—A group of our young people went to Holmesville on March 29 to attend a conference. Dan West, the national young people's leader, was the principal speaker. They report a good meeting. Council meeting was held at the church last week. An encouraging report of the B. Y. P. D. attendance was given. Pre-Easter services by our pastor were planned to begin Palm Sunday and close with an Easter cantata, *The Garden of Joseph*. The boys' organization will meet with their sponsor, Bro. Kinzie, at the parsonage for the April meeting. Mother's Day will be appropriately observed with a program. In the absence of our pastor, Supt. Denning of the Davenport public schools gave an interesting and thoughtful address. The ladies of the church have been busy quilting at several homes. Plans for the observance of the sixtieth anniversary of the Bethel church are being made. The committee has announced an original pageant, *Sixty Years of Progress*, to be given. The date will be definitely announced later; it will probably be the last of May. It will take place in the evening, to be followed by an all-day program on Sunday, basket dinner and special program in the evening. We are expecting many former residents of Bethel community. We were pleased to have as visitors at Bethel March 31 Mr. and Mrs. Clark Wagoner and daughter of Regina, Sask., Canada. They were on the way home from a winter in California.—Inez Lichty, Carleton, Nebr., April 2.

NORTH DAKOTA

Carrington church met in council March 26. Thirteen members were received by letter at this time, since the New Rockford and Englevale churches were disorganized not long ago. We expect to have a series of meetings to start about the second week in June and close with a love feast. Our furnace which was installed last fall has worked fine. We have it paid for now. The Ladies' Aid has helped pay on the furnace and also on church insurance. The Aid meets every two weeks and serves a ten-cent lunch. They expect to put on a play sometime this spring. March 31 was Bro. Michael's birthday. It was his Sunday for preaching in Carrington. A large crowd gathered at the church, including some from James River and New Rockford. Dinner was served at the church followed by a program in the afternoon. Bro. Michael preached a wonderfully good sermon in the forenoon. Carrington has been invited to unite with James River for Easter service.—Mrs. Walter McKee, Carrington, N. Dak., April 2.

Zion-Cando.—The business meeting of March 28 was conducted by Bro. Mark Burner, pastor and elder. One letter was received. The church program committee presented an active outline of events for the coming summer. We are having some inspiring Lenten sermons each Sunday and during Holy Week we will have services each evening by our pastor. Plans are being worked out for our Vacation Bible School in June and for the district meeting to be held in July. We are enjoying the new hymnals in our services, which were purchased a short time ago. The Sunday-school has added the new graded lessons in the intermediate department and is well pleased with them. The primary-junior department has started study and work on Japanese and Chinese Neighbors. Each child has a dime to invest and make whatever possible. The junior class presented their teacher with a new Bible as a birthday gift.—Mrs. Lloyd R. Maust, Cando, N. Dak., April 2.

OHIO

Canton.—Dec. 23 a play, *White Christmas*, was given, concluding with a pageant, *Silent Night*, *Holy Night*, and the white gift offering which amounted to \$264.21. New Year's eve a program was given consisting of a play, *New Years at Clinton Corners*. A social hour with refreshments followed and at 11:15 a devotional service. Our pastor held a two weeks' revival meeting at Bellefontaine, Ohio, during January. Jan. 27 Bro. J. H. Cassady of Washington, D. C., came to assist and lead the church in an evangelistic meeting. The church and com-

munity enjoyed very much the fellowship of Bro. Cassady. His experience as an evangelist gives him a wonderful knowledge of Bible truths which makes it very convincing and impressive. Bro. Cassady gave three sermons each Sunday to an overflowing house. We had special music at each service. Three were received by baptism and one even former baptism. A group from the church conducted services in the county jail on Feb. 17. The Ladies' Aid Society took in \$392.24 the past year, most of it being used in remodeling the church kitchen and for street assessments. Many baskets were given out at Christmas time to the needy; some of the classes have done much good in helping others since then. We have been holding Lenten services each Wednesday night; also during Holy Week services will be held each evening. The colored community male choir gave us a visit which was enjoyed by all. Bro. Inman has four daughters who have formed a quartet; the girls are kept busy singing for different churches and organizations. They also broadcast.—Plezzie E. Meyers, Canton, Ohio, April 1.

Castine.—Sunday evening, Nov. 25, a few of the young folks from Prices Creek gave us a short program. The same evening Bro. Elmer Petry and John Tearman of Hamilton, Ohio, were with us and the latter gave a chalk talk, his subject being The Good Old Gospel Ship. He also drew another picture of the House by the Side of the Road. Our Christmas program was given by the young folks on Dec. 23. Dec. 24 a few of our members sang carols to the shut-ins which brought them joy and cheer. We have secured Bro. D. R. McFadden of Smithville, Ohio, to hold a two weeks' revival beginning Sunday evening, May 26. This will be his second series of meetings for us. March 16 our church met in council at which time Bro. Glenn Rust was chosen delegate to Annual Conference with Sister Katie Crawford, alternate. Delegates to district meeting are Brethren Willis Wondle and Walter Petry, with Brethren A. E. Rinehart and Wm. Grossnickle, alternates. Our Ladies' Aid has been very active, especially the past few months. Interest and attendance have increased recently, and remembering all that Sister Petry did through her tireless efforts as leader of the Aid for many years, the members have taken on new zeal and courage to do more and greater work for the Master.—C. M. Simmons, New Madison, Ohio, April 2.

Eastwood Mission met March 7 in council. The reports of the different committees were an evidence of interest and zeal for the work of the church. The financial report showed quite an increase in our giving, for which our pastor expressed his appreciation. We appointed our pastor, Bro. Wilmer Petry, delegate to Annual Conference. Plans were made to have our pastor hold a two weeks' revival meeting prior to Easter, closing with the love feast. The men have been gathering at the church one day a week for several weeks to improve the appearance of the churchyard and to do general repair work around the church.—Mrs. S. F. McLeland, Akron, Ohio, April 1.

Eden.—On Easter Sunday we will have a program in the morning with special speakers. A basket dinner will be served from 11:30 to 1:30 and in the afternoon there will be a dedication service, some repairing having been done on the church. There will be a later announcement giving the speakers for the afternoon.—Mrs. Mary Detrich, Canton, Ohio, April 1.

Hicksville church met in council April 6. The following officers were elected: trustees, Vernon Killian, Virgil Keener, Darrell Singleton; clerk, Mrs. Beulah Keener; treasurer, Mrs. Ethel Levy; Messenger correspondent, Mrs. Frances Livingstone; Messenger agent, Mrs. Meda Killian. Bro. Chas. Kintner of Edgerton, Ohio, is our pastor. Interest and attendance are increasing and we look forward to a great gain.—Mrs. Frances Livingstone, Hicksville, Ohio, April 9.

Middletown church in their business meeting on March 2 elected P. L. Badgley and Mrs. Marion Barnhart delegates to the district meeting at Oakland church, with the pastor and Henry Mankey, alternates. The pastor, W. E. Hamilton, was chosen delegate to the Annual Conference at Winona Lake. Among the other good things this church has enjoyed this winter was the coming of Bro. Kurtz to us on March 31 and giving to us his message entitled "The Gospel of Victory." We are now looking forward to a week of pre-Easter meetings to be conducted by our pastor. A play will be given on April 21 entitled "He Lives."—Oline Badgley, Middletown, Ohio, April 8.

Owl Creek church met in council April 5. Our pastor, Bro. Ira E. Long, has been chosen delegate to Annual Conference, with Sister Long, alternate. We are to hold pre-Easter services beginning April 14 and closing April 22 with a love feast. These services will be in charge of our pastor. Since our last report one has been restored to fellowship and one awaits baptism.—Mrs. O. If. Bechtel, Bellville, Ohio, April 7.

Union City (Ohio).—An impressive revival conducted by our pastor, Bro. R. N. Leatherman, closed April 1 with twenty-one receiving baptism. Several of this number were members of the young married people's class. Mrs. Ruth Ruff very efficiently conducted the singing. These services were well attended. Delegations came from various places, one being from Toledo, Ohio. Our elder, Bro. G. O. Stutsman, officiated at the love feast on April 4. We had the largest number of communicants since we have had the love feast at the city church. Bro. R. N. Leatherman has been elected pastor for three years, beginning Sept. 1. A short time ago the young married people's class gave an interesting temperance play. The junior work under the leadership of Sister Leatherman has been organized with Maryellen Jessup in charge of Junior League; Chas. Jessup, Frontier Boys; and Lula Netzey, Pioneer Girls. Several of our sisters attended the Women's Work conference at Trotwood. Our Aid Society has met its missionary quota for this year and has been doing excellent work.

The Sunday-school attendance is constantly increasing; the record attendance for this year is 222, the largest for years.—Eula Washler, Union City, Ind., April 8.

West Milton.—The Women's Work and Aid have furnished and made bedding for young housekeepers and given groceries to the sick. Our Aid is quilting the year round. The missionary committee has put on four programs which were very inspirational. Quite a few from here attended the district Aid at Trotwood. Our quarterly council meeting was held last week. Dale Studebaker was elected delegate to Annual Meeting with B. F. Studebaker, alternate. Brethren S. A. Blessing and G. W. Minnich are delegates to district meeting; alternates, Sister Minnich and Howard Dohner.—Lu Wenger Oaks, West Milton, Ohio, March 29.

Toledo.—At the close of the first quarter this church can look back with joy for the growth and the spirit that have been manifest. The revival held from Feb. 11 to 24 was very good. Ten were baptized and the revival is still on. Seven others have accepted Christ at our Sunday services including one family of three. Bro. R. N. Leatherman, our evangelist, held two Sunday afternoon meetings for men and women. Both meetings were very successful. On March 20 about twenty members attended the district conference at the North Poplar Ridge church. The Toledo church gave the following report for the year: average Sunday-school attendance, 173; last year, 140; average attendance at morning service, 142; last year, 103; evening service attendance, 215; midweek prayer service, 31; last year, 15; cottage prayer meetings since Jan. 1, 1934, 53 homes. The largest average attendance in the Sunday-school for the past nine years was in February, 191. The Sunday-school teachers and officers have regular meetings on the last Monday evening of each month. We also have the Men's Work and Women's Work organized. March 12 a special council was called and it was decided the church would assume \$35 per month of the pastoral support, starting May 1. This makes \$75 per month the Toledo church is now raising for pastoral support. We hope in another year to be self-supporting.—Mrs. N. S. Chalmers, Toledo, Ohio, April 8.

OKLAHOMA

Antelope Valley.—March 12 Brother and Sister O. H. Austin came to us and gave fifteen stirring gospel sermons. Sister Austin ably conducted the singing which was inspiring. They visited in every home in the community. We all feel renewed spiritually and greatly appreciate their work in this needy field. Three were received by baptism at the close of the meetings. We have a Sunday-school but no regular preaching. Bro. Pitzer teaches the Bible class but has not felt able to begin preaching. We need a minister, some one to work with the young people. Here is an opportunity for some one to develop in leadership.—Mrs. J. R. Pitzer, Garber, Okla., April 7.

Bartlesville.—Since our last report the church has been progressing. Seven souls have been won for Christ. Feb. 17 the play, Church of My Dreams, was given. The missionary play, The Pill Bottle, was taken to several places by our young people; the offerings were given to the mission fund. March 3 at our regular council Sunday-school officers were elected, Bro. E. W. Burchfield being reelected superintendent. March 17 Bro. D. D. Fleishman gave two good messages which were enjoyed very much. In the afternoon a business session was held. It was decided to keep our pastor for the year beginning Sept. 1. March 22 the young people presented the play, What Shall It Profit? The Gospel Messenger has been placed in 75 per cent of the homes. We are planning for a revival meeting in the near future.—Mrs. Harry Boltz, Bartlesville, Okla., April 8.

PENNSYLVANIA

Annvile church met in council March 2. Delegate to Annual Conference is Simon G. Bucher with Carl W. Zeigler, alternate. The delegates to district meeting are Cyrus Winters and H. B. Longenecker, with Carl Zeigler and Alfred Gingrich, alternates. Eleven certificates of membership have been granted. Bro. H. B. Longenecker has been elected treasurer to succeed Bro. J. H. Gingrich who requested to be relieved of this office, having faithfully served for more than thirty years. Our love feast will be held May 11 and 12 beginning at 1:30 P. M. Saturday. May 12 we expect to open a series of revival meetings at the South Annville house with Bro. Phares J. Forney, East Petersburg, as the evangelist.—Esther G. Bucher, Annville, Pa., April 1.

Amaranth church met in council March 9. The financial report indicated a balance after obligations had been met to date. Brethren Oscar Oakman and Elmer Carson were elected delegates to district conference, with Brethren Wm. Cornell and Geo. Ward, alternates. Sister Bernice Oakman was chosen church clerk; Bro. Theo. Carson, trustee for a term of three years. It was decided to hold a harvest home service in July and a love feast in September. Definite dates will be announced later. The pastor was elected presiding elder. These brethren in this isolated section are laboring earnestly that the cause of Christ may be upheld. Bro. C. O. Beery of Williamsburg, Pa., has been secured to assist us in an evangelistic effort to begin April 21.—G. L. Baker, Waterside, Pa., April 8.

East Fairview.—At our council Brethren J. Norman Weaver and H. A. Merkey were elected to serve as delegates to district meeting. A program in the interest of peace was rendered on March 17. Bro. Clayton Gehman of Stevens gave us a stirring address on this occasion. Knowing God was the subject of the message given the morning of March 24 by Eld. David Cassel of Hatfield. On March 31 Bro. V. C. Finnell gave one of his addresses on New Battle Fronts. We were favored with a program on April 7 by the Harmony quartet

from Lebanon which was much appreciated. This program was sponsored by the young women's Bible class. Our prayer meeting again took on new life and a splendid interest is manifested. Our young people's conference will be held on May 25 and 26. We will observe our love feast on May 14 and 15, beginning at 1:45 P. M. Recently our letters of membership were transferred to us and two await the rite of baptism.—Mrs. H. A. Merkey, Manheim, Pa., April 7.

Elizabethtown.—The Sisters' Aid Society reorganized in January with Sister John Martin president and Sister Mary Hertzler secretary-treasurer. The attendance and interest in this group are increasing, with younger members joining in doing commendable work. A six-weeks' course dealing with the solution of some everyday life problems according to Jesus' principles, under the auspices of the Sunday-school workers' conference, has just been completed. This series of discussions proved to be very practical and beneficial under the leadership of Sister Martha Martin, Mrs. Lavinia Wenger, and Brethren A. C. Baugher, Nevin Zuch, Roy Forney, and H. K. Ober, each of whom directed the discussions on the various nights. The Sunday-school workers and young people who attended have derived much of practical value. The achievement offering of our church amounted to \$502. The regular church council was held March 7. A number of reports were made, including that of the finance committee urging systematic contributions by members by use of envelopes. A total of \$500.89 given for missionary purposes in 1934 was reported by the missionary committee. Delegates to Annual Conference, Brethren H. K. Ober and A. C. Baugher, were elected and delegates to district meeting will be Brethren Ralph Frey, John Hershman, Paul Grubb, and Sister Martha Martin. A Bible institute was conducted by Bro. E. S. Kiracofe of the college the week-end of March 30 and 31. He brought to the church very timely messages on the subject, Jesus and Ideals. The institute was climaxed by an inspiring program on the theme, God, the Omnipotent, by the a cappella choir of the college.—Lucille V. Fike, Elizabethtown, Pa., April 1.

Everett church met in council March 27. Delegates to district meeting are E. M. Detwiler, L. Chester England, H. W. Simmons and Mrs. Chas. Laher. Bro. J. A. Robinson of Johnstown, Pa., will hold a revival meeting for us beginning April 29, to continue for two weeks. Our love feast will be held Sunday, May 19. The church is planning to celebrate the fortieth anniversary of its founding in October. The various departments of the church work are moving along nicely.—Mrs. Chas. R. Laher, Everett, Pa., April 2.

Fredericksburg.—A Bible institute was held in the Fredericksburg house Dec. 29 and 30. Bro. Kiracofe of Elizabethtown gave us some fine instruction. A week's community meeting was held at Fredericksburg house, starting Jan. 6. Ministers exchanged from the different

churches. One sister was reclaimed since our last writing. The Aid Society appointed officers for the coming year with Sister Grace Miller, president. Council meeting was held March 9. Brethren Ira Gible and Henry Zeigler were present, as our elder's time was out. Eld. E. M. Wenger was reelected. A Sunday-school was organized near Bunkerhill, in a schoolhouse, with Bro. Ammon Merkey superintendent. Lenten services were held every Wednesday evening by the community of Fredericksburg. Ministers from the different churches preached. March 27 Bro. Kiracofe of Elizabethtown preached. March 31 Bro. Allen Becker from East Fairview preached for us at the Fredericksburg house. Bro. Irwin Heisey is delegate to Annual Meeting; Bro. John B. Lentz and Elmer Gible, delegates to district meeting. The love feast will be held at the Meyer house May 18 and 19, beginning at 10 A. M.—Mrs. Annie L. Weaver, Lebanon, Pa., April 8.

Glade Run.—On Sunday evening, March 31, Bro. J. Lloyd Nedrow, pastor of the Center Hill church for the past ten years, brought his pastorate to a close with a fitting farewell message. Every available seat and space in the church was filled by an appreciative audience, as an expression of appreciation for the services Bro. Nedrow has rendered to the congregation during these years. As he leaves to go into his new field at Sipesville, Pa., he has the good wishes of a host of friends and neighbors.—Mrs. Carman Bowser, Kittanning, Pa., April 3.

Glendale church met in council March 29. Brethren Elmer Mallow and B. F. Teeter were chosen delegates to district meeting, with Sister Elsie Teeter and the writer, alternates. Bro. E. M. Detwiler was elected presiding elder. The writer continues to serve as pastor in co-operation with the local ministers. We are planning for two weeks of special evangelistic effort during the year; one week in the spring and one week in September. These brethren are laboring earnestly that the cause of Christ may be upheld.—G. L. Baker, Waterside, Pa., April 8.

Green Tree.—Eld. David Weaver of Birdsboro, Pa., conducted a two weeks' revival at the Rheems house Feb. 24 to March 10. We had inspiring sermons and good attendance with two accessions, one being reclaimed. The congregation met in council in the Green Tree house on March 12. We decided to hold our love feast on May 8 and 9 at the Florin house. Brethren John E. Eshelman, John B. Brubaker and Wm. Gingrich were elected delegates to district meeting. The congregation met in special council at the Rheems house on March 18. Two deacons were called, the lot falling on Brethren John E. Eshelman and Abram Eshelman. They with their wives were duly installed. Brethren Nathan Martin and Milton Forney assisted.—Emma C. George Geib, Mt. Joy, Pa., March 29.

ANNOUNCEMENTS

ANNUAL MEETING

June 5-11, Winona Lake, Ind.

DISTRICT MEETINGS

Idaho and W. Montana, Emmett, May 1-3.

Maryland, Eastern, Beaver Dam, April 24.

Ohio, Southern, Oakland, May 8, 9.

Pennsylvania, Eastern, Lititz, April 24, 25.

Virginia, First, Copper Hill, April 24-26.

Virginia, Northern, Mt. Zion, April 19, 20.

Virginia, Second, Middle River, April 24-26.

LOVE FEASTS

Arizona

April 26, Phoenix.

California

April 22, 7:30 pm, San Bernardino.

May 12, 6:30 pm, Glendale.

Florida

April 28, 7 pm, Sebring.

Illinois

May 5, 7:30 pm, Dixon.

May 6, 7:30 pm, Yellow Creek.

May 18, 7:30 pm, Panther Creek.

May 19, 7 pm, Sterling.

June 2, 7 pm, Cherry Grove.

Indiana

April 21, 7 pm, Syracuse.

April 21, 7 pm, South Bend, First.

April 23, Nappanee.

April 25, 7 pm, Huntington.

April 27, 7:30 pm, Nettle Creek.

May 4, North Webster.

May 11, 7 pm, Buck Creek.

May 11, South Bend (2nd).

May 11, Beech Grove.

May 18, 7:30 pm, Upper Fall Creek.

May 25, 7:30 pm, Middletown.

May 25, 7:30 pm, Mexico.

June 1, Mt. Pleasant (No.).

June 1, 6 pm, Pipe Creek.

June 1, Bethany.

Iowa

April 21, Dallas Center.

May 26, Garrison.

May 26, 7:30 pm, Coon River.

May 26, 7:30 pm, Iowa River.

June 1, Libertyville.

Kansas

May 4, Maple Grove.

May 4, 7:30 pm, Parsons.

May 4, Conway Springs.

May 4, Verdigris-Gravel Hill at Gravel Hill.

May 12, 7:30 pm, Ottawa.

June 2, Monitor.

Maryland

April 28, 5 pm, Woodberry.

April 28, 6 pm, Westminster.

April 28, 6:30 pm, New Windsor.

May 12, 5 pm, Pleasant View.

May 18, 2 pm, Piney Creek.

May 25, Beaver Creek.

May 26, 6 pm, Monocacy.

June 1, 2 pm, Broadfording.

Michigan

April 27, 7:30 pm, Buchanan.

April 28, 6 pm, Pontiac.

May 25, Elmdale.

Minnesota

June 3, Worthington.

Missouri

April 20, Broadwater.

May 11, Shoal Creek.

Nebraska

April 21, Omaha.

May 22, Morrill.

Ohio

April 20, 7:30 pm, Swan Creek.

April 20, 7 pm, Center.

April 21, 7:30 pm, Black Swamp.

April 21, Chippewa.

April 22, 7 pm, Owl Creek.

April 22, 7:30 pm, Kent.

April 27, 7 pm, East Dayton.

April 27, 7:30 pm, Bear Creek.

April 28, 7:30 pm, Canton, First.

May 5, East Chippewa.

May 5, 8 pm, Stony Creek.

May 5, Oakland.

May 12, Lick Creek.

June 8, 7:30 pm, Bear Creek.

Oklahoma

April 20, Big Creek.

Oregon

May 11, Mabel.

Pennsylvania

April 21, 6:30 pm, Somerset.

April 21, 6 pm, Chambersburg.

April 28, 4 pm, Harrisburg.

April 28, Mt. Olivet.

April 28, 6 pm, Farmers Grove.

April 28, Walnut Grove.

April 28, 7:30 pm, Upper Claar.

May 4, 5, 10 am, Little Swatara at Ziegler house.

May 4, 5, 1:30 pm, East Petersburg at Petersburg house.

May 5, Lower Cumberland at Mohler house.

May 5, 7:30 pm, Pittsburgh.

May 5, 6:30 pm, Philadelphia, First.

May 5, 6:30 pm, New Enterprise.

May 5, 6 pm, Hanover.

May 8, 9, Green Tree at Florin.

May 11, 10 am, Falling Springs at Hade house.

May 11, 12, 1:30 pm, Richland.

May 11, 12, 1:30 pm, Annville.

May 11, Indian Creek.

May 12, 7 pm, Snake Spring Valley.

May 12, 6 pm, Reading.

May 12, Plum Creek.

May 14, 15, 1:45 pm, East Fairview.

May 15, 16, White Oak at Graybill house.

May 18, Lower Claar.

May 18, 1:30 pm, Welsh Run.

May 18, Mechanic Grove.

May 19, New Fairview.

May 19, Everett.

May 18, 19, 10 am, Fredericksburg at Meyer house.

May 19, Penn Run.

May 19, 7 pm, Ambler.

May 22, 23, West Conestoga at Middle Creek.

May 25, 26, Bachmanville.

May 25, 1:30 pm, Conestoga at Bareville.

May 26, Codorus at Codorus.

May 28, 29, 10 am, Chiques at Chiques house.

May 29, 30, White Oak at Kreider house.

June 1, 2 pm, Mingo.

June 1, 2, Maiden Creek.

June 2, 6 pm, Manor.

June 9, 7 pm, Yellow Creek at Bethel.

Virginia

April 27, Salem.

May 6, 6 pm, Mill Creek.

May 18, 3:30 pm, Peters Creek.

May 25, 6 pm, Rileysville.

West Virginia

April 28, 5 pm, Martinsburg.

Hanover.—At our quarterly council of Dec. 19 Irvin Hostetter was elected trustee for five years. Bro. Milton Baugher was elected director of the B. Y. P. D. which now replaces the C. W. organization. On Dec. 23 a Christmas program was rendered before an appreciative audience. A deeper insight and a greater appreciation of the book of Job are ours because of having had Bro. A. C. Baugher of Elizabethtown College with us in a Bible institute on Jan. 5 and 6. Jan. 13 the Volunteer Band of Elizabethtown College presented a program on Christian Growth. A teacher-training class has recently been organized with Bro. M. Baugher as instructor. It is ultimately intended that the class shall meet during the Sunday-school period. Feb. 24 Bro. C. C. Brown brought us a helpful message. March 10 the Boiling Springs chorus rendered an exchange musical program, picturing for us in song The Prodigal Son. Feb. 24 the B. Y. P. D. gave a missionary program. Raymond Bupp of York added interest to the occasion by his handicraft. At the council of March 27 it was decided to hold pre-Easter services April 17-19. Bro. J. E. Myers was elected elder for one year, filling the place left vacant by the death of Eld. C. L. Baker. Our love feast will be held May 5 at 6 P. M.—A. P. Hetrick, Hanover, Pa., March 28.

Huntsdale.—The C. E. society of this congregation in coöperation with the regularly appointed agent, H. M. Whistler, has succeeded in placing the Messenger in 79.2 per cent of the homes of the resident members. The society and its able president, Ralph Clopper, are justly elated at the splendid results of the Messenger drive, which was more easily accomplished than was anticipated. Our society is planning a social to be held March 29. This fine young people's organization is progressing nicely and is proud to be responsible for the local expansion of the Messenger circulation.—Guy K. Whistler, Carlisle, Pa., March 28.

Indian Creek congregation assembled in regular quarterly council March 2 with Eld. Elmer M. Moyer presiding. Among the main items of special business was the incorporation arrangements of our cemetery association, the state charter having now been procured. The following board of trustees for same was elected: A. A. Price, I. S. Bucher, W. B. Keyser, W. F. Shisler and M. P. Landis. Brethren Jacob A. Price and David H. Cassel were elected as district meeting delegates. The secretary of the Sisters' Aid Society presented a very interesting and encouraging report of their work throughout the year. The sisters contributed during the year a total of \$228.23 to home and foreign missions. On Feb. 9 and 10 we enjoyed the privilege of listening to Bro. A. C. Baugher of Elizabethtown in a Bible institute. Bro. Baugher based all of his messages on the book of Job and all proved exceedingly interesting, helpful and practical. We are looking forward to a week of special services to be conducted every evening preceding the week of our spring love feast and communion service which will be held on May 11, Saturday afternoon and evening. The young people of our church are scheduled to conduct a service in the Harleysville Union Chapel on the evening of May 4. Our annual community singing which has been increasing in attendance and interest with the years will be held in the church on Sunday afternoon, May 19.—Mathias P. Landis, Vernfield, Pa., April 1.

Malden Creek.—Our semiannual church visit was held at the church on March 20 and the council meeting on March 23. Brethren Ira Gible and Ed Wenger were with us and assisted in electing our present elder, J. G. Reber, for another period of three years. Our delegates to district meeting are D. H. Markey and Edith Reber. Three years ago this spring our church building was completely remodeled and today we are happy to say that all expenses are paid. The writer was successful in securing at least 75 per cent of the membership as subscribers to the Messenger. We expect to have our love feast June 1 and 2.—Claude Weidman, Hamburg, Pa., April 1.

Mechanicsburg.—We met in council March 13, at which time most of our church officers were elected. Some offices were filled by reelection and others by new elections. Our Messenger agent and correspondent were elected for a three-year period. We expect to be represented at Annual Conference this year by our pastor, Bro. Rowland. During the year we will lift at least two special offerings for Elizabethtown College. We make our donation to the Children's Home in Carlisle this month. This spring we decided to do some interior and exterior remodeling on the church if we can meet the financial part. During the winter months our morning worship was well attended and of late we are realizing an increase in Sunday-school attendance. Our pastor is stressing evangelism both in Sunday-school and church, hoping to climax the effort on Easter morning. We will have a week of services prior to Easter. March 23 and 24 Bro. R. W. Schlosser of Elizabethtown was with us in a Bible institute. The four sessions were well attended and his instruction on the book of Hebrews was a rich feast to all present. The children will give an Easter program and the young people one on Mother's Day.—Jessie Steerman, Lemoyne, Pa., April 2.

Manor church met in council at the Purchase Line house on March 30. The love feast will be held June 2 at 6 P. M. We are planning for Vacation Bible Schools at Purchase Line and Diamondville this year. Our pastor, Bro. E. A. Edwards, has completed eight years of successful pastorate in our churches. During this time the church has grown in numbers and has been active in the interests of the kingdom. Bro. Edwards has also served in the Montgomery church as pastor and elder in charge. A farewell reception was held for Bro. Edwards and family on March 27 which was attended by over 300 persons. Many expressed appreciation of his services in the church and community. His farewell sermon on March 31 was largely attended. A committee is now looking for a pastor who is willing to serve in a rural charge.

We have a parsonage with electricity, located on a hard road near grade school and convenient to the high school. Jacob I. Fyock, Clymer, Pa., R. 1, is secretary of the committee.—Mary Wise, Commodore, Pa., April 8.

Mechanic Grove church met in council March 15. Lester Bucher will be sent by the church as a delegate to Annual Meeting. Bro. Frank Schneider and Bro. Harry Kreider are the delegates to district meeting. On May 18 we will hold our love feast and our revival meetings will begin the following evening, May 19, with Bro. R. N. Leatherman, evangelist. We will have our Vacation Bible School again this year. Caleb Bucher has been elected superintendent of the school.—Martha Bucher, Quarryville, Pa., April 8.

Meyersdale.—Union prayer services were held in Meyersdale during the second week of January. Our pastor, Bro. G. L. Detweiler, held a two weeks' revival at Huntingdon, Pa., beginning Feb. 3. Feb. 17 the Juniata Volunteer group rendered a helpful program on Christian Living. The loyalty crusade began on March 3 with a union service in the Amity Evangelical and Reformed church. The sermon was by Rev. Wm. I. Good, Johnstown. It was a very inspirational service and was well attended. Enlistment Sunday was March 10. Each class worked for 100 per cent in attendance and several classes accomplished this. March 17 was family Sunday and March 24, young people's Sunday. The young people gave a program featuring the value of a young life. March 31 we observed stewardship Sunday. During the evening services the pastor has been giving us a splendid series of sermons on Jesus Only.—Delta Arnold, Meyersdale, Pa., April 6.

Penn Run church met in council March 10. Our love feast will be held May 19. Our pastor, Bro. Ivan Fetterman, will be retained for an indefinite period. We are contemplating a two weeks' evangelistic meeting the latter part of August. We are hoping to have with us at that time Bro. F. F. Holsopple and wife of Washington, D. C.—Florence Dick, Clymer, Pa., April 8.

Plum Creek church met in business council March 20. Our love feast will be Sunday evening, May 12, with several nights of services prior. Bro. Wimmer was reelected pastor and elder for another year. We are planning to improve the church basement this year; we have had several socials, the proceeds going for this fund. We plan to do our spring church cleaning on April 20. All of the departments of our church and Sunday-school are progressing nicely; the attendance has been very good in spite of bad weather conditions and sickness. We have succeeded in placing the Messenger into 75 per cent of the homes. We are looking forward to the coming of Bro. D. W. Kurtz to our church April 27 and 28.—Mrs. Clyde W. Kough, Elderton, Pa., March 29.

Richland.—On Jan. 6 a group of Student Volunteers from Elizabethtown College gave us a fine New Year's message. The church met in council on March 16. The delegates to Annual Conference are Brethren Chas. Zeigler and Iram Lentz. The church commissioned the B. Y. P. D. to take charge of the Vacation Bible School. March 17 Elizabethtown College a cappella choir rendered a program in song on the theme: God, the Omnipotent. The church is looking forward to a Bible institute to be held April 13 and 14, in charge of R. W. Schlosser of Elizabethtown College. A program will be given by pupils of the Sunday-school on Easter morning. Our love feast will be held May 11 and 12, starting at 1:30.—Eva A. Bollinger, Richland, Pa., April 1.

Walnut Grove.—Sunday, March 10, we closed a two weeks' revival campaign conducted by Bro. J. Perry Prather. He preached eighteen inspiring, helpful sermons; he also assisted in the Sunday-school and gave two addresses to the B. Y. P. D. Each evening he was greeted by a record attendance. As a direct result twenty-five have been received into the church by baptism and ten by letter. We are in the midst of a countrywide loyalty campaign, fostered by the Cambria Sunday-school association. The campaign began Feb. 3 and will close Easter Sunday. There has been a steady growth in both Sunday-school and church; 725 were present one Sunday in March in Sunday-school. Part of the program called for an exchange of pastors and on Feb. 17 our pulpit was filled by Rev. Ashman of the First Brethren church of Johnstown. At the evening service the missionary society presented the play, The Church of My Dreams. Sister J. A. Robinson has been elected delegate to Annual Meeting with Sister Elizabeth Howe, alternate. Our love feast will be held Sunday, April 28.—Mrs. Waldo Strayer, Johnstown, Pa., March 28.

White Oak church met in annual council Feb. 28. Our delegates to Conference are C. W. Gible and Milton Hershey. Revival at the Manheim house will begin on May 5 with Bro. I. N. H. Beahm, evangelist. We will have two love feasts this spring: May 15 and 16 at the Graybill house and May 29 and 30 at the Kreider house, both beginning at 1:30 P. M. Since our last report six were added to the church by baptism.—Graybill Hershey, Manheim, Pa., April 7.

Windber.—Our new pastor, Bro. E. M. Hertzler, preached his first sermon for us on Sunday morning, March 10. Bro. Paul Weaver, who had been preaching for us this winter, has gone to Bethany Biblical Seminary to pursue his studies further. A farewell social was given by the young people in his honor a few days before he left. Twelve of our number attended the community leadership training school held in our city for six weeks, beginning the latter part of January. The Barnes sisters, singing evangelists, of Lisbon, Ohio, were with us March 25 and 26 and rendered two very inspiring programs. One of the sisters, a chalk artist, illustrated several songs. Their coming was sponsored by the missionary committee and the Ladies' Friendship Bible class. A reception was given for our pastor and family following a welcoming program in which Bro. J. H. Dilling gave a brief resumé of the history of our local church and Bro. L. C. Penrod

spoke on the future of the church. Bro. J. M. Graham of the Shade Creek congregation extended greetings from his church, after which Bro. G. E. Yoder, acting on behalf of the District Ministerial Board, conducted an installation service for Brother and Sister Hertzler. Our pastor has announced a special sermon for all children and young people on Sunday morning, April 7. In the evening he will begin a revival meeting to terminate on Easter. The revival to have been conducted prior to our fall love feast was canceled, so we are more than glad to have Bro. Hertzler conduct a meeting early in his pastorate. Our quarterly council will be April 26.—Mrs. Calvin L. Blough, Windber, Pa., April 1.

Yellow Creek church met in business meeting March 27. Brethren Orville Steele and Lewis Snyder were elected delegates to district meeting, with Sister Joanna Steele and Minnie Snyder, alternates. The last week in April Bro. D. I. Pepple of Woodbury will begin a two weeks' series of meetings at Bethel house. Our love feast will be held June 9 at 7 P. M. at the Bethel house.—Mrs. Bertha Snyder, Hopevell, Pa., April 1.

VIRGINIA

Bridgewater church met in council Feb. 4. Reports were heard from the various committees and the treasurer gave his yearly report. Five letters were granted. Delegates appointed to district meeting were: D. C. Craun, D. S. Thomas, O. S. Miller, S. W. Long; to Annual Conference, N. D. Cool, with J. S. Flory and C. B. Smith a tie. We were successful in placing the Messenger in more than 75 per cent of our homes and a number are taking it for the first time. We enjoyed having D. W. Kurtz with us one day during the spiritual life conference. Two pageants were presented in our church during February: The Church of My Dreams and The Challenge, put on by the women of the church. Afterward the Women's Work offering was taken. A special effort is being made through the Sunday-school to have 100 per cent attendance on Easter.—Mrs. O. F. Foley, Bridgewater, Va., April 2.

Mt. Horeb.—At a recent special council seven letters of membership were granted. We may have another council soon for business interests. Bro. E. E. Joyce moved to the Mt. Horeb community about three years ago. He has been serving as pastor for the church all this time and the membership has more than doubled. Bro. Joyce has secured the handling of a large dairy farm near Pamplin, Va., and we wish him good fortune and the beginning of good church work there. Bro. Sweitzer has given great help at Mt. Horeb. The burden of the work will now fall to him and we feel sure he can carry it on well.—Edna Elgin, Columbia, Va., March 30.

Rileyville church held its regular council meeting on March 23. Bro. J. W. Huffman was reelected superintendent of the Sunday-school. A committee was appointed to look after painting the church. Our love feast will be held May 25 at 6 P. M. We recently purchased new hymnals for the church. Our Aid Society was organized about a year ago and is doing splendid work. The young people from Luray and Mt. Zion churches gave a pageant here March 24. The Church of My Dreams. Sisters Mamie Hockman and Frieda Good were appointed delegates to district meeting.—Mrs. J. W. Huffman, Rileyville, Va., April 2.

WASHINGTON

Mt. Hope.—Church services are being resumed here after being closed for the past three months. Bro. Streeter and wife are expected here soon from California where they spent the winter. A group of young people from Wenatchee gave a program at the church Friday night which was appreciated. With a number gone from our congregation it leaves only a few here, but we hope for an increase in the near future.—Mrs. Floyd Barnhart, Chewelah, Wash., March 29.

WEST VIRGINIA

Brick.—The Sunday-school gave an impressive pageant Dec. 23, entitled Where the Young Child Lay. The interest and attendance both at Sunday-school and preaching service are commendable and we feel that the church is glowing spiritually. Bro. Alva Harsh, our pastor, and wife are devoting all their time to the work since their coming in June. A union evangelistic meeting was held in the Brick church last September. Through their efforts a number of young people were added to the church. March 10 the Volunteer Band of Bridge-water College gave a program consisting of readings, special music and a short sermon. A cooperative teacher-training school was held at Petersburg in March with Bro. Harsh as dean. We have a well organized Sisters' Aid which is doing good work. March 31 Bro. J. M. Henry of Bridge-water College gave an illustrated lecture on Peace in the Methodist church in Petersburg. We appreciate the splendid work Brother and Sister Harsh are doing; also that of Bro. Earle Fike, our former pastor, who is now our elder. The Sunday-school is preparing a program for Easter.—Loretta Idelman, Scherr, W. Va., April 1.

Salem.—Feb. 10 Bro. Walter Van Sickle delivered a fine sermon and on Feb. 24 Bro. Henry Glover preached an earnest and interesting sermon. The male quartet has been called to various places of worship to assist in song services. The message was delivered on Sunday morning, March 10, by Eld. Chester Thomas. The Women's Work had an old-fashioned quilting at the church March 20. The quilt was given by a member of the Willing Workers' class and will be sold, the proceeds to be used for the benefit of the church. Eld. Chester Thomas gave the message on March 24. Our Sunday-school has remembered the sick and needy of the community not only by prayers and visiting but with little tokens of love.—Ida Early, Brandonville, W. Va., April 1.

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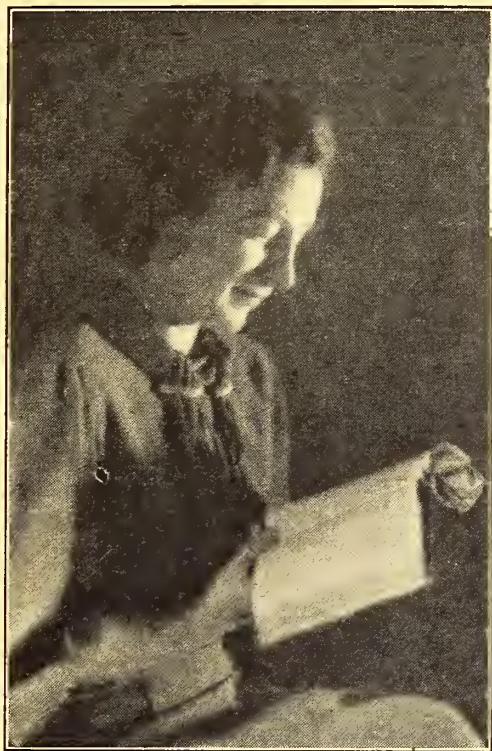
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THE GOSPEL MESSENGER

Vol. 84

Elgin, Ill., April 27, 1935

No. 17



"Open thou mine eyes, that I may behold
Wondrous things out of thy law"

(Psa. 119: 18).

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SWEDEN

Grayhill, J. F., and Alice, Spangatan 38, Malmö, Sweden, 1911.

CHINA

Liao Chow, Shansi, China
 Hutchison, Anna, 1911.
 Hehrholtzer, I. E., and Elizabeth, 1916.
 Senger, Nettie M., 1916.
 Sollenberger, O. C., and Hazel, 1919.

Ping Ting Chow, Shansi, China
 Bright, J. Homer, and Minnie, 1911.
 Ikenberry, E. L., and Olivia, 1922.
 Crumpacker, F. H., and Anna, 1908.
 Horning, Emma, 1908.
 Parker, Dr. D. M., and Martha, 1933.
 Schaeffer, Mary, 1917.
 Wertz, Corda L., 1932.

Show Yang, Shansi, China
 Clapper, V. Grace, 1917.
 Neher, Minneva J., 1924.
 Smith, W. Harlan, and Frances, 1919.

Tai Yuan Fu, Shansi, China
 Myers, Minor M., and Sara, 1919.
 Shock, Laura, 1916.

Tsinchou, Shansi, China

Wampler, Ernest M., 1918, and Elizabeth, 1922.

On Furlough

Metzger, Minerva, Rossville, Ind., 1910.
 Pollock, Myrtle, 3452 W. Van Buren St., Chicago, Ill., 1917.

AFRICA

Garkida, Nigeria, West Africa, via Joe Reahm, Wm. M., and Esther, 1924.
 Bittinger, Desmond, and Irene Frantz, 1930.
 Harper, Clara, 1926.
 Schechter, Elnora, 1929.
 Studebaker, Dr. Lloyd R., and Modena, 1934.

Lassa, via Maiduguri, Nigeria, West Africa

Burke, Dr. Homer L., and Marguerite, 1923.
 Horn, Evelyn J., 1930.
 Kulp, H. Stover, 1922, and Christina, 1927.

Marama, via Damatura, Nigeria, West Africa
 Heckman, Clarence C., and Lucile, 1924.
 Utz, Ruth, 1930.

Minna, Nigeria, B. W. Africa
 Helser, Albert D., and Lola, 1922 and 1923.

On Furlough

Bosler, Dr. Howard A., and Edith, 11 Fontainebleau Drive, New Orleans, La., 1931.
 Inman, Dorothy M., 1933, 509 S. Wall St., Covington, Ohio.
 Moyer, Edna Faye, 537 W. 121st St., New York City, 1931.
 Royer, Harold A., and Gladys S., 2210 Lincoln Way, Ames, Iowa, 1930.

INDIA

Ahwa, Dangs, Surat Dist., India
 Bollinger, Amsey, and Florence M., 1930.
 Royer, B. Mary, 1913.

Anklesvar, Broach Dist., India
 Lichty, D. J., 1902, and Anna, 1912.
 Moomaw, I. W., and Mahel, 1923.
 Shickel, Elsie N., 1921.
 Warstler, Anna M., 1931.

Bulsar, Surat Dist., India
 Cottrell, Dr. A. R., and Laura, 1913.
 Glessner, Ruth Lucille, 1931.
 Mow, Baxter M., and Anna B., 1923.
 Shumaker, Ida C., 1910.

Dahanu Road, Thana Dist., India

Messer, Hazel E., 1931.
 Nickey, Dr. Barbara M., 1915.
 Swartz, Goldie E., 1916.

Jalalpor, Surat District, India

Miller, Sadie J., 1903.

Palghar, Thana Dist., India

Shull, Chalmer, and Mary, 1919.

Robinson Memorial, Byculia, Bombay, India
 Blickenstaff, Lynn A., and Mary, 1920.

Umalla, Broach Dist., India

Miller, Arthur S. B., 1919, and Mae W., 1923.
 Miller, Eliza B., 1900.

Vyara via Surat, India

Blough, J. M., and Anna, 1903.
 Widdowson, Olive, 1912.
 Ziegler, Edward K., and Ilda, 1931.

Woodstock School, Landour, Mussoorie, U. P., India

Stoner, Susan L., 1927.
 Ziegler, Emma K., 1930.

On Furlough

Alley, Howard L., and Hattie, Bridgewater, Va., 1917.
 Blickenstaff, Verna M., Cerro Gordo, Ill., 1919.
 Brooks, Harlan J., and Ruth, 2278 5th St., La Verne, Calif., 1924.
 Ebbert, Ella, 1310 West D St., Ontario, Calif., 1917.
 Grisso, Lillian, care of General Mission Board, Elgin, Ill., 1917.
 Mow, Anetta, care of General Mission Board, Elgin, Ill., 1917.

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—Editor

"THY KINGDOM COME"

H. A. BRANDT—Assistant Editor

Vol. 84

Elgin, Ill., April 27, 1935

No. 17

EDITORIAL

The Word of God

THOUGH the Word was in the beginning, John says in the prologue of his Gospel, there came a time when it became flesh and dwelt among us. What a tremendous thought! Jesus Christ, his Son, was not merely the bearer of God's message to mankind, he was that message. He was and is the very Word of God.

The book of Hebrews begins with this same thought. God spoke unto the fathers in the prophets. He has spoken unto us in his Son. His Son, "the very image of his substance," is his final word to man. Jesus Christ is the Word of God.

By long and honored usage the Book which tells about this supreme Word of God is itself called the Word of God. And justly so, for that very reason. Unfolding the long and tortuous history which led up to him and finds fulfilment in him, this Book, whose separate words are human words, spoken by the mouths of men and written by the pens of men, is nevertheless in some deep and vital sense the Word of God.

That we may see more clearly what this means, we have asked the Editor of our Sunday-school publications to give MESSENGER readers his recently written booklet on that subject. The first installment begins in the adjoining column. We are glad to welcome Bro. Hoff to our editorial pages, that he may show us how *The Book to Live By* is the Word of God. E. F.

They Ought to Meet

WHEN extremes meet, as an old saying rightly notes they often do, the fact is presumptive proof that they need each other. That's why they are extremes. They've both omitted something from their calculations, something important, something that would have yielded conclusions closer to the whole truth.

Extremists do have smoother sailing generally. Having only one side of things to look at, their minds don't

get so tired. Decisions are made easily. But they miss too much fine scenery. And run too great risk of missing the right port. They ought to look each other up and study the map together. E. F.

The Book to Live By

"The truth shall make you free" (John 8:32)

To multitudes of every class and race the Bible has been a source of life and blessing. From its pages our fathers nourished the sturdy virtues for which we honor them. Our mothers, with little learning, drew from it the inspiration for devout and winsome living. Yet many people today are greatly puzzled by it, and more are all but strangers to it.

This leaflet is dedicated to the deepening of loyalty to the Bible and outlining a practical way of regarding and using it in our day. To a very large extent one's view of the Bible and use of it determine his religious point of view, his spiritual experience, and his usefulness.

1. What the Bible Is

The word "Bible" comes from the Greek *biblia*, which means "small books." The Bible is indeed a collection of small books—sixty-six of them—which grew up over a period of many hundreds of years. Thirty-nine of these books constitute the Old Testament, the Holy Scripture of the Jewish people. The other twenty-seven compose the New Testament which came out of the early Christian church. Both together make the Bible of the Christians.

The books of the Bible were written by men of various types. In Jer. 18:18 three kinds of religious leaders are mentioned: the priest with his law, the wise man with his counsel, and the prophet with his word of revelation from God. The Old Testament contains a great variety of literary types: lyric and didactic poetry, legal codes, historical and biographical narratives, homilies and prayers. But in all may be traced the in-

terests of the three kinds of leaders: the priest, the wise man, and the prophet.

There is also considerable variety in the New Testament literature: letters, biographical and historical narratives, sermons and apocalypses, representing the work of Christian preachers, pastors, teachers and prophets.

The Bible was written by the hands of men. But that fact is far from the whole story. The writer of the Epistle to the Hebrews tells the rest (Heb. 1: 1, 2). He says: "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son." *In the Bible we find a growing revelation of God which reaches its fulness in Christ.*

2. How the Bible Came

The divine element in the Bible is without doubt its distinguishing quality. If we understand the Bible in every other respect but overlook this element, we shall miss the greatest factor in the Book. We therefore do well to set it in the forefront of our thinking. Men of every age since its writing, in every land, and of every race and class have been constrained to recognize God in its pages and have been brought to a saving knowledge of God through following its teachings. The divine inspiration of the Bible is more than a doctrine; it is an experience.

While recognizing the importance of the divine element, we must not overlook the human process in the writing of the Bible. The story of the ten commandments written on tablets of stone by the finger of God sets forth well the divine authority of the commandments but by no means represents the manner in which the books of the Bible took form. They were not miraculously let down from heaven. The best statement of the manner of writing Biblical books comes from one who himself wrote approximately one-fourth of the New Testament—the Christian doctor and evangelist, Luke. In the first four verses of his gospel, he tells us that a need growing out of a definite situation prompted him to write; that he set about gathering information and organizing it as any other good writer of history and biography would do; and that he wrote carefully with a specific purpose in view.

The occasion which called forth Luke's Gospel was the need for an account of the life and work of Jesus fitted to form a foundation of Christian faith for a gentile. Other accounts had been written, but they did not seem to Luke to meet the need. Hence he set about the task of writing one that would. He gathered information from eyewitnesses and from the writings of others. Mark's Gospel seems to have been one of his sources, for he utilized most of it, but he found infancy and birth narratives, teachings and extensive

facts about the ministry of Jesus in Perea which Mark did not use, and he put the imprint of his own passion for the weak and his own universal outlook upon the whole of the material which he used. And so we have the Gospel of Luke, which is often called the world's most beautiful book.

Careful students of the Bible discover in the other Biblical books factors comparable to those which Luke outlines. They discover the imprint of the writer's own experience and interests. They find that the material has been selected and arranged to meet specific needs and attain definite ends. They find frequent evidences of the use of earlier written material as well as that which passed from person to person and generation to generation by word of mouth. Some books are records of personal experience; others are compilations of laws, narratives, songs and proverbs. But all bear the impress of the interests of their writers. Our view of divine inspiration must take into account this human element in the Bible. To use material from the Bible wisely one needs to understand the nature of the book and the stage of progress in human understanding of God from which it comes.

The literature of the Bible grew. *Its books sprang out of the life of people who, under the wooing of God's Spirit, were seeking to do God's will and follow his guidance.* This growth was the first step in the making of the Bible; the second was the selection of a certain number of books to be recognized as divinely authoritative. This is called canonization. In the time of Jesus' ministry three groups of books were recognized as authoritative Scripture: the law, the prophets, and the sacred writings. The law, consisting of the first five books in our Old Testament, was credited to Moses and held in most sacred esteem. The prophets, including the historical books of Joshua, Judges, Samuel and Kings, the books of Isaiah, Jeremiah, Ezekiel and the minor prophets, were held as next in honor. The rest of the Old Testament books composed the "sacred writings." There were other books but only these were approved for use in the public assembly. Christians inherited these Scriptures from the Jews. It is these Old Testament writings upon which Jesus nourished his spiritual life and which he used in meeting the crises of his life. It is these which Paul recommended so highly in 2 Tim. 3: 14-17.

But Christians needed more than the Jewish Scriptures. Paul found it necessary to write letters to churches and individuals to help them through various experiences and crises in their Christian life. These letters were read in the churches to which they were written. They were cherished, copied, and shared with other churches. Other Christian apostles followed Paul's example. Need also arose in the process of Christian evangelism and nurture for written accounts

of the facts of Jesus' life and teachings. This need was supplied in the Gospels. Thus under the stress of need and with the guidance of God's Spirit the books of the New Testament were written. It was not many years until these writings were recognized as authoritative Scripture and used along with the Old Testament. Different areas of the Christian church lacked agreement for some time as to just which books to include, but in due time those now in our New Testament justified themselves through their usefulness and claim of apostolic authority.

There remained yet *two further steps—the handing down of the Scriptures to succeeding generations, and the translation from Hebrew and Greek into the many languages of the world.* These steps were important and many interesting things might be related about them, but space limitations forbid. E. G. H.

Meeting of the General Mission Board

THE General Mission Board held its annual spring meeting April 2 and 3. Board members present were Otho Winger, chairman, J. J. Yoder, vice-chairman, H. H. Nye and B. F. Studebaker, members J. K. Miller and Leland Brubaker with General Secretary Charles D. Bonsack being abroad on a deputation to our mission fields. Missionary H. L. Alley, on furlough from India, led in opening worship. Nurse Myrtle Pollock from China was the only other missionary present.

Because the board eagerly awaits the return of its deputation for the counsel it will bring, action on many items of business was deferred.

Brother and Sister Harold Royer, on furlough from Africa, were authorized to return. The leper colony with the imperative need for some one to superintend the work was the deciding factor. The Africa missionaries feel they must have more time for village evangelistic work, and Bro. Royer's assumption of leper responsibilities will make this possible.

Africa's call for new workers—two general missionaries, a nurse and a teacher—was deferred awaiting the counsel of the deputation. Likewise response to an urgent call from China for one evangelist and two single women evangelists was deferred.

There is a great need to provide Christian literature in Africa for the new Christians who have learned to read. The board made a grant of \$77.20 for the production of Christian literature in Africa.

Howard Sollenberger, son of Brother and Sister O. C. Sollenberger in China, was granted the privilege of returning to America to enter college this next fall.

Missionaries Harlan and Ruth Brooks and family were authorized to return to India this fall. It is possible that other missionaries on furlough from India may be enabled to return.

Brother and Sister Glen Norris, who have been workers in Sweden, are now pastoring the Twenty-eighth Street church, Altoona, Pa. The board gave a vote of appreciation for their good services in Sweden.

Bro. M. R. Zigler was elected a member of the Gish Committee to succeed J. E. Miller who has served thirty-two years. This committee investigates books and makes selection for the ministers' reduced price book list. Bro. Miller indicated he felt a younger man should be added to this committee.

The board authorized the sending of a telegram to President Roosevelt, expressing our concern over the naval maneuvers in the Pacific, and our hope that these will either be discontinued or carried out in such a way as not to incur the suspicion of Japan or other nations.

Although the giving of the brotherhood for the Conference budget for the year ending Feb. 28, 1935, was a six per cent increase over the preceding year, the Mission Board closes its year with a deficit of slightly over \$10,000. This is nearly all accounted for by the increase of exchange rates, since America is off the gold standard. The India mission actually used less money but it cost the church in America more to provide it.

The Brethren Publishing House has enjoyed a good business the past year and the board of directors appropriated \$20,000 to be turned over to the Mission Board within the fiscal year. One-fifth of this appropriation goes into the ministerial and missionary relief fund and the balance is available for missions. This is double the appropriation that was made the previous year. The Conference Budget is usually built on the assumption there will be income from the Publishing House.

Our foreign mission fields all report an increase in church membership. These statistics and many other interesting facts will be given in the June 1 GOSPEL MESSENGER.

The next meeting of the board will be held June 4, 1 P. M., at Winona Lake, in connection with the Annual Conference. H. S. M.

A License for Drinkers

To a Californian goes the honor of suggesting a license for drinkers. Now that the government is in the business of taxing everything in sight, why not put something on those who insist on drinking liquor? In many ways their very indulgence tends to increase governmental expenses.

We are not so simple-minded as to think any license fee the average drinker could pay would offset the damage he does to either himself or society. But the requirement of a license might cause some people to think twice before they indulge—and that would be something. H. A. B.

GENERAL FORUM

We Will Not Fight

BY ORA W. GARBER

We will not fight.
We will not take a part in any war
Or ever bless its frightful carnage, for
The thought of it, as Christians, we abhor.
We will not fight.

We are not cowards in taking this firm stand.
We must obey, not man's, but God's command.

Our Christian faith has taught us not to kill,
Since war in any form is murder still.

We are convinced of war's futility.
Force can not win a righteous victory.

War is a relic of barbarian days.
Advancing culture brings us better ways.

We will not fight.
We pledge ourselves that everything we can
We'll do to help, not harm, our fellowman,
But war is not the sane or Christian plan.
We will not fight.

Conway, Kans.

Christian Social Life in a Pagan World

BY C. RAY KEIM

IF the social life that is current in America today is predominantly Christian we can share the social consciousness of America and be Christian; if it is not, we can not share that consciousness without seriously endangering our Christian way of living. I have no hesitancy in saying that I think our American social life of today is essentially pagan and not Christian. Do I need to argue this point with Brethren readers? I trust it is not necessary. Then, our problem is how to maintain a social life that is Christian in a pagan world?

Two or three generations ago this problem was greatly simplified for most of our churches: (1) by our distinctive form of dress which automatically set us apart from current social life in many instances (imagine a Dunker sister in her distinctive attire presiding over a neighborhood bridge party); (2) by our rural isolation without rapid transportation facilities which have expanded the social radius to a hundred miles or more; (3) by our rather compact groupings in communities where it was easy to have social contacts with one another; (4) by our general acceptance of some social practices and our rejection of others; and (5) by the fact that there was a clearer line drawn by many other Christian people, besides our own, between proper and improper social practices.

Every one of these five factors has disappeared or has been materially changed as a social influence with our people. Our problem is not to restore them and recreate the world in which our church moved then. Much as some might desire such a course, it is manifestly impossible and certainly not wholly desirable, if possible. Our problem has been stated above—how to maintain a social life that is Christian in the world in which we live, not the world of our fathers.

Do not assume that this is the first generation confronted with the problem. We are suffering the penalties of the unsolved problems handed down to us from preceding generations, along with new ones that they neither met nor dreamed of.

What can we do about it? First, we need some guiding principles or policies which must be sound and thoroughly understood. Secondly, we need to maintain and foster a social program consistent with those policies. Allow me to state what I consider a few guiding principles upon which a program may be built.

First, we need to recognize that wholesome and adequate social opportunities are indispensable to a rich Christian life. Which has the church spent the more effort upon: forbidding folks certain social practices or fostering other more wholesome ones? You may answer for yourself and your own church. In many places the problem today is how to center the social program around the church as the tie of social cohesion, rather than around other institutions to which the church members may belong. More will be said on this point.

Secondly, we need to understand that there are some social practices which are inherently pagan and can not be sanctified by the approval of the church. The gambling devices of men and women are not transformed by bringing them into the church or the homes of Christians. We do not overcome evil by embracing it! What I have said about gambling applies to the social dance. Some churches have tried to solve the problem created by their members' pressure to engage in it by bringing it into the church and the home—making it an approved part of the church's social program. All that this has done is to paganize the social life of the church and the church has no moral prestige when she cries out (if she does) against the welter of social paganism about her. Is it not true that in the bringing of some of these things into the church, the church has been transformed more than these pagan practices have been redeemed?

Thirdly, the social life of Christians must be in harmony with the ideals and spirit of Christianity. We can not possibly be socially pagan and yet Christian in other respects.

Lastly, these principles hold true for the social life of the members of the church both as a group and as

individuals. The social life of the church does not end with the official program for each individual member. What the church sponsors and approves and what individual members do are sometimes quite out of harmony; but remember that the social life of the church includes *all* of the practices and activities of all of her members. The official position of the church will give her little prestige with the world if her members, to any appreciable extent, ignore that position.

Ending with the question raised at the beginning, I believe we need to develop, to a far greater degree than we now have, *a distinct and separate Christian consciousness in our social life*. Our people, both young and old, must feel that we are not a part of the pagan social life rampant everywhere, which is all too nearly accepted by many professing Christian people. This means in plain words, there are things that Brethren will not engage in. We need to be conscious of that, and the world needs to give attention to two things: (1) what her members ought not to do, and (2) what they can find to do in the way of social opportunities. The heart of our separate social consciousness as Christians will be the fact that we have *discovered* and *enjoy* a better social life than the pagan practices of the world. The appeal to our people to reform from pagan social diversions must be made on that basis. And we must not say, "There is a better way that we believe would satisfy your souls." We must say, "We have found the better way. Come with us."

North Manchester, Ind.

I Am the Machine

A Message to Parents

BY P. R. HAYWARD

I am the Machine.

My fingers are made of steel—tireless.
My brain is electricity—unfailing.
My muscles are power—without limit.
I multiply the skill of man's hands a thousandfold—and then leave those hands idle and impoverished.
I have multiplied men's comforts.
I have added to his luxuries.
I have increased manifold his wealth.
I do undreamed of and marvelous things.
I stand on exhibit and seem almost to enjoy human wonderment at my achievements.

The men who created me I have conspired to destroy.
Long before you were born I laid my plans to circumvent your dearest plans for your children.

You trained them to work—and I created a world that would keep them idle.

You made them frugal—and I schemed to prevent them from earning anything to save.

You taught them honor as a groundwork for success—and I destroyed their chances for success of any kind.

Until the men who made me turn an equal skill to mastering me, I will destroy life for your children.

I am the Machine.

Hinsdale, Ill.

"Built of Mud"

BY W. J. SWIGART

IN Bro. C. D. Bonsack's illuminating *Observations*, telling of conditions and affairs in the mission compounds in Africa, and describing new buildings erected of stone and concrete, he adds: "They also have several buildings used for school purposes, one of which is also the chapel, *built of mud*." This last phrase seemed to lodge with me even during and after reading other statements, and provoked some interesting mental cogitations—interesting to me at least.

Built of mud. Yes, certainly, and of course. That is about the fact with the permanent buildings of stone and concrete; and with all buildings—although we do not just think of it in that way or in those terms.

What is *mud*, anyway? Some of the elements of the solid portion of the earth mixed up with some other elements of the liquid parts of the earth. (How is that for a venture in lexicography?) Some of the clay of Garkida became softened up (or down) with some Garkida water; and, behold, it was mud—simple and genuine *mud*. It was pliable; it could be handled and molded into form or laid up into a wall; and, drying, held up and became permanent; and they had a chapel—built of mud. Simple enough. It came from the earth, just as all structures or bodies—mechanical, architectural, organic—in the course and process of nature, come from the earth and its environments. For, physically speaking, "The earth is the mother of us all," and of all things mundane.

How happy and honored should that base mud of Garkida feel to find itself in such monumental form and storied use: dedicated, by song and solemn ceremony, to the worship of Almighty God. It is the use to which anything or any person is set or dedicated that determines whether its place or function is good or bad, base or honorable.

But this is about the order and process with all building. Here is a magnificent structure, towering high; the pride of the city. Built of mud? Oh, no! This is the famed "Brick Church of the Ascension," magnificent in design and finish, beautiful in form and situation. Aye, a brick church. But did you ever look in on a brickyard? I used to stand and watch the clay pit with a big wheel turning and churning within it; moving inward and outward and attached to a long lever pulled around by a little mule, the clay becoming well mixed with water, and certainly and literally, becoming mud. The workmen called it mud, and it was mud. Then they molded it, dried it, burned it. By and by they had bricks. These they carried out, piled into symmetrical walls; and there stands a great, magnificent church or chapel or home—a beautiful structure—but built of mud.

But many houses, fine structures, are built of wood; and even the mud chapel in Garkida has doors and windows that are not made of mud. Let us see. Wooden boards and lumber are produced from trees. Trees are just organic life forms produced through the mystical processes of seed after its kind and life and growth and taking up the elements of the solid earth and the elements of the liquid earth in its environments of air and compacted together into woody fiber; and there you have it again. And if we pursue it on, *ad infinitum*, it settles ultimately into the same basic fact: all is of the earth and earthy, and built of mud.

And these symmetrical and marvelous bodies of ours, what of them? "Fearfully and wonderfully made," "In the image of God." "What a piece of work is man! how noble in reason! infinite in faculty! in form and moving how express and admirable! in action how like an angel! in apprehension how like a god! the beauty of the world: the paragon of animals! And yet, to me what is this quintessence of dust?" Dust sounds a bit more classy and acceptable: less base and common to the accustomed ear, although it is identical in sense. Dust is mud minus the water, and dust is as venerable, ancient and classical as creation itself: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." The word is standard and fixed as the fall of man: "Dust thou art, and unto dust shalt thou return." But, thanks to God,

"Dust thou art, to dust returnest,
Was not spoken of the soul."

But to revert again, Garkida mud or dust was taken up, honored, sanctified in being made into the chapel of the compound, thus sheltering the altars and worshipers of God. And these mortal bodies of dust are honored in becoming tabernacles of immortal souls, and the very temples of the Holy Ghost. And these immortal souls, redeemed by Christ, regenerated by the Holy Ghost, are honored again by God in being incorporated into the "building of God," as constituent units in the kingdom of God on the earth; and, by and by, will be distinct personalities in his glorious kingdom in heaven.

Again, in thinking of buildings and builders, what we do or can do, and what must be done for us, how little and secondary our parts appear! In 1903 I built a house. That is, I paid the bills; and, besides fussing around, that is about all I did. The carpenters and masons built the house. They made the house—but did they? Neither they nor I made a thing. Man can not make matter. Man can not create. They—the builders and workmen—just transferred mud from the clay pits, formed it into bricks, carried them up into walls. Others cut trees that God had made, marred them with their mills and tools, framed and polished them into

doors and trimmings. Nobody created a thing. For "only God can make a tree." And God can and did and does.

"Father, thy hand hath reared these venerable columns;
Thou didst weave this verdant roof.
Thou didst look down upon the naked earth
And forthwith rose all these fair ranks of trees."

In impressive contrast with man's feeble achievements, how moving, how massive! How majestic seems the opening statement of Divine revelation, "In the beginning God created the heavens and the earth": and the august, creative drama moves out and on.

Again, how kind and wise are God's plans in letting man help in the carrying on and developing of his creation's work. The common, raw, native things of the earth are taken up, subjected to the laws and forces of nature by the inventive genius and skilled hands of man, and chapels and magnificent temples, convenient homes, spreading cities, mighty engines, moving machinery are built up by man's hands. Thus man becomes a helper and a factor in the affairs of the world. God did the hard, impossible things; he left the easy, possible things of discovery and invention and building and finding out and applying of the forces of nature to man; God did his part well; and man is coming on well with his part. He works with tools: he makes tools—after God had created the material. How stupid and intolerable would life be without this blessed function and commission!

"In the sweat of thy face shalt thou eat bread."
How blessed is work! How humane and gracious is labor! How holy and benign is toil! Work is not so much a part of the curse that came on the race with Adam's fall, as it is a gracious factor in the provision for the recovery from the fall and the moving out from under the curse.

We may conceive of houses with rooms and stairways ready built in nature; of bread baked and sliced growing on vines; of sugar stored up like sand banks or snowdrifts ready to be shoveled up; of shoes and coats ready for use growing on trees—and some may be base enough or lazy enough to wish it so. But it is not God's way. He created the materials, raw and usable. He has planted rich minerals, and buried fields of coal deep in the earth. He has caused the earth to be fruitful, and the plants to bring forth after their kind. He says to man: "There is the mud and the other materials for thy dwellings: thy clothing and thy food and thy wealth are in and upon the earth which I have created for thee. By the sweat of thy face thou shalt have them. Go, dig, discover, forge, mold, plant, sow, reap, weave and put together. There is the earth. It is my earth; it is now thy earth. Replenish and subdue it. Be not now slothful in business; be diligent. He that will not work shall not eat. He that provideth

not for his own household hath denied the faith already. Be thou strong and show thyself a man." And yet it might be added that among the deepest stings and hurts in the aftermath of the war and the depression is that men are losing their manhood, that every one wants a pension—and we'll all go off on a frolic. Many seem to prefer the dole to a job; and instead of "the land of the free and home of the brave," it would seem sometimes as though we were heading towards a nation of loafers, paupers and criminals.

But to return. These missionaries—devoted, consecrated, sacrificing men and women—who are building chapels of mud in Africa and India and China and bringing natives to a saving Christ—what of them? Why could not God, by some mighty, miraculous, omnipotent act, have converted these people without sending these human agencies across? Again, I say, he could. But it is not his way. "How shall they hear without a preacher? And how shall they preach except they be sent?" "As my Father hath sent me, even so send I you." "I am the vine, ye are the branches." The fruit appears, not on the vine but on the branches. "Herein is my Father glorified, [my Father, mark you] that ye bear much fruit." Fruit bearing is hard on the branches, but glorifies or profits the husbandman. "And my Father is the husbandman." We have no knowledge of any one having been brought to Christ independent of human instrumentality. Jesus became the way, and accomplished the impossible, and commits the possible to his followers. Blessed missionaries of the dark continents and of the islands of the sea! "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Dan. 12:3).

Huntingdon, Pa.

The Doctrine of the Covered and the Uncovered Head

(1 Cor. 11: 2-16)

BY DAVID METZLER

First Half

A DISCUSSION of this doctrine may seem unimportant in view of other matters confronting the church. However, at the time Paul wrote, the church was facing matters as important as any of ours, yet he considered the doctrine of sufficient importance to discuss it again and again. He praised the church for holding fast the ordinances, or traditions, as he had *delivered* them, and in this letter he is discussing them again. Paul in this discussion is aiming at the "head" of things, and that is the right place to begin. If this doctrine would be taught and observed faithfully many other important matters would take care of themselves.

According to the address of his letter, he wrote to

"the church of God . . . at Corinth . . . with all that call on the name of the Lord Jesus Christ in every place" (v. 2). This fact is also seen in the discussion of the subject. He is speaking of *practical* matters that pertain to that church only. He is also discussing *doctrinal* matters that apply to "all that call on the Lord Jesus Christ in every place." This doctrine is intended for, and applies to all Christians everywhere.

Paul wrote to correct irregularities existing in the church at Corinth, one of which was disregard for the uncovered and the covered head when praying or prophesying.

This church was founded by Paul in the year 52. In the year 57, five years after the founding of the church, because of reports and a letter that came to him, giving him information of conditions in the church, he wrote this letter, "out of much affliction and anguish of heart . . . with many tears," for the purpose of helping them to find their way back to what they had been taught, that unity, order and peace might be restored.

The church was composed of Jews and Greeks, and it was quite natural for the Jewish men among the converts to bring their practice of covering their heads in religious assemblies, into the church, thereby creating disorder on this point. In this church alone men prayed or prophesied with their heads covered and women with theirs uncovered, and Paul said to them: "We have no such custom, neither the churches of God" (v. 16). This church alone was out of order on this point. This is the only special or local condition at Corinth referred to by Paul.

Another purpose of Paul's writing was to maintain and uphold certain principles pertaining to the Christian religion. He appealed to the church on the basis of the principles, which applied to them and also to all Christians everywhere. Principles are eternal; they never change; they are as vital now as they were then. In discussing this doctrine we are not dealing with outmoded customs or practices, or with matters that rested on local or special conditions at Corinth only, but we are dealing with principles that affect us now.

Paul's method of teaching, and his authority for it, was a matter of tradition. He urged the Corinthians to "hold fast the traditions" as he delivered them to them (v. 2). The word *tradition* is defined by Thayer as: "The delivery of opinion, doctrine, etc. That which is handed down, either good or bad, true or false." Tradition is, first, a delivery, a giving over; second, that which is given over, without reference to the truth or error that it may contain. This is also seen by the use of the word. Paul wrote: "So then brethren, stand fast, and hold the traditions which ye were taught, whether by word or by epistle of ours"

(2 Thess. 2: 15). Jesus said to the Jews: "Ye have made void the word of God because of your traditions" (Matt. 15: 6).

A tradition must have a starting point, and that may be the highest possible authority. It must also have content, and that may be a fundamental law, or an eternal principle. The term as used by Paul, in this instance, refers merely to the *body* of teaching, without reference to the nature of its content. The setting aside of a teaching on the ground of its being a tradition is unwarranted.

Paul wrote as the representative of Jesus. He claims Jesus to be the Source of his information and authority. Concerning the gospel preached by him, he said: "For neither did I receive it from man, neither was I taught it, but it came to me through revelation of Jesus Christ" (Gal. 1: 12). He claims the same authority for his teaching on these "ordinances" or "traditions." Of the Lord's supper he said: "For I received from the Lord that which I also delivered unto you," etc. He also refers to improper behavior of women in religious assemblies, saying: "The things which I write unto you . . . they are the commandments of the Lord" (1 Cor. 14: 37). Paul seems to be referring here not only to the conduct of women, but to all the practices of the church to which he had been referring. To challenge Paul's authority for his teaching is to challenge his truthfulness and his inspiration.

In considering the substance of the teaching on the covered and the uncovered head, we are dealing with a Jewish practice that has been Christianized and set into the Christian religion, the same as the Jewish pass-over was Christianized and placed into the church as the Lord's supper. Baptism and feet-washing have been brought into the Christian religion in like manner. It is therefore not a question of what these meant, nor of how they were observed there, but of what they are, and how they are observed now. We are therefore discussing a New Testament teaching, not an Old Testament practice that has served its time.

Paul is discussing disorders in religious assemblies, not attitudes in private devotions. Prophesying is not for one's self, but for others. He also finds this disorder in the "churches" occasioned by women speaking as they did. When they "came together to eat the Lord's supper" disorder prevailed. This was true also because of the improper use of gifts in the "church" when the members thereof had "assembled together." This teaching very evidently refers to religious assemblies, and the use of these symbols at such times.

In presenting facts concerning headship, the group or unit, and its organic relation, is set forth as follows: "The head of every man is Christ; and the head of the woman is the man; and the head of Christ is God" (v. 3). This group constitutes the body or unit in which

this headship is exercised. Headship indicates authority, leadership, protection, etc.

In this organic relationship, God, the Supreme Head, is the head of Christ. Authority and dominion and honor belong to him. Christ is subordinate to God. He came to do his Father's will. He is the head of the man and has authority over him. The man is subordinated to Christ, his head. He is not a monarch, but is under the authority of Christ. He is the head of the woman; authority and leadership lie with him, not with her. This, according to the following scriptures, is based on their creational relation and also on the law. "I suffer not a woman to . . . have authority over the man, for Adam was first formed, then Eve" (1 Tim. 2: 12). "Let them [the women] be in subjection, as also saith the law" [1 Cor. 14: 34]. He is further to give "honor unto the woman as unto the weaker vessel." He is also "the glory of God," for "God created man in his own image."

The man's headship is also expressed in nature. He has superior physical strength and courage. He has been thrust into the foreground to lead the way for the woman. This is the divine order for the man. God has placed on him the larger responsibility, and it is his duty to function in his sphere according to this plan.

The woman is subordinated to the man—he is her head. She was created *of* him. "The man is not of the woman; but the woman of the man" (v. 8). She was created *for* him, "Neither was the man created for the woman; but the woman for the man" (v. 9). "I will make him a helpmeet," said the Lord; not a leader or director, but a qualified, efficient helper. "The woman is the glory of the man." Without her as a helpmeet, the man would have been a failure.

This is the divine order for the woman. She is a "helpmeet" and is therefore not directly responsible for leadership or direction. Nature gave her the finer physique and sensibilities. The Supreme Head shielded her by assigning her a sphere in which she can function efficiently as the "weaker vessel."

The sphere of the man and the woman is different, but their functioning is of equal importance. "Neither is the woman without the man, nor the man without the woman in the Lord. For as the woman is *of* the man, so is the man also by the woman; but all things are of God" (v. 11-12). In perpetuating the race they are equal. Their relation and responsibility to God are the same, for "there is neither male nor female" but they are one in Christ (Gal. 3: 28). The difference between them is not a matter of superiority and inferiority, but of sphere in which they function. There are "diversities of gifts but the same Spirit . . . dividing to each one severally even as he will." These gifts are not an indication of favoritism, inferiority or superiority, but they are a preparation for a particular work. In

like manner God has qualified the man and the woman to function in their respective spheres. Both are equally responsible to him.

Nappanee, Ind.

For a Better Church Through the Messenger

BY OLIN F. SHAW

IN a recent issue of the MESSENGER the question was asked each one of us, individually: "What have you done to help the MESSENGER?" This is a very proper question since it is our paper, and has a great deal to do with shaping the faith and policy of the church.

Answering for myself, since I began housekeeping in 1900, it has come to my home and been studiously read ever since, and it's my purpose that it shall as long as I live. In the more than thirty years of my ministry I have not ceased to urge the membership to patronize the MESSENGER, both for good Christian literature, and for keeping in touch with the activities of the church. For a good many years I have been privileged—and in several instances invited—to speak to the church through the medium of the MESSENGER. For the past two years I have refrained from writing to give place to others.

I am wondering why, if you are readers of the MESSENGER, you highly educated men and women of the church of these latter years, you are not giving the church more of the benefit of your splendid training?

In these revolutionary and crisis times the church must choose. We are changing, but are we choosing? These changes should be well and thoroughly thought through. Within the last year it was said to me by one of our splendid young educators, that it was his opinion that the Church of the Brethren had swung more to the left of the center, in matters of religion, than any other denomination. I assume that his statement was based on a comparison of our present stand with our former rather ultra-conservative principles.

In matters of politics, world economists are pondering how far this swing to the left can go before free popular government breaks down. The Church of the Brethren may wisely and seriously consider how far a left movement in the church may go before belief in the New Testament as our rule of faith breaks down. My own personal leanings are to the left. But by all means I would counsel against a landslide.

It is true that our young and educated men are given a splendid representation on our inspirational Conference programs, but only a sprinkling of the membership of the church is permitted to profit by them. The *Des Moines Register*, a very outstanding daily of the middle west, in commenting on the address of one of our brilliant young men at the Ames Conference, branded him a socialist. The socialistic note, sounded in many of the addresses of the Ames Conference, must

have been very noticeable to all. Personally I neither endorse nor condemn socialism. It may be, and probably is, the direction we should, and will move. I do say that it is a move that needs to be most carefully and prayerfully thought through as we move. The vitriolic criticism I hear from our Brethren on the socialistic tendencies of our government leads me to think that the rank and file of our people do not understand the issues of socialism. Socialism in the simplest words is government control. We hear some talk about Christian socialism. Just what do they mean by Christian socialism? If we are to have state socialism I can conceive of a laudable service for the church in endeavoring to have government control on Christian principles.

Here is a note of warning from a leading world economist that both state and church can well sit up and take notice of: "Far transcending in long-run importance is the tendency of restriction to spread. There is a sort of snowball tendency about the kind of interventionism which has no limit but complete control of all trade and industry. . . . It is the overwhelming verdict that once governments start to control important branches of industry, if they are not willing at some point definitely to reverse their whole line of policy, there is no stop short of complete socialism."

The gist of what I am saying is that the MESSENGER can be made a medium for affording the church much light on the issues of the day which are of such vital interest to both church and state. At the same time the reading qualities of the MESSENGER should make a strong appeal to our church people.

Adel, Iowa.

Our Land of Canaan

BY JULIA GRAYDON

WE read in the twelfth chapter of Genesis, the latter part of the fifth verse, these words: "And they went forth to go into the land of Canaan; and into the land of Canaan they came."

Life for us is a journey and we start out very early for our destination. What, however, is our destination? That is the most important thing of all.

Our parents help to start us on this journey and prepare us for it in many ways, first of all by telling us of the One who will go with us all the way and of warning us of the evil we will meet that must be conquered before we reach our destination, the home of our Father who has prepared a place for us.

These people of the Old Testament started for a place and went on and on until they *came* to that place.

On and on we must push if we would win, but we must have God with us and keep our eyes turned to him if we too would reach *our* "land of Canaan."

Harrisburg, Pa.

Seventh Winona Conference Program

Winona Lake, Ind., June 5-11

Conference Director, W. W. Peters

General Exhibits at the Tabernacle

BOARD MEETINGS, ADMINISTRATION BUILDING

Board of Christian Education, 10:00 A. M., Monday, June 3

General Mission Board, 1:00 P. M., Tuesday, June 4

Council of Boards, 8:00 A. M., Wednesday, June 5

STANDING COMMITTEE

First Meeting, 1 P. M., Wednesday, June 5

Wednesday, June 5

SECTIONAL CONFERENCES

1. Young People (Including Intermediate Leaders) 2:00-5:00—Auditorium
2:00-3:00—Entire group, Dan West in charge
3:00-5:00—Sectional meetings—
a. **Recreation**, Bob Tully
b. **Peace**, Kermit Eby
c. **Economics**, Dan West
d. **The Home**, Mrs. Rufus D. Bowman
e. **Intermediate Camp Leadership**, Raymond R. Peters
2. Building the Program for 1935-36 (For Ministers, Church and Sunday-school Workers, and District Board Members) 1:00-5:00—Winona Hotel
Presiding, D. D. Funderburg—Music directed by Music Commission
1:00-1:25—**Evangelism for 1935-36**, J. W. Lear
1:30-1:55—**Christ in the Life of the Church**, W. W. Slabaugh
2:00-2:25—**How to Use the Gospel Messenger**, H. A. Brandt
2:30-2:55—**Music and Worship**, A. F. Brightbill
3:00-3:25—**Training Leaders**, H. L. Hartsough
3:30-3:55—**Intermediates in the Church**, Raymond R. Peters
4:00-4:25—**Adult Work in the Church**, Rufus D. Bowman
4:30-4:55—**The Conference Budget**, H. Spenser Minnich
5:30—Fellowship Dinner—Flashes From the Field, Conducted by M. Clyde Horst

Wednesday Evening

1. Young People (Including Intermediate Leaders) 7:00-9:00—Auditorium
Continuation of Sectional Meetings
2. Women's Work—7:00-9:00—Christian Temple
Theme—Christ in the Home, Mrs. H. L. Hartsough in Charge
a. Opening, Mrs. Dan West
b. Special Music, Miss Sarah Bates
c. **Creative Motherhood**, Mrs. Paul Halladay
d. **Pantry Shelf for Mother's Mind**, Mrs. Mark Shellhaas
e. **Homes Where Children Worship**, Mrs. Rufus D. Bowman
f. Lullaby Time
3. Building the Program for 1935-36 (For Ministers, Church and Sunday-school Workers, and District Board Members) 7:00-9:15—Winona Hotel
7:00-7:25—**The Church and Its Financial Program**, C. G. Hesse
7:30-7:55—**Children in the Program of the Church**, Ruth Shriver
8:00-8:25—**Brethren Youth in 1935**, Dan West
8:30-9:15—**Church Architecture**, Pictures, Russell G. West. Interpretation, DeWitt L. Miller

Thursday, June 6

- 6:45—Breakfast Conferences
Ministers and District Board Members, **Building the Church in America**, D. D. Funderburg
Local and District Directors of Children's Work, Elma Rau and Ruth Shriver
1. Young People (Including Intermediate Leaders) 9:00-12:00—Auditorium
Continuation of Sectional Meetings
2. Women's Work—8:30-11:30—Christian Temple
Theme—Let There Be Light, Mrs. Ellen Wagoner in Charge
Devotional, Mrs. H. L. Hartsough
Business

The Five Year Project, Mrs. Ross D. Murphy

Our Project, H. Spenser Minnich

Oriental Lantern Bearers, Miss Minerva Metzger

Special Music, Elizabeth and Jo Wagoner

The Searchlight Turned On, Miss Nora Rhodes

Rays of Light From the Two Americas, Miss Anetta Mow

3. Building the Program for 1935-36 (For Ministers, Church and Sunday-school Workers, and District Board Members) 8:00-12:00—Winona Hotel
8:00-8:25—**Christ in the Life of the Church**, W. W. Slabaugh
8:30-8:55—**Intermediates in the Church**, Raymond R. Peters
9:00-9:25—**How to Use Our Sunday-school Literature**, E. G. Hoff
9:30-9:55—**Music in the Local Church**, Geo. Detweiler
10:00-10:25—**The Position of the Church on Peace**, L. W. Shultz
10:30-10:55—**Building Christian Homes**, Warren D. Bowman
11:00-11:25—**The Temperance Program for 1935-36**, F. D. Dove
11:30-12:00—**Evangelism for 1935-36**, J. W. Lear
12:15—Luncheon Conference—**The Minister's Ethical Code**, Paul H. Bowman

Thursday Afternoon

1. Young People (Including Intermediate Leaders), 2:00-5:30—Auditorium
Entire group, Dan West in Charge
Worship
Presentation of 1935-36 Emphasis—Christ in the Life of the Church
2. Building the Program for 1935-36 (For Ministers, Church and Sunday-school Workers and District Board Members), 1:30-5:00—Winona Hotel
1:30-1:55—**Christ in the Life of the Church**, W. W. Slabaugh
2:00-2:25—**The Church and Its Organization**, Ross D. Murphy
2:30-2:55—**The Individual Life in a Changing Order**, Harlan J. Brooks
3:00-3:25—**The Peace Program for 1935-36**, C. Ray Keim
3:30-3:55—**Building Christian Homes**, Warren D. Bowman
4:00-4:25—**Living in This Time**, J. D. Bright
4:30-5:00—**Evangelism for 1935-36**, J. W. Lear
3:00—Hike for Intermediate Girls
3:00—Recreation for Intermediate Boys
5:30—Fellowship Supper for Pastors, Sunday-school Superintendents, Children's Workers and Parents, Dr. Garry C. Myers
- 7:00-9:00—Tabernacle—H. L. Hartsough, Presiding
7:00-7:30—Hymn singing, directed by A. F. Brightbill
7:30-7:40—Scripture Reading and Prayer, Ralph E. White
7:40-8:20—**The Annual Conference in the Life of the Church**, Otho Winger
8:20-8:25—Quartet—Music Committee (Brightbill, Detweiler, Huffaker, Halladay)
8:25-8:45—**The Conference of 1935**, W. W. Peters
8:45-9:00—**My Part in This Conference**, R. W. Schlosser

Friday, June 7, 1935

- 6:45—Breakfast Conferences
Local and District Directors of Children's Work, Elma Rau and Ruth Shriver
Intermediate Leaders—Ralph E. White and Raymond R. Peters
Ministers and Laymen—**Building the Church in Rural Areas**, W. H. Yoder
- 8:00-9:00—Worship and Sermon—**Our Need of God**, Galen B. Royer—Auditorium
- 9:00-12:00—Hours for Boys and Girls—Presbyterian Church
- 9:15-11:30—Building Christian Homes—Tabernacle, Warren D. Bowman, Presiding
9:15—Family Worship
9:45—**What God Hath Joined Together**, Perry L. Rohrer
10:15—Songs Our Mothers Sang
10:30—**Making a House a Home**, Mrs. Florence B. Gibbel
10:40—**Making a House a Home**, E. B. Bagwell

- 10:50—**Parent-Child Relationships**, Dr. Garry C. Myers
 11:20—"God Be With You Till We Meet Again"
 1:30-4:00—The Church in Our Day, J. I. Baugher presiding, Tabernacle
 1:30-1:40—Song
 Prayer, H. H. Keim, Jr.
 1:40-2:00—**The Church's Message to the Economists**, V. F. Schwalm
 2:00-2:20—**Our Church and the Temperance Movement**, F. D. Dove
 2:20-2:25—Hymn
 2:25-2:45—**Our Church and the Peace Movement**, C. Ray Keim
 2:45-2:55—Hymn
 Men and Ladies' Octet—Manchester College
 2:55-3:40—**The Church College and Tomorrow**, Dr. Paul F. Voelker, State Superintendent of Public Instruction, Lansing, Mich.
 3:40-4:00—Worship, Ray E. Zook
 3:00—Hike for Intermediate Boys
 3:00—Recreation for Intermediate Girls
 4:45-6:45—Fellowship Supper for Pastors and Their Wives, Dr. Paul F. Voelker
 5:00-6:00—Dramatic Presentation From India
 7:00-9:00—Opening Business Session—Tabernacle Devotions
 Conference Sermon, Moderator Charles C. Ellis
 Letters and Greetings
 Appointment of Committees and Boards

Saturday, June 8

- 6:45—Breakfast Conferences
 Local and District Directors of Children's Work, Elma Rau and Ruth Shriver
 Intermediate Leaders, Gletha Mae Noffsinger and Raymond R. Peters
 Ministers and Sunday-school Superintendents—**Teaching the Word**, Dr. Geo. L. Robinson
 8:00-9:00—Worship and Sermon—**The Prophetic Message**, A. C. Wieand—Auditorium
 9:00-12:00—Hours for Boys and Girls—Presbyterian Church
 9:15-11:30—**A Morning With the Bible**, Foster Statler, Presiding—Tabernacle
 9:15-9:25
 Hymn
 Prayer—S. H. Hertzler
 9:25-9:55—**The Bible and Practical Living**, Anetta Mow
 9:55-10:05—Hymn and Special Music
 10:05-11:10—**Recent Archeological Explorations in Palestine and Egypt**, Dr. Geo. L. Robinson—Has Visited Palestine Eight Times, Now Professor in Presbyterian Theological Seminary
 11:10-11:30—Worship—H. B. Heisey
 1:30-4:00—Men and Women's Program—Tabernacle, Rufus D. Bowman, Presiding
 1:30-1:50—Sacred Concert—Men's Work Chorus of Northern Indiana, Perry Huffaker, Conductor
 1:50-2:10—**Why Men's Work?**—R. E. Mohler
 2:10-2:30—**Men's Work as It Relates to Personal Evangelism**, Hylton Harman
 2:30—Pageant—**Fiftieth Anniversary of Women's Work**, by the Women
 Golden Jubilee Offering
 3:00—Picnic for Young People and Intermedites—Northern Indiana B. Y. P. D. Cabinet in Charge.
 5:00—College Dinner
 5:00-6:00 Dramatic Presentation From China
 7:30—Fraternal Relations Program—Presiding, Paul H. Bowman and Dr. H. H. Rowsey—Tabernacle
 7:30-7:40—Hymn
 Prayer, Dr. H. H. Rowsey
 7:40-8:00—**The Life of Mack**, F. E. Mallott
 8:00-8:05—Alexander Mack's Hymn
 8:05-8:30—**Strengthening Brethren Forces**, Dr. W. S. Bell
 8:30—**From Among Them**—A Pageant on the Life of Alexander Mack—Manchester

Sunday, June 9

- 7:30—Breakfast Conferences
 Local and District Directors of Children's Work, Elma Rau and Ruth Shriver
 Ministers and Laymen—**The World We Live In**, A. W. Cordier
 9:15-10:15—Sunday-school
 Adults—**The Work of the Holy Spirit**, E. G. Hoff, Superintendent; Leaders: Ira H. Frantz, J. S. Flory—Tabernacle
 Young People—Sarah Bates, Superintendent—Auditorium
 Intermediates—Ralph E. White, Superintendent—Christian Temple
 9:15-12:00—Children—Westminster Hotel
 10:15-10:30—Hymn Singing—Tabernacle and Auditorium
 10:30-11:30—Tabernacle and Auditorium
 Announcements
 Prelude—Quiet Meditation
 Call to Worship—"The Lord Is In His Holy Temple"—Conference Choir
 Invocation and Choir Response
 Hymn—Breathe Upon Us Holy Spirit—No. 169
 Gifts of Tithes and Offerings—(Offertory Hymn—The Church's One Foundation—Conference Choir)
 Scripture Reading and Prayer
 Anthem—Holy, Holy, Holy!—Gounod—Conference Choir
 Sermon—**Christ in the Life of the Church**, D. W. Kurtz—Tabernacle
 Sermon—**Christ in the Life of the Church**, A. B. Miller—Auditorium
 Hymn—I Love Thy Kingdom, Lord—No. 191
 Benediction
 2:00-4:00—Hours for Boys and Girls—Presbyterian Church
 2:00-4:00—Youth Conference—Ben Stoner, Presiding—Tabernacle
 2:00-2:15—Worship, Geneva George
 2:15-2:25—Music—Madrigal Club, Manchester College
 2:25-2:45—**Brethren Youth Who Dared**, Evelyn Roop
 2:45-2:55—Music—A Cappella Choir, Manchester College
 2:55-3:15—**The World We Face**, Lorell Weiss
 3:15-3:25—Music—A Cappella Choir, Manchester College
 3:25—**The Church Calls You**, Calvert N. Ellis
 5:00-6:00—Dramatic Presentation From Africa
 7:00-7:30—**Evangelism in the Book of Acts**, W. W. Slaugh—Tabernacle. R. H. Nicodemus—Auditorium
 7:30-9:00—Worship and Evangelistic Sermon
 Conference Chorus—Directed by A. F. Brightbill
 Sermon—**Life With a Purpose**, Guy West—Tabernacle
 Sermon—**Jesus, the Only Hope**, Oliver H. Austin—Auditorium

Monday, June 10

- 6:45—Breakfast Conferences
 Local and District Directors of Children's Work, Elma Rau and Ruth Shriver
 Ministers and Laymen—**Working Together**, J. J. Yoder
 8:00—Business Session—Tabernacle
 9:00-12:00—Hours for Boys and Girls—Presbyterian Church
 1:30—Missionary Convocation, Otho Winger, Presiding—Tabernacle
 Worship—J. H. Schrock
 Quartet
 Address—Rufus D. Bowman
 Offering
 Consecration Prayer
 Quartet
 7:00-8:00—Drama, **Christ in the Life of the Church**, Elizabethtown College
 8:00-9:00—Illustrated Lecture—**The Church at Work**, J. W. Lear
 Prayer
 Song—The Church's One Foundation (slide song)
 Illuminated Pictures (slides) of the General Brotherhood Work
 Illuminated Pictures (slides)—Work of the General Boards
 Explanation Given by Chairman of Each Board
 Moving Pictures of Our Work in Africa and India

Tuesday, June 11

- 8:00—Business Session—Tabernacle
 1:30—Business Session—Tabernacle
 7:00-9:00—Conference Echoes—Tabernacle

HOME AND FAMILY

Days

BY MINNIE B. SHERRICK

Gray days or sunny days—why mind the weather?
Is it not enough the days are here?
Days are like autumn leaves—dark and bright together,
And all of them are fair if filled with cheer.

Listen to the robin singing in the rain—
Don't you hear the lilt within the tune,
Of lush and reedy meadows and fields of waving grain,
Of flocks and lowing herds joy-filled with June?

Days are like a patchwork bright—shades of every hue;
Join with care no pattern to obscure;
Tie and stitch and fasten, then hold them to the light—
They're glorious if you let the sunshine through!

Gray days or sunny days—it matters not a mite.
There isn't any such a day as blue—
For all the days are golden if we but see them right;
And each one like the day inside of you!

North Manchester, Ind.

The Surprise

BY ADA CASSELL SELL

MOTHER was enjoying her task, which her fingers found to do after the last of the four in the rooms above her had quit calling down to her.

"Come up again, mother!"

"Tum up aden!"

"Tum, mamma!"

"What are you doing, mother?" queried the oldest boy after baby Janie's request.

"Looking at pictures," answered mother gaily.

Surrounded by perfect love and confidence, the drowsy eyes closed on another day.

Mother loved this new fad. Eagerly she searched through old scripture calendars for pictures suitable to the ages of her little flock. Her efforts were richly rewarded. Then she hunted for the heavy pasteboard, and was thankful she had not discarded it. Strange how many odds and ends could be made use of by a mother of four little ones.

Then the paste jar. In a few minutes mother reached for the back door key, put her shawl over her shoulders, and went to the neighbor's house, two doors away.

"Oh, yes, ma'am, I'll cut them right now! Be glad to!"

"I can't stay, they are alone. Daddy's working."

"That will be all right, Mrs. White. I'll hand them back to you soon."

So he did. And the next evening while mother was doing the dishes after an early supper, four little ones

were working jigsaws on the freshly-scrubbed floor of the big kitchen.

Yes, even Baby Janie! But she put all her pieces in one row. The three boys had to laugh at her funny little ways.

"Mine's done, mother! Moses in the bulrushes! I like it!"

"And mine's the Jesus Baby in the manger! Where did you get it mother? It's so nice!"

"Daniel in the lion's den!" shouted Danny. "Next time I want one of the man who walked on water," added Danny with that originality he often evidenced.

"I'll do sister's," added Tom, the eldest. So he worked it with Danny, Dick, and Baby Janie for an audience.

"Noah and the ark," said Tom and Danny in unison.

As she hung up the dish towels, mother felt tired, but very happy. How easy it was to please little children. How wrong for a mother to spend much time away from them unless she felt her substitute also loved them and would plan helpful little surprises for them.

"Tomorrow I'm getting up early to work mine!"

"So'm I!"

Mother prayed a tiny prayer for herself, a prayer for the same eager expectancy for the new day.

Altoona, Pa.

Glimpses of Life in India

BY BERTHA RYAN SHIRK

14. A Side Trip to Berar

DURING the great India famine in 1897, the mission decided I should go to the Central Provinces to see if orphans could be secured for an orphanage. There were two American friends, a Mr. and Mrs. Hawkes, missionaries, located at Berar. Informing them of the proposed trip, an invitation was received asking that I stop off a day or two with them for a visit. I accepted and let them know when I would arrive at Akola, the nearest railway station. Traveling from Bulsar to Bombay was but a short journey. Here we had to change depots and travel over another railway line to Akola. This was an all night journey. From the station the trip was to be continued by oxcart, Berar being located fifty miles up on the mountain, 1,800 feet elevation from the railway.

Mr. Hawkes had hired a cart and was waiting when the train arrived. We were to have fresh bullocks every eight or ten miles. My opinion of travel by oxcart up to this time had been very favorable. I had known of only one cart being upset on a level road. The roads usually being rough, the speed was quite fast enough. The first bullocks yoked to the cart seemed rather lazy. They did not want to pull up the grade. The grade on the road near the station was rather high, sloping off

ward the fields on either side. We had scarcely started when the bullocks turned to the right and dashed down the slope into the fields. The driver had no control over them. Had it been an open cart we might have scrambled out the back part, but there we were, sitting flat, as the natives sit, in the bed of the cart, the canopy or top, shaped like the top of a covered wagon, close over our heads. No matter where or how fast the bullocks went, we were compelled to sit and ride.

The oxen, heels and tails in air, were making straight for a big tree. The driver sat helpless on the tongue. The cart careened but stayed right side up. Collision with the tree was inevitable. It soon stopped our progress and in short order, but without damage to cart, oxen, or passengers. How thankful we were for that tree!

After a little rest for the oxen, the question was debated whether to walk back or ride. The bullocks had covered a quarter of a mile or more. The sun was shining hot. The driver assured us, however, the travel back would not be as fast as it had been down to the tree, so we remained under cover of the cart. Reaching the highway again, the team was urged to go forward. Instead they decided to try the grade on the other side. Turning to the left, they ran in the opposite direction. They were checked this time, though, before they had gone very far.

The driver was then told he would have to get a better and safer team or another cart would be procured. He managed to get the contrary oxen back to the station and exchanged them for another pair. This pair proved to be all right. They were well trained and good travelers. They took us up to the first ten-mile station in a short time. Here they were exchanged for another pair which took us another ten miles, then they were exchanged for another, and so on, until we reached Berar.

The little home, high upon the plateau, surrounded by large trees, flowers and growing shrubbery, looked very inviting. The mission home and surrounding buildings were a village by themselves. We found our friend, Mrs. Hawkes, an ideal hostess. She made one feel at home almost immediately.

After an all night ride in a dusty train, and a fifty mile ride over a dusty highway, the big water pots in the bathroom looked very refreshing. Fresh garments and a little rest before the midday meal put a good edge on the appetite.

This midday meal is usually served about one o'clock, or a little later. Among missionaries it is usually very simple, consisting of rice and curry, a kind of India relish called chutney, bread, butter, jam and a cup of tea. After partaking of lunch, the afternoon

was spent in pleasant conversation, the singing of hymns and visiting about the homes.

A total eclipse of the sun was scheduled to take place on this date. Pieces of smoked glass were prepared to watch the phenomenon. It was enjoyed immensely. The air grew chill. The chickens and ducks huddled together in bunches. Stories concerning the beliefs the natives have in regard to an eclipse were told. They believe strange things take place and put on strange programs. Ignorance, fear and superstition are a trio that is never separated.

It was rumored about that a party of English hunters were in the neighborhood. In the evening an appetizing odor came from the cook house, telling us they had been successful, and had sent a roast of venison for the missionaries' dinner. It proved to be delicious.

According to English custom as well as native, dinner is always served in the evening. I liked it served at this time. The day's work is done. It is cool. Although you have had a cup of tea and a bite to eat at four o'clock, you usually feel tired and exhausted. This meal being the most hearty, helps you to carry on until ten o'clock or later before retiring. There is always work. There is always study and native friends usually like to call after dinner.

The next day was Sunday. Sunday-school and church services were conducted for all the native people about the place, the language used being the Marathi.

While we were away, a little pet dog by the name of Boojum had been locked in the Hawkes' domicile. What the little fellow did not do to some favored sheet music and a large Marathi dictionary would not be worth telling, and what Mr. Hawkes did not do to poor doggie when he entered the home and saw the havoc and destruction wrought by the canine would make a short story also. It was quite a serious affair to the pet and to his master. To the disinterested bystander, however, it was a little bit of real life that was very amusing.

The time came all too soon to be off on the contemplated journey. Another night of refreshing sleep and in the cool of the morning, I bade my friends good-by.

Mr. Hawkes went down to the station with me and before long I was on the train, going toward the worst affected district of the famine area in the Central Provinces.

During this short visit a friendship was deepened which has lasted for over thirty years and probably will last until we all go to our eternal home.

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above."

Chickasha, Okla.

KINGDOM GLEANINGS

Calendar for Sunday, April 28

Sunday-school Lesson. The Holy Scriptures.—Psa. 19: 7-14; 2 Tim. 3: 14-17.

Christian Workers' Meeting, The Way to Spiritual Culture.

B. Y. P. D. Programs:

Young People—The Family Income.

Intermediates—"O Purpose True."

* * * *

Gains for the Kingdom

Six baptisms in the White Oak congregation, Pa.

Two baptisms in the church at Clifton Mills, W. Va.

Eleven baptisms in the Independence church, Kans., Bro. W. T. Luckett of Hutchinson, Kans., evangelist.

Six baptized and one reclaimed in the Allison Prairie church, Ill., Brother and Sister B. M. Rollins of Keyser, W. Va., evangelists.

Seventeen baptized and two reclaimed in the Wabash City church, Ind., Bro. J. O. Winger of North Manchester, Ind., evangelist.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Geo. Landis, May 12-26 in the Springfield church, Pa.

Bro. H. A. Hoover, the pastor, July 14-28 in the Poages Mill church, Va.

Bro. W. C. Sell, the pastor, April 29 to May 5 in the Rock-ton congregation, Pa.

Bro. Chas. L. Cox, the pastor, April 28 to May 12 in the Claysburg church, Pa.

Bro. Otho Hassinger of Boiling Springs, Pa., April 28 at Huntsdale church, Pa.

Bro. M. R. Wolfe of New Windsor, Md., May 12 in the Sams Creek church, Md.

Sister Mary Martin Leatherman of Mt. Airy, Md., May 20 in the Koontz church, Pa.

Bro. A. H. Miller of Kent, Ohio, pastor, May 12 to 29 in the Bristolville church, Ohio.

Bro. Jos. Clapper of Hopewell, Pa., June 3-16 in the church at Clifton Mills, W. Va.

Bro. G. G. Canfield of Plymouth, Ind., May 19 to June 2 in the North Liberty church, Ind.

Bro. Aaron Heisey of Lebanon, Pa., May 5 at Swopes Valley church, Schuylkill congregation, Pa.

Bro. H. A. Merkey of Manheim, Pa., May 19 in the Hampton house, Upper Conewago congregation, Pa.

Brother and Sister B. M. Rollins and Prof. J. Albert Loose of Baltimore, Md., to begin April 29 in the Mt. Pleasant church, Pa.

* * * *

Personal Mention

Bro. Edgar Stauffer is taking up the pastorate of the Larned church. And his address is changed from Wetmore to Larned, Kans.

Moy Gwong, writing from the South China church, reports fine spring weather and splendid church activity. He reported members were preparing for the coming revival meeting. Rev. Au Chee Hong is to be the evangelist.

Dr. D. W. Kurtz of Bethany Biblical Seminary will be at the Florence church near Constantine, Mich., the evening of May 3 and 4 and on Sunday, May 5. Neighboring churches are urged to attend.

Mrs. I. E. Oberholtzer, missionary to China, according to letters just received, has undergone a serious operation, which is the second one within the past couple years. All word at hand indicates she has good prospects of recovering.

The deputation to our mission fields, Secretary Charles D. Bonsack and Board Members, J. K. Miller and Leland Brubaker should now be addressed at Ping Ting Chow, Shansi, China. They are expected to arrive in America some time in July.

Bro. A. C. Miller, now pastor of First church, Pottstown, Pa., will be available for a revival meeting either before or after Annual Meeting time, preferably in the section near the Conference. Address him at North York St., Pottstown, Pa.

Bro. Robert Byerly's name was unintentionally omitted from the list of those licensed to preach during the past year, in the correspondent's report of the District Conference of Northwestern Ohio. It should have been stated also that Bro. Orville Noffsinger was installed into the regular ministry.

Frantz Crumpacker, son of Brother and Sister F. H. Crumpacker, paid a surprise visit to his folks in China at Christmas time. At present he is teaching English in Tai Yuan, the capital of Shansi province. He expects to return to America when the Crumpackers come on furlough this summer.

Bro. H. C. Early was already "glancing shyly at May eleven" when he wrote his newsy post card. Could you guess why? That date will be the fourscore mark for him. He says he "never expected to see so many days." It must be "by reason of strength" (Psa. 90: 10). We should hardly have thought he was about to leave the seventies, yet how can we be surprised when we recall his many years of service in our church councils and committees and especially on the General Mission Board. The whole church will join the Messenger in hearty congratulations and sincerest good wishes for an indefinite period of quiet satisfaction as he lingers on in life's late afternoon.

* * * *

Miscellaneous Items

The General Ministerial Board will meet at Elgin on Monday and Tuesday, April 29 and 30. Any business for this Board should be sent to the Executive Secretary, M. R. Zigler, Elgin, Ill.

The Southeastern Herald, latest issue, has this interesting and suggestive item: "Has your congregation accepted the special subscription plan for The Gospel Messenger? The best record we have observed is a 'Messenger in every home of the congregation.' This crowned the efforts of a faithful committee of women in the Central church, Roanoke, Va."

"It is a serious breach of etiquette to be a part of a congregation and not take part in congregational singing. If you can not sing, then follow by reading softly the words sung to the rhythm of the singing. This you can do. To sit idly looking at the leader or preacher or about the room surely is bad manners in any gathering." From Perhaps You Would Like to Know, a pastor's leaflet on "personal conduct in the house of God."

A Church Music Camp will be held at Camp Mack, June 11-16. Choristers, members of music committees, choir leaders, pastors and teachers of music should be interested in the unusual opportunity.

"We are planning also a special recognition of the fiftieth anniversary of the founding of Women's Work in the church," said Dr. C. C. Ellis, writing of the Juniata conference for ministers and women, May 6 and 7. "There seems to be little doubt that women's work of the church was organized in the Middle District of Pennsylvania fifty years ago, although there is a little question whether the Sisters' Aid work at Huntingdon or at Altoona has the priority."

The Quarterly Ministerial Conference of Northeastern Ohio will convene in the First Church of the Brethren, Canton, Ohio (Arnold and Hoover Pl. N. W.), Friday, May 10, at 10:00 A. M. The Peace Commission of the North Manchester College faculty will be present to discuss various phases of this vital subject with the people of our district. The following program indicates the trend of thought. 10:00 A. M., Devotional, Ira E. Long. 10:20, The Christian Philosophy of Peace, to be presented in three ten-minute addresses by the following speakers: Wilmer Petry, DeWitt Miller, Charles Helm. 10:50, The Record of the Church of the Brethren on Peace, L. W. Shultz. 11:20, Forum, H. L. Hartsough. 12:00, Luncheon. 1:30 P. M., Devotional, Wilbur Bantz. 2:00, Our Proposed Peace Program. 2:30, Available Materials and Methods, O. W. Neher. 3:00, Forum, H. L. Hartsough.—Committee, S. S. Shoemaker, C. H. Petry, A. H. Miller

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In the Messenger Twenty Years Ago

Bro. Chas. Oberlin of Logansport, Ind., labored in a series of evangelistic services for the Camden church, Ind., twelve being added to the believers.

Bro. D. L. Miller closed his meetings at Glendale, Ariz., March 24, with a fine interest and two applicants for baptism. He is in Kansas this week.

Bro. Walter S. Long of Altoona, Pa., labored in a revival for the New Enterprise church, Pa., which closed April 3 with twenty-six accessions by baptism.

Bro. J. H. Morris closed a revival in the Pleasant Plains church, Okla., March 14. Nine decided to walk in newness of life, in response to the earnest appeals made.

Brethren D. H. Zigler and H. C. Early have been chosen to represent Northern Virginia on the Standing Committee. The district sends one query to the Annual Meeting.

Bro. J. E. Miller, president of Mount Morris College, spent several hours at the Publishing House on Saturday of last week. He was here in the interest of the Gish Committee business.

After the first of June, Bro. Oliver H. Austin and wife of McPherson, Kans., will be in position to give their entire time to evangelistic work. Those desiring their services should communicate with them at an early date.

Bro. David R. McFadden of Smithville, Ohio, closed a revival in the Nappanee church, Ind., March 15. In response to his earnest appeals thirty were added to the church by confession and baptism, four are to be restored, and one applicant is to be received in the near future.

Bro. Jas. A. Sell of Hollidaysburg, Pa., writes us that, accompanied by his wife, he has been out visiting and preaching nearly two months. Though seventy years old, and in the ministry fifty years, he stands up under the work well, and enjoys going about the country, preaching the gospel.

Last Sunday Bro. Ezra Flory of Chicago preached for the Elgin church both morning and evening. His discourses were very much appreciated.

Bro. L. D. Bosserman in charge of the work at Riverside, Calif., is carrying on a most acceptable work among the Chinese young men in that city.

A very pleasant members' meeting was enjoyed by the Elgin church on Tuesday evening of last week. Bro. J. H. B. Williams was chosen to represent the congregation at the Hershey Conference.

Bro. A. C. Wieand of Bethany Bible School, Chicago, has favored us with a copy of his splendid outlines for study on "The Life of Christ," twenty-one pages. One who masters these outlines will certainly have a good working knowledge of the four gospels.

After reading Bro. W. O. Beckner's description of the District Meeting of Sweden, and other gatherings, held in connection therewith, on page 195, all will be impressed with the fact that Bro. Graybill is doing his very best to build up the work in that land in every way possible.

Much credit should be given to some of our struggling city missions which, while contending with great odds, look forward with abounding confidence and hope to ultimate success. Such is the case with the little band of members at Marion, Ohio, that is so anxiously awaiting the time when a much needed meetinghouse can be built. Little permanency can be given to the work of city missions unless a house of worship is erected, and this, where circumstances warrant, should be done without delay.

THE QUIET HOUR

God In Nature—As Creator

PREPARED BY J. CLYDE FORNEY

For Week Beginning May 4

It must follow as night the day, that a study of God in nature must begin with the fundamental fact that God, the Father, is the Creator of the heavens and the earth. There are two splendid sources for the study of God as the Creator. Nature furnishes a very delightful field. The Bible is the second source of information. Here you have the experience of the race. Literature furnishes a good field for study also.

I. God was before the foundations of the world were laid.

1. In the beginning God (Gen. 1: 1).

It is highly important that the Christian be clear in his own thinking as to the matter of the origin of things. A right beginning is essential.

II. The heavens and the earth are the handiwork of God, the Father.

1. The heavens were made by God (Psa. 19: 1; 8: 3; 33: 6; 89: 11, 12).

2. Some of the facts about the sun, moon, and stars which can be secured by a little reading will be helpful.

III. God, the divine Architect who laid the foundations of the universe (Gen. 1: 14-19; John 1: 1-3; Job 38: 4-7).

IV. God designed the plants and made them to grow.

1. God made them for a purpose (Gen. 1: 29).

2. They were given form and beauty (Matt. 6: 28).

The Christian should be aware of the goodness of God in making a world which so adequately meet the needs of man.



MISSIONS

This Department

Conducted by

H. Spenser Minnich



Sharing Observations With the Home Church

BY C. D. BONSACK

Secretary of the General Mission Board

Twenty-fifth Installment

March 8. After completing a few things left over on the report of the educational survey, the attention of the conference was directed to the subject of organizing churches on the mission field and how to relate these churches to the various tasks of the mission. Three of our very good Indian leaders were present in this discussion and helped to give us their viewpoint, which was helpful. It seems clear to us that there must be some way of placing more responsibility on the organized churches. If a majority of the people were literate, or if the government could provide schools for all, the matter would be simple. But here and there are much needed village schools within the bounds of the congregations that the mission must encourage and support. In the afternoon the mission was in regular session to consider committee reports. There were special reports on literature, schools and other work. Then the regular reports from the workers' committee, evangelistic committee, and on finance. Mr. Banker of an adjoining mission of the Wesleyan Methodists was then invited to give their experience with a large number of Sunday-schools, as they call them, even though most of them are on any day in the week. He reported that they have about fifty in operation, and from an evangelistic standpoint these promise real success, even if they do not solve the problem of illiteracy. The night session was given over to all special committees to prepare their work for meetings on the following day. It was our privilege to attend three of these, and to say that they all faced difficult problems is putting it mildly.

March 9. The conference this day was opened with the morning Bible hour on Jesus and Truth. The thought of the hour was a challenge to put aside all cant, show and hypocrisy and live genuinely and sincerely before men, because we are both Christians and missionaries. Then followed further prepared reports from the regular committees. Many interesting things were freely discussed, such as whether or not a mission hospital could be self-supporting or not without losing

its Christian purpose among a poverty-stricken people. Some recommendations were referred back after discussion, some passed and others were tabled. Thus the work went on and the problems were tackled or tabled. Experience shows that there is much virtue in both methods, for some conditions must be faced and worked at; others can well wait until they disappear or become more acute. It is a wise man who can discern the treatment for every problem. Much of the afternoon was given to various committees to face problems in smaller groups. At night, through the kindness of the municipal school library in town and with the help of Mr. Moffatt and son of Bombay who furnished the projector, we all had an opportunity of seeing the moving pictures that Bro. Brubaker had been taking along the way in India. We believe that many of these will interest the home church when properly edited so folks may know what they are about. Among them are some very good ones indeed, considering the circumstances under which they were taken.

March 10. The Bulsar church has a well attended Sunday-school and classes resorted to the shade of surrounding trees for their recitations. We tried to give the morning sermon on some of the probable things in Jesus' mind when he said: "It is expedient for you that I go away." It was a real challenge to face an audience of intelligent and interested people like the one at Bulsar. These are the things that make one feel that missions do pay—to see a group such as would be a credit to the average congregation at home. After the service, Lois Beahm Mow was baptized by Bro. Brubaker. In the afternoon Bro. Brubaker gave a talk on his impressions of the Passion Play. This talk was much appreciated. Following this a group of us accompanied Bro. Blough on a visit to some of his friends in the town of Bulsar. Among others, we visited two men, both goldsmiths, who are Christian at heart. They told stories of divine leading and blessing that stirred one's soul. But they have not yet broken with Hinduism. There are tens of thousands of such all over India who will some day lead multitudes to Christ. They read their Bibles daily at work or leisure. These friendly ones constitute one of the greatest fruits of Christian missions which can not now be counted. The evening service was of songs by the quartet followed by an address particularly to the younger people on our impressions of God's good world as we travel over it.

March 11. The morning Bible hour was on the subject of Jesus and the Bible. After this Bro. Miller gave a talk on some interesting things in his life and work. The general discussion which followed was on the varying fruitage of different evangelistic methods on the mission field. All missionary activity is supposed to be primarily evangelistic. Some methods bear fruit in one way and some in another. Some must be

ed to decision for Christ, while others tend more to the growth of Christian character, homes and churches. Immediately following dinner, committees were here and there at work on the more delicate and difficult problems, preparing them for the open session at 2 P. M. Bro. Brubaker was off to another station to help solve some problems, while we remained to help with others. The evening brought its reminder of our birthday. Our comrades let out the secret somehow, and following the supper hour we were thrilled by a procession of the children of the mission carrying candles, flowers and a great birthday cake, singing, "Happy birthday to you!" One never grows too old to enjoy such an occasion—except that when it comes so suddenly he hardly knows what to say. One always longs for the home folks on such occasions, for without them he feels like the bridegroom who took his honeymoon trip alone because of the limitations imposed by poverty! Anyhow it was a joyous occasion, even if it did record the passing of another year.

March 12. The problems before the conference this morning covered items of every description, such as: consideration of furloughs, why the falling gifts to missions, where to cut next, and a host of other things. It was finally decided that we should look toward closing two stations in the Marathi area of our India field. These stations have not been as responsive as some others, yet the workers felt the harvest was near; it was therefore hard to think of closing up the work. But such are the stubborn facts when we can not supply adequate workers. In the afternoon we faced other difficult matters.

March 13. We had thought to close up the conference yesterday, but new problems demanded more time and thought. The executive committee, with the deputation were together in the early morning hours for further attention to some unfinished tasks. The question of the place of supervision in schools and other activities came up. At home where the background of character assures intelligent and faithful service this may not be so essential; but in a place where the interests of Christianity are not so fully understood, how necessary it becomes! But who has time to do this work? All are now busy beyond their strength. Besides, not everybody can help in such a task. Supervision requires sympathy, insight and inspiring leadership. It was finally decided that Sister Anna Warstler should be released to supervise religious education, and that so far as time would permit, those in charge of the Vocational School at Anklesvar should guide and help to unify the work in the various village schools. The closing session was one of consecration led by Bro. J. M. Blough. It was most stimulating to be in this session and share in this effort at fuller dedication to the pressing needs of the work on every hand. We took

the evening meal with Bro. G. K. Satvedi, the pastor of the Bulsar church. It was a joy to share the hospitality of this fine Christian family, as well as the splendid India food prepared. Many farewells were said, especially to those of the mission whom we may not meet again. We left on the midnight train to visit the mission of the American United Presbyterian Church in the Punjab. This is one of the best developed missions in India as to self-supporting churches. Through our visit we hope to learn something of value for our own work.

What to Pray For

Week of April 27-May 4

IN the year 1919, the India field called for recruits, asking for eight men. The answer was almost immediate and during the year sixteen new missionaries sailed to India. Among the number were Chalmer G. and Mary Speicher Shull.

The Shulls were assigned work in the Marathi territory, and after their language study was over, their home was at Ahwa in the Dangs. After coming back on furlough and again returning to India, they were located at Vada. (Pronounce this word with an *r* in it—Varda.)

During the past year their home and their work have been at the two stations of Vada and Palghar. Palghar is thirty miles from Vada. It would be more nearly correct to say that they have lived at three places at once, for they have also had supervision of the work at Pinjal, thirteen miles north from Vada. Think not only of the people in these three points, but of all those in between, and you will realize something of a missionary's responsibility.

The good housewives of our church who have lived in one home since the day of their marriage can imagine what Mrs. Shull meant when she wrote the following few humorous lines to a friend: "An ink bottle here, and ink bottle there; here a pan, there a pan, everywhere a pan; a chair here, a stool there, nowhere a seat." It is a fine virtue for a missionary to have a redeeming sense of humor along with the ability to be a pioneer. In a very definite way such a life illustrates the verse in Hebrews which says: "For here we have no continuing city, but we seek one to come."

Pray for the Shulls as they supervise the work at these three places, as they direct and guide, as they give inspiration and help to the Indian workers in the schools and in the districts. Remember also that the Shulls are parents separated from their two children during three-fourths of the year. Lorita and Gordon attend school at Woodstock. Turn to THE GOSPEL MESSENGER of Jan. 26, 1935, and read again the poem written by Lorita. It speaks peace, the peace of the mountains of God.

News From the Field

INDIA

Dahanu

BY GOLDIE E. SWARTZ

Ex-District Magistrate Gives Bible Talks

The past several Sundays we have been favored with some special Bible messages from a retired government servant of renown and experience, who is also an outstanding Christian. One of his daughters is at the hospital for medical treatment which accounts for his presence among us. For some years he served as district magistrate, but when this position devolved upon him the leasing at auction of tadi-palm trees to liquor dealers he felt that he could not conscientiously participate. So strong became his conviction that a Christian should have no part in any phase of the baneful liquor traffic, that to show his protest he resigned the magistrate position. Later he became principal of a high school where he had large opportunity to foster Christian character among youth. Out of these experiences he has gained a profound knowledge in dealing with people and their needs. Hence his messages by their simplicity, practicability and unique presentation have been highly esteemed. Would that we had more stalwart Christians such as he ready to serve and witness with conviction!

High Caste Baby Brought to Baby Home

A few days ago a Rajput (one of the high castes) father living 125 miles distant brought his three-weeks-old son to us to be cared for in the Babies' Home. Seeing the other babies so happy and well cared for he was extremely pleased. But even so, to part with his own baby was a grief such as only a parent can know. Covering the babe with kisses and tears he hurried off to the train. Four days later, a very solicitous letter came inquiring as to the babe's welfare, and the name given him, for as the child had not been named, he insisted that this honor should be ours. We named him Pratap which means majesty or virtue. Of such character may he become.

Three Little Girls Possessed With Demons

An instance of the belief in evil spirit possession and its ability to cause sickness and death called us to a village eight miles distant to investigate a certain report. Some time ago a little girl, the niece of one of our Christians living here on the compound who is the only Christian in his family and likewise from his village, came with the report that she and two other little girls had been severely beaten because of their supposed connection with the prevalent illness and many deaths in their community. Having gone to the village and questioning one and then another it was revealed that a number of people had died recently, and that others were still ill, which must be due to some demon exerting an evil influence! Suspicion fell upon several young girls of about 10 to 13 years of age.

To make sure that their suspicion was correct the village officer conferred with his associates who agreed to call a famed bhagat (a dealer in demons) and to assess the villagers one rupee per family to provide the bhagat drink and his fees. Accordingly the bhagat came and after partaking freely of the intoxicant, in the presence of a large village assemblage, he confirmed the previous opinion that these three girls, with perhaps several others are Bhutarlia (demon possessed), and hence a menace to the health of the community. To end the further usage of their demoniacal powers over people, these poor children, two of them the daughters of a sick man, were beaten, buffeted, held in ward for a day.

THE CHURCH AT WORK

Directed by M. R. Zigler, Executive Secretary; Rufus D. Bowman, Director of Adult Education; R. E. Mohler, Secretary of Men's Work; Mrs. Ross D. Murphy and Anetta Mow, Women's Work; Dan West, Director of Young People's Work; Raymond R. Peters, Chairman of Intermediate Committee; Ruth Shriver, Director of Children's Work; H. Spenser Minnich, Secretary of Christian Finance; Ross D. Murphy, representing the Pastoral Association; Ruth C. Sollenberger, Office Secretary.

THE MINISTRY

Together at Winona Lake

We are told that the apostles and elders of the early church gathered at Jerusalem to consider matters pertaining to the welfare of the church. For 136 years the Church of the Brethren has followed this precedent annually.

It has been the privilege of the writer to attend many of these Conferences and every one has been the occasion of spiritual enrichment and soul growth. This year Winona Lake is our Jerusalem and already many pastors and church leaders are making plans to be there. Others, however, long to be there but have passed it by as impossible. Transportation, care of the home, extra expense of living while away from home, these are some of the obstacles in the way.

There are good reasons why every pastor and local church leader should be in attendance at our Annual Conferences. Each absence weakens the total effectiveness of the church. It is the conviction of the officers of the Pastors' Association that, considered in the light of the effort involved, no greater service could be rendered the brotherhood than to see to it that every pastor and wife be in attendance at Annual Meeting along with the elders, missionaries and other church leaders. Next week we shall give our reasons and later suggest some practical ways to make it possible.—D. D. Funderburg, President Pastors' Association.

EVANGELISM

Looking Toward Pentecost

Parents—

Persons are infinitely greater than things. Things are temporal, persons eternal. Parents are not only responsible for the bodies and minds of their children but for their spirits as well. Children are born without an idea, but they will not remain so. They have latent powers, which should be developed and enriched. The parents have six of the most precious years for training with little interference from others. Home atmosphere and home ideals are charged with influences for weal or woe.

The home should make religion so natural and so wholesome that the children will imbibe it without a thought that they were being coerced. The parents have mated to beget children; now let them unite heartily and intelligently to nurture the children in the way of the Lord.

Children should early be taught of God. This can best be done if the children can see Jesus in the parents. They should have privileges at the family altar and at the table service. Make these occasions fresh and warm—a worship period over the radio; a victrola program; not long but worth while.

The home should be a miniature church. Parents, the church in your house will go far toward establishing the

(Continued on Page 22)



George W. Phillips



Gertrude S. Phillips



Howard L. Alley



Hattie M. Alley



Glenn M. Harmon



Florence B. Harmon

Introducing the Candidates for Graduation From the Seminary

Information furnished by Dr. D. W. Kurtz, President Bethany Biblical Seminary

Howard Lee Alley, born June 30, 1888, near Staunton, Va., attended elementary school at Barren Ridge and was graduated from Bridgewater College in 1915, having taken both high school and college work here. He has had postgraduate work at Mt. Union College in Ohio, Bridgewater, and Bethany Biblical Seminary. At the age of eighteen he was elected to the ministry. For three and a half years he was pastor at Buena Vista, Va., Canton, Ohio, and Frederick, Md. From 1917 to 1934 he served as missionary in India.

Hattie Miller Alley. When she was eleven her family moved to Nokesville from Churchville, Va., where she was born June 6, 1888. Her high school work was begun at Hebron Seminary and finished at Bridgewater College, where she also took college work. Several summers were spent at State Teachers' College at Harrisonburg, and she taught school for a year. She also attended Bethany Biblical Seminary while she and her husband, to whom she was married in 1915, were on furlough from India, in 1925-26. She has served with him in his pastorates and on the India field.

Glenn M. Harmon lives in California, but was born in Missouri in 1907. From 1913 to 1922 he lived at Fellows, Calif., then at Strathmore, in the Lindsay congregation, where he united with the church. He finished high school in 1927, and attended La Verne College where he received his bachelor's degree in 1931. He was ordained in 1927, and has served Lindsay as summer pastor. He has had experience as director of Vacation Bible School work, and has also been engaged in boy's work since 1924.

Florence Brubaker Harmon. Mrs. Harmon was born the same year as Glenn, but in Oklahoma. When she was ten her parents moved to California, near Chino. She finished high school there in 1927, and then spent three years at La Verne College. She will graduate from the Diploma course at Bethany Biblical Seminary, where she has had splendid experience in the practical work department.

Herman Benjamin Landis. Born at Guthrie, Okla., July 18, 1898, he has lived in California since 1914. He was graduated from Sutter high school, from La Verne College, receiving his A. B. in 1922, and the University of Southern California in 1928, where he was granted his M. A. For ten years he taught in elementary and high schools in Southern California. In 1921 he was elected to the ministry, at Live Oak, and in 1932 he entered Bethany Biblical Seminary, after deciding to give full time to the work of the ministry.

Hazel Mimich Landis was born at Eaton, Ind., Sept. 14, 1899. Her family moved to California when she was seven. She was graduated from La Verne Academy in 1918, and received her A. B. from the college in 1921. Beginning in 1921 she taught in the Virden, Ill., high school, and left that position in 1925 to enter nurses' training at Presbyterian Hospital in Chicago, receiving the R. N. degree in 1928. She and Herman Landis were married in 1929.

George W. Phillips. A farm near Goshen, Ind., was his birthplace, and the date, Dec. 29, 1893. His education was received in a number of places: Goshen High School, Goshen College, Manchester College,

Indiana University, Kenyon College and Bethany Biblical Seminary. He holds an A. B. and an M. A. degree. He has had seven years' experience as public school teacher, especially in high schools. He also has served as pastor in Indiana and Ohio. At present he is chairman of the Board of Christian Education of Northeastern Ohio and also the chairman of the County Ministerial Association.

Gertrude Schwalm Phillips was born at Wakarusa, Ind., July 24, 1893. She was graduated from the Wakarusa high school in 1912, and took further work—in the normal course—at Manchester College. She taught school for five years. With her husband she attended Bethany Biblical Seminary from 1919 to 1921. She has served the church as song leader and in other activities, as well as district secretary of women's work.

John Samuel Whiteneck, Jr. On March 14, 1905, at Aline, Okla., John Whiteneck was born. He was graduated from the high school at Carmen, Okla., in 1924, and finished the A. B. course at McPherson College in 1928. While he was in college he became interested in oratory, and he has won a number of oratorical contests. For several years he was a salesman, and later he became sales supervisor for his company. In 1932 he was licensed to preach, and in October, 1934, he was installed into the ministry. He entered Bethany in 1932 to make further preparation for his chosen life work.

Lois Heckman Whiteneck is the daughter of missionaries. She was born in Chicago on April 22, 1911. Later her parents went to China. She was graduated from the John Marshall high school in Chicago. Her college work was completed at Iowa State College, from which she was graduated in December, 1932. On August 26, 1933, she and John Whiteneck were married.

Charles Edward Zunkel, born Feb. 26, 1905, lived in the vicinity of Atwood and Sterling, Colo., until the spring of 1923. He completed high school at Atwood in 1922. He worked in his father's blacksmith shop and in the Studebaker factory at South Bend, Ind., before he entered Manchester College, from which institution he was graduated in 1928, receiving the A. B. degree. He was licensed to preach in 1923 and a year later was installed into the ministry. He served the Leeton, Mo., church as summer pastor, and following graduation, was pastor at Pleasant Hill, Ohio, for four years, during which time he was ordained elder. As student-pastor he has served the Michigan City, Indiana, church for three years.

Cleda Shull Zunkel. Born Aug. 15, 1903, near Virden, Ill. Mrs. Zunkel lived in that vicinity until she entered Manchester College. She was graduated from Girard high school in 1922, after which she taught school for two years. She finished her college work in 1928, receiving the A. B. degree. She also had courses at Illinois State Normal University, and Bethany Biblical Seminary. Married to Charles Zunkel in 1928, she has served with her husband in his pastorates at Pleasant Hill and Michigan City.

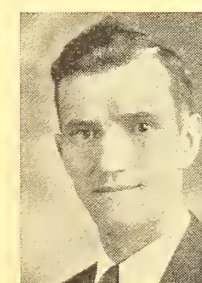
GENERAL MINISTERIAL BOARD.



Charles E. Zunkel



Cleda S. Zunkel



Herman Landis



Hazel M. Landis



Lois H. Whiteneck



John S. Whiteneck, Jr.

children as members of the church of God. The home should be evangelistic.

The Pews—

The pews are always there. But how empty they are sometimes. If those who claim to be disciples of our Lord and those to whom the kingdom of God has been committed are absent and indifferent in times of evangelistic effort, the effect upon the unsaved will be disastrous. You will not be missed? How can you say as much? You would not speak so to your Lord, surely.

A loyal church member will not forsake the church when she is travailing for souls. Loyalty always spells sacrifice. Loyalty is there not only to get but also to give. The devoted member will, barring sickness or accident, always be in his pew, on time, and with a prayer for the success of the meeting.

If that pew in which you sit can boast not only of regularity at services on your part, but also that the holder of the pew is a consecrated, buoyant Christian the year round, the influence and power can not be measured.

Get your work so arranged that you will be at church on time, every time with a prayer, a song and a testimony in your heart. While the minister preaches, the pews will be real dynamos of power. From the pews too will radiate a beauty and a joy that will electrify the minister, purify saints and attract and convict sinners.

Pews filled with Spirit-filled worshipers can electrify a whole community for good. God forbid, dear Christian, that your pew should be draped in mourning.—J. W. Lear, for Bethany Faculty Commission on Evangelism.

PEACE

Some World Court Misconceptions

3. Would not joining the World Court be making an entangling alliance?

To many adherence to the Court means just that. But the very opposite is true. Joining the Court means that we would agree to use lawful means instead of force to settle disputes. It means the same for nations as it does for two farmers who are in dispute over an agreement made between them. They allow a third party, a court, to render a decision and thus settle differences peaceably. We signed the Kellogg Peace Pact. The World Court is a world agency to help keep the peace. An alliance is an arrangement by which nations are pitted against nations using force and strength.

The World Court is a court of fifteen judges who help settle disputes on points of law and treaties between the nations of the world.

LEADERSHIP TRAINING

Browsing Tables for Adults

The "browsing table," among children's workers, is a favorite idea at the present moment. Why not a browsing table for all leaders in your church? Here are the essentials:

1. **A small table**, conveniently placed, either in the room where your workers' conference is held, or where your leaders will often see it.

2. **Books.** Books can be borrowed from various sources; there are advantages in buying them for keeps. How can they be paid for? The church budget—if there is one—might make provision for this. Nine chances out of ten—they should be new and just off the press. The new will

have an appeal that the old will not. Most Sunday-school libraries have dust inches thick on them.

3. **Perhaps** magazines.

4. **Some one to "sell" the books**—a pastor, superintendent or other leader who knows what the good books are and who knows how to make other people hungry to read them.

CHRISTIAN WORKERS

Husband and Wife

PREPARED BY IRA H. FRANTZ

Eph. 5: 22-33

May 12

1. Twain Become One (Gen. 2: 24)

- In mutual interests, aims, possessions.
- In building a home.
- In "forsaking all others, cleaving to her, him, alone."
- In the toils, joys, sorrows, successes and failures of life. "For better or for worse."

2. Causes of Failure in Marriage (Matt. 19: 4-8)

- Perry Rohrer's article in Messenger, Oct. 6, 1934.
- When is marriage a failure? What does Rohrer mean by "cracked homes"?
- Marriage vows are broken by other offenses than adultery. Read and discuss the marriage service.

3. Insuring Happiness in Marriage (Prov. 31: 10-31)

- Let each resolve to bear with the other.
- Let each strive as hard for the other's respect and love after marriage as before.
- Let each assume proper responsibilities. Mrs. Noffsinger in Messenger, Oct. 6, 1934.
- Let each be loyal and trust the other to be the same.
- By helpfulness, unselfishness and acts of thoughtfulness let each seek the other's happiness.
- A common religious aspiration is of untold value.

WOMEN'S WORK

A Word of Appreciation

I write this word of appreciation in behalf of all of the women throughout the brotherhood—India, China, Africa and America. We are indeed working coöperatively and rendering a service, not primarily to ourselves, or even unto one another, but unto the Lord. So we may truly rejoice in that we have gone beyond the goal of \$15,000 toward the support of our Women's Work in India, China and Africa. We have actually given this year \$16,458.99 toward the support of our National Project. We agree with Sister Mow when she said: "Truly this reveals the possibilities that lie within the group of women over the church and I doubt, with even this figure, that any woman feels that she has given more than she could afford to give. When I think of the gift of \$1,337.79 from the little group of Ping Ting women in China it makes me feel that our women in America could do even greater things."

If you missed the statement about "The Chinese Sisters' Offering of Love" refer to it in the Church at Work section of the March 16 issue of The Gospel Messenger. The spirit of the gift and the fact that our gifts and theirs are blended in one service means even more than the money itself. To be sure our whole concern for money at any time and for any purpose is that the money be translated or transmuted, as it were, into service for the kingdom of our Lord. It is an indication of a high degree of spirituality to gladly and freely transmute the result of hard labor into

such service. The greater part of this, more than \$16,000, has come as a result of very hard labor and earnest consecrated prayer.

The service rendered, therefore, in presenting the dollars unto the Lord is the equivalent of presenting our very selves to that extent. So at no time, under such circumstances, have we any apology to offer for engaging in such service or for encouraging the gift of dollars.

By comparing the two figures, the gift of our Chinese sisters, \$1,337.79, and our total gift of \$16,458.99, you will note that in addition to the Chinese gift we American women more than reached our goal of \$15,000. For this we are thankful and glad.

I had a birthday—a very special one this year—the middle of March, just about the time the figures for the total giving were available and I am sure no gift has ever given me greater satisfaction than the realization of my own small part, together with the great host of you, in the service rendered by the women of our church, both here in America and abroad.—Mrs. Ross D. Murphy.

YOUNG PEOPLE

The Leader's Assumptions

A. The Leader's Assumptions

Back of every person's aims and plans are certain values upon which he bases his work. Usually they are not clearly conscious. However, it helps much to make them clear. These assumptions are closely related to the meaning of life. See the March 2 write-up.

Here are a few statements that might help to make your assumptions clearer.

1. Human nature can be changed.
2. Your young people at their best are only a small fraction of what they might become.
3. Even if you have only half a dozen, and if they are the "less favored kind," they are worth your best efforts.
4. Young people—sinners and all—will respond to the gospel (that means "good news" you remember) if it is presented so they understand it.
5. Jesus' way of life will work in America—now.
6. The will of God can be done on this earth.
7. Real Christianity will win. It is not a losing game.

B. What He Wants to Do

We have liquor with us again, and it is doing the same kind of damage that it has always done. It is more respectable to drink now, and that fact makes its appeal.

Amusing as it seems, we are not supposed to have saloons, but taverns, beer parlors, and such. Your youth have to meet this problem. How do you want them to meet it?

1. By drinking if their friends drink?
2. By stopping with one glass of 3.2 beer?
3. By total abstinence?
4. By staying away from places that sell liquor, if possible?
5. By protesting against liquor when they must go places where liquor is sold?
6. By developing healthy lives so liquor has no appeal?

It would be good to set down on paper exactly what you want to do on this problem and estimate the time it will take to get it done.

C. How He Goes About It

Problems like this one are delicate. If you are careless, you may spoil your leadership. It isn't best to assume that all of your young people are drinking nor that they all refuse it. Better find out.

1. What do they really know about liquor and its effects?
2. What do they think about its use?
3. Do they spend time in places where liquor is sold?
4. Do they refuse to drink where they would be alone on the question?

5. What has your state done on this problem?

If you have earned the right to inquire, you might ask them personally or deal with the problem in a group.

You might like to refer to Bro. Weaver's articles on "Will We Never Learn?" beginning March 16 in the Messenger.

You might find Holmes' "One Year of Repeal" helpful. It may be secured for 5c from the Board of Christian Education, 22 South State St., Elgin, Ill.

INTERMEDIATES

Camps

Boys and girls should have camp experience. There are impressions that are received in a camp setting which are difficult to get anywhere else. Each year finds an increasing number of people in camps. The church must be concerned that these camp experiences are under the proper leadership. Therefore we favor church promoted camps.

There are at least three types of camps that a pastor or local leader can promote for the boys and girls.

1. Regional or district camps. These are in reach of a large number of churches and should be supported.
2. Camps sponsored by local church leaders. These may be five to ten days in duration.
3. Overnight camps. This type of camp can be sponsored by most any church.

This column will have more detailed information in the near future about each type of camp.

CHILDREN'S DEPARTMENT

Ought Every Community Have a Vacation School?

Let us look for a moment at the total summer program of children. That will be an individual matter for each separate community. Each of us has a different problem with which to deal.

Here are a few questions:

1. What kind of public school-teacher—or teachers—have they had the last year or years? Is it some one who is building character—in addition to teaching reading, writing and arithmetic?
2. What kind of parents do these children have? Do they have high ideals themselves and are they instilling these same ideals "by precept and example" into the lives of their children?
3. Is there a Four-H or other similar club in your community, and if so, what does it offer to boys and girls?
4. Have you had what you consider a strong church and Sunday-school program for your boys and girls during the last year?

There are communities and churches where almost nothing is being done for the moral and religious welfare of boys and girls; in others they have almost an "embarrassment of riches." In the light of the total picture, your vacation school may be badly needed. In some communities the necessity may not be so great.

For lists of materials—

Leaflet 118, Vacation School Materials for 1935, free.

Revised Bulletin 803 (1935), Curriculum Materials for Vacation Church Schools, 10c.

CORRESPONDENCE

THE PROGRAM OF THE WORSHIP HOUR IN THE SMALL CONGREGATION

Some one has said, "There should be about 300 members in the local congregation to put on an adequate program of church work." That would be fine, but there are many congregations with fewer than that number. Our Yearbook, 1935, page 62, gives 241 full time pastors, 339 part time and 454 churches served by a free ministry. It may be that some small congregations do not have any preaching or anything else to help out at the worship hour.

Since we have so many different activities in the church, as teaching a Sunday-school class, Bible class, C. W. meetings, men's meetings, women's meetings and a lot of other meetings, all free and without any salary, why not have more work at the worship hour in the small congregation free and without looking for an income from it in a financial way? Let a Sunday-school class take charge at the worship hour, or a volunteer band, or a lay member, or a deacon who feels a sense of responsibility help out in a time of need. A program in song will help. We need to think and do more along these lines to bring congregations up to 300 and more.

If you are a pastor and get full time pay, would you be willing to give one-tenth of it to the church budget? If you are asking the congregation to give one-tenth of their income you should do the same as an example to the flock. Uppermost and above all the souls of men, women and children should be the motive to volunteer work, especially in the small congregation. Let me call your attention to Christ and the apostles. The more they were willing to sacrifice for the kingdom of God, the better success they had. Look at some of our great reformers, such as Luther, Wesley and Alexander Mack, and see the great love they had for human values. The small congregation needs help if it is to become a growing church of 300 members.

Not long ago I read something about the larger parish, but some one should look after the needs of the small body while the pastor is gone. I also read about a pastor in one of our sister churches, who had twenty different small places to look after in his work. I think he needed help, don't you?

Amos O. Brubaker.

Conway Springs, Kans.

NORTHERN INDIANA PEACE CONFERENCE

The Peace Commission met with the ministers of Northern Indiana in their March quarterly meeting and presented ways and means for promoting the program of Peace.

The session opened with devotions conducted by the pastor, Emeral Jones, of the North Webster church at which place the meeting was held. Following this, Lorell Weiss, pastor of the Elkhart church, gave a powerful message and challenge on the proposition, The Methods, the By-products and the Aims of War Are Incompatible With Christianity. Following this, O. W. Neher, of the Peace Commission from Manchester College, explained the gradual development of the peace movement of the church by presenting the Historic Bases of the Anti-militaristic Attitudes of the Church of the Brethren. This was based on Conference Peace Minutes as compiled by L. W. Shultz, librarian of Manchester College. The forenoon session concluded with a forum led by H. L. Hartsough. Three great problems of

the peace program were considered: (1) The problem of forming a clear peace philosophy (Do I really know what I believe?). (2) The problem of translating the philosophy of peace into the details of life. (3) The problem of living the things that I know to be true when I have seen them, even against great odds. Many persons faced these problems more squarely than ever before. In the afternoon following the business session, Bro. C. Ray Keim, also of the Peace Commission, presented Our Program of Peace. He emphasized strongly the idea that we should strive to be known not as a people with peculiar doctrines but as Christians; there is no separate peace doctrine; we have no apology for being peace workers except that we are Christians. In the concluding forum the following suggestions were made for building a warless world: Be Christian; have a sound philosophy of peace; educate for peace; cooperate in peace movements; develop will power; protest militaristic moves; evangelize the world for Christ.

The Ministerial Association appreciates this contribution to its thinking, and recommends that groups within reach of the Peace Commission should arrange to have similar meetings.

Garrett, Ind.

R. A. Sherman, Secretary.

MINISTERS' AND WOMEN'S WORK CONFERENCES

Juniata College, May 6-7

Ministers' and Women's Work Conferences will be held at Juniata College, Monday and Tuesday, May 6 and 7. The program is as follows:

Monday Afternoon Session, 3: 30-5: 30 O'clock

Chairman—S. P. Early

Devotions and Opening Address, M. J. Brougher.
Address, Jesus' Teaching of God, W. W. Slabaugh.
Address, The Minister and His Book, Earl M. Bowman.

Monday Evening Session, 7: 30 O'clock

Chairman—Dr. C. C. Ellis

Address of Welcome, President of the College.
Special Music, the A Cappella Choir.
Address, The Founding of the Women's Work, Mrs. F. F. Holsopple.
Address, The Future of the Women's Work, Mrs. Ross D. Murphy.
Address, Fifty Years of Progress in the Church of the Brethren, Dr. Paul Bowman.

Tuesday Morning Session, 8: 15-11: 20 O'clock

Chairman—Glen M. Norris

Devotions, directed by the Chairman.
Address, Jesus and Human Values, W. W. Slabaugh.

College Chapel Service

9:00-9:45, Devotions, Rev. E. M. Detwiler.

Address, Dr. Paul Bowman.

Chairman—T. R. Coffman

10:00-11:20, Address, The Problems of the Ministry, Dr. Paul Bowman.

Open Forum.

11:30, Luncheon in the College Dining Hall.

Tuesday Afternoon Session, 1: 15-3: 30 O'clock

Chairman—Rev. H. S. Replogle

Address, Jesus the Savior, W. W. Slabaugh.
Business Session, S. P. Early, Chairman.
Address, The Modern Minister's Message to His Age, Dr. Paul Bowman.

Regional Women's Work Conference**Tuesday, May 7, 9:00 A. M.—12:30 P. M.**

9:00, Chapel in the Stone Church.

10:00-11:20, Informal Meeting in the College Chapel under the Direction of Mrs. Ross D. Murphy.

11:30, Luncheon in the College Dining Hall.

12:30, Tour of the Women's Dormitories Directed by the Juniata Women's League.

Huntingdon, Pa.

L. S. Knepper.

ELD. JOHN R. GARBER

Eld. John R. Garber was born March 6, 1853, at Rockford, Iowa, and died at his home in Portis, March 5, 1935, just one day before his eighty-second birthday. He lived in the state of his birth until he had grown to manhood. He married Mary E. Shook in 1872, at Marble Rock, Iowa. Eleven children came to bless this union, but only four lived to maturity. One son died in 1910. Two sons and one daughter remain, also seven grandchildren, ten great-grandchildren, seven stepchildren, one sister, one brother and his faithful wife.

In the early seventies Bro. Garber came to Kansas, locating on a farm near Downs. In 1878 he homesteaded near Norton in the community known as the colony. Here he came to know the usual hardships incidental to pioneer life. In 1895 his companion was called home. In 1896 he married Mrs. Cordelia Miller who survives. He moved to Burr Oak in 1906 and later to Portis; here he spent the years of his retirement.

He united with the Church of the Brethren early in life and was called to the ministry by the Maple Grove church near Norton, Kans., in 1883. For fifty-two years he was faithful to his calling. He was fearless in his preaching; he had a profound faith in the words of the Bible and offered no excuse to condemn sin. Bro. Garber was a devoted reader of the Bible and loyal to the church he loved. A few days before his death he was anointed.

Funeral services were conducted at Portis by the writer from the theme, The Crown of Life, and also at Maple Grove. Other ministers assisting were Elders Lewis Naylor, Dennis Kessler, Rev. McAllister and Rev. Cone. Burial in the Maple Grove cemetery.

O. H. Feiler.

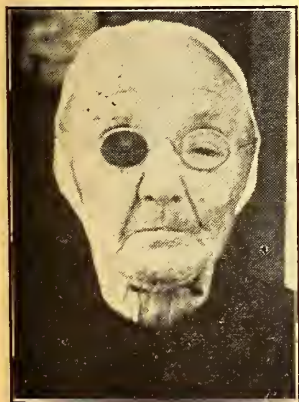
Portis, Kans.

CATHARINE C. MELLINGER

Catharine C. Mellinger, wife of John H. Mellinger, died at the age of ninety-nine, at the home of her daughter, Mrs. Ivan Kindig, near Lancaster, Pa., Feb. 21, 1935. She was born June 6, 1835, the daughter of Eld. John S. Newcomer. She was the last of a family of thirteen children.

Sister Mellinger is survived by one daughter and one granddaughter. Her funeral services were held in the Brethren church in Mountville by Brethren Harry Neff and Rufus Bucher. Interment was in the adjoining cemetery.

She was a member of the Brethren Church for more than fifty-five years. When



Bro. Oberholtzer was visiting in the east he went to see her.

He asked for a picture to take along to China to show people out there how old she was and how well preserved for her age.

Twenty years ago she lost the use of one eye, but the other eye remained good and she could sew and read without the aid of glasses. Her Bible and The Gospel Messenger were her reading matter, and she enjoyed these very much since she could not be present at the church service in her last years. She could read both German and English.

Lancaster, Pa.

Myra F. Bushong.

GONE, BUT HIS WORK STILL GOES ON

Again we are reminded that death is no respecter of persons. However useful that life may be, and how much needed in church and home, when death calls he must go.



The purpose of this sketch is to record the going of a fruitful life. Dr. J. S. Geiser of Riverdale, Md., was born in Greensburg, Md., March 29, 1870. He was graduated from the School of Dentistry, of the University of Maryland in 1895. Because of his fine ability as a teacher he was made a member of the faculty of the school from which he had just graduated. For fifteen years he practiced his profession and taught in the university. But he was never too busy to make

the work of the Lord first. While he was busy with his profession, seeing the need of the unchurched in West Baltimore, he started the mission which later developed into the Fulton Avenue church, now the First Church of Baltimore on Liberty Heights. Dr. Geiser loved and wholeheartedly believed in the doctrines of the Church of the Brethren. He never wavered in his desire to give of his best to build the church.

In 1915 there came to him a vision of the great opportunity to build the church in the unchurched field of the northwest. So with his family and leaving his position and many, many friends behind, he set out for the great northwest. He settled in Montana, where he became the pastor and elder of the Grandview church. He continued the practice of his profession to support his family, but much of his time was given not only to building up the Grandview church, but to other fields. He went once a month 100 miles south to Paxton, where he had a mission. Twenty-six miles northeast of Froid was another point to which he often went. He made these trips not with a Ford, but with his old faithful white horse and his buggy, traveling these miles and miles through mud and snow and cold, sometimes with the thermometer 30 to 40 degrees below zero. He loved the great northwest, but above all he loved his church and the souls of men. He wanted to see our church established in this pioneer country.

He became ill in 1927 and was advised by his doctor to move to a lower altitude. How reluctantly he bade farewell to his many friends of the west, and with his family, turned his face again toward the east. He came back to his native state of Maryland and settled at Riverdale, very near the University Park Church of the Brethren. His disease developed into progressive paralysis, but for several years even while this disease was eating away his life, he continued to practice his profession for the support of

his family and the church which he never forgot. He never missed a church service, Sunday-school class or prayer meeting if it was at all possible for him to get there. And when he could no longer walk he pleaded to be taken to the church to its services. As his pastor for five years I never found a more faithful servant of the Lord. He was always willing to do even more than his share.

Last November he had a severe stroke and was taken to Providence Hospital, where he passed on, Dec. 6, 1934. The pastor was away at the time of his death. Funeral services were conducted in the home by Bro. S. L. Brumbaugh and interment made in the Woodlawn cemetery, Baltimore, Md.

Dr. Gesser was married to Mary Irene Smith in 1897, and to them were born three children—Esther, Gertrude, Edmonds, all living. His wife died in 1911. In 1912 he married Grace Arlene Pence. To this union were born three children—Jesse, Joseph and Samuel, all at home with their mother at College Park, Md. He is survived by two brothers and two sisters.

An extract from a letter which he wrote in 1917 to a brother in the east, will serve to show where his great heart was. "When you think of Montana being about three times the size of Pennsylvania, but with only six organized churches, you can get some idea of our great mission field in Montana. Brethren, won't you come west and help us? Here are wonderful opportunities for willing workers for the Lord."

John H. Cassady.

Washington, D. C.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Heckman-Topliff.—By the undersigned, in the First Congregational church, Glendale, Calif., March 10, 1935, Mr. Kenneth Heckman of Pasadena and Miss Josephine Topliff of Glendale.—Forest S. Eisenbise, Pasadena, Calif.

Shepp-Byerly.—By the undersigned, at the home of the bride's parents, March 16, 1935, Mr. Charles Shepp and Miss Josephine Byerly, both of Pasadena.—Forest S. Eisenbise, Pasadena, Calif.

FALLEN ASLEEP

Arnold, Lydia, daughter of John and Elizabeth Heeter, born March 7, 1863, died March 31, 1935, at her home in La Place, Ill. At the age of twenty-two she united with the Church of the Brethren. June 12, 1892, she married John Arnold. She made her home in the vicinity of Lintner and La Place since that time. Her husband served the church for a number of years in the ministry and eldership and she was always ready to take her part in assisting him. She leaves two stepdaughters and two sons-in-law, one being D. J. Lichty of India; also four brothers. Funeral services by Eld. Geo. W. Miller, assisted by James Claytor and H. Landis. Burial in La Place cemetery.—Estella Emmert, Hammond, Ill.

Bear, Sister Lily, widow of Martin Bear, died at her home, Hagerstown, Md., on Feb. 3, 1935, after an illness of eight months, aged 67 years. She was born and reared at Welsh Run, Pa., and was a daughter of John and Annie (Young) Miller. She was a member of the Church of the Brethren for fifty years and was a devout Christian. She and her husband were faithful members of the Broadfording church for many years, Bro. Bear serving in the capacity of deacon. She is survived by two daughters and one sister. Her husband died eight years ago. Funeral services at Broadfording church by Bro. A. B. Miller. Interment in cemetery adjoining the church.—Mrs. J. Richard Reid, Hagerstown, Md.

Brillhart, Bro. Arlie R., born at Catawba, Va., Feb. 28, 1894, died Dec. 5, 1935, at his home in Troutville, Va. He united with the Church of the Brethren early in life, being a devoted Christian for twenty-seven years. He was active in church work, and was always willing and ready to help with all the financial needs. He had lived at Troutville for about twenty-one years. He was superintendent of the Troutville Sunday-school for thirteen years. Aug. 5, 1916, he married

Miss Leila Moomaw. His wife and three children survive. Funeral service by McKinley Coffman, assisted by M. J. Cline. Interment in Troutville cemetery.—Frankie Showalter, Troutville, Va.

Carpenter, Bruce William, son of Bro. Adrian and Sister Lizzie Carpenter, died March 3, 1935, at almost four years of age. Death was caused by acute appendicitis. He is survived by his parents, three brothers, and four sisters. Funeral services at Rock Run church by Bro. Charles Herr and the writer. Interment in Rock Run cemetery.—J. S. Zigler, Goshen, Ind.

Cook, John, died April 2, 1935, at his home north of Woodstock, Va., aged 80 years. He was a man of sterling Christian character. He had been a member of the Lutheran Church until several years ago he united with the Church of the Brethren. He was married twice; his first wife passed away many years ago. He is survived by his second wife, two children, three sisters and one brother. Funeral services from the Fairview Lutheran church by Lawrence Helsley and Luther Painter, assisted by P. E. Shealey, Lutheran. Interment in the church cemetery.—Alfred P. Smith, Maurertown, Va.

Early, Lois Genet, infant daughter of Clyde and Frances Early, died at the age of 1 year and 9 days. She was born in Rockingham community near Hardin, Mo. Funeral services at the Wakenda church by E. W. Mason and the undersigned. Interment in the Wakenda cemetery.—J. H. Mathis, Norborne, Mo.

Emigh, Clair George, nine-year-old son of Joseph and Elizabeth (Hershberger) Emigh, was struck by an automobile on his way home from school March 20, 1935, and died six hours later in Lee Hospital, Johnstown, Pa. In addition to his parents he is survived by one brother and four sisters. Services in the Locust Grove church by L. B. Harsbberger, pastor, assisted by A. L. Rummel. Burial in the Maple Spring cemetery.—L. B. Harsbberger, Johnstown, Pa.

Griffith, Sister Linda E., died March 21, 1935, in the Presbyterian Hospital, Philadelphia, Pa., where she had been a patient for several weeks. She and her husband had spent the winter in Philadelphia with their son, Dr. Geo. C. Griffith. She was a native of Somerset Township, a daughter of Philip and Catherine (Speicher) Cupp, born Feb. 19, 1865. In her younger years she was considered one of the most efficient primary teachers in the public schools of Somerset County. May 6, 1888, she married Harvey L. Griffith and they resided in Meyersdale, Pa. She united with the Church of the Brethren early in life and was an efficient Sunday-school teacher and a faithful Christian. There remain her husband, four children, four grandchildren and two brothers. Funeral services at the home by Bro. G. L. Detweiler, assisted by C. C. Ellis and I. Harvey Brumbaugh. Bro. Brumbaugh, a classmate of Sister Griffith in Juniata College, paid a glowing tribute to her beautiful character.—Delta Arnold, Meyersdale, Pa.

Hawbaker, Frederick Lee, born to Merlin and Bertha Hawbaker, in St. Joseph County, Ind., Dec. 22, 1929, died April 3, 1935, after an illness of three weeks. He is survived by his parents, two brothers and one sister. Funeral services in the home by the writer.—H. F. Richards, South Bend, Ind.

Himes, Sister Mary Ellen, died at her residence, Hatboro, Pa., March 30, 1935, aged 76 years. She was the widow of Wm. H. Himes who died twenty-seven years ago. She was a native of Maryland where she and her husband spent most of their early married life. During that time she united with the Church of the Brethren at Meadow Branch and never changed her membership. She remained faithful to the church of her choice to the end. She died after an operation, from which she never fully recovered. She is survived by three sons and four daughters, a sister and a number of grandchildren. Funeral services in the Meadow Branch church by the undersigned, assisted by Eld. J. W. Thomas. Interment in the cemetery adjoining the church.—Wm. E. Roop, Westminster, Md.

Hoerner, Mary Harnly, daughter of Henry and Elizabeth Harnly, was born at Manheim, Lancaster County, Pa., July 16, 1857, and passed away at her home in McPherson, Kans., April 3, 1935. She was married to Daniel S. Hoerner Dec. 24, 1876, and the following year they both united with the Church of the Brethren. They were the parents of eight children, three of whom with their father, survive. Surviving also are six brothers, two sisters, and five grandchildren besides many other relatives and close friends. Funeral services were conducted in the McPherson church by the writer and J. J. Yoder, and she was laid to rest in the cemetery near by.—Ray E. Zook, McPherson, Kans.

Hostetter, Bro. Thomas Lyter, born Dec. 21, 1890; died March 16, 1935. He is survived by his wife, Kathryn, two sons and one daughter, five stepbrothers and three stepsisters. His death was caused by appendicitis. Funeral services were in charge of Brethren B. F. Waltz and Frank S. Carper. Burial at the Spring Creek cemetery.—Mrs. J. I. Baugher, Hershey, Pa.

Kennedy, Thomas, died at his home in Grand Rapids, Mich., April 4, 1935, aged 64 years. Surviving are two sisters, two nieces and five nephews. Funeral services by the undersigned, with interment in Fair Plains cemetery (Knapp Road).—Van B. Wright, Grand Rapids, Mich.

Landis, Effie I., died in Philadelphia, March 28, 1935, aged 54 years. She was the daughter of Brother and Sister Michael Landis of Boiling Springs, both of whom preceded her. She was a member of the Friendly Lutheran church of Philadelphia and was very much interested in various charitable organizations, contributing liberally to them. Services at the home of her sister, Mrs. J. F. Carr, in Boiling Springs by Bro. Walter Cocklin, assisted by Brethren Robert Cocklin and Otho Hassinger. Interment in Mt. Zion cemetery.—Mrs. O. J. Hassinger, Carlisle, Pa.

Myers, Bro. John Elmer, died at the home of his daughter, Mrs. Edgar Rheinecker, near Monrovia, April 7, 1935, aged 55 years. He is survived by his wife, Julia E. Myers, two daughters, one sister and six brothers. Services at the Locust Grove church by Bro. Ellis H. Wagoner. Interment in adjoining cemetery.—Bessie R. Purdum, Mt. Airy, Md.

Olinger, Hulda, nee Loomis, was born near New Philadelphia, Ohio, Nov. 23, 1871, and died of a heart attack, March 31, 1935, after about eight hours' illness. She was the daughter of the later Bro. Edward Loomis, a well-known minister and elder in northeastern Ohio. She united with the Church of the Brethren in her girlhood days, and was ever faithful to her church. She was united in marriage April 2, 1902, to Isaac Olinger, a deacon in the church, who preceded her Aug. 14, 1927. She leaves one son, Chalmer, who was ill and unable to attend the funeral. Services were held in the First Church of the Brethren of Canton, Ohio, by the writer, assisted by Bro. W. D. Keller.—J. C. Inman, Canton, Ohio.

Pletcher, Elizabeth, daughter of Eld. Levi H. and Elizabeth Eshelman Weaver, was born Oct. 16, 1852, near Wooster, Ohio. At the age of eleven she came with her parents to Elkhart County, Ind., where she had since resided. Dec. 16, 1875, she married Abram Pletcher. Three sons and two daughters were born to them. At the age of sixteen she united with the Church of the Brethren, living a faithful and consistent life. She never missed church or Sunday-school when it was possible for her to attend. Through all the years she lived close to her Savior and spent much time in Bible reading, in meditation and prayer. During the past years she had suffered much. Due to a paralyzed condition she could not talk much, but her marvelous patience endured with never a word of complaint until the end. She died April 7, 1935. She leaves her companion, three sons, two daughters, eleven grandchildren. Funeral services in the Rock Run church by Eld. J. S. Zigler, assisted by Eld. Burton Metzler.—C. C. Cripe, Bremen, Ind.

Pollitt, Sister Sadie, died April 5, 1935, near Lewistown, Ill., at the home of her daughter, Mrs. Nellie Pollitt. She was born March 16, 1868, near Canton, Ill. She was a daughter of Mathias and Rebecca Evens Lingenfelter. She married Lewis E. Johnson who died forty-three years ago. Nov. 3, 1893, she married Geo. C. Pollitt who preceded her Aug. 21, 1930. She had been a member of the Church of the Brethren for fifty years. She leaves seven sisters and brothers, three children, fourteen grandchildren and three great-grandchildren. Funeral service by the writer from the Bethel church and burial in adjoining cemetery.—D. E. Eshelman, Canton, Ill.

Rentschler, Bro. Geo. I., aged 44 years, of Lititz, Pa., died March 25, 1935, in the Lancaster hospital. He is survived by his wife, daughter, three sisters, a brother and half brother. Services in the Lititz church by Rev. D. P. Longsdorf and Eld. Rufus Bucher. Interment in the Longenecker cemetery.—Florence B. Gibbel, Lititz, Pa.

Rike, Evelyn Mae, only daughter of Brother and Sister O. W. Rike, born in Wayne County, Ohio, May 22, 1913, died April 2, 1935. She leaves her father and mother and two brothers; two brothers preceded her. At the age of nine she accepted Christ as her Savior and united with the Church of the Brethren. She was a faithful, active member, filling different offices in the Sunday-school and church, doing her part willingly and efficiently. Funeral services by her pastor, D. R. McFadden, at the East Chippewa church with interment in the church cemetery.—Sarah Blough, Sterling, Ohio.

Ruyle, Sister Naomi E., nee Hill, born in Holmesville, Nebr., Dec. 28, 1896, died at the hospital at Humansville, Mo., Feb. 19, 1935. Sept. 10, 1924, she married Walter I. Ruyle. To this union two children were born who with the husband survive, also her father, one brother and one sister. She united with the Church of the Brethren at Quinter, Kans., at the age of thirteen. In 1933 she united with the Dunkard Brethren in which faith she died. She attended Bethany Bible School from 1923 to 1925. Funeral services by Eld. Abel Killingsworth in the Oak Grove church; he was assisted by the writer. Interment in Oak Grove cemetery.—Sam Beeghly, Collins, Mo.

Schwarck, Alonzo, aged 40 years, died following a stroke of apoplexy. He leaves his wife, Ada Smith Schwarck, eleven children, his father and mother, five sisters and two brothers. He was a member of the Ivester Church of the Brethren. He was a man of quiet disposition and deep conviction.—Earl M. Frantz, Grundy Center, Iowa.

Shoemaker, Isaiah, eldest son of David and Hetty Ann Shoemaker, born at Georgetown, Ohio, Aug. 22, 1852, and died April 1, 1935. He is survived by three brothers (one of whom is Eld. S. S. Shoemaker of Hartville), a sister, three sons, one daughter, twenty-five grandchildren and twelve great-grandchildren. When a young man he was received into the fellowship of the Church of the Brethren; in this relationship he remained to the end. Funeral services in the East Nimishillen church by the writer. Burial in the adjoining cemetery.—A. H. Miller, Kent, Ohio.

Shultz, Abraham, son of Daniel and Christine Shultz, born in Somerset County, died March 30, 1935, aged 85 years. He is survived by his wife, six children and two brothers. Funeral services in Meyersdale church by the pastor, G. L. Detweiler, assisted by Rev. E. C. May. Interment in union cemetery.—Delta Arnold, Meyersdale, Pa.

Smith, Ila Hoffa, died at the age of thirty years. She had been a member of the Ivester Church of the Brethren since childhood. She was a faithful mother and deeply devoted to those whom she loved. She is survived by her husband, five children, father and mother, three sisters and one brother.—Earl M. Frantz, Grundy Center, Iowa.

Snader, Eld. Edwin A., well-known minister of the Church of the

Brethren, died at his home, Westminster, Md., March 17, 1935, aged 73 years. He was a son of Levi and Lucretia Drach Snader. He is survived by his wife, Sister Elizabeth Royer Snader, three daughters, five grandchildren and three brothers. He was a man of deep religious convictions and stood firm for all of the tenets of the church. He bore his grievous affliction with great Christian fortitude, and at last peacefully passed away. The church loses one of its staunchest adherents to the faith, a gifted preacher and a talented Sunday-school teacher. Services in the new church which he aided materially in erecting and furnishing, by Eld. J. W. Thomas, assisted by Eld. Geo. A. Early. Interment in the Meadow Branch church cemetery.—Wm. E. Roop, Westminster, Md.

Sneckenberger, Sister Mamie E. (Hyde), wife of W. Martin Sneckenberger, died at the home of her daughter, Mrs. Edw. Shaffer, Hagerstown, Md., on March 7, 1935, following an illness of seven weeks. Her age was 70 years. She had been a resident of Cearfoss, Md., for nearly fifty years. She was a member of the Church of the Brethren for many years. She is survived by her husband, two daughters, three sons, five grandchildren, two sisters and two brothers. Funeral services at Broadfording church by Brethren A. B. Miller and D. R. Petre. Interment in adjoining cemetery.—Mrs. J. Richard Reid, Hagerstown, Md.

Tewart, Alfred, was born in Kentucky, Nov. 8, 1889, and departed this life Feb. 11, in Mercy Hospital following an operation. He united with the Church of the Brethren in Middletown, Ohio, in 1917. Eighteen years ago he with his family came to Canton which had since been his home. He leaves his wife, three sons and four daughters, his father and mother of Middletown, Ohio, and two grandchildren. Funeral services were held in the home by the writer, and the body was then taken to Middletown, Ohio, for further services and burial.—J. C. Inman, Canton, Ohio.

Thomas, Miles, son of Brother and Sister David Thomas, born in Somerset County, Aug. 31, 1902, died at his home Jan. 18, 1935. He is survived by his widow, a son and a daughter. Services at the home by the pastor, Bro. Galen R. Blough, assisted by Rev. W. J. Lloyd, Evangelical. Interment in Richland cemetery.—Mrs. Warren Hoover, Windber, Pa.

Tombaugh, Eliza Ann, born to Wm. and Hester Han, Sept. 2, 1860, died March 31, 1935. She accepted Christ early in life and remained faithful to the end. She was a member of the Church of the Brethren at Roann, Ind. She married David Baker Sept. 11, 1881; the husband and two daughters preceded her. Nov. 13, 1906, she married Geo. W. Tombaugh who also preceded her. She leaves three daughters, two sons, ten grandchildren, five great-grandchildren, two sisters and one brother. Funeral services from the church in Roann by Geo. E. Swihart.—Mrs. Myrtie Mishler, Wabash, Ind.

Tosten, Geo. W., aged 77 years, died in the Carlisle hospital, March 30, 1935. He had been a member of the Ridge church for many years. He was born at Welsh Run, Pa. His wife, Harriet Ellen Blair, preceded him sixteen years ago. He is survived by ten children, twenty-six grandchildren, one great-grandchild and a brother. Funeral services at the Welsh Run church by Jos. Burkhardt. Interment in the Welsh Run cemetery.—Mrs. John Booz, Shippensburg, Pa.

Underhill, Morris Albert, son of Mr. and Mrs. J. A. Underhill, was born Aug. 15, 1916, and died April 4, 1935, at his home near Abilene, Kans., after a brief illness. He was a senior at the community high school, being president of his class and also vice-president of the Hi-Y. He united with the Church of the Brethren and was baptized May 29, 1932. He was punctual in attendance at church and Sunday-school; during this school term had been attending the Federated church at Chapman, where he was president of the young people's league. His father died nine months ago and since that time Morris had had the responsibility of taking his place. He leaves his mother and two sisters. Funeral services at the Buckeye church by Sister Ada Correll Fagan, assisted by Bro. U. S. Brillhart and Rev. Wiley.—Mrs. John Sutton, Abilene, Kans.

Weaver, Mrs. Emma, one of twelve children of Yost and Magdalena Schrock, was born Dec. 4, 1856, and passed away April 5, 1935, at her home in Middlebury, Ind. On March 1, 1877, she was united in marriage to Levi E. Weaver and to this union were born four sons and two daughters. Her husband and two sons preceded her in death. Surviving her are two sons, two daughters, three sisters, one brother, eighteen grandchildren, and thirteen great-grandchildren. Early in life she dedicated herself to Christ and served faithfully in the Pleasant Valley and Middlebury congregations of the Church of the Brethren. Her devotion to the cause of Christ was expressed in thirty-five years of service as primary teacher in the Sunday-school; her faithfulness in church attendance; her active participation in Aid Society work; and her simple Christlike character in the home and community. Funeral services were held at the Middlebury Church of the Brethren and burial was made at the Pleasant Valley cemetery. Burton Metzler, assisted by H. A. Claybaugh and Galen Bowman, officiated.—Burton Metzler, Middlebury, Ind.

Wise, Lydia, born in Harrison Township, April 6, 1861, died March 29, 1935. Her death was caused by a fall about seven weeks ago. She was the daughter of Samuel and Catherine Tschupp, being one of eleven children. She married Andrew Wise in 1896; he died in 1917. Two sisters, two stepsons and five stepchildren remain. A brother died about one week later. She united with the Church of the Brethren when about twenty years old. Services at the Yellow Creek church by David Miller and the writer. Interment in the cemetery near the church.—Irvin Miller, Goshen, Ind.

ANNOUNCEMENTS

ANNUAL MEETING

June 5-11, Wagona Lake, Ind.

DISTRICT MEETINGS

Idaho and W. Montana, Emmett, May 1-3
Ohio, Southern, Oakland, May 8, 9

LOVE FEASTS

California

April 27, 7:30 pm, Hermosa Beach
April 28, 6:30 pm, San Diego
May 12, 6:30 pm, Glendale.

Florida

April 28, 7 pm, Sebring

Illinois

May 5, 7 am, La Grange
May 5, 7:30 pm, Dixon
May 6, 7:30 pm, Yellow Creek.
May 18, 7:30 pm, Panther Creek.
May 19, 7 pm, Sterling.
June 2, 7 pm, Cherry Grove.

Indiana

April 27, 7:30 pm, Nettle Creek
April 28, 7:30 pm, Union Grove.
May 4, 7:30 pm, Anderson.
May 4, North Webster.
May 11, 7 pm, Buck Creek.
May 11, South Bend (2nd).
May 11, Beech Grove.
May 18, 7:30 pm, Upper Fall Creek.
May 18, 7 pm, Michigan City.
May 18, Rossville.
May 18, 7:30 pm, Arcadia.
May 23, 7:30 pm, Elkhart Valley.
May 25, English Prairie.
May 25, 7:30 pm, Middletown.
May 25, 7:30 pm, Mexico.
June 1, Mt. Pleasant (No.).
June 1, 6 pm, Pipe Creek.
June 1, Bethany.
June 13, 7:30 pm, Rock Run.
June 15, Camp Creek.

Iowa

May 2, 7:30 pm, Prairie City.
May 6, Fairview.
May 26, Garrison.
May 26, 7:30 pm, Coon River.
May 26, 7:30 pm, Iowa River.
June 1, Libertyville.

Kansas

May 4, Maple Grove.
May 4, 7:30 pm, Parsons.
May 4, Verdigris-Gravel Hill at Gravel Hill.
May 6, Conway Springs.
May 12, 7:30 pm, Ottawa.
May 22, Morrill.
June 2, Monitor.

Maryland

April 28, 5 pm, Woodberry.
April 28, 6 pm, Westminster.
April 28, 6:30 pm, Sams Creek.
May 5, 6:30 pm, Pipe Creek.
May 11, 6:30 pm, Locust Grove.
May 12, 5 pm, Pleasant View.
May 12, 6:30 pm, Beaver Dam.
May 18, 2 pm, Piney Creek.
May 18, 2 pm, Welty's.
May 25, 2 pm, Longmeadow.
May 25, Beaver Creek.
May 26, 6 pm, Monocacy.
June 1, 2 pm, Broadfording.

Michigan

April 27, 7:30 pm, Buchanan.
April 28, 6 pm, Pontiac.
May 25, Elmdale.

Minnesota

June 3, Worthington.

Missouri

May 11, Shoal Creek.

Ohio

April 27, 7 pm, East Dayton.
April 27, 7:30 pm, Bear Creek.
April 28, 7:30 pm, Canton, First.
April 28, Hattville.
May 5, East Chippewa.
May 5, 8 pm, Stony Creek.
May 5, Oakland.
May 12, Lick Creek.
May 19, 7:30 pm, Upper Twin at Eaton.
May 29, 7:30 pm, Bristolville.
June 8, 7:30 pm, Bear Creek.

Oregon

May 11, Mabel.

Pennsylvania

April 27, Hatfield at Hatfield.
April 28, Clover Creek.
April 28, 4 pm, Harrisburg.
April 28, Mt. Olivet.
April 28, 6 pm, Farmers Grove.
April 28, Walnut Grove.
April 28, 7:30 pm, Upper Claar.
May 1, 6:30 pm, Waynesboro.
May 4, 5, 10 am, Little Swatara at Ziegler house.
May 4, 5, 1:30 pm, East Petersburg at Petersburg house.
May 5, Lower Cumberland at Mohler house.
May 5, 7:30 pm, Pittsburgh.
May 5, 6:30 pm, Philadelphia, First.
May 5, 6:30 pm, Roxbury (Johnstown).
May 5, Martinsburg.
May 5, Lancaster City.
May 5, 7:15 pm, Royersford.
May 5, York, First.
May 5, 6:30 pm, New Enterprise.
May 5, 6 pm, Hanover.
May 8, 9, Green Tree at Florin.
May 11, 10 am, Falling Springs at Hade house.
May 11, 12, 1:30 pm, Richland.
May 11, 12, 1:30 pm, Annville.
May 11, Indian Creek.
May 11, Jennersville.
May 11, 1:30 pm, Spring Grove at Kemper.

May 12, Huntsdale.
May 12, 7 pm, Snake Spring Valley.
May 12, 6 pm, Reading.
May 12, Plum Creek.
May 14, 15, 9:30 am, Springville at Mohler.
May 14, 15, 1:45 pm, East Fairview.
May 15, 16, White Oak at Graybill house.
May 18, Lower Claar.
May 18, 1:30 pm, Welsh Run.
May 18, Mechanic Grove.
May 18, 19, 10 am, Fredericksburg.
May 18, 19, 10 am, Schuylkill at Big Dam.
May 18, 19, Big Swatara at Hauoverdale.
May 18, 19, 1:30 pm, Upper Conewago at Mummerts.
May 18, 2 pm, Welty's.
May 19, New Fairview.
May 19, Everett.
May 19, at Meyer house.
May 19, Penn Run.
May 19, 7 pm, Ambler.
May 22, 23, West Conestoga at Middle Creek.
May 25, 26, Bachmanville.
May 25, 1:30 pm, Conestoga at Bareville.
May 26, 5 pm, Carlisle.
May 26, 6 pm, Springfield.
May 26, Codorus at Codorus.

May 28, 29, 10 am, Chiques at Chiques house.

May 29, 30, White Oak at Kreider house.

June 1, 2 pm, Mingo.

June 1, 2, Maiden Creek.

June 2, 6:30 pm, Koontz.

June 2, 6 pm, Manor.

June 9, 7 pm, Yellow Creek at Bethel.

Virginia

April 27, Salem.

May 5, 6 pm, Greenmount at Zion.

May 5, 6:45 pm, Timberville.

May 6, 6 pm, Mill Creek.

May 18, 6:30 pm, Unity at Bethel.

May 18, 3:30 pm, Peters Creek.

May 25, 6 pm, Rileyville.

West Virginia

April 28, 5 pm, Martinsburg.

NEWS FROM CHURCHES

CALIFORNIA

Glendale (First).—At a business meeting March 28, our present pastor, H. A. Frantz, and wife were retained for three years, by unanimous vote. Since the Sunday-school and church attendance has shown a gain the past six months, we anticipate a further growth. At the missionary meeting April 24 there were twenty-one members present. Sister Frantz, who is district director of mothers and daughters, gave an interesting talk, pointing out how to improve our Women's Work in general. A women's Bible class has been organized. Sister Calvert, district Bible director, has charge of this hour. Occasionally on Sunday evening the C. E. Young people present a Biblical play or lecture given by home talent or guests from other churches. Pastor H. A. Frantz will represent our church as delegate at the Annual Conference in June.—Lulu Terford, Glendale, Calif., April 15.

COLORADO

Sterling church met in council March 24. Church officers were elected for the year and Sunday-school officers for six months. Jan. 27 the ladies' missionary society gave an interesting program and received a generous offering. March 17 the churches of the city united in evangelistic services. Splendid sermons were delivered and a union chorus was greatly enjoyed. The communion service will be held April 19. The young people of Haxtun and Sterling will give a joint program soon on the subject, Youth's Responsibility to the Church.—Mrs. Agnes Nickey, Sterling, Colo., April 8.

FLORIDA

Lakeland.—Since our last report we have had Eld. I. N. H. Beahm with us; he first gave a lecture at the Southern Methodist College which was appreciated by the college folk and others. He also preached two nights at our church. Feb. 18 Eld. H. K. Ober gave a brief but interesting lecture at Southern College. He also gave three talks at Central Avenue school and preached at the church at night. Sunday morning, Feb. 24, Eld. H. C. Early preached for us. We enjoyed having these brethren visit the Lakeland church and the splendid messages they brought were highly appreciated. March 17 Bro. Early delivered another of his inspiring messages. That day Elders Early, Beahm and H. A. Spanogle were speakers at the dedicatory services for our new church lot. The church board has secured another lot for our new church building located on Lake Morton Drive and Mississippi Avenue which is one of the most beautiful and desirable locations in the city. We contemplate erecting a commodious building and hope to have it completed this fall. Bro. J. S. Leckrone is delegate to Annual Conference.—Mrs. J. S. Leckrone, Lakeland, Fla., April 7.

Sebring.—Many of our winter visitors have already returned to their homes. We appreciate the help from many. During the month of March we were favored with sermons from the following: H. C. Early, J. W. Swigart, Joseph Pence and J. H. Murray, also splendid messages from R. L. Howe, J. M. Foglesanger, J. S. Harnly, J. J. Oller, Homer Sanger and Peter Frantz. March 20, following the prayer meeting, recognition was given to the octogenarians in our congregation. Within this week Bro. W. J. Swigart and two sisters celebrated birthdays high in the eighties. These three were presented with beautiful baskets of flowers. Six others who were present, had passed their eightieth birthdays and these were given rosebuds. We are planning pre-Easter services as well as decision day in our Sunday-school. We are anticipating having C. C. Ellis in a series of meetings some time within the coming year.—Lydia Stauffer, Sebring, Fla., April 4.

ILLINOIS

Astoria.—The members of this church met in a business meeting March 5. Bro. Bernard M. King of Grand Junction, Colo., has been chosen to conduct our revival meeting in the fall. We are glad that the Messenger is being read in 75 per cent of our homes. On Feb. 10 an illustrated lecture, Sharing Christ with Africa, was given at the Woodland church by our pastor, Bro. I. J. Gibson, which was both interesting and instructive. Feb. 24 the set of slides, A New Approach to Alcohol Education, was shown in the Astoria church. March 8 a union service observing the World Day of Prayer was held in the Methodist church. On March 28 we had the privilege of having the Manchester College quartets with us. They rendered a very fine program to a full house.—Mrs. Rosella Sullivan, Astoria, Ill., April 5.

Canton.—March 17 Sister Whitneck accompanied Bro. Whitneck to

Canton. A surprise basket dinner was held in the church in honor of Bro. Whitenack's birthday. Sunday evening, March 24, the B. Y. P. D. went to Woodland for a joint meeting with the young people there. A good representation from each church enjoyed the discussion on Home. At a recent council plans were made for the redecoration of our church and the painting of the church and parsonage. Twenty-nine from our church attended the young people's rally at Springfield April 7. Our B. Y. P. D. will study missions during the coming month.—Mary Rohrer Courtney, Canton, Ill., April 9.

Douglas Park (Chicago).—A few months ago on a Sunday the young people of this church undertook an experiment which we felt was well worth while, both to the young people and the church in general. This group took complete charge of Sunday-school and church services for the day. One young lady acted as superintendent and did so in such an efficient manner that everyone felt the touch of devotion and sincerity of her life in the sermonette she gave us at the opening. It had also been planned that each class was to have a teacher from the group. Music was led and special music given by the young people for both Sunday-school and church services. Arthur Keim, a young minister of their group preached the morning sermon. The evening services were conducted in the same efficient manner with special music and the sermon by Bro. Dorsey Roterick, a minister, our Sunday-school superintendent. This has created a greater respect and love for the young people, for they demonstrated their ability to do things worth while. They have a splendid leader in the person of Donald Miller. Our pastor is busy leading and directing in all the activities of the church. During the winter he took the young people and older ones in separate groups two evenings of the week to places of special interest in the city. Since the beginning of Lent he has been making each Sunday morning and evening of special interest, leading up to Easter. We are having one week of pre-Easter meeting with Bro. Walter Coffman, now of Bethany Biblical Seminary, in charge. He will preach each evening closing Easter morning with decision day. The dramatic club is working on a play which will be given sometime after Easter.—Mrs. Carrie E. Boggs, Chicago, Ill., April 8.

Yellow Creek church met in council on March 2. Our pastor, Bro. Burton, was chosen delegate to Annual Conference with Orphah Blocher, alternate. Our love feast will be held May 6 at 7:30 P. M. We elected a committee to nominate officers for the church and Sunday-school. Bro. Geo. Fry donated an acre of timber to the church which may be disposed of in any way they choose. We expect to hold revival meetings sometime during the year, the time to be decided later. Bro. Burton will remain with us as our pastor. We are glad for the gospel messages he is striving to give us.—Orpha M. Fike, Pearl City, Ill., April 8.

INDIANA

Middlebury.—In January we had a father and son banquet which was well attended. Music was furnished by male quartets and speeches were given by several. At present the Ladies' Aid and others are redecorating the Sunday-school rooms in the basement. Our attendance has been good during the winter months. We are very grateful for the efforts of our pastor, Bro. Burton Metzler, and family who have been doing splendid work in our church. March 31 a chorus of eighty-five young people from Manchester College gave a program at the church which we enjoyed very much.—Mrs. Homer Schrock, Bristol, Ind., April 8.

Osceola.—Although the Men's Work organization in our church is quite new, the men have been very active in putting a basement under the church and assisting in other much needed improvements. Several weeks ago they sponsored an auction sale, from which they realized the sum of \$200. The Women's Work organization is also busy and is contributing as much as possible to the improvements made on the building. We have worked out a plan of unified service for our church and are giving it a trial. The church believes that this plan of service will tend to increase the interest and efficiency of the church program. During the last month the church attendance has been steadily increasing, the church being filled each Sunday. Our average attendance has been approximately 150. The Boys and Girls' Pioneer groups under the direction of the writer and Bro. Perry Bottorff, are very active. These groups are very much interested and we are expecting big things from our intermediates in the future church. Our B. Y. P. D. was recently entertained by the B. Y. P. D. of the Elkhart City church. Every one present reported a fine time. Our young people, our pastor and wife, attended the young people's conference held at Buchanan, Mich., recently. The Christian Workers' Society is beginning a three-months' course on "Parent Education," under the leadership of Allen Weldy. We hope that much good will come from this kind of study. We held a mother-daughter banquet recently and about seventy were present. We enjoyed a good dinner, a social time and program. This program was in charge of the mother-daughter director, Sister Eva Bottorff. We are looking forward to various activities during the summer months, including a Vacation Bible School. On Achievement Day, the play, "The Church of My Dreams," was given. Next Sunday Mrs. Jennie Sharpless, a social purity worker, will talk to various groups during the day and on Monday evening on the subject of "Social Purity." Allen Weldy has been elected delegate to Annual Conference, with our pastor, Bro. Ervin Weaver, as alternate.—Mrs. Nina Weldy, Mishawaka, Ind., April 8.

Plymouth church has sustained a great loss in the death of our pastor's wife, Sister G. G. Canfield. It is a challenge to us to make greater efforts to keep the work going as she so often admonished us

during her days of suffering. Those filling the pulpit at different times during her illness were Brethren C. C. Cripe, Clyde Joseph, Theo. Miller, Benj. Stoner and Cecil Reed. On Feb. 10 a group of young people of the Pine Creek church gave the temperance play, What Shall It Profit? On Feb. 24 the play, Where Love Is God Is, was given by a group of Manchester Student Volunteers. These services were very much appreciated. Our delegates to Annual Conference are Bro. Clyde Joseph and Cecil Reed, with Bro. G. G. Canfield and the writer, alternates. Bro. Perry Huffaker of the music commission of the church was with us March 31 in both the morning and evening services. This was a group service of five churches—Walnut, Salem, Center, Blissville and Plymouth. Bro. Huffaker's work was much appreciated, especially the music program of the evening service. April 7 at the evening service our B. Y. P. D. gave the play, A Modern Christian Quest, which brought out a much needed lesson. The Men's Work has been revived under the leadership of Bro. B. O. Stoner. A fine missionary spirit exists among our members and all lines of the church work are moving along nicely.—Mrs. Emma Foust, Plymouth, Ind., April 8.

Syracuse.—Since our last report in January we have received into the church seven by baptism and two on former baptism. Our pastor was away in a revival in January during which time our pulpit was filled by Bro. Leroy Fisher and Otho Warstler. We have experienced much sickness and a number of deaths in our community this winter. In the month of January our church sent \$76 worth of eatables to Bethany Biblical Seminary, the most of which was gotten together by our Ladies' Aid. Our regular semiannual business meeting was held this week at which time a six months' report from all Sunday-school and church departments was given, which showed very fine work being done in each one. The report of the finance board, together with the different treasurers' reports shows our home mission quota paid in full, almost \$200 to the General Board during past year and all our bills paid in our local work, with a surplus in each department. Our ministerial board reported that Bro. Jarboe promised to continue with the church as pastor. Our attendance during the winter has averaged a little below the 200 mark. Bro. Jarboe and Bro. Warstler were elected delegates to the Winona Conference. Our spring communion will be Easter Sunday at 7 P. M.—Mrs. Peter Plew, Syracuse, Ind., April 5.

Upper Fall Creek church met in council March 30. Sister Phoebe Good was elected delegate to Annual Meeting. It was decided that the local ministerial committee endeavor to secure the home ministry to do the regular preaching. We changed the time of our revival meeting to October. Our love feast will be May 18, 7:30 P. M. Our elder, Bro. L. L. Paul, resigned and gave the church three months' notice. We regret this very much and hope the church will make it possible for him to continue his term.—Wm. P. Dillon, Middletown, Ind., April 9.

IOWA

Dallas Center.—At the March business meeting our pastor, Bro. X. L. Coppock, was reelected for the year beginning Sept. 1. He also serves as elder and was chosen to represent our church at the Winona Conference. Brother and Sister Coppock have been untiring in their efforts to build up the work at this place in the four years they have been here, and as a result the various departments of church work are functioning very efficiently. Two weeks in March they held evangelistic meetings in Cedar Rapids. The local ministers, Brethren Rowe and Eikenberry, filled the pulpit in the morning; one evening was family night, when each family was asked to contribute something to the program. Another evening Miss Mary Emmert, of the First Brethren church, missionary on furlough from Africa, spoke to an appreciative audience. Church night was held on March 12 when a program was given by the men's organization. The Messenger has been placed in at least 75 per cent of the homes. Our offering on achievement day was \$100. April 5 the a cappella choir of McPherson College rendered an exceptionally fine program in the high school. Our communion will be held April 21.—Mrs. W. H. Royer, Dallas Center, Iowa, April 8.

English River church plans to hold its spring love feast on April 18. On April 1 the a cappella choir from McPherson College gave a splendid program at Kinross. The quality of the music presented spoke well for the efforts of both the singers and their director, Mr. Voran. Bro. Earl Grove has been chosen to represent us at Annual Conference, with Bro. W. H. Brower, alternate. Our attendance during the past few months has been much smaller than usual, due to the severe winter and bad roads; but it has been gradually picking up recently since the weather and roads have become more favorable.—Tressie Myers, Kinross, Iowa, April 8.

Garrison.—At the regular quarterly council of the church on April 7 U. H. Hoefle was unanimously elected pastor for another year, thus making his fourth year here. Dr. Hoefle will serve the church from Vinton where he moved his family a few months ago. Dr. Hoefle enjoys a large practice in Vinton as a chiropractor. A social committee was chosen at this council. May 26 was the date set for the love feast. Dr. Hoefle was elected delegate to Annual Conference. April 4 the B. Y. P. D. gave the play, A Family Affair, to an appreciative audience.—Mrs. Ida Coleman, Garrison, Iowa, April 8.

KANSAS

Independence church had a very profitable period of evangelism March 4 to 17, under the direction of Eld. W. T. Luckett of Hutchinson, Kans. Bro. Luckett labored in a very capable manner for the strengthening of the church and the enlistment of souls. Eleven were

received into the church by baptism and two by letter. Just now our church is united with eleven other churches of the city in a union evangelistic campaign under the direction of Dr. A. P. Gouthey of Seattle, Wash. Independence churches will observe Passion Week in a series of union services to be conducted by President John F. Hergett of William Jewell College. In a recent council the church granted a license to preach to one of our young men, Kermit Burroughs, who had volunteered for the ministry. Bro. Charles A. Miller of the District Ministerial Board was in charge of the service. At the suggestion of M. R. Zigler arrangements have been worked out between the district board of Southeast Kansas and the Independence and Parsons churches whereby our pastor, C. Ernest Davis, will devote part of his time to field service in our district in behalf of the entire general program of the church. In order that this may be done, arrangements are being made to secure a summer pastor so as to release some of our pastor's time for this special work.—Mrs. J. L. Ames, Independence, Kans., April 5.

Parsons church has had some interesting special services recently. On Sunday morning, March 31, Bro. Harry Clark of Wichita, Kans., gave us one of his interesting chalk talk services. That evening during the C. W. hour we had a forum on federal aid for education. The subject was introduced by a debate between Philip Davis, son of our pastor, and Edward Davis, his pal. Both of these boys are members of the high school debating team of Independence, champions of Southeast Kansas. They had debated the question throughout the season and opened it up in a very interesting way. On Sunday evening, April 7, Prof. C. S. McCray of the Parsons high school and junior college brought his little symphony orchestra and a young people's chorus to us for a sacred concert that was greatly appreciated. We have just completed a series of mission study talks by our pastor in the midweek service. The course was based on "World Tides in the Far East" by Basil Mathews. Our pastor, C. Ernest Davis, will conduct special services during Passion Week. Our communion will be on Saturday evening, May 4. We are arranging to secure a summer pastor for Parsons and Independence in order that some of our pastor's time may be released for field service in our district.—Mrs. W. F. Jones, Parsons, Kans., April 9.

White Rock church met in council March 9. Plans were started to try to raise vegetables to use at our district meeting. The Aid will can the vegetables and also will save eggs each month for a fund for expenses. We are in the drouth area and have had many terrible dust storms. Because of failure of crops, funds are low but a committee was appointed to try to raise our Old Folks' Home dues. We raised our insurance by taking a collection. Bro. E. D. Steward of Belleville preached for us March 24 both morning and evening. His sermons were helpful and were appreciated. Our pulpit has been supplied several times by local ministers. Our Sunday-school attendance has kept up quite well during the winter considering that we are without the help of a pastor. The young people have charge of the evening services each Sunday. The local W. C. T. U. held its institute this week with Mrs. Audrey Davidson as principal speaker.—Katie Myers, Formoso, Kans., April 8.

MARYLAND

Broadfording church met in business meeting on April 3. Since our last report one has been received by baptism and one on former baptism. Our B. Y. P. D. is sponsoring a series of services on Christ in the Home. The talks are given by Bro. D. R. Petre. On Sunday evening, March 24, a Fanny Crosby service was held with special music and congregational singing of her compositions and a talk on her life by Bro. Harvey Martin. Our church sent a letter to President Roosevelt, protesting against the planned war-provoking maneuvers. Our Women's Work has as president Sister Flora Winger. We are planning for our Vacation Bible School this summer. Bro. W. N. Zehler of Lancaster, Pa., will hold our evangelistic meeting sometime the latter part of August. The date for our love feast is June 1, 2 P. M. Delegates to district meeting are Brethren D. R. Petre, Russell Ocker and Sister Nannie Martin; alternates, Bro. Noble Spickler, Sister Flora Winger and the writer.—Mrs. J. Richard Reid, Hagers-town, Md., April 9.

Frederick.—Jan. 27 a member was baptized into the church by our pastor, Bro. Robert L. Sherfy. This service followed our regular church worship and was very impressive. Feb. 3 our evening service was in charge of the Women's Work at which time a play was given entitled "The Lost Sheep," followed by an inspiring talk given by Mrs. I. S. Long of Baltimore. Feb. 10 our B. Y. P. D. began a series of studies on the History and Doctrines of the Church of the Brethren, which has proven very interesting as well as helpful. Our young people show much interest in their work and are increasing in numbers as well as interest. They hold their meetings regularly each Sunday evening preceding our church service. On the evening of Feb. 17 our pastor exchanged pulpits with Rev. Ralph M. Sharpe, pastor of the Trinity M. E. Church, South, of this city. On Feb. 24 our morning worship was in charge of Bro. Clarence Bowman of the Myersville church, while our pastor filled the pulpit there. March 10 our morning worship was in charge of the B. Y. P. D. We feel our young people are accomplishing things. March 17 our revival was begun by Bro. John T. Glick of Bridgewater, Va. Interest and attendance were good throughout the two weeks. We feel the church of this place has been greatly benefited by Bro. Glick's work here. Thirteen members were added. April 2 a program of sacred music was brought to us by the Bridgewater College male quartet. Thursday evening, April 4, our pastor, Bro. Sherfy, received into the church by baptism twelve

members; another was baptized on Sunday morning following, making fourteen new members since the beginning of Bro. Sherfy's work here. April 5 our church was well represented in our semiannual council. The following were elected as delegates to district meeting: H. B. Grove and R. L. Sherfy. It was decided by a unanimous vote to license Bro. Norman Ford to preach for one year. It was decided to hold our love feast twice a year, spring and fall. We extended the call for another year to our pastor which was carried by a unanimous vote.—Mrs. John W. Wolfe, Frederick, Md., April 8.

Locust Grove church held its spring council meeting on April 6, preceded by our trustee meeting. Delegates chosen to district meeting were Brethren Russell Klein and Wm. Purdum, with Bro. Francis Biddinger, Elizabeth Purdum and Bro. Russell Shoemaker, alternates. It was decided to hold a revival meeting this summer. Our love feast will be held May 11 at 6:30.—Bessie R. Purdum, Mt. Airy, Md., April 9.

Monocacy church met in council March 30. Delegates to district meeting are Brethren Elmer P. Schildt and Jas. I. Renner with Clarence Putman and Jesse P. Weybright, alternates. Elmer P. Schildt was chosen elder in charge for another year. Our love feast will be held on Sunday, May 26, beginning at 6 P. M. Our Sunday-school is moving along nicely.—Elsie A. Eigenbrode, Rocky Ridge, Md., April 9.

NEBRASKA

Beatrice.—On March 21 Brother and Sister B. M. Rollins of Keyser, W. Va., began a ten-day meeting in our church. They are very spiritual and consecrated to the Lord's work. Bro. Rollins sermons are taken from the Bible and though deep are so plain that even the children can understand them. The cartoons and stories were very interesting and were looked forward to each evening by young and old. Mrs. Rollins directed the music in an able manner. Her sermon in rhyme was enjoyed by all. All-day services were held both Sundays. Bro. Rollins preached three sermons each Sunday. Delegations from the Lincoln and South Beatrice churches added much to the spiritual fellowship of the day. The attendance was good and increased toward the close of the meetings. Eight united with the church by baptism and two await the rite. We feel that not only the church has been strengthened but also the entire community.—Rebecca Essam, Beatrice, Nebr., April 5.

Lincoln Avenue Mission.—After working for about a year with the research society—a group of Christian people from the various churches of the city—we endeavored last November to start a mission, rented an upper room at 228 N. Lincoln Avenue, the research society using the room two nights of the week, and paying a part of the expense. We have had preaching each Sunday night and prayer meeting each Monday night, with attendance as high as forty. Having no funds from which to draw, it made sacrifices quite necessary on the part of those folks vitally interested in our work. Food has been supplied in a number of cases, used clothing and bedding gathered in and re-conditioned and given out, care and medical aid given to families where sickness prevailed. To date over 400 garments have been passed out, over three dozen pairs of shoes (some new), also overshoes, stockings and hose, fifteen comforters, etc. This work is done by the workers in a spirit of love and no gifts are taken out without first asking God's blessing upon both the gift and the recipient. We are starting a Sunday-school and should any school have old papers or picture lesson cards that they do not have need for, we can give them out to good advantage. We think there is a wonderful opportunity here to carry on in Jesus' name.—J. J. Tawzer, 838 N. Jefferson Ave., Hastings, Nebr., April 8.

South Loup church met in council Feb. 17 when church officers were elected for the year. Our pastor, Bro. Galen Barkdoll, is now making his home in Missouri. Brethren John Kelley and James Ward are taking charge on alternate Sundays. Thirteen young people of our group attended the all-day meeting at Kearney on March 31, at which Dan West was the speaker of the evening. The evening service has been revised recently. We plan to discuss problems confronting young people of today.—Ruby E. Cherry, Litchfield, Nebr., April 11.

OHIO

Bear Creek.—We have changed the date of our communion to April 27 at 7:30; this on account of the time of Annual Conference. On Sunday afternoon, March 31, the daughters of our church gave a tea for the mothers. We sang and prayed together, and the girls gave a short play entitled Our Mothers. The remainder of the time was spent in visiting while we drank tea and ate light refreshments. About seventy-five women and girls were present. We had a farewell meeting for Bro. Willis Kreider and family on March 26. They are going to Mt. Morris, Ill., to take charge of the Brethren Home. Our workers' conference was on March 27. We had a potluck supper and reports were given on the work of our school for a number of years. The Trotwood B. Y. P. D. gave a play on Sunday evening, April 7, entitled I Pledge Allegiance. The theme is peace and it is a good play to use in the cause of peace.—Maude Puterbaugh, Dayton, Ohio, April 8.

OREGON

Mabel.—Brother and Sister E. S. Coffman of Elgin, Ill., were with us March 6-8. Bro. Coffman gave us good instruction and thought in the sermons. His talks were well received and highly appreciated. The attendance was good. Our love feast is to be May 11.—H. H. Ritter, Mabel, Ore., April 5.

Weston church has organized a C. W. meeting with Wilbur McIntosh, president. At our council Sister Grace McIntosh was elected superintendent. Bro. R. E. McIntosh was chosen to take charge of the church work until June 1. C. H. Barklow is elder for the coming year. The Sunday-school is growing and we are thankful for the help of Brother and Sister McIntosh.—Mrs. E. E. Tucker, Weston, Ore., March 29.

PENNSYLVANIA

Long Run.—On Sunday morning, April 7, Eld. S. G. Meyers from Fredericksburg brought us the message on Spiritual Growth. At the council meeting, held in the afternoon, it was decided that church services be held every Sunday in the Brethren church at Zimmermans. The evening meeting was held by Bro. Geo. Daubenspeck. Prayer meeting is held every Wednesday.—Mrs. Quinton A. Kunkle, Lehigh-ton, Pa., April 9.

Martinsburg.—In January at our monthly missionary and temperance meeting, slides from the American Bible Society were shown and the lecture, The Book Goes Forth, was given by Richard Lehman, president of our missionary society. At the February meeting the pictures, Sharing Christ With Africa, were shown. These vividly portray life in Africa and the important work being accomplished by our missionaries. Sister Sara Replogle gave the lecture in an interesting manner. The B. Y. P. D. from Roaring Spring presented a fine program prior to our missionary meeting on the same Sunday evening. Our B. Y. P. D. with Mrs. H. B. Rhodes as adult adviser and Roscoe Wareham, president, has been very active during the winter months. They gave a program on the subject of Prayer in the Roaring Spring church in December. At our March missionary meeting they presented the same program which they gave at the ninth district young people's meeting in November, Evils of the Cigarette. Bro. F. F. Holsopple of Washington, D. C., preached four very interesting and instructive sermons to large congregations in our church March 29-31. His subjects were: The Word Was God, The Glory of the Cross, The Believer's Birthright, and What Shall It Profit? Our quarterly business meeting was held April 5 at the Clover Creek church. Delegates to district meeting are: Geo. B. Wineland, Jesse Beach, A. L. Simmons, Brother and Sister A. R. Coffman. Our pastor and wife, Brother and Sister A. R. Coffman, were elected delegates to Annual Meeting. Communion service at the Clover Creek church will be held the last Sunday evening in April and at the Martinsburg church on the first Sunday evening in May. Evangelistic meetings at the Clover Creek church will start on Aug. 11 with Bro. John T. Glick of Bridgewater, Va., evangelist.—Kathryn L. Lehman, Martinsburg, Pa., April 10.

Mingo.—Sunday evening, March 3, we had Sister Rebecca Pfoutz with us and she gave a splendid talk on Christian Womanhood. Sunday morning, March 10, a group of Student Volunteers from Elizabethtown College gave a very interesting and inspiring program at the Mingo house. March 9 we met in regular council with Eld. J. N. Cassel presiding. The Sisters' Aid Society gave a report of the splendid work they are doing. We expect to have Bro. S. C. Godfrey of Red Lion, Pa., with us in a series of meetings at the Mingo house, May 19 to June 2. Our love feast will be June 1 at 2 P. M. at the Mingo house. Delegates to district meeting are Bro. Ralph Jones and Bro. Amos Buckwalter.—Carrie K. Hoffman, Collegeville, Pa., April 10.

New Fairview.—A. C. Baugher from Elizabethtown College conducted a Bible institute for us March 9 and 10, teaching from the book of Job. April 1 our spring council was held. Our offerings for missions for the year amounted to \$225.48. Our farm treasurer gave a favorable report. Delegates to Annual Conference are J. G. Miller and Joel Myers; alternates, Michael Markey, Harry Markey. Our young people are giving talks four Sundays, ending on Easter. The subjects are as follows: The Church a Place for Learning and Growth, a Place of Fellowship, a Place to Work for Christ, and Pledging Our Lives to Christ Through the Church. We expect to hold a series of meetings the latter part of the summer. Our love feast will be held the third Sunday in May.—H. B. Markey, York, Pa., April 8.

Philadelphia (First).—The Aid Society held election of officers, Mrs. H. H. Funk being chosen president. They are very active and meet each Wednesday; they have all the work and even more than they can do. The Salvation Army has been giving us some good programs. At the last women's friendly circle the opening worship of the Sunday-school, March 31, and Sunday evening, April 7, they supplied the music and gave the message. These services were much appreciated. We were represented at the twenty-eighth youth conference which was held in our city March 29-31. On Sunday evening, March 31, Christine Lebo, Chas. Nelson and the pastor gave interesting reports. Sunday evening, March 24, a representative of the Gideons gave the message. The delegates to district meeting are Mrs. J. O. Good, Mrs. H. H. Hoar, Mrs. Ross D. Murphy and the writer. It was decided that two of our members who will attend Annual Conference shall represent the church. The love feast and communion will be held May 5 at 6:30 P. M.—Mrs. Wm. H. B. Schnell, Philadelphia, Pa., April 8.

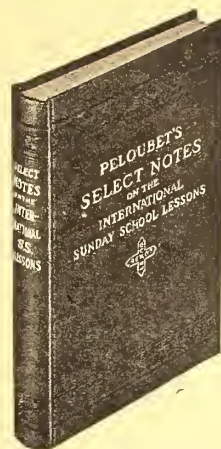
Welsh Run church met in council April 6. Delegates to district meeting are Brethren Clyde Shipp and Clarence Hunsberger; alternates, Albert Martin and Frank Laughlin. Bro. Clyde Shipp was reelected Sunday-school superintendent for the coming year; Bro. J. H. Miller, trustee for another term. We expect Bro. David Snader of Akron, Pa., to hold our series of meetings commencing May 5 and closing with the love feast on May 18 at 1:30 P. M. We have recently stoned the driveways in our cemetery which adds greatly to the appearance of our yard. Jan. 31 Sister Minerva Metzger, missionary from China, gave us a talk on her work.—John D. Martin, Mercersburg, Pa., April 9.

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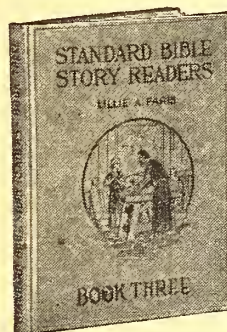
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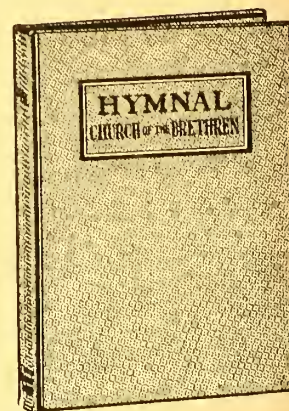
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THE GOSPEL MESSENGER

Vol. 84

Elgin, Ill., May 4, 1935

No. 18



Loveliest of Trees

I

Loveliest of trees, the cherry now
Is hung with bloom along the bough,
And stands about the woodland ride
Wearing white for Eastertide.

II

Now, of my threescore years and ten,
Twenty will not come again,
And take from seventy springs a score,
It only leaves me fifty more.

III

And since to look at things in bloom
Fifty springs are little room,
About the woodlands I will go
To see the cherry hung with snow.

—By A. E. Housman.

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The Conference Offering

And after that, Jesus himself sent out by means of them from east to west the sacred and imperishable message of eternal salvation (Mark 16: 20—Moffat).

May 12 THE CHURCH IN AMERICA

America, with millions outside the church, presents a challenging field for Christian work.

The Church of the Brethren has one thousand and thirty-four congregations in this great land of America. About forty of these are aided by general mission funds.

A total of nearly seven thousand, two hundred entered the church by baptism during the past year.

The church, as the organized expression of Christian ideals, must commit itself absolutely to the principles of brotherhood and Christlike attitudes. Thus Christ enters in.

May 26 THE VICTORIOUS CHRIST

"Thou hast conquered in the fight,

Thou hast brought us life and light."

With words of grace his ministry began and there were words of grace upon the cross. With a deed of grace his ministry began, and there were deeds of grace in the resurrection garden. No matter how fierce the struggle, Christ came out victorious because he never lost the winsome beauty of his life. No cynicism, no cold suspicion, no forfeiting of deep and happy peace, no dimming of radiance, and no defeat were his. Christ never lost the radiance that attracted men.

Through Christ we are victors.

May 19 THE CHURCH ABROAD

Seeking to be true to her Lord, the Church of the Brethren has sent missionaries to the lands of India, China, Africa and Scandinavia. God's blessing has been upon this work.

Twenty-eight native churches have been organized with a membership of seven thousand, one hundred and eighty-eight. The second generation of indigenous Christians are now witnessing and sharing the Gospel with their neighbors.

In the hospitals and schools as well as in the evangelistic tents, the love of Christ is revealed.

June 9 INTERCESSION

LET US PRAY:

That the Conference just now in session bring blessing to the church.

That every speaker proclaim the truth of the living Christ. That every one in attendance be inspired with truth and filled with zeal to promote God's kingdom and be renewed with devotion.

That the offering given be equal to the task of forwarding Christ's kingdom.

That our church be a witnessing church, a praying church, a sacrificial church in service in the community throughout America, and in our fields abroad.



*I pledge myself to the Church, and to the Cause for which it stands:
one Faith, incorruptible, with Goodwill and Service for all Mankind*

June 2

THE CONFERENCE PROGRAM

The April 27 Messenger contains the program for the Winona Annual Conference.

For those who can not attend Conference, a service of interest and value may be held in their home church if the leader uses the outline of the Conference program as the basis of his message.

Let him give the meaning of the Conference. Let him describe the grounds and show location of buildings. Let him introduce the speakers, the moderator and the leaders. Let him give the subjects of addresses.

The above dates may well be used for an emphasis of the subjects listed.

Conference Offering, May 26, toward the \$275,000 General Missionary Program

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 84

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No. 18

EDITORIAL

When Others Do Not

SUPPOSE the best and wisest people agree now that it was a mistake, that it would have been better to have done it some other way, or not to have done it at all. The question is, what are you, victim of injustice though you are—what are you going to do now?

True it is that the leaders in that action ought to see their error and come to you and confess it. But they do not. In fact they are such worshipers of efficiency or symmetry or whatever the right name for it is, that they still justify their course. But that is their problem, not yours. Your problem is to do the right thing in a situation which should not have been but is nevertheless.

Will you continue to live in a past which can not be undone, or will you move up into the world that now is, accept it for what it is, and live courageously in it? Can you doubt which is the way of the most abundant life, the magnanimous way, the way Jesus would take? Aye, the way he did take?

Anybody can do right when everybody else does. The call to you is for a man who can do this when other folks do not.

E. F.

The Test of the Better Way

WHAT is the test of a better system, more efficient organization, improved church machinery? How do you tell when it is better?

When it is more symmetrical, when it is less bother, when it accords with the newest proposal in somebody's latest book? Oh, no. These things are worth considering at their proper value which may be much or little. The true test is in what it does to the persons affected by it. Does it help them to find more abundant life?

Perhaps it is a question of a different alignment of the classes in the Sunday-school, or of the grouping of the women's work activities, or any one of a dozen other possibilities. And perhaps the new way is un-

questionably better, if— But look out for that "if." It may not be, if some people vitally concerned in it think it will not be. The only right answer is in the net effect on individual lives.

The search for the best in organization is praiseworthy, but it is too bad when it rides roughshod over personal values. It can not be said too often or too earnestly that men are not made for systems. Systems are made for men, and women, and children. E. F.

The Book to Live By

3. What the Bible Is About

What is the Bible about? Some hesitation may be met in seeking an answer to this question. To some it may not have occurred that the Bible has a theme. But a little investigation readily shows that it has.

Take the first chapter of Genesis for instance. People have turned to this chapter for an explanation of the manner of the origin of the world and man. Have they rightly done so? Examine the chapter and see what it meant to tell. One readily sees that the chapter is seeking to convey the idea that God is back of the world and of man. Count the number of times God is mentioned in the chapter. His name stands in almost every verse. Mark these uses of the name of God in Genesis 1 and you will always have at hand the teaching of this much disputed chapter. One can find many things in common between the picture of creation here and the accounts of creation on the Babylonian tablets. Both the Babylonians and the Hebrews were heirs to the same "science" of the ancient world. But there can be no question whatever about the uniqueness and interest of the Biblical account. It traces the world to the one God; it is a religious interpretation.

For another example, turn to the Book of Judges. In 2:11—3:6 you will find the theme and plan of the book. In the account of each judge throughout the book you will find the cycle repeated: (1) Israel did

evil, forgot God; (2) he in anger sold them to their enemies; (3) they suffered, then cried to him for deliverance; and (4) he sent a deliverer to rescue them. This is the philosophy of history in the Book of Judges, and it is a religious one.

Again in the Books of Kings, each king is brought to the test of fidelity to God and is either condemned or approved, according to the attitude of the prophets writing the books. In the Books of Chronicles the interest centers in the temple and its worship; this is clearly a priestly interest.

Examples might easily be multiplied to show that *the Bible writers in selecting and arranging their materials had definite moral and religious purposes in mind.* Though they dealt much in history, their idea was not to present a well-balanced and accurate history of their people; what they wrote was *motivated by a definite teaching purpose.* They were concerned about the moral and spiritual welfare of their people.

The purpose of the Bible is religious. Much grief and doubt might be avoided if people generally recognized this fact. There would then be no more need for fear that science will undermine the Bible than that the multiplication table will undermine the Golden Rule.

4. What the Bible Says

What then does the Bible say in the field of its greatest interest? Manifestly any answer to this question that can be given here must be woefully incomplete and unsatisfactory. But there are several points that can be briefly stated.

The first is that *throughout the books—diverse in age and type though they are—there runs a scarlet thread of redemption.* Sin very early enters human experience and God works with man to bring a way of deliverance. This thread leads to the cross of Christ. There in the vicarious suffering and death of the Son of God, man finds the answer to his need of a loving and forgiving God.

Within the covers of our Bible there are wide variations in the experience and understanding of redemption. In the earlier stages of the relationship between men and God, their ideas of him were very crude. Their ideas of sin were inadequate. And their means of salvation were primitive. The laborious work of scholars in discerning the dates and times from which the several books of the Bible have come enable us now to trace the growth of man's experience with God. This is an exceedingly fascinating and profitable study. It makes clear the necessity for bringing Biblical materials to the test of the spirit of Christ before accepting them as permanently valid.

It will be found that much, particularly in the Old

Testament, falls far short of reaching Christ's standard. "Why then bother with it?" asks someone. Because men today likewise fall short. Bible characters struggled with the same appetites and temptations as we have, and by a careful study of their experiences we can find help toward Christ. *In the Bible we have the birth and growth to maturity of nearly every great spiritual ideal that has entered man's mind.* What greater moral treasure house could one imagine than is here provided!

"Be Not Righteous Overmuch"

DIRECTLY across the river from my window, on the broad back end of a large brick building, two advertising artists several weeks ago painted an attractive sign. The central feature is a loaf of bread. The wrapper has been torn back from one end, exposing the rich brown crust and the snowy whiteness of two freshly cut slices. My own imagination has added a thick spread of the golden butter that always came out of mother's churn about this time of year when the cows had been turned out to clover. This is topped by a generous helping of raspberry jam from her pantry shelves. But with or without this extra touch of a mouth watering memory, that loaf of bread, against its background of restful blue, is, or was, a thing of beauty.

"Was" is better now than "is," for the men came back the other day to improve their sign and cheapened it instead. Somebody evidently thought it could and should be made more striking. And so, in line with a well known human tendency to spoil a good thing by overdoing it, the artists flung across their former work of exquisite taste, a band of flaming red. That red, not the white lettered name within it nor the loaf below it and overshadowed by it, but that strip of crimson red is now the center of attention. The bread looks less appetizing than before. I doubt whether even mother's butter and jam could cover up the bloody taste I almost feel when I see that awful red.

Which thing is a parable of the misguided zeal which sometimes mars our well meant efforts to promote the kingdom. In publicizing church activities, in promoting church or class attendance, in setting examples of good deeds, it is easy to forget that what counts most is not the getting of attention but the permanent impression left. Is that wholesome? That is the test of advertising value. One can not be too righteous really but one can be too eager to make a show of righteousness. True piety is modest, quiet, wears well.

There is such a thing as "the beauty of holiness," but it is a delicately tinted flower. Its fragrance isn't very loud but it is delightful and lasts a long time.

E. F.

GENERAL FORUM

Seekers After Truth

BY VERA I. EMMERT

Before us lies the best of life,
Behind us, dreams of youth;
For now our task has been made clear,
We seek for golden truth.

We seek for life—bold, dauntless life,
That braves each storm-tossed sail.
We seek to know God's Holy Word,
We know we shall not fail.

We know that he is ever near,
We know life must be won,
So we are seekers after truth
To glorify God's Son.

We'll seek for souls borne down with sin,
We'll strive each day to live
A life of truth, a life of worth,
It is our all to give.

Freeport, Ill.

When College Life Is Tragic

BY LUCILE LONG

"THEN there is the earnest young person who has caught a vision of a need for world service, and who has come to prepare himself to fill that need. He recognizes the fact that he needs to have all the college can give him, both socially and academically; so he throws himself whole-heartedly into both his work and play, and always ahead of him is the steady shining light of his dream."

When the author of those sentences put them in a theme last September in which she characterized briefly but accurately the different types of students to be found on a college campus, she probably was not thinking of herself. But we who knew her during her three brief months on the Bridgewater campus, remembering her sincerity, her earnestness, her quiet humor, her eagerness to obtain all that college had to offer her, could hardly characterize her more truly. And when we heard of her sudden death during the Thanksgiving vacation, we had one word with which to refer to it—*tragic*. It did seem overwhelmingly tragic that a life so full of promise should be so suddenly cut short.

But although sorrow temporarily blinds our judgment, we know that this death was not tragic. Death in itself is never tragic; it is only life that can be. And a life that is lived in the steady shining light of a great dream is an inspiration that reassures us of the eternal verities of life, a challenge that encourages us to noble living, a gift for which we can only be humbly grateful; it is never a tragedy.

There *are* things that are tragic in college life. And of those tragedies, perhaps not the greatest is the case of the student who is sent home, either temporarily or permanently. Usually this happens only to the student who has started a career definitely bad before he comes to college and who is therefore a positively harmful influence from the very first. Much as administrators regret to take such action, and keenly as they are aware of its disastrous significance to the student, still they are spared the pain of watching disintegration of character. A college can hardly be expected to be a reformatory, and those in charge can not be blamed if they occasionally make mistakes in admitting applicants and if they rectify such mistakes promptly.

But "disintegration of character"—is not that always and everywhere the profound tragedy? A student comes to college, not perfect, certainly, but with a host of possibilities for development. He meets and associates with his classmates on the campus, in the dormitory, and in classrooms, and is rated as a "good fellow." He plunges heartily into his class work, and by mid-semester is doing very well, perhaps making honors. He associates himself with the religious life of the campus naturally and even enthusiastically. One professor speaks to another with quiet approval of him: "A good student, John, and a fine fellow!"

Then, so subtly, so unobtrusively that no one knows exactly when the change began, there is a change. Lessons are unprepared, or only half studied. Grades drop to the C level and stay there in spite of the professors' best efforts. Church attendance becomes spasmodic. Some little incident, trifling in itself, warns the dean that John is drifting into the "wrong crowd." Nothing has happened that anyone can put his finger on; certainly there is no act that calls for discipline. And yet all who have worked with young people recognize the signs and know all too vividly the sudden premonition that comes one day that "something is wrong with John."

Perhaps it is absurd exaggeration to describe such an experience as tragic. Certainly the case is not hopeless. Dozens and even hundreds of students on our campuses go through just such an experience, finally find themselves, and by their senior year have won the confidence and trust that was theirs so easily in the first months of their college career. And professors and administrators do not fling up their hands in despair over the situation. Being human, they can hardly escape thinking sometimes, wearily, of how much could be accomplished, and of how easily it could be accomplished, if they had only those students to deal with who really want all that the college can give them. But they accept reality, on the whole, with courage, and they go carefully about the task of helping John. Persistently they seek for an opportunity to say the right

word: patiently they overlook minor misdemeanors while they wait for John to "come to himself." And with undiminished zeal they seek to maintain and to strengthen the general healthfulness of the college atmosphere, knowing how much this will help or hinder in their specific problem.

But all the time they ponder over the mystery of human behavior. *Why* should John act as he does? Certainly the college is not perfect. Certainly he met with temptations, probably such as he did not anticipate. But while he has gradually succumbed to things that are less good, while he has lost his sensitiveness to evil, has grown accustomed to coarseness, has ceased to be honest with himself, has drifted into the abominable habit of bluffing, another with perhaps not so much ability as he and in the very same environment has been learning the niceties of life, acquiring information in a dozen fields, training himself in the fine art of straightforward, honest thinking, and growing in every way. It is this slow, but damaging surrender to what is easy, this subtle dulling of fine susceptibilities, this careless drifting into mediocrity of thinking and mediocrity of living in spite of the constant challenge that every college worthy of its name gives, which seems to me the great tragedy of a college campus. These lines of Emerson still bear repeating:

"And ever in the strife of your own thoughts
Obey the nobler impulse; that is Rome."

Rome here stands for all that is noble in thought, in purpose, in achievement. And such nobility does lie in obeying the nobler impulse *always*. It is just such high endeavor, that walking in the steady shining light of a great dream makes possible. Such a light is pitiless in its exposure of our weakness and pettiness, stern in its insistence on absolute truthfulness and utter devotion to the cause to which we have dedicated ourselves. But how it dignifies life, renders inevitable growth, saves us from ourselves! The person who walks in such a light has nothing to fear. There is no tragedy for him in either life or death, and he can walk serenely either in this life, or into the beyond.

Bridgewater, Va.

The Call of God

BY HOWARD H. KEIM, JR.

A Prayer

OUR Father in heaven, we thank thee for all the ways in which thou dost call us into a closer fellowship with thee. We find the call instinctive in our beings. We find the urge to worship through the beauties of nature. We are drawn closer to thee through the Bible, and especially through that portion of the Bible which gives us the life and teachings of Jesus. The Holy Spirit is a constant reminder to us of our fundamental

need of thee. The basic good that is in human personality challenges us to follow thee more closely that we may win others to thee. The universal church of Christ calls us ever and again to be loyal children of thine. It calls us in infancy, in childhood, in youth, in middle age, in advanced years. It calls us in joy and in sorrow, in health and in sickness, in wealth and in poverty. It calls all races, all classes, all conditions of men to know thee as their Father in heaven and Jesus Christ as their Lord and Savior.

Grant unto thy children the grace to accept the calls which are given to us through thine infinite mercy. Poor and sinful as we frequently are, we marvel at the wonders of thy love which never ceases to invite us to share the intimacies of thy divinity. Weak and vacillating as we often are in our attitude toward the sins of our world, we are amazed at the depths of thy forgiving grace, which is always solicitous in bringing us again into communion with thyself.

Forgive our manifold sins and shortcomings. Strengthen us in our weakness. Inspire us in our hopelessness. Grant us visions of light instead of our stupid blindness, faith in place of our discouragement, courage in exchange for our fears.

In the name of him who calls us by his mercy.
Amen.

Huntington, Ind.

Some Conference Questions

BY J. H. MOORE

SEVERAL months ago there appeared in the MESSENGER a few articles, in which the writers expressed their views regarding the Conference program, as it is built up from year to year. In other articles the deaconship problem was discussed. At the present time both are live questions among us, and well deserve the most careful consideration.

The purpose of this article is not to discuss at length any phase of either question, or any other special matter relating to our church problems, methods or principles, but for the purpose of suggesting the advisability of giving broader publicity to the reasons for Conference change affecting at least church fundamentals. All churches of any note have certain well understood underlying principles by which church affairs are regulated.

This is especially true of the Church of the Brethren. From the day of Alexander Mack to the present it has been the aim of our people to line up fully with the teachings of the New Testament. In doing this we have found it necessary to emphasize certain principles more or less neglected or overlooked by other persuasions. This has made of us a denomination quite dis-

tinct from practically all other churches. Whether wise or unwise, this must be recognized as a fact. With all so-called evangelical churches, we hold to many things in common, to some more and to others less. It is outstanding principles that give to us our recognized distinction and serve as our real excuse for existing as a Christian denomination. As we view the situation it becomes us to maintain earnestly and intelligently these distinctive and outstanding principles. In fact, it is a sacred trust that we dare not neglect.

It is in the light of this trust, this heritage so to speak, that all vital changes ought to be fully, freely and broadly discussed, and this can be done more skillfully, and more deliberately through the columns of our church paper than is possible on the Conference platform. The method would serve as a broadcasting of information and result in educating and unifying our people on subjects under consideration. They would then know the reason for any changes made or even contemplated. Such consideration of questions would make interesting reading and put our people to some real helpful thinking.

At our very largest Conferences only about five out of thirty of the church membership may be found in attendance and the most of these may live within the radius of only a few hundred miles. This limits the educational privilege of the Conference to comparatively a small percentage of the general membership. True, the delegates hold the power of decision, but in the management of religious affairs we need more than authority. We need education, a creation of sentiment in favor of any Conference action.

It is wise to submit important papers to committees to discuss and recommend answers to the questions propounded. It is also wise to discuss such questions in open Conference, but it seems to me that it would be equally wise to spread suggestive answers to the more vital papers on the minutes a year, and give the MESSENGER readers a good look at them, with the privilege of expressing their minds on the points or issues raised. Or, if the reports of committees could be published six months in advance of the Conference date that might answer the purpose just as well.

While the Conference program sustains no relation whatever to any of our church principles, still the few articles referred to did a whole lot of good. They put the committee to thinking, and also helped others to think. Articles of that sort mean improved programs. Well meant and constructive criticism should be encouraged rather than censured. During my years of experience in the editorial chair I was made to feel the keen thrust of the critic as well as to enjoy the encouraging words of friends and admirers. But it was the critic who put me to thinking, who led to greater effi-

ciency. The constructive critic has a value that ought not to be wholly overlooked.

The deaconship question deals more or less with some of the well and long established principles, or tenets of the church, and any proposed changes regarding these principles ought to be thoroughly discussed before being finally acted upon. Though the subject has been before Conference a few years, the general brotherhood has never had an opportunity to carefully consider the reasons pro and con for the proposed changes. A questionnaire may prove helpful to a committee having the matter in hand, but it does not help the rank and file of the membership to do its thinking.

In a similar manner we might view the associate membership query that is now on its way to the approaching Winona Lake Conference. Not for a generation or more has a paper been before Conference that touches our church fundamentals at so many points. It occurs to me that our people ought not to think of encouraging a policy of this sort without first considering the points involved in all their bearings. Other churches have had their tussles over the question. It strikes a vital point between the churches holding exclusively to immersion as the only true form of baptism, and those holding to sprinkling and pouring as acceptable forms. It touches another keen point between churches holding to the doctrine of close communion and those permitting open communion, to say nothing of the difference between the churches holding to all of the New Testament institutions and those holding to baptism and the communion only. To this list might be added the necessity of admitting the validity of infant baptism as well as endorsing membership in secret societies.

In conversation with me, quite recently, one of the most influential Baptist leaders in Florida told me that the Baptist churches of the United States, especially of the south, numbering millions of members, had turned the policy of associate membership down completely, and that the Baptist papers generally come out strongly against the practice. He further said that Baptist churches did not believe in halfway membership. With them it was either a whole Baptist or no Baptist at all. A well informed minister of the Disciple Church told me practically the same thing regarding the general attitude relating to his people, only the Disciple Church is not quite as stringent on the policy as are the Baptist people. What I am here saying regarding the general policy of these two large denominations will doubtless be found true of all the churches holding to immersion of believers as the only true form of baptism, and especially those holding to the doctrine of close communion as do our people.

It will readily be seen that I am not attempting to discuss the merits of the question in this article, but I

am saying this, and that too with emphasis: the practice, or theory, or policy of associate membership is absolutely unknown to the New Testament or to the history of the churches of the early centuries of the Christian era.

My idea of general church management is to make such changes only as wisdom and efficiency demand. Whether wise or not we certainly have made a lot of changes during the last twenty years, and it may not now be amiss to pause awhile and get our bearings. I further think that it would be wise in us to spend less time tampering with, and remodeling our church machinery, and give more attention to operating the machinery. It is alone by the operating of this machinery that we can expect results. Too much tampering means delay.

Sebring, Fla.

The Doctrine of the Uncovered and Covered Head

(1 Cor. 11: 2-16)

BY DAVID METZLER

Second Half

THE facts concerning the group composing this headship—God, Christ, the man, and the woman—and their respective spheres of operation reveals the principle upon which they function to be that of organic subordination: Christ subordinated to God, the man to Christ and the woman to man; all working in harmony with God the Supreme Head to whom they are responsible.

This principle has always obtained. At the creation of the sexes woman was made a "helpmeet" for the man. It applies to celestial beings as well as to humans. Christ is subordinated to God, and the angels to Christ. "Angels . . . being made subject to him" (1 Peter 3: 22). Christ is a Son, and is seated at the right hand of God. The angels are "ministering spirits sent forth to do service" (Heb. 1: 14). This principle, if observed, will maintain order, harmony, unity and peace, through the recognition and acceptance of the sphere to which one may be committed. It avoids the usurpation of authority, conflict, disorder and disaster.

Paul applied this principle to the man and the woman when he said, "I permit not a woman . . . to have dominion over a man. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived fell into transgression" (1 Tim. 2: 12-14). Through this transgression sin and death were introduced into the world.

It is applied to the angels. When they sinned and "kept not their first estate," which evidently was that

of subordination, disaster followed (2 Peter 2: 4; Jude 6).

It is applied to husband and wife. As Christ is the Head of the church, and gave himself up for it, so the husband is the head of the wife, and should love her even as Christ also loved the church. And as the church is subject to Christ, so also should wives be to their own husbands (Eph. 5: 22-33). The violation of this principle in the home keeps the divorce courts busy and ruins numberless homes.

It is also applied to ministers. Paul said that Christ sent him to preach but not in words of wisdom lest the cross should be made void (1 Cor. 1: 17). And he was afraid that as the serpent deceived Eve, the Corinthians might be led from their fidelity to Christ by ministers who did not assume a right attitude to Christ, or who perverted his gospel (2 Cor. 11: 3, 4). This principle gives Christ first place in the pulpit. He, not the preacher, is to be seen and heard. Every minister needs to be reminded of this important fact every time he enters his pulpit to pray or prophesy. If Christ would have been honored in this way in the pulpits of the world, there could have been no World War.

It is applied to Christ and the church. Christ is the Head of the church and she is to be subject to him. It is his will and purpose that his followers may be one as he and the Father are one that the world may believe in him. If the church would have honored Christ as her Head, as Christ honors the Father as his Head, then the tragedy of division would have been avoided, and the church would occupy her rightful place in the world. Disregard for the headship of Christ is responsible for the failure of the individual, the nation and the world.

The doctrine of the uncovered and the covered head rests on this principle, not on special conditions at Corinth, and it applies to all Christians.

This principle of subordination is symbolized by the uncovered and the covered head, according to the following scripture: "Every man praying or prophesying with his head covered dishonoreth his head, but every woman praying or prophesying with her head uncovered dishonoreth her head."

The purpose of a symbol is to remind one of some specific event or principle. The man's uncovered head symbolizes his subordination to Christ, his Head. It is a reminder to him of Christ's sphere, and his own subordinated sphere, and therefore of Christ's right to be seen and heard through his pulpit work. This, no doubt, very forcibly reminded the Jews of the subordination of Moses to Christ, and the law to the gospel. The woman's covered head is a symbol of her recognition and acceptance of her subordination to her head, the man, and her position as "helpmeet." She, like the man, needs this reminder while using her privi-

lege of praying or prophesying for her Lord.

The importance of symbols is seen in the fact that they are used to symbolize the two most important matters pertaining to salvation. On the objective side the atoning sacrifice of Christ is symbolized by the bread and the cup. On the subjective side regeneration is symbolized by baptism.

The symbol and the principle symbolized are related very closely. Eating the bread and drinking the cup "in an unworthy manner" makes one guilty of the body and the blood of the Lord; or to eat the bread or drink the cup without "discerning the body" brings judgment on one. By disregarding the symbol of headship, the "head" is dishonored. Those who observe symbols without discerning the principles upon which they rest are spiritually deficient. That which the principles should contribute is lacking in their lives; for this cause some are "weak and sickly" and some "sleep" evidently in dead formality, the breaking of which may require divine intervention. It is always safe to "obey the form from the heart." That constitutes true Christianity (Rom. 6: 17, 18).

The three corroborating considerations associated with the setting forth of the principle of subordination are not a part of the principle, neither do they add anything to it. They are incentives intended to lead to the acceptance of the principle. The angels are referred to for this purpose. "For this cause ought a woman to have a sign of authority on her head, because of the angels." This "sign of authority on her head" is an indication of her recognition and acceptance of this principle. She ought to do this "because of the angels." The fact that the angels are associated with this principle makes it a sacred and important matter, and should inspire her to accept it. The angels serve in harmony with this principle: they are "made subject" to Christ (1 Pet. 3: 2). "They are ministering spirits sent forth to do service for the sake of those who shall inherit salvation" (Heb. 1: 12). Her sphere of subordination, and her mission as a "helpmeet" is not lowering, it is angelic and worthy of acceptance.

Likewise nature does its part in teaching the fact that the woman should accept this symbol and what it stands for. "Does not even nature itself teach you that if a man have long hair it is a shame to him? But if a woman have long hair it is a glory to her for her hair is given her for a covering" (vs. 14, 15). "But every woman praying or prophesying with her head uncovered dishonoreth her head, for it is one and the same thing as if she were shaven. For if a woman is not covered let her also be shorn; but if it is a shame to a woman to be shorn or shaven, let her be covered" (vs. 4-6).

The term "nature" as used here by Paul is defined by Thayer as "the native sense of propriety." The

women from the beginning wore their hair uncut. There is no scriptural statement to the effect that any woman ever was shorn. Evidently this is the native sense of propriety to which Paul refers. This matter of "nature" originated with God himself in the giving of the woman's hair. "For her hair is given her for a covering" by the Supreme Head. Her *long* hair is an evidence of a right attitude to the man in her sphere according to nature. This is her glory. It makes her as God intended, the "helpmeet" and "glory of the man." When she cuts it off she sidesteps God's purpose for her in the use of her hair, and she therefore loses her glory, and shame takes its place. The shame of the woman in cutting off her hair lies exactly where the shame of the man lies in not cutting off his hair. It is not a badge of unchastity or lewdness, but it is a disregard for God's purpose in the use of the hair. Her uncut hair is a recognition of her subjection to the man on the plane of nature; and her covered head is a recognition of her subjection to him on the religious plane. Therefore to be consistent she must use both coverings, the natural and the artificial, or neither. Since God expressed his purpose for her on the plane of nature in the giving of her hair, choosing for her a becoming womanly attitude, let her therefore also assume the same attitude on the religious plane by covering her head when praying or prophesying.

The consideration of custom should also have had weight with the opposing element in deciding in favor of this doctrine. If one should contend for women praying or prophesying with their heads uncovered, then the practice of the churches should be taken into account, because the apostles and church leaders had "no such custom, neither the churches of God." The universal Christian practice of this doctrine, apart from Paul's teaching, should have had sufficient weight to lead them to its acceptance.

The nature of the covering is not specified. The Greek words used do not indicate color, form or texture. The word *katakalypto* is the word used for the woman's covering, and is defined by Thayer as follows: The first part of the word, *kata*, is defined as "a preposition denoting motion . . . or direction from the higher to the lower—down, down from, down upon." The second part of the word, *kalypto* is defined as, "to cover, cover up." The word *peribolaion* is the word used for the covering of hair, and is defined as "a covering thrown around, a wrapper, a mantel." It contains the idea of the hair being unbound. Stress is laid on the *purpose* of the covering, but not on its *nature*. The importance of the Lord's supper lies in the purpose for which it is eaten, not on the nature of the food.

The doctrine of the uncovered and the covered head is evidently intended for, and applies to "all that call

on the name of the Lord Jesus Christ in every place." This conclusion is unavoidable in the light of Paul's teaching on the subject. The only alternative seemingly is to discredit his inspiration.

Napfance, Ind.

Sharing Observations With the Home Church

BY C. D. BONSAACK

Secretary of the General Mission Board

Twenty-sixth Installment

March 14. We were off early on the celebrated train of India, The Frontier Mail. This train left Bulsar at 12:30 A. M., and our compartment not being too much crowded we were soon asleep for short periods of rest at least. We traveled *inter-class* which is the cheapest possible on this train, which means that our tickets cost about \$9, for a trip of over 1,100 miles to the northern part of the Punjab. On waking up in the morning we found two Indian gentlemen who spoke English well, and on further conversation found that one was the son and the other the secretary of Pundit M. M. Malaviya, who has been four times president of the National Congress of India and is now at the head of the Benares Hindu University. Of course this celebrated gentleman was in another compartment in first-class. We found later that Bishop B. T. Badley of Bombay was also in a second-class compartment of the same train. The latter joined us later in a very helpful conversation on the outlook of Christian work in India. Being in *inter-class* we could not go to the restaurant car for food, but we could have it brought to us in our compartment. So while in America such service costs more, here in this land of caste and class if you travel in a low enough class you get special delivery of food at a reduced cost! Central western India, through which we passed was rather dry and inclined toward a desert. The day was hot and the dust penetrated everywhere. At Delhi in the evening we left Bro. Miller in the kindly care of Mr. Badley, a Methodist missionary and brother of the Bishop. Here he spent four days in the capital of India, which is said to be one of the most beautiful in the world. Meanwhile we went on northward to see the mission work of the United Presbyterian Church, the chief purpose of our trip.

March 15. This morning on waking we found ourselves in a more beautiful part of India, or at least a part that looked more beautiful. Timely rains had made the country green. Great waving fields of wheat were everywhere. The irrigation canals were large and numerous. The night had been a horrid one. After leaving Delhi our compartment was more than crowded. In the group was almost every conceivable kind of humanity in dress, religion, color and occupation. Most of those aboard were quite agreeable under

the circumstances. It is rather remarkable how much of the spirit of human kindness is in the hearts of most people when thrown together into a state of dependence upon each other. The freshness of the morning and the beauty of the country were thrilling. We passed through Lahore, Amritsar and other celebrated cities that have interesting histories. We arrived at our desination at Sialkot about 1:30 P. M. We found we were about eighteen miles from the station of Rev. J. G. Campbell whom we desired to see. A motor truck was found that would take us the eighteen miles for about twelve cents; but we had to wait until the load was made up, which required an hour and a half. At the mission station we found that Mr. Campbell had driven thirty miles to get us at another station to show us some work; but he failed to find us on the train. After our host and ourselves had recovered from this disappointment we sat down to a most interesting evening, talking about their work and the methods used through eighty years. While they have developed a lot of self-supporting churches, they feel their reputation outside is rather more than they deserve, and that a revival of purpose for self-support among the Indians themselves is the basis for progress in this line.

March 16. Here we were in the Punjab, one of India's most fertile sections, where great fields of wheat cover the landscape. The landowners are protected by government and it is most difficult for any others to purchase ground. The Christians are therefore in much serfdom, toiling for others. Bundles of wheat from these great fields are carried for the most part on the heads of the laborers, now green, to feed the cattle; and later, ripe, to the threshing floors. The country is wonderfully level and well adapted to irrigation. The houses are made of brick, both sun dried and burnt. The villages are built on the ruins of those that have perished through the centuries, which lifts them above the vast level areas in every direction. First in the morning Mr. Campbell took us in his Ford to help settle a difficulty in a church twenty miles away, where a Christian had come under suspicion in the stealing of a cow. This adjusted, we returned for breakfast. In the afternoon we went to a village church to conduct an examination of the progress of its members in the knowledge of the Scriptures. These self-supporting pastors are supposed to teach simple courses of Bible information and stories. Certificates are given for evident progress. This group had not done so well; so the pastor got a bit of stimulus from the missionary. Such a test at home might surprise many and make it embarrassing for some. Across field and irrigation ditches to other villages and churches we went. Church houses are to be erected by the people and the pastors supported likewise; but a persistent and intelligent supervision by the missionary is essential to success.

March 17. THIS was a beautiful Sunday morning amidst the waving fields of wheat in the Punjab. The snow-capped Himalayas, a hundred miles away, were most beautiful in the morning sunlight and remained clearly visible during the entire day because of an unusual atmospheric condition. How the majesty of these highest mountains of the world thrilled us! Their marvelous beauty can be imagined better than described. Since the Sunday-school lesson was to be in an unknown tongue to us, we chose the morning to do some urgent letter writing, a thing which we always prefer to avoid if possible. After an early lunch we were off to an afternoon service in the village church. Here the attendance was unusually large and a vigorous sermon by the missionary was listened to attentively. A few remarks by the visitors were added. The drive home presented the mountains in the glory of the evening sun. This sight will always linger as a pleasant memory.

March 18. Our good host, Rev. J. G. Campbell, took us thirty miles to Gujranwalla, where we visited the theological seminary, also a most modern industrial school and took lunch with Rev. Hugh Milne, the evangelist in charge of another group of village churches. Just a casual visit impressed us that here is one of the best conducted industrial schools we have seen in any mission. The order, placing of responsibility, practical usefulness and very warm Christian spirit in its management were evident everywhere. Mr. Milne drove us to one of his village churches in the afternoon where an unusual audience for Monday was present. We were asked to preach, which we tried to do. The pastor of this congregation is one of those alert leaders who would do a good work anywhere. His good wife stands right by him in his task, which is always essential to good work. A brief visit in their home was enlightening as to how these Indian pastors handle these churches. Their support is not large. Most of it is paid in grain or such things as farmers can give. No minister is recommended for ordination unless he has been asked by some church to be the pastor on the basis of self-support. The evening in the Milne home was a delightful hour of fellowship.

March 19. We gave our good friends farewell and took the train for Lahore and Amritsar. We stopped at Lahore two hours to make train connections, but did not have time to visit anything of interest. At Amritsar we went to see the Golden Temple of the Sikhs. The temple is covered with gold on copper over the entire dome and upper story. This gives the temple its name. It is more than 300 years old. It is surrounded by water, except for the marble bridge which leads to it. The golden temple is the center of many other altars and buildings. You must remove your shoes to enter the grounds. Cloth sandals are supplied. Worship

continues for twenty-one hours out of every day in which all people may take part, whatever their religion. They give meals to more than 1,000 people every day free. No charge is made for anything within the temple area. The service for preparing these meals is done gratuitously. All Sikhs consider it an honor to render this service. They have no priests, they claim, all people being equal. Committees who carry responsibility are elected by the people. There are five million of these interesting people in the world, mostly in north India. Both men and women wear long hair and the men wear beards. They are commonly thought of as a fierce military people, but our guide felt that this spirit is largely a thing of the past, even through every Sikh man or woman still carries a short sword. One turns from such a place with mingled feelings, for while there are many things worthy of emulation, there are others that stir doubt and fear.

March 20. We awoke this morning on the way to Landour. We reached the foot of the mountain at 8:30 o'clock and were soon in a good Studebaker lorry that carried us up one of the most interesting mountain rides in the world—twenty miles for about fifty cents. The motor road terminated at Mussoorie, and there were yet several miles to the top over which one might ride in a ricksha, be carried on the shoulders of four men in a dandy, or walk. It was a little after noon when we reached the bungalow where our missionaries stay when in the hills. Lunch was ready and all appetites were good. We were glad to have Bro. Miller back in our party, as he had remained with friends in Delhi while we were visiting missions in the Punjab. After lunch we spent three very profitable hours in conference with Dr. J. W. Pickett, who has about as much first-hand information on missions in India as any other man, and who is the author of a recent book on mass movements in India. It was a stimulating conference and one was cheered to get his message of faith in the living Christ. A few minutes on these mountain tops at sunset made us feel the inspiration of its wonderful outlook. The evening with our hostess, Sister Mae Wolf Miller, and her family, also with Susan Stoner and Emma Zeigler, was an hour of thought about our great work at home and abroad.

Myself

I became so lost within myself,
And so puffed up about myself,
That when at last I found myself,
I scarce knew how to hold myself.
Lo, when I thought I knew myself,
I was a stranger to myself;
'Twas harder to control myself,
Than ever I believed, myself,
So glad I am to see myself
As others see, and save myself.

—I. D.



MISSIONS

This Department

Conducted by

H. Spenser Minnich



Death and the Miser

He piled it up in a yellow heap
The golden harvest he'd worked to reap.
The years seemed long and the cares seemed great,
Said his wife: "Let's spend," but he answered: "Wait,
Not now! Not now! We've our lives to live,
We may come to want if we spend or give."

Richer he grew as the years went by
But he still stayed deaf to a poor man's cry,
And he still held fast to his golden store
Refusing to give till he'd gathered more.
And the years went on and his old age came,
But his fear of poverty stayed the same.

One night as he slept Death called and said:
"Come on! It's time for the trip ahead.
Never mind dressing! You've nothing to pack!
Don't worry, old man. You're not coming back.
Leave everything just as it is right now,
Your friends will take care of it all somehow.

"The money you've saved? Just leave that, too;
There's nothing up there that your gold can do.
Don't you start springing the wornout moan
Of the good you'd have done if you'd only known.
You dead men weary me with your cry:
'It never occurred to me I should die.'"—*Edgar A Guest.*

Tsinchou Through the Past Year

BY ELIZABETH B. WAMPLER

THE year 1934 is now history. It has had its share of disappointments and of hopes attained. In the work at Tsinchou there have been many signs of progress. I would like to tell you of a few.

Early in June we dedicated our new church home in the city. Elders Crumpacker and Yin from Ping Ting, Pastor Chang and Evangelist Nieh of Liao Chow were our outside guests. Bro. Crumpacker preached the dedication service. On Sunday Bro. Yin gave a splendid address on home life after which a short consecration service was held for five new babies. In the afternoon Bro. Chang administered baptism to sixteen. In the evening we held the communion service with eighty-two participating. We can not tell how happy we all are to have a place of worship large enough for our present needs, though still not large enough to ac-

commodate the crowd at such occasions when friends of the city come to see what this new religion is all about. We also are glad that our members want to come to these special services—a membership of scarcely a hundred at that time, and yet eighty-two at the communion, coming from villages far and near!

Another step forward has been the opening of a Sunday-school. This we could not do before for lack of a place to hold it. There are many things to hinder a regular attendance, schools in the city not closing on Sunday, workers out in village work, etc., but a start has been made with good interest.

During the summer five Daily Vacation Bible Schools were held, three in the city and two in nearby villages. Most of the teaching was done by volunteers. In one class there was an average daily attendance of over forty. The class was held during ten days. We are making some valuable friendships among the children of the street.

Then the tent was put to work. In nearly every village where it went an unusual interest was shown and many enrolled as inquirers. A few lay members took an active interest in the work when the tent was in their community, bringing in their friends and calling for and making arrangements for follow-up classes for the women of their villages. These classes were held for a month at a place. We are so glad for the added interest these men are taking, wanting their women, too, to enjoy the blessings that come to those who follow Christ.

The work in the wool school has made much progress. With some changes in personnel the work has gone much more smoothly than the year previous. The quality of products improved markedly, thus increasing the demand for yarn and blankets. The latter part of the year we began making bed blankets of the better wool and they have found a ready market. Recently we received an order for sixty blankets from one hospital. That order alone will keep the spinning wheels and a hand loom going for several months.

The fall program was a busy one with the farm exhibit which was the largest and best of the four we have held here; with village Bible classes and a team visiting all the villages where there are members; finally with a class in the city closing on Christmas Day with a Christmas program, dinner at the church with eighty-six members and inquirers, with their families who were present, eating together, and baptism in the afternoon. In all thirty-nine have been baptized through the year. Four deacons were elected this fall for the Kucheng section and two for the city here. These are our first deacons for this territory.

One of the most vital signs of progress is shown in the improved attitude of our workers toward each oth-

er. There was division among the leaders, but before the year closed practically all their differences were settled, the past left to the past, and it is a joy to see them now pulling together for the advancement of the kingdom. For this we praise our heavenly Father and pray his blessing upon them that old hurts may be completely healed.

Tsinchou, Shansi, China.

What to Pray For

Week of May 4-11

THE name Bollinger in our mission stands for music, too. All the missionaries enjoy the singing of the B. B. Z. Quartet, which being interpreted means: Bollinger, Blickenstaff, Banker, Ziegler. Mr. Banker is of the Wesleyan Methodist Mission. Mission Conference and other public services are enriched whenever the quartet brings its messages of hope and inspiration in song.

On the way to Ahwa, Dangs, tall swaying bamboos line the road for miles. At certain seasons of the year grass stands high and hugs closely the narrow, winding roadway. One's imagination may picture a tiger not far away, for tigers still exist in these parts, and even if they are small no one cares to meet one unawares.

Although the work at Ahwa has been more isolated and farther removed from the influences of civilization, nevertheless, the years have brought increasing possibilities and new hopes for these backward peoples. Thirty years of labor among them have brought outstanding changes.

During the past four years, Amsey and Florence Bollinger have lived and labored among the Ahwa folks. Pray earnestly for them and for the people they love.

B. Mary Royer went to India in 1913, and during twenty-two years she has given liberally of her loving spirit to rich and poor alike. In her last term of service she has lived at Ahwa. The women and girls have been the special recipients of her care and attention. The people of the Dangs are very poor and their want and poverty pull hard on the heartstrings of a sympathetic heart. B. Mary has poured out affection and love upon them, and through her they have seen the Christ. Pray for her. She is not strong in body. During the past three months she has been at Bulsar under the doctor's care. Uphold her at the throne of grace.

District Meeting of the Africa District

BY LUCILE HECKMAN

The 1935 District Meeting of the Africa District was held Feb. 13-15 at Lassa. The Garkida church sent ten delegates, Marama eight, and Lassa had seven. Besides these delegates the Community Center workers were practically all

there, including new appointees. Some of the delegates walked as much as a hundred miles to get to the meeting. All of the visitors had at least sixty miles to go. These are one-way figures.

The first meeting was held on Wednesday evening in the Lassa village church, about a mile from the mission compound. The Marama church had charge of the worship service and made use of the opportunity to introduce some of their original Bura "spirituals." Then Bro. Bittinger preached a sermon which was a splendid introduction for the theme of the meeting which was Evangelism.

Early Thursday morning we were called to prayers either in the school chapel on the compound or in the church. About 9 o'clock we met again in the church. Garkida was in charge of the meeting and the following subjects were discussed: (1) "Shall we make a special evangelistic effort at Easter time?" (2) "The value of personal evangelism." (3) "Shall the Bura church employ full-time evangelists?" These subjects were first presented by appointed speakers after which they were discussed by the whole group. All three subjects aroused much favorable comment.

After the noon meal we reassembled with the Lassa group in charge. Part of the opening service was conducted in Margi, the local language. Several very beautiful native tunes were sung, in which the Buras were able to join quite heartily, since they were "lined" according to the usual native fashion. Then followed a very interesting session, with the theme, Helps and Hindrances to Our Christian Witness. Under this general heading the following subjects were presented for discussion: (1) "Shall the Mission Employ Non-Christians?" (2) "How Do Debts Affect Our Witness?" (3) "Shall Our Marriage Customs Be Changed?" The consensus of opinion on the first of these subjects seemed to be that there are two kinds of work: (a) Work with people, or positions of leadership. Here obviously only Christians in good standing should be used. (b) Work with things, i. e., building a wall, making a road, chopping wood, etc. In this work there are also two kinds of jobs. The occasional job and the steady job which more or less identifies the individual with the mission. In the latter case it would probably be best not to employ non-Christians. It was also agreed that there are two kinds of individuals: (a) Those who were established in their ways before the coming of the mission, and (b) those who have publicly announced their intention to follow Christ but who have not lived true to their purpose. The meeting was not disposed to make a definite ruling, but in the light of the discussion we trust that we can so carry on our work that our witness may be helped rather than hindered. On the subject of debts all were agreed that debt could cause endless worry and trouble and was quite capable of being a distinct hindrance to our Christian witness. On the marriage question it was decided that a committee should be appointed to study this problem with the body of elders.

On Thursday evening about eighty people fellowshipped together in the love feast and communion service, following a very helpful examination service conducted by Dr. Burke.

The business was cared for in two sessions on Friday. The following officers were elected: Moderator, Desmond Bittinger; Reading Clerk, Risku Madziga; Writing Clerk, Wanyegu Mshelia.

A great deal of time was consumed by the reports from all of the community center workers. Each one told in a

very interesting way of the hardships borne, the opposition encountered, and the successes over which we all rejoiced. New workers were then approved to take the places of those whose term of service had expired.

The results of the discussion of the previous day had been crystallized by the elders and were presented to the delegates for approval. The request from Marama that the 1936 District Meeting be held there was granted. Several other items and queries were referred to the committee of elders and their helpers for further study.

Before adjournment a hearty vote of thanks was given the Lassa church for the splendid way this group had entertained us all. Another District Meeting had come to a close, a meeting to be remembered and appreciated for its fine spirit and helpful inspiration.

Marama, Africa.

Oriental in American Life

(Our Mission Study Book for 1935)

Program VI—Based on Chapter 6 of Oriental in American Life

This May outline for your June program based on Oriental in American Life completes the prepared outlines on our 1935 study book. These six months of study about the Orientals within our own gates should have opened our eyes to many responsibilities of the Christian church. May we be faithful to this new truth. Beginning again in August, you will find outlines based on some phase of our own mission work. Four such outlines of our own church's program will be given for the months of September, October, November and December.

How the Church Can Help

"A vision without a task is visionary; a task without a vision is drudgery; a vision and a task is the hope of the world."

Worship

Hymn—The Whole Wide World for Jesus.

Scripture—Psalm 67.

Prayer: Pray that the nations of the world may be given a new heart of comradeship, that all the world may go forward in the new and living way and that we may look upon all men, regardless of race or color as brothers.

A Missionary Prayer

I go among unloving hearts: Lord,
Go thou with me there
And let me breathe thy love alway,
Just as I breathe the air.

Let each day's hard and thankless task
Be temple work for thee,
And every meal communion and
A feast of love to me.

May I through all the noisy streets
In thine own peace rejoice,
And hear above the noise and strife
Thy Spirit's still small voice.

So shall thy glowing love be lived
Ev'n in the common place;
And hearts unloving feel the throb
Of thy rich seeking grace.

—World Comrades.

Hymn—Fling Out the Banner, Let It Float.

Chapter Outline

"We must have religion. We can't be like ripples in the sea, just guided by the winds that blow. Character must have God as its goal."—Sakamoto.

1—Pioneer Christian workers.

2—Some Oriental parishes.

3—Buddhism at work.

4—Future policy of the church.

a—Suggestions for improvement.

b—Give only important facts in the training of ministers.

5—Responsibility of the American churches.

6—Students from abroad. A Chinese student says: "My faith has been strengthened not in spite of but because of the discouraging and sometimes humiliating experiences I have gone through since my arrival in beautiful U. S. A.

7—Christian brotherhood.

Questions for Discussion

How does China's treatment of Americans in China compare with our treatment of Chinese here?

What foundations for world peace can Christian people lay in their contacts with Orientals in America?

"These Orientals need the sympathy and friendliness of Christian America; but sympathy without action is hypocrisy and friendliness without service is worse. We shall never be able to claim China, Japan, India and the rest of the Orient for Christ, no matter how much money nor how many men we send there, unless and until, we can show the Orient within our borders how to live for Christ."

Benediction

News From the Field

INDIA

Jalalpor

BY SADIE J. MILLER

Christmas at Jalalpor

Did you ever stop to think that the people who live in warm climes do not have a background of snow and trees in the windows for their Christmas celebration? But we find other ways of expressing our joy and the holiday spirit at Christmas time.

This year one man took it upon himself to provide what the people here deemed a real treat. Early in the morning a Mohammedan band of three people came to play their instruments. What a noise they did make! Oh, yes, now and then they would get in a strain of Marching Through Georgia or some other catchy tune, but most of the time they produced only screechy, harsh tunes that seemed more like a disturbance of the peace than anything else.

Wherever we have boarding schools, a program is given in which there is an effort made to show the Christ. As many of the people as possible are invited to such programs. At Jalalpor this year we had a crowded house and we earnestly hope that many received a Christian message. To us it was impressive. We have reason to believe that it was even more so to our nonchristian friends.

Death of Elder Govindji's Son at Bulsar

The day before Christmas there was a funeral at Bulsar. The son of Bro. Govindji K. Satvedi, one of our Indian elders, died from the effects of typhoid fever. In spite of the Christmas rush some of our Jalalpor folks attended the funeral to comfort the mourning family in their loss. It will, no doubt, make the Christmas season sad for some years to come in this family. The parents have shown a

fine Christian spirit through it all and this way they are giving a living testimony to the community.

The Beggar Problem in India

India is a land of beggars. One sees them everywhere. A new one appeared in our town the other day. This one was a woman. She had four children lying by her side as she sat and called for the attention of the passers by. The town quickly learned that this mother had purposely made her children blind in order to give her more cause for going on with this begging profession. It is appalling to see the depths to which human beings will stoop to carry out their desires. Some steps are being taken in certain parts of India to get rid of beggars. Let us hope this form of social reform may spread all over the land, and that very soon.

The Parsi community has a record of caring for their poor so that we see none of that class among the beggars. We would that every community did as well! In spite of the numerous leper asylums in this land there are lepers to be found among the beggars.

Some time ago an able-bodied beggar asked alms of me. I invited him to my place and told him I would give him some work to do; then he would be given something. He was astonished and disgusted to think that I would ask him to work for he said: "My parents never taught me to work. They were beggars and that is the only thing they ever taught me to do. Therefore I beg for my living and do not do any work."

Rajpipla State

BY ELIZA B. MILLER

Evangelistic Work

With the beginning of the cool season our evangelists took to the villages with their tents. Already they have made their third camp. The youngest of the group is baby Frances, getting her first experience in village and camp life. Needless to say she is one of the chief attractions in the camp, for the country people seldom see a European child. Daily meetings are held. Villages in the region of the camp are visited with the belief that the rural reconstruction must come through the message of Christ who said: "He has consecrated me to preach the gospel to the poor; he has sent me to proclaim release for captives and recovery of sight for the blind, and to set free the oppressed." Was there ever a land with more poor, captives, blind and oppressed? Through the efforts put forth in not only our state, but throughout India, may the poor be helped to prosperity, the captives to liberty, the blind to sight and the oppressed to release through the messages and teaching given. To this end is the word undertaken.

A Variety of Duties Keeps the Station Missionary Busy

We who keep the home fires burning at the station are kept busy with our daily classwork, the patients who come for medicine, the stream of curious and earnest callers, looking after supplies and post for the campers and the one hundred and one tasks in connection with every mission station.

One patient comes for treatment and bandaging of a wound on the leg. She had been to Bulsar for weeks receiving attention from our physicians there. She is now happily on the road to recovery. While she is receiving this touch of healing for her body, may she not also be receiving the touch of healing for her soul! In her absence from home her husband took to himself a second wife.

which is a common custom among the class of people from which this woman comes. "Just for convenience," was the excuse. "How could I do my cooking? I must have some one in my house to do my work." Yes, just a matter of convenience, but it brings trouble and sorrow into the family. And how many such families there are in Rajpipla and all over India! "Women must weep," is surely true of many of them because of thoughtless and loveless husbands.

Miss Glessner Passes Language Examination

Recently it was our privilege to be associated with our neighbor missionary in the examination of the second year missionary candidates of our province. There were six of them—five from the Irish Presbyterian Mission and one from our own. That these young recruits had applied themselves well to their task was apparent in the results of their work. All of them passed, we are glad to say—three with distinction. One of these was our own Ruth Glessner, who has again honored us in her success. She passed with honors in her first examination. Rejoice with her.

The Missionary Teaches Cooky Making

My Brahmin neighbor wants to learn how to make cookies; but they must be made without eggs, for she does not use eggs in her domestic activities. She must have an oven, but she can not use mine, for she can not use cooking utensils used by others outside her caste. So she arranges to have a brand new oven brought from Bombay. She wishes to have baking powder and soda and cream of tartar; but they must come from bottles that have never been opened by other hands than her own; so she gets bottles of each of these and opens them herself. When all is assembled she calls the missionary to give directions in making the dough and operating the oven for the baking; but the missionary must not touch anything. But that does not matter; for while we are helping her do what she wishes to do the conversation flows along lines that may bring enlightenment to her soul as well as in the art of making cookies. She is one of the kindest of neighbors and is always doing for others little acts of love and mercy that make her a general favorite in the community. She happens to be our good station master's wife.

Government Efforts to Help the Farmers

Because of the constant and repeated applications which were brought to the notice of the maharaja of our state concerning the extent to which agriculturists of Rajpipla state have sunk into debt, their houses and lands in many cases having been alienated by their creditors, early in 1931 he appointed a commission to inquire into the reasons of their downfall and report what measures should be adopted to raise their status. The commission has now completed its inquiry and is recommending a special law to be enacted in the interest of agriculturists. The following are some of the suggestions—the report is said to cover 26 printed sheets:

Creditors dealing with agriculturists should have to obtain a license from the state to carry on their business.

Money should not be lent on standing crops.

Money lent once in a year should be recovered with simple interest at 1%.

The allowing of interest should be done by the court in cases of controversy.

Creditors must not be allowed to take away the whole quantity of the crop.

Two lawyers, for the defense of the agriculturists, should be appointed at Rajpipla and at Jhagadia.

KINGDOM GLEANINGS

Calendar for Sunday, May 5

Sunday-school Lesson. Sin, Repentance and Faith.—Luke 15 11-24.

Christian Workers' Meeting. Courtship.

B. Y. P. D. Programs:

Young People—The Family Outgo.

Intermediates—Our Homes and Families.

* * * *

Gains for the Kingdom

One baptism in the Manor church, Md.

One baptism in the Rummel church, Pa.

One baptism in the Ottawa church, Kans.

Ten baptisms in the Parkerford church, Pa.

Eight baptisms in the Winter Park church, Fla.

Six baptisms in the Natrona Heights church, Pa.

Nine baptized and one reclaimed in the Waterloo City church, Iowa.

Three baptized and one received on former baptism in the Ridge church, Pa.

Nine received into the church in Sidney, Ohio, Bro. R. H. Nicodemus, pastor-evangelist.

Three baptisms in the Frederick church, Md., Bro. John T. Glick, Bridgewater, Va., evangelist.

Fifteen baptisms in the Johnson City church, Tenn., Bro. E. F. Sherif of Stuarts Draft, Va., evangelist.

Eight baptisms in the Bethel Center church, Ind., Bro. Geo. L. Studebaker of Muncie, Ind., evangelist.

Eight new members in the South Whitley church, Ind., Bro. R. H. Nicodemus of Sidney, Ohio, evangelist.

Eighteen baptized in the Ames church, Okla., Brother and Sister O. H. Austin of McPherson, Kans., evangelists.

Thirteen baptized and two reclaimed in the Meadow Branch church, Md., Bro. B. F. Waltz of Hershey, Pa., evangelist.

Fourteen baptized and two reclaimed in the Marion church, Ohio, Brother and Sister C. R. Bowman of Myersville, Md., evangelists.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Fred A. Flora of California, May 5 in the Indian Creek church, Iowa.

Bro. G. G. Canfield of Plymouth, Ind., May 12 to 26 in the North Liberty church, Ind.

Bro. Wm. E. Roop of Westminster, Md., May 19 to June 2 in the First York church, Pa.

Bro. Wm. N. Zobler of Lancaster, Pa., May 16 in the Ridge church near Shippensburg, Pa.

Bro. H. Jesse Baker, pastor of Prices Creek church, Ohio, May 19 in the Four Mile church, Ind.

Bro. W. G. Group of East Berlin, Pa., May 19 at Frystown house, Little Swatara congregation, Pa.

Bro. Clayton Gehman of Stevens, Pa., May 26 in the Blainsport house, Springville congregation, Pa.

Bro. Leo H. Miller of Ft. Wayne, Ind., April 28 to May 12 in the Pleasant Valley church, Northern, Ind.

* * * *

Personal Mention

Bro. Jas. Q. Goughnour has changed his address from Grand Junction, Iowa, to Panora, Iowa.

The many friends of Mrs. William Lampin of Polo, Ill., especially those who have known of her long illness, will be glad to know that her condition is improving.

Bro. Geo. R. Eller is changing his Oklahoma pastoral service from the Washita church to the Pleasant Plains church. His address is accordingly changed from Cordell to Aline, Okla., R. 3.

The Standing Committee delegate to the coming Conference from Southeastern Pennsylvania, New Jersey and Eastern New York is Eld. Earl M. Bowman, with Eld. H. S. Replogle as alternate.

Eastern Maryland has selected as Standing Committee delegates to the Winona Lake Conference Elders I. S. Long and Rufus D. Bowman, with Elders J. M. Prigel and Chas. E. Resser, as alternates.

Northern Virginia has selected Elders C. E. Long, L. S. Miller and S. I. Bowman as Standing Committee delegates to the Winona Lake Conference, with Elders A. J. Caricofe, P. I. Garber and J. W. Wampler as alternates.

Eastern Pennsylvania has chosen Elders A. C. Baugher, R. W. Schlosser and Henry F. King as Standing Committee delegates to the coming Conference, with Elders John C. Zug, Michael Kurtz and J. H. Longenecker as alternates.

Bro. M. C. Swigart on April 4 began the thirtieth year of his pastorate of the Germantown church, Philadelphia. The next sermon he preached after that, including those delivered in evangelistic and other outside engagements, was number 3,624.

Mrs. Howard A. Bosler on April 24 underwent a serious abdominal operation at New Orleans, where Dr. Bosler is doing post graduate medical work in preparation for further service in Africa. Our latest information leads us to believe she is recovering in a satisfactory way.

Bro. B. M. Flory, formerly missionary in China, is teaching school but hopes to again give his entire time to church work. He will have time for several evangelistic meetings during the months of summer vacation and he is also available for a pastoral engagement. His address has been changed recently from Staunton to Grottoes, Va., R. 1.

Bro. Henry K. Garman, pastor of the Ambler church of Southeastern Pennsylvania, was given a surprise by his congregation on March 23. The occasion was the twentieth anniversary of his pastoral service there. Music, readings, refreshments, and an anniversary gift were on the program. When Bro. Garman began his ministry here the congregation met in a little one-room building. In 1923 they moved into a capacious and pleasant church. In 1932 they satisfied the mortgage. In 1935 they celebrate and rejoice.

Sister J. F. Kellenburger of Monticello, Ind., is rejoicing with her shut-in daughter of Albuquerque, New Mexico. A Messenger reader wrote the Publishing House inquiring about other possible Messenger readers in Albuquerque, secured the address of this daughter and her husband, called on them and now all parties concerned are happier. The mother says we "have no idea how much good this has done" her isolated daughter. And she adds: "I would be glad for others to know how much good comes through the Messenger."

Miscellaneous Items

The District Meeting for Southern Indiana (not given in the Yearbook) will be held in the Buck Creek church, Aug. 20-22.

One hundred forty Brethren churches, not counting other churches or groups influenced, protested the proposed Pacific naval maneuvers. At an estimated average of seventy-five per church, 10,000 persons registered their disapproval. To the lists already published we now add this final listing of protesting churches: Tampa, Fla.; West Branch, Ill.; Bremen, Ind.; Clear Creek, Ind.; Eel River, Ind.; Four Mile, Ind.; Council Bluffs, Iowa; Iowa River, Iowa; Ivester, Iowa; Garrison, Iowa; Eden Valley, Kans.; Conway Springs, Kans.; First Wichita, Kans.; Licking Creek, Md.; Bethany, Mo.; Wakenda, Mo.; Rockingham, Mo.; Adrian, Mo.; Omaha, Nebr.; Uniontown, Pa.; Georges Creek, Pa.; Lost Creek, Pa.; Roxbury-Johnstown, Pa.; Valley, Va.; Barren Ridge, Va.; Egdon, W. Va.

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Railway Fares to Annual Conference

The several Passenger Associations have granted the following excursion rates to the Annual Conference to be held at Winona Lake, Ind., issued on the Certificate Plan:

(a) Round-trip tickets at one and one-third fare (with minimum of \$1) for the round trip, on Identification Certificates, good via same route in both directions, will be sold from the Central Passenger and Trunk Line Associations from June 1 to 7, 1935.

The return portion will need to be validated before taking train for return. The return portion will be valid from June 5, 1935 to and including thirty days in addition to date of sale.

(b) Round-trip tickets will also be sold on the one and one-third basis, going via any authorized route published in one-way tariffs, returning via any other authorized route published in one way tariffs. See your agent at your home station for further particulars.

The Southeastern Passenger Association, Atlantic Coast Line Railway, Western Passenger Association, the Southwestern Passenger Association, the Transcontinental Passenger Association, and the Canadian Passenger Association have all indicated the same fare and the same time limits of sale.

(c) In some of the western territory, summer excursion fares, in some cases, are on a lower basis than convention fares. Be sure, therefore, to consult local ticket agents as to which fare is better for you.

(d) If you desire the convention rate you must have an Identification Certificate to present to your local agent at the time of the purchase of the ticket. These Identification Certificates can be obtained from J. W. Lear, 3435 Van Buren St., Chicago, Ill. When ordering, please enclose ten cents in stamps for postage and cost of certificate. Do not put off ordering the certificate until the last minute. If you think you might want one order the same, and if you do not use it, you can drop me a card saying you did not use it.

(e) One Identification Certificate will answer for a family, but they must be actual members of the family, not hired help or roomers. It will be necessary to have the name or names of those using the certificate and the addresses. I am required to keep an accurate account and report to the Association. Ministers or others ordering for a group must enclose the names and addresses of each. If they are not

used a card signifying the serial number on the unused certificate will be required.

The certificates are now in my hands and can be ordered at any time.—J. W. Lear.

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With Our Schools

La Verne College

The Junior Class play, The Whole Town's Talking, which was recently presented, had the polish which comes only through excellent direction. Mr. La Follette of the college faculty served as director. He was assisted by the exchange student from the University of Hawaii.

The Choral Union is rehearsing daily for three performances of the operetta, The Mikado, to be given the first week in May. The student body this year seems to have more than its usual amount of musical talent. Professors Haugh and Travis of the music department are directing the production.

Last week the student political campaign ended in the election of student officers. The six positions on the cabinet include president, commissioner of welfare, commissioner of forensics, commissioner of publications, commissioner of athletics and commissioner of finance.

The Y. W. C. A. has just completed its primary balloting. As soon as spring vacation ends the finals will be conducted.

According to a recent announcement from the University of Southern California, Dr. Sarafian, head of the La Verne College department of education, will again be on the faculty of the summer session at the first mentioned university.

THE QUIET HOUR

God In Nature—As Sustainer

PREPARED BY J. CLYDE FORNEY

For Week Beginning May 11

It is very necessary for the follower of Christ to have an abiding assurance that God the Father is concerned about man and the world in which he lives. In the whole of nature there is constant manifestation that that which God has made is being sustained and preserved. The Bible teaches it and the experience of thoughtful men verifies this truth.

I. Make a study of the seasons of the year and the bearing if any on the life of man and nature (Gen. 8: 22; Psa. 74: 17; Acts 14: 17).

II. The significance of the weather conditions upon life and nature (Gen. 9: 12-17; Matt. 5: 45).

1. Face the problem of the long drought in certain sections of the country.

III. God waters the fields or withholds the rain (Job 5: 10; 28: 25, 26; Psa. 65: 9-12).

1. Consider the fact that in some sections there is more rain than is necessary.

2. Has nature produced abundantly during the past few years while man has suffered depression?

IV. God does take care of the fowls of the air (Matt. 6: 26).

1. He feeds and waters them.

2. Not a one falls to the ground without his notice.

V. God protects men and provides for their needs (2 Sam. 22: 2; Job 10: 12, 13; Isa. 12: 2; 46: 3, 4).

Consider what part man has to play in the preservation of nature and life. Consider man as a co-worker with God.

HOME AND FAMILY

The New Leaf

Selected by Emma L. Miller, Lincoln, Nebraska

He came to my desk with quivering lips,
The lesson was done.
"Have you a new leaf for me, dear teacher?
I have spoiled this one!"
I took his leaf, all soiled and blotted,
And gave him a new one, all unspotted.
Then into his tired heart I smiled:
"Do better now, my child!"

I went to the throne, with trembling heart.
The year was done.
"Have you a new year for me, dear Master?
I have spoiled this one!"
He took my year, all soiled and blotted,
And gave me a new one, all unspotted.
Then into my tired heart he smiled:
"Do better now, my child!"

Mother's Call to Prayer

BY LULA R. TINKLE

MR. CARTER had finished his usual morning chores at home, and was just ready to leave for his office, when he paused at the door, remembering that he had forgotten to say "Good-bye" to his faithful wife. Turning back to the kitchen, with hat in hand, he found her just slipping a second pie into the oven.

"Mary," he said, patting her pale cheek, "I notice you seem so tired lately, and you have such a troubled look. Don't you think you can find time to rest today? Why not take your new magazine and sit out in the swing and enjoy this glorious sunshine? You need it."

"Oh, Conley Carter, you don't understand. I am tired, but there is no use thinking of rest today. Why see! This house is all topsy-turvy, the dishes not even washed. Then there is that ironing to finish, and those pickles to can; and didn't Aunt Martha say she was coming into town to shop today? Of course, she will be here for lunch. I don't know where to begin or how to get through." She turned with a sigh to hide the tears that were forcing their way behind the blinking lids.

"Well, I'll come home early and help you. So save some jobs for me. An—d, Mary, don't you remember our golden text last Sunday? 'Come unto me, all ye that labor, and are heavy laden, and I will give you rest.' Don't you think it would help some if you could find time to pray and rest a little each day? I wish you would try."

Mary was glad when the door closed and she was left alone. She leaned against the cabinet and buried her face in her muslin apron, while the tears and sobs released the volcano of suppressed emotions and hidden

feelings. "Yes, that's it. Find time to pray! Little do men know about the work it takes to care for a house and five children. I'd just like to see Conley take my place for one day. I wonder how much time he would find to pray and rest. That's good advice for the other fellow."

The odor of burning juice from the oven checked her reverie, and helped her to gain control again. When the golden brown pies had been lifted to their place on the shelf a new monologue began, now that she was calm and more composed in her thoughts. "Time to pray! Wasn't it Luther, who said he always spent an hour a day in prayer, and sometimes he got so busy that he had to spend three hours a day in prayer. Of course, he wasn't a woman, and it isn't so hard for men to find time to do things. There aren't a thousand things waiting to be done, and the children don't depend on them for all their needs. But, after all, maybe a few minutes in prayer would help. I am going to try it out. I believe I shall feel better."

She turned the fire low under the boiling kettle and went into the living room. Taking her Bible from the stand she turned to that golden text. Again and again she read it. "Really I never knew that might be meant for me. I thought Jesus meant it for folks who had great sorrows in their life, such as death or, perhaps, some awful trouble. But it says, 'All ye that labor.' Oh, Lord, I need thee. Give me poise, give me strength. Help me to be less troubled about the little material things. Open my eyes to see the more important things. Help me to be more cheerful and more resourceful as I face my many tasks today. Amen."

Leaning back in the easy chair she closed her eyes and sang with earnest pleading, "I need thee every hour, most gracious Lord." Then standing erect she lifted her shoulders, and a new vim gleamed from her eyes. "Now, Mary Carter, you just remember. One thing at a time," she remarked to herself. "All right, here I go. Straighten the house. Well, really it isn't so bad, only a few papers scattered, rugs twisted, and a bag of marbles and a doll out of place. There, that's done in a jiffy. Now the ironing. No, I must not be troubled about so many unnecessary things. Why should I iron stockings, wash clothes, underwear, and—the sheets? I just believe those sheets can be put right on the beds without ironing. That's the way our pastor's wife does. She says she has more important things that must be done for the kingdom, and the Lord would not be pleased to have her stand and iron a half dozen sheets every week. Just see, that reduces the ironing to half its size. I'll surely thank Sister Grayson for that suggestion next time I see her."

When the clock struck eleven Mary had finished the ironing, replaced the missing buttons, and put away the fresh, clean garments. She had brushed her hair and

slipped into her new pink house dress, and was arranging a bouquet of buds on the dining table, when Aunt Martha opened the front door.

"Oh, Mary, how pretty you look, and your house is spick and span. You say you have done your ironing, and have lunch ready for me? My dear, how do you do it? You are a wonder! Well, I told Pa when I left that I might not be back for lunch, for when I get out to your house I find it such a delightful place to be, that I just can't rush away."

As he promised, Mr. Carter arrived home early that evening, to find the children romping with their dog on the front lawn, and Mrs. Carter, much to his surprise, was sitting in the swing reading. "Well, well, how comfortable you look; and, and as sweet as a new bride. Now what job have you saved for me? I am ready to begin."

"Well, since you are so eager to work, will you please drive out the car, and carry that big picnic basket out, and be careful not to spill anything in it? The children and I have decided that this would be a fine evening for a picnic. They have been so good to help with the work that I couldn't refuse them. So we are all ready to go. Any objections?"

A month later Conley Carter and his wife sat alone in the swing, after the children had been tucked into bed. "Conley, I have something I want to tell you. I think I owe you a vote of thanks."

"Well, do you? Then say on."

"Do you remember how you reminded me one morning that I should take a little time to rest and pray?"

"Yes, I remember, and I have wondered ever since then what you did about it, but I didn't like to ask."

"What did I do? Well, I stopped in the midst of my work and read the Bible and prayed. It did wonders for me, and I have taken time off to rest and pray every day since then. Why, I can not get through without a little talk with God. On wash days I put the clothes into the washer, and then I pray while they soak. They are much easier washed. When I make pies I pray while they bake. While I iron I learn new memory verses. I always manage to take a little time to rest and compose myself just after the children get off to school. Thank you for that kind admonition."

"So it's prayer that has changed you, is it? Strange I didn't think of that. I have marveled at your patience with the children, and the ease and poise with which you meet your trying problems and heaps of work. You are an inspiration to me when I leave in the morning, and a great big comfort when I come home tired at the end of the day. I have been thanking the Lord daily for a wife like you."

Upland, Ind.

Glimpses of Life in India

BY BERTHA RYAN SHIRK

15. Hospitality of the Parsis

THE Parsis are noted for their hospitality. They are also noted as a class for their morals. They are probably the best educated class among the people of India.



Three Parsi Friends

Among them you find bankers, lawyers, doctors, and many holding office in government. The women folk are good housekeepers and usually do their own sewing.

Our first new friends in Bulsar were Parsis. The boys came in groups from the school to talk to Bro. Stover. One conversation I remember. One of the boys wanted the word *fast* explained. He said: "If the horse runs swiftly, you say *runs fast*. If you tie him to a post, you tie him *fast*. You have *fast* colors and *fast* people and if you do without food you call that a *fast*."

According to custom, a guest never leaves without your permission, and with the permission he always leaves, so you need never be bored with callers. There were two Parsi girls who were our next door neighbors, Mara and Dena Niserwanji. Their older brother was a student in an English school and he was teaching them to speak English. Soon after we were located in our new home at Bulsar, the girls came to call. Then they came a second time and brought their mother. Soon we were good friends. They seemed to sense they could be of use to us in learning their language and they were of much help.

One afternoon when Mary and I were in conversation with them, the mother wanted to know how to make a certain kind of pickle that contained red pepper. Speaking in Gujarati, Mrs. Stover was giving her the recipe. The Gujarati word for red pepper is *mercha*. The word for mosquito is very much the same; so a very amusing mistake was made when Mary told our Parsi neighbor she put mosquitoes in her pickle.

During the Christmas season they sent cards of greeting. One day the mother came bringing a large platter of India pillau. This food is prepared with rice, raisins, almonds and butter. It is considered a delicacy equal to any of their many kinds of sweetmeat or homemade candy.

These people were always glad to have us call in their homes. Invitations were also sent to attend their weddings. If we told them we would come, they would send a servant to conduct us to the ceremony. Special seats were provided. After the ceremony, a table for the special guests was also provided. Soda pop, supposed to be the favorite American beverage, was always plentiful.

One day while returning from some of the villages on the seashore, our trio was caught in a rainstorm. We were five miles from home in a village of strange natives.

The Parsis own a good many of the toddy or liquor shops in these villages. It happened this village had a toddy shop with a Parsi proprietor. His native built bamboo house was the best in the place. He also had a team of bullocks and a good oxcart. Bro. Stover thought he would hire the cart so we could go on to Bulsar that evening, but the kind Parsi said it would be dangerous to try to go over the roads after the rain. He invited us to spend the night at his house. He promised to send us home in the morning. As soon as he gained our consent, he ordered his servants to prepare supper. After supper it was not long until time to retire.

Our host arranged for our sleeping on the front veranda, saying it was their custom to close all the doors and windows and he knew we liked the fresh air. The most amusing part of it was, though, the three pillows were arranged along in a row. So our host and his family slept inside with no fresh air and his guests slept side by side on the veranda floor out in the open. We missed the mosquito net and used our "hankies" to cover up our faces as best we could.

In the morning our friend sent us home in his oxcart, but not until he had served a little breakfast as the custom is in India.

Becoming acquainted with the two girls in the picture, they wanted me to come to their home and give them lessons in English. I found their mother looking

almost as young as they. Their father spoke English and was a railway employee. Some time afterward he was ordered to go out on the line, so they gave up their home and lived in a company car arranged for living purposes. They were sorry to leave Bulsar. A promise was exacted to come to see them. The photo was the reward for keeping the promise.

You could not wish to meet a more hospitable people. They were seemingly all good housekeepers. The food they prepared was most palatable. It was a pleasure to visit them. They are very firm believers in their own Zoroastrian religion, but some of the highest types of Christian men and women have come from their ranks.

They have many good traits of character which you soon learn to know. They are industrious; hence, they are among the well-to-do class of natives. They care for their poor and are noted for their generosity in civic life. They believe in the education and advancement of their young people, both boys and girls.

The style of dress for street wear is very becoming to the comely faces of the women folk. The men and boys dress very much as do the white folks in India with the exception of the headdress which is strictly Parsi.

Among the wealthy, there are many beautiful homes. They rank high in refinement and make the best of friends.

Chickasha, Okla.

One Has to Wonder

BY AN EVANGELIST

THE writer has gone in and out of a good many homes, in the church, and has talked to scores of elders, shepherds of the flock of God. It makes one wonder why in some districts a rare half dozen elders do practically all the representing of their districts at Annual Conference, getting all the fine experience of such fellowship in the problems of the brotherhood, while many, very many others nearly as clever and surely as good, morally and spiritually, *never* have the privilege of fellowship in the Standing Committee room.

Perhaps too much has already been said. Really, why should one consent to eating all the pie, as if others might not enjoy and profit by a piece? All overseers of the church of God need all the experience and the help obtainable by fellowship with leading spirits of the church. Their churches are the poorer, too, because they have not had this experience and fellowship. The rare half dozen do not need this experience, longer. What will happen to the church general when these few pass on? One wonders.

The Master knows the writer is not aiming to offend. He is aiming merely to make opportunities possible for a larger number of good men.

THE CHURCH AT WORK

Directed by M. R. Zigler, Executive Secretary; Rufus D. Bowman, Director of Adult Education; R. E. Mohler, Secretary of Men's Work; Mrs. Ross D. Murphy and Anetta Mow, Women's Work; Dan West, Director of Young People's Work; Raymond R. Peters, Chairman of Intermediate Committee; Ruth Shriver, Director of Children's Work; H. Spenser Minnich, Secretary of Christian Finance; Ross D. Murphy, representing the Pastoral Association; Ruth C. Sollenberger, Office Secretary.

MINISTRY

Making the Baptismal Service Holy

BY OLIVER H. AUSTIN

Article Supplied by the Pastoral Association

THE subject of this article, suggested to me by the Ministerial Association, would imply that there is a need in connection with the baptismal service as it is now conducted. I wish that I knew how the baptismal services which Jesus attended were directed. I wonder just how John was conducting the service when Jesus appeared and requested baptism at his hands? If an ordinance is to be holy, it must needs have some vital connection with the divine.

As we approach the holy ordinance of baptism, there are certain emotions that are deeply stirred. We think of the Father, the Son, the Holy Spirit, the church, the salvation of a soul and the Christian life. Here is a soul won back to the loving Father, through Jesus Christ, by the power of the Holy Spirit, and this soul is pledging allegiance to Christ and the organization we call the church. In the early centuries of the Christian church, the candidates for baptism, renouncing Satan and all his works and ways, made a covenant with Christ in a striking phrase: "I enlist with thee, O Christ." Such a covenant could be nothing else than an holy covenant. Are we in this modern age stressing this covenant sufficiently? The ceremony of baptism is a dramatic portrayal of the act of a penitent soul entering into the life of a holy God, and this rite should make an indelible impression on the mind of the candidate of the supremely solemn nature of his avowal.

The consecration service should not be cold and formal but spiritual and helpful to both applicant and witnesses. I don't know that any set rule or plan should be followed, but there should be an adjustment to circumstances. Much thought should be given to the preparation for this service. The service should be considered as important as a sermon, and should be treated as such, and not as something to be hastily gotten over. If we are to keep our belief and practices as a church, it is necessary that we give them a more prominent place in the program of the church. If the service is held in connection with the morning or evening worship, why not choose a suitable subject and devote the entire period to this? One could use one of the following, or a similar theme:

The Meaning and Place for Baptism in the Christian's Life

Steps Leading to Confession

Christian Growth

What May We Expect After Baptism?

Fraternal Relations as Based on Matthew Eighteen

Then the baptismal rite could be administered as the climax to the entire service. It is true that many pastors are taking this opportunity to stress Christian living and that which is conducive to it, such as prayer, Bible study, church attendance and church support—rather than dogmatically setting forth rules and laws that are to be followed.

Dr. F. F. Holsopple conducted a very helpful and impressive consecration service when we were with him in a meeting at Hagerstown, Md. He separated the children from the adults and talked with them in a very simple, direct way, giving them scripture verses to repeat with him and little prayers to pray with him. It is ideal to meet with the adults and children separately for this service, but where this can not be done we should address the group in simple direct language so that the children will be able to understand. We have our example in that Jesus took a little child and put him in the midst and then taught.

The applicant should be thoroughly instructed concerning his part in the ordinance that it may be a holy service. I have known cases where the applicant did

Annual Conference—A Help to Pastors

This year Annual Meeting will be more than a meeting if plans work out. In addition to the regular Conference program, which is always educational and inspirational, there is to be a two-day school for pastors and leaders. This school will convene Wednesday noon, June 5, and continue until Thursday evening. During this time thirty-five class sessions are planned. Each one is devoted to some vital part of our church work for the coming year. In each session twenty minutes will be given to the presentation of facts and information, five minutes for questions and five minutes for relaxation and fellowship. A glance at the themes and leaders listed will convince anyone of the unusual value of these sessions to hungry pastors. See the program in the Messenger for April 27.

At Annual Conference the whole work and program of the church are presented, and certainly no pastor can do his best work in the local church without having a thorough knowledge of the ideals, program and trends of the total church. In these discussions the term "pastor" includes all those shepherding churches without regard to their classification as free, part or full time.

Not least in importance to the pastor and wife is the opportunity Annual Conference affords for fellowship. Our churches are scattered far and wide and the Conference serves as our annual family reunion. Dear pastor, your brother pastors want to meet you and your wife at Winona in June. Shall we not pray that every pastor and wife of every church in the brotherhood may be permitted by God's grace to be there.—D. D. Funderburg, President Pastors' Association.

not know what he was to do after getting into the pool; this should be made plain beforehand so that there will be no embarrassment. Robes for the applicant add much to the beauty and sacredness of the occasion. A personal touch which I greatly appreciate is for the administrator to speak the name of the applicant. For example, "Mr. A, I baptize you—"

The surroundings have a great deal to do with the sacredness of this service. Most of our churches today have a baptistry, but some are not very conducive to an impressive service. Where there is no baptistry, either within the building or without, then some other plan must be devised. Personally, I do not care a great deal for a baptismal service in a watering trough in the barn lot, but when this is practically the only thing available, what else is to be done? In such inadequate surroundings the atmosphere must be created and I have attended some very wonderful, Spirit-filled baptismal services under just such circumstances. Scripture reading, hymn singing and prayer are always in place on such occasions and help to create a holy atmosphere. One of the most impressive baptisms of my memory is one of my boyhood days. The preliminary service was conducted on the creek bank and as we were kneeling in prayer, the one who was to receive the rite, poured out his soul to God in prayer. Would it be wise to offer this opportunity to the applicant today?

The administrator has a great deal to do with the creating of the proper atmosphere. He should attitude himself toward the service in such a way as would make it holy and sacred. This is not an initiation into some lodge or college fraternity; it is initiation into the holy order of God. I have sometimes felt as if the pastor were in too much of a hurry to get the work done. Some try to set a time record on doing the work and that is not the purpose of this service. Take time to be holy and reverent. The consecration prayer for the applicant is vitally important and impressive and should be very personal for each one. If you know of some definite need in the life of the one who is receiving baptism, pray for that need. There are a number of our good pastors who are very adept in this.

God's word should be used more than it is by some. For the preparatory or consecration service, I like the love chapter, or Eph. 4: 17 to 5: 2. As I mentioned in a former article, different pastors on entering the pool are reading the account of the baptism of Jesus without comment. This is very impressive to me and certainly has the tendency to make the service more holy and reverent. It gives a splendid setting for the service and shows that we have God's word back of the act. Hymn playing very softly during the administration of baptism creates a beautiful and sacred atmosphere.

The witnesses should be perfectly quiet at this time and made to feel that they have a great part in the

spirit of this service. Those who are to assist in the rite should be carefully instructed in their part so that they can do it smoothly; every part is important. I should like to suggest, when the service is being conducted in the open, that the church people take the attitude of Christians interested in the holy service, there for the purpose of lending their encouragement and help. Curiosity seekers have no place here.

I have written on this subject largely from the point of view of an evangelistic meeting rather than regular services where people make application for church membership. It has been our custom to have this service on Monday night after the closing of the meeting, thus taking the entire evening for this particular part of the program. This service should be conducted by the pastor, not the evangelist.

McPherson, Kans.

EVANGELISM

Looking Forward to Pentecost

Prospect List

Securing this list is important. The "how" is different in the city than it is in the country. A few things may be said which will apply to either place.

1. Every Christian will be a prospect seeker. I did not say every church member. I am sorry I can not. Social contacts with acquaintances and friends give opportunity. People who are not happy in the Lord regardless of circumstances are prospects needing help. List them and hand their names and addresses to your pastor.

2. The church school will furnish opportunity. The child unestablished in Christian living is a prospect. The parents sending their children but absenting themselves are prospects. The teacher interested more in the lesson than in personality will not be a prospect seeker and might well be removed from the teaching staff.

3. In the city, if a guest book is a part of the equipment, it may yield some prospects.

The chance is that folk out of harmony with our Lord can attend classes in our church schools and sit in our pews for weeks and even months without soliciting active concern from the worshipers.

4. A Decision Card is helpful many times. It should be quite simple. Rev. A. L. Murray suggests the following form:

(Obverse)

FOR CHRIST

.....I accept Jesus Christ as my personal Savior and Lord.

.....I desire to unite with his church by baptism....., letter.....

.....I reconsecrate my life to Jesus Christ.

Date..... Name

"Come unto me"—Jesus Address.....

(Reverse)

Write for letter

Clerk's Name

Church

Town State

—J. W. Lear, for Bethany Faculty Commission on Evangelism.

LEADERSHIP TRAINING

The New Standard Leadership Training Curriculum

The new Standard Leadership Training leaflet, No. 97, is now off the press. Anyone desiring a copy may have it by writing to the Board of Christian Education, 22 South State Street, Elgin, Ill.

TEMPERANCE

Temperance Materials

The City of Me—A temperance pamphlet for primary children. Free.

John Barleycorn, Public Enemy Number I by Roy L. Smith. A splendid temperance booklet. Price 10c.

Mr. Moderate Drinker's Story and Science's Answers to His Questions—Another splendid pamphlet. Price 10c.

Youth Faces the Liquor Problem by Bert H. Davis. A study course for young people. Price 15c.

One Year of Repeal by John Haynes Holmes. Reprinted from the Christian Century. Price 5c.

Order from Board of Christian Education, 22 South State St., Elgin, Ill.

PEACE

Recent Facts From the Nye Investigation

I.

First Question: What methods have the shipbuilding concerns used to insure business at high profits?

Answer: An example of the methods used is to be found in the New York, the Bethlehem, and the Newport News corporations. According to testimony of former officers, these companies acquainted each other with the bids to be made on ships to be built. They also agreed among themselves to bid only on certain types of ships, which they desired to build. By this collusion in the bids, they were able to assure themselves profitable prices and desirable work. So complete has this connivance been that an officer of one company was able to deposit with officers of a national trade union a forecast 100 per cent correct regarding the complete bids of the three companies on naval contracts.

Second Question: How much profit has been made by such methods?

Answer: Homer L. Ferguson, president of Newport News Corporation testified, for example, that in building two cruisers at \$10,480,000, his company had profited \$5,601,851 on each. Here is where much public money has been doled out for high profit.

In contrast, it has come out of the investigation that cruisers built in government yards are built for from one to two million dollars less than by these private shipbuilding concerns!—Charles E. Zunkel.

WOMEN'S WORK

Subject to Change

Frequently one sees the sign, "Subject to change without notice." Especially is this common in reference to prices of various articles of food or restaurant meals. Of course the change is intended to benefit some one, though not always the buyer.

Changes are continually taking place along one line or another, and occasionally they result in benefiting all concerned. This we hope will be the case in the particular

rather temporary change which we wish here to mention.

Some time ago several mothers in the Pasadena church expressed the feeling that a little change in the coming spring banquet would be agreeable and pleasant for all, and so it was decided to act upon this suggestion. Mrs. Albert L. Reber and Mr. Forrest M. Honeyman, our efficient leaders of the Mother and Daughter Association and of the Men's Organization respectively, have arranged to have the plan carried into effect. At given dates during the week previous to Mother's Day, the Mother and Daughter Association will put on a supper and program for the mothers and sons. The men's organization will bring forward their banquet, heretofore held in the fall, and prepare a supper and program for fathers and daughters. We anticipate for our local membership of homemakers an enjoyable and profitable family week early in May.—Mrs. J. Z. Gilbert.

CHILDREN'S DEPARTMENT

How They Do Children's Work at Waynesboro, Pennsylvania

The following set of objectives was passed upon by them, four groups of teachers—nursery, kindergarten, primary and junior, as it pertains to the school year of 1934-35.

1. Each of the four groups to meet in quarterly workers' conferences.

2. Spend at least an hour in each conference on discussion of magazine articles and reviews on portions of books read on department work.

3. Introduce and establish a definite required amount of Bible memory work in the junior department.

4. Establish browsing tables (supervised by competent helpers) in the nursery, kindergarten, primary and junior departments.

5. Accurate record of books read; accurate record of visits made in the homes; accurate record of visits to other schools for observation.

6. 100% attendance at installation service for teachers and officers; 100% attendance at teachers and officers' annual dinner.

7. A winter social and summer outing for each of the four groups.

8. Record kept of money turned in to the Sunday-school treasury and money expended for equipment and supplies for children's division.

9. Encourage attendance upon church worship in the junior department and if convenient, teacher and class sit together.

10. If agreeable to the pastor, organize a class of young married people to meet for one quarter of the school year, he to teach "Bible Lights on Home Relations."

11. Each teacher and officer to follow suggestion contained in the "Program of Growth" (copy given to each teacher) and report at last meeting of the year.

12. If enough interest is manifested among young people (for working with children), form a class for preliminary training, that class to be taught by the children's division superintendent in her home.

INTERMEDIATES

A Leader and Her Girls

Mrs. Elmore Sutphin has been leading a group of girls at Emmett, Idaho, for several years. The following is part of a recent letter received from her:

"Enclosed you will find money order for \$1.80 in payment

for emblems. We gave a short program one evening at church and presented to the girls their emblems. They were so pleased with them. . . . The play we gave at Thanksgiving time was: The Girl Who Fell Through the Earth.

"Several times the girls have taken definite part in the worship programs of the church. This month we are singing as a group, and one of the girls will give a reading on service. We gave a program for shut-ins recently.

"We have had a party for our mothers. The program consisted of three short skits, songs, reading and refreshments. We are planning a party for our fathers this month. We are also working up an Easter play: Her Easter Choice.

"The girls are making wool rugs and pillow tops to sell.

"They are a splendid group and I surely do enjoy working with them."

It is encouraging to know that there are leaders in our churches who are interested in this age group and enjoying their work. We hope this report will give some ideas and encourage others to do more.

YOUNG PEOPLE

The Leader and His Bible

A. The Leader and His Bible

It is often taken for granted that all those who do Christian work believe what they teach. Even so it may be good to raise some questions about the leader's attitude.

1. Do you use the New Testament as your guide, or do you think the Old Testament of equal value with the New?
2. Do you think of the New Testament as a handbook, or as something sacred in itself?
3. Do you insist on a literal interpretation always?
4. What are you doing to build the New Testament teachings into your life?

"The church is full of people who would be equally shocked at one disbelieving the teachings of Jesus or at one practicing them."

B. What He Wants to Do

The sixteen million radio sets (Jan., 1932) are doing something to us. The average set in 1930 was in use 2 hours and 25 minutes and the greatest number of people listened in between 8 and 10 P. M.

The radio can do much good and much evil, and workers with youth must reckon with it.

If you had full control, what would you do about it?

1. Would you allow "your" young people to hear it at all?
2. If so, what kind of programs would you recommend?
3. Again, what kind of programs would you exclude?
4. What part would radio have in a whole program of young people's work?

C. How He Goes About It

Here again one's leadership is in danger if he is careless. If you have earned the right to inquire, the answers to these questions might help on your task:

1. How many of your young people have radio sets at home?
 2. Who turns the dial there most of the time?
 3. What are the favorite kinds of programs?
 4. Which kinds help to build more abundant life?
 5. What kinds are disliked enough to be turned off?
 6. Which young people are most influenced by the radio?
- It is still true that "all learning is analytic."

CHRISTIAN WORKERS

Parents and Children

PREPARED BY IRA H. FRANTZ

Luke 2: 40-52

May 19

References are to articles in the special number of The Gospel Messenger, Oct. 6, 1934. In some cases the whole article is applicable, in others only a paragraph or two.

1. Providing for Physical Needs. Robert Tully.

2. Making Home Attractive.

- a. Home atmosphere. John C. Myers.
- b. How to be a good father. Ellis M. Studebaker.
- c. How to be a good mother. Mary Stoner Wine.
- d. Play in the home. Fred A. Replogle.
- e. Welcoming the child's friends. H. S. Will.

3. Directing Habit Formation.

- a. Why and how. Warren D. Bowman.
- b. Health habits. John C. Myers.
- c. The habit of obedience. Ross D. Murphy.
- d. The habit of stewardship. H. Spenser Minnich.
- e. The habit of worship. Rufus P. Bucher, J. Quinter Miller, H. S. Will.

4. Relationship Between Parents and Children.

- a. Importance of truthfulness. Mrs. Paul Halladay.
- b. Companionship. Mrs. Paul Halladay.
- c. Parents must be patterns. Florence Wieand Noffsinger, John C. Myers.

CORRESPONDENCE

A LONG HARD PULL

Some years ago our aged Bro. W. S. Ramer, now at Sebring, Fla., consented to give to the Nemadji church an acre of ground from the corner of his farm, five miles east of Barnum. The gift was for a new location for our church house to be erected within five years. The house was to be the Ramer Memorial Church of the Brethren.

Hard times came upon us. Years passed, and it began to look as if defeat was coming our way. Plans were started, then dropped. Finally about a year ago, the building committee started work as a result of encouragement by our elder, Bro. Root. They had a subscription list with about \$100 on it. The work was started by a brother donating the sand and helping to load it. Others joined in. Within a few weeks the new house was under roof. The old building had been torn down and all available material used. The building now lacks but a few finishing touches.

Toward the building one brother furnished lumber for the cement forms; one gave a keg of nails, neighbors fell in line. The young folks helped. One family sold a cow and turned in the price. One man furnished a cement mixer free. Another family did the trucking and still another paid the hired carpenters. Others gave cash donations. We got a boost from here, a boost from there, until today the new church, a Ramer Memorial, is nearing its dedication. We hope soon to enjoy the fruits of a long hard pull. We hope too that our church may prove a bright spot at its new location and be fully dedicated to the Lord, who so wrought on the hearts of those who so kindly helped us.

From the beginning we adopted the pay-as-you-go plan. When the house is done we hope also to have the bills paid, but it will take a few more prayers, a little more sacrifice, and perhaps a few more tears. But why should we live in

pleasure and worship the Lord in a delapidated house? We have a good productive country, but money with us is scarce. We welcome good and loyal members, and industrious Christian friends to help along in the Lord's work. We especially need a good, experienced leader or elder to locate with us. Land is fairly cheap, and there is room for both consecrated Christian service and manual labor as well. Come, help us pull. I am getting old. N. P. Nelson.

Barnum, Minn.

OUT OF A MOTHER'S HEART

Little James Hamit was born Sept. 20, 1933, and died Jan 10, 1935. But his mother has not forgotten.—Ed.

On this lonesome day, since my darling went away to stay, I seem so lonesome, so sad. No one on earth can make me glad. When he was here, I often said I had none to spare. But God called him; we had to part. It seems so long since he went away; my sorrow here I can not stand. Since he has gone to that fair land, I weep and mourn, and at night time my little son comes into my mind. But my little boy is not here to sleep. He is playing at Jesus' feet. When I go to bed with a troubled heart I ask why we had to part. In my chair I sang his song and over him watched the whole day long. I can not work, I can not stay. There are seven to leave in this world some day. When I leave I shall be sad, but the one in heaven will make me glad. Jesus knows what is best. He took my darling home to rest.

This letter was written for my little son; my children can read it when I am gone. I'll meet my baby some day, if I do God's will. I'll trust in Jesus to carry me through.

Jonesboro, Tenn.

Mrs. Mattie Hamit.

ON BOARD S. S. SENGKING

God has been good to me since we parted and I left the shores of America. The journey thus far has been rich in experiences, new friends and reading matter, unattended by the common nightmare of seasickness. Three days and a half more of travel will bring me to Tsinchou, Shansi. Each stage of the journey has its own experiences.

The cosmopolitan group of strangers on the Empress of Japan became friends and I left my home on the seas with reluctance. Some one on board said, "With each parting of friends something within us dies, for a tie is severed, a bruise is made in the feelings." I'd rather think, "With each parting of friends some added thing within us lives, which makes life richer and we thus more truly live."

In my soul as I meet the varied experiences of life, there arises a desire to reach out and do something which folks say can not be done. The charm of the unexplored other side of the mountain call me on. The urge is to do a pioneer work, one attended with mental and spiritual hardships. The kind of work I believe God wants us to do in China calls for such preparation as people constantly say can not be acquired. I want to acquire it.

The religious leader of today, and especially the missionary, must know more religions than his own, and know them sympathetically. We must appreciate the culture of the people to whom we go. We must understand it to be able to present the Christ to them as their Savior. We also need to discern between the fundamentals of Christianity and Western civilization, giving them Christ unclothed of Western civilization. The Orient in giving up its treasures of the past shows itself to be quite on a par with the West in many things. These Eastern peoples are no longer willing to take the place of inferiors with the white race as superior. They are asking for equality, even demanding it.

As missionaries we are facing the fact that a patronizing or imperialistic domination will not be received. If we have these characteristics they may tolerate us outwardly, but inwardly their souls are not benefited. They want Christ and want him introduced in the same spirit he came to earth so long ago. Our religion is being challenged. Will it be weighed and found wanting in meeting the needs of the East? It need not be. It depends on you and me. It will not be. The inadequate messengers will be replaced and Christ's work will go on. Pray that God may choose me to stay on. Much depends on the prayers in the homeland. It does not distress me that America is not able to give so much money, but it does distress me that the vitality of religion in America is so low. We need to recharge the batteries. We need fresh power and contacts from headquarters. Help us through your prayers. "The earnest, effectual prayers of the righteous availeth much."

As I go back to my work I want to be able to feel that same strength I told you of when I was in the States, when I had an impossible thing to do and could in no possible way get it done. After a while I found that the difficulty had moved away and I knew why. It was because some person or group of persons had prayed. The things ahead of me now are just as impossible as they were the last term of service and I am depending on you as much as I did then. Let us do this great impossible thing together and before God share the triumph.

En route Shanghai to Tientsin.

Nettie M. Senger.

A WORTH-WHILE SERVICE PROJECT

Bro. Mark Grimm, a faithful worker in the Oak Grove congregation, has been very sick for more than six months, and has been confined to his bed for a long time. Having a large family, and needing some care and attention all of the time, the work became quite a burden for Sister Grimm. So the men of the church and community have organized in an effort to relieve the situation. A program has been worked out whereby two men can be there each night all night to help wait on our dear brother and neighbor. A number of men, men of the church, as well as neighbors in the community who are members of other churches or of no church, have coöperated in this work. As many as thirty-six men have taken part. In this way it makes the work easier for all and has been a great help to us as well as to the family.

In our planning we tried to avoid calling on anyone whose work or home arrangement made it inconvenient for him to be away from home at night, and every man called on so far has responded willingly and cheerfully. We wish to express our appreciation for the cheerful coöperation of our brethren and neighbors for helping out in this much needed work.

Bro. Grimm is still very low and this program will have to be carried on indefinitely.

Sometimes some one goes by and takes the children to Sunday-school, or brings them home. The ladies of the community too have helped with the laundry, baking and in other ways.

Bro. Grimm called for the anointing service and was anointed by the local elders last Christmas Day.

We thought that our plan might be of some help to other congregations or communities; this is why we are telling you about it.

Oak Grove Congregation,
First District of Virginia,
Roanoke, Va.

J. K. Hensley,
H. C. Spangler,
M. E. Henry.

NEWS FROM CHURCHES

CALIFORNIA

Pasadena.—The School of World Friendship this year was very helpful as we have so many Japanese in our midst, and some of our members teach in the Japanese Sunday-school. A group from this school gave a program one evening. Another time some of the young people from the Negro church helped in the evening service. Sister Marie Brubaker of Covina and Sister Mary Stover gave splendid talks on the work in all our mission fields. The Apollo quartet furnished the music. One evening pictures of Japan were shown and the last night the young people gave a very impressive play entitled "Two in the Company." The women's missionary society observed the World Day of Prayer with some forty in attendance. March 24 the church celebrated our pastor's birthday with a surprise basket dinner at the lungalow. Bro. J. Z. Gibbel and Bro. Raymond Brubaker were also remembered as the three anniversaries come on the same day. April 2 the district officers of the Women's Work met with our women here in a social dinner hour at 6:30, followed by a splendid program. Just now we are saddened by the passing of our Bro. John R. Gibbel who has served faithfully as deacon here for fifteen years.—Mrs. Lucy L. Mohler, Pasadena, Calif., April 11.

Hermosa Beach.—March 17 the La Verne deputation team came to our church with their interesting program, which we enjoyed greatly. One of our own number was in the group. We enjoyed a day of fellowship with a number of young people who came from La Verne in the morning. We had a basket dinner at the church. The group also visited in some homes here and took an active part in the C. E. program. All enjoyed a full day of activities. Three of our number are in college. Our business meeting was held March 8. A good financial report was given and two letters were read of members who have come back to us. A new deacon was chosen at this meeting—Bro. Jos. Stephens. He was installed by Bro. Carl, assisted by Bro. Stutsman. Our Sunday-school and Women's Work are growing. Our director for Women's Work is Sister Carl. The district officers of Women's Work came to our church April 5. The basket dinner at 6:30 was followed by a program and missionary play. An offering was taken for our work.—Mrs. Vinna Bowman, Hermosa Beach, Calif., April 13.

San Diego church is glad to have their pastor, Bro. Boaz, back in the pulpit again after an illness that kept him at home for several weeks. We are looking forward to some fine Easter programs. The children are all interested in the program they are to give at the morning service, under the direction of Mrs. Boaz. The young people's groups have charge of the evening services, having several musical numbers and concluding with the play, "Nason, the Blind Disciple," directed by Elizabeth Masterson. Our spring love feast is to be held April 28 at 6:30.—Ruth Allen, San Diego, Calif., April 9.

COLORADO

Denver.—During the past few months we have all been greatly helped and inspired by a series of Sunday morning sermons by our pastor and elder, Bro. I. J. Sollenberger, leading up to the Easter season. This week, just preceding Easter Sunday, he will deliver a message each evening. These strong, thoughtful sermons will mean a great deal to the Denver congregation all through the coming weeks and months. Our Sunday-school is doing good work under the capable and wise leadership of Eld. H. C. Long. The laymen recently organized and both they and the women's missionary circle are now holding their monthly business meetings at the church on the same evening. Thus we hope to secure the best possible attendance and cooperation in both organizations.—Mrs. R. L. Stinnette, Denver, Colo., April 16.

FLORIDA

Winter Park.—A very interesting and spiritual series of meetings was conducted by Bro. I. N. H. Beahm. The meeting closed with one being reclaimed and several young people to be baptized on Easter Sunday. Our communion will be on April 21. During the revival we were favored by the presence and help of Bro. J. H. Garst and wife, Bro. J. H. Morris, our field secretary, also Bro. J. W. Myers and Bro. Peter Brubaker and wife of Canton, Ohio. Others from adjoining churches were present from time to time. Our pastor, Eld. C. E. Bower, is conducting a class for the instruction and benefit of those wishing baptism. The Winter Park church sent in its petition to the President protesting against the proposed naval maneuvers.—J. W. Chambers, Orlando, Fla., April 11.

IDAHO

Nezperce church met in business session March 24. We decided to be represented at district meeting by letter, unless some one should decide to go at a later date. Our love feast will be held early in June. Because of the continued illness of our pastor, Bro. Jesse Walker of Winchester, it seemed necessary to arrange for other pastoral care, and Bro. Reed consented to take up the work. Bro. Walker has served us faithfully and well for the past five years.—Mattie E. Thomas, Nezperce, Idaho, April 16.

ILLINOIS

Allison Prairie.—Brother and Sister B. M. Rollins conducted a suc-

cessful evangelistic campaign from April 2 to 14. Bro. Rollins preached sixteen inspiring sermons and emphasized some of the principal doctrines. Sister Rollins conducted the song services and told stories each evening to the children. Their messages both in sermon and song were very appealing and touching. April 14 we had an all-day meeting and a basket dinner. At Sunday-school 105 were present. As a result of the meeting six were baptized and one was reclaimed; one young man volunteered for further Christian service as a minister. The spiritual life of the church as well as the community has been greatly benefited by Bro. Rollins' sermons and lectures. Our love feast was held April 15 with our pastor, Bro. Ritchey, officiating, assisted by Ausby Swinger and Oliver Deering. The church is moving along in its spiritual endeavor under the earnest and able leadership of our pastor, Dolar Ritchey, who is giving us helpful and timely messages twice each month.—Ola Frye, Lawrenceville, Ill., April 16.

Lanark.—The Gospel Messenger is being heartily welcomed in all the homes of our church. By means of team workers every home was visited during the month of February which was greatly enjoyed by all. This has proven very beneficial in building loyalty in our group. World Day of Prayer service, sponsored by the federated Bible classes of women, was observed March 8 in which we shared. Sunday evening, March 10, the Cheerful Workers' class presented two plays, The Only Day I Have, and The Prodigal Returns. The collection amounting to \$20.55 is to be used for district missions. March 24 at the Milledgeville church our young people presented the play, The Leaden Image. Our business meeting was held March 14. A wonderful report was given by our pastor as to work accomplished during the year. Delegates to Annual Conference are Mr. and Mrs. I. D. Leatherman; alternate, Mrs. Ada Eckerle. It was also voted to hold a season of revivals during the autumn. March 27 a very fine program was rendered by the North Manchester quartets. March 28 the men's and boys' organization met in the church dining hall; eighty-three men and boys spent a profitable evening. The group was much pleased to have with them Bro. J. Clyde Forney, former pastor, and Bro. E. M. Hersch from Elgin; the latter was the guest speaker. April 4 the midyear workers' conference banquet was held with seventy-seven present. Bro. Esbensen of Freeport spoke to the group and music was rendered by his children which was much enjoyed by all. April 7 the young folks from the Milledgeville Church of the Brethren and the First Brethren church rendered the entire evening program. A talk, Youth and the Challenge of a New World, was given by Mr. H. A. Hoff. At the close of this meeting a beautiful recognition service was held for Bro. Martin Wilson who has served us so faithfully as janitor for the past twenty-five years. Eld. P. F. Eckerle in a pleasing manner expressed the sentiment of the entire church and Sunday-school in words of appreciation for such faithful service. Our communion service will be held May 5.—Luva E. Geary, Lanark, Ill., April 13.

INDIANA

Anderson.—May 5 the Manchester College choral club will be at Anderson church, following our love feast on May 4, an all-day meeting. The Aid Societies had a quilt exhibit, including a fine display of new and old quilts. The Christian church gave a play, entitled Bachelors. The church from Arcadia, Ind., gave us a fine musical program on Fanny Crosby's birthday. It was very impressive and enjoyed by all. A father and son banquet will be held April 12.—Icy Nelson, Anderson, Ind., April 13.

Auburn church met in council April 5. It was decided to hold a two weeks' evangelistic meeting in June providing an evangelist can be secured. Our love feast will be held at the close of the meetings. The chairman of the ministerial board reported Bro. Cripe's desire to tender his resignation at the close of the school year. As we do not have services on Sunday nights, plans were discussed on the possibility of arranging services of some kind. Delegate to Annual Conference is John Imler, with Ruth Kennedy and Pearl Barton, alternates; to district meeting, Mrs. Myrtle King and Mrs. John Imler, with Mrs. Will Graham and Mrs. Clara E. Kennedy as alternates. Much interest is being shown in the young people's round table discussions which eight of the churches in this district are holding. Our harvest meeting was set for the last Sunday in September.—Mrs. John Imler, Waterloo, Ind., April 11.

Bachelor Run church met in council March 6. We chose as delegates to Annual Conference Bro. Wm. Angle and Bro. Riley Flora. The church decided to rent sixteen acres of corn ground this year to help out with some of the church expenses. We succeeded in getting the Messenger in 75 per cent of the homes. Our Sunday-school attendance has been good during the winter months.—Mrs. Glen Booth, Flora, Ind., April 15.

Camp Creek church met in council March 24. June 15 was the date set for our love feast. Our minister, Bro. John Metzler, has resigned after rendering seven years of service. As yet the committee has found no one to fill the position. At the close of a two weeks' meeting in March, four members were added to the church. Bro. H. A. Claybaugh of North Liberty gave us very helpful sermons. Sister Neva Borden of Nappanee conducted the song services and stories for the children.—Mrs. Glenn B. Desher, Etna Green, Ind., April 15.

North Liberty.—At our business meeting we decided to have our revival meeting May 19 to June 2 with Bro. G. G. Canfield of Plymouth, Ind., as speaker. Our love feast and communion will follow the meeting. Our pastor, Bro. T. G. Weaver, was chosen delegate to

Annual Conference. Our achievement offering was \$16.78 plus \$10 from the Aid.—Mary Markley, North Liberty, Ind., April 13.

Rock Run.—We are devoting the last Sunday in each month to the subject of missions. Special sermons, plays, readings and music make up these programs. Feb. 26 almost 100 of the congregation enjoyed a birthday surprise for our pastor. A few workers from our church attended the Sunday-school convention held in Goshen on March 19. An interesting set of slides from the American Bible Society was shown on March 31. These pictures explained how the Bible was used in other lands as well as our own. We are glad that 75 per cent of our members are taking the Messenger. It is an inspiration and help in every home where it enters. The church met in council April 5. Bro. J. S. Zigler was chosen delegate to Annual Meeting with Artie Berkey, alternate. The Vacation Bible School held in the community last summer was so successful that the church favors a similar session this year. Our communion will be held at 7:30 P. M., June 13.—Violet Strycker, Rock Run, Ind., April 13.

Wabash City.—The last week in December our evangelistic services were conducted by Bro. J. O. Winger of North Manchester assisted by our pastor, Bro. John Smeltzer. We had a very spiritual meeting and fifteen souls accepted Christ. Two were reclaimed; later two more were baptized. Our council meeting was held on March 13. Our delegate to Annual Conference is Bro. Dorsey Brubaker, with Sister Smeltzer, alternate. Our prayer meetings are proving a wonderful help to our church. The young people's chorus under the direction of Byron Royer of North Manchester has been much appreciated. Our Sunday-school has grown in attendance, the average for last year was about 125.—Mrs. Dorsey Brubaker, Wabash, Ind., April 16.

IOWA

Brooklyn.—Our business meeting was held March 9, conducted by the pastor. The church officers for the coming year were elected at this time. D. C. Snider was elected elder; Dora Heatwole was re-elected clerk; Glenn Connell, church treasurer; Leo Rhinehart was chosen trustee to fill the unexpired term of Guy Connell, who moved to Chicago; and Walter Rhinehart was re-elected for three years. We have not had any evening services on account of bad roads and our Easter program will be the beginning of the evening meetings. We are glad for the increased attendance at the morning service and trust it will continue to increase as time goes on. Our Ladies' Aid has been doing excellent work under the leadership of Mrs. Bettie Heishman. They took in over \$300 during the past year. This was earned in various ways—by serving dinners to the commercial club of the town, a chicken dinner and bazaar, quilting, bake sales, auction sale, a Joseph's apron, serving lunch at a sale, etc. The Aid purchased a new range for the parsonage last fall. They also paid for shingles for the south side of the parsonage to replace the stucco, which has been falling off for some time. The men got together and put on the shingles one day while the ladies did some quilting. One of our men has purchased shingles for the east side and the men will put them on in the near future. The Aid has also paid for the Messenger subscription for the pastor. The people of the congregation met at the parsonage and gave the pastor and family a shower of groceries and other provisions on their wedding anniversary, Feb. 21. These things are greatly appreciated. One young man, who has recently become a member of the church, has paid for the subscription to the daily paper for the pastor. The Winners' Sunday-school class is going to plant some trees in the church yard and also some fruit trees at the parsonage. This class has also purchased several loads of wood for the pastor. We will have a love feast this spring, the date to be announced later.—Mrs. D. C. Snider, Brooklyn, Iowa, April 16.

Fairview congregation met in council with Eld. Orlando Ogden presiding. Most of the old officers were re-elected. Our communion will be held May 6. Bro. Mark Burner of Cando, N. Dak., has been secured for our summer pastor. Our church is planning to have a revival in August with Brother and Sister Gusta Ogden of Los Angeles, Calif., in charge. Our Ladies' Aid was reorganized in January with Sister Ola Tarrence, president. The Aid has received its third order of jello. We have been busy quilting the past weeks. Our Sunday-school attendance is increasing since weather and roads are better.—Mrs. Berenice Carr, Moulton, Iowa, April 13.

Prairie City.—Our Sunday-school has been working the past seven Sundays in a loyalty crusade for the purpose of strengthening and giving more of our means for the cause of Christ. Each Sunday a special work has been assigned to the different departments. Today was decision day and Easter will be the close of the crusade. A collection will be taken for the Board of Christian Education. On March 20 our Women's Work council met in the home of Brother and Sister J. B. Bowie in Monroe. The forenoon was spent in quilting and in the afternoon our quarterly church council was held. Most of the 1934 officers were re-elected: Bro. B. F. Buckingham, elder; Merlin Brewer, clerk; Carl Elrod, treasurer; Nellie Bowie, Messenger agent; the writer, correspondent. Delegates to district conference are Flossie Buckingham and Myra Elrod. We decided to hold our love feast May 2 at 7:30.—Lida Cadwallader, Prairie City, Iowa, April 14.

KANSAS

Garden City.—Despite the frequent and bad dust storms which have swept this part of the state, our Sunday-school and church attendance has shown an increase since the beginning of the year. We have succeeded in refinishing the walls of the church basement and some

other repairing, which gives a more desirable room for the primary and junior departments. The Ladies' Aid has been meeting each Thursday to quilt. They recently presented a chair to the church for the pulpit. In January the ladies had as their guests, at an all-day quilting, the Aid from the Friend church. Later the same courtesy was extended by the Friend group and a goodly number responded. The women's missionary society is studying Orientals in American Life and finds it a great help. March 5 members and friends met in the church basement for a farewell courtesy to Brother and Sister Cyrus Troxel and son and Bro. Ed De Keyser who left to make their home in Idaho. The Boosters' class of young people began the new year with a watch party in the church basement. A few weeks later a cross banquet was given during the B. Y. P. D. hour. In March the class had a pic social in one of the homes and succeeded in raising a small sum for their missionary budget. They are looking forward to the young people's conference at Nickerson in May and hope to be represented. The young people are showing an interest in the church by attendance at the midweek prayer and Bible study hour conducted by the pastor, Bro. G. W. Burgin, and also at the Sunday evening services.—Mrs. D. A. Sheaks, Garden City, Kans., April 13.

MARYLAND

Beaverdam church met in council on April 6. Delegates elected to represent our congregation at district meeting are Brethren Norman E. Bohn and Wm. A. Garver. We were favored recently with an illustrated lecture on the life of Peter by Bro. Wm. Kinsey of New Windsor, Md., which was much enjoyed by all.—N. E. Bohn, Union Bridge, Md., April 16.

Meadow Branch.—On Sunday, April 14, we closed the annual evangelistic meeting of two weeks held in the Westminster house with Bro. B. F. Waltz, evangelist. Fifteen have applied for fellowship by baptism and two are to be restored. These meetings were all exceptionally well attended, especially by those not members of the church. Bro. Waltz brought forth night after night spirit-filled messages, freighted with Biblical doctrine. The last night of these meetings the church was full of eager listeners. We are expecting Bro. Walter Kahle to be with us in our Westminster church on April 30. Bro. F. F. Holsopple has been engaged to preach a sermon in the Meadow Branch house on Mother's Day, May 12, at 10:30 A. M. Bro. Virgil Fennell is to preach for us in the Meadow Branch church May 5 at 10:30 on the subject of Some New Battle Fronts. In the evening at the Westminster church he will illustrate with slides How America Backslides. Since the last report two have been received in this congregation by letter.—Wm. E. Roop, Westminster, Md., April 16.

MISSOURI

Deepwater church met in council March 24 with our elder, Jas. M. Mohler, presiding. The following officers were elected: Sunday-school superintendent, Bro. Wallis Varner; Christian Workers' president, Bro. Paul Woods.—Mrs. W. R. Argabright, Deepwater, Mo., April 13.

Greenwood.—The play, The Church of My Dreams, was presented by the Cabool church in February. The women have served three lunch sales since the first of the year. A dinner was held in honor of the birthday of W. H. Illig March 17. About fifty-two were present. The fifth Sunday in each month has been set apart as young people's day in the Cabool church. It is held consecutively in each of the three churches. March 31 was the day for the meeting at the Greenwood church. A program was presented in the afternoon. The Mountain Grove young people presented the play, In Japan. Two orations were given and other numbers which were equally entertaining and showed well developed talent. An offering was received.—Coquella Weaver, Cabool, Mo., April 16.

OHIO

Bristolville.—The work here is progressing nicely. The attendance and interest in the regular services have continued well throughout the winter months. Marked changes have taken place since some of the members because of the industrial or financial conditions were compelled to move to other parts of the country, thus greatly enlarging the field and increasing the responsibility. Our regular services are held in the afternoon from 2:30 to 4:30, since our pastor, Bro. A. H. Miller, Kent, Ohio, preaches at the Kent church morning and evening. However, in more than six years in which he has served both churches as pastor, under the District Mission Board, he has not once failed us because of inclement weather or dangerous traveling conditions, even though the church is more than forty miles from his home. The ladies of the church meet regularly at the home of Sister Eliza Smith to quilt and do other things to help along the cause. During the past months three members were taken into our church by letter. We are planning an evangelistic campaign from May 12 to 29 to close with a love feast on the 29th at 7:30 P. M. Our pastor is to lead this campaign.—Mabel Zwahlen, Spokane, Ohio, April 13.

Hartville.—Feb. 17 the pageant, The Church of My Dreams, was presented in connection with the achievement offering. Its appeal for good stewardship was very impressive. Feb. 22 all committees and officers of the church met to discuss the church program. The women of the church met to organize for Women's Work on Feb. 24. A workers' conference was held for Sunday-school officers and teachers on March 3. A sermon, Jesus the Master Teacher, preceded the conference which consisted mainly of two discussions on: types and methods used in teaching religion and an adequate preparation to teach religion. Our congregation also observed the World Day of Prayer

Carlisle.—Our after-school training school has just closed; the study was course No. 5, The Christian Message and Program, taught by Bro. C. W. Mulligan. Our regular members' meeting was held April 4. Bro. C. W. Mulligan has been chosen delegate to Annual Meeting. Bro. M. J. Brighier has consented to hold our revival meetings probably in August. Sarah Goodenberger, Hartsville, Ohio, April 16.

Marion.—Dec. 23 two programs were given: one by the children of the Sunday school and one by the adults in the evening entitled A Gift for the Christ Child. Our junior and senior choirs have reorganized. The Junior League and B. Y. P. D. are having good attendance and show good interest. The average attendance for the Sunday school for the past quarter has been 113 which is very good considering so much sickness. Church attendance is also good. A new furnace has been installed and the primary room has been ceiled and painted. By gifts and donations a piano was purchased for the primary department which helps the work in music very much. The Gleaners' class put on a missionary play March 3, entitled Robert and Mary. Our pastor has given four outside talks during the past quarter. Brother and Sister C. R. Bowman of Myersville, Md., conducted a two weeks' revival meeting for us. As a result there were eighteen conversions; fourteen were baptized and two reclaimed. Good attendance and interest were shown throughout the meetings. Bro. Bowman gave us some very inspiring sermons. Mrs. Bowman had charge of the music and gave readings or told a story each evening. Delegations were with us from other Brethren churches which made the meetings more inspiring.—Grace Blessing, Marion, Ohio, April 16.

Stonelick church met in council March 20. Bro. John M. Garst was reelected elder for two years. We appreciate the efforts he has made for the upbuilding of the kingdom. The young people have a social meeting each month. We hope for good attendance at services with the coming of spring. The Goshen M. E. church was favored with Wm. Dunning giving pictures of the Passion Play.—Anna Lesh, Goshen, Ohio, April 17.

Trotwood.—Our pastor, Bro. W. D. Fisher, has been elected for another year. The delegates to Annual Conference are Brethren W. M. Hollinger and W. D. Fisher; to district conference, Brethren Wm. Swinger, W. D. Fisher and Walter Holler. Women's national prayer day was observed by an interesting program. Among those taking part were a Chinese Christian woman and her two daughters from Dayton, Ohio, also a quartet of colored girls from the Paul Laurence Dunbar School of Dayton. On achievement day The Church of My Dreams was presented in the evening service. Representatives from the Manchester Volunteer Band presented an impressive play here on Sunday evening. Our church debts have been cleared and the church is in much better financial standing than for many years. Some redecorating is being done at the parsonage this spring. The Sunday-school has been progressing very well under the superintendency of Bro. Herman Plunkett. The young people of the church gave a peace play at Sunday-school on March 31. Plans are being made for a mother and daughter banquet soon.—Myrtle Wagner, Trotwood, Ohio, April 16.

PENNSYLVANIA

Akron church held its regular council March 19. David Snader and Emma Snader were elected delegates to district meeting. Eld. S. N. Wolf was reelected elder in charge for three years. The love feast will be May 25 at 2 P. M. On April 6 and 7 Bro. Kiracofe of Elizabethtown conducted a Bible institute which was very much appreciated because of the inspiration and challenge that he brought.—David H. Snader, Akron, Pa., April 17.

Big Swatara church met in council Nov. 9. Eld. Thos. Patrick was elected elder for three years. Bro. Hiram J. Frysinger was installed into the ministry. The church decided to change the time for the visit of the deacons in the homes to August, so they could meet also the young members who attend school. Our Sunday-schools are working under the direction of Superintendents Samuel B. Shiffler, Hanoverdale house, and Geo. M. Frysinger, Paxton house. The offering toward the support of the Lake Ridge church totaled \$141, and the achievement offering, \$103.72. The church elected as delegates to district meeting, Josiah Gingrich, David Gingrich and Hiram J. Frysinger; delegate to Annual Meeting, Ulysses Gingrich. We are looking forward to our love feast on May 18 and 19 and to a revival in the Paxton house with Bro. Hiram Eshelman from the Green Tree church as evangelist.—Irene Frysinger, Harrisburg, Pa., April 16.

Carlisle.—On Feb. 17 in conformity with our achievement offering for Annual Conference, the pageant, Church of My Dreams, was given to a full house. We were very much pleased with the interest taken both by the church and outsiders. The work here has been progressing nicely under the leadership of our pastor. On March 16 and 17 Bro. R. W. Schlosser of Elizabethtown College gave us a fine Bible institute using the third epistle of John in four sessions. We feel that all were greatly benefited by these meetings. The attendance was fine. April 8 the church met in council. Especially interesting was the report of our pastor for the quarter. The church accepted the recommendation of the ministerial board to continue the present contract with our pastor for another year. Bro. Wm. Murphy, the oldest minister in the Southern District of Pennsylvania, having passed his eightieth milestone on April 9. At this time it was the pleasure of the congregation to shower him with cards and good wishes. The church elected Eld. H. M. Snavely delegate to Annual Conference, with the writer, alternate. We will hold our love feast on May 26 at 5 P. M. The Boiling Springs congrega-

tion has accepted an invitation to join us in this service.—J. E. Faulkner, Carlisle, Pa., April 13.

Fairview church reelected Elders I. B. Keusinger and Ernest A. Brumbaugh as pastors. Brother and Sister C. O. Beery were received by letter. Brother and Sister Ernest A. Brumbaugh represented our church at district meeting. Special efforts have been put forth to secure mission funds and there has been a splendid response. The Aid Society has been doing some commendable work. There has been an increase in our Sunday-school attendance. Our three adult Bible classes, as well as the B. Y. P. D., are making a study of The Home. Warren D. Bowman of Juniata College was secured by the B. Y. P. D. to give his lecture, Preparation for Home Building. A large audience listened to this instructive and inspirational message. The B. Y. P. D. recently had another guest speaker in the person of Mary Neal, missionary to New Mexico. Her message was exceedingly interesting and was gratefully received by a large audience. Our love feast and communion will be held May 5. The Gleaners' class is planning to render a Mother's Day program.—Mrs. Ernest A. Brumbaugh, Williamsburg, Pa., April 17.

Hatfield congregation met in council March 30. Quite a few items of business were transacted with the close of the annual church visit. Two fair offerings were lifted, one for church expenses and the other for home missions. Almost two years ago a mission point was reopened at Pine Run about fifteen miles distant. This house was built by our brethren in 1850, but members who lived in the section died and the place was neglected until recently the missionary spirit revived and worship was started. We have now decided to open a Sunday-school at Pine Run. Delegates to district meeting are Brethren Wm. M. Delp and Frank Munzinger; alternates, D. N. Cassel and P. M. Frederick. April 6 and 7 Bro. A. C. Baugher of Elizabethtown College conducted a Bible institute in the Hatfield house which proved very uplifting. Our love feast will be held April 27 at the Hatfield house.—J. Herman Rosenberger, Souderton, Pa., April 15.

Huntsdale church met in council April 9. We decided to represent our church by letter at Annual Conference this year. Our love feast service will be held May 12. May 19 is the date when Huntsdale conducts services at the Old Folks' Home. As formerly we decided to make it donation day to the Home. Bro. Geo. Line resigned as trustee of the Old Folks' Home and Bro. Edw. Spidle was chosen to take his place. The church council talked of supporting or helping to support a missionary on the foreign field. Mrs. Ralph Clopper was elected to work with Mrs. J. D. Reber of Shippensburg in Christian education for our young people. Bro. Otho Hassinger of Boiling Springs has been engaged to conduct a series of meetings at Huntsdale church beginning April 28 and closing with our love feast May 12.—Mrs. Willis Cobick, Carlisle, Pa., April 17.

Koontz church met in business session April 2 with our pastor, Eld. D. I. Pepple in charge. Eld. D. I. Pepple and Chas. Helsel were elected delegates to district conference; and Eld. D. I. Pepple to Annual Meeting with H. S. Koontz, alternate. We are glad to report that fully 75 per cent of the homes of our community are taking the Messenger. We decided to hold young people's meeting each Sunday evening. Bro. Howard Beach is president. Mrs. Mary Martin Leatherman will begin a two weeks' meeting for us May 20. We decided to hold our love feast at the close of the meeting June 2, beginning at 6:30. Sunday morning, April 7, the Juniata College Mission Band rendered an inspiring program.—H. S. Koontz, New Enterprise, Pa., April 14.

Ligonier.—Bro. Arthur Rummel of Johnstown preached for us on Sunday evening, April 14; his message was in keeping with the Easter season. We held our business meeting Monday evening. The financial reports were all favorable, showing bills paid with a balance remaining. The trustees were given permission to purchase new windows which are badly needed. Bro. Arthur Rummel will officiate at our love feast on May 26.—Mrs. Wilson E. Leonard, Ligonier, Pa., April 18.

Little Swatara.—April 13 and 14 at the Frystown house, our church enjoyed an interesting Bible institute of four sessions. It was conducted by Bro. A. C. Baugher of Elizabethtown on the book of Job. A revival will be held at the Frystown house beginning May 19 with Bro. W. G. Group of East Berlin as evangelist. A Sunday-school and missionary program will be given in the afternoon and evening of April 28 at Frystown.—Elizabeth Meyer, Myerstown, Pa., April 16.

Schuylkill.—Feb. 10 Bro. Perry Sanger of Lebanon preached an inspiring missionary sermon after which the achievement offering was taken. Feb. 24 R. W. Schlosser, president of Elizabethtown College, conducted a Bible institute for us; he taught the first epistle of John. Our spring council was held March 18. Elders H. K. Ober and Henry King were with us. Eld. S. K. Wenger was reelected elder for a term of three years. Bro. Jesse Kintzel was reelected church treasurer and secretary. Delegates to district meeting are Eld. Elias Morgan and Bro. Chas. Morgan; alternates, Brethren Arthur Wolfe and Harold Binkley. May 5 a revival will begin at Swopes Valley church with Bro. Aaron Heisey of Lebanon, evangelist. Our love feast will be held May 18 and 19 at 10 A. M., at the Big Dam house. Sometime in August we have the promise of Eld. R. P. Bucher to conduct a revival meeting at the Big Dam house.—Mrs. Arnold Zechman, Pine Grove, Pa., April 16.

Springfield.—On Dec. 31 the church held a watch night service; the guest speaker was Clarence Holsopple. Feb. 6 the B. Y. P. D. was organized with the following officers: adult adviser, Robert White; president, Miriam Steely. The Plus Ultra class will sponsor a

musical program on April 28; for this they have secured Bro. Linn Nies, Bro. Henry Moyer and Geo. Landis. May 5 the B. Y. P. D. will render a special program in the Quakertown church. Since January we are having services every two weeks on Saturday evenings. Inspiring messages are brought by Bro. Geo. Landis. A special program was given by the chorus of the church and an interesting message on music was brought by Bro. Geo. Landis. May 12 we will start a two weeks' revival by Bro. Geo. Landis and will close with the love feast on Sunday evening, May 26. We are having an increase in attendance and interest at all our meetings.—Martha Jacoby, Coopersburg, Pa., April 16.

TENNESSEE

Pleasant Valley.—The yearly election of the Sunday-school officers was held March 31, Bro. J. B. Hilbert being chosen superintendent. Preaching services April 7 were in charge of Bro. Jesse Clark whose appearance at our church was the first in several years and was much appreciated by the congregation. The young people's meeting is maintaining a high interest in the church activities and we hope to build higher standards for it in the near future.—Martha Diehl, Pleasant Valley, Tenn., April 8.

VIRGINIA

Mill Creek church met in council March 26. A report from our finance committee recommended that we change the fiscal year from May 1 to March 1; this was done in order to correspond with the general and district budget. Bro. Jos. Caricofe, pastor of Mt. Zion congregation, Va., will hold our meeting the latter part of August. Delegates to district meeting are I. J. Long, Clarence Jarrels, C. D. Cline and W. D. Brown. Our pastor, Bro. Homer Miller, will represent us at Annual Meeting, with Bro. Wilbur Garber, alternate. Since our last report seven letters of membership have been received and one was granted. It was decided to put a fence around our parsonage. Our love feast will be held May 6, beginning at 6 P. M. It was the mutual sentiment of the congregation that we try to procure Bro. D. W. Kurtz as our evangelist for the fall of 1936. Bro. Kurtz was a welcome guest in our midst Feb. 15 and gave us two very interesting and helpful lectures on the subjects, Life the Light of Men and The Three Choices of Youth. Another pulpit guest was Rev. Lee Shaffer, pastor of Shenandoah City U. B. church. He gave a stirring message to fathers and mothers and stressed the importance of being more positive with the youth of today. Rev. Shaffer's presence and message were greatly appreciated. March 31 a pageant representing the early church of 1708 was effectively carried out by a number from the B. Y. P. D. For the past six months Stanley Wampler has been the efficient leader of this group. The Mill Creek church sent a letter to President Roosevelt protesting against the proposed naval maneuvers to be held on the Pacific May 3 to June 10. We recently decided to invite Sister Strickler of Bridgewater church to give us a lecture on the work and benefit of the W. C. T. U. We are contemplating an organization of same, with the hope that it can be worked in effectively with our regular Aid Meetings.—Mrs. I. J. Long, Port Republic, Va., April 8.

Unity.—Our quarterly council meeting was held April 4. The request of the Sunday-schools for permission to use an instrument at the regular church services was granted. The date for our communion was set for May 18 at 6:30 P. M. at the Bethel church house. Our financial canvass has been completed and the outlook here is brighter than in preceding years. Feeling the need of a burying place in the Bethel community, a half acre of ground was bought for this purpose. The men have been giving their labor to level the ground and make it suitable for use. We have had a number of interesting programs and sermons during the past few months. The ministers have outlined a study of the Christian Home which is being presented in a series of sermons. The men of the congregation presented the pageant, Church of My Dreams, on the night of March 31. Our B. Y. P. D. has been busy during the winter, including in its activities local service projects and exchange programs with surrounding communities.—Isaac M. Zigler, Broadway, Va., April 9.

WEST VIRGINIA

Martinsburg congregation held its spring council March 31. April 28 at 5 o'clock was the time set for our love feast. The following were elected to attend district meeting: Mrs. J. L. Lightner, Mr. and Mrs. J. A. Ramsburg and Mrs. Harold Snider. Our present elder, Bro. Harry Rowland, was reelected for another year. The treasurer's report showed steady improvement in the church's finances. Our pastor, Bro. Harold Snider, is making a special effort to encourage the congregation toward 100 per cent tithing and thus far has been very successful. The congregation is also united in a building project.—Valeria Lightner, Martinsburg, W. Va., April 7.

ANNOUNCEMENTS

ANNUAL MEETING

June 5-11, Winona Lake, Ind.

DISTRICT MEETINGS

Idaho and W. Montana, Emmett, May 1-3.

Ohio, Southern, Oakland, May 8, 9.

LOVE FEASTS

California

May 12, 6:30 pm, Glendale.

Illinois

May 5, Mt. Morris.
May 5, 7 pm, Lanark.

May 5, 7:30 pm, Franklin Grove.
May 5, 7:30 pm, Dixon.
May 6, 7:30 pm, Yellow Creek.
May 18, 7:30 pm, Panther Creek.
May 19, 7 pm, Sterling.
June 2, 7 pm, Cherry Grove.

Indiana

May 4, 7:30 pm, Monticello at Pike Creek.
May 4, 7:30 pm, Anderson.
May 4, North Webster.
May 11, Blue River.
May 11, 7 pm, Buck Creek.
May 11, South Bend (2nd).
May 11, Beech Grove.
May 18, 7:30 pm, Upper Fall Creek.
May 18, 7 pm, Michigan City.
May 18, Rossville.
May 18, 7:30 pm, Arcadia.
May 19, Ft. Wayne.
May 23, 7:30 pm, Elkhart Valley.
May 25, English Prairie.
May 25, 7:30 pm, Middletown.
May 25, 7:30 pm, Mexico.
May 26, 7:30 pm, Bremen.
May 27, 7 pm, North Liberty.
June 1, Mt. Pleasant (No.).
June 1, 6 pm, Pipe Creek.
June 1, Bethany.
June 3, 7 pm, Four Mile.
June 13, 7:30 pm, Rock Run.
June 15, Camp Creek.

Iowa

May 5, Waterloo City.
May 6, Fairview.
May 18, Indian Creek.
May 26, Garrison.
May 26, 7:30 pm, Coon River.
May 26, 7:30 pm, Iowa River.
June 1, Libertyville.

Kansas

May 4, Maple Grove.
May 4, 7:30 pm, Parsons.
May 4, Verdigris-Gravel Hill at Gravel Hill.
May 6, Conway Springs.
May 12, 7:30 pm, Ottawa.
May 12, North Solomon.
May 18, Appanoose.
May 19, Newton City.
May 22, Morrill.
June 2, Monitor.

Maryland

May 5, 6:30 pm, Pipe Creek.
May 11, 4 pm, Manor.
May 11, 6:30 pm, Locust Grove.
May 12, 5 pm, Pleasant View.
May 12, 6:30 pm, Beaver Dam.
May 18, 2 pm, Piney Creek.
May 18, 2 pm, Welyts.
May 25, 2 pm, Longmeadow.
May 25, Beaver Creek.
May 26, 6 pm, Monocacy.
June 1, 2 pm, Broadfording.

Michigan

May 11, 8 pm, Thornapple.
May 25, Elmdale.

Minnesota

June 3, Worthington.

Missouri

May 11, Shoal Creek.

Ohio

May 5, East Chippewa.
May 5, 8 pm, Stony Creek.
May 5, Oakland.
May 12, Lick Creek.
May 19, 7:30 pm, Upper Twin at Eaton.

May 29, 7:30 pm, Bristolville.
June 8, 7:30 pm, Bear Creek.

Oregon

May 11, Mabel.

Pennsylvania

May 4, 5, 10 am, Little Swatara at Ziegler house.

May 4, 5, 1:30 pm, East Petersburg at Petersburg house.
May 5, 6:30 pm, Roaring Spring.
May 5, Fairview.
May 5, Parkerford.
May 5, 7 pm, Connellsville.
May 5, Palmyra.
May 5, Lower Cumberland at Mohler house.
May 5, 7:30 pm, Pittsburgh.
May 5, 6:30 pm, Philadelphia, First.
May 5, 6:30 pm, Roxbury (Johnstown).
May 5, Martinsburg.
May 5, Lancaster City.
May 5, 7:15 pm, Royersford.
May 5, York, First.
May 5, 6:30 pm, New Enterprise.
May 5, 6 pm, Hanover.
May 8, Rockton.
May 8, 9, Green Tree at Florin.
May 11, 10 am, Falling Springs at Hade house.
May 11, 12, 1:30 pm, Richland.
May 11, 12, 1:30 pm, Annville.
May 11, Indian Creek.
May 11, Jennersville.
May 11, 1:30 pm, Spring Grove at Kemper.
May 11, 12, Midway at Midway.
May 12, 6:30 pm, Rummel.
May 12, 7 pm, Claysburg.
May 12, Huntsdale.
May 12, 7 pm, Snake Spring Valley.

May 12, 6 pm, Reading.
May 12, Plum Creek.
May 14, 15, 9:30 am, Springville at Mohler.

May 14, 15, 1:45 pm, East Fairview.
May 15, 16, White Oak at Graybill house.

May 18, Lower Claar.
May 18, 1:30 pm, Welsh Run.
May 18, Mechanic Grove.
May 18, 19, 10 am, Fredericksburg.
May 18, 19, 10 am, Schuylkill at Big Dam.
May 18, 19, Big Swatara at Hanoverdale.

May 18, 19, 1:30 pm, Upper Conewago at Mummerts.
May 18, 2 pm, Welyts.
May 19, 6:30 pm, Altoona (28th St.).

May 19, New Fairview.
May 19, Everett.
at Meyer house.
May 19, Penn Run.
May 19, 7 pm, Ambler.
May 22, 23, West Conestoga at Middle Creek.

May 25, 26, Bachmanville.
May 25, 1:30 pm, Conestoga at Bareville.

May 25, 2 pm, Akron.
May 26, 5 pm, Carlisle.
May 26, 6 pm, Springfield.
May 26, Codorus at Codorus.
May 26, 7 pm, Ligonier.
May 26, 7 pm, Coventry.
May 26, all-day, Ridge.

May 28, 29, 10 am, Chiques at Chiques house.
May 29, 30, White Oak at Kreider house.

June 1, 2 pm, Mingo.
June 1, 2, Maiden Creek.
June 2, 6:30 pm, Koontz.
June 2, 6 pm, Manor.
June 2, 3:30 pm, Ephrata.
June 9, 7 pm, Yellow Creek at Bethel.

Virginia

May 5, 6 pm, Greenmount at Zion.
May 5, 6:45 pm, Timberville.
May 6, 6 pm, Mill Creek.
May 18, 6:30 pm, Unity at Bethel.
May 18, 3:30 pm, Peters Creek.
May 25, 6 pm, Rileysville.
May 25, 6:30 pm, Cedar Run (Linville Creek).

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Bradley-Carroll.—April 3, 1935, by the undersigned at the parsonage, Mr. Maurice E. Bradley and Miss Ethel V. Carroll.—James M. Moore, Chicago, Ill.

Bray-Harms.—By the undersigned, at the home of the bride's parents, Mr. Samuel T. Bray and Miss Fern Grace Harms, both of Empire, Calif.—M. S. Frantz, Empire, Calif.

Garleff-Conner.—March 31, 1935, by the undersigned at the parsonage, Mr. William Garleff and Miss Mary Catherine Conner.—James M. Moore, Chicago, Ill.

Long-Goff.—By the undersigned at the Fresno First Church of the Brethren, March 30, 1935, Brother Perry M. Long and Miss Althea Goff, both of Fresno, Calif.—H. F. Maust, Lindsay, Calif.

Müller-Fike.—By the undersigned at the home of the bride's mother, Mr. Harry Leon Miller and Miss Bertha Mae Fike, both of Empire, Calif.—M. S. Frantz, Empire, Calif.

Miller-May.—By the undersigned, at our home near Minneola, April 6, 1935, Bro. Robert Paul Miller and Sister Ruth Naomi May, both of Tampa, Fla.—J. H. Morris, Groveland, Fla.

Stewart-McKinny.—By the undersigned, at my residence, on April 11, 1935, Mr. Edgar Stewart of Blissfield, Mich., and Mrs. Lurena McKinny, formerly of Toledo, Ohio.—Perry A. Arnold, Beaverton, Mich.

FALLEN ASLEEP

Arnold, Lucinda V., born in Barbour County, W. Va., Feb. 15, 1853, died at her home in Cerro Gordo, Ill., March 26, 1935. She was one of six daughters born to John W. and Elizabeth Berry Daughtery, all of whom preceded her. Oct. 18, 1871, she married Taylor Arnold who died a little more than a month ago. For over sixty-three years their home was an example of Christian faith and service which is the rich heritage they leave to all who knew them. Of the six children born to this union, three sons survive with seventeen grandchildren, six great-grandchildren and one half brother. She had been a lifelong member of the Church of the Brethren. Funeral services in the Cerro Gordo church by Elders I. D. Heckman and G. W. Miller. Interment in the Cerro Gordo cemetery.—Eunice Heckman, Cerro Gordo, Ill.

Circle, Martha Mae, was born in Kosciusko County on Nov. 19, 1868; she died April 2, 1935. She was the daughter of Wm. and Ellen Sheeley, being one of a family of nine children. Dec. 30, 1888, she married Wm. Circle. Their entire married life was spent at and near the place where she died. In 1890 she and her husband united with the Church of the Brethren; in this faith she lived a faithful and devoted life. Her husband preceded her. She is survived by two children, twelve grandchildren, one great-grandchild, three brothers and four sisters. Funeral service at the Spring Creek church by her pastor, Moyne Landis. Burial in the cemetery near the church.—Mrs. Warren Slater, South Whitley, Ind.

Cripe, John N., born Sept. 19, 1843, died at the home of his daughter-in-law near Moran, Ind., Dec. 3, 1934. He had been in failing health for several years and bedfast three weeks. He married Anna Skiles who died many years ago. He was a member of the Rossville Church of the Brethren. He is survived by two daughters, and one brother; also twenty-three grandchildren, twenty-eight great-grandchildren and eight great-great-grandchildren. Funeral services at the church by Eld. John Root. Burial in Pleasant View cemetery.—Clara Metzger, Rossville, Ind.

Cripe, Nathaniel, son of John and Rachel Cripe, born in Ross Township, Ind., March 15, 1858, died April 5, 1935, at the Clinton County Hospital, Frankfort, Ind., following an illness of two years. May 24, 1879, he was united in marriage with Jemima Reed. To this union one son was born. He united with the Church of the Brethren in 1879 and was called to the ministry in 1882, taking an active part in the work of the church until the last three years when his health began to fail. He was widely known in the communities around Rossville and Boyleston, Ind., where he spent his entire life. Survivors are his wife, son, four grandchildren, one great-grandchild, one brother and one sister. Funeral services in the Rossville church by Eld. John Root, assisted by Bro. Walter Replogle. Burial in Whiteman cemetery.—Clara Metzger, Rossville, Ind.

Dittman, Sister Kathryn R., 25 year old daughter of Brother and Sister John Dittman, died of pneumonia, Feb. 23, 1935, at the home of her parents, near Lititz, Pa. She was a consistent member of the Church of the Brethren for a number of years. She is survived by her parents, four sisters and one brother. Services at the Longenecker house by the home ministers and interment in adjoining cemetery.—Susan M. Cassel, Manheim, Pa.

Etter, Katie S. Keefer, born Sept. 25, 1860, died March 17, 1935. She is survived by her husband, one sister, two sons, three daughters, seventeen grandchildren and twelve great-grandchildren. Brother and Sister Etter were married almost fifty-five years ago. She was a faithful and consistent member of the Church of the Brethren for sixty years. Funeral services in the Hanoverdale church by Eld. Amos Kuhns and Eld. Ulysses Gingrich.—Irene Frysinger, Harrisburg, Pa.

Frank, Sister Mary Ann, daughter of Nicholas and Magdalena Kauffman, born in La Grange County, Ind., May 5, 1855, and died at the home of her foster daughter, Mrs. Virgil Lowe, in Poplar, Mont., on March 28, 1935. She married Benj. Henry Frank on Jan. 24, 1879, who preceded her in 1930. They had no children of their own but adopted a daughter and also brought up a boy. In 1870 she united with the Church of the Brethren and continued a faithful member. She lived twenty-two years in North Dakota and in Idaho for a few years. For the past three years she made her home with her daughter. She leaves the son and daughter, and their families, three sisters and four brothers. Funeral services by Eld. J. D. Brown and Dr. J. N. Maclean. Interment in the Poplar cemetery.—Mrs. W. Glenn Swank, Poplar, Mont.

Gilbert, John H., son of Daniel and Elizabeth Gilbert, was born in Cavetown, Md., March 19, 1856, died April 1, 1935. When he was a year old his parents took him to northern Illinois. He married Mary C. Marks on Feb. 3, 1881. In 1917 they moved to La Verne, Calif., and in 1928 to their present home near North Hollywood. He united with the Church of the Brethren when he was seventeen years old. For the past eight years he had been attending the Christian church in North Hollywood, teaching the men's Sunday-school class. He leaves his widow, one son, four brothers and one sister. Funeral services by S. A. Roberts. Interment in Valhalla cemetery.—Mary C. Gilbert, Van Nuys, Calif.

Green, John Lorraine, was born in Meyersdale, Pa., and died in the Mercy Hospital April 9, 1935, aged 39 years. About twenty years ago he came to Johnstown and in 1918 he was married to Miss Luella Gindlesperger. His survivors are his widow, one son, four daughters, two brothers and three sisters. He was a member of the Moxham Church of the Brethren. The funeral was held in the Roxbury church by Brethren T. F. Henry and J. D. Ellis and burial took place in Berkley cemetery.—Jerome E. Blough, Johnstown, Pa.

Minnich, Sister Emma (nee Geib), wife of Bro. Isaac Minnich, died Nov. 23, 1934, at the home of her son-in-law, near Penryn, Pa., aged 76 years. She is survived by her husband, two daughters, one brother and four grandchildren. She was a member of the Church of the Brethren for many years. Services at the Graybill house by Brethren Chas. Cassel, Graybill Hershey and Milton Hershey. Interment in adjoining cemetery.—Susan M. Cassel, Manheim, Pa.

Morgan, Ernest, born in Cameron County, Pa., Nov. 6, 1883, died in the Memorial Hospital, April 1, 1935, from an infection which developed from the prick of a thorn of a rosebush. He was married to Miss Ella Ray in 1904. She died three years ago. He is survived by six sons, a daughter, a grandchild, two brothers and a sister. He was a member of the Roxbury Church of the Brethren. The funeral was conducted in the Roxbury church by the pastor, T. F. Henry and interment was made in Grandview cemetery.—Jerome E. Blough, Johnstown, Pa.

Moomaw, Mrs. Mary E., daughter of Leonard and Sarah Hart, born near Wolf Station, Ohio, on Sept. 8, 1846, died April 9, 1935. In 1863 she married Bro. John Moomaw. This union was blessed with seven sons and four daughters. She united with the Church of the Brethren in early life and lived a devout, exemplary life until the end. Her husband died forty-five years ago, leaving her with her large family to battle with the problems of life. Many were the struggles she faced, but she met them and by persistence and patience surmounted them. She is survived by ten children and one sister. Funeral at the Union church in Sugar Creek by Brethren Walter M. Young and Martin Krieger. Burial at Ragersville, Ohio.—Mrs. Ellen Miller, Baltic, Ohio.

Neher, Eldo H., son of Joseph and Mary (Gochenour) Neher, born near Rossville, Ind., Jan. 9, 1879, died March 22, 1935. He married Alice Clear Sept. 14, 1902, and to this union were born seven children. He united with the Church of the Brethren a few weeks before his death. Besides his wife, he leaves one daughter, five sons, one grandchild and two brothers. Funeral services at the Nazarene church, Frankfort, Ind., by Bro. Walter Replogle, assisted by the pastor of the Nazarene church. Burial in Pleasant View cemetery.—Clara Metzger, Rossville, Ind.

Peters, John H., born Jan. 30, 1866, in Franklin County, Va., died Feb. 14, 1935, at his home, Roanoke, Va. At the age of twenty-two he united with the Church of the Brethren in Franklin County. About twenty years ago he moved to Roanoke. He was one of the first members of the Church of the Brethren to locate in the Tinker Creek community and he was instrumental in starting the church. He was Sunday-school superintendent for some years and when Tinker Creek was organized as a separate congregation in 1924 he was elected to the office of deacon which he faithfully filled until death. The church owes much to him for its existence and growth. He is survived by his widow, two sons, one daughter and twelve grandchildren. Funeral services at Tinker Creek by Bro. C. M. Key assisted by Bro. I. T. Hooker. Interment in Franklin County.—Kenneth S. Kinzie, Roanoke, Va.

Smith, William Y., was born near Twin Grove, Wis., July 1, 1859. He passed away April 7, 1935, aged 76 years, 9 months and 6 days. His

youth was spent in Wisconsin and Illinois. He was married on July 20, 1880, to Miss Mary Sensenbaugh. He is survived by his wife, five children, thirty grandchildren and seven great-grandchildren; also by two brothers and four sisters. Bro. Smith united with the Church of the Brethren at the age of nineteen. His love for the church was very marked throughout his long life. During the past twenty-five years he had been sorely afflicted. Through all of it he had shown a remarkable patience. He was seriously sick only about ten days before his death. Funeral services were conducted in the Bow Valley Church of the Brethren by the pastor, assisted by Brethren J. S. Culp and J. H. Brubaker. Interment in the Arrowwood cemetery.—John Wieand, Arrowwood, Alta., Canada.

Watts, Oleda Colleen, born Dec. 18, 1934, died at the home near Ottawa, Kans., March 29, 1935, of pneumonia. She is survived by her parents, three brothers and three sisters. Funeral services at the Appanoose Baptist church by the writer. Interment in the Dean cemetery.—J. M. Ward, Pomona, Kans.

Young, Bro. Samuel, died Jan. 1, 1935, near Lititz, aged 53 years. He was a member of the Church of the Brethren. He is survived by his wife, one daughter, two sons, father, brother and four sisters. Services at Lancaster City, Pa., and interment in Longenecker cemetery.—Susan M. Cassel, Manheim, Pa.

Wratchford, Mary E., nee Sites, born Nov. 11, 1855, died April 11, 1935. She married Geo. W. Wratchford Aug. 12, 1883. To this union were born five children. She is survived by her husband and four children, two sisters and a number of grandchildren and great-grandchildren. She united with the Church of the Brethren in 1887 and later with her husband was installed in the deacon's office in which she served until the end. She was anointed on Feb. 22. Funeral service at the Bethel church, White Pine congregation, by Eld. P. I. Garber and the writer. Interment in the cemetery near by.—A. S. Arnold, Old Fields, W. Va.

Zapf, Mrs. Tete, a pioneer of Grundy County, Iowa, was born in Germany and came to America in her younger days. In early life she became a member of the Church of the Brethren at Lanark, Ill. Shortly afterward she moved to Grundy County, Iowa, where she had been a faithful member of the church since. After the disorganization of the church in Grundy Center she and her family transferred their membership to Ivester where she was faithful in her attendance and support. Sixteen miles of distance did not keep her from attending service whenever possible. She is survived by four daughters and one son. The ninety-two years of her life will rest as a benediction on those with whom she lived as well as on all who knew her.—Earl M. Frantz, Grundy Center, Iowa.

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The Church of the Brethren

Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5: 28, 29; 1 Thess. 4: 13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28: 19; Acts 2: 38); feet-washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22: 20; John 13: 4; 1 Cor. 11: 17-34; Jude 12); communion (Matt. 26: 26-30); the Christian salutation (Rom. 16: 16; Acts 20: 37); proper appearance in worship (1 Cor. 11: 2-16); the anointing for healing in the name of the Lord (James 5: 13-18; Mark 6: 13); laying on of hands (Acts 8: 17; 19: 6; 1 Tim. 4: 14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6: 18-20; Philpp. 4: 8, 9); stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26, 43, 44; Rom. 12: 19-21; Isa. 53: 7-12); violence in personal and industrial controversy (Matt. 7: 12; Rom. 13: 8-10); intemperance in all things (Titus 2: 2; Gal. 5: 19-26; Eph. 5: 18); going to law, especially against our Christian brethren (1 Cor. 6: 1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19: 9); every form of oath (Matt. 5: 33-37; James 5: 12); membership in secret, oath-bound societies (2 Cor. 6: 14-18); games of chance and sinful amusements (1 Thess. 5: 22; 1 Peter 2: 11; Rom. 12: 17); extravagant and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28: 18-20; Mark 16: 15, 16; 2 Cor. 3: 18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

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THE GOSPEL MESSENGER

Vol. 84

Elgin, Ill., May 11, 1935

No. 19



A Missionary Mother

One of the most loved missionary mothers of our church was Nora E. Berkebile, born Sept. 7, 1877, on the old homestead near Jewell, Ohio, and passing on at the same place June 23, 1924, at the early age of about forty-seven years. But in the years between was crowded a range of unselfish service which endeared her to thousands in America and India. The lingering illness and death of her husband, frustrated plans for life, her own untimely passing, three sons orphaned at an early age, are some of the things which serve to mellow the memory of one who was a mother indeed.

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Conference Offering -- May 26

When we meet at Winona Lake the delegates from the congregations along with the Standing Committee delegates will review the work of the church. Matters pertaining to missions, Christian education, ministerial service, moral reform, evangelism and many other issues will be considered. Reports of the past year will be made and a new budget representing the financial cost for the year ahead will be adopted.

Every congregation is entitled to a delegate. Every congregation is responsible to support the program the church adopts. Every delegate can feel a genuine joy in taking to Conference a generous offering from his congregation. When you give to the Conference Offering, remember its magnitude. The work of the church is world wide, and present world conditions give ample reason why the church should be deeply concerned.

The Conference Budget

Year Ending Feb. 29, 1936

The Annual Conference has grouped the financial requirements of the several agencies of the church into one budget.

<i>General Mission Board</i>	\$202,600
<i>Board of Christian Education</i>	19,000
<i>General Ministerial Board</i>	5,900
<i>General Educational Board</i>	1,500
<i>Bethany Biblical Seminary</i>	25,500
<i>Ministerial Relief</i>	12,500
<i>Council of Boards</i>	7,600
<i>American Bible Society</i>	400
	\$275,000

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Church of the Brethren

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—Editor

"THY KINGDOM COME"

H. A. BRANDT—Assistant Editor

Vol. 84

Elgin, Ill., May 11, 1935

No. 19

EDITORIAL

If One Goes on . . . Forgetting

"WEARING a beautiful flower on Mother's Day, sitting with bowed head in a church pew, listening eagerly to a sermon eulogizing motherhood can be a very terrifying farce if one goes on living a selfish, unrighteous, unconsecrated life, forgetting the things mother found dear and held sacred."

We should hardly have thought of calling it terrifying, but isn't that about the right word after all? At least we could well be frightened at the complacency with which our times can flout ideals our mothers lived and died for, while going through all the forms of devotion to their memories. They believed in integrity and virtue and God, and prayed that a like faith might be cherished by their children. To this end they gave themselves a living sacrifice. Is it in sincere devotion to such ideals that we say all these nice things about our mothers?

The quoted sentence is from an excellent article offered for this issue of the MESSENGER, which we could not use. We are appropriating that sentence as our Mother's Day editorial for this year. It will stand a lot of thinking.

E. F.

Talkers and Doers

At the bottom of the page of one live pastor's bulletin we found this wholesome counsel: "Don't speak of what you are going to do. Do it."

Occasions do arise when it is useful to talk of a proposed plan of action, but that is so terribly overdone there is almost no danger of making a mistake if you just keep still, until after you have done it. Then you will have something to talk about. And then you will not need to talk. It will speak for itself.

One sickens at the very sound of bombastic promises of great things never done. But how the heart warms to the modest folk whose lives are filled with quiet goodness, little deeds of consecrated ministry that

tell of a constant drain on their vitality and strength.

Or what if it is something conspicuously different, something large and epoch making in the history of kingdom progress? How much more exhilarating the thought of it when it has actually been done.

Our Lord himself was like that. He "went about doing good," not explaining plans for doing it. Even in that greatest of all services ever rendered to mankind, the one he finished at Calvary—well, he just steadfastly set his face toward Jerusalem and quietly went on and did it.

E. F.

The Book to Live By

5. How the Bible Inspires

The greatest moral reforms and revivals in religious history have come about through the breaking forth of the Word of God among men. In ancient times prophets called sinners to account in the name of the Lord. In modern times when men so speak the powers of evil tremble. *The words of the sacred Book exert an inward authority over the human spirit. They are recognized as the self-revealing words of God, given in such measure and by such means as to be grasped by finite men.*

The Bible, properly used, brings people into fellowship with God and one another. This is its glory; the proof of its inspiration which can not be refuted. It is weakened not a whit by recognizing the human elements and long process of growth in its history.

When science or philosophy gets a new vision of truth, almost invariably that truth is seen to be inherent in the Bible. Growing experience brings the values of the Bible unto clearer light. When applied earnestly they transform human life.

6. What to Expect of the Bible

What then shall we expect of the Bible?

The Bible has high literary value. A great scholar said that if a student has to choose between a college

course and a knowledge of the literature in the Bible, he will be wise from the literary angle alone to choose the latter. The Bible contains some of the finest of literature. More than that, it underlies most of the world's abiding literature, and acquaintance with it is essential to the understanding of that literature. But we have a right to expect much more of the Bible than the satisfaction of our taste for literary beauty.

The Bible contains a great deal of authentic history. There was a time when even the main outlines of this history were questioned by critical scholars and there was no known basis of verification. But the tireless effort of archæologists has brought to light a variety of inscriptions and monuments that enable us now to test the historical narrative of the Bible at many points. At most points the record is supported. If occasional differences appear, there is no cause for loss of faith in the Book. History is only incidental to its purpose. We shall lose much if we allow our interest in the Bible to be confined to the historical level. It can minister to us in a higher realm.

The Bible reflects at numerous points the ancient world view. Men in Bible times had no telescopes or microscopes. They used their eyes better than most of us use ours, but the world which they describe is limited to the way things appeared to them. Divine inspiration did not enable the Bible writers to know the world is round; as far as their experience went it was flat and they so described it, speaking of the corners of the earth. The sun was thought to march daily across the heavens. Below the land was water; could they not at places dig down to it? Above was the expanse of firmament, but there were waters above that; did not water fall when the windows of the firmament were opened? In such a world the Biblical writers did their thinking. God to them was in a heaven not high above the earth; it was relatively easy to think of him as appearing on Mt. Sinai and speaking in the thunder of a storm. The place of the dead was thought to be somewhere in the watery region under the earth.

An understanding of these facts raises the Biblical writers in our estimation. The depth of their insight is emphasized by their handicaps in knowledge. It need not trouble us as it did our ancestors to discover that the world is round or that the sun does not revolve around the earth. Indeed it need not trouble us to have science explore the remote infinities of space or time. Its prescientific conceptions are merely vehicles of thought. God could doubtless have spoken otherwise but he would not have been understood by the people to whom he spoke. He revealed himself to them through their own experience—limited though it was by their outlook upon the world—and we would not have it otherwise. *The amazing fact is that the spiritual values in the Book are so timeless that their an-*

cient clothing hinders them little in entering our experience—that is, if we do not block the way by trying to put on the clothing with the inner values. Perhaps we shall not do our thinking in terms of the "science" of Biblical writers; yet who of us can penetrate the deep insight which many of them had into spiritual things?

We have noted the literature, history and "science" in the Bible and found each of value but really aside from the main purpose and message of the Book. We come now to the field of the Bible's primary interest—morals and religion. It is here that our expectations rise highest when we approach the Book. Jesus has encouraged us to high expectations here. He has taught us to seek abundant life as sons of the heavenly Father. It is in the Bible that we find the words of eternal life.

But even in this realm of primary interest the *different parts of the Bible are of unequal value.* We would not go to Ecclesiastes for comfort at the death of a loved one, for the writer thought death was the same for man and beast (Eccles. 3: 19). Much of the Old Testament labors under the cloud of a dark and uncertain future. There is little hope of immortality there. But the Gospels and Epistles have quite a different story to tell (e. g., John 11: 25, 26; 1 Cor. 15: 50-58). In them we find assurance of eternal life; the present life becomes a preparation for a more glorious future in the presence of God.

Again we would be slow to take our idea of God from a writer who pictured him as walking in physical form upon earth, or thought of him as a God of war riding at the head of Israel's army to crush their foes. Jesus' teaching about God as the spiritual Father is on quite a different plane from many of the Old Testament conceptions, though he found much in the Old Testament on which to build—the fine ethical monotheism of the prophets, for instance.

Neither do we take over the ethics of a prophet who, admirable though he was in many respects, felt it to be God's will that he slay a captive king and hew him to pieces, or another who slew idolatrous priests wholesale.

In other words, *the unity in the Bible is not one of uniformity; it is one of growth.* Morals and religion grew from very primitive to very lofty conceptions. God was always the same loving Father, but men changed in their ability to understand him. He was leading the whole process as a good teacher leads a child. When we go to the Bible for moral and spiritual help we must determine from what stage in the process a given passage is taken before we take it as our guide. *There is a standard of full maturity. This is Jesus Christ our Lord. Everything must be brought to the touchstone of his life, character and teaching.* If a given idea or practice leads us definitely toward him, it is worthy of our acceptance.

E. G. H.

GENERAL FORUM

Some One

Some one carried me under her heart.

Some one was moved in love for me before I was born.

Some one walked through the valley of shadow that I might be.

Some one smiled into my eyes and taught me to smile.

Some one steadied me until I learned to walk, and chatted to me until I learned to talk.

Some one laughed with me when I was happy and wept with me in my sorrow.

Some one was loyal to me when all others failed.

Some one led me to the altar of the great God, so that I learned to worship him.

Some one prayed for me when my soul was saddened by shadows.

Some one was the inspiration of my life, the sympathizing and understanding companion of my youth.

Some one is upon my memory today as I whisper, "Dear Mother."—Anonymous.

From the Viewpoint of the Child

BY REBECCA FOUTZ

A Mother's Day Thought

IN the observance of a day in honor of mothers, we wish to think of them from the angle of the child. And in doing this we can not leave the father out.

Since children do not have any choice as to who their parents shall be, it is the parents' part to so live that their children can love and respect them because of their life and character and not just because it is their duty to do so. A clean, godly life is a child's birth-right and when this is given, the least the child then can do is to pass it on.

The wise man in Proverbs 31: 28 says, "Her children rise up and call her blessed." What kind of a woman should she be, possess what traits of heart and character, if her children are to do this?

First, she must be a true child of the Lord's, then faithful to the responsibilities she assumes when she brings children into the world. She may be good to her children and try to do what is right by them, but if she is not a Christian or did not choose a husband who was a Christian and so could not give them the advantage of a Christian home, she has failed in a most important part.

Let us consider some aspects in which some parents fail, seeing first what the Bible says, for God in his Word does not shun to tell both sides of a matter.

Eli, the priest, had two sons who were very wicked. The Word says that he "restrained them not" (1 Sam. 3: 13). Their grievous sinning which their father failed to check brought serious consequences, not only to the house of Eli but to Israel as well.

Some parents do not seem to feel that what their children do is as wrong as when others do the same thing, hence fail to correct them. But this is not showing real love, for it usually means heartache in the future.

Then there is the mother of Zebedee's children who had the wrong kind of ambition for her boys, or rather tried the wrong way to attain it. She tried to use what today we call "pull." But Christ showed her that there is no such thing in real achievement. The path to a worth-while goal is one of sacrifice and service.

Zebedee's wife is still with us. It is natural for parents to try to make the way to position or success easy for their children. But there is only one way to real attainment and that way is the same for all. The true parent will train and prepare his child to travel it.

Then there are the parents who break up a home through divorce. This is a real question today. What must be a child's memories of parents who did not keep their marriage vows, did not live right or compose their differences so as to give the children their due in home and upbringing? As such children face the world, they must ever meet the stigma of the years spent in a broken home.

And how about the children of bridge playing, cigarette smoking mothers? This, too, is a prevalent condition today.

A young man who was doing a real work for God was wont to say that he knew what his mother was doing. He knew that at night she spent time in prayer. She was not at a card table, at the movies or in a beauty parlor. That mother kept in touch with the source of power for her boy and others. He traveled far and no doubt met problems and temptations of which that mother little knew, but the assurance of her support in prayer was a guide and an anchor. How different the son's life might have been if this had not been the case.

Sometimes parents show partiality to their children. Children are quick to notice and feel this and it causes keen suffering. While it is true that some children may be more kindred in spirit to the parent than others are, yet if the parents do not try to understand the child who is not so close in this respect, they set up a barrier that causes much heartache.

In the New Testament there is the same standard of morals for men as for women. Its teaching makes no difference between them concerning the sin of fornication or adultery. The double standard as it exists in society has no foundation there. May not the mother and the home be somewhat responsible that this double

standard exists? Does the mother feel the same about a boy's misstep as a girl's? Would she close the door on a son, as some have on a daughter? Here they can do much to promote scriptural teaching and justice.

Sometimes we hear about parents having to hang their heads in shame for something a child has done, even though they defend him before the world. But does it never happen the other way around?

A temperance lesson was being taught to a class of boys in Sunday-school. With the candor that is a child's, one boy pointed to another saying: "His father drinks." The boy so accosted looked as if he lacked the food he should have had and his clothes were poor, doubtless because of that father's indulgence. But, as a flush spread over his face, he retorted, "But he don't get drunk." As your children go out in the world, do they have to defend you from the taunts of playmates because of some grievous failing?

Coming to the other side we see how children, when they become older, appreciate it if parents have lived for the real values of life. A girl lost her mother as she was emerging into womanhood, before she had learned to realize many things. Sometime later she met a woman to whom her mother had sold produce. She was glad to meet the girl and one thing she told her was, "Your mother was a real Christian woman. She always dealt honestly and gave gospel measure."

With true joy, in later telling this to a friend, the girl said, "What would the little more mother might have made and left to us by cutting corners have meant compared to that testimony?"

Here just plain honesty became a foundation in a daughter's life, and from her to her children. What if that mother had thought that it was smart and her own affair if she tried to get the best of a deal?

Truly our works do follow us and the righteousness of parents goes down to the third and fourth generation—as well as their sins. Paul wrote to Timothy about the influence of his grandmother and mother.

An upright, godly Christian heritage does count. Is it not the greatest legacy that can be left to a child? It is like treasures in heaven, nothing can take it away. Money is easily lost, may even cause a child's downfall, but a Christian life and character stand forever.

Most parents know much of toil, yes, often sacrifice. They may feel sometimes that their lives are too significant for it to matter much if they slip up at times in their duty. But no matter what their lot or place in life may be, if they live for the true values of life as the Word directs, if they have understanding love, give wise guidance and have godly ambitions for their children, not only will their children but their children's children rise up and call them blessed. For sometime, somewhere it will mean much to their posterity.

Philadelphia, Pa.

To Mothers

BY MARTHA CLICK SINGER

"Most all the other beautiful things in the world come by twos and threes, dozens and hundreds. Plenty of roses, stars, rainbows, brothers and sisters, aunts and uncles, but only one mother in all the wide world." Because some of us have raised our own families is no reason for us to fold our hands and say our work is done. As long as there are babies around us to care for, we have a duty towards the mothers.

One mother said if she could just live to raise her family she would be ready to go, but she took such pride in her grandchildren, then in her great-grandchildren that she did not find a place to quit. "Our mothers are our earliest instructors and they have an influence over us, the importance of which for time and eternity surpasses the power of language to describe."

Every mother should be a Sunday-school teacher. Her own children should be her class, and her home should be her schoolhouse. Perhaps the first duty of a mother to her child is the care of the body, of which much might be said.

Her next duty is to train the child to honor and obey its parents. This is the first step toward yielding its will to the will of God. A mother has such a great responsibility that it is hard to know what phase to stress in a short discussion. It is not enough for her to have a high school or college education: She should understand child life. She should read books on child training or take a parents' magazine. A splendid thing is mothers' meetings to exchange ideas and discuss problems.

Mothers need self-control, patience, sympathy and love. Then, too, it takes much faith. Children can never get away from the sweet memory that Christ was their mother's friend. Richard Cecil said that in his early manhood he tried hard to be an infidel, but he never could get over the unanswerable argument of his own mother's godly life and influence. "A partnership with God is motherhood. What strength, what purity, what self-control, what wisdom should belong to her who helps God fashion an immortal soul."—Dr. Mary Wood Allen.

Mothers often have so many duties in the early life of their children that they do not get acquainted with them or understand them. Sometimes there are hard questions growing out of little active minds and if not properly answered there is a chance to lose confidence in mother. By keeping the child's confidence is the mother's greatest power and the child's greatest safety. Mothers should tell the truth about the origin of life. Being truthful does not mean telling all you know. Giving the wrong age when traveling to keep from paying fare puts deceit in the child's mind. Or when see-

ing some one coming, to say: "I wish they would not bother me today." Then meet them at the door saying: "I am so glad to see you." Children take up such things more than we are aware.

Children should not be scared into obedience. A mother thought it unsafe for her boy to play in the sandbanks; so she told him there were bears there. He told another boy who thought it was untrue. A preacher came along and they asked him if there were bears in the sandbanks. He said there were none. The first boy ran home asking his mother if she told him a wrong story. She confessed it, saying she did it for his safety. She said: "Let us kneel and ask God to forgive me." The boy astonished his mother by saying: "I better ask him, you may not tell it right."

We need more Hannahs. She prayed for a boy and dedicated him to God. "What a faithful suggestion lies hidden in that brief line, 'His mother made him a little coat.' That little coat has a figurative application to every mother's high calling." The mother more than any one else helps to clothe the immortal soul in garments of light and loveliness, or else in garments of sin, sorrow and shame. Let us study the lives of noble women of the Bible and those who raised prominent men and women, that may help us to noble aspirations.

"We breathed it then, we breathe it still,
More dear than sister, friend or brother.
The gentle power, the magic thrill,
Awakened at the name of mother."

Glendale, Calif.

Deacons or Stewards

BY W. W. KULP

THERE has been considerable debate in regard to the above subject. Let me inquire who established the office and why.

The details of presenting the glad tidings of salvation were left to the Eleven plus Paul. They were filled with the Holy Spirit to a great degree, and by it were led to adopt God's plan of using tried men. The qualifications of bishops and deacons are clearly set forth in the New Testament. They are to be men who show forth the fruits of the Spirit. It takes time to produce fruit. It also takes experience in temporal work and spiritual work to become an efficient worker.

I was elected a deacon in early life because of zeal for souls. Today I am seventy-three, and I know I am able to do better work, and be a better adviser than ever before. Remember Moses was intrusted of God to call together the elders, elderly men for counsel when great subjects came before the Israelites. One of the sons of Solomon called the elderly men and asked their advice. It was to deal kindly. He called the young men. They advised him to deal with power and harsh-

ly. This last advice was a terrible mistake. Today we elect young men to be pastors. Most of them are fine born-again young men, yet few have that balanced judgment which can not be helped by experienced deacons. I have watched congregations round about me being saved by the wise counsel of elderly deacons. Why were three men sent to advise our missions? Why three to four lawyers to help defend a case?

Brethren, leave God's plan alone.

Pottstown, Pa.

Dear Mother

BY H. H. HELMAN

APPRECIATION that isn't continuous goes only a brief way. Those who say or write, "Dear Mother," only on Mother's Day, reveal but a puff of sentiment which is as flimsy as the house that stood upon the sand and went down when the floods came. Such sentiment never goes the second mile of genuine appreciation. Our annual ritual of gushy sentiment is no adequate expression of gratitude for the eternal sacrifices which mothers make for the children whom they love.

Rather than spending a dime for a gilded souvenir, or wearing a carnation on Mother's Day, for the mother who has traveled the high road, who has kept the tryst, who has shown the Way among the ways, it would be better to begin to make the road smoother over which she must yet travel. She deserves to have the way made as safe and easy as possible. This will be replacing sentimentality with constructive sentiment, so that "Dear Mother," on Mother's Day, is extended to the three hundred and sixty-four days that remain throughout the year.

New Carlisle, Ohio.

Mother Did Know and Did Pray

BY GRACE HILEMAN MILLER

"ERNEST, come here, this child is deathly sick!" screamed Mrs. Smith out the kitchen door. Her husband was just starting to his work after dinner. He had been detained to spread some ant paste.

"Hope she hasn't got hold of any of that ant paste," he groaned as he looked at the child.

"Oh, Ernest, look at that finger," interrupted his wife; "she has been eating ant paste!"

"Nothing to do now but rush her to a doctor ten miles away," said Ernest. And sailing along at forty miles an hour a few minutes later the father cried in anguish: "If only mother could know this and would pray!"

And that mother, hundreds of miles away from her son, at that very hour had a sudden feeling that her son was in trouble and needed her prayers. She did pray

most earnestly that God would bless in whatever his need might be, and the little girl recovered, though three physicians had been consulted, so serious was her condition.

La Verne, Calif.

The Winona Lake Conference Choir

BY ALVIN FRANZ BRIGHTBILL

Conference Music Director

The Purpose

To develop choral singing ideals through rehearsals held each afternoon and evening. To furnish a choral background for congregational singing during the public sessions in the great tabernacle. To prepare a group of major choral works for the Sunday services and special program.

Membership

All quartets from colleges, churches, choirs and soloists singing on the Conference program are automatically members of the choir and are obligated to cooperate. They will receive tickets with seat numbers when reporting to headquarters in the tabernacle. Song leaders, choir directors, pianists and organists, and laymen gifted with voice and a desire to express themselves in song are urged to come and fill out the blanks and receive assigned seats and admission tickets. These tickets, which will only be given upon filling out the membership blank, will admit you to the choir platform in the great tabernacle. All singers are urged to join the choir.

Music

A selection of great anthems of praise, that can in turn be used in our local churches, will be used. Three early hymn anthems, seven part, five part and four part motets, written by Dunker composers, who, by the way, were the first composers of sacred music in America, will be prepared and sung for the first time after a period of 200 years. The Conference audience will join us in singing one of the numbers after it is introduced by the choir. These numbers will assist in celebrating the Mack Memorial Service. This music will be ready by May 8. It will be mailed in folio form for money orders of \$1.25, which covers cost of music and postage. This is the only cost attached to the Conference Choir.

Rehearsals

All members registered are expected to attend all rehearsals unless seriously handicapped. Then an excuse will be given by the director. No one not regularly registered will be allowed to sing in the choir. Regular rehearsals will be held each afternoon at 5 to 6 o'clock; each evening 9 to 10 o'clock. First rehearsals begin Wednesday afternoon, June 5, on the tabernacle

platform. Your attendance will be checked upon arrival at the rehearsal.

Accompanists

Prof. Nevin W. Fisher, Pianist, Blue Ridge College and Peabody Conservatory. Mrs. Augusta D. Yaney, Organist, First Church of the Brethren, Chicago, Ill. Prof. P. L. Huffaker, South Bend, Ind., Chairman Church Music Commission. Gerald Miller, Chime Player, Chicago, Ill., Bethany Graduate in Church Music.

Desires

All who are desirous of singing are urged to come and unite with the large choir, and not hesitate for fear they are not good enough. The choir is organized for the development of character and also to bring to Conference the great spiritual values of the larger forms of vocal composition. These forms are not difficult. The contribution you can make will count much in developing better congregational singing.

(Special note. Get your folio of music now by writing to Alvin Franz Brightbill, 3435 Van Buren St., Bethany Biblical Seminary, Chicago, Ill., enclosing a money order for \$1.25, or stamps.)

To My Parents

BY JULIA GRAYDON

You have been gone many years, but this is a little testimony to your worth. How well I remember especially those sabbath afternoons when you, mother, read to us the wonderful Bible stories which have stayed with us all these years.

You were rarely away from home, and as we grew older and went to school we knew that when we returned we were sure to find you in the sitting room, sewing or reading, and so ready to listen to our doings.

And you, father, gave us the best in literature to read. The little New Testament you gave me was always cherished and read. You explained to us why Sunday was a different day from the other days of the week, and once when on that day I was looking for a book to read you said, "If you can find a *better* book than the Bible, read it."

You were strict, and sometimes we wondered why. But today I am glad you were strict about certain pleasures. It was you, father, who had a playhouse built in the yard where we could entertain our young friends. We did not have to find our good times away from home. I know too that you and mother made *many* sacrifices for us.

The years have passed and we have never been sorry that we were not allowed to play cards, to dance, or go to the theater. Other pleasures came our way to make up for these and we found the right way to be happy.

We heard your voice in prayer, mother, and yours

(Continued on Page 23)



MISSIONS

This Department

Conducted by

H. Spenser Minnich



Sharing Observations With the Home Folks

BY CHAS. D. BONSACK

Secretary of the General Mission Board

Twenty-seventh Installment

March 21. We were due at the Woodstock School for chapel this morning, but the writer had to forgo this privilege owing to severe illness during the night. Brethren Brubaker, Miller and Zeigler attended, the former giving the address which we know was a profitable one. There are about 360 students in this school, mostly children of missionaries, though others carefully selected are in attendance. This school has helped to make this mountain top a place of rest for missionaries. It is under Mr. and Mrs. Parker and a few hours in their good home convinced one of the great blessing they are to this interesting group of young people. Our missionaries are most fortunate to have this good school and such a place of rest. Here they can come at a minimum of cost and have a maximum of service and rest. All day the snow-capped ranges of the Himalayas, seventy to over 100 miles away, were beautifully visible. What a sight and inspiration! At four o'clock we had tea with Susan Stoner and Emma Zeigler, who are both teaching in Woodstock this year. Miss Stoner is our regular teacher here, supported by our church. Miss Zeigler is teaching this year by special arrangement, and paid by the school. The services of these teachers are much appreciated and Mr. Parker spoke in the highest terms of our missionaries and their spirit of coöperation. A visit to the classrooms, dormitories, playgrounds, dining room and elsewhere indicated a wholesome atmosphere of religious devotion, economy, orderliness and homelikeness everywhere. In the glory of the setting sun we climbed our way again to the top of the mountain to our mission bungalow.

March 22. The weather man was most gracious in giving us two very clear days for our stay on these mountains. This morning we visited the grave of Bro. Chas. H. Brubaker, who was our first missionary to lay down his life in India. His body lies under the beauty of these eastern skies, and surrounded by the most beautiful rhododendron we had ever seen. Next

we visited the Kellogg Memorial church where most missionaries attend services. From here we called on several missionaries, of whom there are always many when the school is in session. We bade farewell to our good hostess and family in the afternoon and started down the mountainside toward the plains. We hesitated to leave this beauty spot, especially when friends said that thermometers were registering 100 on the plains. All means of transportation were used this time to make the trip down, the last twenty miles in an American made car driven by a most careful Indian driver. At Dehra Dun we waited for the train for Delhi.

March 23. At 6:30 o'clock we found ourselves running into the station in the city of Delhi, which is the capital of India. Here Rev. T. H. Badley met us and took us to his hospitable home. He is superintendent of a district in the M. E. Mission of the city and surrounding country. Like all missionaries, he and his good wife made us at home and happy to be with them. Between other duties he gave us of his time and car to see the city. The capital was removed here from Calcutta several years ago. This capital, known as New Delhi, is said to be one of the most beautiful capitals in the world and likely upon its completion this contention may be realized. One marvels at the money England is putting into this development, while there is so much talk of home rule and independence. The present city is the eighth to be built, others having been destroyed by invasions. New Delhi is thus being erected on the ruins of tombs and forts of ancient cities. Bullock carts and motor cars vie with each other for space on its streets. Modern ivory palaces and museums compete with street vendors in the sale of the finest handcraft work in brass and ivory. Modern memorial arches and magnificent parliament buildings give a striking contrast to ancient tombs and towers erected six to eight centuries ago. Wide drives and boulevards in new Delhi make the streets of the ancient city look like crowded cowpaths in a mountain pass. Thus one faces contrasts everywhere. Delhi is the fourth city in size in British India and the fifth in all India. There are yet about 700 native states in India over which Britain has no direct control.

March 24. We attended services in English at a Union Free church in which several British denominations unite. The sermon was by a Wesleyan Methodist minister. He made an earnest plea for the claims of Christianity on the hearts of men in all the world. It was a sincere and helpful discourse. In the afternoon we attended services in the Methodist Mission church and inspected the grounds of the Girls' School in which there are about 200 students. The church is a new one and very splendid. Bishop Robinson is located here and his residence is hard by this synagogue of worship.

We spent another delightful evening with the Badleys discussing common problems of the great task of missions.

March 25. Today we were off on a little side trip to see the Taj Mahal as a change from the constant thought of missions and mission policy. This famous tomb is at Agra, about 100 miles from Delhi. We arrived at noon and went to see the famous fort within which the emperor, who built the Taj Mahal as a memorial to his beloved wife, lived amid great luxury. His palace is now mostly in ruins. We arrived at the Taj Mahal at a little after four o'clock. We felt to sit in meditation as we approached this beautiful memorial. It is said by many to be the most beautiful structure in the world. In many respects its claim to this distinction can not be denied. Its erection was begun in 1631 and it took 20,000 men twenty years to complete it. It is built of white marble and much of the interior is inlaid with precious stones of every kind and description. The surrounding gardens are most beautiful and well laid out. One marvels at the engineering skill of those early days and the magnificent handcraft that produced such a massive and balanced thing of beauty and splendor. The bodies of both the emperor and his wife are buried in this shrine, though it was erected exclusively for her and her body lies in the center of its geometric lines of beauty and design. We remained as long as its outline was visible against the evening sky, for it is one of those inspiring works of art and beauty that fascinates. One can forget heat, thirst and hunger as he feasts upon such beauty and significance.

March 26. This day was spent on the train on our way to Anklesvar. One certainly had a chance to feel the heat of India's hottest season. But many in the States last summer had a chance to know something of what this means. Only here the heat is aggravated by a dense dust and every section of one's wardrobe and anatomy is covered with this bacteria laden dust of India. One has increasing sympathy for many Hindu customs calling for the copious use of water. But again we had to be careful, as we were crossing one of India's central deserts. There are places north where the mountains are snow-capped and the air bracing; also where the rains are abundant. But wait until monsoon time and they will come here too! It rained sixteen inches in one day at Vyara last summer. So India is all right, only we have not selected the right time for this trip.

March 27. Here we were ready for the retreat of the missionary men and about twice their number of Indian leaders. Two of the latter were detained on account of illness, for which we were sorry. There were about thirty of us altogether. We lived the three days in ashram fashion for the sake of the closest fel-

lowship and understanding. Bro. Blough gave the opening address on the Meaning of Following Christ. It was deeply helpful to all. Then the writer tried to outline the purposes and possibilities of these days and how to get the most out of them. This occupied most of the morning. In the afternoon, under the chairmanship of Bro. Blough, the discussions were begun. But there were in this group some who understood but one of three languages which were being spoken. Interpreters were selected for each. What a difficulty this was anyhow! It is easy to adjust one's self temporarily to other methods of eating, sitting and doing some things, but not so with language. Yet Christian fellowship must surmount this with all other difficulties. From the discussions it was evident that our Indian brethren were disturbed over the falling receipts for missions and desired the reasons for this. But off the money question, we were soon thinking of schools, evangelism, self-supporting churches and how to minister to these churches. The chairman had difficulty in keeping remarks on the questions, but liberty was allowed in such an informal group. The finest spirit was manifested. It was evident that Indians are like the rest of us, in looking at things differently, and delight in talking quite as much as Americans. Such gatherings create understanding and goodwill and this is basic to everything else. At night Bro. Shull gave a good address on Workers Together With Christ.

March 28. The fellowship at breakfast was stimulating over good Indian tea and food. Eating together does something for folks that can not be well done any other way. The morning session began with the Relation Between the Mission and the Church. It is no small problem in a growing church to keep the place of missionaries and mission work and institutions untangled. In the beginning of missions need looms imperative, but when the church begins to face its task, other problems press for attention. To make churches self-supporting is our goal; but in attempting this we must be careful not to expect something that has never been realized in the homeland. Thus the day goes on with the discussions mostly around these two problems. Bro. Brubaker gave a vigorous address at night on the Urge of a Consecrated Purpose.

What to Pray For?

Week of May 11-18

No one who knows anything of the history of missions in India, thinks of that country without recalling the life and work of William Carey. And one of the main things in the life of William Carey which will be remembered above all others is the work he did in blazing the way for future missionaries to India in his Bible translations. It was his conviction that the Word

of God would give light, and so he labored night and day that it might be given to the millions. It seems almost more than superhuman that he should have made thirty-six translations of the Bible.

And concerning our own mission in India, those who know its history the best will always associate the name of J. M. Blough with literary and translation work. This does not mean that he devotes his entire time to this type of work for he has always engaged in nearly every phase of work carried on within the mission, but it does mean that he has given a large portion of his time and talent to preparing Christian literature.

The following paragraph is taken from a personal letter. It shows so well the type and amount of work which Bro. Blough is doing now, that quotation shall be made without asking his permission: "By the way, do you get the *Khristi Bandhu*? [This is the name of an intermission paper; the name means Christian Fellowship.] If you do, you know I am editor of it and so subject to all the ills and pains an editor has to suffer! Last month we had a meeting of the United Hymnal Committee of which I am chairman. We are getting out a hymnal for all the churches of Gujarat. Also the Bible Revision Committee meets frequently; so that takes time. All these interests take me away from home so much. Next week the Publishing Committee of the Tract Society is to meet in Surat. I am still Literature Missionary for Gujarat, this year being the fifth year. . . . Elders' meeting comes to Vyara next week, then the Vyara jatra [religious fair to which thousands of villagers come], and district meeting follow soon. The last of this month Miss Van Doren is to come to make a survey of the boarding schools, and immediately after this the deputation is to be with us. You see what a busy time is ahead of us."

If you recall that India has at least 222 distinct languages, aside from hundreds of dialects, you will realize more fully the need for the production of Christian literature. In the United States we may all read the Bible and any inspirational, religious book in English, whereas in India every mission that works in a different language area must prepare the Bible and Christian literature before the people may read them. These facts also help us to understand why the production of literature in other lands is tedious and expensive. Let us pray that God's word shall be a light unto them and unto us.

Junior Worship Program for May

(For Use with the Junior Project)

Theme: Appreciation of the Beautiful Things in China and Japan.

Call to Worship: "The heavens declare the glory of God and the firmament showeth his handiwork."

Hymn: This Is My Father's World.

Scripture: God must love beauty very much because he

has made so many beautiful things and put them in the world for us to enjoy. The writer of the Psalms has given us a description of some of the beauty in God's world. We shall listen to a part of what he has written. Read Psa. 104: 10-12, 16-19, 24, 31 (American Revised Version).

Hymn: For the Beauty of the Earth.

Leader's Talk: Talk about the beautiful things of China and Japan. God has not given all the beautiful things of the earth to any one country. People travel far to see the cherry blossoms of Japan and every visitor to that country admires the beautiful mountain, Fujiyama. The Japanese people themselves regard this mountain as sacred. A Japanese poet has described the mountain in these words:

Fuji*

"A thousand times I gaze upon thy form
A thousand times—and each more wonderful!
Swift with the drifting clouds, tumultuous storm,
The driving winds—so dost thou smile or frown—
Yet always beauteous, whether storm or shine,
O magic mountain! Fuji the Divine."

(Pictures of the cherry blossoms and Fujiyama should be used if possible.)

China, too, has some of the beauty of the world. The Chinese poets often write poems about the beauties of nature. These show us that the Chinese people enjoy beauty as well as the people of the West. We will listen to a translation of a Chinese poem about things seen in China.

"From the high pavilion of the great rock,**
I look down at the green river.
There is the sail of a returning boat.
The birds are flying in pairs.
The faint snuff color of the trees
Closes the horizon.
All about me
Sharp peaks jag upward;
But through my window,
And beyond,
Is the smooth, broad brightness
Of the setting sun."

The beautiful things made by the Chinese and Japanese people may also be spoken of and samples shown if it is possible. Chinese embroidery, silk, Japanese dishes, etc.

Prayer: Dear Father, we are glad that everywhere the earth is filled with beautiful things. We thank you for the beautiful things you have made for us. We are glad, too, that our Chinese and Japanese friends love beauty and enjoy it as much as we do. We are thankful for the beautiful things in China and Japan which we can enjoy through pictures and through the poems which our friends in these other lands have given us. Help us to appreciate thy world more and to know that the earth is "every child's home, and playground, and workshop." Amen.

Response by Children:

"My God, I thank thee, who hast made
The earth so bright,
So full of splendor and of joy,
Beauty and light;
So many glorious things are here,
Noble and right."

Offertory: "All things come of thee, O Lord, and of thine own have we given thee."

* From "Master Singers of Japan"—Walsh, published by E. P. Dutton Co. It is used with their kind permission.

** From "Fir-Flower Tablets—Ayscough, published by Houghton, Mifflin Co. It is used with their kind permission.

HOME AND FAMILY

Little Old Trunk

BY LEO LILLIAN WISE

THE Fields brothers, David and James, sat one to the right side of their mother, and one to the left, for the annual Mother's Day service in the Warddale church. It had been a lovely service. The flowers nodding from everywhere had given it a festive air. Little children had sung softly their praises to "Mother Dear," each little one sending a shy smile to his or her own mother. Then the pastor had brought one of his very best challenging sermons in honor of the day.

After the service, while many were meeting Mother Fields, for she was the oldest mother in the church, there came a slight tug at David's sleeve. He whirled, and for one moment he fairly stared into the mischievous eyes of the little lady facing him. Then his hands outstretched in welcome warm, "Why, Della Garver! Where did you come from?"

"All the way from California!" laughingly she told him, and then she was greeting his mother, her aunt. Just back of her stood her husband, Sam Garver. Such a rapturous time of greeting there was! It had been twenty-five years since Della and Sam had left just after their marriage for the western state, and this was their first visit back to the old home. Many old friends crowded about, while children waited shyly to be presented, for they had heard many times about Della and Sam.

It wasn't any trouble at all to set two more places for the unexpected arrivals. David and James Fields, their wives and families, always spent Mother's Day with Mother Fields. Her servant, or rather good housekeeper, Katie, always made the plans. The wives of the two sons knew just what their parts in the day's activities would be. So now there was a merry hum and stir as the dinner was finished and placed upon the table. Sam Garver returned thanks for the happiness of the day, for all that it meant, for fellowship, and for the abounding love of God manifested in their lives.

After dinner chairs were carried out upon the lovely lawn, and the men sitting off to one side were talking, while the women gathered round Mother Fields' chair were talking spiritedly of first one thing and then another. The children were off to another side playing games suited to the day.

"Do you know," remarked Sam Garver, "it looks awfully good to see your mother here after all these years? And Katie is faithful as ever."

"Yes," responded David, "but mother is getting along in years. James and I have been talking it over and we've about come to the conclusion that we will

urge mother to break up housekeeping and take turns about staying with us in our homes."

"And what about Katie?" Sam wondered; his expression was not revealing.

"Oh, let her come along with mother," said James quickly. "They have been together so long that it wouldn't do to separate them. But there is hardly the need to keep up this big house, when we have our homes going anyway."

"How is your mother's money holding out?" asked Sam.

"Oh, as far as that goes," David told him, "there will be money enough as long as mother lives. But this way we feel uneasy; so each morning and night one or the other of us stops in to see how they are and what is needed."

"And you are good friends too," said Sam very thoughtfully. "Let's move over closer to the women. I want Della to tell us about something we saw on the way out."

The three men moved closer to the group of women who looked up smilingly. Then Sam began, "Say, Dell, you tell them about the time we stopped for our dinner as we were coming through Missouri. Guess you remember what I mean."

"I should say I do," and there was a quick gesture of the hands as Della turned a bit in her chair. "You see, we would stop in a town and buy things for our din-

I'm Thinking of You, My Mother

BY RUTH SLOAN WENIGER

When I think of the pain and heartache I've cost,
When I think of the sleep that for me was lost—
Then I'm thinking of you, mother.

When I think of the tasks that had to be done,
When I think of the toil for daughter, for son—
Then I think of your task, my mother.

When I think of the things that for me you've missed
When I think of the hurts that for me you've kissed—
Then I think of your care, my mother.

When I think of the love that mothers have giv'n
I know mother love is recorded in heav'n—
And I think of your love, my mother.

When I think of the prayers of mothers so true,
I know that my life has been guided by you—
As I think of your prayers, my mother.

I know that you prayed as mothers only can,
And I fall on my knees and pray to God then—
And I'm praying for you, my mother.

When I pray I ask God to bless you each day,
May his love dwell with you through all of life's way—
For oh, how I love you, my mother.

Cleveland, Kans.

ner. I would have the thermos jug filled with hot coffee. Then we would drive on the way. When it was about noon we would keep our eyes open for a nice spot to stop and eat our dinner.

"This day as we came down a long hill and round a winding curve, we saw an ideal spot. From the appearance I imagined that for many years it has been a stopping place. Big shade trees held out the promise of a place to rest. A spring that was piped to run into an old drinking tank showed that the drivers of teams could see that their animals slaked their thirst. It didn't need any word from me to tell Sam that here was an ideal place. He has eyes!" she smiled tenderly at Sam.

"Well," she went on with the tale, "we were eating, enjoying our meal, when I spied something unusual to me. A team was drawing an old spring wagon down from the west. As the party drew near we could make out that a man and woman were riding in the wagon. The driver pulled up with a flourish underneath a spreading tree some little distance from us. He jumped down and fairly threw out a little, old battered trunk from the back of the wagon. The little old woman climbed down over the wheel slowly. Something about the scene held Sam and me silent. Next the man climbed back into his wagon, took up the lines and said in farwell, 'Well, ma, tell Ira that I hope he is prospering! The hypocrite.' If the little old mother gave any reply, it was so low that we did not hear it. Oh,

it was the most heart-catching thing I've ever seen! The woman sat down upon her little old trunk, the most helpless and dejected creature I think I have ever seen. I just couldn't stand it not to do something to show a bit of friendliness. So I filled a cup with hot coffee, placed a bit of something upon a plate, and went over to her.

"I asked, 'Wouldn't you like something to eat? It is so very warm.' Folks, never to my dying day shall I forget the stark misery in that woman's eyes! She took the coffee and the plate. After she finished she thanked me in a low voice. I went back to Sam. And I don't think it was much more than ten minutes until a rattly, tinny old Ford came bustling from the east, whirled up under the tree and turned round.

"You could tell that this man was own brother to the first one, from every gesture and tone of voice. He flung open the door to the machine, threw the little, old battered trunk into the back of it, commanded half savagely, 'Pile in, ma. I see that scoundrel, Tom, can get you here on time! I suppose he is making out fine these days.'"

Della paused a moment, "If the little, old heartsick woman said anything we didn't hear it. But can't you see what must have happened? There had been a little property. The mother had been induced to let the sons handle it, and through some misfortune it had gone. Then came the time they would not speak, yet the mother was obliged to divide her time between the two, and compelled to listen to the two, whom she carried beneath her heart so long ago, abuse each other."

There was a moment of silence as Della finished the narrative, then David's hand reached out to clasp the hand of James in a silent vow. Then the two brothers looked at Sam Garver, nodded their heads. Not a word was said, but Sam knew very well that the two men would leave mother and Katie in their home, would go in morning and night to look after them. Above all they would remain friends. Never, no never would they cause their mother to be bowed with grief and shame because of enmity between sons she had carried beneath her heart long years ago.

Bellefontaine, Ohio.

I'm Thinking of You, My Father

BY RUTH SLOAN WENIGER

When I think of the days so free from all care,
Childhood days, that were guided by parents so dear—
Then I'm thinking of you, my father.

When I think that from morning 'til each day was done,
As a "tiller of soil" you worked in the sun—
Then I think of your task, my father.

When I think of the food you had to provide,
When I think of the clothing and shoes besides —
Then I think of your care, my father.

When I think how at night I'd sit on your knee,
As you rocked and told stories of interest to me—
Then I think of your love, my father.

When I think how my father each sabbath day
Would take us to the church just over the way—
Then I think of your prayers, my father.

I know that you prayed as fathers only can,
And I fall on my knees and pray to God then—
And I'm praying for you, my father.

When I pray I ask God to bless you each day,
May his love dwell with you through all of life's way—
For oh, how I love you, my father.
Cleveland, Kans.

Glimpses of Life in India

BY BERTHA RYAN SHIRK

16. A Bit of Romance

DURING our stay in Bombay, the first three months in India at the home of Reverend Modi, a young man called twice a week for a lesson in English. My friend, Mrs. Lukey, was his teacher. He was introduced to me as a missionary to the Arabs. His home was in Syria, but because of persecution and nonsuccess in preaching the gospel there, he had made his way to In-

dia. He could speak several languages, including English, but his English was broken and he wanted to mend it. As my friend Mrs. Lukey had many other duties, doing zenana work and helping in a school for Jewish girls, she would always ask me to give this young man his lesson.

One afternoon when the lesson was finished, he asked if I would like to go driving. There was a splendid drive around Back Bay where our home was located. English officials with their families, well-to-do Parsis and rich Hindus, enjoy driving and "eating the sea air," as it is expressed in their language.

His Arab friends would furnish carriage and horses. Of course I did not care to go and some excuse was offered. He then wanted to know if he might come and carry me to the depot or station when I was ready to go to Bulsar. To this proposition I consented as otherwise I would have had to hire a jitney. The next morning the carriage came on time. The driver in full uniform sat on a high seat outside; a footman at the back, and the young man, spick and span, inside. The drive to the station was not a very long one, for which we were thankful. The train was waiting for the passengers to get comfortably located. I found my place in a compartment for "women only" while ticket and baggage were taken care of by my companion. Then the train was ready to go. Good-by and thanks for kindness were given. A girl can always tell when the mind of a boy is serious. After being home a day or two, a letter came asking a reply in return. It was answered for the sake of courtesy, but another one came in which the young man expressed a desire to become better acquainted. I had occasion to go to Bombay soon after this and who should call but this same young man, soon after I arrived at my friend's house. The next morning he came over rather early and asked permission to prepare our midday lunch and send it up to the house. He and his brother lived together in hired quarters. He wanted to convince us of his accomplishments as a cook, also to show us how tasty and dainty some of his Syrian dishes were. Lunch time came. A servant appeared at the door with a large tray. On it were several strange looking dishes. One was a date stew prepared with meat and dates. It reminded me of the Dutch dish in America, snitz and knep. We enjoyed the new and odd way in which the different foods were prepared and the good rice and curry. The tray and empty dishes were returned with thanks. We accepted the favor, not thinking there might be anything of any significance in it to the young man but afterward he said he had prayed as one of old that if his gift was accepted it should be a sign that his friendship would also be accepted. He called late in the evening and seemed very happy but I did not know what it was all about at that time.

When time came to return to Bulsar, the horses and carriage were proffered for my use again. This time he came a bit earlier. My lady friend had to leave the house before he came; so I suggested we drive on down to the station and wait there. As it happened, there was no one in the ladies' waiting room at the station. He dismissed his carriage and came on into the waiting room with a package I had not seen before, under his arm. He placed the package on a writing table in front of me and began to take off the wrapper. What should meet my astonished gaze but an entire bolt of silk. I laughed. "A new dress for you!" he said, and laughed too. It was tan and good material, but I felt matters were getting rather serious, especially with the young man; so I said, "Oh, no! You can not afford to make such an expensive gift as this and anyway I do not wear silk dresses." He tried to persuade me to take it, saying he had a friend who was a silk merchant and he had given it to him at a reduced rate and he could pay for it anytime. I felt my situation quite embarrassing. I refused the gift again and told him I could not take it. Just then the train came; so I arose and hurried away with a light handshake. Distance and silence quieted my fears for some time. I kept my little secret to myself. I suppose I should have told it to the Stovers. Probably it would have saved me further trouble. During the time of the famine, Bulsar needed some extra helpers and who should Stover Sahib invite to come and help but the young man and my friend, Mrs. Lukey, from Bombay. They came. We were kept busy here and there, our only meeting being at meal time and during evening prayer service. We were all very much amused by his "good night" when it came time to retire, for he always put a "dear" at the end, saying "good night, dear." He had heard Mrs. Lukey call me dear so he thought it would be proper for him to do the same.

At Christmas time we were feasted on dates, a whole big box shipped direct from Syria and a box of candy called Turkish Delight. He had also ordered some of the beautiful Smyrna rugs, as a brother was coming to Bombay. His brother suffered shipwreck. All his baggage including the rugs was lost. We were thus saved the embarrassment of refusing another gift.

The night came when he was going back to Bombay. Our little company, in the bright moonlight, went with him, walking to the station. He walked on my side of the roadway. The train was late. We had to wait. We sat on the platform benches and talked. Of course I am not going to tell you all that was said, but what he said did not seem to affect me very much. Once again he surprised me by producing a package. This time it was quite a small one but he thought surely it would be accepted. I did not look to see if it was a diamond or not or whether it would fit the finger it was

supposed to fit. I felt sad. He had been a mission worker in Bombay for some time, standing alone through persecution and trial. He asked Mrs. Lukey and me to go with him street preaching one evening. Our singing drew a little crowd. While he was speaking, water came pouring down out of a pitcher from a second story window, evidently aimed at the speaker. We crossed the street and he finished, but as we started to go, some one grabbed his watch chain and in the scuffle he lost his hat. This was only one of his trying experiences. He had many others to relate. He was very discouraged and seemed to think a companion would heal all his ills. I tried to persuade him differently. Again the train came to interrupt our conversation and took my well-meaning friend away. A couple of letters were exchanged after this and our friendship ended but it also ended his mission work.

Some time afterwards, he wrote to Stover Sahib saying he had accepted a position as interpreter on some merchant ship at a good salary. He went to sea and left me happy forever afterward.

Chickasha, Okla.

The Mothers-in-Law

BY MAUD MOHLER TRIMMER

ON Mother's Day sons and daughters wear crimson or white carnations to honor their mothers. Isn't it high time for every one to wear another flower, perhaps a pink carnation or rose as a tribute to a loving mother-in-law? Sometimes children by marriage fail to remember that the mother-in-law is a mother, too, one who endured days and nights of physical stress and mental anxiety that her child might grow into the noble upright person some one's son or daughter will want to marry. Every one who has reared a child knows how difficult the task is, however much it may be enjoyed. The noble adult didn't just happen. Some one prayed and struggled unceasingly to weed out his faults and develop in him what is worth while.

Unless we have had the experience, none of us can realize what it means to give up a child reared at so great cost, and so dearly loved, into the care and keeping of another. When the son- or daughter-in-law is wise enough to appreciate the love and sacrifices of the mother-in-law and is glad to come into the family as an added child, the sting has gone. The fond mother has not only lost her child but has gained a new son or daughter to love.

I am so glad that it was my privilege to know the fine, old-fashioned lady who was my mother-in-law. I am a better, more capable woman because I knew her. It is my regret that my child missed knowing his lovely grandmother. I can not pay tribute to my own mother without also honoring my mother-in-law.

At the time of my marriage I had not seen her, not

even so much as a photograph of her, and we were separated by the breadth of a continent. All I knew was that my husband spoke of her in the highest terms. With the loss of my first born there came physical weakness, upset nerves, and great grief. At that time there came through the mail a snapshot of my mother-in-law. As I looked at the likeness of her sweet, gentle face, I said to my husband, "Take me to her."

This was in harmony with the doctor's advice for a change of scene; so day and night we traveled until we stood on the doorstep of my husband's old home. Sheer terror that these new kin might not like me took place of my longing to see them, but I found my mother-in-law what I wished and needed, a port in storm, a harbor of rest, another Naomi, serene and kind.

I was with her four months. In all that time, in that house, I heard no adverse criticism of any one, no high-pitched voices, no angry tones or unpleasantness. Although their church was facing problems and enduring some friction, no word of this was mentioned in the home. I saw and heard only what was kind, gentle and tolerant. I found my mother-in-law extremely unselfish, loving and very hospitable.

I am thankful for her life and grateful that I knew her. And I do think that more tribute should be paid to loving, long-suffering mothers-in-law.

Long Beach, Calif.

A Mother's Day Prayer

BY SARAH MILLER LOGSDON

OUR Father in heaven: On this significant day our hearts prayerfully linger on the memory of mother. Oh, God, we thank thee for mother. We thank thee for the love we shared, and for the love with which her life overflowed. We thank thee for the first instructions when at her knee we bowed our heads and repeated the prayer she taught us. That instruction still lingers to our good. We thank thee for the concern with which she guided our little feet. We thank thee for the many times she kissed us good night and soothed us into restful sleep. We thank thee for the times she brushed away our tears and healed our hurts.

We thank thee for her sacrifices in her weary hours of waiting at our sickbed when her tender ministries cooled our fevered brow. We thank thee for the encouragement she lent, the high hopes she inspired and the inspirations she furnished. Her prayers still go with us. God bless our mothers.

And though her lips are silent and the cemetery marks her resting place, our hearts still cry out today, "God bless our mothers."

May we grace her memory by a nobility of manhood and a queenliness of womanhood that will honor her God and do credit to her Christ. Amen.

Nash, Okla.

THE CHURCH AT WORK

Directed by M. R. Zigler, Executive Secretary; Rufus D. Bowman, Director of Adult Education; R. E. Mohler, Secretary of Men's Work; Mrs. Ross D. Murphy and Anetta Mow, Women's Work; Dan West, Director of Young People's Work; Raymond R. Peters, Chairman of Intermediate Committee; Ruth Shriver, Director of Children's Work; H. Spenser Minnich, Secretary of Christian Finance; Ross D. Murphy, representing the Pastoral Association; Ruth C. Sollenberger, Office Secretary.

THE MINISTRY

Every Pastor and His Wife at Conference

Many local congregations of the Church of the Brethren do not seem to realize the importance of sending regularly their pastors to Annual Conference. Some other denominations consider such a practice highly beneficial and no matter how large or small the delegation from the local church, the pastor is always included.

There is probably no group in the brotherhood that understands the problems and needs of the church better than those men and women who are shepherding the churches. Their experience and devotion are certainly needed in the council chambers of the general church. But when we say this we are not discounting the value of elders and laymen. We feel that we should have all three groups represented.

To be of value the message and work of Annual Conference must be gotten down to the local church. The Conference minutes help to do this if read. The Gospel Messenger serves admirably, but not every member is a subscriber. But the pastor reports to his congregation from the pulpit, as he visits in the homes and as he sits on committees. But after all the hearing of the report by the local church is not the end of the matter. It is the doing of it that counts. No man in all the church has such an opportunity to put into action the program and decisions of Annual Conference as does the pastor. We believe the Annual Conference Budget would be more easily raised if every pastor could be there when it is passed and feel the heart throbs of a great brotherhood.—D. D. Funderburg, President Pastors' Association.

EVANGELISM

Suggestions on Pentecost Evangelism

1. Learn from Jesus to love people.
2. Be kind and pleasant, even though mistreated. Never let the smile of perfect peace die out of your heart. Do not affect a smile on the lips.
3. Jesus never coerced. Be courteous and discreet.
4. Deal with folk privately as much as possible.
5. Do not press for a decision too soon; use tact.
6. Do not pass by the opportunity to press for decision. Be alert.
7. Avoid questions that suggest negative answers. You are after a "yes" for Christ. Pave the way by questions that bring positive responses.
8. Find, as early as possible, some living memories of religious impulses and feed them by carefully guiding the conversation.
9. Be friendly to all members of the family. If any sick, give attention; a tender song; a short fervent prayer will be effective.
10. Be natural. Have a heart aflame with love and deep concern. Do not appear to have an ax to grind. You are the Lord's ambassador.

11. Act with courage and holy boldness. Refuse to be discouraged. If the Lord is on your side and the Holy Spirit is in you and working with you, then you have nothing to fear.

12. Watch and pray as you work. Otherwise you may be found off guard.

13. Keep the prospect on the defensive. You have nothing to defend. You have something to offer which needs no defense. Truth makes its own defense. Assume that the prospect knows he should be a devout Christian.

14. Do not make excuse for making the call. You have nothing to be ashamed of. The person or persons are indebted to you for your personal interest. Don't tell them so; that would spoil things.

15. Make your calls brief. It may require more than one. Do not wear the prospect out.

16. Argument is dangerous. You are not called to argue. Your prospect may try to raise one. You are there to reason of righteousness, self-control, and judgment. You are a witness to grace and truth. Jesus never argued.

17. You are not after making church members. You are after a profession of Christ and a disciple of his. The membership can be taken care of later.

18. Don't try to outtalk the prospect. Get him to talk and you stimulate by questions or otherwise. That is your chance to study his life and attitude.

19. Scripture may be helpful. Don't overdo it. If you do quote, be sure you rightly apply and appropriate it. You yourselves are the witnesses to truth. Be sure your prospect will be looking for Christ in you.—J. W. Lear, for Bethany Faculty Commission on Evangelism.

WORSHIP

Music Camp, Camp Mack, June 11-16

Tuesday, June 11

- 3:00 P. M.—Registration and getting settled.
- 5:00—Supper.
- At Sunset—Vespers.
- 7:00—Setting up objectives of camp.
- 8:30—Hymn sing.
- 9:30—To cabins.
- 10:00—Lights out, chimes.

Daily Schedule, Wednesday to Saturday

- 6:00 A. M.—Rising.
- 6:30—Morning meditation—a good habit.
- 7:00—Breakfast.
- 8:00—Song leading clinic for all campers.
- 9:00—Special interest groups: instrument—organ, piano, orchestra. Vocal—solo, small groups.
- 10:00—Survey course in Brethren Hymnal, for all. History and use of Hymnal. Background of the hymns.



11:00—Fine arts in religion. Special interest groups: religious art, religious poetry, worship materials and programs.

12:00 Noon—Dinner.

1:00—Free period—rest recommended.

2:00—Appointment period. Instructors will be at the designated places to meet individuals for voice testing or church music program.

3:00—Faculty meeting.

3:00—Recreation for campers—boating, swimming, games.

5:00—Call for supper; 5:30 supper.

At Sunset—Vespers—creative worship by campers.

7:30—Lecture hour—speakers from conference.

8:00—Camp choir.

9:00—Recitals by camp and faculty talent.

9:30—To cabins.

10:00—Lights out—Each cabin to sing a hymn as taps.

Leaders: Prof. P. L. Huffaker, Indiana—Dean; Prof. Beltz of Northwestern University; Prof. Nevin Fisher—Maryland; Prof. Alvin Voran—Kansas; Bro. Russell G. West—Indiana; Prof. Paul Halladay, Indiana; Prof. Philip Royer—Maryland; Bro. M. R. Zigler—Illinois; Prof. L. W. Shultz—Indiana; Bro. J. Clyde Forney—Illinois; Bro. George Detweiler—Pennsylvania; Prof. A. F. Brightbill—Illinois; Prof. D. W. Boyer—Indiana.

1. A chorus will be formed and a program of music given to the general public on the last day of camp, which is Sunday, June 16.

2. Bring blankets, musical instruments, solos, etc. Come prepared for an informal out of doors life.

3. Expense—\$1.00 registration and \$1.00 per day for board and cabin per person. Total, \$6. Or you can bring families and rent a cabin—there are only a limited number of cabins, so you will have to get your bid in early.

For information write: Camp Mack, Milford, Ind.

PEACE

Some World Court Misconceptions

4. Is the United States judge, Mr. Frank B. Kellogg, a full-fledged member of the World Court?

Many think he just sits in the court without any authority or power. He is one of the regular panel of judges and has as much authority as any other judge. He is elected as they are and acts as a full-fledged judge. The World Court bench has had a United States judge on it since its beginning in 1922. John Bassett Moore and Charles Evans Hughes were Mr. Kellogg's predecessors. They helped make important decisions while serving on the World Court.

Judges of the World Court are chosen from the highest judicial ranks in any nation of the world.

Mr. Frank B. Kellogg is a full-fledged World Court judge.—L. W. Shultz, for Manchester Peace Committee.

LEADERSHIP TRAINING

1935 Church of the Brethren Camps

Note—For several weeks, this column will carry announcements of the various camps and summer assemblies planned for the several districts and regions of our brotherhood.

Camp Mack, Milford, Indiana

1. **Y. P. D. Cabinet Retreat**—cabinets of Michigan, Ohio, Illinois and Indiana.

Date—May 17-19.

Cost—25c per meal.

Dean—Dan West.

2. **Music School**—for choristers, music committees.

Date—June 11-16.

Cost—\$1 per day and \$1 registration fee—total \$6.

Dean—Perry Huffaker.

3. **Training School**—for ministers and church school workers.

Date—July 1-6.

Cost—\$1.75 registration only; \$6 board, room and registration.

Dean—H. L. Hartsough.

4. **Patriotic Programs, July 4**—music; dedication address—J. W. Lear; address—Dr. H. R. White; peace play—Ft. Wayne young people.

Cost—free (meals may be had at 25c).

5. **Intermediate Boys' Camp.**

Date—July 7-19.

Cost—\$10.

Dean—Eldon Evans.

6. **Young People's Camp.**

Date—July 21-Aug. 2.

Cost—\$12.

Dean—Russell G. West.

7. **Intermediate Girls' Camp.**

Date—Aug. 11-23.

Cost—\$10.

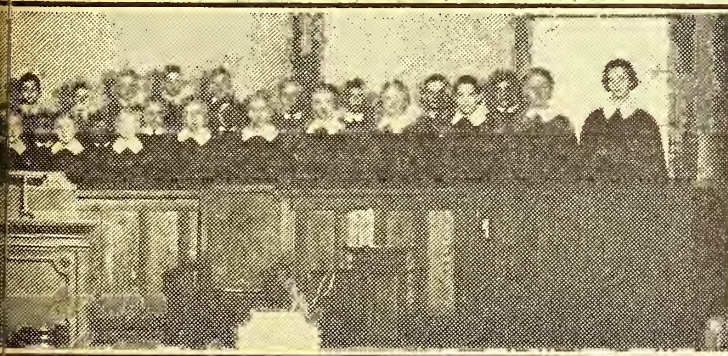
Dean—Gletha Mae Noffsinger.

Six from a local church may come for the price of five in any camp.

To the mass meeting of men on June 2, afternoon and evening, all men and boys are invited. There should be a large number of men present. C. Ernest Davis and R. E. Mohler are two of the speakers.

"Lake Wawbee is calling: Come, Learn, Follow Me."

Write for information: Camp Mack, Milford, Ind.



The picture shows the Junior Choir of fifty mixed voices at the Moxham Church of the Brethren, Johnstown, Pa., Bro. John D. Ellis, pastor. Mrs. Ada Rininger is the choir leader; Jack Penrod and Gertrude Keim are the Junior leaders. The theme song of the choir is Shine and Show the Way.

CHRISTIAN FINANCE

"Keep My Commandments"

Stewardship Teachings Apply to All

Too often men of moderate means mistakenly assume that Christ's teachings about riches, wealth, treasures, great possessions, etc., were addressed only to the wealthy and apply to the rich alone. A careful examination of the gospel records will show that this was not the case.

A Few Examples

The passage on laying up treasures was addressed to the disciples and to the multitudes during the Sermon on the Mount. Jesus' account of the Parable of the Talents was primarily to his disciples, none of whom could be called wealthy or particularly talented. His statement that "a rich man shall hardly enter into the kingdom of heaven" and the following teachings about riches, were not made to the rich young ruler but to the disciples after the young man had gone away sorrowful. The Parable of the Rich Fool was principally for the benefit of two brothers who were quarreling over an inheritance, but it was addressed to the crowd surrounding the Master and his disciples.

Sins Common to All

The crowds that constantly gathered about Jesus were mainly of the poorer and middle classes. They were made up of men and women of moderate incomes, with a few exceptions such as Zaccheus and the rich young ruler. Jesus knew that the poor were sometimes more guilty of covetousness than the rich. He knew that greed was not a sin confined to the rich alone. He could read the hidden thoughts and desires of men's hearts, and his warnings against the deceitfulness of riches, the dangers of laying up treasure on earth, and such stories as the Rich Fool, the Talents, and Dives and Lazarus, were told because of what he saw in the hearts of men about him.

Personal Application

These same teachings are addressed to you and to me today. The principles outlined are to be applied and practiced in our own hearts and lives. As we approach the Annual Conference Offering let us make a special study of what Christ teaches about the use of money, and pray earnestly that we may be guided by his Spirit.

CHRISTIAN WORKERS

Personal and Social Purity

PREPARED BY IRA H. FRANTZ

Matt. 5: 27-30; Gal. 5: 19-24

May 26

1. **Truth Is a Safeguard Against Evil.**
 - a. The truth shall make you free (John 8: 32).
 - b. Children should have facts, not lies, from their parents. Blanche B. Miller, Messenger for Oct. 6, 1934.
 - c. Young people should have sympathetic counsel.
 - d. Adults should seek accurate information (1 Tim. 4: 7).
2. **God's Laws Are Right.**
 - a. Consequences of breaking them are as certain as those for disregard of the law of gravity (Gal. 6: 7, 8).
 - b. There are rewards for keeping God's laws (Ezek. 18: 19).
3. **Impurity Destroys Well-being.**
 - a. It endangers health.
 - b. In youth it disqualifies for happy marriage.

c. In adults it wrecks homes and happiness. See Perry Rohrer, Messenger for Oct. 6, 1934.

4. Self-control Is Still an Essential Virtue.

The present fashion is to discard it.

5. Dangers to Guard Against.

- a. Evil thought and loose conversation.
- b. Immodest exposure. Our fathers were right in insisting on modest dress (1 Tim. 2: 9).
- c. Dancing, petting. There are other forms of social relations more elevating.
- d. Indecent pictures, suggestive novels. Not only let them alone but wage a war of extermination.

WOMEN'S WORK

Our Project

Five years ago, or at Conference in 1930, when we entered into the spirit of the \$15,000 national project for the support of the Girls' Schools in India, China and Africa, we hoped that, even if we could not immediately reach the annual goal, we might at least accumulate its equivalent during the entire period of five years. Our actual total gift to March 1, 1935 was almost \$70,000, or about five thousand dollars less than the anticipated goal of \$75,000 for the five years. We have until Conference to complete the period. To be sure our project of \$15,000 will continue to the end of the year and we hope to do quite as well in our giving as last year.

This affords an unusual opportunity to stress our Golden Anniversary Offering. Perhaps if we try hard we can make up the \$5,000 through our Women's Work Conference Offering. All that we have given since March 1 will be included. Let us work hard during the first four months of this year. This will help the Mission Board to tide over the summer months and our own efforts and hard work will be distributed throughout the year. Begin now to prepare your Conference Offering and either place it in the offering bag at the special Golden Anniversary program at Winona Lake on Saturday afternoon, June 8, or send it to Anetta Mow, Mission Office, 22 S. State St., Elgin, Ill. Mark your offering, plainly indicating that it is for Women's Work and state the name of your church and district.

We hope to make the offering a special feature of the Anniversary program. So if individuals or groups desire to make a gift for any worthy cause within the program of the church, they are encouraged to do so. For example—I know of one woman who expects to make a special memorial gift for her mother who has passed into the Great Beyond. This will doubtless be used toward supporting some specific work that can be carried forward with the amount of the gift. Others may be specially interested in the cause of peace, temperance or various phases of Christian education and home missions. Should you desire a list of worthy causes you may secure same by writing to Sister Mow at the Elgin office. Any such gifts will count toward our Women's Work Anniversary Offering, if you so designate.

Begin to think about Conference. It would be fine to have a large representative attendance of women this year. Being located within easy reach by auto for a large part of our membership, perhaps many women may attend for little expense. Plan to be present for the early Women's Work programs on Wednesday evening and Thursday forenoon as well as for the Anniversary program on Saturday afternoon.—Mrs. Ross D. Murphy.

INTERMEDIATES

A Pastor Enthusiastic for Intermediates

The following is taken from a letter received at Elgin not long ago. "We had a fine intermediate social yesterday, from 4:00 to 6:00 P. M. at the church. Both boys and girls, twenty-eight, were present. I am enthusiastic for that group."

The more I come in contact with intermediates the more I am convinced that we need many more pastors who will be "enthusiastic for that group." The pastor who wrote the letter from which the quotation was taken has been giving special emphasis to his intermediate boys' and girls' program for the past year. He is getting results.

Any suggestions from pastors and church leaders are welcomed. We plan to use this column to exchange ideas.

YOUNG PEOPLE

Concerning the Leader's Own Religion

A. The Leader's Own Religion

"What we call the Sermon on the Mount is the way a Christian will act." "The main moral content in the word 'Christian' must be the Sermon on the Mount."

Whether or not you agree with these statements from Stanley Jones, you will agree that no Christian leader can ignore the teachings given there. As a beginning how would you answer these questions for yourself?

1. Are you renounced in spirit? Do you have "a heart at rest from itself to soothe and sympathize"?
2. Do you care enough for your young people to suffer for them? Then are you strong enough to help them?
3. Are you eager to learn in order to guide them?
4. Do you hanker after rightness in your own life, in relation to your young people, and in their relations to one another?
5. Can you forgive them when they have done wrong?
6. Do you have the integrity to be just and kind at the same time?
7. Can you build up "a friendly world" for your youth who have grown up in an unfriendly world?
8. Can you "take it" when the good you have done is interpreted as evil?
9. Can you be gloriously happy when you suffer wrongfully?

B. What He Wants to Do

There is more reading done now than ever before. In 1930 twice as many rural people were subscribing to city newspapers as in 1925. It has likely increased in the past five years and this kind of reading is doing something to us, because it brings the world closer to us. "Whether enhanced understanding or increased distrust among people results depends largely upon selection and emphasis."

If you could control the reading of your youth—

1. How many newspapers, periodicals would you have them know first-hand?
2. How many hours a week would you have them read?
3. What papers and magazines would you exclude?
4. What sections of other periodicals would you exclude?
5. What papers and magazines would you include for certain?

C. How He Goes About It

If you have earned the right to inquire, the following information will help you understand your youth better:

1. What newspapers, periodicals, do they read regularly?

2. What parts of these do they read first?
3. How many hours a week do they read?
4. What writers do they prefer?
5. What parts of papers and magazines do they usually omit?
6. Do they read "The Gospel Messenger" and "Our Young People"?

CHILDREN'S DEPARTMENT

A Bethany Pastors' Conference Group Discusses Children's Work

Findings of the sectional children's work group at the Bethany conference last fall will be given in the next several issues of the Messenger. The group was led by Rev. A. O. Mote, member of the Children's Division Committee.

The commission on the study of "children" felt there are four major groups that touch and influence the life of the child. These four groups are the community, school, home and church. We felt that the child had a right to be well born, to have a good home, to have an opportunity to live and an opportunity to develop his talents.

The following findings are in no way exhaustive, but give a summary of the study made over a period of five days of two-hour periods. These findings are being submitted only as a skeleton and one studying them is given full freedom to use them as he sees fit.

I. Community

1. The church is an integral part of the community and as such shares the responsibility for community ideals.
2. The church should recognize the field of other character-building organizations and endeavor to coöperate with them as much as possible.
 - (1) Other organizations are the Y. M. C. A., the Y. W. C. A., Boys' and Girls' Clubs, etc.
3. Leisure time program.
 - (1) Recreational activities.
 - (2) Community camp projects.
 - (3) Community Vacation Bible Schools.
4. Motion Pictures.
 - (1) The motion picture has a very definite effect upon child life.
 - (2) The motion pictures are a moral problem and need to be faced in a very definite manner.
 - (3) The motion pictures can be an asset or a liability in a community.
 - (4) The church should coöperate with other churches in the community in endeavoring to meet the motion picture problem.
5. The church does well to coöperate in the matter of community chests, community unions, councils of churches and religious education in providing for the child—
 - (1) In avoiding economic hazards affecting childhood.
 - (2) In planning for the health of children.
 - (3) In arousing interest in other phases of child welfare.
6. The church will do well to be interested in civic problems, candidates for public office and general elections.
 - (1) There are in every community those who would sell the rights of childhood for personal gain and need checking in their pernicious practices.

KINGDOM GLEANINGS

Calendar for Sunday, May 12

Sunday-school Lesson, The Christian Church.—Acts 2: 41-45; Eph. 4: 1-7, 11-16.

Christian Workers' Meeting, Husband and Wife.

B. Y. P. D. Programs:

Young People—Mother's Day—1935.

Intermediates—Mother's Day.



Gains for the Kingdom

Four baptisms in the Ambler church, Pa.

Two baptisms in the Bartlesville church, Okla.

Four baptisms in the Mt. Hermon congregation, Va.

Four baptisms at Easter in Cloverdale congregation, Va.

Four baptisms in the Connellsville church, Pa., Bro. R. E. Shober, pastor.

Two baptisms in the Chambersburg church, Pa.; six baptisms on Easter.

Fifteen baptisms in the Dixon church, Ill., Bro. W. E. Thompson, pastor-evangelist.

Two baptisms in the church at Glendale, Ariz., Bro. A. A. Durr of Smithfield, Pa., evangelist.

Twenty-three baptized and one received on former baptism in the Morrellville church, Johnstown, Pa.

Five baptized and one reclaimed in the Blue River church, Ind., Bro. L. U. Kreider, pastor-evangelist.

Seventeen baptized and two reclaimed in the West Alexandria church, Ohio, Bro. J. O. Winger of North Manchester, Ind., evangelist.

Nine baptized and two received on former baptism in pre-Easter meetings, New Philadelphia, Ohio, Bro. Walter M. Young, pastor-evangelist.



Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Chas. Cripe of Bremen, Ind., May 26 in the Wawaka church, Ind.

Bro. D. R. McFadden of Smithville, Ohio, May 19 in the Castine church, Ohio.

Brother and Sister B. M. Rollins of Keyser, W. Va., June 12 in the Woodland church, Ill.

Bro. I. N. H. Beahm of Nokesville, Va., May 19 at Beaver Creek house, Pleasant Hill congregation, Pa.

Bro. W. K. Kulp of Mt. Pleasant, Pa., May 20 to June 2 in the Sugar Grove church; Bro. Geo. Yoder of Windber, Pa., June 15 to 30 in the Berkey house, both in Shade Creek congregation, Pa.



Personal Mention

Bro. Charles E. Zunkel, pastor at Michigan City, Ind., changes his street address. The new number is 421 South Dixon Street.

Middle Maryland is to be represented on the Winona Lake Standing Committee by Eld. A. B. Miller, with Eld. John S. Bowlus as alternate.

Bro. Chas. R. Oberlin's address is still Peru, Ind., and not as inadvertently given in connection with his recent timely article on "Making the Church Program Evangelistic."

The Standing Committee delegates to the Winona Lake Conference from the First District of Virginia are Elders D. P. Hylton and J. S. Crumpacker, with Elders C. E. Eller and J. S. Showalter as alternates.

The Standing Committee of the coming Winona Lake Conference will have as representatives from the Second District of Virginia Elders John T. Glick and B. B. Garber. We have not been advised as to alternate delegates.

Sister Sarah M. Kuns of Los Angeles, Calif., wife of Bro. John S. Kuns, has gone into her final rest at the ripe age of nearly seventy-nine. Brother and Sister Kuns formerly lived at Cerro Gordo, Ill., and were well known to many of our older Messenger readers, especially those who had the habit of attending Annual Conference.

Eld. M. S. Mohler, Leeton, Mo., ripe with years and long experience in church councils and activities, is suffering from a broken hip. His son, Bro. James M. Mohler, writes that it is doubtful whether he will be able to walk again. We know you will join us in extending to him our sincere sympathy and good wishes for the best the gracious Father may do for him.

Details concerning lodging at Winona Lake during the period of the Conference are promised for publication in next week's paper. "After May 15 we will be able to assign lodging to all applicants," writes Bro. Roy B. Teach, Secretary of the Committee of Arrangements. All communications should be addressed to Roy B. Teach, Huntington, Ind., Route 5.

Bro. B. M. Rollins of Keyser, W. Va., wrote us from Canton, Ohio, April 24, as follows: "During our recent meeting at Lincoln, Nebr., we discovered that Bro. Leonard Birkin widens his pastoral ministry by reading his Sunday sermons the following week to all of his shut-in and isolated members. In one month he read twenty-six such sermons. His visits are made according to schedule and not infrequently do his parishioners invite their neighbors and friends to their home to 'listen in' on the sermons. Not a bad suggestion for other pastors."

Pastor Galen B. Royer, Morrellville, Johnstown, Pa., writing April 29 about the twenty baptized on Easter with one received on former baptism and three more baptized April 28, added: "Aside from four meetings during Holy Week, we had no week-day meetings. The Sundays of Lent stressed the sacrificial note and appeal was made to which this number responded. The human side is seen in faithful work among our teachers and personal work on the part of a few members. I can't forecast what would happen to Westend Johnstown did we have twenty personal workers like we have about a half dozen."

Something to Do for Goodwill Day

Church leaders already are planning their Goodwill Day services for Sunday, May 19, 1935. The suggestions included in the Peace Packets for Goodwill Day sent out by the Board of Christian Education, Elgin, Ill., are exceedingly helpful.

Be sure to send your goodwill letter, or telegram, to Mr. Hiroshi Saito, Japanese Embassy, Washington, D. C. The program suggestions in the Packet will help you in writing your message.

Whether you are a leader or not, ask yourself the question so loudly that others may hear: "Is our church arranging to make as much of Goodwill Day as it should?" Volunteer your help. It is a great day. It is still our day.—Peace Commission, by O. W. Neher.

Northeastern Ohio has selected Elders M. M. Taylor and D. R. McFadden as members of the Standing Committee for Winona Conference; alternates are Elders Ora De Lauter and J. C. Inman.

Bro. G. E. Barkdoll after eight years' pastoral work at Litchfield, Nebr., is changing his address to 1007 W. Chestnut St., Carthage, Mo. He is in position to schedule evangelistic meetings at any time.

The **General Ministerial Board** met in regular session at the Publishing House last week, with four members—Hartsough, Bowman, Miller, Yoder—and Secretary Zigler in attendance. Bro. Brougner could not come because of injuries received in a fall, which injuries, we are glad to be informed, are not thought to be permanently serious.

Tuesday morning, April 30, came a cable from Shanghai, sent from there that same afternoon, such is the curious result of living on a round world and trying to approximate consistency in reckoning time. What the cable said is more important. It told of the arrival of our deputation brethren—Bonsack, Miller, Brubaker—at Shanghai, China, all safe and well.

To **Sister O. L. Hengsteler**, De Graff, Ohio, our thanks and yours are due for the specially appropriate picture which graces the front cover page of this Mother's Day number. She had thought of suggesting this before but never got up courage enough until this year, she says. We are sorry for her unnecessary anxiety and glad for that last installment of courage.

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Miscellaneous Items

Camp Mack will have no lunch counter concession at Winona Conference this year. None were to be had. The parking concession will be in charge of our young men. Your patronage is solicited.

Notice to the churches of North Dakota and Eastern Montana: All queries, papers or reports to be printed in the district conference booklet must be in my hands not later than June 4. Our district conference this year is to be held in the Cando church, July 7-11.—Ray Harris, District Clerk.

A Men's Work Mass Meeting will be held at Camp Mack, the afternoon of June 2. Dr. O. G. Brubaker will preside. Devotions at 2:00 P. M. will be followed by addresses by R. E. Mohler and C. Ernest Davis. A fine musical program will be given in the evening. The Liberty Mills Men's Chorus, Northern Indiana Men's Chorus (100 voices), Izaak Walton League Men's Chorus and the Manchester Male Quartet will be heard at this service.

The **sixtieth anniversary** of the Bethel church near Carleton, Nebr., will be celebrated June 1 and 2. On Saturday evening an original outdoor pageant, Sixty Years of Progress, will be enacted and on Sunday special services and a basket dinner will be enjoyed. We hope many former residents and friends of Bethel will be present; if it is impossible to attend we would appreciate a greeting from you. These should be sent to Mrs. Allen Lichty, Carleton, Nebr.

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With Our Schools

Bethany News Notes

Miss Anetta C. Mow, an alumnus of the Seminary, who is serving as an assistant in the offices of the General Mission Board while detained on furlough from India, gave a very

interesting lecture on the life of Wilbur B. Stover, Feb. 26, in the Bethany chapel. She also taught a course in the History of Missions at the Seminary during the winter quarter.

Bro. Ora Huston, pastor of the Douglas Park mission, addressed the students in the Bethany chapel, March 19, on the subject: "Making Lemonade." Bro. Huston is an alumnus of the Seminary.

Have you received your copy of the Bethany catalogue? A copy will be mailed free of charge to anyone interested in what our Seminary is doing. Address: Bethany Biblical Seminary, 3435 Van Buren St., Chicago, Ill.

Dr. Charles W. Gilkey, dean of the Chapel, University of Chicago, lectured on The Faiths That Undergird Democracy, in the auditorium of the First church, April 2, on the joint lecture program of the Seminary and the First church.

Bethany Biblical Seminary was well represented on the Mid-day Devotional Services, a feature of WGN, during the first week of April. On Tuesday, April 2, Dr. D. W. Kurtz was the speaker; on Friday, April 5, Rev. Willis Ray Wilson, pastor of the North Austin Methodist Episcopal Church of Chicago, was the speaker. Mr. Wilson is an alumnus of the Seminary.

On **March 12**, Dr. Cree gave a greatly appreciated lecture on nature, illustrated with slides from actual color photography, featuring historical trees, flowers and sunsets. The lecture was accompanied with music by members of the Cree family, who also rendered several selections of violin music preliminary to the lecture. This lecture, because of its popular interest, was delivered in the auditorium of the First church and was the first number of the joint lecture program sponsored by the Seminary and the First church.

THE QUIET HOUR

God in Nature—As Owner

PREPARED BY J. CLYDE FORNEY

For Week Beginning May 18

I. God is the Owner of the universe—the heavens and the earth (Deut. 10: 14; 1 Chron. 19: 11).

1. Consider the fact that all the manifestations of power and energy of the heavens are of God.
2. The earth with all its stored up energy in all forms is the property of God the Father.

II. All that grows and lives and moves and has its being upon the earth is the Lord's (Job 41: 11; Psa. 24: 1; 47: 9).

Here a careful survey and study should be made of all the materials and life that make up the total happiness of man.

III. The gold and the silver belong unto God who stored them in the earth for man's use (Hag. 2: 8).

Here a study should be made of the use and abuse that is made of these metals that have come to have so much meaning to the life and happiness of man.

IV. All animal life both wild and domestic is the Lord's (Psa. 50: 10).

V. Man must recognize that he is not his own. He belongs unto God (Psa. 95: 7; Ezek. 18: 4; Rom. 14: 8).

The fact and knowledge of God's ownership ought to give one a sense of reverence and dependency.

CORRESPONDENCE

NATIONAL HOSPITAL DAY

Sunday, May 12, is Mother's Day, and by coincidence it is also National Hospital Day. On that date every year since 1921, the public has been invited to visit hospitals in commemoration of the birth of Florence Nightingale. It seems quite fitting this year that we remember this great work of mercy along with our remembrances of the mothers of our land.

What the modern hospital has been able to do for motherhood can not be fully measured, but we can safely say that many a mother is well and happy with her family today because of the services of the modern hospital.

According to a report of the American Medical Association there were 7,147,416 patients admitted into 6,334 hospitals in 1934. Of this number there were 1,786,522 patients in 970 church hospitals. The total number of births in all hospitals was 701,143, of this number 210,597 children were born in hospitals under church control. Thus we see that the churches of our land are endeavoring to follow the example of our Lord in healing the sick.

We are happy that our own church can be accorded a place in this splendid humanitarian service. For last year we admitted 1,200 patients of which 174 were babies.

Bethany Hospital has been recognized from the beginning by the American Medical Association. Also this School of Nursing has been approved by the American College of Surgeons as well as by the State of Illinois. Our nurses have successfully passed the examinations for registration in the State of Illinois, several with very high averages.

Patients also have been generous with their commendation for the Christian service that has been rendered here.

The work is not without its many problems. Along with other eleemosynary institutions we have suffered because of the current economic disturbances. The patronage should and could be double if the patients had the funds to pay their accounts. Many people would much rather go to a church hospital than to a charity institution but are without the necessary finances. Every effort is made to serve but good intentions do not pay bills.

Many folks in considering hospital costs do not stop to think that service is maintained for twenty-four hours a day, and seven days a week instead of the usual 8 hours a day for six days a week. We must be prepared for any and all emergencies at all times. Some months ago five babies were born between 10:30 P. M. and 4 o'clock the next morning.

The only other comparable institutions are the hotels where the price of the room alone is as much as the hospital charges for board, room, medicines and nursing care.

Many people have a peculiar attitude toward hospitals. This is largely because they are not familiar with the real heart and soul of the place. Though May 12 as National Hospital Day is a time when most hospitals keep open house, yet the day is not used as a time to solicit funds, but merely to make the public familiar with the real spirit of the place, to reveal the service being rendered the sick.

Take advantage of this day to visit your local hospital. Talk to the men and women who are giving themselves to this cause. Observe the real workings of the institution. Get first hand information and see what a wonderful place the modern hospital fills in our social order.

If conveniently near to Chicago, Bethany Hospital invites you to visit your own church hospital on May 12. In fact, you are welcome any time you may find yourself in the city. You can thus see what is being done to heal the sick in the name of the Great Physician. O. B. Maphis, Chicago, Ill. Superintendent.

HOW LONG?

It was a genuine pleasure to read Dr. Bosler's article in The Gospel Messenger of April 13, concerning his experience with John. But the sentence, "It is a joy to belong to a brotherhood that believes in living apart from the world," made one stop and think. Higher moral standards than the world has are as much a part of a Christian's life of separation as are other phases of his life. But one can not help but ask how long can we maintain separation in this respect unless we do in other ways also. For all are bound up together in our living and contacts.

It has to be admitted that a separation in morals has not been maintained where there has been a going along with the world in other ways. Even serious moral offenses go unrebuked the same as other worldly practices.

Worldly amusements are as harmful as tobacco and liquor and are closely associated with them. Divorce and the remarriage of such are not viewed as scripture teaches but as the world practices now. And membership in secret societies—truly an organization of the world—is seldom condemned. And those who lead and should set an example in regard to simplicity and leaving off jewelry fail to do so.

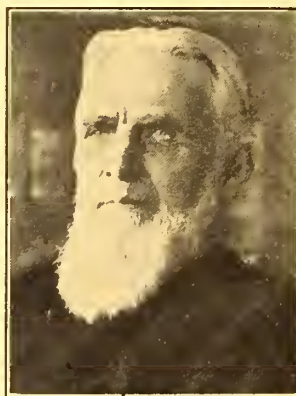
The actual living of Christian standards is so worth while. Just talking about them or claiming to hold them and not doing so is a hollow pretense. Would that we truly exerted the power and influence of living separated from the world.

Philadelphia, Pa.

Rebecca Foutz.

JOHN ROYER GIBBEL

John Royer Gibbel, son of John B. and Elizabeth M. Gibbel, was born in Lancaster County, Pa., Jan. 11, 1863, and passed away at his home in Pasadena, Calif., April 7, 1935, aged 72 years, 2 months and 27 days.



He was united in marriage to Katie L. Zook, Sept. 24, 1885. To this union there were born eight children, two of whom died in infancy. One son, Paul Z., preceded his father in death, Nov. 28, 1934. Mrs. Gibbel also was called in death, Jan. 26, 1922.

Sept. 14, 1925, Bro. Gibbel was united in marriage to Mrs. Bertha E. Keltner. He is survived by his wife, Bertha Keltner Gibbel, three sons, John Z. Gibbel, Pasadena; Jacob K. Gibbel, Rio Nido, Calif.; and Henry Z. Gibbel of Sierra Madre; also two daughters, Mrs. Ella May Kauffman and Mrs. Grace G. Widney, Pasadena; 13 grandchildren; one sister, Mrs. Elizabeth G. McCann, Elizabethtown, Pa.; and a daughter-in-law, Mrs. Neva Gibbel, Pasadena.

Bro. Gibbel accepted Christ as his Savior and united with the Church of the Brethren, being baptized April 28, 1889. He has always been a faithful Christian, loving his church

and active in Christian service. He was a deacon in the church for many years, before coming to California. Since coming to California in the fall of 1919 he has been a most active member of the Pasadena church. He served this congregation for many years as a member of its trustee board.

All who knew Bro. Gibbel unite in paying tribute to his splendid qualities as a man and a Christian and in extending sympathy to the bereaved family.

Memorial services were held April 9, 1935, with the writer and Elder C. C. Kindy in charge. Interment in Mountain View cemetery, Pasadena. Forest S. Eisenbise.

Pasadena, Calif.

To My Parents

(Continued From Page 8)

too, father, when you conducted evening prayers before we retired.

We saw you, father, afflicted for four years, yet never a word of complaint, because of it, and your trust in God remained the same to the end.

You, mother, left us so suddenly that we were almost stunned, but realized through our tears that "all was well."

And so, dear parents, we'll carry on with blessed memories of a good father and mother and be thankful always for your Christian leadership in a world full of temptations and dangers. Two of your children are with you now, and some day we will all be reunited, please God.

Harrisburg, Pa.

Speak Kindly

BY W. H. ROOSE

How often we speak unkindly thereby causing a wounded conscience. An unkind word, though unguardedly spoken, sometimes causes a life of anguish. Oh, what disconsolate homes have been made by them; what troubles in the neighborhood. What a discount there has been made upon the standard of love in the church. They carry misery and occasion for regret, repentance and the seeking for forgiveness with them to their haunts. What a blessing it would be were the dark recesses of forgetfulness its haunt; then there would be nothing to send back an echo. What a delightful place the world would be if we spoke nothing that would mar the happiness of a brother, sister, parent, friend or even a foe! Then would peace be the angel of the house, the church and the community. We form these pictures in our minds only to find them playing phantoms. Only the love of God will prompt us to paint such pictures. They are often down upon the scroll of memory; yet before they are placed on the wall of blissful eternity some one will throw a brand of strife and destroy the beauty of harmony which time had so diligently labored to produce.

What an incentive for peace when the parents never have words of strife or words that tend to cause hard feelings in each other's hearts. When such is the case the home becomes a place that we feel reluctant to leave; for then the children generally catch the spirit of kindness and also become its promoters. When the parents show a disposition to be kind, the children are invariably "kindly affectioned one to another." Children are sometimes peaceful when their parents are not. They are blest with a greater wisdom than their parents and learn to despise all domestic disputes and shun all thoughts of them with silent contempt.

What a fine place the church would be if its members were all kind; if all labored as diligently to refrain from doing an injury as we are apt in catching at every straw or at the chaff that floats to us on the breezes that rumor blows.

This unkind language is the cause of a good share of the trouble and sorrow in the church. I have often thought there ought to be a remedy, but we find the Pharisees spoke ill of our Savior. They brought a woman to judgment; they condemned Paul and stoned Stephen to death. They have followed the Christian dispensation down to the present time and will likely accompany it to the time when its doctrines will be revealed in a more peaceful abode than this. There is but one remedy—bridle your tongue, stay the pen. This can be done only by observing the divine command, "Think no evil." The consequence will be, "Speak evil of no one." How careful we should be that we offend no one. It needs be that offenses come but woe unto the offender.

Many a time we speak sharply and feel the keenness of the edge of our language when we reflect over life and it sometimes makes us sick at heart. Sometimes those cold words will blast the hopes of their receivers and they drop and die. They are followed to their final resting place and there become enclosed in the tomb waiting for the resurrection of the body when they will array themselves against us.

Brethren, are we the source of trouble or sorrow in the heart of a brother, sister or friend? Have we chilled the prospects of any one, or cut them short? Have we severed the cord that friendship used in binding us? Oh, what a determination we should have to do unto others as we would that they should do unto us!

Crystal, Mich.

Unfit for Your Library

BY I. S. LONG

THERE are books and books, some good, others not worthy a place in any good library. Strong minds may read and not be led away. But I know of occasional

persons who are led away, and I hear of preachers getting their sermons from some of them. Consider the following:

"In 1914, Jesus, at Jehovah's direction, took his power and began his reign as King. After ousting Satan from heaven, Jesus then, in 1918, came to his temple for judgment."—*Light*, p. 324.

"It was about 1925 that the faithful discerned the fact that the kingdom had begun and that Satan had been cast out of heaven and must now confine his operations to earth."—*Light*, p. 309.

"The religionists of the present time, particularly the clergy of Christendom and the counterpart of the Pharisees, rejected Jesus as King. They joined with others of Satan's organization to set up the League of Nations."—*Light*, p. 325.

"The scarlet colored beast of Revelations first came into view in 1899 under the name of *The Hague International Peace Conference*."—*Light*, p. 86.

"It was in the year 1924 that the Bok Peace Plan, for which a large sum of money as a prize, caused so much talk. It was in the same year that the mask was taken off Prohibition and it was exhibited to the people as a scheme of the devil, which it is."—*Light*, p. 26.

"First, the enemies which are the clergy and principals of the flocks: but these mine enemies, which would not that I should reign over them, bring hither and slay them before me." In another parable they are pictured as tares, which are gathered and bound in bundles to be burned."—*Prophecy*, p. 92.

An agent of the above mentioned books and many others once waited upon me at Bulsar, India, wishing to sell. I told him if he would give them to me I would take them into the back yard and burn them, that I would not have them as a gift in my library.

"Also in all his [Paul's] epistles, speaking in them of these things: in which are some things hard to be understood, which they that are unlearned and unstable wrest [twist], as they do also the other scriptures, unto their own destruction" (2 Peter 3: 16).

Yes, beware of these books, which are urgently sold to you cheaply. So much the worse for their cheapness!

Baltimore, Md.

Conference Business

Southern Pennsylvania

We, the members of the Waynesboro congregation, do hereby petition the General Conference of 1935, through District Conference of Southern Pennsylvania, to grant to the Eastern Zone the Conference in 1936.

Southeastern Pa., N. J., and Eastern N. Y.

The Green Tree congregation petitions Annual Meeting of 1935 through district meeting of Southeastern Pennsylvania, New Jersey and Eastern New York, that the Annual Conference for 1936 be held in the Eastern Zone.

Northern California

The Elders' Body of the Northern District of California, assembled Oct. 12, 1934, recommends that the District Meeting of Northern California concur with the District Meeting of Southern California in petitioning that Annual Conference of the Church of the Brethren be held on the Pacific Coast in 1936.

Unanimously approved by District Conference.

Eastern Maryland

We, the Pipe Creek congregation, ask Annual Conference through Eastern District of Maryland, to provide legal counsel for our members who are attending schools where military training is compulsory. The duties of such counsel shall be to instruct, advise and defend brethren who may be called upon to violate conscientious scruples relative to participation in or learning the arts of war.

Answer: The District Meeting of Eastern Maryland requests Annual Meeting to appoint a committee to counsel our young people respecting participation in military training or service.

Eastern Pennsylvania

To District Meeting of Eastern Pennsylvania, Greeting—To Standing Committee of 1935:

We, the District Mission Board, request that the location for the Conference of 1936 be granted to the Eastern Zone.

Answer by District Meeting: Passed to Annual Conference.

Middle Pennsylvania

The Tyrone church, through district meeting, asks Annual Conference that no change be made in the manner of the arrangement of text in our Sunday-school publications. We ask this because we feel that the present arrangement of both King James Version and the American Revision is satisfactory to the great majority of those who use the publications and is effective in presenting the Scripture in the most intelligent manner. We feel that the change that is suggested will result in a lessened use and circulation of the publications containing the Sunday-school lessons.

Answer—Passed to Annual Meeting.

First Virginia

In view of the fact that practically all of our state districts maintain home mission programs administered through district mission boards, and since the General Mission Board maintains a department of home missions headed by a home mission secretary; and since the work of both these departments is essentially of the same type and character, therefore, we the Tinker Creek church, in order to eliminate duplication, effect greater economy in the expenditure of mission funds, and promote greater efficiency in the administration of our home mission work, request the Annual Conference of 1935, through the district conference of the First District of Virginia, to appoint a Conference Committee to make a careful study of this problem and bring to the Conference of 1936 a report on plan and policy for the administration of our home mission program.

Passed to Annual Conference.

Second Virginia

To the Annual Conference of the Church of the Brethren, Winona Lake, Indiana:

We, the Bridgewater congregation, Bridgewater, Va., through district conference of the Second District of Virginia, petition that the Annual Conference for 1936 be held in the Eastern Zone.

Passed to Annual Conference.

Middle Maryland

Inasmuch as church discipline, even for gross moral offenses, has so nearly disappeared among Protestant bodies, and since the practice of our own church in this regard has become lax and our method of procedure vague and uncertain, the Hagerstown church petitions Annual Conference of 1935, through the district conference of the Middle District of Maryland, to appoint a Conference Committee of three to make a careful study of this problem and bring to the Conference a restatement of the policy and procedure of the Church of the Brethren on this question.

Passed to Annual Conference by district meeting of Middle Maryland.

Oklahoma, Panhandle of Texas and New Mexico

To Annual Meeting of 1935, Greetings—

We, the elders of the district of Oklahoma, Panhandle of Texas and New Mexico, assembled at the district meeting at Clovis to consider the change of the time of the year for Annual Meeting for the following reasons:

1. Whereas, harvest is on at the time Annual Meeting convenes in our latitude, making it impossible for many to attend;

2. Whereas, coming before our crops are harvested, it decreases our giving as we have little or no money at that time;

3. Whereas, we have investigated and found to our satisfaction that if the meeting were changed from the present date to sometime the latter part of August it would not discommode other latitudes and benefit many;

Therefore, we suggest the change of date from the present date of meeting to sometime in late August.

Carried.

NEWS FROM CHURCHES

CALIFORNIA

Laton.—Our pastor, John Price, is holding a two weeks' meeting at San Bernardino. Bro. Platt held one week of revival services at the Laton church which ended March 31. Our love feast was April 1, following the meeting. Several from neighboring churches attended.—Mrs. O. S. Vaughn, Laton, Calif., April 20.

Los Angeles (First).—The church met in council March 13. Much of the business consisted of plans for repairing the church house and for securing supplies for love feast occasions. It was decided that the deacons should visit every home to encourage loyal attendance and faithful service on the part of each member. Our love feast will be held May 19 at 4 P. M. We are pleased to report that most of the repair work on the church house is finished. The Women's Work is progressing nicely. The Aid is kept very busy. The District Council of Women's Work visited our church the evening of March 3. The program consisted of a report from the local director, followed by responses from the district officers, a missionary message by Sister C. P. Shaffer, a Bible talk by Sister Rose Calvert, and a play entitled A Crown of Many Stars. An offering was taken at the close of the program. Feb. 14 we had the pleasure of listening to an interesting talk by Mr. Wintersteen, missionary on furlough from Bolivia, S. A. March 14 a letter was read from Sister Susan Stoner, who was in China, en route to India. April 11 Sister Paul Rupel gave a talk on the customs of the people of Africa. Our Easter service in the morning consisted of a program principally by the junior and primary departments, followed by a message on the Resurrection by Eld. D. B. Miller. The offering amounted to \$38.89. The evening program consisted of a reading by Sister Elva Schrock, entitled David, and a cantata, Triumph. The offering was \$7.42.—Mrs. Della Lehmer, Los Angeles, Calif., April 24.

Santa Ana.—On March 27 the members of this congregation met to bid farewell to the pastor, Bro. Fred Flora, and his wife who resigned after four successful years of service here. Bro. Herman Landis, a senior at Bethany Biblical Seminary, has been unanimously selected to carry on the work here after his graduation in June. Brother and Sister Landis plan to attend Annual Conference and will start the work here July 1. The mothers and daughters' organization held the annual election of officers April 5. Laura Dunlap was elected president for the ensuing year. The annual mother and daughter banquet will be held May 10.—Mrs. Inez Teter, Santa Ana, Calif., April 20.

COLORADO

Haxtun.—A union meeting of the Sterling and Haxtun young people was held at Sterling Sunday afternoon, April 14; about thirty went from Haxtun. On Sunday morning, March 31, the first reading of a series was given as a part of a pre-Easter program arranged by the high school class; the last was given on Easter morning, April 7 at the close of the Sunday-school a short missionary program was given by some of the juniors, consisting of several readings and a musical number. April 14, prior to the morning sermon, Bro. Snively gave a short temperance talk and demonstration to the children, showing the difference in effect of water and alcohol. In the evening stereopticon views, Sharing Christ with Africa, were shown. The offering is to be used for Africa missions. The Ladies' Aid had an all-day meeting at the home of Sister Lilly on April 18. The Mother's Day program is to be sponsored by the men's class this year. The Easter morning offering went to the Board of Christian Education. Our pastor brought us an impressive sermon from the text John 15:24.—Mrs. Warren D. C. Wood, Haxtun, Colo., April 22.

FLORIDA

Winter Park church is rejoicing over the baptism of eight juniors of the Sunday-school on Easter. This was followed by communion services in which nearly fifty took part. The Easter program was interesting; 100 were present at Sunday-school. Steps will soon be taken toward the building of our new church.—J. W. Chambers, Orlando, Fla., April 23.

ILLINOIS

Dixon church began pre-Easter services on April 7. The first week neighboring ministers assisted and the second week our pastor, Bro. Wm. E. Thompson, conducted the meeting. Fifteen were baptized and nine received by letter, making a total of twenty-four new members on Easter Sunday. Our Sunday-school attendance has been steadily increasing for 1934, having made a 17 per cent gain over 1933. On Easter we had the largest attendance at Sunday-school in the history of the church. We have been having many interesting and inspiring services. Among these were a missionary play, The Choosers, given Sunday evening, Jan. 20; a temperance play, Prisoner at the Bar, sponsored by the Anti-Saloon League on Sunday evening, Jan. 27. The missionary circle gave a program and presented a play, Aunt Elizabeth's Missionary Tea, on Feb. 3. The West Branch church had church of our Sunday evening service March 10 and gave a fine program. The Gospel Herald of Wheaton College gave a fine program of instrumental and vocal music, short testimonies and a sermon on Sunday evening, March 24.—Lena Bowers, Dixon, Ill., April 24.

Oak Grove church held a business meeting April 14. Bro. M. A. Whisler was reelected elder for another year; Sister Allie Kenyon, clerk; Wm. Hare, treasurer; John Raney, trustee; the writer, Messenger agent and correspondent. Bro. M. A. Whisler was chosen delegate to Annual Conference, with Arthur Whisler, alternate. Delegates to district meeting are Zona McFarlin and Mabel Hare; with John Raney and Jesse Hardman, alternates. We are meeting in the homes for prayer meeting and consecration services this spring. We are looking forward to our evangelistic services to be conducted by Bro. J. H. Cassidy of Washington, D. C., beginning Sept. 8.—Mrs. M. A. Whisler, Lowpoint, Ill., April 22.

Springfield.—On Sunday, April 7, the young people of Southern Illinois met in this church for their spring rally. It was an inspirational meeting and very well attended. The main addresses of the day were given by Bro. Raymond Peters from Bethany Biblical Seminary. Special numbers were furnished by the various churches. The B. Y. P. D. pennant, presented to the winner in the mileage contest, was again won by the Woodland group, with Canton a close second. Points are determined by multiplying the number coming from each church by the number of miles they traveled. The Women's Council of the church has sponsored several projects this spring: A chicken supper was served to the Christian men's business association of Springfield and two dinners served to the employees and friends of a local establishment. April 5 a three-act play, The Winding Road, was successfully presented in the Harvard Park school. We regret to state that on April 30 Bro. Brady will close a four and a half year pastorate at this place. He and his family are moving to Ottawa, Kans., where he will assume his new pastoral duties. Both the young married people and the entire church are planning farewell socials for the family. The District and General Mission Boards in conjunction with the local church board have succeeded in securing Bro. Ralph Finnell and wife who are now in school at Bethany to take over the work for the summer.—Mrs. Paul Brubaker, Springfield, Ill., April 24.

INDIANA

South Whitley church enjoyed a well attended communion service April 14. Eight new members were received as a result of a two weeks' meeting held recently by Bro. R. H. Nicodemus of Sidney, Ohio. Our pastor, Bro. Mark Cripe, is conducting a revival in the Spring Creek church. We regret the loss of our Sunday-school superintendent, Bro. Paul Fisher, and his wife who was an efficient primary teacher in the Sunday-school. Bro. Fisher has been a teacher in the South Whitley school for four years but is seeking another location.—Mrs. Elizabeth E. Baker, South Whitley, Ind., April 22.

IOWA

Coon River congregation was favored on April 6 by an entertainment furnished by the McPherson College a cappella choir. Their program consisted of music and readings. On Sunday evening, April 14, the high school orchestra of Yale rendered a program of sacred music at

our church which was much appreciated by a large crowd.—Mrs. Chas. Knight, Pahrora, Iowa, April 22.

Indian Creek.—During the winter the B. Y. P. D. has been meeting in the homes twice a month. March 31 they gave a peace program. Our church sent a letter of protest to the President against the contemplated naval maneuvers. April 14 the play, *What Shall It Profit?* was given in our church by a group from Des Moines Valley. The men recently built a new fence around the cemetery. Easter was observed with appropriate services and a program, including a pageant. Bro. Fred A. Flora of California will be with us in a two weeks' meeting beginning May 5. Our love feast will be May 18. The Aid has been meeting twice a month all winter for quilting. They presented the pastor's wife with a beautiful quilt which was greatly appreciated.—Eva Reed, Maxwell, Iowa, April 22.

Waterloo City.—During the month of March we coöperated with four other churches in an evangelistic campaign conducted by Miss Uldine Utley, the twenty-two-year-old girl preacher. Her messages were not sentimental but Biblical and orthodox to the highest degree. Souls have been consecrated anew to the deeper and more vital things of life and living. At our quarterly business meeting held April 8 we re-elected Bro. A. P. Blough as pastor. I. D. Beck and E. M. Lichty will represent us at Annual Conference. We decided to have our communion service Sunday evening, May 5. Four letters of membership were received; since our last report fourteen were added to the church, nine by baptism and four by letter; one was reclaimed. The young people's conference including five churches will be held at this place April 27 and 28. Midweek services are largely attended and much interest is manifested.—Clara Miller Lichty, Waterloo, Iowa, April 20.

KANSAS

Appanose church will hold its spring communion on Saturday evening, May 18. On Easter evening a short play and program were given. On Sunday evening, May 12, the baccalaureate service for the rural high school will be held in the church. April 26 a county union temperance meeting will be held in Ottawa and our pastor urged all who were interested in "Keeping Kansas Dry for Kansas Youth" to make an effort to attend this service.—Mrs. J. M. Ward, Pomona, Kans., April 22.

North Solomon church met in council March 31. Our love feast will be held May 12. Quite a number attended the district young people's conference at Burr Oak April 21. Two letters of membership have been granted since our last report.—Mrs. John Moyer, Harlan, Kans., April 22.

MARYLAND

Manor church met in business meeting March 30. Bro. Harry Rowland was unanimously reelected elder for another year; Bro. Josiah Hammond, church trustee. We decided to buy new hymnals and a piano, and to have the church walls redecorated. Committees were appointed to take care of this work. May 11 at 4 P. M. has been selected as the date for the communion service. Delegates to district meeting are Sisters Katie Miller and Mary Baker and Bro. Chas. D. Coffman. April 2 Bro. J. M. Henry delivered his illustrated lecture on Peace. Since our last report one has been added to the church by baptism.—Naomi H. Coffman, Fairplay, Md., April 20.

Meadow Branch congregation held programs in both church houses on Easter Sunday. Bro. Fred Wampler of Virginia opened the Meadow Branch Sunday-school with prayer on Easter morning and later visited the Sunday-school in our Westminster church. Eight of those who applied for church membership here were baptized on April 18 and five were baptized April 21; two were reclaimed. This makes fifteen additions to the church at this place as an immediate result of our late series of meetings conducted by Bro. B. F. Waltz.—Wm. E. Roop, Westminster, Md., April 22.

Westminster.—On Sunday evening, Feb. 3, the Sunday-school presented *The Church of My Dreams* to an appreciative audience. The offering was given toward the Conference budget. The missionary pageant, *The Challenge*, was given Sunday evening, Feb. 17, sponsored by the missionary society. A splendid offering was received for the Women's Work project. An inspiring meeting of the missionary society was held Feb. 20 when the mite boxes were brought in. On Sunday evening, March 24, the intermediate girls' class gave the home mission play, *Janey*, very effectively. A fellowship supper was held at the church March 28 as a get-together inspirational meeting before the beginning of our evangelistic services the following Sunday. A short program also was given in which a representative from each organization of the church expressed a desire to coöperate in the series of meetings. Bro. B. F. Waltz of Hershey, Pa., began our two weeks' meeting on March 31; he preached spirit-filled sermons in an earnest way and seventeen were led to accept Christ. The meetings were well attended and much good seed was sown.—Mrs. H. Edgar Royer, Westminster, Md., April 20.

MINNESOTA

Nemadji church held its first services in the new church on Good Friday evening. A fine musical program was given by the choir. The address of the evening was given by Bro. Oliver Dilley on *The Crucifixion*. Preparations will be made for a dedication service of the new building as soon as the elder, Bro. Root, can be with us. We were very glad to welcome back to our group Bro. Chester Earhart and family. But we are sorry to lose Bro. Burkholder's family who are soon to leave for Winona.—Mrs. E. H. Dilley, Barnum, Minn., April 20.

NEBRASKA

Bethel.—Pre-Easter services began Palm Sunday with a message by Bro. Kinzie; he also gave one on Tuesday evening. On Wednesday Rev. Merrill of the Bruning church delivered the message. Communion services were held Thursday evening with Bro. Kinzie in charge, assisted by Bro. Deeter. We were happy to have Bro. Deeter and wife with us again and the best wishes of all will go with them to their new pastorate at Dallas Center, Iowa. An inspiring Easter sermon was given by our pastor and in the evening the cantata, *The Garden of Joseph*, was given to a large audience. It was interspersed with colorful tableaux and readings. The April meeting of the Women's Council was held at the home of Mrs. Lettie Norton, with Mrs. Will Flory leading the meeting in an interesting discussion of Leadership. The May meeting will be held at the home of Mrs. Ross Lichty in Carleton. Sunday, April 14, we were especially appreciative of the inspiring peace oration, *Hickory Stumps*, which was given by one of our young men, Harlan Horner. This timely discourse gave us much to think of, especially those who are considering schools whose curriculum includes compulsory military training. Plans are going forward for the original pageant, *Sixty Years of Progress*, which will be given June 1. An all-day meeting will be enjoyed on June 2.—Mrs. Incz Lichty, Carleton, Nebr., April 24.

NORTH DAKOTA

James River.—We are again beginning our special programs on the Sunday that Bro. J. I. Michael is not with us. We also expect to begin our Sunday evening services soon. Easter Sunday Bro. Michael preached to a full house. There was a basket dinner and joint program with the Carrington people in the afternoon when Bro. Sylvan Steman of Edgely gave a short message. We enjoy these get-together meetings as they give us inspiration and courage to continue our work. Bro. Loyd Thomas of Carrington who had been seriously ill following an operation, was able to return home on Easter. We feel the loss both in the Sunday-school and Aid work of ten of our members who moved to Montana last fall.—Mrs. J. W. Schlotman, Carrington, N. Dak., April 23.

OHIO

Black Swamp church had services the afternoon of Good Friday. Our pastor, Bro. Geo. Garner, preached from the subject, *The Old Rugged Cross*. A picture of the cross was drawn by Sister Ruth Garner, a reading was given by the oldest member and special music was also given. Easter morning the B. Y. P. D. sponsored a sunrise service which was very spiritual. Breakfast was served at the church. At Sunday-school 131 were present. An offering was taken for missionary purposes. After Sunday-school Bro. Garner preached from the subject, *Three Resurrections*. When the invitation was given eight came out on the Lord's side, a father and mother and six children desiring baptism. Later another Sunday-school boy came and after dinner the nine were baptized. In the evening we celebrated the Lord's supper with Bro. Geo. Garner officiating, assisted by Bro. Uriah Garner and L. W. Shaffer of Durand, Mich.—Mrs. Asenath Baker, Lemoine, Ohio, April 25.

Danville.—On Sunday morning, Dec. 23, an interesting program was rendered by the junior department, sponsored by the missionary committee. In the evening the young people presented a play entitled *White Christmas*. An offering of over \$100 was received. The Women's Work group distributed mite boxes for the new year. They have been very busy this winter, often meeting once a week. The young married people's class presented the church with a beautiful platform curtain at Christmas time. There have been many requests to present the temperance play, *What Shall It Profit?* A cast made up from our young married people has presented it nine times; several requests are still outstanding. Bro. Phillips was chosen delegate to Annual Conference. Our pastor, G. W. Phillips, attended the Ohio state pastors' convention at Columbus in February. In March we had a father and son fellowship supper attended by sixty. Bro. U. S. Kreider was the guest speaker of the evening. Our pastor is teaching a course in leadership training; we are studying the life of Christ. We have been enjoying an interesting series of sermons on *The Lord's Prayer*.—Mrs. Vivian Shaw, Danville, Ohio, April 23.

Lower Stillwater.—March 2 the deputation from Manchester College gave us an interesting program. With the help we received from our suggestion box we had a profitable workers' meeting just before our regular council. We elected Robert Ulrich and Ira Oren delegates to district meeting, and Roy Engle, delegate to Annual Meeting. March 17 we had the pleasure of having Thos. Carter and wife, the prison evangelists, with us. Among other good things we have had since the beginning of the year was the help of Bro. Wimer from the East Dayton church in a series of singing lessons which we enjoyed very much. April 18 Bro. Frantz, editor of *The Gospel Messenger*, gave us five very impressive sermons for the Easter season. The young people's conference for this section of Southern Ohio will be held at our church in the near future.—Altha M. Bowman, Dayton, Ohio, April 23.

OKLAHOMA

Ames.—Brother and Sister Oliver H. Austin of McPherson, Kans., came to our church March 26 and conducted an evangelistic campaign, closing April 14. Bro. Austin's stirring sermons were Biblical and practical. Sister Austin ably assisted by leading the music, rendering special musical numbers and conducting a junior chorus; her splendid stories were enjoyed by the older folks as well as by the children. There were twenty-one confessions during the meeting; eighteen of

these have been baptized, one awaits the rite and two are affiliating with other churches. Of this group ten are above sixteen years of age, six being heads of families. The entire church has been greatly strengthened by the Austins' faithful endeavors, and encouraged over the fact that there was a 50 per cent increase in church membership. The business men voted to close their stores at 7:30 each evening during the meeting. The other churches of the community cooperated also. The attendance was wonderful in spite of severe dust storms. Delegations of Brethren from Aline, Thomas and Cushing drove long distances to attend a part of the meeting. Our pastor and the Austins made over 100 calls in the community. Before the revival the church purchased a piano; the organ is being used by the children's division. A gift of electric light fixtures makes the main auditorium more pleasant and attractive. The Women's Work group (Dorcas Society) holds interesting monthly meetings. At a recent food sale the society cleared over \$20. The men's organization is planning several improvement projects, one of which is to make tables and benches for the smaller children. The children's division was entertained at an Easter party at the home of the teacher of the beginners' class. Our communion will be held late in May. Almost a year ago Bro. Robert A. Haney and family of Virginia came to take charge of the pastoral work of our church. At a recent council the church unanimously decided to ask Bro. Haney to remain for another year.—Mrs. Florence Moyers, Ames, Okla., April 22.

PENNSYLVANIA

Altoona (Twenty-eighth Street).—Our congregation has chosen Bro. Glen E. Norris as its pastor; the family moved into the parsonage the latter part of March. Bro. Norris and his wife were formerly missionaries to Sweden. Since our pastor came to us an increased attendance is noted in both church and Sunday-school. The adult and junior choirs rendered programs during the Easter season: the adult choir on Palm Sunday evening and the juniors on Easter evening. Our semiannual love feast will be held Sunday evening, May 19, 6:30. A Vacation Bible School is being arranged for, to be held during the month of June. All church activities have added interest to their work and we are looking forward to greater things as our pastor takes up his work here.—S. W. Snyder, Altoona, Pa., April 22.

Ambler.—We had an unusual treat at our March young people's meeting. Mr. Harvey Merns of Philadelphia played selections on bells, the tubular harp and chimes. The two latter instruments are very unusual and were handled very ably by Mr. Merns. On March 31 Rev. Robert Frazer, the blind radio gospel singer, had charge of the services. We had an overcrowded church that night. The inter-church orchestra, sponsored by our church, assisted in the Christian Endeavor and church services in the Grace Presbyterian church, Horsham, on April 7. On April 14 we had baptism and four were received into the church. The adult men's Sunday-school class is sponsoring a monthly prayer meeting. The members of this class were guests at a very enjoyable social given by the young men's class. Special services were held in the church Good Friday evening. Our Easter program by the children was given Easter morning and our pastor preached his Easter sermon in the evening. The choir rendered special music.—Mrs. John K. Snyder, Ambler, Pa., April 24.

Chambersburg.—Our church made an effort to raise the Conference budget by putting on the play, The Church of My Dreams, Feb. 24. The offering amounted to \$53.48. On Feb. 26 two boys were baptized. The men's Bible class of which Bro. G. A. Stouffer is the teacher, sponsored the Messenger project with gratifying results. Eighty per cent of our homes now receive the paper. The Sunday-school placed a subscription in the public library. March 21 the ladies' quartet sponsored a musical program which was much appreciated. The proceeds were for the building fund. April 11 Bro. V. C. Fennell gave his lecture, Why Girls Smoke. April 14 we began our pre-Easter services. We enjoyed one week of very helpful services. On Monday evening we had the assistance of Bro. S. S. Blough and a quartet from Greencastle; on Tuesday Bro. L. K. Zeigler preached for us. The remainder of the services were in charge of the pastor. Special music by home talent was enjoyed at each service. On Easter afternoon six were baptized. In the evening a large number enjoyed the love feast. Brethren H. A. Spanogle and M. B. Mentzer were with us. On April 24 our regular spring council was held. Eld. S. D. Hartranft presided in the absence of our elder who is ill. It was decided to continue the Sunday evening services during July and August. We decided to call an evangelist for our next revival. Plans were made looking toward the growth and enlargement of the work of the congregation. The congregation elected two deacons at this council: Brethren Abram Burkholder and Fred Writter who, with their wives, were installed. Elders H. M. Stover and C. R. Oellig assisted in the elections. The following officers were elected: Presiding elder, the pastor; clerk, Carl Bear; treasurer, C. Lehman Wenger; financial secretary, Emma S. Carr; trustee, Russell Etter. Delegate to Conference is the pastor. Our congregation will celebrate the twenty-fifth anniversary of its founding this summer.—C. E. Grapes, Chambersburg, Pa., April 24.

Eibethel.—March 23 we met with the brethren and held meeting over Sunday. They have forty members. The church is in Fayette County, Pa. We had a very interesting meeting; their Sunday-school is moving along nicely.—I. B. Ferguson, Hollsopple, Pa., April 22.

Ephrata church met in council March 26. Bro. Henry King, member of the District Ministerial Board, directed the election of one of our young brethren, Bro. Wilbur Martin, to the ministry. Our love feast will be held June 2 beginning at 3:30. Sister Ella Mohler was elected Messenger correspondent for a period of two years. Various reports

were read and plans to improve the church interior were discussed. Delegates to district meeting are as follows: J. M. Neff, Amos Taylor, Amos Martin, Elmer A. Shirk; alternates, Nathan Kilhefner, Harry Nies, Lemon Schlosser, Galen Kilhefner. Delegates to Annual Meeting are Alvin Wenger and Galen Kilhefner. The officers of the Aid Society were approved by the council, the president being Mabel Wenger. Pre-Easter services were held and during the week the following ministers delivered sermons: Wilbur Martin, Alvin P. Wenger, Galen Kilhefner, David Snader, Nevin Zuck. One soul was won for Christ during these services. Easter morning the primary children had the opening session. After Sunday-school the juniors and intermediates rendered a short pageant entitled Service. This was followed by a sermon by our pastor, Alvin P. Wenger. In the evening a musical program was rendered by the B. Y. P. D.—Gertrude R. Shirk, Ephrata, Pa., April 22.

Jennersville.—The members of this church met in council on April 6. Bro. Kurtz, a member of the Mission Board, and our pastor, Bro. Ebersole, were present. The church and Sunday-school officers were reelected for the coming year. Bro. Ebersole was chosen pastor for another year. Bro. Major Willis and Bro. John Ebersole are delegates to district meeting, with Brethren Ralph Hess and D. C. Griffith, alternates. Bro. W. H. Grinestaff and wife were installed into the office of deacon. The love feast will be held on Saturday evening, May 11.—Mrs. Lula Grinestaff, Oxford, Pa., April 23.

Palmira.—Eld. F. S. Carper preached inspiring sermons every night during Holy Week. Our Easter program was given by the junior and intermediate departments of the Sunday-school on Sunday evening, April 21; afterward Bro. F. S. Carper gave the closing Holy Week sermon. Our love feast will be held Sunday, May 5.—Mrs. A. L. Espenshade, Palmira, Pa., April 23.

Ridge church met in business meeting on April 15. Plans were made for better lamps in the church and bookracks for the pews. Also we considered how we might plan ministerial help after Bro. Reber leaves us June 30. Arrangements have been made with Dr. J. Linwood Eisenberg of our Teachers' College for the months of July and August. Dr. Eisenberg will be remembered as one of the Dunkard Dozen who attended Ursinus College many years ago. Bro. Reber has accepted the pastorate of the Brooklyn church. Words can not express the regret we feel over his going because of the help and inspiration he has given us. A two weeks' revival service has been planned to begin May 12. Local ministers will speak the first four evenings, then on May 16 Bro. Wm. Zabler of Lancaster will come

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THE GOSPEL MESSENGER.

and continue until May 26 when an all-day service will be held with communion in the evening.—Mrs. John Roos, Shippensburg, Pa., April 22.

Rockton congregation, composed of the Bethel, Rockton and Greenville churches, has been going forward in a remarkable way under the combined leadership of Eld. Jason Holloper and the pastors, Brother and Sister W. C. Sell. The Bethel congregation has doubled its Sunday school and church attendance. The Greenville group has had a healthy growth both in Sunday-school and church. A Ladies' Aid Society has been organized in each church. The Rockton congregation is planning on a big evangelistic campaign, April 29 to May 5, with the pastor, Bro. W. C. Sell, evangelist, and Mr. Robert Kinander, song director. The Rockton love feast is May 8. The young people of all three churches have been very active. There is a group of about thirty-five in the Bethel congregation, about twenty in the Greenville congregation and about twenty-five at Rockton. April 16 the Greenville young people presented the drama, *The Soldier of the Cross*. April 23 the Bethel young people gave *The Lost Church*. The Rockton young people are planning to sponsor a temperance program including stereopticon slides and lecture on New Alcohol Education, to be given in several different churches. The men's brotherhood at the Greenville church is doing fine; they have already given one good program and anticipate further activities. All three churches, on different nights, surprised the pastor on his birthday, bringing good wishes, gifts and a well prepared program. All three congregations are looking forward to a full summer of activity in which at least two may have Vacation Bible Schools. Some of the young people hope to spend some time at the camps. On the whole the outlook is very encouraging. On alternating weeks the adult and young people of the Bethel church, under the leadership of Bro. Sell, are taking up the book, *Studies in Doctrine and Devotion*. Each Sunday evening at the Greenville church Bro. Sell teaches a large mixed class concerning the teachings of Jesus and the early church.—Mrs. Alice Sell, Du Bois, Pa., April 20.

Rummel church met in council April 4. Our love feast will be held May 12 at 6:30 P. M. We will have four evening services prior to our feast. Bro. G. E. Yoder from Scalp Level will bring the messages and our pastor, Bro. Galen R. Blough, will return the meetings in the Scalp Level church before their love feast. Bro. G. R. Blough has been chosen to represent us at Annual Meeting with Bro. C. S. Knavel, alternate. We decided to purchase individual communion cups. One has been added to our church by baptism since our last report. March 3 the Berwind male chorus from Windher gave a sacred concert in our church. March 13 we gave a program of music at the Old Folks' Home, Scalp Level, Pa. March 24 the Loyal Men's Bible class had charge of the evening services in the absence of our pastor. Each Sunday morning during April we had a splendid message by one of the young people. Some of the organizations made a special effort in a financial way to lower our debt on the parsonage and as a result we raised \$224. Easter Sunday evening the Garden of Joseph was presented again by request. We are planning a Vacation Bible School, also a mother and daughter program.—Mrs. Warren Hoover, Windber, Pa., April 21.

Shade Creek.—The quarterly council meeting was held in the Ridge church. Six letters have been received. Bro. J. F. Graham was chosen delegate to Annual Conference with Bro. C. K. Shaffer, alternate. Our love feast will be held in the Berkey house May 12, at 6:30 P. M. Revival services will be held in the Sugar Grove church at Blough May 20 to June 2 with W. K. Kulp, evangelist; and in the Berkey house June 15 to 30 with Bro. Geo. Yoder, evangelist.—Nellie Lehman, Blough, Pa., April 26.

Springville.—March 10 the B. Y. P. D. of the West Conestoga church rendered a fine program at Denver church. Our church met in council March 21. The following delegates were elected: to Annual Conference, Bro. R. P. Royer; alternate, Clayton Gehman; to district meeting, E. M. Dinger and I. G. Mohler; alternates, Amos Heisey, J. M. Leininger and Clayton Gehman. March 24 Bro. David Snader from Akron preached for us at the Mohler house. Our love feast will be held at the Mohler house May 14 and 15 at 9:30 A. M. May 26 our evangelistic meetings will begin at Blainsport house with Bro. Clayton Gehman of Stevens as evangelist.—Mrs. Lida M. Zug, Lincoln, Pa., April 16.

Spring Grove.—Dec. 9 Bro. B. W. S. Ebersole of Hershey brought us an interesting message. Feb. 10 Bro. Amos Martin of Ephrata preached for us. A Bible institute was conducted March 9 and 10 by Bro. R. W. Schlosser of Elizabethtown. The scriptural teaching was very plain, helpful and interesting. The church met in council March 30. Delegates to district meeting are Brethren Simon Landis and Amos W. Martin. The love feast is to be held at the Kemper house May 11 at 1:30. Plans have been made to conduct a singing class to start in May.—Noah W. Martin, Ephrata, Pa., April 15.

Uniontown.—We were very glad to have Bro. W. K. Kulp of Mt. Pleasant deliver the morning message on Jan. 20. Since our last report the following stereopticon addresses have been presented by our pastor: Family Religion, The Missionary Character of Christianity, and The New Approach to Alcohol Education. Feb. 10 we were privileged to have the deputation team from Juniata College with us, one of the number being from our own congregation. The offering for this group toward the support of Bro. Kulp in Africa amounted to \$2. Feb. 24 a number of adults presented *The Church of My Dreams* to a splendid audience. On the following Friday evening the same group gave the play at Fairchance, Pa. The Juniata alumni banquet was held in our church March 28, dinner being served to forty-two guests. The main addresses of the evening were given by Dr. Elmer

S. Schreiner of California State Teachers' College and Calvert N. Ellis of Juniata. Our regular council meeting was held April 1. Bro. Sollenberger was chosen delegate to Annual Conference with Bro. Geo. Wright, alternate. It was also decided to hold our own Sunday evening services instead of joining in the union meetings during the summer. Bro. Sollenberger was elected pastor for another term of three years, the present term ending Sept. 1. Pre-Easter services were held by the pastor from April 14 to 21 with the exception of Monday and Saturday evenings. Each evening some stereopticon views on the Message of the Cross and the Death of Our Savior were followed by a short talk. At our love feast on Good Friday evening 175 surrounded the Lord's table. Prior to the love feast baptism was administered and ten were added to the church. On Easter evening the chorus gave the sacred cantata, *Mary of Bethany*. In the afternoon of the same day it was given at the county home. The financial condition of the church has been very good. During the past year our building fund has been reduced about \$900. We have also given to missions about \$500 and for current expenses, \$2,900. The mother and daughter banquet will be held on May 10 and a father and son outing on May 28. For Mother's Day we plan a service of dedication for the babies of the Cradle Roll.—Alta Loudermilk, Uniontown, Pa., April 28.

Waynesboro.—At our church business meeting on April 11 it was decided to have our communion service on May 1 beginning at 6:30 P. M. The chairman of our ministerial committee announced that Bro. Ernest Coffman of Elgin, Ill., has consented to come to our church as evangelist in January, 1936. On March 28 our young people in a very acceptable manner presented the play, *What Shall It Profit?* The offering will be used for their present project, the fence fund. On Sunday morning, March 31, a group from the Student Volunteer Band of Elizabethtown College presented a program. On the evening of April 7 the B. Y. P. D. of Rouzerville church, Antietam congregation, conducted the service. The programs given by both groups of young people were much appreciated. On these two Sundays our pastor was conducting evangelistic meetings at Lancaster, Pa. Brethren E. J. Egan of Chambersburg and W. C. Wertz of Waynesboro each preached for us during his absence. The Women's Work committee is planning to have a mother and daughter luncheon on May 10 at which time we expect to have Sister Elizabeth R. Blough with us.—Sudie M. Wingert, Waynesboro, Pa., April 16.

VIRGINIA

Cedar Run (Linville Creek).—Our Sunday-school is moving along very nicely under the leadership of Bro. R. H. Mason. We also have a music class during the Sunday-school hour conducted by Bro. A. J. Fitzwater. We are expecting to have a series of meetings the latter part of August conducted by Bro. Luther L. Mason of Belmont, Va. Our Aid Society is putting forth a special effort at this time to help finance our new heating system. Our love feast will be May 25 at 6:30 P. M. Our church is mourning the loss of our elder, Bro. I. W. Miller, who died on Good Friday.—Fannie L. Mason, Broadway, Va., April 23.

Cloverdale.—Having secured Bro. M. G. Wilson formerly of Frederick, Maryland, as our pastor, installation services were conducted Sept. 16 by Bro. J. S. Showalter, chairman of the District Ministerial Board. The B. Y. P. D. have presented the pageant, "The Unknown Soldier Speaks," at Cloverdale, Bethesda, and Troutville. In addition to the B. Y. P. D. choir singing each Sunday night, they are publishing a monthly bulletin. Because of scarlet fever, rally day was not observed until Nov. 4, which included an impressive installation service for Sunday-school officers, teachers and others. The B. Y. P. D. presented a Christmas Play, "They That Sit in Darkness," which was followed by an impressive white gift service. The women's organization gave a very instructive and entertaining missionary program Feb. 10. On the morning of Feb. 17 Bro. C. C. Ellis delivered to us a splendid sermon, his theme being "The Quest of the Christ." Fifteen from our congregation received certificates from the Daleville Bible institute and training school. Our pastor is giving short lessons Sunday morning before the sermon on "Learning to Be a Christian," which he will continue until Palm Sunday, when decision day will be observed. The annual Sunday-school worker's banquet was held on the night of April 3; a fine supper was served to the forty-seven persons present by the Ladies' Aid Society. The theme of the program was "Building Cloverdale," and was presented under three divisions: First, Materially, by R. G. Layman who urged the importance of building a Sunday-school building in the very near future; second, Socially, by our elder, E. C. Crumpacker; third, Spiritually, by our pastor, M. G. Wilson. Our spring council was held April 5. Bro. W. P. Crumpacker who has ably served as foreman of deacons for twenty years asked to be relieved. His resignation was accepted and Bro. J. W. Sanderson was elected. After a very interesting discussion of the proposal to build a new Sunday-school building a committee was appointed to consider plans for such a building and estimated cost. Their findings are to be considered at a called council. Delegates elected to district meeting were W. D. Rogers, R. H. Layman and C. W. Kinzie. Our pastor and Bro. L. N. Layman were elected delegates to Annual Meeting. Recently the men of the church organized with L. N. Layman, president. The officers met and appointed leaders for three groups of activities.—Lurline Showalter, Roanoke, Va., April 17.

Ewing church met in council April 20. Bro. J. H. Peterson from Fountain City, our present pastor, was reelected; he was also chosen elder for next year. Mrs. Maggie Crumley was reelected clerk; the undersigned, correspondent. We also elected Sunday-school officers for another year. We have a lively Sunday-school with good attend-

ance; our B. Y. P. D. is still going. Beginning Oct. 27, 1934, Bro. R. B. Pritchett from White Pine held a two weeks' meeting. The members have decided to give the third Sunday offering of each month to the support of Dr. Bosler in Africa.—Mrs. Elbert Jones, Ewing, Va., April 23.

Midland church met in council March 2 at the Midland house. We decided not to send a delegate to Annual Conference this year. Bro. A. L. Smith was reelected on the ministerial board for three years. Bro. Martin Beydler was chosen president of the B. Y. P. D. We decided to have two young people's meetings a month, every second Sunday night at Mt. Hermon house and the fourth Sunday at Midland house. We had a program on Easter evening which was enjoyed by all. We kept our Sunday-school going all winter.—Mrs. R. A. Heddings, Catlett, Va., April 26.

Peters Creek.—Our midweek services have been fairly well attended this winter. They are a means of spiritual growth to all who attend. The young people and juniors have been giving some interesting and helpful programs also. March 6 our regular council met. At this time delegates were elected, Ruth Naff elected to Annual Conference, Miller Garst and Claude Vineyard delegates to district conference, with M. F. Bower and Lula Ribble, alternates. Our love feast will be held May 18, beginning at 4:30 P. M.—Cleo Nolley, Roanoke, Va., April 8.

Poages Mill church met in council April 4. Bro. E. B. Grisso and the writer were chosen delegates to district meeting. Three deacons were elected and installed: Brethren J. R. Wertz, Chas. Light and Elmer Nienke. We expect to enjoy an all-day program on Mother's Day with lunch served on the church grounds. We have wired our church and put in electric lights which is a great help to our B. Y. P. D. as we meet each first and third Sunday evening. We gave a program at Oak Grove church Jan. 6 and a missionary program at our church Feb. 10. Our men have plans under way for repairing and making a better classroom. Our pastor, Bro. H. A. Hoover, will conduct a revival meeting July 14-28.—Annie Nienke, Salem, Va., April 16.

Timberville.—The Ladies' Aid reorganized with Mrs. Lyda Zigler, president. This organization has been very active during the past few months. March 3 they gave the play, "The Church of My Dreams." March 14 the annual all-day quilting was held with sixty-four present. Mrs. Joseph Miller gave a talk during the lunch hour on the meaning of Lent. The World Day of Prayer was held in our church the evening of March 8 with Mrs. L. M. Clower as leader. The young people held a Washington social the evening of Feb. 22. Harmon Brown and Randolph Garber represented our group at the youth conference held in Richmond, Va., March 1 to 3. March 24 the local B. Y. P. D. had charge of the 11 o'clock worship. The theme in accordance with the day was the anniversary of the birth of Fanny Crosby. In the evening of the same day a hymn sing was held, using only the hymns of this blind writer. March 31 the young people sponsored a lecture, Pilgrim's Progress, by Rev. Scott S. Hutton of Broadway, Va. We observed the season of Lent, closing with a special Holy Week service with worship programs in charge of adjoining young people and sermons by visiting ministers. Palm Sunday the worship program was given by the young people of the Mill Creek church with sermon by Bro. Wilbur Garber; Monday, Timberville and Pastor Lindsay; Tuesday, Linville Creek and Bro. Chester Harley of Bridgewater College; Wednesday, Mt. Zion and Bro. A. J. Caricofe; Thursday, Green Mount and Bro. I. C. Senger; Friday, Unity and Bro. Jacob Huffman. Sunday evening, April 21, the sacred cantata, The Nazarene, was presented by a chorus of thirty-eight voices under the direction of Lester C. Huffman. Six were received into the church at our Easter baptismal service.—Mrs. Samuel D. Lindsay, Timberville, Va., April 24.

Tinker Creek congregation met in council March 30. The spring communion was arranged for, delegates to district meeting elected and the fall revival planned. The enlarging of the church house was discussed. The building fund was shown to be growing. Former friends of Tinker Creek will find a larger and better equipped building here in a few months as the work is going forward.—Kenneth S. Kenzie, Roanoke, Va., April 11.

WEST VIRGINIA

Clifton Mills.—March 10 Bro. Walter Van Sickle gave us a fine sermon on Hunting. We organized our Sunday-school, Bro. John Humbert being elected superintendent. We expect our series of meetings to begin June 3, closing the evening of the 16th. Bro. Jos. Clapper from Hopewell, Pa., is to hold the meeting. Since our last series of meetings two more were added to the church by baptism.—Mrs. Geo. Wolfe, Clifton Mills, W. Va., April 15.

Tearcoat church met in council on March 30. Bro. B. W. Smith was reelected elder for the coming year. We have no pastor as Bro. S. Paul Daugherty has resigned. The ministerial committee is trying to locate some one. The ministerial and district Sunday-school meeting is to be held at our church May 31 and June 1. Brother and Sister B. M. Rollins are to hold our evangelistic meetings sometime the latter part of the summer. The Ladies' Aid and Men's Work are active and much has been accomplished since they were organized. The Sunday-school officers were chosen, Sister Wilda Wolford being superintendent. The Potomac round table is to be held on the first Saturday of October, the set date of our love feast. Accordingly we moved the date to the last Saturday of September, the fall council to be one week previous. Our church gave an Easter program on the night of April 21 with Bro. P. Stein Hockman in charge.—Mrs. Howard Shingleton, Hanging Rock, W. Va., April 24.

ANNOUNCEMENTS

ANNUAL MEETING

June 5-11, Winona Lake, Ind.

LOVE FEASTS

California

May 12, 6:30 pm, Glendale.
May 15, 7:30 pm, Live Oak.
May 19, 4 pm, Los Angeles, First.

Illinois

May 18, 7:30 pm, Panther Creek.
May 19, 7 pm, Sterling.
May 26, 7 pm, Milledgeville.
June 2, 7 pm, Cherry Grove.

Indiana

May 11, Pleasant Hill.
May 13, 7 pm, Pleasant Valley.
May 18, 7:30 pm, Upper Fall Creek.
May 18, 7 pm, Michigan City.
May 18, Rossville.
May 18, 7:30 pm, Arcadia.
May 19, Ft. Wayne.
May 23, 7:30 pm, Elkhart Valley.
May 25, English Prairie.
May 25, 7:30 pm, Middletown.
May 25, 7:30 pm, Mexico.
May 26, 7:30 pm, Bremen.
May 27, 7 pm, North Liberty.
May 29, 7 pm, Wakarusa.
June 1, Wawaka.
June 1, Mt. Pleasant (No.).
June 1, 6 pm, Pipe Creek.
June 1, Bethany.
June 3, 7 pm, Four Mile.
June 13, 7:30 pm, Rock Run.
June 15, Camp Creek.

Iowa

May 18, Indian Creek.
May 25, 7:30 pm, Des Moines Valley.
May 26, Garrison.
May 26, 7:30 pm, Coon River.
May 26, 7:30 pm, Iowa River.
June 1, Libertyville.

Kansas

May 12, 7:30 pm, Ottawa.
May 12, North Solomon.
May 18, Appanoose.
May 19, Newton City.
May 22, Morrill.
May 26, Wichita, First.
June 2, Monitor.

Maryland

May 11, 3:30 pm, Long Green Valley.
May 11, 4 pm, Manor.
May 11, 6:30 pm, Locust Grove.
May 12, 5 pm, Pleasant View.
May 12, 6:30 pm, Beaver Dam.
May 18, 2 pm, Piney Creek.
May 18, 2 pm, Welyts.
May 25, 2 pm, Longmeadow.
May 25, Beaver Creek.
May 26, 6 pm, Monocacy.
June 1, 2 pm, Broadfording.

Michigan

May 11, 8 pm, Thornapple.
May 25, Elmdale.

Minnesota

June 3, Worthington.

Missouri

May 11, Shoal Creek.

Ohio

May 12, Lick Creek.
May 18, 7:30 pm, Middle District.

May 19, 7:30 pm, Upper Twin at Eaton.
May 25, 7:45 pm, West Alexandria.
May 29, 7:30 pm, Bristolville.
June 8, 7:30 pm, Bear Creek.

Oklahoma

May 17, 7:30 pm, Bartlesville.
May 25, 7:30 pm, Ames.

Pennsylvania

May 11, 12, 4 pm, Pleasant Hill at Pleasant Hill.
May 11, 12, Midway at Midway.
May 12, 6:30 pm, Shade Creek at Berkey.
May 12, 6:30 pm, Rummel.
May 12, 7 pm, Claysburg.
May 12, Huntsdale.
May 12, 7 pm, Snake Spring Valley.
May 12, 6 pm, Reading.
May 12, Plum Creek.
May 14, 15, 9:30 am, Springville at Mohler.
May 14, 15, 1:45 pm, East Fairview.
May 15, 16, White Oak at Graybill house.
May 18, 6:30 pm, Spring Run, Pine Glen house.
May 18, Lower Clair.
May 18, 1:30 pm, Welsh Run.
May 18, Mechanic Grove.
May 18, 19, 10 am, Fredericksburg.
May 18, 19, 10 am, Schuylkill at Big Dam.
May 18, 19, Big Swatara at Hanoverdale.
May 18, 19, 1:30 pm, Upper Conewago at Mummerts.
May 18, 2 pm, Welyts.
May 19, 6:30 pm, Altoona (28th St.).
May 19, New Fairview.
May 19, Everett.
May 19, at Meyer house.
May 19, Penn Run.
May 19, 7 pm, Ambler.
May 19, Westmont.
May 19, 6 pm, Newville.
May 22, 23, West Conestoga at Middle Creek.
May 25, 26, 1:30 pm, Myerstown.
May 25, 26, at Black Rock (Upper Codorus).
May 25, 26, Bachmanville.
May 25, 1:30 pm, Conestoga at Bareville.
May 25, 2 pm, Akron.
May 26, 5 pm, Carlisle.
May 26, 6 pm, Springfield.
May 26, Codorus at Codorus.
May 26, 7 pm, Ligonier.
May 26, 7 pm, Coventry.
May 26, all-day, Ridge.
May 27, 28, 10 am, Upper Codorus.)
May 28, 29, 10 am, Chiques at Chiques house.
May 29, 30, White Oak at Kreider house.
June 1, 2, Heidelberg.
June 1, 2 pm, Mingo.
June 1, 2, 2 pm, Maiden Creek.
June 2, 6:30 pm, Koontz.
June 2, 6 pm, Manor.
June 2, 3:30 pm, Ephrata.
June 2, 6 pm, Shamokin.
June 9, 7 pm, Yellow Creek at Bethel.

Virginia

May 18, 7:30 pm, Midland at Midland.
May 18, 6:30 pm, Unity at Bethel.
May 18, 3:30 pm, Peters Creek.
May 25, 6 pm, Rileyville.
May 25, 6:30 pm, Cedar Run (Linville Creek).

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Braun-Jones.—By the undersigned in the Oak Grove church, March 31, 1935, Bro. Roland Braun, Lowpoint, Ill., and Miss Dorothy Jones, Washburn, Ill.—M. A. Whisler, Lowpoint, Ill.

FALLEN ASLEEP

Ames, Sister Mary A., widow of Davis Ames, passed away April 6, 1935, at the home of her daughter, Mrs. Dora Scrogum, at Goshen, Ind. She was born July 9, 1851, in Lancaster County, Pa., the oldest of nine children of Wm. and Elizabeth (Brubaker) Bechtold. She lived at Girard, Ill., some fifty years. After her husband died eleven years ago, she went to the home of her daughter. She was converted in the teen age and lived a most faithful, consistent Christian life in the Church of the Brethren. Two different times the anointing service was administered in which she found much comfort. Surviving are the daughter, two brothers, one sister, two stepdaughters and two stepsons and their families. Services at the West Goshen church by Brethren Samuel E. Miller and Foster Berkey. Interment in the cemetery near by.—Dora Scrogum, Goshen, Ind.

Burman, Mary, daughter of Jacob and Catherine (Weller) Burman, was born on a farm east of Roann, Ind., Oct. 16, 1854, and died at her home in Roann April 15, 1935. She was baptized into the Church of the Brethren by David Neff, Sept. 9, 1888, and lived a consistent life till her death. A sister five years older is the only remaining member of her family. Funeral services in the Roann church by the writer, assisted by Bro. G. E. Swihart.—Edward Kintner, North Manchester, Ind.

Corbin, Bro. Mervin L., died at his home in Westminster, Md., March 5, 1935, aged 44 years. He is survived by his wife, Mrs. Ella Keefer Corbin, and one son. Funeral services at the Westminster church by Bro. Geo. A. Early. Interment in the Uniontown cemetery.—Mrs. H. Edgar Royer, Westminster, Md.

Driver, Alice C., died April 11 at the home of her daughter near Timberville, after several months' illness. She was a member of the Church of the Brethren for many years. Surviving are husband, daughter, son, eight grandchildren, three great-grandchildren and two brothers. Funeral from the Timberville Church of the Brethren with Bro. Samuel Lindsay and L. M. Clower officiating. Burial in the Timberville cemetery.—Pauline A. Lindsay, Timberville, Va.

Flora, Mrs. John, died April 16, 1935, at the age of 55 years, at the home of her daughter, Lela Brinkley, in Swink, Colo. She was born in Gage County, Nebr. She united with the Church of the Brethren at the age of twelve and was faithful to her Master and church until death. In 1903 she married John Flora. She is survived by her husband, three children, three grandchildren, two sisters and three brothers. Funeral services in the Rocky Ford church by the writer, assisted by Bro. Roy E. Miller.—Harvey R. Hostetler, Rocky Ford, Colo.

Mangus, Sister Shiloh, nee Wirick, widow of C. C. Mangus, born in Somerset County, May 15, 1895, died April 8, 1935. Her husband died in 1928. She leaves her parents, Brother and Sister Jos. Wirick, five sons and two daughters, also five brothers and two sisters. She united with the church in her girlhood and remained faithful. She was afflicted for about a year but bore it patiently. Services by her pastor, Bro. G. R. Blough, in the Rummel church and burial near by.—Mrs. Warren Hoover, Windber, Pa.

Mathias, John, born Dec. 15, 1858, died Jan. 9, 1935. He was married to Susannah Thomas who survives with three daughters and eighteen grandchildren; two sons and two daughters preceded him. Oct. 24, 18—, he and his wife united with the Church of the Brethren.—Mrs. Annie L. Miller, Fairfax, Va.

McColly, Mrs. Mary L., born in Dauphin County, Pa., March 10, 1849, died April 12, 1935, at the home of her son, Robert. She had been a faithful member of the church since 1886 when she and her husband were baptized. Before entering the Old Folks' Home she had her home at Ankeny. She was the mother of eleven children, all of whom preceded her except the son. There are thirty grandchildren and fifty great-grandchildren. Funeral services at Ames and Monroe, at the latter place in charge of the writer, in the home of a granddaughter. Interment in the Monroe cemetery. Sister McColly was interested in missions and was a regular subscriber of the Messenger.—G. W. Keedy, Marshalltown, Iowa.

Meriweather, Geo. F., born in Cumberland County, Ill., Nov. 24, 1869, died March 12, 1935. When a young man he united with the Christian Church at Toledo, Ill. He and his family moved to Decatur, Ill., about 1912. He leaves his wife, three children and six grandchildren; three children preceded him. Funeral by the writer and burial at Toledo, Ill.—N. H. Miller, Decatur, Ill.

Myers, Sister Leona Grabill, died at her home March 31, 1935; she

was born in Altoona, Pa., Sept. 30, 1901. She is survived by her husband and two children. She was a member of the Twenty-eighth Street Church of the Brethren most of her life and will be greatly missed by those with whom she associated in church activities. Funeral services in the home by Brethren W. S. Long and Glen E. Norris. Interment in Rose Hill cemetery.—S. W. Snyder, Altoona, Pa.

Powell, Sister Rebecca E., born Feb. 21, 1873, died April 15, 1935. Services in her home near Altamont, Md., by the writer. She was a consistent member of the church and lived for some time in the bounds of the Westernport congregation, Md. She is survived by four sons and two daughters. Burial in the Bloomington cemetery.—A. J. Beeghly, Somerset, Pa.

Replege, Herbert Wayne, son of Frank and Florence Replege, born at Rossville, Ind., Sept. 26, 1915, died in a LaFayette Hospital, April 5, 1935, from injuries received in an automobile accident a few hours before. The greater part of his life was spent near Rossville where he graduated from high school with honors at the age of sixteen. After graduation he attended McPherson College two years. At the age of eleven he accepted Christ and united with the Church of the Brethren. The last Sunday of his life he was in his place at services in the Rossville church. He leaves his parents, four sisters, five brothers and many other relatives and friends. Funeral services by Bro. Walter Replege, assisted by Eld. C. C. Hylton. Burial in Rossville cemetery.—Clara Metzger, Rossville, Ind.

Richards, Sister Elizabeth Ann, widow of Samuel Richards, died March 15, 1935, at the home of her daughter, Mrs. Wm. Baker, Tighmanton, aged 86 years. Early in life she united with the Church of the Brethren and remained true to its precepts until death. Surviving are two daughters, one son, three grandchildren and one great-granddaughter. Funeral services by Bro. J. Rowland Reichard at the Fahrney church near Mapleville, where she was once a member. Interment in the cemetery adjoining the church.—Naomi H. Coffman, Fairplay, Md.

Shaffer, Bro. Geo. W., son of Mary and John Shaffer, born at Singers Glen, Va., Dec. 2, 1861, died Feb. 20, 1935. He united with the Church of the Brethren at the age of sixteen. He married Ella Swank in 1884. They celebrated their golden wedding Nov. 11, 1934. The family moved to Nokesville, Va., in 1904. He was elected to the deacon's office in 1905 and served as trustee since the organization of the Valley congregation in 1917. He is survived by his wife, two sisters, one daughter and two grandchildren. Funeral services in Valley church by Brethren E. E. Blough and John Cline. Burial in adjoining cemetery.—Vernie Diehl, Nokesville, Va.

Sharp, John K., son of C. H. and Elizabeth Sharp, born near Wooster, Ohio, Sept. 9, 1855, died March 4, 1935, at his home in Waterford. Dec. 2, 1877, he married Elizabeth Stickler; to them were born two sons and three daughters. His wife and one daughter preceded him. He united with the church, Mt. Etna congregation, Iowa, Sept. 26, 1877. He and his wife were called to the deacon's office in 1889 by the Pleasant Prairie church, Nebr., in which capacity he was an efficient and faithful servant. He was identified with the establishing of the church in North Dakota, later at Wenatchee, Wash., and at Empire and Waterford, Calif. He is survived by four children, seventeen grandchildren, fourteen great-grandchildren, three brothers and three sisters. Funeral services in the Waterford church by the undersigned assisted by Elders Jacob Deardorff and Victor Whitmer. Burial in the Modesto cemetery.—John R. Peters, Waterford, Calif.

Snyder, Theodore, born Sept. 22, 1864, near Baltic, Ohio, died March 12, 1935, after several weeks' illness due to paralysis. He united with the Church of the Brethren in his youth. He married Sister Elizabeth Domer who preceded him over two years ago. He leaves three sons and three daughters. Services at the church near Baltic by Eld. Edw. Shepher. Burial in the church cemetery.—Mrs. Ellen Miller, Baltic, Ohio.

Sweitzer, Sister Lydia, nee Lichty, was born near Somerset, Pa. At the age of seventeen she came to Iowa. Here, in 1869, she was united in marriage with Jonas D. Sweitzer who also was a native of Somerset County. This union was blessed with five children—three sons and two daughters—all of whom are living. The husband and father preceded her in death on Sept. 11, 1912. Early in life she with her husband united with the Church of the Brethren and for more than sixty-five years she found her chief joy in the blessed and hallowed fellowship with her Lord and in communion with those of like precious faith. She passed on to glory at the age of 86 years, 9 months, 23 days. Services were conducted by the writer in the Waterloo City church. Burial in Orange township cemetery.—A. P. Blough, Waterloo, Iowa.

Thurman, Chas. G., died at his home March 18, 1935, near Marietta, Ill., aged 67 years. He was the father of thirteen children, all of whom are living. There are also two brothers and one sister. He was born July 16, 1867, at London Mills, Ill., the son of Stephen and Margaret Snodgrass Thurman. Dec. 24, 1885, he married Elizabeth Byerly; she died April 14, 1929. Funeral services by the writer from the Christian church, Ellisville, Ill. Burial in the cemetery near by.—D. E. Eshelman, Canton, Ill.

Tschupp, Adam, born in Elkhart County, Ind., May 11, 1862; he died at his home near Beaverton, Mich., April 2, 1935. He grew to manhood in Elkhart and united with the Church of the Brethren in early life. He married Lavina Martin in 1888. To this union were born nine children. In 1913 he moved with his family to Beaverton where he remained until death. His wife preceded him seven years ago. He leaves seven children, two sisters and twenty-five grandchildren. Fu-

neral services by Bro. J. L. Van Meter, assisted by Bro. Perry Arnold. Interment in Dale cemetery.—Dora Ray, Freeland, Mich.

Turney, Orion R., born in Darke County, Ohio, Aug. 16, 1869, died of heart trouble at his home in Cerro Gordo, Ill., April 5, 1935. He was the youngest in a family of eight children, all of whom have preceded him except his oldest brother. Aug. 14, 1894, he married Miss Rilla Fulk. To this union were born one son and four daughters, all of whom with the mother survive. For forty years he was a prominent farmer in the community of Cerro Gordo, until he moved to town two years ago. He was always interested in the welfare of the community and its people. Funeral services at the Cerro Gordo church by Eld. I. D. Heckman. Burial in the Cerro Gordo cemetery.—Eunice Heckman, Cerro Gordo, Ill.

Ulrey, Raebael Anna, died March 9 at the home of her daughter in Timberville, Va., at the age of 87 years. She was a lifelong member of the Church of the Brethren. Surviving are one daughter, one son, four grandchildren and ten great-grandchildren. Funeral from the Timberville Brethren church with Eld. J. Carson Miller in charge, assisted by Eld. L. M. Clower and S. D. Lindsay. Burial in the Timberville cemetery.—Pauline A. Lindsay, Timberville, Va.

Wassam, J. J., born in Pennsylvania, Dec. 17, 1849, died near Lowell, Ark., April 17, 1935. He was married Feb. 23, 1871, near North Clayton, Ohio, to Nancy Adaline Aspinall. They immigrated to Greenwood County, Kans. To this union were born nine children, five of whom are living. He also raised one grandson. Nineteen grandchildren and twelve great-grandchildren survive. About forty years ago he and his wife united with the Church of the Brethren. He was a faithful member in the church of his choice. He and his wife organized three churches in their home of the frontier, and were always ready to help those in need. About nine years ago he and his wife cast their lot with the Dunkard Brethren Church. Though isolated from his church he was faithful to the teachings of his Lord and Savior until death. Burial in Silent Grove cemetery near Lowell, Ark., the funeral being conducted by Bro. L. M. Baldwin.—Mrs. Leona Bowman, Springdale, Ark.

Witmyer, Mrs. Lydia A. Kilhefer, aged 82 years, widow of Lemon Witmyer, died at the home of a daughter, Mrs. Lizzie Heil, Ephrata. She is survived by four sons and two daughters, six brothers and one sister. She was a faithful member of the Brethren Church for fifty-seven years. Services in the Ephrata church with interment in Mohlers cemetery.—Gertrude R. Shirk, Ephrata, Pa.

Workman, Sister Luella, the last of a family of eight children, died at the home of her son, A. J. Workman, of Loudonville, Ohio, at the age of 86 years. She was reared in the Methodist faith, but for the past twenty-three years was a faithful member of the Church of the Brethren. Her companion passed away twenty years ago. She is survived by the one son. Funeral services at the Danville church, conducted by the writer, and burial in the church cemetery.—G. W. Phillips, Danville, Ohio.

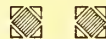
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came in, and found her dead, and, carrying her forth, buried her by her husband.
11 And great fear came upon all the church, and upon as many as heard these things.
12 And by the hands of the

Rom. 16, 19.
2 Cor. 12, 12.
Heb. 2, 4.
ch. 3, 11.
& 4, 32.
ch. 4, 18.
John 9, 22.
& 12, 42.
& 19, 38.
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THE GOSPEL MESSENGER

Vol. 84

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No. 20



THE LITTLE BROWN CHURCH IN THE VALE

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A Message for Rural Life Sunday

(FIFTH SUNDAY AFTER EASTER—MAY 26)

By WARREN H. WILSON

Agriculture is an exhibit of God's providence. This is a doctrine frequently forgotten in these days of industry and engineering; but no countryman can forget that it is God who provides. He knows how little man does, how much God reserves to his other creatures, the sun and the rain, and the tiny beings who make the living soil.

One would suppose that the unemployed would long ago have flocked to the country, to hire the fertile acres that lie unused. But few go out of the long files of the workless to take up the plough again. Their reluctance is justified by wise men who declare that it is "utter folly" to expect the millions released from factories to turn again to toil in a garden. And a deeper aversion holds them back. The beauty of the country is not enough.

It has always been spiritually strenuous to plough and to sow. For the ploughman tears apart the life of flowers, rips open the nests of field-sparrows, slays a million insects on a day in a sunny meadow ploughing. No tiller of the soil but has felt Burns' lament for the plough's destruction of the house of the field mouse.

There are today two agricultures striving for the world's approval. One is bold and commercial. It denies the religious message of the plough and refuses to the ploughman his passion for his land. The other is a tillage of faith, which fears not sweat, dripping over the eyes like tears, because of the oldest of all faith, the conviction that God will provide.

Which of these shall prevail no man can foresee. But the agriculture of the "Suffering Servant" has nourished our religion for three milleniums. The future of that faith of the Old and New Testaments, the faith of the cross and the tomb, may be dependent upon the victory of that agriculture of the poor man, whose plough is shaped like a cross.

Ploughing-time is a proper season for worship, a time of sad songs. Harvest-time will come with songs of rejoicing, when we "come again bearing our sheaves with us." In May we pray for the ploughman, as in November we will give thanks for the reaper. But only the people who live on the land know with what sweat and tears the providence of God is enacted, for all the people to have food and clothing. They are appointed to lose their lives in order that the many may live.

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 84

Elgin, Ill., May 18, 1935

No. 20

EDITORIAL

The Urge for Rural Advancement

It is not hard to see why there should be an urge for rural advancement in the less industrialized countries of the world. In such lands the population is still so largely agricultural that any general advance waits on the improvement of conditions for those who live from the soil. Hence it is not surprising to read that "within the last few years China has become rural reconstruction conscious," that the betterment of village life in India is being given much attention, and that Russia continues to experiment with her own brand of rural reform.

The more difficult thing to understand is the current world wide urge to rural advance. For example, why should highly industrialized Belgium have an aggressive country life movement? Or England, the mother of modern industrialism, have a Rural Industries Bureau? Or why in teeming Italy should the government "desire to resist the tendency of urbanization" and to render life in country districts more attractive? As for the United States, rural life interest dates officially from 1908, the year when Theodore Roosevelt appointed a commission on country life. And since then there has been increasing concern for the welfare of those who live on the land.

A little study reveals at least two significant reasons for this growing concern. First of all, the city does not furnish the sum of all that is good in life. An observant Belgian wrote: "But many have gone to the cities only to live miserably and enter the poorhouses, instead of living in the open air the free and healthy life of a peasant. And many, after preparing for careers, have found no opening and been forced to take any kind of a job to live." The broader aspect of this feeling about the inherent insufficiency of urban life is suggested by what Theodore Roosevelt said when he appointed his country life commission. He gave it as his conviction that no nation can long survive rural de-

cline. It was his idea that rural advance should keep pace with the best in the rest of the life of the nation. The second reason for concern about the state of rural life is the belief that rural living has certain intrinsic goods which can be obtained in no other way. And it is this, perhaps more than the disillusionments of urban life, which leads thoughtful men to urge the importance of rural advancement. Rural life must be made more attractive, lest we all lose something that is vital to the realization of the highest good in life.

Analyzing a bit further, to see just what rural life adds to the common good, it may be said that there is an essential interdependence between the city and the country. Even on the dollars and cents basis the best market for much of what the city produces lies in the adjacent countryside. But more significant still, is the fact that much of the spiritual vitality of the city is drawn from the country. History indicates that the country can get along without the city, but the city cannot live without the country. In other words, the relation between city and country is like that which obtains between the organs of the body. And if rural life declines, it follows that the life of the nation tends also to decline. So also for the urban life of a nation—but rural life is primary and therefore a shade more important.

Now what can be done to insure the advancement and permanence of rural life? So far, the aim has been to bring to the country more of that which is truly satisfying in the social and economic life of the city. Specifically this means more opportunity for the cultural pursuits of life. It means more time for study, recreation, social contacts and a fairer share of the national income. And beyond this there is need for a rediscovery and new appreciation of what is unique and good in rural life—its opportunities for escape from stress, for the recovery or maintenance of health in body and mind, for communion with nature, for sim-

ple and creative living. It is not by chance that many who live in cities would prefer to live in the country. Rural life has its own essential goodness. We must save rural life to save the city, but the former is also worth saving on its own account.

On the foreign mission fields the Christian church does not hesitate to do something about rural life. There it is obvious that little or nothing can be done except as men are also healed and fed. Is there any less reason why the Christian church should not face country life problems on the home field? We know that rural life is good, that its redemption will go far toward saving the nation. Then let us accept our share of responsibility for rural advancement. H. A. B.

The Book to Live By

7. How to Use the Bible

A correct estimate of the Bible will do us no good unless we use the Book for salvation and spiritual growth. We come, then, to the most important question of all: How shall we use the Bible?

The first principle is to *study it*. No book is so universally respected and possessed as the Bible; yet how little it is used! Adult Christians often face the heavy burdens of life with the knowledge of the Bible which they got in Sunday-school in childhood. If the Bible is to be of practical value it must be studied. No lifetime is long enough to exhaust its truths; no intellect keen enough to grasp them all. The Bible means most when we *come to it with pressing problems*. Problem solving with the help of the Book is a blessed reality for the Christian who learns how to use his Bible.

To be rewarding, *Bible study needs to be intelligent*. The ability to see the whole Book in perspective is well worth seeking—and it is by no means beyond the reach of the average Christian. Ministers should be able to suggest help toward the gaining of this perspective. We have seen how the Biblical material differs in value according to the level of spiritual growth from which it comes. Acquaintance with that growth helps one immensely.

Do not despair if your opportunity has been limited. Put your main effort upon learning to know Christ and his teachings. Then bring all other portions of the Bible which you study to the test of his spirit and teachings. You will thus discover much that will help you to grow like Christ. In the Acts and the Epistles, see how the gospel of Christ was applied in various situations of need and try to discover clues that will help you to apply it in the situations that confront you.

When you read, *always note who is speaking*. A judge once supported his decision by the quotation from scripture, "All that a man hath will he give for his life." He did not realize what poor authority he

was using, for the words are those of Satan. Scripture dare not be used indiscriminately. The proof-text method is a dangerous one. Anything can be proved by using scriptures out of their true context and ignoring others that point in other directions. Note well the setting. A statement addressed to one situation may be wholly out of place in a different situation. In other words, *use as large a measure of good common sense as you can muster*.

Do not forget to pray. There is a great deal of truth in the statement that spiritual truth is spiritually discerned. Devotional study of the Bible is most rewarding. Christ himself promised, "The Spirit of truth . . . shall guide you into all the truth" (John 16: 13). Progress is made by following the Spirit's guidance with an eager and open mind.

One can not learn unless he is teachable. The person who seeks merely ways to support his present beliefs need not expect to make progress in the truth. Humility is one of the first laws of learning.

The Bible may be *read by books, by chapters or by verses*. Any type of reading is helpful if done in the right way. The Bible may also be studied by topics. There is place for both general and specific study.

Some take the attitude that they have the whole truth and that those who differ from them are disloyal to God and his Book. This is dangerous and usually unchristian. No one has a corner on the Bible or a monopoly on its truth. The weakest Christian has a right to go to it for himself. *It is the Book for all—the Book of God, the Book of man, the Book of life*. "The elemental needs of man's spirit for peace, stability, comfort, and divine saviorhood; the meaning of temptation, sin, remorse, penitence, pardon, and reconciliation with God; the basic virtues of honesty, sincerity, courage, charity, magnanimity, love; the great hopes of a kingdom of righteousness here on earth and of life hereafter—these are the fundamental matters in Scripture." These are the fundamental matters of life. Acquaint yourself with the beauty spots in the Bible; do not rest content until the whole Book is yours and functions in your experience. *Take Jesus in earnest*. To do so may revolutionize your life and your community, but this is the function of truth. Use the Bible in your church, in your class, in your home, in your life.

"The truth shall make you free" (John 8: 32)

E. G. H.

What the Missionary Congress Did

ALL over the world the gospel of Christ is showing itself the power of God unto salvation and the only such power. One need not be ashamed of it. The evidence is overwhelming. That was the big contribution of the Men's Missionary Congress. E. F.

GENERAL FORUM

The Country Faith

Here in the country's heart
Where the grass is green
Life is the same sweet life
As it e'er hath been.

Trust in a God still lives,
And the bell at morn
Floats with a thought of God
O'er the rising corn.

God comes down in the rain,
And the crop grows tall—
This is the country faith,
And the best of all!

—Norman Gale.

Evangelism in the Rural Church

BY J. H. MATHIS

THE present trend of evangelism in our rural churches can only be understood as we study the progress of the church in America.

Those great souls who came to our country for religious freedom lived and died in the joy of their relationship to God. Had he not given them life more abundant here and now and the assurance of life everlasting in the future? Being human, they could not contain all the goodness that flowed freely from the heart of God; neither did they try, but allowed it to overflow abundantly into the lives of their neighbors. This wonderful overflow of love gained momentum and power as it progressed. It followed the covered wagon across the desert, and the frontiersman rejoiced to see the man of God as he came on horseback bearing the good news. That message was a message of genuine friendliness, personal interest, sacrificial love and could not be disregarded. Men were drawn by the warmth of these folks as shivering humanity is drawn to a warm cheery fire.

The rural church was a group of friends, banded together for the glory of God and the good of man. So earnest were they that all men should know their way of life, that great campaigns were launched, and mass evangelism was the result. Multitudes came and it was good, but the genuine love of God and man did not keep pace with the eagerness to get names on the dotted line. The technique of the Master was forgotten. Leaders began to learn a bit of mob psychology, and studied the various ways in which a leader might move an audience. Almost any method that would force men to leave their seats for the altar was permissible. In this manner many were brought into the church without a sincere desire to be a part of the fellowship of Christ.

This was a new deal for the old sinner, and in many cases paralyzed the functioning power of the group. Converts came in such numbers that friendliness, love and personal interest could not be generated fast enough, and the congregation lost its unity. The laity began to learn a little of mob psychology and during evangelistic campaigns, took the attitude of one who is defying the power of hypnosis. This was the rural method in evangelism of yesterday. Ideal or otherwise it served its generation, and multitudes owe their knowledge of God and of his power to change life to this movement. However, the reaction that has set in against the extreme exponents of this method has slowed up the progress of evangelism.

It is my conviction that we must get back to the technique of Jesus in our program of evangelism for the rural church. We must first love each other. Rural people are like all other groups in their refusing to bear one another's burden. If we love our fellow men, then we are in a position to get right with God, to try him and allow him to give us that life that is more abundant. When once we have Christian love, evangelism and missions will take care of themselves. The overflow of a human soul in tune with God can not be checked by persecution, or any other means. Surely we will need a leader. He is indispensable. His qualifications are founded on a genuine love for God, for his fellow men, and the ability to release spiritual forces that will lead to the life that is eternal.

Norborne, Mo.

The Rural Church as a Proving Ground

BY W. H. YODER

THE church, like any other institution, should give evidence of the worthiness of its support by the members of a given community. Does it render returns that make its continuance desirable? Is it worth all it costs in money, time and energy to promote its existence? These and other questions folks have a right to honestly ask themselves when the question of church promotion arises.

We make bold to state that the church that functions even partially is worth all that it costs in money, time and energy.

The manufacturers of automobiles have what they call "proving grounds," where they test their cars to demonstrate that they will actually do what they claim for them. If a weakness is discovered, the defective car is pushed back to the factory and the weakness remedied.

We have always thought of the church as the factory in this business of making men. I would like to think of the church also as the proving ground, as the place for a demonstration of what Christian men really are. The world can really understand such proof. The

world is not so much concerned about what goes on in the factory as long as the product shows up satisfactory when it meets the hard tests of the proving ground.

The church in rural life has more than a chance to be that proving ground for Christian living. It is here that neighbor meets neighbor. In the country people all know each other by name and by sight. Their relationships are intimate. They buy and sell, they borrow and trade, they learn and understand, sorrow and sympathize with each other. The rural church should be the proving ground for right living. It should be a demonstration of the fact that here is a type of folks who live up to their name and claim.

What the gymnasium does for the body, that also the rural church must do socially and spiritually for the man. Directed exercise and proper food are important in order that there may not be too many wrecks on the proving ground.

As I write, Palm Sunday is just ahead. As sermon materials develop we can not help but get a mental picture of contrasts. Today they shout Hosanna; tomorrow they seek him to crucify him. But there is quite another contrast. Here are the multitudes, fickle and aimless. There is the Man on the mule, riding, moving, walking, praying, living and speaking truth. Where are we in religion? On the roadside cranning our necks, or sitting in the balconies to watch the procession? Or are we with the Man on the mule? Is religion for us only a set of beautiful ideas that we ought to tell folks about, or is it an experiment in action, a demonstration on the testing grounds? The rural church affords a unique place as a proving ground.

Waterloo, Iowa.

After Easter Evangelism

BY J. W. LEAR

SHOULD the spirit of evangelism wane after the Easter season? What is to hinder having year round evangelism? Is it believable that the first century Christians were evangelistic by spells? The work of evangelism is larger than getting people to confess Christ and join the church. The conservation of gains is quite important and is not distinct from the work of acquisition.

The permanency of the Lenten season activity will largely depend upon the diligence with which it is followed up. It is easy to lose all the gains. What is more, it is easy to lose more than the nominal gain. The tendrils of the new life in Christ must strike deeper and become stronger if the babes in the kingdom are to stand the struggles of the days ahead. Special care in soul nurture must be provided. Also opportunity for Christian service must be assured.

Integration or the New Birth

It is to be hoped that if the new converts have already been received formally by baptism, the minister has been very faithful in revealing to them the first principles of the Christian life. The reception of new members means much more than a formal act of baptism. It should mean, regardless of age, the integration of each life into union with the life of the Father. Personal and individual effort is essential. In this adjustment the whole of life must be surrendered to him and be placed at his disposal. Ministers should be well informed as to how to do this.

Certificate of Church Membership

Especially with children, a certificate of church membership will be very much appreciated. I like that term better than a certificate of baptism. At the same time, the minister should place in the hands of the member some simple instructions for Christian living. These might well include a statement covering some of the privileges and responsibilities of the Christian beginner. Have any of our pastors worked out something like this? If so, why not use the MESSENGER to tell other pastors what you have? This should at least cover spiritual guidance, prayer, Bible reading, attending church school, regularity at worship and preaching services, supporting the work of the church financially, interest in helping others and practicing self-denial.

Social Opportunities

New members should be socially integrated as soon as possible. It is easy for new members to get out on the fringes and feel that they are neglected. It would be sad to hear some one say, "They worked hard to get me into the church, but they seem disinterested in me now." If the social life heretofore has been in other circles, real effort will be necessary to get them acquainted and have them feel at home in the new society. Ministers must not take too much for granted here. See to it that your membership is organized to do this social integration. It is not sufficient that the new members be introduced to some of the members of the church. They must be made to feel themselves a worthy part of the organization.

A Careful Follow Up

The minister should be alert for weeks and even months for the least signs of indifference or weakness. Absence from the services calls for immediate attention. A call over the phone, a letter, or better a personal call in order to show them they are missed, are certainly in place. The pastor need not do all of this work. If his church is properly organized much of this can be assigned to others. Lookout committees are often assigned to this task. If the church is large the territory could be divided in order to divide the labor. Criticism or scolding should be avoided. A helpful attitude and kind treatment will work wonders.

Train for and Provide Work

People do not come into the church for just what they can get. They should soon be trained to serve or they will become parasites. It is not enough simply to occupy a pew in class or assembly. There are tasks to do and loads to lift. Every church should be amply organized for service. Sharing in the projects and in the promotion of the church should be emphasized and planned for. Get new members into the type of work for which they are best fitted and advance them as rapidly as their growth warrants. The pastor and his cabinet should be on the alert for worthy projects.

Chicago, Ill.

Managing the Larger Parish

BY GUY E. WAMPLER

THE minister in the larger parish is interested in the various phases of church work, just as one who gives all his time to one congregation.

In my parish, nine regular Sunday sermons are required each month: a morning and evening service each Sunday, except the first Sunday, when there are three services as follows: 9:45 A. M., 11:00 A. M. and 7:30 P. M. All fifth Sundays are left open in planning the year's program. This is done for two reasons: a special service, where most needed, can be planned for that Sunday; also an open date which affords an opportunity to study some other minister in his regular service is useful. Mornings are kept for study, afternoons and evenings for calling and week-day church activities and committee meetings.

During Vacation Bible School work and preceding love feasts special efforts are made to get into all homes. This helps the members grow spiritually and also helps to win others for Christ.

The nominating committee, of which the pastor is a member, prepares ballots which are used at elections of church and Sunday-school officers.

A Triple Task of Rural Leadership

BY GLENN FRANK

Rural leadership must make its first objective the cultivation of Brains. The amazing economic comeback of Denmark was due to the fact that it worked out a system of folk high schools that stimulated and disciplined the brains of the young adults of rural Denmark who then created the enormously successful coöperative system there.

Rural leadership must make its second objective the conquest of Bread.

This is the problem of the economic forces. And the gist of this problem is that the country must organize as the city has organized to hold its own in this corporate age.

Rural leadership must make its third objective the capture of Beauty. As we achieve rural prosperity we must bring beauty into rural life.

Here is a triple task of rural leadership!—*From The Journal of the National Education Association.*

The program of Christian education is planned with the Christian Education Board and in workers' conferences. The different organizations and groups, such as Sunday-school, Men's Work, Women's Work, young people and children help in the program. Literature prepared by the general boards is very valuable to those who are responsible for this work. They also receive help through conferences and camps.

The problem of finance is directed by the finance board, which board is responsible for preparing acceptable budgets, and for raising and distributing this money. This board uses literature prepared by the general boards and observes the special offerings suggested by these boards.

Special services or occasions throughout the year are: love feasts and services preceding (which vary from two evening services to two weeks, depending on the aim), rally day, installation of officers, Thanksgiving, Christmas, Easter program, consecration service for children and reception for members, union services for the week of prayer and Holy Week. This list would not be complete without naming rural church and homecoming day, which is the big event of the year in the rural churches.

The responsibility for planning the work so that there is a very definite and close tie up of the local district and general program rests heavily upon the minister. He must help plan, then check on the people who are responsible for the different parts of the program. Thus he can encourage, give assistance when needed, and help these people keep at their work.

Salisbury, Pa.

Sharing Observations With the Home Church

BY CHAS. D. BONSACK

Secretary of the General Mission Board

Twenty-eighth Installment

March 29. A few of us were sleepy this morning, having been up until after midnight trying to find tangible methods of procedure for problems growing out of the day's discussion. How much easier it is to talk about problems than to solve them! We are mostly expert in the first and yet in the primaries with respect to the second. But some progress was made. While the rest of our comrades were worshipping in the early morning hours by the side of a beautiful lake, the findings committee wrote out a tentative plan for stimulating the churches in self-support and for better understanding between the duties of the mission and the growing church. The morning session was devoted to these matters. The freest discussion followed. Like all of us, these good Indian friends can spend much time over secondary matters, or until the time of adjournment stimulates them to action. It might be good

for conferences the world over if somebody would invent something to stimulate thought and action from the beginning! But the plans submitted were finally passed much as they were presented and a committee appointed to carry them out. We felt the retreat was quite valuable in promoting better understanding, Christian fellowship and a united devotion to the cause. The meeting closed at the table as we sat together for our last meal. It was an hour of deep feeling and appreciation in spite of the rush for the train that immediately followed. The deputation spent the afternoon in writing and in visiting the grave of Sister Jennie Blough Miller. Graves on mission fields become shrines to which one turns with precious memories and deep devotion. The evening hour of fellowship and prayer, with all the station workers present, was one long to be remembered, not because of anything wonderful that was done or said, but because of that indescribable something one feels for those who cheerfully toil on in the common cause of service for Christ and mankind.

March 30. At noon we left for Anklesvar, on our final leave-taking from India. It was not easy to leave comrades in service, even though we were anxious to turn our faces toward home. The morning was used getting ready. There were a few letters to write and some mending and laundry to get done. How much masculine travelers appreciate the contribution some good woman can make in help of this kind is beyond words to express. After a tempting lunch with the "Miss Sahibs" we were off to the station. Here the whole missionary group, as well as many of the Indian Christians around Anklesvar, met to say farewell. We started home with mingled feelings of regret and joy. Joy in the progress of the work we found; but some regret that after we were about well enough acquainted to talk intelligently and help more effectively in the many problems involved in the work we had to leave. Yet if we could stay a year our problem would remain. So we said farewell and turned toward Bombay. We stopped at Navsari and Jalalpor to visit the mission station with Sister Sadie Miller and take dinner with Dr. and Mrs. J. W. Fox at the hospital. Later in the evening we took leave of these good friends and started for Bulsar, where at nine in the evening we stopped for the night. Here we were invited to share a bit of ice cream with the Mows. It was both a wedding and a birthday anniversary. This task (?) completed, we were off to bed in the hospitable home of the Cottrells.

March 31. Sunday morning, and since Bro. G. K. Satvedi, the pastor, was ill, the writer was asked to preach. This he attempted to do, touching on the place and necessity of the Christian church, concluding with an urge to our Indian Christians to stand by the church

and her message of life and hope. All ate lunch with Cottrells. At three we said good-bye to the good friends of Bulsar and Khergam at the station, and under a tropical sun we were off southward. My comrades went through to Bombay while the writer stopped at Dahanu to see the Bollingers especially, since they had lost twins a few days before. Such experiences are always a trial to devoted parents. We were glad to spend the night with them and share partially in their serious loss, as well as enjoy the fellowship of the other workers at this station. We also called on some of our Indian Christians who had been sick, among them the local doctor who helps Dr. Nickey, also a splendid young girl who is fighting that dreaded disease, tuberculosis. Dahanu hospital is making a real contribution to the health of this whole section and the doctors are busy indeed. After an hour of Christian fellowship we retired to rest as best we could, considering the heat.

April 1. After several conferences with workers, a hurried long distance look at the carts, carriages and motor cars bringing sick folks to the hospital, and a final farewell to the workers here, we were off with Bro. Bollinger for Bombay. We arrived in the city at 2:30 o'clock in the afternoon after a very hot ride. We went to the good home of Bro. Blickenstaff where we shared tea with our gracious hostess and comrades who came in the day before. Here we met some missionaries looking toward furloughs in America. In fact the Blickenstaff bungalow is a sort of mission home for missionaries coming out and returning on furlough; especially with those boards coöperating in the inter-mission business office that do not have other friends in the city. Those who can enjoy the hospitality and good fellowship of this home are to be congratulated. The afternoon was given to letter writing and an adjustment of accounts. This was an appropriate day for American citizens to adjust accounts, since it was April 1. In the evening we visited Neighborhood House, which is conducted by Clifford Manshardt of Chicago, a missionary under the Congregational Board. This institution finds a big place in a city like Bombay. Several hundred babies get milk and medicine free every morning. Classes of various kinds are held for the mothers and women during the day. At night the young people are given place for games with opportunities for lectures and classes arranged to help both young and old. This work is located in the very heart of Bombay's most needy district and is meeting a real need.

April 2. The forenoon was given to buying some needed things before going on to China. Repairs, laundry and other needs were looked after. Here we met Dr. F. F. Goodsell, Executive Secretary of the Congregational Board, who was leaving to cover their missions

in Africa. So he went west as we turned east. We took an evening walk and saw many of the thousands who sleep on the streets of Bombay, arranging their blankets for the night. While most of these are men, yet women and children are to be found here and there. Thousands of pedestrians walk by with apparent indifference to their fellow citizens lying in the streets. One can not help but be moved at the sight of such poverty.

April 3. By previous arrangement we visited the towers of silence on Malabar Hill. These are the places where the Parsis or Zoroastrians place their dead. The towers are circular enclosures into which bodies of the dead are laid. In a few moments the ever present vultures remove all flesh from the bones. The Parsis worship fire, water and earth as the pure elements of God's creation, and therefore feel they can not burn or bury in the earth the body which would defile. There are five of these towers in the city. No persons except the bearers of a body, ever enter these enclosures. Neither can any one look in. Even airplanes are forbidden to fly over them. Models of these towers are shown, however, to the public. They cost 100,000 rupees to build and are carefully made to maintain sanitary conditions. In the evening, also through special arrangements by Bro. Blickenstaff, we were permitted to visit the burning ghats of the Hindus. As is generally known, the Hindus burn their dead, at least all over eighteen months of age. While the places of burning would seem a bit crude beside the modern crematories of the west, yet the burning is reverently managed, as we observed in the burning of the body of a young mother of twenty-five years. The fire was brought from the family home to light the wood, which was piled up between iron posts. The body was wrapped in cloth, after many ceremonials, and put in the midst of this tier of wood. The immediate family had much to do with the ceremony and seats were arranged for the comfort of all mourners who were not otherwise engaged. For the most part we were deeply impressed with the solemnity of the occasion. A few things seemed out of harmony, like the weird and loud music, and the lighting and smoking of cigarettes. The cost for a burning ranges from ten to twenty rupees. If the wealthy want it done with sandalwood (the sweet scented and sacred wood of India), then it costs 500 rupees.

April 4. This day we faced one of the problems of all travelers when we were informed that the boat we planned sailing on had cabled there was no room for three weary wanderers. Once before we were refused the privilege of exchanging tickets with another line of boats; now we were obliged to run the risk of doing this, or choose to wait ten days to get started toward China. This taught us that buying round-the-world

tickets may be cheaper to begin with, but if one's time has any value it might be well to buy as he goes. So the day was one of those anxious ones, spent awaiting replies from cables and telegrams before we knew whether we were going on the morrow or a week later.

America's Best Contribution to World Peace

BY WILLIAM E. ROOP

FIRST, all of the members of the Christian church should take their Christian religion so seriously that it will awaken all men out of their present spiritual lethargy and indifference.

Following the law of the spirit of life in Christ Jesus, every born-again, true Christian necessarily would be separated from the world in life, in missionary outlook, be prayerful in habit, unselfish in giving, fervent in spirit, and joyously serve the Lord. Very timely is his word, "Put up thy sword into the sheath" (John 18: 11). One of those who were with Jesus, who needed the protection of the sword if ever the sword would be so needed, drew his sword. "Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword" (Matt. 26: 52).

The Revelator saw the crux of the matter and under the impact of spiritual visions said, "He that killeth with the sword must be killed with the sword" (Rev. 13: 10). When it came to finalities in the life of the world's greatest contribution of wisdom on any subject, . . . Jesus said, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews" (John 18: 36).

In spite of sermons, lectures, pageants, League of Nations, World Court, The Hague and numerous peace conferences, the average American life is purely formal and static when it comes to making any vital contribution toward world peace. To change it for a real substantial contribution towards world peace will take a providential earthquake shock brought about as the result of unceasing prayer of a united church.

As with Jacob of the Old Dispensation and the jailor of the New Era, the hearts of the peoples of the nations of the world will be so changed by the power of the Holy Ghost that they will cease piling up armaments, with national debts that reduce the subjects to slaves, and rob widows' houses. "And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2: 4). Not until that time will the inertia of America's frozen hearts be thawed out for real peaceful service of him, whose name is far above "every

name that is named, not only in this world, but also in that which is to come" (Eph. 1: 21). See also Phil. 2: 9-11.

Then only will be brought to pass the fulfillment of that holy night song of the angelic minstrelsy, as they sang, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end. . . . The zeal of the Lord of hosts will perform this" (Isa. 9: 6, 7).

Westminster, Md.

The Largest Pawnshop

BY JOHN E. MOHLER

THE world is a huge pawnshop. Satan is the great pawnbroker. When men and women sell their souls to Satan these souls are always subject to redemption for a price while life lasts. The law of redemption is precisely the same as in the law of transfer of ownership from a pawnshop to the purchaser of pawned goods.

The law of the pawnshop is that the owner of an article pawned, upon failure to redeem the article, must relinquish all claims upon it forever before it can be legally transferred to a purchaser. Men and women who patronize the pawnshop of Satan are they who sell their souls to him for selfish pleasure. When they tire of his service and think to redeem the soul it is so tarnished and polluted that they can not secure it in its original purity. And this purity it must have for the happiness longed for. It is impossible for a soul, once given into the hands of Satan, to be returned in purity, for Satan is impure.

Only one Being known to man can return a soul tarnished, to its original state. Only this One can redeem a soul from the pawnshop. Will he redeem it and give it immediately into the hands of the original owner? No. For this would be both unwise and unjust. Unwise, because the one who was unfaithful to the trust when the soul was pure has acquired habits of impurity which prohibit the right care of that which is pure. Unjust, because the Redeemer of souls, in justice to himself, paid a price of redemption too great to lightly place the purified soul into such hands. He himself became sin for man and in great suffering he poured out his own soul unto death, as the redemption price (see Isa. 53).

As Purity personified, he redeems lost souls unto himself, holding them as his own possession while he directs them in all things of life, giving them the while the bliss of living again in all purity and in fullness of the true joy of living. This he does in love for them,

for they are his children now and for all time.

Before, however, the Redeemer applies the purchase price for each individual soul the latter must relinquish forever all claims upon himself, or the right to henceforth control self as his own. It is the law of the pawnshop. A pawnbroker can not sell the pawn until all rights to it are given up. Would you who may have to pawn goods have the law different? Then is not the same law right in the redemption of a soul?

Does this seem hard to a disciple of the Lord who reads this? Well, have you experienced the fullness of joy your soul longs for, in any other way? Can you fearlessly face all possible trials the future upon earth may hold for you, confident of joy amidst suffering or persecution?

Only fully redeemed souls can do this truly. They are not their own. They are bought with a price. Their bodies are henceforth temples of the Holy Ghost (1 Cor. 6: 19, 20). They who have not experienced the soul's redemption may yet have it by relinquishing forever all claims to themselves in order that the Redeemer of souls may have clear title to the purchase. Then will he lead them, and will come in and sup with them and they with him, to the glory of the Father. And when, under the Redeemer's care, they have grown within themselves characters of purity like unto his own, they shall again come into their own soul's possession, then always a part of God, but nevermore apart from him.

Los Angeles, Calif.

Winona Lake Conference Choir Notes

BY ALVIN F. BRIGHTBILL

Enunciation

It is a stale chestnut for the conductor to ask his choir in what language they are singing, but still the fact remains that in a large majority of choirs it is quite impossible to make out the words from the singers. This undoubtedly detracts from the interest and spiritual import of the message.

Singers so often view the music as all-important, to the almost utter exclusion of the words, that in many cases it is impossible for them to enter with any spirit into their work, because they have not even read the story contained in the libretto. Now members of the Winona Lake Conference Choir shall be different. The task will be done before the musical portion of the work is attacked.

Understanding, then, what the words are about, the next thing will be to learn to communicate the message to the audience through the medium of song. That which underlies much of the indistinct utterance is the inability, or rather the disinclination, of the singers to make special effort in using the tongue, teeth and lips. By means of these we are enabled to form consonants, and with little effort we will make our words clearly understood by carefully pronouncing each separate syllable.

The consonants at the beginnings and endings of words need very careful attention in your practice on the anthems

to be used. They are very often omitted in slovenly speaking or singing, both of which are made more distinct when the consonants are clearly enunciated.

Wrestle with the following words and then sing them on pitches; they cover most of the vowel sounds used in the Conference music: my, fit, nest, keep, sand, laugh, taught, roam, cage, curve, run. Each of these represents a distinct class of vowel sounds, and it would be well to practice them carefully and often, making each so clear that it can not be mistaken for another. This careful pronunciation of the vowels, coupled with the emphatic enunciation of the consonants, will greatly increase the clearness of utterance so much to be desired. But, let it again be urged, that if this is to be achieved, it can only be by the determined effort of every one who becomes a member of the Conference Choir.

Technique after all is of the body; physical, but art is of the soul; spiritual. We shall minister in spiritual things.

(Get your folio of music, for practice, by writing to A. F. Brightbill, 3435 Van Buren St., Chicago, Ill. Price, \$1.25, which covers both music and postage.

Chicago, Ill.

Business for Annual Conference ON MINISTERIAL POLICY

The General Ministerial Board, in coöperation with the Pastors' Association, has given prolonged and intensive study to the problem of ministerial placement. We recognize that a more effective plan for locating and transferring pastors must be developed in order to avoid discord and often complete disruption of congregations. Our study has led to the conviction that a restatement of our policy and procedure on this question is very necessary. We, therefore, submit the following which, when adopted by the Conference, shall supersede our former decisions on this question:

I. General Recommendations

1. Ministerial Tenure. We recommend that the church be committed to the policy of the long pastorate believing that it is productive of the greatest good both to the congregation and the ministry. Wisdom should be exercised by churches in calling pastors and by pastors in accepting calls in order to avoid misfits. Pastoral changes should be made with consideration and harmony. The principle of democracy should prevail in the calling and continuation of pastors but the right of authoritative decision should be granted to the General Ministerial Board in case of division and discord. Such decisions should be binding upon both the congregation and the minister except as herein provided.

2. The Pastoral Term. The pastoral term should be of indefinite duration. The congregation may terminate a pastorate as hereafter described in this report except that the right of resignation should be conceded to the ministry in all ordinary cases. Notice of the termination of a pastorate either by the church or the minister should be given at least three months in advance.

3. Ministerial Placement and Transfer. The official agency of the church for the placement and transfer of pastors is the General Ministerial Board acting through its Executive Secretary in coöperation with the District Ministerial Boards and representatives of the local church.

4. Extending a Pastoral Call. The Official Board of the local church or such corresponding board as the church may designate should be the official medium through which the congregation investigates and negotiates with ministers

for pastoral service. When such boards, representing the working forces of the church, have agreed upon a minister for the pastorate and the terms of his employment have been determined, they should report the same to the church council in some such form as the following: "We, the Official Board of the congregation, having investigated thoroughly the qualifications of Brother and having reached a satisfactory agreement with him as to the terms of his employment recommend that he be called to the pastorate of this church, his services to begin on September 1, 19...."

"Signed
"Clerk of the Official Board"

Church councils for the consideration of such reports should be publicly announced ten days in advance and should be called for the purpose of accepting or rejecting the report of the Official Board. Voting in such councils should be by ballot and it should require at least three-fourths majority of votes cast to adopt the report. The adoption of such reports constitutes a pastoral call.

5. Terminating a Pastorate. The minister may for sufficient reason and of his own initiative terminate his pastorate by resignation. The Official Board of the congregation, or the board designated to represent the church in such matters, may for sufficient cause suggest to the pastor the advisability of a pastoral change. In such cases the pastor should have reasonable opportunity for consultation with the District and the General Ministerial Boards and of proceeding to resign with the advice and counsel of these boards. If the pastor does not see fit to resign then the Official Board or the corresponding board may submit to the congregation a report somewhat after the following form: "We, the Official Board of the congregation, having prayerfully considered the work of this church and the interests of the kingdom of God in our community, consider a change in pastors advisable beginning with September 1, 19...."

"Signed
"Clerk of the Official Board"

Such reports should be acted upon by the church council in the manner described for extending a pastoral call except that such reports may be adopted by a plurality vote rather than a three-fourths majority.

6. The Official Board. We urge the revitalization of the Official Board of the local church. We recommend that the Conference decide that the Official Board of the congregation be composed of the active leadership of the church representing its major activities. The membership of this board should include the elder, pastor and clerk of the church as ex-officio members, chosen representatives from the ministerial and deacon groups, the superintendent of the Church School, the chairmen of the men's and women's groups, the chairman of the Finance Committee, the chairman of the young people's cabinet and such other groups as the church may decide. This board should elect its own presiding officer and appoint such committees as may be necessary to do its work efficiently. The pastor should not ordinarily be the chairman of the Official Board but should be the moving spirit of the board responsible for the agenda of business and recommendations as to the program and policies of the church. This board should be responsible for the report of the local church in connection with the annual survey of the churches with the clerk of the church being the responsible officer.

7. The Elder-Pastor Relationship. The elder of the congregation should be considered its official head and should preside at all church councils, and at the meetings of the Official Board when the pastoral relationship is under consideration. He should be regarded as the chief counselor and adviser of the pastor in all of his work. The pastor should be considered the executive head of the church, the active leader in its program and activities, its spiritual counselor and "shepherd of the flock." Where conditions seem to demand it the church may elect the pastor as elder but in such cases a member of the District Ministerial Board should preside in all council meetings and official board meetings when the pastoral relationship is under consideration.

8. The Pastoral Year. The pastoral year begins September 1. Congregations and ministers should file notice of desired changes in the pastorate with the General Ministerial Board by January 1, if possible. The board shall hold a regular appointment session at or prior to the Annual Conference each year at which time appointments and transfers should be officially approved. These changes should be reported by the General Ministerial Board to the Standing Committee and through The Gospel Messenger to the brotherhood.

II. Procedure in Pastoral Placement

Congregations desiring to call a pastor or to change pastors, and ministers desiring to enter pastoral service or transfer to a different pastorate, should notify the General Ministerial Board, Elgin, Illinois. This board shall be responsible for compiling full and up-to-date data concerning ministers and churches, and shall serve the brotherhood as a board for the nomination of ministers for pastoral vacancies. One candidate shall be nominated at a time and this procedure continue until a minister satisfactory to the Official Board and the local church has been discovered.

The General Ministerial Board should use all agencies of the church to discover the qualifications of ministers for pastoral service and to secure full information concerning congregations in order that ministers may be located in fields for which they are best fitted.

It shall be further understood that the General Ministerial Board with the concurrence of the District Ministerial Board may make, or cause to be made, investigations of congregations or pastors when conditions warrant such investigations. A congregation, or a minority of the congregation, or the pastor, or the District Ministerial Board, may call upon the General Board for such service where the welfare of a congregation is jeopardized by division and discord. In all such cases when the work of the General Ministerial Board is not satisfactory to the local church the case is automatically appealed to the Standing Committee and shall be jointly presented by the board and the church.

III. Duties of Ministerial Boards

1. Local Ministerial Boards. We recommend that the duties assigned to local ministerial board by previous Conference decisions be transferred to the Official Board of the congregation or to such corresponding board as may exist in the local church. This board may appoint a ministerial committee which shall be directly responsible to the board and the board to the congregation.

2. Duties of District Ministerial Boards.

a. To discover ministerial talent among the young people of the district and lead them to consider the ministry of the church as their life work in order that the church may have an adequate ministerial supply.

b. To license and install young men into the ministry with the approval of the local congregation.

c. To ordain or arrange for the ordination of ministers to the eldership upon the approval of the elders of the district and the local congregation.

d. To encourage and assist the churches of the district in providing adequate pastoral care for their membership.

e. To arrange for the proper installation of pastors, for the development and maintenance of harmonious relationships between pastors and churches, and for the education of churches in the ideals set forth in our code of ethics.

f. To keep in touch with the churches of the district in encouraging evangelism and support of the program of the general brotherhood.

g. To investigate and pass upon applications for ministerial relief from their respective districts.

h. To coöperate with the elders of local churches in adjusting difficulties which may arise affecting ministers or pastors.

i. To coöperate with the General Ministerial Board in the annual survey of the churches, in keeping on file proper records for the district, and in such other work as may strengthen the ministry of the church.

j. To analyze the annual reports and submit to the ministers, pastors, and boards of the district data with reference to the trends, problems and progress of the congregations of the district.

3. Duties of the General Ministerial Board.

a. To supervise pastoral calls and transfers and outline plans of procedure for the guidance of congregations and ministers in regard to pastoral changes.

b. To maintain an office and general secretary of Elgin through which the general work of the board shall be done.

c. To make an annual survey of the churches and keep a careful file of data concerning congregations and ministers, and to provide Yearbook material concerning the ministry and the churches of the brotherhood.

d. To enrich the ministry of the church through conference, institutes and camps and to maintain proper spiritual and educational standards for those who would qualify for the ministry of the church.

e. To visit the districts of the regions in order to present the program of the brotherhood and especially to inspire and encourage the ministry and district boards in their work.

f. To build up within each region strong and effective church programs and give every possible assistance to all regional officers and committees in their work.

g. To pass upon applications for ministerial relief in cooperation with the General Mission Board.

h. To maintain proper educational standards for the ministry and coöperate with the General Education Board and the Seminary of the church in giving every possible assistance to promising young men during their years of preparation for the ministry of the church.

i. To coöperate with the General Mission Board in the administration of the home mission program.

j. To coöperate with the Board of Christian Education in all problems relating to the ministry and the local church which are common to these boards.

k. To investigate pastoral maladjustments and make settlement of such problems in the most harmonious manner possible.

General Ministerial Board.

ON THE DEACONSHIP

To the Annual Conference of the Church of the Brethren in session at Winona Lake, Ind. Greetings in the name of the Lord:

We, your committee, after prayerfully and carefully studying the New Testament Scriptures; making a survey of the history of the Christian church from the apostolic age to the present; the reactions of the ministers and the deacons by means of the facts brought together through three hundred questionnaires received from all parts of the brotherhood; and considering the sentiment evidenced on the Conference floor submit the following report:

The office of the deacon has a vital place in the official work of the church and has a scriptural background. The word deacon appears in the following New Testament scriptures: 1 Tim. 3: 10, 13. The plural deacons is found in three scriptures, 1 Tim. 3: 8, 12 and Phil. 1: 1.

Qualifications and Duties

The qualifications and duties are fully stated in the report of 1919, Revised Minutes, pages 87, 88 and the Pastor's Manual, pages 101, 102.

Installation of Deacons

The order of service as given in the report of 1919, Re-

vised Minutes, pages 88, 89 and Pastor's Manual, pages 102-104, is accepted as adequate.

Election and Term of Office of Deacons

That we practice the same manner of electing deacons and their wives as prescribed in our present Minutes, see Revised Minutes, article 7, 1919, page 70.

That the term of office of a deacon be for life or until such time as he disqualifies himself by lack of diligence, faithfulness, loyalty, morality, or efficiency.

Where action is necessary see Revised Minutes, article 1, 1894, page 90.

Any congregation, if it so desires, may elect an executive committee of deacons of not more than five, which shall plan and direct the work of the board of deacons. Such executive committee shall be elected by the church in keeping with the manner of election provided by the local church.

Where it is desirable one or more sisters may be selected by the local church to serve as parish helpers (Phil. 4: 3, Rom. 16: 1-3).

C. S. Ikenberry,
J. Clyde Forney,

H. K. Ober,
R. P. Bucher.

**MISSIONS**

*This Department
Conducted by
H. Spenser Minnich*

**Women's Mission Study**

1935-36

BY NORA M. RHODES

MANY words of appreciation have been expressed regarding the women's missionary programs for the past year, which have included programs on our denominational work in India, China and Africa. After having used our book, *Oriental in American Life*, we trust there will be a high regard on the part of our women for the Orientals within our borders.

The programs for next year have been planned with the thought of helpfulness and inspiration. We are hoping to have the first four ready in mimeographed form by Conference time. The following is the line-up for the coming year, and it is suggested that the programs be used in the order designated. The price is 5c each. Postage will be appreciated.

September—Our Girls' Missions Schools.

October—Stewardship.

November—Missions in America.

December—World Peace.

In January the textbook will be taken up. We shall have the opportunity this next year to know about our South American neighbors. The majority of us have a

very limited knowledge about the women to the south of us; hence it will be a real privilege to become acquainted with them through the pages of the delightfully written book, *Women Under the Southern Cross*, by Mrs. Miller. The price of the book is 50c and the *Program Outlines* which will be ready by Aug. 1 will be 10c. Order all supplies from Women's Work Department, General Mission Board. It will be well to keep the above information on file for future use.

Dallas Center, Iowa.

What to Pray For

Week May 18-25

As God has directed Brother and Sister Oberholtzer in the past, let us now pray as Bro. Oberholtzer gives of himself to a more intensive plan of evangelism, and as Sister Oberholtzer shares her time in evangelistic effort with Bro. Oberholtzer, and in giving some time to teaching in the Women's School, and directing the Ladies' Aid Society—that God will direct in every minute detail of their plans and work. and directing the Ladies' Aid Society—that God will direct in every minute detail of their plans and work.

From a recent letter from China the following requests for prayer are taken: "As the Father sent Jesus, so he has sent us. And as the Father has sent us, so he sends our Chinese brethren. But it is so easy for the missionary to apply this great commission to himself, in answer to the divine will, and forget that our brethren are also commanded to go. Our task is to make the people around us discontented with things as they are and help to create a spontaneous expression of the love Christ commanded. Pray for a self-functioning church in China, and our untiring efforts to lead the way.

"Pray for I. E. Oberholtzer and his Chinese staff in evangelistic work over two counties at Liao and Yuhsia, for strength for the multiplicity of mission and station duties. Pray for Sister Oberholtzer who has recently undergone a major operation. Pray as she assists her husband in the country villages, as she assists in the work among the women of Liao city, as she directs the Ladies' Aid work of the city and as she is a friend to everybody. To live in a house by the side of the road and be a friend to all, that is Elizabeth Oberholtzer.

All-India Women's Conference and Related Items

BY ELIZA B. MILLER

"AMID scenes of great enthusiasm the ninth session of the All-India Women's Conference opened in Karachi," so says the *India Social Reformer*. This conference is a child of the Indian Women's Association which was started in 1917. The aims of this association are:

"To present to women their responsibilities as daughters of India. To secure for every girl and boy the right of education through plans for compulsory primary education, including the teaching of religion. To secure the abolition of child-marriage and to raise the age of consent for married girls to sixteen. To secure for women the vote for municipal and legislative councils on the same terms as are or may be granted to men. To secure adequate representation of women on municipal, taluk [county] and local boards, legislatures and assemblies. To secure for women the right to vote and to be elected for the Council of State. To establish equality of rights and opportunities between men and women. To help women to realize that the future of India lies largely in their hands; for as wives and mothers they have the task of training, guiding and forming the character of the future rulers of India. To band women into groups for the purpose of self-development and education and for the definite service of others. It has forty-eight branches and over 4,000 members. Each branch is autonomous and works according to the needs of the locality. The association grants scholarships to girls, interests women in maternity and child welfare work in the uplift of the depressed class and in other social and welfare activities for the general betterment of Indian society. It has worked successfully for securing the franchise for women in India, and for compulsory education for girls, and also actually helped in the passage of the Child-Marriage Restraint Act in the assembly and the Acts for the Suppression of Traffic in Women and Children and the abolition of the devadasi system [system of dedicating girls to the gods], in the local legislature."—From *India Year Book* 1934-35.

The association is affiliated with all the important

and progressive women's associations in India and throughout the world. It was the initiator of the first All-Asian Women's Conference held in Lahore a few years ago.

Conspicuous among those present in the conference at Karachi were Mrs. Sarogini Naidu, several of the queens from the Indian states, Mrs. Rustomji Fardoonji, president of the conference, and many other distinguished women from various parts of Hindustan. Some 200 delegates from all over India attended. From overseas came the famous London preacher, Dr. Maude Roydon, and Mrs. Corbet Ashby who is prominent in women's organizations throughout the world. She is the president elect of the World Women's Conference to be held in Istanbul, Turkey, at Easter. Both these European ladies came to India by air, especially for the Conference; but remained for a few weeks to visit other places in India.

Mrs. Fardoonji in her presidential speech said: "The women of India have suffered in silence for generations and have fulfilled their greater mission. The time has come when we feel that suffering in silence is doing neither us nor our great motherland any good whatever. The time has come for us to take our God-granted position in society, and as citizens of this great land, have equal share with men in doing welfare work." She emphasized the need for medical inspection and treatment in schools; and, in order to speed up progress, urged coeducation in primary schools. She advocated traveling and circulating libraries and the establishment of cultural colleges where girls could go after their regular college course to specialize in two or three subjects, one of which should be of a character to enable them to take up some useful occupation.

The president's slogan for India was: If you want a healthy India, if you want a wealthy India, if you want a mainly self-supporting India, buy India goods, support home industries and thus add to our people's resources.

Mr. Gandhi sent a message to the conference urging women to rise above the petty quarrels of men by setting an example of refusing to divide themselves into various groups.

Among the resolutions adopted by the conference was one strongly disapproving of polygamy and appealing to women not to marry a man who had a living wife. While expressing themselves in favor of the resolution, Moslem women wished to make it clear that polygamy was permitted by Islam in cases of the strictest necessity, in case there were no children through the first marriage. A large number of Moslem women participated in the discussion. (Quoted from *India Social Reformer*.)

Making education compulsory, favoring Hindustani as a common language, parental coöperation in educa-

tion, removal of the legal disabilities of women, the necessity for forming debating societies wherein women would receive training stimulating discussion in matters of public interest, legislation in methods of birth control and vehement protest against the tyranny perpetrated on Baluchi women through customs such as giving away the wife of a deceased person to his heirs or taking away by force sisters and daughters of a murderer by the aggrieved party and the interchanging of children in marriage even before they were born were some of the resolution discussed and passed.

The next year's conference will be held in Travancore, in the extreme south of India.

The Women's Conference objected to the Joint

Monthly Financial Statement

Conference Budget

During the month of April contributions for the Conference Budget and agencies within the budget totalled \$4,155.84. Total cash applicable to the Conference Budget for the year beginning March 1, 1935, \$8,882.59, detail as follows:

	For the month	For the year
General Mission Board	\$2,726.09	\$5,744.09
Board of Christian Education	454.31	464.31
Bethany Biblical Seminary	243.14	742.33
General Ministerial Board		10.50
General Education Board	114.06	114.06
Undesignated Funds	618.24	1,807.30
	\$4,155.84	\$8,882.59

General Mission Board

During April contributions were received by the treasurer of the General Mission Board as follows:

	Receipts	Total rec'd since 3-1-35
World Wide Missions	\$560.25	\$1,467.97
Women's Work Project	105.75	460.16
Home Missions	164.64	180.80
Foreign Missions	125.46	292.04
Junior League Project	33.23	79.09
B. Y. P. D. Project	75.32	75.32
India Mission	26.66	36.52
India Boarding School	14.62	33.37
India Share Plan	121.25	150.00
India Missionary Supports	471.53	1,159.03
China Mission	102.15	105.30
China Girls' School	10.00	10.00
China Share Plan	65.00	65.00
China Missionary Supports	106.15	370.15
South China		9.36
Africa Missionary Supports	364.88	772.38
Africa Mission	324.20	353.13
Africa Share Plan	50.00	115.35
Africa Leper	5.00	9.12
Conference Budget	618.24	1,782.30
Conference Budget Designated for—		
Board of Christian Education	454.31	464.31
Bethany Biblical Seminary	130.22	185.22
General Ministerial Board		10.50
General Education Board	114.06	114.06
Conference Budget Share Plan		25.00

The following shows the condition of mission finances on April 30, 1935:

Income since March 1, 1935	\$13,244.09
Income same period last year	12,858.60
Expense since March 1, 1935	30,251.97
Expense same period last year	24,665.78
Mission deficit April 30, 1935	27,163.11
Mission deficit March 31, 1935	20,397.84
Increase in deficit during April, 1935	6,765.27

Parliamentary Committee's Report, particularly where its recommendations concern the status of women. "The new constitution falls short of our demands," the women say; therefore they express their disapproval "in unequivocal language," in their inability to accept the same. To express their views for the women in public life, a joint statement has been issued by three premier women's organizations—The All-India Women's Conference, the All-India National Council and the Women's Indian Association. Seven resolutions were drawn up in protest against the Parliamentary Committee's Report and in setting forth the women's point of view.

Umall, India.

Qualifications of an Efficient Missionary

BY CARL W. ZIEGLER

SEVERAL years ago, when I was a student at Elizabethtown College, I made the following notes on a missionary address made by Bro. J. M. Blough of India. Recently I came across them again and I felt as though I should like to share them with MESSENGER readers.

Bro. Blough listed eight outstanding qualifications of an efficient missionary. They are:

(1) A missionary must be one who has had a religious experience—one who like Paul has seen the Lord and has had a real genuine conversion.

(2) A missionary must be one who believes that Jesus Christ is the Savior of the world. He must have a deep conviction that Jesus is the divine Lord.

(3) A missionary must be one who knows how to maintain his spiritual life away from home. He must know how to pray and how to feed on the eternal Word of God.

(4) A missionary must be one who has an everlasting passion to win souls.

(5) A missionary must be one who is free from race prejudice. He must possess a universal love for mankind, regardless of race, or color.

(6) A missionary must be one who has a fine social approach to men. He must be able to make friends of those whom he would lead to Christ.

(7) A missionary must be one who has a sympathetic mind toward other faiths and religions. He must not show that he despises what the people whom he wishes to convert hold sacred.

(8) A missionary must be one with whom other people may readily work. He must be able to do team work and must be neither proud nor self-willed.

There are also mental and physical qualifications that are essential, but the above spiritual qualifications are basic. Why not start today to practice on these principles?

Annville, Pa.

KINGDOM GLEANINGS

Calendar for Sunday, May 19

Sunday-school Lesson, Baptism.—Matt. 28: 19, 20; Acts 8: 26-39.

Christian Workers' Meeting, Parents and Children.

B. Y. P. D. Programs:

Young People—Goodwill Sunday.

Intermediates—World Goodwill Day.

* * * *

Gains for the Kingdom

One baptism in the Greene church, Iowa.
 Nine baptisms in Juniata Park church, Pa.
 Two baptisms in the Shamokin church, Pa.
 Ten baptisms in the Uniontown church, Pa.
 Five baptisms in the Keyser church, W. Va.
 Six baptisms in the Timberville church, Pa.
 Six baptisms in the Covington church, Ohio.
 Seven baptisms in the Westmont church, Pa.
 Five baptisms in the Surrey church, N. Dak.
 Six baptisms in the Locust Grove church, Pa.
 One baptism in the Gravel Hill church, Kans.
 One baptism in the Harris Creek church, Ohio.
 One baptism in the Michigan City church, Ind.
 Five baptisms in the East Wichita church, Kans.
 Nine baptisms in the Black Swamp church, Ohio.
 Eight baptisms in the First church, Ashland, Ohio.
 Three baptisms in the South Waterloo church, Iowa.
 Seven baptisms in the Bow Valley church, Alta., Canada.
 Three baptized in the Pine Creek church, Ind., on Easter.
 Six baptisms at Nevada, Mo., Bro. G. E. Barkdoll of Litchfield, Nebr., evangelist.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. J. W. Fyock of Monticello, Ind., June 16 in the Locust Grove church, Pa.

Bro. Geo. S. Batzel of Martinsburg, Pa., May 26 at the Pleasant Ridge church, Needmore, Pa.

Bro. D. W. Bucklew of Lebanon, Pa., May 19 at Columbia Furnace, Va., Woodstock congregation.

Bro. S. Earl Mitchell of Brownsville, Md., May 13 at the Stone Bridge church near Millstone, Md.

* * * *

Personal Mention

Bro. W. G. Kinzie has accepted a call to the pastorate of the Buena Vista church, Second District of Virginia.

The Standing Committee delegate to the Winona Lake Conference from the Second District of India is Eld. H. L. Alley.

Southern Ohio is to be represented on the Winona Lake Standing Committee by Elders J. Perry Prather, J. W. Fidler and H. H. Helman, with Elders J. H. Good, H. M. Coppock and G. O. Stutsman as alternates.

Bro. M. Clyde Horst of Lewistown, Pa., has accepted a call to the pastorate of the First church of Chicago, effective Sept. 1, succeeding Bro. James M. Moore who retires at his own request after five years of successful ministry to this church.

Bro. R. M. Brady transfers his pastoral labors from Springfield, Ill., to the Ottawa church of Northeastern Kansas. His new address is 918 S. Hickory St., Ottawa, Kans.

Dr. D. W. Kurtz is scheduled to speak in the Lancaster church, Eastern Pennsylvania, the evening of May 30. The occasion is the dedication of the remodeled Sunday-school rooms.

Dr. G. H. Van Dyke, long time resident of Winona Lake, Ind., is doing his best to prepare the place, himself, his friends and kindred for the approaching Conference. He recently administered baptism to three brothers, his own grandsons.

Y. P. Director Dan West was on office duty at the Publishing House last week. He and his family had returned from their residence at Ottawa, Kans., but not to stay long at Elgin. Various activities will claim the summer months and they will probably take up winter quarters next time in the farther east.

Bro. E. C. Swihart of Elkhart, Ind., will be the chief speaker in an all-day meeting at the Syracuse church of Northern Indiana, May 19. On that day Brother and Sister J. Edwin Jarboe will complete the fifth year of their pastoral work there. You are invited to help celebrate the re-opening of the old Syracuse church.

"The situation is grave, I'm glad I'm alive. I like to do hard things that have neither head nor tail and discover order out of chaos. I'm itching to be at my work again. . . . I delight in having several impossible things on hand to do. It stirs the pep in you." If you happen to be acquainted with Missionary Nettie M. Senger you will know that sounds just like her. She is now located at Tsinchou, Shansi, China.

Bro. C. G. Shull, writing from Palghar, India, April 12, said: "The deputation have come and gone and they were a real inspiration and help to us. They came at an opportune time and we consider them to have been a good team and worthy representatives of the church which sent them out. They are sympathetic in their approach and at the same time possessed the ability to understand individuals and get to the bottom of situations."

Bro. D. A. Crist, Quinter, Kans., writing April 30, said: "Bro. Zigler, you can have no idea what a desperate condition our country is in at present. We have had no moisture yet, none since last June. More than half of the days are a terrific dust storm. Some days are as dark as night. The dust is causing many deaths of both man and beast. The Lord understands it all—we do not. May his will be done but we are praying for deliverance."

* * * *

Miscellaneous Items

The District Meeting of Middle Missouri will be held at Leeton, Mo., Oct. 4-6.

Blue Ridge is the latest of our colleges to oblige our files with a copy of her current catalogue, and thereby to deserve and to receive our thanks.

Bethany Biblical Seminary invites all alumni, former students and friends to the annual closing exercises, May 24 to 26. Sunday, 11:00 A. M., baccalaureate service at the First church with sermon by Dr. D. W. Kurtz on The Program of the Church. Sunday, 8:00 P. M., Commencement Program and conferring of degrees at the First church with address by Prof. W. W. Peters of the University of Illinois on The Christian Minister and the New Frontier.

Our conference for the District of Southern California and Arizona will be held at Long Beach, Calif., Aug. 29 to Sept. 2.—Edgar Rothrock, Pomona, Calif.

Here's good reading: "I expect you will have a write-up about this from our Messenger correspondent but I wanted to tell you that the successful meeting was the result of loyal coöperation on the part of the members of the church. They have been backing up the church program in fine shape."

A Guide to the Literature of Rural Life, in a new edition, has just come from the press. Its purpose is to list representative titles of the more recent and more accessible workers on rural life. Some thirty titles are listed in the index. This very complete Guide may be secured from the Board of Christian Education, for 10c per copy.

Those who wish to camp during Annual Conference are welcome to camp on Lake Wawbee and drive back and forth each day. No charge for camping place. Visitors are welcome to the camp grounds before, during and after Conference. Some will want to come for the men's mass meeting June 2 and remain over for Conference. Write L. W. Shultz, North Manchester, Ind.

There will be a Children's Choir (all children under 12 who wish) at Winona Lake on Sunday morning, June 9. The songs used will be: Joyful, Joyful, We Adore Thee, How Strong and Sweet My Father's Care, Dear Lord, We Give Our Lives to Thee. As many copies of all of these songs as you need will be furnished free of charge if you drop a card to the Board of Christian Education office, 22 South State Street, Elgin, Ill.

Isolated members who are denied the close fellowship of a local church will be thinking of the brotherhood as we approach the Winona Annual Conference, to be held June 5 to 11. Many isolated members find joy in continuing to support the work of both their former local church or the general program of the brotherhood. It is especially fitting at this time to send a contribution for the Conference Offering. On page 30 appears a remittance blank suitable for sending money.

Latest word about lodging from Bro. Roy B. Teach, Secretary of the Winona Conference Committee of Arrangements is to the effect that rates promise to be very reasonable. Those who desire to room in private homes should write Dr. G. H. Van Dyke, Winona Lake, Ind. Those desiring cottages, of which about fifty are available, should write V. M. Hatfield, Winona Lake, Ind. The hotels will arrange for renting their own rooms and should be written to direct. All other inquiries should be directed to Roy B. Teach, Huntington, Ind., Route 5. The committee is anxious to satisfy every reasonable wish. State clearly what you want when writing concerning lodging.

Next Saturday, May 25, will be an appropriate day to venerate "the Venerable Bede" by reading the Gospel of John, for on that date, exactly twelve hundred years ago, he completed his translation of that portion of the New Testament, and on that day he completed his life also. We quote from an appraisal by the American Bible Society. "In excessive weakness of body he struggled through the last portion of the task. His clerk told him that they had come to the last sentence. On through that he went. The clerk said, 'Now it is finished.' 'Finished, indeed,' said the good man, turned on his couch, murmured the Gloria, and died." However, you need not wait until next Saturday. Any day is a good day to read the Gospel of John.

With Our Schools Manchester College

At the close of the eight months' high schools, more than one hundred public school teachers entered the mid-spring term. Seven hundred students are now attending classes and daily chapel services.

The last week of May will be the annual commencement programs. Elder C. E. Davis of Independence, Kans., former president of Mount Morris College, will deliver the baccalaureate sermon on Sunday evening, May 26. Dr. Gould Wickey of Washington, D. C., will deliver the commencement address on Friday morning, May 31. Some two hundred graduates will receive degrees and diplomas. All who can are invited to attend these programs.

Dr. Robert E. Speer was on our campus recently for two days. He gave three sermons and attended a ministerial conference. All who heard him or came in touch with him were inspired by the ability, spirituality and devotion of this world-renowned leader in the church and in missionary work. The sermons of Dr. Speer, a week of special chapel programs and much personal work on the part of students and teachers had a fine influence upon students who were not Christians. A number asked for Christian baptism and others are planning to be received into the church when they return to their homes.

THE QUIET HOUR

God in Nature—As Witness

PREPARED BY J. CLYDE FORNEY

For the Week Beginning May 25

I. God hath not left himself without a witness. Nature testifies of his goodness and his greatness (Acts 14: 17).

The very nature of the universe gives witness to the fact of a divine intelligence back of all which the Christian calls God.

II. There are many scenes and unusual happenings in the realm of nature which bring one into a more intimate fellowship with God and to the place where he will listen to the voice of God.

Here a very careful study should be made of the incident of the burning bush that attracted Moses (Ex. 3: 12).

III. Nature was subject to the control of God in Christ Jesus.

1. Jesus calmed the sea (Mark 4: 39).
2. At the word of Jesus the fig tree withered (Mark 11: 20-28).

IV. The animals may teach man much about God and his love.

1. Do animals speak a message of kindness (Num. 22: 28)?
2. The ant may teach man much, if he will study (Prov. 6: 6).

V. Nature shows that God is good and that he does care for man.

1. The birds of the air are cared for and remembered (Matt. 6: 26).
2. The flowers of the field are beautifully clothed (Matt. 6: 28).

"The universe is friendly to man."

HOME AND FAMILY

My Garden

A garden is a lovesome thing, God wot!
 Rose plot,
 Fringed pool,
 Fern't grot—
 The veriest school
 Of peace; and yet the fool
 Contends that God is not—
 Not God! in gardens! when the eve is cool?
 Nay, but I have a sign;
 'Tis very sure God walks in mine.

—Thomas Edward Brown.

Quilting Under the Maple Trees

BY ELIZABETH R. BLOUGH

"YES, we'd better set the quilting frames under the maple trees; it's going to be too warm in the house." Joe was twenty and always at the beck and call of his Aunt Lovina. There was a glint of mischief in his eyes as he laughingly placed the frames in the shade.

"There now, Aunt Lovina, never say again that I am only ornamental. With a good solid thimble I could do some quilting myself. Let's put the pins where they ought to go. And remember that I am expecting a good supper for all this back breaking work I've done." With a tender caress he left her and hurried to the barn.

Aunt Lovina sewed with long rapid stitches; the quilt had to be in the frame and marked before the sisters came. She was glad to see Clarise Everheart come running down the path and through the hedge to help her. She was a rather sober looking Clarise; she had spoken to Aunt Lovina the day before about leaving her home and going to the city. She was eighteen and Joe had been taking her everywhere in his flivver. Joe cared for her; and now Clarise was leaving them all as if love and the things it stood for were out of her reckoning.

Clarise had finished her side of the quilt when Sally Ann Price and Susan Watson came to begin the day's work. Aunt Lovina welcomed them, but her mind was on Clarise. She knew that the girl escaped from home whenever she could. Her mother was a good housekeeper; her house was immaculate; she was never through scrubbing it or pecking at floor cracks with a stick to get some dust out. She went after dust in unsuspected and invisible places. And she never failed to find it. She had the cleanest house in the countryside and she got more dust out of it than a half dozen of her neighbors could get out of theirs. She thought she was beyond reproach as a housekeeper, but it drove her children from home and her husband would have liked to go somewhere else, but he was a conscientious

husband; so he suffered mostly in silence. Clarise spent much time with Aunt Lovina; she did like Joe, but she wanted to go to the city. Could there be a way out of the muddle?

The sisters were coming, and filling the chairs around the quilting frame. A dozen of them, and Aunt Lovina, coming and going, was thinking that it must be the out of doors that made them look old, so old. Why she had not thought of being old as yet. They were talking of days gone by and things that had happened long ago.

Dolly Snyder said: "I guess none of us did what we wanted to do. I wanted to be a dressmaker, but no chance for that now."

"I wanted to be a music teacher, and my grandfather thought it would be wrong; so that couldn't be."

"Yes, but you have helped with the church music always, and so we have the best Christmas music of any church around here. You sing at our funerals."

"I wanted to be a missionary," said Aunt Lovina. "'From Greenland's icy mountains' used to make me shiver so I thought I should go there to deny myself."

Maria interrupted her: "Well, and how lucky that you didn't get there. For what would have become of our church if you'd gone away. The driveway would be grown over with grass if it wasn't for you. And think of your sister's children, Caroline married and happy and Fred a doctor; and where will you see a better boy than Joe?"

Aunt Lovina was visibly embarrassed. "Oh, don't put it that way. Why the greatest joy of my life came with the children. There is something we should talk about while we are together. Isn't there more that can be done for our young people? I know some are dissatisfied."

"Do you all know that Della Kuhns has come home with her two little children?" asked Susan. "She said her husband walked the streets day and night but found no work. So he told her he was going away; he would come back when he was able to support them. So she packed up her children and came home; she knew board and room were cheaper here than where she was."

Clarise broke in eagerly. "Oh, I am almost sure that our Sunday-school class will be glad to work for them. We can get together and sew and have really good times." And she was right; Della and her babies were something tangible to take hold of and work for. They enjoyed helping them through the winter.

"I want the young boys and girls to have a party here," said Aunt Lovina. "I am willing to invite the boys from the Meadowbranch church too. There's room here for about thirty."

Dolly took up the idea. "We ought to have socials in our homes for them, at least one for every winter month. I'll take them in November." Clarise listening, thought of the loving-kindness of them all, the sincere

love and concern they had for others; the grace of God softened their speech and made them charitable in their judgments.

"There it's done. We can roll it up now," said Maria. Then they were in the house, coming neighborwise out into the kitchen to the warmth which was welcome in the evening. And there was Joe with Clarise helping to wait on the table; they did it so easily. And as inquiries about relatives were made, the real loving-kindness of these women was more evident. Each one was doing her share to make the community better. And they were appreciative. "I don't know when I've enjoyed an afternoon so much," said Dolly. "Isn't it true that these biscuits are better than any we can make?" asked Maria. "We all depend so much on you that you must take good care of yourself in the coming winter," admonished Salome.

When they were all gone, Joe and Clarise came to her as she sat by the window. Joe said, "We are going out in the Ford car together; and we hope to take care of you in the coming years." Aunt Lovina couldn't answer then. She held both their hands for a moment. Then they left her. She had walked thinly clad and roughly shod over muddy roads in bygone years to give help and comfort. She had given so utterly of herself; now as she was growing old, Joe's promise of care and protection was something on which she could depend.

Hatfield, Pa.

A World Wide Curse

BY AUGUST BECK

WHEN we see the evil caused by the drink habit, both before and after prohibition, we naturally ask the question, "What can be done to stop it?" Here is a question that has puzzled every clean living man or woman throughout the ages. Well, we will never have a sinless world, but sin and crime can be minimized if we have faith and make an earnest effort to battle the cancer that is eating into and destroying every moral fiber of the youth of the nation, sparing neither sex nor age.

Who stands nearer the child than the parents? Father and mother living sober, righteous lives, early imprinting on the child's mind the folly and sin in touching liquor, can do much toward putting the coming youth on the right path. Next in line of help are teachers and ministers. If the teachers (I speak now of school-teachers) are clean living persons, they will have a subtle, moral influence over the child, which can not but be of spiritual help in coming years. Of course Sunday-school teachers have a far greater chance of influencing the child's inner life. But what about ministers? I do not think it sufficient to preach in a gen-

eral way of sin and evil, drunkenness included. It would be a great help if ministers set an evening apart each month in which to lecture on the far-reaching evil the drink habit causes. A minister could invite men and women to help, especially some one who feels deeply on the matter, who in an interesting way could bring out true incidents, revealing the sin and folly in ever starting the pernicious habit.

In the parish of Ryde, on the west coast of Jutland, in Denmark, lived a well-to-do young farmer, Christian Mosegard by name, who by the One on high had been intrusted with a special gift. Though having but a common school education and never reading anything pertaining to veterinary matters, was, nevertheless, able to tell what ailed a sick horse, cow, pig or sheep and effectually cure them.

It was a beautiful sight on a Sunday morning, while the church bells chimed, to see Christian Mosegard with his comely wife. Hand in hand under the blue sky and smiling sun they crossed the buttercupped speckled green fields, making a straight course for the whitewashed, red-thatched church. Christian, never would take any compensation for helping his fellow farmers in curing their sick stock, but they, with the best intention, sought to press upon him a drink of whisky, it being the custom all over the land thus to treat a visitor, especially when the visitor had done them a kind service. Christian at first refused to accept, but knowing the peculiar temperament of the Jutland farmer, who took the refusal of offered refreshment as a slight on his hospitality, he gradually took the whisky—first only one glass, but soon two and three as it was offered. And having more than one place to visit in the parish, it was not long, before the poor wife saw him coming home unsteady of step and glassy of eye. No more were the former happy pair seen going to church together. The trim kept farm was neglected. Furrows of sorrow lined the pale face of Mrs. Mosegard while her husband often could be found in a drunken stupor by some hedgerow or in a ditch.

One cold night Mrs. Mosegard as usual sat up waiting for her husband's return. The clock struck twelve, then one; but still no husband. The poor woman could stand it no longer, but had two of the hired men take lanterns and try to find the farmer. They found him not far from home; he lay on his back with his head in a pool of water. Ice had formed on the surface of the water, and encircled the back of his head. For a long while he hovered between life and death. When he finally got up he was not as bright of intellect as formerly, and the gift of curing suffering creatures was gone forever.

There is not space here to tell of many others at

home, a bricklayer, a blacksmith, a carpenter, an upholsterer, all bright intellects, splendid mechanics, but all given to drink. It seems peculiar that the highest gifted men in the parish were drunkards. Was it just a coincidence? Or if we could make a survey all over the land, would we find it to be generally so?

Northwood Park, Ill.

What Will the Church of the Brethren Do This Year for the Kingdom of God?

BY OTHO WINGER

ALL news reports indicate that the nations of the world are spending unprecedented amounts for armaments and for preparations for war. We seem to stand in helpless amazement at the madness of nations which threatens to engulf what we call our present civilization. Is there anything we can do about it? Many indeed are trying to help conditions in one way or another. What will the church do?

The Church of the Brethren as well as other churches should endeavor somewhat to match these preparations for war with appropriations for the extension of the kingdom of God. In the presence of this mad race for the supremacy of nationalism, the only whole-hearted allegiance that we can give is to the kingdom of God. We have trusted too much already in the riches of this world. May we not believe the teachings of Jesus, that the only safe investments we can make are in the kingdom of God?

The work of the church must go on. The Conference Offering is for the work of the church. A part of it is for the work of the church at home. Most of it is for the extension of the kingdom in other lands. While other offerings of the year are for specific causes, this offering is for the work of the church as a whole. It is for the work of the kingdom at home and abroad. It is for the work of the church as outlined and directed by the Annual Conference.

The work of Christian education must go on. Many of us do not realize what a force the Sunday-school is. I was surprised recently when a county Sunday-school director said that there were ten thousand students in the Sunday-schools of that county. And I was more surprised when he said that there were eighteen thousand in that county who are not in Sunday-school. What a force for righteousness in that county! And yet, what a great work remains to be done! In these days it takes a great deal of work to keep the Sunday-schools doing their best work. There is need for guidance in teaching missions, peace, temperance, purity and many other great causes. The Board of Christian Education has a great work to do and must have our support.

The work of the ministry must go on. However fine the ministry of the past has been, new workers must

be enrolled and well trained for the difficult task ahead. The work of the seminary must go on, for it has the great responsibility of training these future workers. We can not leave this work to other independent agents. I have been greatly impressed with the great sacrifices that many of our younger ministers are making to carry on their work in these trying times. Yes, the older brethren made great sacrifices, but the same spirit is manifest today and many are making supreme sacrifices to be true to their high calling. Then, too, we must not forget that a good part of our Conference Offering is for the support of our aged ministers and their wives who have done well their work and who now deserve good care in their declining years.

The work of missions both at home and abroad must go on. We are a small church but we are having an important part in the onward march of the kingdom of God. We are responsible for much more than we are doing. In the great mission fields abroad we have a growing membership. But we also have almost unlimited opportunities and responsibilities. Some of us may live to see a greater Church of the Brethren abroad than we may have in America. But the work in America must go on too. Weak churches must be strengthened and unoccupied areas must be served. Home and foreign missions are one.

Yes, the work of the church is one. World wide missions may be said to be the great object of all our endeavor. The Conference Offering is for the work of the church as a whole. The Conference Offering is for that work which the Church of the Brethren, in Conference assembled, has decided should be done. It is all our work. It should receive our most whole-hearted support. Never before was this work more important. Will we be true to our goals and Conference plans and do our best for the coming Conference Offering?

North Manchester, Ind.

To God

BY JULIA GRAYDON

WE were watching a beautiful sunset and wishing it could last for hours out there in the wonderful expanse of sky, for it was not hard to imagine we were having a glimpse of the Celestial City.

A friend said, "Did you hear what Nora said about the sunset?" "No," I replied.

"Well," said my friend, "she said quietly and reverently, 'It all belongs to God; no one can touch it.'"

And then I thought of the things that belong to God, that others *have* touched and besmirched and defiled, of the souls of innocent ones, of weak ones, and of doubting ones led astray. Would that we could say of other things in life: "They belong to God and no one can touch them."

Harrisburg, Pa.

THE CHURCH AT WORK

Directed by M. R. Zigler, Executive Secretary; Rufus D. Bowman, Director of Adult Education; R. E. Mohler, Secretary of Men's Work; Mrs. Ross D. Murphy and Anetta Mow, Women's Work; Dan West, Director of Young People's Work; Raymond R. Peters, Chairman of Intermediate Committee; Ruth Shriver, Director of Children's Work; H. Spenser Minnich, Secretary of Christian Finance; Ross D. Murphy, representing the Pastoral Association; Ruth C. Sollenberger, Office Secretary.

MINISTRY

Many Roads Lead to Winona

For some of our pastors the road to Winona Conference seems blocked. Probably there is another road not quite so well marked that is open. As pastors we would not ask that every church send her pastor as a voting delegate every year. No doubt there are times when others should be asked to do the voting. But the pastor should be sent in either case. He may or may not need help from the trustees or some laymen to help find an open road.

It may be possible to add a few dollars to the monthly allowance. This would be the easiest way. Sometimes individuals or Aid Societies or Sunday-school classes will come to his rescue if approached properly. Every year cars go to Conference partially loaded. Sometimes these go by the doors of worthy pastors too poor to go without a lift. This should not be. Every year there are individuals going to Conference who would rather pay to go in an automobile than to go on the train. Pastors with cars could be given a chance to accommodate these and thus make the pastor's going possible. Loan of a tent might be a solution for the lodging problem. A box of "eats" gathered by the Aid Society will help also. Already one pastor has told the writer of his offer to share his car and his tent with his neighbor pastor free of charge. That is true neighborliness and opens another road to Winona. Where there is a will there is a way.—D. D. Funderburg, President Pastors' Association.

THE MINISTRY

Pastoring the Rural Church

Neglected pastoral service in the rural church is a strange fact. The very word pastor is a rural term. It should be better understood and more useful among rural people. Such a program of service should reach every home in the community at fairly regular intervals. A supported minister provides the most adequate method for pastoral care. Local ministers may be organized to visit each home from two to four times each year. On the annual church visit, where it is still continued, a real pastoral call should be made. The entire lay membership may be organized to share in this work. Cottage prayer services provide another opportunity. The mails may be used to convey real messages and help from pastor to people.

Adequate preparation should always be made before entering on pastoral calls. Plan to make a definite contribution in each home. The regular devotional life of the pastor will fit his heart and soul for representing God on his mission. A thorough acquaintance with and appreciation of nature and man's stewardship of God's earth will prepare the way for appropriate conversation in each home.

Make the kingdom of God of first importance. Where there is sickness, a new baby, old folks, a wedding, a new

home, or an anniversary, a special opportunity is presented for a pastor to make his greatest contribution. Know the names of your people. Miss no one on your call. Go out to the field or into the forest, if necessary. Boost your church. Be optimistic. Keep secrets. Let the words of the Bible be on your lips. Make prayer a welcomed privilege. Learn to eat with your people, and that, such as they have. Christ should be felt in the life of the home. This is your responsibility and your chief joy.—Henry C. Eller.

EVANGELISM

LOOKING FORWARD TO PENTECOST—PERSONAL VISITATION

The pastor should have an instruction class for visitors. Do not take too much for granted. Dealing with souls has more dangerous implications than dealing with machinery. It also furnishes greater joy and richer compensation.

I. The Preparation

1. If a prospect card is used, explain the card and how to use it in detail.
2. Send workers by twos, the one to be the speaker, the other the prayer and the one carrying the list of prospects to be seen.
3. The speaker carries the decision card and at the opportune moment explains it and gets the decision.

II. The Preliminary

1. The call should be a friendly call. If there is company present, the visitors should excuse themselves after arrangement for a future audience.
2. No attempt should be made to win a prospect for decision until and when the atmosphere is warm and the spirit of conversation is friendly. Any attempt to get a decision before attention and interest are secured is futile.
3. If the workers fail to get that interest, let them warmly invite the prospect to attend the services. Do not press for decision as long as disinterest is manifest.
4. Make the transition from the social, or general to the spiritual, or specific, as quickly and as tactfully as possible. Do not loiter and dillydally. Quicken interest in the purpose of the call as soon as is wise.

III. Persuasion

The purpose of the worker is to persuade the prospect to become a Christian. If already a church member, but inactive, then a renewal of faith that will eventuate in abundant living is the goal. Certain ground for appeal is worth considering.

1. The matter of conscience is a worthy appeal. Paul speaks of living in all good conscience (Acts 23:1); of a conscience void of offense (Acts 24:16); of holding faith and a good conscience (1 Tim. 1:5, 19). This means to have the life in agreement with God.
2. If the prospects are parents, the responsibility in the home is a splendid appeal. Parents are to be "in the Lord" in order to have the best effect on children. Unless the love of God is established in the hearts of parents, they are likely to provoke children to wrath. Parental responsibility is too serious a matter to undertake it without God in the life.
3. The appeal for a life of service of the highest order should be a pull on the hearts of youth. "I would be true, for there are those who trust me."
4. Life should not be fragmentary but whole. The life that now is should be the vestibule into the life beyond.

Time is a part of the circle of eternity and a very important part. The promise of the future life of joy is an appeal, but it must not be divorced from the life that now is. Carelessness here means disappointment there.

CHRISTIAN FINANCE

Financing a Rural Church

There are no differences between farmer and city folks except that created by our environment. City folks grow accustomed to a regular weekly or monthly pay check (if they have work), also to many rules and regulations that go with crowded city life. Farmers have more room to expand, receive an irregular income, are not so well schooled in group action and are a bit more independent in thought and action.

Certain fundamental principles are standard and necessary in financing any church. (1) Members who have given themselves to God. It is hard to get a response from members who lack a personal commitment to Christ. (2) A cause worthy of support. Money is precious to people and the cause which gets their contributions must be big and worthy. Examine your church program and see if it is on a high spiritual plane and getting results that will inspire the financial supporters. (3) Givers need to be well acquainted with the program needing money. Check up on the nongiving members and see if they really know much about the program. (4) Suitable times for bringing in the money. The weekly offering as a part of worship is ideal. It needs to be stressed. In some rural churches, especially where one crop brings the year's income, members may need a different system. (5) Suitable methods such as weekly envelopes, mite boxes, coin cards, etc. No one method can or should be pressed on to all members. (6) Careful expenditure of funds according to the church budget. Money given for a certain cause such as missions, church repairs or pastor's salary should be expended as intended or else the confidence of givers is destroyed and giving will dry up or money will be given in other channels.

The Lord's Acre Plan

Many congregations have profited by a community field being cultivated for the church. There is much social fellowship possible where members farm a field for the Lord. It is simpler where each farmer dedicates part of his own farm to the Lord. The following pledge has been widely used:

Lord's Acre Agreement

I hereby dedicate to Christ and my church.....acre (s) of my farm, the products of which this year shall be turned over to my church without deduction, except for seed and fertilizer. My labor I shall give without cost, and I promise that the land dedicated to him shall receive the same care as the rest of my farm.

The proceeds I wish divided as follows:

For local church expenses, including pastor's salary.....%

For benevolences.....%

Name

Address

Shall the Pledge System Be Used?

Some congregations believe in the annual every member canvass. Every member is visited and asked to indicate the amount of his gift for the year. This system is ideal. It gives the church a basis for its expenditures. Many rural churches have not arrived yet where the pledge system can be used. In a successful Iowa rural church a

budget is approved and the weekly envelopes are used but no pledges are taken as each member gives weekly as he is able or inclined. The first Sunday of the month is used for the support of a missionary, the second for district expenses, the third is for the Conference Budget, the fourth for local expenses, pastoral support, etc., and the fifth for church music expenses. The members by sensing the relative needs are able to give proper amounts on the different Sundays to make the budget payments come out right. This does not seem a very ideal system, but it works. This leads to the observation that spirit and earnestness in church finance are more important than any set system. The subject of tithing in a rural church will be discussed in these columns beginning June 15.

CHRISTIAN WORKERS

Who Is My Neighbor?

PREPARED BY IRA H. FRANTZ

Luke 10: 25-37

June 2

- 1. Jesus Told a Story to Answer This Question.**
 - a. A man's unfortunate experience (v. 30).
 - b. Too busy with church duties (vs. 31, 32).
 - c. A man who had compassion (vs. 33-35).
- 2. The Samaritan's Neighborliness.**
 - a. What prompted it? What is compassion?
 - b. The victim may have been of a race that despised the Samaritans (John 4:9).
 - c. The Samaritan spent both time and money.
- 3. Who Is My Neighbor?**
 - a. Does he necessarily live near me?
 - b. Do those who live near me have a preferred claim to my love? Answer carefully. An exclusive claim?
 - c. May he be a black man, a Mexican, or a Chinese?
 - d. Does the rich person need my neighborliness? How may it be expressed?
- 4. Church Members as Neighbors.**
 - a. From your observation do you think non-Christians sometimes excel us in neighborliness?
 - b. Should we neighbor with those outside as much as with those of the household of faith (Matt. 5:47)?
 - c. Imagine Jesus telling this story in your community and try to substitute for priest, Levite, and Samaritan other terms which he might use.

PEACE

The Rural Church and the Peace Program

The following are a few suggestions of ways in which our rural churches may work in the interests of peace:

1. Through farm organizations with which many of our people are affiliated, they can be influential in having such organizations protest against: (1) military appropriations; (2) the activities of the munitions makers, the "merchants of death"; (3) compulsory military training in land grant colleges where our young men may go for agricultural training. The churches, themselves, may protest against these directly. I encourage and urge them to do so.
2. Our rural churches often have a part in formulating township or county Sunday-school or Young People's institutes. Suggest peace topics, and definite commitments at these gatherings on great questions pertaining to peace, in resolutions or letters addressed to the proper authori-

ties. Let the ministers suggest such discussions and actions in township or county ministerial groups wherever there are such and our ministers participate. We have a great opportunity to help other churches take a more definite stand. Many await our leadership.

3. On such occasions as Memorial Day (Decoration Day) and July 4, one or more of our rural churches could plan to put on a program conducive to peace sentiment rather than allowing the day to be used to promote war feeling as is so frequently the case. In Northeastern Ohio a group of churches, mostly rural, celebrate the Fourth of July very appropriately by gathering at a single church and spending the day in suitable exercises.

4. Include definite peace instruction in your Daily Vacation Bible School this summer. Here is an excellent opportunity. Miss Ruth Shriver, Elgin, Ill., will be glad to help you find suitable materials for such work.

LEADERSHIP TRAINING

Training Leaders in Rural Churches

In some ways it is harder to have trained leaders in a rural church than in a city church. There are longer distances to go for training schools, workers' conferences, and other similar things.

What channels of leadership training are available to rural leaders?

1. **Experience.** There is no substitute for experience, wherever you are; many master teachers have evolved from their own painful mistakes and in being willing to try again. Remember—it's experience reflected upon afterward that counts.

2. **Watching the other person do it.** There is a public school system in every community; often the teacher there is worth observing for her good points. If she isn't a good teacher, you can learn something by that, too. This method is more adapted for Sunday-school teachers of children and adolescents.

3. **A workers' conference,** or something akin to it. It may be a monthly semisocial, semiinspirational get-together in the homes of your leaders, turn about, particularly during the winter months. The important thing is what happens, rather than where it is held. "Workers' conference" is the new name being given to the old "teachers' meeting"; many teachers' meetings in the past have died from natural causes. The superintendent, pastor, or person responsible for getting the workers' conference going may well take a year or two to study what makes a good workers' conference. "Food, fun, faith"—is a pretty good approach in getting enthusiasm rekindled, where this is necessary.

4. **Reading.** This is for many of us our best channel for growth. Every rural church should make available for its pastor, superintendent, and age-group advisers (children, Y. P., adult) the Brethren Teachers' Monthly and the International Journal of Religious Education. Beyond that there are age group magazines of special help to the leader.

5. **Short conferences, institutes, conventions.** None of us can attend all of the meetings we are invited to each year—all of us can attend some county or district meeting—denominational or interdenominational—for somewhere there is an inspirational meeting we can go to this year, to check up with ourselves and see if we are still growing. A beloved leader, who still is growing, one day pointed to a tall tree whose top was gray and leafless—"that tree is like too many leaders, dead in the top."

6. **Summer camps and training schools and winter leadership training schools** often are offered within reach of a rural church.

Yes, the rural church can have good leaders. It all depends on the vision and perseverance of the "leader of leaders."

TEMPERANCE

The Auto—A Liquor Hazard

No other single factor has been so powerful in the development of rural life in America as the automobile. The vast network of good roads which automobiles have brought about are now the great arteries of culture, commerce, and recreation, for rural people. There are approximately 25,000,000 automobiles operating on this great system of roads daily.

But there is a tragic side to this situation. Automobiles have become the greatest single source of accidents, and since the repeal of the Eighteenth Amendment this menace to public safety has become especially appalling. During the year 1934—the first year of legalized liquor after repeal—there were over 36,000 deaths from automobile accidents and more than 900,000 injuries. According to The National Safety Council, this constitutes an increase of 16 per cent in fatal accidents over the previous prohibition year, despite the fact that the number of licensed automobiles did not increase. This evidence is all the more striking when we realize that the number of automobile accidents from 1931 to the time when the sale of liquor was legalized again, had actually decreased.

The Travelers Insurance Company of Hartford reports that the number of intoxicated drivers in 1934 increased 42 per cent over 1933, and the number of intoxicated pedestrians involved in automobile accidents increased 60 per cent.

In the state of Virginia there was an increase in arrests of drunken drivers of 53.3 per cent during the first four months following the opening of the state liquor stores under the State Alcohol Control Board.

To emphasize moderation in drinking is but to intensify the evil. For seldom does a man attempt to drive who is "downright drunk." But the man who "just takes a little drink" is the dangerous driver. He may be "socially sober" from all outward appearances, but when it comes to managing an automobile he is "mechanically drunk." Much of life in this machine age depends on split-second decisions and hair-breadth turns of power controls. A little alcohol slows down the neuro-muscular processes in behavior; deadens the keen edge of quick judgment; and blurs the perception of impending danger. Moderate drinking is thus the greater curse.

Should not 160,000 Brethren, with two centuries of temperance heritage, do something about this?—F. D. Dove.

MEN'S WORK

Men's Work in the Ivester Rural Church

The men of the Ivester church are well organized and are active in promoting various activities. Men's Work started here one year ago. Plans were made for the beautifying of the church grounds and the planting of shrubbery and trees. In addition to this, the interior of the church was redecorated. At the present time the work started last year is being completed. The men have been responsible

for holding several fellowship meetings during recent months. They now plan a mothers and sons' banquet at which time the men will not only serve but also be responsible for the meal. Much enthusiasm over Men's Work is being manifested in this splendid rural community.

WOMENS WORK

Work of Women in the Rural Church

Here are some methods that have been used successfully in various groups:

1. Killing Two Birds With One Stone

Some groups of busy women have solved the problem of their mission study by having the leader report on a chapter of the study book while the women sew. General discussion may follow. In the same way talks may be given, or papers read while the group works.

2. Satisfying the Craving for Books

Each member of one group bought a book. These books then became a circulating library. A committee should previously work out a list of worth-while books from which the would-be purchasers may select. The readers may exchange books at the regular meetings of the group.

3. A Plan for Coöperative Marketing

The Aid Society of one western country church formed an alliance with the Aid in a near-by city. Each week the rural group listed the products the members had for sale. The city group placed their orders which were delivered at the meeting place of the city Aid the next week.

4. Canning for the Needy

One group brought together their surplus fruit and vegetables and canned them. Several such canning bees were held during the summer. Later in the year these products were used in relief work, and to meet part of the church's responsibility for the support of Bethany.

5. Increasing Church Attendance

A survey has shown that responsibility for the care of little children causes one-tenth of the nonattendance at church of women. Some women's groups have provided nurseries at the church where babies and young children are cared for during the church services. The women of the group take turns in caring for the children.—Lillian Grisso.

INTERMEDIATES

Camps for Rural People

Camping has become a great movement in the United States during the last twenty-five years. In some states summer camps are becoming a vital part of a twelve month educational program. Camping is rapidly becoming an institution in America.

The Church of the Brethren has been a part in this movement and has made a contribution to it. About twelve years ago camps were first sponsored in a few sections of our brotherhood. These camps were held for young people. Since that time, there has been an increase in both the number and types of camps. At present camps are serving juniors, intermediates, young people and adults. These are Christian camps, sponsored by the church, with the best leadership the church can afford.

Some persons have felt that camps were established for urban dwellers, but rural people need camp experience also. Some of the reasons are:

1. All people need a vacation, regardless of their vocation.
2. Spending some time away from home helps to give new insight into home and local church problems.
3. Rural people need the inspiration which can be received from camp.
4. The fellowship at camp is wholesome.
5. It affords an opportunity to learn to know the leaders of the church.
6. It brings an appreciation of God in nature, in a way that rural people have often failed to see it, in spite of their favorable environment.

CHILDREN

A Proposed Four-Point Program for Rural Boys and Girls

"I am come that they might have life, and that they might have it more abundantly."

1. Every leader of children—parent, teacher, church leader—seeing the whole child in the whole community. "You can't send a child's mind to school, his soul to church, and his body to the gymnasium."

2. A public school that can challenge and hold a teacher who loves and understands boys and girls, and is teaching children, not subjects. In all too many rural schools the teacher is there only until she can get experience, and command a larger salary in a city school. One year in a place never permits a teacher to do his or her best work; yet many rural schools have had one-year teachers straight through.

3. Homes—some kind of an economic system in America whereby rural homes need not live in constant fear of the wolf at the door. Parents who have been educated to be parents, to whom home making is a more important art than farming or any other industry.

4. A church—that measures up in all respects to the cultural level of the community. Churches—attractive country churches are here and there to be found—attractive, both in physical appearance, and in the quality of living and teaching of its membership. The church must come to be a thing of beauty and an inspiration to a child if it is to keep his loyalties for future years.

YOUNG PEOPLE

Youth Resources of the Country

Time was when the country was a good place to leave if you were an ambitious youth. It is estimated that between 1870 and 1920 at least half of the rural born children went to the city. And the longing eyes of some of the rest turned in that direction even if they couldn't go. This trend made the country seem less worth while.

The collapse of our boasted industrial civilization blasted the hopes of millions, and unemployment turned many back toward the farm. There are two million more youth in the country now than there were before 1929.

It might be helpful to take stock of what rural life can offer to the people who happen to live there or choose to live there. The following list of resources is not intended to be complete, but rather helpful as a start.

1. Food. The chief raw materials come from the country anyhow. Subsistence farming has shown anew that people can make a good share of a living themselves even if they can't sell the surplus at a profit.

2. Wide variety of work. One man estimated that a farm boy has a chance to try 35 different vocations.

3. Leisure of attention—fewer pushes and pulls than in the city. This means a better chance to be alone.

4. A better chance to order one's own thinking and to develop convictions. The rural respect for tradition may become a liability; it may also make for protection against too rapid change.

5. A better chance to develop certain useful habits. (a) Assuming responsibility. Live things must not be neglected. (b) Planning for results not immediate. Returns from a beef or an orchard are much slower than weekly pay checks. (c) Seeing the day's work through in terms of accomplishment, not in terms of hours. Hay can't always be left in the field.

6. A better chance for intimate home life. There are more activities in common in the farm home than in the city home, and that gives more time together.

7. A better chance to study nature.

8. A better chance to develop community life. There is usually less difference in community vocations than in the city.

9. A better chance to make the church the center of the vital concerns of life—next to the home.

To be fair we should remember that rural life has disadvantages. A number of the resources mentioned may make for less abundant life unless guided by "one increasing purpose." This is intended only to point out some of the resources that are often overlooked by rural youth.

CORRESPONDENCE

THE LITTLE BROWN CHURCH IN THE VALE

(See Cover Page Picture)

In our travels a few summers ago of all places we visited none challenged the interest of our whole family as did our visit to the Little Brown Church. The question has been asked: Is there really a Little Brown Church and if so, where?

The song, "The Little Brown Church," was written by Dr. W. S. Pitts in 1857. He wrote it, however, before the Little Brown Church, now standing, was built. It is—or was—the result of both a reminiscence and prophetic spirit on the part of the author, for in a reminiscent mood he wrote out of his rich experiences as a child worshipping in little log church houses out on the frontier. As to the prophetic element, the following from his own hand will explain: "One bright afternoon in June, 1857, I set foot near Bradford, Iowa—now Nashua, the old home of Nashua blankets—on the spot where the Little Brown Church now stands. It was a setting of rare beauty. There was no church there but the spot was there waiting for it. And there I wrote the Little Brown Church in the Vale."

During the Civil War, with many obstacles but with dauntless courage the people of that community, poor in finance but rich in faith, hewed down logs, sawed them at the local sawmill, got \$150 in cash from friends in New York and built the present structure as it now stands. It is well preserved with brown paint and is in a goodly state of preservation.

It is owned by the Congregational people and since there is a strong congregation of that faith in the town of Nashua near by, the membership has been largely absorbed

by that body until now the church that once had a membership of around 150, numbers just thirty. But even that number of righteous souls would have saved Sodom. These faithful rural-minded people, who like many other country folk prefer to worship among their fellow sons of the soil, are loyal to the Sunday-school and preaching service every Sunday at 3:00 P. M. The pastor from the church in town fills the pulpit, it being a part of his charge. They sing the "Little Brown Church," some time at each service, and as they come to the verse which reads, "How sweet on a clear Sabbath morning I list to the clear ringing bell," the sexton always tolls the bell. The silver notes ring out through the pines and oaks and reverberate through and over Iowa cornfields. The bell was cast in the famous bell factory of Troy, New York, and for some time in the sixties was the only church bell in Chickasaw County, Iowa. "It is beloved by all the countryside."

The location of this little church is truly beautiful. It stands nestled among the pines. Every summer there are hundreds of friends and families, like two Sherfy families, who drive for miles to eat and fellowship under the friendly trees.

According to their registration books, thirty thousand visitors come to this shrine every year. There are 600 weddings there each year. For each wedding they charge a fee of \$5 for the use of the house. This goes to the church treasury for pastor's salary, heat, light, upkeep and missions. Then, of course, the pastor gets his \$5, making a grand total of \$10, besides license fee.

We were hoping to see a wedding. Though among the tourists we saw some good prospects, we were obliged to be content to make up our own service by eight of us gathering around the little organ and singing the song written on that sacred spot seventy-eight years ago.

We had been the happy guests of John S. Sherfy, my brother, who was pastor of a growing church near Hampton, Iowa. They climaxed their gracious hospitality by accompanying us on our journey, as Paul of Tarsus would say, and by furnishing the palatable lunch so enjoyed by 5 in his family and 4 in ours. And we ate together again as we parted, this time by the Little Brown Church.

Being a rural pastor and a protagonist of the rural church for rural people, I believe that the Little Brown Church itself and the song by that name is more than a mere house and just another song. "O come to the church in the vale" is a rallying call—a challenging appeal—for a whole nation of country folk, if we are to preserve the high idealism of the best in American life and are to continue to give to the world prophets and statesmen who come up from the soil, sun-crowned and untarnished in character.

Stuarts Draft, Va.

E. F. Sherfy.

DISTRICT MEETING OF EASTERN PENNSYLVANIA

The Sixty-ninth Annual District Meeting of Eastern Pennsylvania was held in the Lititz church, April 24 and 25. The Elders' meeting was held in the Lutheran church.

The following were chosen as officers of the meeting: Moderator, Elder Rufus P. Bucher; Reading Clerk, Elder A. C. Baugher; Writing Clerk, the writer. Organization took place at 3 o'clock of the first day's meeting. At 6:30 P. M. reports from the various mission points of the district were heard. This was followed by a sermon on Thy Kingdom Come, by Elder R. N. Leatherman, formerly of Western Colorado.

Business was resumed at 8 o'clock Thursday morning.

Elder H. B. Yoder was again retained on the Board of Trustees of Children Aid Society. Elder A. P. Wenger continues on the Home Mission Board and Elder H. K. Ober on the Ministerial Board. Elder S. H. Hertzler and the writer were reelected on the Board of Trustees of Elizabethtown College.

Splendid reports were received from the various Boards and Committees of the district.

One paper was sent to the General Conference.

Delegates to Standing Committee are Elders A. C. Baugher, R. W. Schlosser and H. F. King. Alternates, J. C. Zug, Michael Kurtz and J. H. Longenecker.

The meeting next year will be held at Ephrata.

The spirit of love and unity characterized the entire meeting so that the work of the 69th district meeting closed at noon of the second day.

Palmyra, Pa.

F. S. Carper, Writing Clerk.

REPORT OF OUR THIRTY-EIGHTH ANNUAL MINISTERIAL MEETING

The thirty-eighth annual ministerial meeting of the Minot, Surrey and Kenmare churches, comprising the central group of churches in the district of North Dakota and Eastern Montana was held April 21, Easter Sunday, at Surrey. After the regular morning services dinner was served at the church; then at 1:30 the program began. The following topics were opened by assigned speakers after which we also enjoyed a period of general discussion which proved very lively, interesting and inspiring: The church and myself. Does the ministry hold a challenge to our best young men? What shall a preacher preach? Will the Golden Rule work in business and industry? How can congregations grow when leaders have ceased to grow? Should preachers tell each other their mistakes in manner of speech or decorum in the pulpit? Would it take kindly as friendly criticism?

A very good interest was shown. Two of our ministers were unable to be with us—Elder Jorgen Boe of Kenmare and Bro. Mark Emswiler of Minot.

We were very glad to have Eld. D. A. Miller with us again after several years' absence spent in Maryland and Wisconsin.

If the Lord is willing we shall meet with the Kenmare church next year.

Ray Harris,

Minot, N. Dak.

Secretary.

THE PASSING OF A MT. MORRIS COLLEGE TEACHER

Students of 1888 to 1892 at Mt. Morris College will remember a young German who came from Parkersburg, Iowa, to enter the academy and who in a short time was given charge of the classes in German, which he taught until the close of the school year in 1892. At the same time he finished the course in the academy and two years of college work as a student. That student and teacher was Tobias Diekhoff, familiarly known on the Mt. Morris campus as "Toby" and known by that appellation on the campus of the University of Michigan and in the city of Ann Arbor.

Before coming to Mt. Morris this young man had worked in a printing office at Parkersburg, Iowa, doing work both on the local English paper and on our German church paper which was then published by Bro. Snyder, a paper that was known as Der Brüderbote. President Royer recognized the ability of the young man and soon turned the German classes over to him. With one year's work at the

University of Michigan Mr. Diekhoff took his bachelor's degree and was immediately appointed instructor in German. After graduation he taught in the University of Michigan until the time of his death, except for two years spent in Europe in graduate study.

On April 16 he took sick with pneumonia and passed away on the morning of April 22. Having been a classmate, roommate and a lifelong friend of the deceased, the writer was called to officiate at the funeral services which were held at Ann Arbor, April 24.

In point of service Dr. Diekhoff was one of the older men on the university faculty, being in his forty-third year of continuous teaching. During this time he worked in the German department where he filled the position of instructor, assistant professor, professor and just a week before his death was appointed head of the German department, being the unanimous choice of the German faculty. Thoroughly devoted to his university, he never forgot the influence and the opportunities afforded by the small church school and ever spoke in the highest terms of what Mt. Morris College did for the young people who came within its walls.

This brief account is given to Messenger readers because so many of them will remember him as their former instructor in German and their fellow student at college.

Elgin, Ill.

J. E. Miller.

WINONA LAKE AND THE CONFERENCE

It may be well to say something concerning the conditions of grounds and preparations for the coming Conference.

All attention necessary is being given the park grounds in order that the grounds, food and water will be safe and adequate. A sanitary engineer from the State Board of Health has been here and made recommendations looking toward sanitary conditions, water supply, toilets, etc. Many drinking fountains will be installed, some from deep flowing wells and some from the city mains. No spring water will be used. Also many additional toilets will be established in the Auditorium, Tabernacle, rest rooms and tourist camp. Reports on chemical examination of our water are received every three to four days from the state laboratory. There has not been a case of typhoid fever develop in the park since the sewage reduction plant was built in 1927. The bathing beach and lake are protected by chlorinating the effluent from the plant. Winona has an outstanding record for good, clean milk, according to reports from state milk laboratory.

All work and expense necessary to have conditions safe and convenient for large crowds will be carried out, in order that the Conference may be a happy and pleasant meeting.

G. H. VanDyke, M. D.,

Winona Lake, Ind.

Health Officer.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Bowlen-Nabors.—Allison Edgar Bowlen and Mary Louise Nabors, both of Uniontown and both members of the church, were united in marriage April 25, at the parsonage by the pastor, C. C. Sollenberger.—C. C. Sollenberger, Uniontown, Pa.

Class-Gressley.—By the undersigned, in the parsonage, Huntington, Ind., Mr. Dallas D. Class and Miss Ruth P. Gressley, both of Huntington.—Howard H. Keim, Jr., Huntington, Ind.

Metzger-Devenny.—By the undersigned, at the home of the groom's mother, April 20, 1935, Bro. Harold Metzger of North Manchester, Ind., and Sister Joy Devenny of Silver Lake, Ind.—Geo. W. Deaton, Claypool, Ind.

Mowiser-Wilson.—By the undersigned at the parsonage of Walnut church, Argos, Ind., April 20, 1935, Bro. Ernest V. Mowiser and Sister Mary L. Wilson.—Grant T. McGuire, Argos, Ind.

Snoke-Emert.—By the undersigned at Decatur, Ill., on April 28, 1935, Mr. James A. Snoke of Cerro Gordo and Sister Nellie Emert of Decatur.—N. H. Miller, Decatur, Ill.

FALLEN ASLEEP

Baer, Mrs. Margaret Ulery, daughter of Henry and Rachel Ulery, born May 2, 1856, died April 26, 1935. She was born near White, Pa., where she spent almost her entire life. She is the last of a family of five. She was the mother of seven children, all of whom survive with thirty-nine grandchildren, twenty-seven great-grandchildren and one great-great-grandchild. She had been a member of the Church of the Brethren for many years. Funeral services at Elbethel church by Bro. J. M. Geary, assisted by Bro. Wm. Knopsnider. Burial in the Ulery cemetery.—Clarissa Ulery, White, Pa.

Carpenter, Sister Sarah J., daughter of J. Morgan and Martha Robinson Carpenter, born Dec. 14, 1855, in Highland County, Va., died March 23, 1935. Jan. 3, 1878, she married D. W. Carpenter. Six children were born to this union. She is survived by one son, thirteen grandchildren, four great-grandchildren, a brother and a sister. She was a faithful member of the Valley Bethel Brethren Church. Funeral services at the church by C. D. Gibbs and burial in the cemetery near by.—Mildred Bussard, Bolar, Va.

Coder, Elizabeth Catherine Josephine, eldest daughter of Thomas and Mary White, born in Rockingham County, Va., Dec. 16, 1862, died at her home in South English, Iowa, April 22, 1935. At the age of eleven she came with her parents to Iowa, locating near South English, where most of the remainder of her life was spent. She united with the Church of the Brethren when about fifteen years old, and lived a consistent Christian life to the end. On Feb. 15, 1887, she married Harry W. Coder, who survives her. She leaves also four brothers. One brother and four sisters preceded her in death. Funeral services at English River church by the writer, assisted by Eld. H. C. N. Coffman. Interment in adjoining cemetery.—W. H. Brower, South English, Iowa.

Cripe, Barbara Wagoner, daughter of Joel and Susanna Wagoner, born Nov. 22, 1855, in Tippecanoe County, near the Fairview church, and died on April 26, 1935, at the home of her son, Claud. She was the last of a family of nine children. She married Christopher Cripe on Dec. 21, 1879; he died Jan. 7, 1928. To this union were born five sons; surviving are four sons, twenty grandchildren and three great-grandchildren. She became a member of the Church of the Brethren at an early age, giving her full allegiance and unstinted service for over sixty years. She was anointed on Oct. 7 last. Funeral services at Pymont church by Brethren D. L. Barnhart and John Root.—Dortha E. Barnhart, Rossville, Ind.

Early, Samuel H., son of Jonas and Leah Hoover Early, born near Timberville, Aug. 25, 1850, died April 18, 1935. He spent his entire life in this community. He married Miss Sallie Garber in 1871; to this union three children were born, all of whom survive. After the death of his first wife he married Miss Annie Garber; two children of this union survive. In 1892 he married Miss Susan V. Racer who survives, also one sister. He was a member of the Church of the Brethren for a number of years. Services from Linville Creek church by S. D. Zigler, assisted by S. C. Hutton. Interment in the Linville Creek cemetery.—Mary Wine, Broadway, Va.

Fisher, Geo. Alvin, born at Roann, Ind., Oct. 10, 1864, died April 5, 1935, at Wenatchee, Wash. He married Jennie Stecker Dec. 27, 1888. They moved to Wenatchee in 1912 where they had made their home since. Bro. Fisher united with the church when a young man in Indiana. He served in the office of deacon for a number of years. He is survived by his wife, one son, two daughters and four grandchildren. Funeral services by the pastor, Bro. H. S. Will, assisted by Eld. J. V. Eller. Interment in the Sunnyslope cemetery.—Mrs. O. A. Travis, Wenatchee, Wash.

Hart, Clara Coffman, born Oct. 10, 1872, near Mendon, Ohio, died March 20, 1935. She united with the Church of the Brethren about twenty years ago. She requested the anointing service and received much consolation from its spiritual strength. Former marriages were to John Warner and Herkimer Coate. April 17, 1924, she married David Hart who survives with five nephews and nieces. Services from Bradford church by Eld. D. G. Berkebile and the writer.—J. E. Overholser, Bradford, Ohio.

Hottenstein, Henry S., born near Elizabethtown, Pa., July 17, 1857, died at his home in Florin, April 14, 1935, after an illness of a few days from a stroke. He had formerly lived near Elizabethtown. He was a faithful member of the Church of the Brethren for about fifty-five years. His wife preceded him fourteen months ago. He is survived by one daughter, Mrs. John Buffenmyer, and one grandson. Funeral services at the Florin church by Brethren John Brubaker,

Hiram Eshelman and Nathan Eshelman. Interment in the Elizabethtown cemetery.—Emma C. George Geib, Mt. Joy, Pa.

Huffman, Abraham Nathan, born at Luray, Va., Sept. 8, 1850, died April 5, 1935, at Wenatchee, Wash. He married Amanda West Oct. 19, 1879. He united with the Church of the Brethren when a young man and was a faithful member and worker throughout his long life. Brother and Sister Huffman spent a number of years at Tekoa, Wash., later moving to Wenatchee. They celebrated their golden wedding anniversary five years ago. He is survived by his wife, four sons, three daughters, ten grandchildren and three great-grandchildren. Funeral service by Bro. H. S. Will. Interment in the Evergreen cemetery.—Mrs. O. A. Travis, Wenatchee, Wash.

Johnsonbaugh, David, son of David and Margaret (Hoy) Johnsonbaugh, was born in Wayne County, Ind., near Hagerstown, Aug. 3, 1846. He passed away at the home of his son, Noah, near Argos, Ind., April 26, 1935. At the age of twenty-one years he came to this community and had lived within a short distance of where he first settled. On March 29, 1874, he was married to Mary A. Hoffman. Two children were born to this union, a daughter and a son. In the spring of 1875 he accepted Christ as his personal Savior and came into the fellowship of the Walnut congregation of the Church of the Brethren. He is survived by his wife, their daughter, son, four grandchildren and two great-grandchildren. Funeral services in the Walnut church by the undersigned.—Grant T. McGuire, Argos, Ind.

Kolp, John M., died at his home, Mt. Joy, after an illness of two weeks, of heart trouble, aged 66 years. He was born in Lancaster County, a son of the late John B. and Harriet Miller Kolp, and had been a resident of Mt. Joy for the past eight years. He was a member of the Church of the Brethren. He is survived by his wife, who was Mary Baker, before marriage, five children, seven grandchildren, one great-grandchild and four brothers. Funeral services at the Fairview church.—Emma C. George Geib, Mt. Joy, Pa.

Koons, John H., born in Frederick County, Md., April 27, 1854, died April 7, 1935. He came to Montgomery County, Ohio, March 1, 1876, where he spent the rest of his life. He married Hettie E. Garber Dec. 9, 1886. He united with the church at Bear Creek more than thirty years ago. He was called to the deacon's office and served in that capacity faithfully, being head of the board for many years. He also served the church as trustee. His good judgment and business ability helped him to do efficient work for the church in many ways. He leaves his wife, two sons, daughter and six grandchildren. Funeral in the Bear Creek church by Bro. Norman Wine and Bro. Parker Filbrun. Interment in the Bear Creek cemetery.—Maude Puterbaugh, Dayton, Ohio.

Lowry, Wm. A., born in Connersville, Ind., May 7, 1853, died at his home April 22, 1935, following four months' illness from heart trouble. He moved to Carthage, Mo., in 1891. Aug. 27, 1897, he married Miss Rachel Schaeffer and they have made their home in Carthage ever since. He was a loyal member of the church for many years. He is survived by his widow and several nephews and nieces. Funeral services by the writer in Carthage and burial in the city cemetery.—G. E. Barkdoll, Litchfield, Nebr.

Metzger, Elizabeth, daughter of Eld. Gabriel and Mary Ann (Kreider) Ulrey, died April 25, 1935, aged 66 years. She married Jacob Albert Metzger Sept. 17, 1887. She accepted Christ when fifteen years old, became a member of the Eel River church and lived her entire life in this community. She leaves her husband, one son, daughter, seven grandchildren, four sisters and two brothers. Funeral services by the writer at the Eel River church with interment in Ulrey Memorial cemetery.—Geo. W. Deaton, Claypool, Ind.

Miller, Bro. I. Wm., son of Benj. and Hettie Showalter Miller, born Oct. 1, 1867, died April 19, 1935. He was born and reared near Greenmount and later resided at Singers Glen; about fifteen years ago they moved to Broadway. Bro. Miller had been in failing health for about a year. He was elder of the Linville Creek church and had several other near-by charges, holding these pastorates until his death. Bro. Miller took a great interest in all religious work. He is survived by his wife who was Miss Susan Wampler, and three sons, all in the ministry; also three brothers and one sister. Funeral at Linville Creek by Bro. C. E. Long, assisted by Brethren L. S. Miller and J. C. Myers. Interment in the Greenmount cemetery.—Mary Wine, Broadway, Va.

Miller, Emma S., born July 16, 1861, at New Market, Va., died April 5, 1935, at her home near Wenatchee, Wash. She married Jos. E. Miller in 1885. In 1907 they moved from Virginia to Wenatchee, Wash. She united with the church while a young woman and in that faith she lived until the end. Her husband preceded her a few years ago. She is survived by three sons, two daughters and eight grandchildren. Burial in the Sunnyslope cemetery. Funeral services by Bro. H. S. Will, assisted by Bro. L. E. Ulrich.—Mrs. O. A. Travis, Wenatchee, Wash.

Winger, Jos. Pendleton, died March 27, 1935. He was born June 30, 1864, the son of Jos. and Elizabeth Showalter Winger. His entire life was spent in the Cart Creek community. Nov. 9, 1890, he married Amanda Ellen Shoemaker of near Muncie, and to this union were born twelve children. While yet a young man he became a Christian, identifying himself with the Church of the Brethren at Cart Creek. He remained an active and consecrated member and filled a number of official positions. He leaves his wife, twelve children, fifteen grandchildren, one sister and two brothers. Funeral services by Bro. Otho Winger, a nephew, and Bro. O. C. Rife. Interment at the Vernon cemetery, Vernon, Ind.—Mrs. Berniece Winger, Marion, Ind.

NEWS FROM CHURCHES

CALIFORNIA

Belvedere.—Many of the members of our congregation joined with the four other denominations in our locality in a sunrise Easter service on the hill not far distant. Pastor Steinour presided over the meeting. On Good Friday this same group met at the Congregational church between the hours of one and three to commemorate our Lord's death. The children of the Sunday-school gave us a short program on Easter morning. Most of them remained for the sermon delivered by our pastor on Our Risen Lord. In the evening the young people presented a playlet, followed by a cantata by the older group. On Thursday afternoon of Easter vacation the men and boys of the church enjoyed an outing and wiener bake at Montebello Park.—Mrs. John H. Wolfe, Los Angeles, Calif., April 27.

COLORADO

First Grand Valley.—We have 75 per cent of the members taking, and we hope reading, the Messenger now. A group from this church presented the pageant, The Church of My Dreams, in the Fruita church. On March 26 Dr. Franklin Fenner of Grand Junction gave an illustrated lecture on Palestine. March 28 the church enjoyed fellowship night. March 31 W. T. Brumbaugh of Fruita, trustee of McPherson College, reported his trip there during the conference. On Good Friday night the cantata, The Crucified, was given to a large audience. The primary department gave a short program Easter morning. Services Easter evening were in the Fruita church followed by baptism for one from First Grand Valley, one from Grand Junction and one from Fruita. We are glad our church has gone over the top with the quota for the General Mission Board. The church sent in a protest against the Pacific naval maneuvers. In January the B. Y. P. D. gave the program with the rest of the church as audience; in May the adults are planning to entertain the B. Y. P. D. We enjoy these get-together meetings.—Mrs. J. A. Mitchell, Grand Junction, Colo., April 30.

FLORIDA

Miami.—We held our monthly meeting at the home of Brother and Sister Lamar Westfall on April 21. Bro. A. H. Price taught the Sunday-school lesson in which everyone took part. Bro. C. C. Price preached a very good sermon on The Prodigal's Brother. Following this was the dinner and the social hour. If possible we want to be organized in June. Our next meeting will be at the home of Brother and Sister C. E. Scholdt at 16 N. E. 7th St., Fort Lauderdale, on May 19.—Doris Price, Homestead, Fla., April 26.

Okeechobee.—In March a two weeks' revival was held in our church, closing with a love feast, the first held at this place. Bro. I. N. H. Beahm of Nokesville, Va., was the evangelist with Bro. Sam Miller, song leader. Prior to these meetings a two weeks' meeting was held at the Bassenger house, also by Bro. Beahm. There were three converts. Although there were no accessions to the Okeechobee church, we feel that the church has been spiritually strengthened. During the winter we have had different speakers with us, among them, Bro. H. K. Ober and Bro. W. N. Zabler from Pennsylvania, Bro. H. C. Early from Virginia, Bro. Manly Deeter from Indiana, and several others. On March 31 Bro. L. L. Lininger who has faithfully served us as pastor turned the work over to Bro. Irwin Fletcher from Conneltsville, Pa. He and his wife have located in Okeechobee and will take care of the work at both places. April 17 we held our first mid-week prayer meeting with an attendance of twenty. Our Sunday-school attendance is steadily increasing. Fifty-two were present on Easter. We joined with the other churches in our city in the Easter sunrise services in the park. Our elder, Bro. J. H. Garst, and wife from Sehring worshiped with us quite frequently during the winter. Some of our members are planning to attend our district Sunday-school convention on May 5 at the Sunnyland church.—Mrs. Victor Damer, Okeechobee, Fla., April 27.

IDAHO

Fruitland.—The Messenger is now being read by 75 per cent of our church membership, due to the efforts of our Ladies' Aid. Services by our pastor, Bro. W. Earl Breon, were held the week before Easter. Each evening the choir gave one or more selections from the cantata, Hosanna. The meetings were both interesting and helpful. The young people had an Easter sunrise breakfast and service out in the foothills. On Sunday morning the children gave a program. Our communion was held April 22 with Bro. L. H. Eby of North Manchester, Ind., officiating. Brother and Sister Eby who have spent the winter here will soon leave for their home. We have greatly enjoyed having them in our midst. During the winter the Frontier Girls carried messages of goodwill and cheer to many shut-ins. The Frontier Boys recently served a pancake supper in order to finance their summer camp.—Alma Shamberger, Payette, Idaho, April 29.

INDIANA

Bethel Center.—The week before Easter we held a successful series of meetings. Bro. George L. Studebaker of Muncie preached very clear, forceful sermons. Eight young people made the good choice and were baptized. Bro. Studebaker has several friends in this neigh-

borhood who heard him preach fifty years ago, before the church house was built.—Wm. J. Tinkle, Upland, Ind., April 22.

Blue River church met in council in March. Brother and Sister L. U. Kreider with Bro. Herman Frank, alternate, were elected delegates to Annual Conference. Four letters of membership were granted at this meeting. The date for our communion service was set for May 11. Six new members have been added to the church as the result of our pre-Easter evangelistic services conducted by our pastor. Recently Bro. Perry Huffaker of South Bend gave us some helpful musical instruction and organized a men's chorus.—Hildreth Gump, Columbia City, Ind., April 23.

Bremen.—We succeeded in placing the Messenger in 75 per cent of the homes of our congregation. Our communion will be held May 26. A sectional B. Y. P. D. conference was held here the afternoon and evening of March 17. At the evening session the Plymouth group gave the play, A Modern Christian Quest. During the Sunday morning hour of March 24 we enjoyed a splendid musical program by two Manchester College quartets and their director, Paul Halladay. March 21 a group of young people from the Pine Creek church gave the play, What Shall It Profit? to an appreciative audience. The junior department from the Nappanee church gave a missionary program Sunday evening, April 14. Our church joined in the union Good Friday service held here in town. The Sunday-school children gave a program on Easter night. Our mother and daughter banquet will be held May 3.—Mrs. E. Lee Burrous, Bremen, Ind., April 26.

Flora church met in business session April 17. Four letters of membership were received and seven were granted. Reports from various committees were received showing progress in the different activities of the church. Brother and Sister Shank were chosen to represent us at Annual Conference. At a previous called meeting the clerk was authorized to voice the protest of the church against the planned maneuvers in the Pacific. Under the direction of the women's organization the church has recently been redecorated. Bro. Shank preached three splendid sermons on the three evenings preceding Easter. Easter morning a large number gathered at our church in a union sunrise service, Rev. Cook of the First Brethren church bringing the message. The church very regretfully received the information from the pastoral committee that on Sept. 1 Bro. Shank will close his work among us, having accepted a pastorate in Ohio. His work during his five-year pastorate has been most commendable.—Mrs. Oren Eikenberry, Flora, Ind., April 27.

Monticello.—The Willing Workers' class gave the play, The Church of My Dreams, at the Pike Creek house Feb. 17. A church sale was held at the Pike Creek house Feb. 28. March 31 several of the young people from the Pike Creek house attended the rally at Logansport. April 7 a number attended the men's meeting at Logansport. Our quarterly council was held at the Guernsey house April 8. Bro. Fyock was elected delegate to Annual Meeting with Bro. Jos. Dilling, alternate. A pre-Easter meeting was held at the Guernsey house by our pastor, assisted by the M. P. pastor. The song service was led by Bro. Lloyd Welty.—Mrs. J. F. Kellenburger, Monticello, Ind., April 22.

Pine Creek (West Goshen).—The church has been richly blessed since our last report. Bro. Samuel E. Miller of Goshen was with us in a series of seven pre-Easter services held on the three Sundays preceding Easter and closing Easter morning. As a result of this meeting eight accepted Christ—four heads of families, one young person and three children. We have enjoyed messages from neighboring churches recently. The Kendall-Brumbaugh quartet from Elkhart Valley gave an evening program on the Life of Christ. Bro. Noble Bowman of Pleasant Valley delivered a missionary address and Bro. Galen Bowman of Middlebury gave an inspirational sermon in January. Interest and attendance are growing steadily. Our attendance on Easter was 100, the highest it has been in years. The young people are planning to send delegates to Camp Mack this summer.—Martha Warstler, Goshen, Ind., April 23.

Richmond.—The joint Ladies' Aid meeting of six churches of the Southern District of Indiana was held here April 6. There was a large crowd which showed great interest in the splendid program. Our love feast will be on April 28. We appreciated very much a program given in our church on Sunday evening, April 14, by the Beech Grove church of Pendleton.—Mrs. Ray Siders, Richmond, Ind., April 20.

Wawaka.—April 28 the girls' glee club of Manchester College brought us a sacred service in song which was deeply appreciated. The young people of our church have been giving the cantata, Paul, a Prisoner of the Lord, at various neighboring churches. We look forward to a week of evangelistic services to begin May 26 when Bro. Chas. Cripe of Bremen, Ind., will be with us. Our communion service will be held the evening of June 1.—Blanche Blosser Frick, Wawaka, Ind., April 30.

IOWA

Greene church enjoyed a good report of the Bible conference which convened at South Waterloo March 21; it was given by Sister Beulah McRoberts who was in attendance from our church. We appreciated very much the series of Lenten messages given by our pastor, Bro. C. E. Schrock, leading up to Easter. During Passion Week four services were held: Tuesday evening our pastor spoke on Jesus Weeping Over Jerusalem; Wednesday, In Remembrance; Thursday evening, love feast services. Prior to this one of our young people was baptized. Good Friday a union service was held in our church, the Methodists and Presbyterians uniting with us. Bro. Schrock delivered an impressive message on the Uplifted Christ. Easter morning brought a good audience out to worship and listen to the fine message

by our pastor. An offering was lifted for the General Mission Board.—Elsie A. Pyle, Greene, Iowa, April 26.

South Waterloo.—The Lenten season has been a wonderful blessing to our church. For six Sundays including Easter some special feature was presented at each service. The evening programs included a meeting in charge of Men's Work on the subject, The Church Needs Men; missionary program by the Women's Work with a play, Great Possessions, as the main feature; B. Y. P. D. theme, I Will Be Christian; friendship night with the choir and pastor from the African M. E. church rendering a program of spirituals; the a cappella choir from McPherson College; holy communion on Good Friday, preceded by baptismal services when three were born anew; Easter musical program by the choir. The morning services included roll call Sunday; there was also a week-day conference of five churches—the local church, Waterloo City, Ivester, Greene and Union Ridge. Christian Education was the theme of the meeting with Eld. Earl M. Frantz presiding. Items of special interest to our young people's group were: the indoor campfire service, the Easter sunrise service in cooperation with the city churches; the sponsoring of a talk given by a Christian physician, Dr. Butts, on Healthful Living; the receiving by our boys of a beautiful pennant for sportsmanship from the county Sunday-school basketball league (including eighteen teams), and the contribution to one of our worship services by the high school chorus. Two petitions were recently forwarded by our people: one to the President, protesting against naval maneuvers in the Pacific; and one to our governor, signed by practically every adult member, protesting against appropriating money from the liquor tax to help swell the old age pension fund. Our local W. C. T. U. entertained the city union lately at the church. The Loyal Temperance Legion, numbering some sixty members, furnished a program of plays and songs. Since then they have been invited to sing at the state convention which meets here in November. Bro. W. H. Yoder has been elected delegate to represent our church at the Winona Conference. We have the promise of the help of Bro. J. Perry Prather of Dayton, Ohio, in a series of evangelistic meetings in June, 1936.—Mrs. W. O. Tannreuther, Waterloo, Iowa, April 29.

KANSAS

East Wichita.—The regular church council met March 28. Bro. James Elrod, our pastor, was reelected for another year. A committee gave a conclusive report on a new location for our church. We are all very much enthused over the prospect and hope that enough pledges come in to make the dream of a new church a reality. Easter activities included special services on Palm Sunday, Wednesday and Easter with concentration on evangelism. As a direct result five were baptized. A cantata, Our Living Lord, was presented Sunday evening to an appreciative audience. Noonday meetings were conducted at the theater the week preceding Easter. Bro. Elrod delivered the address Friday noon on the subject, The Cross and Immortality. Wichita will entertain a state Sunday-school convention May 8-11.—Orpha Highbarger, Wichita, Kans., April 30.

Gravel Hill church held its spring council meeting on April 4. We decided to have our love feast May 4. W. J. Kaufman was elected a member of the ministerial board. We voted to retain Oscar R. Fike as pastor another year and to organize Gravel Hill congregation separate from Verdigris. The ministerial board was instructed to be looking for an evangelist for meetings this fall. Two of our young people attended the leadership training class directed by Dan West at Galesburg this spring. Bro. West gave us a lecture April 15 on What Makes Men Go? The Gridley high school glee clubs sang. The Easter program included three parts: Easter Bells by the children; a play, The Fourth Shepherd, by the young people; and a pageant, Life More Abundant, by the juniors. We are planning a Mother's Day program. In the evening our pastor will deliver the baccalaureate sermon at the Gridley high school. The children have a half hour worship period preceding preaching services on Sunday evening. We are using the junior worship programs in the Messenger and other materials relating to creating a friendly world. The primaries and juniors have class meetings monthly in their homes for further study of the Children of the World. Japan, China and India projects have been used. This month we will learn of Africa. We are planning a Vacation Bible School. The Ladies' Aid planted potatoes this spring. Although we were unable to place The Gospel Messenger in 75 per cent of our homes, we had 33 per cent increase in subscriptions over last year.—Clara Kaufman, Gridley, Kans., May 1.

Larned Rural.—Bro. Edgar Stauffer and family are now located in our midst, having accepted the pastorate here. We are very happy to have them with us. We have been without a pastor since the resignation of Bro. H. D. Michael last August. The electric lights recently installed are appreciated by all. At this time we are awaiting the return of our elder, E. S. Fox, and wife who have spent the winter in California.—Martha L. Cline, Garfield, Kans., April 29.

West Wichita.—We are in the midst of an evangelistic meeting with Bro. Paul Longenecker of Morrill, Kans., evangelist. The meetings are being well attended. Special services are held each evening for the children. A new plan, that of reassembling after Sunday-school for announcements, has gone into effect. There was formerly no place for these in our plan of unified services, with church services at 9:45 and Sunday-school at 10:45. Monthly supper meetings are being participated in by teachers and workers. A large percentage of our members will attend the state Sunday-school convention to be held in Wichita next week. The women and girls' organization which meets monthly has a membership of over fifty and is taking an active part in church affairs. A new class has been formed, made up of

ANNOUNCEMENTS

ANNUAL MEETING

June 5-11, Winona Lake, Ind.

LOVE FEASTS

California

May 19, 4 pm, Los Angeles, First.
May 26, 4 pm, Calvary (Los Angeles).

Colorado

June 2, 7 pm, Denver.

Illinois

May 18, 7:30 pm, Panther Creek.
May 19, 7 pm, Sterling.
May 26, 7 pm, Milledgeville.
June 2, 7 pm, Cherry Grove.

Indiana

May 18, 7:30 pm, Upper Fall Creek.
May 18, 7 pm, Michigan City.
May 18, Rossville.
May 18, 7:30 pm, Arcadia.
May 19, Ft. Wayne.
May 21, 8 pm, Goshen City.
May 23, 7:30 pm, Middlebury.
May 23, 7:30 pm, Elkhart Valley.
May 25, New Salem.
May 25, English Prairie.
May 25, 7:30 pm, Middletown.
May 25, 7:30 pm, Mexico.
May 26, 7:30 pm, Bremen.
May 27, 7 pm, North Liberty.
May 29, 7 pm, Wakarusa.
June 1, Wawaka.
June 1, Mt. Pleasant (No.).
June 1, Bethany.
June 1, 6 pm, Pipe Creek.
June 3, 7 pm, Four Mile.
June 13, 7:30 pm, Rock Run.
June 15, Camp Creek.

Iowa

May 18, Indian Creek.
May 19, Des Moines City.
May 26, 7:30 pm, Brooklyn.
May 26, Garrison.
May 26, 7:30 pm, Coon River.
May 26, 7:30 pm, Iowa River.
June 1, Libertyville.
June 1, 7:30 pm, Des Moines Valley.

Kansas

May 18, Appanoose.
May 19, Newton City.
May 22, Morrill.
May 26, Wichita, First.
May 27, Holland.
June 2, Monitor.

Maryland

May 18, 2 pm, Piney Creek.
May 18, 2 pm, Welty's.
May 18, 6 pm, Bush Creek.
May 25, Stone Bridge (Licking Creek).
May 25, 4 pm, Middletown Valley, Grossnickle house.
May 25, 2 pm, Longmeadow.
May 25, Beaver Creek.
May 26, 6 pm, Monocacy.
June 1, 2 pm, Brookfording.

Michigan

May 18, Lansing.
May 25, Elmdale.
June 1, 7:30 pm, Woodland Village.

Minnesota

May 19, Guthrie.
June 3, Worthington.

Ohio

May 18, 7:30 pm, Middle District.
May 19, 7:30 pm, Pleasant View.
May 19, 7:30 pm, Upper Twin at Eaton.
May 25, 7:45 pm, West Alexandria.
May 29, 7:30 pm, Bristolville.
June 1, 7:30 pm, Eversole.
June 8, 7:30 pm, Bear Creek.

Oklahoma

May 17, 7:30 pm, Bartlesville.
May 19, 7:30 pm, Thomas.
May 25, 7:30 pm, Ames.

Pennsylvania

May 18, 6:30 pm, Spring Run, Pine Glen house.
May 18, Lower Clear.
May 18, 1:30 pm, Welsh Run.
May 18, Mechanic Grove.
May 18, 19, 10 am, Fredericksburg.
May 18, 19, 10 am, Schuylkill at Big Dam.
May 18, 19, Big Swatara at Hanoverdale.
May 18, 19, 1:30 pm, Upper Conewago at Mummerts.
May 18, 2 pm, Welty's.
May 18, 19, Mountville.
May 19, Hollidaysburg.
May 19, 6:30 pm, Mechanicsburg.
May 19, 6:30 pm, Scalp Level.
May 19, 6:30 pm, Altoona (28th St.).
May 19, New Fairview.
May 19, Everett at Meyer House.
May 19, Penn Run.
May 19, 7 pm, Ambler.
May 19, Westmont.
May 19, 6 pm, Newville.
May 22, 23, West Conestoga at Middle Creek.
May 25, 26, 10 am, Antietam at Prices.
May 25, 26, 1:30 pm, Myerstown.
May 25, 26, at Black Rock (Upper Codorus).
May 25, 26, Bachmanville.
May 25, 1:30 pm, Conestoga at Bareville.
May 25, 2 pm, Akron.
May 26, 6 pm, Dry Valley at Maitland.
May 26, 10:30 am, Lower Conewago at Bermudian.
May 26, Lebanon.
May 26, 5 pm, Carlisle.
May 26, 6 pm, Springfield.
May 26, Codorus at Codorus.
May 26, 7 pm, Ligonier.
May 26, 7 pm, Coventry.
May 26, all-day, Ridge.
May 27, 28, 10 am, Upper Codorus.
May 28, 29, 10 am, Chiques at Chiques house.
May 29, 30, White Oak at Kreider house.
June 1, 2, Heidelberg.
June 1, 2 pm, Mingo.
June 1, 2, 2 pm, Maiden Creek.
June 2, 6:30 pm, Koontz.
June 2, 6 pm, Manor.
June 2, 3:30 pm, Ephrata.
June 2, 6 pm, Shamokin.
June 9, 7 pm, Yellow Creek at Bethel.

Virginia

May 18, 7:30 pm, Midland at Midland.
May 18, 6:30 pm, Unity at Bethel.
May 18, 3:30 pm, Peters Creek.
May 25, 6 pm, Rileyville.
May 25, 6:30 pm, Cedar Run (Linville Creek).

young married people. The Joy class has bought chairs to furnish its room in the new Sunday-school building. The young people's C. E. group held its monthly friendly hour last Sunday evening immediately preceding the C. E. hour. Bro. Longenecker gave a talk to them during C. E. The young people sang carols Easter morning and received inspiration through this form of worship. The Sunday-school has adopted the cross and crown system of pins to be awarded for perfect attendance.—Dorothy Stephens, Wichita, Kans., April 30.

MARYLAND

Meadow Branch congregation held its semiannual love feast in their Westminster church on April 27. Eld. I. S. Long, pastor of First church, Baltimore, preached a very helpful examination sermon just before the feast and also officiated. About 275 communed.—Wm. E. Roop, Westminster, Md., April 29.

MICHIGAN

Battle Creek church held regular members' meeting in December. Bro. H. V. Townsend was reelected elder for the coming year; other church offices were filled at this time. An arrangement committee was appointed for district meeting which will be held in Battle Creek the latter part of August. Our Christmas offering was given for foreign missions. The B. Y. P. D. and junior high department of the Sunday-school gave a Christmas playlet, Children of Bethlehem. Our Messenger agent, Sister Snow, reports the Messenger is a weekly visitor in 75 per cent of our church homes this year. The home enrichment department of Women's Work held a banquet and anniversary party at the church Feb. 8. Our Women's Work reorganized March 1. Sister Ruth Mallott was reelected president for the coming year. Their report showed the mission project and budget for our pastor's salary both paid for 1934. The budget plan adopted a year ago by the Aid will be continued this year. The men's club of the church has as its main project the interior decorating of the church. Our Sunday-school superintendent, Bro. H. Klingman, reports a good gain in our Sunday-school attendance, also finances. We had four days of pre-Easter services under the direction of Bro. Mallott which were very inspirational and much enjoyed by all. Easter morning a short program was given by the Sunday-school with regular services following. In the evening our sermon was given in song, the church chorus rendering the cantata, Lord of the Eastertide. This with a week of prayer and our baptismal and communion services on April 23 brought to a close our Easter meetings. One member was gained for

the kingdom. Bro. Roy McRoberts of Lansing, assisted by Bro. Peters of Thornapple, had charge of our communion services.—Mrs. M. Burroughs, Battle Creek, Mich., April 30.

Grand Rapids.—Our work is progressing slowly but surely. March 18 we met in council and asked Brother and Sister Wright to remain another year which they have agreed to do. By their assistance the ministerial board has a promise of help from Brother and Sister Austin in a revival this fall. Sister Wright has charge of the junior church at the morning hour. Finances are growing better as employment improves. Under the efficient leading of Sister Elaine Hall our young people's chorus has been giving some splendid numbers at both morning and evening services. On Easter Sunday our services started at 5:30 A. M., followed by breakfast at the church. The noon service was well worth while, closing with a consecration of babies. The young people had charge of the evening program. We recently held a father and son banquet with about sixty-four present. Bro. S. B. Wenger, a former pastor, was the speaker of the evening.—H. C. Royer, Grand Rapids, Mich., April 30.

NEBRASKA

Enders.—On Easter morning the message, Christ Is Risen, was effectively portrayed to an unusually large audience. Two young girls offered themselves for his service. Our church lawn and premises are being improved under the direction of the young people's group, the seed being donated by Sears Roebuck. A member of our local church has been appointed leader of the young people's group at Annual Meeting. Seventy-five per cent of our own membership has now subscribed to The Gospel Messenger.—Vesta Wine, Enders, Nebr., April 26.

NORTH DAKOTA

Surrey.—Bro. Dierdorff preached a series of pre-Easter sermons and as a result five came forward and were baptized on Saturday before Easter. We had our love feast on that evening, with Bro. D. A. Miller officiating. On Easter Sunday we had an all-day meeting with a basket dinner. Bro. Ray Harris brought us the message in the morning and in the afternoon we held our ministerial meeting. The five subjects were ably handled by the different ministers. We feel encouraged to press onward.—Mrs. C. D. Lambert, Minot, N. Dak., April 30.

OHIO

Bear Creek.—On April 14 Bro. J. W. Lear came to us to conduct a week of pre-Easter services. He preached some splendid sermons that were destined to build up the church in every way. The church was benefited and four girls came forward for Christ. Others are counting the cost. On Easter evening the primary children and choir had a devotional program, before Bro. Lear gave his final sermon. We had a good meeting together. Each year the B. Y. P. D. has been going to the homes of the shut-ins of our community and singing Easter carols. They went again this year and sang to those who are not able to attend services. All received a great blessing. They divide into groups so that it does not take so long nor necessitate much driving. One group went to the home of the pastor, not because there are any shut-ins there, but to show appreciation to them and spread cheer to them all. It is indeed a happy time when we can report that Christ is risen to those who rejoice in a living Savior. After the singing is done they have breakfast at the church and a good social time preceding the regular Easter morning service. A mistake was made in the report of delegate to Annual Meeting. Our pastor, Bro. Norman Wine, is the chosen delegate, with Bro. P. M. Filbrun alternate. Our special council meeting was held April 23. Reports of the visit of the deacon board were made. Six letters were read, including that of Bro. I. C. Whitehead, a deacon, and wife. We are planning to have a homecoming next year, which will be the 125th anniversary of our church. Our mothers and daughters' banquet will be held May 15.—Maude Puterbaugh, Dayton, Ohio, April 27.

Bradford.—In our recent members' meeting we retained Eld. S. E. Porter as pastor for another year. Sisters Martha Porter and Mollie Wanner will represent us at district conference. We are inviting Eld. Parker Filbrun to show his views of the Holy Land. Eld. J. Perry Prather has consented to conduct a revival for us in October, 1937. Our congregation cooperated with the churches of the town in pre-Easter services. Our sunrise worship service was well attended. Attendance on Easter was 222, the offering, \$36.33. Arrangements are in progress to observe Mother's Day with special services.—J. E. Overholser, Bradford, Ohio, April 30.

Middle District.—Jan. 29 the preaching hour was given over to four of the young folks from Manchester College; they brought us special songs and music. Sister Geneva George gave an impressive message on Love which was very much appreciated. Bro. C. V. Coppock, our pastor, was chosen delegate to Annual Conference. The delegates to district meeting are Bro. Meredith Coppock and Sister Goldie Davidson. Our communion will be held May 18 at 7:30 P. M. On April 21 in the evening the young people presented an Easter play entitled Pilgrims of the Way, which was well attended. Our Vacation Bible School will be held sometime during the summer.—I. J. Coy, Tippencanoe City, Ohio, April 29.

Mohican church met in members' meeting April 20. The church decided to be represented at Annual Conference and Bro. D. E. Sower was chosen delegate. It was decided to hold a series of meetings beginning Aug. 11, with Bro. G. S. Strausbaugh of Columbiana, Ohio, in charge. Our Aid has met once a month during the winter. We have helped the church in a financial way and donated comforters and a box of clothing to needy families. On Easter morning the smaller

CUT HERE

Conference Offering for Missions and Church Service

Blank for Sending Money

General Mission Board, Elgin, Ill.

Dear Brethren:

Enclosed find dollars as an offering for the whole general work of the church (The Conference Budget).

Please place this money to the credit of

..... Individual

..... Class

..... Sunday-school

..... Congregation

..... District

Name of sender

Street Address or R. F. D.

Post Office State

Make bank draft, personal check, P. O. or Express money order payable to Brethren's General Mission Board, Elgin, Ill.

Please state what congregation and District should have credit for this. Full name and address should be given to insure a prompt return of receipt.

Date	Amount Enclosed
.....193...	\$.....

CUT HERE

classes of Sunday-school put on a program which was very appropriate.—Mrs. J. F. Imhoff, Wooster, Ohio, April 27.

West Alexandria church met for business meeting Jan. 5. The pastor, Jonas Groff, was chosen delegate to Annual Conference; Brother and Sister Jonas Groff, delegates to district meeting. Our love feast will be held May 25 at 7:45 P. M. March 10 the junior young people gave a play, *Fighting Through*. The offering was used to purchase the new revised Brethren Hymnals for the church. Our revival meetings began April 1 with Prof. J. O. Winger, evangelist, and continued for two weeks. Our attendance was very good, considering weather and conflicting meetings. As a result of the meetings seventeen were baptized and two received by letter. For the last ten Sundays our Sunday-school held an attendance contest with Prices Creek. The contest was so even that we are exchanging programs.—Mrs. Russell S. Landis, West Alexandria, Ohio, April 27.

OREGON

Grants Pass.—We met in council April 23. Bro. Geo. Shade was elected elder; R. C. Flory, assistant elder; J. S. Christlieb, treasurer; Mrs. J. S. Christlieb, church correspondent; Sunday-school superintendent, Russell Harlager; Messenger agent, John Harlager; Christian Workers' president, Mrs. Alice Shade; president of the Aid Society, Mrs. Jennie Drake. E. S. Coffman and wife from Elgin, Ill., came to Grants Pass April 7 and began evangelistic meetings in the Brethren church. He preached for us two weeks with good interest. Five accepted Jesus as their Savior. At the close of the series of meetings on Easter Sunday we had a basket dinner at the parsonage. Bro. Coffman spoke to us in the afternoon concerning promoting the young people's work and organizing the Sunday-school classes. Bro. C. H. Barklow and wife from Myrtle Point, Ore., were with us March 24; he preached for us Sunday morning and evening. Bro. Barklow was our pastor fourteen years ago. It was decided to hold a Vacation Bible School after the day school closes. Our district meeting will convene the middle of August.—Mrs. J. S. Christlieb, Grants Pass, Ore., April 30.

PENNSYLVANIA

Holidaysburg.—The work has been progressing here. Eld. Jas. Sell who is now going on his ninetieth year, has preached for us a few times in the absence of our pastor. At a recent council Bro. F. J. Byer was reelected pastor for another year. The church has been progressing financially, being out of debt for the first time for a long period. We plan to hold our love feast on May 19. Bro. Byer was our delegate to district meeting and brought us a splendid report.—Wesley Brubaker, Holidaysburg, Pa., April 30.

Tyrone.—Our revival meetings in charge of the pastor with Mr. Phil Hall as music director closed on the 17th with fourteen confessions. Of this number eleven have been baptized, one restored and one yet to be received. The meetings lasted for two weeks and were well attended all the way through. Bro. Hall's assistance in the music was greatly appreciated. At our last council meeting the pastor was asked to hold our revival again this year. Sister Edith Mae Weston and Bro. Arthur Harpster were our delegates to the district meeting at Stonerstown. We are planning a reception for new members to be held some time in May. At that time we expect Bro. C. O. Beery to be with us. Our Sunday-school is growing and we are crowded for room. We are planning for a Vacation Bible School this summer. Later in the summer we are to have a homecoming and rededication of our remodeled church building. The original church was built just forty years ago. Ten years ago an addition was built and now we find we need more room again. Between thirty and forty of our people attended the B. Y. P. D. circuit convention at the Spring Mount church April 14. Easter Sunday we observed the Lord's Supper with a large attendance.—John R. Snyder, Tyrone, Pa., April 27.

VIRGINIA

Bethesda (Cloverdale).—In addition to our regular church services we have enjoyed a number of special programs in the last few months. A covered dish supper was enjoyed by the Home Builders' class and young people's class. Our pastor, M. G. Wilson, and wife were with us. Bro. Wilson gave an instructive talk and Mrs. Wilson rendered a solo. Recently the Ladies' Aid of Cloverdale brought us a play on Home Enrichment, a vivid picture of the difference between the Christian home and the non-Christian home. The young people have been enjoying a social each month held in the homes of the members. Our church met in council April 16. E. E. Rieley was appointed delegate to district meeting. It was decided that our revival will begin the first Sunday in October, to be conducted by M. G. Wilson. A missionary play, *Going South*, will be given by the young people soon. In observance of Easter Bro. H. A. Hoover gave an illustrated sermon on the Life of Christ.—Mrs. Ruby E. Foster, Blue Ridge, Va., April 27.

Summit church met in council April 7. We had services each night during Passion Week, conducted by the pastor, Bro. Jesse Ziegler, assisted by several Bridgewater College students. April 22 Miss Grace Leigh Scott came to us with an inspiring message in the interest of the national W. C. T. U. Our B. Y. P. D. is progressing nicely under the leadership of Bro. Ward Fifer with Bro. Jesse Ziegler as adult adviser. The Women's Work has been reorganized with Mrs. Mattie Craun, director. Mrs. Christena Huffer is teacher of the women's Bible class and her excellent talent is greatly appreciated by this group of workers. We are looking forward to an evangelistic meeting soon.—Mrs. H. E. Cline, Weyers Cave, Va., May 6.

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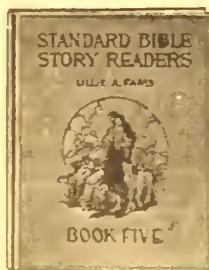
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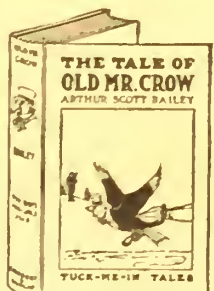


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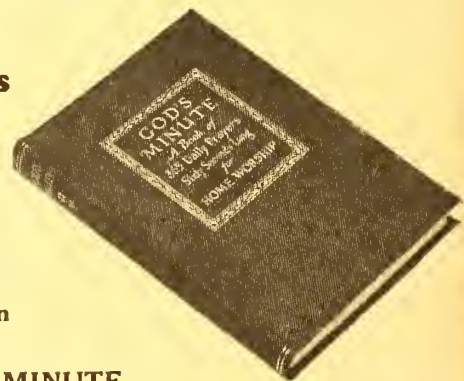
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THE GOSPEL MESSENGER

Vol. 84

Elgin, Ill., May 25, 1935

No. 21



THE LAST SUPPER

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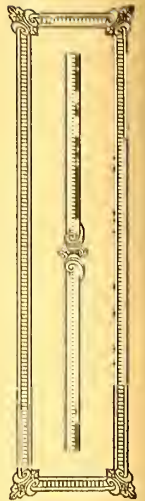
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1935 Camps and Training Schools!

Church of the Brethren

I. Southeastern Region (except Maryland), Camp Bethel, Nace, Va.

Write C. S. Ikenberry, Daleville, Va.

Intermediate Girls' Camp, July 1-8, Mrs. Edna Harmon Smith, Floyd, Va.

Intermediate Boys' Camp, July 8-15, John B. White, 1701 Ashwood Ave., Nashville, Tenn.

Young People's Camp, July 15-22, Raymond Peters, 3435 Van Buren, Chicago, Ill.

Youth Leadership Conference, July 22-29, Perry Huffaker, 1147 E. Fox, South Bend, Ind.

Training School and Bible Conference, July 29-Aug. 2, Rufus D. Bowman, 337 North Carolina Ave., S. E., Washington, D. C.

II. North and South Carolina, Camp Carmel, Scottville, N. C.

Write Carl H. Welch, Clifton, N. C.

Intermediate and Young People's Camp, July 15-20, Carl H. Welch, Clifton, N. C.

III. Tennessee, Alabama, Kentucky and Part of Virginia, French Broad Church, White Pine, Tenn.

Write J. B. White, 1701 Ashwood Ave., Nashville, Tenn.

Young People's Camp and Intermediates, about Aug. 1, John B. White.

IV. Maryland and Delaware, Camp Peniel, Thurmont, Md.

Write Mrs. E. S. Hollinger, Garrison Boulevard and Bateman Ave., Baltimore, Md.

Intermediate Girls' Camp, July 22-27, Mrs. E. S. Hollinger, same.

Intermediate Boys' Camp, July 29-Aug. 3, Benj. Bushong, Columbia, Pa.

Young People's Camp, Aug. 5-10, Raymond Peters, 3435 Van Buren, Chicago, Ill.

V. Eastern and Southern Pennsylvania, Elizabethtown College, Elizabethtown, Pa.

Intermediate Group, July 29-Aug. 3, Caleb W. Bueher, Quarryville, Pa.

Young People's Group (Ages 16-17), Aug. 4-10, Same.

Young People's Group (Ages 18-20), Aug. 11-17, Same.

Young People's Group (Ages 21-30), Aug. 18-24, Same.

Write Martha Martin, 68 E. Washington St., Elizabethtown, Pa.

VI. Pennsylvania and Maryland, Camp Harmony Training School, Hooversville, Pa., Route 1.

Write H. B. Speicher, Boswell, Pa.

Junior Boys' Camp, June 18-21, Guy Wampler, Salisbury, Pa.

Junior Girls' Camp, Aug. 26-29, Mrs. H. B. Speicher, Boswell, Pa.

Intermediate Girls' Camp, June 21-July 1, Mrs. Kathryn Holsopple, Royersford, Pa.

Young People's Camp, July 9-21, H. Spenser Minnich, Elgin, Ill.

Harmony Assembly, July 22-29, M. J. Brougher, Greensburg, Pa.

Intermediate Boys' Camp, Aug. 12-22, Raymond R. Peters, 3435 Van Buren, Chicago, Ill.

VII. Southern Ohio, Sugar Grove Camp, Covington, Ohio.

Write Robert J. Noffsinger, 2824 Smithville Road, Dayton, Ohio.

Young People's Camp, Aug. 18-25.

Intermediate Boys' Camp, July 22-27.

Intermediate Girls' Camp, July 15-20.

VIII. Indiana, Michigan and Ohio, Camp Mack, Milford, Ind.

Write L. W. Shultz, North Manchester, Ind.

Young People's Cabinet Retreat, May 17-19.

Music Camp, June 11-15, Perry L. Huffaker, South Bend, Ind.

Training School and Bible Conference, July 1-6, H. L. Hartsough, North Manchester, Ind.

Dedication and Patriotic Program, July 4.

Intermediate Boys' Camp, July 7-19, Paul Kendall, Route 1, Elkhart, Ind.

Intermediate Girls' Camp, Aug. 11-23, Gletha Mae Noffsinger, North Manchester, Ind.

Young People's Camp, July 21-Aug. 2, Russell G. West, 3216 Capitol Ave., Indianapolis, Ind.

IX. Illinois and Wisconsin, Franklin Grove and Lewiston, Ill.

Write D. D. Funderburg, 2709 W. State Street, Rockford, Ill.

Intermediate Girls' Camp, Franklin Grove, July 29-Aug. 3, Edith Barnes, Elgin, Ill.

Intermediate Boys' Camp, Franklin Grove, Aug. 5-10, Ralph White, Naperville, Ill.

Young People's Camp, Lewistown, Aug. 12-17, C. H. Shamberger, Elgin, Ill.

X. Missouri (three districts).

Write J. H. Mathis, Norborne, Mo.

State Young People's Camp, Aug. 19-24, J. H. Mathis, Norborne, Mo.

Overnight Camps for Intermediate Girls, Mary Roop, Warrensburg, Mo.

Overnight Camps for Intermediate Boys, J. H. Mathis, Norborne, Mo.

XI. Kansas, Nebraska, Camp Mary Dell, Abilene, Kans.

Write Rush Holloway, McPherson, Kans.

Young People's Camp, Aug. 25-Sept. 1.

XII. Eastern Colorado and New Mexico.

Write Harvey R. Hostetter, Rocky Ford, Colo.

XIII. Southern California and Arizona, Camp La Verne, Barton Flats, Calif.

Write Edgar Rothrock, Pomona, Calif.

Younger Girls' Camp, July 15-22, Mrs. C. P. Shaffer, Cucamonga, Calif.

Boys' Camp, July 22-29, Ernest Carl, 1027 Dalton St., Azusa, Calif.

Older Girls' Camp, July 29-Aug. 5, Mrs. C. P. Shaffer, Cucamonga, Calif.

Junior Young People's Camp, Aug. 17-24, David Bomberger, 4145 Swift Ave., San Diego, Calif.

Senior Young People's Camp, Aug. 24-27, David Bomberger.

XIV. Washington, Lost Lake, Tonasket, Wash.

Write Geraldine Eller, Wenatchee, Wash.

General Camp, Aug. 1-6, Jess Dunning, 123 North Miller, Wenatchee, Wash.

XV. Oregon Summer Assembly, Bridge, Oregon, Aug. 13-16.

Write F. H. Barr, 6813 N. Michigan, Portland, Ore.

XVI. Iowa.

Write Alberta Yoder, Waterloo, Iowa.

Young People, Aug. 19-23.

Intermediates, Aug. 24-28.

XVII. Oklahoma.

Place and date to be announced later.

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 84

Elgin, Ill., May 25, 1935

No. 21

EDITORIAL

"In God We Trust"

"THIS letter and chain was started in hope of bringing prosperity to all. Within three days make five copies," etc., etc.

This newest chain letter craze is a striking and painful comment on popular intelligence and character. On intelligence, for it takes no genius to see that a single dime or dollar could not bring back fifteen thousand of them for *everybody*. Even radio Abner knew there must be something wrong. "There couldn't be that many hogs."

The comment on character is quite as disappointing. One hates to see how many people are willing to profit at the expense of their equally gullible or equally covetous fellows. And when the scheme is baptized with such pious phrases as "In God We Trust" and "Faith—Hope—Charity," it becomes little less than blasphemous.

Industry and thrift are entirely consistent with trust in God. Lotteries and gambling devices are not.

E. F.

The Dust Man Is

THE question is very old, and so is the right answer. But the argument goes on, just the same. The latest version of the cynic's answer which has come to our attention is: "Man himself the disease of the agglutinated dust."

If you happen not to know what kind of dust that is, it doesn't matter. That man is dust of some sort and goes back to it again, is well attested. But by the same standard of attestation, he is something else besides dust. He is something that does not go back to dust, something which excludes that ugly word disease. He is not sick dust. He is not dust with a cancerous growth.

He is dust immortalized and glorified, dust pushing out into full flower the latent likeness of his Creator

which in germ was hidden in the dust he is. The answer of Genesis one and Psalm eight and First John three is right.

E. F.

Share Your Wealth

A Story From Real Life With a Bit of Preachment for Practice at Home and at Winona Lake

FOR convenience call them A and B. They differed on certain questions of church polity. A was very conservative, stood strong for the old ways. B was more liberal, stood for allowing more divergence in opinion and practice. To A the differences seemed too vital to overlook. It was hard for him to retain confidence in B's loyalty and Christian integrity.

He could not enjoy B's presence and fellowship. He began to avoid him. He preferred the other side of the street when he saw B coming. B noticed this and was sorry. Was this estrangement to go on like that always? He determined to call on A and see whether they could agree to be brothers even if they could not agree on anything else.

A was surprised and none too well pleased, at first. But B's frankness, manifest sincerity and earnest desire for reconciliation could not be resisted. They talked and talked. As minutes grew into hours mutual understanding and sympathy grew also. When they parted that midnight they both felt better, and how much was happening in their mutual relations neither of them knew until later.

Not many days after that A passed B's house with his gravel wagon on his way to the pit for a load. He saw B and waved at him. And as he drove on he kept looking back in the direction of B's house. B wondered at that and he is still wondering. The more so because it was but a few hours until word came that the gravel bank had caved in, caught A and buried him too deep to be rescued alive.

It fell to B's lot to break the sad news to A's family.

Your imagination must supply further details, all but this: The family insisted that B should conduct the funeral. He protested, suggested others, friends of A, more intimate and of longer standing. Against B's hesitation the broken-hearted wife pleaded: "I know that he would wish it so."

Don't you think B was glad that he had called on A that evening? It is a good many years since the incident occurred, but it was only a few days ago that B told me the story. As you can well understand, the memory of it has been to him a constant source of satisfaction and inspiration.

If more people followed B's example there would be fewer misunderstandings between Christians. And many of the half right and half wrong things we think about each other would be corrected and we would all be much happier. Suspicion and prejudice have a hard time to keep alive in an atmosphere of frankness and mutual truth seeking.

But the principle involved here has a wider application. Our lives would multiply in usefulness as well as happiness if we were not so afraid to tell each other what we think and how we feel. I mean about the great issues of life, our personal problems of faith and courage, our questions about Christian truth and human destiny. We need nothing more than to get better acquainted with each other. We ought to share more freely, not only the things we have but also the things we are. This last is more important than the first. It's worth more.

Share-your-wealth is one of the slogans of our time making a bid for popular acceptance. It's a good one. But your wealth of greatest value is your *self*. That is, if you have enriched it by sharing it with others and receiving of their selves in return. Your self is made up mostly of what you think and feel. The sharing of thought and feeling is at the top notch of human activities in making character. And in making brotherliness and happiness and all around efficiency.

Our lives are too shut up, too self-contained, too poor. We miss so much we might as well enjoy as not. There are untold undiscovered treasures in the inner lives of our fellows, which they will gladly share with us, if we make it easier for them. They do not know that our timid, half-conscious hungers are so nearly like their own and longing to make contact with them. We ought to break the ice by inviting them into the inner sanctuary. We ought to show them the thought world we live in. They will appreciate it and will reciprocate the favor. Try it and see. Try it and be richer, braver, stronger for these terrific days.

In a week or two some of us, the Lord willing, are going over to Winona Lake to practice on this very thing. What is a Conference but the sharing of lives

with one another, the mutual exchange of thought and feeling about the great realities? Let's go, seeing clearly that this is precisely what we are going for, to the end that all may be strengthened and enriched. Let's go, to share our wealth, and by sharing it to increase it.

Yet what I've had in mind chiefly in this life story preachment is a more intimate thing than this, something that can not be done in crowds. I plead for greater diligence and boldness in the fine art of multiplying and intensifying personal friendships. There's nothing like it for building faith and courage, nothing like it for promoting brotherly love and confidence, nothing like it for maintaining one's hold on God. For this is spiritual communion and fosters respect for the wondrous fact of communion with the Infinite Spirit. One learns thereby how immeasurably rich and satisfying contact with God can be. Share your wealth.

E. F.

When the Pastor Scolds

"I CERTAINLY am getting tired of being scolded every time I go to church. My Christianity won't thrive on that treatment."

Suppose we allow for a little exaggeration in the use of that "every." It is highly probable that there are times when the preacher does not scold. Then what seems to some like scolding may be from the pastor's viewpoint only the vigorous expression of salutary but unwelcome truth. Yet when these necessary concessions are made it is impossible not to feel a lot of sympathy with this correspondent.

There are preachers like that, or too nearly so. They mistake their own opinions for the revealed will of God. It can not be that the differing views of others deserve serious consideration because—well, because the preacher is so sure that they are wrong. Is he not set to declare the whole counsel of God, without fear or favor? And so, lacking that grace of humility which would make him question whether more light might not possibly break forth from the Word for him if he were more open-minded, his zeal for truth easily degenerates into intolerance and unkind insinuations. Scolding is not good pulpit practice. Strong conviction should be tempered with charity and a great hunger for broader and deeper insight into truth.

But the second of the quoted sentences is especially interesting. Christianity does have a hard time thriving "on that treatment." But isn't that the surer test of it? It *can* thrive, not *on* scolding but under it, on faith and love and patient trust. It can show its superior quality by keeping sweet when misjudged and unjustly attacked. That is its golden opportunity to become something finer than the scolding preacher seems to understand, something reaching upward toward "the stature of the fulness of Christ." E. F.

GENERAL FORUM

To Those Who Want War

BY ORA W. GARBER

We want no war.
We are the millions of the world today
Who fight your cruel wars and for them pay,
We want no war.

We have no quarrel with other lands;
We want no blood upon our hands.

To get our service you devise
Deliberate and fiendish lies.

You wreck our bodies and our souls
To help you gain unholy goals.

No value comes to us who fight.
Upon our lives war is a blight.

You take away our strongest sons
To be the targets for your guns;

And many who survive the strife
Return again, unfit for life.

You gladly slaughter us en masse
With deadly germs and poison gas.

You cause us misery untold
To satisfy your lust for gold.

We want no war.
We seek the happy day when wars shall cease
And we shall practice only arts of peace.
We want no war.

Conway, Kans.

Brains Versus Brawn

BY LOWELL WRIGHT

SUPPOSE your dearest friend should come to you and ask, "Would you rather live than die?" Is there any doubt about what your answer would be?

Maybe we do complain, we children of the depression, about the injustice and the insecurity and the poverty of our world; maybe we do regard our crime waves, our immorality and our crisis in character with despair and the wringing of hands. We may even face the future discouraged, broken, without faith or hope or confidence; but in spite of even this, we are not ready, just yet, to hand in our resignations from life. There are too many things to be done before we leave: too many shackles to remove from a people in bondage; too many trails to blaze for the pioneers of tomorrow. We are not ready, any of us, to quench the spark which gives our clay its immortality, and deny ourselves the privilege of carving out our own small destinies.

Nevertheless we are being forced to choose, today,

between life and death. And the astonishing thing about it is that there are millions of us who are deliberately choosing death. No, they are not tired of life. They are no more ready to resign the privilege of living than are you and I. They simply are not aware that the road they follow leads them and us into death, just as surely as though we had stepped in front of a cannon as it was being fired.

Millions of years ago nature performed an experiment that holds a peculiar significance for you and me. Did you ever hear of a creature called the lungfish, or the kamongo, as the African natives call it? Homer Smith, in his book *Kamongo*, tells the fascinating story. Untold centuries ago the kamongo made a choice which, though he did not know it, was a choice between life and death. He lived in water; depended upon it for his very life. But one day the river in which he lived dried up, leaving him choking in mud. There were two ways out of his predicament. He could grow legs to take him away from the dried-up river bed to some place where water still stood, or he could develop lungs which would permit him to stay in the mud until the river was again flowing through its channel. He chose the latter course. He shut himself up in a prison of mud from which any chance of escape was slender; he was forced, being without food, to rely upon his stored-up energy to keep himself alive. If he didn't starve to death he would likely kill himself with his own poisons, which he had no way to dispose of. If he did survive until the river again flowed through its course, it was in a weakened condition from which he had to revive himself in order to live normally again. So, you see, when he dived into the mud he dived into a blind alley, into a mode of life that must ultimately end in extinction. The marvel is that he has survived this long.

At the same time, some air-breathing cousin of the kamongo who had stronger bones and leg muscles in his fins, was rising out of the hardening mud, crawling up the bank, and away to some distant green oasis and to freedom. Through him life escaped out of that treacherous swamp to crawl about on land—escaped to a bigger and better way of living.

Our choice today is not between legs and lungs; it is rather between brains and brawn. It is between the rule of intelligence and the rule of force. It is between peace and war. And ultimately it is between life and death. Can we adapt ourselves? Or will we, like the lungfish, take the wrong road out of our dilemma, and slowly kill off the race as we go on attempting to profit by the "business of barbarians" that is war?

There is no country in the world today that is not acutely aware of its insecurity. This arises from two sources: from economic conditions within the country, on the one hand; and from the military power of

rival nations, on the other. There is little that can be done about the economic wreckage within the country until the international situation is taken care of. So nations are engaging in a never-ending race for security. We see that we can grasp the shining bubble by making ourselves more powerful, in a military sense, than any other nation on earth. What we do not see is that under our present scheme there can be only one nation of the sixty-five which is really secure—the one which has enough guns and men and planes—enough iron and blood—to whip any foe or combination of foes. There is no such nation, and therefore there is no security, but we go on using the old method, expecting new results.

The United States is going to spend more than a billion dollars this year—for a security that can not exist. On March 4 England renounced all attempts at disarmament, and thereby announced her readiness to arm to the limit—for a security that can not exist. Italy is training her eight-year-old boys how to fight—for a security that can not be attained. Hitler is again shouting, "Deutschland über alles!" and is demanding the legal right to do what he has been doing for years—rearm Germany—for a security that can not be realized. France has built huge fortifications along the whole length of her frontier—for a security that can not exist! And so it goes on down the whole roster of nations.

Why is there no security through armaments? Because the offensive weapons of war are far more advanced, as they have always been, than the defensive weapons of war. We have no antiaircraft guns which can withstand the attack of modern planes. No gas mask has been invented which will protect its wearer from all types of modern gases. There is practically no defense against the use of disease germs in war. And though the next war would inevitably be fought chiefly through air raids, we must rely on such inane useless defense as concrete frontier fortifications! The only defense we have, then, is retaliation by offense, which according to even the militarists' estimates would wipe out half the peoples of the earth if once war were started!

In 1935 the world is going to spend almost six billions of dollars for security through armaments. At the same time, we are investing but five millions of dollars in the budget of the League of Nations—in the one available instrument for the creation of international security through the peaceful settlement of disputes!

Six billions of dollars to invest in brawn; one-twelfth of one per cent of that amount invested in brains!

As pointed out before, the United States will spend more than a billion dollars for armaments; but she will

spend only seventeen millions of dollars for her state department—the department whose function it is to maintain the nation's peace!

One billion dollars to spend for instruments of international murder; less than two per cent of that amount to buy international understanding and goodwill! Is it any wonder that war seems inevitable?

It cost \$2,500 to kill a soldier in the World War, and the munitions makers have not promised us any reduction in price since that time; yet for only a few times that amount, a peace organization could be maintained in every country of the world which could so educate for peace that within a single generation, war would become impossible! Why? Because if once people really knew the source of war and understood the closely intertwined causes, there would be no one willing to sacrifice himself superstitiously on the altar of Mars, his sacrifice benefiting only the high priests of greed, the munitions maker.

Not very many decades ago Henry Wadsworth Longfellow visited the arsenal at Springfield, Mass. He recorded his impression in these lines—

"Were half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts
Given to redeem the human mind from error,
There were no need of arsenals and forts!"

If all the world today is an armed camp, awaiting only the application of a match to the long fuse that would dynamite the world, is it not easy to see that it is because we have been buying hate and fear and conflict under the delusion that they offer security? Have we not been spending our money for poison when it should have been invested in bread?

Dorothy Thompson, in a recent issue of *Harper's*, tells quite graphically of her farewell to Germany. She describes a military camp near Berlin in which there were thousands of young Germans receiving military training. "Over at one side of the camp was a huge broad hill. An enormous banner across the hill dominated the camp. It was so prominent that every child could see it many times a day. It was white, and there was a swastika on it, and besides that only seven immense black words: *We Were Born to Die for Germany!*"

I tell this not because it was a German camp in which the banner was spread; I tell it because by our insistence on security through armaments, we are saying to the youth of all the world: *You Were Born to Die for Your Country!*

I tell it because I feel to the depth of my being that we were not born to die, but to live—to know the glory of sunrises and sunsets, and the feel of cool green turf in the spring, and the unutterable joys of human companionship. I am sure that when my mother suffered to give me life, she did not mean for me to spend

my best years in running bayonets through men, just because they were born within the boundaries of a different country!

I appeal to you as to a jury. I am not even accused of any crime, unless the desire to live be a crime. But I am pleading for life—my own life and the lives of all youth the world over. In your hands rests the decision, for life or for death. What will your answer be?

North Manchester, Ind.

The Book for Men

BY H. H. HELMAN

A FEW years ago the Reverend S. Parkes Cadman spoke before the New York State Federation of Men's Bible Classes, upon the subject, "The Bible and Civilization." In this masterful address the great divine gave some wonderful counsel on the Holy Book which ought to be made available to all men everywhere. There was none of the hint, so popular in some quarters, of the inadequacy of the Bible, as he spoke to the men. What he said may well stand as a rebuke to those who do not appreciate the eternal worth of the Word. Among other things he said:

"No literature gives the lie direct to pessimistic predictions about the human race as does that contained in the sixty-six books of the Bible. The volume has been revered in every law-abiding household of Christendom because from first to last it is identified with every phase of man's life and being.

"It is the Book of all nations and of all time. Peasants, fishermen, artisans, princes, homilists, poets, travelers, confessors and martyrs were its human sources. It speaks of eternal things in widely separated ages. It was written or spoken in mountain fastnesses, brilliant courts, secluded villages; at such cities as Ephesus and Antioch, Rome and Jerusalem. It is a Book of memories, miracles and visions, meant for the souls of those of many kindreds and nations. One figure emerges in its closing era accompanied by the hosts of every land. It is the figure of the risen living Jesus, more operative and present now than when he added his sayings to the Bible's contents. It is the Book of Life.

"Do you feel with inexpressible sorrow the guilt of your misdoings? Is their remembrance grievous to you? Then hear what comfortable words the Bible has for the penitent. Do you crave strength for the way? Then heed the apostle's outburst: 'If God be for us, who can be against us?' Do you dread the future? Take refuge in the fact that there is now no condemnation to those who are in Christ Jesus. Do you anticipate a desirable destiny? With Saint Paul you can press forward toward the goal into the prize of the high calling of God in his Son. Are you involved in

present pressing necessities? It is written that all your needs shall be supplied. For those who have rule and governance, wide-reaching responsibilities and duties that spell the public good or ill, the Book is an almost infallible mentor. Its mellowed radiance and reviving grace fall on the just and the unjust. They stimulate the purest art, the best literature, the noblest ideals of political statesmanship and social progress. Its words have gone out to the ends of the earth . . . as the literary, the moral and the religious bulwark of a lasting civilization."

Here then is a Book for men. No man can claim to be really intelligent until he knows a great deal about the Bible. No man can be as successful as when this Book becomes his guide of life. No man, no matter how intellectual, can grasp the meaning of life without its help. The psalmist said, "Thy word have I hid in my heart, that I might not sin against thee," and in saying it he gave an example for all men who would walk the pathway of morality and goodness. Men who do as he did will find in the Bible a wise unfolding of the relationships between themselves and their Maker, and this will be their manna in the wilderness of life. There is no other such Book for men.

New Carlisle, Ohio.

"Not Forsaking the Assembling"

BY MARY STOVER

It is Sunday morning, calm and sunshiny. The mountains stand out clear against the blue sky. The view down the valley must be fine. We always enjoy it when on our way to church. It helps to give us a spirit of worship as we enter the Lord's house.

But I am not on my way to church today. A cold keeps me at home. There is much here to enjoy—the radio, my Bible, a few choice books and papers. Who could not be happy to spend a quiet forenoon in such surroundings? And I *am* happy, though I did feel a pang of disappointment as I watched Daniel going alone, and the tears came as the car turned the corner and I could not see him any more. I couldn't help it.

A church bell is ringing. Its voice calls so tenderly. A few neighbors are going; I am glad they can go.

I'll try to find a church service on the radio. There is quite a long list in the paper. Yes, here is one, in a large church in Los Angeles. How well the congregation sings, and the first hymn is one of my favorites too—"O Master, Let Me Walk With Thee." I wonder what the opening hymn is at our church, and what scripture will be read, and how I miss the prayer.

Now the choir sings. I wonder what our choir is singing, and perhaps the men's chorus is singing.

The sermon is beginning over the radio. It is about the Golden Rule, and how it may be practiced by Chris-

tians these days. There are excellent suggestions. I can't help wishing I could hear *our* pastor speaking. Now a quartet is singing that old hymn, "Holy Spirit, Faithful Guide." It makes me think of my father, for he loved that hymn. And once he suggested to change that line, "Wondering if our names are there," and say, "Knowing that our names are there." I wish every one could be sure as he was. That was almost fifty years ago. Why do I remember that? Because it is one of the things I want to remember. How one's mind can travel!

Why—I must have gone to sleep, it is after twelve, and something else is coming over the air. I missed hearing the benediction! Services must be over, at our church, I mean. And I can not see my friends. Paul must have known what he was talking about when he urged the "assembling together."

This afternoon a neighbor came in, and we talked of these things: fellowship, house-of-God blessings, assembling together, and such subjects. She thinks about these things as I do, and it helps us both to talk about them. She told me of a neighbor of hers who attended church regularly from her childhood. Her father and mother got the children ready and took them to church. They had no other plans on Sunday morning. When she married, her husband did not care about church, and now their family of children do not know what it means to go to church. Pleasant folks, good neighbors, oh, yes, of course. The oldest daughter works in the city, and Sunday is her only day at home. She wants to help her mother; so she does the washing that day. At first, well, it seemed all wrong to have wash day on Sunday, but they are used to it now, and do not seem to mind it. And it is a big help to have the washing done.

Doesn't it almost startle one to think how easily this "forsaking" can be started, and how easily it can be continued? It was done in Paul's day, for he says, "As the manner of some is." It is really something to be careful about.

One of the noticeable things in a congregation in India (and elsewhere too) is the joy in the faces of the worshipers. To worship a living God, assembling together before him, is a different thing from bowing down, each one for himself, before an idol, which can not respond in any way to the most sincere prayer. And they realize the difference, though they may not try to explain it. But it does not need an explanation. We see it in their faces.

Why should people ever fall into the habit of "forsaking the assembling of themselves together"? How can they, I wonder.

San Dimas, Calif.

Teaching the Character of Jesus

BY PAUL MOHLER

THE following discussion of Matt. 9: 35-38, taken from a study of the Character of Christ in the adult Christian Workers' Meeting, may be useful to others.

Notice how much he was doing and think of the time and energy he must have spent. Find a word that describes the quality of working hard and steadily. What word describes the spirit in which he did this work?

Now let us write our answers. Remember, in this study, your answer may be the best of all—there is no answer book. For the underlying motive, I write *love*. Do you agree? If not, why not? My second word is *self-denial*. Perhaps you wrote *sacrifice*. We might combine and write it *self-denying sacrifice*. My third word is *industry*. You might think of *perseverance*. Again we might say, *persevering industry*. Did he enjoy the work? I think he did, and I shall write as his quality, *joy in service*. And for the spirit in which he

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Virginia, N.	
Virginia, Second	
Virginia, S.	
Washington	
West Virginia, First	
West Virginia, Second	

did his work? I write *faithfulness*. Further study and discussion might produce still better words, but these mean a good deal in terms of character. I am confident, however, that further study would reveal qualities not yet mentioned. Go ahead and find what you can. I must turn to the next section, Matt. 9: 36.

Here I read that when he saw the multitudes, he was moved by compassion for them, because they were distressed and scattered, as sheep not having a shepherd. Now what appears? Think for a minute; when you see a multitude, do you realize that they are distressed and scattered, as sheep not having a shepherd? If not, why not? Is it because your multitude is not that way? Or is it because you can not see so deep into their lives? What quality did Jesus have that you do not have: Insight? Understanding? List these.

What do you do when you face an unpleasant fact? Do you like to get away from it and think of something pleasant? Is that what you do when you can? Couldn't Jesus have looked the other way when he saw the distress in people's lives? What will you call the quality of facing the facts regardless of their unpleasant nature—when the interests of other people are at stake? Does *sympathy* cover it? Isn't there *faithfulness* there too, and *loyalty*? Notice what happened when he faced those unpleasant facts. He was not amused or disgusted, as some people are: he was moved with compassion.

That gives us another descriptive word; he was *compassionate*, tender-hearted, full of pity. But what did this amount to; did it all end in feeling, as so much of human emotion does? He was already working to the limit, we think, trying to shepherd the people; would he try anything more? What do we call the man who can always think of something more to do? *Resourceful*? Was Jesus resourceful? What did he do?

The next verse tells us that he turned to his disciples and said: "The harvest indeed is plenteous, but the laborers are few." What a singular statement—as though they represented value. What quality is it that sees value in other people? *Appreciation*? How do you like the idea of being in the hands of a Savior who appreciates your value?

But what wish evidently lay back of that remark? Was there a desire for help in gathering the harvest? Was it a case of desire outrunning ability to perform? What lay back of this overwhelming desire? Is John 6: 37-40 the answer? What would you say it was: *Zeal*? *Faithfulness*?

What was his next step? Do you think he should have done something practical? Of what use is zeal if nothing is done? Look to the next verse. "Pray ye therefore the Lord of the harvest, that he send forth laborers into the harvest." How was that practical?

Only if it took a God-prepared laborer to garner the harvest. Let us look again at our first list of qualities and see how many of them are necessary to the soul harvester. Is love necessary? How about self-denial, industry, joy in service and faithfulness? Can any of these be spared if the work is to be done? Does it take God to prepare such a worker? If so, then Jesus was *practical*. Will you list that as one of his qualities?

Before we go back to gather up all our list of his qualities, let us think a bit about this appeal of his. Are there people around us who are really distressed and scattered, even in spite of the bold front they are carrying? If we do not see their need of a shepherd, why not? Does Jesus want us to pray for laborers to gather this present-day harvest? Are we faithful to this trust? If not, why not? What will it take to move us?

Going back to list the characteristics of Jesus appearing in this brief account, we find: (1) Love, (2) self-denial, (3) industry, (4) joy in service, (5) faithfulness, (6) insight, (7) understanding, (8) compassion, (9) sympathy, (10) loyalty, (11) resourcefulness, (12) appreciation, (13) zeal, (14) practicality. What an impressive array of splendid personal characteristics this is! And we are sure that we have not discovered them all. How can we see him thus without a respect and admiration that will lead to love?

Pasadena, Calif.

Launch Out Into the Deep

BY O. D. ELLER

FOR what purpose did Jesus tell Peter to launch out into the deep, after Peter said they had toiled all night and caught nothing? I think Jesus was anxious for Peter and his friends to have a real thrill catching fish. Jesus was trying to lead his followers and especially Peter step by step to a higher calling, a more noble work, that of catching men. Therefore, he said to Peter, "You have worked long and hard, you have had disappointment and seemingly no results. Launch out into the deep and let down your nets."

Jesus is asking you and me to launch out into the deep and let down our nets; there is where the fishing is good; he has promised to reward our efforts. Somehow we like to stay where the water is shallow. We do not have good success, we become discouraged and are ready to quit.

The work of the church grows only as you and I are willing to launch out into the deep. The Sunday-school work had a small beginning, the growth was slow for some time, because so few were willing to wade out into the deep. There is not much effort needed to wade in ankle deep water. If we are anxious to push the work along we must wade out to our arm pits. The same applies to the young people's work,

Women's Work and Men's Work. I am especially interested in the Men's Work program. I am anxious to see the men, especially of the First District of Virginia, launch out into the deep as did Peter, not to catch fish but to catch men who are on the downward road.

If we stay along the edge where wading is only ankle deep, the catching will not be very pleasing. I am persuaded to believe that unless we can get more to launch out into the deep, the men not only of this district will soon lose interest, and we will have an organization in name only.

My desire is that the men's organization will soon see its way clear to be dissatisfied with merely a banquet; that has its place. A better thing would be to work out teams to give programs in all the churches in the district that will receive them. What is the purpose of the men's organization, to fill our stomachs or try to lift men upon a higher plane of living? I am not condemning the fellowship suppers, but if we would catch men we must launch out into the deep and let down our nets. "I will be with you," said Jesus. "Stir me to give myself back to thee, that thou canst give thyself again through me."

Salem, Va.

The Sermon. Its Length

BY J. H. MOORE

NOT so many moons ago a gifted minister of years of experience in the pulpit, after listening a bit less than twenty-five minutes to a sermon delivered by a young preacher, was heard to say, "That young man has the faculty of knowing when to quit."

This reminds me of what Eld. R. H. Miller of sacred and pleasant memory said to me about one year after I was installed in the ministry. Commenting on voice culture, he in substance said: "A minister should give much attention to his voice, acquiring, so far as possible, a pleasing and attractive voice, a voice becoming his profession, such as will appeal to the hearer, and not grate on the ear of even the most sensitive listener." He then added: "No man should preach longer than he can do his best."

In those days, more than sixty years ago, when meetings were few and often far between, one hour was considered a fair length for even a well planned sermon. The usual length of Bro. Miller's sermon was one hour and fifteen minutes. He said that while he thought he could be at his best that length of time, there might be those who could not do their best for more than fifteen minutes. He had the habit, so he told me on the occasion referred to, of writing his leading sermons out in full, but never took his manuscript into the pulpit. When before an audience he relied on his

memory, and found it easy to follow the plan as he had traced it in his manuscript.

It was my privilege to listen to a number of our gifted ministers of more than a generation ago, and considering their lack of college training, it is marvelous what pulpit ability some of them displayed. And it is equally marvelous how well, and even systematic, some of their discourses were planned. Out of real Bible material they built up their sermons with the utmost care, and when occasion came for preaching they proved to be masters of situations. As preachers—they were expounders of the truth. They served their generation in a most creditable manner, and in many instances, in establishing churches, became real master builders.

As a rule these pioneer sermons were interesting, instructive and persuasive, and were often the talk of the neighborhood for weeks. They often had about them something that was gripping and that spurred to action. Many a man or woman, after listening to a single discourse, went from the meeting fully resolved to lead a better life. With the community a sermon of this character counted for something, not alone in converting people, but in laying the foundation for large and prosperous churches. Just how preachers of this type would fit into present day conditions would be difficult to determine, but they certainly did prove a power for good for the generations gone by.

Every intelligent person realizes that we are now living in a different age and in a sense are dealing with a different type of people. The demand is for a different type of men in the pulpit. Whether this is for the better or the worse, we pause not to consider. We are dealing with the situation. A seventy-five minute sermon now would be considered out of all reason. The man who attempts to hold the attention of his congregation beyond thirty or forty minutes is doing it at a risk. And, in fact, unless he is a speaker of more than average ability, he may do the wise thing by not overstepping the thirty-minute limit. At any rate let him give special attention to the end of his sermon as well as to the beginning of it. Many an otherwise creditable sermon has fallen flat because of its unwise ending, not ending at the right place and in the right way.

The man who would make his sermon a power for good must study his people and the condition as well as his Bible. His business is to get as much of the Bible as possible into his people, and while gifted fathers of the by-gone generations seem to have obtained best results from large installments, the present day preacher may find the small installment plan the better one for the type of people he is serving. Let this be kept in mind by the man who would make his ministry a success, and he will never need to worry about the length of his sermon. The Word of God, the Bible, is

the seed of the kingdom, and there is such a thing as attempting to put too much seed in a hill, as is often the case in planting natural seed. It is not so important how much a preacher can put at his people as to how much he can put into them. It is like what I one time heard Bro. M. G. Brumbaugh say in a lecture on the science of teaching: "Things should be said in such a way as to stick, and then stay stuck." And summing up the whole question, it may not, after all, be so much in the length of the sermon, as to how much of it can be made to stick, and then remain stuck. It is not wise in the minister to think that he should tell his congregation all he knows on a given subject. He should set before them just enough to constitute a well rounded out, and a balanced spiritual meal, with an ending sufficiently appropriate and attractive to create a longing for the next meal time. When it is borne in mind that the primary purpose is to feed the flock of God in such a way as to stimulate a healthy, spiritual growth, the length of the sermon is a matter that will take care of itself.

Sebring, Fla.

Thou Shalt Never Wash My Feet

BY ROBERT HENRY MILLER

WHY did Peter refuse to allow Jesus to wash his feet? The usual answer is that Peter felt his unworthiness; he was humble. "You, my Lord and Master, wash my feet? Never!"

A deeper analysis of Peter's motives casts some doubt upon this explanation. It is true, Peter's behavior has the *form* of humility, but Jesus' words seem to point to some other motive in the heart of Peter.

In refusing to allow Jesus to wash his feet, Peter was acting in harmony with a way of thinking which was diametrically opposed to Jesus' spirit. If Jesus, the Lord and Master, does not wash Peter's feet, then Peter may refuse to do a similar service to one who is lower in the social scale than he. Had Jesus consented to Peter's refusal, his act would have cast the blanket of approval upon the whole caste system.

By refusing to be the recipient of Jesus' act of foot-washing Peter rejected the obligation to do likewise to those beneath him in the social scale. His refusal was prompted by selfishness. When he accepted this service he at once owned the obligation to do the same to any and all of his fellows. Jesus' act brought two social philosophies into conflict. One was that of Jesus. "He that would be great among you let him be least of all and servant of all." Jesus was saying this to his disciples with a symbol, taken from the rôle of a servant in their daily social intercourse, a language which drove the lesson deeper into their minds than it had ever gone before. Peter was resisting this revolutionary conception, in defense of the aristocratic notion

of righteousness to which he had been brought up. This was the second social philosophy. Peter saw that to have his feet washed was a blow at the basic social conception of the Jews, the notion of clean and unclean, elect and outcast.

No wonder Jesus could say, "If I wash thee not thou hast no part with me." How could a man have any part with Jesus who adhered to the Jewish caste system of righteousness? It was impossible. That system was the antithesis of everything Jesus taught.

When Peter saw that his friendship with Jesus was at stake, he wanted his whole body bathed; there should be no uncertainty about his possession of Jesus' friendship.

With this sincere profession of loyalty on the part of Peter, Jesus goes on to explain fully the meaning of his action in washing their feet, his words corroborating the analysis of Peter's motives which we have just made.

"Ye call me, Teacher, and, Lord: and ye say well; for so I am. If I then, the Lord and the Teacher, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye also should do as I have done to you." That is to say, "If you allow one who stands above you to break caste in order to serve you, you sweep away all caste lines between yourselves and those who are below you."

When Peter allowed the hand of Jesus to touch his *foot* he became the bounden debtor to all the poor and outcast of the earth, to bring them the love and life of Jesus Christ.

When you accepted salvation from One who, though in the form of God, made himself of no reputation, and took the form of a servant, becoming obedient unto the death of a criminal, you became the bounden debtor to every living man. How are you meeting that obligation?

North Manchester, Ind.

The Deaconess in the Early Christian Church

BY G. W. KIEFFABER

"LET me introduce our sister Phoebe, a *deaconess* of the church at Cenchreae. She has been a help herself to many people, including myself" (Rom. 16: 1, Moffatt).

Whether Phoebe was a sister in the flesh to the Apostle Paul—she probably was—is not an issue in this article. But one thing seems certain, she was a zealous worker in the Cenchrean church near Corinth.

Moffatt's translation states: "Our sister Phoebe, a *deaconess* of the church at Cenchreae."

King James translation: "Phebe our sister, which is a *servant* of the church."

A translation from the Vulgate in 1582, twenty-nine years before the King James translation: "Phebe, our

sister, who is in the *ministry* of the church." German translation: "Our sister Phebe, which is at the service of the congregation at Cenchrea."

Her Work

Moffatt: "She has been a help herself to many people, including myself."

King James: "She hath been a succourer of many, and of myself also."

Vulgate: "She also hath assisted many, and myself also."

German: "For she hath also done much help, also to me myself."

Conclusion

In view of the above, it is evident that the Bible teaches that some women of the early church had a definite work in the church and were welcomed into such service. Whether they be called by the name of deaconess, or by some other name, matters but little. Moffatt's translation definitely uses the term *deaconsess*. Therefore, I think it is safe to conclude that our coming Annual Conference has ample Bible authority to give our sisters such a position in the Church of the Brethren.

Akron, Ohio.

Sharing Observations With the Home Church

BY CHAS. D. BONSAK

Secretary of the General Mission Board

Note: Observations for April 5-11 were delayed in the mail

Twenty-ninth Installment

April 12. THE shores of the large Island of Sumatra, frescoed by beautiful palm trees, was visible all day to the south of us. It is interesting just how much of this old world has never been traveled much, even by globe trotters. All places are well known to somebody; but nobody knows it all, at least from any careful observation. Those of our passengers who had suffered from the effects of illness, recovered and were more cheerful. What an effect a bit of pain has on one's spirits! Sometimes a lecture on conduct or ethics might be preceded by a bit of good food or needed medicine. But then there are those of us who always feel better after lecturing somebody for his errors, and so we need an outlet too!

April 13. Just finished reading Basil Matthew's new book, *The Jew and the World Ferment*. Perhaps no people in the world have been so much misunderstood and criticized without reason as the Jews. Mr. Matthews thinks this is the reason why they have become so successful and the power in the world they are. Persecution has driven them to protect themselves in an opposing world. This is a book that many should read, both for its information and its stirring appeal to make larger efforts to bring the Jews into the saving

fellowship of Christ, which he feels is God's climactic purpose for Judaism—the completion and final glory for these chosen people. Most of the day we had a vision of land on either side—Sumatra to the right and the Malay Peninsula to the left. Two of our English speaking passengers went as far as Singapore. This left only our Mohammedan exporter with whom we could converse. So we smiled with our French friends, this being the limit of conversation. On the whole the passengers proved a very decent lot of folks. We presumed they were mostly Catholic and bound for French Indo-China. At night there were lightning and a bit of rain. What a glorious sight lightning presents against the black clouds of a tropical sky! We retired early, however, that we might see the harbor of Singapore at six in the morning.

April 14. Palm Sunday in the port at Singapore! The day dawned rather cool for the tropics, but soon turned very hot. We were anxious to get our mail from Thos. Cook & Sons, also to get a cable off to Moy Gwong, giving the time of our arrival at Hong Kong. We succeeded in getting the cable off, but it was Sunday and Cooks took good care of the mail, for which they were responsible. Their men to the ships were not permitted to handle it. The janitor of the building was there, but he was helpless. Our boat left in five hours after docking, so the best we could do was to look at the desk where mail is delivered, and go away without it. We left a note with instructions to send it on to Hong Kong where we hoped to get it in two weeks. Now perhaps you think we ought not worry about such a small thing. We tried not to, and half way succeeded, but felt that for us at least, it was not a triumphal entry or a real Palm Sunday in Singapore! Our junior member was sure there was a letter from his home and the rest of us trusted as much. However, this was not the first such experience on this journey. Promptly at noon our boat pulled out of the harbor and we were on the way north to our next stop, Saigon, French Indo-China. We had almost reached the equator at Singapore. During the afternoon we talked much among ourselves, as we were wont to do occasionally. It was easy to settle big questions—amongst ourselves.

April 15. The morning promised cooler weather, but soon turned to one of the hottest on these tropical seas. We neglected saying that Singapore is a large city of more than 400,000 people. It marks more or less the boundary line between the yellow and brown races; the Indian type living to the west of it, while the Chinese predominate in its population and its business, and live east of this Malay Peninsula. The city is one of the world's crossroads of commerce. Over 5,500 ships stop at this port in one year. More than three-fourths of the population is reported to be Chinese. It is nearly 12,000 miles from New York via the Suez Canal.

The city has a splendid harbor, but an oppressive climate. Most of the Europeans live out of the city on surrounding hills.

We were again impressed with the power of a game in breaking down race prejudice. A Mohammedan Indian was playing ping pong with a Buddhist Chinese; both were skilled in the game. After laughing and playing for some time, they shook hands and walked away as friends. There is more hope in ping pong than in battleships for building goodwill among men!

April 16. This turned out to be a hot morning on the China Sea, with our good boat *Perthis* pushing north toward Saigon, the capital and metropolis of French Indo-China. We went up the Saigon River forty miles to the city. What a fine ride this was! Our boat was almost longer than the river was wide at some places, but all the many curves were safely made as we passed up the river delta. We passed the Texaco, Shell and Standard Oil plants along the river banks, and on up to the city we found ourselves in a wonderful harbor. Judging from the many boats one would think it one of the world's busiest markets. Indo-China is a great rice producing country, with lumber, some rubber and other products of a tropical land. Indo-China is larger than the home country, France, though not so thickly populated. Saigon impressed us as a rapidly developing French center. The city has a population of about 150,000 of whom 5,000 are French. The rest of the people look more like the Chinese. The city has some magnificent buildings, parks and gardens. Another city, more native than Saigon, lies adjacent to it and represents the quaintness of the east. Everybody we saw seemed happy. The man who pulled my ricksha for an hour had a smile that was worth much more than I paid him for the hour's ride. The French language is spoken among all the white people. The natives use a form of Chinese. Chinese written characters are in general use among four-fifths of the population, whose ancestors came West about 150 B. C.

April 17. A visit was made to the modern museum and splendid botanical gardens. The French have developed a large marine and military force, most of whom are Frenchmen from the homeland. The barracks and equipment for this force are most excellent and modern, and one can easily sympathize with the natives who object to such a large part of their taxes going into this part of a western program of progress. The religion of the city is Catholic for the most part, and magnificent cathedrals abound in the city. A few Protestant churches exist, however, but seem insignificant compared with the stately cathedrals of Rome. On some better streets the shops, though not so large as in Paris, are quite as well equipped with modern goods of French manufacture. The streets in the evening were crowded with children returning from

school, indicating that every effort is being put forth to bring literacy and culture into this Oriental city. One saw all colors of people, indicating that there is much intermingling of races in these far away places. The colorful gowns of the Eastern women blend with the modern creations from Paris and make a never-to-be-forgotten impression on an American traveler. At night we retired to our boat, and talked long of home and friends.

A Grateful Acknowledgement

BY H. C. EARLY

To my friends and loved ones who sent greetings of love and kind wishes for my eightieth birthday, May eleven, through cards, letters, books and otherwise, I wish to express my sincere thanks and deepest appreciation. These felicitations came from the Atlantic to the Pacific and from the North to Florida. And while I appreciate them immensely, and receive them with humility and gratitude, it is, nevertheless, with the conviction that my friends greatly overestimate my humble gifts, attainments and service rendered. The miscarriage of judgment on the part of these folks, who are usually possessed of the most sane judgment, is to be understood, I take it, in the light of our mutual friendships and interest. It is true that "love hides a multitude of sins." It blinds to the most glaring faults. Still, the sense of my unworthiness notwithstanding, I thank you from the depth of my heart.

Among the many kind words received, here is something unique, the like of which I never saw. It is a collection of ninety personal letters from friends scattered far and wide, most of them in positions of trust in the colleges and work of the church, bound in vellum cover. The writers of these letters are among my most highly esteemed and beloved friends. With many of them I have travailed in agony for light and grace in grappling with weighty problems. I know them. I love them. I believe in their honor and fidelity and would trust them to the ends of the earth. I cherish their memory. Their words stir my soul to its depths. Their letters I will treasure as a precious memory, and as an heirloom I will leave them to my children. The memory of the names and the love and devotion of these men and women shall live in my posterity.

Yes, according to the calendar and what mother always said, I have actually reached my eightieth milestone. I am eighty years old, they say. But how I got there I can't tell. But for speaking irreverently and lightly of the truth, I'd say it is a joke. It seems but yesterday since I, as a barefoot boy with only shirt and trousers, scampered over father's meadow with my chums, fishing and plunging into the "swimming hole." Can it be true that I have lived so many years?

Yes, it must be true: It is also true that I am nearing life's latter end. Some time not far distant my spirit will take wings and fly to him who called me to be and to do, where I hope to join that innumerable company that no man can number in the land of spirits where "there is no night." God grant it!

And unto you, my beloved: "The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace."

Dayton, Va.

HOME AND FAMILY

Son

BY ADA CASSELL SELL

He sneaks the icing from the cake
And lets so many dishes break!
When rains have gone he hunts the pools,
I see them full of blocks and spools!
And what is this he's hugging here?
A crippled dog he's found, oh, dear!
He asks for milk for every cat,
And sits upon the preacher's hat!
I turn his pockets, taking care,
For worms and bugs are quartered there!
He keeps me stepping all day long,
But life would seem without a song
If some day he should cease to shout,
Or scatter all his things about.

Altoona, Pa.

"What Is a Boy?"

BY GRACE HILEMAN MILLER

A SOUTHERN California Parent Teacher State Executive propounded the question: "What is a boy?" to a large audience of parents, and then proceeded to answer by saying, "A boy is he who is going to carry on what you have started, he who is going to teach in the schools, edit your papers, write your magazines, sit in your legislature and make your laws, occupy your desk in the national congress. The boy is he who holds the fate of our nation in his hands, and it might be well to pay a little attention to him."

As I pondered this statement, I said to myself: Are we paying attention to the boy and the girl in the Church of the Brethren, are we aware of the fact that Jesus set a child in the midst and said: "Whoever welcomes a child like this on my account welcomes me, and whoever welcomes me, welcomes not me but him who has sent me"?

Are we welcoming children in his name when we try to force the child to think our thoughts, to appreciate what we decide is good for him to appreciate? Or, are we nearer welcoming him when we ponder how we may make the strongest appeal, when we recognize his power to think and reason, and with a little careful guidance, work out things themselves and thus enrich his own life by practice in judgment, coöperative dealing with others and the thrill of new experiences?

A certain pastor heard some of his boy parishioners say that they did not see why he preached such long boring sermons instead of telling a story or two of how some one acted like as if he belonged to Jesus. They felt that would help a fellow to know how to act instead of making him sick of going to church.

This pastor pondered the philosophy of life in regard

to effective sermons accidentally handed out to him by these boys, and he determined to take the image God had placed in these boys and develop in them all the godliness possible.

The next Sunday he told how some boys had applied Bible truths regarding honesty on the playground at school. Did he have the attention of the boys? Yes, the undivided attention of all boys from five to 75 years old and the girls of similar ages as well.

The gang that talked so loudly under this pastor's study window a few days before waited in the foyer for him, the leader sidled up to him and said, "Give us more sermons like that and we will fill this church with boys."

A few weeks later the leader of the gang and a comrade again awaited for a word with their pastor in the church foyer.

"What's on your heart, sonny?" greeted the pastor noticing a puzzled expression on the boys' faces.

"There's something we want to talk to you about when no one else hears," said the spokesman for the two.

"All right, let's go to the study, then."

Seated in the study the boys looked at each other, then the leader glanced at the pastor and started out bravely: "The fellows all like your keen sermons and they help us to live straight at home, school, every place—but—"

"But what?" asked the pastor kindly. "Speak out just what you feel; I am so glad you are getting the boys to church, and I want to make the services just as helpful as possible."

"Maybe our judgment is no good, and I guess we are impolite, but—pastor, your prayers aren't as good as your sermons, they really kind of spoil the fine sermons—"

"What is wrong with my prayers?" asked the pastor somewhat taken unawares.

"They are a little long and preachy. We boys wonder if the answer would not be just as big if they were not so long and preachy. You see we fellows can't help you pray such long ones, we can't seem to keep the prayer spirit."

"All right, boys, I see what you mean, my wife has been telling me the same thing; she has noticed a little moving about which shows that people are not keeping the prayer spirit as you call it. I'll see what I can do. Give me time, I am in the habit of long ones—and thanks a thousand times for telling me. Glad for your suggestions anytime."

The next Sunday morning the entire congregation experienced a feeling of reconsecration to their Master as the pastor voiced a few words of heart to heart prayer following a sermon on Courage.

Again the gang waited in the foyer: "Say, we just got to be Daniels after that sermon and that prayer that we all prayed with you right in the real prayer spirit," testified the leader as the other fellows nodded their heads.

This pastor is laying rock foundations for the church of tomorrow in his consideration of the real definition of "What is a boy?"

La Verne, Calif.

What to Pray For

Week May 25—June 1

THIS week we are asking the church for special prayer for the three workers located at Ping Ting Chow, Shansi, China, namely: Emma Horning, Mary Schaeffer and Minerva Metzger. Emma and Mary work among the women while Minerva helps in the school.

Miss Horning will soon complete another term of service. Will you not pray for her as she arranges for her work to be cared for during her absence from the field? This will not be easy as there is no one there to step in and fill the vacancy. It means a greater burden upon her Chinese coworkers. These sometimes find it difficult when their leader is not with them. Pray that they may be faithful and courageous to go on.

Miss Schaeffer returned to her work last fall and is now out in the mountains, stopping at this village and then at that, preaching, teaching, encouraging all who will come. She writes: "I was out at Kao Lao; the folks on the mountain are all right. Shui Yu is coming along fine. Pray that my Bible woman and I may have strength for donkey travel up and down and around the hills. Pray that we may have wisdom to teach as we conduct Bible classes and institutes wherever there are groups of Christians. Pray for the new Christian women as we are trying to nurture them in Christian ways of living.

"Pray for the work of the tent. The tent is out in the villages where preaching is done to both men and women.

"Pray that we may be Spirit-filled and wise in dealing with the many problems that come day by day."

Miss Metzger is being detained on furlough because of caring for her aged mother. She feels strongly the call to be about the Father's business again on the field. Pray for the principal H. C. Ku; pray for the teachers; pray for the school board; pray for the pupils; pray for the parents that all may coöperate for the success of the Ping Ting Chow Girls' School, that they may grow more and more God conscious, that they may be aware of their privilege of leading the children into the kingdom.

More Conference Choir Notes

BY ALVIN F. BRIGHTBILL

Just Trifles

Perhaps one of the most inconvenient members of a choir is the one who, on his own initiative, takes into his head the idea that rehearsals are too commonplace for such a genius as he. They are not at all necessary for him, he thinks, being such an innerring reader, and if he should look in at the last rehearsal, late, it is as much as anyone can reasonably expect of him!

With regard to this question of attendance at rehearsals be guided by the thought that if you are a rather poor and backward number, then you should be present because you need the practice to make you perfect; but if, on the other hand, you have good ability, then, if you have the good of the choir at heart, you will attend regularly in order to be a real help to those who are weaker. So that you have no excuse either way for being irregular at rehearsals. It is of great value to song directors, conductors and the ordinary singer to belong to, and seize every opportunity to sing in combined choirs, especially large groups, provided they are willing to give others a chance. To be a successful member of the Winona Conference Choir you might need to give heed unto the following trifles—

1. Be punctual.
2. Sit erect, let your chest lead.
3. Make yourself a part of the choir.
4. Do not annoy others by wiggling or fidgeting.
5. Rise and sit down in **unison** with the others.
6. Keep your eyes on the conductor.
7. Keep your music up. Look over the top at the conductor.
8. Do not try to sing louder than your neighbors. You will not be heard any better and will strain your voice.
9. Remember to hold the long note for its full count.
10. Time and rhythm are two great factors in choir singing.
11. Remember the rests are of as great importance as notes.
12. Do not start before or hang on after the others have ceased.
13. Do not fail to slightly accentuate the first beat of each measure except where accents are especially marked on other beats. Use your pencil often.
14. Don't look bored because you must stand up to sing. Determine whether you are going to be too tired to do your part before becoming a member of the choir.
15. This choir is a going concern.

Some may say: "Oh, such trifles!"

A friend became interested in a statue upon which Michelangelo was working. After an absence of a few weeks he called again at the studio and, after looking at the still unfinished work, said: "So you have been idle since I was last here?" "Not so. See, I have deepened this furrow, smoothed this part, given force to this muscle and character to the mouth." "Yes," replied the visitor, "but those are trifles." The eye of the artist flashed as he said: "Just so, but trifles make perfection: and perfection is no trifle."

(Get your folio of music, for practice, by writing A. F. Brightbill, 3435 Van Buren St., Chicago, Ill. \$1.25 covers cost for both music and postage.)

Chicago, Ill.

KINGDOM GLEANINGS

Calendar for Sunday, May 26

Sunday-school Lesson, The Lord's Supper.—Matt. 26: 17-30.

Christian Workers' Meeting, Personal and Social Purity.

B. Y. P. D. Programs:

Young People—The Church of the Brethren—1935.

Intermediates—Extending World Goodwill.

* * * *

Gains for the Kingdom

Five baptisms in the Wiley church, Colo.

Fifteen baptisms in the Peru church, Ind.

Four baptisms in the Glendale church, Pa.

Five baptisms in the Ottumwa church, Iowa.

Eight baptisms in the Huntington church, Ind.

Nine baptisms in the Black Swamp church, Ohio.

Two baptisms in the Independence church, Kans.

Five baptisms in the South Beatrice church, Nebr.

Four baptisms in the First church, Cleveland, Ohio.

Eight baptisms in the Calvary church, Los Angeles, Calif.

Nine baptisms at Warrensburg, Mo., Bro. D. C. Gnagy, pastor.

Thirteen baptized and four reclaimed in the Lancaster church, Pa.

Eight baptized and two reclaimed in the Akron City church, Ohio.

Eight baptisms in the Pittsburgh church, Pa., in pre-Easter services.

Seven baptisms in Buchanan church, Mich., Bro. Dewey Rowe, pastor-evangelist.

Five baptisms at Osceola, Mo., Bro. D. C. Gnagy of Warrensburg, Mo., evangelist.

Seven baptisms in the Detroit church, Mich., as a result of the Easter ingathering.

Five baptized in the White Cottage church, Ohio, Bro. J. D. Zigler, pastor-evangelist.

Three converts as Bassenger, Fla., Bro. I. N. H. Beahm of Nokesville, Va., evangelist.

Four united with the Maple Grove church, Ind., Bro. F. A. Myers of Waggoner, Ill., evangelist.

Twenty-two baptized in the First church, Toledo, Ohio, Bro. Ralph R. Hatton, pastor-evangelist.

Eleven baptized and one restored in the Tyrone church, Pa., Bro. John R. Snyder, pastor-evangelist.

Two baptisms in the West Marion church, Ind., Bro. G. A. Snider of North Manchester, Ind., evangelist.

Seven accepted Christ in West Goshen church, Ind., Bro. A. C. Wieand of Chicago in pre-Easter services.

Twenty baptisms at Rouzerville (Antietam congregation), Pa., Bro. W. G. Group of East Berlin, Pa., evangelist.

Thirty baptized in the Pleasant Valley church, Northern Indiana, Bro. Leo H. Miller of Ft. Wayne, Ind., evangelist.

Nine baptized at the Corner church, Licking Creek congregation, Md., Bro. B. E. Waltz of Needmore, Pa., evangelist.

Four baptized in the Maple Avenue church, Canton, Ohio, Brother and Sister B. M. Rollins of Keyser, W. Va., evangelists.

Thirty-five baptized and one received on former baptism in the Trotwood church, Ohio, Brother and Sister Austin of McPherson, Kans., evangelists.

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. J. Lloyd Nedrow, the pastor, May 20 in the Sipesville church, Pa.

Brother and Sister Oliver H. Austin of McPherson, Kans., May 15 to June 2 at Freeport, Ill.

* * * *

Personal Mention

Bro. M. Guy West was recently awarded first prize in the senior sermon contest at Yale University. Bro. West will soon begin active work in his pastorate of the Central church of Roanoke, Va.

Bro. D. C. Snider, pastor of the Brooklyn church of Middle Iowa, writes us about their Mother's Day program. The crowning feature was the making of one mother glad by administering the holy rite of baptism to her two children.

Bro. Leo H. Miller, pastor at Fort Wayne, Ind., writes of the revival in the Pleasant Valley church of Northern Indiana. He and Pastor Noble Bowman made 110 calls. At the Sunday morning service one-fourth of the congregation, including whole households, came forward for Christian baptism. See under "Gains." He sees "a great future for this country church."

Southern Ohio singers, please note: Prof. Alvin F. Brightbill will conduct a music school, teaching Conference chorus numbers to all who wish to attend, in the West Dayton church, beginning Tuesday, May 28, 7:30 P. M. Come the first night. This will be the Southern Ohio section of the Conference choir. Different groups of this choir will be heard over WHIO (1260) during the morning worship conducted by Pastor J. Perry Prather May 30, 31 and June 1, 7:30 A. M., Eastern Standard Time.

Bro. W. B. Stover of sacred memory was born May 5, 1866. On Sunday evening, May 5, last, a special memorial service in his honor was held at Glendora, Calif. Suitable occasion for this was found in the fact that Sister Stover, residing in near-by San Dimas, had been conducting an Adult School of Missions at Glendora. Let's say a hearty amen to Pastor A. P. Becker's prayer: "We find it necessary to thank thee that some of us were privileged to know our late brother of whom people said, 'He is a man of God.' Grant unto us, we pray, the hunger and thirst after righteousness, the longing after thyself which so manifestly characterized our brother's life."

* * * *

Miscellaneous Items

Camp Mack invites Winona Conference attendants (1) to visit the camp during their stay at Winona, (2) park cars with our boys at nominal parking rates, (3) camp at Camp Mack at night if they wish to drive daily to Conference

Business for Annual Conference

Idaho and Western Montana

Whereas, this is the year that Annual Conference should be granted to the Pacific West, and whereas the spiritual benefits will be of great value to the churches of this region and much appreciated by them, we, the District of Idaho and Western Montana in district conference assembled, ask that the 1936 Annual Conference be assigned to this district.

(fifteen miles). If interested write: L. W. Shultz, Milford, Ind.

The Eleventh Mayor, a peace play by Ira H. Frantz (who wrote *What Shall It Profit?*) will be given in the Elgin church, Tuesday evening, May 28, at 8 o'clock, daylight saving time. It is hoped that many of those interested in what can be done for peace through dramatics will be present.

The Joint Sunday-school Program of the York, Codorus, New Fairview and Upper Conewago congregations will be held at the Mummert house, near East Berlin, Upper Conewago congregation, on Sunday, June 2, at 1:45 P. M. A fine program of special music, addresses and readings is promised. All are welcome.

Conference train service—be sure to see your local agent concerning all details, including train stops. If you have a clergy certificate, your rate will be cheaper than the convention rate. If you want to use the convention rate, which is one and one-third fare for the round trip, you must have an Identification Certificate before you can get your ticket. These certificates can be gotten from no one else but the writer.—J. W. Lear, 3435 Van Buren St., Chicago, Ill.

There will be a Children's Choir (all children under 12 who wish) at Winona Lake on Sunday morning, June 9. It is hoped the children can memorize the words of the songs to be sung. As many copies of these as you need will be furnished free of charge if you drop a card to the Board of Christian Education, 22 South State St., Elgin, Ill. The children will meet at Westminster Hotel on Sunday morning at 9:15. They will go from there to the main auditorium in a group, under the direction of the teachers in charge. They will sing between 10:15 and 10:30. Immediately after they will be taken back to the Westminster Hotel for a children's service during the church hour.

Next week's Messenger is the Annual Mission Report Number, but when it comes you will find it includes much more. It happens that this year's report is the fiftieth rendered by the Board. In this sense we are celebrating fifty years of foreign missions in the Church of the Brethren. It is also the time for the Special Five-Year Report. In view of all these things we believe you will find this issue worth many times 10c, the price of this eighty-page paper. Especially in churches that have not availed themselves of the club rate plan, there should be the opportunity to sell copies of this special issue. If you are interested in having others know of the mission work of the church, order extra copies to sell or to hand to friends. The price is but 10c per copy. Order while they last from the General Mission Board, Elgin, Ill.

The Conference Offering Urgency

The Lord's work always has been and will be urgent. Because of the low receipts of March and April this year, there is great need for generous giving in the Conference Offering.

	1932	1933	1934	1935
March	\$ 9,047	\$ 4,036	\$ 7,388	\$ 4,727
April	5,840	5,535	6,744	4,155
	<u>\$14,887</u>	<u>\$ 9,573</u>	<u>\$14,132</u>	<u>\$ 8,882</u>

The general brotherhood program calls for \$275,000. All members in giving their Conference offering on May 26 or some other date will do well to be generous in order that the Lord's work may go forward.

General Mission Board.

Artists of the church! Create original posters 14" x 22" on Temperance, Peace, Church Loyalty, Home Life, etc., or original paintings (any size) on any sacred theme. Send or bring to General Conference Art Exhibit, headquarters, Winona Lake, Ind., % Russell G. West. Get them to the grounds June 4, or as soon after as possible. Help make this an exhibit of high order. For additional information, address M. D. Neher, 34 Coolidge Ave., Akron, Ohio.

To Ministers Concerning Gish Books: The Gish Committee decided that on July 1, 1935, the following books will be taken off the Gish list. These books have been on the list since 1932:

- No. 182—The Clinic of a Cleric, 45c.
- No. 183—Grace in the New Testament, 65c.
- No. 184—Putting the Church on a Full Time Basis, 25c.
- No. 185—Liberating the Lay Forces of Christianity, 45c.
- No. 186—The Holy Spirit, 35c.
- No. 187—Christ in the Home, 35c.
- No. 188—Finding God, 35c.
- No. 189—God in the Shadows, 25c.
- No. 190—Windows in Matthew, 35c.
- No. 193—Christ and Human Suffering, 25c.

If you desire any of these books, order at once through the Brethren Publishing House, Elgin, Ill.—Gish Committee.

THE QUIET HOUR

General Conference—Its Fellowship

Theme for June—General Conference

PREPARED BY BURTON METZLER

For Week Beginning June 2

Brethren and sisters are meeting this evening at Conference. "Though sundered far, by faith we meet around one common mercy seat."

The Fact of Fellowship (1 John 1: 7).

How impossible to conceive of our Conference minus friendship and fellowship! Recall scenes of fellowship you have witnessed at Conference or at other meetings of Christian people. Live over experiences of fellowship you have enjoyed among Brethren. Sympathize with the psalmist and others deprived of such fellowship (Psa. 42: 4).

The Meaning of Christian Fellowship.

- Love for each other (1 John 4: 7).
- Fidelity to each other (Ruth 1: 15-18).
- Enjoyment of each other (Acts 28: 14, 15).
- Helpfulness to each other (Gal. 6: 2).
- Sympathy for each other (Rom. 12: 10, 15).
- Association with each other (Mark 3: 14).

A common Lord, a common cause, a common hope, a common enemy.

A variety of viewpoints, temperaments, abilities (Gal. 2: 9; Eph. 4: 1-16; 1 Cor. 12).

Meditate on the fellowship found in the early New Testament church.

Types of Fellowship.

Meditate on how Christian fellowship is similar to and different from the type of fellowship found in: a tavern, a business association, a family reunion, a social club.

Value of Fellowship.

What would you take in exchange for your Christian friends? Estimate the total amount of money spent in connection with Conference. Part of this sum is spent to enjoy the fellowship at Conference. Is it a good bargain? Why?

THE CHURCH AT WORK

Directed by M. R. Zigler, Executive Secretary; Rufus D. Bowman, Director of Adult Education; R. E. Mohler, Secretary of Men's Work; Mrs. Ross D. Murphy and Anetta Mow, Women's Work; Dan West, Director of Young People's Work; Raymond R. Peters, Chairman of Intermediate Committee; Ruth Shriver, Director of Children's Work; H. Spenser Minnich, Secretary of Christian Finance; Ross D. Murphy, representing the Pastoral Association; Ruth C. Sollenberger, Office Secretary.

THE MINISTRY

These Also Help

Often the care of the household is the hardest problem the pastor and wife have to solve in their efforts to go to Annual Conference. Frequently school is not out and the children can not be taken along. Anyway they would be an extra expense and an unnecessary drain on the mother's strength and energy. In a certain church there lives a widow who never goes to Conference herself, but who is willing to go to the parsonage and care for the children and home while the pastor and wife go. For this service she refuses pay, saying that this is one way in which she can make her contribution to the church. Thanks to such thoughtful and devoted widows. Jesus was not unmindful of such service.

For the farmer-minister the care of the crops is a real barrier to his attending Conference. If neglected, his living is seriously impaired. In one church the brethren meet with their tractors and teams and care for the crops during his absence. What a help to the kingdom and what an encouragement to the minister! In still another church lives a layman who has the habit of slipping his pastor a ten dollar bill to use on his way to Conference. He explains that he himself is too old to go but wants to send a hand. May this brother live many years yet and may his kind increase.—D. D. Funderburg, President Pastors' Association.

ADMINISTRATION

To Ministers and Local Church Leaders

During the past few weeks you have been reading articles written by D. D. Funderburg, president of the Pastors' Association, urging the ministers to attend the Annual Conference at Winona Lake, June 5-11, and also urging the churches to send their ministers. While the Annual Conference is designed to be helpful to ministers, it is also arranged to meet the need of every local church and Sunday-school officer and every member of the church who participates in its work.

Beginning on Wednesday, sectional conferences are arranged for the following groups: young people (including intermediate camp leaders); women; ministers; church and Sunday-school workers. During these conferences special emphasis will be given to practical plans in church work. Every person attending the Conference will find these sectional conferences helpful. It is very important that district boards—ministerial, mission and Christian education—be represented at these meetings. The sectional conferences offer to district board members the best help for their district administrative work. The sectional conferences close on Thursday afternoon.

On Thursday evening, all groups unite in one group and move forward until the close of the Conference except for breakfast and luncheon conferences and special

presentations as are listed. Special attention is given to the building of Christian homes, the message of the church for this day, the place of the Bible in our daily life, evangelism and missions.

Saturday afternoon is set aside for a special meeting for men and women. It is desired that the churches in the Middle West will send delegations to attend. Likewise on Sunday afternoon, it is planned to have a mass meeting for youth. To this meeting it will be well if churches will send delegations. Every local Y. P. D. cabinet should make a special effort to have representatives present from their local churches. Many young people who will be unable to attend Conference any other day than Sunday can be present for this very important meeting and be able to return home for the next day's work.

The women's dramatic program is scheduled for Saturday afternoon, the Manchester pageant for Saturday night, and the Elizabethtown pageant for Monday evening.

The Conference climax comes at the missionary convocation when Rufus D. Bowman will give the missionary address. We suggest that you study carefully the Annual Conference program as you will find it in the April 27 issue of the Gospel Messenger, and plan to attend if possible.

CHRISTIAN FINANCE

The Heart First

God Does Not Force His Claim

"They first gave their own selves unto the Lord." What a tribute to the Macedonians who had responded to Paul's teaching in such a noble manner! And yet, that is the beginning and the end of Christian Stewardship. God has a just claim upon our lives. But he does not force that claim against our will. He doesn't want us, if we don't want to belong to him. Hence, he puts the matter up to us.—To make God's ownership real, we must recognize it and ratify it. Service must be from the heart. Stewardship begins with our own choice. It never will be forced upon us.

God's First Request

Unless we first give ourselves, no other gift can be acceptable. There is no personal service that would be effective if it did not have its origin in a Christian spirit. It is but mockery for one to endeavor to render service in the Lord's vineyard if his own heart is an alien to God. There may be some things he can do without putting his heart into the doing, but it cannot be counted as the service of a Christian steward. God's first request is for the heart.—Selected.

PEACE

Recent Facts From the Nye Investigation

First Question: What methods have been used by shipbuilding concerns to further profitable trade abroad?

Answer: The "big three" (New York, Bethlehem and Newport News) have sufficient power within the navy department of the United States to force the use of the United States warships to demonstrate and sell their products. For instance, the New York firm made "truculent demands" upon Ambassador Hugh Gibson to issue orders for a warship to go to Brazil. Mr. Gibson balked, so Admiral William H. Standley was induced to give orders necessary to aid the New York firm in its selling ventures. Can we afford to have our navy used to further interests of the shipbuilders, and at the same time endanger our relations abroad?

Second Question: What is the truth concerning the propaganda which urges a naval program as a method of quick relief for unemployment?

Answer: Some time ago Admiral Emory S. Land, chief of the navy's bureau of construction, attempted to make the Nye committee believe that PWA funds for naval building had created 50,000 jobs. But he was confronted with figures by the committee's investigators which showed an increase of only 7,000 in the shipbuilding trades. Secretary Harold L. Ickes, head of the PWA, testified that money spent for roads and "a good many other types of work" was "way ahead" of money used for naval building in creating jobs. He refused to take responsibility for the diversion of \$278,000,000 in naval building, but loaded responsibility for this on the President.—Charles E. Zunkel.

LEADERSHIP TRAINING

1935 Church of the Brethren Camps

Camp Harmony, Hooversville, Pennsylvania

1. Junior Boys, June 18-21
Tuition, \$2.50; Dean, Guy E. Wampler
 2. Intermediate Girls, June 21-July 1
Tuition, \$10; Dean, Kathren Holsopple
 3. Young People, July 9-21
Tuition, \$15; Dean, H. Spenser Minnich
 4. Harmony Assembly, July 22-28
Tuition, Meals; Dean, M. J. Brougher
 5. Intermediate Boys, Aug. 12-22
Tuition, \$10; Dean, Raymond R. Peters
 6. Junior Girls, Aug. 26-29
Tuition, \$2.50; Dean, Mrs. H. B. Speicher
- For further information regarding above camps write H. B. Speicher, Boswell, Pa.

Camp Bethel, Nace, Virginia

1. Intermediate Girls' Camp, July 1-8
Director, Mrs. Edna Harmon Smith
 2. Intermediate Boys' Camp, July 8-15
Director, John B. White
 3. Young People's Camp, July 15-22
Director, Raymond R. Peters
 4. Youth Leadership Conference, July 22-29
Director, Perry Huffaker
 5. Training School and Bible Conference, July 29-Aug. 2
Director, Rufus D. Bowman
- Write C. S. Ikenberry, Daleville, Va., for additional information regarding Camp Bethel.

CHRISTIAN WORKERS

How to Settle Differences?

PREPARED BY IRA H. FRANTZ

Matt. 18

June 9

1. **Take Care Not to Offend (Matt. 18: 1-14).**
 - a. A humble attitude helps to avoid offense and to settle differences (vs. 2-5).
 - b. To cause another to stumble is serious (vs. 6, 7).
 - c. Resort to drastic measures rather than offend (vs. 8, 9).
 - d. Share God's desire to save all (vs. 10-14).
2. **If You Offend (Matt. 5: 23, 24).**
 - a. Be prompt in your efforts at reconciliation. Why?
 - b. Try to right your wrong (Luke 19: 18).

- c. Make humble apology. What is an apology? Is it a mark of weakness to make one?

3. **If Your Neighbor Offend You (Matt. 18: 15-35).**

- a. Could not the procedure of this scripture be practiced toward others as well as members of the church?
- b. Try to get him to make it right (vs. 15-17).
- c. Forgive freely and gladly (v. 35).
- d. In any case do not harbor rancor (v. 17b).

4. **Things to Avoid.**

- a. Litigation (Matt. 5: 25, 26).
- b. Violence (Gal. 5: 15).
- c. Hatred (John 3: 15).
- d. Neglect (Luke 10: 31, 32).

5. **Peaceful Relations With Others Add to the Satisfactions of Life (Rom. 12: 18).**

How Can I Be a Good Neighbor?

PREPARED BY IRA H. FRANTZ

1 Cor. 13

June 16

1. **By Being Interested in Others' Prosperity (Philpp. 2: 4).**
2. **By Being Willing to Help Others as Much as Possible (Gal. 6: 2; Acts 9: 36-39).**
3. **By Sharing (Luke 3: 11; 2 Kings 4: 42).**
4. **By a Cheerful, Kindly Attitude (Rom. 12: 8).**
5. **By Refusing Gossip and Speaking Good of Others (1 Cor. 13: 5, 6; Rom. 12: 10).**
6. **Be Not Easily Offended (James 1: 19).**
7. **By Being Willing to Ask for and Accept Kindness from Others (John 4: 7, 49).**
8. **A Good Rule (Matt. 7: 12).**

For Discussion:

- a. Relate instances of neighborly acts of which you have knowledge.
- b. Describe the best neighbor you ever had.
- c. What relation is there between your estimate of your neighbors and the kind of neighbor you yourself are?

MEN'S WORK

Why Men Should Attend Annual Conference

Many men look back and discover that the first real appreciation they received of the bigness and worth-whileness of the church dates to the attending of an Annual Conference. It seems impossible for one living in a local church and seldom getting away to truly discover the message and importance of a great church organization. We sometimes feel that we can not afford to spend the money required to attend a meeting of this kind, but the probabilities are that in the end more is accomplished for the church through a mass attendance at our Conference than an equal amount of money spent in any other way. Every man needs the inspiration and enthusiasm of the Annual Conference and Men's Work unitedly urges attendance. You will never regret the few days spent in this work or the experience connected with attendance.

A New Constitution for Men's Work

For some time it has been considered that the constitution for the national program of Men's Work is too complex for our present organization. Recognizing this the National

*The reader will please note there are two Outlines in this week's issue. No Outline will appear in the Messenger for June 1.

Council of Men's Work appointed a committee consisting of C. E. Resser, Washington, D. C., C. H. Drescher of McPherson, Kans., and Elmer Hersch of Elgin, Ill. This committee has spent much time working on the new constitution and each member of the National Council has criticized the work offering suggestions. It is the intent to have this material ready for final action at Annual Conference.

WOMEN'S WORK

A Worthy Conference Offering

Just two weeks from May 25, the Women's Work conference offering is to be given at the Winona Annual Conference. At the end of the Men's and Women's program on Saturday afternoon, just as the Women's Pageant closes, the special jubilee offering service will be held.

It is hoped that this service of giving will be a significant event in the Conference program, and that the women of the churches will give as the Lord has prospered them. May it be said of the offering that the women have given what they could. "She hath done what she could" is the theme of the pageant which will be given that afternoon. This presentation will show that ever since the women of the brotherhood began to work in a definite way for the church, they have done what they could . . . and that there have been times when they have done what they couldn't. It will be a great picture of faith.

In these remaining two weeks, may every woman in the church resolve to make this fiftieth anniversary offering a worthy one.

To every woman who has the privilege of attending the men's and women's joint program on Saturday afternoon, June 8, from 1:30-4:30, a Women's Work envelope will be handed to her as she enters the Tabernacle. (A different envelope will be given to the men for the men's offering.) If every woman will place her own gift as well as the offering of her local church group into the woman's work envelope, writing clearly the name of her church and district on the envelope, it will most certainly help to make this jubilee offering an offering commensurate with, and even exceeding the record of the past fifty years. Let us do what we can . . . and more.

YOUNG PEOPLE

Young People and Their Reading

A. The Leader's Own Religion.

Some people act better in the presence of others, their mothers, for example, than when these persons are absent. Profane people often hold their tongues in the presence of ministers. There are a few people whose presence raises the whole tone of conduct of a group, and if they live effectively, that continues after they are gone. They act like salt—preserving the spiritual quality of life.

A young fellow had joined the army for a period of years. He was worried about the difficulty of getting along as a Christian there. Upon his return some one asked him if he had had trouble being a Christian in the army. He replied, "Not a bit—no one ever found it out." He was not the only one who refused to let his light shine.

1. Do young people act better in your presence than they are said to act in your absence?

2. If so, do they count you in, or do they think of you as a sort of policeman?

3. Do you have enough of radiant goodness that it is al-

ways noticeable? Is your life a constant invitation to follow the Master?

B. What He Wants to Do.

It is still true that "of the making of books there is no end." Many kinds are available and at lower prices than 25 years ago. Also, there is more time to read now. "The book industry is lamenting the dwindling size of family libraries, notably in apartments," but there has been a rapid development of public libraries and of the use of them.

If a person were to read as much as one book a week, in fifty years he would have read only 2,600 books. This number is little more than a drop in the bucket when measured against the millions of books in the English language. That makes every book chosen of high importance—it shuts out so many others. Here are a few questions:

1. How many books would you have your young people read?

2. What authors and books would you certainly include if you had sole control over their book reading?

3. What authors and books would you certainly exclude from the list?

4. How much time every week would you have them spend reading the Bible? "The Bible receives less than half the attention it had twenty-five years ago."

C. How He Goes About It.

If you have earned the right to seek information from your young people, the following suggestions may help you.

1. Study their reading habits as to number of books they read, their favorite authors, and the attitudes they are developing.

2. Study the library facilities in the homes of your youth, in your church, in your town and county, in your state, and in our Elgin Loan Library.

3. Study the approved lists of books for general reading. Write to us at Elgin for copies of "700,000" and "100 Worth-while Books."

4. Study the list of Gish Fund books. Buy one or more for your minister and then borrow them.

5. Write for copies of E. G. Hoff's booklet on the Bible, "The Book to Live By."

INTERMEDIATES

An Invitation

All persons interested in intermediate camp leadership are urged to attend the Intermediate Camp Leaders' Sectional Conference to be held at Annual Conference June 5 and 6, 1935.

The purpose of these conferences is to determine objectives, set standards, and come to a better understanding of what should be included in intermediate camps for the Church of the Brethren.

No doubt there are sections of the brotherhood that are considering starting intermediate camps. If you want help you should get in these meetings. The best camp leaders in the church will be there to share their experiences and opinions.

CHILDREN'S DEPARTMENT

Findings of Children's Sectional Group, Pastors' Conference, Bethany, 1934

The Public Schools' Contribution to Children

1. Character Education is receiving an increasing amount of attention in the public school.

- (1) The church needs to recognize this effort by the public school and make a study of the progress being made.
- (2) The church needs to recognize this work in a friendly manner.
 - a. Let the pastor make contacts with the public school teachers and officials.
 - b. Have the superintendent of schools meet with the workers' conference of the church school, or with the workers among the children.
2. The week-day school of religion offers splendid possibilities.
 - (1) Coöperation between the church and the public school may result in a very successful school of this type.
 - (2) The week-day program may be carried on in the church building or in the school dependent on the community.
3. The church should be interested in and coöperate with the parent teachers' associations.
 - (1) In the conducting of public meetings of a character-building nature.
 - (2) In radio forums that may be sponsored for the sake of a better understanding between parent and child and parent and the school.
4. The superintendent of schools or a competent teacher could be used as a speaker for parent groups in the church.

Bibliography

- "The Character Emphasis in Education," Heaton, 1933, \$3.
- *"Department of Superintendence Yearbook," 1932, on Character Education. \$2.50.
- *"Developing Personality in the Child at School," Garry C. Myers, 1931. \$2.50.
- *"The Child Centered School," Ruff and Shumaker, 1928. \$2.40.

* In Elgin Loan Library

CORRESPONDENCE

MY FIRST PEACE PARADE

Ten Brethren youth, including myself, joined in a parade in Chicago on May 4. There were about one hundred others. The procession was from the New England Congregational church to the Tribune building, in which is located the office of the Japanese consul. While the group waited outside, our representative, Dr. Albert W. Palmer, president of Chicago Theological Seminary, went in and spoke to the consul. He carried a message from the cherry blossom paraders (each one in the parade carried cherry blossoms), saying that we protested against the naval maneuvers which are being held in the Pacific, and that we are representatives of a larger group in America who are friendly to the Japanese. The parade then made its way back to the church. The entire ceremony was conducted in a very peaceful way, in keeping with the spirit of the occasion.

My reactions to this experience: First, it made me do some serious thinking. What does it mean to be a peace lover? What must one as a Christian do to promote the cause? Second, I realized that the peace lovers are in the minority in America, and that it is not a popular thing to be a member of such a demonstration. Third, I found out that it is easier to talk about a program of action, than it

is to actually participate in it. Fourth, I am more enthusiastic for peace than before. I am ready to go with others to help establish peace. Fifth, I feel more keenly than ever that Brethren youth need a program of action. Allow me to enlarge on this point.

Wherever militarism is promoted, peace convictions should be registered also. Some young people have been saying we are getting tired of talking about peace, we want to do something. The Church of the Brethren has a message which should be given to the world. Kirby Page said recently that our church is the largest pacific organization in America. A thousand and thirty churches should let the communities in which they are located know what they believe about peace and other cardinal Brethren principles.

One other thing I would like to say. Peace demonstrations should be peaceful. We should be careful not to join in such activities with organizations which are based on questionable principles. The following quotation from a recent issue of a leading Christian magazine expresses my convictions. "It is important that the church itself provide compelling occasions for making the weight of its opinion felt for peace. There must be demonstrations by Christian people. They should be open especially to youth, but also to all who believe in peace." How much are you willing to do for the cause of peace?

Chicago, Ill.

Raymond R. Peters.

FROM SOUTHEASTERN FLORIDA

Having had numerous letters from brethren and friends in which they have asked about this section of Florida, I have thought it might be well to write briefly to the Messenger and say how it appears to me after having lived down here for ten years.

So far as climate is concerned, there is none better; I think none elsewhere in the United States quite so good as this. The winters are mild, except for rare cold spells, and the summers are not unpleasant. In fact, we have suffered less from heat during the summers than we did in Illinois and Maryland. It is true that for some months during the latter part of the summer there is reason to fear that a hurricane may come and make things unpleasant. We have experienced two of them; and for my part I should prefer two or three hurricanes to one cyclone or tornado. But no place can be considered entirely free from danger of one of these disturbances.

There are many good people here; and one meets old friends or friends of old friends at unexpected times and places. Our associations have been pleasant, and we have found the people kind.

There are many churches; and I do not see that attendance at them varies materially from what it is in the north. There are good, bad, and indifferent church members here as in all other places.

There are very few members of the Church of the Brethren down here; probably fewer than there were some years ago. The members, naturally, prefer to go where they can attend regular services and be where they can associate with those of their own faith. I think that is a main reason why Sebring has such a goodly number each winter. It is good for those who come and also for those who remain here.

But there is no question that much work needs to be done down here for the Lord. There are opportunities for good as well as evil, and the good are much needed to help counteract as much of the evil as possible. Since the repeal of the prohibition laws and the admission of gambling on horse

and dog races, there is more need than ever before for truly Christian people. Whether we are in "the last days" or approaching them does not matter. One thing is very evident, and that is that the world, the flesh, and the devil are making the best race in their power to outstrip and destroy the church.

So there is room, there is need, for truly consecrated Christians here as elsewhere; perhaps more need here than elsewhere. Any other kind of Christian is not needed, for such are more harmful than beneficial. Those of us who live here would like to have a strong church of faithful members of the church. But none should come with the idea that such a church can exist and prosper without each one doing his best to help the cause.

This is, in brief, how it seems to me here.

Homestead, Fla.

Grant Mahan.

ABOUT TO LEAVE FLORIDA

BY I. N. H. BEAHM

After a brief stay and rapid sojourn in a state famous for pine and turpentine, for land and sand, for lakes and sea-coast, for self-supporting hogs and cattle, for sunshine and salubrious clime, for phosphate and citrus fruits, one hesitates to make his exit.

Sebring is the Brethren capital of Florida. George Sebring, J. H. Garst, J. H. Moore made it so. Mr. Sebring was able and kind to the Brethren. Bro. Garst proved a real manager in the municipal project. Bro. Moore's pen point made its point in a wholesome way.

Sebring is a tourist center, but Florida has many others worthy of Brethren consideration. Three visits to Sebring were a good eye-opener. To call on the D. E. Miller pastors, the W. J. Swigarts, the J. H. Garsts, the J. H. Moore sanctum sanctorum, the H. C. Earlys, and Jos. Pencas, the Garrett home with its famous "nightingale of song" as Howard Miller would say, and to meet the J. J. Ollers, and many others was a genuine old-fashioned United States, Anglo-Saxon, Jerusalem treat. The visit to the Sebring high school turned out to be one of the most interesting and responsive ever enjoyed by me. Thanks to Bro. Garst and Principal Long for this!

Bro. S. M. Miller, another real Sebring singer, gave me a living, singing chance of fellowship and song service at Bassenger and Okeechobee. Clay County folk, Eustis people, Lakeland friends, Tampa saints, Bassenger members, Okeechobee citizens and Winter Park residents know how to entertain.

To such as love to serve in needed church work and like a beautiful town and cheap dwelling, Okeechobee should be favorably considered.

Three men have a front seat in my appreciation for guiding and inspiring assistance in my visitations and chances to serve. H. A. Shaver, the artistic and masterful canner; A. D. Crist, the North Florida church pioneer; John H. Garst, the cheerful business man for whose Job-like return of prosperity one prays. The towering church figure in Brethren Florida is Bro. Moore whose "New Testament Doctrines" should be in a million homes before the twelve months pass.

I found L. L. Lininger a zealous preacher in Okeechobee-Bassenger work. J. H. Moore has made himself famous in Florida work. Good fortune has come to Winter Park in a beneficence by the thousands. Other faces and places should be named, but space forbids. Especially would I like to expatiate on the personnel of our Florida ministry.

Nokesville, Va.

BETHANY NEWS NOTES

A number of Bethany students had the privilege of hearing Dr. Robert E. Speer, who spoke twice a day during Passion Week at the Fourth Presbyterian church in Chicago.

Bro. Walter S. Coffman, a seminary student, conducted pre-Easter services at the Douglas Park Mission, Chicago. Bro. Vernon Heckman, also a seminary student, had charge of the music.

Bethany Biblical Seminary was well represented at the Chicago Peace Maneuvers conducted at the New England Congregational church, May 3-5, protesting the naval maneuvers being held in the Pacific.

Dr. W. W. Slabaugh recently spent a week among the churches of Pennsylvania, and also served as an instructor and special lecturer at the Ministers' and Women's Work Conference held at Juniata College, May 6-7.

On April 23, the students of Bethany rendered a program of music, readings and orations, in the Bethany chapel. This home talents program was greatly appreciated; and the various parts were rendered with dignity and unusual skill.

Dr. Otho Winger, president of Manchester College, gave a very interesting lecture, May 7, in the Bethany chapel, on "The Indians of Indiana." In his own unique way he gave us a new appreciation of the Indians and of their place in American history.

Eld. M. Clyde Horst of Lewistown, Pa., has accepted a call to the pastorate of the First church, beginning Sept. 1; and the Seminary joins the church in welcoming him to his new charge. Eld. James M. Moore, a Bethany alumnus, who has served the Chicago church faithfully for the past five years tendered his resignation several weeks ago.

Prof. Alvin F. Brightbill served as director of music at the National Younger Men's Missionary Congress held at the Stevens Hotel, May 2-5. The choir of the First church rendered special music on Thursday evening. A number of Bethany students attended the congress; and Bethany served as host to a number of folks who came to Chicago to attend the congress.

Bro. Ralph T. Finnell, a seminary student, has taken up the pastorate of the Springfield, Illinois, church, beginning the first of May. Bro. Roy M. Brady, a Bethany alumnus, who has served the Springfield church for several years as pastor, recently accepted a call to the Ottawa church in Kansas.

Ira D. Scrogum.

Chicago, Ill.

PASSING OF MRS. LYDIA GARBER

Lydia Garber, daughter of George and Catherine Lentz, was born in Montgomery County, Ohio, June 16, 1861. She was united in marriage to Uriah W. Garber Jan. 1, 1880. To this union were born two daughters.

She and her husband united with the Bear Creek church in December, 1881, and lived a faithful Christian life.



Her chief delight always seemed to be in doing something to promote the kingdom of God. She found many ways to help in the work of the church. Her hospitality was unbounded, and many who came to minister at the church shared in her home and enjoyed a meal with her. She loved to make the church house attractive, and she and her husband gave many beautiful gifts to the church. She gave every encouragement to her children to help them in their Christian life, and helped to make it possible for her daughter and husband to spend time in preparation for their work in the ministry.

Just four months before her death, her younger daughter, Mrs. P. M. Filbrun, died. She leaves her sorrowing husband, a daughter and two grandchildren to mourn her loss.

There are also three brothers and three sisters, and many other relatives and friends to share their grief.

She will be greatly missed in the church services, the women's work and in many other ways in her church and community.

Her funeral was held in the Bear Creek church by Brethren Norman Wine and Alva Richards. Burial was in Bear Creek cemetery.

Dayton, Ohio.

Maude Puterbaugh.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Gilbert-Whitmore.—April 14, 1935, at the home of the officiating minister, Bro. John Gilbert and Sister Martha Whitmore, both of Augusta County, Va.—B. B. Garber, Waynesboro, Va.

Lindley-Couch.—By the undersigned at the parsonage, May 1, 1935, Mr. Myron Lindley and Sister Elma Couch, both of Huntington County.—W. C. Stinebaugh, Huntington, Ind.

Messenger-Thompson.—By the undersigned at the Marion Church of the Brethren, Mr. Lowell H. Messenger and Miss Eleanor Thompson, both of Marion, Ohio.—S. L. Cover, Marion, Ohio.

Wagner-Grove.—On March 23, 1935, by the undersigned, at the Mechanic Grove church, Pa., Bro. Irvin Wagner and Sister Marie Grove.—Murray L. Wagner, Wilmington, Del.

FALLEN ASLEEP

Auvil, Clara Belle, daughter of Michael and Barbara Beckel, born May 12, 1877, in Edgar County, Ill., died at her home near Fairfield, Ill., April 1, 1935. In 1891 she married Leborn Robertson. Two daughters were born to them. Her husband died in 1896. July 10, 1897, she married Geo. Auvil. Five children from this marriage are living. She and Bro. Auvil united with the Church of the Brethren where she remained faithful to the end. She leaves her husband, seven children, twenty-four grandchildren, two sisters and two brothers. Funeral services by the writer at the Martins Creek church, assisted by Geo. W. Miller. Interment in adjoining cemetery.—Urias Blough, Geff, Ill.

Beachy, Lloyd L., born Jan. 1, 1864, in Elk Lick Township, died at his home in Salisbury, Feb. 21, 1935, at the age of 71 years, 1 month and 20 days. He was the youngest son of the late Abram and Christiana Lichty Beachy and was born and reared on the farm on which his father was born and reared. In early life he united with the Church of the Brethren and lived a consistent Christian life. Oct. 8, 1884, he married Savannah G. Folk, only daughter of the late Mr. and Mrs. Jeremiah Folk, well-known residents of Elk Lick Township. He is survived by his wife, three sons, three daughters, one brother and sister, thirteen grandchildren and one great-grandchild; two sons died in infancy. Funeral service was conducted at the home by his pastor, Guy E. Wampler, assisted by A. M. Wright. Interment in the Odd Fellows' cemetery, Salisbury.—Lucille Miller, Salisbury, Pa.

Boothe, Joyce Irene, infant daughter of Bro. Calvin and Sister Weda Peters Boothe, born Feb. 17, 1935, died April 19, 1935, of bronchial pneumonia. She leaves her parents, two sisters and one brother. Funeral services from the home by Elders S. P. and H. L. Reed.—Mrs. John H. Lester, Sowers, Va.

Brandenburg, Oscar O., born in Indiana, March 22, 1867, died at his home in Dayton, Ohio, April 23, 1935. His first marriage was to Mary Ellen Stonerod. To this union were born eight sons and one daughter. The mother and two sons preceded him. In 1920 he married Rosa Quakenbush. The daughter from this union also preceded him. He is survived by his wife, six sons, one daughter, one stepdaughter, one brother and sixteen grandchildren. Services at the residence by the writer with interment in Twin Valley cemetery.—Hugh Cloppert, Dayton, Ohio.

Brown, Audrey Imogene, little daughter of Bro. Ralph and Sister Leona Brown, died April 19, 1935. She is survived by her parents. Funeral services in Summit church by Bro. J. T. Glick, assisted by Bro. Jesse Ziegler. Burial in the adjoining cemetery.—Mrs. H. E. Cline, Weyers Cave, Va.

Brumbaugh, Sister Grace Lynn, born Jan. 29, 1913, died March 3, 1935, at the Nason hospital at Roaring Spring. She married Clark Brumbaugh July 21, 1930. She was a member of the Church of the Brethren. She is survived by her husband, her parents, one brother and six sisters. Funeral services in the Clover Creek church by Bro. A. R. Coffman. Interment in the Brumbaugh cemetery.—Pearl Snowberger, Martinsburg, Pa.

Brumbaugh, Lorma Jean, daughter of Mr. and Mrs. Ralph Brumbaugh, died March 5, 1935. Surviving are the parents, five sisters and one brother. Funeral services in the Clover Creek church by Bro. A. R. Coffman. Interment in the Brumbaugh cemetery.—Pearl Snowberger, Martinsburg, Pa.

Eby, Bro. Aaron, son of John and Eliza (Neff) Eby, born Nov. 20, 1856, died April 18, 1935. He was a faithful member of the church for forty-three years. He is survived by his wife and three children. Services in the Lancaster church by Bro. M. J. Weaver, assisted by Bro. H. B. Yoder. Interment in Eby cemetery, West Conestoga district.—Mrs. Henry G. Bucher, Lancaster, Pa.

Ellenberger, Isaac Lee, son of Aaron and Eliza Ellenberger, born near Plattsburg, Mo., March 11, 1871, died March 16, 1935, at the home of his brother, Jacob R. Ellenberger, at Wiley, Colo. He grew to manhood and lived his entire life near Plattsburg, Mo., where he engaged in farming. He was disabled by a fall a few years ago and since then made his home with a daughter, Mrs. Chester Warren, at Naperville, Ill. He united with the Brethren Church at Plattsburg early in life and was a faithful and ardent supporter of his church. He served in the deacon's office most loyally and acceptably for a number of years. Jan. 25, 1900, he married Miss Susie Miller. To this union were born two daughters who survive with two grandchildren, three brothers and one sister. His wife preceded him eight years ago. Funeral services at his old home church at Plattsburg by Bro. Chas. Enos and the pastor, Bro. Perry Williams. Interment in the cemetery adjoining the church.—Ada Sell, Plattsburg, Mo.

Fuhrman, Louise V., born Dec. 4, 1869, died April 29, 1935. She was the daughter of the late Hezekiah and Mandilla Wentz Jones. Surviving are her husband, two sons and three sisters. Funeral services in the Black Rock church by C. Geiman and N. S. Sellers. Interment in the cemetery adjoining the church.—N. S. Sellers, Lineboro, Md.

Gillam, Benj. Franklin, son of Jas. Wesley and Elizabeth Gillam, born in Jackson County, Iowa, Oct. 3, 1859, died at his home near Ollie, Iowa, April 4, 1935. He married Mary S. Gable March 4, 1883. To this union six children were born, one son dying in infancy and a daughter five years ago. At the age of eighteen he united with the Church of the Brethren. He was elected to the deacon's office at the age of twenty-four and served faithfully and well in this capacity. He leaves his wife, two sons, two daughters, fourteen grandchildren, four great-grandchildren, a brother and a sister. Funeral services at the church by Bro. D. F. Shelly. Interment in the Brethren cemetery near by.—Grace Brown, Ollie, Iowa.

Heltebride, Pearl Marie, infant daughter of Robert and Beulah Baker Heltebride, died April 10, 1935. She is survived by her parents, one brother and two sisters. Funeral services at the home by J. M. Stauffer. Burial in Mummerts meetinghouse cemetery.—A. P. Hetrick, Hanover, Pa.

Hertzler, Bro. Aaron, son of Wm. Hertzler, born Sept. 13, 1851, died April 2, 1935. He was a faithful church member, and although nearly blind for some years, attended church regularly. He spent the last twelve years of his life at the Brethren Home at Neffsville, Pa. Three children survive, also a brother, Samuel Hertzler, a minister. Services in the Lancaster church by Bro. M. J. Weaver, assisted by Bro. H. B. Yoder. Burial in Greenwood cemetery.—Mrs. Henry G. Bucher, Lancaster, Pa.

Hess, Blanche Marie, born July 30, 1890, died Nov. 15, 1934. In 1907 she united with the Church of the Brethren. Jan. 27, 1908, she was united in marriage to James E. Hess. To this union were born eleven children. Surviving are her husband, three sons, six daughters, three brothers, three sisters, three grandchildren, two stepbrothers and a stepmother. Funeral services were in charge of Bro. C. F. McKee and Bro. G. L. Wine. Burial in Highland cemetery, Covington, Ohio.—Edith Deeter, Covington, Ohio.

Hoover, Amanda Jane, widow of Henry Hoover, died at her home in York County, aged 74 years. She is survived by five sons, three daughters, forty-five grandchildren, twelve great-grandchildren, one brother and one sister. She was a member of the Pleasant Hill Church of the Brethren for many years and lived faithful until the end. Services at Pleasant Hill church by Eld. G. Howard Danner and Jas. C. Sellers. Interment in the cemetery adjoining the church.—Paul K. Newcomer, Spring Grove, Pa.

Hoover, Dorothy E., born Jan. 4, 1923, died April 15, 1935, in the Hanover hospital. She was a student in the eighth grade of Hoke's school. She is survived by her parents, Brother and Sister Luther E. Hoover, three sisters and two brothers. Funeral services in the Black Rock church by the writer. Interment in the cemetery adjoining the church.—N. S. Sellers, Lineboro, Md.

Knee, Frances Alberta (nee Seager), was born in New Jersey, Jan. 15, 1885, and passed away in the Tubercular Sanatorium at Detroit, Mich., on April 6, 1935. She was a resident of Johnstown, Pa., for twenty-five years. She joined the Church of the Brethren in her younger days and her great faith was shown in a very remarkable way during her five years of illness in the hospital. She is survived by her daughter, Elizabeth, and three grandchildren. Funeral services were conducted by the writer and interment was in the Parkview Memorial cemetery.—Arthur O. Mote, Detroit, Mich.

Koons, Mary E., born Dec. 12, 1899, the only daughter of John and Hettie Garver Koons. Early in life she joined the church at Bear Creek and held her membership there ever since. She attended Manchester College, taught school several years and then decided to become a nurse. She did private nursing two years and then accepted a position on the staff of visiting nurses in Dayton, Ohio. Her sunny disposition seemed to fit her for her life work and she enjoyed going into the homes of the poor and lowly and doing the most humble service. She leaves her mother and two brothers with their children, her father having died three weeks before. Funeral in the Bear Creek church by Bro. Norman Wine and Bro. P. M. Filbrun. Burial in the Bear Creek cemetery.—Maude Puterbaugh, Dayton, Ohio.

Law, Cornelius, died at the home of his daughter, Mrs. John Lehr, April 29, 1935, in York New Salem of a paralytic stroke, aged 84 years. He was a member of the Pleasant Hill Church of the Brethren for many years. He served in the deacon's office for thirty-one years and was the oldest deacon in the church. He leaves one daughter, twenty-two grandchildren, sixty-seven great-grandchildren. His wife, two sons and three daughters preceded him some years ago. Services at the Pleasant Hill church by Eld. G. Howard Danner and Paul K. Newcomer. Interment in cemetery adjoining the church.—Paul K. Newcomer, Spring Grove, Pa.

Lehigh, Emma Jane, wife of Bro. Clayton Lehigh of Hanover, died at her home, April 19, 1935, aged 65 years. She was a lifelong member of the Pleasant Hill congregation. She is survived by her husband, one son, five daughters and a number of grandchildren. Services at Mummerts meetinghouse by Elders G. Howard Danner and Paul K. Newcomer. Interment in cemetery adjoining the church.—Paul K. Newcomer, Spring Grove, Pa.

Lucabaugh, Beulah May, daughter of Brother and Sister John W. Lucabaugh, died at her parents' home near Hanover, Pa., April 23, 1935, aged 9 years. She was a regular attendant at Sunday-school at Beaver Creek. She is survived by her parents, one brother and two sisters. Funeral services at Black Rock church by Elders G. Howard Danner and S. M. Lehigh. Interment in Black Rock cemetery.—Paul K. Newcomer, Spring Grove, Pa.

Maust, Truman J., born May 11, 1854, died Feb. 28, 1935, at the age of 80 years, 7 months and 17 days. Bro. Maust met his death by fire which destroyed his home as his two daughters were attempting to remove him from the burning home. He was a son of the late Joseph and Magdalene Kimmel Maust and was born and reared in the house in which he lost his life. He married Tena Fike; three children were born to this union. His wife died in 1928. In early life he united with the Church of the Brethren and was a devout and exemplary member, living a quiet and unassuming Christian life. He is survived by two daughters, one son, three grandchildren and one sister. Interment in the cemetery at Salisbury where his pastor, Guy E. Wampler, conducted the burial rites.—Lucille Miller, Salisbury, Pa.

McKee, Martha J., daughter of Eld. Isaac and Mary A. Funk, born in Ogle County, Ill., June 24, 1861, died April 29, 1935, at her home in Highland Park, Los Angeles. She married J. S. McKee Dec. 26, 1879. They moved to Colorado in 1889, in 1894 to Kansas and in 1903 to California. She united with the Church of the Brethren in early life. She was a loyal and faithful worker in the church as a deacon's wife; she taught in the Sunday-school most of her life and was a worker in the Aid Society. She had been declining in health for the past year. She leaves her husband, four children, seven grandchildren, three great-grandchildren, her aged mother, one brother and two sisters. Funeral in the Glendora church by Eld. D. B. Miller, assisted by Eld. Wm. M. Platt.—Mrs. Tempie S. Funk, Charter Oak, Calif.

Miller, Bro. Simon P., of Berlin, Pa., born April 7, 1853, died March 7, 1935. He is survived by his widow, two sons and one daughter. He was a lifelong member of the Church of the Brethren.—B. B. Dickey, Berlin, Pa.

Mineely, Mrs. Elizabeth (Wertz), aged 91 years, widow of Jacob Mineely, died at the hospital, April 17, 1935, at the result of a fall. She was born Jan. 26, 1844, in Somerset County, Pa., a daughter of Jacob and Mary (Hoffman) Wertz. She was one of a family of thirteen children of whom one brother survives. She was a lifelong member of the Church of the Brethren, active in the woman's Bible class and the Ladies' Aid Society, faithful in attendance. One daughter died last fall; she is survived by two daughters, thirteen grandchildren, twenty-seven great-grandchildren and one great-great-grandchild. Funeral services at the church by Bro. J. A. Robinson with interment in Grandview cemetery.—Mrs. Waldo Strayer, Johnstown, Pa.

Murray, Sister Susan, died at her home near Peetonville, Md., April 12, 1935, aged 76 years. Death was caused by pleurisy; she called for the anointing a short time before the end. She is survived by five sons, one sister, two brothers and several grandchildren. Funeral services at the Shanktown church near Big Pool by Brethren John Mellott and B. E. Waltz with interment in the adjoining cemetery.—M. M. Waltz, Needmore, Pa.

Newby, Mrs. Belle, of Lathrop, Mo., 78 years old, died March 18, 1935, at a hospital in St. Joseph, where she had been taken for treatment of injuries received in a fall at her home. Pneumonia developed and was the contributing factor to her death. She was born in Kentucky and was the daughter of Alex and Edith Orr. She married Jacob Newby July 4, 1875, who preceded her seventeen years ago. She is survived by three sons and three daughters, two brothers and two sisters. She had been a faithful member of the Brethren church at Plattsburg since her youth. Funeral at the church by the pastor, Bro. Perry Williams, assisted by Rev. Smith. Burial in the Brethren cemetery.—Ada Sell, Plattsburg, Mo.

Newcomer, Jacob W., born at Ringgold, Md., died April 20, 1935, at the home of his daughter in Waynesboro, Pa., aged 78 years. He was the son of David and Catharine Friedly Newcomer. He spent the greater part of his life in the vicinity of Waynesboro, being a farmer and orchardist. In 1905 he united with the Church of the Brethren and lived a consecrated Christian life. He married Nancy Shank who preceded him six years ago. He is survived by four daughters and one son. Services in the Waynesboro church by Eld. Levi K. Ziegler, assisted by Elders C. R. Oellig and H. M. Stover. Interment in Green Hill cemetery.—Sudie M. Wingert, Waynesboro, Pa.

Ripple, Mrs. Mary (Growben), aged 97 years, born in Bedford County,

Pa., in 1839, died April 16, 1935, at the Old Folks' Home, Seale Level, Pa. Her husband preceded her twenty-one years ago. She was the oldest member of the Walnut Grove church, having united with the Church of the Brethren early in her girlhood. She is survived by two sons, one daughter, fourteen grandchildren, thirty-five great-grandchildren and twelve great-great-grandchildren. Services at the Home by Bro. J. A. Robinson with interment in Grandview cemetery.—Mrs. Waldo Strayer, Johnstown, Pa.

Rittle, Sister Lovina (Gettle), widow of Chas. Rittle, born June 25, 1861, died April 25, 1935. She leaves one daughter and one son. One son preceded her, also her husband, who died seventeen years ago. She was a member of the church for at least forty years and loved the church. Services at her home by Eld. S. K. Wenger and Bro. Wm. Forry. Interment in Gosherts cemetery, Mt. Zion, Pa.—Martha Zug Eckert, Lebanon, Pa.

Saylor, Sister Margretta Firth, wife of Prof. John Saylor of Berlin, born March 15, 1906, died March 4, 1935. She is survived by her husband and one daughter, her parents, thirteen brothers and sisters.—B. B. Dickey, Berlin, Pa.

Schoeppner, Gertrude Elizabeth, daughter of Andrew and Sarah Harcum, born in Pittsburgh, Pa., March 21, 1872; she died at her home near Clayton, Ohio, April 24, 1935. She married Bernard J. Schoeppner Aug. 30, 1893. She united with the Methodist Church early in life and was a loyal member for many years. She became a member of the Church of the Brethren Jan. 6, 1935. She is survived by her husband, three daughters, one son and five grandchildren. Services at the Lower Stillwater church by the writer, assisted by Eld. A. W. Oren. Interment in Fairview cemetery.—Hugh Cloppert, Dayton, Ohio.

Shaffer, Sister Susan Letitia, died at her home in Morgantown, W. Va., Feb. 16, 1935, aged 74 years. She married Lloyd Miller Feb. 17, 1880, and to this union were born nine children. One son and her husband preceded her. Sept. 10, 1903, she married Daniel E. Shaffer who survives with eight children, two stepchildren, one brother and two sisters. She united with the Church of the Brethren about twenty-three years ago and lived a faithful Christian life. She was active in church work and a regular attendant as long as health permitted. She had been a great sufferer for years but bore her affliction with Christian fortitude and patience. Funeral services in the Lantz Ridge church in Preston County by Eld. Obad Hamstead and burial in the cemetery near by.—Mrs. S. F. Guthrie, Morgantown, W. Va.

Shanck, Noah, son of Nelson and Sallie Shanck, born in Darke County, Ohio, on Jan. 10, 1886, and died on April 24, 1935. He married Miss Georgia Carson on Feb. 5, 1910. At the age of thirteen he united with the Church of the Brethren at Potsdam, Ohio. He lived a life of devotion and loyalty to Christ and the church. He was elected deacon in 1925; he was a member of the ministerial board and teacher of the men's class in the Sunday-school. He had been in failing health for several years, during which time he received the anointing service on three different occasions. He leaves his wife, one son, daughter, his mother, one brother and three sisters. Funeral services at the Georgetown church by Eld. S. A. Blessing, assisted by Elders N. W. Binkley and Sylvan Bookwalter. Interment in the cemetery at Potsdam, Ohio.—Mrs. Nora Spittler, Laura, Ohio.

Shuck, Sister Rachel, was born in Maryland, in November, 1855, and died May 2, 1935, in her home in Glendora, Calif. In 1875, at Elk City, Kans., she was united in marriage to George W. Shuck, who preceded her by over ten years. They came to Glendora in 1918. There were born to this union seven children, of whom four sons survive. There are thirteen grandchildren. Sister Shuck was a member of the church many years, and was a faithful attendant at church services. She was ill only a few hours and then peacefully went to sleep. Funeral services were conducted by Eld. A. D. Sollenberger, and interment was made in Oakdale cemetery.—A. D. Sollenberger, Glendora, Calif.

Spitzer, Sidney, born April 29, 1877, near Broadway, died April 26, 1935. He spent his entire life in this community. He had been an invalid for the past fifteen years. He was a son of Noah and Elizabeth Lohr Spitzer. He was a member of the Church of the Brethren for a number of years. He is survived by one sister and one brother. Services from the Linville Creek church by C. E. Nair, assisted by S. D. Lindsay. Interment in the cemetery near by.—Mary Wine, Broadway, Va.

Stouder, Mrs. Lucinda Whiting, daughter of Frederick and Laura Whiting, born April 1, 1868, near New Lebanon, Ohio, died Jan. 9, 1935. She was united in marriage to George Stouder Dec. 31, 1891. To this happy union were born two daughters. At the age of sixteen she accepted her Savior. She was a faithful wife, a kind mother, always helping her children and doing deeds of kindness for her family. She was a good neighbor and a true Christian. She is survived by her husband, two daughters, four grandchildren and three brothers. Funeral services were in charge of Bro. Ivan Erbaugh and Bro. G. L. Wine.—Edith Deeter, Covington, Ohio.

Tucker, Leonard Wayne, son of Lowell and Ruby (Ulrey) Tucker, born June 4, 1934, died March 23, 1935. He was the youngest of a family of four children. Funeral services at the home near North Manchester by the writer, with burial in the Ulrey Memorial cemetery.—Geo. W. Deaton, Claypool, Ind.

Williams, Albert E., son of Andrew and Mary Williams, born Sept. 18, 1865, died Jan. 12, 1935. He was a member of the Church of the Brethren for about 25 years. He is survived by four daughters. Funeral services were in charge of Bro. G. L. Wine. Burial in Highland cemetery, Covington, Ohio.—Edith Deeter, Covington, Ohio.

NEWS FROM CHURCHES

CALIFORNIA

San Bernardino.—At our quarterly council on March 6, Brother and Sister Wm. Platt, who have served our church five years, handed in their resignation. They have worked faithfully, have been especially zealous in pastoral calling, and have seen a goodly number of accessions by baptism during their stay with us. At a called council several weeks later Bro. Royal Glick, now a senior at La Verne College, was elected to become our pastor Sept. 1, to serve one year. For the main part of the past two months he has been attending Sunday services here and has acted as teacher of the young people's class. Our month of mission study during March was most profitable. "Orientals in American Life" was used as a basis for reports on Chinese, Japanese, Filipino and Hawaiian problems as they exist in our own country, particularly in California. Three foreign speakers came to us: Mr. Sakamoto, a local Japanese young man; Mrs. Placido Palmejar, a Filipino student at the University of Redlands; and Mr. Shogo Abe, exchange student at La Verne College from the University of Hawaii. As a fitting close to our study of racial problems, Bro. Harlan Brooks of La Verne gave us a fine sermon the last Sunday in March. While Bro. Platt was away for two Sundays in March, holding meetings at Laton, Royal Glick preached. During the two weeks previous to Easter Bro. John Price of Laton conducted a series of evangelistic meetings. Although none were baptized we know that our group has been revived spiritually and others brought under conviction. Bro. Platt is continuing to give Sunday evangelistic sermons for some time to come. On Easter night the young people presented "The Triumph of Love," a dramatization of the experiences of Christ's closest friends during Passion Week. The Sunday following they went to Hemet to present it there as an exchange program. On April 26 we had an all church party in honor of our pastor's birthday, presenting him with gifts and a purse. April 28 Bro. J. U. G. Stiverson preached, this being his last sermon here this winter, as he is leaving for Washington soon.—Hazel Rothrock, Colton, Calif., April 30.

CANADA

Bow Valley.—A month of prayer was held in March. Twenty-nine prayer services in twenty-three homes and six in the church with varying attendance of from four to twenty-three. There were twenty-seven leaders. It was a wonderful success. The prayer services one-half hour before the Sunday evening services have continued with good interest and attendance. Our pastor conducted evangelistic services each Sunday evening during Lent. As a result, seven were baptized on Easter Sunday evening, including one entire family of four. We held our annual Good Friday service from 12 noon to 3 P. M. It was an uplifting, spiritual service similar to the one we had last year which was reported recently in the Messenger by our pastor. The attendance was good considering the lateness of the spring and farm work. At the evening service on Easter Sunday, the young people presented the play, Simon the Leper, to a well-filled church. The offering at this service will be used by the young people for mission work. We are planning a Vacation Bible School this summer. Since our last report two letters of membership have been granted and one received; also one was called to the great beyond.—Mrs. S. M. Burger, Arrowwood, Alta., May 4.

COLORADO

Haxtun.—The time for our evening services has been changed from 7 to 7:30 P. M. An Easter play, entitled By the Way of the Cross, sponsored by the young married people's class, was presented on Sunday evening, April 21. A special business meeting was called for April 29. A parsonage property was decided upon and arrangements made for procuring the same. Much interest has been manifested in the junior group and there is a good attendance each Sunday evening. The Ladies' Aid met May 2 at the church to give it a general cleaning. The last few Sundays our pastor has given us some fine sermons, including one on Stewardship and one on The Revelation of God.—Mrs. Warren D. C. Wood, Haxtun, Colo., May 9.

Wiley church has experienced a series of quite worth-while meetings centering about Easter in time and theme. The pastor, Chas. Dumond, was in charge. The meetings began on April 14, to close on Easter evening, but were extended until Wednesday. On Good Friday an impressive three-hour service was held in our church. Seven ministers from the surrounding community spoke on The Seven Words From the Cross. Organ meditations and special vocal music interspersed the fifteen-minute talks. As a result of these meetings six have shown their intention to join with us as associate members and five have been baptized; one awaits the rite. Previous to our own meetings, our pastor conducted a series of meetings at Clover Meadow Church of God. Our church was represented at McPherson regional conference in February by nineteen persons, twelve of whom were young people. Some of the local church men donated time and effort to remove the church tower and to repair the vestibule. Our church sent a letter to the President protesting the navy maneuvers in the Pacific. A young women's missionary group which was organized Jan. 31 has been active. Feb. 11 a mother and daughter social was held. A number of wedding dresses, secured from women of the community, and worn by living models and also showing of wedding pictures were the main features of the evening.—Naomi E. Fasnacht, Wiley, Colo., May 11.

DISTRICT OF COLUMBIA

Washington City.—On February 3 Miss Margaret Griffith of Philadelphia, a returned missionary to Russia under the American-European Fellowship, gave an instructive illustrated message. The annual banquet given by the men's and women's Sunday-school classes was held on the evening of Feb. 20 at the Y. W. C. A. Special recognition was given our Boy Scout troupe at the morning service Feb. 10. This organization is doing a splendid work under the direction of Scout Master Bennett Miller. On Feb. 24 Mr. Roy Breg, executive secretary of Allied Youth, addressed our young people. Our achievement offering amounted to \$266. The regular quarterly Sunday-school workers' conference was held Feb. 27. On Sunday, March 17, Bro. Paul Bowman of Bridgewater College filled the morning appointment in the absence of our pastor and in the evening our choir, under the direction of Bro. David Weimer, rendered its second annual program of sacred music. Our choir is contributing a valuable service to the church. They have recently given programs in a local Baptist church and also in the Nokesville and Bristow, Va., high schools. Sunday, April 7, was general visitation day among our members. Our visitors were divided into thirty-two teams of two each and an effort was made to call on each member of the church. These efforts were rewarded by a marked increase in church attendance since the visit was made. March 25 we held our regular semiannual council. Owing to the absence of our elder, J. H. Hollinger, on account of illness, our pastor, Bro. Rufus Bowman, presided. The delegates to district meeting were Brethren Rufus Bowman, J. S. Noffsinger, C. E. Resser, and Dr. E. F. Sappington. Our pastor, Bro. Bowman, was chosen as a delegate to the Standing Committee from the Eastern District of Maryland. On April 14 and continuing until the 21st our pastor conducted pre-Easter services each evening, the singing being under the direction of Mr. Lee Smith. The meetings were rich in spiritual experiences. Each night the church was well filled and as a result of these efforts, the personal visitation of our pastor and the manifest interest on the part of the membership thirty-one have been baptized and twenty-nine letters accepted. Our church has been wonderfully strengthened. On Easter Sunday a consecration service was held for a number of babies. The offering that Sunday was appropriated to our General Education Board.—Mrs. Jacob Hollinger, Washington, D. C., May 11.

FLORIDA

Sebring.—Sunday, April 7, Bro. J. H. Moore filled the pulpit, preaching his usual birthday sermon which was well delivered and well received. For a man of his age Bro. Moore's mind is remarkably active. On Monday evening there was a temperance contest in our church, in which a number of our young people engaged, sponsored by the local W. C. T. U. Our midweek prayer service continues interesting and attractive. While most of our winter visitors have gone north, we still have an encouraging attendance at all of our services. We had pre-Easter services conducted by our pastor, who gave us very instructive messages each evening. On Easter morning the Sunday-school gave interesting and impressive exercises, followed by a short talk by the pastor. In the evening the young people gave the pageant, "The Challenge of the Cross," before a large and appreciative audience. On Sunday evening, April 28, we held our love feast. The attendance was good. However, on account of sickness, a number of the members were absent.—Anna Stutsman, Sebring, Fla., May 4.

ILLINOIS

Chicago (First).—We held an Alexander Mack service Feb. 17, in the morning and in the evening the missionary society sponsored the drama, "The Church of My Dreams," which was quite educational for those who are not posted on the work of the general brotherhood. Our pastor preached several sermons on the subject of Loyalty during February. A number of our people attended the World Day of Prayer service in the Chicago Temple May 8. Dr. Ida Scudder, of Velore, India, gave a stirring address of her work in the Medical College, where they are training hundreds of young women as doctors and nurses, who go out into the villages to help their needy people. Many of our people wrote letters to the President, protesting against the naval maneuvers to be carried out near the Aleutian Islands. The play, "What Shall It Profit?" was given by our Faith Players March 17, and was much appreciated by all who long to see King Alcohol dethroned. Bro. H. L. Alley of India has been giving us some very helpful talks on the work in India. An impressive service was held for the dedication of babies on April 14. Our pastor, Bro. Moore, preached during the pre-Easter meetings, and on Sunday, after the morning service, ten of our Sunday-school children were baptized. In the afternoon the Chinese gave their Easter program, and at the close, Bro. Moy Way baptized three Chinese men. The greater Chicago Easter sunrise service was held in Soldiers' Field at 6:30 A. M. Many of our people attended. The crowd was estimated at 40,000. After serving this church as pastor for five years, Bro. James M. Moore has decided to close his pastoral work here this fall. We have appreciated Brother and Sister Moore's services here very much and are loath to see them leave us. Bro. M. Clyde Horst, of Lewistown, Pa., has been secured to take up the work.—Martha E. Lear, Chicago, Ill., May 11.

Woodland.—The regular quarterly business meeting of the church was held April 24. Mr. and Mrs. Charlie Hamm, formerly of Chatham, are now active members of our church. Bro. Hartsough, pastor, presented his resignation to take effect in September. The ministerial board was instructed to make plans for the future in regard to a pastor. The revival to be held by Bro. Rollins begins June 12. The

Cal. B. Y. P. D. came to our church in February and gave us an interesting program on the "Home." May 5 the Astoria young people gave us a play. The young people had a fine turnout at the Springfield rally and returned once more with the pennant. Plans are being made for the D. V. B. S. which will begin in July. Bro. Kurtz will be with us on Mother's Day for the yearly joint meeting of the Astoria and Woodland congregations.—Mabel Stambaugh, Ipava, Ill., May 8.

INDIANA

Goshen City church met in council April 29. It was decided that our young love feast be held in the near future. Mrs. Matie Mick and Mrs. Mable Hess were chosen delegates to Annual Conference. Easter Sunday the young people's choir sang at the interdenominational sunrise service which was held at the First Brethren church. Part of the morning service in our own church was in charge of the children. In the evening the adult choir presented an Easter cantata. Our attendance has been good this year, with an average of from 350 to 400 in Sunday school. Several Sundays ago the Manchester College chorus gave a very good musical program in our church. The young people's class presented on April 14 and 26 in the church the play, *The Rose on the Dial*. Several united with the church through baptism during the Easter season. Lillie M. Tulley, Goshen, Ind., May 4.

Huntington. Seven Sundays, from March 10 to April 21, were included in our church loyalty crusade. Special emphasis was given to the regular Sunday and midweek services. Young people's night was observed on March 31 when the young people ably presented a peace play entitled "I Pledge Allegiance." At the quarterly council meeting on April 2 the pastor, Howard H. Keim, Jr., and Bro. I. B. Wike were elected delegates to the Winona Conference, with Raymond Earhart and Mrs. Howard H. Keim, Jr., as alternates. A council for social action, composed of three members, was authorized by the church and appointed by the pastor. Cottage prayer meetings were held simultaneously in four sections of the city on April 3 in preparation for the evangelistic services which were held under the direction of the pastor, and which extended from April 7 to 21. April 4 the Manchester College alumni of Huntington County held their annual banquet in the church basement. A. W. Cordier of the College addressed the group of about sixty-five. The college male quartet provided special music. On the evening of April 7 the Lancaster high school young people gave a splendid concert. George Cussen gave an illustrated lecture on Africa missions on the evening of April 14. As a result of the pre-Easter services there were thirteen accessions to the church, eight by baptism and five by letter. Three of the latter came from the Brethren church. Our pastor spoke on "The Risen Christ" at the union Easter sunrise service, at the high school auditorium. Baptismal and communion services were held on April 25 with Pastor Keim officiating. May 1 R. H. Miller of Manchester College was guest speaker at our workers' conference; he spoke on "How to Make the Bible Live."—Mrs. Mary C. Bailey, Huntington, Ind., May 11.

La Porte church met in council May 8. Our delegate to Annual Conference is Sister Agnes Merchant, with Bro. Benj. R. Cross, alternate. Our Easter services were well attended with Bro. J. W. Grater of South Bend, Ind., as the speaker for the morning. Mother's Day was observed with a short program and special song service. Our Aid Society sent money and bedding to help Camp Mack; also sent food supplies to Bethany. Our half-hour song service on Sunday evening before preaching is very much enjoyed. Our superintendent is having each Sunday-school class visited where pupils are absent for a while, which is helping in attendance.—Mrs. Nathan B. Cross, La Porte, Ind., May 11.

Logansport church met in council March 26. The work of the church is progressing. We united with the other churches of the city in a pre-Easter personal evangelistic campaign. Since then our attendance and interest have increased. Again this year the young people of the church assumed one of our larger district debts; they plan to have it paid before Annual Conference. March 31 we entertained the young people of the west division of Middle Indiana in their semiannual conference. April 7 the men of that same division met with us in conference. The young people of our congregation sponsored a sunrise Easter service. In the evening they presented the pageant, *The Triumph of Love*.—Grace Smith, Walton, Ind., May 11.

Maple Grove.—At our recent council meeting Dora Mitchell was elected delegate to Annual Conference with Bro. Hiatt, alternate. On World Day of Prayer the Women's Work used the suggested program and invited our two adjoining churches to join us. All present seemed much impressed and realized a bit more the real value of united effort in prayer. On April 14 Bro. F. A. Myers of Waggoner, Ill., began a two weeks' meeting. Although it was a busy time with closing day of school—baccalaureate and commencement—we feel that he did much good among us. On the last Sunday morning he preached on Heaven. Four of our Sunday-school boys and girls united with the church. We have a good Sunday-school under the leadership of Bro. Vincent Youngblood, superintendent. Bro. Ira T. Hiatt is preaching each Sunday morning.—Lulu M. Hiatt, Jasonville, Ind., May 6.

New Salem church expects to hold a love feast service May 25. Attendance has been good at our regular services. We were favored with an Easter drama by a group from North Webster. Our church took part in a union pre-Easter service at Milford. Our pastor, Bro. Howard Krider, preached the baccalaureate sermon for both the Leesburg and Milford high schools.—Dora A. Stout, Milford, Ind., May 11.

Peru. Dec. 23 our program committee presented the play, "Tinsel and Gold," followed by a missionary offering. Rev. Watkins of the A. S. League had charge of the services in the morning of

Dec. 30. In the evening Sister Alice K. Ebey gave a ten-minute talk on the subject of Christmas in India. Also Rev. Hunter gave a fifteen-minute talk on "The Little Things of Life That God Gave." Bro. Brightbill of Chicago conducted a very interesting school of music in January which was well attended and much appreciated. Our church, with the other Protestant churches of the city, engaged in a union teacher-training school in January, held at the United Brethren church. On Feb. 12 we had a Fanny Crosby anniversary hymn service, singing only hymns she has written. We also had slides shown on Africa during February. On March 3 the ministers of the city had their regular pulpit exchange. Our pulpit was filled by Rev. Paine of the Wesleyan Methodist church, while Bro. Oberlin spoke for the Evangelical people. We had an inspirational Lenten program conducted by our pastor beginning six weeks before Easter. Our church was open from 12 to 1 o'clock during Passion Week for noonday meditation. On Thursday evening we had motion pictures on "The Passion of Our Lord" followed by baptismal services. These services were climaxed by a well attended love feast on Friday evening. During the week's meetings which preceded Easter several united with the church. On Easter our pastor brought a very forceful message. In the evening our young people gave a pageant entitled "Barabbas." We had set our goal for 350 for Easter morning. We had 363, the largest attendance we have ever had. Our church observed youth week by the young people having charge of the evening services. On Saturday, April 12, the district workers' conference was held in our church. On May 4 we had temperance slides shown to a full house. May 6 the mothers and daughters enjoyed a banquet with around seventy-five present. Mrs. A. M. Stine of North Manchester gave us a very timely address which was much appreciated. We have reduced our parsonage debt to \$115 and our remodeling fund is growing. The B. Y. P. D. and Junior League each contributed money to buy a bed for Becker Lodge at Camp Mack. The Aid Society has made four comforters for same. Our Sunday-school is still growing in numbers. Especially is this true in the children's department. Since our last report fifteen have been added to the church by baptism and one was reclaimed.—Mrs. H. F. Peters, Peru, Ind., May 11.

West Goshen.—The work here has been moving along nicely. Bro. J. E. Whitacre of Harrisburg, Pa., conducted our revival during the latter part of October with eleven accessions. Bro. A. C. Wicand of Chicago was with us in a week's pre-Easter service when seven more accepted Christ. Bro. Ezra Flory of Sterling, Ill., gave us four lessons on Revelation and other Bible books during one week in February. We observed youth Sunday with our young people in charge of all services for the day. At a recent council it was decided to start a building fund, looking forward to providing more adequate room for our steadily growing Sunday-school. Our men's organization is making an effort to place the Messenger in at least three-fourths of the homes of our church.—Lottie M. Stutsman, Goshen, Ind., May 4.

West Marion.—Eld. G. A. Snider of North Manchester, Ind., was with us in a two weeks' pre-Easter service beginning April 7. The attendance was good. His efforts were very much appreciated and we feel the church was strengthened. Two were received by baptism Easter Sunday. The young people and the young married people's class gave an Easter program of songs.—Mrs. J. W. Norris, Marion, Ind., May 4.

IOWA

Fernald.—The Sunday-school rendered the Easter service, called *The Christian Trail*, to an appreciative audience on Sunday morning. We enjoyed a very spiritual love feast on April 27 with several visiting brethren present. We enjoyed the fellowship of breakfast and dinner at the church on Sunday. At the morning service Bro. C. B. Rowe of Dallas Center brought a rich message on *The Transformed Life*.—Ruth Dadisman, Nevada, Iowa, May 6.

KANSAS

Holland.—April 14 Bro. Paul Heckman of McPherson was with us for the morning service. He gave us a sermon that was helpful and very much appreciated. We feel to encourage him in his work of the ministry. Our love feast will be Monday evening, May 27. We hope to have Brother and Sister James Elrod of Wichita with us on that occasion.—Mrs. Harry R. Lehman, Abilene, Kans., May 4.

Independence church held its spring love feast on April 10 with a good attendance. Dan West was with us on the evening of April 11. He met with the officers of our local B. Y. P. D. at a dinner given by our pastor and his wife. Later he gave an inspiring address to an audience composed of both young and adults. A delegation of young people from Parsons enjoyed this service. Our young people enjoyed a sunrise service and breakfast on Easter out in the woods at the home of Bro. Paul Pitzer. About 200 were in attendance at the morning service on Easter Sunday. That night marked the close of the union Holy Week services. Our church is asked to secure the speaker for these services next year. Our Sunday-school under the leadership of Rufus Daggett and Earl Corn is again showing a decided gain in attendance. We have a team entered in the Sunday-school soft ball league of the city. Just now we are having a series of four lessons on the Epistle to the Colossians in our midweek Bible study. Two have been baptized and one restored to fellowship since our last report. The graduation exercises of our high school and junior college hold an unusual interest for us this year in that our pastor, C. Ernest Davis, is to give the annual class sermon on the evening of May 19, and his son, Philip, is one of two commencement speakers chosen from the senior class of the high school.—Mrs. J. L. Amos, Independence, Kans., May 10.

MARYLAND

Beaver Dam.—The district meeting of Eastern Maryland was held in this church April 23 and 24. The elders' meeting and Women's Work program took place on Tuesday afternoon in joint sessions, at which time a number of interesting problems were brought up and disposed of. Bro. Rufus Bowman of Washington, D. C., gave an interesting address on personal evangelism among the laymen in the various churches. The business session convened on Wednesday morning. Officers elected were: Bro. J. H. Hollinger, moderator; Bro. Keiper, reading clerk; E. C. Bixler, writing clerk. Many problems were discussed from various angles, but a splendid spirit of earnest seeking characterized the meeting. Our church was filled to fullest capacity and all had an enjoyable time. The Piney Creek congregation has asked for the meeting next year. Our Ladies' Aid met at the home of Sister Cenia Metz Wolfe May 2. A good deal of work was accomplished in the morning and the business meeting was held in the afternoon.—Hilda Metz Bohn, Union Bridge, Md., May 4.

MICHIGAN

Buchanan.—The theme of our pre-Easter services was From the Cross to the Crown, given by Bro. Dewey Rowe; these were an inspiration to all who heard them. Seven were received by baptism. Easter morning Bro. Rowe gave us an impressive and instructive sermon on Immortality. In the evening we enjoyed the helpful and interesting program given by our young married people's class. Baptismal services were held April 27 followed by our love feast. Bro. Rowe will give us another series of sermons on the lives of Elijah and Elisha, beginning May 5 and continuing on Sunday evenings for some time. The subject of the sermons on Sunday mornings will be Problems of Everyday Living. We are planning on a Vacation Bible School in June.—Grace Weaver, Buchanan, Mich., May 4.

Lansing church met in business meeting April 5. A love feast was set for May but the date was decided at this time—May 18. We will hold a conference for ministers and Sunday-school workers on May 18. Bro. Forror was with us for one week, April 8 to 14, when three decided for Christ. We have received four by letter. We will hold music day May 26 at which time eight churches are to take part, each group giving special numbers.—Chas. Tombaugh, Lansing, Mich., May 4.

Sugar Ridge.—The church has recently completed a series of meetings, during which three new members united with the church and one reunited. Bro. Charles Forror, of Brethren, our state evangelist, had charge of the meeting. The newly organized Men's Work of our church is getting off to a good start under the direction of Alva Kirkman, president, and our pastor, Bro. Chester Biard; a series of social and educational meetings is being planned. The Ladies' Aid Society recently reorganized with Mrs. Lizzie Cable as president for another year. Our Aid has for many years been one of the most active departments of our church organization. Preparations are being made for a Bible school to be held early in June. The school is to be directed by our pastor and his wife.—Robert Miller, Scottville, Mich., May 4.

MINNESOTA

Guthrie.—The young people presented a beautiful story and song program at the Guthrie Brethren church on Easter Sunday. Great spiritual blessing was received by many.—Evelyn Saathoff, Guthrie, Minn., May 4.

MISSOURI

Osceola church met in council April 28. The January council having been postponed, all church officers were held over to be elected at this time. Bro. James Mohler was reelected elder; Bro. Sam Simmons, trustee for three years; Sister Elsie Osborn, treasurer for one year; Sister Ruby Duden, church clerk; Bro. E. O. Earnhart, secretary of finance; the writer, church correspondent. Brother and Sister Mohler came Sunday morning and visited our Sunday-school. He gave us an interesting sermon after which a basket dinner was enjoyed by all. In the afternoon we held our business meeting. The young people gave a program on Easter evening. Bro. Gnagy, our pastor, has been doing some good work among the young people. He comes to us once a month and usually on Friday night there is a social for the young people and preaching on Saturday. Our Sunday-school is thriving and we hope to increase our number during the warm weather. The Ladies' Aid reorganized on May 2. Mrs. Barnett Walker was elected president.—Mrs. Barnett Walker, Osceola, Mo., May 4.

NEBRASKA

South Beatrice.—On Sunday, Feb. 17, our pastor being in attendance at the pastors' conference at McPherson College, Eld. J. S. Dell filled the pulpit at the morning service. In the evening the young people presented The Church of My Dreams. On March 29 Bro. Dan West came for an evening with the B. Y. P. D. and brought a splendid message which was much appreciated by all in attendance, including a delegation from the Bethel church. The splendid program given by the McPherson College choir was greatly enjoyed on the evening of April 7. Our church joined with many others in protesting the military maneuvers in the Pacific. Recent dramatizations by the B. Y. P. D. include Easter morn and a lighted cross musical service. Five young ladies were baptized following special pre-Easter prayer services. Our communion was held on March 5.—Mrs. O. C. Frantz, Rockford, Nebr., May 11.

OHIO

Akron City church held one week of pre-Easter services conducted by our pastor and closed with the communion service on Sunday eve-

ning. On Easter a sunrise service was held in one of our parks; every one present enjoyed the service which was rendered in God's own great auditorium. The Sunday-school had dollar day on Easter; \$138.12 was raised for the District Mission Board. The Men's Work was organized in March; they canvassed the church in the interest of getting The Gospel Messenger in more homes, and succeeded in getting 78 per cent of the families to take it. Since our last report eight have been baptized, two reclaimed and nineteen received by letter. Our pastor, Bro. C. H. Petry, is our delegate to the Annual Conference and Edna Hane and Forrest White delegates to Sunday-school convention.—Mrs. F. E. Diemer, Ellet, Ohio, May 11.

Ashland (First).—A series of sermons on "Developing the Christian Life," covering regular appointments during the month of January, brought gratifying results in interest and attendance. February being achievement month special emphasis was placed upon missionary work. Feb. 3 our pastor offered an illustrated lecture featuring special points of the work in Africa. Our Aid and missionary society passed a very busy winter. Feb. 21 our ladies were guests at a Martha Washington tea at which ladies of the Methodist society were hostesses. There is a commendable spirit of coöperation in social and welfare work among the various church societies of the city. A special course of study of our own church history is being well received by members of our society. During the month the men's organization sponsored two dinners to the public with very encouraging results financially. Proceeds were devoted to improvement on church property. Our young people were active participants with young people of the churches of the city in the youth movement of friendship week. March 3 being the close of the crusade, special services by and for young people were conducted at both appointments of the day. Sermon topic for morning: "Springtime of Life"; evening: "Many Voices." Activities during March were centered upon evangelism, stressing personal service. A canvass disclosed that twenty-five couples were sending children to our primary department who themselves were in different to church and Sunday-school privileges. An appeal was made by the pastor for volunteers who would go into these homes, and into others maintaining a similar attitude, to try to win the parents to a keener sense of duty to their children. There were forty-eight responses to the appeal. Messages from the pulpit were in accord with the theme of the month's endeavor. April was a busy month. A fellowship supper for officials and wives April 8 resulted in awakened interest in coöperative service. Our pre-Easter services were well attended. Easter Sunday was a day of inspiration with record breaking attendance at Sunday-school. Members of the junior and intermediate groups presented the pageant, "Why the Easter Lily Is White," at the evening service. Love feast observances the evening of the 24th were well attended. Goal line for attendance at Sunday-school during quarter was 220. Slogan for the present quarter is "Hold that line." Average attendance at Wednesday night's Bible study during past quarter, forty-eight. Topic, "The Sermon on the Mount," with Pastor Deardorff as teacher. Individuals, groups, and men's organized classes united financially in the presentation of a baptismal pool and its appointments to the church. Eight were baptized, thirteen received by certificate, three restored, seven anointed since last report. Delegates to Conference: Elders C. H. Deardorff and W. L. Desenberg.—Oma Karn, Ashland, Ohio, May 4.

Bear Creek.—Our communion was held April 27 and was well attended. Bro. Grover Wine officiated. Bro. Lawrence Garst preached on Sunday morning following breakfast.—Maude Puterbaugh, Dayton, Ohio, May 4.

Canton (Maple Avenue).—Brother and Sister B. M. Rollins of Keyser, W. Va., began a two weeks' meeting in our church on April 15. The interest was good from the beginning, the people coming mostly from the community. The children and young people were especially interested in the stories told by Sister Rollins and in the cartoons drawn by Bro. Rollins. The sermons were inspirational. The talks given on the distinctive doctrines of the church were enlightening. When the subject was on baptism a Greek family helped by reading out of a Greek Bible and answering questions on the meaning of the word baptize. These talks have already borne fruit. As an immediate result four were baptized and five young people pledged themselves in a consecration service to do some definite Christian work. We held our communion on the evening of April 30 when fifty-eight surrounded the Lord's table.—Mrs. Ira J. Dickerhoof, Canton, Ohio, May 9.

Cleveland.—For the nine weeks preceding Lent, our pastor conducted Sunday evening forums on the history, traditions and doctrines of the Church of the Brethren. On March 3 Dr. Don D. Tullis, executive secretary of the Cleveland church federation, gave us a helpful sermon. The Ladies' Aid of the church has been very active in recent months. They succeeded in putting the Messenger in 75 per cent of the homes. They also planned and served the family night dinner on Ash Wednesday free of charge. This dinner was attended by 145 members and friends of the church. The speaker on this occasion was Bro. J. C. Inman of Canton. Special music was provided by the Inman sisters' quartet. During Lent our pastor preached a series of sermons on the great doctrines of the Christian church; these were well received. Our Holy Week services were well attended, also the communion service on Good Friday. On Easter morning four were received into the church by baptism and eleven by letter; two babies were also dedicated. In the evening the play, For He Had Great Possessions, provided a fitting climax to the Easter services. The choir under the direction of C. W. Detrick has been doing exceptional work, which has attracted the attention of religious leaders in the city. At our business meeting on May 5 steps were taken to organize the men and the young people of the church. Last fall when Bro. Miller came he set six goals for

us to reach during the year; according to his report to the church at our last business meeting, we have already reached these goals. May 5 our elder, Bro. Ora De Lauter, preached a challenging sermon on *The Christian's Minimum*.—Mrs. H. P. Harley, Cleveland, Ohio, May 9.

Covington.—Dec. 23, during the Sunday-school hour, the children of the primary and junior departments gave a Christmas pageant entitled *Joy to the World*. In the evening a dramatic cantata, *Child Jesus*, under the direction of Prof. and Mrs. Joseph Gilbert, was given. Jan. 2 Brother and Sister G. L. Wine entertained the young people of our church and on Jan. 16 they entertained the intermediates. Feb. 25 was our quarterly council. Delegates elected to district meeting were Brother and Sister G. L. Wine, Bro. D. G. Wenrick and Bro. James Bodenmiller, with Bro. Ira Gump as alternate. We have recently organized a mothers and daughters' society with Mrs. Roselda Hoover as president, and a missionary society with Miss Nellie Ryder as president. March 31 a candlelighting service was given by the mothers and daughters. March 24 Miss Dorothy Inman, missionary home from Africa, gave a program showing pictures of Africa. An offering was taken at this meeting for missions. Sunday evening, April 7, the madrigal club from Manchester College, under the direction of Prof. Boyer, rendered a very fine musical program. This was also the beginning of our pre-Easter evangelistic campaign conducted by our pastor, Bro. G. L. Wine. Our large choir was very faithful throughout these services. In addition to the numbers by our choir other special numbers were given. Among these were solo numbers by Mrs. Doris Gump Ballard of Chicago. In addition to the sermon given by Bro. Wine on Easter evening, our choir under the direction of our director of music, Bro. J. N. Arendall, rendered several special Easter anthems. Our love feast was held Thursday evening before Easter. Good Friday services were held in our church for the grade children of the Covington schools, and the service for the high school and community was held at the Christian church. Bro. Wine assisted in both of these services. Since our last report six have been received into the church by baptism, four at the Christmas season and two during our pre-Easter services.—Edith Deeter, Covington, Ohio, May 3.

Harris Creek church met in council March 30. Our pastor reported having made 210 calls during the last four months. Our delegates to district meeting are Brethren Albert Warner and Harley Hoover; alternates, Sisters Almada Yoder and Anna Hollinger. Delegate to Annual Conference is Bro. D. G. Berkebile; alternate, Sister Vicie Cassel. March 24 the morning message was brought to us by Bro. Wm. Buckley of Springfield and on April 7 by Bro. David Hollinger of Greenville. Since our last report one has been received by baptism. We are glad that our pastor's wife has recovered sufficiently from a recent auto accident to be out again. April 18 and 19 pre-Easter services were conducted by our pastor. At the council Bro. D. G. Berkebile was retained as pastor for another year. Bro. Edw. Kintner of Manchester College brought the Easter message which was much enjoyed by all. Mr. Dowdell of Dayton gave a temperance talk yesterday which was very instructive.—Mrs. Harley Hoover, Bradford, Ohio, May 6.

Olivet church met in council April 28. Favorable reports were given of the various organizations for the quarter. During that time the pastor, Bro. Wilbur Bantz, preached twenty-one sermons and made sixty calls. A workers' conference was held in February. The missionary committee took three offerings during the quarter, and was pleased to find our yearly support for Bro. A. D. Helsler paid in full. The same committee conducted the Easter offering which amounted to \$74.16. The Ladies' Aid spent most of its time quilting. The Men's Work is progressing nicely. They sponsored a program and fellowship meeting on March 29 at which time there was a discussion in regard to working out projects to help pay some church indebtedness. Several projects are now being assumed. A joint meeting of our young people with White Cottage was held at Olivet April 2. The program consisted of different phases of preparation of young people for the home, with leaders in charge of the young girls, young boys and adult group. The meeting was quite inspirational. The board of finance conducted an achievement offering on March 24. Services were held Wednesday, Thursday and Friday nights of Holy Week. On Sunday morning the children of the Sunday-school gave a short program followed by a sermon by the pastor. Special music was furnished by the B. Y. P. D. Services were concluded on Sunday evening with a sermon by the pastor. The messages and inspirational helps given by Bro. Bantz during these meetings were splendid. Bro. Bantz has been chosen delegate to Annual Conference. Our average Sunday-school attendance for the last quarter was ninety-nine. At the close of a quarter plans are made by each organization for the work it expects to complete for the ensuing quarter. This is a systematic plan for carrying on the work of the church. Our Sunday evening services have been well attended. The church and Sunday-school are progressing under the pastorate of Brother and Sister Bantz.—Mrs. Dessie Winegardner, Thornville, Ohio, May 9.

Springfield (N. E.).—In spite of not having a regular minister since January the Springfield church has held its own in both attendance and interest. We are very proud of the interest the young people have shown during the winter months; their attendance has been growing considerably. During our B. Y. P. D. booster contest held in February and March we have gained twenty-nine new members. We had the pleasure of having Bro. L. R. Holsinger and family present on Feb. 3, the opening night of our contest. He delivered an inspirational address. At a special council meeting Feb. 8 Bro. L. R. Holsinger from Pennsylvania was elected pastor and we expect him to take up pastoral duties June 1. The mothers and daughters' society

held election of officers on Feb. 24 and the women's missionary meeting was held March 24. March 31 marked the close of our B. Y. P. D. booster contest which proved very successful and interesting. We had a fine surprise awaiting us. Several of our members had made up a program and invited several other B. Y. P. D. groups to attend. We had a fine representation from Akron, Hartsville and Kent. Bro. Elmer Brumbaugh delivered a splendid message in the sermon hour. Our regular members' meeting was held April 5. Our superintendent called a teachers' meeting April 7 to discuss ways in which our church school could be bettered. We are to have these meetings the first Sunday in each month hereafter. It was officially announced April 14 that Springfield is to be host for the Sunday-school convention in this district. The children gave an Easter program Sunday morning, April 21. The intermediates gave their program at the B. Y. P. D. hour, followed by the regular preaching service. Our second monthly teachers' meeting was held May 5. Plans are being made by which we are to have a training class for our teachers and any others who may be interested in such a course. The B. Y. P. D. has decided to landscape the church grounds; however, we will have to wait until fall to do our grading and the major part of planting. All the work is to be done by members who have time to spare. The Aid Society is to buy paint for the parsonage, the painting to be done also by members who have donated their labor. We have enjoyed messages from different ministers almost every Sunday morning since Bro. Petry left us in January.—O. Geneva Kurtz, Akron, Ohio, May 6.

Trotwood church from April 16 to May 5 experienced a glorious refreshing in an evangelistic campaign conducted by Brother and Sister Oliver H. Austin of McPherson, Kans. The attendance and interest throughout the meeting were splendid as was also the coöperation of the Christian people of the town and surrounding churches. Bro. Austin preached strong gospel sermons which were practical and challenging to both old and young. Sister Austin's work as minister of music and story teller was greatly appreciated. Their sincere efforts along with their pleasing personalities and genuine love for souls have won for them a large place in our hearts here at Trotwood. Our pastor and wife, Brother and Sister D. W. Fisher, and the Austins made 215 calls in the community and every other night the personal workers met in intercessory prayer fifteen minutes before the service. As a direct result of the campaign there were forty-one accessions to the church of whom thirty-five were baptized, one received on former baptism and five received by letter. In this group several homes were united religiously and several families made entirely Christian. Besides these new converts that we were so glad to receive, an inestimable amount of good has been accomplished in this meeting for which we are deeply grateful.—Mrs. Warren Wagner, Trotwood, Ohio, May 6.

White Cottage.—Feb. 17 the men's and women's Bible classes, assisted by a few of the young people, presented *The Church of My Dreams* to an appreciative audience. At a called meeting of the members we voted to either remodel or rebuild our church edifice. A committee will solicit funds and decide what is to be done. The Sisters' Aid has pledged \$500 and report most of it on hand. Also the Golden Rule class pledged \$100. A number of our members wrote to President Roosevelt giving our objections to the naval maneuvers in the Pacific. April 7 our pastor, Bro. J. D. Zigler, began a two weeks' pre-Easter meeting closing Easter evening. Each evening a fair congregation enjoyed the inspirational sermons and was brought nearer to God by being present. Five made the good choice and were baptized April 28. These were all from our Sunday-school. Brother and Sister Zigler are doing a good work here. Easter morning about two dozen gathered at the church for a sunrise prayer service, prepared by the B. Y. P. D. April 23 at the members' meeting we elected officers for the year beginning Oct. 1. Not much change was made in the official body. The various organizations reported activity. The B. Y. P. D. had been on a decline for the past two years but reported an increase in attendance and spiritual interest. Our Sunday-school report for the quarter ending March 31 showed an enrollment of eighty-eight with an average attendance of seventy-three, which was a gain over the same quarter last year. The Junior Band, while not showing the gain the leaders would like to see, is holding its own. We decided to have a love feast May 7. Brother and Sister Zigler are to be with us for another year and we are looking forward to a glorious year for the kingdom. Bro. Zigler is also our elder for another year.—Mrs. J. F. Shriber, South Zanesville, Ohio, May 4.

OKLAHOMA

Washita.—On Sunday night, March 17, we were favored with a program from our neighboring Mennonite church. A group of boys and girls gave a musical program followed by an address by Miss Hiebert, a returned missionary from Africa. We enjoy the fellowship of other denominations. March 18 Bro. Fike of Clovis, N. Mex., who was making a business trip to Oklahoma City, stopped here and gave us an inspirational message. Easter Sunday was observed with a program by our Sunday-school. April 22 the love feast was held with a large number of our membership communing. Our pastor, Bro. Geo. Eller, and wife resigned to take up the work at Aline, Okla., May 1. They have given us five and one-half years of faithful service. April 24 the church gave them a farewell social. A large group of our members and friends of the community attended. Sunday night, April 28, we were favored with a short program from the Dill City quartet, followed by Bro. Eller's closing sermon to the Washita congregation. His subject was: *The Price of Privilege*. It was a challenge to Christian people to be willing to sacrifice enough that Christianity might become a reality and be not merely profession.—Mrs. Price Howell, Cordell, Okla., May 11.

PENNSYLVANIA

Mountville.—At our March quarterly council the usual business was transacted. The Ladies' Aid and the Junior Aid both gave splendid reports of their work. The B. Y. P. D. rendered a cantata on Good Friday evening at Mountville. The young people also furnished special music at the programs on Easter morning and the senior chorus gave several selections on Easter evening. Our love feast will be held May 18 and 19 at Mountville. The ladies' chorus will present a service of song on Sunday, May 26, at 7 P. M. at Mountville.—Florence K. Herr, Millersville, Pa., May 6.

Newville.—A pre-Easter service was conducted in our church beginning April 14. Each meeting was well attended by our own members and many from other churches. The speakers for different meetings included Brethren W. T. Swann, Jr., Snively, Trimmer, Cocklin and Sollenberger. On Easter morning a program was rendered by the children, followed by a pageant by a group of older folks. Our love feast will be held May 19 at 6 P. M.—Mildred Campbell, Newville, Pa., April 29.

Pittsburgh.—During the pre-Easter services which emphasized sacrifice and service, many found their way to the church and eight were added to the church by baptism. On Easter morning a sacred cantata was rendered. In the evening the young people of the church presented a drama entitled Follow Thou Me. This play was so well received that it will be repeated in several other churches. We enjoyed a love feast Sunday evening, May 5, with our church family well represented at the tables. Our pastor, Eld. N. M. Shideler, and wife were chosen to represent the church at Annual Conference. He also attended the ministerial conference at Juniata College this week. The new aid in financial problems is a small bank contributed by Bro. F. W. Berkely. Sixty of these have been distributed and receive "a penny a meal." They are being used and bring some help.—Mrs. M. Elizabeth Barnett, Pittsburgh, Pa., May 13.

Rouzeville. church held a very successful revival March 17 to 31. Bro. W. G. Group of East Berlin was our evangelist. He preached interesting sermons filled with gospel truth, which drew a good attendance each evening. The Waynesboro quartet and a mixed chorus from East Berlin added to our worship by giving their message in song on two different evenings. The Holy Spirit was with our brother and he spoke God's message with such power that twenty-four decided for Christ. The converts included heads of families, young people and children. On April 7 fifteen were baptized and on April 28 five more were added to the church by baptism. An Easter program was given on April 21.—Mary V. Smith, Rouzeville, Pa., May 4.

Shamokin.—April 3 two more adults were baptized immediately following the weekly prayer meeting. Easter Day was observed with three inspiring services: Impressive early morning song and prayer devotions were enjoyed at six o'clock; the regular Sunday morning service consisting of Sabbath-school and worship was conducted at the usual time, and an appropriate program commemorating the Savior's resurrection was rendered at 7:30 P. M. by talented members of the Sunday-school and church. Our pastor, Bro. Whitacre, and two congregational delegates, Sisters Mae May and Margaret Erdman, attended the district conference in the Lititz church. Two ministers, Rev. M. E. Manhertz of Bedford County and Rev. H. S. Ward of Luzerne County, were present at the Methodist Episcopal conference, which was held in this city from April 23 to April 29 inclusive, and occupied the pulpit on Sunday, April 28. The interesting morning message was delivered by Rev. Manhertz about My Christ; Rev. Ward preached the evening sermon. Our love feast will be held June 2 at 6 P. M.—Mrs. Emma Dilliplane, Shamokin, Pa., April 30.

Westmont.—Our former pastor having accepted a call to the Pottstown church, we elected Bro. C. W. Blough, of Davidsville, Pa., formerly pastor of the Windher church, to serve as pastor. On Feb. 26 an installation service and reception was held for Bro. Blough. Our elder, Bro. T. B. Henry, together with the pastor of our neighboring United Brethren church, were the speakers. The reception was under the direction of the Helping Hand Bible class. We have taken advantage of the Messenger offer and the paper now goes into 75 per cent of the homes of our members. We worked in sympathy with the county in putting on a loyalty campaign in which every home was canvassed in an effort to get folks to attend church and Sunday-school. We had a week of pre-Easter services conducted by our pastor, assisted by Bro. Galen Blough of Rummell, Pa. Seven of the Sunday-school attendants were gathered into the fold and were baptized. On Easter Sunday we began with a sunrise service under the auspices of the B. Y. P. D. At the regular morning worship hour the children rendered a program and in the evening the choir gave a cantata. On Mother's Day the morning service will be sponsored by the men of the congregation and in the evening by the young people. On May 19 we will have our semiannual love feast. A revival service has been planned for the early fall with Bro. J. H. Cassady as evangelist.—Mrs. J. W. Head, Johnstown, Pa.

VIRGINIA

Belmont church met in council April 13. Our delegates to district meeting are G. T. Yagel and J. M. Mason. The ministerial committee was instructed to arrange for two series of meetings this year. The educational committee was instructed to arrange for a Vacation Bible School this summer. Our B. Y. P. D. project for this year is the improvement of the lot back of our church and the Sunday-school is planning to paint the church this spring. Our young people are plan-

ning a Mother's Day program for Sunday night, May 12.—Mrs. Hannah M. Mason, Belmont, Va., April 29.

Linville Creek.—Our regular council was held April 2 at Linville Creek. One letter was received then and two were received recently. Delegates that represented us at Mt. Zion, Page County, were Brethren Dan Moyers, John Turner and D. S. Wampler. The delegate elected to Annual Conference is Bro. A. J. Fitzwater; alternate, Bro. Jos. W. Miller.—Mary Wine, Broadway, Va., May 1.

Mt. Hermon.—Our regular church program has been moving along nicely. There have been four additions by baptism and one awaits the rite. An extensive improvement has been made on the church building and grounds at Mt. Hermon. For this splendid piece of work we are indebted to Messrs J. Benton and W. Burton Dillon, members of another church, whose father was a charter member of the Mt. Hermon church. A special service was held in December in recognition of recent improvements. Due to the lack of funds work on the construction of our new church at Bassett has been at a standstill for several months. Funds are being raised to pay the expenses of work thus far with hopes of continuing the work soon. For the success and progress of our church we owe much to the faithful efforts of our pastor, Bro. P. E. Bowman.—Ethel J. Stone, Bassett, Va., April 27.

Mt. Joy congregation met in business meeting March 2. Sisters S. B. Broughman and Bettie Sloan were elected delegates to district meeting. Bro. Hoover filled his regular appointment on April 7. Bro.

ANNOUNCEMENTS

ANNUAL MEETING

June 5-11, Winona Lake, Ind.

Minnesota

June 3, Worthington.

LOVE FEASTS

California

May 26, 4 pm, Calvary (Los Angeles).

Colorado

June 2, 7 pm, Denver.

Illinois

May 26, 7 pm, Milledgeville.
June 2, 7 pm, Cherry Grove.

Indiana

May 25, New Salem.
May 25, English Prairie.
May 25, 7:30 pm, Middletown.
May 25, 7:30 pm, Mexico.
May 26, 7:30 pm, Bremen.
May 27, 7 pm, North Liberty.
May 29, 7 pm, Wakarusa.
June 1, Wawaka.
June 1, Mt. Pleasant (No.).
June 1, Bethany.
June 1, 6 pm, Pipe Creek.
June 3, 7 pm, Four Mile.
June 13, 7:30 pm, Rock Run.
June 15, Camp Creek.

Iowa

May 26, Garrison.
May 26, 7:30 pm, Coon River.
May 26, 7:30 pm, Iowa River.
June 1, Libertyville.
June 1, 7:30 pm, Des Moines Valley.
June 2, Brooklyn.

Kansas

May 26, Wichita, First.
May 27, Holland.
June 2, Monitor.
June 2, McPherson.

Maryland

May 25, Stone Bridge (Licking Creek).
May 25, 4 pm, Middletown Valley, Grossnickle house.
May 25, 2 pm, Longmeadow.
May 25, Beaver Creek.
May 26, 6 pm, Monocacy.
June 1, 2 pm, Broadfording.

Michigan

May 25, Elmdale.
June 1, 7:30 pm, Woodland Village.

Ohio

May 25, 7:45 pm, West Alexandria.
May 26, 8 pm, Eagle Creek.
May 29, 7:30 pm, Bristolville.
June 1, 11 am, Silver Creek.
June 1, 7:30 pm, Eversole.
June 8, 7:30 pm, Bear Creek.

Oklahoma

May 25, 7:30 pm, Ames.

Pennsylvania

May 25, 7:30 pm, Dunnings Creek at New Paris.
May 25, 26, 10 am, Antietam at Prices.
May 25, 26, 1:30 pm, Myerstown.
May 25, 26, at Black Rock (Upper Codorus).
May 25, 26, Bachmanville.
May 25, 1:30 pm, Conestoga at Bareville.
May 25, 2 pm, Akron.
May 26, 6 pm, Dry Valley at Maitland.
May 26, 10:30 am, Lower Cone-wago at Bermudian.
May 26, Lebanon.
May 26, 5 pm, Carlisle.
May 26, 6 pm, Springfield.
May 26, Codorus at Codorus.
May 26, 7 pm, Ligonier.
May 26, 7 pm, Coventry.
May 26, all-day, Ridge.
May 27, 28, 10 am, Upper Codorus.
May 28, 29, 10 am, Chiques at Chiques house.
May 29, 30, White Oak at Kreider house.
June 1, 2, Heidelberg.
June 1, 2 pm, Mingo.
June 1, 2, 2 pm, Maiden Creek.
June 2, 6:30 pm, Koontz.
June 2, 6 pm, Manor.
June 2, 3:30 pm, Ephrata.
June 2, 6 pm, Shamokin.
June 9, 7 pm, Yellow Creek at Bethel.
June 16, Beachdale (Berlin).

Virginia

May 25, 6 pm, Rileyville.
May 25, 6:30 pm, Cedar Run (Linville Creek).
June 8, Cedar Grove.

R. M. Cutter preached for us on April 14. At the close of the sermon an impressive anointing service was held by Eld. L. S. Newcomb and Bro. O. L. Bryan. On April 28 Bro. O. L. Bryan filled his regular appointment and Sister Bettie Sloan gave an interesting report of the district meeting.—Mrs. O. N. Camper, Buchanan, Va., April 30.

Valley Bethel church met in council April 6. The finance committee submitted a budget for this year which was adopted by the church. Our pastor, Bro. W. G. Kinzie, conducted a pre-Easter meeting April 14 to 21, the love feast being on the 20th. We feel that the spiritual life of our community was greatly strengthened by these services. Brethren C. B. Gibbs and Boyd Bussard were chosen delegates to district conference. We decided to have a homecoming day about May 19.—Mildred B. Bussard, Bolar, Va., April 29.

WASHINGTON

Olympia.—Our Women's Work is progressing very nicely. On March 22 Mrs. Lois Rench had charge of a mother and daughter get-together meeting which was held in the church parlors. Topics were discussed concerning the home and relation of mother and daughter to each other; these were very interesting. Some readings and special songs helped to round out a pleasant evening. On March 26 at the home of Mrs. Eliza Prine, Mrs. Leila Looney had charge of a missionary program as a phase of our Women's Work. The China mission field was the topic for discussion at this time, also the opening of the mite boxes was an event of the evening. This is a new idea for our work here, it being recently introduced by our pastor's wife, Mrs. Elsie Michael.—Mrs. Rachel Michael, Olympia, Wash., April 27.

WEST VIRGINIA

Petersburg.—Since the coming of Bro. Alva Harsh and wife, the work here is progressing very nicely. June 10 will close their first year. The interest and attendance at both Sunday-school and worship service have shown a marked increase. Last November a two weeks' revival was held by our pastor and in March Bro. Carey Barker of Lynchburg, Va., was at Petersburg in a union evangelistic meeting. At the regular council April 16 we elected the following officers: Elder, Earl W. Fike; clerk and treasurer, Paul Leatherman; Messenger agent, Mrs. Jesse Arnold; correspondent, Tracey Burgess; deacon, Clyde McUity. Bro. Harsh was asked to remain another year with an increase of salary which he accepted. Our Ladies' Aid of twenty-seven members has been doing excellent work during the past year and our B. Y. P. D. has a membership of twenty-two active members and fifteen junior members. They render an interesting program each Sunday evening. For the special days during the past year they presented the following: Children's Day, the pageant, Who Bids? Christmas, White Gifts for the King; Feb. 17, The Church of My Dreams; Easter, the drama, Into Galilee. Eight members have been added to the church, five by baptism and three by letter. We are still in need of a church and ask all to pray earnestly for us that we may succeed in obtaining one soon.—Elsie Kessel, Petersburg, W. Va., April 30.

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came in, and found her dead, and, carrying her forth, buried her by her husband.

11 And great fear came upon all the church, and upon as many as heard these things.

12 ¶ And by the hands of the

Rom. 15. 19.
 2 Cor. 12. 12.
 Heb. 2. 4.
 1 ch. 3. 11.
 & 4. 32.
 1 ch. 4. 18.
 1 John 9. 22.
 & 12. 42.
 & 19. 38.
 1 ch. 2. 47.

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SWEDEN

Graybill, J. F., and Alice, Spangatan 38, Malmö, Sweden, 1911.

CHINA

Liao Chow, Shansi, China.
 Hutchison, Anna, 1911.
 Oberholtzer, I. E., and Elizabeth, 1916.
 Sollenberger, O. C., and Hazel, 1919.

Ping Ting Chow, Shansi, China

Bright, J. Homer, and Minnie, 1911.
 Ikenberry, E. L., and Olivia, 1922.
 Crumpacker, F. H., and Anna, 1908.
 Horning, Emma, 1908.
 Parker, Dr. D. M., and Martha, 1933.
 Schaeffer, Mary, 1917.
 Wertz, Corda L., 1932.

Show Yang, Shansi, China

Clapper, V. Grace, 1917.
 Neher, Minneva J., 1924.
 Smith, W. Harlan, and Frances, 1919.

Tai Yuan Fu, Shansi, China

Myers, Minor M., and Sara, 1919.
 Shock, Laura, 1916.

Tsinchou, Shansi, China

Wampler, Ernest M., 1918, and Elizabeth, 1922.
 Senger, Nettie M., 1916.

On Furlough

Metzger, Minerva, Rossville, Ind., 1910.
 Pollock, Myrtle, 520 E. Kansas Ave., McPherson, Kans., 1917.

AFRICA

Garkida, Nigeria, West Africa, via Jos

Reahm, Wm. M., and Esther, 1924.
 Bitinger, Desmond, and Irene Frantz, 1930.
 Harper, Clara, 1926.
 Schechter, Elnora, 1929.
 Studebaker, Dr. Lloyd R., and Modena, 1934.

Lassa, via Maiduguri, Nigeria, West Africa

Burke, Dr. Homer L., and Marguerite, 1923.
 Horn, Evelyn J., 1930.
 Kulp, H. Stover, 1922, and Christina, 1927.

Marama, via Damatura, Nigeria, West Africa

Heckman, Clarence C., and Lucile, 1924.
 Utz, Ruth, 1930.

Minna, Nigeria, B. W. Africa

Helser, Albert D., and Lois, 1922 and 1923.

On Furlough

Bosler, Dr. Howard A., and Edith, Marine Hospital, New Orleans, La., 1931.
 Inman, Dorothy M., 1933, 509 S. Wall St., Covington, Ohio.
 Moyer, Edna Faye, 537 W. 121st St., New York City, 1931.
 Royer, Harold A., and Gladys S., 2210 Lincoln Way, Ames, Iowa, 1930.

INDIA

Ahwa, Dangs, Surat Dist., India

Bollinger, Amsey, and Florence M., 1930.
 Royer, B. Mary, 1913.

Anklesvar, Broach Dist., India

Lichty, D. J., 1902, and Anna, 1912.
 Moomaw, I. W., and Mabel, 1923.
 Shickel, Elsie N., 1921.
 Warstler, Anna M., 1931.

Bulsar, Surat Dist., India

Cottrell, Dr. A. R., and Laura, 1913.
 Glessner, Ruth Lucille, 1931.
 Mow, Baxter M., and Anna B., 1923.
 Shumaker, Ida C., 1910.

Dahanu Road, Thana Dist., India

Messer, Hazel E., 1931.
 Nickey, Dr. Barbara M., 1915.
 Swartz, Goldie E., 1916.

Jalalpor, Surat District, India

Miller, Sadie J., 1903.

Palghar, Thana Dist., India

Shull, Chalmer, and Mary, 1919.

Box 92, Fort, Bombay, India

Blickenstaff, Lynn A., and Mary, 1920.

Umalla, Broach Dist., India

Miller, Arthur S. B., 1919, and Mae W., 1922.
 Miller, Eliza B., 1900.

Vyara via Surat, India

Blough, J. M., and Anna, 1903.
 Widdowson, Olive, 1912.
 Ziegler, Edward K., and Ilda, 1931.

Woodstock School, Landour, Mussoorie, U. P., India

Stoner, Susan L., 1927.
 Ziegler, Emma K., 1930.

On Furlough

Alley, Howard L., and Hattie, Bridgewater, Va., 1917.
 Blickenstaff, Verna M., Cerro Gordo, Ill., 1919.
 Brooks, Harlan J., and Ruth, 2278 5th St., La Verne, Calif., 1924.
 Ebbert, Ella, 1310 West D St., Ontario, Calif., 1917.
 Grisso, Lillian, care of General Mission Board, Elgin, Ill., 1917.

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CHINA MISSION MEETINGS

See page 7 for names



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"THY KINGDOM COME"

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Vol. 84

Elgin, Ill., June 1, 1935

No. 22

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This number of the Messenger contains the Annual Report of the General Mission Board, also the special report issued every five years. As it happens, this is the General Mission Board's Fiftieth Annual Report. Readers are indebted to all who have contributed, but especially to C. G. Shull and wife (India), Emma Horning (China), and H. Stover Kulp (Africa), who assembled the material for their respective fields. Save this issue as it will serve as a source of material for programs and talks in your church. Share it with your friends that they may enter into the joy of participation in the mission of the church.

THE LIFE MORE ABUNDANT

A Glorious Fifty Years

I am the way, and the truth, and the life. John 14:6. I am come that they might have life, and that they might have it more abundantly. John 10:10.

Fiftieth Annual Report of the General Mission Board

PREPARED BY H. SPENSER MINNICH, C. M. CULP AND
M. R. ZIGLER

For the Fiscal Year Ending Feb. 28, 1935

THE fiftieth annual report of missions in our church would seem to be the logical occasion for a great anniversary celebration. But with the General Secretary, Chas. D. Bonsack, and two Board members, J. K. Miller and Leland S. Brubaker abroad visiting our mission work, no special occasion has been planned. In these fifty years thirty-six men appointed by Conference have served as board members. Thirteen of them are yet living. Worthy of note is the fact that H. C. Early who served twenty-two years, during ten of which he was chairman, celebrated his eightieth birthday on May 11th of this year.

During the fifty years we have sent 226 missionaries to foreign fields. Of these ninety-four are now in active service, twenty-seven are deceased, and 105 are otherwise engaged.

During the fifty years we expended in Scandinavia, India, China and Africa the sum of \$4,428,607.73. This sum represents an active missionary interest. When figured on the per capita basis it amounts to only approximately 88c per member annually. The results in membership on mission fields can be measured. The spiritual results and the larger fruitage yet to be realized in the years ahead are beyond our ability to calculate.

The continued world turmoil of our day makes missions continuously and increasingly essential. The world sorely needs beacon lights to radiate God's love and needs salt to preserve the spirit of human brotherhood. The breakdown in democracy in many nations, especially the Hitlerizing of Germany in the land of our church beginnings, is a situation warranting our deep concern. When we know that the Christian church in Germany is denied the right to send money to its missionaries abroad we should be thankful for America and seek to maintain the freedom we enjoy. In these days of extreme nationalism the trend is for every nation to think only of itself. Missions, directed by the mind of God, transcends man-made boundary lines and promotes the brotherhood of all mankind.

Personnel

Two noble souls were taken by death from the mission ranks during the year. Levi Garst, member of the Board from Virginia, died Sept. 24, 1934; and Winnie Cripe of Indiana, missionary to China, died Dec. 1, 1934.

A number of missionaries on furlough, some detained beyond the regular time on account of the mission deficit, were returned to their fields of labor. Those returning to India were Susan Stoner and Ida C. Shumaker; to China, Mary Schaeffer and Nettie Senger; to Africa, Evelyn Horn, Ruth Utz, Dr. and Mrs. H. L. Burke, Albert and Lola Helser, Desmond and Irene Bittinger and Elnora Schechter.

Two new missionaries, Dr. Lloyd and Modena Minnich Studebaker from California were sent by the 1934 Conference to Africa. They are now busy in language study and already helping in the work on this field.

The Foreign Fields

Field	Year Opened	Cost	Church Membership	Missionaries
India	1894	\$57,043	5,283	40
China	1908	29,748	2,065	28
Africa	1922	32,262	161	23
Denmark	1876	242	68	0
Sweden	1876	7,690	124	2

The year has been one of normal and successful work on all fields. Governments have been coöperative and there has been no outstanding famine or plague to disturb the mission program. No great persecution or anti-Christian movements have hindered the work. The decreased funds we have been able to send to foreign fields have tended to limit the scope of work done. Enrollments in the boarding schools are kept reduced. Village evangelistic touring is limited by inadequate personnel. Considerable emphasis is being placed on self-support. The poverty of most of the Christians makes progress toward self-support slow. The deputation abroad held many conferences with missionaries and native Christians on this subject. While the Christians are numerically a very small part of their respective communities in mission lands, yet their influence is great. It is impossible by statistics of membership to report to Conference the far-reaching influence of the Christian church. The future will reveal the fruitage of our present efforts.

Home Fields

During the year 1934-35 the General Mission Board, in cooperation with twenty-eight district boards, appropriated \$22,291.04 for work in fifty-four congregations. A few of these congregations were granted help in paying interest on loans which were made during prosperous times and on which the churches were unable to continue their payments locally. The total membership of the churches receiving aid to support ministers is 4,888. During the year 295 were received by baptism, and the total increase in membership was 439. Due to the financial situation we have been unable to reduce materially the appropriations from what they were in 1933-34. Very few requests were made that were not in some way granted.

E. S. Coffman continued in his evangelistic work. He served in Ohio, Virginia, Maryland, Missouri, Kansas, Colorado, Washington and Oregon. He plans to continue his work in the Northwest through 1935.

Last year we reported the discontinuance of the school at Greene County, Virginia, due to the improved schools provided by the state. The government is acquiring much of the mountain land in the Shenandoah National Park. The mountain people are being moved to farms purchased by the government. It has purchased our entire school plant and only the securing of necessary information must be done before the entire transaction is made. Henry Knight continues as the pastor of the congregation. Miss Nelie Wampler is giving her time to relief work under the direction of the government. E. C. Woodie, the manager of the farm, has accepted the pastorate of the Beaver Creek church in Maryland.

Comparative Statement of Mission Funds

Receipts			
	1933-1934	1934-1935	Decrease
Contributions from living donors	\$143,297.22	\$140,979.78	\$ 2,317.44
Begotten and bequeathed annuities, net			
from investments, etc.	26,106.15	20,091.37	6,014.78
	\$169,403.37	\$161,071.15	\$ 8,332.22
Endowments and annuities	14,749.01	17,446.00	2,696.99*
Expenditures			
			Increase
Administration	\$ 7,601.74	\$ 9,665.44	\$ 2,063.70
Missionary Education	4,954.48	5,505.23	550.75
Living Missions	51,712.50	57,043.04	5,330.54
Class. Missions	24,142.36	29,748.19	5,605.83
S. C. M. Missions	484.47	789.35	304.88
S. M. Missions	5,803.14	7,689.69	1,886.55
S. M. Missions	144.17	242.10	93.93
African Missions	22,027.67	32,262.50	10,234.83
Home Missions	25,021.27	22,271.64	2,729.63**
	\$141,895.89	\$165,637.18	\$23,741.38

*Increase

**Decrease

General Report

The decrease in receipts from donors is only because in the year before the figures had included about \$9,000 credited in that year from returned checks made good after the bank moratorium of March, 1933. Actually the church gave for missions over \$6,000 more than the year before. Decrease in other sources of income reflects the continued uncertainty of income from gen-

eral investments and from estates. There has been a gratifying, small increase in annuities and endowments.

It is to be regretted that department expenses increased more than \$23,000 in the face of a shrinkage in receipts. Also our deficit increased to \$10,000 or more.

Therefore an analysis of budgetary expense is in order. Administration expense is \$2,000 higher than normal because of our foreign deputation. Missionary Education is \$1,000 higher than last year since Women's Work expense is largely transferred to this, and there was also increased expense for films and equipment. While India shows an increase in expense, this was only because in the previous year exchange gain offset expenses by \$6,500, while this year the exchange loss was \$2,500. Actual budget expense was \$4,000 less for India. The supports for China were some more than last year because there was no exchange sharing; otherwise no increase in budget for the year. The increase in apparent expense was because of exchange gain shrinkage of about \$5,000. South China expense is higher because of unusual property repairs that were made. We lost nearly \$1,000 in Swedish exchange and about this sum extra was involved in bringing home and getting established in furlough one of our missionary families. The increase of \$10,000 in expense for Africa comes about by \$7,000 extra over last year in sending workers to the field and for heavy medical bills; also no gain in exchange, whereas last year we had over \$3,000 from this source. The bulk of the decrease in Home Department expense was in aid to districts.

A review of the foregoing reveals the general increased cost of our mission work because of gains in exchange being turned into losses through depreciation of our American dollar in world markets. While last year we made a net profit of about \$21,000 on all exchange bought, this year the net gain was only \$3,300, which means a net increase in budget expense of \$17,700 on exchange alone.

Our investment situation shows some improvement. While last year our deficit was \$6,373.65, this year it was cut to \$2,825.88. The difference of about \$4,000 comes half in improved receipts from farm loans and half from decrease in annuities paid. During the year more than \$150,000 of our "frozen" farm situations were cleared up through Federal loans to distressed borrowers. We have as a result \$131,200 in government securities on our books, and some cash we believe soundly reinvested. The gross income was 3.2% on all our investments good, bad and questionable, compared with 2.97% last year. The latter two types represent 38.4% of our total investment compared with 40.9% last year. From the beginning, some ten or more years ago, when development of losses seemed positive, we have written off as loss 10 1/3% of our investments.

The More Abundant Life After Fifty Years

BY C. D. BONSAK

Secretary of the General Mission Board

As you open the pages of this issue of THE GOSPEL MESSENGER you turn to the fiftieth annual report of the missionary work of the Church of the Brethren. The General Mission Board presents this report as the review of growth and development seen during the past five or six decades, and more especially during the past five years. Throughout the whole account, the theme of the *Life More Abundant* is seen threading in and out of every account whether written by the secretaries or the missionaries. First we view the abundant life program of the entire church; next follows the official statement to Annual Conference which tells the same story, only in more factual terms, while the remainder of the report is presented by missionaries in accounts which will inspire and bring the conviction that Christ's own abundant life is entering the hearts of men and women all around the world.

We have said that *The Life More Abundant* is the central message of this fiftieth report. Is such a theme justified in the experience of this half century of Christian missions? Have fifty years seen reasonable progress in this work to which we have consecrated our life and means? Is the program of Christian missions which was started by our devoted fathers one that is adapted to the needs of our modern world? What has been accomplished and what of the future? These and many other questions arise as one contemplates a half century in the work of Christian missions.

What do we mean by *The More Abundant Life*? What did Christ mean when he said, "I am come that they might have life, and that they might have it more abundantly" (John 10: 10)? Perhaps we can not know all that he had in mind, but certainly it included freedom, fullness and fellowship with the Eternal. He and the Father were One and he came that a bit of that divine loveliness and power might be shared in the life of mankind. It makes a wonderful difference if one beholding the beauty of a sunset, the majesty of the mountains or sea, or the life of the Man of Nazareth, can know that the glory and goodness back of these are from *my Father*. This message of hope and life is for all men everywhere. Jesus was God identifying himself with human need and human hunger for light and truth. Every idol is a search for God and every altar should mean fellowship with God. The first expresses a need and the second a discovery. Of course too often we have circumscribed this abundant life by overemphasis on details, controversies, opinions and prejudices. We have obscured it with organizations, programs and methods of procedure. But it is too *abundant* to be confined or obscured—except to those



Our picture shows the Mission Deputation at Landour, where the missionaries' children go to school. Bro. C. D. Bonsack, reader's right, is holding Baby Frances Maxine Miller, daughter of A. S. B. and Mae Miller. Next are Brethren J. K. Miller and Leland Brubaker of the Deputation. Extreme left, Missionary Edward K. Ziegler. Bro. Bonsack's excellent analysis of the life more abundant takes the place this week of his *Observations*, which so many have been enjoying.

who mistake the form for the spirit, or foolishly shut the door of life against the love of Christ.

We believe the church itself has a more vigorous life and experience because of its half century of mission work. Nothing keeps the fuller life in Christ so clear in ourselves as a sincere effort to interpret its blessings to others. The church is both more evangelical and evangelistic than it would have been without its mission endeavor. It is more tolerant, humble and sympathetic than it could have been without it. It is better prepared to interpret both Christianity and human need in their world wide implications than otherwise. Missions have awakened the youth of the church. They have enlisted their idealism for peace and international goodwill. Missions have challenged their strength and consecration to service. This effort abroad has made us more conscious of needs at home. It has humbled us in our own national selfishness and sin and made us face anew the tasks that lie at our very doors. We can scarcely imagine what the church might have been, had we failed to take our part with others in sharing the Gospel of Christ to the uttermost parts of the world. Above all, to those who have gone into this work as well as those who have kept close to it, there has come a new consciousness of the power of Christ to indeed give a more abundant life to those who follow him. The strong Christian leadership on any mission field is abounding evidence of this truth.

What fifty years have meant to those who gave their life and means is a story of multiplying interest. The graves out yonder are altars of hallowed memory. God is a bit more real to every one who was related to the

saints who inhabited that sacred dust. Those who have given their years in service, whether they be few or many, have a far richer experience in the facts of the abundant life than could ever have been known without those years of work among such needy people. They have been broadened in sympathy, learned appreciation of peoples and possibilities, and been humbled with the sins of our own civilizations and enriched in every way, which could not have happened except by this pioneer service in other lands.

It is utterly impossible to attempt to measure the evidence of the abundant life on the mission field where this half century of work has brought its greatest blessing. There are outstanding Christian leaders, there are multiplying Christian families, there are many thousands of baptized Christians, these and other thousands have learned to read the Bible in their own language, thousands have been healed of their sickness and disease, multitudes worship God in spirit and truth instead of superstition and ignorance, countless others thank God for a bit of freedom, progress, light and hope that they would never have known. But one can not tell the story in words nor enumerate its fruitage. Spiritual life penetrates every human need and relationship. Men who hunger for God, like flowers turning to the sun, are made both fragrant and beautiful under the light that redeems and gives the life abundant. As an African Christian put it on our first visit there: "We were like lizards in a water jar, helpless; we could not get out until these missionaries came and lifted us up into the Light of God."

But it is not for us to take space in trying to say things that words can not express. The facts have been printed in the annual reports. The missionaries have come and told us the story of need and progress. Any who will take the time to investigate the facts, or to think of what these fifty years of contacts with the backward and unchristian nations of the world with the Gospel of Christ have meant, can not help but feel that missions have been one of the church's greatest achievements and blessings. We pay tribute to those who began the work and to those who have sustained it in toil and sacrifice. Mistakes have been made; changes will take place; new approaches and methods will be used. But the more abundant life that Christ alone can give is what the world needs now and always will.

Neither is the work done. In fact, we have only made a good beginning. We have just found out its vital importance in bringing help to a weary and suffering world. We are just learning how to do mission work. It is not a matter of criticism, nor the destruction of idols, nor carrying the forms and mistakes of Western life or Christianity. It is facing men in human need in the spirit and hope of Christ. It is learning their language, thought life, hunger and supersti-

tions that we might show them Christ. It means, too, that a missionary himself must have an actual experience of this abundant life so that men can see without telling. He must be radiant, sympathetic, patient. Many have witnessed with power in the past. But the sins of so-called Christian nations and people have made the world more critical and doubtful. These must be overcome with sincere, simple and winsome Christian living. We must know men better. We must trust them. We must forgive them.

We must remember that love which lives for itself is not love at all. God loved us all through eternity, but not until Jesus came and lived among men, died on Calvary, and rose victoriously over death, did we know what God's love is. Thus we must interpret Christianity. Its test in our own experience depends upon our attitudes toward others. A church that seeks to limit its blessing and culture to its own fellowship can not be Christian. Neither can it grow. But this spirit of helpfulness must begin at home. It must vitalize and change our own selfishness in industry and society. It is this quality to provide an abundant life here that will make its exportation to every land a blessing and a benediction and help to bring in the kingdom of God.

What to Pray For

Week of June 1-8

BY MRS. ALLIE EISENBISE

THERE are seventy thousand or more Chinese in America. Primarily they have come to make money, having heard that America is a land of gold.

Our own church has Sunday-schools for them as follows: in Chicago, with Bro. Elgin S. Moyer as superintendent; in Detroit with Bro. M. S. Williams as superintendent; in Washington with Miss Anna Shirey as superintendent, and in Los Angeles with Miss Margaret Early as superintendent. In at least two of these centers, Chicago and Los Angeles, definite work is being done among the women and children. In Chicago, Mrs. Allie Eisenbise and Miss Oma Holderread have been giving their time for several years to that work. They go into the homes to teach the women both English and Bible lessons. They hold a Vacation Bible School each summer, and they have special club work for the girls at the Chinese church on Saturdays. The boys are coming, too, for special instruction. Miss Margaret Early is doing some similar work in Los Angeles.

Will you pray for the superintendents and teachers in these Sunday-schools, that they may be so filled with the Spirit of Christ, that many souls may be saved through their service for him, and that the Chinese Christians may fully dedicate their lives in service too?

Chicago, Ill.

Six Decades of Missions

O satisfy us early with thy mercy; that we may rejoice and be glad all our days. Make us glad according to . . . the years. . . Let thy work appear unto thy servants, and thy glory unto their children. Psalm 90: 14-16.

The Scandinavia Mission

BY J. F. GRAYBILL

THE Scandinavia Mission, the first definite mission work of the Church of the Brethren, can look back upon more than half a century of activity in this northern clime.

The brother who challenged the Church of the Brethren to foreign work, saying, "Come to Denmark with the full gospel of salvation," is still with us and has passed his eightieth milestone. His health is good for his age.

The work shortly spread from Denmark to Sweden and a Church of the Brethren was then organized in Sweden. Bro. Christian Hope's feeble health was unfortunate. The work was, at too early a stage, left without adequate leadership.

Emigration has been somewhat of a drawback to the work in Scandinavia. Denmark and Sweden are small countries and the population not large; also the royalty is comparatively large, causing great expense even under a limited monarchy. The military burden being heavy has always kept the people in poverty. The more industrious have sought a country of freedom and greater possibilities, many migrating to the United States of America. All these tendencies have been hindrances in the development of the work in the Scandinavian countries. As we look back over the past sixty years and take account of the church's work we can not note the same progress as in our other fields, or even the growth we so earnestly desire.

Nevertheless some changes for the better have come about and prospects would be more evident but for the effects of the World War. There are some discouraging features in the work which might cause us to be despondent, if we did not consider this the Lord's work. Christ's crucifixion appeared to the apostles to be a great defeat for his cause, but it was really a great victory, as his resurrection shortly proved. The persecution of the early church at Jerusalem was seemingly a defeat for the cause of Christ, but it proved a victory in the spreading of the gospel and helped the apostles to fulfill the commission of being witnesses to the ends of the world. What we sometimes are ready to call a defeat may be the road upon which an all-knowing, ever-present God is leading us to victory. In this lies our hope for the future.

We do not want to lose sight of the fact that this mission has certainly given birth to our foreign mis-



Bro. Christian Hansen and His Home. The elderly man standing in the front row is Bro. Christian Hansen who called for some one from the Church of the Brethren to come to Denmark to baptize him. Bro. Christian Hope answered that call in 1876. Bro. Hansen is more than eighty years of age. His daughter, Mary, stands at his left hand. Brethren Norris and Graybill are behind him, while to his right are standing Brother and Sister Berg, members of the Vendsyssel church. They are the parents of fourteen children. Mrs. Jensen is next in line, and at the far left corner stands Sister Kathryn Ziegler, who was visiting in Denmark when this picture was taken. The preceding evening a love feast was held in Bro. Hansen's home. Seventeen communed. This picture was taken in June, 1931, by Sister Anetta Mow.

sion program. Let us pray more for the work. Let us be on the Lord's side and confident that he leads us on to victory. Let us not surrender to the prince of the power of the air, the spirit that now worketh in the children of disobedience. If we follow the Prince of Peace, he not only will lead us on to the honor and praise of God, but will crown us with eternal life to partake of his own glory.

Malmö, Sweden.

The Cover Page Picture

The names of those present at the 1934 China Annual Conference, reading left to right, are as follows: **Back row**—Howard Sollenberger, Calvin Bright, Winnie Cripe, Henry King Oberholtzer, Marie Oberholtzer, Haven Crumpacker, Sara Anna Wampler, Pauline Smith, Helen Smith, Alberta Sollenberger, Catherine Oberholtzer, Dorothy Smith; **middle row**—L. E. Oberholtzer, Mrs. Elizabeth Oberholtzer, Anna Hutchison, J. Homer Bright, F. H. Crumpacker, O. C. Sollenberger, Wellington Myers, Laura Shock, Corda Wertz, M. M. Myers, W. Harlan Smith; **front row**—Mrs. Minnie Bright, Emma Horning, Dwight Smith, Mrs. Frances Smith, Baby Edward Stanley Smith, Minneva Neher, Lloyd Smith, Grace Clapper, Mrs. Anna Crumpacker, Mrs. Elizabeth Wampler, Baby Joseph Wampler, E. M. Wampler.

After Forty Years in India

BY ANNA Z. BLOUGH

Calendar of Chief Events During the First Forty Years of the India Mission

- 1800—First missionaries sent to India by the Church of the Brethren.
 1805—Mission established at Bulsar by the Stovers and Sister Ryan.
 The D. L. Millers visited the mission.
 First love feast held.
 1807—First baptisms—eleven in number.
 Famine and first orphan children received.
 1808—Second visit of the D. L. Millers.
 1809—Bulsar church organized.
 Navsari-Jalalpor station opened by the Forneys.
 Anklesvar station opened by the McCanns.
 1900—Anklesvar church organized.
 Great famine and many orphan children received.
 1901—Jalalpor church organized.
 First District of India organized (meeting held at Jalalpor).
 1902—Dahanu station opened by the Adam Ebeyes.
 1903—Girls' School established at Bulsar by Sister Eliza B. Miller.
 1904—Medical work opened at Dahanu by Dr. Yermian.
 1905—Third and last visit of the D. L. Millers.
 Industrial work for boys reorganized at Bulsar by Bro. Emmert.
 Vali-Umall station opened by the Lichtys.
 Vyara station opened by the Rosses.
 1906—Vada station opened by the Berkebiles.
 1907—Ahwa station opened by the Pittengers.
 1908—First church house built—Bulsar.
 1910—First missionary died in India—Bro. Brubaker.
 1911—Opening of our first Mission Boarding Schools at Vyara (not orphanages).
 1913—Bible School opened at Bulsar by the Bloughs.
 1914—Brethren Early and Royer visited the mission.
 Sister Quinter died.
 Medical work opened at Bulsar by Drs. Cottrell.
 1916—Medical work reopened at Dahanu by Dr. Nickey.
 1917—Sister Kaylor died.
 1919—16 new missionaries appointed—largest number ever sent out.
 1920—Second District of India organized (meeting held at Ahwa).
 1921—Brethren Williams and Yoder visited the mission.
 Palghar station opened by the Garners.
 1923—Vocational Training School opened at Anklesvar by the Longs.

1924—Opening of the School of Practical Arts for girls at Anklesvar.

1926—First Indian ministers ordained to the eldership.

1927—Work established at Khergam by Sister Shumaker.

1928—Brethren Bonsack and Yoder visited the mission.
 Bro. Butterbaugh died.

Evangelistic work turned over to the Indian church.

1929—Marathi Bible School opened at Vada by the Shulls.

1930—Bro. Wagoner died.

1932—Sister Jennie Miller died.

1933—Gujarati Bible School and Bulsar Primary School turned over to the Indian church.

1934—The twentieth church sanctioned for organization.

Vyara, via Surat, India.

After Twenty-six Years in China

BY F. H. CRUMPACKER

A Brief History of the Expansion of the Church of the Brethren in China

THE work was begun in 1908 by the arrival of Brother and Sister George W. Hilton and son John, Brother and Sister F. H. Crumpacker and Sister Emma Horning. Nearly two years were spent in exploring parts of Shansi province and in language study. In the early part of 1910 we finally located in the field now occupied by the mission. See map of the China field.

On May 25 of that year the Crumpackers moved to Ping Ting Chow. The Hiltons had left for the United States because of sickness, and Sister Horning was staying on in Tai Yuan Fu until after the summer. June 12, 1910 should be recorded as the date when actual mission work was begun in our field.

Recruits

The first newcomer to join our party of five was Sister Minerva Metzger. She came to Ping Ting, Oct. 10, 1910. After her the missionaries came at varied intervals until our list now shows the total of sixty-nine names. Of these, twenty-eight are on the field or on regular furlough, six are dead and thirty-five have retired from the mission. The last to join us were the Parkers in 1933. To get this number of workers from all parts of the United States and from the different schools of the brotherhood, and to have them all co-ordinated and happily united in their efforts were no small tasks for the Holy Spirit.

The Four Main Stations Opened

Brother and Sister Crumpacker opened the work at Ping Ting Chow June 12, 1910. A few months later Sisters Horning and Metzger came to help in the work at Ping Ting, and these four original workers have

been in the work for about a quarter of a century.

In April, 1912, we rented property at Liao Chow and soon after this George W. Hilton and wife, J. H. Bright and wife and Sisters Hutchison and Cripe began the work there. That work has continued until the present time. Sister Hutchison is the one who has been permitted to stay by the work from its beginning. Several others of the sixty-nine have been in the work at Liao Chow for periods of service.

Show Yang County was a part of the British Baptists' work until June 20, 1919. On that date it was turned over to the Church of the Brethren and soon after this time our work was begun there by the Heisey family, the B. M. Flory family and Sisters Clapper and Schaeffer. Tai Yuan Fu was opened by Brother and Sister Myers in 1921.

Outstations

Ping Ting has opened a total of nine outstations. The one at Yu Hsien was later turned to the Show Yang station to work. All are still carrying on as such. Liao has opened about an equal number and most of them are still functioning as outstations. Show Yang has opened three outstations and has taken over the one from Yu Hsien.

Schools and School Work

Our first three main stations opened primary schools for boys and girls. Ping Ting and Liao opened several village schools for boys. These latter have all been closed because the government has been doing this work and available mission funds demanded leaving off some work. In the first three main stations opened, middle school work was begun. Later it was all united at Ping Ting in one school, but after a few years was closed because of the difficulties caused by the students at the time of the anti-Christian feelings from 1927 to 1929.

Hospitals and Medical Work

Medical work, with Drs. O. G. Brubaker and F. J. Wampler present, was opened at Liao and Ping Ting in 1914. Show Yang opened medical work with Dr. Hsing in charge in 1919. Only eternity can tell the good that has been done in these places in these few years of crowded work.

Building and Material Equipment

Much time and not a little money has been spent in building up our foreign residences and institutional buildings and two churches. As we look back we now think we have built too elaborately, but at the time we did the best we knew and now we do our best to use these buildings to their fullest extent in serving the needs of the work in each place.

Kinds of Work Undertaken

In addition to the regular medical, educational and evangelistic work the missionary staff has helped in

plague prevention, famine relief and road building. We have done some orphanage work, led in disease prevention, anti-opium reform, anti-footbinding, mass education and stock improvement. We have introduced new kinds of corn and peaches. We have done some fruit tree spraying. We have worked at knitting and wool work, have done some weaving, and have had sewing societies for helping the women earn a living. In some lines of this special work our U. S. A. government has given special mention to the helpfulness of the missionaries. The Chinese government has decorated some of our workers. We have coöperated whenever possible with other societies in these and other kinds of social service.

Chinese Leadership

In the main we have trained our own leaders. This has necessitated Bible schools for men and women for shorter or longer periods. We have made much of training classes for laymen as well as summer normal classes for our local leadership. From these efforts we have gotten men and women with a local background and they are assuming responsibility and are becoming the real leaders.

Statistics

Although statistics do not always tell the whole truth, folks are still glad to know that in the quarter of a century we have received into the church by baptism about 2,000 people and in many of these lives there has been a real conversion and a new hope has been built up with them. Many happy young people have been united in Christian wedlock and many homes already begun have been converted from superstition and fear to confidence and faith in a loving Father. Literally hundreds who have heard the message and who have not yet accepted the Light have been led towards the Light and we still hope that they will come to know and love the living Christ.

Ping Ting Chow, China.

After Twelve Years in Africa

BY LUCILE HECKMAN

IN March, 1923, the mission was established at Gardiki. The pioneer missionaries were H. Stover Kulp and Albert Helser. They were joined in the fall by their wives, Ruth Royer Kulp and Lola Helser. Early in 1924 Dr. H. L. Burke and his wife, Marguerite, arrived to take over the medical work in particular and to assist with the work in general. In June of 1924 the little group of pioneers laid to rest one of their number, Ruth Royer Kulp. On Jan. 2, 1925, the number of missionaries was more than doubled by the arrival of Floyd and Ruth Mallott, William and Esther Beahm and Clarence and Lucile Heckman. In December of 1926 the number was further increased by the arrival

of Earl and Ella Flohr, Sara Shisler and Clara Harper, Dr. Paul Gibbel and his wife Verda.

In January, 1927, Bro. Kulp returned from furlough bringing with him his Scotch missionary bride. After a few weeks they moved to Dille, a place about sixty miles to the east, in the Margi tribe. Here they began a new work. After a few months' experience it seemed that the site chosen was not altogether satisfactory, and upon the arrival of the Burkes from furlough, the station was moved to Lassa, a village about five miles away. In November of 1927 Dr. Russell Robertson arrived with his wife, Bertha, who was a trained nurse. They were stationed at Garkida.

During this same year, 1927, Bro. Mallott carried on a lonely and heroic work at Gardemna, 20 miles southwest of Garkida. His wife had been obliged to return to America because of their small son's illness, so Bro. Mallott carried on alone. After he left for furlough the Flohrs took up the work at Gardemna.

In the fall of 1928 the Burkes were forced for health reasons to return to America only about nine months after their arrival from furlough, and the Kulp were again left in a lonely, inaccessible place. In November of 1928 Brethren Bonsack and Emmert arrived to visit and give their wise and helpful counsel. After their departure the Heckmans went to Lassa for four months to assist in some building work, and the Flohrs returned to Garkida where they might be near the doctor. There was not thereafter a resident missionary at Gardemna and its life as a mission station came to an end, as we felt it was too close to Garkida to warrant its upkeep. It had been decided that the Flohrs should return to America as soon as the family should be able to make the journey. They left in April, 1929. Shortly thereafter the Heckmans returned to Garkida and Dr. Gibbels went to Lassa to care for the great medical needs there. The Gibbels went on furlough in the fall of 1929.

Paul and Naomi Rupel arrived in the fall of 1929 and were stationed at Lassa for two years and at Garkida for one year. Paul made some very valuable contributions to the building work at both stations. They were accompanied to the field by Nurse Elnora Schechter, who was also stationed at Lassa during her first year. She later went to Marama.

In August of 1930 Desmond and Irene Bittinger arrived and were stationed for their first year at Garkida in language study. The Burkes also returned at this time, having sufficiently recovered in health to again take up their work. They were accompanied by Nurse Evelyn Horn. Miss Horn worked for a short time at Garkida, later being located at Lassa.

Later in that same year the Royers, Harold and Gladys, came out to do leper work. A colony had been started by Dr. Robertson. The American Mission to

Lepers and the Nigerian government both assist in the support of this leper colony. The Royers gave their full time to the development of this work. They were accompanied to the field by Nurse Ruth Utz, who was stationed at Garkida.

In the fall of 1930 the third mission station was opened at Marama, in the Biu Division of Bornu Province. This was the first mission station which the Mohammedan rulers permitted to be established in this province. During the first year the work was carried on by the Heckmans and Nurse Schechter. When the Heckmans went on furlough the work was taken over by the Bittingsers.

In the summer of 1931 Dr. Howard Bosler and his wife Edith came out, accompanied by Faye Moyer. These were all located at Garkida, the Boslers in medical work, and Miss Moyer as the Normal School instructor.

The coming of Dr. Bosler made possible the already long overdue furlough of Dr. Robertson and his family. But alas! for their plans for a happy and profitable year at home, the Doctor was stricken with yellow fever on his way to the coast and died in the hospital in Lagos, the second of our number to give his life in Africa.

In the fall of 1933 Nurse Dorothy Inman arrived, but was not permitted to spend many months here. For in the following June she became so critically ill that it was necessary to take her to America.

The latest arrivals are Dr. Lloyd and Modena Studebaker. They are stationed at Garkida. Although busy with language study, the large medical program at both Garkida and the leper colony makes it almost impossible to concentrate on the language task at hand.

And now after twelve years in Africa, thirty-six missionaries have served the church here. Where are they now?

Five are at Lassa—Stover and Christina Kulp, Homer and Marguerite Burke and Evelyn Horne. Eight are at Garkida—William and Esther Beahm, Desmond and Irene Bittinger, Lloyd and Modena Studebaker, Clara Harper and Elnora Schechter. Three are at Marama—Clarence and Lucile Heckman and Ruth Utz. Two, Albert and Lola Helser, are at Minna engaged in leper work. This makes a total of eighteen on the field. Six are on furlough with definite expectations of returning. These are Harold and Gladys Royer, Howard and Edith Bosler, Faye Moyer and Dorothy Inman. Two have given that "last full measure of devotion." The body of Ruth Royer Kulp lies in the little plot back of the home she loved at Garkida. That of Dr. Russell Robertson lies in the European cemetery in Lagos. May the fruits of their service and ours grow and multiply to the glory of God.

Marama, Nigeria.

The People and Their Land

And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing. . . . And they shall be safe in their land, and shall know that I am the Lord. Ezekiel 34:26, 27.

Christianity in a Changing India

BY ANNA B. MOW

INDIA is called a country, but in variety it resembles a continent. It is divided into British and native states. Of the latter there are nearly 700 varying in size from one of nineteen square miles to the state of Hyderabad as large as Italy and with a population of 13,000,000. The population of India is three times that of the United States and one-fifth that of the whole globe. India is a country of youth—one-third of her people are under fifteen years of age.

The people of India are divided by 225 languages. In spite of her illiteracy (90%) there are 4,000 newspapers from 3,500 presses. Some 89% of the people live in villages. An evangelistic tour with one day to a village would take 1,909 years. Two-thirds of the villages are without schools. India's network of 40,000 miles of railway has done much toward changing India and her changeless customs.

Spiritually India is Asia's leader. India is the birthplace of Hinduism, Buddhism, and Jainism which have affected about one-third of the globe. There are 239,000,000 Hindus and 77,000,000 Mohammedans; but it is the Christian community of 5,000,000 that is on the most definite increase. In the last decade the number of baptisms has averaged 12,500 every month.

The study of the religious life of India is fascinating but baffling. The people are indeed religious if by that is meant a relating of their religion to every phase of life. But to the millions the grip of their religion is a superstitious fear. Comparatively few are seekers after the things of God. Many forces are working changes in the religious life of India. The influence of nationalism has had its effect. Even in politics the communities are unfortunately divided according to religion. Because of the new national consciousness of the last few years there has been a new loyalty to the faith of the fathers of India. The feeling is that "What has come out of India's past, and satisfied her people of the past, should be sufficient for her people of today." With this has developed a strong opposition from some of India's prominent leaders against proselytizing.

But the strongholds of Hinduism are breaking from inside as well as from outside attacks. In the beginning of this five-year period the Sarda Act came into effect. The attitude of the people to this law is seen in their frantic marrying off of little girls in the few

months previous to the Act going into effect. In one district where the previous monthly average of minor marriages had been 305 the numbers actually registered in the last three months before the new law came into effect were respectively 1,320, 8,782 and 4,452. In these five years the law is at least enough of a success to make more acute India's new problem of an adolescent girlhood. This older marriage age, coupled with the new freedom for women, has made acute the necessity for a more thorough building of the inner defenses in the hearts of India's womanhood to replace the former outer controls.

During this period civil disobedience rose to its exciting heights and decreased until it was finally abandoned this past year. Meanwhile Mr. Gandhi turned his attention to an intensive campaign for the removal of untouchability. During the last year Rs. 800,000 were collected in this campaign. Mr. Gandhi has christened the untouchable *harijan*, meaning *man of God*. He welcomes the aid in this campaign of missionary and India Christian—if they will serve in *his* way and not use their contacts to lead people to change their religion. But the Christian message in its fulness does not end here. The history of the last seventy-five years of Christ's effect upon the condition of untouchables and the examples of those who have gone forward to the highest intellectual and spiritual attainments is a witness to this. "Gandhi himself has declared that there should be no compulsion in religion. We most heartily agree and the rule should work both ways. There should be no compulsion in dislodging anyone from his ancestral religious moorings, nor should there be any compulsion in holding him to such moorings when he desires to launch out upon a sea which may bring him to fuller and richer experiences" (Editor of *Indian Witness*). There is no doubt that this movement has succeeded in shaking the institution of untouchability to its foundations.

Concerning the disaster of the great earthquake of a year ago the *International Review of Missions* says (January, 1935): "It is one of the paradoxes of human nature that such terrible calamities sometimes produce good which is denied to normal times, and there can be no doubt that the whole Indian situation has been affected by the intimate coöperation set up between government, congress, missions and indeed every group and class of people in any way with and able to help in the repairing of the disaster.

Another outstanding event of this period was the

tour of a group of four representative Christian leaders from Indian Christianity sent on a mission to the older churches in England and Ireland in 1932. This mission did much in the creation of goodwill and made more real the fact of world wide Christianity. They went to the older churches bringing the same old and ever new message of a living Lord. It is worth taking to heart the lack one member felt, "that there was too little emphasis upon the supernatural character of Christianity, too little testimony to the operation of Christ himself in the world, too much emphasis on human effort in religious work and too little expectancy of the action of God."

The National Christian Council in the last five years has made a special effort in evangelism. The council has been reluctant in seeming to launch a movement by organization, and has insisted that the way forward must be found through prayer. Sponsored by the members of this council, and with the help of others, we have Dr. Pickett's report on *Mass Movements in India* which he has made during this period. If you are interested in the cause of Christ in India you can not afford to miss the inspiration of this book and the challenge of its story.

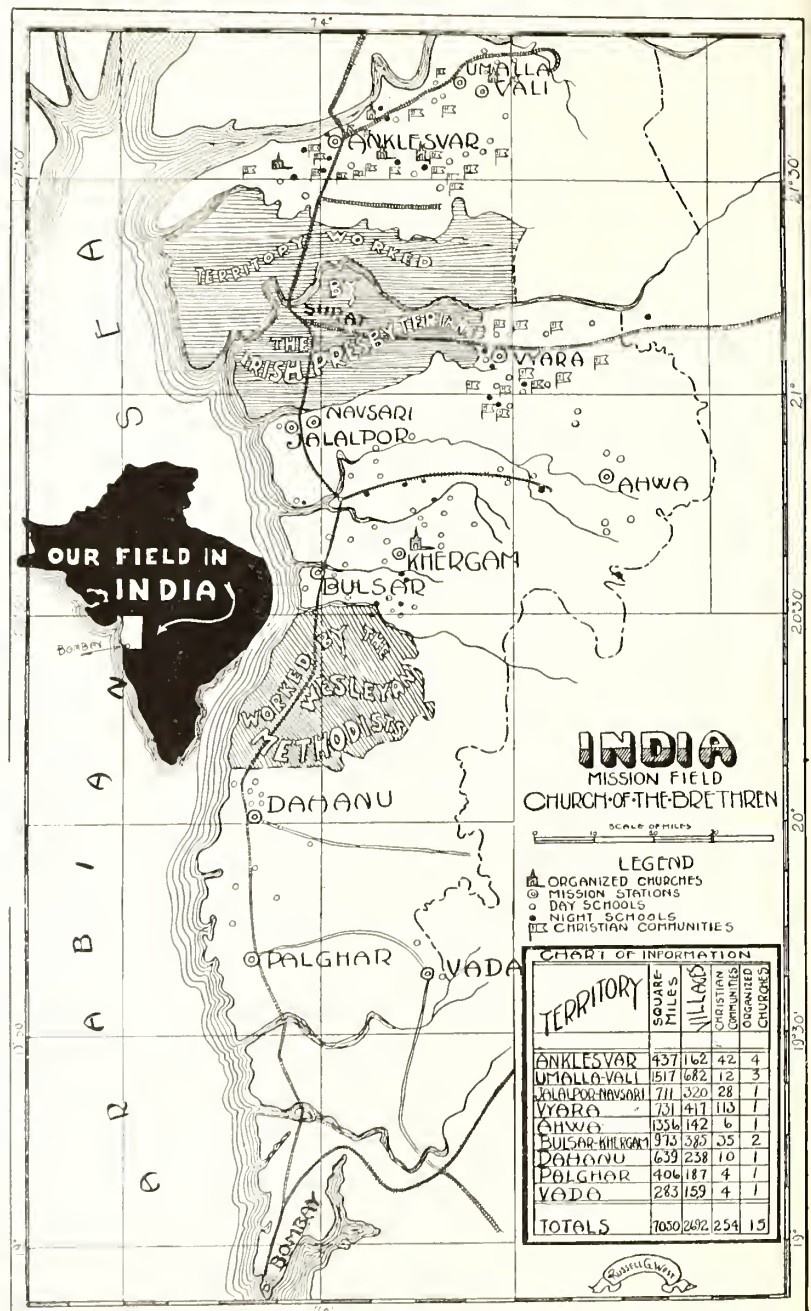
One of the most challenging facts of Christianity in India today is the coming to Christ of so many high caste people. Their appreciation of him and their loyalty to him are not only a challenge but a rebuke.

In coöperation with the National Christian Council Dr. Stanley Jones is continuing his evangelism among the educated classes. The Rev. Rodney Wilson writes (in the *Dhyanadaya*): "Dr. Jones thinks, and few are more qualified to form an opinion, that Jesus Christ has the best opportunity in India today that he has ever had. Dr. Jones tells of a Hindu leader who stated that he would never have dreamt such an age long system as the caste system would disintegrate as quickly as it is doing today in the Punjab. He quoted an-

other Hindu who said that Jesus Christ is cleansing the thinking of India. Another Hindu said to Dr. Jones that the Russians had taken the idea of communism from Jesus Christ, but that they had turned out Christ; now they will have to take him back in order to make it work."

India has enough religions; she has enough castes—and too many. We need not add more. But—she does not have *life*, she does not have a dynamic spirit to lift her out of her helplessness, she does not have a Savior—she only *almost* knows God. If we come to India bringing Life and the Light of men we are not "proselytizing" but leading on to the fullness of life that groping and hungry India is seeking.

Bulsar, India.



Our mission field in India is located on the west coast, north of Bombay. The insert map shows its relation to the balance of India. Wilbur and Mary Stover and Bertha Ryan Shirk were the first missionaries, going out in 1894.

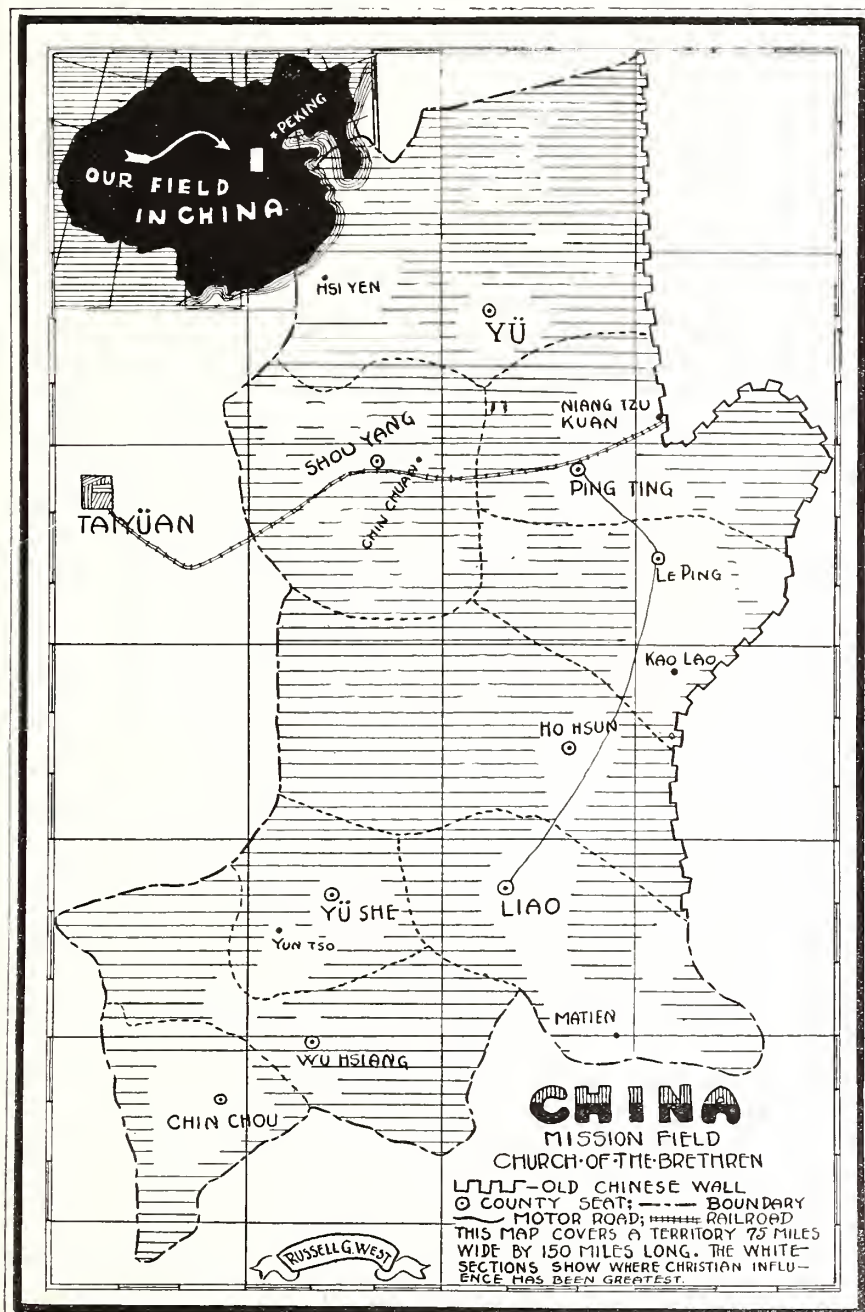
The Great Land of China

THE great land of China, if considered intact without lopping off her outlying sections, is the largest country in the world and supports about one-fourth of the world's population. It has been only recently, comparatively speaking, that she has been receiving the light of the gospel. Our own church has been working in the province of Shansi for the past twenty-five years. Our territory consists of nine counties which lie along the east central border of the province, in a section which is high and covered by mountains which divide the country into small communities, communication between which is slow and often laborious.

Our mission has work in nine counties, Ping Ting,

Liao, Show Yang, Yu Hsien, Le Ping, Ho Shun, Yu She, Tsinchow and Wu Hsiang, besides having some work in the capital city Tai Yuan Fu. The only completed railroad in the province runs through our territory from east to west cutting through the Ping Ting and Show Yang territories and having Tai Yuan Fu for its western terminal. Two other railroads are in the process of construction extending through the province from north to south which when completed will connect Tsinchow with the capital. Besides these railroads there are a number of motor roads which are kept in varied states of repair and connect the furthermost points of the province with the capital center.

In spite of its mountainous surface this is largely a farming section, although much coal and iron are also mined. The Ping Ting coal is famous all over North China for its excellent quality. The sides of the mountains are farmed to the top by means of terraces which are upheld by stone walls in order to prevent washing of the soil away by the summer rains. The soil in these places is necessarily thin although it is quite fertile and with only a moderate amount of moisture will yield the industrious farmer a scanty living, which is made more scanty still by the heavy taxation imposed upon him in order to finance the numerous wars and to keep up the vast army of soldiers which must get its support from the people. The soil in the valleys is very fertile. It is watered by many small streams which are dry part of the year, and part of the year are gushing mountain torrents. These torrents often cause great havoc by overflowing their banks or changing their courses, destroying crops and buildings that lie in their path. Great walls of water often come rushing down quite suddenly, not infrequently catching the unwary traveler on his way, for the highways when pos-



In 1908 F. H. Crumpacker, G. W. Hilton, their wives, and Emma Horn- ing went to Shansi Province, China, and laid the foundations for our work there. In April of 1910 the first converts, two in number, were baptized.

sible follow these riverbeds. Should the raging stream cross his path, he must sit down and wait for the water to run by. It may do this in a few hours' time; then he can ford the stream and proceed on his journey.

The farmers live largely in villages while their farms are outside. They arise early, take their food with them, and remain in the fields all day. The machinery used is very simple and primitive. Work on the farms is very slow. One man working alone is able to till only about five American acres. Machinery such as is used in America would be impossible here for the fields are too small. In general each home has its own small farm but there are also large landowners who rent their fields and many times receive extortionate rents.

The people are industrious, honest, hospitable, generous and conservative, but not robust as are the people in some parts of the country. Their neighbors of the surrounding provinces look upon the people of Shansi as being very weak. They quite easily fall a prey to tuberculosis. While the rural people do not have too many of the comforts of life, the best they have is always at the disposal of their guests and they are never too busy to lay aside their ordinary duties in order to do all within their power to make the visitor welcome and comfortable. They are somewhat suspicious of strangers and new doctrines, but Christianity has been in their midst long enough that they who have seen its effects, both learned and ignorant, are ready to listen to the message. They invariably say it is good doctrine, but unfortunately those who espouse it do not always live up to its teaching and thus often hinder its spread.

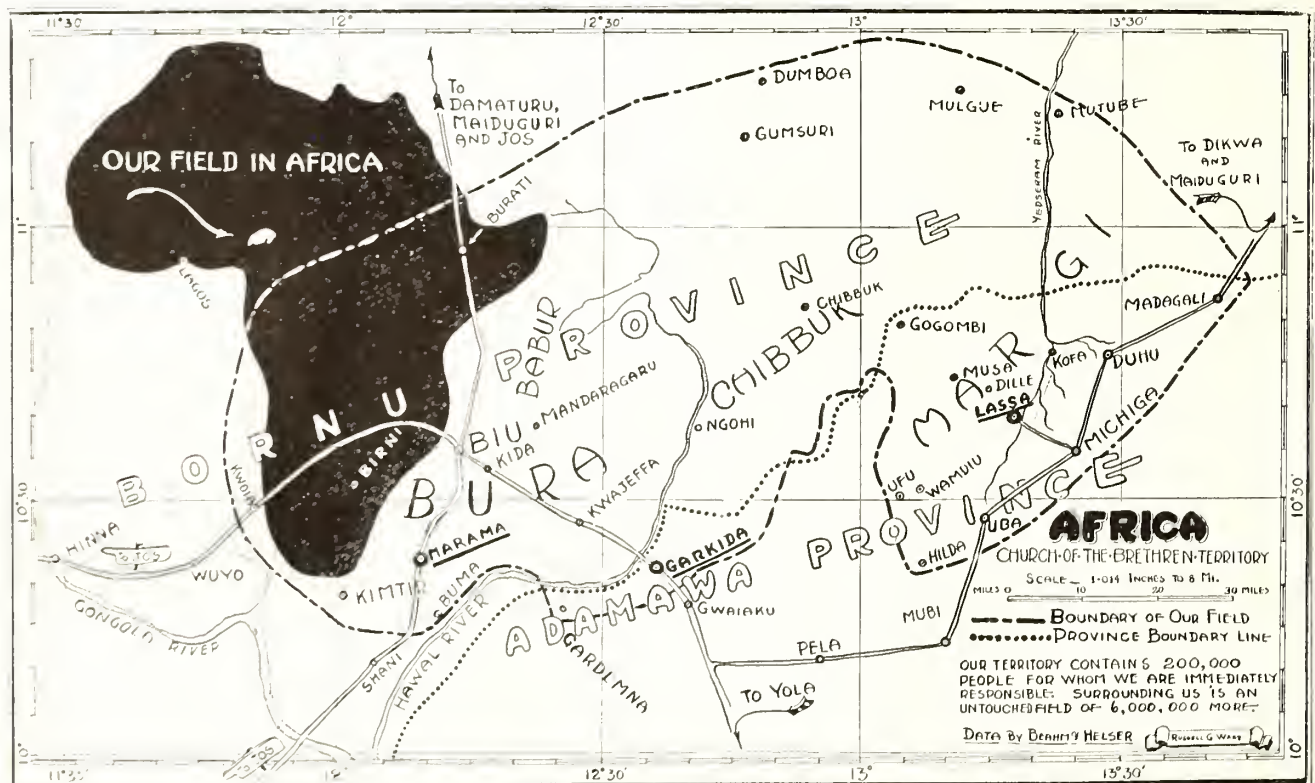
The Land According to Its Tribes

BY H. S. KULP

THE province of Bornu occupies the northeastern corner of Nigeria. It is bounded on the south by Adamawa Province. It is in these two provinces that our mission field lies. Although two of our present three stations are in Adamawa, four-fifths of the population of our field is in Bornu.

The area is more or less rectangular, running from east to west about 120 miles, the width from north to south being from 50 to 60 miles. The entire population of this area is difficult to determine accurately because parts of it lie in different political divisions. A careful study of the last census figures (1931) and more recent assessment figures shows the population to be about 300,000. Practically all these people are in five main groups: Bura, Babur, Chibuk, Margi and Higi. These may be regarded as units of a single tribe or cultural group.

The western third of this area is occupied by the Bura and Babur groups with a population of perhaps 100,000 or more. For the most part they live on a plateau which is overstrewn with volcanic rocks. The weathering of these rocks has formed a fertile soil which produces considerable crops, chiefly of guinea corn and cotton. However, owing to the hilly and rocky condition of the ground the available farm land in this area is limited. This plateau is reported to have much mineral wealth. The first prospectors who have been allowed in this section are making investigations



this year. It is altogether probable that the life on the Bura plateau may be revolutionized within a few years by the incoming of the mining industry. In recent years many people seeking better farm land have moved off the plateau to the east, south and west. We have two stations in this area. The Garkida station is in the Hawal River valley on the eastern side of the plateau. The Marama station is on the plateau.

The eastern two-thirds of our area is more level with frequent outcroppings of granite hills and ridges. The population formerly centered about these hills. The people are now scattering out over the entire country. Wherever there is a supply of surface water villages are springing up. The central portion of our field being the upland, which forms part of the water shed between the Chad and Benue basins, has little available surface water and great tracts are uninhabited, for the people have not learned to dig wells. The Chibuk tribe occupies this central area. The eastern and north central parts contain many areas watered by streams of the Chad basin, the principal one being the Yedseram

River. There is much good farm land in this section and the population in many sections apparently is increasing rapidly. As in the western section, the principal crops are corn and cotton.

The Mandara Mountain Range extends along the entire eastern border of our territory. The southern portion of these mountains is inhabited by the Higi group. They are moving into the Yedseram plain. Thousands have already settled there.

All the above mentioned tribes are rural people, who do their farming with primitive hand tools. They are practically all on the same economic level. Their wealth consists not so much in accumulated property as in fertile soil. Since the land is owned by the community and not by private individuals, practically everyone may farm as much as he likes, and when the fertility of any particular field is exhausted he may take a new strip of land. The communities are therefore as rich as the land they occupy and the people are economically independent (or easily could be) although they do not possess accumulated goods.

Except for a few ruling clans, who regard themselves as of superior clay, the people are all on the same social level.

Religious beliefs and practices, although varying somewhat in different sections, are actually at heart very much alike. These consist mostly of animistic practices related to various phases of the farming year and to the critical periods of life, such as birth, adolescence, marriage and death. They have a deep-rooted belief in witchcraft. They practice divination. There are a multitude of magical practices to ward off misfortune and sickness and to secure good luck and good health. There is not a person, from the tiniest baby to the oldest grandfather, who has not some charm or amulet fastened about his person. Polygamy is generally practiced.

In addition to the above mentioned tribes, there are some other groups, most of whom live in the eastern portion of our field. There are about 10,000 Fulani people living in walled towns in the Yedseram Valley. These are Mohammedans, and the ruling class in Adamawa Province. In the northern part of the Mandara Mountains are about 40,000 people who are classed as Hill Tribes.

The Lassa station is in the eastern part of our area in the Yedseram valley. It is interesting to note that although our mission work has been confined for the most part, to the Bura and Margi groups, we actually do have church members from among the following groups: Bura, Babur, Margi, Higi, Fulani and Hill Tribes.

Lassa, Nigeria.



The following is an extract from a recent letter written by Bro. D. J. Lichty of Anklesvar, India:

"We started to tour the villages late in November. In most places we found the best of interest and coöperation. We are having a number of interruptions on account of calls to attend council meetings, love feasts, and committee meetings. Sister Lichty stays by the tent and keeps the work going when I am away. Today twelve were baptized. Four of these were women. The women are so needy, so poor and so hungry—both physically and spiritually. But they are coming into the light. During the season we baptized fifty in all. And others are under instruction. We are well but the heat is beginning to tell on us. For the last two weeks it has been 100 to 106 in our tent in the afternoon."

The Power to Become

But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name. On those who have accepted him, he has conferred the right of being children of God. St. John (Moffatt).

What Hath God Wrought in Khergam?

BY NARANJI V. SOLANKY

BEFORE the word of our Lord Christ came here the people were divided into narrow caste groups. They were literally groaning under the rule of superstition and religious laws laid down by the all-powerful pagan priest. When Christ came to rule all this changed to brightness in that those who were secret Christians confessed him openly, forsaking their all for his name. This is what God hath wrought in Khergam and we praise him for the changed lives of our people!

The greatest guiding force of a family is the mother, and it was apparent all too soon that unless we had Christian mothers we could never hope to have Christian homes. With this aim in view we had to get girls to come to our schools for training for Christian womanhood. The power of God hath wrought great things in that we have a number of girls in training and a number who are now establishing Christian homes. Within a radius of a mile we have a Christian community of about sixty families. Others are scattered among their own people in their hut villages where their Christian home life has a marked effect on the lives of their non-Christian neighbors. The Word of God does act like the leaven and the mustard seed. Praise be to God!

In the beginning when these Christian people started to settle here, many of the non-Christian neighbors resented having Christians come into their midst and showed it very plainly by persecuting our people. But once more the hand of God hath wrought a great change in that these very neighbors have cast in their lot with the people of God. They observed the daily lives of the people who outcasted themselves for Christ and saw that it was good. So like leaven the neighbors have received the Word, it seems, by the mere proximity of a better people. All these people now come to the house of the Lord each morning for worship. They have begun to believe in the text, "Begin the day with God."

This has enabled them to be used by God in a wonderful way. On our yearly Thanksgiving Day (Jan. 20, which commemorates the opening of our Girls' Boarding) they bring real sacrificial gifts to the altar, not only material gifts but also lives to be used by him in any way that pleases him.

Again the power of the hand of God hath wrought a great courage in the hearts of these humble people of his to go on in faith and become a self-supporting



The Church at Khergam, India

church. Many have taken up land on the installment plan, getting the money from our own coöperative society, especially established to help the needy Christians by freeing them from the clutches of the sowkars, the professional money lenders. They have taken up land now and till the soil as farmers. Others work as carpenters, tailors, masons and shopkeepers. By doing so they are well on their way to become independent Christians.

Since our church membership now numbers over 400 we are taking steps to organize an indigenous church in the village of Bamanvel about twelve miles from here. On Thanksgiving Day this year we took the building of this indigenous church as our project. For several years the gifts laid on the altar were used in buying land and erecting the Khergam church building which has involved more money from the Indian side than the American side. This has been made possible because our people were willing to make real self-denials for Jesus' sake.

The church owns its own plot of land of more than an acre and also has, besides a plot set apart for the cemetery, another plot of land used for grazing cattle.

In four villages land has been deeded to the church by the villagers for the local schools. In each village where we have a school the village people have put up the school buildings and they keep them in repair, besides furnishing all, except the Christian teacher's wage and his supplies. Steps are being taken to encourage the people of the villages who plead for schools to give, in addition to what they already give, something toward the support of the Christian teacher. So, in every way we can, we are leading them out on the principle of self-support, encouraging them to be an independent Christian community—an independent in-

digenous church. This is a wonderful work God hath wrought among us when one stops to consider the place from which our community started, the conditions under which they lived, their rapid metamorphosis towards the better Christian life and their willingness to suffer for Christ's sake. So one can but thank God and take heart to fight for the victory of our Lord.

In helping these people to grow the personal touch scores a lot. It means living rightly in their midst and being ready always for any service we can render them in Jesus' name, whether it be by ministering to their physical or spiritual needs. It often means planning their houses for them or managing their affairs and keeping them out of debt, helping them to get a better crop from their little plots of land and keeping or helping them to keep their surroundings more sanitary.

We also have a little library right in the heart of our village of Khergam which has been the means of opening another door of approach, another touch for the Master as we go forward in service. Another move is to enlarge the borders here and make it possible for more people to take advantage of this means of growth.

Thus we could go on and name more ways and means, glorifying God in what he hath already wrought in this part of the world field. To him be all the praise and honor and glory.

Khergam, India.

Another Stephen and Paul

BY J. HOMER BRIGHT

It was a hot July day. Quivering heat waves could be seen palpitating all over the plain. A colporteur had arrived at the village preaching the gospel and selling tracts of scripture, if any one would buy, but no one was buying this day. It was the time of the *big knife society* and every one was fearful, everyone except the courageous colporteur who dared to venture forth. Then he fell into the hands of these wicked, superstitious men. He was treated shamefully, but promised leniency and freedom if he would recant. He would not; so they took him and cut off his head.

In the multitude of people who thronged to see the tragedy was a young man who was studying the Scriptures. He kept in the rear of the crowd, Peter-like, curious to know what was going to happen to this warm-hearted Christian who was not afraid to die for his faith. He saw the blood run red and stain the dusty street. He saw him praying to the God of his faith as he knelt for the big knife to sever his head from his body. The scene was over and everybody went their various directions, and so did the young man, but with a new determination in his heart. He could and would die too before he would give up the

brief, precious experience of that vision of a new life. Then he fully gave himself to God. The beautiful death of this saint of God helped him to make a complete surrender of his life to God and he went fearlessly about the village when every one else was afraid to whisper the name Jesus.

For twenty-four years he has been our business man and a true Christian steward of the Lord he has been. In making land purchases he has saved the mission hundreds of dollars not only in land, but in buying building materials and making business transactions of many kinds. When he might have received his lawful per cent as the go-between, which would have been no small sum to him, he said, "No, I can not take it. I will take it, but give it to the mission. My conscience would not allow me to accept it for myself." Such examples of stewardship are so rare and so beautiful they should go down in Christian chronicles. Mr. Chao lives the abundant life. He is always happy, always giving that radiancy which warms others, exemplifying the power of the gospel in his own life.

Ping Ting Chow, China.

What a Difference the Gospel Makes!

BY O. C. SOLLENBERGER

SOME years ago when Bro. J. H. B. Williams came to China as a member of a deputation sent out by the home church, he was heard to remark, "What a difference the gospel of Jesus Christ makes in the life of the Chinese!" Yes, we see its beneficent influence and transforming power on every hand—in individual lives, in homes and in society in general.

The writer recently heard a group of Christians telling their experiences. Some had been users of opium, some gamblers, and some addicted to other bad habits, but when the gospel seed found lodging in their hearts, their lives were transformed, and now they are shining lights in the community.

In homes where the gospel truths have taken hold of parents, idols disappear and the worship of the one true God takes the place of their old superstitions and idolatrous religion. Christian pictures and mottoes are seen on the walls of their homes instead of the old paper gods. Girls' feet are unbound and they are sent to school along with the boys of the family.

A prominent citizen of our city, who, by the way, is not a Christian, made this remark: "Conditions in this country are much better than before you Christians came with the Jesus doctrine." Then he related how there were no schools, but now nearly every village has a school; how old superstitious practices of treating diseases are being supplanted by modern surgery and medicine; and how many old superstitious customs,

once thought to be right, are losing their grip on the people.

Thus we see that the gospel of Jesus is the power of God unto salvation and every good work.

Lassa, China.

Once Bound—Now Free

BY H. S. KULP

"SAVAY!" I looked up from my work of printing the Margi songbook to answer the greeting of old Pirr. He had come to the Lassa market from his own village of Dille about six miles away. He was on his way home. He had been drinking beer and seemed quite disturbed about something. He had met a native Christian worker who holds services in their village, and had been told that beer drinking was not in the way of God. He asked my opinion, and I supported the statement of the Christian worker. Pirr said "Good-by," and went home. I felt sorry for the old man, who was a slave to beer, for I felt sure he wanted to be a Christian.

Next morning, while I was at breakfast, I was told that some one wanted to see me. When I went outside there stood Pirr with his face aglow with joy. "I have repented of my sin. I will always trust and follow Jesus," said the old man. "Last night after I went home I could get no peace until I decided to quit drinking beer and be loyal to the way of God. Now I am ready to be a Christian."

I saw Pirr had been converted. For him, beer had been not only drink, but it had also been food. Native beer is a thick gruel which is taken warm. When beer is available many Margi women refuse to cook any other food for their men. Pirr had always been present at any compound in the village if beer was being drunk. It had been known that he wanted to become a Christian, but the mere suggestion that he would stop drinking beer produced derisive laughter. Yet, quit he did. Even those who had laughed at the idea of Pirr forsaking beer, now admit his conversion.

He had not been very well for years and for a time after he stopped drinking beer he suffered even more. He became very thin. He was taunted. His friends told him he would die if he did not drink beer. "I will die some day at any rate," he replied. But the terrible struggle and suffering of those days are past. He has won the victory. He now has better health than he has had for years. The people no longer taunt him.

Space does not permit to tell the story of his life, which is an epic. He says, "Previous to my conversion I had thought often of going back to the Moslem prayers which I learned years ago, but God had something better in store for me." And indeed God had something better for him for now he is a happy and loyal follower of Jesus.

Lassa, Nigeria.

Upheld by the Power of God

BY MINNEVA J. NEHER

WITHIN the walls of many a Chinese home in our Show Yang district a heroic battle is being fought. Of the heroines in this struggle little may ever be heard, but the loving eye of the Master is carefully watching these young consecrated girls and women as they struggle often in a death grip with the ignorance, superstition, idolatry and immorality in which the other members in their homes are bound. Ofttimes ridiculed, opposed, cursed and even beaten, the marvel is not that they sometimes fall, sometimes grow cold and slip a bit from the idealism of their Christian lives, but rather that the glow in their hearts never quite burns out but flames up again and again in new earnestness and zeal.

Our sweet, gentle sixteen-year-old Li Hsiu Lien lives practically under the eaves of the mission. Her father is a most wicked man, addicted to drink, a man of vile temper and unspeakable morals. He has made the home a veritable hell, yet in the midst of such unhappy conditions this flower of Christian maidenhood is blooming. None but the Master himself will fully understand the struggle which she is making for purity of heart and loyalty to her Master. She dropped on her knees in one of our prayer meetings, and bursting into tears, poured out her heart to the Lord, asking him to keep her sweet when cursed and give her strength to be a light in the home so that she can lead the others in the family to her Savior. Surely the Lord must deal most tenderly with such as she and I am sure his protecting arm is around her and it is his power alone that is enabling her to stand day by day.

Chia Lan Yu, one of our young Christian mothers, has often found the struggle too much for her. But even though she had stumbled and fallen into grave sin at times, yet her face is toward the light and each time she rises again stronger in the strength of her Savior. Just recently she has gotten victory over her faint-heartedness and dares to give her witness before her zealous Buddhist parents. What it means to stand alone in these non-Christian homes none that



Left—Chia Lan Yu

Right—Li Hsiu Lien

have not experienced it can appreciate. Many a stumbling Christian girl facing great odds in these Chinese homes is making a nobler fight than are her American sisters with all the props of a Christian community to help them. Thank the Lord for his enabling, sustaining power!

Show Yang, China.

Winning and Growing Village Christians

BY SADIE J. MILLER

"TRULY the kingdom of God increases like leaven." This is what one of the evangelists said as he came in from a tour some time ago. He had seen what was being done; how a little leaven leaveneth the whole lump; how one, though knowing so little, brought another to Christ. True, there are those who, in times of persecution, grow cold; there are also those who stand the tests and make us glad because of their faith.

In this district is a village known as Majla. For some years we conducted a school there, but with no special results, as we thought. Several years ago what we call "The Crash," came, and then we were called upon to do some drastic cutting. This meant that some places had to be closed, and among those that we decided to close was Majla. That is, so far as paying out money for that teacher was concerned. He was a non-Christian. But he had worked there and knew the place, the people, and he did not let the school close. He kept on just the same as when he was getting his pittance of a wage.

The Lord had sheep of which we knew not. We visited the school occasionally. We had this place on our list for special prayer. One time, going there unannounced, we found special interest. Some of the farmers were complaining about their money lenders cheating them out of their land and homes. One after another they were falling miserably into the hands of these money sharks. Through the school and our visits the people were learning and the first time we had baptism there fifteen came forward.

About this time too our Coöperative Credit Society for Christians was organized, and this gave them a chance to become members as well, making the business for the bank more healthy. The non-Christian teacher received more light and was among the next group who were baptized, there being ten this time. Young men who had been to the mission boarding school at Vankal, this being their nearest accessible church, had become Christians as well.

We made use of the week-end in the Jalalpor Girls' Boarding School and took the school girls out into the villages for evangelistic work. The influence and impression of their work have been marked. Our boarding schools fill a good and large place in evangelistic

work. The third time a move Christward brought thirteen more into the fold in this village.

One time Elder Nathalal made a visit to the village. He is well-known among all of them and has a keen interest in their every welfare. One Christian who had an extra large house was preparing to renew the thatched roof. Nathalal showed him that to thatch a roof every year is really expensive, and in the end unsanitary compared to a tile roof. At once they began to figure and the man saw that, in a few years, a good roof would pay for itself. A stronger frame had to be built for tiles. He borrowed some money from the co-operative bank and soon had a fine house with a permanent roof on it. Others are following his example which makes a decided improvement of house roofs in Majla.

Mavla, a hard-working Christian farmer, was broken up because his land (the best in the village) was soon to fall into the hands of the money lender. It was found that the money shark had taken much more than he had a right to take. We went with Mavla to make a settlement so that he could hold his land and go on with his farming, but a person with greed and hopes of getting more money, as this man, had no mind to settle. So it was deemed advisable to make an example of this case, and if possible, stop other such money lenders from taking similar steps. Mavla brought a suit against the money lender. In court, though Mavla is illiterate and must sign all documents with his thumb print, his straight, honest testimony won the day for him on the witness stand. The lawyers could see that he was telling the truth and that he had been taken advantage of. In passing judgment the money lender received one hundred rupees less than he would have gotten had he settled in the beginning, as he was asked to do. Besides this, he had all the court expenses to pay which has made him feel like punishing himself for not coming to terms when he had the chance. This has been such a triumph to Mavla that he has taken on new life, with the utmost gratefulness to those who helped him gain the day.

Now when we approach such men they do not hesitate to respond, for Mavla's case has been published, not in the newspapers, but as news spreads in India—without the press. Money lenders are more on guard now and have learned that their days are pretty well numbered so far as exercising a tyrannical hand over illiterate farmers. At least such is the case in these parts, thanks to Christianity again, which has mercy on the poor and oppressed.

Along with the gains and encouraging features, are also some not so encouraging. There are losses and reverses of various kinds. Somla lost his non-Christian father, by death, shortly after he became a Christian. Before the family had recovered from this loss his

young son of six years suddenly fell ill with what we think must have been infantile paralysis, and died. Naturally Somla wonders why all this. Salvation came his way and he accepted Christ. Did these misfortunes come because of his step? May it have been a wrong step? His heathen relatives too have been a hindrance, reminding him of their evil superstitions. We know the Lord makes no mistakes and we go on in faith, but those who are so new in the Christian life have not the backing of so much faith. So it is that the village of Majla, though, for the most part, having become Christian, is in great need of the prayers of his people. We believe this will be another place where a church may be organized, if we faint not.

Jalalpor, India.

Our Witness to the Mohammedans

BY B. M. MOW

"WHY Did You Become a Christian?" This is the title of a series of articles by one Sayid Ali Akbar Kadiri Nakshbandi in the *Insaf* (supposed to mean Justice), a Gujarati Mohammedan paper printed in Bombay. The series began last August, and was not finished by the end of the year at least. It is a carping reply to the little tract, *Why I Became a Christian*, by Sultan Mohammed Paul of Lahore, which Abbas A. John and I translated from Urdu into Gujarati and published recently. Sultan had been a violent antagonist and debater against Christianity in his younger days; but when he essayed to prove that Islam offers full salvation he encountered some heavy difficulties. He became a seeker of truth, and at length found what he wanted in Christ. Since then he has been a prolific writer and champion for the Christian cause; and being highly skilled in the tricks of debate, he exposes his opponents with devastating energy. To be sure, very few indeed are the apostles who can advance the cause of Christ by that method. But the story of his search and conversion is very valuable. Of course Mr. Kadiri declares him wrong and foolish at every turn. It is not certain whether we will undertake a reply. It is no new thing for us here to be laughed at. We hope it may yet work out to "the progress of the gospel," as did opposition for Paul (Philpp. 1: 15-18).

The Mohammedan community is very self-conscious. So are the Hindus and Sikhs. There are those who labor for peace and unity and coöperation as the only way of attaining *swaraj* (self-government), or for the sake of prosperity. But there are others who are looking for chips to carry on their shoulders. Which are ascendant? Sometimes it seems the one, sometimes the other. Toleration is a virtue often lauded now. But, by the account kept by M. K. Khan, "In the last seven years, a dozen Aryas [Hindus] have been put to death

[assassinated] for speaking, writing or publishing articles or books against the character of Muhammad. . . . Whenever a non-Muslim speaks or writes against the character of Muhammad in one corner, the whole machinery of the Islamic press, pulpit and platform unites to raise a cry of protest and threat." Christians now are more careful not to offend. The new apologetic of Islam largely ignores the testimony of their own older histories and traditions concerning his weaknesses, but has built up a totally transfigured, rosy and resplendent figure, the incarnation of every grace and virtue. Millions of Moslems will not tolerate a word of aspersion against their prophet.

But it is not necessary that the Christian missionary attack Mohammed. It suffices to present positively our Christ, and let the Holy Spirit do the rest (as he must do in any case), to induce the man to accept Jesus as Lord. No sincere Mohammedan will forsake a well-knit and elaborated and proud socio-religious order like Islam unless he is conscious of spiritual need and sees superior power elsewhere. And the superior power of Christ is what we witness to—or if we can't, then the Mohammedan can shout his creed louder than we can ours.

The sincere Mohammedan, I said. I can add parenthetically that there are some who seek not Islam or any other religion as such, but seek a job or a wife or some other temporal advantage. These come to our doors to profess Christ, sometimes with great cleverness. We do our best to recognize the type early, and deal properly with it.

But the worth-while kind we seek. The numbers won are distressingly few. So also from the privileged classes of Hindus: our thousands are from the underprivileged and depressed. Yet it is right and necessary that we labor also in the more difficult fields. I have been saying *we*, meaning the Christian missionary in general as well as our mission in particular. Our mission has established a Muslim arm of its work, and given it as much encouragement as possible under our straitened circumstances. But divided time and attention is one of our great difficulties.

Our chief visible avenue of approach is in our library in Navsari, at a good location beside the Mohammedan quarter, where we have rented rooms for nearly six years. The books and papers are in the front room, and behind it are three others in which Mr. John and his family live. His wife, Mary, is unfortunately not very well. They have two nice boys Rumnik and Vusant of 4 and 3 years of age, and they keep chickens and pigeons and a pretty wee spot of garden. Every day Mohammedans and Hindus and Parsees alike come to read and to talk. Many come also with temporal troubles that are real enough—unemployment, sickness, trouble with the police, etc.

On Sunday evenings at five o'clock John conducts public worship at the library. Essentially this amounts to a service for the Christians who are near and a few adherents, for the general public does not come. John has an excellent voice, and he makes a specialty of singing along with his portable organ.

It is important to have literature suitable for sale and distribution among Mohammedans. For years the Gujarat Tract Society at Surat has sold tracts dealing with Islam. But many of these do not meet our present needs. So one of the major claims to our time and effort is to produce good and effective literature. In this work we keep connection with the National Christian Council.

A bright spot along our way recently was the Hindustani Convention held at Bulsar in November. Scattered workers among Moslems in southern and western India and others likewise interested have had four such gatherings before, for mutual inspiration and instruction. After some fallow years it was a keen pleasure to have a fifth conference. Padris (ministers) A. R. Graham of Jaora, J. H. Smith of Belgaum and Samuel Datt of Hyderabad were the key men, all three of whom have a vital message to communicate. May our Lord rekindle our hearts and make our word ring true which we bring to our Mohammedan brethren.

Bulsar, India.

Laid Hold Upon

A TESTIMONY BY ANJIKWI MSHELIA

I REMEMBER some of the things my father taught me when I was a very small child. He taught me that if some one told me something confidentially I should not tell it to just anyone, but if the time came when my testimony was needed I should not hesitate to tell the truth though they killed me for it. He also warned me against giving false testimony against any man. Besides this good advice, he also told me that if I went to a man's house and saw something there that I wanted very much, but the man refused to give it to me, I should take it and run. If he followed me I should fight him, making sure that I struck him before he had a chance to strike me. In this way I should overcome him and the thing I desired would be mine. I was not allowed to forget this because this was my father's usual practice. I watched and admired his methods. Wherever there was a fight I was there watching. I knew no fear.

After his death I remembered the things he had taught me. I lived with an uncle and went every day with the other boys to herd the goats. One day one of the larger boys had meat in his gourd of food which he had brought for his morning meal. To see this meat was to desire it. He did not offer to share it with me;

so as soon as he set it down, I took my stick in my hand, snatched the gourd and ran. But they all chased me, and I could not escape. I fought as hard as I could but they were too many for me and took the gourd away from me. But before they caught up with me I had devoured all the meat and the memory of its delicious flavor made me forget the sound beating they gave me.

Another day we all went fishing, but I could not catch anything. Presently I spied a nice fish which one of the older men had caught. I could not see how I could escape with it; so I decided to use a little strategy. I asked the man if I might hold his fish for him. I watched my chance and when he was not looking I dived into the water with the fish, intending to swim to the other side of the river and escape. But the fish got away from me in the water and I was dismayed to think that I should in all probability get a sound beating and have nothing to show for my pains. So I went to the man and told him that I had wanted to play in the water a bit and the fish had accidentally gotten away. Fortunately for me he believed my story.

As I grew older I got a reputation for being a very quarrelsome person. I was not afraid of anyone, large or small, and at the slightest provocation I fought. Sometimes I was the victor, sometimes I was not. It made small difference to me. I took whatever I wanted regardless of the consequences. I was a bully to the younger boys and girls. If I heard any one making remarks about me we immediately came to blows. Every argument was sure to end up in a fight.

Then one day the white man came to our town. I was probably about twelve years old then. After a time these white men said they wanted all the children to come to what they called a school. Many of us went. After a while there were children from other villages as well. Nearly every day there were fights between these strangers and the Garkida boys. One day the white man saw us fighting and he told us that fighting was not good. He gathered us all under a tree and talked to us about how God had sent his Son into the world to help men to overcome their evil ways, that some day they might go to live with God.

That night I did not sleep. I lay awake thinking about these things. The next day he came again into the village and told us more about the Jesus road. On that day Jesus came into my heart to stay. Many times I have stumbled but God is always ready to forgive and help me. Today even if a man curses me, I pray for him that he too may learn about Jesus, the One who was beaten for our transgressions—the One who is able to make me good. He helps me to bear even the persecution of the world, remembering that he was persecuted that I might have life.

This is the true story of how Jesus came into my life.

Spirit-Filled Witnesses Emerge

I was overjoyed when some brothers arrived and testified to the truth of your life, as indeed you do lead the true life; I have no greater joy than to hear of my children living in the truth. John the Beloved (Moffatt).

Discovering Timothies in a Jungle District

BY A. F. ROLLINGER

Paul had the knack—or the Spirit-directed ability—to pick out local leadership for the churches he established on his missionary tours. Some of those selected undoubtedly were heart-breaking failures both morally and spiritually; but there were many who were capable and faithful to the trust reposed in them. It has always seemed to me that in our modern missionary endeavors, good, responsible, local leadership has been painfully slow to emerge. What is the reason? Sometimes, I presume, it is due to a lack of sympathetic insight on the part of missionaries. On the other hand, I have seen instances where I believe an embryonic leader has been ruined by giving him authority beyond his years and experience. It takes a lot of wisdom to develop leadership. At the present time, when the younger churches are feeling a strong urge for independent growth, the problem of finding faithful and capable leaders is most urgent.

Here in the Dangs we have not had an abundance of indigenous leadership. This is a very backward area. When Bro. J. M. Pittenger first came here there was no literacy, and the usual dress of the people did not quite meet Brethren ideals of decency. A recent talk with one of the first workers made me realize to what an extent the level of civilization has been raised during the past thirty years. Of course, the mission can not claim credit for all of this advance, but we have had an important part in bringing it about. Government and contact with the outside world have also done their part.

Our mission in the Dangs has always stressed education. Our village schools have been the only fire to light the candles of literacy in an area of 900 square miles. Out of these schools have come our indigenous leaders. I want to tell you especially about them.

About three years ago the Ahwa church felt moved to appoint a minister from among its own number. When the vote of the church was taken, the choice rested upon two young men who had been away at Bible school and had just returned. One of these young men, Anand Kishen, is not strictly indigenous, but he was born in the Dangs and has always lived here, and I believe he considers himself a native son. He is serving the church in the same way in which a great and gallant band of men has served the home church in the past—through the free ministry. He has a teaching position in the little government carpentry



Young men of the Dangs who are making good

and smithy school at Ahwa. He feels that his work does not allow him sufficient time for sermon preparation, but in my judgment the sermons have not suffered a great deal. It is my guess that his mind may keep more alive by being busy daily than if he had a lot of leisure time to sit around and work out sermons, as he might not be able to use the time profitably. I feel that there is a crying need in the India church for just this type of service.

Ravaji Powar, our other minister, is truly indigenous. When he was a little boy, he roamed from village to village, leading his blind father, who lived by begging a little grain or a few pice (half cent pieces) from charitably inclined neighbors. It is not hard to imagine the dirty, ragged little urchin he was when he first came to the mission school. Today, he is a leader among his people, and I have yet to hear one speak ill of his character. Bro. Ravaji Powar has a fine wife and family.

Both of these young men need your prayers to help them in their fight against surrounding sin, superstition and indifference—even among near relatives. Just remember how much you are the product of a Christian home and community, and you will be able the better to appreciate these young men, many of whom have had no such guiding influence. They have struggled upward toward the Light against a tremendous current of superstition and sin.

During the past five years there has also been a great advance in obtaining employment for our young Christian men. I think it was just about that long-ago that Bro. Garner succeeded in placing the first young men in the forest department. The chief commercial enterprise of the Dangs is lumbering, which is carried on by

the government. In this department there are a number of jobs of a temporary nature requiring a modicum of education. This work suits the ability and temperament of our young men, and eight to twelve of them, on the average, find seasonal employment in this way. During the monsoon season their services are not required, so at that time they turn to farming. Several others have found permanent employment in the same department, and a few months ago one earnest young Christian was placed in the police department. Police in India sometimes have the reputation of being like the police of Palestine in the time of Jesus, or the police of Chicago in the time of Bill Thompson. There is surely scope for the spirit of Jesus to work in this department.

During the past year there have been several very hopeful developments in the Ahwa church. I have often been pained to find that some of our Christians have imbibed so thoroughly the thought that salvation is free, that they feel that one great advantage of being a Christian is that it releases them from the expense of making offerings to idols, as their heathen brethren do. Several times I have heard our Christians say to their Hindu neighbors, "You have to make a lot of expense to worship your idols, but we Christians don't have to do that. Our God doesn't ask goats or chickens from us." At such times I have pointed out to them that our God does require and desire gifts. Within the past year there has been a growing number of our Christians who have brought a special offering for a special blessing. One young man brought a gift and said: "Last year my wife got sick, and instead of praying for her I consulted the witch doctor, and gave him money and liquor and a chicken. This year she again got sick, and I decided to pray. I promised God that if he would make her well, I would give a day's work to the church—and she got well."

Another young man had his faith tested in a similar experience. His child got sick and he covenanted with God that he would give a rooster to the church if the child recovered. The next day the child's fever left and the following day he brought his gift to the altar. The day after bringing the gift the fever recurred. Then he was again fearful and needed to have his faith strengthened.

The young man who got a position in the police service, prayed that he might pass his examination, and promised five rupees as a thank offering if he got the position. He gave the gift out of his first month's wage.

Another young man had his heart touched and voluntarily confessed that he had dabbled at being a witch doctor, even after becoming a Christian; but he saw the folly of it and repented and turned again to the right.

These few little sketches I hope will help you to understand how in this land souls are reaching for the True Light. The way is not easy. Even we missionaries who live among them can not fully understand the struggle they have, but we do have the joy of finding now and again one who has learned to lean upon our mutual Friend, Jesus, and has found the load lightened by the One who said: "Take my yoke upon you and learn of me, . . . for my yoke is easy and my burden is light." We long to help lighten the burden that rests on the soul of India.

Ahwa, Dangs.

Two Women Witness With Magnetic Influence

BY ANNA M. HUTCHISON

THE examples here given, while not spectacular, yet evidence the fact of the quiet, gradual, sure transforming power of the gospel leaven where the true seed has been sown, and allowed to grow, blossoming into the fair flower of the Master's own planting.

Chang Li Hsiang came to our Liao Women's Bible School ignorant of the gospel, but having the necessary requisite, a good heart. The seed sown, found lodgment, and from that time to the present, has continued to grow, blossoming into a strong, beautiful, Christian life full of faith and trust. When her baby fell into the well and was drowned, she bore up only through him who said, "My grace is sufficient." When her second baby was taken to heaven, she saw him in her dreams perfectly happy in that gloryland, and her heart found peace. Her husband, afflicted with a malady of occasional crazy spells, was borne with, by her, in much patience and earnest prayer, till now he is practically well and a seeker after the Truth. Li Hsiang, having graduated from our school, is today a teacher in the same school, and a magnetic influence of the power of the gospel to save and to serve.

Yang Ch'un Yu came to our Bible School even more ignorant than Li Hsiang of the gospel, for she came from another province as a famine refugee, and was sold to be the wife of the highest bidder. She was married to him immediately and not strange to say during those first months, their home became the scene of many a quarrel. Fortunately, however, she was finally placed in our Women's Bible School, and having, if not a good heart, at least an open one, the gospel seed found lodgment, and began to grow more and more into the abundant life. She has been graduated and is now a light and a power, as she joyfully bears the gospel message to the women in the village where she is at present teaching and preaching.

Liao Chow, China.

Mayoksa—The First Christian Leper

BY D. W. BITTINGER

(V. Grace Clapper, M.D., My (yoke-sah))

MAYOKSA was born at Kwaieffa, perhaps forty years ago. She was the oldest of a family of eight children, of whom only two grew to adult life. Of these two, Mayoksa is a leper, while her brother, Haman Gworor, is blind.

While Mayoksa was quite small her parents moved to Gardemna. Here she grew up, herded goats, hunted for the meals, carried water, and hoed corn and peanuts like any other Bura girl. When she reached her teens she was married and after the usual delays and trips back and forth from mother's to husband's compounds she lived with her husband. Later her mother and father died at Gardemna. Mayoksa was the mother of three children, but two died. A daughter lived and soon grew to be quite a help about the compound.

While at Gardemna Mayoksa first heard the Word of God. She became interested and attended services and school quite regularly. Her husband went also to the services at first, but as for him, "he would not hear." During these years both she and her husband became afflicted with leprosy. Mayoksa suffered much. Her fingers and toes began to drop off, and her voice was affected. It was about this time that she felt ready to take the covenant to become a Christian. Making this covenant gave her comfort. When she was advised by the missionary to go to Garkida for treatment for leprosy, she decided to go and implored her husband to go also. But he was afraid of the white men and told her that if she went she would be sold by the missionaries into slavery. He would not go with her and so she went alone, leaving her husband and daughter behind. After being treated for a year at the Garkida hospital, the Leper Colony two miles away was opened and she was among the first to enter there. Treatment arrested the active condition of her disease and she suffered less. Soon she asked for baptism and came up from the Leper Colony to Garkida to be baptized along with Madika, another fine Bura woman. Upon her return to the Leper Colony she began at once to have prayers each evening by the door of her hut. At that time there was no church in the colony and lepers did not come in great numbers to her prayer meetings. Many of the lepers were Mohammedans. But before long so many patients began to gather at the door of her hut each evening that they had to be divided and thus several prayer classes began.

Then a church was built by the lepers themselves, and regular week-night services started. She attended all she could, but never has she ceased to have her own nightly prayers by her hut door and still many come to join her.

One day when her daughter came to salute her mother in the colony, the mother detected on the daughter the marks of leprosy. She was persuaded to remain for treatment. The daughter entered the colony school and soon learned to surpass her mother in school work. Now she reads much to her mother from the Bible. She is also a great help in the cooking and other work about the compound. Mayoksa's great delight is that recently her daughter took the covenant and is growing in the way of the Lord. "We do not know much," Mayoksa says, "but as you show us the way we try to follow."

Garkida, Nigeria.

Chao Yu E—Whose Life Is Contagious

BY V. GRACE CLAPPER

ONE of the joys of living in China in this decade is to stand in the background and watch the long line of Spirit-filled witnesses emerge from the darkness and press steadily toward the Light! This line includes both young men and young women, who with undaunted faith and courage, preach the whole gospel, fearing neither criticism nor persecution. We praise the Father, that in our own mission, yet comparatively young, we have a few of these who shine as lights in the villages of interior China.

Chao Yu E, though only twenty-three years old, is the personification of warm-hearted, vivacious, contagious Christianity. She was born in the town of Le Ping, seventeen miles from Ping Ting, and was educated in the lower and higher primary schools of Ping Ting, and in the American Board Middle School at Taiku. While engaged as teacher in the Show Yang Girls' School she caught the spirit of consecration, while attending the revival meeting conducted by Dr. John Sung and his band at Ping Ting Chow in the spring of 1933. In the fall of this same year this spark was rekindled while attending the meetings of the Bethel Band at Show Yang, and has now developed into a glowing flame. How thoroughly contagious is the spirit of genuine Christianity! While still employed as

*Chao Yu E, who can not
but speak the things she
has seen and heard*



a teacher in the Show Yang school, she carried this same religious fervor into the schoolroom, even to the detriment of her reputation as a school-teacher, for the spirit of her life seemed to be, "I can not but speak the things I have seen and heard."

In direct opposition to the advice of some of her former friends and schoolmates, she is now engaged in direct evangelistic work at Show Yang. In spite of criticism and opposition, she struggles resolutely forward with a spirit that will not be defeated. Her highest ambition is to be filled with the Spirit, her insatiable desire, "That I may gain Christ." Please pray for Sister Chao.

Show Yang, China.

Li Cheng Luh—A Christian Prince

BY ANNA CRUMPACKER

LI CHENG LUH, now a man of fifty, was converted nine years ago. At the time of his conversion he was an innkeeper; later he owned a little shop, but was always interested in winning men to Christ. Physically he is a cripple; at heart he is a Christian prince. He is quite musical and learns new tunes quickly. As he has an unusually large capacity for friendship, he numbers among his very close friends the small children and the young people, as well as the old. He has a splendid reputation in his village and is sought out because of his good judgment.

He reads ordinary Chinese quite well, and he has persuaded twenty-two of his neighbors and friends to take up the study of the thousand character books. This class he teaches himself in his own little home.



"Big Sister Chao" is a Christian grandmother.

The child is Baby Ikenberry

He is enthusiastic about the progress of the church. Through his efforts, a baptismal service was held in his village. Twenty-five were baptized. This was followed by a love feast. He is now at work, trying to get some rooms fixed up for a church center.

This man is the recognized leader of the church group. He is loyal to his home, his village, his neighbors, his church and his Lord.

Ping Ting Chow, China.

Nagarji—A Faithful Servant of Jesus Christ

BY A. S. B. MILLER

"FATHER, where did you get this obnoxious leaflet?" asked the eleven-year-old boy of his father, after he, the son, had been asked to read it to his unlearned, Bhil father. "Do you not know," continued the lad, "that this leaflet is put out by those foreigners who are here to destroy our religion?" The lad's mind was greatly disturbed, for had he not been told by his Brahmin teacher of the government school where he attended that these foreigners had come to kidnap the children and make them slaves?

The father, being uneducated, had asked the lad to read this leaflet for him which was the lad's first contact with Christians and their work. It was the great famine year of 1900 when Christian work was being done through the areas of Rajpipla state. Because of the ravages of the famine on every side the Church of the Brethren mission had begun relief work in helping the poor people. Many were the lives saved through this labor of love. The obnoxious leaflet contained the startling information that this mission was trying to help the people to keep from starving if there were any who wished to avail themselves of this help. Many testimonies of that great work of love could be given by those living today who were recipients of the help so gladly offered. But, to the small lad who had been instructed by his Brahmin teacher, this was the most distressing news of which he could think. *Foreigners*—they were like poison to a lad who had been instructed to think in those terms.

But the father was different. He had seen with his eyes. He had heard the words of life. He had experienced those words in action in the relief which he received for his family which was on the verge of starvation. He saw, heard and believed. Furthermore, he was baptized. By this time the son, too, had come into closer contact with those words of life and he was at the water's edge to witness the baptism of his father. It made a great impression on his mind. He was now eager to learn from the teachers of this new religion. There was a new emphasis. What was it that had made his own father, who was a devotee among the Bhil people and leader in their idol worship, turn away from this to this new and strange religion? There began

Here a new searching after truth which was to lead Nagarji through many trials and new experiences.

Six months after the baptism of his father this lad, Nagarji, was at the water's edge with others to receive the rite of baptism. And with him was another member of the family. Others of the family joined the group of believers until there were eleven of them who had heard and answered the call of the Master. But Nagarji, in a special way, was being led of the Spirit into paths of deep experience. The death on the cross was a story with deep meaning to this lad and he loved to tell the story. Seeing his earnestness and zeal the Christian worker often took him and his father along when visiting other villages for preaching and through their witnessing these new babes in Christ were strengthened and their testimonies were heard far and wide.

Nagarji continued his education with a new outlook. He was having visions and a new purpose was born in his heart. As a lad, he must have had qualities of leadership, rarely found in a boy of his age. He was appointed monitor of the government school which he attended. This brought rupees two (seventy-five cents) per month, a small fortune to a Bhil boy, especially in famine time. But there was a restlessness within him which could not be satisfied with money values. He had visions of service for his Master. Failure in his school grade and the continual punishment which was considered necessary to educational advancement in that (government) school led him to ask admittance into the orphanage of the mission at Anklesvar. Here was the beginning of intensive study of the Bible along with secular education. This brought him into more intimate contact with the Lord.

While Nagarji was an exceptional lad among his own people, his education was not all smooth sailing, for he failed in several of his grades and to reach the place where he could enter higher training required hard study. But he finally entered training college, which was a direct answer to prayer. Here, again, he failed. This was a keen disappointment to him, but he could not rest defeated. He was appointed teacher in one of the mission schools and it was not until after six years' service that he was again to have the coveted privilege of attending school. Leaving his family which he now had, he again made an attempt to carry on in his preparation for more useful service. Beyond his two years' teachers' training Nagarji has had the further preparation of two years in our own Bible School.

It was a long road from a superstitious boy of Taropa village to the trained preacher and teacher who today serves as minister to the little congregation as well as headmaster of the thriving village school of his home village. This school has grown under his enthusiasm and leadership from the number of sixteen in 1925 to

the 112 registered there today. A registered school with three assistants is now established. This school has the reputation of being the most progressive village school in Rajpipla State. We wish to say that it is a school to be proud of and we only wish that we could have many more such schools throughout our mission area. This school is a center of light and progress and a blessing to the surrounding villages. Children from five villages are registered in the school and we say that this school is a blessing to the community. In saying so we remember the one who is primarily responsible. We praise the Lord for Nagarji's faithfulness, his enthusiasm and his wonderful life which has been touched by the Lord to make it a great blessing. A happier man we do not know. A more devoted fellow-worker we have never had. We pray for many more like him. May God bless and strengthen him in his great work.

Umalla, India.

Sikumta Mshelbwola—A Biography

BY LUCILE HECKMAN

SIKUMTA MSHELBWOLA was born at Ngwa probably about the year 1910, the third child in a family of five, four of whom are now living. His father was a well-known Bura "doctor." He did not treat patients by witchcraft but with native herbs. He was also looked upon by the community as an upright, trustworthy man.

Sikumta was probably about fourteen when his father died. Up until that time he had lived the life of an ordinary Bura boy, spending his time herding goats, and hoeing on his father's farm. He and his elder brother carried on the work on their father's farm and about two years later he began trading as a side line. He, in company with others of the town, would buy up local produce, carry it to the various markets sixty to a hundred miles away, and exchange it for things which they might sell to the folks at home for a profit.

In April, 1930, he married Yapindar, a neighbor girl. In the following January a little girl, Wadziba was born.

Sikumta continued with his trading and in August, 1931, he made a trip to Garkida to buy peppers. He saw a crowd of young people going into a large building and he went to the open window to see and hear what was going on. He heard them calling upon the name of God. He asked some one what it was all about and was told that this was a school where they were being taught about God, and about his Son who came into the world that whoever should believe on him might have life. Sikumta made up his mind that when this trading trip was completed he would return to learn more about this strange news. But when he arrived

home he learned that the white people who had come to Marama, seven miles away, were teaching the same sort of thing that he had heard at Garkida; so he decided that he would stay at home and learn.

When, a few months later, the missionaries went to Ngwa for the first time, Sikumta was right there to hear all they had to tell. He gave up his trading so that he might not miss a single visit. And in August, 1932, he entered the school at Marama.

In February of 1933 he was baptized and in August of the same year he began part time work, teaching and dispensing medicine in his native village, Ngwa.

Later his wife died with pneumonia, leaving a tiny baby daughter. Little Jeneba is being cared for in the mission nursery until she is two years old when she will go back to live with her father. Wadziba is with her grandmother for the present.

A few months ago Sikumta married Mdama, a daughter of the Zoakas of Bila, a village near Marama.

Marama, Nigeria.

Jenatua, a Christian Wife and Mother

BY CHRISTINA KULP

TWENTY-ONE or two years ago Jenatua was born at Garkida. She was ten years of age before she saw her father, for the year in which she was born the Buras at Garkida had revolted against the Fulani chief who had been put over them. Troops had to be called out to put down the uprising. Jenatua's father was one of the few who was taken as a political prisoner and exiled for ten years. The mission station at Garkida was opened two years before her father returned. A year after he returned her mother died. Jenatua's father soon betrothed her to a man who already had four

wives. Her father forbade her to go to school. She, however, heard the Christian message and wanted to become a Christian. She was on her way to church one day to take her Christian covenant. Her intended husband warned her father, and together they kept her from going to church.

Jenatua had no desire to marry the man to whom her father had betrothed her. A young Christian lad named Pilesar who lived at Lassa wanted her, and plans were made for them to elope. He went to Garkida and met her in a Christian's home. They spent the first night in a village in the opposite direction from Lassa to outwit any pursuers. Jenatua spent two anxious days while going the sixty miles to Lassa. It was the rainy season. The grass was high. They followed unfrequented paths, and sometimes left the paths altogether, traveling through the high grass. They had scarcely arrived at Lassa before a messenger came from the girl's father asking her to return immediately. This she refused to do. Later a second messenger came who was instructed to receive on behalf of her father a portion of the "bride price." This was a sign that her father was reconciled to the marriage and accepted Pilesar as a legal son-in-law. That was five and a half years ago.

Jenatua, almost immediately after her marriage, made a Christian profession and entered school. She made rapid progress. Besides keeping up her home, she has learned to read and has at times helped to conduct women's classes.

Into her home two children have come, Ruby Ann and Bitrus (the native name for Peter). She has learned to sew and makes garments for her children. During the farming season she helps her husband with the hoeing.

Her husband, under the support of the local church, conducts religious classes and services in a village about six miles away. This he does four days a week and on Sundays. The other two days he works in a dispensary.

In the farming season he visits the village less frequently, and they cultivate their own farm. They are quite thrifty; they have acquired a pig, two cows, several sheep, chickens and ducks. They are both people of considerable energy and spirit, and as might be expected, their course of love, although true, has not always been smooth, especially in earlier years. In true Bura fashion, she has said, "You are not the only man I could have had," to which he has replied, "Well, I'll pack you off to your father and let him give you to another man." But Christian grace has triumphed. She has a genuine love for her husband, and they love their children. They are settling down to be real pillars of the Africa church.

Lassa, Nigeria.



Jenatua and Her Family

Into Their Villages, Homes and Lives

And after that, Jesus himself sent out by means of them from east to west the sacred, and imperishable message of eternal salvation (Moffatt). And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following. Mark.

And So the Christ Dwells Among Them

BY ANNA E. LIGHTY

JOO JOY-JOO, under a burning sun, to a village we go. We find an eager, waiting group, for it is our first visit to the school recently opened. The teacher, an earnest young man with a sincere desire for the uplift of these village folk, has won his way into the homes and hearts of the people, and in a few months' time has a flourishing day school for children and a night school for young men. One encouraging feature is the enrollment of four little girls. One was absent because of fever, and we visit her with a bottle of quinine pills. How her mother's heart warms to the interest we take in her child. We have many friends in this village for we camped here several years ago. They beg us to remain for the night, but we must hasten on.

Bumpety-bump, under a moonlit, starlit sky we pass on to the next village. We are surprised to find the schoolroom crowded with children and grown-ups. How they do sing and respond to the teacher's direction! The love and devotion manifested toward this young teacher and his wife are evidence of a sympathetic, helpful interest in the welfare of the villagers. Bro. Kilia is in the meeting with his beaming face. He does not forget our ministry to his daughter a few years ago when she was so ill. Nearly his entire family have since professed Christ. Early next morning the Mohammedan *munshi*, or teacher, calls and invites Madam Saheb and the teacher's wife to drink tea with his wife. She is a purdah woman and can not go outside her house to mingle with friends. What an opportunity for heart-to-heart fellowship as we chat over our cups of tea.

We are camping in a large Mohammedan village. This evening we are invited to dine in a Mohammedan home. Several years ago, a false charge was brought against a son in this home. It was clearly evident that jealousy was the root of the accusation. The missionary was appealed to and assisted in bringing justice to the young man by a letter of appeal to the Collector. This kind act has never been forgotten. Kindness appeals to a Mohammedan heart as nothing else can. Outwardly this family is Mohammedan, but at heart they believe that the Christian possesses something not found in their religion. The young man referred to visits in our camp and joins lustily in singing Christian hymns.

There are a number of Bhil women candidates for baptism. While we are resting during the heat of mid-

day to renew our strength for night meetings, Sunderbai, the teacher's wife, is going from house to house of these candidates to make sure they are ready for the important step they are about to take. Thus she visits the Mohammedan purdah woman in the confines of her home and sheds a ray of light by her smile and testimony of a loving God. Is it any wonder we have a welcome into their homes?

The Dheds (outcastes) call upon the missionary and ask for an interview. They want to throw off some of the shackles of their caste which prevent them from rising socially. Will Saheb please help them to approach the proper authority in getting an act passed prohibiting the eating of carrion flesh? They want to send their children to school, too, and in a certain village the high caste Hindus are making it hard for them. Will Saheb please use his influence in making the way easier for the education of their children? We sit in their homes and drink tea with them—the untouchables. A new courage, a new hope grips them. Yes, Christ came to uplift them also.

In another village, a group of farmers visit our camp one evening to invite us, along with the Christian teacher and his family, to eat *ponk*, or parched kaffir corn, with them in their field next morning. The Lord has blessed them with a good harvest and naturally our conversation drifts to the bountiful Giver of all good things and our dependence upon him. The acceptance of their hospitality around the heap of warm ashes covering heads of corn is just another avenue of approach to their hearts.

Bro. Devji, with the missionary's help, has introduced an improved stock of chickens in a village. The people have a new interest in life as they collect their eggs, double the size of their former hens' eggs, and for which they also receive double price when sold.

Yes, even a word of rebuke or a bit of sarcasm sometimes hits the right spot and produces results. Several years ago we pitched our camp on a knoll outside a high caste village. The villagers informed the missionary next day, that his camp was pitched in the place selected for the village toilet, but not used as such. The missionary replied that it was the only site he could find clean enough for his tent, for he could not walk through their village without carefully picking his steps. On the next day when we went into the village we found it swept and cleaned throughout.

Christianity is a happy, joyful religion. Wholesome mirth has an important place in the evangelistic pro-

gram. The Indian loves a good story, jokes, laughter and fun. When the children gather for play in the evening, we have many onlookers who seem to enjoy it as much as the children themselves. It is a valuable preparation for the meeting later in the evening.

Sacrifice and service rendered in a sympathetic, helpful way is the Christian's opportunity to present Christ to the Indian villager.

Anklesvar, India.

Christ Enters Their Villages

BY MARY SCHAEFFER

"AND wheresoever he entered into their villages, or cities, or in the country—" So today Christ enters their villages, their homes, their lives through the Holy Spirit and through human instruments such as your missionaries and native workers.

Forty-eight miles southeast, or two days by mule, is a village which first heard of Christ through tent evangelism. Several villagers were converted, among them one who has been quietly living this new life among his friends and neighbors. Another awakened a few years ago to the realization that he had made no progress in his Christian life. Then he gave himself to the Lord of Life, and though he could not read, the idol shrine in the cave was torn down. Meanwhile as a result of his new zeal his wife and mother became Christians, and his neighbors (five families) all have one or more Christians in them. Among these one can read the Bible. When the river is too high to cross to the main village they have their own worship. This village now has forty who have taken on the new life.

A village school-teacher for girls has had her problems too. She had been taught that there is no God, for the education she received in the government school was meager. Life looked dark to her. "When will death come to me? There is no meaning to life; it is all sorrow," became the thought of her heart. But the Christian evangelist sat down with her and told her of Jesus, and that he alone could satisfy the heart and help her to know God. "If he can do that I must accept him," she asserted. But the doubt implanted by former teachers was hard to overcome, and social prestige was hard to sacrifice. The evangelist realized how unsatisfactory words are to express that which can only really be known through experience, but she told her own experiences, praying the telling might bear real fruit. The father and brother, who are inquirer and Christian, also prayed for her.

What does it mean that the village children in the Kou Ti region are singing Christian songs so lustily? The evangelistic tent has been to all those villages and the thousand character classes have been in session during the winter months. The older brothers and the fa-

thers have been learning to read and also to sing, but the children remember the songs more easily, so can sing them before the older ones. These songs contain the message of salvation through Christ and in this way many who otherwise would pay no attention to this way of life, hear it through words of song, for everyone loves to hear the singing of the children.

"Will you pray for my wife that she may be healed?" asks a burdened husband. And the prayer of faith gave her strength, and she lived to minister to her family a little longer. Thus new life comes through healing.

As the itinerating evangelist goes from place to place sowing the seed, he or she wonders whether there will be any results. Yet, when one comes and tells of peace of heart, another of a consciousness of sin, another of a change in business because he feels that his methods are harmful to his fellow men and another of having given up his idols, we know that the Spirit is at work. When true life in Christ enters there is an improvement in the standards of the home and in the relationships between the members of the family. The men after they are converted often say: "Come to our village and teach our women because they are steeped in superstition and many follow the secret religions." So plans are made to help them in every way we can. Thus the abundant life enters their villages, homes and lives.

Ping Ting Chow, China.

The Story of the Evangelistic Work in Africa

BY H. STOVER KULP

WHAT have been the results of the past five years of evangelistic efforts in Africa? Quite evidently the home editor in suggesting the above title for our evangelistic report had in mind something other than statistics, for these can be seen at a glance in Africa's Table No. 2.

We, in the Africa field, have sometimes resented the idea of calling evangelism a department of mission work. It is the one thing which integrates our whole program. Evangelism, the presenting of the good news as it is in Jesus Christ, is the one thing we are here for. So, in one sense, when we report any phase of our work it is a report of the penetration of the gospel.

Five years ago Marama station was unopened, Lassa had been occupied one year, and Garkida was seven years old. About these three stations in ever widening circles the gospel is being regularly preached. Some forty villages now have regular services. In addition, numerous tours are made every year in which visits are paid to the remoter villages.

There has also been a more intensive side to the evangelistic work which has its two phases. The first

is the pastoral side. The missionary elders have tried to care for this. This is a work of great privilege for it means the guiding of the new church into the deeper and fuller implications of our faith. It means, also, forming customs truly Christian which will fit the changing African life and at the same time be a guide to its trust development. It is in this area that we have our greatest joys and also our greatest heartaches. Our joys come as we see some of the people applying the Christian truths of life situations in such a way as to be a challenge to us of more mature experience. The heartaches come when we see one after another of our Christians go down before some temptation, the subtlety and strength of which we had not realized, and therefore had failed to forewarn and strengthen the young Christians by the proper teaching. The other phase of this intensive evangelism has been the work of Miss Harter in the homes, and especially with the women in the villages. This is what she reports:

"We are finding some of the people wanting to have better homes and desiring to take better care of their children. Some are seeing that we have come to help them and are asking what they can do to improve themselves. Some are building better houses with light and ventilation. Some of the women in polygamist households are wanting to know if they have to give up their homes to follow Christ."

The statistical report is gratifying because it shows numerical increase. It is encouraging to report three well organized and prosperous churches, each supporting home mission workers. Two of the congregations have built their own houses of worship.

But there are other things to report. When the present writer pauses to think of the condition of the country when he first came twelve years ago, he feels gratified because of changes which have taken place.

One great result has been the creation of trust and goodwill. After all, it has been only a short time since this section of the country came under European administration. Before that time these people suspected one another very much and they distrusted members of other tribes still more and feared the foreigner most of all. Our general program of friendly helpfulness has led the people to put confidence in us and in Europeans. This trust is sometimes almost embarrassing for it is far more than we deserve. Especially is it disconcerting when we Christians are accounted responsible for abundant rains and large crops. We become known in remote places where we have never been because a sick person may have returned home to sing the praises of the missionary healer. Here in Africa where plans and purposes can not be hidden, the people quickly learn that missionaries have no ulterior motives. And so it happens that we are known and trusted where we

have never been and even in places about which we have never heard. It is even reported that in a backward village a government officer, in order to gain the confidence of the people, told them that he was a friend of the missionaries. One of the things which has been an important factor in creating this confidence has been the fact that the missionaries have learned to speak to the people in their own language. One of the missionaries was out on a tour in one of the farther away sections. As he rounded a curve in the road on his bicycle he suddenly came face to face with a woman. She was paralyzed with fright at seeing this strange man on this strange vehicle. But when he greeted her in her own tongue, fear vanished and her face beamed with smiles.

In the villages where work is carried on regularly there is growing up among the people themselves a feeling of mutual trust and goodwill. Such a fine spirit was never known before. Times without number, one hears in a meeting the statement that in days that are gone no gathering could be held without quarrels breaking out. But now for the purpose of hearing God's Word the people meet peacefully in large crowds everywhere.

One of the finest things in our work is the spirit of friendliness which has sprung up between the Bura and Margi groups. In the past if these two groups came into contact with each other, they always met with mutual distrust and suspicion, but now they are coming together in Christian fellowship.

Christian truth and the Christian spirit are penetrating the religious life and customs of the people. Some villages have dropped officially the heathen rites usually celebrated at seed time and harvest. They are having Christian prayer and thanksgiving services instead. Also these same villages have declared Sunday as a day of rest. Their action seems to have in it some elements of a mass movement, since these villages represent nearly 2,000 people. Groups such as these will continue to need Christian instruction and help for a long while before they understand the deeper significance of the Christian ceremonies, but we rejoice that they have come thus far. Other villages would do as much if we were physically able to reach and teach them.

These, then, are some of the results which the gospel is bringing to this part of Africa. They are not as concrete as are statistics of baptism. They do not lie in the realm of the physical as does a building of brick and stone. We can not send you a photo of them. But though these results lie in the realm of the spiritual they are none the less real. In fact, they are more real. They make our hearts glad. We would have you share our joy as through your gifts and prayers you share our labors.

Lassa, Nigeria.

The School Promotes the Kingdom

He gave some to be . . . evangelists; and some, pastors and some teachers. Let him that is taught in the word communicate unto him that teacheth in all good things . . . that we may present every man perfect in Christ Jesus. Paul.

Helping Girls to Live the Abundant Life

BY E. N. SHICKEL

EDUCATION is life, we believe, and we learn to live by living. So we're attempting to work out the course of study in the School of Practical Arts through life situations. Our purpose is to lead the girls into the most abundant life as home makers and leaders in the church and community.

The Christian home is a fundamental factor in social and religious growth; so our girls here live in family groups. The Practical Arts girls, as heads of these groups, manage the households, buy the food, plan the meals, handle accounts, look after health and clothing, beautify the home and surroundings, direct the work in house, garden and field, care for guests, direct worship and try to create a Christian atmosphere. They are always enthusiastic about their study of motherhood and the care of children. Their teacher is the mother of two well-cared-for children that she has used for demonstration and practice in her work. Other families have shared their children and their problems. Several times we have cared for a tiny baby until it could be taken into the Baby Home.

The girls need to know how to combat the disease and filth and ignorance they will meet in the villages. Each family group has its medicine box and takes care of the ordinary needs in its group. The girls see the folks who come to us for medicine and often help in taking care of them. When they go into the villages they observe conditions for themselves and then discuss the problems they present.

Undernourishment is at the root of much of India's disease and heavy death rate. The vast majority of the people do not have food to properly nourish their bodies. We must face not only the problem of how to feed the family, but of how to get the food, too. Whatever the circumstances of the girls themselves, there are always those around them who need help. Hence we are exploring the field of cottage industries to find avenues through which we can conserve and supplement the family income. Making and caring for bedding and the ordinary garments for the family are given careful attention. Poultry raising, rope making, soap making, tape weaving, rug making, Eri silkworm culture, dyeing and calico printing have all had some attention. None have proved a very profitable source of income, yet all do their part in providing food or other necessities, or in adding a little beauty to life.

These social and economic interests are but a part of

the fullest expression of the Christian life, which is our chief concern. Nothing less than an abiding God-consciousness and an experience with the living Christ that they can never get away from can keep the girls loyal in the face of the sin and idolatry, temptation and often persecution they meet when they go out from us. How shall we give them this experience? Bible and religious education classes, group discussions, individual help, along with a natural, unstilted religious atmosphere in all activities are directed to this end.

Religious training must include sharing experiences too. The girls go with Miss Warstler into the villages to help in teaching religious education, directing recreation, visiting homes, giving simple medicines, and facing village problems generally. Groups of girls get to the evangelistic camp too at every opportunity. Not long ago we had such an opportunity in a village some four miles out. We visited the village school and many homes. An outcaste widow who had been fearfully burned, lying in her agony in ashes and dirty rags, appealed particularly to the girls, and they were anxious to do all they could for her. In the evening the girls gave a program emphasizing health and education, and closed with a dramatization of the Christmas story. Mrs. Lichty had been working so hard to get the Bhil children into the village school. The morning after this program ten new pupils appeared. The girls thought they had perhaps helped a bit to accomplish this.

What results is all this bringing? Fifty girls have been enrolled in Practical Arts in the past five years. Seven are still in Practical Arts; two, in other Gujarati schools; three, in teacher training schools; four, in English schools; ten are, or have been teaching; eight are nurses or have been nursing; nine are at home unmarried; seventeen are married. Some of these figures overlap. But mere figures do not tell the whole story. It's what the girls are and the lives they live that count.

Several of our girls have disappointed us painfully. Others have fallen short of our hopes for them. We know that each of these has somehow failed to make a complete surrender to Christ and to keep close to him day by day. We wonder how much of the responsibility may be ours. We humbly petition the Father to help us to better understand every girl and know how to lead her into an abiding relationship with him. Most of our girls are an asset in their homes and communities. Some of them are surprising us. Getting into the

communities where they live and work makes us feel there is abundant compensation for all that was put into them.

Our five elementary girls' boarding schools are making every effort to bring their girls into a real Christian experience too. Their classroom work deals largely with the government curriculum, but Bible study, worship, and the daily life and contacts are constant influences leading the girls into a fruitful Christian life, and a passion for souls and service among their people. We rejoice in sharing with you in bringing to India's women and girls the Christ with all the freedom and joy and widened outlook he brings.

Andkleswar, India.

Our Mission Schools in Africa

BY W. M. BEAHM.

THERE are three realms in which our schools serve the religious objective of our Africa mission.

1. *Undermining the Foundations of Fear.* Our schools furnish an intelligent basis for religious understanding and clarify the background for the fullest knowledge of God. Says Winifred Hoernle: "Man in Africa has not formed a notion of the universe obeying what we call natural laws; he does not conceive a natural order. . . . The haunting fear of witchcraft, the ever present feeling of unseen powers working around one, can never be eradicated until some conception of the working of natural laws is made clear to African people. . . . It is not because they love their children less that African people kill off the child who has cut its upper teeth first, or crush in a pot unfortunate little twins, but because it is their belief that these abnormalities, these breaches of an established uniformity, a social ritual, are revelations of something radically wrong, of something impure in the family structure, and that unless the evil be got rid of dire calamity may befall not only the family but the community." In America we gather on Halloween seeking some mild thrill by telling outworn ghost stories of goblins and witches. But these primitive Buras live in a world in which these intriguing fancies are a daily and terrifying fact. What a refreshing basis for religious teaching is established by the revelations of what are, to us, the most elemental assumptions of education! And until some of this educational spade work is done, it is almost impossible to cut through the cobwebs of their superstitions and magic. The Moravian missionaries long ago concluded that it is not wise to teach people about the Trinity until they have learned to count three. It is essential to have an intelligent basis for religious understanding. We have been commissioned as "the light of the world" and are obliged to eliminate the dangers of obscurantism.

Where Contacts Are Made. Our schools give opportunity for meeting many Africans in a sustained and regular capacity. Out of this fellowship grow the contacts which issue in changed lives. When so much of our message is strange, and our methods and motives are new, it is important that we rely more on the "time exposure" of the patient teacher than on the "snapshot" of the fiery evangelist to give them a true picture of our gospel. The sustained contacts in our schools give time to outgrow all strangeness and to find our way to the back of the black man's mind and to the bottom of his heart.

This is the more true since the teaching of religion is not only allowed in our schools, but is required by law. So our most fruitful evangelistic work done has been in the schools. Education is thus not a rival of evangelism but a method of evangelism.

Enrichment of Life. Our schools have a large place in bringing to these primitive folk the abundant life which Jesus long ago desired men to have. Education per se is a Christian gift. And all we can do to enrich and enlarge their lives here is surely within our commission. True, there are refreshing and surprising values in an illiterate culture. But these are more valued when discussed by sentimental sociologists than when lived in. So long as we crave the best educational opportunities for our own children, how dwelleth the love of Christ in us if we refuse to offer at least some elementary education to these Africans?

At present we have two types of schools.

Our Elementary Schools. Accordingly we have made a start in Buraland and Margiland at educating the young. We now have an elementary school at each station. These care for over six hundred pupils. Fortunately the standards set by the government are simple enough that they can be approximated without violating our purposes or resources. The elementary course is a four-year course allowing considerable adaptation to local traditions, folklore, crafts and customs. The work is all done in the vernacular which keeps us close to the people. It also enables us to reach them with the Scriptures in their mother tongue. The course enables us to concentrate on the problem of producing a literate Christian community without having to set up an advanced school program. It is our hope to do this in such a way that a minimum are drawn from their local agricultural life into the disintegrating influence of a too rapid modern industrial development. When a literate, self-supporting Christian community is established there will be time enough to send their sons into the wider and more advanced life of this fast changing part of the world.

During the last five years over 1,500 different pupils have been in our schools. A large number of these dropped out after a few months or a year of atten-

dance. Yet they had that much sustained contact with the mission and its message. Out of the faithful ones have arisen the increasing group of eager young men who are now taking an active part in our medical work, the teachers of the religious classes in the surrounding villages, the helpers in our schools and the promising group who go out each Sunday to the surrounding villages to hold services.

Our Training School. Meanwhile also a good beginning has been made in a training school for teachers. In addition to a score of our own elementary school graduates who are pressing forward in their teacher training, the government is undertaking to send to our school a dozen or more lads who are later to open elementary schools in their pagan villages back home. It will be several years before there will be actual graduates from our training schools, but the prospects are bright for securing in this way a fruitful group of Christian lads who will be the means of spreading the kingdom in their remote and scattered villages later on. We are endeavoring to make their training as evangelists an integral part of their training course.

Garkida, Nigeria.

Students Who Work as Leaven

BY MINERVA METZGER

WHAT the religion of Christ has done for boys and girls in our Shansi territory is not to be measured. While not all graduates have become Christians, yet none have left our schools without having been influenced somewhat by the teachings of Jesus. They at least are led to recognize the superiority of our Leader to those of other religions. Some have made a public confession and received baptism, some have confessed but have not been permitted by family relationships to break with the home altar and come into the church, others more timid are secretly loving Jesus, although they still conform to the clan's acts of worship. We often wonder how many secret believers the Lord has among those who have been pupils in our schools, and if these may not some day come out boldly witnessing to their new found faith.

There is no doubt that the mission schools on the foreign field have been and still are one strong factor in promoting the kingdom of God. To what extent no one can know, but in many of our villages we can see and feel the influence of some child who has been a student in the mission school. At the close of the school year the pupils are requested to carry home with them stories, games and songs for the loved ones who have not had opportunities for learning, such as obligating themselves to tell at least one nature story, one character building story, one hygiene story, one Old Testament story, one New Testament story, and to teach one

new song and one new game. One mother who called at the missionary's home said: "Oh, yes, I know; my daughter has told me." Some of our schools have been teaching groups to go out and help in the evangelistic work by dramatizing Bible stories, also to help in daily vacation Bible school. So bit by bit, the schools, through their pupils, are reaching out into the near and remote places of the field.

We believe that it is the right of every boy and girl to be privileged to grow up as Jesus grew, "in wisdom and stature, and in favor with God and man." During the past five years, school boards, teachers and all seem to have had a far deeper concern for the "in favor with God" life of the children under their instruction. One board member said: "We must keep our school open for the children of our Christians." A teacher said: "All the time I am in the schoolroom, I try to do my work as unto Jesus." Another said: "My pupils are to know the life stories of my Savior." A government inspector said of one of our schools: "This school has a decided Christian atmosphere." Some of our teachers on Sunday afternoons lead groups of students to conduct Sunday-schools, to sing gospel songs, to distribute tracts and to bring cheer to hospital patients.

Within the few past months several of our former pupils have not only won honors, but have stood firm for the faith they have in Jesus. Read the tract entitled, *Meet Miss Li*, who refused to christen a plane for war purposes, saying: "My God is a God of peace and I follow him and dare not disappoint him in giving my influence to kill." Paul Yin won a prize with his paper concerning the church. We might mention others just as worthy. A Miss Chao left a teaching position to go into the evangelistic field, saying: "I am ready to endure the hardships of the road and living quarters, for I must witness for my Lord." And so we see the Wangs, the Changs, the Lis, the Yins, the Liangs, the Niehs, the Lius, the Chaos, the Kus, and many others who have been and some who are now in our schools witnessing by word and deed for a crucified and risen Savior.

It has cost much to keep these school fires burning, but who would deny the Bread of Life to such as these, the future church leaders in China? It was Jesus who said: "Let the little ones come unto me, for of such is the kingdom of heaven." They are leaven, leavening the whole mass.

On Furlough, Rossville, Ind.

O living church! Thine errand speed,
Fulfill thy work sublime;
With bread of life earth's hunger feed,
Redeem the evil time.

Sons of God Who Teach and Heal

And when he had called unto him his twelve disciples, he gave them power . . . to heal all manner of sickness, and all manner of disease . . . saying, . . . Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. Matthew.

Teaching and Healing

BY MYRTLE F. POLLOCK

HALE OF all the hospitals in China are mission institutions. The Brethren mission has three of these institutions, and they stand out like beacon lights to a sea of sick and suffering.

To each 433,300 souls and more, there has been one messenger of healing, with his nursing staff, to extend hands of love and skill. And many come to receive these benefits which the Lord has placed in their midst.

A mother comes, with osteomalacia, a pelvic deformity from which many Chinese women suffer. She has no choice but to have a Cæsarean section operation in order to give life to her unborn infant. In thirty or forty minutes the joy of her family is full to overflowing for they see the mother quiet and sleeping, and hear the cry of the little new son and brother. In a few short weeks this mother is home telling of how her life and that of her baby have been saved.

Another comes, a Christian schoolgirl with tuberculosis. Under the care of her doctor and through her faith in the anointing, she is restored to health and returns to her school work.

A lovely young mother is helped into the hospital by a husband who has mortgaged his land to pay her expenses. Tuberculosis of the knee, and long treatment to avoid amputation of the leg proves fruitless. But the long weeks of waiting revealed to her a loving heavenly Father. Carried on the back of a strong man to their baptismal pool, she with others went down into the water and came up a new child of the kingdom. To visit in her home and see her songs and prayers pasted on the wall by her pillow, and to listen to her two little girls sing and pray, were to know the depth of her joy.

A miracle—it almost seemed. A much needed father, barely able to discern light, led by his son, entered the hospital. His was a systemic disease. Given one intravenous injection and he could see his fingers, a few days later given a second injection and he could recognize faces, given a third injection and he could recognize his individual nurses as they played tennis some distance from the ward window. Such joy in his heart and such interest in his fellow patients were good to see.

Many are those who have been ministered unto both physically and spiritually and who have gone away re-

joicing that the heavenly Father has been good to them through the means of the mission hospitals.

On Furlough, McPherson, Kans.

Teaching the Gospel While Bandaging Hands

BY W. HARLAN SMITH

JESUS CHRIST is the world's greatest Physician and Teacher. He is endowed with heavenly power and truth. By his touch men's bodies are healed and by his words men's souls are cleansed and set free. By repenting and believing in the gospel of salvation many doctors and nurses around the whole world have been given power to become the sons of God. These sons of God also teach and heal. Jesus' power and truth work through them for the salvation of men's bodies and souls even today.

In the picture which accompanies this article we introduce you to two sons of God who teach and heal in China. They live in Show Yang Hsien, one of our mission stations. Their names are Dr. Y. T. Hsing and Nurse S. J. Chang. They work in the Show Yang Friendly Love Hospital. Some time ago when the Show Yang church organized several local evangelistic bands these men became enthusiastic members of these bands. Dr. Hsing especially gave some very rousing gospel messages.

These men also have splendid opportunities to teach the gospel to those who come into their hospital for physical healing. This is done by personal work, and also through Bible classes for those who are able to attend. This is much better than hiring evangelists to do this work, as most hospitals do. One of the men



*Doctor
Y. T. Hsing
and Nurse
S. J. Chang*

baptized this year testified how the doctor had brought him to Christ by buying him a Bible and teaching him the gospel truths, while he cared for a very sore hand in a medical way.

These men also take quite an active part in the church work at this place. They are now much interested in getting a real indigenous church started in Show Yang. These men are not on the mission payroll.

Show Yang, China.

Stories of Medical Work in Africa

BY H. L. BURKE, M. D.

"Doctor! Doctor!"

THERE is a crunching of feet on the gravel outside the doctor's house. Some one clears his throat and coughs. (It's the African doorbell ringing.) The doctor hears, but lies still.

"Likita! Likita! Doctor! Doctor!" comes the call from a timid voice. "Likita! Likita!"

"Who is there?" sleepily inquires the doctor.

"It is I."

"I see. Well, who is I?"

Finally the name is given. "The baby is very sick; he has a cough and his body hurts. His body is very hot. Could you give us some medicine?"

The doctor jumps out of bed, lights a lantern, and examines the child. He brings the needed medicine, explains carefully how it is to be given, and finally gets back to his bed for his much needed rest. No matter that the child was probably sick on the previous evening and the parents hoped that, instead of going to the dispensary, they might be able to get through the night without further trouble. The mission doctor must often lose sleep because the motto of the African seems to be: "Never do today what you can put off till tomorrow."

A Miserly Patient

A leading householder of the village is sitting in the office talking with the doctor. A man has come from the far north to see the doctor, but he had preferred to present his case through his friend. There are the usual salutations and then the friend presents the needs of the patient.

"My brother here has been sick for a long time. He has some trouble that we do not understand very well and it incapacitates him very much. He came three days ago to my house inquiring whether I could do anything for him. I told him I thought that you could help him."

A very large hernia is shown to the doctor. In fact, the doctor has never seen one any larger.

"That is a very serious illness," observes the doctor, knowing full well that the case is hopeless. "I am afraid that it is too big to cut and then expect the man will get well. See, your companion is quite old and I am afraid that he has not the strength to stand such a serious operation."

The patient and friend converse and meditate over these words. The patient replies: "Last year I became so disgusted with this illness that I became angry one day and I stabbed it twice with a sharp knife. For months I lay hoping to die, but God did not hear my prayers and it has healed up. Surely I would not die in your hands. If I did die, only God could be blamed for it, and not you."

They continue to plead and finally the doctor agrees. He fixes the price for the operation at \$2.50 with the understanding that one-half is to be paid before the operation is performed and one-half afterwards. The agreement is made. As the men turn to leave the doctor's presence, the patient says: "My brother is coming in a few days with the money and I shall then give it to you."

But a whole week passes before they return to the dispensary and it is quickly noted that the patient's former enthusiasm is gone. As he faces the doctor he says: "Among our whole family we could only find fifty cents to pay you now. And for all of the work we could not possibly give you more than \$1.25."

"Yes, my good friends," replies the doctor, "you know and I know that this is not a market where one bargains and bargains. We made a contract the other day. You do not want to live up to your contract. You begged me to operate when I felt that it was unwise and hopeless to attempt it. Now it is all on your heads."

Thus the African's dampened ardor and his unwillingness to spend a few cents served to relieve the doctor of performing a hopeless operation.

Burns

During the dry season the bush and grass are burned off. After the fires there is always great rejoicing because the burrows of the rats and mice can easily be found and the animals can be dug out. Many nice morsels of meat are obtainable in this way. There is also great rejoicing if the locusts alight in dry grass or if the young locusts can be chased into it. The grass is then fired and the locusts thus roasted all ready to eat.

Two boys evolved a scheme to catch many locusts in this manner. The grass was high and dry and so they decided to surround the locusts with fire. The boys thought they could then dash in the circle of fire and catch large numbers of locusts. The scheme worked but when the circle of fire closed in on them the boys became frightened and did not know what to do. Their

eries attracted the people from the village but they came too late to rescue them before they were terribly burned. They were finally gotten out of the fire and carried to the hospital. Almost the entire surface of their bodies was burned. Scarcely any spot could be found where they could be given a merciful injection of morphine. They both died in a few hours.

Lepers Come Riding

The sun is setting. A group of travelers are approaching the Leper Colony. As they come near, one recognizes them as a group of lepers. There are six of them. The two women are on horses. They can not walk for their feet are completely bandaged. Usually women do not care to ride horses, or probably are not permitted to ride them. The women dismount. Four of the group ask to stay at the Leper Colony for treatment. They show a letter that the doctor from a distant station has given them. Two of the men are to return home with the horses. The patients, tired and hungry, are led to some huts which are to be their homes while they are in the colony. Food is prepared for them. In a day or two they will be receiving injections. Treatments for leprosy are quite painful and many months, which sometimes stretch into several years, are required to effect a cure. It is, therefore, a great joy to the doctor to see the lepers come to the asylum of their own accord and to see them willing to endure the pain and to remain so long absent from their homes in order to be made whole again.

Sore Eyes

"This little boy wants some medicine," says some one as a little boy of seven or eight years is led into the examining room.

"What kind of medicine does he need?"

"He has had sore eyes for two years."

The edges of the eyelids are encrusted with pus and the little fellow keeps his head bowed and shades his eyes with his hands to protect them from the light. Some drops of cocain are dropped with difficulty into the eyes and in a few minutes some of the pain is relieved so that the eyes can be examined. Then later the proper antiseptic is applied. Three days later when he returns to the hospital his eyes are open and he does not need to be led. His head is still bowed but he will lift it again as he becomes better able to face the light.

Doctor's Remarks

Such incidents as these given are repeated over and over in our mission medical centers. During the past eleven years thousands have gotten a new lease on life through the treatment received at our hospitals and dispensaries.

Fifty people are congregated outside of the dispensary door. "What do all those people want this morning?" you ask. Some one in their village has the

smallpox and all of the rest of the people have come to be vaccinated.

So the work of the medical department continues. Great opportunities are ahead for curative medical work but still greater ones are ahead for preventive work. Our present plan is to establish more of our medical work out in the villages. We are beginning first with villages near by and then plan to go farther and farther afield until all of the important villages have been reached. In this way every one will have an opportunity to get medicine, for minor ailments at least, in his home town. It is too much to expect that a person with a fever or an ulcer will travel twenty or thirty miles for medicine. It is hoped to put medical help within reach of everybody.

Lassa, Nigeria.

An Indian Minister Speaks for Hospitals

BY G. K. SATVEDI

EVERY Christian movement on the face of the earth aims to propagate the gospel. There are two ways of going about it: One is open preaching, or telling about the experience of salvation; and the other is the silent preaching, or showing the fruits of salvation in our everyday life. Our hospitals are working along both these lines.

I am afraid, very few of the readers of this paper have an idea of what the Indian people are like. The whole population can be divided into four main divisions under the heads of different religions: Hindus, Mohammedans, Parsis and Christians. The last three have little objection to eating, drinking, or coming into touch with one another; but the first named, the Hindus, object to mixing, even with a person of their own religion if he is but one step lower than themselves. Of course, this is judged by their own standards of superiority and inferiority.

However, these caste prejudices are somewhat on the wane, and the whole Hindu society is undergoing a subtle, imperceptible, unwilling and far-reaching change as time advances; and who can put back the wheels of time? Of course Christian teaching, international movements, and many other allied movements which have their roots in Christianity are responsible for this change, and this in spite of the prophecy of an Anglo-Indian poet to the effect that—

"East is East and West is West,
And never the twain shall meet."

I will now try to give you a glimpse of how the mission hospitals are doing their bit in the Lord's work.

They bring the people in to Christ, where they can have a first-hand acquaintance with him. I know of some orthodox Hindus who would not like to come into contact with Christians under any circumstances. In

their sickness they try all the available doctors skilled in the Western medicine, but failing to improve, they have to come, willy-nilly, to the mission hospital. But even then they take jolly good care to guard themselves from "that defiling word," the gospel. They seem to believe that Christianity is nothing but renegade Hinduism, and all people who belong to that religion are no other than those collected in the big famine by the missionaries. We indeed praise the Lord that most of those who share this belief soon discard it, when once they come to know the secret of heavenly power which is on the side of Christians.

Hospitals also help to kill prejudices. There are some sorts of prejudices and superstitions here too, just as there are in almost all the parts of the world, and women are their chief advocates and upholders.

Under no circumstances do our hospitals give preference or precedence to a high caste man, or make any difference in treatment. Personal recommendations do not change treatment nor entitle the high caste people to more facilities; patients are treated as patients only. All castes of people are given room side by side and are treated alike. Seeing this, people learn a lesson and begin to respect one another; even a high caste man will visit and sympathize with a so-called poor low caste

man. In this way, in their daily life, the hospital staff teaches people the equality of mankind and the Christian principle of the fatherhood of God.

In our mission hospitals devotional meetings are held daily before starting the day's work and non-Christians willingly take part in them. Prayers are offered for the sick, often in their own rooms and at the operation table, which lead them to the real God. Christian literature is kept in small libraries and is sold to them also, though some leaflets are distributed free. The evangelist does not confine himself to the hospital only; he carries the gospel to the homes and the villages of the patients. The Dahanu medical staff tours with medicine as well as with Gospels and Christian tracts. Sometimes the evangelist visits the people in their homes and even holds meetings there.

In short, we have found out that the hospitals are like a plough, which breaks the ground, digs out some weeds, and permits of the sowing of some seed. People understand that the mission hospitals are not existing to make money, but to render a real help to the poor. The Lord is working through our Christian hospitals. Praised be his name.

Bulsar, India.

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SWEDEN

Graybill, J. F., and Alice, Spangatan 38, Malmö, Sweden, 1911.

CHINA

Liao Chow, Shansi, China

Hutchison, Anna, 1911.
Oberholtzer, I. E., and Elizabeth, 1916.
Sollenberger, O. C. and Hazel, 1919.

Ping Ting Chow, Shansi, China

Bright, J. Homer, and Minnie, 1911.
Ikenberry, E. L., and Olivia, 1922.
Crumpacker, F. H., and Anna, 1908.
Hornung, Emma, 1908.
Parker, Dr. D. M., and Martha, 1933.
Schaeffer, Mary, 1917.
Wertz, Corda L., 1932.

Show Yang, Shansi, China

Clapper, V. Grace, 1917.
Ncher, Minneva J., 1924.
Smith, W. Harlan, and Frances, 1920.

Tai Yuan Fu, Shansi, China

Myers, Minor M., and Sara, 1919.
Shock, Laura, 1916.

Tsinchou, Shansi, China

Wampler, Ernest M., 1918, and Elizabeth, 1922.
Senger, Nettie M., 1916.

On Furlough

Metzger, Minerva, Rossville, Ind., 1910.
Pollock, Myrtle, 520 E. Kansas Ave., McPherson, Kans., 1917.

AFRICA

Garkida, Nigeria, West Africa, via Jos

Beahm, Wm. M., and Esther, 1924.
Bittinger, Desmond, and Irene Frantz, 1930.
Harper, Clara, 1926.
Schechter, Elnora, 1929.
Studebaker, Dr. Lloyd R., and Modena, 1934.

Lassa, via Maiduguri, Nigeria, West Africa

Burke, Dr. Homer L., and Marguerite, 1923.
Horn, Evelyn J., 1930.
Kulp, H. Stover, 1922, and Christina, 1927.

Marama, via Damatura, Nigeria, West Africa

Heckman, Clarence C., and Lucile, 1924.
Utz, Ruth, 1930.

Minna, Nigeria, B. W. Africa

Helser, Albert D., and Lola, 1922 and 1923.

On Furlough

Bosler, Dr. Howard A., and Edith, Marine Hospital, New Orleans, La., 1931.
Inman, Dorothy M., 1933, 509 S. Wall St., Covington, Ohio.
Moyer, Edna Faye, 537 W. 121st St., New York City, 1931.
Royer, Harold A., and Gladys S., 2210 Lincoln Way, Ames, Iowa, 1930.

INDIA

Ahwa, Dangs, Surat Dist., India

Bollinger, Amsey, and Florence M., 1930.
Royer, B. Mary, 1913.

Anklesvar, Broach Dist., India

Lichty, D. J., 1902, and Anna, 1912.
Moomaw, I. W., and Mabel, 1923.
Shickel, Elsie N., 1921.
Warstler, Anna M., 1931.

Bulsar, Surat Dist., India

Cottrell, Dr. A. R., and Laura, 1913.
Glessner, Ruth Lucille, 1931.
Mow, Baxter M., and Anna B., 1923.
Shumaker, Ida C., 1910.

Dahanu Road, Thana Dist., India

Messer, Hazel E., 1931.
Nickey, Dr. Barbara M., 1915.
Swartz, Goldie E., 1916.

Jalalpur, Surat District, India

Miller, Sadie J., 1903.

Palghar, Thana Dist., India

Shull, Chalmer, and Mary, 1920.

Box 92, Fort, Byculia, Bombay, India

Blickenstaff, Lynn A., and Mary, 1921.

Umalla, Broach Dist., India

Miller, Arthur S. B., 1920, and Mae W., 1922.
Miller, Eliza B., 1900.

Vyara via Surat, India

Blough, J. M., and Anna, 1903.
Widdowson, Olive, 1912.
Ziegler, Edward K., and Ilda, 1931.

Woodstock School, Landour, Mussoorie, U. P., India

Stoner, Susan L., 1927.
Ziegler, Emma K., 1930.

On Furlough

Alley, Howard L., and Hattie, Bridgewater, Va., 1917.
Blickenstaff, Verna M., Cerro Gordo, Ill., 1920.
Brooks, Harlan J., and Ruth, 2278 5th St., La Verne, Calif., 1924.
Ebbert, Ella, 1310 West D St., Ontario, Calif., 1917.
Grisso, Lillian, care of General Mission Board Elgin, Ill., 1917.

Unlocking Nature's Benevolences

Where wast thou when I laid the foundations of the earth? . . . Whereupon are the foundations thereof fastened? or who laid the corner stone thereof? . . . Hast thou perceived the breadth of the earth? declare if thou knowest it all. Job.

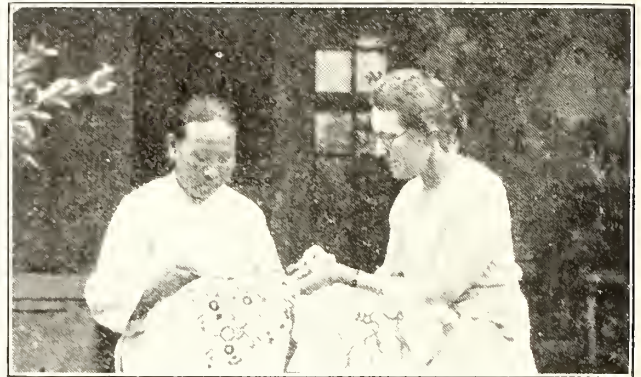
The Hungry Are Fed

BY MINNIE F. BRIGHT

Two gods of wealth and prosperity sat in their old accustomed places, and smiled as benignly as ever, even in the face of the terrible tragedy when Mr. Chao was brought home from the coal mines with a crushed leg. Why could they not have been more vigilant and protective with this only son of a widowed mother, the only breadwinner of the family? Besides, there were the wife and two children to feed and clothe from the small pittance the poor miner received for hours of incessant toil. And yet in the face of this dire extremity these gods to whom faithful devotion had been given for many generations sat silently in their honored seats, offering no comfort and no hope. In spite of old Mother Chao's prostrations, in spite of the burning of incense and although bitter tears had been shed, and although she had prayed that her son should be spared to give her comfort in her old age, there sat those gods undisturbed and immovable!

The last cent had been spent and neighbors were unwilling to give more of their own hard earned money to provide the family with food. For weeks the son lay in the hospital fighting for his life. The wife was given work to do, work in the Woman's Industrial, and she proved a very beautiful seamstress. The great and good Story was taken home. The gods were in their accustomed place and never protested at another God coming into their domain, but the Spirit of love and understanding and new life gently touched these human hearts, and is bringing them into the fullness of his love. Old Mother Chao said recently: "For seventy years I have bowed down to my gods in worship and burned incense faithfully to them, but never again. I never knew before that there was a living and true God, and just think of all these (wasted) years." Tears were brimming her eyes. She continued: "Every morning just before dawn I arise and lift my face toward heaven and say, 'Oh, Jesus, keep me and help me.' I have never learned to pray and I don't know what to say. I have never read a character so do not know if the great God understands me or not, but one thing sure I shall never bow down to another idol. I am done with them." And the firmness of the lips and determination of her face spoke of an honest heart seeking for the abundant life. And having found a taste, she continued to reach out for more of the knowledge of him who came to seek and save such as she.

Such true stories might be repeated again and again.



Sister Minnie F. Bright and her Chinese helper planning some of that fine needlework our women so much admire. The helper is a widow, whose name means Source of Comfort.

From among the sixty women who are at present doing needlework to support themselves, about twenty-five have been brought to a new life through this means. They have renounced their idols and some of them are living exceptionally beautiful Christian lives.

The bean milk which they receive helps to keep their bodies strong and builds up a resistance against disease. It is one of nature's resources to be found here, and a benevolent gift it is. The dead idols of wealth and prosperity are being cast out while the souls of these needy ones are being satisfied in him.

Ping Ting Chow, China.

Following the Graduates of the Anklesvar Vocational Training School

BY P. G. BHAGAT

THE Vocational Training School at Anklesvar, India, was started in the year 1924. Through the years since the school has been working according to the purpose set before it. One can say that although the work has not reached its goal, yet the school has gone far towards achieving its purpose.

Purpose of the School

"To prepare young men for rural life and leadership, to offer an education as far as possible in full sympathy with the highest ideals of service for rural India, and to provide an opportunity for young men of limited means to earn the major part of their school expenses.

"In brief, character development through student self-help and rural service are the goals striven for."

It can easily be understood from the above that the purpose of the school is to prepare good and noble-minded young men for the service of rural India. The following courses are offered:

- (1) *Training Course for Rural Teachers*
- (2) *Agricultural Course*
- (3) *Carpentry and Village Vocations*

To accomplish the above purpose the teachers are trained as far as possible according to the improved methods of teaching. In addition to the usual subjects, various skills are taught. To educate the mind, develop the heart and train the hand—these are our goals.

Let me say a word about the students who have passed through the school so far. There are:

Teachers in Mission Schools	65
Teachers in Government and Local Board Schools.....	22
Agricultural Teachers	4
Farmers	49
Carpenters and Tailors	20
Laborers	10
Students in English School	11
Students in Bible School	9
Policemen	4
Talati	2
Mill Employees	2
Training School Students	7
In Forestry, Medical, etc.	13

The writer has had a chance to visit some of the former students of the Vocational Training School. Most of the boys are doing very good work in the village schools. While teaching in the schools, some are preaching the gospel. They are trying their best to help the people in rural uplift. They also teach the benefit of improved farming, the evils of intemperance, the need and profit of education and the importance of cleanliness. In this way they are serving their people. One can easily see that the aim of the school is gradually being fulfilled.

Many of the former students are good farmers and are doing creditable work. Other boys are succeeding as carpenters. In some cases they earn nearly three times as much as do the unskilled laborers. I met one boy recently who is receiving a satisfactory wage, and also his board, who is doing his best to serve the people in his village and the church. Those who farm also give their spare time to the service of their church. It is our sincere belief that these young men will be increasingly useful in the church and in upbuilding of the kingdom of God.

In conclusion I would like to say that the graduates of the Vocational School are doing their best to use the talents developed during their school career. They follow their work honestly, helping to serve the cause of Christ both in their schools as teachers and as private citizens in the community. Will you pray for the Vocational School and its work among the rural boys of India?

Anklesvar, India.

Helping the African to Discover Nature's Resources

BY C. C. HECKMAN

WHEN God in his great wisdom planned the earth and put in each place the things that were going to be most useful to his people he did not forget Africa. If the Africans were suddenly transplanted to some other section of the world they could hardly survive. They have become a part and parcel of their own country. Here in his own native soil the African makes the most of what he has for his needs.

His soil is not all rich and fertile, though some of it is good. He still not only needs to plant, but also to cultivate and harvest and protect his crops from the thousands of nature's wild residents. In constructing his house he has adopted the easiest methods of building suited to his simple tools and ideas. He uses the things that are most easily procured, but they are also the things most easily destroyed by fire and by the pests of the country. He uses grass thatch in place of shingles or slate, grass-mixed mud in place of brick and stone, and a mud floor in place of cement. He eats mush and green forest leaves instead of the complicated diet of civilized countries.

But with the coming of the white man new vistas have opened up to the black man. He learns about things which were in existence a thousand years ago. He finds there are many things in his own country about which he has been unaware. Tin and gold are becoming something valuable enough to strive for. Cocoa, palm oil, peanuts, gum, hides, and cotton—all have been very plentiful down through the ages, but are just now considered important because they are being sought after by the markets of the world. Just recently the African is waking up to the fact that he can improve his own condition in life by supplying these things to meet the world need.

We as missionaries have a definite part to play in all of this. Many of the resources of this country are as yet unknown to its people. They are completely unconcerned, so we can help them to choose the direction of growth. Our task is not merely to help them to get new ideas and to secure things, but to show them how to make the best use of what they have and what they get. We have only just begun to work in this direction. We have been at it for ten years, but what do ten years amount to when you think of the ages they have been waiting for help? Some attempt has been made to teach them how to grow better crops on their farms and how to have some other foods than just guinea corn mush and gravy from green leaves. They need a variety of foods to prevent some of their diseases. Some one has said that leprosy may be caused by a de-

(Continued on Page 46)

KINGDOM GLEANINGS

Calendar for Sunday, June 2

Sunday-school Lesson, Our Day of Worship.—Psa. 100: 1-4; 20:24. Col. 3: 15-17.

Christian Workers' Meeting, Who Is My Neighbor?

B. Y. P. D. Programs:

Young People—Building a Home Code.

Intermediates—Stories of Hymns.

* * * *

Gains for the Kingdom

Three baptisms in the Empire church, Calif.

One baptism in the Black River church, Ohio.

Ten baptisms in the First church, Philadelphia, Pa.

Twenty baptisms in the Wenatchee Valley church, Wash.

Two baptisms in the Lost Creek congregation, Bunker-town house, Pa.

Four baptisms in the Claysburg church, Pa., Bro. C. L. Cox, pastor-evangelist.

Two baptisms in the Olympia church, Wash., Bro. H. D. Michael, pastor-evangelist.

Nine baptisms in the Hartville church, Ohio, Bro. Clyde Mulligan, pastor-evangelist.

Ten baptisms in the First church, Chicago, Ill., Bro. J. M. Moore, pastor-evangelist.

Ten baptisms in the Westmont church, Pa., Bro. Chas. Blough, in pre-Easter services.

Nine baptisms in the New Philadelphia church, Ohio, Bro. Walter Young, pastor-evangelist.

Six baptisms in the Virden church, Ill., Passion Week services by the pastor, Bro. Caslow.

Eighteen baptisms in the Staunton church, Va., Bro. N. J. Miller of Mt. Solon, Va., evangelist.

Seven baptisms in the Hemet church, Calif., Bro. J. F. Baldwin of Modesto, Calif., evangelist.

Eighteen baptisms in the Westernport church, Md., Bro. Harsh of Petersburg, W. Va., evangelist.

Fourteen baptisms in the Amaranth church, Pa., Bro. C. O. Beery of Williamsburg, Pa., evangelist.

Thirty-one baptisms in the Washington City church, D. C., Bro. R. D. Bowman, pastor-evangelist.

Five converts in the Lake Ridge church, N. Y., Bro. J. H. Cassidy of Washington, D. C., evangelist.

Nine accessions to the Nappanee church, Ind., Bro. H. D. Emmert, the pastor, in pre-Easter services.

Fourteen baptisms in the Lebanon church, Pa., Bro. R. N. Leatherman of Union City, Ind., evangelist.

Four baptisms in the Cedar Grove church, Tenn., Bro. Frank Isenberg and Bro. J. B. White, in charge.

Seventeen converts in the La Verne church, Calif., pre-Easter services by the pastor, Bro. Galen K. Walker.

Eighteen added to the Mt. Pleasant church, Pa., Brother and Sister B. M. Rollins of Keyser, W. Va., evangelists.

Nine baptisms in the Ellisorde church, Wash., Brother and Sister Harper Will of Wenatchee, Wash., evangelists.

Twenty-one baptisms in the Moxham church, Johnstown, Pa., Bro. Galen Blough of Rummel, Pa., assisted by the pastor, Bro. John D. Ellis.

Personal Mention

Bro. John H. Oxley, formerly of McClave, Colo., has taken up pastoral work with the Bloom church of South-western Kansas. His new address is Bloom, Kans.

Bro. Ezra Flory and wife of Sterling, Ill., were visitors at the Messenger offices last week. Their many friends everywhere will be glad to know that both were in good health and good spirits. Pastoral work evidently agrees with them.

Bro. W. J. Swigart and wife stopped off at Dayton, Va., on their return from Sebring, Fla., to their home at Hunt-ington, Pa. The special occasion of course was Bro. H. C. Early's eightieth birthday anniversary May 11 in the cele-bration of which Bro. Swigart had a leading part.

Editor E. G. Hoff of our Sunday-school Publications was in the east last week in conference with fellow editors on the question of making story papers better. It was just one of the many fine ways of practicing the share-the-wealth idea, experience and ideas being the principal sub-stance of the wealth to be shared.

Bro. Clarence Sink who has just completed his junior year at McPherson College will serve the Iowa River church of Middle Iowa as summer pastor during June, July and August. The Men's Work at Iowa River says this church is a corner stone of the community and that it administers to the needs of body, mind and soul.

Bro. B. M. Rollins and wife of Keyser, W. Va., have com-pleted eleven months of active evangelistic work in which twenty-two revivals were held in eleven states. The meet-ings resulted in 227 additions to church membership. They expect to attend the Conference at Winona Lake and then return to the midwest for three more months of evangelism. After that they plan to be in school again.

Bro. Sam'l H. Hertzler of Elizabethtown, Pa., writes us: "The prospects for my presence at the Conference are not encouraging. . . . Have not lost interest in the program of the church." All who know Bro. Hertzler know that no proof of the last statement is needed, but if it were it would be found in the timely article he sends us offering com-ment and friendly criticism on certain features of the "Ministerial Policy" proposed by the General Ministerial Board in our issue of May 18 for Conference consideration. We deeply regret that the special makeup of this issue makes it impossible to find place for Bro. Hertzler's com-munication and thus give him the hearing to which he is justly entitled.

How to Use the Material in This Messenger

Read this report thoroughly and then keep it for future use. It will be valuable to you in many ways. Use it—

In preparing missionary talks.

In planning your mission study courses.

In getting missionary information for your Sunday-school class.

In arranging missionary programs.

For inspirational reading.

In your devotional hour, to help you pray more effec-tively.

More complete suggestions on how to use the report in definite and interesting ways are being prepared. You can get a copy of the suggestions free by writing to the General Mission Board, 22 S. State St., Elgin, Ill. Send for a copy and enrich the missionary education in your home and in your local church.

Dr. V. F. Schwalm, president of McPherson College, will preach the sermon at the dedication of the new church of the Pleasant View congregation, ten miles southwest of Hutchinson, Kans., 2:30 P. M., Sunday, June 2. In the morning worship Bro. G. W. Keedy will preach. Bro. Keedy, formerly of this place, is now superintendent of the Old Folks' Home, Marshalltown, Iowa. The evening sermon will be given by Bro. E. F. Weaver of McPherson, Kans. Other interesting features characterize this all-day reunion and rededication program. You are invited to be there.

Dr. J. S. Noffsinger, Washington, D. C., who for thirteen years had been secretary of the General Education Board, has been appointed by President Roosevelt as an official representative of the Government of the United States at the Sixth International Congress on Commercial Education to be held at Prague, Czechoslovakia, Aug. 15 to Sept. 6, 1935. These congresses are held triennially and serve as international clearing houses for educational methods and standards within the commercial field. The last congress of this type was held in London in 1932 and was officially participated in by thirty-three different nations.

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Miscellaneous Items

Woodland Village church, Mich., has changed the date of its love feast from June 1 to June 15, at 7:30 P. M.

The Architectural Bureau of the Home Missions Council furnished the plans for the baptistry recently dedicated in the Indianapolis church, Ind. Bro. Russell West, the pastor, writes: "It was dedicated with R. H. Miller preaching the sermon. It is a lovely thing. We believe it is ideal in every respect and will use a couple of photographs in slides at Annual Conference." This last refers to the pictures and interpretation of church architecture to be given Wednesday evening, June 5, from 8:30 to 9:15 o'clock. For help on church architectural problems, write M. R. Zigler, 22 S. State St., Elgin, Ill.

This week's paper, the largest Messenger ever printed, comes near containing a page for every year our church paper has been published. Count for yourself and see—eighty pages for eighty-four years. Many of our readers will recall that in January of 1931 The Missionary Visitor was merged with The Gospel Messenger. This week's issue suggests it may have been the other way around. However you figure it out, the present issue is a big fine one dealing with the mission interests of the church. And we hope you will read and enjoy it, though considerable current matter must go over to the June 8 paper.

The Bethel church of Nebraska is celebrating the sixtieth anniversary of its founding this Saturday evening, June 1, and all day Sunday, June 2. The Saturday evening program is an outdoor pageant called Sixty Years of Progress featuring such personalities of sacred memory as Alexander Mack, Peter Becker, James Quinter, Daniel P. Saylor, John Wise, John Forney, and living missionaries who went out from Bethel, Mrs. E. H. Eby, Raymond Flory and Andrew Hoffert. Sunday morning Bro. Edgar Rothrock of Pomona, Calif., a Bethelite by birth and by pastoral service, will preach on The Place of the Church in Pioneer Life. The Sunday afternoon program will be Old Days Lived Over Again in which reminiscences will be given by many including Eld. Jas. A. Flory, a Bethel pioneer. The celebration will close Sunday night with The Church of My Dreams by the Bethel young people. Pastor W. A. Kinzie says everybody is welcome.

Do you have Easter memories like this? "We had a very fine Easter revival. Thus far fifteen have been baptized later. The meeting was well attended. Forty-nine joined the prayer band in behalf of the meetings. Our work is going fine, a beautiful spirit of coöperation and interest is seen on every hand. The help of the boards of the church here has made this work possible."

Our Responsibility to the Ministry. The ministry of the church is not only deserving of adequate remuneration for efficient service but ministers deserve to be remembered in the sunset years when the days of active service are over. We have a small Ministerial and Missionary Relief Fund in our church. From it fifty-five aged missionaries, ministers and widows of ministers receive aid. The budget of the church includes \$12,500 for ministerial relief. From a widow of a very faithful minister the following testimony was received: "In the midst of a life of religious activity my husband was called to his heavenly home. The children were left fatherless, and I without an income to clothe, feed and educate them and maintain our home. The days ahead were dark. An interested friend assured me of some help from the Ministerial Relief Fund. I applied and an allowance was granted. I am profoundly grateful to those who have made such a fund possible. It has helped to lift the burden that has fallen to me. I want to be worthy of this great kindness and in some way pass it on to others."

THE QUIET HOUR

General Conference—Its Worship

Theme for June—General Conference

PREPARED BY BURTON METZLER

For Week Beginning June 9

We Have a Great God

Our conceptions of God are not vast and grand enough. Meditate on what God has done and on what he is. Consider his love, John 3: 16; power, Mark 14: 36; wisdom, Psalms 139: 1-6; eternity, 2 Peter 3: 8; righteousness, 1 John 1: 5. Think of the magnificent project he is working out here on earth and climaxing in heaven, John 3: 16; Matt. 28: 19; Eph. 2: 7.

Our Highest Privilege

A man's highest privilege and most fundamental duty is to make contact and to live in harmony with this Great Spirit (Matt. 22: 37, 38).

Alone With God

Great souls are not grown without solitude. Men need to be alone with God (Gal. 1: 17; Mark 1: 12, 13, 35).

With God in the Group

The presence of other worshipers may aid one's own worship. God has been vitally contacted and effectively worshiped in great assemblies. Consider from this standpoint the Jewish passover, great conventions and conferences; synagogues, churches, cathedrals.

The Holy Spirit and Social Contact

Men's preparation for the coming of the Holy Spirit has often been helped by their contact with other worshipers (1 Sam. 10: 10; 16: 13; Luke 1: 41; Matt. 3: 13-17; Acts 2: 4; 31; 9: 17; 10: 44).

Question: What helps and hindrances to worship does one find in a great assembly of worshipers?

The Abundant Life Spreads

The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: . . . they shall see the glory of the Lord, and the excellency of our God. Isaiah.

The Abundant Life Spreads in Africa

BY H. S. KULP

THE five-year period which we are reviewing has witnessed a very definite and systematic attempt on the part of the church in Africa to do home mission work. The church has chosen some of its own number and sent them out to teach and heal in certain centrally located villages. We have called these *community welfare centers*. The movement has been sponsored by the mission and the workers have been supervised by missionaries. However, through the district meeting, as well as through the local congregations, the African church has had a large measure of control.

The community centers are still in the experimental stage. What follows is a description of what in general is being done.

Administration in Hands of Native Church. There are, of course, scores of villages where work should be done. The district meeting decides which villages should be opened first. The support to be paid the workers is also fixed by district meeting. The local churches choose the workers and provide their support. These workers are presented at the district meeting and sent out with the blessing of the church. To date the most inspiring part of our district conference has been the missionary meeting when the workers bring in their reports and the newly appointed ones are sent forth. We trust that this may ever be so.

Types of Work Done. In the main two types of work are done. We call them evangelistic and medical. In the majority of centers two workers have been appointed for this work. One is the evangelistic worker and the other the medical worker. As a matter of fact, they help each other in the work, which has one purpose. In some centers one worker has carried on alone. The evangelistic work has consisted of conducting classes for reading for religious instruction, in visiting the people, and in holding regular services in the villages. The medical worker, besides giving such simple treatment as he knows, also helps in the evangelistic work. Because our mission is young most of our workers are young and limited in training. They are appointed for two years of service after which opportunity is given for further training. As far as possible the workers make their homes in the villages to which they go, and take their places as members of the local communities. They have their own farms which they cultivate during the farming season. There have been seven

such centers. One has been closed. Some fifteen or more workers have been sent out and supported by the local churches. Several hundred people have been enrolled in religious classes, where they have received instruction in Christian truth. Other thousands have heard the gospel preached. Many hundreds have had their physical ills healed in Christ's name.

For what do we hope? We hope that as the workers become more mature they may settle down as local preachers in the communities in which they live. We hope that in each of these centers there will be gathered together a group of Christians who will form a church. We further hope that the village, with the church at the center, will assume more and more of the support of the center, until eventually it bears the entire burden of the work.

This has not all happened, but surely the initial preaching, teaching, and healing which has been done are the essential sowing of the seed. The healthful missionary spirit on the part of the sending groups is one encouraging result. In at least two villages there are groups which have taken a stand for Christ. This is the beginning of the church we are hoping for.

Experience has taught the missionaries and the African church some needed lessons. We have made mistakes. But fundamentally we believe we have some-

Inventory of Africa Mission Property

The items are given in English currency and at present valuation. The par exchange rate is \$4.86 per £1 Sterling.

Items	Garkida	Lassa	Marama	Leper Colony	TOTALS
BUILDINGS					
Residence No. 1	250	20	350	150	
Residence No. 2	350	250	250		
Residence No. 3	350	350			
Residence No. 4	100				
Residence No. 5	40				
Residence No. 6	40				2,500
Hospital	1,000	300		150	1,450
Dispensary and Ward			300	150	450
Elementary School	355	120	150	25	650
Training School	250				250
Church				100	100
Industrial	50		75	50	175
Garage	20	20	15	20	75
Store	80		75	10	165
EQUIPMENT					
Residences	350	150	100	50	650
Hospital and Medical	500	300	100	200	1,100
School	150	100	50	50	350
Evang. (Trek)	35	20	10		65
Industrial and Agricultural	300	100	200	120	720
Wells	100	10	15	150	275
Cars	50	30	50		130
Miscellaneous	12	8	6		26
TOTALS	4,382	1,778	1,746	1,225	9,131

thing through which the African Christian, in a quite indigenous way, can find free and natural expression of the missionary spirit which is inherent in our faith and through which he can bring the life more abundant to his fellows.

Lassa, Nigeria.

Three Chinese Men Who Share Their Treasures

BY EMMA HORNING

WHEN Christians realize that they have a treasure worth sharing with their relatives, friends and neighbors, then the church grows. Recently the hundreds

Inventory of China Mission Property

February 16, 1935

PING TING CHOW

Item	Size	Time Bought or Built	Construction and Purchase Value
Reading Room	Small court	1910	\$ 500
Chinese pastor and others	1 large and 6 smaller courts	1912-13, 1919	3,000
Boys' School	12 mou*	1913-1916, 1922-1926	13,000
Girls' School	5½ mou	1915-1918	8,000
Woman's Bible School	3½ mou	1918	3,500
Hospital with equipment	15 mou	1916-1918, 1920-1922	45,000
Church with rooms for men attending classes	6 mou	1915-1918	8,000
Electric light plant		1921-1922	7,000
Residences			
Ladies'	6 mou	1915	5,000
Vacant	3½ mou	1918	5,700
D. M. Parker	3½ mou	1920	6,000
J. H. Bright	3½ mou	1920	6,000
F. H. Crumpacker	6 mou	1922	6,400
E. L. Ikenberry	6 mou	1922	6,400
Land east of city	38 mou	1922	2,200
Cemetery	1 mou	1913	400
Auto and garage		1922	1,000
Total			\$127,100

LIAO CHOW

Boys' School	10 mou	1915-1916, 1918-1921-1925	\$ 20,000
Girls' School	10 mou	1915-1925	16,000
Woman's Bible School	4 mou	1915-1918, 1925-1929	3,000
Hospital with equipment	12 mou	1915-1916, 1918, 1921-1924	31,500
Church with reading room	5 mou	1916-1920-1921, 1922-1923	18,000
Chinese pastor and others	2 mou	1914-1915, 1920	900
Residences			
I. E. Oberholtzer	7 mou	1918-1921-1928	6,500
O. C. Sollenberger	7 mou	1921	6,000
Nurse and doctor	5 mou	1921	5,750
Unimproved property in city (1 court enclosed for ladies' residence, 1931)	8 mou	1923-1926	1,200
Cemetery	6 mou	1914	350
Autos and garage		1921-1928-29	3,200
Total			\$112,400

The Chinese court adjoining the Girls' School is the home of Sister Hutchison. It was first rented in 1913 and used for the Boys' School two years, after which it became the home of the Florys and later the Bowmans. In 1925 it became the Ladies' Home. A court long rented as a home for missionaries, and for two intervals used as quarters for Chinese workers, reverted to the owner last year, after being used for twenty-two years.

SHOW YANG

Large residence (W. H. Smith, 1st floor and ladies 2nd)	4 mou	1919-1922	\$11,200
Boys' School (discontinued 1931)	24 mou	1920-1921-1922	26,000
Girls' School	6 mou	1919-1922	3,500
Woman's Work quarters	1 mou	1919	1,000
Chapel (Chinese store buildings adapted, and quarters for workers)	4 mou	1919-1921	2,800
Hospital (Chinese style courts with homes for two doctors). Sold to Dr. Hsing in 1932	4 mou	1924-1926-1927	5,000
Residence (semi-foreign, vacant)	2 mou	1919-1920-1921	2,000
Residence (2 Chinese courts)	8 mou	1920-1921, 1922	2,200
East portion of south compound (gardening for missionaries and Taiku agricultural experiment extension)	19 mou	1920-1921	1,500
Total			\$50,200

TAI YUAN FU

The station was opened in 1921. Our missionaries living in Tai Yuan Fu are in rented quarters. The Myerses are living in a foreign house rented from the English Baptist Mission since 1929. Sister Shock has been living in a Y. M. C. A. foreign house since her transfer to Tai Yuan Fu, January, 1935. The Ikenberrys occupied the same residence the last three years they lived at Tai Yuan Fu, and had lived eighteen months in a residence of the English Baptist Mission. The chapel is also in rented quarters, which accommodate some of our Chinese workers. The local group is putting on a campaign for funds, by which, together with a grant from the Board, they hope to purchase property for a church.

TSINCHOU

Some of our workers have resided at this county seat since 1930, when Sister Nettie M. Senger definitely located at Tsinchou. For several years, prior to 1930, Sister Senger spent much of her time in Tsinchou and near-by villages.

In 1931 Brother and Sister Wampler moved from Liao Chow to Tsinchou.

During 1934 the local church group, with contributions from our other stations, bought and repaired a place for their church which was dedicated in June, 1934. This property belongs to the local church.

Besides there are Chinese properties rented for the Wampers and Sister Senger and the Wool School. Sister Shock was located at Tsinchou for fifteen months during Sister Senger's furlough.

*The mou varies in different localities. In treaty ports it has been fixed at 1-6 acre.

who had been captured went through such experiences. Some evidences of the resultant indigenous growth follow.

Some six years ago Bro. Tu Shou-jen attended a laymen's class at Ping Ting. He returned to his distant mountain home with the power of the Holy Spirit upon him. He became a great personal worker, witnessing for Christ in all the surrounding villages. One by one he brought his friends and neighbors to Christ till now they have a membership of 120 in this church. He has family worship in his home, teaches mass education classes, gathers up promising members and takes them to the district training class twice a year, and visits the outlying members and keeps them inspired. In fact, he is the unpaid pastor of the district, giving his life for the love of Christ.

Some four years ago Bro. He Hsien-chang attended a mass education training class at Ping Ting. He returned to his village some forty miles out in the mountains fired with enthusiasm. He decided that he was going to help his people to be Bible-reading Christians. Accordingly the first winter he organized two mass education classes; the next winter two more; and the third winter he had an advanced class. Not only did the farmers of his own village learn to read, but the enthusiasm spread to all the surrounding villages, where they are now having the same kind of classes.

The village of He Chia Chuang now has seventy baptized Christians. They have rented a place for a chapel where they hold regular services. Idol worship is practically a thing of the past here, for the whole village has a Christian atmosphere. The same Christian enthusiasm is spreading to the neighboring villages, where in 1934, seventy-two were baptized. But He Chia Chuang is the center of the movement and He Hsien-chang is their volunteer leader.

Bro. Wen lives in a mountain village where Bro. Oberholtzer often visited to encourage the little Christian group. But sad to say this warm-hearted Christian contracted tuberculosis and grew weaker and thinner year by year till finally he died. On the third day they planned to bury him. Coffin, funeral feast, pallbearers, grave diggers, relatives and friends had all arrived. When they were about to place him in the coffin they saw his hand move and decided he was not dead. They gave him water with a spoon and he soon revived and asked for large quantities of water. In the afternoon he drank bowl after bowl of millet broth and was strong enough to speak to the people. He told them that Jesus had performed a great miracle, for he had been dead for three days and now he was alive again. Needless to say, all the people were greatly impressed.

His sickness never returned and now he is a strong man, taking care of a good sized farm. His whole family has turned to the Lord and he is a living wit-

ness to the power of God. He goes from home to home and village to village spreading the gospel everywhere. Some forty have entered the church in this neighborhood. They have rented their own chapel, hold regular services and love feasts, paying all the expenses themselves. Bro. Sollenberger continues to visit and encourage them in their Christian life.

Some of our churches have volunteer bands, who go out to teach and preach in the city and villages on Sunday afternoons. In Tai Ynan the young men of the church take turns in holding the services and thus they do not need a paid pastor. Most of the churches have aid societies where the women give one afternoon a week for church work. Collections and contributions are increasing. Thus the church is taking root in native soil and the abundant life is spreading.

Ping Ting Chow, China.

Developments in the Indian Church

BY J. M. BLOUGH

THE most significant trends of development in the Indian church during the last five years are toward unity and coöperation, self-support and Indian control, and toward extensive evangelism among the higher classes. Our own small church shares in most of these projects and shows significant advance along certain lines.

Unity and Coöperation

We are glad to state that there is absolutely no overlapping of work with other churches or missions in our India field. Comity rules are faithfully observed. There is no instance of church union in our immediate area, but there is splendid coöperation among the churches and various union efforts are flourishing. The most significant movement is a union organization of Indian Christians for the social, moral and spiritual welfare of the entire Christian community. This organization has done much to foster the spirit of unity among the churches and has extended its usefulness during the last five years.

We have had coöperation for many years in our Sunday-school work as well as in our literary work, but in the latter sphere our church, by furnishing the literature missionary for Gujarat, has made a greater contribution to this union project during the past five years than formerly. Again, during this same period, two new union projects have developed, which we are very glad to report. Beginning with 1933 a united monthly church paper was started which serves all Gujarati speaking Christians. One of your missionaries is the editor. Then there is also the project of bringing out a union hymnal for five churches in Gujarat. A representative committee has this work in hand and half the hymns have been selected. At present three hymn books are in use.

Self-support

Because the India mission requires an annual budget people are led to believe that the Indian church is doing

nothing in the way of self-support. This is a very mistaken idea. From the beginning all our congregations have supplied the ordinary running expenses of the

Inventory of India Mission Property for 1935 (As Compared With 1930)

PROPERTIES		Ahwa	Anklesvar	Bulsar	Dahanu	Jalalpur	Palghar	Umalla	Vada	Vyara	Totals
LAND:											
Compounds	1930.....		30,931	60,000	6,000	3,000	8,000	1,100	2,400	900	112,331
	1935.....		25,900	50,000	5,000	3,000	5,500	1,000	1,000	900	92,300
Village Plots	1930.....		125	3,500	1,300	4,300		350		900	10,475
	1935.....		100		200	3,000		250		720	4,270
Farm Lands	1930.....		32,500			1,500		6,000	3,200	2,800	46,000
	1935.....		25,000					6,000	1,200	2,240	34,440
BUILDINGS:											
Bungalow No. 1	1930.....	15,000	14,000	8,000		12,000	10,000	11,760	17,000	15,000	102,760
	1935.....	8,000	10,000	5,000	3,500	7,000	5,500	5,000	5,000		61,000
Bungalow No. 2	1930.....	20,000	12,000	10,000	18,000			19,600	16,000	19,000	114,600
	1935.....	12,000	7,000	6,000	9,000			10,000	7,500	15,000	66,500
Bungalow No. 3	1930.....		21,000	15,000					2,000		38,000
	1935.....		14,000	12,000	1,200				1,000		28,200
Bungalow No. 4	1930.....		20,856								20,856
	1935.....		14,000								14,000
Servants' Quarters	1930.....	3,600	9,000	4,000	3,000		2,000	5,100	2,800	5,500	35,000
	1935.....	2,500	7,000	3,000	400		1,500	1,000	1,800	4,400	21,600
Woodhouse, Godowns, Etc.	1930.....	200	800	300	200	400	100	400	300	1,000	3,700
	1935.....	200	400	250	25	300	100	100	150	800	2,325
Workers' Quarters	1930.....	5,600	28,269	20,000	2,500	12,400	5,000	12,740	6,000	2,500	95,009
	1935.....	4,400	25,000	15,000	3,050	8,000	4,000	8,000	4,500	20,000	91,950
Boarding School Buildings	1930.....	13,660	6,500	21,000	17,500	16,800	12,000	16,660	16,000	47,000	167,060
	1935.....	8,500	35,000	18,000	8,255	11,000	9,000	8,000	8,000	38,000	143,755
Village School Buildings	1930.....	600			2,000	3,000	2,000	2,000		1,800	11,400
	1935.....	600	1,000		140	1,500	1,600	1,000		1,500	7,340
All Other School Buildings	1930.....	2,000	69,500	2,000	600				1,550	3,000	78,650
	1935.....	1,000	64,000	1,800						2,400	69,200
Medical Buildings	1930.....			30,000	58,500			5,780	500		94,780
	1935.....			25,000	33,975			3,000			61,975
Shop and Industrial Buildings	1930.....		63,300	900			2,000			1,200	67,500
	1935.....		30,000	400			1,600			4,000	36,000
Churches (Mission Owned)	1930.....			15,000				22,500	2,000		39,500
	1935.....							8,000	450		8,450
Stables	1930.....	2,000	2,000	300	500	400	300	4,900	1,600	1,000	13,000
	1935.....	1,000	1,200		300	250	240	800	400	800	4,990
Garages	1930.....	1,200			1,000				900		3,100
	1935.....	800			400				600		1,800
All Other Buildings	1930.....	600		4,000	200		300				5,100
	1935.....	600		50	240		240				890
WELLS											
	1930.....	3,000	8,400	6,000	1,600	1,500	2,500	3,600	4,000	4,000	34,600
	1935.....	3,000	5,000	6,000	1,600	1,500	2,000	1,500	2,400	4,000	27,000
WINDMILLS, PIPES, TANKS, ETC.											
	1930.....	1,150	1,000	1,200	700	1,000	1,600	400	1,000	8,050	
	1935.....		1,000	600	1,200	500	1,000	500	250	600	5,650
FURNITURE AND EQUIPMENT:											
Bungalows	1930.....	1,600	2,400	1,500	1,450	1,150	800	1,550	1,800	1,400	13,650
	1935.....	1,200	1,500	1,200	700	900	650	800	500	1,400	8,850
Medical	1930.....	100		6,500	4,800			175	100		11,675
	1935.....	100		6,000	1,690			50			7,840
Boarding Schools	1930.....	215	560	300	600	500	200	300	400	800	3,815
	1935.....	200	450	200	220	300	200	150	200	750	2,670
Village Schools	1930.....	130	200	200	100	200		150	50	300	1,330
	1935.....	125		150	25	100		75	50	240	765
Churches (Mission Owned)	1930.....				30			50	50		130
	1935.....				20				20		40
Offices	1930.....			2,400							2,400
	1935.....										
Shops, Farms and Gardens	1930.....		550	250		20	400		200	400	1,820
	1935.....		550			20	300	50	50	320	1,290
CONVEYANCES:											
Carts and Tongas	1930.....	110	400	100	200		400	550	150	370	2,280
	1935.....	110	350		75	25	300	350	150	350	1,710
Automobiles	1930.....	1,000			1,800				1,600		4,400
	1935.....	1,500			100						1,600
ANIMALS:											
Horses	1930.....		200					40			240
	1935.....		100								100
Oxen	1930.....	175	900	200	150		300	1,200	200	600	3,725
	1935.....	180	550	75	25			300	90	400	1,620
Cows, Goats, Etc.	1930.....	35	200				200	300			735
	1935.....		250				140	100			490
TOURING OUTFITS:											
Tents and Equipments	1930.....		1,250	300	575	290	200	1,000	500	350	4,465
	1935.....		1,200	100	200	200	150	300	300	450	2,900
MISCELLANEOUS											
	1930.....	125		300							425
	1935.....	125		100							225
TOTALS											
	1930.....	70,890	326,931	213,050	123,805	58,160	47,700	119,405	81,800	110,820	1,152,561
	1935.....	46,140	270,550	150,878	71,350	37,595	34,620	56,325	35,610	111,270	813,735

The figures in this inventory are given in rupees, normally worth 36 cents each. The total valuation of property in India in 1930 was \$414,921; in 1935 the value expressed in dollars is \$295,903. Statement prepared by L. A. Blickenstaff.

Church True, we have had practically a free ministry, but so had the mother church for 200 years. In one respect we have received invaluable help from the American church and we gratefully acknowledge it, that is, in the building of church houses. Twenty-six years ago Bro. D. L. Miller raised money to help build the Bulsar church. During the last five years four good churches have been built on the India field at Anklesvar, Vyara, Ahwa and Khergam, and at each place a substantial part of the cost was raised by the local church. And the people at the points are keeping these churches in repair.

For twenty years the Indian church carried on home mission work, and all the churches contributed to it what money they could raise above their own expenses. When pressure was put on the support of pastors, the home mission work was closed, as the churches thought they could not undertake both projects. Now a general pastor fund has been established to which all churches, large and small, strong and weak, contribute. In this way by the strong helping the weak it is hoped that all the churches will be supplied with pastors in due time. Several have pastors now on partial support.

Indian Control

Our church having a democratic form of government, the Indian brethren have been trained in the management of the church from the beginning. In council meetings and official meetings they have a voice, and in these, of course, Indians have a large majority. So also during the past five years the Indians have a majority in our Gujarati elders' meeting. At present there are nine Indian elders and four American. During this period the church carried on the evangelistic work which was formerly under the mission. Lately the Gujarati Bible School and the Bulsar Primary School were transferred to the church. So there has been a marked increase in Indian control. The policy is: "The church shall increase and the mission decrease."

Evangelism

Evangelism is our chief work and every department is expected to make its contribution toward the evangelization of our field. Every year a special month of evangelism is observed by our churches in which hundreds of voluntary workers participate. During the five years our church membership has increased by 1,000 and now numbers 5,000. Four churches have been organized. Though our budget has been drastically cut, yet we have worked and prayed that the development of the church may not be hindered.

Seven-tenths of the people who live in our mission area belong to the aboriginal tribes; consequently they are very backward. Nearly all of our church members have come from these classes. But we are glad to report that in the Jalalpor area middle class Hindus are

beginning to accept Christ in larger numbers. We hope this is the beginning of a great movement toward Christ among caste Hindus in our field. In certain parts of India they are coming to Christ by the thousands. This is the most hopeful feature of evangelism to emerge in the past few years. We are praying for such a movement in our own field. Will you join us?

Vyara, via Surat, India.

Helping the African to Discover Nature's Resources

(Continued From Page 39)

cided lack in diet. Sugar cane, cassava, fruits and vegetables are being introduced and considerable interest is displayed by the natives.

The African cloth is a rough strip of material about two inches wide. It is about the quality of burlap. But the attempt is being made to teach them to make wider cloth of a finer texture. This lasts so much longer than the cheap cotton fabrics from Europe and Japan. Soap is being made now by many of the native women from imported caustic soda and peanut oil. What a pleasure it is to see clean white cotton garments.

The soil of this region is fine for growing cotton. American cotton seed has been introduced into the country by the government. The greatest handicap is the lack of an outlet to market. When the native must carry his crops by head or donkey to a market hundreds of miles away he loses interest in the few cents profit he gets for his year's crop.

We are located on the southern side of the great Sahara Desert. It is only a day's journey away by motor car. But we have a fairly heavy stand of native timber here, and although it is not of the dense tropical type one often pictures when thinking of Africa, it is enough to meet the needs for many years to come. In all of our stations this timber has been put to good use, not by the power saw of the West but by the plentiful manpower of the East. By building comfortable houses and simple furniture we are beginning to awaken in the breasts of the people a desire for a larger, more comfortable house.

I believe our aim is simply to help the African to help himself. We do not attempt to do it for him, but we so direct his thinking that he will desire a higher type of living—a type adapted to his own needs and comparable to his own sources of supply.

Marama, Nigeria.

Albert Helser and H. Stover Kulp blazed the trail in Africa. They started for that land Nov. 14, 1922, and landed at Lagos, Nigeria, West Africa, on Dec. 29. June 15, 1927, Bro. Helser baptized the first fruits of the work in Africa when four young men were received into fellowship.

Trends in Home Missions

Then the master of the house, . . . said to his servant, Quick, go out to the streets and lanes of the towns and bring in the poor, the maimed, the blind, and the lame. Jesus (Moffatt).

Trends in Home Missions

BY M. R. ZIGLER

Home Missions Secretary

In the Beginning

It is a long look back to the year 1708 when eight persons organized the Church of the Brethren at Schwarzenau. It is significant that the same year we are recalling the life of Alexander Mack in a special way we review the last fifty years of our mission work. The first home mission work began Oct. 23, 1724. The church had been organized less than a year in America. The first church was organized Dec. 25, 1723, at Germantown, Pa. It is evident, therefore, that the spirit of missions has been an essential part of our church life since its beginning.

The first missionary enterprise was authorized by the first congregation. Peter Becker, the first elder in America, was appointed the head of a home mission deputation composed of fourteen persons. The purpose of the tour was to visit the isolated members and to do evangelistic work. They traveled seven on horse and seven on foot. The first home mission report revealed that there were eleven baptisms, two congregations organized, and two ministers elected.

The result of this first effort to extend the church in America must have given much hope to these men of vision. Dr. M. G. Brumbaugh says in his *History of the Brethren*, "The growth from 1724 to 1770 was

good. The church prospered. Her elders were noble men. They wrought wisely and well. It was no small matter to travel long distances in a wilderness, preach in private houses, organize new congregations, and at the same time maintain a growing family in a new country. Add to this the fact that the Brethren were all Germans, that their message was only to Germans, that the population was dominantly English and their success is wonderful. Surely the Lord was with them."

President Otho Winger in his book, *History and Doctrines of the Church of the Brethren*, introduces the chapter *Expansion and Growth* as follows: "At the close of the colonial era the Church of the Brethren numbered about one thousand members. They were largely confined to Pennsylvania, with a few scattered members in New Jersey, Maryland and Virginia."

From this same source we discover the following information concerning the extension of the church in America. The first church in Maryland was organized at Pipe Creek in 1758. The second state entered outside of Pennsylvania was Virginia. Tennessee and North Carolina followed. Kentucky for awhile showed unusual growth, but division destroyed every prospect of permanency. The Stone Lick church was organized in Ohio in 1795 and the Four Mile church in Indiana in 1809. In 1812 our work was started in Illinois. The first Brethren crossed the Mississippi near Cape Girardeau and organized a church which was not permanent. The first organization west of the Mississippi that has maintained itself was built at Libertyville, Iowa, in 1844. The work in Michigan opened in 1868. The westward march continued and it is interesting to note that the Rockies were crossed and the first church organized in 1856 in the Willamette Valley, Oregon. Work began in Kansas in 1856, Nebraska in 1866, Texas in 1880, Arkansas in 1880, North Dakota in 1894, Colorado in 1895, Washington in 1897 and Idaho in 1897. The first work in California started in 1858.

Thus the Church of the Brethren followed the territorial expansion of the United States. Our church follows closely the expansion program of other denominations in America. The spirit of the frontier was always optimistic. Many hardships were endured but the spirit of adventure surpassed all obstacles. The loyalty to church and community was weak and migration was the order of the day. As a result many churches starting with an excellent outlook were forsaken and abandoned. Finally we have come to the period in our church work in America when there are but few new communities to be settled. Group migrations seem to



be at a standstill. It is predicted by some very good authorities that we will never experience like movements again in America. It seems to be the consensus among Protestant leaders in the home mission enterprise that it is time to take an inventory and to plan the work for the next fifty years.

In the history of every congregation of our denomination is couched a magnificent story of loyalty, sacrifice and vision. The beginnings in the different states were spontaneously developed. Little organization was used. Only a small amount of money was necessary. The congregations were self-supporting and in most cases developed their own leadership to perpetuate their work. A general observation is that where a church had been established, but where the leaders moved on to some other place, the congregation disintegrated.

Much interesting historical information has been lost because it was never written. It can not be recovered. However, the result of the work of our early pioneers is clearly evident. Today the Church of the Brethren has 1,034 congregations with a membership of 159,048 and four foreign mission fields.

Every advance from Schwarzenau to America, across the Appalachian Mountains, the Mississippi Valley, the Rockies, to the Pacific and across the seas has been attained through an unceasing vision and sacrifice which has been handed down from one generation to another until this day.

Our Home Mission Organization

One of the marvels in the development of the Church of the Brethren is the fact that so much was accomplished without human authorized supervising agencies. A wisely planned advance with the same sacrificial spirit on the part of our ministers and laity certainly would have produced a larger number of stable congregations. Selecting suitable places to start churches and a wise placement of ministers eliminating thereby the grouping of too many at one place, would have made possible a larger contribution to American life.

Men like John Kline, D. P. Sayler, John Metzger and James Quinter saw the need for guidance. These men reported a plan to the Annual Meeting of 1860, but it was defeated. The Civil War came on and nothing was accomplished until 1884 when the General Mission Board was organized. Fortunately the Church of the Brethren has had only one Mission Board. Therefore, we have never had a conflict between home and foreign missions.

The purpose of the General Mission Board, as understood by the church at the time it was authorized, is found in Section 4 of the plan adopted by Annual Conference as follows: "That the object of this committee is, and shall be, to build, or assist in building, plain houses of worship, and to send suitable brethren to

preach the gospel, distribute tracts, and to organize and build up churches where there are favorable openings. All expenses, both of committee and of brethren sent out on church work, to be paid out of the funds collected."

Specific plans for financing this new enterprise were approved as follows: "1st. Let each member, at all able to do so, give for general church erection and mission work, one cent, or more, if able, each week, according as the Lord has prospered him, upon the principle taught in 1 Cor. 16: 1, 2. 2nd. Let each congregation throughout the brotherhood adopt some plan to solicit each member at least twice each year, and receive such offerings and forward the same to the treasurer of the general committee, who shall receipt for the amount, and report it through the quarterly report, and to General Conference, in connection with the amount raised and expended by each state district in their district work."

At the same time each district was urged to have some effective church erection and missionary plan of its own to assist the churches in the district in which work the General Board should assist where the district was unable to carry on its program. This is the type



Home mission work as it used to be done. Elder Jacob Garber and wife of Virginia.

of organization that is now in operation throughout our brotherhood.

Financing Our Home Mission Program

During the four years previous to 1884, according to a statement made by Galen B. Royer in his bicentennial address, \$3,194.29 was raised for mission work, and \$2,557.77 for building of meetinghouses in the Danish mission. During this same period, \$1,972.11 was received for home missions, and "M. M. Eshelman, James R. Gish, G. Hollinger, S. S. Mohler, and J. W. Wilt were assisted as they went forth to preach the gospel."

From 1884 to 1912, according to a record found in the General Mission Board files, the board appropriated \$95,222.66 for home mission work. Since 1912 a total of \$544,872.82 has been spent for this purpose, making a total of \$640,095.48. All appropriations have been made upon the request of district boards, and the supervision of all work has been carried on jointly by the General and district mission boards. The number of districts aided during this period totals forty-one. Most of the money granted has been for the purpose of employing ministers in strategic centers.

Besides this type of work, through the Home Department students have been employed in summer pastorates. This work began in 1921. Special work was started in the mountains of Virginia in 1922. The General Board coöperated in a large way with the Southeastern District of Pennsylvania in building the Brooklyn Italian Mission. For a number of years special evangelists have been sent out, S. Z. Smith and E. S. Coffman giving long term service to this interest. During the depression many churches were unable to hold their property and in the past few years the General Board has assisted many churches in taking care of the interest until the churches are able to take care of it with their own resources. Besides the payment of interest, there is now \$42,267.13 outstanding on loans to churches. November has been set aside by the Council of Boards to emphasize home missions and the Thanksgiving offering is designated for this purpose.

Where Invested

Since 1912 the following districts have received aid in some form from the Home Department of the General Mission Board:

California, Northern.	Kansas, Southeastern.
California, Southern and Arizona.	Kansas, Southwestern (and Southeastern Colorado)
Canada, Western.	Maryland, Eastern.
Colorado, Eastern.	Maryland, Middle.
Colorado, Western and Utah.	Maryland, Western.
Florida and Georgia.	Michigan.
Idaho and Western Montana.	Missouri, Middle.
Illinois, Northern, and Wisconsin.	Missouri, Northern.
Illinois, Southern.	Missouri, Southern, and Arkansas.
Indiana, Southern.	Nebraska.
Iowa, Middle.	North and South Carolina.
Iowa, Northern, Minnesota, and South Dakota.	North Dakota and Eastern Montana.
Iowa, Southern.	Ohio, Northeastern.
Kansas, Northeastern.	Ohio, Northwestern.
Kansas, Northwestern (including Northeastern Colorado).	

Oklahoma, Panhandle of Texas and New Mexico.
Oregon.
Pennsylvania, Southeastern, New Jersey and Eastern New York.
Pennsylvania, Western.
Tennessee.

Texas and Louisiana.
Virginia, Eastern.
Virginia, First.
Virginia, Second.
Virginia, Southern.
Washington.
West Virginia, Second.

The Program This Year

In coöperation with district mission boards, the following persons have been chosen to serve in the districts and churches that are being aided this year:

Person	Place
H. A. Frantz	Glendale, California
W. M. Platt	San Bernardino, California
John Wieand	Field work in Western Canada
S. G. Nickey	Sterling, Colorado
L. L. Lininger	Bassenger-Okeechobee, Florida
H. G. Shank	Bowmont, Idaho
A. R. Fike	Clearwater and Moscow, Idaho
Clement Bontrager	Emmett, Idaho
E. J. Glover	Payette Valley, Idaho
C. H. Hinegardner	Twin Falls, Idaho
Ora I. Huston	Douglas Park, Illinois
W. A. Deardorff	Rice Lake, Wisconsin
Merlin E. Garber	Champaign, Illinois
Roy M. Brady	Springfield, Illinois
Homer Caskey	Council Bluffs, Iowa, and Omaha, Nebraska
W. W. Blough	Olathe, Kansas
C. Ernest Davis	Independence and Parsons, Kansas
Newton D. Cosner	Frostburg and Westernport, Maryland
F. E. Mallott	Battle Creek, Michigan
Charles Forror	Harlan, Lake View and Marilla, Michigan
Van B. Wright	Grand Rapids, Michigan
Mary L. Cook	Pontiac, Michigan
D. C. Gnagy	Warrensburg, Happy Hill and field work, Middle Missouri
J. H. Mathis	Field work, Northern Missouri
A. W. Adkins	Cabool, Missouri
Floyd L. Jarboe	Nevada, Missouri
L. D. Young	Bellefontaine, Ohio
L. W. Smith	Bartlesville, Oklahoma
D. J. McCann	Oklahoma City, Oklahoma
F. H. Barr	Portland, Oregon
Earl M. Bowman	Bethany, Philadelphia, Pennsylvania
Merlin C. Shull	Johnson City, Tennessee
S. A. Harley	Hopewell and Richmond, Virginia
A. R. Showalter	Buena Vista, Virginia
W. Harold Row	Christiansburg, Virginia
D. W. Shock	North Spokane, Washington
E. L. Whisler	Richland Valley, Washington
A. L. Sellers	Seattle, Washington

Churches that are being helped to purchase their church buildings are as follows:

Grand Rapids, Michigan.	Piqua, Ohio.
Brooklyn Italian Mission, New York.	San Diego and Glendale, California.
Richmond, Virginia.	Cleveland, Ohio.
Alliance, Ohio.	

The following congregations have received loans for church buildings, and are now in the process of paying the loan:

Milk River Valley, Montana.	Battle Creek, Michigan.
Battle Creek, Canada.	Cleveland, Ohio.
Cheraw, Colorado.	Johnson City, Tennessee.
Fresno, California.	First Brooklyn, New York.
North Spokane, Washington.	Richmond, Indiana.
Detroit, Michigan.	Central Kansas City, Kansas.
Brooksville, Florida.	First Pontiac, Michigan.

The Future in Home Mission Work

During the past two decades, according to our records, the home mission churches under the General and district mission boards have maintained a larger percentage of increase in membership than that of the total church increase. In most cases in mission points the Sunday-school enrollment surpasses that of the membership of the church. During the depression our mis-

sion points have been tremendously burdened. They had assumed obligations which they could not bear. Our ministers have remained at their task in a most remarkable way. They have faced hazards. There is reason to believe that these trials will be foundation stones for the new responsibilities that will come during the next half century.

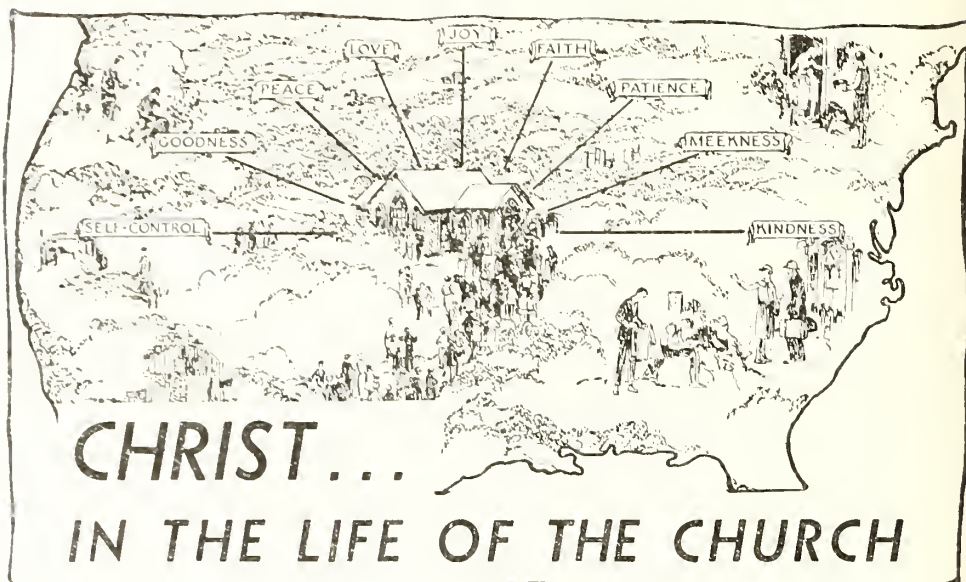
From a geographical standpoint America is practically provided with a sufficient number of churches; at least the high tide of this need seems to have been reached. This does not mean that for a number of years there will not be a need for the building of new units and the starting of new mission points. If the government should allow a large number of foreign people to come to our country, or if for some reason there should be a large movement within our own population, we would again face the problems we have met during the past half century.

The trend now is to enable the local church to serve its community more efficiently and effectively. The problem that must be faced is found in the variety of interests in a community and the many different types of people there. The church of the future must be so filled with the spirit of Christ that every person who seeks him may find a welcome in the fellowship of the Christian church.

Outstanding men of America are becoming alarmed concerning crime. Investigation reveals that most of the crime in our modern life is being committed by boys. It is understood also that most of these young men who commit crime have never had Christian training. To our surprise these crimes are committed by young men regardless of position or wealth. There seems to be one vital thing lacking running through the whole army of criminals; there is a lack of Christian nurture. This challenge comes to the Christian church in a new way in our day.

The Christian home is now being tested. Influences from many sources are tearing to pieces the high idealism taught and maintained by Christian people.

Discouragement on the part of many creates homes that are filled with fear. Courage must come back. Love must reign to bring the abundant life to the distracted souls caught in these uncertainties over which they have no control.



The drink evil stands out as a twenty-four-hour-a-day challenge to the fathers and mothers of this day. Young people must have strong will power to overcome the temptations that lurk on the countryside and in the city.

Many churches are discouraged. Thanks to the many, however, who are still smiling in the face of difficulties they still have the courage to go out and invite persons to come into church fellowship. The mountains still call; the plea from our Italian brethren will not cease for years to come. The call from the weaker district becomes more pressing. The need involves sacrifice on the part of the church. It challenges young men to accept the Christian ministry on a sacrificial basis.

These and many other areas need pioneering which will take the best of any person's life. Yet there is that other great field that includes all. It is the reaching out for those who have not entered the Christian fellowship and have not accepted Christ as their personal Savior. Half of our people in America are not affiliated in the Christian fellowship. Nothing else is so meaningful as acceptance of Christ. Experience reveals that there is nothing that holds a man in the right way so much as an absolute committal of the individual will to God's will. There needs to be a turning away from the things that drag down and a turning to the spiritual life. Therefore, whether we labor in a self-supporting congregation or a mission point the fundamental need of the hour is to reach the child, the young person, and the adult who has not seen his way clear to accept Christ. This program of evangelism has in it the solution of the problems that keep us from enjoying the more abundant life promised by Christ himself. To this end the home mission enterprise of the Church of the Brethren must dedicate its life.

Looking Forward After Fifty Years

Have faith in God. Verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Jesus.

Significant Trends in Mission Service

BY I. W. AND MABEL E. MOOMAW

AT the dawn of world wide missions in our church men and women of sturdy faith went forth to tell the "old, old story" of Jesus and of God's love. Since then missionary conventions have stated and restated the motive of missions, but in spirit they have never departed far from the original purpose. As the rising sun thrusts its light in rich and varied hues against the eastern sky, so the story of God's love has been expressed in many and varied ways. The threefold ministry of healing, teaching and preaching has been at work in our field for forty years. Methods of service have changed and emphases shifted with changing needs. The purpose of this paper is to inquire what some of the current emphases in mission service are and what they are likely to be during the next decade.

It would be puerile to assume that such a statement can be complete or final. It will be of profit and interest, however, to see what some of the current tendencies in mission service are and whither they trend.

Viewing the present decade we see that the period of wide physical expansion has probably passed. The world's most devoted evangelists wisely planned that Christ should become known and loved throughout the world in a relatively short time. This called for large numbers of missionary recruits. Schools were opened in as many areas as possible. Illness and physical distress called for adequately staffed and equipped hospitals. The gospel of God's love as revealed in Christ was proclaimed with abandon. This plan has had much to commend it. Christ's name and his message have become widely known. Christian leaders have been found who otherwise might have been overlooked. There have been mass movements into the church, but many who came are still to be made literate and instructed in the ways of the Christian life. So today we see a marked turning from the tasks of seeking out and opening new fields, to the more urgent and equally rewarding ministry of teaching and providing pastoral care to the many who have already come. In one church area, Christian families are living in nearly one hundred different villages. The size of the pastoral task here, and its opportunity, are at once apparent. The next ten years will likely witness a sounding of deeper spiritual depths within the areas already opened.

Another notable trend is seen in the attitude of the younger and older churches toward each other. In the

beginning the people of the West gave to the people of the East from their own Christian culture and experience. One group gave and the other received. Now, with the growth of Christian and church consciousness, the knowledge of Christ is the common heritage of both East and West. So missions become more and more an enterprise of sharing. During the year which has just closed a group of Indian Christians toured among the churches of England on a mission of "fellowship and help." It is hoped that in the near future similar groups will go to North America, China and Africa.

The missionaries who first came naturally brought with them those forms of worship in which they had found joy and satisfaction. In the West we depend

India Mission Statistics

1929 figures in light faced type
1934 figures in bold faced type

TABLE II. CHURCH IN THE FIELD

1934 Statistics Versus 1929 Figures

Church Congregations	Native Staff				The Church									
	Total	Ordained Men	Unordained Men	Women	Organized Churches	Other Places of Reg. Wor.	Baptized During the Year	Christian Community	Total Church Membership	Christians in Villages	Others Under Christian Instruction	Sunday-schools	Sunday-school Teachers and Pupils	Contribution for Church Work. (Dollars)
Ahwa	1929 14 1934 19	12 2	12 14	2 3	1 1	5 3	18 2	412 475	188 204	27 45	120 300	6 5	260 260	86 104
Amlatha	1929 6 1934 5	1 1	5 4	1 1	1 2	2 2	150 170	61 82	61 82	90 90	3 3	186 163	140 50	
Andada	1929 3 1934 4	1 1	2 3	1 1	1 2	2 1	81 184	58 112	58 114	200 250	2 2	55 55	56 7	
Anklesvar	1929 19 1934 26	2 4	12 18	5 4	1 1	12 13	46 42	1,200 1,300	840 821	650 600	100 150	13 13	450 552	218 300
Bulsar	1929 16 1934 19	1 1	12 13	3 5	1 1	2 1	22 11	500 503	171 294	2 8	150 336	3 7	264 500	350 450
Dahanu	1929 14 1934 7	1 1	5 3	8 2	1 1	8 1	12 84	50 63	59 6	6 7	55 45	1 1	116 75	110 184
Jalalpor	1929 23 1934 25	2 3	13 16	8 6	2 2	16 11	420 56	236 715	236 529	220 468	600 1,200	10 16	435 810	310 210
Jamoli	1929 4 1934 4	1 1	4 3	1 1	1 1	3 1	16 8	160 191	64 78	64 78	42 101	3 4	100 119	78 60
Jitali	1929 2 1934 2	1 1	1 1	1 1	1 1	2 7	250 350	106 163	3 30	300 400	2 2	40 132	67 13	
Khergam	1929 30 1934 29	1 2	26 25	3 2	1 1	19 2	323 630	134 413	77 264	698 726	2 19	237 81	168 875	
Palghar	1929 10 1934 8	1 1	8 7	1 1	1 1	1 1	90 75	52 57	8 11	40 60	2 3	105 85	20 60	
Rohid	1929 2 1934 2	1 1	1 1	1 1	1 1	2 1	15 100	100 66	42 104	100 125	3 2	58 40	16	
Umalla-Vali	1929 13 1934 7	1 1	10 7	2 1	1 1	4 1	11 536	500 302	278 302	278 130	5 5	322 235	260 100	
Vada	1929 9 1934 9	1 1	5 7	4 2	1 1	3 1	62 70	41 37	17 14	75 119	2 2	70 90	38	
Vyara	1929 58 1934 29	3 4	40 23	15 2	1 4	22 163	21,300 2,600	1,590 2,024	1,340 1,800	300 250	22 26	710 917	275 275	
Totals	1929 223 1934 195	15 22	156 145	52 27	15 19	66 66	203,737 3,944	2,789 5,283	3,000 3,927	80 4,235	80 110	3,408 4,908	2,244 2,726	

much upon congregational singing, audible prayer and the sermon. Our place of worship is an auditorium. Whether or not these same forms of worship are best suited to the temperament and genius of the Indian people remains to be seen. For rural India at least, it is probable that in worship more place will be given to individual meditation, lyrical singing and the teaching of the gospel. Should this come to pass we shall be nearer to the methods of Jesus than we are today. At any rate, the time has come when the Indian church must be free to "prove all things [and] hold fast that which is good." It is hoped that in giving more attention to the unhurried "practice of the presence of God" the churches of both East and West will find much to share with each other.

Turning to education, it is a joy to see certain attitudes in regard to the "honor and prestige" of purely academic learning disappearing and a marked advance toward the Christlike concept that the village teacher may be the loved and honored servant of all, and his school "the house of the people." Education has been much concerned about literacy, as if that were its only goal. We shall likely see village education laying aside some of her academic robes during the coming decade, while the teacher will be in an environment where he will feel more free to include in his teaching such subjects as will help to lift the social and economic burdens of the village people. Improved agriculture and livestock, coöperation,

village health and hygiene and richer home relationships are gifts for which rural India has waited. In this way the Christian teacher will be more able to explain the bearing of God's love upon the whole of life.

The goal toward which all look with deepest hope is that the Indian church shall make a normal and healthy growth during the coming years. It is to the credit of the church that her doors have always been open to the poor and the oppressed. Her membership includes many who, reduced to the position of landless serfs and often having to live below the poverty line, have turned to her for spiritual and even economic salvation. To teach these in the ways of Christian life and to provide for their pastoral care, helping them to lift their stand-

TABLE III. GENERAL EDUCATION

1934 Statistics Versus 1929 Figures

Mission Stations		Total Under Instruction All Schools	Kindergartens	Kin.	Elementary Schools			High & Middle Schools			Industrial Schools			Tech. Train. Schools			Edu. Fees—Dollars				
					Schools	Total Pupils	Boys	Girls	Schools	Total Pupils	Boys	Girls	Institutions	Total Pupils	Boys	Girls		Institutions	Total Pupils	Male	Female
Ahwa	1929	226	1	12	8	199	178	21	1	2	2	1	13	13							
	1934	384	1	15	12	335	276	59	1	11	11	1	23	23							
Anklesvar	1929	518			14	398	311	87	2	89	38	51	1	31	22	9					
	1934	525			13	208	162	46	2	212	140	72	2	83	76	7	2	7			
Bulsar	1929	1,169			28	1,042	735	307	3	57	55	2	4	70	70						
	1934	1,091			25	1,020	834	186	3	71	36	35									
Dahanu	1929	120	1	20	5	85	55	30	1	15	15										
	1934	92	1	7	4	80	65	15	1	5	5										
Jalalpor	1929	436			11	395	266	129	2	41	29	12						14			
	1934	719			36	641	451	190	6	78	58	20						185			
Palghar	1929	119			4	61	61		1	28	27	1	1	30	30						
	1934	127			4	97	80	17	1	12	12			18	18			50			
Umalla-Vali	1929	341			10	299	277	22	2	42	38	4									
	1934	313			10	293	241	52	1	20	15	5						7			
Vada	1929	65	1	11	5	65	64	1													
	1934	135			5	133	118	15	1	2	2										
Vyara	1929	472			22	400	320	80	2	37	28	9	1	35	35						
	1934	746			22	688	567	121	1	39	28	11	1	19	19						
Totals	1929	3,466	3	43	107	2,944	2,267	677	14	311	217	94	8	179	170	9	2	14			
	1934	4,132	2	22	131	3,495	2,791	701	17	450	302	148	5	143	136	7	22	7,242			

TABLE I. FOREIGN STAFF

	Date of First Work in Field		Total	Ordained Men	Unordained Men	Wives	Unmarried Women	Short Term Workers	Residence Stations
	1929	1894							
	1934	1894	*40	12	4	17	20		9
				9	3	12	16		

* 14 of this number on furlough.

* 7 of this number on furlough.

TABLE V. PHILANTHROPIC

Mission Stations		Widows' Home				Baby Home			
		Institutions	Total	Women	Children	Institutions	Total	Boys	Girls
Bulsar *	1929	1	11	8	3				
Anklesvar	1934	1	12	7	5				
Dahanu	1929					1	20	7	13
	1934					1	17	9	8

* The Widows' Home formerly was located at Bulsar.

TABLE IV. MEDICAL

1934 Statistics Versus 1929 Figures

Mission Stations	Foreign Staff		Native Staff				Hospitals and Dispensaries										Medical Fees Rec'd—Dollars			
	Physicians—Men	Physicians—Women	Nurses	Physicians—Men	Physicians—Women	Trained Assistants—Men	Trained Assistants—Women	Hospitals	Beds in Foregoing	In-Patients	Dispensaries	Treatments in Dispensaries	Obstetrical Cases	Visits to Homes	Major Operations	Minor Operations		Total Individual Patients	Total Treatments	
Ahwa	1929										1	†								
	1934				1						2,300		†							20
Bulsar	1929	1	1	1	1		1	2	1	18	338	1	21,372	24	415	77	318	6,449	21,787	8,223
	1934	1				3	2	1	23	597	1	23,533	32	456	67	357	6,878	23,989	11,250	
Dahanu	1929		2	2		1	4	1	19	255	1	11,732	47	81		*280	5,703	11,732	3,058	
	1934		1	1	1	1	3	1	26	564	1	17,155	94			*360	5,247	17,155	4,236	
Umalla	†1929																			
	1934						1					1	843	1						
Totals	1929	1	3	3	1		2	6	2	37	593	3	33,104	71	496	77	598	12,152	33,519	11,281
	1934	1	2	3	1	1	4	6	2	49	1,161	4	43,831	127	456	67	717	12,125	41,144	15,506

† No figures for 1929.

* Major and minor combined.

† No record.

ard of life, will be both the honor and the burden of the church in the years to come.

A self-supporting church, providing the pastoral care and other religious needs of her people is a goal near to the hearts of many. A steady increase in the number of people becoming established in business, agriculture, teaching in both mission and government schools and other gainful occupations promises to increase her financial strength in due time. Of even greater significance is the goodly number of young men and women now studying in middle and vocational schools, high school, normal school and college. From among these the church will find her leaders.

A gradual shift from extensive to more intensive effort, a more common sharing in Christian fellowship between East and West, a greater effort to adapt education to the life needs of village people and a steady growth of the Christian community into a more definite church consciousness—these are four of the more significant trends current in mission service.

Anklesvar, India.

Looking Forward in China

BY MINOR M. MYERS

WITH the General Mission Board's fiftieth report, the China Mission is celebrating its 25th anniversary of work. Here in China, we feel a good work has been done and the Lord has wonderfully guided and blessed the efforts of his servants. Many have accepted Christ and become identified with the church, while many more have been greatly benefited and uplifted because of the Christian influence in their communities. Large numbers appreciate and highly regard the work, spirit and teachings of the Christian church, while they do not affiliate themselves with it. Prejudices continue to be broken down, openness and response to the gospel has never been better. There are great things for the future. Still there are large areas in the territory we are responsible for, which are not yet touched, much less evangelized.

In earlier years, naturally, Chinese regarded Christianity as a foreign religion; but that idea is giving away to a better one, which is that Christ and his religion are universal, just as much suited and just as adaptable to the Chinese and their needs as to any other people. But in making Christianity her own many of the appendages of Western civilization will of course be dropped. Anti-Christian agitation and influence have forced Chinese Christians to dig deeper into Christian truth for solid foundations and richer fountains of grace for new life.

Because of its rapid expansion and institutional work during the earlier years, mission work and influence

were decidedly mission centric, but now, thank God, all missions are more and more becoming church centric. Organization, teaching and administrative emphasis are making the church central. This enhances initiative, resourcefulness and dependence upon their Lord and each other rather than upon the mission—the agency of the Western church. Distinction between mission and church is being made, and after that, closest coöperation should be harmoniously developed and tenaciously maintained. In addition to helping the church organize, and develop in witness-bearing, self-management and self-support, the mission will use its money and staff in training, promotion and propagation. Western churches have a large opportunity, as well as duty, in helping the weak Chinese church do what it can not do alone for its people. Pioneering in untouched fields and areas, the training of laymen and other workers will need to be done mainly by missions. Rural reconstruction to help the poor country people to a better livelihood as well as to better Christian living is a pressing need and one which is enlisting the interest of many in recent years.

Missions will seek to meet unmet needs in the community and take forward steps in coöperation with governmental or other agencies in the types of service they are now rendering. Medical work will most likely have opportunity in the not too distant future to work with the government in state health programs. State medical service is coming rapidly to the front in places, though not so fast in Shansi. Through this coöperation our services can be multiplied. Also coöperation with agricultural schools will have hearty support in any line which serves the territory the mission is responsible for.

In a few years primary education will be provided by the government, and secondary education of special types only will be conducted by missions. Some missions have already been using former girls' school buildings for women's schools, training young women with little or no educational advantages to be Christian home makers and church lay workers. Boys' school buildings are being used for training laymen who will go back to their homes and be better church and community leaders. Our primary schools, however, still serve as they have been serving. With the low economic level of living in rural China it will be a long time before a supported ministry with adequate training can serve the churches. Therefore many missionary leaders think training laymen is very important, though better trained men will be needed to serve in cities and larger rural areas. God will always need good men. "God give us men!"

Tai Yuan Fu, China.

Making the Whole Community Christian

BY I. E. OBERHOLTZER

The present financial stringency is forcing the missionary enterprise into a reduced scale of operations. It calls for a program of activities consisting not so much in a proportional reduction of the various ele-

ments of the present one, as a program completely recast and conceived in terms of the available resources of men and money and changed conditions on the field. Some revisions and readjustments seem necessary, primarily in the direction of more practical plans and wiser methods.

There is still an opportunity for pioneering, but not of the sort that takes a man to some geographically isolated spot or culturally primitive place—rather pioneering in a program of making the whole community more Christian. Rural reconstruction embodies the idea. A mission station becomes a rural reconstruction unit, where specific needs of village life are met by evangelism, religious education, mass education, public health work, handicraft, agriculture, mining, and other activities. This calls for a larger missionary personnel trained along these various lines.

There will be a shift of the use of foreign funds. They will be diverted into more productive types of service. The mission will do less for the individual and more with him. For one thing, in order to make the abundant life mean more to the people, the element of profit must be taken out of the missionary enterprise. Buildings, institutions, jobs, grants, help and advantages should not be made so conspicuous and easily available that their real purpose and that of the gospel are eclipsed. These so screen the living Christ that many think of Christianity as a mere philanthropic movement, thinking that "godliness is a way of gain." Stated differently, the one sent must be the missionary and not foreign money. Thoughtfulness needs to be exercised that personality is not pauperized and made dependent. Foreign funds will need to go into the building of Christian character, personality, economic freedom and good citizenship. The test of funds well used will be remade lives and a reconstructed community.

In view of the rising tide of national consciousness and sensitiveness, the whole missionary program must go forward in a spirit of humble and deferential service. Whenever possible, administrative responsibility and leadership should be transferred to capable Christian Chinese, while the missionary assists as a guide, helper, adviser and friend. The missionary will disassociate himself from the technicalities of institutions, and be less interested in the details of organization. He will not be tied down to a hospital, a school or the native church, but will keep himself free to be a constant friend and helper.

As touching religion, the Chinese indifference and distaste for dogma, formality and organization make an emphasis upon theology and ready-made Western interpretations seem a waste of time and appear unwise. Better far that the Christian message of sharing the abundant life place more emphasis on developing mor-

China Mission Statistics

1929 figures in light faced type

1934 figures in bold faced type

TABLE I. FOREIGN STAFF

Year	Part-time Work in Field	Total	Ordained Men	Unordained Men	Wives	Unmarried Women	Short Term Workers	Residence Stations
1929	28	3	1	10	12			4
1934	28	3	1	9	10			4

TABLE II. THE CHURCH IN THE FIELD

Year	Native Staff				The Church								Contributions for Church Work
	Total	Ordained Men	Unordained Men	Women	Organized Churches	Other Places Having Regular Services	Baptized During Year	Christian Community	Total Church Membership	Others Under Christian Instruction	Christians in Villages	Sunday-school Teachers and Pupils	
1929	43	1	26	16	4	18	53		1,255	220	3	547	\$486.24
1934	44	4	21	19	4	19	342		2,065	450		702	656.71

TABLE III. GENERAL EDUCATION

Year	Total Under Instruction		Kindergarten		Elementary Schools		Middle Schools		Bible Schools		Total Local Receipts	
	All Schools	Pupils	All Schools	Pupils	All Schools	Pupils	All Schools	Pupils	All Schools	Pupils	Local Currency	Local Currency
1929	644	31	28	8	445	279	166	110	90	20	\$1,589.05	
1934	639	2	75	4	469	283	186	0	0	0	3,405.70	

TABLE IV. MEDICAL

Year	Native Staff					Hospital and Dispensary												
	Foreign Nurses	Physicians, Men	Physicians, Women	Trained Assistants, Men	Trained Assistants, Women	Hospitals	Beds in Foregoing	In-Patients	Dispensaries	Treatments in Dispensaries	Obstetrical Cases	Visits to Homes	Major Operations	Minor Operations	Total Individual Patients	Total Treatments	Medical Fees Received	Local Currency
1929	3	4	0	4	2	3	185	1,186	3,875	145	171	299			6,131	15,858	\$13,570	
1934	2	3	0	5	4	2	135	846	2,912	128	147	359	281		8,338	25,202	12,916	

al qualities and spiritual values. The non-Christian religions of China are not dead. They are trying to recondition themselves without the inclusion of the spiritual. Herein lies the opportunity and hope for Christianity. Of all the movements that have exercised in China, the foreign missionary movement has been the most spiritual, the most dynamic and the most vision-creating element in the church's life, and there is great reason to believe that it shall continue this leadership.

Ping Ting Chow, China.

Looking Forward in Africa

The following is a statement based on a discussion held when the deputation visited the field in October and November of 1934.

WHEN the deputation visited us in the autumn of 1934, we attempted to face with them the possibilities for the future of our work. Applying the wisdom gained by our twelve years' experience to the ever enlarging opportunities before us, we see rather clearly where our first steps forward should be.

The Situation. We have three stations. When the first of these, Garkida, was opened government prohibition made it impossible to locate in the center of an area with a great number of villages in every direction. We were pushed off largely to one side. Tour-

ing work was almost forbidden. As a result the emphasis of our work was on the station and a good school grew up. As a result of this emphasis we have an increasing number of workers who are getting more and better training. Meantime government has removed restrictions and two new stations have been located in centers of considerable population with villages in every direction.

Into the Villages. Our immediate forward step is to expand. It is to get into the villages. This step must be taken by the mission in coöperation with the local Christian groups. The mission must give more of its time to supervise the workers of the community centers. Missionaries must also spend more time in village work preparing the villages to receive the native workers. More spade work must be done before we establish community centers. Community centers should be established first, and perhaps only in those villages where a desire for better things has been created. The desire should be expressed in a willingness to give toward the support of the work. There should also be the assurance that a certain number of the responsible members of the community are interested enough to give their moral support to the work.

The Ideal Way. Perhaps the ideal way is that which was followed in the village of Ngwa some seven miles

TABLE I. FOREIGN STAFF

Date of First Work in Field		Totals	Ordained Men	Unordained Men	Wives	Unmarried Women	Resident Stations
1929	1922	18	7	1	8	2	3
1934	1922	21	6	2	8	5	3

TABLE II. THE CHURCH IN THE FIELD

Mission Station		Native Staff Supported by Native Church	Organized Churches	Other Places Having Regular Service	Baptized During Year	Total Church Membership	Others Under Christian Instruction	Total Christian Community	Contributions	Sunday-schools	Sunday-school Enrollment
Garkida	1929	1	18	22	52	141	*				
	1934	4	1 20	7 96	181	400	\$183.00			1	167
Lassa	1929	1	1 4	8	7	14	40.00				
	1934	1	1 10	18 30	25	100	60.55				
Marama	1929										
	1934	3	1 9	13 35	51	100	81.45			1	150
Total	1929		2 22	38	59	155	\$ 40.00				
	1934	8	3 39	38 161	257	600	325.00			2	317

* No report.

TABLE III. EDUCATION

Mission Stations		Elementary Schools				Training Schools				Fees
		Schools	Boys	Girls	Total Pupils	Schools	Boys	Girls	Total Pupils	
Garkida	1929.....	1	126	72	198					\$ 38.00
	1934.....	2	329	90	419	1	27	2	29	108.40
Lassa	1929.....	1	24	24						.25
	1934.....	1	105	35	140					12.50
Marama	1929.....									
	1934.....	1	119	27	146					30.00
Total	1929.....		150	72	222					\$ 38.25
	1934.....		553	152	705	1	27	2	29	150.90

TABLE IV. MEDICAL

Mission Stations		Physicians	Nurses	Native Assistants	Hospitals	Beds in Hospitals	Dispensaries	Vaccinations	Obstetrical Cases	Major Operations	Minor Operations	Total Individual Cases	Total Attendance and Hospital Days	Babies Cared For	Fees
Garkida	1929	1	2	3	1	60	1	594	18	40	134	1,281	41,859		\$ 72.50
	1934	1	1	1	1	40	1	15	41	112	2,681	34,342	25		313.50
Lassa	1929	1	0	2	1	1	1	1	0	32	350	4,500			4.50
	1934	0	1	5	1	30	1	449	8	2	51	1,009	22,253	3	143.75
Marama	1929														
	1934	0	1	4	0	0	1	5			699	5,360			\$
Leper Colony	1929				1	30	1	219	2	881	450	16,864			
	1934														
Totals	1929	2	2	5	2	60	2	594	19	40	166	1,631	46,359		\$ 77.00
	1934	1	3	9	3	100	4	668	28	45	1,044	4,839	78,819	28	457.25

* Treatments.

† Lepers in Colony.

‡ Injections for Leprosy.

No report.

from Marama station. Evangelistic work was begun in the spring of 1932 when Bittingsers tented there for a time. The first person to respond to the invitation to come to the Marama school was a young married man, Sikumta Mshelbwola, whose biography appears elsewhere. He made rapid progress in school and before long also began to take training in the dispensary. He was baptized in February of 1933. In the fall of 1933 when plans were being made by the Marama church to conduct community center work in Ngwa, Sikumta was chosen as the worker. He quite evidently lacked training but under supervision he has been conducting a class and doing medical work three days a week. He continues his studies at the Marama station school and dispensary on the other days. In the past year he has led seven persons to make a public profession.

As this group continues to grow, it will be organized into a church with local leaders such as Sikumta. Later, too, they will want to call a teacher and have a school for their children. Then they will want some one who can give more advanced instruction to the Christian group. This may be Sikumta, if he continues his training, but it is more likely to be some one who has taken the course in the training school at Garkida.

Thus our line of march is forward into the villages. First, we would take to them the church, but village schools will also be needed to create literacy and teach healthful living. In these a two or three years' course will be given. We will have to maintain our station schools and our training school to supply trained leadership. All this forms an integrated program with the village church as the center and object of it all. Is this what the home church would have us do?

Our Resources. Can we do it? What are our resources? The statistics of our schools point to the fact that we can depend upon a supply of more and more efficiently trained native workers. The Church of Scotland Mission in the Calabar area has coöperated with

us by furnishing us with well trained teachers who have evangelistic zeal. These are bearing the brunt of the school work in our station schools. We hope that we may secure government grants for our schools—Garkida school already has a grant—which will cover the additional expense involved in having these teachers.

Can a sufficient staff of missionaries be provided for this work? In 1934 we had on our staff eight men, which is the same as five years ago. Two of these were doctors and a third was superintendent of the Leper Colony. Only two of our single lady missionaries are nonmedical. Of these two, Miss Clara Harper is engaged in women's evangelistic work and Miss Moyer has the training school work. We now have three stations. We should have a fourth. Can we staff these stations and also provide the supervision which is required for our already established community centers? Have we staff enough to do the village work which must be done in order that more and more centers may be opened? Do you wonder why we have a call for two ordained men to be sent as soon as possible for this work?

DENMARK STATISTICAL REPORT

Congregations	Elders	Deacons	Preaching Services	B. Y. P. D. Meetings	Sunday-schools	Council Meetings	Love Feasts	Deaths	Membership	Pastoral Visits	Mission Offering
Thy Church	1	2	27	19	1	3	1	0	53	68	
Wendsyssel Church	1	0	0	0	0	0	0	0	15	16	\$250
1929	2	2	16	1	3	1	1	1	61		100
1934	2	2	34	19	1	5	1	0	68	84	\$250

Financial Report

	1929	1934
Traveling expense	Kr. 93.79	155.00
Property expense (interest and installment), etc.	274.50	289.20
Publication	287.74	233.00
Total	Kr. 656.03	677.20

STATISTICAL REPORT FOR SWEDEN

Congregations	Elders	Ministers	Evangelists	Deacons	Preaching Services	Prayer Meetings	B. Y. P. D. Meetings	Junior Meetings	Sunday-schools	Aid Society Meetings	Bible Studies	Pastoral Visits	Council Meetings	Love Feasts	Baptized	Deaths	Letters Granted	Membership	Foreign Missions	Home Missions	Charity Work
Malmö	2	2	0	1	342	108	53	22	1	19	24	132	4	3	2	0	51	\$149.65	\$1,461.67	\$13.20	
Vannaberga	0	0	0	0	70	0	0	0	0	0	0	13	3	2	0	1		20.75	124.00		
Ösared	1	1	2	2	202	77	8	0	0	0	0	61	4	3	4	0	61	4.75	795.00		
Kavlinge	1	0	0	0	48	0	0	0	0	0	0	139	2	0	0	0	8	15.00	108.00		5.00
Samrishamn	0	0	0	0	3	3	0	0	0	0	0	6	1	1	0	0	4	30.00	20.00		
Total, 1929	6	4	2	7	463	97	51	47	3	43	557	12	7	4	1	1	171	\$621.50	\$2,937.48	\$857.40	
Total, 1934	4	3	2	3	665	188	61	22	1	19	24	351	14	9	6	1	2	124	\$220.15	\$2,508.67	\$18.20

Financial Report

	1929	1934
Missionaries' salaries (including rent)	Kr. 8,147.46	Kr. 10,603.19
Native workers' support (including rent) ..	9,000.00	4,540.00
Traveling expense	1,614.82	1,206.26

Publication	641.07	446.00
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Total

Exchange varies from 3.75-4.00 kronors to the dollar.

Kr. 21,905.03

Kr. 16,795.45

Projects for Home Support

Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living. Jesus.

Investment Opportunities—Africa

PREPARED BY W. H. BEAHM

MUCH of mission work in a primitive field is as evangelistically inspiring as sweeping the dirt from a church floor on Monday. But it is all in the week's work and an integral part of the total service. Likewise the support of mission work includes many items quite crass, secular and apparently irrelevant, but out of the dedicated synthesis of these items come the deeper and abiding results. This is true from the essential nature of our work. We are trying to share a spiritual message and effect spiritual changes in men's hearts. Such changes can not be bought. If they can they are not valid. But though they can not be bought, they must needs be paid for. And it is only fair to regard our contributions in terms of the results they ultimately obtain. Three masons were working on a building and were asked what they were doing. Their respective replies were: "I am laying brick," "I am building a straight wall," and "I am building a cathedral." Now brick must be laid and walls must be built, but let us remember that we are building a cathedral. The following represent some of the items of our Africa mission expenditures which warrant your consideration.

Nursery Babies

It takes fifteen dollars a year to feed and clothe a nursery baby. These are newborn infants whose mothers have died or are unable to feed them. Most of them would die if they were not received by us.

Elementary Scholarships

It takes five dollars a year per pupil to run the schools we have. Imagine a scholarship of five dollars a year! The result—a literate lad or lass who will help swell the coming Christian community.

Evangelistic Touring

The permanence of our work in establishing the church in this land requires incessant getting about for both supervision of community centers and direct evangelistic touring. Fifteen dollars will make possible a fruitful tour through a group of villages.

Training School Scholarships

Ten dollars per year per pupil will care for the operating expense of our training school. Out of this program will come the teachers, evangelists and communi-

ty leaders who, it is our hope, will be the mainstay of an indigenous church.

Medical Treatments

It costs fifteen dollars to perform a major operation, besides the increasing amount these poor folk are ready to pay themselves. Who wants to pay for a hernia to be cured? Who will make it possible for a large tumor to be removed? Who will help restore sight to the blind?

And ulcers! How they persist and threaten in this latitude! It costs ten dollars to cure a large ulcer. Result—a gladdened heart and cured body. The love of God has been shown in terms all can understand.

Lepers

It costs fifteen dollars to care for a leper a year. We have just begun to touch the problem of the large number of lepers in this section. There are thousands untreated in our own mission area.

Mail

Our post offices are all one hundred or more miles away. And our outside stations are a hundred miles from one another. It takes three hundred dollars a year to get our mail to and from the post

office and in between stations.

Literature

We are working in a language area all alone. Consequently we must produce all the literature for our schools, all our own Scriptures and all our own religious literature. We need five hundred dollars to publish an edition of the Life of Christ and one of Old Testament Stories. No money can be better spent.

It is our purpose to make the missionary dollar the best spent dollar in the world.

Garkida, Africa.



Ways of Helping India

BY ELIZA B. MILLER

A CATHEDRAL must have its mortar, sand and brick as well as its pillars, rose-colored windows, and carillon of bells. The small, unknown parts, are just as necessary as are the impressive, and more attractive features. Perhaps in the eyes of the Master Builder the insignificant things hold higher merit than do the more glamorous portions. And thus it is in the program of missions.

Just to give enough money to send a missionary back to the field is not sufficient. There must be over and

above the amount of his steamship ticket enough to carry on his program of work during the seven years he is on the field. This work may be medical, educational, industrial or evangelistic.

Last year India's budget stood at \$52,000. This budget included, besides the support of missionaries and their children, the following regular items:

<i>Evangelistic</i>	<i>Baby Home</i>
<i>Property expense</i>	<i>Training Department</i>
<i>Training Schools</i>	<i>Medical</i>
<i>Libraries</i>	<i>Vocational Training</i>
<i>Publishing</i>	<i>School Farm</i>
<i>Boarding Schools</i>	<i>Language School</i>
<i>Station expense</i>	<i>Widows' Home</i>
<i>Bible Schools</i>	<i>Administrative Office</i>

Every one of these fifteen heads presents one or more projects which vitally concern the whole mission program.

Steamship Tickets

Between \$275 and \$300 is needed to take a missionary to his field of labor.

Missionary Children's Supports

\$90 to \$225, depending on the age of the child, will support a missionary child.

A Widow

\$1 a week will support a widow.

\$100 will maintain the widows' home for one year.

An Indian Baby

\$25 a year will feed and clothe a baby.

\$300 for the year will keep up the baby home.

A Team of Oxen

\$50 a year will feed a team of oxen. These oxen help to bear the gospel to the villages. Each mission station must have its team.

Repairs

\$50 a year helps much in the upkeep of walls, roofs and fences at a station.

The Printed Word

\$300 per year is needed to provide Bibles, tracts and other Christian literature.

A School Child

\$1.15 per month is required for food expenses for a child in a boarding school.

Boarding School Teacher

Between \$10 and \$15 per month provides the wage of a member of the boarding school staff.

Village Teacher

On an average \$9 per month pays the wage of a village teacher and family.

Bible School Teacher

\$15 a month will pay a Bible school teacher.

Institute Course

\$50 a year will make possible a two weeks' institute of study for the village workers.

Libraries

\$100 per year will supply Bibles, books, tracts, pictures, etc., in the vernacular for a reading room. India has three such libraries.

Twelve items only are here listed. These by no means exhaust the list, but rather do they show the possibilities. Every dollar dedicated to the building of the kingdom of God in India is changed from metal into life.

Umallu, India.

A Dozen Christian Projects

BY ERNEST M. WAMPLER

ONE time a class became interested in foreign missions and its secretary wrote to headquarters saying: "We want to support a baby. Please give us a very tiny, black baby with a most pathetic history." Some groups and some individuals are like that class, for they desire some very special project. But it is fine to report that the class in question was persuaded to help another baby, even though it had no unusual story surrounding its life. Doubtless Paul's statement about the less comely parts having the greater honor covers cases such as these. Mission work is filled with tasks which have no outstanding attraction.

The China mission continues to need funds to carry on her work. The following items give suggestions to those who desire to help:

- | | |
|------------------------------|----------------------------------|
| 1. Men Evangelists | 7. Bible Institutes |
| 2. Women Evangelists | 8. Picture Charts |
| 3. Tent Upkeep | 9. Christian Literature |
| 4. School Boy | 10. Hospital Equipment |
| 5. School Girl | 11. Graduate Doctor |
| 6. Teacher of Station School | 12. Missionary Children's School |

1. A trained evangelist and an assistant can preach and teach in the villages for one month on \$30.

2. Women evangelists who go in and out of homes, both in towns and villages, require about \$15 a month.

3. The evangelistic tent, which during the four warm months, goes from village to village, staying about two weeks in each place, needs \$50 during the touring season. Two such tents are kept busy in China.

4. A boy in school must have about \$4 per month. This means nearly \$50 a year.

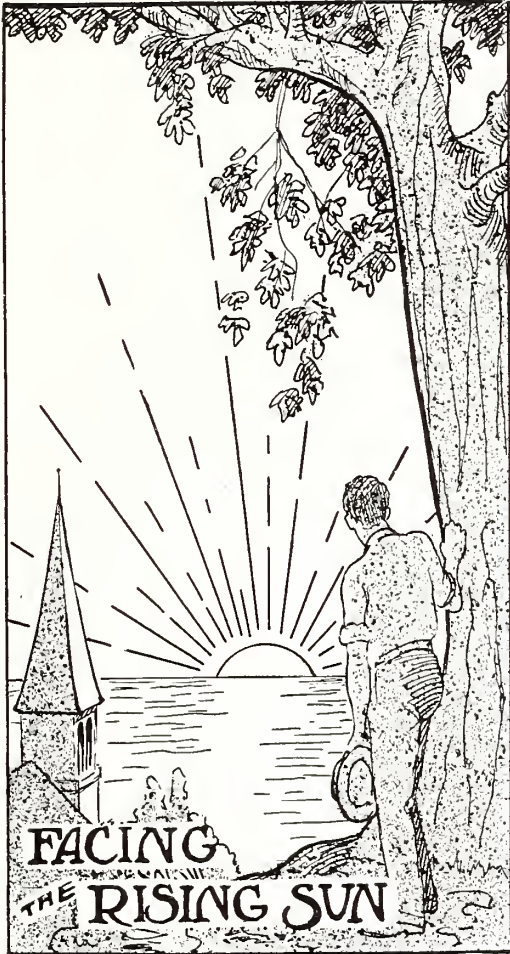
5. A school girl requires practically the same amount as a boy, namely, \$50 a year.

6. A teacher on the staff at a boarding school is able to live on a wage of \$10 to \$15 a month, depending on the size of his family.

7. Bible institutes which last about ten days at a vil-

lage are sources of great value in teaching the Christian way to the people; \$100 a year toward this work could scarcely be put to better use.

8. In China picture charts, showing values of sanitation, social welfare, religious training, preach as they hang on walls of the homes. Our missionaries, knowing China's love for banners, are making splendid use of picture sheets. \$25 a year would aid this work materially.



Although this year we commemorate fifty years of mission work, we have only begun the great work of building the kingdom of God. We do face a rising sun. May God grant us vision, strength and courage to do better work for him in the next fifty years.

*Is this the time to halt, when all around
Horizons lift, new destinies confront,
Stern duties wait our nation, never wont
To play the laggard, when God's will was found?*

*No! rather, strengthen stakes and lengthen cords,
Enlarge thy plans and gifts, O thou elect,
And to thy kingdom come for such a time!
The earth with all its fullness is the Lord's.
Great things attempt for him, great things expect,
Whose love imperial is, whose power sublime.*

—Charles Sumner Hoyt.

9. As in every other country, China's need for Christian literature is great. Placing \$100 a year into the production and distribution of religious material is one of the finest investments any one can make.

10. In our hospitals there is a constant demand for equipment and supplies. Surgical instruments, beds for the wards, medicine and bandages all require funds for the initial outlay and for upkeep. A gift of \$500 a year would supply these demands.

11. \$50 will keep a graduate doctor and nurse in the hospital in China for a month.

12. Since the children of school age must go away from home to attend school, no little amount of extra expense is involved. Toward the education of missionary children \$100 a year would be a most acceptable gift.

*"The common hopes that make us men
Were his in Galilee;
The tasks he gives are those he gave
Besides the restless sea."*

Tsinchou, China.

Supports of Missionaries

SUPPORTS of missionaries range from \$500 to \$600 per year. This provides only the living expense of the missionary. In addition there is budget expense. This is the cost of the work which the missionary is doing. There are several missionaries for whom personal support is needed.

Then there are the children of the missionaries for whom an allowance is granted. Since supports for missionaries are assumed to be only enough for the parents, an additional grant, the amount depending on age, is made for each child. A very close and spiritual fellowship between missionary and supporter brings a rare joy to both.

The Share Plan

This is a method by which individuals, Sunday-schools, classes and organizations can provide special support for the general brotherhood work and in return receive information of progress and achievements. Choice of a share in India, China, Africa or the whole Conference Budget is given. Ask for leaflet explaining the plan.

Home Mission Opportunities

Each year funds are needed in home missions for summer pastors, grants to weak but fruitful local congregations, for aid in district field work and for home mission evangelistic revivals.

How to Secure Information

Write to General Mission Board, 22 South State St., Elgin, Ill. In writing indicate as clearly as you can the nature of the project in which you are interested, where you secured information about it, about how much you are prepared to give and whether you as an individual or some class or organization is interested.

Financial Report of the General Mission Board of the Church of the Brethren for the Year Ended February 28, 1935

MISSION INCOME AND EXPENSE

INCOME	
World Wide Fund (Schedule 27) ..	\$ 88,909.99
India Mission (Schedule 1)	22,806.75
China Mission (Schedule 2-A)	15,768.59
Swedish Mission (Schedule 2-B)	305.00
Denmark Mission (Schedule 3)	1,552.50
Africa Mission (Schedule 5)	25,367.91
Home Missions (Schedule 6)	6,600.41
Memo—	
Travelers' Diners	\$140,979.78
Office Supplies	20,091.37
General Mission Income	\$ 161,071.15
DEFICIT February 28, 1935	
World Wide Fund (Schedule 27)	20,494.78
Less Balances—	
India Funds (Schedule 1)	7,697.42
China Funds (Schedule 2-A)	1,213.00
Denmark Funds (Schedule 4)	1,429.13
	10,339.55
	10,155.23
	\$ 171,226.38
DEFICIT March 1, 1934	
World Wide Fund (Schedule 1)	\$ 19,562.86
Less Balances—	
India Funds (Schedule 1)	\$ 11,331.53
China Funds (Schedule 2-A)	1,213.00
Denmark Funds (Schedule 4)	1,429.13
	13,973.66
	\$ 5,589.20
EXPENSE	
Administration (Schedule 7)	9,665.44
Missionary Education (Schedule 8) ..	5,905.23
India Mission (Schedule 1)	57,043.04
China Mission (Schedule 2-A)	29,748.19
Swedish Mission (Schedule 2-B)	789.35
Denmark Mission (Schedule 3)	7,689.69
Africa Mission (Schedule 4)	242.10
Asia Mission (Schedule 5)	32,262.50
Home Missions (Schedule 6)	22,291.64
	165,637.18
	\$ 171,226.38

BALANCE SHEET AS AT FEBRUARY 28, 1935

ASSETS	
CURRENT	
Cash, in hand and in bank	\$ 74,737.89
Accounts Receivable—	
Foreign bills paid and advances	\$ 5,829.11
Home Special	12,144.55
Gish Testament Fund—Overdraft ..	626.51
Schedule 14)	
Ministerial & Missionary Relief Fund ..	
Overdraft (Schedule 13)	2,892.70
Gish Publishing Fund—Overdraft	174.52
Schedule 14)	
Advances to field treasurers	
(Schedule 27)	
India	11,907.89
China	8,006.70
Swedish Mission	2,670.00
Denmark Mission	110.08
Africa Mission	11,865.71
Greene County, Virginia, School	336.18
South China	294.05
	35,190.61
	\$ 131,595.89
GENERAL SECURITIES	
Church Extension Bills Receivable ..	
(Schedule 16)	\$ 42,267.13
Contingent Investments Receivable ..	
Schedule 17) (Contra)	102,657.40
	144,924.53
INVESTMENTS FOR ENDOWMENT AND ANNUITIES	
Liquid Investment Securities	58,074.94
U. S. Government Bonds	131,269.00
First Mortgage Farm Loans	473,838.44
Real Estate	197,006.75
Advances on Real Estate	23,189.33
City Real Estate Mortgage Bonds	216,539.00
City Real Estate Mortgage Loans	28,600.00
Public Utility Mortgage Bonds	410,802.05
Railroad Mortgage Bonds	84,079.93
Brother's Publishing House	50,000.00
	1,673,350.44
	\$1,949,870.86
LIABILITIES	
CURRENT	
Accounts Payable	\$ 10,561.72
Notes Payable (Schedule 24)	12,851.84
Foreign Transmission Certificate	
Overdrafting (Schedule 22)	710.21
Special Fund—	
Denmark Poor Fund (Schedule 14) ..	\$ 1,484.93
General Relief and Reconstruction ..	
(Schedule 14)	149.51
Sweden (Schedule 14)	1,217.39
Student Loan Fund (Schedule 14) ..	1,782.39
Book and Tract Work (Schedule 14) ..	6,344.17
Bureau of Christian Education	

(Schedule 28)	1,133.71		
Conference Budget Fund			
(Schedule 14)	1,410.42		
Africa Leper Fund (Schedule 14) ..	1,481.29	15,003.81	\$ 39,127.58
GENERAL FUNDS			
Church Extension Fund (Schedule 15) ..	44,504.73		
Contingent Agreements (Schedule 17) (Contra)		102,657.40	147,162.13
ENDOWMENT AND ANNUITY FUNDS			
Mission Endowments (Schedule 9)—			
World Wide	\$725,915.19		
India	8,333.09		
China	2,027.41		
Mary A. Culp Memorial	431.36		
H. H. Rohrer Memorial	862.73		
Floyd F. Rhodes Memorial	2,950.00	740,519.78	
Miscellaneous Endowments			
(Schedule 10)—			
Ministerial and Missionary Relief ..			
Fund	4,508.63		
Gospel Messenger	15,619.90		
D. C. Moonaw Memorial	7,609.17		
Book and Tract	24,899.76		
Gish Estate	48,888.27	101,525.73	
Endowment Annuity Bonds			
(Schedule 11)			
Mission Annuity Bonds (Schedule 12) ..	496,380.04	819,326.10	1,661,371.61
RESERVE FUNDS			
Mission Building and Contingent ..			
Reserve Fund (Schedule 18)		50,386.57	
Reserve for Mission Advances			
(Schedule 20)		61,978.20	112,364.77
DEFICIT			
World Wide Fund (Schedule 27) ..	20,494.78		
Less Balances—			
India Fund (Schedule 1)	7,697.42		
China Fund (Schedule 2-A)	1,213.00		
Denmark Fund (Schedule 4)	1,429.13	10,339.55	10,155.23
			\$1,949,870.86

Schedules

1. India Mission Fund

Balances, March 1, 1934—	
Quinter Memorial Fund	\$ 6,571.91
India Village Fund	950.00
Ahwa Church Building Fund	1,871.12
Dahanu Family Line Hospital Fund ..	63.05
Khergam Church Building Fund ..	1,767.99
Stover Memorial Fund	83.96
J. B. Emmert Memorial Fund	23.50
	\$ 11,331.53
Receipts—	
Contributions—	
India general donations	\$ 1,582.32
India Native Workers	97.00
India Boarding School	563.17
India Share Plan	2,390.69
India Hospitals	58.65
India Missionary Supports	17,340.02
J. B. Emmert Memorial Fund	5.00
	22,036.85
Endowment Income (Schedule 19)—	
Floyd F. Rhodes Memorial	50.00
India general endowment	208.33
Rohrer Memorial	21.57
	279.90
Floyd F. Rhodes Memorial Endow-	
ment (Schedule 9)	
Book and Tract Fund (Schedule 14) ..	200.00
Total Receipts	22,566.75
From World Wide Fund to Balance ..	30,842.18
(Schedule 27)	\$ 64,740.46
Expenditures—	
American Missionaries—	
Supports	\$ 21,955.76
Less refunds	1,273.13
	\$ 20,682.66
Medical expenses	25.00
Furlough rents	90.00
Delegates to Annual Conference	26.09
Publications to field	150.43
Transportation to field	516.44
Doctors' literature	50.00
Freight home	59.39
Unclassified expense	41.29
Total expense directed from home office ..	\$ 21,641.30
Annual Budget Expenses (Field Oper-	
ating)	
Ahwa—	
Boarding School	\$ 688.78
Evangelistic	1,175.87
Medical	113.41
Property Expense	90.40
Station Expense	362.48
	2,430.94

Anklesvar—	
Evangelistic	1,383.62
Farm	.76
Girls' Boarding School	716.90
Practical Arts	195.74
Property Expense	106.78
Station Expense	254.54
Vocational Training School	2,762.95
	5,419.77

Bulsar—	
Primary School	363.64
Wankal Boys' Boarding School	890.33
Evangelistic	1,078.91
Evangelistic, Khergam	1,493.89
Khergam Girls' School	1,076.36
Wankal Industrial School	198.18
Medical	4.20
Property Expense	188.58
Station Expense	260.59
	5,546.28

Dahanu—	
Evangelistic	365.81
Girls' Boarding School	267.22
Medical	595.98
Property Expense	157.62
Station Expense	189.36
	384.03

Jalalpor—	
Evangelistic	1,769.45
Girls' Boarding School	685.43
Navsari Library	316.34
Property Expense	43.64
Station Expense	109.09
	2,923.95

Palghar—	
Boys' Boarding School	721.89
Evangelistic	410.18
Industrial School	65.63
Property Expense	98.85
Station Expense	87.79
	1,384.34

Umalla-Vali—	
Boys' Boarding School	403.19
Evangelistic	1,589.45
Medical	47.18
Property Expense	111.68
Station Expense—Umalla	253.76
Station Expense—Vali	54.47
	2,459.73

Vada—	
District Boarding School	465.69
Evangelistic	607.27
Property Expense	57.62
Station Expense	209.05
	1,339.63

Vyara—	
Boys' Boarding School	973.55
Evangelistic	2,119.78
Girls' Boarding School	756.36
Industrial School	252.41
Property Expense	145.14
Station Expense	199.77
	4,447.01

General—	
Administrative Offices	813.21
Baby Home	291.27
Bible School—Gujarati	1,195.27
Bible School—Marathi	29.69
Council Fees	160.00
Furlough	2,001.43
Landour Property Expense	127.27
Language School	90.91
Medical	118.55
Missionary Children School Expense	332.49
Publishing	197.57
Rural Reconstruction	90.03
Social Welfare	20.00
Training	403.64
Vacations	515.82
Wanless Tuberculosis Sanatorium ..	109.09
Widows' Home	98.18
	6,594.42

Total Annual Budget Expense 32,930.10

New Property (New land, buildings and equipment)
None completed

Gross Expenditures \$ 54,571.40

Less—
Excess credits on New Property expenses realized from sales (carried forward) 824.98
Less the same last year 815.20
9.78

Loss on exchange—
On missionary supports 992.81
On Annual Budget items 1,489.06
2,481.87

Less offset exchange loss on New Property net excess credits 45
2,481.42

Total Expenditures 57,043.04

Balances, February 28, 1935—

Quinter Memorial Fund	6,571.91
India Village Fund	950.00

Dahanu Family Line Hospital Fund	63.05
Stover Memorial Fund	83.96
J. B. Emmert Memorial Fund	28.50
	7,697.42

\$ 64,740.46

2-A China Mission Fund

Balances, March 1, 1934—

Liao Chou Girls' School Building ..	\$ 813.00
Ping Ting Chou Girls' School Building	400.00
	\$ 1,213.00

Receipts—

Contributions—

China general donations	\$ 908.48
China Native Worker	106.17
China Boys' School	17.75
China Share Plan	937.02
China Hospitals	26.85
China Missionary Supports	12,371.63
	14,367.90

Endowment Income (Schedule 19)	50.69
Bequests (Schedule 24)	200.00
Lapsed Annuities (Schedule 24)	1,000.00
Book and Tract Fund (Schedule 14) ..	150.00

Total Receipts \$ 15,768.59
From World Wide Fund to balance (Schedule 27) 13,979.60

\$ 30,961.19

Expenditures—

American Missionaries—

Supports	\$ 17,555.77
Less refunds	22.50
	\$ 17,533.27
Educational expense	126.00
Doctor's allowance	30.00
Transportation to field	303.51
Delegates to Annual Conference ..	30.00
Publications to field	95.79
Unclassified expense	6.97

Total expense directed from home office \$ 18,125.54

Annual Budget Expenses (Field Operating)—

Liao Chou—	
Rent	113.00
Repairs	407.10
Boys' School	999.14
Girls' School	800.00
Men's Evangelistic	1,500.00
Women's Evangelistic	923.73
Medical	1,439.24
Language Teacher	47.25
Miscellaneous	100.00
Wool Work, Tsin Chou	165.00
	6,494.46

Ping Ting—	
Rent	9.74
Repair	362.50
Boys' School	950.00
Girls' School	925.00
Men's Evangelistic	1,350.00
Women's Evangelistic	700.00
Medical	1,300.00
Language Teacher	122.52
Miscellaneous	137.29
Village School	240.00
	5,997.05

Shou Yang—	
Rent	7.77
Repairs	97.92
Church School	97.02
Men's & Women's Evangelistic ..	584.01
Medical	125.00
Language Teacher	90.00
Miscellaneous	134.50
	1,136.22

Tai Yuan—	
Rent	602.75
Repairs	10.85
Men's Evangelistic	164.47
Women's Evangelistic	117.35
Language Teacher	69.50
Miscellaneous	19.08
	984.00

General—	
Agency Hire	84.02
Furloughs	547.92
Language School	420.66
Miscellaneous	360.00
T'ung Chou Tuition	778.81
National Christian Council	200.00
T'ung Chou Contribution	400.00
	2,791.41

Total Annual Budget Expense 17,403.14

New Property (New land, buildings and equipment)

No expenditures

Liao Chou—	
Ladies' Residence funds reallocated to general repairs	231.33
Less previously reported as incomplete projects	231.33

Gross Expenditures 35,528.68

Less—		
On Annual Budget 1935	5,570.27	
From Pension Project	167.21	
From South China Boys' School Fund	120.27	
From South China Medical Property	41.02	
	5,898.77	
Less exchange gain on gold grants	118.28	5,780.49
Less interest		29,748.19
Balances, February 28, 1935—		
On Girls' School Building	813.00	
On Boys' School Building	400.00	1,213.00
		\$ 30,961.19

2-B South China Mission Fund

Receipts—		
From China general donations	\$ 305.00	
From World Wide Fund to balance (Schedule 27)	484.35	
	\$ 789.35	
Expenditures—		
General—		
Publications to field	\$ 2.54	
Less property	.53	
Net exchange	.61	\$ 3.68

Annual Budget Expenses (Field Operating)—		
School operating	15.23*	
Building repairs	449.40	
May Gwong salary	450.00	
Bible Woman	85.66	
Student Lan	60.00	
Total Annual Budget Expense	1,029.83	
* Excess income from tuition over expense.		

Gross expenditures	1,033.51	
Less exchange gain on Annual Budget items	244.16	
Total expenditures	\$ 789.35	

3. Sweden Mission Fund

Receipts—		
Contributions—		
Sweden general donations	\$ 57.50	
Sweden Missionary Supports	1,495.00	\$ 1,552.50
From World Wide to balance (Schedule 27)		6,137.19
		\$ 7,689.69

Expenditures—		
American Missionaries—		
Supports	\$ 2,460.45	
Publications to field	9.75	
Return home missionary family	628.30	
Educational expense	174.00	
Unclassified expense	4.00	
Total expense directed from Home Office	\$ 3,276.50	

Annual Budget Expenses (Field Operating)—		
Maine—		
Publication	\$ 119.53	
Traveling Expense	219.29	
Native Worker	241.20	
Native Worker, Rent	53.60	
Missionaries' Rent	535.80	
Missionaries' Taxes	351.87	1,521.29

Vannaberga—		
Property Expense	22.78	
Traveling Expense	42.82	65.60

Kaylinge—		
Native Worker	369.04	
Home Rent	96.48	
Traveling Expense	26.80	492.32

Overall—		
Native Worker	369.04	
Property Expense	73.86	
Traveling Expense	60.30	503.20

Total Annual Budget Expense	2,582.41	
New Property (New land, buildings and equipment)		
Maine—		
Payment on church debt	2,000.00	

Gross expenditures	7,858.91	
Less exchange gain on Annual Budget items	169.22	
Total Expenditures	\$ 7,689.69	

4. Denmark Mission Fund

Balance, March 1, 1934—		
Denmark Church House Fund		\$ 1,429.13
Receipts—		
Contributions—none		
From World Wide Fund to balance (Schedule 27)		242.10
		\$ 1,671.23

Expenditures—		
Annual Budget Expenses (Field Operating)—		
Traveling expense	\$ 41.54	
Interest on loan	48.70	
Publications	62.44	
Property expense	26.93	
Total Annual Budget Expenses		\$ 179.61
Special evangelistic services		100.00

Less exchange gain on Annual Budget items	279.61	
	37.51	

Total Expenditures	242.10	
Balance, February 28, 1935		
Denmark Church House Fund		1,429.13
		\$ 1,671.23

5. Africa Mission Fund

Receipts—		
Contributions—		
Africa general donations	\$ 9,107.87	
Africa Missionary Supports	14,838.35	
Africa Share Plan	1,189.36	
Africa Leper	82.33	\$ 25,217.91

From Book and Tract Fund (Schedule 14)	150.00	
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Total Receipts	25,367.91	
From World Wide Fund to balance (Schedule 27)	6,894.59	
	\$ 32,262.50	

Expenditures—		
American Missionaries—		
Supports	\$ 12,161.46	
Less refunds	112.60	\$ 12,048.86
Furlough rents	60.00	
Educational expense	594.32	
Medical expense	1,153.24	
Sending to field	4,406.87	
Doctors' allowances	150.00	
Exchange on drafts to field	134.67	
Attending Annual Conference	123.32	
Publications to field	48.55	
Unclassified expense	47.82	

Total Expense directed from Home Office	\$ 19,095.10	
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Annual Budget Expense (Field Operating)—		
Garkida—		
Girls' School	236.03	
Boys' School	594.32	
Industrial	236.86	
Medical	891.69	
Evangelism	236.40	
Residence Equipment	301.24	
Premises	291.92	
Shop	164.21	
General Expense	425.39	
Mail	119.13	
Nursery	315.27	
Training School	198.24	4,010.70

Lassa—		
Education	533.04	
Medical	638.83	
Evangelism	219.29	
Residence Equipment	143.80	
Premises	145.42	
Shop	142.64	
General Expense	174.33	
Mail	59.66	2,057.01

Marama—		
Education	566.33	
Industrial	170.04	
Medical	477.19	
Evangelism	155.60	
Residence Equipment	127.96	
Premises	193.51	
Shop	182.23	
General Expense	288.09	
Messenger	47.33	2,208.28

General—		
Furloughs	3,442.46	
General Administration	362.27	
Literature Fund	89.79	3,894.52

Total Annual Budget Expense	12,170.51	
New Property (New land, buildings and equipment)		

Marama— Store-Shop	729.00		
Total New Property projects completed	729.00		
Cost of partly completed projects (to be itemized when completed)	522.45		
	1,251.45		
Less the same last year	158.21		
		1,093.24	
Actual New Property Expense		547.51	
Africa Literature Fund (used up)			
Gross Expenditures		32,906.36	
Less— Exchange on Annual Budget items ..	46.59		
Exchange on Annual Budget items..	4.19		
Refund on furlough budget of pre- vious year	593.08	643.86	
Net Expenditures		\$ 32,262.50	

6. Home Mission Fund

Receipts— Contributions— Home general donations	\$ 6,472.41		
Home Share Plan	116.00		
Greene County School	12.00		
Total Receipts		\$ 6,600.41	
From World Wide to balance (Schedule 27)		15,691.23	
		\$ 22,291.64	

Expenditures—

Aid to Districts—

Florida and Georgia	\$ 120.00		
North and South Carolina	164.00		
Tennessee	1,149.96		
Southern Virginia	270.00		
First Virginia	60.00		
Eastern Virginia	304.96		
Second Virginia	120.00		
Western Maryland	519.98		
S. E. Pa., N. J. & N. Y.	259.92		
Northwestern Ohio	274.92		
Michigan	1,032.42		
Western Canada	150.00		
Northern Illinois & Wisconsin	399.90		
Southern Illinois	600.00		
Nebraska	349.98		
Northeastern Kansas	49.99		
Southeastern Kansas	999.96		
Eastern Colorado	424.92		
Okla., Panhandle of Tex. & N. Mex.	674.88		
Northern Missouri	124.96		
Middle Missouri	399.92		
Southern Missouri & Arkansas	463.65		
Southern California	555.54		
Idaho & Western Montana	2,100.00		
Oregon	1,050.00		
Washington	774.91	\$ 13,394.77	

Interest on Church Debts—

Richmond, Eastern Virginia	500.00		
Cleveland, Northeastern Ohio	675.00		
San Diego & Glendale, So. Calif.	312.00		
Grand Rapids, Michigan	195.00		
Alliance, Northeastern Ohio	195.00		
Piqua, Southern Ohio	90.00	1,967.00	

Summer Pastors—

Southern Virginia	25.00		
Western Colorado	75.00		
Southern Illinois	36.65		
No. Iowa, Minn. & S. D.	25.00		
Second West Virginia	75.00	236.65	

Greene County, Virginia, Mission—

Workers	975.41		
Pastor	480.00		
Commissary	46.01		
Office supplies	9.00		
Telephone	24.15		
Power	399.00		
Fertilizer	60.75		
Seed	59.32		
Spray materials	14.50		
Tools and repairs	109.28		
Day labor	171.96		
Gas and oil	80.08		
Tires and repairs	39.69		
Miscellaneous	7.50		
Total budget expenses	2,476.65		
Insurance premiums	34.50		
Gross expenses	2,511.15		
Less income from— Farm	\$ 607.10	617.10	1,894.05
Sale old motor cars	10.00		
Miscellaneous— Advisory Council expense	8.96		
Home Mission Council	100.00		
Federal Council Evangelistic Com- mission	25.00		
Architectural Service	33.34		

Special help—Brooklyn Italian Mis- sion	550.00		
Brooklyn Italian church debt	1,000.00		
Unclassified expense	18.50	1,735.80	

Traveling Evangelist—

E. S. Coffman—Appointments in Ohio, Virginia, Maryland, Missouri, Kansas, Oklahoma, Colorado, Ore- gon, Washington—6,888 miles trav- eled	1,506.57		
Less offerings received—21 meetings	545.12		
	961.45		
F. A. Myers services (starting)	50.00	1,011.45	

Home Secretary Department Expense—

Information service	11.69		
Literature and Loan Library	48.91		
Office rent	96.50		
Stationery and supplies	71.38		
Postage	98.00		
Salaries and office help	2,149.74		
Telephone and telegraph	41.38		
Traveling	701.31		
	3,218.91		
Less refunded by General Ministerial Board	1,166.99	2,051.92	
Total Expenditures		\$ 22,291.64	

7. Administration Expense

General Secretary's Department—

Board members' expense	\$ 447.46		
Foreign deputation	2,056.95		
Information service	48.70		
Committee of Reference & Counsel	400.00		
Agricultural Mission Foundation ..	12.00		
Miscellaneous	9.88		
Office rent	159.00		
Stationery and supplies	134.30		
Postage	43.76		
Salaries and office help	2,613.67		
Student Volunteer Work	5.36		
Telephone and telegraph	48.96		
Traveling expense	145.19	\$ 6,125.23	

Treasurer's Department—

Fidelity bonds	27.50		
Interest on borrowed money	547.18		
Burglary and hold-up insurance ...	23.08		
Tax on checks	35.40		
Miscellaneous	7.77		
Annual Report	50.00		
Office rent	107.00		
Stationery and supplies	307.65		
Postage	294.33		
Salaries and office help	2,043.87		
Telephone and telegraph	47.98		
Traveling	48.45	3,540.21	

Total Administration Expense		\$ 9,665.44	
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8. Missionary Education

Deputation traveling	\$ 26.35		
Exhibits	55.86		
Illustrating	17.18		
Information service	1.50		
Men's Work	171.05		
Women's Work	428.93		
Yearbook	14.13		
Missionary Education Movement ...	50.00		
Miscellaneous	83.60		
Mission Study literature bought ...	407.58		
Office rent	237.50		
Stationery and supplies	133.70		
Traveling	89.51		
Literature and general printing ...	554.57		
Postage	472.32		
Salaries and office help	3,391.91		
Stereopticons and slides	380.34		
Telephone and telegraph	35.10		
	6,551.13		

Less sales— Mission Study literature	\$ 481.90		
Slide rentals	14.00		
Old mimeograph	150.00	645.90	

Total Missionary Education Expense..		\$ 5,905.23	
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9. Mission Endowment

World Wide— Balance, March 1, 1934	\$726,890.33		
Receipts—none			
Transfers— From Annuities (death lapses—Sched- ule 11)	\$ 24,984.29		
From Bequests (Schedule 24)	300.00	25,284.29	
		752,174.62	
Less— Refund on old annuity	300.00		
Loss on investments (Schedule 26) ..	25,959.43	26,259.43	
Balance, February 28, 1935		\$ 725,915.19	
India— Balance, March 1, 1934		8,333.09	

N. H. Rhodes Memorial— Balance, March 1, 1934	2,027.41
N. H. Rhodes Memorial— Receipts	2,027.41
H. H. Rohrer Memorial— Balance, March 1, 1934	862.73
H. H. Rohrer Memorial— Receipts	862.73
Mary A. Culp Memorial— Balance, March 1, 1934	431.36
Mary A. Culp Memorial— Receipts	431.36
Floyd F. Rhodes Memorial— Balance, March 1, 1934	500.00
Floyd F. Rhodes Memorial— Receipts	2,500.00
Floyd F. Rhodes Memorial— Transfers to India Mission	50.00
Balance, February 28, 1935	2,950.00
Total Mission Endowment	\$ 740,519.73

10. Miscellaneous Endowment

Ministerial and Missionary Relief— Balance, March 1, 1934	\$ 5,008.63
Less transfers to Ministerial & Missionary Relief (Schedule 13)	500.00
Balance, February 28, 1935	\$ 4,508.63
Gospel Messenger— Balance, March 1, 1934	15,594.90
Receipt No. 153893	25.00
Balance, February 28, 1935	15,619.90
Gish Estate— Balance, March 1, 1934	48,888.27
No receipts	
Balance, February 28, 1935	48,888.27
D. C. Moomaw Memorial— Balance, March 1, 1934	7,609.17
No receipts	
Balance, February 28, 1935	7,609.17
Book and Tract Work— Balance, March 1, 1934	24,879.76
Receipt No. 150635	20.00
Balance, February 28, 1935	24,899.76
Total Miscellaneous Endowment	\$ 101,525.73

11. Endowment Annuity Bonds

Balance, March 1, 1934	\$517,613.33
Receipts numbered— 145707	\$ 751.00
150495	1,000.00
15112	500.00
151182	1,500.00
	3,751.00
	521,364.33
Less Transfers— To World Wide Endowment (Schedule 9)	24,984.29
Balance, February 28, 1935	\$ 496,380.04

12. Mission Annuity Bonds

Balance, March 1, 1934	\$325,796.06
Receipts numbered— 145707	\$ 50.00
151976	500.00
152143	500.00
152205	700.00
152236	3,000.00
153121	1,500.00
153444	1,000.00
153497	100.00
153501	800.00
154729	500.00
155915	4,500.00
	13,150.00
	338,946.06
Less Transfers— To Bequests and Lapsed Annuities (Schedule 24)	13,500.00
To F. F. Rhodes Memorial Endowment (Schedule 9)	2,500.00
	16,000.00
Balance, February 28, 1935	\$ 322,946.06

13 Ministerial and Missionary Relief

Expenditures— To balance to missionaries and widows and orphans	\$ 11,844.50
Deficit, March 1, 1934	1,678.36
	13,522.86

Receipts— Gish Estate Endowment (Schedule 19)	\$ 244.44
General Endowment (Schedule 19)	125.22
Conference Budget (Schedule 14)	7,753.94
Contributions	6.50
Brethren Publishing House (Schedule 25)	2,000.00
Endowment (Schedule 10)	500.00
Total Receipts	10,630.10
Deficit, February 28, 1935	\$ 2,892.70

14. Miscellaneous Funds

General Relief and Reconstruction— Balance, March 1, 1934	\$ 149.51
Receipts— Donations for drought relief	26.16
	175.67
Expenditures— To American Red Cross	26.16
Balance, February 28, 1935	\$ 149.51
Sundry Balances— (No change from last year) Japan Mission Fund	98.80
Philippine Mission Fund	81.40
Porto Rico Mission Fund	234.42
Arab Mission Fund	50.00
South America Mission Fund	152.34
New England Mission Fund	52.50
Cuba Mission Fund	331.27
Australia Mission Fund	16.00
Jerusalem Mission Fund	200.66
Student Loan Fund— Balance, March 1, 1934	1,880.83
Receipts—none	
Expenditures— Loans made	98.44
Balance, February 28, 1935	1,782.39
Gish Publishing Fund*— Expenditures— Purchase of books	3,065.97
Miscellaneous	12.00
Total expenditures	3,077.97
Receipts— By sale of books	\$ 1,184.89
Gish Endowment (Schedule 19)	977.77
Total receipts	2,162.66
Balance, March 1, 1934	740.79
	2,903.45
Deficit, February 28, 1935	174.52

* See close of Schedule 28 for further details.

Conference Budget*— Balance, March 1, 1934	8,976.85
Receipts— Contributions— Undesignated	56,054.31
Designated	7,014.40
	63,068.71
Expenditures— Distribution to Agencies in Budget— Designated	7,014.40
Undesignated	63,620.74
	70,635.14
Balance, February 28, 1935	1,410.42

* See Conference Booklet or Minutes for details.

Book and Tract Work— Balance, March 1, 1934	6,824.13
Receipts— Contributions	13.65
Endowment note interest	16.20
Endowment income (Schedule 19)	622.49
Total receipts	652.34
Expenditures— Missionary Gospel Messengers	109.00
Rebates on endowment	21.02
Tract mailing	51.89
Tract publication	450.39
Contributions— India Fund (Schedule 1)	200.00
China Fund (Schedule 2-A)	150.00
Africa Fund (Schedule 5)	150.00
Total expenditures	1,132.30
Balance, February 28, 1935	6,344.17
Gish Testament Fund— Deficit, March 1, 1934	720.26
Receipts—By B. P. H. sales	93.75
Deficit, February 28, 1935	626.51
Denmark Poor Fund— Balance, March 1, 1934	1,530.88
No receipts	

Expenditures—		
In assistance to Danish brother	45.95	
Balance, February 28, 1935		1,484.93
Africa Leper Fund—		
Balance, March 1, 1934	2,908.02	
Receipts—		
Contributions—		
From American Mission to Lepers ..	2,800.00	
Designated for American Mission to Lepers	10.00	
Total receipts	2,810.00	
	5,718.02	
Expenditures—		
Payment to American Mission to Lepers	10.00	
Withdrawn by Africa Treasurer	4,226.73	
Total expenditures	4,236.73	
Balance, February 28, 1935		1,481.29
Total of Miscellaneous Funds		\$ 13,069.07

15. Church Extension Fund

Balance, March 1, 1934	\$ 44,461.77
Receipts—	
Interest on loans	42.96
Balance, February 28, 1935	\$ 44,504.73

16. Church Extension Bills Receivable

Balance, March 1, 1934	\$ 45,918.80
Loans Made—none	
Payments on Loans—	
Fresno, California	\$ 350.00
Lakeland, Florida (balance)	35.00
Battle Creek, Michigan	117.00
Johnson City, Tennessee	70.00
Winter Park, Florida (balance)	393.44
Malmö, Sweden	2,473.23
Richmond, Indiana	200.00
Pontiac, Michigan	13.00
Total payments on loans	3,651.67
Balance, February 28, 1935	\$ 42,267.13

17. Contingent Agreements

Balance, March 1, 1934	\$113,705.03
New Entries—five	339.00
	114,044.03
Ledger Write-offs—	
As losses or transfers as income to various accounts	11,386.63
Balance, February 28, 1935	\$ 102,657.40

18. Mission Building and Contingent Reserve

Balance, March 1, 1934	\$ 52,682.74
Receipts—	
Bequests and Lapsed Annuities (Schedule 24)	\$ 15,075.49
Contingent Investments paid (Brethren Publishing House Reserve) ..	4,590.88
Brethren Publishing House earnings (Schedule 25)	8,000.00
Total receipts	27,666.37
	80,349.11
Expenditures—	
To World Wide Mission Fund (Schedule 27)	18,000.00
Investment Losses—pro-rata share on Mission Annuity investments (Schedule 26)	9,136.66
Investment Department loss (Schedule 19)	2,825.88
Total expenditures	29,962.54
Balance, February 28, 1935	\$ 50,386.57

19. Investment Income and Expense

Receipts—	
Interest received from—	
Endowment Contracts	\$ 159.15
Farm Mortgage Loans	19,295.50
Public Utility Bonds	23,130.96
Railroad Bonds	3,658.13
City Real Estate Bonds	4,379.40
City Real Estate Loans	1,292.06
Foreign Bank Balances	82.34
U. S. Government Bonds	864.06
Gross interest received	52,861.60
Less excess premiums and accrued interest on Liquid Investment Securities	759.25
Net interest received	\$ 52,102.35

Transfer from Mission Building and Contingent Reserve (Schedule 18) as net loss	2,825.88
	\$ 54,928.23

Expenditures—	
Annuities Paid	\$ 47,233.33
Endowment Income transferred—	
Rohrer Memorial (Schedule 1)	\$ 21.57
India General (Schedule 1)	208.33
China General (Schedule 2-A)	50.69
Ministerial and Missionary Relief (Schedule 13)	125.22
D. C. Moomaw Memorial	190.23
C. C. Wenger Trust	75.00
Gish Publishing Fund (Schedule 14) ..	977.77
Ministerial and Missionary Relief—Gish (Schedule 13)	244.44
Book and Tract Work (Schedule 14) ..	622.49
Mary A. Culp Memorial (Schedule 27)	10.78
Gospel Messenger	390.02
Floyd F. Rhodes Memorial	50.00
	2,966.54

General Expenses—	
Bond transfers	150.84
Annuity publicity	3.11
Bond custodian services	250.00
Fidelity bonds	27.50
Supervisory service	500.00
Information service	8.50
Legal services	31.55
Loan Agency expense	149.15
Tax on annuity checks	19.64
Workmen's Compensation insurance ..	90.00
Safety box rental	16.50
Registered mail insurance	13.51
Miscellaneous	22.09
Office rent	114.50
Stationery and supplies	114.91
Postage	153.31
Recording fees	3.21
Salaries and office help	2,878.27
Telephone and telegraph	93.18
Traveling expense	88.59
	4,728.36
	\$ 54,928.23

20. Reserve for Mission Advances

Balance, March 1, 1934	\$ 60,471.99
Receipts—	
Africa Permanent Literature Fund..\$	548.01
India Cooperative Credit Fund	78.62
India Land Investment Fund	979.27
Total receipts	1,605.90
	62,077.89
Expenditures—	
China Scholarship & Loan Fund ..	31.25
China Student Loan Fund (Middle) ..	51.06
China Agriculture Work	17.38
Total expenditures	99.69
Balance, February 28, 1935	\$ 61,978.20

21. Advances to Field Treasurers

India—	
Balance, March 1, 1934	\$ 9,218.23
Charged for—	
Drafts Bought	\$ 55,000.00
Advices Sent	4,478.51
Other Transfers	3,590.38
	63,068.89
	72,287.12
Credited for—	
Expenditures on field	60,379.23
Balance, February 28, 1935	\$ 11,907.89
China—	
Balance, March 1, 1934	8,515.75
Charged for—	
Drafts Bought	22,000.00
Advices Sent	3,827.91
Other Transfers	4,109.99
	29,937.90
	38,453.65
Credited for—	
Expenditures on field	30,446.95
Balance, February 28, 1935	8,006.70
Sweden—	
Balance, March 1, 1934	2,597.72
Charged for—	
Drafts Bought	4,250.45
Advices Sent	62.15
Other Transfers	533.01
	4,845.61
	7,443.33
Credited for—	
Expenditures on field	4,773.33
Balance, February 28, 1935	2,670.00
Denmark—	
Balance, March 1, 1934	114.78

Balance, February 28, 1935	110.08	
Africa—		
Balance, March 1, 1934	16,635.41	
Receipts—		
Contributions	16,319.94	
Advances, South	9,547.03	
Other Transfers	1,228.50	
Expenditures on field	45,730.88	
Balance, February 28, 1935	31,865.17	
Greene County—		
Balance, March 1, 1934	362.83	
Receipts—		
Contributions by check	2,450.00	
Expenditures on field	2,812.83	
Balance, February 28, 1935	2,476.65	
South China—		
Balance, March 1, 1934	293.11	
Receipts—		
Contributions	802.75	
Other Transfers	5.00	
Expenditures on field	1,100.86	
Balance, February 28, 1935	806.81	
Total advances to Field Treasurers	\$ 35,190.61	

22. Transmission Certificates

Balance	Outstanding, March 1, 1934 ..		\$ 940.47
Receipts	Numbered ..		
1333	\$ 10.00	153002...	\$ 10.25
1334	15.00	153120...	20.00
1335	50.00	1456.....	97.06
1336	10.00	153585.....	2.00
1337	5.00	153902.....	5.00
1338	5.00	153636.....	36.00
1339	20.00	153653.....	20.00
1340	14.00	154079.....	8.46
1341	100.00	1464.....	30.00
1342	5.00	1464.....	50.00
1343	3.43	1464.....	50.00
1344	3.42	1464.....	50.00
1345	7.35	1464.....	50.00
1346	10.00	154728.....	5.00
1347	10.00	155109.....	10.00
1348	10.00	155127.....	50.00
1349	10.00	156358.....	5.00
1350	71.35		
Receipts for which certificates			
Numbered to 2936 inclusive were			
858.32			
Expenditures—			
Certificates received			
1,798.79			
Balance, February 28, 1935			
1,088.58			

23. Notes Payable

Balance, March 1, 1934	\$ 12,001.02	
Receipts—		
Notes borrowed	7,467.21	
Expenditures—		
Notes paid	19,468.23	
Balance, February 28, 1935	\$ 12,851.84	

24. Bequests and Lapsed Annuities

Receipts—		
From Bequest—		
14074 M. B. & C. R.	\$ 102.00	
14074 M. B. & C. R.	950.00	
14076 M. B. & C. R.	128.37	
14072 World Wide Endowment	300.00	
14214 M. B. & C. R.	100.00	
14223 China Mission	200.00	
14221 M. B. & C. R.	100.00	
14222 M. B. & C. R.	138.57	
14225 M. B. & C. R.	500.00	
14247 M. B. & C. R.	100.00	
14476 M. B. & C. R.	118.04	
1474 M. B. & C. R.	352.36	
From Lapsed Annuities (Schedule 12)		
M. B. & C. R.	12,500.00	
China Mission	1,000.00	
Total	\$ 16,589.24	

Expenditures—

Transfer to—		
M. B. & C. R. (Schedule 18)	\$ 15,075.49	
China Mission Fund (Schedule 2-A)	1,300.00	
World Wide Mission Endowment (Schedule 9)	300.00	
Probate papers	11.75	
Miscellaneous	2.00	
Total	\$ 16,589.24	

25. Brethren Publishing House

Receipts—		
Earnings transferred	\$ 10,000.00	
Expenditures—		
To Mission Building and Contingent Reserve (Schedule 18)	\$ 8,000.00	
To Ministerial and Missionary Relief (Schedule 13)	2,000.00	10,000.00

26. Reserve for Investment Losses

Receipts—(Transfers)—		
From Mission Building and Contingent Reserve (Schedule 18) to cover losses on Mission Annuities	\$ 9,136.66	
From World Wide Endowment (Schedule 9) to cover losses on Endowment	25,959.43	
Total	\$ 35,096.09	

Expenditures—

Charged off losses on following investments—		
Farm mortgage loans—		
Illinois (one loan; prin. \$9,000)	\$ 1,647.44	
Kansas (four loans; prin. \$16,450)	4,447.25	
Iowa (two loans; prin. \$22,000)	1,101.55	
Missouri (seven loans; prin. \$9,850)	2,830.84	
Idaho (five loans; prin. \$36,000)	9,849.09	
Utah (six loans; prin. \$11,600)	3,204.49	
Wyoming (three loans; prin. \$12,330)	3,546.14	

Total losses farm mortgage loans	\$ 26,626.80	
Railroad bonds (par \$30,000)	298.75	
City Real Estate bonds (par \$25,000)	16,264.00	
Total	43,189.55	
Less gains—		
Public Utility bonds (par \$126,000)	8,093.46	
Total	\$ 35,096.09	

27. World Wide Mission Fund

Receipts—		
Contributions for—		
World Wide Missions	\$ 32,621.79	
Student Fellowship Fund	961.25	
Women's Work Project	16,458.99	
Foreign Missions	4,737.88	
Junior League Project	2,300.16	
B. Y. P. D. Project	577.80	
Intermediate Project	77.54	
Men's Work Project	277.10	
Total	\$ 58,012.51	

Transfers from—		
Conference Budget (Schedule 14)	12,886.70	
Mary A. Culp Endowment (Schedule 19)	10.78	
Mission Building and Contingent Reserve (Schedule 18)	18,000.00	30,897.48
Total receipts	88,909.99	
Deficit, February 28, 1935	20,494.78	
Total	\$ 109,404.77	

Expenditures—

Administration Expense (Schedule 7)	\$ 9,665.44	
Missionary Education Expense (Schedule 8)	5,905.23	
India Mission Deficit (Schedule 1)	30,842.18	
China Mission Deficit (Schedule 2-A)	13,979.60	
South China Mission Deficit (Schedule 2-B)	484.35	
Sweden Mission Deficit (Schedule 3)	6,137.19	
Denmark Mission Deficit (Schedule 4)	242.10	
Africa Mission Deficit (Schedule 5)	6,894.59	
Home Mission Deficit (Schedule 6)	15,691.23	
Total	\$ 89,841.91	
Deficit, March 1, 1934	19,562.86	
Total	\$ 109,404.77	

28. Board of Christian Education

Receipts—		
Balance, March 1, 1934 (transferred from former treasurer)	\$ 1,644.37	
Bank dividend	34.07	
Designated receipts	\$ 2,788.27	
Conference Budget Fund (Schedule 14)	11,898.67	
Total Conference Budget receipts	14,686.94	
Total	\$ 16,365.38	
Expenditures—		

Administration Expense—

Salaries	\$ 2,537.14
Traveling expense	246.64
Rent	112.00
Office stationery and supplies	173.80
Telephone and telegraph	41.42
Postage	263.45
Literature and Loan Library	218.18
Southeast Region	166.66
Miscellaneous	36.36
Quarterly Letters	60.57
Leadership Training	59.13
Board members' expense	505.47
Contributions	175.00
Music	213.23

4,809.05

Less Literature and Loan Library
sales 85.12 4,723.93

Peace Department—

Salaries	440.49
Traveling expense	161.93
Rent	29.50
Office stationery and supplies	51.95
Telephone and telegraph	5.36
Postage	46.13
Literature and Loan Library	128.95
Miscellaneous	4.15
Quarterly Letters	9.16
Conferences	343.40

1,221.02

Less Literature and Loan Library
sales 34.24 1,186.78

Temperance and Moral Welfare—

Salaries	173.50
Traveling expenses	.70
Rent	19.50
Office stationery and supplies	39.24
Telephone and telegraph	2.50
Postage	54.02
Literature and Loan Library	328.11
Quarterly Letters	6.10
Conferences	18.46

642.13

Less Literature and Loan Library
sales 150.18 491.95

Adult Department—

Salaries	441.48
Traveling expense	63.80
Office stationery and supplies	41.23
Postage	18.58
Literature and Loan Library	54.49
Men's Work	342.10
Miscellaneous	2.00

963.68

Less Literature and Loan Library
sales 80 962.88

Young People's Department—

Salaries	1,905.01
Traveling expense	301.72
Rent	73.25
Office stationery and supplies	82.48
Telephone and telegraph	14.43
Postage	119.04
Literature and Loan Library	199.22
Miscellaneous	39.80
Conferences	157.19
Leadership Training	140.19
Camp	76.47

3,108.80

Less Literature and Loan Library
sales 47.40 3,061.40

Intermediate Department—

Salaries	532.76
Traveling expense	172.32
Office stationery and supplies	39.26
Telephone and telegraph	2.40
Postage	40.01
Literature and Loan Library	143.65
Miscellaneous	2.00
Camp	14.06

946.46

Less Literature and Loan Library
sales 104.15 842.31

Children's Department—

Salaries	2,037.46
Traveling expense	294.39
Rent	105.25
Office stationery and supplies	87.72
Telephone and telegraph	15.56
Postage	243.13
Literature and Loan Library	247.91
Miscellaneous	54.57
Quarterly Letters	127.40

Conferences	29.55
Leadership Training	202.76
Vacation School Promotion	17.71

3,463.41

Less Literature and Loan Library
sales 27.38 3,436.03

Total budgetary expense		\$ 14,705.28
Borrowed money paid	500.00	
Interest thereon	26.39	526.39

Total expenditures 15,231.67

Balance, February 28, 1935 1,133.71

\$ 16,365.38

Statement of Gish Publishing Fund for Year Ended Feb. 28, 1935

	Invty. 3-1-34	Sold to Bgt. B.P.H. Minis.		Invty. 2-28-35
11 Bible Dictionary	26	23		39
26 Bible Atlas	23			15
31 Twelve Apostles	60			32
36 Universalism Against Itself	174			7
68 Archaeology and the Bible	10	25		12
86 A History of the Christian Church	10	25		20
92 Greatness and Simplicity of the Christian Faith	40		3	37
93 Essentials of Evangelism	10			10
95 Parish Evangelism	21			21
107 Report of Washington Mission- ary Conference	4			4
108 The One Volume Bible Commen- tary	33	50	7	47
111 Visitation Evangelism	13			13
116 The Local Church	12			12
121 The Clash of Color	21			21
125 The Christian Doctrine of Peace	1			1
126 The Church and Missions	1			1
147 The Lord's Prayer	5	25		21
149 The Madness of War	27			20
157 Between War and Peace	6			6
159 Adolescent Worship	1		1	
160 Christ of Every Road	4		3	1
161 The Church and Adult Education		7		6
162 Church Finance	21			13
163 Disciple Winners		6		5
164 Education for Peace		7		7
166 Speaking in Public	2			2
167 The Preacher and His Mission- ary Message	15			8
168 Religion in a Changing World ..		18		18
169 The Prophetic Ministry		4		4
170 The Minister's Week-Day Chal- lenge		2		2
171 Which Gospel Shall I Preach? ..		8		7
172 God and the Census		2		2
176 Open Doors in Religious Educa- tion	39			15
177 The Christ of the Class Room ...	22			16
178 Life's Great Adventure-Prayer ..	16			16
179 The Recovery of Worship	42			24
181 Flashlights from History	27			26
182 The Clinic of a Cleric	52			29
183 Grace in the New Testament ...	52			21
184 Putting the Church on a Full Time Basis	51			29
185 Liberating the Lay Forces of Christianity	65			19
186 The Holy Spirit	16	15		22
187 Christ in the Home	20	25	5	40
188 Finding God	14	20	1	30
189 God in the Shadows	12	15		27
190 Windows in Matthew	12	25		35
192 Cruden's Complete Concordance	70		2	52
193 Christ and Human Suffering ...		125	11	100
194 The Christian Mission in Amer- ica	17			17
195 F. B. Meyer	68			31
196 Cultural Changes in the Church of the Brethren	22	25		47
197 Doran's Ministers' Manual (1934)	3	81		84
198 Jesus and the Rising Generation	61			43
199 The Finality of Jesus Christ	56	50		83
200 Cokesbury Funeral Manual	76	75		150
201 Preachers Present Arms	72	25	1	87
202 Home Missions Today and To- morrow		250		192
203 The Christian Message to the World Today		300		201
204 Revolution in Economic Life ...		250		176
205 The Life Portrayed in the Ser- mon on the Mount		500	2	287
206 Our Movie Made Children ...		300		269
207 Doran's Ministers' Manual (1935)		450		376
209 Prayer		300		300
	1,425	3,033	32	2,835
				1,591

Statement of the Fund

Conference Budget for 1935	\$ 2,498.84
Balance from previous year	567.13
Unallocated	12.00
Total	\$ 3,077.97
1935 Budget for ministers	1,147.70
Budget for B. P. H. at cost	35.24
Budget for Home Study books	1.95
Budget for G. S. F. state conference	977.77
March 1, 1934	740.79
Total	2,903.45
Deficit, January 28, 1935	\$ 174.52

Giving of Individual Congregations

This report of giving includes all living donor contributions to the Conference Budget or any Board for work included in the Conference Budget. It does not include contributions for relief or to District Boards, Colleges and other agencies outside the Conference Budget.

1. Florida and Georgia

Arden	\$ 5.00
Bassenger-Okechbee	11.45
Brookville	19.00
Clay County	20.25
Giesse	1,251.28
Lakeland	31.60
Salem	13.63
Sunnyland	110.61
Tampa	24.81
Winter Park	8.50
Unallocated	

2. North and South Carolina

Bailey	\$ 3.00
Berla	5.00
Blue Ridge	6.00
Brummetts Creek	27.76
Gulden	9.80
Green River Cove	
Little Pine	25.41
Lewman Valley	7.50
Melvin Hill	
Mill Creek	
Mt. Carmel	
Mountain View	
New Bethel	
New Haven	
Peak Creek	
Peters n Chapel	
Pigeon River	
Pleasant Grove	5.43
Pleasant Valley	
Riverside	
Rowland Creek	3.00
Spinale	
Upper Brummetts Creek	6.57
Unallocated	

3. Tennessee

Beaver Creek	\$ 12.16
Cedar Creek	7.48
Cedar Grove	19.00
Central Point	
Cumberland	
Ewing	14.50
French Broad	117.00
Fruitvale	3.82
Hawthorne	2.00
Jackson Park	40.00
Johnson City	153.06
Knob Creek	30.52
Liberty	
Limestone	38.00
Long Star	3.70
Meadow Branch	106.48
Midway	
Mountain Valley	28.25
New Hope	6.18
Norfolk	1.00
Oreana	
Piney Flat	
Pleasant Hill	54.00
Pleasant Mount	
Pleasant Valley	4.25
Pleasant View	4.00
Rock House	
Union	
White Horse	15.26
White Horse	26.37
Wolf Creek	
Unallocated	51.90

4. Southern Virginia

Arden	\$ 235.15
Beaver Creek	2.50
Brookville	86.96
Boone Mt.	90.72
Rocky Fork	24.39
Chickadeeburg	7.00
Coalbrook	9.40
Featherly	151.76
Freeman	3.00
Green River	95.51
Laurel Branch	25.95
Maple Grove	25.01
Mt. Herman	4.50
Mt. Jackson	

New Bethel	
Pleasant Hill	
Pleasant Valley	
Pulaski	30.60
Red Oak Grove	25.00
Schoolfield	6.05
Shelton	
Smith River	11.80
Snow Creek	32.20
Spray	25.14
St. Paul	7.00
Texas Chapel	
Topeco	64.31
White Rock	5.00
Unallocated	14.00

5. First Virginia

Antioch	\$ 2.71
Cloverdale	481.18
Copper Hill	36.75
Crab Orchard	61.60
Daleville	442.05
Greenbrier	15.00
Green Hill	47.24
Hopewell	
Jeters Chapel	2.50
Johnsville	
Lynchburg	71.16
Monroe	8.45
Mt. Joy	23.92
Mt. Horeb	
Oak Grove	164.62
Oakvale	3.05
Otter River	
Peters Creek	214.79
Pleasant View	62.70
Poages Mill	60.03
Roanoke, Central	105.32
Roanoke, First	497.22
Roanoke, Ninth St.	266.23
Saunders Grove	
Selma	23.05
Smith Chapel	19.50
Terrace View	46.28
Tinker Creek	66.65
Troutville	428.31
Unallocated	112.10

6. Eastern Virginia

Belmont	\$ 56.94
Bethel	
Central Plains	
Fairfax	411.97
Hollywood	7.35
Locust Grove	16.00
Madison	50.00
Manassas	449.02
Midland	150.95
Mine Run	
Montebello	
Mt. Carmel	62.53
Nokesville	241.70
Oronoco	38.67
Rappahannock	
Richmond	20.00
Trevilian	
Valley	52.22
Unallocated	401.50

7. Second Virginia

Barren Ridge	\$ 579.07
Beaver Creek	56.43
Bridgewater	1,317.88
Buena Vista	51.66
Chimney Run	52.96
Concord	
Crummits Run	
Elk Run	93.24
Hevener	
Hiner	28.66
Lebanon	286.91
McCray Chapel	1.00
Middle River	390.06
Moscow	244.65
Mt. Vernon	179.53
North Fork	5.26
Pleasant Valley	888.75
Sangerville	508.40
Staunton	5.00
Summit	503.82

Valley Bethel	63.74
Waynesboro	78.60
White Hill	17.12
Unallocated	140.00

8. Northern Virginia

Brooks Gap	\$ 5.00
Browtown Mission	16.74
Cooks Creek	256.39
Damascus	10.00
Flat Rock	143.22
Greenmount	347.10
Harrisonburg	211.86
Linville Creek	366.74
Lower Lost River	15.22
Mill Creek	840.66
Moorefield	
Mt. Zion	84.83
Newport	
North Mill Creek	
Pleasant View	16.37
Powells Fort	2.60
Rileyville	90.22
Salem	5.00
Smiths Creek	22.50
South Fork	
Timberville	179.69
Unity	209.25
Upper Lost River	11.00
Woodstock	77.65
Unallocated	14.46

9. First West Virginia

Allegheny	\$ 14.69
Bean Settlement	
Beaver Run	48.90
Capon Chapel	.75
Cheat River	7.25
Eglen	559.12
Greenland	74.06
Harman	72.52
Keyser	57.47
Knobley	9.41
New Creek	8.27
North Fork	
Old Furnace	14.40
Petersburg	23.05
Red Creek	
Sandy Creek	320.00
Seneca	1.00
Teareot	66.72
White Pine	64.70
Unallocated	58.35

10. Second West Virginia

Beans Chapel	
Bethany	\$ 50.00
Cheat River	
Goshen	
Mt. Hebron	
Mt. Zion	
Pleasant Hill	
Pleasant Valley	70.00
Shiloh	
Union Chapel	
Valley River	11.00
Unallocated	43.00

11. Eastern Maryland

Baltimore, First	\$ 283.65
Baltimore, Woodberry	387.11
Beaver Dam	79.79
Bethany	130.00
Bush Creek	47.91
Denton	754.43
Flower Hill	36.40
Frederick	321.36
Green Hill	176.50
Locust Grove	68.32
Long Green Valley	246.76
Meadow Branch	1,481.66
Middletown Valley	387.67
Monocacy	97.30
Piney Creek	49.23
Pipe Creek	1,200.85
Sams Creek	383.00
Thurmont	81.73
University Park	29.00
Washington City	1,094.00
Unallocated	19.11

12. Middle Maryland

Beaver Creek	\$ 286.78
Broadfording	408.14
Brownsville	368.18
Hagerstown	1,262.30
Johnstown	
Leetown & St. Margarets	13.64
Licking Creek	35.25
Long Meadow	286.93
Manor	256.15
Martinsburg & Vanelevesville	120.20
Pleasant View	742.21
Welsh Run	293.24
Unallocated	295.54

13. Western Maryland

Bear Creek	\$ 210.00
Cherry Grove	15.66
Fairview	38.08
Frostburg	16.00
Georges Creek	
Maple Grove	51.85

Oak Grove	3.35
Pine Grove	15.15
Westernport	39.00
Unallocated	8.00

14. S. E. Pa., N. J. and E. N. Y.

Ambler	\$ 300.68
Amwell	28.10
Brooklyn, First	28.70
Brooklyn Italian Mission	37.65
Coventry	589.12
Green Tree	902.25
Harmonyville	61.00
Norristown	230.89
Parkerford	254.73
Philadelphia, Bethany	36.00
Philadelphia, Calvary	210.50
Philadelphia, First	865.81
Philadelphia, Geiger Memorial	210.00
Philadelphia, Germantown	148.28
Pottstown	10.00
Royersford	637.44
Springfield	219.39
Wilmington	27.00
Unallocated	64.00

15. Middle Pennsylvania

Albright	\$ 7.27
Altoona, First	1,385.30
Altoona, 28th Street	433.57
Amaranth	8.22
Ardenheim	184.00
Artemas	16.99
Aughwick	85.34
Bellwood	46.12
Burnham	13.55
Carson Valley	68.55
Cherry Lane	120.55
Claysburg	37.98
Clover Creek	578.47
Dry Valley	73.12
Dunnings Creek	177.09
Everett	325.35
Fairview	262.53
Glendale	4.96
Hollidaysburg	227.58
Huntingdon	1,997.51
James Creek	66.81
Junata Park	35.83
Koontz	76.63
Leanersville	5.00
Lewistown	932.75
Lower Clair	6.00
New Enterprise	774.79
Queen	2.00
Raven Run	33.26
Riddelsburg	32.20
Roaring Spring	163.90
Smithfield	31.95
Snake Spring	672.58
Spring Mount	112.39
Spring Run	536.93
Stonerstown	29.35
Tyrone	152.09
Upper Clair	30.62
Williamsburg	134.17
Woodbury	545.82
Yellow Creek	198.06
Unallocated	286.77

16. Western Pennsylvania

Allegheny Valley	\$ 14.02
Bear Run	6.00
Berlin	80.46
Brothersvalley	59.23
Chess Creek	
Conemaugh	286.71
Connellsville	27.96
Cumberland	61.43
Elbethel	9.00
Fairchance	5.90
Fairview	27.31
Geiger	37.50
Georges Creek	8.66
Glade Run	54.96
Greensburg	475.04
Hostetler	22.67
Hooversville	119.22
Hyndman	6.70
Indian Creek	35.22
Johnstown (Walnut Grove)	1,067.70
Ligonier	113.67
Locust Grove	98.06
Manor	173.95
Maple Glen	161.32
Maple Grove	82.18
Markleysburg	8.98
Meyersdale	334.69
Middle Creek	59.55
Montgomery	20.88
Morgantown	33.00
Morrellville	142.42
Mt. Joy	392.76
Mt. Pleasant	90.27
Moxham	200.49
Nanty Glo	11.00
Oakdale	13.90
Penn Run	109.42
Pittsburgh	81.92
Pleasant Hill	199.04
Plum Creek	65.00

Quemahoning	313.67
Robinson	87.71
Rockton	60.31
Rockwood	206.01
Roxbury	133.00
Rummel	474.07
Salisbury	128.79
Scalp Level	1,815.60
Shade Creek	365.86
Sipesville	208.36
Somerset	116.25
Summit Mills	20.00
Ten Mile	32.35
Tire Hill	153.93
Uniontown	601.74
Westmont	165.65
Windber	176.84
Wooddale	10.00
Unallocated	48.93

17. Eastern Pennsylvania

Akron	\$ 398.59
Annuille	604.96
Chiques	1,285.44
Conestoga	708.34
Conewago	153.97
East Fairview	381.35
East Petersburg	1,394.15
Elizabethtown	2,940.88
Ephrata	1,656.62
Fredericksburg	216.04
Harrisburg	358.12
Hatfield	760.87
Heidelberg	451.14
Indian Creek	1,727.83
Jennersville	3.85
Lake Ridge	97.20
Lancaster	1,289.29
Lebanon	472.23
Lititz	1,149.07
Long Run	8.85
Maiden Creek	342.35
Mechanic Grove	316.15
Midway	706.90
Mingo	1,616.17
Mountville	564.25
Myerstown	494.81
Palmyra	2,366.62
Peach Blossom	402.32
Reading	62.70
Richland	1,358.72
Ridgely	129.23
Schuylkill	95.11
Shamokin	28.47
Spring Creek	799.89
Spring Grove	85.19
Springville	721.04
Swatara, Big	459.42
Swatara, Little	570.52
West Conestoga	544.07
West Green Tree	568.77
White Oak	1,705.10
Unallocated	156.71

18. Southern Pennsylvania

Antietam	\$ 356.47
Back Creek	90.71
Boiling Springs	
Buffalo	66.05
Carlisle	370.73
Chambersburg	223.47
Codorus	428.54
Falling Spring	39.73
Greencastle	123.15
Hanover	279.90
Huntsdale	442.09
Lost Creek	360.35
Lower Conewago	49.11
Lower Cumberland	45.95
Marsh Creek	142.52
Mechanicsburg	261.41
Mount Olivet	85.00
New Fairview	195.50
Newville	88.51
Perry	67.39
Pleasant Hill	87.60
Ridge	41.26
Shippensburg	57.28
Sugar Valley	93.60
Upper Codorus	277.14
Upper Conewago	751.28
Waynesboro	5,636.07
Wetlys	
York	2,194.49
Unallocated	285.18

19. Northeastern Ohio

Akron	\$ 263.39
Alliance	53.30
Ashland City	327.32
Ashland Dickey	163.44
Baltic	163.70
Bethel	3.75
Black River	504.55
Bristolville	6.35
Canton, First	160.00
Canton, Maple Avenue	5.00
Center	256.50
Chippewa	203.31
Cleveland	81.70
Danville	619.31
East Chippewa	306.33
East Nimishillen	226.40
Eastwood	19.03

Freeburg	287.76
Hartsville	384.86
Kent	60.17
Lincoln Heights	42.24
Maple Grove	62.15
Mohican	45.96
New Philadelphia	14.66
Olivet	669.98
Owl Creek	199.60
Reading	215.35
Richland	24.57
Springfield	153.84
Tuscarawas	47.80
West Nimishillen	175.74
White Cottage	183.00
Woodworth	71.60
Wooster	306.37
Zion Hill	93.55
Unallocated	273.00

20. Northwestern Ohio

Bellefontaine	\$ 45.69
Black Swamp	199.91
County Line	38.27
Defiance	103.84
Deshler	41.46
Dupont	77.12
Eagle Creek	328.06
Eden	10.00
Fairview	37.00
Fostoria	203.62
Green Spring	201.86
Hicksville	2.88
Lick Creek	77.08
Lima	315.46
Marion	51.57
Pleasant View	471.37
Poplar Ridge	108.12
Portage	
Rome	33.57
Ross	72.05
Sand Ridge	30.14
Silver Creek	284.55
Stony Creek	87.89
Sugar Creek	108.60
Swan Creek	23.00
Toledo	163.55
Unallocated	128.96

21. Southern Ohio

Bear Creek	\$ 769.71
Beaver Creek	219.97
Beech Grove	212.54
Bethany	7.00
Bradford	291.91
Brookville	446.49
Castine	143.98
Charlestown	
Cincinnati	148.87
Circleville	11.10
Columbus	18.32
Constance	39.23
Covington	285.00
Donnels Creek	205.30
East Dayton	231.92
Eversole	197.55
Fort McKinley	1,085.92
Georgetown	196.74
Greenville	249.54
Hamilton	5.50
Harris Creek	214.28
Lexington	
Lower Miami	446.91
Lower Stillwater	349.71
Marble Furnace	13.92
May Hill	1.00
Middle District	131.81
Middletown	15.00
New Carlisle	572.42
Oakland	389.84
Painter Creek	374.44
Piqua	65.39
Pittsburg	468.43
Pleasant Hill	129.34
Pleasant Valley	13.00
Poplar Grove	179.68
Prices Creek	134.35
Salem	859.26
Sidney	62.50
Springfield	254.50
Stone Lick	2.50
Strait Creek	6.60
Trotwood	623.50
Troy	72.00
Union City	228.51
Upper Twin, Eaton	53.48
Upper Twin, Gratis	3.57
West Alexandria	57.52
West Charleston	259.37
West Dayton	326.76
West Milton	305.35
Unallocated	1,407.88

22. Michigan

Battle Creek	\$ 154.41
Beaverton	168.42
Crystal	32.14
Detroit	100.08
Elmdale	50.20
Elsie	27.50
Flint	104.89
Grand Rapids	105.27
Harlan	11.00

Hart	
Homestead	
Lake View	50.57
Lansing	25.80
Long Lake	57.50
Marilla	24.61
Midland	34.47
New Haven	25.66
Onekama	89.55
Ozark	4.28
Pontiac	73.23
Rodney	15.25
Shepherd	148.66
Sugar Ridge	155.27
Sunfield	55.05
Thornapple	56.45
Vestaburg	45.00
Woodland	230.06
Woodland Village	91.47
Zion	13.67
Unallocated	79.94

23. Northern Indiana

Auburn	\$ 65.53
Baugo	135.63
Bethany	236.17
Bethel	140.19
Blissville	91.56
Blue River	98.88
Bremen	83.34
Buchanan	39.18
Camp Creek	107.26
Cedar Creek	82.66
Cedar Lake	76.35
Center	11.42
Elkhart City	366.35
Elkhart Valley	141.36
English Prairie	112.50
Florence	50.42
Fort Wayne	222.00
Goshen City	817.05
La Porte	217.75
Maple Grove	40.91
Michigan City	100.71
Middlebury	348.70
Mt. Pleasant	296.24
Nappanee	347.29
New Paris	910.14
New Salem	554.60
North Liberty	190.02
North Webster	29.70
North Winona	36.08
Oak Grove	37.65
Osceola	78.87
Pine Creek	139.31
Pleasant Chapel	41.55
Pleasant Hill	86.06
Pleasant Valley	133.14
Plymouth	499.59
Rock Run	354.02
Salem	16.00
Shipshewana	14.00
First South Bend	397.50
Second South Bend	169.63
Syracuse	185.72
Turkey Creek	27.23
Union Center	352.79
Wakarusa	61.72
Walnut	112.29
Wawaka	81.69
West Goshen	854.71
Yellow Creek	273.34
Unallocated	924.92

24. Middle Indiana

Andrews	\$ 136.50
Bachelor Run	211.98
Bethel Center	23.00
Buffalo	17.00
Burnettsville	95.45
Cart Creek	34.46
Clear Creek	311.34
Eel River	287.04
Flora	365.74
Hickory Grove	97.74
Huntington	121.08
Liberty Mills	322.64
Logansport	66.46
Loon Creek	214.81
Lower Deer Creek	44.39
Manchester	3,362.85
Markle	58.10
Mexico	727.97
Monticello	68.68
Peru	322.44
Pipe Creek	384.18
Pleasant Dale	79.85
Pleasant View	97.67
Portland	1.93
Prairie Creek	1.16
Roann	59.45
Salamonie	198.76
Santa Fe	32.21
South Whitley	4.11
Spring Creek	210.81
Sugar Creek	173.56
Upper Deer Creek	26.99
Wabash City	33.00
Wabash Country	109.45
West Eel River	84.63
West Manchester	769.59
West Marion	9.00
Unallocated	169.19

25. Southern Indiana

Anderson	\$ 529.07
Arcadia	57.50
Beech Grove	66.85
Bethany	10.00
Buck Creek	264.94
Fairview	136.03
Four Mile	226.00
Howard	12.00
Indianapolis	112.02
Killbuck	26.04
Kokomo	30.95
Ladoga	47.72
Maple Grove	27.70
Middletown	
Mt. Pleasant	12.11
Muncie	202.60
Nettle Creek	654.38
New Hope	
Pyrmont	333.66
Richmond	16.13
Rossville	301.37
Sampson Hill	
Summitville	3.00
Union Grove	92.97
Upper Fall Creek	65.46
White	48.38
Windfall	
Unallocated	613.41

26. Western Canada

Bow Valley	\$ 133.48
First Irricana	10.16
Merrington	1.00
Second Irricana	17.87
Vidara	3.00
Unallocated	

27. No. Dakota and E. Montana

Berthold	\$ 6.34
Brumbaugh	
Cando	63.00
Carrington	42.77
Egeland	
Ellison	31.94
Englevale	
Grand View	9.21
James River	14.90
Kenmare	53.31
Milk River Valley	
Minot	22.75
New Rockford	
Pleasant Valley	
Poplar Valley	23.72
Ray	
Surrey	108.00
Unallocated	33.45

28. No. Illinois and Wisconsin

Batavia	\$ 22.00
Bethel	164.11
Cherry Grove	85.27
Chicago, Douglas Park	104.89
Chicago, First	1,732.75
Chippewa Valley	18.40
Dixon	80.17
Elgin	1,080.34
Franklin Grove	565.20
Freeport	115.10
Hickory Grove	20.71
Lanark	498.55
Lena	117.57
Maple Grove	5.00
Milledgeville	231.02
Mt. Morris	1,577.12
Pine Creek	34.30
Polo	271.55
Rice Lake	43.41
Rock Creek	3.00
Rockford	122.04
Shannon	4.00
Stanley	27.73
Sterling	146.48
West Branch	84.37
White Rapids	4.56
Worden	14.04
Yellow Creek	118.04
Unallocated	119.59

29. Southern Illinois

Allison Prairie	\$ 58.15
Astoria	200.49
Camp Creek	
Canton	76.85
Cerro Gordo	535.97
Champaign	79.01
Decatur	118.76
Girard	504.79
Hurricane Creek	1.00
Kaskaskia	
LaMotte Prairie	24.90
Liberty	5.78
Martin Creek	
Mulberry Grove	
Oak Grove	59.00
Oakley	74.69
Okaw	216.86
Panther Creek	18.98
Pleasant Grove	
Romine	1.00
Springfield	40.40
Virden	348.44
Walnut Grove	56.84

Wagon Wheel	18.71	Galesburg	36.80	Shoal Creek	6.50	Unallocated	58.98
Una	58.24	Grenola	30.00	Springdale	2.00	48. Idaho and Western Montana	
30. Northern Iowa, Minnesota and South Dakota		Hollow	70.54	Unallocated		Boise Valley	\$ 202.44
Carlisle	196.71	Independence	4.97	46. Northern California		Bowmont	55.71
Greene	53.53	Mont Ida	163.30	Bakersfield	76.43	Clearwater	30.12
Guthrie	38.93	Paint Creek	5.60	Butte Valley	13.57	Emmett	27.29
Hawcock	34.44	Parsons	59.39	Chico	41.78	Fruitland	245.36
Ivory	1,381.94	Scott Valley	46.32	Chowchilla	5.00	Moscow	54.35
Knoxley	73.83	Verdigris	103.00	Codora	11.10	Nampa	328.59
Lewistown	22.00	Unallocated		Elk Creek	420.27	Nezperce	56.16
Monte Carlo	8.00	37. Southwestern Kansas		Empire	329.00	Payette Valley	212.26
Monticello	35.00	Bloom	24.00	Fresno	176.63	Twin Falls	82.02
Nemaha	11.64	Conway Springs	52.35	Laton	347.70	Weiser	14.86
Root River	27.06	Eden Valley	41.34	Lindsay	86.78	Whitefish	26.96
Sheldon	64.05	Garden City	79.26	Live Oak	510.46	Winchester	10.07
Sibley	3.00	Hutchinson	18.62	McFarland	239.76	Unallocated	25.23
South Water	944.56	Larned Rural	84.51	Modesto	98.24	49. Oregon	
Spring Creek	50.20	McPherson	739.42	Oakland	30.43	Albany	\$ 49.11
Union Ridge	10.00	Monitor	706.52	Patterson	49.69	Ashland	80.74
Waterloo City	304.91	Newton	31.25	Raisin	80.65	Grants Pass	110.64
Wiley Creek	82.55	Pleasant View	57.00	Reedley	14.77	Mabel	117.00
Winona	20.00	Prairie View	12.23	Rio Linda	265.29	Myrtle Point	137.23
Wrightington	86.45	Salem	104.56	Waterford	78.62	Newberg	35.55
Unallocated	1.99	Wichita, First	841.32	Unallocated		Portland	89.14
31. Middle Iowa		Wichita, West	27.21	47. Southern California and Arizona		Weston	5.00
Beaver	24.00	38. Eastern Colorado		Covina	\$1,683.75	Unallocated	19.00
Breckinridge	8.00	Antioch	17.97	Glendale, Ariz.	306.69	50. Washington	
Cedar	134.77	Bethany	2.35	Glendale, First	151.74	Ellisford	\$ 203.74
Cedar Rapids	838.88	Bethel	12.00	Glendora	552.70	Forest Center	11.00
Clear River	52.63	Colorado Springs	106.71	Hemet	61.34	Greenwood	2.50
Dallas Center	1,255.23	Denver	8.30	Hermosa Beach	121.05	Mt. Hope	13.08
Des Moines, First	43.42	Haxton	64.00	Inglewood	28.63	North Spokane	13.08
Des Moines Valley	195.48	McClave	27.67	La Verne	1,997.99	Olympia	366.54
Dry Creek	30.00	Miami	41.00	Long Beach	732.10	Omak	98.50
Fernald	90.35	Rocky Ford	391.39	Los Angeles, Belvedere	297.07	Outlook	133.50
Garrison	15.38	Sterling	134.26	Los Angeles, Calvary	431.70	Richland Valley	25.54
Indian Creek	6.00	Wiley	115.56	Los Angeles, First	290.30	Seattle	74.25
Iowa River	89.97	Unallocated	17.22	Pasadena	2,064.17	Sunnyside	77.37
Muscatine		39. Western Colorado and Utah		Phoenix	107.18	Tacoma	34.26
Panther Creek	534.18	First Grand Valley	\$ 164.56	Pomona	249.92	Wenatchee	84.80
Prairie City	102.74	Fruita	79.48	San Bernardino	162.30	Wenatchee Valley	291.00
Unallocated	60.00	Glade Park	3.65	San Diego	37.39	Whitestone	57.90
32. Southern Iowa		Grand Junction	10.00	Santa Ana	74.08	Yakima	139.72
Council Bluffs	\$ 33.93	Unallocated		40. Oklahoma, Panhandle of Texas and New Mexico		Unallocated	13.00
English River	580.04	Ames	\$ 29.50	Bartlesville	36.00		
Fairview	73.25	Bethel	143.25	Bethany	18.00		
Franklin	75.00	Big Creek	27.50	Clovis	5.00		
Libertyville	130.28	Clovis	18.00	Guthrie	7.25		
Monroe County	11.55	Monitor	5.00	Oklahoma City	2.00		
Mt. Etna	79.30	Pampa	231.76	Pleasant Plains	56.00		
North English	35.86	Paradise Prairie	194.27	Red River	38.00		
Osceola	3.00	Thomas	56.00	Waka	194.27		
Ottumwa	84.09	Washita	38.00	Unallocated			
South Keokuk	134.94	41. Texas and Louisiana		Fallfurrias	\$ 65.31		
Unallocated		Fort Worth	70.25	Fort Worth	15.00		
33. Nebraska		Manvel	105.00	Nocona	5.00		
Aiton		Roanoke	10.20	Rose Pine	5.00		
Arcadia		Unallocated		42. Northern Missouri			
Beatrice	\$ 16.80	Bethany	\$ 15.68	Honey Creek	5.00		
Bethel	99.81	Log Creek	55.40	North Bethel	50		
Enders	7.78	North St. Joseph	76.40	Rockingham	151.71		
Falls City	38.00	Shelby County	24.13	South St. Joseph	78.59		
Kearney	22.00	Smith Fork	5.00	Unallocated			
Lincoln	55.40	Unallocated		43. Middle Missouri			
Octavia	43.00	Adrian	\$ 10.20	Centerview	5.00		
Omaha	33.06	Centerview	1.00	Deepwater	17.50		
Silver Lake	51.30	Happy Hill	30.00	Happy Hill	59.93		
South Beatrice	103.73	Kansas City	5.00	Kansas City			
South Loup	2.40	Mineral Creek	5.00	Mineral Creek			
South Red Cloud		Oscola	5.00	Prairie View			
Unallocated	40.55	Spring Branch	55.50	Spring Branch	148.39		
34. Northeastern Kansas		Turkey Creek	32.64	Warrensburg			
Abilene	\$ 58.12	Unallocated		Unallocated			
Appanoose	26.70	44. Southern Missouri and Arkansas		Austin	\$ 14.20		
Buckeye	15.85	Broadwater	89.62	Cabool	5.05		
Granada	1.36	Carthage	10.00	Fairview			
Holland	11.54	Jasper	20.16	Nevada			
Kansas City, Calvary	4.00	New Hope	20.16	Peace Valley	15.40		
Kansas City, First	25.00	Unallocated					
Lone Star	91.91						
McLouth	44.49						
Morrill	355.17						
Navajo	15.00						
Olathe	41.01						
Ottawa	63.54						
Overbrook	66.00						
Ozawie	15.00						
Richland Center	63.05						
Rock Creek	29.21						
Scherb	223.91						
Topeka	80.56						
Wade Branch	3.00						
Walbridge	12.95						
Walbridge Creek	18.14						
Unallocated	69.00						
35. Northwestern Kansas							
Belleville	101.16						
Burr Oak	14.54						
Maple Grove	83.14						
North Selmer	104.53						
Quincy	350.01						
Victor	52.25						
White Rock	60.92						
Unallocated	135.11						
36. Southeastern Kansas							
Frederick	50.63						

Memorial Contributions

Let Inherited Wealth Serve Others

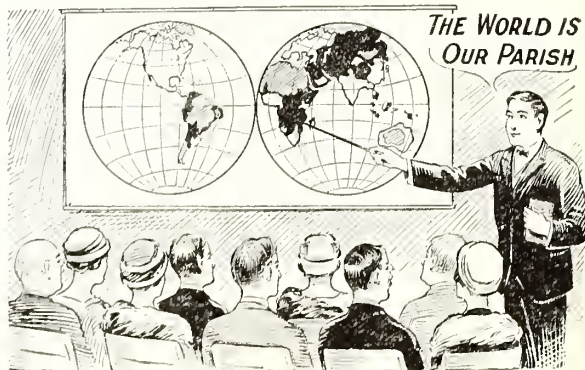
Money is a symbol of life. If a loved one has died and left property this wealth represents his life and strength.

The Lord has blessed you with enough for your needs. If in addition to this you have received a share in the estate of a loved one you can dedicate a portion of the inheritance to the work of the kingdom. Thus the life of the loved one will continue to bless the world in the ministry of service made possible through the money which he earned and which you released for kingdom purposes.

Special Contributions an Expression of Gratitude

Besides their regular giving of the tithe the Jews used to bring to the temple special gifts and offerings. These special gifts were the real expression of their love for God.

Most of our regular giving should, no doubt, be through the local church. There is, however, a place for special gifts made directly to the General Mission Board, Elgin, Ill. The Board needs the larger contributions made by those who have a deep love for Christ and who possess the ability to give special gifts for the world wide work of the church.



General Statistics of Giving for Year Ended February 28, 1935

District	Total Credits	Total Membership	Members Giving Per Capita					Average Contribution Per Member	Total No. Churches	Churches Contributing			
			Nothing	Under \$1.00	\$1.00 to \$3.49	\$3.50 to \$5.00	\$5.00 or More			Nothing	Under \$25	\$25 to \$200	Over \$200
1. Florida and Georgia	\$ 1,496.13	701	76	332	77			19.80	1931	1932	1933	1934	
2. North and South Carolina	99.47	1,539	865	674				\$3.14	\$1.70	\$1.89	\$1.44	\$2.13	
3. Tennessee	738.93	2,585	500	1,650	435			.20	.14	.09	.11	.06	
4. Southern Virginia	982.75	5,275	626	4,503	146			.35	.25	.18	.21	.29	
5. First Virginia	3,262.41	5,482	280	3,983	1,219			.20	.22	.25	.19	.19	
6. Eastern Virginia	1,958.85	2,901	272	1,934	695			.61	.63	.61	.47	.59	
7. Second Virginia	5,492.74	5,620	526	2,960	2,134			.85	.89	.78	.59	.68	
8. Northern Virginia	2,926.50	6,640	991	4,771	878			1.31	1.14	1.25	.95	.98	
9. First West Virginia	1,400.66	3,455	268	2,587	600			.79	.72	.55	.47	.44	
10. Second West Virginia	174.00	619	460	108	51			1.01	.82	.59	.48	.41	
11. Eastern Maryland	7,355.78	4,379		1,520	2,211	648		.54	.37	.36	.21	.28	
12. Middle Maryland	4,368.56	3,346	65	2,385	708	78	110	2.44	1.98	1.91	1.57	1.68	
13. Western Maryland	397.09	1,062	106	820	136			2.48	1.53	1.54	1.30	1.30	
14. S. E. Pa., N. J. & E. N. Y.	4,861.54	3,340		1,286	1,924	130		.57	.37	.33	.43	.37	
15. Middle Pennsylvania	10,893.95	10,125		5,816	4,309			3.02	2.14	1.91	1.92	1.45	
16. Western Pennsylvania	9,917.26	12,361	30	8,320	3,510	501		1.57	1.37	1.28	1.07	1.07	
17. Eastern Pennsylvania	30,153.30	9,581		1,454	4,939	1,684	1,504	1.27	1.06	.80	.72	.80	
18. Southern Pennsylvania	13,140.48	6,228	211	2,336	2,854	127	700	4.14	3.83	3.52	3.16	3.14	
19. Northeastern Ohio	6,675.58	5,256		2,888	2,137	231		3.11	2.76	2.25	1.83	2.11	
20. Northwestern Ohio	3,245.62	2,799	23	1,503	1,273			2.59	1.85	1.47	1.28	1.27	
21. Northern Ohio	12,789.41	9,966	67	5,005	4,617	277		1.81	1.42	1.08	.82	1.15	
22. Michigan	2,030.40	2,471	44	1,539	888			1.90	1.38	1.20	1.11	1.28	
23. Northern Indiana	10,791.72	7,513		3,207	3,921	385		1.17	.91	.80	.78	.82	
24. Middle Indiana	9,335.21	5,788		2,807	2,792	46	143	2.20	1.72	1.25	1.16	1.44	
25. Southern Indiana	3,890.29	3,288	266	1,363	1,659			2.66	2.11	1.78	1.61	1.61	
26. Western Canada	165.51	433		433				1.61	1.15	.88	1.00	1.18	
27. No. Dakota & E. Montana	409.39	800	165	531	104			.86	.49	.27	.38	.38	
28. No. Illinois and Wisconsin	7,411.31	4,622		1,905	2,038	679		1.31	.67	.63	.57	.51	
29. Southern Illinois	2,614.86	2,481	147	1,309	1,025			3.12	2.57	2.20	1.89	1.60	
30. No. Ia., Minn. & S. D.	3,620.78	2,415		1,422	613	354	26	1.69	1.25	.84	.74	1.05	
31. Middle Iowa	3,481.03	1,747	57	840	497		353	3.52	2.36	1.16	1.38	1.50	
32. Southern Iowa	1,241.24	1,086	38	598	450			7.29	4.55	2.78	3.26	1.99	
33. Nebraska	513.83	1,359	129	1,169	61			2.43	1.47	1.23	1.14	1.14	
34. Northeastern Kansas	1,339.51	1,986		1,636	350			1.05	.99	.80	.76	.38	
35. Northwestern Kansas	908.02	918		724	194			1.82	1.47	1.11	.82	.67	
36. Southeastern Kansas	570.64	875	36	786	53			1.75	1.48	1.02	.83	.99	
37. Southwestern Kansas	2,409.59	2,219		1,282	782		155	1.23	.89	.70	.71	.65	
38. Eastern Colorado	938.43	1,434		975	459			1.85	1.83	1.35	1.33	1.08	
39. Western Colorado	257.69	304	30	139	135			1.63	1.07	.60	.48	.65	
40. Okla., P. T. and N. Mex.	788.53	1,171	144	626	401			.73	.84	.68	.52	.85	
41. Texas and Louisiana	260.56	401	183	107	95			1.48	.91	.70	.55	.67	
42. Northern Missouri	407.41	1,167	112	943	112	16		1.88	.88	.38	.40	.65	
43. Middle Missouri	355.16	779	107	541	131			1.07	.59	.64	.53	.35	
44. So. Missouri and Arkansas	163.46	715	116	599				1.10	1.00	.71	.50	.46	
46. Northern California	2,876.17	2,491	14	1,319	1,158			.54	.56	.29	.26	.23	
47. So. California & Arizona	9,409.08	3,545		434	2,546		565	2.11	1.71	1.21	.96	1.15	
48. Idaho and W. Montana	1,371.42	1,541		1,091	450			5.66	4.33	3.33	2.98	2.65	
49. Oregon	643.41	512		337	164		11	4.08	1.39	.74	.79	.89	
50. Washington	1,626.70	1,727	10	1,242	475			2.02	1.41	1.29	1.50	1.25	
Unallocated	3,214.48							2.03	1.36	1.08	.75	.94	
Average of entire brotherhood	\$195,376.84	159,048	6,964	86,739	56,406	5,156	3,783						
Average necessary to raise budget								\$2.08	\$1.63	\$1.35	\$1.19	\$1.23	
								2.31	2.31	1.84	1.78	1.73	

SUMMARY CLASSIFICATION OF COMPARATIVE GIVING

Congregations Giving Per Member	Number	Membership	%	Gave	%	Average in Each Group
\$5.00 or more	17	3,783	2.4	\$ 25,496.39	13.	\$6.74
\$3.50 to \$5.00	24	5,156	3.2	20,317.74	10.4	3.94
\$1.00 to \$3.49	299	56,406	35.5	101,388.04	51.9	1.80
Under \$1.00	581	86,739	54.5	38,452.65	19.7	.44
Nothing	112	6,964	4.4			
Unallocated and District Giving	1,033	159,048	100. %	\$185,654.82		
				9,722.02	5.	
				\$195,376.84	100. %	

CONGREGATIONS GIVING \$5.00 OR MORE PER MEMBER

Congregations	Members	Average Per Member
Mingo, Eastern Pennsylvania	125	\$12.93
Mabel, Oregon	11	10.64
Indian Creek, Eastern Pennsylvania	201	8.59
Waynesboro, Southern Pennsylvania	700	8.05
Covina, So. California and Arizona	212	7.95
Cedar, Middle Iowa	17	7.93
Curlew, No. Iowa, Minnesota & So. Dakota	26	7.57
Pleasant View, Middle Maryland	110	6.75
Cedar Rapids, Middle Iowa	126	6.66
Dallas Center, Middle Iowa	210	5.95
Elizabethtown, Eastern Pennsylvania	498	5.90

Richland, Eastern Pennsylvania	230	5.90
Pasadena, So. California and Arizona	353	5.85
Sebring, Florida and Georgia	216	5.79
West Manchester, Middle Indiana	143	5.39
Palmyra, Eastern Pennsylvania	450	5.26
Monitor, Southwestern Kansas	155	5.14

Supports of Missionaries

California

Covina Missionary Class, one-half support of Henry K. Oberholtzer (son of I. E. Oberholtzer), China.

Glendora Sunday-school, "Willing Helpers' Class," William M. Beahm budget,* Africa.

* Each missionary receives a personal support. The missionary uses this money for his personal living expenses, such as food, clothing, etc. In addition to the personal support the presence of each missionary on the field calls for a great deal of money to carry on the program of work. This expense includes transportation to and from the field, the cost of residences, schools, hospitals, evangelistic tours, literature, etc. In order to link congregations and individuals with missionaries in a personal way, portions of the missionary's work expense which we call "work budget," has been assigned in many cases. The star differentiates such assignments from the personal supports.

There are eight missionaries whose support is not assigned to any church or individual. The General Mission Board desires to correspond with any church or person who desires to provide full or part support for one of these consecrated and able workers.

- Valley congregation and Sunday school, Lynn A. Blickenstaff and wife, Susan Stener, India.
La Verne congregation, "Mothers' Class," Stephen Blickenstaff (son of L. A. Blickenstaff), India.
Long Beach Sunday school, Lucile G. Heckman, Africa.
Northern California Sunday-schools, Minneva J. Neher, China.
Palo Alto Sunday-school, "Fellowship," "Seniors," "Men's and Women's Bible classes," Dr. Lloyd R. Studebaker, Africa.
Southern California Aid Societies, Modena Minnich Studebaker, Africa.
Southern California Sunday schools, Clarence C. Heckman, Africa.
- Colorado**
Rocky Mountain congregation and Sunday-school, partial support of Ernest M. Wampler, China.
- Idaho**
Idaho Western Montana congregations, Amsey F. Bollinger, India.
- Illinois**
Central Grove Sunday-school, Dr. A. R. Cottrell, India.
Decatur Sunday-school, Harriet Ann Beahm (daughter of Wm. M. Beahm), Africa.
Franklin Grove congregation, Mae W. Miller, India.
Grand Sunday school, one-half support of Dr. Laura M. Cottrell, India.
Mount Morris College Missionary Society, D. J. Lichty, India.
Mount Morris congregation (a group), Mary Shull, India.
Mount Morris Sunday-school, Sadie J. Miller, India.
Northern Illinois and Wisconsin Sunday-schools, Hazel E. Messer, India.
Vernon Sunday-school, one-half support of Dr. Laura M. Cottrell, India.
- Indiana**
Anderson, Nettie M. Senger budget,* China.
Marion College Sunday-school, partial support, Laura J. Shook, China.
Marion College Student Volunteers, Clara Harper budget,* Africa.
Mexico congregation, Lillian Grisso, India.
New Indiana Sunday-schools, Mabel W. Moomaw, India.
New Paris congregation and "Truth Seekers' Class," partial support, C. Palmer C. Shull, India.
Northern Indiana Sunday-schools, Mary Schaeffer, China; Marguerite Burke budget,* Africa.
Northern Indiana B. Y. P. D.'s, Clara Harper budget,* Africa.
Southern Indiana Sunday-schools, Dr. Howard A. Bosler budget,* Africa.
West Chester congregation, Anna Warstler, India.
- Iowa**
Cedar Rapids Sunday-school, Emma Horning, China.
Dallas Center congregation, partial support of Lola Helser, Africa.
Harrison River Sunday-school, Nettie M. Senger, China.
Iowa congregation, W. Harlan and Frances Smith, China.
Panther Creek Sunday-school, one-half support of Olivia D. Ikenberry, China.
South Waterloo Christian Workers' Society and Aid Society, A. S. B. Miller, India.
South Waterloo Sunday-school, Primary Department, one-half support, Marjorie Miller (daughter of A. S. B. Miller), India.
South Waterloo Sunday-school, Intermediate and Junior Departments, one-half support, Lorita Shull (daughter of C. G. Shull), India.
- Kansas**
Northwestern Kansas Sunday-schools, Ella Ebbert, India.
Northwestern Kansas Sunday-schools, Howard L. Alley, India.
Southwestern Kansas congregations, Frank H. Crumpacker, China.
Yoder, J. D. (Monitor congregation), Myrtle Pollock, China.
- Maryland**
Eastern Maryland Sunday-schools, Ruth Utz budget,* Africa.
Hagerstown, Harlan J. Brooks and wife, India.
Maryland B. Y. P. D.'s, Anna B. Mow budget,* India.
Middle Maryland Sunday-schools, Minerva Metzger, China.
Western Maryland congregations, Ida C. Shumaker budget,* India.
- Michigan**
Michigan Sunday-schools, Primary Departments, Haven Crumpacker (daughter of F. H. Crumpacker), China.
Michigan Sunday-schools, Junior Departments, Maurine Miller (daughter of A. S. B. Miller), India.
Michigan Sunday-schools, Edith Bosler, Africa.
- Ohio**
Bear Creek congregation, Anna M. Lichty, India.
Black River congregation, one-half support of Corda L. Wertz, China.
Danville Aid Society, one-half support of Esther Mae Helser (daughter of Albert D. Helser), Africa.
Eagle Creek Sunday-school, Catherine R. Oberholtzer (daughter of J. E. Oberholtzer), China.
East Nimishillen congregation, one-half support of Goldie Swartz, India.
Frederick congregation, Corda L. Wertz budget,* China.
Friends, David C. Helser (son of A. D. Helser), Africa.
Hagerstown Sunday-school (Lower Stillwater congregation), Betty J. Brooks (daughter of H. J. Brooks), India.
Hopedale, partial support of Dr. Howard A. Bosler, Africa.
- Linna Sunday-school, Beau Stanley Bittinger (son of Desmond Bittinger), Africa.
Moyer brothers and sisters, partial support of Faye Moyer, Africa.
Netzley, Effie K., Corda L. Wertz budget,* China.
Northwestern Ohio Sunday-schools, one-half personal support and part of budget,* Faye Moyer, Africa.
Olivet congregation, A. D. Helser, Africa.
Olivet Aid Society, one-half support Esther Mae Helser (daughter of A. D. Helser), Africa.
Owl Creek congregation, one-fourth support, Lola Helser, Africa.
Pleasant View Sunday-school, one-half support of Corda L. Wertz, China.
Salem congregation, Minnie F. Bright, China.
Southern Ohio Sunday-schools, partial support of Elizabeth B. Wampler, China; O. C. Sollenberger, China.
Trotwood congregation, Elizabeth Oberholtzer, China.
Wertz, Clara, Corda L. Wertz budget,* China.
White Cottage congregation, one-half support of Evelyn Horn, Africa.
- Oregon**
Oregon B. Y. P. D.'s, William M. Beahm budget,* Africa.
- Pennsylvania**
Braudd, D. E., and family (Upper Conewago congregation), E. L. Ikenberry, China.
Carson Valley congregation, one-fourth support of Esther Beahm, Africa.
Chiques congregation, Alice M. Graybill, Sweden.
Coventry congregation, H. Stover Kulp, Africa.
Eastern Pennsylvania Sunday-schools, I. E. Oberholtzer, China; Desmond Bittinger, Africa.
Elizabethtown congregation, Irene Bittinger, Africa.
Green Tree congregation, Clara Harper, Africa.
Greensburg congregation, D. J. Lichty budget,* India.
Hatfield, "Other Folks' class, Frances Maxine Miller (daughter of A. S. B. Miller), India.
Heidelberg, Myerstown and Richland Sunday-schools, Desmond Bittinger budget,* Africa.
Huntingdon congregation and college, J. M. Blough, India.
Jones, Ralph, Trappe, Robert Ziegler (son of Edward K. Ziegler), India.
Lebanon congregation, "Helping Hand" class, Alberta Sollenberger (daughter of O. C. Sollenberger), China.
Maple Spring (Quemahoning congregation), partial support of Esther Beahm, Africa.
Mechanic Grove Sunday-school, "Willing Workers' Class," partial support of Lois Mow (daughter of Baxter Mow), India.
Mechanic Grove congregation, "Sunshine Seatters Class," partial support of Joseph Mow (son of Baxter Mow), India.
Middle Pennsylvania Sunday-schools, Martha Neiderhiser Parker, China.
Middle Pennsylvania B. Y. P. D.'s, Wm. M. Beahm, Africa.
Midway congregation, one-half support of Edward K. Ziegler, India.
Palmyra congregation, J. F. Graybill, Sweden.
Peach Blossom congregation, two-thirds support of Anna Hutchison, China.
Richland congregation, B. Mary Royer, India.
Richland congregation, Mrs. Ada Bard's S. S. class, Patricia L. Bittinger (daughter of Desmond Bittinger), Africa.
Salunga Sunday-school (E. Petersburg congregation), Baxter M. Mow, India.
Scalp Level congregation, personal support and budget* of Dr. H. L. Burke, Africa.
Shade Creek, Rummel, Scalp Level and Windber congregations, Anna Z. Blough, India.
Snake Spring congregation, "Faithful Workers' Class," J. Homer Bright, China.
Southeastern Pennsylvania Sunday-schools, Ruth L. Glessner, India.
Southern Pennsylvania Sunday-schools, Christina Kulp, Africa.
Spring Creek congregation, Eliza B. Miller, India.
Tire Hill, partial support for Esther Beahm, Africa.
Two Friends, Emma K. Ziegler, India.
Walnut Grove (Johnstown congregation), "Good Samaritan Bible Class," one-third support of Anna Hutchison, China.
Waynesboro congregation (Missionary Association), Minor M. Myers, China.
Western Pennsylvania Sunday-schools of Seventh Circuit, Anna Lichty budget,* India.
Western Pennsylvania Sunday-schools, Ida C. Shumaker and Olive Widdowson, India, and Grace Clapper, China.
Western Pennsylvania Young People's Council, Marguerite S. Burke, Africa.
White Oak congregation, B. Mary Royer budget,* India.
York Sunday-school, J. M. Blough budget,* India.
- Tennessee**
Tennessee congregations, partial support of Dr. Howard A. Bosler, Africa.
- Virginia**
Bridgewater Sunday-school, Anna B. Mow, India.
Madison congregation and Novella E. Utz, Ruth Utz budget,* Africa.
Manassas congregation or Y. P. D., Edward Ziegler budget,* India.
Northern Virginia Sunday-schools, Edward K. Ziegler budget,* India.
- West Virginia**
Egdon congregation, Ilda Ziegler, India.
Sandy Creek congregation, Verna Blickenstaff, India.

Our Missions at a Glance

Year Ending February	Number of Missionaries					Home and Foreign Miss.		Received for Relief Work	Interest Paid on Annuities	Total Annuity and Endow- ment Funds
	India	China	Europe	Africa	Total	Total Receipts	Total Expend.			
1880-84						\$ 6,824	\$ 6,276			
1884-85						3,807	3,552			
1885-86						3,074	2,517			
1886-87						3,877	3,714			
1887-88						4,184	4,511			\$ 387
1888-89						5,587	5,392			1,497
1889-90						7,936	8,780			2,052
1890-91						7,627	9,463			5,125
1891-92						11,513	11,619			10,933
1892-93						9,939	9,388			77,826
1893-94						11,235	6,504			76,895
1894-95	3					8,811	9,462			*
1895-96	3		2			13,581	*			
1896-97	3		2			17,839	*			
1897-98	7		2			24,787	22,062			
1898-99	7		2			43,532	32,122			
1899-00	7		2			52,825	54,963			
1900-01	10		2			40,512	42,627			
1901-02	10		4			*	*			
1902-03	12		3			*	*			
1903-04	20		3			50,351	49,209			
1904-05	26		6		32	42,629	46,575	\$ 512	\$11,560	407,000
1905-06	26		4		30	47,448	38,813	772	12,871	425,000
1906-07	26		4		30	45,264	50,501	2,004	13,248	461,000
1907-08	26		2		28	46,864	46,010	1,698	15,073	503,000
1908-09	28	5	2		35	69,933	54,227	472	15,813	520,000
1909-10	28	5	2		35	53,920	46,049	1,021	15,802	574,000
1910-11	28	6	2		36	57,216	56,553	1,963	17,513	621,000
1911-12	31	12	4		47	69,132	73,752	2,007	19,255	688,000
1912-13	33	11	2		46	70,931	72,351	8,591	21,320	722,000
1913-14	37	15	5		57	76,112	79,621	7,677	23,621	764,000
1914-15	36	18	5		59	87,832	97,317	1,262	26,888	886,000
1915-16	36	19	5		60	94,947	94,715	4,286	32,034	935,000
1916-17	39	22	5		66	109,483	120,141	2,770	32,554	996,000
1917-18	33	32	3		68	154,882	140,009	26,420	35,597	1,103,000
1918-19	42	36	3		81	233,643	180,963	4,478	39,295	1,160,000
1919-20	62	44	5		111	333,373	287,460	6,717	41,649	1,225,000
1920-21	65	48	7		120	295,512	370,349	142,238	45,084	1,247,000
1921-22	63	52	7		122	263,569	244,293	27,259	46,054	1,332,000
1922-23	63	50	7	2	122	309,924	331,511	34,226	47,096	1,391,000
1923-24	64	52	7	6	129	280,925	325,254	16,668	49,808	1,376,000
1924-25	61	53	3	11	128	270,351	275,921	13,826	50,586	1,471,283
1925-26	61	49	3	11	124	318,222	305,949	16,625	52,760	†1,449,212
1926-27	60	49	3	17	129	315,180	313,948	14,793	53,451	1,519,582
1927-28	57	45	3	20	125	276,617	365,137	13,196	57,192	1,592,927
1928-29	52	42	3	20	117	298,023	300,989	2,098	58,654	1,603,842
1929-30	54	34	4	21	113	409,773	274,659	4,192	54,206	1,652,246
1930-31	50	32	4	23	109	286,589	273,653		52,819	1,897,016
1931-32	50	31	4	24	109	202,825	253,414		53,496	1,815,131
1932-33	46	30	4	23	103	141,978	172,164		52,211	1,689,331
1933-34	40	29	4	21	94	145,403	141,895		49,377	1,683,935
1934-35	40	28	4	24	96	161,071	165,637			1,661,371

† This reduction is accounted for by transfer of \$28,055.68 from World Wide Endowment to Book and Tract Endowment.

* No data.

Prior to 1894 the only foreign missionaries from the Church of the Brethren were Brother Christian Hope and wife who were in Denmark from 1876 to 1886.

The above figures have been gleaned from the annual reports. While accurate accounts have always been kept, changing methods of record have required much searching and proving of figures to make them accurate for comparative purposes.

1. For convenience and economy of space we omit the columns of cents.
2. The above figures indicate the total income for mission purposes, including gifts from individuals and churches (including the share for missions in conference budget), bequests, interest from endowment and earnings from the Publishing House.
3. The total Endowment and Annuity Fund, however, does not include the Gish Fund and others, the income from which is specially designated and cannot be used directly in the regular mission budget.
4. The Relief Funds only include those administered by the Mission Board and do not include the approximate \$300,000 given in 1918-1921, and which was administered by a Special Committee appointed by the Goshen Conference, for war relief in Europe and Asia.
5. The total number of workers includes only those sent out by the Board to foreign fields. It would be difficult to number the many home workers who have received some support, or the many native workers in foreign fields.

Pictures of Our Active Missionaries

India—Active Missionaries



Eliza Müller, 1900



D. J. Lichty, 1902



Anna Lichty, 1912



J. M. Blough, 1903



Anna Blough, 1903



Sadie Miller, 1903



Ida Shumaker, 1910



Olive Widdowson, 1912



Dr. A. R. Cottrell, 1913



Dr. Laura Cottrell, 1913



B. Mary Royer, 1913



Dr. Barbara Nickey, 1915



Goldie Swartz, 1916



Howard Alley, 1917



Hattie Alley, 1917



Lillian Grisso, 1917



Ella Ebbert, 1917



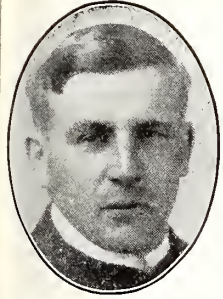
Chalmer Shull, 1920



Mary Shull, 1920



Verna Blickenstaff, 1920



Arthur S. B. Miller, 1920



Mae Miller, 1922



L. A. Blickenstaff, 1921



Mary Blickenstaff, 1921



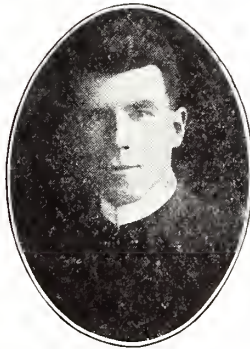
Elsie Shickel, 1921



I. W. Moomaw, 1923



Mabel Moomaw, 1923



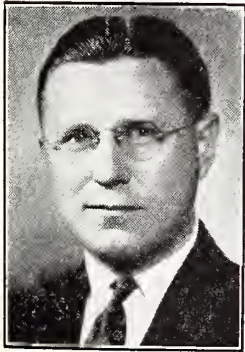
B. M. Mow, 1923



Anna Mow, 1923



Susan Stoner, 1927



Harlan J. Brooks, 1924



Ruth F. Brooks, 1924



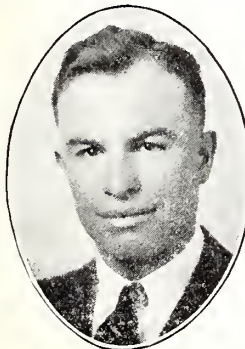
Emma Ziegler, 1930



Amsey Bollinger, 1930



Florence Bollinger, 1930



Edward Ziegler, 1931



Ilda Ziegler, 1931



Anna Warstler, 1931



Ruth Glessner, 1931



Hazel Messer, 1931

China—Active Missionaries



Frank Crumpacker, 1908



Anna Crumpacker, 1908



Emma Horning, 1908



Minerva Metzger, 1910



Anna Hutchison, 1911



Homer J. Bright, 1911



Minnie Bright, 1911



Nettie Senger, 1916



Laura Shock, 1916



Grace Clapper, 1917



I. E. Oberholtzer, 1916



Elizabeth Oberholtzer, 1916



Mary Schaeffer, 1917



Ernest Wampler, 1918



Elizabeth Wampler, 1922



O. C. Sollenberger, 1919



Hazel Sollenberger, 1919



Myrtle Pollock, 1917



Minor M. Myers, 1919



Sara Myers, 1919



Harlan Smith, 1920



Frances Smith, 1920



E. L. Ikenberry, 1922



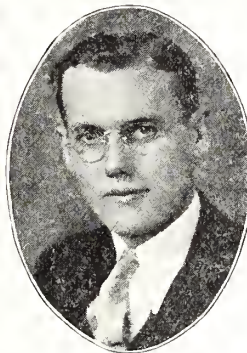
Olivia Ikenberry, 1922



Minneva Neher, 1924



Corda Wertz, 1932



Dr. D. M. Parker, 1933



Martha Parker, 1933



Moy Gwong, 1920

South China

Africa—Active Missionaries



H. Stover Kulp, 1922



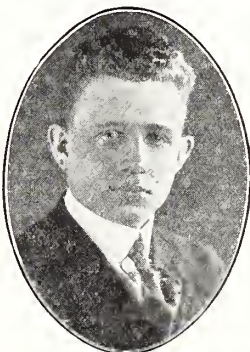
Christina Kulp, 1927



Albert Helser, 1922



Lola Helser, 1923



Dr. Homer L. Burke, 1923



Marguerite Burke, 1923



Wm. Beahm, 1924



Esther Beahm, 1924



Clarence Heckman, 1924



Lucile Heckman, 1924



Clara Harper, 1926



Desmond Bittinger, 1930



Irene Bittinger, 1930



Harold Royer, 1930



Gladys Royer, 1930



Elnora Schechter, 1929



Evelyn Horn, 1930



Ruth Utz, 1930



Dr. Howard A. Bosler, 1931



Edith Bosler, 1931



Faye Moyer, 1931



Dr. Lloyd Studebaker, 1934



Modena Studebaker, 1934



Dorothy Inman, 1933

*Christ is a path, if any be misled,
He is a robe, if any naked be;
If any chance to hunger, he is bread;
If any be a bondman he is free,
If any be weak, how strong is he!
To dead men life he is, to sick men health;
To blind men sight, and to the needy wealth.*

Scandinavia



J. F. Graybill, 1911



Alice Graybill, 1911

Missionaries Who Served Abroad . . .

Who Are Now Serving in the Homeland

INDIA

Mrs. Mary E. Stover
Mrs. Bertha Ryan Shirk
D. L. Forney and wife
Mrs. Elizabeth G. McCann
Adam Ebey and wife
I. S. Long and wife
O. H. Yereman
E. H. Eby and wife
John M. Pittenger and wife
Mrs. Flora Ross Bjorkland
Mrs. Ella M. Brubaker
Josephine Powell
Ida Himmelsbaugh
Kathryn Ziegler
Q. A. Holsopple and wife
John I. Kaylor and wife
Herman B. Heisey and wife
S. Ira Arnold and wife
A. T. Hoffert
H. P. Garner and wife
Jennie Mohler
Anetta C. Mow
Sara Replogle

Elizabeth Kintner
B. F. Summer and wife
Anna Brumbaugh
Fred M. Hollenberg and wife
Mrs. Ellen H. Wagoner
Beulah Woods
Ida Metzger
Ethel Roop

SCANDINAVIA

Ida Buckingham
Mrs. Attie C. Wine
W. E. Glasmire and wife
Niels Esbensen and wife
Glen Norris and wife

CHINA

George W. Hilton and wife
Mrs. Minna M. Heckman
O. G. Brubaker and wife
Ernest D. Vaniman and wife
Fred J. Wampler and wife
Raymond Flory and wife
Mrs. Bessie Rider Harley
Edna Flory

Walter J. Heisey and wife
Byron M. Flory and wife
Norman A. Seese and wife
Samuel Bowman and wife
D. L. Horning and wife
Mrs. Valley Miller Diehl
L. A. Stump and wife
Mary E. Cline
Miles Blickenstaff and wife
Carl F. Coffman
Mrs. Ada Dunning Hollenberg
Leland S. Brubaker and wife
Esther Kreps
Ruth Ulery

AFRICA

Floyd E. Mallott and wife
Sara Shisler
J. Paul Gibbel and wife
Earl W. Flohr and wife
Mrs. Bertha Robertson
Paul Rupel and wife

FRANCE

Paul Mohler and wife

By Death to Life Immortal

Deceased Missionaries and Date of Death

INDIA

Chas. Brubaker, 10-20-1910
Mary Quinter, 1-14-1914
S. N. McCann, 8-24-1917
Rosa W. Kaylor, 10-29-1917
Nora Lichty, 12-12-1918
S. P. Berkebile, 9-13-1919
Nora Berkebile, 6-23-1924
Gertrude Emmert, 11-7-1924
Amos W. Ross, 5-31-1926
Andrew G. Butterbaugh, 10-25-1928
Wilbur B. Stover, 11-22-1930
J. Elmer Wagoner, 11-22-1930
Bertha Butterbaugh, 2-20-1931
Jennie B. Miller, 3-18-1932
Jesse B. Emmert, 4-8-1933

CHINA

B. F. Heckman, 1-14-1913
Anna B. Blough, 5-9-1922
Ferne Heagley Coffman, 8-8-1925
Vida Wampler, 10-6-1926
Lulu Ulom Coffman, 8-30-1928
Winnie Cripe, 12-1-1934

AFRICA

Ruth Royer Kulp, 6-15-1924
Russell Robertson, 10-31-1931

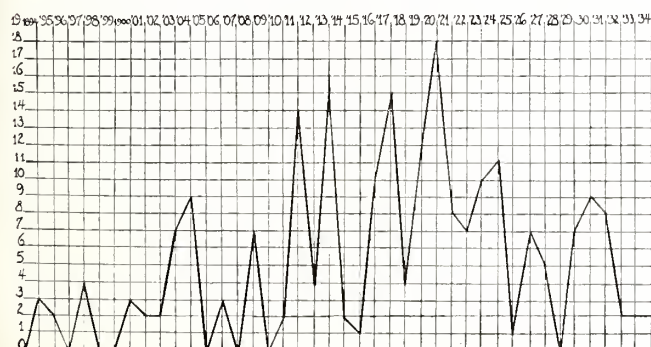
SCANDINAVIA

Christian Hope, 7-31-1899
A. W. Vaniman, 3-14-1908
Mrs. A. W. Vaniman, 1929
A. F. Wine, 11-10-1931

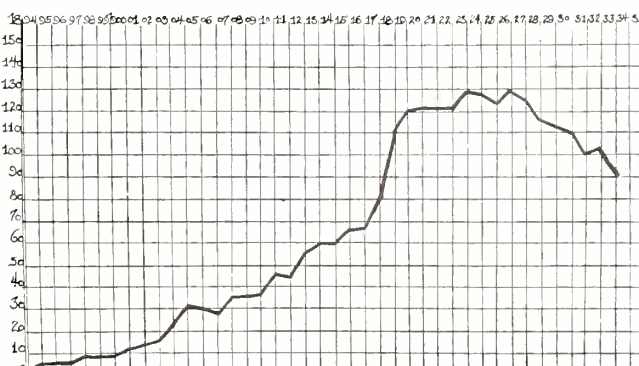
FRUITION

The torch that I carried so proudly and high
Went out! Ah, it burned but a night,
But ere its flame flickered another torch caught
And a brother now walks in the light.

NUMBER OF MISSIONARIES SENT ANNUALLY



FOREIGN MISSIONARIES IN ACTIVE SERVICE



Men Who Have Served on the General Mission Board of the Church

The General Board has been known by different names at different times as follows:

Foreign and Domestic Missionary Board	1880-1883
General Church Erection and Missionary Committee	1884-1894
General Missionary and Tract Committee	1894-1908
General Mission Board	1908-Present

*Enoch Eby	1880-84, 93-98	*S. W. Hoover	1893-94
*S. F. Bosserman	1880-93	*Isaac Frantz	1895-96
*James Quinter	1880-83	*Lewis Teeter	1897-02, 06-10
*Joseph Leedy	1880-83	John Zuck	1899-1907
*D. E. Brubaker	1880-83	*A. B. Barnhart	1898-1905
*D. L. Miller	1884-1909†	H. C. Early	1901-1923
*Daniel Vaniman	1884-93	C. D. Bonsack	1906-15, 17-22
*S. Riddlesbarger	1884-91	J. J. Yoder	1908-25, 30-
*C. P. Rowland	1884	Galen B. Royer	1910-16
*E. S. Young	1885-87	Otho Winger	1911-
*J. R. Gish	1885-86	A. P. Blough	1916-29
*J. W. Price	1887-92	H. H. Nye	1923-
*C. H. Hawbaker	1888-90	*J. B. Emmert	1924, 1926-32
*L. A. Plate	1892-93	*Levi Garst	1925-34
*J. L. Miller	1891-93	J. K. Miller	1928-
C. W. Lahman	1893	L. C. Moomaw	1928-31
*S. R. Zug	1893-97	B. F. Studebaker	1932-
*S. F. Sanger ...	1893-1900, 1903-05	Leland Brubaker	1933-

*Deceased.

†Bro. Miller resigned from active membership on the Board in 1909 but was chosen as a life advisory member. He thus retained close connection with the Board until his death in 1921.

THE GOSPEL MESSENGER

Vol. 84

Elgin, Ill., June 8, 1935

No. 23



IN SUMMER SCHOOL

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ANNUAL CONFERENCE

1778--1935

So far as the information is available, the list below shows the year, place and Moderator for Annual Conference of the Church of the Brethren from 1778 to 1935. Reader's left: C. C. Ellis, president of Juniata College and Conference Moderator for 1935. Reader's right: J. E. Miller, literary editor, Brethren Publishing House, and Conference Secretary since 1930.



List of Annual Conferences, Giving Year, Place and Moderator

Year	Place	Year	Place	Moderator	Year	Place	Moderator
1778	Pipe Creek, Md.	1845	Roanoke, Va.		1886	Pittsburg, Ohio	D. E. Price
1779	Conewago, Pa.	1846	Trout Creek, Lancaster Co., Pa.		1887	Ottawa, Kans.	Enoch Eby
1781	Conestoga, Pa.	1847	Franklin Co., Pa.		1888	North Manchester, Ind.	Enoch Eby
1782	Unknown	1848	Wayne Co., Ohio		1889	Harrisonburg, Va.	S. S. Mohler
1783	Pipe Creek, Md.	1850	Bear Creek, Montgomery Co., Ohio		1890	Pertle Springs, Mo.	Enoch Eby
1785	Big Conewago, Pa.	1851	New Hope, Augusta Co., Va.		1891	Hagerstown, Md.	Daniel Vaniman
1788	Conestoga, Pa.	1852	Turkey Creek, Elkhart Co., Ind.		1892	Cedar Rapids, Iowa	Daniel Vaniman
1789	Great Conestoga, Pa.	1853	Beaver Dam, Md.		1893	Muncie, Ind.	D. E. Price
1790	Coventry, Pa.	1854	Ashland Co., Ohio		1894	Meyersdale, Pa.	Enoch Eby
1793	Great Conewago, Pa.	1855	Aughwick, Huntingdon Co., Pa.		1895	Decatur, Ill.	Enoch Eby
1794	Shenandoah, Va.	1856	Waddams Grove, Stephenson Co., Ill.		1896	Ottawa, Kans.	D. E. Price
1797	Blackwater, Va.	1857	Manor church, Washington Co., Md.		1897	Frederick, Md.	L. W. Teeter
1798	Little Conewago, Pa.	1858	Bachelor Run church, Carroll Co., Ind.		1898	Naperville, Ill.	W. R. Deeter
1799	Pipe Creek, Md.	1859	Elk Creek church, Somerset Co., Pa.	D. P. Saylor	1899	Roanoke, Va.	L. T. Holsinger
1800	Unknown	1860	Limestone church, Washington Co., Tenn.	D. P. Saylor	1900	North Manchester, Ind.	D. L. Miller
1803	Unknown	1861	Beaver Creek church, Rockingham Co., Va.	John Kline	1901	Lincoln, Nebr.	Daniel Vaniman
1804	Pipe Creek, Md.	1862	Erbaugh church, Montgomery Co., Ohio	John Kline	1902	Harrisburg, Pa.	D. L. Miller
1805	Unknown	1863	Clover Creek church, Blair Co., Pa.	John Kline	1903	Bellefontaine, Ohio.	S. F. Sanger
1810	Antietam, Pa.	1864	Nettle Creek church, Wayne Co., Ind.	John Kline	1904	Carthage, Mo.	H. C. Early
1811	Elk Lick Township, Somerset Co., Pa.	1865	Rock River, Lee Co., Ill.	H. D. Davy	1905	Bristol, Tenn.	John Zuck
1812	Unknown	1866	Antietam church, Franklin Co., Pa.	H. D. Davy	1906	Springfield, Ill.	S. F. Sanger
1813	Coventry, Pa.	1867	Pipe Creek, Md.	H. D. Davy	1907	Los Angeles, Calif.	L. T. Holsinger
1814	Pipe Creek, Md.	1868	Elkhart Co., Ind.	H. D. Davy	1908	Des Moines, Iowa	H. C. Early
1815	White Oak, Pa.	1869	Peters Creek, Va.	Not given	1909	Harrisonburg, Va.	D. M. Garver
1817	Unknown	1870	Waterloo, Black Hawk Co., Iowa	Not given	1910	Winona Lake, Ind.	H. C. Early
1818	Unknown	1871	Berks Co., Pa.	Not given	1911	St. Joseph, Mo.	D. M. Garver
1819	Great Conewago, Pa.	1872	Wayne Co., Ohio	Not given	1912	York, Pa.	H. C. Early
1820	Conestoga, Pa.	1873	Meyersdale, Pa.	Not given	1913	Winona Lake, Ind.	D. M. Garver
1821	Glade, Somerset Co., Pa.	1874	Macoupin Co., Ill.	Not given	1914	Seattle, Wash.	Frank Fisher
1822	Canton, Ohio	1875	Covington, Ohio	H. D. Davy	1915	Hershey, Pa.	H. C. Early
1826	Unknown	1876	De Graff, Logan Co., Ohio	H. D. Davy	1916	Winona Lake, Ind.	I. W. Taylor
1827	Lancaster Co., Pa.	1877	New Enterprise, Pa.	D. P. Saylor	1917	Wichita, Kans.	H. C. Early
1828	York Co., Pa.	1878	North Manchester, Ind.	Enoch Eby	1918	Hershey, Pa.	I. W. Taylor
1830	Pipe Creek, Md.	1879	Broadway, Va.	R. H. Miller	1919	Winona Lake, Ind.	H. C. Early
1831	Conestoga, Pa.	1880	Lanark, Ill.	Enoch Eby	1920	Sedalia, Mo.	I. W. Taylor
1832	Rockingham Co., Va.	1881	Ashland, Ohio	Enoch Eby	1921	Hershey, Pa.	Otho Winger
1833	Lost Creek church, Juniata Co., Pa.	1882	Arnold's, Kosciusko Co., Ind.	Enoch Eby	1922	Winona Lake, Ind.	I. W. Taylor
1834	Stark Co., Ohio.	1883	Bismarck Grove, Douglas Co., Kans.	Enoch Eby	1923	Calgary, Alta., Canada	Otho Winger
1835	Cumberland Co., Pa.	1884	Dayton, Ohio	Enoch Eby	1924	Hershey, Pa.	J. J. Yoder
1836	Cumberland Co., Pa.	1885	Mexico, Pa.	John Wise	1925	Winona Lake, Ind.	Otho Winger
1837	Linville Creek, Rockingham Co., Va.				1926	Lincoln, Nebr.	D. W. Kurtz
1838	Washington Co., Md.				1927	Hershey, Pa.	J. W. Lear
1839	Huntingdon Co., Pa.				1928	La Verne, Calif.	Otho Winger
1840	Morrison's Cove, Bedford Co., Pa.				1929	North Manchester, Ind.	H. K. Ober
1841	Somerset Co., Ohio.				1930	Hershey, Pa.	Jas. M. Moore
1842	Beaver Dam, Md.				1931	Colorado Springs, Colo.	Otho Winger
1843	Mohican church, Wayne Co., Ohio				1932	Anderson, Ind.	D. W. Kurtz
1844	Conewago, Pa.				1933	Hershey, Pa.	Chas. D. Bonsack
					1934	Ames, Iowa	Otho Winger
					1935	Winona Lake, Ind.	C. C. Ellia

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

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EDITORIAL

When Christ Solves Our Problems

It is so easy to say that Jesus Christ is the solution to all our problems and the hope of the world. And so often said. And so true.

But what registers in your thinking when you hear those fine words? Is there any substance to it? Any clear perception of something different to be done? And an unquenchable urge to set about doing it? That's pretty weak, so impression proof are we, and so the grand talk quickly goes the way of all harmless platitudes.

Only this is not harmless. It soothes us into a false sense of virtue. Especially if we have applauded vigorously. But Jesus Christ isn't solving our problems, not unless we take him and his way into control of our lives. He can not do it without us.

That means making his thought of God, and of men, and of life values, the burden of prayer and the standard of action. It means hungering and thirsting after his kind of righteousness, enough to risk something in stirring up other people's appetite for the same thing.

That no man liveth unto himself is indeed a very bothersome complication in this business. But it has its compensations. We can be much happier living together. We will be when Christ solves our problems.

He will, as soon as a sufficient number of our social pattern makers are willing to let him. It will take more than talk.

E. F.

Three Friendly Adjectives

RELIGION, the real thing, is scientific, in the strictly good sense of that word. It is consistent with sound reasoning and the most thoroughgoing search for truth. It treats all well established facts with respect and learns how to live happily with them.

Religion must be ethical. It pays high tribute to righteousness, and that of the high quality set forth in

the Sermon on the Mount. No so-called religion is worthy of trust which treats lightly the difference between right and wrong. Wholesome religion is extremely sensitive on that point.

Religion that satisfies the whole man is mystical. Its truth is deeper than the reason can dig. The rich marrow of it is contact with God. That reality hinges on spirit likeness. It is direct, immediate, uncalculated. You see God because he and you are two of a kind.

It is one of man's follies to try to build his religion of two of these qualities, or even one. It needs all three. They are not mutually exclusive, not contradictory. They blend into beautiful harmony. E. F.

"And of the Holy Spirit"

A Thought for Pentecost

FOR a long time God had been so far away. So it seemed to them. But he had come near at last. He had walked and talked with them in human flesh. They had actually seen "the human face of God."

But now he was going away. Sorrow filled their hearts. Being without the tangible presence of their Lord, so real, so comforting, they would be without any firm confidence in the reality of God. They could have no contact with him. God would again take his distant place out on the world's rim or up somewhere beyond the sky, with little interest in his far-off children struggling along all by themselves.

Oh, no, it wasn't going to be like that at all. Another Comforter was coming, the Spirit of truth, to take his place, to guide and help in every need. In fact, he himself would not really leave them, or if he did, he would soon be back to stay always. He and his Father were both coming to make their permanent home with them.

And so, the doctrine of the Holy Spirit, long looking for a footing in the soil of human thought, in the apostolic church quickly blossomed into full flower. And

what a place it held. "Filled with the Spirit" is the ever recurring and all sufficient explanation of all those wondrous happenings.

For the doctrine of the Holy Spirit is the doctrine that God abides with men, lives and works with them, in them, through them, in so far as they are open to his leading. It is also the doctrine of the continuing presence of Christ, which means that the God who thus abides with men is the God who was revealed in Christ.

Those without more profitable use for time and strength may busy themselves with idle speculations. Let them sort out duties and functions among the heavenly hierarchy to their heart's content. It may give angels something new to smile at. But let them not confuse simple-minded seekers for light with their entanglements. It will suffice us to follow the lead of first century Christians who knew nothing of such niceties. They sought and found the companionship and guidance of Christ, the Spirit, God, the Holy Spirit, the Spirit of Christ, the Spirit of Jesus, and the Spirit of God, with apparent indifference to the particular term used. In all cases it meant that God was working in them "to will and to do of his good pleasure."

To be filled with the Spirit, according to the doctrine of the New Testament, is nothing more nor less than to be filled with the Christlike God. For God is a Spirit, and of the quality and character shown in Christ. "Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you?"

Here is the proper answer to questions about the personality of the Holy Spirit. So far from being a mere influence, a sort of vapory emanation, he is God himself in full presence and power, moving upon, living in, regenerating, transforming, inspiring, sanctifying, his people. In this intimate relation of personal companionship we know God by the name Holy Spirit. It is a good name for he is both holy and spirit. No words tell more of his nature and character.

This sublime fact is recognized in the baptismal formula. In this dramatic ceremony we enter into the name, that is, the nature, the very being, of God. To make this symbolic act as meaningful and real as possible, we think of him, first, as creator and source of all life, second, as having the character of Christ, seeking and saving the lost, and third, as making direct contact with human spirits, guiding and keeping them. Through this triple designation of him as Father, Son and Holy Spirit, our thought of him and our fellowship with him should be the utmost in intensity and completeness.

The doctrine of the Holy Spirit was very precious to the early church. It made God "a very present help in trouble." That is its function. That is what it should do for us.

E. F.

The Cry of the Wronged

or

Politics and Pride versus Justice and Time

THE cries of the reapers whose wages had been kept back by fraud entered into the ears of the Lord of Hosts (Jas. 5: 4). Long centuries before that he looked for righteousness and found instead a cry, the cry of the wronged (Isa. 3: 7). Still longer centuries before that the voice of a murdered brother's blood cried unto him from the ground (Gen. 4: 10).

Truth may be crushed to earth but it will rise again. Politics and pride are a pair of powerful twins, mighty in accomplishment of their nefarious will, but time and righteousness are a mightier combination. They work together loyally.

A recent reprint of Our American Dreyfus Case, a Harper's leading article of several years ago, with other substantiating evidence, gives fresh point to this age old truth. It fills us with shame that politics and pride can hold their grip so long, but with new confidence in the eternal twinship of righteousness and time. We agree with William Allen White: "No intelligent man who reads the record and goes into the circumstances surrounding the conviction of Tom Mooney can doubt that he was railroaded into the penitentiary by an inflamed war sentiment. No one can question that he is an innocent man. The fact that he is in jail is a disgrace to American justice."

With the passing years the case against Mooney has collapsed completely. Why then is he still in prison? The answer is in two parts. Part one is politics and pride on the part of those in authority. Part two is popular ignorance of the "facts which have caused judges, prosecutors, witnesses and jurymen to change their minds." Those who will not investigate for themselves are bound to have some respect for the testimony of Judge Franklin A. Griffin who presided at Mooney's trial: "There can be no two opinions. There is now no evidence against him. There is not even a serious suggestion that it exists." And for that of Foreman William MacNevin: "I was foreman of the jury that convicted Mooney. I know what I am talking about. . . . There is no evidence to sustain Mooney's conviction and imprisonment."

When the pressure of justice as voiced by popular demand gets heavy enough, politics and pride in high places must give way. That is the verdict of history. And of all the voices of history none is more clamorous or constant than this prayer of the wronged: "O earth, cover not thou my blood and let my cry have no resting place" (Job 16: 18). The everlasting comfort of such is that time fights on their side. But it would not take her so long to win if enough folks like you and me were more ready to help her.

E. F.

GENERAL FORUM

Engulfed

BY MINNIE B. SHERRICK

O blind philosophies of doubt,
That shut men in, and bar God out!
No upflung windows toward the sky,
No open portals broad and high . . .
Only a dungeon deep with moil,
A servile round of hopeless toil . . .
Cold, dead philosophies of doubt
That shut men in, and bar God out!

North Manchester, Ind.

Our Need of God

BY M. CLYDE HORST

Abstract of a Sermon at the Winona Lake Conference

"WHAT is the Almighty that we should serve him?
And what profit should we have if we pray unto him"
(Job 21: 15)?

"Our Need of God" is certainly a timely theme for a conference of Christians in this age. Means and methods have their place in our discussions, but fundamentals are of prime importance. No subject is so basic as this one; none is more practical in reality.

The need of God has been questioned in every thoughtful age. The Hebrew wise man doubted it when he saw the wicked prosper while the righteous suffer. Materialists have always professed to be sufficient without God. Today humanism is a real challenge to theism.

The most serious denial of the need of God, however, is not to be found in the realm of intellectual speculation. It appears rather among those who verbally admit the need of God, but who live as if they were unconscious of his existence. They "have a form of godliness, but deny the power thereof." They profess to believe in God but live like pagans. Even church work is sometimes promoted without God!

What is God? His unity and spirituality were revealed through Moses; his righteousness through Amos; his loving-kindness through Hosea; his transcendence through Isaiah; his purpose through the unknown prophet of the exile; but the supreme revelation of God is in Jesus. "He that hath seen me hath seen the Father."

God is necessary from the physical standpoint. "In him we live, move, and have our being." Regardless of any theory of the method of creation that may be postulated, God must be conceived as originating and directing it. Even physicists of the first rank today make such a confession.

God is our only final intellectual refuge. An un-

caused cause is unintelligible unless it be Mind. No other philosophical statement has ever even approximated the sublimity of the Biblical declaration, "In the beginning God." This statement raises problems, but the difficulties of other hypotheses are infinitely greater.

Ethics depend on God. Morals are more than manners; they are in harmony with the eternal fitness of things. Good and right are fundamental facts of the moral universe. Back of the moral law is God. When God is hidden, ethics decline; parallel with the progressive revelation of God moral standards rise. God is therefore the greatest need of a lawless age.

Our greatest need of God, however, is in the spiritual realm. We need God for salvation. We need to realize that God is love. The goodness of God leads to repentance. That God is a loving Father and willing to forgive the penitent sinner is a part of the "good news." It gives hope and courage.

But salvation depends upon the revelation of the righteousness of God also. That righteousness was revealed when Christ was set forth as the propitiation for our sins. His death revealed the enormity of sin as well as the love of God. It made clear the infinite cost of redemption. Repentance, as well as faith, depends upon a vision of Calvary.

God is needed, moreover, to transform lives. He must work in and through man's faith and repentance. Without God there are no regenerations; neither is there any growth in grace, or sanctification, apart from his Spirit. Resurrections from the dead are miracles, and only God can perform them.

It follows, therefore, that those who deal with souls need God. When God is absent, or afar off, nothing happens. There are no regenerations nor sanctifications. Without him we can do nothing; the heavens are as brass. But when he is present in the worker and the work, testimony is in demonstration of the Spirit and of power. Then things come to pass. Even the dead (spiritually) are raised.

Without God there is no social transformation, for society can not rise unless the individual rises. Law, knowledge and culture are necessary in the making of a better world; but without God they all fail. And they all obtain where God is duly recognized. Hence without God, all efforts for temperance, world peace, and social betterment are finally doomed to failure.

How we do need God! The individual needs him for salvation and power for service. Without God, there will be more suicides! The home needs God, especially in view of the modern forces that work for its disintegration. The church needs God. She must reckon with foes that God alone can overcome. Without him she is defeated. The nations need God. Without him they are all doomed to go the way of all the historic empires. The world needs God. Without him

there is no prospect of a future. Apart from a recognition of his purpose all is dark.

How may the need for God be supplied? How "get God"? The Scriptures are one means. They are God-breathed and bring God near. The Christ whom they reveal is "the express image of his person." "He that hath seen me," says he, "hath seen the Father." "More about Jesus" brings us more about God. But God must be appropriated by faith, by communion, by self-commitment, by surrender. Evil spirits will not go out except by prayer and fasting, because only then is God made available.

Levittown, Pa.

Our Church and the Temperance Movement

BY FRED D. DOVE

Abstract of an Address at the Winona Lake Conference

FOR two hundred years the Church of the Brethren has stood firm in its position against strong drink. With such a heritage, we must share largely in the responsibility which now rests heavily on the Christian people of our country, to build a new line of defense against the ravages of alcohol.

The repeal of the Eighteenth Amendment was the result of constant effort and clever strategy on the part of the liquor interests, and the retrenchment of the temperance forces and complacency of church people during the prohibition period. "The children of this world are in this generation wiser than the children of light." We at least should be as diligent as they. Their promises have been absurd and their ethics deplorable, but they have kept hammering away at their job of universal deception and propaganda until they accomplished repeal of prohibition. Their vicious attack by appeal to human prejudice against the idea of prohibition of rights was effective psychology. The term *prohibition* has unfortunate psychological implications. Perhaps we should change our terminology.

In the face of the numerous promises of the wets, the bootlegger is still operating on a vast scale, arrests for drunkenness increased 26% during the first year after repeal, the number of intoxicated drivers increased 42%, the saloon is back in its many forms under sheep's clothes and by the hundreds of thousands; minors can buy liquor easier than ever; high school children are regular patrons of saloons in many cities.

The campaign launched by the liquor interests for moderation in drink is a deceptive device of an insidious sort. It is a pretense at teaching temperance, with the purpose of inducing more people to drink, and thus to increase the volume of liquors consumed. It is therefore dangerous camouflage.

We need to launch a new campaign of temperance education. The first objective should be to make

known the facts about alcohol, and to keep the people informed about developments concerning the problem, as the evidence accumulates. The facts are the strongest weapons in the hands of the temperance forces.

There have been many social changes since the pre-prohibition days, much scientific data and a vast amount of new literature on alcohol have been compiled since then, which will necessitate changes in procedure for temperance education today.

Our church is already organized for Christian education through the General Board of Christian Education and the various district and local church boards. But we shall certainly need to strengthen the facilities in local churches in order to accomplish our task of educating youth on the problem of alcohol. It is through the local church that we must reach the individual. It is strongly urged, therefore, that the ministers, especially pastors and elders, assume responsibility for promoting the interests of temperance education in their respective churches.

It is important, too, that the Church of the Brethren coöperate with other denominations in this problem, for there is much to be gained now in presenting a strong and united front against alcohol. By thus pooling our efforts, much unnecessary duplication of materials and expenses can be avoided. This is a battle in the name of the Father of all, against the common enemy of all.

Bridgewater, Va.

The Brethren Program for Peace

BY C. RAY KEIM

Abstract of an Address at the Winona Lake Conference

OUR peace philosophy is not a peculiar doctrine we hold in addition to our Christian beliefs, but it is part and parcel of our Christian faith. We are a pacifist church because we are Christian. Both our church and the world need to understand this more fully.

Our opposition to war arises from our devotion to war's opposite—the Christian way of life, in the spirit of love, goodwill and brotherhood. What we do in war arises from what we do in peace. It is a reproach on our way of living if our neighbors can have any reasonable doubt as to what we would do in case of war. Therefore, it is plain that we ought to think no longer, if we ever have so thought, that our peace stand is one thing and the rest of our Christian living something else. Our peace principles are an integral part of our Christian faith.

We have a commendable record as a protest group on the question of war. This is fundamental and vital and we need to strengthen our stand against war, but we can make a contribution for peace in a larger way than we have up to this time by a positive program of peace action. Besides teaching our own people the

Christian basis for peace, we need to be teaching others whenever opportunity affords. We need to assume leadership in peace education. Furthermore, our church ought to make our influence felt more definitely by the institution and people that have to do with the making of peace or war. Do we know the Christian philosophy of peace? Do we know the world problems which need the application of that philosophy? Do we know what policies and techniques are needed to solve these world problems? Do we have a spirit of enthusiasm to labor in the interests of world peace?

If our church has a program of peace it will have to be more than a side line for enthusiasts. Such a program by a few peace advocates might have merit but it would not be the program of the church. We do not want merely pacifists—we want Christians! We must all see the whole program and purpose of the church and see it steadily! Therefore, the responsibility for the peace program of our churches rests squarely upon the shoulders of the ministry, teachers and other leaders. Theirs is the opportunity for service today in a war-torn, bitter, hating world.

The commission's suggestions on methods and agencies of peace education and peace projects are to be found in the six-page folder just distributed to you. I wish to emphasize our opportunity to lead out in peace education through interdenominational conferences, parent-teachers' associations, county and township Sunday-school conventions, and various public school contacts. Definite peace projects can be sponsored through these same agencies and many others. Bro. Ira H. Frantz's peace play, *The Eleventh Mayor*, just off the press, should have a wide presentation in our churches. Many leaders in our local churches would be glad to put on programs dealing with certain peace problems but do not know where to get the materials needed. The folder you have in your hands lists a goodly selection of materials and numerous sources from which these and other materials may be secured.

Besides Christmas, Easter and other special days, we wish to emphasize the opportunity to utilize for peace purposes in a very special way two days the coming year: Armistice Day and Goodwill Day (May 18). Materials and suggestions will be listed in THE GOSPEL MESSENGER just prior to these two days.

If the Brethren ever have had a mission in the world we have it today. Our two and a quarter centuries of peace commitment puts us in a position to serve the world in this hour of supreme need. Brethren, let us give to the world, cursed by war, greed and selfishness, the only remedy she will ever find—the gospel of Jesus Christ. Who knows but what we have come into the kingdom for such a time as this? Let us do something about it!

North Manchester, Ind.

The Bible and Personal Experience

BY ANETTA MOW

Extracts from an Address at the Winona Lake Conference

THE Old and New Testaments are the records of the living, changing, growing life and faith of a people who considered themselves God's own chosen ones.

And although the canon of the Bible has been closed, nevertheless the process still continues and the principles of life found to be so completely true have continued to regulate and govern the lives of God's people even down to our day.

Let us look for a moment at the powerful influence which the Bible has held. We need but call attention to the fact that the Bible, with its deep religious convictions, has enriched all of the elements of that which we rate as our best forms of education and civilization, laws, architecture, art with its sculpture and painting, literature, poetry and music. Inspired by the wonderful stories and truths of the Scriptures, especially since the days of the Renaissance, the Christian countries of the earth have been covered with magnificent cathedrals and with paintings such as the Sistine Madonna, and the Last Supper. The church became the richest patron of art. Nearly all the great builders, sculptors and painters dealt with religious subjects. The Bible was their direct inspiration.

And on down to our own day books and literature, music and poetry inspired by the Bible hold a most important place in the world. It has been said that all the great literature is essentially religious, and that our greatest musical compositions are religious.

Christianity marches to music and nearly every great advance has been accompanied by a new outburst of song. Just as the heart of a nation is written in its song, even so the heart of the Christian church is revealed in its hymns.

More of the music, art and literature of the world has been produced by the inspiration of the sacred Scriptures than by any other one source. This all goes to prove the place the Bible has held and still holds in the experience of mankind.

The amazing history of the preservation of the Bible as a book in itself reveals the fact that the Bible has been treasured as a most sacred trust by mankind. It met the needs of the heart so well that it was never permitted to be destroyed. Men risked their lives for it. Copied under penalty of death, smuggled into forbidden territory, rescued from waste heaps, hidden in graves, baked in loaves of bread, the Bible seems to have lived a charmed life. Evil men could not destroy it. Neither could its truth be lost. Although tired scribes copied in errors, although spurious writings appeared, the spade of the archeologist and research of the scholar today confirm the fact that the Bible has been handed down to us in its original purity.

The same commandments which Moses found essential during the days when he led the children of Israel through the wilderness are the foundation stones of our present day laws. "Thou shalt not kill, and thou shalt not steal" have been the laws of right for man from the beginning of time. They are laws because they are basic truths of life. They touch practical living, they concern personal experience. They are in the Bible because they are true.

Just as the truth of the Bible has touched man's personal experience through laws, and the finer arts of life, so too the truth of the living Word has inspired men to great tasks. When the truth of God gets hold on a man's heart it makes him great, greater than himself, for it stretches him far outside himself. Men like Hosea, Amos, Isaiah, Peter, Paul, Boniface, St. Francis of Assissi, Raphael, Michelangelo, Luther, Calvin, William Carey, Livingstone, Grenfell, Kagawa, Sweitzer, are they.

And what more shall I say? For the time would fail me to tell of women such as Deborah, Hannah, Elizabeth, Mary, the mother of Jesus, Joan of Arc, Mary Slessor, Pandita Ramabai, Ann Judson, Jane Addams, Michi Kawai.

There is a strange, wild philosophy abroad throughout the land that life should be all expression with no repression. Even small children quickly catch the tempo of the time. Do we not see many examples similar to this one?

A small boy was left at a neighbor's home while his parents were away. The youngster was so unruly that finally the neighbor lady punished him by shutting him in a room. Immediately he began yelling. He yelled louder and still louder, and the neighbor woman fearing lest her reputation would be at stake, opened the door and let the boy out. Then he swaggered about and laughed at her, saying, "I was too much for you, wasn't I?"

Psychologically we admit that worrying is most wasteful and disintegrating, and that it is productive of all manner of suffering and inefficiency. The Bible says it in these words: "Be not anxious for your life, what ye shall eat or what he shall drink, nor yet for your body, what he shall put on. Be not therefore anxious for the morrow, for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof."

One morning in India I happened to look toward the big open well on the Vyara compound. Miriambai, the head mistress of the Vyara Girls' School, was standing on the curb with her waterpots just ready to draw water from the well. In her hands were rope and bucket. And then from their home, I saw Dayaram, her husband, come running toward the well. He came as fast as his long legs would carry him. He took the

rope and bucket from Miriam's hands and drew the water himself, filled the water jars, and carried them to the house. They walked side by side as they returned.

In a land where men do not draw water, where men do not carry water pots, in a land where husbands and wives do not walk side by side, think ye not that Dayaram, the Christian husband, had learned the meaning of Eph. 5: 25: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it."

The word of the Bible has performed miracles causing folks to love enemies, bringing people to their knees to pray for those who spitefully use them, causing one-time enemies to commune together around the Lord's table.

Jesus gives us our clearest and deepest insight into the nature of God. This Jesus stands at the center of our Bible. His influence has lived and increased. Literature, science, art, architecture, music, philosophy, ethics, religion—all life, have been profoundly affected by streams of influence which flowed from Jesus Christ. This influence still flows on. And he, the Christ, is the heart and soul of our Bible.

In the beginning was the Word,
And the Word was with God,
And the Word was God.

Elgin, Ill.

Sharing Observations With the Home Church

BY C. D. BONSAK

Secretary of the General Mission Board

Thirtieth Installment

April 5. REPLIES from cables indicated there was room for us on a French mail boat leaving Colombo, Ceylon, early on April 9. This boat promised to save us an extra week for China and some little in fare, provided our other money paid for tickets would be returned, of which there seemed little doubt. So the day was a busy one, spent caring for the details of the next lap of our journey. We boarded the Madras Express at 1:30 in the afternoon. This was a good train with American sleeping cars. We said farewell to our last genial hosts, the Blickenstaffs, and started on our hot and tiresome journey to Colombo. We passed through a good section of India in the vicinity of Poona and soon after found ourselves surrounded by the darkness of the night.

April 6. Morning came with the promise of a very hot day. Our companions in the compartment were two British soldiers and several Indian gentlemen who spoke English well. All of these friends, while having different interests in life, proved to be quite genial and helpful. From them we found that in the late fore-

noon we were passing through a country that had had no rain for four years, and the people were moving out on account of famine. The countryside showed every evidence of this prevailing drouth. The great heat and dust made the day a very unpleasant one. We arrived in Madras, the third largest city in India, at about four o'clock. Here we had to change trains and depots as well. We were made to weigh baggage again and pay a little more excess tax. Indian railways carry about half of what is allowed on our American roads. This annoyance adjusted, we were off to the other station where we faced the matter of excess baggage again. By this time we were about bankrupt financially and exhausted physically. Our photographs would not have been inspiring to the home folks. My advice to travelers is always to travel light; but in spite of this advice to others and some determination on your own part to live up to this advice, friends at both ends of the journey often cause one to make other plans. Yet none but a Judas would eliminate the alabaster box of precious ointment that friends desire to bestow upon those they love; so baggage does increase on a long journey among friends.

April 7. We awoke in the morning to find ourselves in a land of more moisture. In fact there had been rain during the night. It was a joy to see the green fields and the small lakes of water across the plains of southern India. The weather was slightly cooler because of the nearness of the sea and less of the dry dusty plains about us. So the day was a fairly pleasant one. As we approached the channel that divides the island of Ceylon from the mainland of India we at times were almost surrounded by water. At about five we reached the end of land and transferred to a boat for two hours of delightful sailing until we reached the island of Ceylon. On this trip the details of customs, passports and other traveling annoyances were disposed of, and at 9:30 we were again on the train traveling across the tropical island of Ceylon, due in its metropolis of Colombo, at seven in the morning. We rather wished this trip might have been in the daytime since it was mostly among the stately palms of one of the world's most tropical climates.

April 8. We arrived in Colombo on time. We were met by the agents of the American Express, who cared for most of the details of baggage and custom difficulties. By their kindness and help, after an hour or two, all plans were made for sailing on the *Porthos* of the French Mail Line to Hongkong. Colombo is a city of nearly 300,000 and most cosmopolitan in population, customs and commercial interests. Its merchants were at once most aggressive and shrewd. Prices were low for many things. One could have a good suit made to order in two hours for four to five dollars. Of course, the cloth is for tropical use and not of the woollens

worn in colder climates. Colombo is noted for various precious stones found near by and jewelry shops are numerous. Ceylon is under British rule, and while closely connected with India, it has its own money system and postage stamps. The island is noted agriculturally for its varieties of tropical fruits, but more especially its cocoanuts and tea. The latter is used over the entire civilized world. Tea is the dried leaves of a well kept bush or shrub trimmed to about three feet in height. The leaves are gathered more or less continuously through the year, withered, rolled, sifted and dried. Growers told us the higher ground produces the finest flavors, but this is so blended with poorer grades that few people ever get the best of Ceylon tea. Catholics and Protestants are both numerous on the island, having been here for many years. There are said to be at least 400,000 Christians in Ceylon. Near midnight our boat came in and soon after we fell asleep as we proceeded on our way to China.

April 9. We found our ship to be a good one of 18,000-ton capacity, and not crowded at all in this off season. Most of those on board spoke French, and but few English. Indeed, but three besides ourselves could speak English. One of these was a Scotch lady who is the principal of a Hindu Girls' College in Ceylon, on her way to Singapore for a few weeks' holiday and rest. Another was an Indian Mohammedan, an exporter, on his way to Kobe, Japan, where he has an office. The other was a tea planter in Ceylon who was broken in health and bound for Kobe for a few weeks' rest and change. Our meals were satisfactory, though not so much to our liking as on the German boats. On the *Porthos* we found more formality and less food. Passengers had to wear coats at lunch and dinner—so it seemed we were back into the dignity of civilization. There were about thirty passengers in our class, all French except those mentioned. Many seemed like fine people, but our impression was that the average Frenchman feels one's training has been neglected if he can not speak this language so representative of Europe's culture. But what a joy to be on the sea again, where one can rest for a few days!

April 10. After a good night's rest everybody felt fit and ready to work. Letters were written and impressions recorded. We adjusted some baggage that we had not seen for several weeks. As we turned from India we thought of our visit there, what it had meant and what good might result. Had the trip been fully justified? Had we done all that we could? There are both advantages and difficulties in creating a church among a people who know nothing about Christianity. There are advantages in not having too many traditions in methods and procedure; but tremendous difficulties in getting converts to see the real meaning of Christianity. But the work is growing. A more faithful

group of workers would be hard to find. We were glad to leave the matter in wise and conscientious hands. The Lord has marvelously blessed the work and it ought to be a joy for any church to support heartily a work like ours, as we know the church will to the extent of its ability.

April 11. Another promising day dawned on these southern seas. The ocean was very smooth, yet several passengers reported illness during the night. A smooth sea grows monotonous and so the porpoises entertained us with fine exhibitions. Our ship ran into a school of them and many hundreds would gracefully spring up out of the water and as gracefully disappear again. It was a beautiful sight, and the largest number of them the writer has ever seen at any one time. Between letter writing we had time to read the MESSENGERS which we had been unable to see for several months. Even some letters were reread. So the day was full of things to think about, talk over and plan for the future.

See May 25 Messenger for Observations covering April 12 to 17. That week's matter, owing to difference in mail service, arrived before this week's installment.Ed.

April 18. Our good ship left Saigon harbor at three A. M. Dawn found us passing out to sea. We hoped the floating clouds would bring us cooler weather. We were informed that the requirement of a coat at lunch and evening dinner no longer applied, since the ship inspector was no longer on board. We trust that for the comfort of his passengers, he will make his next trip of inspection when the weather is cooler! Another irritation and confusion was the frequent changing of money. We changed money four times in ten days, each kind having a different value. To straighten up our accounts required more fractions, arguments, guessing and doubts than you can imagine. But in such circumstances it was fine to be brethren. I am quite sure the joy exceeded the losses in case of any errors in adjustment. As the night grew cooler, we looked to our evening rest with hope.

April 19. LAST night everybody on board reveled in a glorious moonlight on the sea. There is a charm about a summer moonlight anywhere, but the silver radiance across a restless sea, gives the charm and inspiration that spells romance to lovers, beauty to artists and something to think about to any weary traveler. This day it was cooler and the fresh breezes were a relief from the tropical heat of the past several weeks. The change put freshness into everything and everybody. My comrades showed it in their faces and in their step. The evening gave an opportunity for a long talk with our Mohammedan friend on the subject of Christianity. He has an admiration for Christ as to character and life that perhaps exceeds that of some Christians. But that Christ loves and seeks men to bring them back to God in forgiveness and love, is a

new story this man seems unable to understand and accept. However, this love of Christ has conquered many who have been further from God than this Mohammedan, and we can only pray that he too may know Christ as Redeemer and Friend some day.

April 20. The day before Easter found us far from home and the services of this holy day, but fortunately no further from God and hope than at home; so we found much to bring richness into this day, even though we expected to land in Hongkong in the morning and may be deprived of the inspiration of an Easter service. Since we were soon to bid farewell to our good ship, the *Porthos*, the day was spent in writing the last necessary letters, paying our final bills and trying to get the information necessary to attend to our needed business quickly and get out toward the work of our Bro. Moy Gwong in the Sunning County of South China. We cabled to secure our mail without fail this time, since we missed it at Singapore. The cool weather continued and there arose the question of what we ought to wear as we started several hundred miles into the interior of South China, and of course could not take all our baggage along. But just what to wear is always an uncertain matter in strange climates and unknown weather. The management of this French boat was good to us. The twenty per cent offered to those engaged in mission work was appreciated. The service was very good, but seemingly there was too much German ancestry behind most of us for us to enjoy French cooking.

April 21. As we were stirring around early to get off at Hongkong, a messenger came from the Eastern Telegraph and Cable Company saying that the cable sent a week before from Singapore to Moy Gwong could not be delivered. It was no use to look for Moy

A Prayer for Those Abroad

Dedicated to the Deputation and All Missionaries Abroad

BY MODENA MINNICH STUDEBAKER

Lord God above who reigns o'er all,
Look down in mercy at our call;
Wanderers are we, o'er land and foam
Far from loved scenes and from our home.

Protect us now from harm and cold
As thou didst keep thy men of old,
And never let us slip or stray
From out thy fold of love away.

Full well we know where'er man goes
The same skies bend, the same sun glows;
Enfold us here that we may know
Thy great love still shall o'er us flow.

Then bring us home, O God, we pray,
Home to the ones we've loved away.
Together, then, thy name we'll sing
And praise thee, our eternal King!

Carhida, Nigeria.

Gwong to meet us, since he expected us five days later on another boat. Now what to do? We decided to get hotel accommodations, go to church, and then get busy on plans. The cable company admitted that the message should have been mailed, since his full address was paid for. The easiest thing for the British officer in charge was to blame the ignorance of the Chinese. We went to the Union church in the city and heard a good Easter sermon. After lunch we went immediately to see a friend of Bro. Miller in the city, who ten years ago was a missionary in the Canton area. We felt she might know Moy Gwong's section of China. We found her, and while she did not know this part of the country, she did know a Congregationalist Chinese pastor who helped us find the way, giving us instructions both in Chinese and English. The rest of the day was spent in the very good home of Bro. Miller's friends, Mr. Skipton and wife, she being a former resident of Cedar Rapids, Iowa.

April 22. The forenoon was given to making more certain our plans to get on to Shanghai. But it was Easter Monday and offices were closed. Thos. Cook was open for a few hours and was most helpful. We finally gained an entrance to the N. Y. K. office and made partial arrangements for a boat sailing on Saturday. We adjusted some matters and arranged for the trip to visit Moy Gwong. Our problem was that Moy Gwong might come in early to meet our boat, and we would miss him on the way. So much anxiety was felt and every possible avenue considered to prevent missing him. These plans made, our friends, the Skiptons, took us around the island of Hongkong in their car. This is British territory. The city is on a hill indeed. A cable road reaches the summit which gives a beautiful view of the harbor and the city with a population of over 800,000. The drive around the island is one of the world's most beautiful. After this, Bro. Brubaker and myself were off to the boat on our way to Sunning while Bro. Miller agreed to stay with his friends, since it was so uncertain whether we would see Moy Gwong. The night was calm and we lay down on our hard wooden beds for the best rest we could get for the night.

April 23. We found ourselves in the harbor of Paak Kai. Here we changed from our boat to a train to Sunning city. This transfer was made satisfactorily and soon we were going through the rice fields, where men, women and children were planting rice in fields covered with six inches to a foot of water. With this active life in evidence about us, the ride was quite interesting indeed. But we could not help thinking about the possibility of Moy Gwong being on the way in. We looked at every passing train and bus to see if he might be on it. But then to be able to see him among thousands of Chinese was not the most assuring outlook.

We passed many trains. Finally, we stopped by a train on a sidetrack and then, sure enough, I thought I saw our brother. Almost at the same moment he saw us, jumped out and got on our train just as it was moving on. Well, we felt better and thanked the Lord. We had confessed the blindness of our trip, but knew the Lord would go before. For one, I shall always feel the Lord was helping in all that made this contact possible.

Our visit to Moy Gwong began then, for we did not have too much time. At Sunning we had time to visit the Presbyterian Boys' School of over 350, the Y. M. C. A., and the Congregational Boys' School of over 100. Then an hour's ride in a bus brought us safely to the Mission School and the home of Moy Gwong in the On Fun community. We found ourselves in a beautiful and thickly settled section of China. Moy Gwong told us that there are seventeen schools, none of which are more than about three miles from each other. Some of these have several hundreds of children, there being about 240 in the one of which he has charge. We had set our plans for a good Chinese supper; but we were invited to a meal of stewed and fried oysters which are plentiful in this section.

April 24. School begins at 8:30 o'clock but many boys and girls began to gather as early as seven in the morning. This section shows much progress and the children are rather above the average for many sections of China. Usually the first half hour is given to a chapel service of songs, Bible instruction and prayer. Today this was arranged for ten o'clock with the visitors to speak and the community invited. Besides those in the school about thirty-five women and three men came out. They were attentive and much appreciation was shown for our interest in coming to see them. After service photographs were taken and we hope that many at home may sometime see this fine group of students. After lunch we attempted to visit some of the surrounding mission schools, but only got to that of the Southern Baptists when our car failed us. We returned after this to a conference about details. The evening was given to another meeting with the school staff of which there are five besides Moy Gwong, all apparently well chosen and interested in the spiritual results of the work. Tuition is charged for practically all students—from ten to twenty dollars in local currency, according to the grade in school. More than half of this school group attend the Sunday-school on Sunday in which there are a few over 200. There is preaching at the church on Sunday morning after Sunday-school and at night in the chapel in town. The sexes are about equal in the school, but the women very much predominate in the church membership of which there are about seventy-five resident members.

KINGDOM GLEANINGS

Calendar for Sunday, June 9

Sunday-school Lesson, The Holy Spirit.—John 16: 7-11; Rom. 8: 10-17, 26, 27.

Christian Workers' Meeting, How to Settle Differences.

B. Y. P. D., The Old Family Altar.

Intermediates, The Use of Sunday.

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Gains for the Kingdom

Five baptisms in the Lima church, Ohio.

One baptism in the Green Hill church, Md.

Ten baptisms in the Fostoria church, Ohio.

Six baptisms in the Spokane church, Wash.

Four baptisms in the Oakland church, Calif.

Four baptisms in the Frederick church, Md.

Three baptisms in the Sheldon church, Iowa.

Four baptisms in the Fairchance Mission, Pa.

Two baptisms in the University Park church, Md.

Eleven baptisms in the First South Bend church, Ind.

Eight baptisms in the Octavia church, Nebr., Brother and Sister Homer Caskey, evangelists.

Sixteen baptisms in the Christiansburg church, Va., Bro. W. Harold Row, pastor-evangelist.

Two baptisms in the Flat Rock church, N. C., Bro. Fred Dancy of Glade Valley, N. C., evangelist.

Seventeen baptisms in the Bridgewater church, Va., Bro. J. T. Glick of the Summit congregation, evangelist.

Fifteen baptized and one received on former baptism in the Welsh Run church, Pa., Bro. David Snader of Akron, Pa., evangelist.

One baptism in the Farmers Grove house; nine baptisms in the Manassa house, Perry congregation, Pa., Bro. J. A. Buffenmyer of Bunkertown, Pa., evangelist.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. W. N. Zobler of Lancaster, Pa., July 28 in the Locust Grove church, Md.

Bro. S. Loren Bowman, the pastor, July 28 in the Mill Creek church, N. C.

Bro. Nevin H. Zuck of Ephrata, Pa., June 9 to 23 in the Fairview church, Md.

Bro. J. H. Cassady of Washington, D. C., June 13-30 in the Tire Hill church, Pa.

Bro. Harold Row of Christiansburg, Va., June 4 at the Pleasant Valley church on Bear Fork, W. Va.

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Personal Mention

Bro. W. C. Sell, 105 Wasson Ave., Du Bois, Pa., is available for two more evangelistic engagements this fall or winter.

Bro. Harlan J. Brooks and family who are scheduled to return to India this fall are attending the Winona Lake Conference. Until the middle of July they may be addressed at Dayton, Ohio, R. 10, Box 295; after that date at Elgin, Ill., care of General Mission Board.

Bro. E. G. Rodabaugh is the Standing Committee member of Northern Missouri. Bro. E. N. Huffman is alternate. We are sorry this information was not received at an earlier date.

Bro. S. G. Nickey is closing his seven years' pastoral work with the Sterling church of Eastern Colorado and is open to another engagement beginning Sept. 1. Address him at 508 Division Ave., Sterling, Colo.

Bro. Ezra Lutz and wife have removed from Freeport to Lena, Ill., their former home, at the urgent request of their children who wish to be near them that they may assist in the care of their afflicted mother.

Bro. H. B. Heisey, pastor at Long Beach, Calif., will return Sept. 1 to the pastorate of the Lewistown church of Middle Pennsylvania. Ten years ago Bro. Heisey closed a six-year period of pastoral service there.

Bro. Gorman Zook has closed his pastoral work with the Mount Pleasant church of Northern Indiana and is taking up the pastorate of the Bremen church of the same district. His address is changed from Lakeville to Bremen, Ind.

The deputation to the mission fields is due to reach Kobe, Japan, July 9; Yokohama, July 11; Honolulu, July 19; San Francisco, July 24. Mail sent to any of these points should be addressed in care of S. S. Asama Maru, N. Y. K. Line.

Professors Shultz and Keim, Manchester men, were among our last week's visitors. They had come up to Elgin, as had Bro. Ira H. Frantz and others, to see the tryout of Bro. Frantz's new peace play, "The Eleventh Mayor." You will surely be hearing more about this later.

Bro. David M. Zuck of Mercersburg, Pa., elder-in-charge of the Welsh Run church, expects to celebrate his eightieth birthday, Sunday, June 16, by preaching on a theme he never used before. He is in good health for his age and takes his turn in the pulpit. We are sorry that Sister Zuck is not so well. She has not missed a love feast in fifty-one years.

Sister Elizabeth Longanecker of Columbiana, Ohio, was much interested in Bro. H. C. Early's "grateful acknowledgment," as well as in recent remarks by and about such other octogenarians as Bro. J. H. Moore and Bro. W. J. Swigart. Though about to finish the eighties herself she is, if her hopes have not miscarried, attending the Winona Lake Conference.

Pastor W. C. Stinebaugh of the Salamonie church of Middle Indiana writes of the "big Memorial Day service" they had with "some 2,000 people gathered in and around a large tent on the grounds near our church." The air was heavy with antiwar sentiment. By the time they got through with Smedley Butler's book, "War Is a Racket," and the address of Prof. Robert Huber of Manchester College on the munitions business they were pretty well stirred up. Anyway they decided to send a letter to Ambassador Saito, but you will just have to guess what was in that letter.

Sister Eliza B. Miller, writing from India, May 1, said: "'Know ye not that there is a prince and great man fallen this day in Israel' are the words of the ancient king that came to me this morning when at an early hour a messenger stood at the door to bear the tidings of the death of our beloved and aged brother Dhanjibhai Ramjibhai, lifelong resident of the beautiful little village of Taropa. . . . What a rejoicing there must have been in heaven last evening when Dhanjibhai entered to meet Bro. McCann through whose instrumentality this knowledge of Jesus came to him."

Announcements

Love feast announcements: June 13, 7 P. M., Baugo, Ind.; June 14, Florence, Mich.; June 9, 6:30 P. M., New Philadelphia, Ohio; June 15, Poplar Ridge, Ohio; June 20, 8 P. M., Lima, Ohio; June 23, 7:30 P. M., Geiger, Pa.; June 30, 7 P. M., Tire Hill, Pa.

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At Winona Lake Twenty-five Years Ago

Bro. H. C. Early was chosen moderator on the first ballot. It required two ballots to elect a reading clerk, and Bro. Galen B. Royer was chosen. On a second ballot for writing clerk, Bro. J. W. Lear was elected.

At 2 P. M. Bro. I. N. H. Beahm addressed a very large audience on the Bible Lands. For our people this is an old subject. It has been treated time and again in most of our churches, but Bro. Beahm had something new and another way of telling his story.

The Winona Assembly grounds are well fitted up for large gatherings like our Conference. The great park embraces about 2,300 acres and most of it is well wooded. To the west is Winona Lake, a beautiful sheet of water nearly two miles long and a little less than one mile wide. All along the east side and among the trees are buildings, some small and others quite large.

The crowds [Sunday] were immense. The groups of people were strung out to nearly a half mile in length. They could be seen among the trees, along the hillside, occupying all the pavements and filling all the buildings. In the afternoon it was estimated by several that there were 40,000 people on the grounds.

At 8 A. M. Bro. D. L. Miller preached a splendid sermon on "God's Best." He was listened to by fully 5,000 people, while fully that many more were on the outside of the auditorium and could not get within hearing distance.

At this stage Bro. Levi Minnich presented the eleventh annual statistical report of the Sunday-school Advisory Committee. Space forbids the insertion of this very interesting report in these columns.

At the consecration service, Sisters Minerva Metzger and Ida C. Shumaker were introduced to the audience. The former is to go to China; the latter goes to the India field upon the return of Brother and Sister Jesse Emmert.

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New Literature for the New Year

In connection with Annual Conference and in preparation for the new church and church school year beginning in October, the General Boards have provided new literature. For your information, the following list of these new materials is given:

Catalogue of Missionary and Christian Education Literature	Free
Christ in the Life of the Church , D. W. Kurtz	Free
A Guide to the Literature of Rural Life	\$.10
1935-36 Program for Intermediates (a year's plan of work)	Free
Bibliography on Education in Family Life, Marriage, Parenthood and Young People's Relationships	\$.10
What Makes a Christian Home?	.05
What Does Church Membership Mean? Rufus D. Bowman	Free
Standard Leadership Training Curriculum—1935	Free

Prayer Calendar—1935-36 Free

The Bearing of Some Modern Psychological Trends

Upon the Problem of War, A. R. Eikenberry Free

The Christian Philosophy of Peace, R. H. Miller Free

Minutes of the Annual Conference of the Church of the Brethren on War and Peace, Compiled by L. W. Shultz \$.25 |

1935-36 Peace Program of the Church of the Brethren Free

The City of Me (temperance leaflet for primary children) Free |

Bibliography on Temperance Materials Free |

John Barleycorn, Public Enemy No. 1 \$.10 |

Mr. Moderate Drinker's Story and Science's Answer to His Questions 10 |

My Prejudiced Ballot Free |

Women's Missionary Society Programs

Our Mission Girls' Schools \$.05 |

Missions in America 05 |

Christian Stewardship 05 |

Peace on Earth, Goodwill to Men 05 |

Materials for "Christian Youth Building a New World"

Group Action in Building a New World \$.15 |

General Guide to Youth Action 25 |

Youth Action in Personal Religious Living 15 |

Youth Action in Building a Warless World 15 |

Youth Action in Breaking Down Barriers 15 |

The materials listed above should be ordered from: The General Boards, Church of the Brethren, 22 South State St., Elgin, Ill.

THE QUIET HOUR

General Conference—Its Service

Theme for June—General Conference

PREPARED BY BURTON METZLER

For Week Beginning June 16

Contact with great personalities is energizing. It stirs up the spirit to serve and gives guidance in service. Above all, contact with the Supreme Personality in energizing. Men have ever gone from the presence of God to serve. Since both these contacts are made at Conference, increased service may be expected. Consider the service rendered by our Conference in connection with the following:

The Jerusalem Conference, Acts 15.

This Conference cleared the way for larger service.

First Missionaries, Acts 13.

Out of a period of fellowship of Christians with each other and with God came the sending of the first missionaries.

Vigorous Preaching, Acts 4: 23ff.

The fellowship with each other and the contact with God thrust the worshipers into bold and effective preaching.

Liberating a Nation, Ex. 3, 4.

Moses' conference with God thrust him into the work of liberating his people.

Doing Good, Acts 10: 28; Luke 4: 18, 19.

Consider how General Conference has served the world through the church in the past.

HOME AND FAMILY

To the Sweet Girl Graduate

BY RUTH SLOAN WENIGER

The childhood days so free from care
Are crowded out—and daughter, dear,
You've reached the threshold from afar,
And womanhood's door now stands ajar.

With much of knowledge, naught of fear,
We bid you bravely enter, dear;
For life for you may be most sweet
If faith and love make it complete.

Your mother's fear is lost in pride,
Her trust in you she'll never hide;
So strive to be both kind and true—
And seek what's right and good to do.

Your mother's left this door ajar,
Through it your mother's traveled far.
Choose hope and love and wisdom, too,
Then may God's blessing rest on you.

Cleveland, Kans.

That Is Best Which Lieth Nearest

BY ELIZABETH R. BLOUGH

ANDREW FULMER, tall, broad-shouldered and handsome, stood in the doorway of the living room. His clear, gray eyes looked appealingly into his father's as he said, "I've failed!"

His father half rose from his chair as he instantly responded, "Oh, no, you've never failed. Come here and tell me all about it."

Andrew sat down on the very edge of a big morris chair, and talked slowly as if he hated to tell his story. "This morning I asked for a bookkeeper's job at Heath and Townsend's; I got the same old answer, no room for another."

His father smiled, "Why, Andrew, I have been told that in the city they turn away thousands of bookkeepers and stenographers, good men and women; but there is no work for them. These men and women are not responsible for this situation; neither are you."

"But I am prepared to teach; and incidentally I can keep books and use a typewriter. And I don't know where to turn for work."

"I'll admit the outlook is a bit gloomy. But we are all proud of your past record; you do not smoke or drink. You took first honors in your class; there is a place somewhere for you." His father walked to the window and looked out into the garden; he was thinking of his own early struggles. Then he came and sat down by Andrew, "Over in what is now the Simmons' home, Corwin used to live. He was reared in the lap

of luxury. When his father died, luxury promptly rose and shook him out of her lap. Steve was bewildered at first; then he went to Pittsburgh. In that city, he soon found himself among the ratty tenements and evil smelling marts of trade. There was no need to keep up appearances; he bought an old horse and wagon and drove through those streets, calling, 'Rags an' old iron!'"

"And, of course, as all such stories end, he got rich?"

"Yes, he became a liberal giver to missions, to Christian colleges; his life was a blessing to our church."

"I see. The moral points to my going down to Uncle Joe's farm, the only work offered me. I'll do it." He went to the farm the next day; he remained there over a year. Then he was given his opportunity to teach in the high school of Maitland. And Andrew is one of many who have spent years in preparation for their work, only to find that there is no position open for them. The laudable desire to be somebody, to do something worth while in the world, has been productive of more discouragement than all other causes combined. It brings to mind a poem by Longfellow.

By his evening fire Gaspar Becerra mused and dreamed of fame. Longfellow finds him weary, and baffled because he has worked long and faithfully to carve an image of the Virgin Mary, out of precious wood brought from a far eastern island. Humiliated and discouraged, at last he fell asleep. Then a voice cried, "Rise, and shape the image from the burning brand of oak." So from the burning embers he quenched the flame and worked on the oak with all his skill. Soon the image was complete and he saw that it was good. We have the lesson that it is best to take the task which lies nearest, when disheartened by fruitless effort.

The far-away has the glamour which holds youth. Because a task lies close at hand we are inclined to turn away from it as being too trivial and unimportant. Andrew had spent four years in college; but he went to work with farm hands who had little education. Clara can be a waitress or find work in a hosiery mill, though her college diploma testifies to years of study for some other work. But if whatever their hands find to do is done gladly and cheerfully, we believe that somehow things will come right. Half the perplexities and anxieties of life would disappear if we believed in God enough to take him at his word. This is one of the all things which work together for good to those who love the Lord. One of the hardest things to bear is disappointed ambition. Inequalities of talent and of physical good fortune are apparent to every observer. But to be unable to use the talent; this calls for a submissive spirit. Andrew and Clara were conquerors when they went to work at the nearest task. For

they believed that by being faithful to duty they might win their way to what they wanted most.

An abiding faith in our heavenly Father, who loves his children and plans their lives, is greatly needed through these years. His overruling care keeps us in hours of weakness, when we must have a guide to lead us from defeat to victory. Remember to—

"Take this lesson to thy heart,
That is best which lieth nearest;
Shape from that thy work of art."

Hatfield, Pa.

Oh, Such Fun!

BY GRACE HILEMAN MILLER

I HAVE had fun with children, fun with babies, fun with young people, fun with older people, but never such in all my life as I have had with my "Mystery Friend of the Friendship Sunday-school class. The mission of this story is to pass this "Oh, Such Fun!" recipe on to the readers of the MESSENGER.

Last autumn each member of this class drew the name of a person as Mystery Friend for the coming year. A number of names of people outside the class were dropped into this box, from which we drew names, and folks were invited to take more than one if they cared to.

I drew the name of one of the seemingly merriest women in the class, and the last one that I felt I could cheer up even if she needed it. When the Mystery Friend secretary announced that she was sending the basket around the second time, so that any one caring to could exchange her name, I decided to make a trade.

Imagine my surprise when I got home to find that I still had the first name I drew! However, I took that as a challenge that I must try! And, too, at the close of this class meeting I had heard this woman telling another her troubles. So I changed my mind about her not needing a Mystery Friend and decided to send her words of cheer.

The next morning I picked out a number of odd post cards I had tucked away, and used one to inform this woman that she had a Mystery Friend. A few days later she did me a special kindness, so I sent her another of these cards featuring a scene in New Jersey; the other one had featured Maryland scenery. Soon one of her neighbors, who knew my secret, said: "You surely have her guessing." Then I learned that her birthday was passed. So I baked a birthday cake, put a card on telling that since she did not tell me when her birthday was she had to take her cake late. I sent it to its destination through the kindness of my husband and the president of another class of the Sunday-school, and labeled it: "Kindness of the President From Your

Mystery Friend. I signed all communications: Mystery Friend.

As it would happen, I went to the high school in this woman's automobile that afternoon and she looked right into my face and told me her story, how Mr. B.—came to her door with a package that noon, and when she opened it it was a birthday cake from her Mystery Friend, sent "Kindness of the President." Said she: "I was so tickled about it I wanted to thank that woman most heartily. I called up the class president, Mrs. S—, and asked her if she would take a message to that woman for me. I simply can't stand it any longer without telling her how I appreciate what she is doing! But Mrs. S— could not tell me who my Mystery Friend was. Then I tumbled that *Kindness of the President* was only to mislead me!"

Sunday morning I happened to be talking to the class president and a few others in the church foyer, when my Mystery Friend walked into the group.

"Well, have you learned who your Mystery Friend is?" asked the president.

"No, I haven't," she laughed, and looking straight at me, told the birthday cake story again.

At the next class meeting, a week or two afterward, some one remarked that she did not know what to do for her Mystery Friend. And up spoke my lady and told the birthday cake story. As she sat right in front of me, I had occasion to move to another part of the room.

I did a number of little things in the course of time: sent all kinds of cards, hung May baskets for two little grandsons, sent an odd dessert for her daughter's birthday dinner, and had an April Fool cake made. And all the time I heard echoes of my Mystery Friend's appreciation from her next door neighbor, who was my confidante, and from other people, as this friend was most generous in her words of appreciation. Such fun, oh, such fun as I did have! It was much more than had I been the recipient.

I stopped one day to analyze the situation as to why I did have so much fun, and concluded that it was because the entire effort was for some one else! She did not know my identity and could not reciprocate.

Such fun, oh, such fun, to be called some other member of the class until during the course of this project I had been about a dozen different people in this class! Then, when the day of identification came, not only my friend but dozens of others told how much good this project had done them. One woman stated that a word of cheer on a post card had "saved her life."

If your class has not tried this project you are each one missing an opportunity to have oh, such fun—yes, and to lift the load of another!

La Verne, Calif.

What to Pray For

Week of June 8-15

SINCE the first Christian disciple set foot on the shores of America and made signs of love and friendliness to the natives the gospel of Jesus Christ has continued to spread. It has been carried, not only by the clergy and home mission workers, but by multitudes of consecrated souls to whom the gospel had been good news, and having experienced its power, they desired to share it with others. This expression was made in life and in deed as well as by word. It came out in the very life and actions of those who loved God and their fellow men. They were not strong for emotional excess as a part of their religion, but they did demand honest virtue and moral integrity. They have stood for clean living, for the strictest sort of honesty, purity and undefiled righteousness. The census does not give a record of all that has been accomplished, but multitudes of God's children have found the Christian way of life through the efforts of these consecrated souls, and the good news has penetrated the most remote corner of the new world.

During this week let us pray that every Christian in the homeland may realize that he, too, is a home missionary. That he may be able to live the highest type of Christian life he knows. And that he may lead others, now living less than their best, into full fellowship with Our Lord and Savior.—*J. H. Mathis, Norborne, Mo.*

Junior Worship Program for June

(For Use With the Junior Project)

Theme: How Our Chinese and Japanese Neighbors Help Us.

Quiet Music.

Hymn: In Christ There Is No East or West.

Call to Worship: "The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein." For "He giveth to all life . . . and hath made of one blood all nations of men." "O let us give thanks unto the Lord for his mercy endureth forever."

Response: "This is the time of prayer;

Let earth to heaven draw near;
Lift up our hearts to seek thee there;
Come thou to meet us here."

Scripture: "By love serve one another. For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself." "Whosoever will be great among you, let him be your minister, And whosoever will be chief among you, let him be your servant."

As the greatness of any individual is measured by the help and service he gives to others, so, too, a nation is great in proportion as it serves the world and works for the welfare of all peoples.

Prayer Song: Tune: "America"

"God bless the nations all,
Each nation great and small,
God bless the whole;

May all of human kind
Be of one heart and mind,
And in each other find
A kindred soul!

"So shall all nations be
As one great family,
God's children all—
Each take a brother's stand
Toward all, in every land,
And thus with helping hand
Meet every call."

Leader's Talk: Gifts of the Chinese and Japanese to Us.

The people of the world are dependent on each other. Each nation needs all the others. Our lives would be much poorer without the gifts of the other nations to us. Today we are going to think of some of the gifts of our Chinese and Japanese neighbors to us. (Below is a suggestive list which the leader may use in preparing her talk.)

From Japan

Silk, tea, rice, millet, bamboo, camphor, lacquer ware, toys, and games.

Jokichi Takamine, a Japanese, discovered how to make a medicine from the mold of the rice plant that is now used by our American doctors in treating people who cannot digest certain kinds of food. It is called Taka-diastase. He also helped to discover adrenalin, a medicine that is used in all our hospitals. It prevents bleeding in operations and it is used in treating certain conditions of the heart. Many great drug factories were built by this Japanese doctor.

The Japanese love color and beauty and they have given us many beautiful things. (The leader should find some samples of beautiful Japanese poems if possible.)

These people also teach us to be more courteous.

From China

China is a very old country and learned to do many things while our own ancestors were yet savages.

The Chinese had silk clothes when our ancestors were using goatskins and stone axes in the forests of Great Britain. It was from them that we learned how to care for silk worms and produce silk cloth.

China was the first country to find out how to make glass. The Chinese knew how to do this before Moses led the children of Israel out of Egypt. The Chinese also taught the world how to make the type of paper we use today.

The Chinese excel in making beautiful pottery and china-ware.

Many plants now grown in our country came to us from the Chinese. In the Dakotas it is very hard to grow trees of any kind. But a tree called the family elm was found in China that grows well in these states. A disease was affecting the chestnut trees of our country. The Chinese chestnut tree was brought to our country and it was found that it resists the disease. So now we have many of these trees in our land. Varieties of peaches, persimmons, pears and lemons have come to us from China. Some of these grow in places where it was difficult to raise fruit before. A beautiful yellow rose was brought to the United States from China. It grows in parts of our country where before very few roses could be grown.

From China we also get tea, silk, and embroidered articles. The Chinese women do beautiful needlework.

The Chinese teach us obedience and to honor parents and older people.

Prayer: That we may appreciate our Chinese and Japanese friends and what they have done for us, and that we may share our blessings with them.

Offering: "All things come of thee, O Lord; and of thine own have we given thee."

Song: Children of the World United. (This may be obtained from the General Mission Board.)

THE CHURCH AT WORK

Directed by M. R. Zigler, Executive Secretary; Rufus D. Bowman, Director of Adult Education; R. E. Mohler, Secretary of Men's Work; Mrs. Ross D. Murphy and Anetta Mow, Women's Work; Dan West, Director of Young People's Work; Raymond R. Peters, Chairman of Intermediate Committee; Ruth Shriver, Director of Children's Work; H. Spenser Minnich, Secretary of Christian Finance; Ross D. Murphy, representing the Pastoral Association; Ruth C. Sollenberger, Office Secretary.

ADMINISTRATION

Church Loyalty Crusade, Rocky Ford, Colorado

The first Sunday in March the Rocky Ford church entered upon a church loyalty crusade that was to close Easter Sunday. The program was carefully worked out and announced to the congregation through the church bulletin two weeks in advance.

Three objectives were emphasized: church attendance, self-denial and evangelism.

The attendance at both Sunday-school and church services increased as much as forty per cent during the eight weeks.

Coin cards were used for the purposes of self-denial, the results of which were applied to the loan on the new church building. This was done through the Sunday-school. Dime cards were issued to the adult department. Nickel cards to the juniors and penny cards to the primaries. It required so many coins of each denomination to make a foot. A big thermometer in the auditorium registered the feet of coins as the cards were returned. More than 150 people took part in this self-denial service. Only a few cards were unaccounted for and three came back partly filled. The net results more than doubled all expectations.

At the beginning an attendance chart was given to each member and child. Record was kept of all services attended. They were asked to indicate on the chart whether they attended communion on Good Friday, whether they were up-to-date with their church offering and whether they did any special Christian work during the crusade. These charts were signed and returned to the pastor. Home visiting was emphasized and done. Reports were made at the midweek service.

Evangelistic sermons were preached both morning and evening during April. Ten accepted Christ, one was received by letter and one lady rededicated her life.

It was a refreshing season to both congregation and pastor. The secret of success is found in the fact that the entire church was united on a definite program: men, women, young people and children.—Harvey R. Hostetler, Rocky Ford, Colo.

THE MINISTRY

Jesus and the Individual

Part I

Jesus did not elaborate on particular social theories. He laid his hand on the unit of any social group—the individual.

He spent much time with crowds but more with individuals. His was a scientific approach. It was a place to take hold, where results could be expected and measured.

The person who loves everybody in general and nobody in particular will not possess any adequate understanding of human nature. Jesus loved everybody but there was the intimate group of the twelve; a still more intimate three.

It has been said of Hitler that he can face great crowds of people, but he is floored in the presence of one person. Mahatma Gandhi not only wields a great influence over multitudes, but his intimate touch with the individual is potent.

Jesus was most happy when he could deal with the individual apart from the crowd. In the quiet of an evening he sat and talked with Nicodemus on getting square with God. With a woman at a well, isolated by the heat of noonday, Jesus brought intimately near a God who can heal the innermost heart and the outermost world. To the rich young ruler he said that the way to find the life that is real is to lose one's life to (one's interest in) the clamor and clutter and crash of things. Even when the crowds pressed Jesus hardest, he thoughtfully and tenderly turned to respond to the timid touch of one who had felt her need would never be met.

Jesus enjoyed fellowship with the ninety-nine, but his heart was heavy until the one hundredth had been restored to its proper status in the group.—Harlan J. Brooks, representing the La Verne College Faculty Commission on Individual Life.

LEADERSHIP TRAINING

1935 Church of the Brethren Camps

Southeastern Region (except Maryland), Camp Bethel, Nace, Va.

Write C. S. Ikenberry, Daleville, Va.

Intermediate Girls' Camp, July 1-8, Mrs. Edna Harmon Smith, Floyd, Va.

Intermediate Boy's Camp, July 8-15, John B. White, 1701 Ashwood Ave., Nashville, Tenn.

Young People's Camp, July 15-22, Raymond Peters, 3435 Van Buren, Chicago, Ill.

Youth Leadership Conference, July 22-29, Perry Huffaker, 1147 E. Fox, South Bend, Ind.

Training School and Bible Conference, July 29-Aug. 2, Rufus D. Bowman, 337 North Carolina Ave., S. E., Washington, D. C.

PEACE

Recent Facts From the Nye Investigation

III

First Question: Why do the shipbuilding officials oppose the attempt to take the profits out of the manufacture of war materials?

Answer: Mr. Eugene G. Grace, president of the Bethlehem Corporation recently criticized the attempt of the veterans to secure the bonus of \$1.25 for every day of army service. Then he went on to oppose the efforts being planned to take the profits out of war manufacturing. The hidden cause for this may become clear, when it is known that he admitted receiving bonuses of \$3,669,000 in two war years. Of course, it seems too bad to have the goose killed so she can't lay any more golden eggs!

Second Question: Is there any limitation placed by the

government on the percentage of profit made on the manufacture of warships by private shipbuilding concerns?

Answer: The profit is limited by law to 10 per cent. But, during the World War, Bethlehem Corporation received 20.3 per cent on Emergency Fleet contracts. Following the breakdown of the 1927 Geneva disarmament conference, a cruiser bill was passed which brought to the New York Shipbuilding Company 36 per cent profit on cruisers; it brought to Newport News and Drydock Company "34 per cent on the cruiser Houston" and "37.2 per cent on the Augusta." The average annual profit of the Bethlehem Steel Corporation before the War was \$6,000,000; during the War it was \$49,000,000.

Yet the navy department refused to enforce this law limiting profits! Capt. W. G. Du Bose claimed that was up to the treasury, if it wanted to do anything.—Charles E. Zunkel.

CHRISTIAN FINANCE

Bleating Sheep

The Twenty-third Psalm is one of the most popular passages in the Scriptures. But there is a question as to how many of the Christian people who name it as their favorite passage recognize and practice the stewardship teachings of this Psalm.

In an interesting leaflet written by a Methodist layman the idea is brought out that when we claim the Lord as our Shepherd we thereby acknowledge that we are his sheep. This being true, does not the Lord have the right to shear us? If we are his sheep all we have belongs to him. As our Shepherd he has the right to shear us and it is our duty to produce more wool.

We don't hesitate to call upon God to shepherd us, to lead us beside "still waters" and "through green pastures," and to comfort us in times of trouble, but when the shepherd calls on us for some wool, too often our answer is mere bleating.

CHRISTIAN WORKERS

Neighbors Across the Seas

PREPARED BY IRA H. FRANTZ

Rom. 1: 8-17

June 23

1. Definition.

From Luke 10: 25-37, formulate a definition of the word "neighbor" that will include people of other lands.

2. Neighbors and War.

- Recall the sad consequences of neighborhood feuds.
- War is a neighborhood feud on a large scale.
- Nations can be neighborly (1 Kings 5: 1-11).
- Citizens have a right to demand of their governments that they be neighborly.
- Citizens may personally maintain a neighborly attitude irrespective of governmental attitudes or even war.
- Good neighbors consider each other's welfare. Apply this to international neighborliness.

3. The "Neighbor" Idea in Missions.

- "I am debtor" (Rom. 1: 14).
- What do our "neighbors" in India, China, or Africa most need?
- We are richer for sharing.

Questions:

- Is the U. S. being a good neighbor in sending war munitions to South America?
- In view of the Japanese problem of overpopulation, can you suggest how we might be better neighbors to that country?
- What estimate of America do the Chinese get from American-made moving pictures?

MEN'S WORK

Men's Work in the Dallas Center Church

Mr. Walter Royer, district chairman of Men's Work for Middle Iowa, writes the following interesting items concerning Men's Work in his local church:

"During the past year our men sponsored a Fathers and Sons' banquet which was attended by more than a hundred men and boys. In November we promoted a 'Church Loyalty' month. Many of our men were present at every service and a marked increase in attendance was noted. Our men were responsible for the planting of trees and shrubs for the beautification of our church grounds. During the absence of our pastor a number of Sunday programs were rendered by the men. One program of special interest was a temperance educational program at which time pictures were shown. One joint meeting was held with the Women's Work group. At this meeting it was agreed that the ladies should furnish the paint for the interior decoration of the basement Sunday-school rooms and the men were to do the work. This project was successfully carried out. Evidences of the success of the program of the year are the fine fellowship and social contacts that were made. On the whole Men's Work served well in the Dallas Center church during the past year."

WOMEN'S WORK

II. The Conference of 1885

The enthusiasm of the women for missionary work is remarkable. Sister M. E. Snavelly of Urbana, Ohio, was the guiding star as far as Messenger publicity is concerned, writing fearlessly for missions. Her article of April 21, '85 presents a plan of promotion among the women. Its object was (1) greater interest in missions, (2) personal responsibility, (3) a channel for giving. This is the plan: Let each sister bring or send by delegate or mail her offering in an envelope to the Conference at Mexico, Pa., with a note of encouragement or greeting. If she desires, her name will be suppressed. Address, D. L. Miller, Sec'y of the Mission Board. There let the Board appoint a committee to open and read the letters, the sum to be used by the Board as seems best.

The plan worked like magic. At the close of the forenoon business session of May 27, Moderator Wise announced a meeting of the sisters during the noon hour. At one o'clock the tabernacle was filled, men included, some sympathetic, some otherwise. A number of sisters were on the stand. Several hymns were sung and a prayer, the burden of which was, "God bless the mission," was offered. Mrs. D. L. Miller stated the object of the meeting and read a number of the letters. About one hundred had been received. One contained a gold dollar which had been received as a birthday present years before. A twelve year old girl also gave a gold dollar. It was used to buy papers for girls in Sweden. Ella Brumbaugh was nominated pres-

ident and took charge. Elizabeth Howe was appointed secretary and Fannie Quinter, treasurer. Short talks were given by Sisters Moomaw of Virginia, Irwin of Ohio, Ella Brumbaugh of Pennsylvania, Addie Hohf of Illinois, and Clara Pittenger of Ohio. A collection was raised amounting to nearly \$100. Then the Standing Committee came in.

In the Messenger issue of June 30, Fannie Quinter gives a full financial report. One hundred and five names and addresses are given with the amounts. Some "suppressed" their names; some, the amount given. The significant thing about this report is that in five instances sisters united their efforts, twelve from Fall River church, Kans., four from Ind., also sisters of Mt. Morris, Ill., Huntingdon, Pa., and Lanark, Ill. The total sum turned over was \$285.18.

The editor of the Mifflintown, Pa., papers says: The ability displayed by the Dunker preachers was marked and beyond all expectation by outsiders; but the ability of the sisters was so striking in the management of the missionary question that the like has not been witnessed among women in central Pennsylvania.

Editor Brumbaugh also compliments the women: "We heard a number of our good brethren say that they believed the best thing the church could do would be to commit the financial part of the mission into the women's hands. There would be less form and more work."

Bro. J. H. Moore said: "What the women undertake they make a grand success. Let no one lay a straw in their way."—Mrs. E. G. Hoff, Elgin, Ill.

YOUNG PEOPLE

The Critical Age; Young People and Music

A. The Leader's Own Religion.

At the age of eighteen, more or less, people become very critical of the customs of their elders. It is a natural thing, but it puts a strain on everybody else. Sometimes these critics want to throw out the "baby with the bath."

Because of this, the leaders of youth have a hard and delicate task. And their real religion will determine how they deal with it. Here are some questions:

1. Do you feel under obligation to defend things as they are in church?
2. Do you have the nerve to try to fill to overflowing the old teachings of the church?
3. Is your own uprightness any better than the righteousness of the scribes and Pharisees?

B. What He Wants to Do.

The first message sent over the telegraph wire was: "What hath God wrought?" The first piece of music (?) transmitted over the ocean by radio was, "Yes Sir, She's My Baby," one of the early jazz numbers.

Jazz has wrought much havoc in the past fifteen years, but it is gratifying to note that it is on the wane. Also it is good to observe the rapid development of music appreciation in the past five years, and the renewed interest in some of the good old songs. "Let me write the songs of a nation, and I do not care who writes its laws."

1. Do you draw the line between "sacred" and "secular" songs?
2. Do you think real Christianity excludes every other kind of songs but religious ones?
3. If not, what kinds of "secular" songs would you approve for your youth?
4. Would you develop a program of instrumental music among your youth?

C. How He Goes About It.

Here is one way that has helped:

If you have earned the right to do it, ask your young people to bring to one of your meetings the sheet music they have at home—all of it. Of course their names should be on it so that every piece can be returned to the owner.

Assemble all of it on a table in front of the room. Hold it up before them, one piece at a time—with the name of the owner concealed—and ask where they would classify it. A, it fits with the best of living; C, it decidedly does not fit with the best of living; B, it is somewhere between C and A.

Place each piece in the pile where the majority of the youth vote it belongs. N. B. Only those who know the piece should vote on it.

Ask them what should be done with piles B and C.

INTERMEDIATES

Intermediate Lessons

The following letter was sent to Bro. Hoff, our editor:

Dear Coworkers:

We are using the new intermediate quarterlies in Waterford Sunday-school, and as a teacher I would like you to know how deeply we appreciate the material you have accumulated for the intermediate group.

The April, May and June books are especially good; the daily Bible reading references and splendid lesson text with references, and also teacher's helps are an invaluable guide to the teacher who has found it impossible to attend a Christian college, so must secure training through that which can be read in the home.

With these helps teaching becomes a real pleasure and our vision of the Christ life more real.

Yours in his service,

Mrs. J. E. Cupp.

We believe other groups will be as well satisfied, if they decide to use our New Intermediate Graded Lessons.

CHILDREN'S DEPARTMENT

The Home and Child Religion

(Note: Continued report of discussion group at Bethany Pastors' Conference, 1934, A. O. Mote, leader)

I. The church has a responsibility to the future home builders.

- (a) Have a program or two on "Social Relationships" in the senior B. Y. P. D.
- (b) Let the pastor give a series of sermons annually on the general theme of "Love, Courtship and Marriage."
- (c) Provide for a doctor to address young people approaching marriage.
- (d) Let the pastor have a few choice books on the subject: Intimate Relationships of Husband and Wife.

Bibliography—On Education in Family Life, Marriage, Parenthood, and Young People's Relationships, International Council of Religious Education, 1935. May be ordered from the Board of Christian Education for 10c.

II. Let the church emphasize the home through special days and events.

- (a) Dedication of small children to the kingdom.
- (b) Family day in the church.
- (c) Circle dinners whereby the families of the church may eat together in each others' homes.

III. Religious education in the home.

A. Family Worship. "Religion and life are one, or neither is anything." "Everything about a child's life should be interpreted religiously."

1. Time.

(a) At the breakfast table.

- (b) After the evening meal.
- (c) Before retiring.

Note—There is a method for every home and this must be sought by the father and mother in coöperation with the children.

2. Materials.

- (a) The devotional books like—
"The Daily Altar," Herbert L. Willett, Charles Clayton Morrison. "Today."
- (b) The Bible. (A modern translation is desirable for smaller members of the family.)
- (c) Character stories.

CORRESPONDENCE

BRETHREN YOUTH HELPING TO BUILD A NEW WORLD

The B. Y. P. D. cabinets of Illinois, Indiana, Michigan, and Ohio met together May 17-19, at Camp Mack, for the second annual Cabinet Retreat. These young people met as representatives of 8,000 young people of the Church of the Brethren to discuss some of the problems of the young people's work of the church. Together they groped for a worth-while plan of action to carry back with them as they returned to their homes.

They made the decision to put their efforts toward helping to bring the life of Christ into the life of the church, the 1935 emphasis, and chose peace and goodwill as their special field.

Christian movements must be based on the needs of today; and one great need, as they saw it, is to bring about individual peace and goodwill, which is lacking even in our churches. These young people are now a Goodwill Committee, and have determined to grow more peaceable themselves and are endeavoring to make the Church of the Brethren a church with a message of peace and goodwill to the world, reaching from the hearts of the "Brethren."

That is the goal; the starting place is forming a goodwill club or no-gossip club. The harm done to individuals and churches because of this seemingly enjoyable but certainly unchristian habit need not be mentioned; it is too evident. As a penalty for "forgetting themselves," these Goodwill Committee members have put a fine of five cents or memorizing five lines of poetry for each "slip." With this money, books will be bought and circulated among the young people of a local or district B. Y. P. D.

A great deal of strength can be gained by united effort. It is the hope of these young people that by uniting, they might make a decisive contribution toward stable peace in the coming year.

"Help us today
To think but loving thoughts,
To say but kindly words,
To do but helpful deeds."

Decatur, Ill.

Virginia Ashenfelter.

"WHERE IS NO. 5?"

"Where is No. 5?" asked two little girls of one of our splendid young ladies as she was leaving the church.

"What do you mean by No. 5?" said the young lady kindly. The troubled faces of the little girls clearly revealed that something was wrong.

"The police station. Mother sent us to the police station. Daddy is drunk and he is beating mother up," came the answer.

It was night and the young lady brought the little girls to the pastor's home to ask help. The pastor went with them to the police station. Their ages were seven and eight. The following is what they revealed to me on the walk to and from the police station.

"Daddy comes home drunk almost every night. He has been fighting mother all evening. He makes enough, but he hardly ever gives us any money. Little sister is at home sick. Sister is going to have a birthday Monday, but daddy won't buy her a present. Mother is going to take the insurance money and get her a present.

"One night daddy tried to kill mother. One night daddy threw sister down the steps and started to throw her out the window. He won't let us sleep. He wakes us up at night.

"We go to the Catholic school. Mother says she knows we are all right when we are at school. Mother says that when she dies the sisters will take care of us."

"Do you have enough to eat?" I asked.

"No, we don't," they answered. "Sometimes we have nothing to eat but rice. Sometimes we have nothing to eat but milk and buns."

"Oh! There's daddy in that car! Don't let him see us! I'm so afraid!" cried the older one. The father had left home and was driving around for hundreds of cars to meet.

The mother was on the corner to meet us when we returned. She hardly had time to say "Thank you" before the policemen arrived. I did not hear much of the conversation that followed. This much I heard from the mother, "Can't you do something? I have a sick baby at home with a temperature of 103."

And this is repeal! How long are we going to tolerate it?

Washington, D. C.

Rufus D. Bowman.

MINISTERIAL CONFERENCE OF NORTHEASTERN OHIO

This quarterly conference was convened in the First Church of the Brethren in Canton, Ohio, May 10. The occasion was one of more than ordinary significance, because of the presence of the Peace Commission of the Church of the Brethren, consisting of C. Ray Keim, L. W. Shultz and O. W. Neher, all of Manchester College. They were accompanied by Bro. H. L. Hartsough of the same place who in his characteristic way made the forum periods impressive and practical. The devotional periods of both forenoon and afternoon, conducted by Ira E. Long and Wilbur Bantz, respectively, were deeply spiritual and in harmony with the general theme of the discussions of the day.

There were three ten-minute addresses: "The Christian Philosophy of Peace," by Wilmer Petry, DeWitt Miller and Charles A. Helm—all presented in a masterful manner. L. W. Shultz, presented "The Record of the Church of the Brethren on Peace" followed in the afternoon by a discussion and presentation of "The Proposed Peace Program," by C. Ray Keim. O. W. Neher told of "Available Materials and Methods," by which the teaching on this vital subject can be made more effective.

The presence and help of the Peace Commission with Bro. Hartsough was greatly appreciated by the ministers of the district. The discussions were well received, and will no doubt add impetus to this phase of Christian living in the churches represented in the conference.

Kent, Ohio.

A. H. Miller, Secretary.

MINISTERS AND WOMEN'S WORK CONFERENCE

The ministers' and Women's Work conference of Juniata College territory was held May 6 and 7. This conference, as last year, met at 3:30 P. M., for the first session of the day. Other years the first session began at 7:30 of the first day. The added session proved so well worth while that it has been approved for continuance.

Bro. M. J. Brougher, Greensburg, Pa., gave the opening address, basing his thoughts on the need and the power of the Holy Spirit in the minister's life. This message, so helpfully given, set a high standard for the conference as well as for the service of each minister present.

Dr. W. W. Slabaugh of Bethany Biblical Seminary and President Bowman of Bridgewater College each gave three messages. Each of Dr. Slabaugh's messages dealt with one phase of the life of Jesus our Savior. He reviewed most helpfully the marvelous mental, spiritual and physical activity of our Savior and the blessings coming from them through the centuries to the world as well as to the church.

The evening session of May 6 was given to our church's program of the past fifty years and a forward look at what her service may be during the next fifty years under God's guidance and blessing. A goodly number present have lived through these fifty years of service, which to hear rehearsed by President Bowman of the church's work at large, and by Mrs. F. F. Holsopple of the part taken by the women, was an experience full of many thrills and helpful, refreshing memories. Mrs. Ross D. Murphy, while not posing as a prophetess, did challenge her hearers with the greatness and blessedness of the work which may and will be done by the united endeavors of the consecrated men and women of our church.

Space forbids even a bare outline of the other messages so rich in thought and challenge for a deeper consecration out of which will certainly come a wider and richer service through which God will lead greatly increasing numbers into his kingdom. What a rich feast for the hungry soul this conference proved to be! To be present and enjoy it was an experience none can soon forget.

Huntingdon, Pa.

J. M. Pittenger.

SHOWED LOVE UNTO STRANGERS

Walking down a street in the Mexican colony the other day with a friend, we paused to admire a flower garden gorgeous with flaming cactus blooms, masses of purple verbenas centered with tiny white stars, roses of every tone—deep red, rosy pink and rare yellow. Pure white mock orange blossoms blended their perfume with sweet pea hedges in a riot of color on either side of the miniature park. As we feasted our eyes and souls a little old-fashioned woman appeared in the doorway of the low cottage at the rear of the garden. She beckoned to us to come in and take a closer view. She disappeared a moment, but came back armed with scissors, saying: "I will give you a bouquet." She ushered us around among her flowers, enthusiastically explaining all about them.

When we departed, taking rare blossoms with us, we thanked our impromptu host and she thanked us for stopping. We remarked to each other, "Truly the Mexican does not forget to show love unto strangers." But, can the Mexican say as much of the **Americano**, as they call us? We had to hang our heads in shame as we realized that often they are worse than ignored, even by professing Christians.

Grace Hileman Miller.

La Verne, Calif.

THE PASSING OF SISTER CARRIE MURPHY

Sister Carrie M. Murphy was born Aug. 4, 1890, in Somerset County, Pa., a daughter of Jacob and Mary Layton Seese; she died April 10, 1935. She accepted Christ at the age of twenty and was baptized in October, 1910. Desiring to prepare herself to serve in a larger way, she entered Bethany Bible School in the fall of 1913, spending about a year and a half there. Later she took work at Elizabethtown and Juniata.

In 1916 she married Bro. James Murphy. Later when he entered school to prepare to teach she also took work to further her education so she could better serve her church which she so dearly loved.

Brother and Sister Murphy lived at Pittsburgh for a number of years. Here she also took an active part in the work of the church. She served as director of Aid Societies, then as president of Women's Work of the district when it was organized; in October, 1934, she declined to be reelected on account of her health, but was chosen on the council as Aid Society director. She served the district in this capacity for six years.

Sister Murphy was talented especially as a leader, also as a worker with children. In her home church at Rummel she was a primary teacher, and the children all loved her. She also served on various church committees and was president of the women's organization. She was very much interested in the missionary, temperance and peace programs of the church.

Services in the Rummel church by Bro. Galen B. Royer and Bro. Galen R. Blough, with interment in the Berkey cemetery. She leaves her husband, her mother, one brother and two sisters.

Windber, Pa.

Mrs. Warren Hoover.

ELDER I. WILLIAM MILLER

Elder I. William Miller was born Oct. 1, 1867, near Greenmount, Rockingham County, Virginia. He died in Broadway, Va., April 19, 1935. He had been in ill health for nearly a year and his condition was serious for about four months before his death. He received treatment in Rockingham Memorial Hospital in Harrisonburg, Va., and in Garfield Hospital in Washington, D. C. The best medical skill, however, failed to restore him to health.



He leaves his wife, Mary Susan Wampler Miller, to whom he was united in marriage Nov. 4, 1891; three sons, B. O. Miller, Blackburg, Va., Homer J. Miller, Port Republic, Va., and Joseph W. Miller, Broadway, Va.; three brothers and one sister, J. A. Miller, Manvel, Texas, B. F. Miller, Grottoes, Va., S. M. Miller, Sebring, Fla., and Mrs. B. B. Miller, Cross Keys, Va.

In early life Bro. Miller taught in the public schools of Rockingham County. He later devoted himself to farming and was successful in his business.

At the age of thirty-five he was elected to the ministry and he was ready when the call came. Almost immediately he became active as a preacher. He prepared his sermons carefully and was an able, interesting, attractive speaker. He was gifted as a singer, which helped greatly in his ministerial work. His services were given to the church without pay.

During the thirty-three years of his ministry he conducted about twenty-five revival meetings in the churches of Virginia and West Virginia; he baptized three hundred forty-four applicants for church membership; he performed fifty-eight marriage ceremonies, and conducted two hundred fifty-one funerals. He was for many years a member of the District Mission Board and at the time of his death was a member of the Ministerial Board of the Northern District of Virginia. He attended thirty-eight Annual Conferences, four times as a member of Standing Committee. He was Moderator of District Meeting in 1934. Bro. Miller loved the church and greatly enjoyed his work in the ministry. He was ready to go when called and generally went at his own expense. He believed that his work as a minister should come first. His father, Benjamin Miller, was a leading preacher in Rockingham County; two of his brothers are ministers and his three sons are ministers.

About fifteen years ago he retired from active work on the farm and moved to Broadway. Here he later became elder in charge of Linville Creek church and gave his time more fully to church work. He will be greatly missed in his home church and in the Northern District of Virginia, where he was a leader.

Funeral services conducted at Linville Creek church were in charge of Elder C. E. Long, with the assistance of Elder L. S. Miller and the writer. Interment was in Greenmount cemetery.

John C. Myers.

Broadway, Va.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Allender-Clopper.—At the home of the undersigned, May 12, 1935, Bro. Charles Allender and Miss Edna Clopper, both of Baltimore City, united in holy wedlock.—I. S. Long, Baltimore, Md.

Beers-Allen.—By the undersigned at his home, Oct. 6, 1934, Bro. Samuel H. Beers and Sister Mattie May Allen, both of Akron, Ohio.—G. W. Kieffaber, Akron, Ohio.

Brown-Nippert.—At the home of the bride's parents, Brother and Sister John Brown of Davenport, on Feb. 14, 1935, by the undersigned, Howard Waldo Nippert and Blanche Anna Brown.—W. A. Kinzie, Carleton, Nebr.

Courtney-Rohrer.—By the undersigned in the bride's home, Canton, Ill., Mr. Ralph Courtney and Miss Mary Rohrer were united in marriage, April 5, 1935.—Raymond R. Peters, Chicago, Ill.

Elder-Crawford.—By the undersigned at bride's home, Jacob Elder and Beulah Crawford, both of Lawrenceville, Ill.—Dolar C. Ritchey, Lawrenceville, Ill.

Gaston-Bartholomew.—By the undersigned at the parsonage, March 3, 1935, Leroy Gaston and Edith Lucille Bartholomew, both of Morrill, Kans.—Paul S. Longenecker, Morrill, Kans.

Kepley-Crawford.—By the undersigned in the Allison Prairie Church of the Brethren, Benjamin Kepley and Martha Crawford, both of Lawrenceville, Ill.—Dolar C. Ritchey, Lawrenceville, Ill.

Milholland-Sheld.—By the undersigned, in the Church of the Brethren, April 30, 1935, Mr. Richard L. Milholland and Miss Ellen M. Sheld, both of Winchester, Calif.—W. M. Platt, San Bernardino, Calif.

Miller-Knisely.—By the undersigned at the home of Mr. and Mrs. A. E. Knisely, the bride's parents, April 21, 1935, Edward Miller, and Opal Knisely, both of Morrill, Kans.—Paul S. Longenecker, Morrill, Kans.

Van Lear-Clatterbaugh.—By the undersigned, at the home of Brother and Sister Clatterbaugh, Mt. Solon, Va., April 17, 1935, Mr. O. M. Van Lear, of Staunton, Va., and Miss Virginia Siple Clatterbaugh of Mt. Solon, Va.—O. S. Miller, Bridgewater, Va.

Wolfe-Miller.—By the undersigned at his home, May 11, 1935, Bro. Stewart P. Wolfe and Miss Iattie Miller, both of Pine Grove, Pa.—S. K. Wenger, Rexmont, Pa.

FALLEN ASLEEP

Allen, John R., son of Daniel and Mary (Jordan) Allen, born near Brighthurst, Ind., Oct. 12, 1859, died at his home near Flora on May 16, 1935. June 12, 1884, he married Ollie Davis; seven children were born to them. His wife died Feb. 20, 1923. He was a loyal member of the church for over thirty years. Surviving are four daughters, one son, six grandchildren, one great-granddaughter, one brother and two sisters. Funeral services in the Flora church by the writer assisted by Eld. John Flora. Burial in Maple Lawn cemetery.—Ray O. Shank, Flora, Ind.

Blaylock, Thomas, born in Cedar County, Iowa, Jan. 21, 1860, died at a hospital in Superior, Wis., April 24, 1935. When quite young he moved with his parents to Keokuk County, Iowa, where he resided until March, 1901. Dec. 23, 1886, he married Myrtie B. Garber. In March, 1901, he with his family moved to Wisconsin and the following July he homesteaded 160 acres of lands near Wascott. Those who remain are the widow and six children, fourteen grandchildren, two great-grandchildren, two sisters and two brothers. Funeral services by the writer assisted by Rev. Beck. Interment in the cemetery near Wascott.—W. A. Deardorff, Rice Lake, Wis.

Blouch, Bro. Harvey, died on March 15, 1935, at his home, Palmyra, aged 67 years. He united with the Church of the Brethren at Palmyra about seventeen years ago. Services by Elders J. H. Longenecker, F. S. Carper and J. C. Zug.—Mrs. A. L. Espenshade, Palmyra, Pa.

Bovey, Eliza Jane, daughter of Luther and Mary Ellen Strode, born June 8, 1886, in Page County, Va., died at her home in Washington, D. C., March 4, 1935. She was baptized on Thanksgiving Day, 1904. She married Harry L. Bovey, June 27, 1906. To this union were born five children. Sister Bovey lived a beautiful Christian life and was a devoted worker in the church. Funeral services by the writer, assisted by Elders J. H. Hollinger and F. F. Holsopple.—Rufus D. Bowman, Washington, D. C.

Brookins, Sister Delana, daughter of John and Hannah Blickenstaff, born April 12, 1853, at Tippecanoe City, Ohio, died April 21, 1935. When she was six months old the family moved to Indiana and settled on part of the farm which was her home the remainder of her life, except for a few years spent in North Manchester. She was married in November, 1880, to Martin V. Brookins; they celebrated their golden wedding five years ago in November. One son and three daughters with the husband remain, also one sister, three grandchildren and three great-grandchildren. She with her husband united with the Church of the Brethren in 1884 and remained a consistent and active member. Services at the West Manchester church by Sister Bertha Stine assisted by Eld. J. H. Wright. Burial in the cemetery adjoining the church.—Mrs. Metta Kreider, North Manchester, Ind.

Burgard, Mrs. Lillie, born near Butler, Mo., March 13, 1882, died March 22, 1935, in a hospital at Kansas City, Mo. In 1904 she married Paul Burgard. To this union four children were born; these survive with the father. In 1916 she united with the Church of the Brethren. Although not able to attend church regularly on account of distance, she was active in her home community in the work of a small Sunday-school held in a schoolhouse. Funeral from the Warrensburg church by the writer. Burial in the Center View cemetery.—D. C. Gnagy, Warrensburg, Mo.

Cane, Bro. Levi J., was born at Luray, Va., June 23, 1876, died April 22, 1935. He belonged to the Brethren church for a number of years. He was twice married. He is survived by his widow, three daughters and one son by his former marriage. Funeral services were conducted at Friendship United Brethren church by L. R. Dettra and W. L. Riggleman of the Brethren church assisted by Rev. J. R. Callis and H. E. Richardson of the United Brethren. Burial in Stephens City cemetery.—Ollie Cline, Stephens City, Va.

Christian, Sarah J., wife of the late Eld. John H. Christian, who lived near and served the Oakland church for many years, died April 17, 1935, aged 82 years. Her husband died Jan. 16, 1919. They had one daughter who became the wife of Eld. Henry Smith. She enjoyed the loving care and ministry of a grandson and granddaughter and many others. She loved the church and was regarded by all who knew her as a sincere and devoted Christian. Burial in the Harris Creek cemetery.—Chas. L. Flory, Union, Ohio.

Cooper, Mary Elizabeth, daughter of Jacob and Mary Border, born in Montgomery County, Ohio, Jan. 4, 1856, died May 5, 1935. Dec. 1, 1881, she married Henry Cooper. She is survived by three sons, three daughters, twenty-two grandchildren and five great-grandchildren. She with her husband united with the Church of the Brethren in 1888, living and serving faithfully until death. Burial was in Eversole cemetery. Services by the writer in the Eversole church assisted by Eld. C. G. Erbaugh.—N. B. Wine, Dayton, Ohio.

Dailey, Bro. Henry M., was born at Elkhart, Ind., and died at his home in La Verne, Calif., March 17, 1935, aged 80 years. He with his wife and family moved from Indiana to La Verne twenty-four years ago where he was engaged in the plumbing business. In early years he became a member of the Church of the Brethren and remained faithful until death, taking part in the activities of the church as long as his health permitted. He is survived by his wife, Sarah Bow-

man Dailey, two sons, Arthur C. Dailey of Pomona, and Walter E. Dailey of Pasadena and one daughter, Mrs. J. S. Leckrone, Lakeland, Fla., also by three grandchildren. Funeral services were held in the La Verne church by Bro. Edgar Rothrock and Bro. Galen K. Walker. Interment was made in the Evergreen cemetery, La Verne.—Grace Hileman Miller, La Verne, Calif.

Dewalt, Elmer E., son of Jacob and Sarah Black Dewalt, born July 27, 1862, in Starke County, Ohio, died May 16, 1935, at his home in Huntington County, Ind. He came to Indiana when quite young and later united with the Salamonie church. March 19, 1885, he married Ida L. Copeland and to them two children were born. In 1924 his wife died and he married Mrs. Alma Pauline Shideler who also preceded him. Sept. 3, 1930, he married Mrs. Varina Owings who survives. He had been in failing health since January, 1934, and seriously ill for about two weeks. Funeral services at the Salamonie church by the writer assisted by Eld. Roy B. Teach.—W. C. Stinebaugh, Huntington, Ind.

Felix, Sister Hannah E., daughter of John and Catherine Weaver, born Oct. 4, 1847, in Tippecanoe County, Ind., and died at the home of her son, LeRoy Felix, in Oshkosh, Wis., April 23, 1935. On May 3, 1862, she united with the church and remained a true follower of Christ. On May 20, 1866, she married Jos. B. Felix who preceded her Aug. 26, 1926. To this union were born five daughters and three sons. In 1894 the family moved from Pymont, Ind., to Sturgeon Bay, Wis., making the trip by covered wagon, which took twenty-three days. They cleared a forty acre tract of land and donated one acre where the Worden church now stands. They were charter members of the Worden church. Surviving are seven sons and daughters, fifty-two grandchildren, 131 great-grandchildren and nine great-great-grandchildren. Services from both the Stanley and Worden churches by Bro. Lewis Hyde.—Mrs. Jacob Winkler, Stanley, Wis.

Findley, Ephraim, son of Abel and Mary Wolford Findley, was born April 3, 1854, in Bedford County, Pa., and died April 22, 1935, in Medina County, Ohio. Aug. 22, 1880, he was married to Susannah Stutzman who preceded him in death about four months ago. To this union were born two sons: Lloyd Quinter who died in his early teens, and Francis Lemmon of Homerville, Ohio, with whom he made his home. He was a lifelong believer in the principles of the Church of the Brethren and united with the church at Pleasant Hill, near Johnstown, Pa., in 1911. He was faithful to his vows until death and always supported the church freely. He leaves two half sisters; one son, four grandchildren and four great-grandchildren. Services at the Black River church by the writer, assisted by Bro. David Sower. Interment in the cemetery near by.—Arthur L. Dodge, Spencer, Ohio.

Gilbert, Sister Mary Susan, died at her home in Buena Vista, May 12. She was the oldest living mother in this city, having passed her ninety-second birthday just six days prior to her death. She was married to James Grow, to which union three sons and one daughter were born. The father and only daughter preceded her many years ago. She married Daniel Gilbert who was one of the early promoters of the Church of the Brethren in this city. He also preceded her. She is survived by three sons, many grandchildren, great-grandchildren and great-great-grandchildren. Also one brother remains. Funeral services were conducted by Bro. L. G. Humphreys, assisted by Rev. Denson and Bro. Showalter. Interment was in Green Hill cemetery at Buena Vista.—A. R. Showalter, Buena Vista, Va.

Gipe, Bro. Henry L., died May 13, 1935, at the home of his daughter, Mrs. Ralph Lease, Palmyra, aged 77 years. His wife preceded him about six years ago. He united with the Church of the Brethren about six years ago. Services by Eld. F. S. Carper.—Mrs. A. L. Espenshade, Palmyra, Pa.

Gnodle, Daniel, son of Joseph and Catharine Gnodle, born near West Milton, Ohio, died at his home in Troy, Ohio, April 24, 1935, aged 63 years. He married Miss Maggie M. Yount about forty-one years ago. Three sons and three daughters with his wife remain. He was anointed before his death. Funeral in the Troy Church of the Brethren, of which he was a faithful member, by his pastor. Burial in the Riverside cemetery, Troy.—Chas. L. Flory, Union, Ohio.

Good, Hester Ann, born Feb. 6, 1859, in Cass County, and died April 26, 1935, at her home in Flora. She was the last of nine children of Wm. and Maria Davis. She spent her early days on a farm in Cass County. Sept. 23, 1876, she married Albert A. Good and to this union five children were born, two of whom survive; there are also nine grandchildren and four great-grandchildren. In her early days she united with the Church of God and lived a life of service for others. Funeral at her home by the undersigned. Interment in the Idaville cemetery.—Ray O. Shank, Flora, Ind.

Heinaman, Amos O., aged 68 years, of Ephrata, died of a heart attack. He was a member of the Ephrata Church of the Brethren. He is survived by his wife, who was Sallie Shirk before marriage, a daughter and three brothers. Interment was made in the Cedar Hill cemetery, Ephrata, Pa. Sermon by the pastor, Alvin P. Wenger, and Abraham Hess.—Ella E. Mohler, Ephrata, Pa.

Hornbaker, Dorothy Pauline, daughter of V. W. and Laura Hornbaker, born in the bounds of the Pleasant View church, near Hutchinson, Kans., March 15, 1915. She died at the same place on May 2, 1935. At the age of eleven years she united with the Pleasant View church. Nine years ago after an operation she became afflicted with a serious heart condition which finally caused her death. She

will long be remembered for her sweet Christian spirit. Services by Chas. A. Miller and the writer. Interment in the Pleasant View cemetery.—E. F. Weaver, McPherson, Kans.

Horner, Bro. Daniel M., son of Samuel and Anna Mohler Horner, born at Mt. Pleasant, Pa., Oct. 2, 1853, died at his home near Warren, Ohio, April 18, 1935. He was married twice; a son and a daughter survive from the first marriage. On March 15, 1882, he married Sister Anna Belle Shaffer. She survives with three sons, five daughters, seventeen grandchildren and sixteen great-grandchildren. When a young man he became a member of the Methodist Church and in 1929 was received through baptism into fellowship of the Church of the Brethren at Bristolville. In this relationship he was very devoted and found great peace and comfort. Funeral services in Warren, Ohio, by the writer. Interment at Cortland, Ohio.—A. H. Miller, Kent, Ohio.

Houff, Bessie Meyerhoeffer, wife of E. C. Houff, born May 14, 1889, died April 22, 1935. Besides her husband she is survived by four sons, four daughters, one grandson, her parents and a number of brothers and sisters. Her oldest son died last December. She was a member of the Church of the Brethren for many years and lived a consistent Christian life. Funeral services at the Staunton church by S. D. Miller assisted by David Glover and C. W. Tinsman. Interment in the Lebanon cemetery.—Mrs. Frank Kiracofe, Staunton, Va.

Huffman, Mary Anna, died at her home on April 7, 1935, aged 81 years. Her husband, A. J. Huffman, died eleven months ago. She leaves two daughters and one grandson. She was the daughter of Silas Flick; one brother and several half brothers remain. She had been a faithful member of the Church of the Brethren for more than forty years. Funeral services at the home by Elders S. L. Garber and J. W. Wampler.—Anna Wampler, Harrisonburg, Va.

Hylton, Simon Peter, son of Ira and Betsy Prather Hylton, born Jan. 23, 1875, died April 25, 1935. On Feb. 22, 1893, he married Judy Keith and to this union were born six children. He was a faithful member of the Church of the Brethren for thirty years and a deacon for twenty-five years. Surviving are his wife, three children, ten grandchildren and one brother. Funeral services in the Topeco church by Elders L. M. Weddle and A. N. Hylton. Burial in Topeco cemetery.—Veda A. Weddle, Floyd, Va.

Land's, Catharine, daughter of Wm. H. and Hettie Bashore, born at Webster, Ohio, Nov. 6, 1859, died at her home in Pleasant Hill, Ohio, April 30, 1935. She lived most of her life in and near Pleasant Hill. Jan. 12, 1884, she married Henry Landis; five children were born to them. In 1879 she united with the Church of the Brethren and remained faithful and true to the last. She leaves her companion, one daughter, one son, three granddaughters and three sisters. Funeral in charge of Chas. L. Flory, her former pastor.—Ella S. Bowers, Pleasant Hill, Ohio.

Meek, Esther, daughter of Daniel and Anna Cripe, born in Clinton County, Ind., on May 4, 1857, died at the home of her son, Ross Meek, on May 4, 1935. Oct. 29, 1875, she married Howard Worth Meek. While yet in her teens she united with the Upper Deer Creek Church of the Brethren, and in that fellowship she lived and served faithfully until death. Her life was spent in Cass and Carroll Counties. She called for the anointing service on Feb. 4, 1935, from which she seemed to receive great comfort and encouragement. Her husband and one daughter preceded her. Surviving are two sons, two daughters, nineteen grandchildren, ten great-grandchildren, three sisters and one brother. Funeral services from the church by the pastor, with interment in Maple Lawn cemetery.—Ray O. Shank, Flora, Ind.

Miller, Edward, born Aug. 3, 1910, died May 1, 1935, following an operation for appendicitis. The family came to Morrill in the fall of 1916, locating on a farm. He united with the Brethren Church and was baptized when about ten years old. He took an interest in the church and was always ready to do his part in whatever task came to him. He married Miss Opal Lucile Knisley April 21, 1935. He leaves his wife, mother and father and one brother.—Paul S. Longenecker, Morrill, Kans.

Miller, Ina Frances, wife of Ben S. Miller, born Nov. 20, 1898, died March 2, 1935. She had been a member of the Church of the Brethren since childhood. She leaves husband, one son, one daughter, father and mother, one sister and five brothers. Funeral services at the Mennonite church at Mt. Clinton with burial in the cemetery near the church. Services by B. S. Landis, S. I. Bowman, Willie Flory and S. L. Garber.—Anna Wampler, Harrisonburg, Va.

Mohler, Elizabeth, daughter of Isaac and Barbara Sensenig Groff, was born July 31, 1845, near Farmersville, Pa., and died May 17, 1935, at her home in Octavia, Nebr. She was the last of a family of seven children. Jan. 11, 1874, she married Samuel Mohler. In the spring of 1887 the family moved to Nebraska, locating on a farm near Octavia. For the past twenty-two years she had lived in Octavia. In the spring of 1887 she united with the Church of the Brethren. She is survived by her husband and seven children, twenty-seven grandchildren and four great-grandchildren. Funeral services in the church in Octavia by Bro. Leonard Birkin assisted by Bro. L. L. Meck. Interment in the Platte Valley cemetery.—Mrs. Lillian Saul Keller, Octavia, Nebr.

Mummert, Betty, infant daughter of Brother and Sister Paul Mummert, died May 3, 1935, at the home of her grandparents, Brother and Sister Aaron Werner of Brodbeck, Pa. Funeral services by the

writer with interment in the Chestnut Grove cemetery.—N. S. Sellers, Lineboro, Md.

Norford, Bro. E. T., born in Greene County, Va., in 1851, died May 6, 1935. After his marriage he moved to the valley of Virginia where he lived until about 1915. He married Ellen Marshall over fifty years ago. Three sons and four daughters survive. He was raised in a Baptist home but affiliated with the Brethren Church about fifty years ago. He became acquainted with the church and its principles through the efforts of the pioneering ministers from the valley. He was ever loyal to its doctrines and became a liberal helper both by example and monetary aid. He was anointed a few days before his death. Funeral services at his home near Charlottesville, Va., by the writer, assisted by Elders J. J. Wood and J. W. Via and Bro. Gabe M. Maupin. Burial in Riverview cemetery, Charlottesville.—G. A. Maupin, Free Union, Va.

Norris, Harry G., born Feb. 9, 1907, at Altoona, Pa., died April 26, 1935, at his home, Pittsburgh, Pa., after a brief illness of pneumonia. He married Sister Grace Elmina Rupert April 10, 1931. While he was a member of the M. P. Church he worshiped with his family. Funeral services by Eld. N. M. Shideler, after which the body was taken to his boyhood home and laid to rest in Greenwood cemetery, Altoona. His wife survives with one daughter, mother, sister and brothers.—M. Elizabeth Barnett, Pittsburgh, Pa.

Phillips, John, born in Wells County, Ind., April 9, 1866, died at his home near Warrensburg, May 10, 1935. He was married to Elizabeth Phillips on Aug. 1, 1888. Two sons were born to this union, one of whom survives. Shortly after his marriage he united with the Church of the Brethren. He later was called to the office of deacon in which he served faithfully. Funeral services in Warrensburg by Eld. James Mohler assisted by the writer. Burial in Center View cemetery.—D. C. Gnagy, Warrensburg, Mo.

Replegle, Mrs. Annie, died March 3, 1935, at the home of her brother, Wilson A. Carroll, Cavetown, aged 87 years. She was a lifelong member of the Church of the Brethren. Funeral by Bro. Thomas. Interment in Smithsburg cemetery.—Mrs. Edna Heltzel, Hagerstown, Md.

Richard, Ollie E., born Dec. 10, 1871, died at her home March 23, 1935. She married J. W. Richard Nov. 17, 1892. To them were born four daughters and two sons. She was confined to her bed for six months but bore her suffering with patience. She received the anointing Oct. 29 before going to the hospital for radium treatment for goiter. She united with the Church of the Brethren when she was eighteen years of age and lived faithful to the end, always taking an active interest in the work of the church. She is survived by her husband, six children, ten grandchildren, one sister and three brothers. Funeral services at Stonewall church by Eld. W. F. Vest and Rev. G. W. Woodward. Interment in the Richard cemetery near the church.—Mrs. O. R. Whitlock, Floyd, Va.

Royer, Wm. Abner, son of Reuben and Mary Royer, of Lena, Ill., was born Dec. 2, 1865, died at York hospital, Nebr., following an operation May 7, 1935. Funeral from the Bethel church by the writer assisted by Rev. Longacre. Interment in the Davenport cemetery. He married Miss Emma Van Buren July 26, 1892. He united with the M. E. Church when he was twenty-eight years old and transferred his membership to the Bethel Church of the Brethren in 1921. He is survived by his wife, two children, three grandchildren and three sisters.—W. A. Kinzie, Carleton, Nebr.

Schafer, Dona Irene, born in Greenville, Dec. 4, 1913, and died April 1, 1935. She is survived by her parents, one brother and one sister. She was baptized July 9, 1923, and united with the Church of the Brethren in Cincinnati. In 1928 she united with the Pleasant Hill church, where she became a faithful Sunday-school worker, teaching in the beginners' department. She was also interested in the young people's work.—Mrs. Ella S. Bowers, Pleasant Hill, Ohio.

Sealer, Bro. John, was born Nov. 11, 1854, at Lebanon, Pa., and died April 7, 1935, at his home in La Verne, Calif., aged 80 years. He was thrice married, first to Caroline Quate of Ashland, Ohio, second to Mrs. Mary Harry of Ashland and third to Mrs. Florence James in La Verne, who survives him with two grandchildren, daughters of his daughter, Mary Elizabeth, who died in 1916 at the age of thirty-eight years. Funeral services were held in the La Verne church of which he was a member, holding the office of deacon, conducted by Bro. Galen K. Walker assisted by Bro. Edgar Rothrock. Interment was made in the Evergreen cemetery.—Grace Hileman Miller, La Verne, Calif.

Secrest, Matthew T., was born Oct. 5, 1858, died at his home in Mt. Union, Pa., April 24, 1935. He is survived by his wife, Ada Bucher Secrest, two sons, three daughters and nine grandchildren. Funeral services in the Stone church in Germany Valley by Bro. Lawrence Ruble and Bro. W. H. Hanawalt. Interment in adjoining cemetery.—Mrs. J. H. Myers, Mt. Union, Pa.

Settles, Lawal H., born in Green County, Ill., Sept. 6, 1857, died at the home of his daughter, Mrs. L. H. Wyant, at Lake Creek, Ore., March 10, 1935. He married Annie Springer Sept. 4, 1881. To this union were born four sons and one daughter. One son and one daughter survive. He united with the Church of the Brethren in early married life, in the Paint Creek church, Kans., and lived an earnest, consistent life. He spent about forty-five years in southern Oregon. Funeral services by the writer and burial in the Talent cemetery.—A. J. Ellenberger, Ashland, Ore.

Smith, Charles Franklin, born Nov. 3, 1864, died at his home near Mt. Clinton, Va., March 14, 1935. He leaves his wife, two daughters and one son. He was a faithful member of the Church of the Brethren. Funeral services by Elders B. S. Landis and S. L. Garber at the Mennonite church at Mt. Clinton. Burial in the cemetery near by.—Anna Wampler, Harrisonburg, Va.

Sorrell, Nancy E. (Heights), born June 3, 1858, at Lynchburg, Va., died April 15, 1935. She died at the home of her daughter, Mrs. B. W. Chamberlin, in Johnson City, N. Y. She married John H. Sorrell at Daggers Spring, Va., June 26, 1873. To this union were born ten children. Her husband preceded her in August, 1924. She had been a member of the Mt. Joy church for nearly fifty-five years. Two sons and four daughters survive with twenty-one grandchildren and seven great-grandchildren. Funeral services at the Mt. Joy church by Eld. L. S. Newcomb with interment in the Mt. Joy cemetery at Buchanan, Va.—Mrs. O. N. Camper, Buchanan, Va.

Speicher, Sarah Eugenia, daughter of David and Elizabeth Beighly, was born at Accident, Md., April 22, 1868, and passed away April 29, 1935. She was united in marriage with Conrad Speicher. To this union were born four sons and one daughter; one son preceded her in death. When a young woman she accepted Christ as her Savior and united with the Church of the Brethren at Accident, Md. Later in life she removed to Akron, Ohio, where she was a faithful worker until called by death. She is survived by three sons, one daughter and eleven grandchildren. Funeral services were conducted by Bro. A. H. Miller and Bro. C. H. Petry.—Mrs. F. E. Diemer, Ellet, Ohio.

Stauffer, Sister Florence Mishler, born near Dayton, Ohio, April 27, 1857, the oldest daughter of Jacob and Rebecca Mishler. She moved to Jasper, Mo., in 1882 and in the same year was married to Menno Stauffer. They established a home near Cerro Gordo, Ill., and later moved to Dallas County, Iowa. She remained here until her death April 6, 1935. She leaves her husband, one daughter and a nephew whom she reared as a son. She had been a member of the Church of the Brethren for many years. Funeral from the church by the undersigned.—X. L. Coppock, Dallas Center, Iowa.

Stokes, Lillian E., born in Orange Township, Nov. 4, 1898, and died at the hospital, May 15, 1935. Her parents were Thomas and Nora E. Hillock. Her mother died when she was only three years old, after which she made her home with her grandparents, Mr. and Mrs. Samuel Smith. She married Ralph Stokes Dec. 19, 1919. She was a member of the Church of the Brethren at South Waterloo. She leaves her husband and three children. Funeral at South Waterloo by the undersigned. Burial in the Orange cemetery.—W. H. Yoder, Waterloo, Iowa.

Swihart, Eva Faye, daughter of John M. and Bessie Shaffer, was born July 18, 1897, near Argos, Ind., and lived her entire life in this community. She passed away April 17, 1935. May 3, 1919, she was united in marriage to Ford Swihart. Four children were born to this union. Early in life she accepted Christ as her personal Savior. In June, 1929, she came into the fellowship of the Walnut Church of the Brethren. She is survived by her husband and four children, also her mother, four brothers, and three sisters. Funeral at the Walnut church by the undersigned.—Grant T. McGuire, Argos, Ind.

Wagoner, Irvin, son of Christopher and Leah Ulrey Wagoner, born near Pymont, Ind., June 6, 1883, died at his home in Pymont, May 7, 1935. He was married Nov. 14, 1908, to Elsie Milburn. He is survived by the widow, five children, two grandchildren, his father, a half brother, a stepbrother and a step sister. He was baptized into the Pymont Church of the Brethren in 1909. With the exception of ten years, during which he with his family lived at Irricana, Alta., Canada, he spent his entire time in this community. Funeral services in the Pymont church by Bro. D. L. Barnhart assisted by Bro. Jeremiah Barnhart. Burial in Pymont cemetery.—Dorothy Barnhart, Rossville, Ind.

Waltz, Helena A., daughter of Levi Hertzler, born in Lebanon County, Pa., Jan. 1, 1858, died April 13, 1935. She united with the Brethren Church at Knoxville, Tenn., at the age of sixteen years and had been a faithful and devoted follower of Christ through all her life. Sept. 9, 1880, she married John Calvin Waltz. She is survived by one daughter, with whom she lived the last six years, three sisters, brother and three granddaughters. Funeral services in the Appleton church by Eld. Hoover and her pastor, Bro. B. N. King. Interment at Fruita, Colo.—Mrs. J. A. Mitchel, Grand Junction, Colo.

Weaver, Mrs. Nellie (Jones), was born Dec. 21, 1900, and died at her home at Scalp Level, April 7, 1935, aged 34 years. She is survived by her husband, and six children, her parents, two brothers, and one sister. She accepted Christ as her Savior when about eighteen years of age, and united with the Reformed church at King, Pa. On Dec. 9, 1931, she placed her membership with the Scalp Level Church of the Brethren, where she held her membership at the time of her death.—Reporter, Scalp Level, Pa.

Whetstone, Andrew Jackson, born Jan. 3, 1854, near South Bend, Ind., died at the home of his daughter, Mahel Ford, in Norton, Kans., April 21, 1935. Dec. 30, 1875, he married Katherine Hoover. Eleven children were born to this union, including two pairs of twins. Surviving are eight children, thirty-eight grandchildren and twenty-four great-grandchildren; his wife died June 16, 1930. He was a pioneer of Maple Grove colony having located here in 1887. Funeral services in Maple Grove church by W. F. Coy and burial in the cemetery near by.—Lizzie Miller, Norcatour, Kans.

NEWS FROM CHURCHES

CALIFORNIA

Empire.—April 18 we met for our love feast. Three new members have recently been added to our number by baptism. The congregation held a fellowship supper recently; then a play, *The Widow's Might*, was presented. An offering was taken to be added to the building fund. At our last council meeting the church approved a plan for raising the money for the building fund for the new church. The church voted to keep our pastor, M. S. Frantz, for another term of five years. A short time ago a group from the Lindsay church presented the play, *Peter the Rock*, which was greatly appreciated. A mother and daughter banquet was held on May 10.—Mae Kappler, Modesto, Calif., May 11.

Hemet.—A very interesting and spiritual evangelistic campaign has just closed; it was directed by Bro. J. F. Baldwin, pastor of the Modesto church. He came to us April 24 and worked faithfully until the close of the meeting on Sunday, May 5. Thirteen decisions were made; seven of these received baptism and united with the church and others will be received later. A fine spirit of cooperation was shown by other denominations of the town; they turned out in groups and aided in the song service by giving special numbers of evangelistic hymns and songs. During this time the San Bernardino young people gave a drama entitled, *The Triumph of Love*. This was an effective presentation and merged well into the program. Recently the women's council delegation met with us and rendered a splendid program of drama and song.—Mertie B. Dickey, Hemet, Calif., May 15.

La Verne church reports an ingathering of seventeen souls who heard the call of the Master during the pre-Easter services conducted by the pastor, Bro. Galen K. Walker; he preached three evenings prior to Easter Sunday after giving three lessons on soul winning in prayer meetings several days before. By special request these lessons are being continued at the regular Wednesday prayer meeting hour. Pastor Walker is giving these new converts a special course of study Sunday mornings during the next six weeks. Members of five new families were added to the church roll by the recent baptisms. At recent business meetings Pastor Walker was reelected elder and Bro. M. J. Mishler was elected assistant elder. Bro. Walker was also reelected pastor for another year beginning Sept. 1, 1935. On Mother's Day seven babies were consecrated. The temperance play, "What Shall It Profit?" written by Ira Frantz and presented at the Annual Conference last year, was given here last Sunday evening. The college young people assisted by the pastor put on a meditative musical service on Good Friday afternoon.—Grace Hileman Miller, La Verne, Calif.

FLORIDA

Sebring.—Our regular quarterly council meeting was held on May 7. On account of the series of meetings in February, it was not held at that time. Bro. D. E. Miller, our pastor, gave a very satisfactory report of their work for six months. All of the committees and boards also gave their reports, which were accepted as satisfactory and show that the church is in good working condition. Bro. Miller will represent the district of Florida and Georgia on the Standing Committee. Sister Miller was selected as delegate from Sebring with Sister Lydia Stauffer as alternate. Our church has decided to contribute something towards the support of the pastor who has recently located in the Bassenger-Okeechobee congregation. On May 12 Mother's Day was fittingly observed. In the morning a consecration service was held for the babies of the Cradle Roll followed by a splendid sermon by the pastor in honor of mothers. In the evening an impressive program was rendered. Sister Garrett has closed her work with our church chorus and will soon return to her home in the north for the summer. Our winter visitors have all gone north for the summer. A number of our members will be going to the Conference. We had the largest number of visiting members the past season that we have ever had.—Anna Stutsman, Sebring, Fla., May 17.

IDAHO

Payette Valley church held her love feast April 26 with Bro. L. H. Eby of North Manchester, Ind., officiating. He and Sister Eby have spent almost a year in Idaho and their many friends here regret to have them return to their home in the east. Our business meeting was held since the last report. Quite a number of our members spent several days at the district meeting at Emmett on May 2 and 3. We enjoyed one of the best district meetings it has been our privilege to attend. May 12 our church gave a very fine Mother's Day program. Our Sunday-school enrollment has increased from eighty to over 100 in the last few months, which is very encouraging. The Sisters' Aid Society continues a good business at the auction house each Saturday selling various food stuffs.—Mrs. Marvel Bowers, Payette, Idaho, May 13.

ILLINOIS

Lamotte Prairie church met in council April 13. A plan was devised to bring in people to Sunday-school, the school to finance the project; this has increased our attendance. Our pastor handed in his resignation but was asked to reconsider by the church and he promised to give a decision at the next council. We were very sorry to

see our pastor move from our midst. Preaching services which have been held the first and third Sunday mornings by our two young ministers were discontinued by the church. Services are now held only the second and fourth Sundays by our pastor. An interesting Mother's Day program was given last Sunday night. We failed to mention in our last church news that last November the Allison Prairie young folks put on a temperance play here, *What Shall It Profit?* The large audience was greatly moved by the message of the play which was so well given. A Vacation Bible School is being considered for this summer.—Mrs. Oliver Dearing, Palestine, Ill., May 20.

Virden.—On March 29 the two quartets from Manchester College were with us. Herman Landis of Chicago very ably filled the pulpit for us recently. Our new church hymnals were purchased in time to be used for the pre-Easter services. We served a cafeteria supper, the proceeds to go toward the fund for these books. Passion Week services were conducted by our pastor, Bro. Caslow, with good interest and attendance. Prior to these services Bro. Caslow had been giving sermons on the life and teachings of Jesus, leading to the climax of his life. As a direct result of the meetings six took Christ as their personal Saviour and received baptism. Union services were conducted on Good Friday. At our recent council Bro. Caslow was chosen delegate to Annual Conference with Everett Brubaker, Jr., alternate. By unanimous vote we will retain the services of Brother and Sister Caslow for another year. A splendid program was given on Mother's Day both morning and evening under the leadership of Mrs. Jacob Rademaker, president of our mother and daughter association.—Lola Brubaker, Virden, Ill., May 13.

INDIANA

Nappanee church has been progressing very nicely under the direction of Bro. H. D. Emmert. Our pastor conducted the pre-Easter services which were well attended; there were nine accessions to the church. On Easter Sunday we began the day with a sunrise service. At the 10:30 worship hour a short program was given, also a processional by the choir. On Sunday evening a pageant, *The Chalice and the Cup*, was given by the young people. On Friday evening, May 10, a large crowd attended the mother and daughter banquet at the church. An interesting feature of the program was a talk by Mrs. H. R. White, a Negro from South Bend. On Sunday, May 12, we observed Mother's Day with a mother's service in the forenoon. In the evening a very fitting pageant was given, portraying the life of a mother. The Junior Church League under the direction of Mrs. Stahly and Mrs. Emmert has been studying missions. An interesting program was put on by this group some time ago; later it was also given in the Bremen church. Some projects just completed by various groups are as follows: the Junior Church League redecorated one room at the parsonage; the O. U. R. class had some landscaping done on the church lawn; the Good Samaritan class is installing a water heater in the parsonage.—Dorothy Hollar, Nappanee, Ind., May 16.

Santa Fe church met in business meeting March 21. Bro. T. A. Shively was reelected elder for another year; J. Earl Fewell, clerk; L. E. Fewell, trustee; the writer, Messenger agent and correspondent. Delegate to Annual Meeting is Bro. F. P. Hostetler, with Bro. Perry Coblenz, alternate. Recently Bro. Ralph G. Rarick gave a fine message from Psalms 23. Our young people put on a splendid Mother's Day program the evening of May 12. The Sunday-school has taken on new life for which we are glad. Bro. Adrian Clingenpeel is superintendent.—Mrs. Dossie Webb Fewell, Bunker Hill, Ind., May 16.

IOWA

Brooklyn.—Since our last writing, we have had many and varied experiences. Our Easter program was given on Sunday evening to a crowded house and a very appreciative audience. The pageant which was rendered included the Bargain of Judas, His Remorse, a pantomime of the "Old Rugged Cross," the scene of the resurrection, and a meeting of the twelve disciples following the resurrection. An offering was taken to defray expenses and the balance was sent to the General Mission Board. Our annual mothers and daughters' tea was held in the church basement, Saturday afternoon, May 11. About eighty were in attendance. The Mother's Day program was rendered during the morning service hour and was appreciated by a very good audience. This was climaxed by the coming of two young people, who expressed their desire to unite with the church. The evening service was a continuation of that given in the morning and was consummated by the baptism of the above mentioned applicants. These two were children from one home, both of high school age. One mother, at least, in our midst is happy that she can say that "as for me and my house we will serve the Lord." We are endeavoring to improve the church lawn by trimming the shrubbery, planting flowers, setting trees, and painting our church sign, which is at the highway thirty rods south of the church. We want folks who drive through on No. 6 going to or from Des Moines to stop and have a visit with us.—Mrs. D. C. Snider, Brooklyn, Iowa, May 13.

Council Bluffs.—The pre-Easter services in our church were well attended. Our pastor's wife assisted the different groups in giving a brief program each evening before the sermon which was both interesting and helpful. A spirit-filled love feast was enjoyed on Good Friday evening. The week was full of rich blessings. Our assistant pastor, Miss Pearl Severn, preached the sermon on Easter morning,

"The Challenge of Easter." Our Women's Work organization, under the leadership of our pastor's wife, is doing good work. A well attended mothers and daughter's meeting was held in the church Wednesday evening, May 15, with thirty-two present. Our B. Y. P. D. is a live organization. Miss Margaret Thoreen is the president. In the regular Wednesday evening sessions we are studying the book of Hebrews. Our pastor, Homer Caskey, is the teacher. Ivan Caskey is proving to be a good Sunday-school superintendent. In the absence of our pastor (his father) on May 5 he brought a very inspiring message. Miss Pearl Severn filled the Omaha pulpit that day—Mildred Bergman, Council Bluffs, Iowa, May 16.

Fairview.—On May 6, at our communion service, we were glad to have with us Brother and Sister Albin from Ottumwa. Bro. Albin gave several interesting talks. On Mother's Day a program was presented. Lovely bouquets of tulips and roses were presented to the youngest and oldest mothers present, also to the mother of the largest family. The program committee sent out invitation cards to families not attending regularly and as a result we had 166 in our Sunday-school on Mother's Day. The adult class won the picture given for the largest class. Brother and Sister Burner of Cando, N. Dak., will be with us again sometime in June as full time, resident pastor, instead of summer pastor, as stated in the May 4 issue of the Messenger.—Mrs. Berenice Carr, Moulton, Iowa, May 14.

North English.—Sunday, May 5, the members of this church were favored with a splendid sermon by Eld. John Brower of the English River congregation. On the same date we were much encouraged when Elder and Sister Anderson of the Brethren Church presented their letters of membership and were received into fellowship. Bro. Anderson was given license to preach for one year. We heartily welcome our brother and sister, as we can now have regular preaching services again, which we did not have during the winter months.—W. H. Miller, South English, Iowa, May 12.

Ottumwa.—Since our last report we have had some interesting features. On Sunday, March 3, we began our pre-Easter campaign. Our church united with three of the south side churches, the Christian, the Baptist, and the Congregational, in this campaign. The members of our own church were divided into teams and did extensive visiting. We made a special effort to visit lax members to get them interested in the church again. We feel that we were well repaid for many have come back, and besides we feel that we received a great blessing ourselves by this visiting. As another result of our efforts five were baptized on Easter Sunday evening. We had a decided increase in attendance at all of our services. The average increase at Sunday-school over January and February was 34 per cent; for the morning church service, 43 per cent. For the evening church service the attendance more than doubled. Each Sunday evening during the campaign one of the departments of the Sunday-school had charge of the services. This was a new experience for some but every one enjoyed it. On Easter Sunday evening an illustrated lecture with slides showing the different events of Passion Week, the resurrection, and the ascension was given. The four ministers working together in the campaign enjoyed each other's fellowship, and we feel that the churches have been brought closer together. The ministers preached from the same theme each Sunday. March 27 the Ladies' Aid Society presented a very timely play, "The Two Builders," along with a miscellaneous program. On the evening of May 9 this same play and program was presented in one of the neighboring churches. May 5 the B. Y. P. D. presented the play, "What Shall It Profit?" to a full house. We are planning to have our love feast May 15.—Mrs. Charles Albin, Ottumwa, Iowa, May 14.

Spring Creek church met in council March 5. Church officers for the year were elected. Bro. Roy Stern and Lloyd Klotz were chosen delegates to district conference. Our love feast and communion will be held Sunday evening, June 2. On March 27 the members of the Women's Work met at the home of Sister Ollie Adams to help celebrate the ninety-first birthday of her mother, Sister Julia Pratt. The latter is very active and is able to attend church services quite regularly. Members of the Sunday-school have been enjoying the privilege of holding services at the county home every six weeks, which seem to be greatly appreciated. In the afternoon of April 14 an Easter service was given. The young people of our church entertained the Baptist group at an Easter sunrise service. Brother and Sister Earl Russell of Marshalltown were with us and the former gave a talk to the young people at the sunrise service; he also spoke during the church hour.—Mrs. Newell Waggoner, Fredericksburg, Iowa, May 16.

KANSAS

McPherson.—At our recent council meeting Bro. L. B. Crumacker was elected general Sunday-school superintendent. Other Sunday-school officers were also elected. Our pastor, Bro. Ray Zook, and Dean R. E. Mohler were chosen delegates to Annual Conference. June 2 is the date for our communion. This year marks the fiftieth anniversary of the McPherson church. A committee has been appointed to arrange a fitting program to commemorate the event. This celebration will likely be sometime in September. A sunrise service was held at the church on Easter. Prof. A. C. Voran directed a choir of thirty-five voices which rendered the beautiful cantata "Seven Last Words of Christ." Several auto loads of young people motored to Nickerson over this week-end where a sectional and district B. Y. P. D. meeting was held. The Women's Work enjoyed a covered dish luncheon May 2 with Mrs. Myrtle Pollock as a guest. She

also addressed the women at the missionary meeting in the afternoon. Fitting words were spoken of Mrs. Ellen Waggoner's work among us for the past three years. She with her two daughters is leaving for Chicago, Ill., next month.—Mrs. J. Hugh Heckman, McPherson, Kans., May 9.

Ottawa.—On Sunday morning, April 14, Rev. Lawrence of one of the down town churches was guest teacher for the men's Bible class; he also occupied the pulpit at the evening service. Easter morning was a time long to be remembered. Sunrise services were held in the Forest Park for the down town churches. Our young people held their own service out of town, which was followed by an Easter breakfast. At the close of the Sunday-school hour the children rendered a short program, after which each child was presented with a small potted plant. In the evening we were favored with a cantata by the choir, The Triumph. The large crowd, the young people home from college, the young brother who brought his newly wed wife to the altar to receive baptism, with Bro. DeVilbiss as administrator, all helped to make it a beautiful Eastertide. The Friendly Forum class sponsored a penny social, the proceeds to go toward the purchasing of an individual communion set. Quite a large delegation of this church attended the young people's conference in Kansas City. Brother and Sister Dan West have left for Elgin; their help and presence were greatly appreciated while they had their home with us. The members planted the garden, cleaned the lawn; the parsonage was newly decorated and cleaned, and a new pulpit placed in the church. On Sunday morning, May 5, Bro. DeVilbiss conducted a beautiful installation service after which our new pastor, Bro. Roy Brady, responded in a most impressive manner. May 8 an all-church reception was held in the church for the new pastor and family. Sunday morning, May 12, Bro. Brady preached a never-to-be-forgotten Mother's Day sermon on the subject, The Inheritance of Our Homes. In the evening our communion was held with Bro. Brady officiating.—Mrs. J. E. Ott, Ottawa, Kans., May 14.

Richland Center.—May 10 a large crowd was present at our communion service, with Bro. Enoch Ebey in charge. May 8 our mother and daughter banquet was sponsored by Mrs. Walt Sunderland who has charge of this organization of the church. The program consisted of songs, readings and a short play. The young people of our church gave a play entitled, Farm Folks, at Beattie, Kans., and now they are to present the same play at the church here, the proceeds to help buy new batteries for the light plant. The proceeds of our community sale will go toward the same purpose. Bro. Joe Young has been elected chairman of the trustee board. The men have built a new fence at the parsonage and have done some other repair work. Our church is going along in splendid shape under the leadership of the new pastor and wife, Brother and Sister Snell. May 12 Bro. Snell preached the baccalaureate sermon at Summerfield. The ladies' Bible class is doing nice work with Mrs. Snell as its teacher. Since our last report we have added two new members to the church. May 30 our young people's Christian Endeavor will give an ice cream social, the proceeds to be used to pay expenses of those who wish to go to the state convention. Our Vacation Bible School will open on May 20 and last two weeks. Bro. Snell is to have charge of the school.—Mrs. Will Fralin, Summerfield, Kans., May 18.

MARYLAND

Green Hill church met in council April 7. The election of officers and discussion of plans for improving the church property and lawn were the main business. Bro. Walter K. Mahan was retained as elder. We had an all-day meeting on Mother's Day with a program in the afternoon. Our love feast was held May 19. Paul R. Eby preached the examination sermon in the morning and conducted the services at the feast. When the invitation was given Sunday morning one responded and was baptized in the afternoon. Thirty-five communed. Our membership is quite scattered and we are seventy miles from our nearest other church, so we seldom have visiting members or even all of our own present at services. We are having hymn singing at the homes Sunday evening instead of services at the church, believing we reach more in that way.—Mrs. Minta Eby, Westover, Md., May 21.

Welty congregation met in business session April 4. Our present pastor, Bro. J. Irvin Thomas, was reelected for another term of three years. On Good Friday evening our Sunday-school presented the pageant, The Light of Eternal Life. The union school at Ringgold gave The Voice of the Garden on Easter evening. These programs were both highly appreciated. Our love feast was held on May 18. Eld. S. S. Blough, pastor of the Greencastle church, officiated at our communion service and preached on Sunday morning. His three messages were: Paths of God, The Examination Sermon and The Sunlight of God's Love, all being spirit-filled messages.—Mrs. Edna Heltzel, Hagerstown, Md., May 21.

Westport.—A special council was called March 19 by Eld. Arthur Scrogum. Brother and Sister Cosner's letters were accepted in the church. March 20 the young people's organization held their monthly meeting. After the business session a social hour was spent and refreshments were served. Sunday evening, March 24, Bro. Arthur Scrogum was in charge of the services. He used as his sermon theme, How to Be Happy. A large number were present to hear this wonderful message by our elder. Keyser Bible class won the contest by one point and the R. G. West class entertained in the church auditorium with a sacred program. Talks were given by Bro. Showalter of the Keyser church and Bro. Cosner, our pastor. An-

other contest was decided upon to start April 7. These contests are building both class and church attendance. Quite an interest is shown in both churches. We are happy to see so many new faces in our services and so much interest shown. Bro. Cosner held services during Passion Week; he gave four illustrated sermons on the events of Jesus' life during that last week. April 22 Bro. Harsh of Petersburg, W. Va., along with the pastor began a two weeks' meeting. Bro. Harsh's messages were inspiring and helpful, and as an immediate result fourteen accepted Christ. Since the meeting there have been four other confessions and one was reclaimed. This entire group, eighteen in all, was baptized on Mother's Day by the pastor. May 6 Bro. Kahle was with us for our first round table. This meeting was well attended, including groups from the Frostburg and Keyser churches. The B. Y. P. D. held its monthly meeting and social hour at the home of Mr. and Mrs. Ellsworth Boal, with about twenty-eight present. We are very happy for so much interest in this organization.—Mrs. R. F. De Vore, Westernport, Md., May 18.

MISSOURI

Mountain Grove.—April 7 our regular quarterly council was held at the Mountain Grove house. It was decided to have the district meeting at the Mountain Grove house in August. A joint Easter program was held at Cabool which consisted of several songs, readings and a playlet given by the young people of Cabool. April 22 we held our love feast at the Cabool house.—Ruth Atkins, Mountain Grove, Mo., May 22.

Shoal Creek.—On April 14 we gave a missionary program, after which the Conference Offering was taken. We held our love feast May 11 with thirty-six members present. On Sunday, May 12, Bro. L. M. Baldwin of Decatur, Ark., preached for us. We had a basket dinner at the church, also services in the afternoon. We much appreciated the presence of visiting members.—Mrs. Wilbert Erisman, Fairview, Mo., May 20.

Smithfork.—During the past nine months the work at this place has been under the direction of Bro. Perry Williams. While the public service program was interrupted during the winter months by inclement weather, yet all activities have kept up a good interest. The young people's bimonthly meetings, held regularly, were well attended. Their program consists of discussions and recreation holding an interest for the group. The pastoral visitation has been a great factor in increasing the interest and also the attendance. During the winter several interesting groups of workers were entertained, which brought interest and inspiration to the church. In January about sixty young people met in a district conference for a two-day session. These with their leaders held a rally and conference under the direction and leadership of Dan West. On March 15 we were favored by the McPherson a cappella choir giving one of their concerts at the high school auditorium in Plattsburg. This was much appreciated and enjoyed by our community. Recently the Vacation Bible School leadership conference was held for the Northern Missouri district workers. Fifteen delegates were present for their instructions from Miss Ruth Shriver of Elgin, Ill. A most enjoyable and successful session of one evening and a day was given to this work. A group of our young people attended the National Youth Congress held in Kansas City which was most interesting and helpful. Our pastor has been promoting a reading circle, securing books from the loan library at Elgin. This is also creating quite an interest in good reading material. The Women's Work has held meetings regularly and helps materially in the social and financial part of our church work. Bro. Williams is a member of the ministerial alliance of this place and has helped in various phases of the work. He is also an officer in the county Sunday-school association and leader of the Boy Scouts. He delivered the sermon to the high school graduating class on Sunday, May 12. Bro. Chas. Austin of Mound City, Mo., will again be associated with Bro. Williams during the summer months, as we prepare for a revival late in the summer. A Vacation Bible School is to be conducted during the summer, the young people's activities will be given much attention and camps for the different groups will be held.—Ada Sell, Plattsburg, Mo., May 13.

Warrensburg.—At our last council we had a social hour and supper before the meeting. It was decided to continue with Bro. Gnagy for the coming year. We are having our services each Sunday morning now, our pastor being present three Sunday mornings. The fourth Sunday will be filled in with extras. By special effort in personal work by our pastor the week before Easter nine were baptized and one was received by letter. Communion services were held April 18. On Mother's Day we had a birthday dinner. Each member gave his birthday offering for the year. Twelve tables were decorated to represent the months of the year, and each person was placed at the table which represented his birth month. There were about ninety present. Absent members sent their offering and greetings which were placed at the table of their birth month and read. The offering was nearly \$70. It really was a wonderful day and we are hoping to make it an annual affair.—Gertrude Cull, Warrensburg, Mo., May 20.

NEBRASKA

Bethel.—The B. Y. P. D. enjoys a meeting each Sunday evening. The adult group is studying the life of Fanny Crosby and the hymns which she wrote. A group of our young people are beginning work on the play, What Shall It Profit? The mothers and daughters are working together on a banquet which will be given in the near fu-

ture. Committees are busily at work on the pageant, Sixty Years of Progress, which is to be given June 1. It will consist of music by the Carleton band, Indian and emigrant scenes, organization of the first church and Sunday-school, the naming of the church, missionaries of the church, and a scene showing various modes of travel during this time. On Sunday there will be special speakers, basket dinner, a greeting program. The Church of My Dreams will be presented in the evening. Brother and Sister Kinzie entertained the Thayer County ministers and their wives May 6 in the church parlors. The D. D. boys and Bro. Kinzie are planning to entertain the S. O. S. group and their sponsor, Mrs. Horner, May 21. A varied program is planned, including a talk by one of our talented neighbors, Joe Jackson, who will tell some of his experiences in his native land, England. A beautiful Mother's Day service and program was given May 12.—Mrs. Inez Lichty, Carleton, Nebr., May 14.

Octavia church met in council March 29. It was decided to have our love feast on Sunday evening, June 9. Our elder, Bro. Homer Caskey, and his wife spent the week of April 29 with us. Bro. Caskey preached every evening during the week and twice on Sunday. Sister Caskey had some good stories for the children which she told prior to the preaching services. Brother and Sister Caskey also visited among the members during their stay. We all enjoyed the services and feel that we received much spiritual food. On Sunday, the last day, we had three services with Sunday-school and preaching in the forenoon followed by a basket dinner. In the afternoon at a special business meeting one member was reclaimed. Following this five applicants were received by baptism. After the evening service three more received the rite of baptism. A Sunday-school program was given on Easter. May 10 our Women's Work council sponsored a mother and daughter banquet at which we served sixty-five plates. Sister Mary Polk Ellenberger of Tekamah, Nebr., was the guest speaker. On Mother's Day a program was given at the church, at the close of which pink carnations were given to each mother present. The shut-in mothers were also remembered with carnations.—Mrs. Lillian S. Keller, Octavia, Nebr., May 21.

NEW YORK

Lake Ridge.—The young people rendered an impressive temperance play March 31, What Shall It Profit? which will be repeated May 26 by request. The B. Y. P. D. started its summer program May 5 with James Nedrow as president. Our Sunday evening services opened May 5 and were well attended. The sermon was by our pastor, H. D. Jones. Sunday morning, May 5, C. W. Zimmerman filled the pulpit, delivering an appropriate sermon following our revival. Our two weeks' revival with J. H. Cassidy of Washington, D. C., evangelist, was a great success. The choir of Ithaca Baptist church (colored) sang for us one night. The Venice Baptists also furnished an inspiring number another evening. Our chorister, C. W. Roller, provided special music during the campaign. A large group of children awaited the evangelist's interesting story before the evening sermon. Each Sunday Bro. Cassidy gave us three sermons. Our offerings took care of all the campaign expenses. There were five converts. Bro. E. F. Nedrow preached our Mother's Day sermon Sunday morning. The pastors of the community are preparing a calendar in order to prevent conflicting programs. Our Sunday-school attendance has grown to ninety-six. Our Ladies' Aid continues to meet monthly in various homes with good attendance. The Ludlowville mission continues its Sunday-school and church services with much enthusiasm.—Mrs. Avery E. Stoner, Aurora, N. Y., May 18.

NORTH CAROLINA

Mill Creek (N. C.)—Recently our pastor, Loren Bowman, taught a leadership training class on worship. The interest and attendance were excellent. Each evening one of the pupils had charge of the worship service. Near the close of the course a worship service was planned which utilized all the necessary requirements of a real worship service. This course was sponsored by the local B. Y. P. D. Three of our number attended Camp Carmel last summer and they brought back new ideas and enthusiasm for church and Sunday-school work. We have been reaping the results of camp for about a year. We hope more of our young people can attend this summer. May 12 the young people sponsored a Mother's Day program. Eld. S. I. Driver brought an appealing message to the mothers to teach their children the worth-while things of life. Our evangelistic campaign will begin about July 28 with the pastor as evangelist. Our annual homecoming will be observed the first Sunday in August. There will be a short program and sermon in the morning and the union singing convention of Polk County will have charge of the afternoon service.—Ethel Henderson, Landrum, S. C., May 22.

NORTH DAKOTA

Kenmare.—Since our last report one has been received by letter. Sister Ejke, an early settler here, who was nearly ninety years old, died March 21. May 5 we had members' meeting with Eld. Dierdorff in charge. The church elected Sister Harry as delegate to district meeting and Sister Stice, delegate for the Sunday-school. The Minot ministers preach for us every first and third Sunday. Bro. Boe fills the appointment on other Sundays. May 12 we had a Mother's Day program.—Ida Hodgson, Kenmare, N. Dak., May 14.

OHIO

Black River.—Several weeks previous to Easter our pastor, Bro. Arthur Dodge, gave us a series of sermons on the Message of the

Cross, culminating in decision day on Easter, at which time one was baptized. Easter evening a cantata was rendered to a full house. Mother's Day was observed by an appropriate sermon. The following week a mother-daughter banquet was held at the church at which time Mrs. Geo. Phillips of Danville brought the message. May 19 our B. Y. P. D. entertained the district cabinet members in a week end retreat at Camp Craig. Our love feast will be held June 1. Our pastor will represent us at Winona Conference.—Mrs. S. H. Orr, Spencer, Ohio, May 20.

Black Swamp.—On Sunday morning, May 5, after the sermon, Bro. Garner gave the invitation and nine more came out on the Lord's side. All are Sunday-school attendants—a mother and her five children and three other scholars, making in all eighteen coming on two Sundays. All were baptized the same afternoon. On May 12 there were 119 present at Sunday-school; the offering was upwards of \$9. We celebrated Mother's Day with a short program following the Sunday-school hour which consisted of several readings and special music. Bro. Garner's sermon subject was A Good Mother's Power. Our Sunday evening services are led by the B. Y. P. D. They also have prayer meeting each week at the homes on Monday evening. The Sisters' Aid is busy quilting.—Mrs. Asenath Baker, Lemoyne, Ohio, May 14.

Eagle Creek.—The communion service will be held at our church May 26. Easter Sunday our junior department gave a very nice program. On Mother's Day we had several special numbers and in the evening a sermon by our pastor on Mothers. One of our splendid deacons, Bro. Neri Freed, was called to his eternal home April 30. He will be greatly missed in our congregation and community as he was highly respected by all who knew him. Attendance at our Sunday-school and church services has been very good.—Mrs. Mabel Bibler, Eagle Creek, Ohio, May 14.

Georgetown church met in council March 4. Bro. Lester Heisey will represent us at the Winona Conference. The church decided to redecorate the interior of our church building which was begun at once. We plan to have a homecoming June 23, it being seventeen years since the dedication of our present building. There will be a varied program with special music and dinner will be served. Those who have worshiped with us in the past or who would like to enjoy the day with us are most cordially invited to do so. Our primary department under the direction of Sister Dorothea Heisey rendered a very fine Easter program. The two classes of young married people gave a fitting Mother's Day program. We are having good attendance and interest in our Sunday-school.—Mrs. Nora D. Spitzer, Laura, Ohio, May 20.

Lick Creek.—We have had services every Sunday, with Sunday-school at 9:30, morning worship at 10:30 and evening service at 7:30. We continue the study of the growth and missionary activities of the church. Wednesday evening is prayer meeting. Easter Sunday Sister W. C. Detrick's sermon subject was The Empty Tomb. In the evening the young people gave a program, when Barabbas, a religious drama, was presented. May 12 Bro. David Schechter and family of Battle Creek, Mich., came to us. He preached for us in the morning and at 2 P. M. gave two fine addresses which were much appreciated. Bro. Schechter also officiated at the love feast in the evening. Our elder, Bro. Edw. Kintner, was with us, also Brethren Geo. W. Garner, Frank Mulligan and Geo. Throne. As it was Mother's Day several special songs were sung in honor of mothers. We plan to have a revival meeting in October with Bro. S. L. Cover of Marion, evangelist.—Minerva Kintner, Bryan, Ohio, May 21.

Lower Stillwater church met in business meeting May 15. We have started a building fund for the remodeling of our church. Brother and Sister Oren and Brother and Sister Roy Engle were installed into the full ministry. Sister Opal Hay, director of the mothers and daughters' work of Southern Ohio was with us May 15 and assisted in effecting an organization. Orpha Engle was chosen president.—Altha M. Bowman, Dayton, Ohio, May 18.

New Philadelphia.—April 7 to 21 our church passed through a most blessed experience in a pre-Easter evangelistic meeting conducted by our pastor, Bro. Walter Young. His messages in sermon, song and story will always live in the hearts of the people. As a direct result of the meetings, nine confessed Christ and were received by baptism. Two were received on former baptism. The baptismal rite was administered on Easter Sunday, following the morning service. On Easter evening the chorus presented a message in song rendering the beautiful cantata, "The Lord of Life," to an appreciative audience. Holy Week noon-day services under the auspices of the ministerial association were held in the Presbyterian church. The general theme was, "Steps to Calvary." On Good Friday, April 19, a three-hour service was held in the Lutheran church. Our pastor spoke on the fourth word, "My God, My God, Why Hast Thou Forsaken Me?" It was a very impressive service. Communion service will be held Sunday evening, June 9, 6:30 o'clock.—Mrs. Ida R. Geiman, New Philadelphia, Ohio, May 14.

PENNSYLVANIA

Amaranth.—We believe that the Lord has blessed the Amaranth church through the labors of Eld. Charles O. Beery, of Williamsburg, Pa. Bro. Beery began services Sunday, April 21, and continued until Sunday, May 5. Eighteen spirit-filled sermons were delivered to interested audiences. In addition to this public service, Bro. Beery and the writer did intensive visitation work and the cause of Christ was

presented to many in their own homes and many were found to be attentive unto the message. As a result of this work under the guidance of the Holy Spirit fifteen souls confessed Christ. Of this number fourteen have already been baptized. We believe that this is the largest ingathering from the standpoint of numbers that has taken place in the history of this little church. Seed that has been sown by the labors of Eld. John Bennett and others in the past continues to bear fruit. A number of the local members used their influence in a very positive way toward having folks make decisions for Christ. We are also taking definite steps toward repairing our church house. We were much pleased and helped by a visit by the male quartet from Morrison Cove one evening during our evangelistic campaign.—G. L. Baker, Pastor, Waterside, Pa., May 11.

Cherry Lane church held a business meeting on April 2. Bro. Detwiler was reelected elder by a unanimous vote. Delegates to district convention held at Stonerstown were Mrs. A. Jay Replogle and Mrs. Harvey Sollenberger. The council decided not to be represented at Annual Conference. We have not been having an evening service and we decided to have a preaching service Sunday morning every two weeks preceding Sunday-school and all seem to like the change. An Easter cantata under the direction of the pastor, Bro. A. Jay Replogle, was given by the Black Valley church on Palm Sunday. They gave it again at Everett Christian church on Monday and at Cherry Lane on Friday. April 24 Bro. Finnell gave an illustrated lecture on the subject, Why Girls Smoke. The B. Y. P. D. held its monthly meeting April 26. The class is planning to celebrate the fifth anniversary of its organization on May 30. Our spring meeting will begin May 13 and continue for one week with a different speaker each evening, closing with the love feast on Sunday evening. Our pastor, Bro. A. J. Replogle, has handed in his resignation to take effect on Sept. 1. He and his wife have been greatly interested in the welfare of the church and community and have labored with untiring effort for the good of all.—Mrs. Harvey Sollenberger, Cherry Lane, Pa., May 11.

Claysburg.—Our church met in quarterly council April 24, at which time our pastor, Bro. Chas. L. Cox, was reelected by a unanimous vote to serve his tenth year as our pastor, the year beginning Sept. 1. He was also reelected elder of the congregation. During Holy Week union services, which were helpful, were held alternately in the Protestant churches of our town. The young people and children gave an interesting program on the evening of Easter Sunday. On Sunday evening, April 28, our pastor, assisted by his son, Bro. Alvin Cox, began two weeks' special services which were well attended. Gospel sermons were preached and delegations from other churches brought special messages in song. The Christian folks met fifteen minutes early each evening for special prayer. Four were added to the church by baptism and the entire church body was strengthened spiritually. The services closed with the love feast Sunday evening, May 12, with Bro. Taylor Dively officiating, assisted by the pastor and his son, while one hundred forty-seven communicants surrounded the tables. The church is manifesting a fine spirit of interest and coöperation in the Lord's work.—Harry D. Miller, Claysburg, Pa., May 13.

Clover Creek.—Bro. F. F. Holsopple of Washington, D. C., gave two lectures in our church March 22 and 23. These messages were very timely and well received. March 10 Sister Sara Replogle showed the pictures, Sharing Christ with Africa. She gave the lecture in an interesting manner. An offering was lifted which went to the Wm. Beahm fund. A piano was installed in our church this spring; our older instrument will be used for the primary department of the Sunday-school. At our spring rally held at the Holsinger church April 7 our B. Y. P. D. helped put on the play, The Two Builders. Easter Sunday our primary department gave a program. Our pastor and wife, Brother and Sister A. R. Coffman, will represent us at Annual Conference. Our love feast was held Sunday evening, April 28. The pastor preached four sermons before the love feast, in which he gave us good instruction and thought. We expect to hold a series of meetings beginning Aug. 11 with Bro. John T. Glick of Bridgewater, Va., evangelist. Our Sunday-school will join in the community Vacation Bible School beginning May 13.—Pearl Snowberger, Martinsburg, Pa., May 4.

Dunnings Creek church met in council March 14. Brethren Sewell Rogers and Jesse Smith were elected delegates to district meeting. During the winter the young people of New Paris studied the subject of the Christian Home as given by the district; they closed the study on March 24 by giving the play, The Two Builders. The young people of the Holsinger church gave the same play at the young people's rally of our circuit at Klaar. The revival will start at New Paris May 12 with Bro. Samuel Wicand as evangelist, closing with the love feast May 25. Bro. Edgar Detwiler will hold a revival meeting at the Point church in June.—Mrs. Ross Callihan, Alum Park, Pa., May 11.

Fairchance Mission.—Bro. Wright held a pre-Easter service of one week which was very profitable. Four were baptized into the church. April 21 the Sunday-school put on a very good Easter program. May 12 the school gave a Mother's Day program followed by a sermonette by the pastor. May 13 the women's organization had a mother and daughter meeting in the church. They have the meetings every three months and are planning good work for the near future. The entire membership of our mission is now 181.—Mahle Artis, Fairchance, Pa., May 21.

Glendale.—A union evangelistic campaign in which pastors of this and neighboring churches took part was conducted in the Glendale church April 20-May 5. The attendance was good throughout this meeting. As a result four souls made confession of Christ and were

baptized. The annual love feast and communion services were held May 5. Eld. E. Paul Dilling of Hopewell, Pa., delivered the preparatory sermon and officiated at the love feast. The membership continues to labor earnestly to maintain the cause of Christ and the church in this community. Our church is located conveniently to the National Highway at Flintstone, and we will be glad to have folks worship with us at any time.—G. L. Baker, Waterside, Pa., May 11.

Huntingdon.—Special services during the past quarter were: a service in charge of the Volunteer Group of the college, Jan. 13; a musical service by the three choirs of the church, Jan. 20; and a sacred concert by the a cappella choir of the college, March 24. On Sunday morning, March 3, a helpful sermon was delivered by Bro. I. Harvey Brumbaugh. Special week-night activities during the quarter included the showing of motion pictures on the evening of Feb. 1, of the Huntingdon church, the church's Boy Scout troop and the college, by Bro. L. S. Knepper. These pictures were followed by others shown by Mr. John R. Wald. Feb. 21 an illustrated lecture depicting the evil effects of the use of tobacco was given by Bro. Virgil C. Finnell, of North Manchester, Ind. The evangelistic services in February were helpful to the spiritual life of the church as well as the salvation of souls. Bro. George Detweiler proved himself a young preacher of rich gifts and unusual preaching power. The music was directed by Bro. William Blough. The church and community were greatly enriched through these services. The community leadership training school held in the Presbyterian church, Feb. 25 to April 1, had an enrollment of forty-nine. Our church had the largest enrollment, with ten. Our pastor acted as dean and taught a course in "The Life and Letters of Paul." The Huntingdon church was represented at the district meeting at Stonerstown, April 9-11, by the following official delegates: H. H. Nye, Mrs. O. R. Myers, L. S. Knepper, Calvert N. Ellis and J. M. Pittenger. Many others from Huntingdon were in attendance at various sessions. The Huntingdon church was represented among the officers with I. Harvey Brumbaugh, moderator; H. H. Nye, reading clerk; F. B. Statler, assistant writing clerk; and O. R. Myers, treasurer. I. Harvey Brumbaugh was elected a member of the Standing Committee to Annual Conference. C. C. Ellis, who is the moderator of Annual Conference this year, will be the moderator of district meeting next year. The Huntingdon church was also represented on the programs at the meeting by E. L. Craik, H. H. Nye, Mrs. E. L. Craik, C. V. Mierley and I. Harvey Brumbaugh. On the evening of April 5 the Men's Work organization of the church presented a slide lecture on the subject, "A New Approach to Alcohol Education." The Boy Scouts were present at this service. Our Sunday-school basket ball team took second place in the Sunday-school league. In recognition of their fine work they were guests of the Men's Work organization at a supper May 2. Our pastor, Bro. F. B. Statler, was reelected for another two-year term. He has been rendering a splendid service for the past nine years in this congregation. The Boy Scout troop committee has added two new members: John K. Hearn and R. B. Stambaugh. The other members are C. V. Mierley, S. Gehrett, J. Clyde Stayer, and Raymond English. The home department of the Sunday-school is doing a splendid service under the direction of Mrs. Anna McElwee and her corps of workers. An old folks' service is being planned for the fall. The Ladies' Aid Society, of which Mrs. Stella Cook is president, has recently been holding soup sales and serving lunches on Wednesdays as a means of raising money for certain projects in which they are interested. The women's missionary society raised, by contribution among themselves, more than \$70 and gave it for missions. At the midweek services a study is being made of Second Corinthians. Next December marks the twenty-fifth anniversary of the dedication of the Stone church. It is planned to recarpet the church for this anniversary service, and the Sunday-school has undertaken the project of raising the necessary funds.—R. B. Stambaugh, Huntingdon, Pa., May 8.

Lancaster church met in council March 13 with Eld. Rufus P. Bucher in charge. Bro. Bucher's term as elder expired and it was his desire to be relieved because of his many other church duties. He served the Lancaster church in a very able manner as elder in charge for a period of ten years. Our pastor, Bro. M. J. Weaver, was elected elder and reelected pastor for a period of three years. Bro. John Ebersole was elected delegate to Annual Conference with Bro. Henry G. Bucher, alternate. Following our evangelistic meetings thirteen were baptized and four reclaimed. An effort was made to prepare the congregation spiritually for the Eastertide by the presentation of the pictures of the Passion Play and by sermons preached by the home ministers during Passion Week. An inspiring program was rendered by the Sunday-school on Easter morning. In the evening a cantata was given under the direction of Bro. Wm. Glasmore. May 5 Bro. A. C. Baugher preached a helpful sermon during the morning hour and officiated at the love feast service in the evening. A mothers and daughters' meeting was held May 7 when a meal was served and a program rendered. Several members of the Byler family sang. The remodeling of our Sunday-school room is nearly completed and the dedicatory service will be held the evening of May 30 when D. W. Kurtz will be the main speaker.—Mrs. Henry Bucher, Lancaster, Pa., May 8.

Lebanon.—One of the most successful and inspirational revivals ever held in this church was that held April 7 to 23, the evangelist being Eld. R. N. Leatherman of Union City, Ind. He preached nineteen sermons in all; one of these, on the afternoon of April 14, was especially for men, fully 100 being present. Throughout the meetings the attendance and interest were extraordinary. Bro. Leatherman's eloquence and fearlessness in denouncing sin and the present day evils served as a magnet to bring people of all classes and denominations to the meetings. One of the features adding interest to the revival

was the messages given by young people through song. The music director was John F. Brightbill. The immediate result was fourteen received by baptism and four to be reclaimed; one of the men baptized passed his three score and ten years. Another feature that without doubt brought success in winning souls was the prayer group which with the elder and evangelist met earlier in the evening night after night to pray definitely for certain ones to surrender. April 28 Bro. Nevin Zuck of Elizabethtown College occupied the pulpit; his theme was True Discipleship. Bro. Lester Royer filled the pulpit in the evening. The Sunday evening service for Jan. 13 was called off in order that all might attend the institute of missions held in the Annville church. Feb. 4 marked the organization of the Bible study class taught by Bro. Henry G. Bucher of Lancaster, Pa. The enrollment is thirty-six. Much interest is manifested in this study. Feb. 6 Bro. Waltz, pastor of the church at Hershey, led us in the midweek service. Feb. 24 special music was rendered by the Lebanon high school male quartet in our Sunday-school. April 1 the church unanimously voted to send a letter of protest to the President relative to the proposed naval maneuvers on the Pacific. April 30 the church met in council. Brethren H. K. Ober and Henry F. King, members of the ministerial board, were present. The one item of major importance for consideration was whether or not the church was ready to support a pastor. We voted affirmatively and accepted the one suggested, namely, Nevin Zuck, at present a student at Elizabethtown. He will assume his duties as part-time pastor and move here before the fall term of school opens.—Martha Zug Eckert, Lebanon, Pa., April 30.

Locust Grove church met in council April 25. Since our last council we received three by letter and six by baptism; one letter was granted. June 16 Bro. J. W. Fyock of Monticello, Ind., will begin a two weeks' series of meetings for us. The Sunday-school rendered an Easter program Sunday evening, April 21. Our pastor, Bro. L. B. Harshberger, has been giving demonstrated lessons for the children each Sunday morning before preaching.—Mrs. W. G. Wilson, Johnstown, Pa., May 4.

Lost Creek congregation, Bunkertown house, in harmony with our practice for some years, opened pre-Easter revival April 7, and continued until Easter, our pastor, Bro. J. A. Buffenmyer, in charge. The meeting was well attended from night to night; the interest was fine. Forty-six received from our pastor the Gospel of Luke for perfect attendance; quite a number read the Gospel of Mark during the meeting. Four confessed Christ, two were baptized on Easter, two await the rite. On Holy Friday we had three hours of devotion built around the seven sayings from the cross. These passages were given by Rev. Bosler of the Lutheran church, Luke H. Buffenmyer, the pastor's son, and our pastor. On Easter before the love feast an election was held for a minister; Luke H. Buffenmyer was elected and licensed for one year. Eld. George Strawser assisted our pastor in this work. Our love feast began at 6:30 P. M., the tables were full in the main church room, with about fifty communing in the basement. Our pastor officiated in the main room and Bro. R. L. Ditmer in the basement. Our church was spiritually built up in all these special meetings. May 20 our pastor begins a revival at the Oriental house closing with a love feast June 2, at 6:30 P. M.—Margaret Shallenberger, Oakland Mills, Pa., May 20.

Moxham (Johnstown).—Mite boxes were handed out in January to every member of the congregation for the building fund. Through the generosity of one of the holders of the church notes, payment of pledges and these mite boxes, the church debt was reduced \$2,150 from October to March. On the night of March 18 there was a church rally with the return of these boxes, fittingly accompanied by a program by the different classes and organizations. Evangelistic services were conducted from March 19-29 by Bro. Galen Blough of Rummel assisted by the pastor, Bro. John D. Ellis, and the choir under the direction of Mrs. Jesse Corle. Twenty-one were baptized as a result of this labor for the kingdom. The Plus Ultra class gave the play, "Mother Mine," March 14 to a large crowd. The Juniata alumni banquet was held in the basement of the church March 15. Bro. I. Harvey Brumbaugh, Prof. Jos. Yoder and Lewis Knepper of the college were the speakers. An Easter cantata was sung by the church choir Sunday evening, April 21, under the leadership of Mrs. Corle. This year has witnessed the development of a junior choir of approximately fifty voices. The fine results of this work are due to the leader, Mrs. Ada Rininger, and to the pastor. Throughout the year this choir has sung at the weekly Lighthouse service. They have also sung at many of the near-by churches. The semi-annual love feast and communion was held May 5 with a larger attendance than previously.—Louise Norris, Johnstown, Pa., May 15.

Philadelphia (First).—Palm Sunday we had the pleasure of having with us Sister Faye Moyer, returned missionary from Africa. She spoke at the young people's meeting and at 8 o'clock gave the message on Sharing with Africa. On Good Friday evening the choir rendered special music and the pastor spoke on Who Crucified Jesus? Easter morning preceding the regular service, the Sunday-school gave a pageant, Easter Praises. The choir rendered Easter music and the pastor spoke on The Soul's Invincible Expectation. At the close of the service seven were baptized. On May 5 three more were added to the church by baptism. The love feast and communion service in the evening was well attended.—Mrs. Wm. H. B. Schnell, Philadelphia, Pa., May 20.

Pleasant Hill congregation met in council April 19. We decided to have our love feast May 11 and 12 at Pleasant Hill house to begin at 4 P. M. Eld. G. Howard Danner was reelected presiding elder for three years. Our revival will begin May 19 at the Beaver Creek

...se to be conducted by Bro. I. N. H. Beahm.—Paul K. Newcomer, Spring Grove, Pa., April 30.

Sipesville.—Our pastor, Bro. J. Lloyd Nedrow, began his work here April 1. Installation services being held April 8. On April 22 the church met in council. Our pastor was elected elder for this year and was also chosen delegate to Annual Meeting. It was decided to hold a two weeks' Vacation Bible School this summer. Our evangelistic meeting will begin May 20 with the pastor as evangelist. On Palm Sunday the young people presented a pageant entitled *The Quest*. The children gave a splendid program on Easter morning. The average attendance of the Sunday-school for April was 99.5 per cent of the enrollment; this is a marked increase over the same period last year. We are also delighted to see a number of new faces in the Sunday-school this month. We now have preaching services each Sunday evening with splendid interest and attendance. Deserving special mention are a ladies' quartet and a young people's choir under the direction of Mildred Nedrow. Our love feast will be held June 2 at 6 P. M.—O. P. Thomas, Sipesville, Pa., May 15.

Stonerstown.—The congregation here was very happy to have the privilege of entertaining the conferences of the churches of the Middle District of Pennsylvania, beginning Tuesday, April 9, and continuing until Thursday noon. The afternoon sessions both Tuesday and Wednesday were divided into men's and women's meetings. The subject for discussion in the latter conference, both days, was *The Christian Home*. This was very well discussed by able speakers, followed by a short general discussion on *Hospitality in the Home*. Tuesday evening consisted of discussion and statistics on war and crime by Bro. D. O. Cottrell of New Enterprise. Wednesday evening we had two fine sermons: one on the subject of *Graciousness* by Bro. Early of the Roaring Spring church; the second by Bro. I. Harvey Brumbaugh of Juniata College on the subject of *Christian Baptism*. During the three days of the conference 520 meals were served and many were the compliments sent to the cooks for the excellent food. About thirty helpers were kept busy in kitchen and dining room. All of Thursday morning was given to transacting the business of the churches. This with the exception of the noon meal brought the conference to a close and many expressed the pleasure and profit they obtained by being there. Sometime in February Bro. L. R. Holsinger quietly made it known to the trustees that he was planning to continue his pastoral work with another congregation, and expected to take up his new charge about June 1. Later from the pulpit he made public and formal resignation. Bro. Holsinger has been with us since Sept. 20, 1925, when he conducted his first service. Bro. Holsinger endeavored to call not less than three times per year in the fifty-two homes represented in this congregation. He conducted six series of evangelistic meetings here, and twenty-two evangelistic meetings elsewhere during this period. He baptized 111 who united with the Stonerstown church. Three were installed into the ministry. Two of these, Daniel Brumbaugh and Frederick Hollingshead, were thirteen and fourteen year old boys at the time Bro. Holsinger began here. Both of them are now college graduates. Daniel has studied one year at Bethany Biblical Seminary, and Frederick expects to enter there this fall. In a short business session held May 12 Frederick Hollingshead was elected to take up the work here for the summer. Bro. Holsinger is going to Akron, Ohio. He and his family will ever be kindly remembered by the folks at Stonerstown.—Mrs. C. C. Stapleton, Saxton, Pa., May 18.

Waynesboro.—On Easter evening a chorus of thirty-three voices under the leadership of Bro. C. A. Snider very effectively rendered the cantata, *Life Eternal*. Our love feast on May 1 was participated in by 362 communicants. The preparatory service was held on Sunday morning previous, the theme being *Love in the Love Feast*. This thought was kept central during the evening of the feast at which our pastor, Eld. L. K. Ziegler, officiated. He was assisted by Brethren E. J. Egan and W. C. Wertz. On May 10 in the evening a mothers and daughters' covered dish luncheon was held in the social room of the church. It was sponsored by the Women's Work committee. The guest speaker was Mrs. Elizabeth R. Blough of Hatfield, Pa.; she gave a very helpful talk on *Home Relationships*. The ladies' quartet rendered several selections. Two short sketches portraying the improper and proper attitudes of mothers and daughters in their home life were given. May 14 the young people's Christian Workers closed their winter social activities with a supper in the social room of the church, which was attended by thirty-eight members. An interesting program with a talk, *Reeds That Bend With the Wind*, by Stoler B. Good was given. Our pastor's wife has been elected to represent the congregation at Annual Conference; the pastor will be one of the district representatives.—Sudie M. Wingert, Waynesboro, Pa., May 18.

Westmont.—Our work is moving along nicely since our new pastor came in our midst. Our prayer meeting and Bible study period which convenes each Thursday evening is well attended and very interesting and inspiring. Our pre-Easter services under the supervision of our pastor, Bro. Chas. Blough, also were spiritual and helpful, resulting in ten of our young folks being baptized. Our love feast will be May 19.—Wm. H. Rummel, Johnstown, Pa., May 11.

TENNESSEE

Cedar Grove church closed a two weeks' revival meeting April 30 with Bro. Frank Isenberg and Bro. J. B. White in charge. We had a good meeting and feel our church has been built up spiritually. The church met in council May 12. Four were added to the church and were baptized May 12; one was received back into the church. In April the Sisters' Aid met for an all-day quilting. We made a quilt

as a present for our pastor, Bro. Frank Isenberg.—Martha Sizemore, Rogersville, Tenn., May 13.

Johnson City.—The fathers and sons of the church enjoyed an evening of fellowship on Feb. 22. A group of our people gave the play, "What Shall It Profit?" at our church, at a neighbor church in town, and also at several churches near Johnson City. Our pre-Easter services began April 8 with Bro. E. F. Sherfy of Stuarts Draft, Va., evangelist, who brought us inspiring messages at each service. Fifteen people were baptized during the meeting. The love feast and communion service on April 18 was a great inspiration to the large number of members present. The visits of the pastor and his wife, with Bro. Sherfy in the homes of the members were very greatly appreciated. About ninety women and girls were present at the mothers and daughters' banquet on the evening of May 3. Our church is co-operating with four other churches of the city in a leadership training school. Mrs. W. H. Swadley is teaching a class in the children's division.—Mary R. Allison, Johnson City, Tenn., May 8.

VIRGINIA

Antioch.—We are happy to announce that the men's organization was successful in getting the Messenger into 75 per cent of the homes of our community. The B. Y. P. D. gave the pageant, *The Church of My Dreams*, leading up to achievement day. March 2 Bro. C. S. Ikenberry was with us and explained the "Sharing Plan" of our region, which made favorable impressions on our people. March 3 Bro. J. B. Peters brought an inspiring message at which time we made our annual solicitation for district and general missions. April 6 we met in council. The church elected Bro. N. M. Bowman and Bro. F. B. Layman as delegates to the Annual Conference, with Bro. C. A. Flora and Bro. Z. E. Mitchell, alternates. The pre-Easter service was conducted by Bro. H. C. Eller, as a large audience listened to two inspirational messages. This was followed by the love feast on April 14, with Bro. B. O. Bowman, New Windsor, Md., officiating. On Sunday Bro. Bowman gave us a stirring message. We feel that all were benefited by these meetings. We responded to the request of the Board of Christian Education in writing the President about peace. During the past quarter a new class was added to our Sunday-school, making an attendance of over 200. The Ladies' Aid continues faithful in its work, meeting once a month to make garments for the needy and other articles that are sold, using the returns for missions. The Junior League gives a program once a month which is worth while to all and excellent training for the children.—Eunice Naff, Boone Mill, Va., May 6.

Red Oak Grove.—Our regular council was held at Stonewall April 6. Our Sunday-school was reorganized in April with Sister Ida Vest, superintendent. We are having a very good attendance. A Student Volunteer Band from Bridgewater was with us Thanksgiving Day and rendered a fine program. We were glad to have with us on Dec. 6 Bro. F. E. Williar, temperance secretary of the southeastern region. He gave a lecture and showed slides on the evil effects of alcohol. An election was held at Red Oak Grove Dec. 7. Bro. Archie Naff was elected to the ministry and Bro. Lane Boothe and Bro. Sam Poff to the deacon's office. A number of brethren and sisters attended the district meeting at Copper Hill.—Mrs. O. R. Whitlock, Floyd, Va., May 10.

Staunton.—Jan. 27 we enjoyed a special service by the pastor in honor of Sister Hannah Diehl who celebrated her one hundredth birthday. She was present with her children, grandchildren and great-grandchildren. Sister Diehl is a native of Highland County. She and her husband were baptized about eighty years ago, the first to be baptized in that section of the county. It is estimated 1,000 people came to see the service which was performed by the late Eld. Martin Miller of Beaver Creek. April 7 Bro. N. J. Miller of Mt. Solon began a series of meetings and continued until April 21. He and the pastor, Bro. J. C. Garber, made 110 calls. Bro. Miller preached eighteen strong, spiritual sermons. As a result of these meetings eighteen have been received into the church by baptism. Bro. Miller also attended the communion which was held on April 28, it being the largest communion ever held here. The pastor and his wife have been appointed delegates to Annual Meeting.—Mrs. Frank Kirafoe, Staunton, Va., May 11.

WASHINGTON

Ellisforde.—In April we moved into our new church; it is not entirely finished but enough so that we can use it. We are truly thankful to God for what we have been able to accomplish in our building program during the past year. We owe less than \$100 on our new church and we hope to pay that off and finish the building before winter. April 22 Brother and Sister Harper Will of Wenatchee came to help us in a two weeks' revival meeting. They gave us splendid service. We had good attendance throughout the meetings. Nine were baptized—seven women and two junior girls. At the close of the meeting we held our love feast with Bro. Will officiating. There were 112 at the tables. May 10 our Senior Aid gave a play. The Aid Society has been a wonderful help financially in the building of our new church. Our young women have recently organized a Junior Aid Society with Sister Georgia Longenecker as president. Our Sunday-school has been growing steadily for the past two years under the leadership of Sister Galen Verbeck. We now have five adult Bible classes and eight classes in the children's department. Our Vacation School begins the second week in June. We recently received by letter six members from the Portland church, Ore. On Mother's Day our pastor, Bro. Lee Crist, gave a splendid sermon. In the evening we rendered a *Mother's Day* program. Our state district assembly is to be held the first week in August at Lost Lake, thirty miles east of Tonasket.—Mrs. Alice Rothrock, Ellisforde, Wash., May 14.

Olympia.—We are planning for a Vacation Bible School in our church to begin in June, following the close of the public schools. Our two weeks' pre-Easter meetings conducted by our pastor, Eld. H. D. Michael, were very well attended. Although only two were received into the church by baptism we feel good seed was sown. Quite a number attended the Easter sunrise service conducted by the young people's group. The services were held at one of our beautiful lakes near Olympia. The cantata, *The Risen King*, was given by a mixed group on Easter evening. A number of young people from Wenatchee gave a program here on April 19 which was much appreciated. April 27 we held our spring love feast with our pastor officiating. May 8 about 140 enjoyed the mother and daughter banquet at the church. In the absence of our pastor on Sunday, May 5, the morning service was taken by Eld. S. S. Stookey and the evening by Harold Michael.—Mrs. Rachel Michael, Olympia, Wash., May 11.

Spokane church met in members' meeting in March. The joint Sunday-school convention of Chewelah, Forest Center and Spokane was held May 5 at Forest Center. Mother's Day was appropriately commemorated. A bouquet of flowers was presented to the oldest mother and also one to the next oldest. May 19 six were received by baptism through personal work by the pastor and wife. Sister Shock represents the church as delegate at the Winona Lake Conference and Bro. Shock represents the district.—D. W. Shock, Spokane, Wash., May 19.

Wenatchee Valley church met in council Feb. 24. Our pastor has just closed a series of sermons on Scenes in the Life of Christ. March 15 our young people gave the religious drama, *Paul and Thekla*. April 7 and 8 the youth conference of north central Washington met in our church. A large crowd of young people of all denominations was in attendance. On Good Friday we had a service of meditation using the theme, *The Seven Words from the Cross*. Since our last report twenty have been added to the church by baptism. Mother's Day was observed with a splendid sermon in the morning. The De Molay boys with their mothers attended in a body. The Friendship Circle gave a fine program in the evening.—Mrs. O. A. Travis, Wenatchee, Wash., May 18.

WEST VIRGINIA

Keyser.—March 10 a Volunteer Band from Bridgewater College brought the morning message on the subject, *Witnessing for Christ*. March 12 dedication of the parsonage was held, at which time donations for the parsonage were received. March 21 the men of the Bible class and of the Men's Work went to the Westernport church to attend a program put on by the men of that church. April 4 our quarterly council was held. Encouraging reports were given of both men's and women's organizations. Bro. Jess Roderick and Sister McNeil were chosen delegates to district meeting. April 7 Bro. Paul H. Bowman, president of Bridgewater College, brought the morning message. Pre-Easter services were held at our church from April 10 to 19, conducted by Bro. C. O. Showalter, our pastor. The love feast was held on April 18 with a large crowd attending. The average attendance for the week was 133.1. The young people of the church gave the Easter evening service. April 28 at the evening service the firemen of the city were our guests; the pastor preached on the subject, *Prove All Things*. During this period there have been four deaths, five baptisms, one received by letter and one reclaimed.—Howard Martin, Keyser, W. Va., May 4.

Monte Vista.—Bro. Eller and wife have returned from Bethany Biblical Seminary and again taken up work as part time pastors. Every one was very glad to see them back. The week preceding Easter we enjoyed a series of meetings put on by our local ministers coöperating with the pastor. The nature of these messages was the happenings in the life of Christ leading up to the crucifixion and resurrection. Our love feast followed on Saturday night, with Bro. Enoch Bowman in charge; he also brought the Sunday morning message. On Mother's Day Bro. Ira Arnold and family were with us and brought an inspiring message in songs and chalk drawings. The B. Y. P. D. enjoyed a hike and wiener roast May 11. We are planning to hold our picnic July 4. Our Vacation Bible School and singing school combined is scheduled for the week after the third Sunday in August. The Men's Work and Ladies' Aid are planning to work at the church and cemetery grounds June 12.—Emily Flora, Callaway, Va., May 22.

Morgantown church met in council April 2. A series of revival meetings will be held later in the season. The church sent a letter to President Roosevelt protesting against the maneuvers in the Pacific. Feb. 17 our B. Y. P. D. gave the temperance play, *The Better Man*. This was also given at Riverseam church. Our love feast was held with good attendance April 21, following a week of pre-Easter services. Each evening an inspirational message was brought to us by a different minister following a half hour program sponsored by the various classes. On Easter evening the young folks presented the pageant, *I Know That My Redeemer Lives*. This was a fitting climax to our week of impressive meetings. Our Sunday-school which has held out well during the winter months is still growing in interest and attendance.—Mrs. S. F. Gutbrie, Morgantown, W. Va., May 14.

Old Furnace church met in council April 13. Officers for the year were elected as follows: B. W. Smith, elder; Alonza Whitacre, treasurer; Howard Whitacre, clerk; A. J. Whitacre, Messenger agent; the writer, correspondent. Our Sunday-school has experienced good interest and attendance during the winter months. Easter evening a program was given by the Sunday-school, after which Bro. B. W. Smith preached. April 28 to May 4 Bro. J. E. Whitacre of Harrisburg, Pa., held a meeting in the Dixie schoolhouse. He was accompanied by G. N. Falkenstein of Philadelphia who gave some history of the Church of the Brethren.—Mrs. Effie Abe, Wiley Ford, W. Va., May 13.

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THE GOSPEL MESSENGER

Vol. 84

Elgin, Ill., June 15, 1935

No. 24



CHINA, AFRICA AND INDIA

Top: Mrs. Minnie F. Bright giving bean milk to poor children of Ping Ting. The mothers of these children eke out a living at industrial work. Reader's left, below: Two young Nigerians. See Messenger for June 1, page 27, for more about the children of Jenatua. Reader's right, below: Ravaji Powar and family. See June 1 Messenger, page 22, second column, for additional information.

FUNCTION *and* POWER of the RELIGIOUS PRESS

The following statement was taken from a letter by Clifford P. Morehouse, editor of The Living Church. It is repeated here because it sets forth briefly and clearly something of the function and power of the religious press of our country.—Ed.

I took the February issues of about a dozen of the leading church papers and analyzed their treatment of various current topics in contrast to the treatment of the same topics by the secular press.

As a result of this study it was borne home to me more clearly than ever before that the religious press has a special mission in the presentation of a liberal, forward-looking policy with regard to such matters, uninfluenced by the pressure of special interests through advertising or other means of control or intimidation.

Generally speaking, it seems to me that the editors of the religious press have been more farsighted and more truly liberal in their policies than the editors of most of the secular papers. Perhaps they have paid more attention to their editorial columns because their advertising columns have been slim. Certainly they have not had to temper their policies to the demands of advertisers, and that has been on the whole a good thing.

To the religious press may be credited the Legion of Decency and the cleanup of the movies, the beginning of the disclosures that led to the investigation of the armaments industry, and the fostering of a sound liberalism in the spirit of American democracy as opposed to Fascism on the one hand and Communism on the other. If it has had a beneficial effect in only the three fields that I have mentioned it is well worth while and shows tremendous power.

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

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No. 24

Echoes from the Seventh Conference at Winona Lake

Tuesday, June 4

After Ten Years

WHAT a conflict of emotion is this strange thing we call life! "The groves were God's first temples." And here they are in all their former majesty, with gentle but insistent call to rest and worship. The lake is still here too. Its quiet beauty seems to shut out threats of war and strife. What else can one think here but thoughts of peace?

But the finest and most appreciated asset of this place is the village citizenry whose hospitable homes so convenient of access have entertained us in past Conferences and have been our greatest source of satisfaction. After all, people are more interesting and more useful than lakes and trees and tabernacles.

It will not be too hard, therefore, let us hope, to forget the grief which came into the homes of some of us just after our assembling here ten years ago. Especially will we be careful not to cherish bitterness by placing responsibility where it does not belong. We are at Winona Lake again to enjoy the fine facilities and fellowship which it now affords, and to use these for furthering the kingdom. We are living in the present, not the past, and our face is toward the future.

And Twenty-five

But memory is a tricky thing and there it goes again, not ten years back, but thirteen, sixteen, nineteen, twenty-two and twenty-five. And there it stops for rest. That Conference of 1910 was epoch making. It was not only the first at Winona Lake. It was the first at which freedom of discussion was permitted on one certain issue that disturbed the peace of the brotherhood at that time. Under the careful guidance of Moderator Early this new thing was done. It was the beginning of the end of that question, an end which put new and great responsibility on the conscience and character of the individual church member.

The temptation to recall other Conferences here is well nigh irresistible. We must be content with one more reference. Who that was there could ever forget the Becker Bicentennial of 1919? As it happens, Bro. H. C. Early, who has just passed his eightieth milestone, was again the presiding officer. That was the year when the Conference offering, both in money and in missionaries, went far "over the top." That was our high water mark for Conference enthusiasm. Your present scribe said of it: "A new day is dawning for the Church of the Brethren." Well, it was a new day all right but it had some clouds in it not visible at that time. Days are often like that.

A new day is always dawning. Let's look at this newest one. We are living today. Our face is toward tomorrow.

First Things

The Conference doesn't begin until tomorrow noon. Then the sectional meetings will open and the Standing Committee will have its first session. But it is the practice of the church boards to utilize the Conference as a convenient time and place for their meetings. So that is what is going on today. In fact the Board of Christian Education went into session at 10 A. M. yesterday and are still at it. The General Mission Board opens business at one o'clock this afternoon. The Council of Boards meets tomorrow morning. Other boards will meet later.

At noon lunch a while ago we saw two B. C. E. men and Secretary Zigler talking. They were leaning their heads over close together and had an earnest look on their faces. We concluded it was something important and tried not to disturb them. We may hear from it later in the Conference.

On the way down from Chicago this morning we fell into the delightful company of three Standing Committeemen, two board members, a family of missionaries

and a seminary dean. In several cases they were under the guardianship of faithful wives. Washington, California, Kansas, Missouri and Iowa were represented. We learned that the Brookses are very happy about going back to India soon. A more surprising discovery was that Bro. Lear is making a visit to Palestine this summer. Indeed he will be on his way, if plans have not miscarried, before the reader sees these lines.

In the Administration Building

Remember this building, back of the tabernacle a short distance, over toward the old auditorium? That is where the General Mission Board was in session. When we dropped in the assistant secretary was just finishing his report. It must have raised some interesting points, for he and the chairman were having a rather lively exchange of opinion on the best way to do something. Nothing serious happened. The air cleared presently and business proceeded in perfectly normal fashion.

We heard a good deal of talk about minimums, if you will allow us that questionable plural. What, for instance, is the minimum for India, for Bethany, or for the B. C. E.? What is the least they can get along with? If you have had any experience with that question you will know that it is one which can be settled as often as you like, and when different conditions arise it will need settling again. The least that any institution can get along with is all it can get. The difference is in how it gets along. And the same holds for persons as well.

The trees around here *are* simply magnificent. They have grown in ten years. Wonder if those two fine looking brethren walking along the lake shore are on the Standing Committee. And if so, where they are from. They have longer beards than one commonly sees nowadays.

Wednesday, June 5

This Happened Last Evening

Before going on to speak of the present day's doings we want to note how yesterday was finished. It was with a joint meeting of the General Ministerial Board and the Board of Christian Education. Including a few extra husbands and wives and other interested ones though unattached, there were about twenty-five in the group.

Bro. G. A. Cassel's prayer was fitting, fervent. So was the expression of regret that Bro. M. J. Brougher had been kept at home by illness. Chairman Hartsough of the Ministerial Board directed the deliberations. Comfort and cheer were added by the fireplace in the Winona Hotel lobby, for the evening was almost too delightfully cool.

The time was largely given to consideration of applications for financial help at some fifty places in the

brotherhood. This required sympathy, careful judgment and patience. The way was smoothed by Secretary Zigler's explanations and recommendations. To be fair and efficient with the limited means available is none too easy.

The agenda contained other important items. There were committee reports on the ministry of healing, on field work plans, and on special studies which the college faculties have been making. There was also the matter of the new "Church at Work" department in THE GOSPEL MESSENGER, of natural interest to your reporter and perhaps to you. We regret that opportunity to enjoy these discussions was considerably curtailed by a certain weakness of the writer which insists that part of the night be used for sleep.

The General Mission Board had no night session but subcommittees were apparently at work. One such we saw in earnest conference while a missionary waited outside the door cultivating patience and resignation to whatever his fate might be.

The Council of Boards

The meeting of the Council was the main activity of the morning. Again the fireplace was called into service, and those fortunate enough to be close to it warmed themselves like Peter of old, for it was cold, but they did not carry the likeness any farther. They did not deny their Lord.

At the suggestion of Dr. Paul H. Bowman who had been appointed to lead the worship period, prayer was offered by Dr. Fred Dove of Bridgewater College, after affectionate reference to the father of the last named, Eld. J. A. Dove of sacred memory, who in former years had presided over the sessions of the Council. The presiding officer this morning was of course Chairman J. J. Yoder.

The principal business was the discussion of the proposed new plan of Conference budget division. Difficulties were recognized but the feeling was general that it was better than anything else hitherto tried or suggested. It was unanimously approved. That is, it was agreed to take it to the Conference for adoption. We hope to be able to tell you next week what the Conference did with it. The plan is as follows:

New Plan of Conference Budget Division

From the Council of Boards to the Annual Conference of 1935, at Winona Lake, Indiana.

The Council of Boards after studying seriously the problem of financing the general work of the church wishes to present a plan proposed by the General Mission Board.

The General Mission Board recognizes the large amount of work that the Annual Conference has assigned to the other General Boards of the church and Bethany Biblical Seminary. The present plan of distributing money has failed to provide sufficient funds for them to carry on their work as they feel it should be done. Since there is more or less uncertainty in our present methods, and some dissatisfac-

tion, the General Mission Board proposes the following:

"That the Council of Boards in session shall determine a reasonable budget needed for missions and the other general work assigned to the Boards. That the payment of the Mission Board agents and secretaries and the raising of the Conference Budget shall be included in the budget of the General Mission Board. That the General Mission Board shall remit to the several church agencies the amount agreed upon by the Council of Boards as approved by the Conference and that the other general funds be used for missions at home and abroad.

"In making this proposal the General Mission Board recognizes the importance and need of all the work of the church and desires to see it succeed. However, we believe that the missionary command and plan of our Lord to his church is still the great First Work of the Church, and we shall need and pray for the united effort of all the Boards to maintain and enlarge this work by the Church of the Brethren."

The proposal of the General Mission Board does not anticipate any change in the actual procedure of building, approving and raising the Conference Budget.

We recommend that the item included in the budget for the American Bible Society be transferred to the Board of Christian Education and that this Board be authorized to increase its budget to include this amount.

That it be understood that in case of emergency, budgets may be referred back to the Council of Boards in order to properly protect the General Mission Board under this new arrangement.

This plan when approved by Standing Committee and the general Conference shall be in operation this year, retroactive to March 1, 1935.

After Recess

There had been a question whether the Conference budget should be held at \$275,000 or reduced to \$220,000, whether idealism or realism should carry the day. The feeling was too strong that nothing could be tolerated which looked like a spirit of defeatism. The figure was held at \$275,000 but the new plan of division might call for some revision in board askings. A recess was taken to give the boards opportunity for this. Some readjustments were made which were confirmed by the Council. The business was quickly concluded and the Council adjourned in high spirits, but this happy state was not brought on by the weather.

Sectional Conferences

Whether the various sections all found places sufficiently protected from the cold to carry out their respective assignments we did not learn, but the young people, after an hour together with Director Dan West in charge are to divide into these five groups: recreation with Bob Tully, peace with Kermit Eby, economics with Dan West, the home with Mrs. Rufus D. Bowman, intermediate leadership with Raymond Peters. The older folks, under the direction of Pastor D. D. Funderburg, are to build the church program for 1935-36. And the Standing Committee holds its first session.

Looks like a busy afternoon. We decided we'd better do what our years suggested, and fell in with the adult section.

Program Builders

Seven men, leaders in their respective fields, talked for twenty-five minutes each. The other five minutes of the half hour were used for questions, recreation and "being happy," as the chairman innocently remarked just after one speaker had finished. If the program these men tried to show us how to build is as good as this one of the afternoon was, the church program will soon take on new life.

Bro. J. W. Lear stressed the importance of evangelism. He thinks the church is a little weak at that point. He will continue the thought in subsequent sessions, dwelling on the message, the messenger, the method and the motive.

Bro. W. W. Slabaugh said the central thing in our church program must be Christ, not merely the historic figure Christ but the spirit and power of Christ. He showed how emphatically this was true in the early church. It must be true in the church today.

Bro. E. G. Hoff, editor of our Sunday-school literature, showed us how to use this literature in building the church program. He had in hand samples of the various publications, papers and quarterlies, and explained the purpose and make-up of each.

Bro. A. F. Brightbill clarified the relation between music and worship. Worshipful words ought to have worshipful tunes. They do not always. Some tunes help you to appreciate the thought and some help you to forget it.

Bro. H. L. Hartsough talked of training leaders. He asked us what we are trying to produce in leaders and then gave us his idea of the most vital thing. He wants leaders who are sure of the fundamental facts of religion. Through the absence of one speaker he got an extra dose of questions, but he came through them none the worse for wear.

Bro. Raymond Peters who deals in problems of the intermediate age group helped us to see better how important this age is. He thinks it is the most strategic, most difficult, and most neglected group. About right, isn't he?

It was Bro. Rufus D. Bowman who could not respond to his number on the program because of duties with the Standing Committee. But Bro. H. Spenser Minnich was on hand to keep us from forgetting the Conference budget and its tremendous significance for the church. He explained the various activities included in its scope, and deepened our sense of responsibility for it.

O How Lovely Is the Evening

This one wasn't so very, physically speaking, but the

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GENERAL FORUM

A Prayer

BY W. LOMAX CHILDRESS

Give me little, give me much,
Only leave me friendship's touch,
And the sympathy that feels
For the sorrow life reveals.

Give me neither gain nor loss,
Give me neither gold nor dross,
If my heart may only find
All there is in being kind.

Summer's sun and winter's snow,
Let them mark the path I go,
Only in the shadows dim,
Let me know I walk with him.

Give me neither power nor fame;
These are but the taper's flame.
Only make my spirit sure
Of the love that will endure.

Give me age or give me youth,
Only leave the strength of truth,
And no spirit worldly wise
But with wisdom of the skies.

Give me neither pride of race,
Nor to boast of form or face,
But at last the scroll to scan,
Still in love with God and man.

Singers Glen, Va.

Christ in the Life of the Church

BY D. W. KURTZ

Abstract of a Sunday Sermon at the Winona Lake Conference

THE church is the body of Christ, and the life of the body is Christ. If Christ does not function in his body, then the church is not in any real sense the church of Christ. What has Christ meant to the church in the past, and what will he do with his church in the future? This is the question before us.

I. The Radiant Christ. The apostolic church had no creed except "Christ is Lord." The living, resurrected Christ was the Lord of life. Him they honored, loved, served. For him they suffered and died. They had no New Testament at first, and only wrote it because they wanted to leave a record of their experience with Christ in the flesh, and the Christ of the Spirit. Before the New Testament was canonized, they endured ten great persecutions. But they conquered pagan Rome with the radiant Christ who gave them joy and courage and power.

II. The Hidden Christ. For more than a thousand years Christ was hidden in the creeds of Greek speculation; and in the organization of the Roman Catholic

Church, which was modeled after the old Roman Empire; and finally by the letter of the Book itself. The radiant Christ of the apostolic days is not the center of the church after Constantine befriended it, and the pagan world flocked into the church as their opportunity for power and prestige.

Greek speculation made the creeds, but men no longer had a consciousness of the Christ within, but the Christ of the creeds that attempted to define the indefinable, and to express the ineffable.

The organization of the church, later, overshadowed everything, and the glory of the church was the power and show of earthly wealth and dominion.

The Reformation gave us the Book, but many did not find the living Word, because they were lost in the new scholasticism of words and doctrines.

III. The Rediscovered Christ. Since the great war, men have found that all human institutions have failed, and only two things remain for the guidance of the race—the method of science to conquer nature, and the Personality of Christ to give values and direction to life. We have rediscovered Christ, who is the Word of God; he is the Bread of life; the Light of the world; the Door; the good Shepherd; the Way, the Truth and the Life. Christ is in himself the answer to every human need. He is the Word of God—"In him was life, and the life is the light of men." The Scriptures testify of him, and he is the only one under heaven by whom men can be saved. He was Master of nature; Brother to man; and the Son of God. Christ is Lord.

IV. The Nature of the Church. Paul gives us the doctrine of the church. He uses four figures of speech to describe the church.

(1) The church is the temple of Christ—where Christ is to dwell. He is to dwell in the hearts of the believers. Oriental temples were not for folks, but for the deity. So the church, the believers, are the dwelling place of Christ, and are his temple.

(2) The church is the body of Christ. This signifies function. As the organs of a human body have different functions, but all are for the good of the one body, so all believers are given different gifts which are to serve Christ, the Head of the church. Each person should use his gifts for the glory of Christ and his kingdom.

(3) The church is the bride of Christ. This refers to the Oriental bride who dedicated her whole self to her husband. It symbolizes purity and loyalty. The church should be absolutely loyal to her Lord, and have no other loyalties.

(4) The church is the family of God. God is our Father, Jesus our elder Brother, and all we are brethren. In this family all should exist for each, and each for all. Obedience to the Father, and perfect fellowship with one another, is the ideal.

V. Christ in the Church of Tomorrow. What will Christ do if we give him a chance? The church is not to have a blind obedience to the Christ of the flesh, but to the living, risen Lord, whose spirit is holy love. It is the living Christ who wants to be Lord in his church.

The moment the church will respond to Christ with all her heart, he will vitalize the church with the same radiance, joy and power as he did the church of the apostles.

First, he will deepen the spiritual life of the church herself, so that the church will really become his temple, his body, his bride and his family. Then the church will have wisdom and joy and power.

Secondly, through the church he will create in society the Christian mind. He commissioned the church to be evangelistic, to preach his gospel to all men, in all nations and among all races. When Christ is the life of the church, he will create a new society, and this new society will create a new social order. When he began his ministry, he announced his program—to set at liberty the economically disinherited, the socially disinherited, the physically disinherited, and the morally disinherited (Luke 4: 18 ff.). His dynamic was, "The spirit of the Lord is upon me." So today, when the spirit of the Lord, the living Christ, vitalizes his church, the church will create the Christian mind, and the spirit of the Lord will create in human society a new order, where men shall be free to enter into the heritage which the Father intended. "All things are yours, and ye are Christ's, and Christ is God's."

Chicago, Ill.

Christ in the Life of the Church

BY A. B. MILLER

Abstract of a Sunday Sermon at the Winona Lake Conference

CHRIST came to answer a twofold need among men. First, he came to answer the need for the redemption of the individual. Secondly, he came to answer the need for the redemption of society.

He called the former *living stones* and *members*. He called the latter *a temple* and the *church*. Both were called for one purpose, that the world might "behold what manner of stones and what buildings" (Mark 13: 13), or of persons and groups, wrought by grace.

The *stones* were fashioned first—John and Peter, Lydia and Magdalene, Munroe and McAuley. But the finished workmanship is the *buildings*, the *church*, the *living stones* after they had passed through the hands of the Master Sculptor and are knit together in love. And they are the marvel! *What buildings!* What a society!

The latter is my theme. I am not to deal with the individual Christian, separated and solitary, in relation to God only; nor is it he, living in a neighborly and Christ-

like relation with the community in general. It is, rather, the individual, grouped and living with other Christians—one *living stone* in a temple of many other such *stones*; one member of a multimembered church, functioning in the body of Christ in a social relationship.

This is a message supremely needed in our world-conscious age. We face not only community problems, but world problems. So, when we speak of the need of brotherhood, we use the term *world brotherhood*. And we hope for its manifestation in economic, political, racial, international and other human relationships.

Now, a universal brotherhood means a universal fatherhood. There "is one God and Father of all" (Eph. 1: 6). Until he is acknowledged as such, and men, born again into his family through faith in his Son, yield loyal obedience to his will, world brotherhood will remain a dream. Should it become a reality, or even approximately so, it will be through saved individuals living out the life of brotherliness through Christ in his body, the church.

So, we need *Christ in the life of the church*, and so manifested, for the world's sake. Our world seems partly persuaded of Christ's sufficiency to do things in the individual. But it is far from certain of his sufficiency to do things in society. It may believe he is able to give peace to individuals and save them from a future hell. It hesitates to admit he can give peace to society and save it from a present practical hell.

No wonder! Positive illustrations are lacking. And the church has drawn the fire at this point. "How can we be expected to accept the claims to build a heavenly society in the world in general, when you fail to build it in the church in particular?" says the world.

The criticism is partly just. The church can not do it outside with earth-born men. And we have to admit we have done a poor job inside with heaven-born men. True, we do have some wonderful stones on the heap. But where is the temple? Where can we find samples of Rev. 21: 1, 2?

It would be great to be able to reply thus to such a question: "Friend, you do not know, that is all. Just look over the good old Dunker church and you will change your mind. Drop in on some local churches in the east, middle west, west and on the coast. There you will find the proof of what Christ can do with a small social group when he is in their life." Brother, may we send him to your congregation?

World brotherhood waits upon church brotherhood, the result of Christ in the life of the church, manifesting itself in all our relationships. We may do something with this world of need by our present efforts; we certainly owe it sympathy and help, and we ought to use all legitimate means to impress them. But we can

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Echoes From the Winona Lake Conference

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folks just made up for that in spiritual warmth and good fellowship. The sectional meetings went on. The young people had a good time in the auditorium this afternoon, the cold notwithstanding, and no doubt repeated the experience this evening. Young people are like that, you know.

The women's group was set for a profitable and inspiring hour under the guidance of Mrs. H. L. Hart-sough. The theme was Christ in the Home. Mrs. Paul Halladay talked of Creative Motherhood, Mrs. Mark Shellhaas on a Pantry Shelf for Mother's Mind, and Mrs. Rufus D. Bowman on Homes Where Children Worship. What subjects for your imagination to conjure with! The atmosphere had been well prepared by Mrs. Dan West in opening devotions and the singing of Miss Sarah Bates.

At the supper table we learned that Rufus D. Bowman is Reader for the Conference and also that he has been named for a place on the General Mission Board.

More Program Building

By night this section was far too large for the hotel parlors so we just had to go to the tabernacle. It was tolerable but not comfortable. Singing with Bro. Paul Halladay helped to warm us up physically and spiritually. Bro. James Moore's prayer carried the latter process still further. The very practical talks that followed added to the pressure.

Bro. C. G. Hesse, pastor at Roanoke, Va., speaking of the church financial program, said the first thing to do is to discover the financial strength of the church, not build a budget. That should come afterward. He believes in the every member canvass but not in pledges. He thinks it's better to have the members *dedicate* their money, at least five cents on the dollar, to the Lord. It does make a difference sometimes what word you use.

Directors Ruth Shriver and Dan West were also very practical and pointed in their talks on the part of the children and youth respectively. Ruth said something about outside pressure and inside brakes, if we got that last word correctly, that needs further looking into. So does her ten-point program. Dan pulled down hard on the pastor's need to make friends with youth if he expects to have any influence with them, and then got into pretty deep water with the questions he invited, but when he could no longer wade he could still swim.

The closing feature of this interesting session was a showing and interpretation of pictures on church architecture by Russell G. West and DeWitt L. Miller, pastors at Indianapolis and Cleveland. The object was to show how to build churches better adapted to Brethren practices and still be worshipful and attractive.

The first thing we noticed on entering the tabernacle was the exhibits of literature explaining our various board activities. It is the best location ever. Right there they are where people can hardly escape seeing them, books, pamphlets, papers, quarterlies, graded lessons, everything. Ask the girls in charge for anything you want to know about them.

Thursday, June 6

While Eating Breakfast

Breakfast conferences, or conference breakfasts, as Presiding Officer R. E. Mohler called them this morning, have become an important feature of the Conference program. Today there were two, at least were to be two, one for local and district directors of children's work and one for ministers and district board members. This last practically took in all the rest of us and turned out to be almost a meeting of the Pastoral Association.

At least the officers, President Funderburg, Vice President Murphy and Secretary Hesse, all had leading parts in it and the parts were good. The general theme was Building the Church in America. Bro. Funderburg thinks this depends somewhat on getting the right pastors in the right places, and he finds this a rather difficult and delicate matter. Bro. Murphy presented the plan for pastoral placement which is to come before the business session of the Conference for disposal. He invited support for it and criticism also, provided the critic has something better, something constructive, to offer in its place. Bro. Hesse told about the finances, he being in some danger of becoming an expert on that subject.

Others listened mostly but Bro. H. H. Helman and Bro. F. F. Holsopple, prime movers in the pastoral association idea, expressed their pleasure at the progress made and the prospects just ahead.

Still More Sections

The morning was given chiefly to the continuation of the discussions begun yesterday in three groups. We failed to get into direct touch with the doings of the young folks but it is a safe guess that there was nothing dull about them. We did wish we might have gotten into the women's group a while to hear the Wagoner girls sing. Perhaps you remember, they are missionary girls. Their mother, Sister Ellen Wagoner, was in charge of the program with the inspiring theme, Let There Be Light.

The personnel and subjects looked attractive. Missionaries Minerva Metzger and Anetta Mow brought Oriental Lantern Bearers and Rays of Light from the Two Americas. Sister Nora Rhodes Turned on the Searchlight, turning her subject around a bit for convenience, and Mrs. Ross D. Murphy told about The

Five Year Period. Our Project was assigned to H. Spenser Minnich, the masculine look of that name notwithstanding.

The third sectional group was again the so-called program builders, ministers, church and Sunday-school workers, district board members and the rest of us common folks.

Unity in Variety

The unifying idea was that of building the church program. The variety was in the phases of that program under review.

Dr. W. W. Slabaugh and Bro. Raymond Peters continued their discussions of Christ in the Life of the Church and Intermediates in the Church. Bro. Slabaugh, after pointing out dangers and difficulties, stressed the thought that each new generation must re-think the concrete activities and methods that will make Christ central in the church life. Bro. Peters said we fail with the intermediates because we don't take them seriously enough. He recommends working with them in the Sunday-school, in Sunday evening meetings, in club programs, and in camps. Even the overnight camp he finds helpful, sleeping with them, trying to, and watching the sun rise next morning. Preachers should ask boys and girls what to preach about.

Bro. H. A. Brandt, out of his own editorial experience, explained How to Use THE GOSPEL MESSENGER. He illustrated his point by taking the June 8 issue and going through it, suggesting the nature and value of each kind of matter. He said the paper should be used for inspiration, for information and for assistance to church leaders. Of course he called attention to the special opportunity churches have now for getting the MESSENGER at a reduced rate. Get three fourths, or more, of the resident families to take it.

Bro. George Detweiler discussed most helpfully the place and value of Music in the Local Church. A hymn needs a good theme as much as a sermon does. It should be true to reality in the experience of the singers, or to their aspirations. We should cultivate appreciation of the best, recognizing, however, differences in culture. Some get most help from the great oratorios, some from the gospel song type.

Bro. L. W. Shultz presented The Position of the Church on Peace. He was glad we have always stood for peace and opposed war, and was especially glad that we are becoming more aggressive in making our position known and in coöperating in the effort to establish world peace. He cited with approval statements from the Goshen Conference and other Conference resolutions.

Dr. Warren D. Bowman set forth in clear and cogent fashion the dignity and difficulty and supreme importance of Building Christian Homes. Nothing is more vital to success in church life than success in home-

making. His discussion embraced these four principal points: (1) the selection of a life mate, (2) preparation during engagement, (3) preparation after marriage, (4) preparation for training children. Our times greatly need wide dissemination of such sensible treatments of this theme.

The last two contributions of the morning, ably handled as they were, we got little of, owing chiefly to the increasing discomfort of the chilly tabernacle. We refer to the Temperance Program for 1935-36, as treated by Bro. F. D. Dove, and Evangelism for 1935-36, discussed by Bro. J. W. Lear. Our regret is somewhat softened by the fact that Bro. Dove's thought on his subject was partly given to MESSENGER readers last week, and Bro. Lear's intense interest in evangelism and his timely and practical hints for carrying it on more successfully, have also found recent expression in our columns.

We must not forget to mention the much enjoyed contribution of two musical numbers by the Manchester girls' quartet.

We may add here that, according to word from the Standing Committee room, the Conference for 1936, unless this Conference overrules the Committee's recommendation, will be held in the eastern zone.

Concluding the Sectional Conferences

In the tabernacle, this afternoon marked the conclusion of the sectional conferences. The session began with the hymn, For Christ and the Church, and with Bro. F. E. McCune leading in prayer. Bro. W. W. Slabaugh was the first speaker, giving the third and last of his addresses on Christ in the Life of the Church. He emphasized that religion does not lessen the need for individual responsibility. What we try to do for our children should not be limited to them. The children of others must share in the same. The indwelling Christ will mean a contagious Christianity.

The Church and Its Organization was presented by Bro. Ross D. Murphy. He began by contrasting the church of fifty years ago with that of today. The increase in machinery, suggests that the first danger may be that of overorganization. For example, consider a new modern church costing four millions of dollars with an annual maintenance cost of \$120,000 per year! But there is also the danger of underorganization. How shall we organize a church today? There is no set formula; the organization must be fitted to the resources of a church, and result in evangelization and the development of character. Bro. Murphy stated that in his church he is trying to develop a strong deacon board, to be organized into committees dealing with such vital matters as finance, worship, missions, utilities, endowment, upkeep, etc. Organization should release the pastor for visitation and other useful activities.

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Christ in the Life of the Church

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not expect to do much unless we more fully demonstrate by a model what we are aiming at. Then more sinners will cry out to be saved personally, and the world as a whole will be more nearly convinced that the claims of the church for the redemption of society in the mass might be practical after all.

And until this is more nearly accomplished, there is a limit to what we may expect from the money donated to, and the time spent upon the great social problems that confront us today in the world in general.

When the Christian churches, denominationally and locally, have united their wrangling factions, driven unholy suspicion outside the walls; debarred cocktail drinking officials from office; removed alcoholic beverages from the cellars of the laity; melted caste with a great warmth inside their own borders; taken the swords of sharp tongues, envy, and greed out of more hearts; and driven our intellectual convictions into action by the power of an overconquering love-passion, our efforts for temperance, interracial love, better understandings, economic justice and peace among nations will prove more fruitful.

Christ in the life of the church—that is our need. He is already in the world (John 1: 10); and in the church, “walking in the midst of the golden lampstands” (Rev. 1: 13) as in the seven churches of Asia. But now, as then, sin has hidden his loveliness and deadened his power. That loveliness can only be seen, and that power can only be felt, when he is walking in the midst of the life of the man of whom the golden lampstands speak.

When he is there, men will cry out: “Behold what manner of buildings! What social living! Heaven is come down to earth!”

Hagerstown, Md.

Life With a Purpose

BY M. G. WEST

Abstract of a Sunday Sermon at the Winona Lake Conference

You will find the text for this message near the close of Jesus' life. The context, however, begins at Bethlehem and ends at Golgotha. “He set his face steadfastly to go to Jerusalem.” Read his life and you will find the spirit of that statement running straight through it. Hear him as a mere lad: “Wist ye not that I must be about my Father's business?” Early in life a great purpose was beginning to dominate him. A few years later, as a young man, he stood again where the road forks. Temptation was calling him to turn aside. Hear him in that hour: “Get behind me Satan. Thou shalt worship the Lord thy God and him only shalt thou serve.” Onward his purpose led him

until he came to the road leading up to Jerusalem. Friends begged him not to go. Incited by scribes and Pharisees, the mob was gathering. Still, “He set his face steadfastly to go to Jerusalem.”

Do not tell me that was an easy road for him to take. You heard him in the agony of the Garden: “Father, if it be possible, let this cup pass from me.” Jesus loved life and he did not want to die. Moreover, he had his choice to make just as we do. Nor was he given divine power which is not available for us. Jesus went of his own accord and I can explain such conduct in but one way—he had a purpose; he was going somewhere; there was an end in view and he drove toward it with such concentration that nothing could turn him aside. Under the very shadow of the cross he said: “For this cause came I into the world.” Without a great purpose such a life would have been impossible.

Now my contention is that this is the only explanation for any truly great life. For life without a purpose is a scattered life; it lacks direction and unifying power. Such a life reminds one of a gun being discharged without aim. It may hit something and it may not. And what is worse, it may hit something which you would hate to see killed.

A purposeless life is an open target for every temptation. Why not? If I am going nowhere in particular, why should I not turn off into many byroads? Now if a man is headed for some particular destination and wants to get there on time, there is little temptation to turn off on side roads.

What a picture of life! Here is a youth who is going somewhere. He has a goal for life and eternity. He sees the value of a disciplined, directed life. All of his energies are bent in one direction. Such a life is occupied with something too big for idleness and indulgence. Consequently temptation loses its appeal.

Here is a youth with no special purpose. He is just living for what thrills he can get from life from one day to the next. Consequently he is peculiarly susceptible to temptation. He is going nowhere in particular; therefore, his course is marked by many detours. Having nothing toward which to drive, a life without a purpose becomes an easy prey to temptation.

Jesus' life purpose apparently was twofold; one emphasis was personal and the other social. One dealt with the consecration of his own life. The other had its broader implications in the service of mankind.

Think of the transforming power of such a purpose—to make your own life the finest instrument of the will of God, and to work together with him in building a world where all mankind has a better chance to the life abundant. The devil would soon go out of business if youth faced the world with such a purpose.

One who is close to the youth of our church says

his greatest concern for them grows out of the fact so many are purposeless. They are not bad. They just have no great purpose for which they are willing to live and die. If that is true, it means just one thing—mediocre lives; mediocre in character and service for the world.

No man can do his best without the best purpose for his life. To endeavor to make your life what it should be by trying to conquer your bad habits is like taking aspirin for internal cancer. The source of the trouble is not on the surface. Man can live a victorious life and contribute toward the building of God's kingdom only by tying his life to the dominant purpose of doing God's will. This was the Master's secret. Make his purpose yours. Than that there is none greater.

New Haven, Conn.

Jesus, the Only Hope

BY OLIVER H. AUSTIN

Abstract of a Sunday Sermon at the Winona Lake Conference

WE are all agreed that the world is vitally in need of something, and a great many theories and plans are being tried; but sometimes it seems that we are making little progress toward a solution of the world's ills. So why not try Jesus?

Paul says: "Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap." Each one of us is sowing his own field, and as the sowing, so shall the harvest be—wheat from wheat, tares from tares and wild oats from wild oats. Wild oats thrive best in a religious drouth and the soil of any human heart will grow wild oats.

Be not deceived, you may, like Pilate, find no fault with Christ, and still be lost. When all the evidence had been brought before Pilate he came out with his declaration: "I find no fault with him." However, it was this same man who signed the decree for Jesus to be crucified. He thereby turned down the one needed most in his life—a Savior.

You may hear preaching gladly, as Herod did, and still be lost. Herod forgot those sermons when the daughter of Herodias danced before him. As a result John the Baptist was beheaded. Many today are turning down Jesus, the hope of the world, for a night of carousing.

You may tremble at the Word, as Felix, when Paul talked to him of righteousness, self-control and the judgment to come, and still be unsaved. King Agrippa replied to Paul's entreaties: "With but little persuasion thou wouldest fain make me a Christian." Paul's answer would lead us to believe that a full and complete surrender is necessary in order to have salvation.

Simon had been baptized and he saw what wonderful things the disciples were doing; so he wanted to

commercialize the whole thing. Peter rebuked him severely by telling him that he had been baptized but not converted.

Many people today are leaving the city of ruins, as Lot's wife, and are failing in their Christian development. They wish to be counted as Christians and still hold on to the things of the world. There are a lot of things that one can do as a Christian, but is he just as good a Christian after doing them? Will a Christian's light shine as far when he dances, plays cards, smokes and drinks? If there is to be no difference between those who are in the church and those who are not, what is the use to have a church?

I have sounded the note of warning, now may I give the ray of hope. "Jesus stood and cried saying, If any man thirst, let him come unto me and drink."

It is interesting to note the story of blaspheming Peter after he was truly converted to Jesus. What a power he became and what his life has meant to the Christian world! And there is persecuting Saul on his way to Damascus. The spirit of God revealed unto Saul his need of the Christ. So Saul becomes an evangel of Christ.

Blind Bartimæus recognized his need of Jesus as he cried out, "Lord, that I may receive my sight." How wonderful it would be if only we could have our blind eyes opened to the beautiful things of life—to the golden sunsets; to the sheen upon the blue bird's breast; to the holy courage a heart can keep.

As in the case of Lazarus, Jesus is no respecter of persons. He does not look on the outward appearance; he looks upon the inner life. We may feel unworthy as the centurion, and still come to Jesus and live. The Ethiopian was reading his Bible when Philip came along and interpreted for him. He immediately responded and was baptized. It is not necessary that we understand all the Bible says about Jesus, but it is essential that we become a learner.

You might be as cruel as the jailer, as vile as the woman of Samaria, or as far from God as the prodigal son and still come to Jesus and be saved, providing you are willing to recognize your need of him. Truly, Jesus is the only hope of the world and mankind.

A life lived for pleasure in sin insures an old age of tragedy and a sunset behind the clouds. Some one has described such a life thus—

"Its youth is a blunder;
Its manhood is a losing game;
Its old age is a regret."

"I've tried in vain a thousand ways,
My fears to quell, my hopes to raise
And all I need, the Bible says—is Jesus.

McPherson, Kans.

Echoes From the Winona Lake Conference

(Continued From Page 9)

Discussing the Individual Life in a Changing Order, Bro. Harlan J. Brooks pointed out that every individual in every age has had to face the problem of a changing order. It is true that the individual may rightly make certain demands of society, but he must also cultivate a living faith in God and a sense of the worth of personality. Freedom for the individual comes only when one is willing to find and face the truth. Fellowship is a door to the beauty to be found in other lives.

The Peace Program for the Coming Year was presented by Prof. C. Ray Keim of Manchester College. As to specific things the local church might do, he spoke of protesting military expenditures and propaganda; military drill in high schools and colleges. Goodwill and other patriotic days should be used to promote peace. Perhaps this is enough to suggest that you should read Bro. Keim's article in the June 8 MESSENGER. It is a summary of what he presented at Conference.

Bro. Warren D. Bowman next presented the second part of his paper on Building the Christian Home. In the forenoon's discussion he laid the foundation for a series of recommendations. Amongst these were: (1) church sponsored training on marriage and homemaking for young ministers; (2) a traveling expert to reach church groups; (3) classes for adults; (4) classes in the Sunday-school; (5) classes for young people in camps; (6) classes for communities; (7) sermons on the home; (8) a traveling library; (9) put the emphasis upon application; (10) all teaching should be Christ-centered. It is hoped that some of this material may appear in the MESSENGER before so long.

After a few minutes of relaxation, the strenuous program of the afternoon was resumed with Bro. Lear making his concluding address on Evangelism in 1935-36. Evangelism is not so much a method as a state or set of mind. So far as a program for accomplishing this is concerned, it should cover the whole year. September should stress the church school. October should be a rally month for the morning preaching service. In November direct attention to the Sunday evening service. So use December for the home emphasis, January to Easter for evangelism, Easter to June for sermons on doctrines or the rationalization of truth, July and August for review and preview. The program in the Tabernacle closed with the singing of Praise God From Whom All Blessings Flow, and with Bro. D. D. Fundenburg pronouncing the blessing.

We do not know just how much was going on at other places on the grounds, but at the Auditorium the young people heard reports from the five groups which

had discussed such subjects as recreation, peace, economics, the home and leadership.

After Supper With Dr. Garry C. Myers

A fine group met at Winona Hotel for a supper together, after which Dr. Garry C. Myers gave an address on the problem presented by the lonely person, particularly the teen age person who finds it difficult to fit in. Any group that sets standards of conduct different or above the average increases the difficulties inherent in the problem of personal adjustment. Dr. Myers showed how subtle the problems are, and how about the best that can be done to help is to provide ways for the young person to practice getting on with others. In this work the more aggressive youth can be used to help the lonely person find his or her place with the rest of the group. Dr. Myers helped parents and others to understand the strange feelings that so often arise in one when he is trying his best to get on with others.

Hymn Singing at the Tabernacle

The Thursday evening hymn singing at the Tabernacle proved a real inspiration. The audience was the largest yet, and more and more the Conference feeling was in the air. The people, too, were a bit more comfortable physically, since the temperature had moderated. The chorus on the rostrum, with the great group in the center of the Tabernacle, gave tremendous volume and dignity to the singing of such hymns as Grace Greater Than Our Sins; Jesus, My Lord, My God, My All; Proclaim the Tidings Near and Far. The opening devotions were briefly and effectively conducted by Bro. Ralph White of the Naperville church of Illinois.

Understanding the Conference

A most unique program was that which followed, appropriate, but the like of which we have never attended before. Three speakers spoke upon as many aspects of the Conference, to the end that its meaning and possibilities might be the better understood.

The first of these speakers was Bro. Otho Winger, and his topic: The Annual Conference in the Life of the Church. He pointed out how the Annual Meeting is perhaps our most characteristic institution. By periods he reviewed the problems faced by Conference and showed how the questions given consideration were not so unlike those met today. Annual Conference has tended to keep the church together. It has given us a fine body of literature on some of the great problems of the day, as on war, temperance and slavery. The Annual Meeting has had great social significance in promoting a friendly and democratic spirit. It has tended to keep us brethren indeed. The educational significance of Conference has been tremendous, educating and inspiring leadership. Finally, Annual Meeting has had great spiritual significance. We have heard President Winger many times at Conference, but never in

finer or more characteristic spirit than in his address on the Annual Conference in the Life of the Church.

Music by Master Musicians

A novel and appreciated diversion at this point was music by a quartet composed of members of the Music Committee—Brightbill, Detweiler, Huffaker and Hal-laday. For their second number the congregation joined the quartet in singing *There Is a Wideness in God's Mercy*.

More About the Conference

Bro. W. W. Peters, the member charged with the program's execution, explained the building of the 1935 Conference program. A balanced and representative program was attempted. Bro. Peters then explained in some detail how it is hoped a Conference director may improve the actual running of the meetings.

Then, on *My Part in This Conference*, Bro. R. W. Schlosser showed how those who do not have a conspicuous part, may still have a very significant part if they pray for and seek to enter into the spirit of the Conference. Such details as punctuality and a devotional spirit were recommended. Also attention, and note-taking were suggested as details tending to conserve the best given. Finally, the purpose of Conference attendance is not simply to hear, but to go back home and do the best we can to achieve the vision splendid.

Friday, June 7

What Is Right With the Rural Church

THOUGH there are thousands of rural ministers out of jobs and many rural churches closed, there are yet some things right with the country church. So W. H. Yoder, pastor of one of the best known rural churches in America, told the ministers and laymen at their Friday morning breakfast three of the encouraging things about the country church. First of all, the rural church ministers to that section of our population which sustains the nation. The rural church has a sound program in many cases, one which gives sturdiness and strength to character. And finally, Bro. Yoder believes in the rural church because she has not reached the limits of her possibilities. Long pastorates tend toward the largest realization of these. The rural church is the ground of character, so that from the country has come many of America's greatest men and women.

Friday Morning Sermon

At a quarter of eight your scribe dropped in at the Auditorium. The organist was playing favorite hymns and a group of fifty or more were worshiping through music. Meanwhile others kept coming in quietly until by sermon time there was a nice crowd of some hundreds to listen to Bro. M. Clyde Horst on *Our Need of God*. The minister began by showing how practical and pertinent is consideration of the subject assigned.

Everywhere there is evidence of a desperate need of God. But if you would know more of what was said, read Bro. Horst's own synopsis in the MESSENGER for June 8.

Building Christian Homes

This unique and dramatic program opened with the singing of such hymns as, *O Worship the Lord*. Then Bro. Warren D. Bowman, director of the program on building the Christian home, introduced Brother and Sister Levi Minnich as leaders in a group presenting a family altar service. First there was the singing of a verse or two of several familiar songs—one a hymn and the other a children's song. Mrs. H. B. Martin, as a visitor in the Minnich home, was invited to read the scripture lesson. She chose selections of special interest to the two little girls in the scene. Then there was prayer by the members of the group and for members of the group. To many the simple, beautiful scene must have brought precious memories of childhood.

What God Hath Joined Together

The second main section in the morning's program on the home was an address on, *What God Hath Joined Together*, by Bro. Perry L. Rohrer of Bethany Biblical Seminary. The speaker began by saying that, to him, the most beautiful thing in all the world is a perfectly mated husband and wife obviously in love with each other. As for the most unpleasant thing, he thought it the slow agony of those who see their homes breaking up. The sad fruitage of a broken home is not reaped by father and mother alone, but perhaps even more by the unfortunate children. These tend to drift into crime. Religion is the only help in many cases of strained home relations. Prosperity is a bad thing for the home in most cases, for with it happiness too often flies out the window. In this sense the depression has been a good thing for America. As for things to do, help those in strained homes to do their best to stick it out, and use the ounce of prevention with intermediates.

Songs Our Mothers Sang

A most pleasing period of relaxation was that used to sing songs *Our Mothers Sang*. Amongst these were: *Sweet Hour of Prayer*, *What a Friend We Have in Jesus*; *Nearer My God to Thee*; *Rock of Ages*. Bro. Geo. Detweiler was the leader. The way the voices of those present rang out showed that many had pleasant memories of the songs mother used to sing.

Making a House a Home

Two short addresses were next in order. These were on the subject heading this paragraph. Mrs. Florence B. Gibbel spoke for the small home, the home where "the stomach gets three square meals a day and the heart a thousand." Home must hold each heart's desire; it must be hospitable and friendly.



MISSIONS

This Department

Conducted by

H. Spenser Minnich



What to Pray For

Week of June 15-22

ON the same mission compound where the S. N. McCanns began the work at Anklesvar, and in the same bungalow where the Stovers lived for many years, is the home of Elsie Shickel and Anna Warstler. Since the year 1919 this compound has been known as the Anklesvar Girls' School Compound, for the mission had decided that the main girls' school of the mission should be located at Anklesvar and Eliza B. Miller, who was then in charge of the girls, had the joy and the labor of moving the school from Bulsar to Anklesvar. After this, the various local stations sent their more advanced students to the Anklesvar school.

On Oct. 21, 1920, the foundation stone of the Anklesvar Girls' School was laid. The women of America had provided the funds for this large and well-built building which has been the school home of dozens of girls during the past fifteen years. That consecration service, held on the foundation walls just seen above the surface of the ground, held out in the blazing sunlight of that beautiful autumn forenoon, was an event that has clung to the memories of all who were present. How appropriate it was that the beautiful schoolgirl, Martha Mohen, should read the scripture lesson, for later years brought her back to the school to give herself in faithful, efficient service.

Then in the year 1924 Miss Shickel began the work of the Practical Arts course. The purpose of this training school was to prepare the girls to become efficient, wholesome, Christian women. Although this school has never been large, it has been true to its aim and the girls who have studied within its doors have testified by their lives that the school lays the foundation stones of Christian character.

Throughout the coming year, pray for Miss Shickel as she directs the work in both the elementary and training school. Pray that she may have strength to supervise and direct the teachers and pupils in her care.

Pray also for Miss Anna Warstler as she undertakes the added duty and honor given to her by the mission—the task of supervising religious education in the mission.

Sharing Observations With the Home Church

BY C. D. BONSAACK

Secretary of the General Mission Board

Thirty-first Installment

April 25. Up at 4:30 for an early breakfast to catch a bus at 6:30 to return to Sunning and Hongkong. Bro. Moy Gwong went with us as far as Paak Kai. We discussed the mission and its best interests on the way. We feel here is good work being done. The Chinese in America could do nothing better than support this work, which means so much to their families and community. At Paak Kai we took a few minutes to visit the work of the United Church of Canada. They have a splendid location and compound of hospital, school and church work. The visit in the home of Rev. W. R. McKay was so delightful that in order to make the boat we had to climb on it after it had left its dock and was in motion; so there was no time lost out of the few minutes between train and boat at Paak Kai. A very delightful trip down the river brought us through one of the most fertile valleys of rice and banana plantations we have ever seen. We returned to Hongkong by midnight and by special arrangement we stayed on our boat until morning.

April 26. Our good Chinese steward, who had promised us that we might sleep in the morning as we desired, called at six saying, "Eet is six o'clock; what time you geetie up?" We accepted this as a hint that we should be on the move, and were soon on the way to our hotel in the city, until we could make plans for our sailing to Shanghai, also tentative plans for our homeward journey across the Pacific. It was good to think of the home-going, though two months off.

The city of Hongkong, indeed all of China, we found in a great uproar over America's silver policy. The papers were bringing out special editions telling of its effect on Chinese commerce. Great bitterness was expressed against America. People were smuggling silver out of the country and customs officers had been increased without too much success. We heard of people carrying dimes to the banks seeking to exchange them for silver dollars, since the dollars have more silver than the dimes or other subsidiary coins. This resulted in the banks refusing to exchange them. Many other items, humorous and tragic, appeared in the headlines. A few months ago our United States dollars bought four Chinese dollars, but at this stage they would not buy two. So all the world suffers by these economic experiments to the loss and confusion of many. We are no economists, but to those who are, we feel present conditions are a challenge to use our heads instead of our fears and hates to solve the questions of world money and world commerce. Years ago some wise man gave us a marvelous system of international

postal service that seems to work no serious ill to any and success to all. Where is the genius who will do as much for international commerce and monetary values? We had the pleasure of dinner again with the Skiptons, and with them went to a reception for Dr. T. Z. Koo and his good wife. This gave us a chance to have some minutes of fellowship with this great Christian leader of China. He expects to come to America during the summer and stay for the Student Volunteer Convention next winter.

April 27. On one of Hongkong's most humid mornings we awoke to pack baggage, expecting to sail at noon. The ship company agreed to hold our packages two months for the boat that we shall reach at Kobe, Japan, more than two months later. But whether the contents of winter clothes and some purchases will be more than mold and refuse at the end of this time in this climate remains to be seen. We exchanged our money into Shanghai dollars before leaving Hongkong. This meant the third kind of money since entering China less than a week ago; but we shall have more kinds to deal with before leaving. If you think it does not require some mathematical skill to compute these exchanges, ask Bro. Brubaker about it! Our boat was off at noon. We found conditions on this boat very good for tourist service, but Bro. Miller insisted that none of it was as good as aboard faithful *Ussukuma* around Africa, and to this we all agreed readily. We found some congenial companions aboard. A mother and her two children of about twelve and fourteen were returning from a world tour. Their home is in Chicago. A few Japanese and Indians were on their way to Japan. The Indians were seeking to buy goods in Japan because they are so much cheaper. The matter of wages is another economic problem that may have at least two sides to it. Some of us are being convinced that better wages are most desirable, but is it fair and possible to keep them up long while others suffer in need, in a world that is interdependent as our modern world has become? National pride and rivalry must give way to goodwill and sane tariff laws if progress is to continue in a world that is as fluid as the one in which we live.

April 28. This was a quiet day for rest and thinking. The morning was given to looking over mail recently received. During the afternoon we read the Gospels in the Goodspeed translation. While we have never been too enthusiastic over these new versions, except for commentary purposes, yet this version does lend itself most helpfully to reading books at a sitting. Indeed this was one of the primary purposes of the translation. I feel, too, that the translator's effort to use simple English without prejudices in interpretation has been well maintained and gives the book incalculable value for personal use.

April 29. Everybody was shivering this morning. A lady from the Malay States felt she could not endure it. But to the three travelers it was a tonic; in fact it was not cold by any means, only refreshing. The smell of the Pacific made us feel a bit homesick, too; but at Shanghai we planned to turn into the interior of China for two months to finish our task and privilege of seeing the fruits of the gospel as it leavens the life of a great nation. The sea is a good place to rest and think, but it is hard for the average American to do either too long. However, our group found a lot of other things to do, which helped to make the trip pleasant and profitable, but left no time to get acquainted with our fellow passengers.

April 30. Following breakfast we found ourselves sailing up a beautiful river toward the city of Shanghai. Here could be seen the flags of all nations. Here, too, we found many modern warships of the nations. Ten Chinese cruisers met us as we went in on a Japanese vessel and all saluted us by "dipping" their flags. One wonders if this bit of courtesy could not be cultivated and extended on the part of Japan toward her neighbor. Further up in the harbor there were at least a dozen of various kinds of warships flying the stars and stripes. One gets anxious to see his flag on world wanderings; but it was with mixed feelings of shame and gladness that we saw so much money wasted on the means of fear and force. Of course, it was said that such a naval force is necessary to help keep an open door in China; but we are persuaded that all doors are open to those nations that seek social or commercial interests in the spirit of good neighbors. At eleven we docked and after the ceremony of tipping, proving our citizenship and getting through customs, were on our way to the Mission Home. This is a stopping place for missionaries, and those interested in such work, where they may have board and room in an environment of Christian fellowship. After getting our mail we went to a meeting of the National Christian Council. Here about 100 delegates from all over China were in a meeting discussing mission problems and progress. Dr. John R. Mott addressed a large group on the present outlook of missions. We never heard this missionary statesman more hopeful of the mission cause than expressed in this address.

The first general missionary board of the church was appointed at the Conference of 1880. This board was known as the Foreign and Domestic Missionary Board. The first contribution received was one of \$10 given on July 7, 1880, by Ella Williams of Funkstown, Md. By Sept. 30 of that year the first page of the account book was filled, the total contributions to that date amounting to \$305.57. The largest gift was \$50 from Bro. Gray, and the smallest was fifty cents.

KINGDOM GLEANINGS

Calendar for Sunday, June 16

Sunday-school Lesson, Christian Stewardship.—Deut. 8: 11-18; 2 Cor. 9: 6-8.

Christian Workers' Meeting, How Can I Be a Good Neighbor?

Intermediates, How Shall We Spend Our Time?

B. Y. P. D., The New Family Worship.

* * * *

Gains for the Kingdom

Six baptisms in the Midway church, Pa.

Eight baptisms in the Girard church, Ill.

Six baptisms in the Haxtun church, Colo.

Two baptisms in the Lincoln church, Nebr.

Three baptisms in the Portland church, Ore.

Seven baptisms in the Syracuse church, Ind.

Two baptisms in the Westminster church, Md.

Six baptisms in the Long Beach church, Calif.

Three baptisms in the Mechanicsburg church, Pa.

Three baptisms in the Wabash Country church, Ind.

Three baptisms in the Roxbury church, Johnstown, Pa.

Five baptisms in the West Conestoga church, Pa., Bro. Henry King of Reistville, evangelist.

Two baptisms in the Glendale church, Ariz., Brother and Sister Durr of Smithfield, Pa., evangelists.

Three baptisms in the Grand Junction church, Colo., Brother and Sister B. N. King, evangelists.

Eighteen baptisms in the North Liberty church, Ind., Bro. G. G. Canfield of Plymouth, Ind., evangelist.

Nine baptisms in the Aughwick church, Germany Valley, Pa., Bro. H. W. Hanawalt, pastor-evangelist.

Sixteen additions to the Richmond church, Va., Bro. S. A. Harley and Bro. W. Harold Row, evangelists.

Fifteen conversions in the Des Moines City church, Iowa, pre-Easter services by the pastor, Bro. Shenton.

Six baptisms in the West Wichita church, Kans., Bro. Paul S. Longenecker of Morrill, Kans., evangelist.

Three baptisms in the Spring Creek church, Ind., Bro. Mark L. Cripe of South Whitley, Ind., evangelist.

Nine baptisms in the Warriors Mark (Spring Mount) church, Pa., Bro. Chas. Cox of Claysburg, Pa., evangelist.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. J. M. Geary of Champion, Pa., June 15-30 in the Elbethel church, Pa.

Bro. Moyne Landis of Pierceton, Ind., Aug. 19 in the Wabash Country church, Ind.

Bro. W. C. Sell of Du Bois, Pa., June 18 to 30 at the Glade Run church near Kittanning, Pa.

Bro. H. M. Snively of Carlisle, Pa., Aug. 4 at the Garber church, Cooks Creek congregation, Va.

Bro. D. I. Pepple of Woodbury, Pa., June 12 in the Richland church, Ohio, closing with the love feast on June 23.

* * * *

Announcements

Love feast dates: June 16, 7 P. M., Belleville, Kans.; June 23, 6:30 P. M., Accident, Md.; June 23, 8 P. M., Carrrington, N. Dak.

THE QUIET HOUR

General Conference, 1935 Emphasis: Christ in the Life of the Church

PREPARED BY BURTON METZLER

For Week Beginning June 23

The New Testament makes Christ central in the life of the church.

Christ Is the Founder and Foundation of the Church.

Founder, Matt. 16: 18.

Foundation, 1 Cor. 3: 11; Eph. 2: 20.

Christ Is Spiritually Present in the Church.

See Matt. 18: 20; 28: 20; John 14: 23.

Which is preferable, Christ's spiritual presence, or his physical presence in Chicago or some other city? Why?

Christ Is Lord of the Church.

Authority, Acts 15: 26; Rom. 1: 5; Gal. 1: 10; Eph. 5: 20; Col. 3: 24; 4: 1.

Possessor, Acts 20: 28; Rom. 1: 6; 1 Cor. 3: 23; 7: 23.

Head, 1 Cor. 12: 27; Eph. 1: 22, 23; 4: 12; 5: 23; Col. 1: 18.

Christ Is the Message of the Church.

See Acts 2: 14-36; 4: 33; 5: 42; 9: 20; 1 Cor. 2: 2.

Christ Is the Savior of the Church.

Saves, Acts 15: 11; 16: 31; Eph. 5: 23.

Loves, Eph. 5: 25.

Died for, 1 Cor. 8: 11; 15: 3; Gal. 1: 4; Eph. 5: 2, 25.

Sanctifies, Eph. 5: 26, 27.

Christ Is the Life of the Church.

Life, Gal. 2: 20; Col. 3: 4.

Inspiration, Acts 5: 41; 18: 9; 21: 13; Philpp. 1: 20, 21; 3: 8.

Power, Acts 3: 6; 4: 10; John 15: 5; Philpp. 4: 3.

Christ Is the Example for the Church.

Eph. 4: 13; Philpp. 1: 27; 2: 5; 1 Peter 2: 21.

Christ Will Glorify the Church.

1 Thess. 4: 16, 17; Rev. 21: 9 ff.

Things to Consider

Is Christ central and preëminent in the churches you know?

What are some rival claimants to this central place?

How can we make Christ more central in the life of our churches?

"That in all things he might have the preëminence."

Echoes From the Winona Lake Conference

(Continued From Page 13)

Bro. E. B. Bagwell of North Manchester, father of eleven children, spoke for the large home. The happy homes, thinks Bro. Bagwell, are the homes that see to it God is there. The rule of the Spirit of God is a first condition for home happiness. A home does not require an expensive house.

Parent-Child Relationships

The concluding address of the morning was made by Dr. Garry C. Myers. He discussed the problem of parent-child relationships. He paid particular attention to the secret of success on the part of those who have not had the advantage of expert advice. Perhaps the first reason why such succeed, when they do succeed, lies in the high regard of parents for each other. Where such a feeling exists the home stage is set for fine relations between parents and children. Where success has come there is also early training in restraint, but after the child has learned this the wise parent does not annoy by too much bossing. There must also be training and example in respect for personality. Successful parents live on a high plane and win their children to such a life through the winsomeness of it.

The finest program we have ever heard on the Christian home then came to an end, with the congregation singing God Be With You Till We Meet Again, and E. B. Bagwell leading in prayer.

The Church in Our Day

What a theme that is! We like its timeliness for that happens to be the very day we are living in. We also like the implication that the church might have something important to say or do about this day.

We notice that Prof. J. I. Baugher of the General Education Board is in charge of the program. That makes us wonder whether this is going to turn out to be an education program. Looking down the list of subjects, sure enough, we find this one: The Church College and Tomorrow. But that is getting ahead of our story.

After the singing and the prayer, with Pastor H. H. Keim, Jr., leading, Dr. V. F. Schwalm took up The Church's Message to Our Economic Society. He recognized at once the serious implications of his subject: there is something wrong with existing economic conditions and there is something which the church ought to say, and perhaps do, about this. A college president is too hard pressed around commencement time to write out his speeches in advance for the convenience of editors, but he is going to give us yet the gist of what he said today. It will be worth your careful listening.

Drs. F. D. Dove and C. Ray Keim, representing respectively the temperance and peace movements and the church's relation to them, have already given you in

our columns a taste of their fine thinking on these lines. We refer you to the June 8 MESSENGER.

Ten minutes of congregational singing and listening to the male quartet from Manchester put us in good mood for the principal address of the afternoon.

The Church College and Tomorrow

The speaker was Dr. Paul F. Voelker, superintendent of public instruction for the state of Michigan. He was introduced by his old friend, President C. C. Ellis of Juniata College, Moderator of this Conference. He is not a preacher, he said. He preached once but after that sermon the presiding officer announced that the church would be closed for repairs. And yet he did preach again today from a great text, "Where there is no vision the people perish," and the sermon was correspondingly great.

He began by commending the afternoon's program both in content and in strategy of arrangement. In it he had found confirmation of his own chief contention. The battle for future civilization will be fought, he held, at the confluence of two great life streams. One is our biological inheritance, the other is our social inheritance. We Brethren have these in high quality. How can we transmit them safely to the future? Through the Christian college. The great universities are important centers of knowledge and facts. They need to be supplemented and strengthened by the idealism of the Christian college. The lives of men are controlled not by what they know but by what they feel.

He concluded with a graphic picture of a hypothetical cosmic explosion resulting in the annihilation of the human race but leaving all of earth's machinery intact. He imagined the Creator bringing in men from Mars to carry on the work of civilization. What could they do? Nothing until they were properly educated. The pertinence of this peculiar illustration can hardly be conveyed to the reader in few words but it was felt by the audience. On motion of Bro. J. W. Lear the audience stood in appreciation of Dr. Voelker's masterful presentation of a great theme.

Some Odds and Ends

Don't fail to read the abstract of Bro. Schwalm's address when we are able to give it to you. Be sure to get his four points, mainly about personality and property.

The air was still pretty cool but it was full of sunshine and the effect on the people was noticeable. They sang This Is My Father's World as if they had acquired some new faith in that fact. They were plenty of them to do it. Looked like an Annual Conference this afternoon. The great tabernacle was considerably more than half full and there were many outside preferring to enjoy the sunshine.

(Continued on Page 20)

HOME AND FAMILY

Consequence

BY VERA I. EMMERT

A sullen look, an unkind word
May be so very small;
Yet each can grow from day to day
To be a barrier tall.

A friendly smile, a loving deed,
A kindly word or two,
May tear down walls of hatred there
And let the sunshine through.

Freeport, Ill.

Bud's Treasure

BY ADA CASSELL SELL

BUD labored incessantly, constructing and reconstructing his cabin of Lincoln logs. A board slanted from the rug to the roof. The tractor puffed on and on, poised a moment on top of the roof, sometimes demolished the entire structure, other times rode safely over and down the opposite wall. Bud was thrilled. Mother gave him a smile now and then, and a nod of encouragement.

"Watch! Mother! Now! Look-e-e!"

It had been "Watch, daddy!" earlier in the game, but daddy's face was very long that evening and his voice irritable.

"Let daddy read, Bud!"

So many times lately had daddy rebuffed the little fellow. A long, long time ago, Buddy remembered sadly, daddy had played and played with his boy. The little fellow could not understand. Mother tried to, but it was very, very hard.

It was all because daddy's work was so poor. That had made the big world of difference.

Buddy had a bright idea. The tractor should be the wolf, and climb up to the chimney of Blackey's house. Whee-e-ee! Buddy considered a moment, thought it might interest daddy, and explained it to him. No answering light stirred in the man's eyes, rather an increase of irritation. Mother felt stifled, somehow, and so weary.

Helping Bud gather the Lincoln logs, mother felt it was almost decided. Had anyone a year ago told her she would ever even as much as dream of leaving Jim, she would have been horrified. But now—could it be that she was contemplating such a thing? She, who had been Martha Derner, going home to mother and father, like some cheap person who knew nothing about the adjustments and measure of give and take marriage entailed? Well! She might be able to stand it herself, but it hurt to see the little fellow constantly rebuffed.

A child should be nurtured with love, encouraged with mutual interest, just as a tender plant in a garden needed the right tending. Jim's moroseness, and constant irritation, made no suitable atmosphere for rearing Bud.

True, Jim was to be pitied. It was hard for a man, always up and doing, to lose work. But they weren't nearly as far on the rocks as lots of their friends. Why couldn't Jim brace up and be a cheerful husband and father, if it did take a little forced effort now and then? Things might break.

Martha had long since done with arguing the matter with Jim. He was blue, had been blue, seemed determined to be blue for so long a time as work was lacking. Martha had been offered her old job at the mill, but Jim had been very angry when she had timidly suggested that he take charge of Bud and such housework as had to be done during the mill hours. No wife of his should work outside! Besides, he would never, never stay at home and play housewife!

From no angles could Martha appeal to her melancholy Jim. He had gradually dropped out of church and Sunday-school. To talk about a better day coming, or a silver lining to a dark cloud—such talk produced only scorn in his glance.

Mother took Bud on her knee, read the story of baby Moses, and Cinderella. "Kiss daddy," she urged as she closed the book and set Bud on the floor. Dutifully he complied, receiving the coldest of responses. It reminded Martha of some frigid clime. Perhaps tomorrow she would decide—

Having tucked Bud in, turned out the light, and gone downstairs, mother picked up her magazine, desperately hoping some short story or other might prove interesting enough to take her out of her misery a bit.

Ten minutes passed. Then crash! Mother hurried up to find Bud had turned on the light, pushed his crib close to the dresser, pulled the cover and all that had been thereon, to the floor. Grasped in his tiny hands, his tear-stained gaze upon it, was a locket. Even Jim's spanking failed to get it disengaged from the boy's hands.

"Why did you do it?" asked daddy angrily for the tenth time, while mother gathered pins, buttons and etcetera which had been on the overturned tray. Buddy did not answer until the tenth time.

"I wanted to see my pretty lady and nice man!"

"What does he mean, Martha?" asked Jim wearily.

"Have you forgotten, dear? The locket? With your picture and mine? You gave it to me at college, after . . ."

"Yes, yes," interposed Jim hastily. Then he made a great to-do of tucking Bud in, and just as Martha felt he was ready to return to his paper, he snatched the

covers from the child, drew him hungrily into his arms, and sat down to rock him. Misty-eyed, Martha slipped downstairs. It was an hour that the rocker beat its steady rhythm back and forth. Martha said no word. What her heart felt was inexplicable.

Jim held her for as long as he had held Bud. Not a word was spoken. No word was needed. Jim had found the way of peace. A light had shone in on his darkness—the light of love and memory. The hope that had been in his heart in his school days, when for so long Martha had seemed so unattainable, lived again. With it was the realization that now he had Martha, and as darling a little chap as any man could ask for. Please God, he'd love and cherish them for better *and for worse*. He voiced none of this to Martha, but somehow she knew it all.

Altoona, Pa.

What I Admire in a Home Maker

BY VIRGINIA HARRIS

As Given at a Young People's Conference at Roanoke, La.

POSSIBLY the most admirable characteristic of a home maker is her own realization that her occupation ranks with the highest in the world, thus her attempts to maintain the prestige and honor of that calling. Those things which she might do to elevate the home in the eyes of the community in which she lives are naturally things that one can admire.

One very important thing is cleanliness. This does not mean that the house should always be in perfect order, for in the course of a day's work some things are naturally out of place, but the accumulation of dirt and filth and disorder from day to day and week to week is inexcusable for anyone who goes by the name of a home maker. Any one's admiration is excited by a house that is clean.

The home maker merits admiration who cares for the physical needs of her family, who studies what food and clothing it needs and seeks in an economical way to provide these things. Comfort and health are things that can not be bought; so the home maker religiously guards her household against anything that would rob it of its strong physical vigor.

In her attempt to care for her family and house, the home maker who would gain our admiration must also take care of herself. She should make herself as attractive as possible and keep her person in condition that it is pleasant to look at. Too often housewives excuse their dirty dresses and unkept hair by saying that providing and caring for the family takes all their time, that they have no time to care for themselves. The real home maker will realize that the home centers about herself and even her physical appearance will color the atmosphere.

The home maker that would make her personality admirable would cultivate interests outside the absolute necessities of her immediate house. She would seek expression in things of beauty that will elevate herself, whether it be fancy needlework, the painting of pictures, growing beautiful flowers around her home, or many of the worth-while hobbies that give one avenues to explore and cultivate.

Aside from working with things, the person who attracts our admiration as a home maker, keeps abreast the times in her thought life. She is interested in other people and their problems and pleasures. She follows the happenings and thoughts of the day and can discuss intelligently with those about her the happenings of the community and nation. She thus builds a foundation of knowledge and sympathy and understanding to the point that her counsel is sought in times of trial.

The home maker that we admire also reserves a share of her time and energy for things of beauty. She would delve into art, literature, or music for the sheer joy that it brings to herself and her family. Her home is a place where people love to visit for they receive some of the inspiration that radiates from her unselfish personality. She has learned the secret of harmonious living and every one that comes in contact with her is influenced by her contagious spirit of service.

Jennings, La.

I Am War

A Message to Parents

BY P. R. HAYWARD

I am War.

I am an arrow, strung on the bow of hate and aimed at the heart of humanity.

Through the centuries, with deadly regularity, now one group of men and now another, has grasped that bow, drawn it back and released it—drawn it back and released it—speeding the arrow to its mark.

But, with malignant purpose, I have always left enough fathers and mothers, like you, to breed the children for my next feast of blood and tears.

You pass on the narrow hates that make me possible.

You nurture the false pride, the infinite touchiness of spirit, the deep prejudices that make your children eager to do my bidding.

Even now—I bide my time.

For I know that your hatreds are more deeply rooted in your souls than your goodwill.

And so your temporary passion for peace will pass away and your children, now playing about you, will soon march for me.

I am War.

Hinsdale, Ill.

Echoes From the Winona Lake Conference

(Continued From Page 17)

Bro. Reuel Pritchett of Tennessee has brought to the Conference his rare collection of Brethren antiquities, mostly Bibles and other books from the old Sower press. We were invited to see them in the exhibit corner of the tabernacle. Alexander Mack's own Bible is included. There are knives and forks and spoons from the old Germantown church.

The program was concluded with a period of worship conducted by Pastor Ray E. Zook of McPherson, Kans. Immediately following there was a Music Hour of Rest and Quiet in the old auditorium where many enjoyed both the organ and choice vocal numbers.

At Supper Time

There was too much to see it all. One fine thing was the India family scene conducted by Mrs. I. S. Long and Sister Alice K. Ebey, as the missionaries came in to visit them. Another was the second and more informal address by Dr. Voelker, given at a fellowship supper for pastors and other church workers and their wives.

Here Dr. Voelker was just as happy in finding the hearts of his hearers as in the earlier afternoon address. His main thought was that it takes the combined effort of all community agencies to make character most successfully. Back of that was the idea that character is the thing to work at. You can make that but you can't make brains. Whatever intelligence the person has is provided mostly by heredity. Character is the product of environment and volition.

The speaker told how a community, out of 124 bad boys, had kept 119 of them from the reform school. The best way to do this is to begin early in praising them, appreciating them, whenever they do anything worthy, and in helping them to reach their own conclusions. What a person feels, loves, hates, not what he knows, tells what he is. Out of the heart, not the head, are the issues of life.

Listen to the Lambs

That's what we heard on entering the tabernacle to-night for the first business session. The Manchester mixed octette was doing it. Nothing in the way of music ever gets a bigger rise out of the present scribe than that simple old melody from almost medieval times. And it isn't the melody only that does the work. It is the matchless sentiment. Some old things are good.

Pastor D. Howard Keiper of Baltimore led the devotions, with appropriate Scripture and prayer. Then Music Director Brightbill led in congregational singing. The hymn was Jesus My Lord, My God, My All. Wonder if everybody really meant that.

It Is a Faithful Saying

Moderator Ellis called his sermon subject Simplici-

ties and Certainities of Our Christian Faith. He told how the years had added incrustations to the simple fundamentals of the gospel, and that the great distress of our day is that no word holds men captive in its thrall. He proposed this for one: "It is a faithful saying and worthy of all acceptance that Jesus Christ came into the world to save sinners, of whom I am chief." Here was John 3: 16 and incarnation and redemption, Bethlehem and Calvary, all tied up together.

Our day needs more real conversions, a new call to holiness, a transforming message, the substitution of salvation for human plans. The church must be willing to become again a church of the mercy of God.

The speaker cited another faithful saying to the effect that if we be dead with Christ we shall also live with him; if we suffer with him we shall also reign with him. Christianity is allegiance to Christ. It is our hope that Dr. Ellis will yet be able to give us for later publication his own fuller report of his timely and powerful message.

The Business of the Evening

First in order came the letters of greeting from the churches abroad and the response of the Conference to them which had been prepared by committees for that purpose. These were read by Reader Rufus D. Bowman, and the reply was approved by the delegates. The only other item of business for this opening session was the confirmation of board and committee appointments.

These were approved as follows: Committee on Credentials: N. H. Miller, Chas. Oberlin, H. K. Ober, Hugh Cloppert, J. E. Steinour; on Resolutions: V. F. Schwalm, Paul H. Bowman, W. W. Slabaugh; on Letters of Greeting: J. J. Yoder, I. S. Long, H. S. Minnich; General Mission Board, Rufus D. Bowman; Board of Christian Education, R. E. Mohler; General Education Board, Homer F. Sanger; General Ministerial Board, M. J. Brougher; Electors of Bethany Biblical Seminary, W. W. Slabaugh, A. C. Wieand, E. G. Hoff; Auditing Committee, C. C. Kisler; General Conference Trustee, O. L. Harley.

The session closed with prayer by C. Ernest Davis, Standing Committeeman from Southeastern Kansas.

Saturday, June 8

Teaching the Word

O YES, there were two other breakfast conferences again, or Conference breakfasts whichever they are, but we can eat only one breakfast at a time so we went to the one we were supposed to belong to, which was easy for we did want to hear what Dr. Robinson would have to say. We were not sorry.

He began by saying with what looked like real sincerity that he was here among us Brethren with very,

very great pleasure. He repeated and emphasized the *very*. I think he likes us.

He said teachers are born; his mother had filled him with enthusiasm for Bible truth and a desire to teach it. He likes to see his students grow. He tries to keep on friendly terms with them, yet knows how to take them down a notch or two when they need that. He recommends: (1) Pray before you teach. Prayer is an attitude. It is not a monologue, it is correspondence. (2) Know your subject. To be self-possessed get subject-possessed. (3) Keep yourself unspotted from the world.

He cited Moses as a good example. He was first on the mountain peak with God. Iron filings near the magnet become magnetized themselves. When he came down his face glowed with the divine presence. He wanted to give something God had given him. When done talking with the people he veiled his face. He didn't want to see *too much* of the world between times. Then he went back to God again. It is better, the speaker said, to get teaching and sermon themes from him than from the magazines.

In the Old Auditorium

We only got a little of the worship period, so many places to be, so many things to do. The fifteen minutes of the organ and favorite hymns must have been delightful. We did get two numbers by that Southern Ohio imperial quartet. Bro. A. C. Wieand was the leader in the worship and the preacher of the sermon.

His theme was The Prophetic Message. A prophet, he told us, is a for-teller, a forth-teller, and sometimes a foreteller. He speaks for God, he speaks forth to the people of his day, and on occasion looks into the future. But what is the prophet's message? All this you will have a chance to get in Bro. Wieand's own words as soon as we can find place in our columns for his sermon.

A Morning With the Bible

This was the theme for the rest of the morning in the tabernacle. Pastor Foster Statler of Huntingdon, Pa., was in charge. Bro. George Detweiler was song leader. After a hymn and the prayer Sister Anetta Mow, out of her rich missionary experience in India, presented a paper on The Bible in Practical Experience which Dr. Geo. L. Robinson, the next speaker, commended in the highest terms. You have already had a chance at the flavor of this in the liberal extract published in our issue of June 8.

Dr. Robinson, who has visited Palestine eight times, gave us a great lesson in Archaeology and the Bible. After a brief description of the Palestine of today with its motor highways, its oil and electrical developments, he went on to tell of the finds which illustrate and confirm many things in Old Testament history. He told

of the tablets found near Antioch which contain laws of ritual antedating Moses, thus discrediting claims that the Mosaic legislation could not have come from his time. He told of the potsherds of Lachish with their many names of Bible places and persons, of Dr. Breasted's excavations at Megiddo uncovering things belonging to the activities of Solomon; of other interesting finds at Jericho and Petra.

He is writing a book which will stress especially the covenant idea in Oriental life and its bearing on the understanding of the religion of the Old Testament. It was all exceedingly interesting but he was careful to close his illuminating exposition with the thought that the best way to prove the truth of the Bible is to live it.

At Noon and Just Before

The forenoon closed with a worship period of more than ordinary interest, led by Pastor H. B. Heisey of Long Beach, Calif. He based it on the words of Jesus in John 14 about his Father and himself coming to the believer and making their abode with him. Jesus said little about organization and equipment but he said and did much about life and love and power.

The water at Boulder Dam is tarrying until it is endowed with power. Slowly it becomes deeper, higher, until it is able to drive much more machinery and irrigate more land.

At the noon luncheon Dr. Robinson told us more good things which can not be repeated here, about exorcism, the evil eye, the newly found papyrus with the word on it which shows the "daily" bread of the Lord's Prayer is undoubtedly just that, bread for the coming day. And about the "glodes," those "stone potatoes" with rare rich gems inside. Bible truths are like them.

An Hour of Fellowship

There is nothing much more interesting to your reporter than the periods between strenuous programs. For example, the Saturday luncheon hour. The sun was shining and the air just about the right temperature for outdoor gatherings. During this particular noon hour the crowd had increased to the point that people were to be seen everywhere. If one looked closely he saw them drawn together in friendly groups, many of them talking so eagerly and earnestly that it was evident they had not met for a time—perhaps even for years. In the minds of many of our people an Annual Meeting is the one time in the year or period of years at which friends from far and near can be met at a minimum of time and expense. Perhaps there are some who would like to think it is the strong program which is the drawing card, but the renewal of old acquaintance is in our opinion more significant as the true explanation. Such hours of fellowship have done far more than we commonly think to unify and inspire our people.

THE CHURCH AT WORK

Directed by M. R. Zigler, Executive Secretary; Rufus D. Bowman, Director of Adult Education; R. E. Mohler, Secretary of Men's Work; Mrs. Ross D. Murphy and Anetta Mow, Women's Work; Dan West, Director of Young People's Work; Raymond R. Peters, Chairman of Intermediate Committee; Ruth Shriver, Director of Children's Work; H. Spenser Minnich, Secretary of Christian Finance; Ross D. Murphy, representing the Pastoral Association; Ruth C. Sollenberger, Office Secretary.

CHILDREN'S DEPARTMENT

The Home and the Child

(Continued Report of Findings of Children's Section, Bethany Conference, 1934)

I. Child Guidance

1. Guide the child in choosing his playmates.
2. Guide the child in his play. (Play is character building.)
3. Guide the child in his choice of heroes.
 - (a) Help him choose heroes of peace, such as doctors, scientists, nurses, preachers, missionaries, etc.
4. Guide the child in life service.
 - (a) Keep worth-while occupations before his mind.
5. Guide the child in making daily choices.
6. Help the child test values.
7. Guide the child into groups and areas of self-expression.

II. The Home and the Church.

1. The church and home are first rank character building institutions.
 - (a) The church is next in kind to the home.
 - (b) The church is an ally to the home.
2. The church is a family.
 - (a) Each home may be a part of that spiritual family.
3. Help the child to feel he is a part of the church.
 - (a) He should not be permitted to think of himself as an outsider.
4. Parents should speak nothing but good of the church in the presence of the child.
5. Help the child to think of the pastor as a friend of the home.
 - (a) Speak of the good qualities of the pastor.
 - (b) Let the child help to make the pastor's call in the home a pleasant one.
5. The church should help the parents to understand the child.

III. The problem child in the home.

1. There is always a reason for the problem child.
 - (a) Let the parents be patient with such a child.
 - (b) Let an honest effort be made to find the cause for misconduct.
2. The foundation for the problem child may be found in various places:
 - (a) Hereditary.
 - (b) Physical.
 - (c) Clothing.
 - (d) Prenatal influences.
 - (e) Father and mother conduct.
 - (1) Father and mother quarreling between themselves.
 - (2) Parents disagreeing in the presence of the child.

- (3) Dishonesty in dealing with the child.
 - (f) A pampered baby often makes a problem child.
3. Sympathy in dealing with such a child is significant.

INTERMEDIATES

Overnight Camps

Camps have been referred to several times in this column. No apology is given, however, for we believe they can make a real contribution to the lives of boys and girls. Overnight camps can be put on in practically every one of our churches.

Write to the Board of Christian Education, Elgin, Ill., and get suggestions for overnight camps. Be adventurous and try this project. Those participating will talk about it for the next twelve months.

YOUNG PEOPLE

The Leader Himself; Automobiles and Youth

A. The Leader's Own Religion

Most religious people are strongly opposed to cursing, but there is more opposition to the use of certain words than to the attitude which they are sometimes used to express. Here are a few questions:

1. Do you get angry with any one else without good reason?
2. Do you look curses, and fear to say the forbidden words?
3. Do you have contempt for any other person?
4. Do you really respect personality when you have to deal with some youth who has done wrong?

B. What He Wants to Do

Our grandparents had poor roads—sometimes "corduroy," sometimes just plain mud. In some cases our parents had the same problem, and in some places poor roads hamper free travel even yet.

But one of the remarkable developments in the last twenty-five years is the automobile. There are millions of cars on hundreds of paved roads today, and as a result, our life has to be much different. Ten miles measured a large community then. Now with automobiles and good roads 100 miles are easier to do.

But there is another side. More than one million persons are killed or injured every year. If you had the deciding vote—

1. Would you abolish the automobile, urge one for every family, or allow them for business purposes only?
2. At what age would you allow a youth to take a car out alone?
3. Where would you limit the maximum speed of cars for general use—at 30, 45, 60, 75, 90 miles an hour? Or wouldn't you limit it?
4. Would you instruct parents not to buy cars for their sons or daughters?
5. Would you have automobiles to go only to necessary places and to church on Sunday?
6. Would you limit the radius for pleasure riding for fifty weeks out of the year?

C. How He Goes About It

Automobiles are such highly personal things, and they promise so much of power and freedom that this may be a delicate question.

If you have earned the right to ask the answers to these questions, they may tell you much about your young people.

1. How many of them have cars to use whenever they desire?
2. How many of them have trouble over the use of the family car?
3. How many feel inferior because they don't have a car to use?
4. For how many has a car drawn them away from church services?
5. How many have the speed mania and still consider themselves sensible?
6. How many have been made restless since using a car?

You might run a questionnaire including these and other questions. Then hold a discussion or give a talk on "A Christian and His Automobile."

MEN'S WORK

Men's Work, Osceola, Indiana

The men of the Osceola church are attempting, as one of their major projects, the remodeling of the church house. The building is being moved back from the street, a complete basement placed under it, and a furnace installed. Money for this project was secured through the holding of a community sale and cash donations by friends of the church. Another project is for each man to plant some crop, dedicating a certain acreage for the work of the church. In writing of the work, Marion McClurg, their president, states: "My men here are certainly responding wonderfully and seem to take a great interest in the work."

WOMEN'S WORK

No. 3. Challenging Promotional Plans

Sister Snavelly wrote two more challenging, fearless articles. Quoting from the issue of Sept. 29, 1885: "A letter from Lizzie Howe says, 'The greatest delay will be caused by not knowing what to do and how.' Band together in each church. Go forward. We need a united phalanx, including every sister in every church. We need self-sacrificing, practical leaders. We need to learn systematic giving. We need missionary enthusiasm at home. The heart which vigorously drives the blood to the fingers' ends will beat full and strong at the center. We need heartfelt prayers 'to bind with chains of gold, the whole world to the throne of God.'"

"Let one sister in each church act as leader, in a home. State the object. Elect officers and appoint solicitors who shall interest others. Agree upon a time of meeting and let it be regular. Decide upon a definite gift, 1c or more a week per sister. The secretary should keep an itemized account of each individual gift and report quarterly to the secretary of the Sisters' General Mission."

In the issue of Oct. 6, 1885, Sister Snavelly further states as the object of a Branch Mission: "(1) To cultivate a missionary spirit and aid the Mission Board. (2) To make possible an increased fellowship between women of the same church, between different churches in the same state, between different states. Thus all barriers of distance will be overcome. Correspondence and fellowship at Annual Meeting will cement them as one heart to plan and pray for kingdom interests. Then shall new life, zeal, increased spirituality and vital energy be infused into the church."

"How shall a regular meeting be conducted? It should be opened by song, scripture and prayer, then roll call, offering, business, report of the secretary and committees. Then the society is ready for work. Study mission work, read tracts and periodicals. Some may knit, some make quilt blocks, others, bonnets, aprons and garments from donated materials, new or old. These are to be given to the poor, first in the home territory, next to ministering brethren, then to orphanages and city slums."—Mrs. E. G. Hoff, Elgin, Ill.

CHRISTIAN WORKERS

My Neighbor's Child

PREPARED BY IRA H. FRANTZ

Mark 10: 13-16

June 30

1. Jesus' Attitude Toward Children.

- a. He loved them (Mark 10: 16).
- b. He appreciated certain characteristics common to childhood (Matt. 18: 2, 3).
- c. He warned against injuring them (Matt. 18: 6).
- d. He assured us of their welcome in heaven (Matt. 18: 10; Zech. 8: 5).

2. Why Should I Concern Myself About My Neighbor's Child?

- a. Am I my brother's keeper (Gen. 4: 9)?
- b. He is an important influence in my own child's environment. See H. S. Will in Messenger for Oct. 6, 1934.
- c. His friendship is greatly to be desired.
- d. I wish others to protect and befriend my child (Matt. 7: 12).

3. How Can I Be a Neighbor to My Neighbor's Child?

- a. Set a good example for him.
- b. Treat him with respect and cheerful kindness.
- c. Rebuke those who would teach him evil.
- d. Overthrow the menace of the liquor traffic and cigarette evil.
- e. Clean up the movies.
- f. Work for general economic security.

PEACE

Some World Court Misconceptions

5. Would not the United States admit itself in the wrong if it submitted to the World Court a case in which it was involved?

There is a popular idea that submitting to arbitration is admission of guilt. This is a misconception. Instead of such an admission, it is rather a sign that the United States is willing to have justice done whoever is right. It is big and manly now to want "to do justly and to love mercy." The United States would be saying, "Let us use law and order to settle our disputes. Let us not fight. Let us have faith in this body of judges and respectfully accept their decisions."

The court is located on neutral ground and no belittling of national dignity can follow in meeting for arbitration on neutral ground.

The United States would not admit its being in the wrong if it submitted a case to which it was a party to the World Court.—L. W. Shultz, for Manchester Peace Committee.

CORRESPONDENCE

FROM THE CANADIAN FIELD

On Monday, April 22, we motored to Vidora, Saskatchewan. As there was school vacation, we could go as a family. Most of the journey was through country seldom rained upon. However, this year, the snowfall was generous. We had not gone far before we encountered water from a twenty-four hour rain. During the remainder of the day we saw more water than we had seen in years, even in Ohio. Twenty-five miles of rain and gumbo mud were encountered late in the day. Even that did not mar the joy of traveling, because, whenever water was needed for the radiator, the water had already been provided right beside the road. And that was in country marked as desert in the old geographies! We arrived at Vidora at six in the evening, having traveled 272 miles in our faithful veteran of the road.

Sister Mary Gault has been in charge of the church work at Vidora since the first of October, 1934. She is in a position of peculiar isolation, with hills on one side and vast stretches of government land in the other direction. If letters were sent from Arrowwood to New York and to Vidora in the same mail, the former would arrive first, even though it is more than ten times as far to New York. Sister Gault is willing to forego teaching positions in Illinois and Calgary in order to work in this needy and neglected field. What a challenge this should be to hundreds of public school-teachers of our church, to share with such who are willing to deny themselves of a comfortable income for the kingdom's sake.

Monday evening was spent with Sister Gault. Tuesday and Wednesday we visited together in the homes of the members. Public services were conducted both evenings with an average attendance of about fifty. A love feast was held preceding the Wednesday evening public service. Sister Gault was licensed to the ministry during the Wednesday evening service.

Thursday morning we started on the return journey. We visited two homes of members in Medicine Hat and five in Red Cliff. There are others in Red Cliff whom we did not see. The Brethren have not had services there for some years. Workers are needed.

Having spent the night in Medicine Hat, we completed the journey on Friday, touching members of four homes in different towns, enroute.

On the afternoon of May 12 I journeyed to the First Irricana church, in spite of a telephone warning of impassable roads. I was not expected by the Brethren there, yet an evening congregation of thirty was gathered together. We held services Monday evening, also. A meeting was held with the ministerial committee who are wrestling with the problem of securing a pastor. Progress is being made and they will probably soon secure a shepherd. Quite a number of home visitations were also made.

A visit was enjoyed in the home of Elder I. M. McCune of the Second Irricana congregation. Their son, Glen, who was called to the ministry last summer, is helping with the work in the home church this summer.

Driving to Calgary early Tuesday evening, the auto was left with friends. Then followed an all night train ride to Kindersley; a day of visiting the homes of the Mer-

rington Brethren; an evening session with their ministerial committee; a night ride back to Calgary; and home again.

Eld. I. C. Baker of the Merrington church has undergone much affliction for years and feels the need of ministerial help. Progress was made which will no doubt result in their securing a pastor in the near future. However, here again, it will need to be some one who will be willing to forego the privilege of an income. Canada needs young people who are willing to undertake harder tasks than similar work in the States would afford, young people who are willing to have as their motto, "The reward of a thing well done is to have done it," trusting the Lord for the rest. Dozens of young people of other denominations are doing it just that way.

Arrowwood, Alta.

John Wieand.

EVANGELISM

The question of evangelism in the local church is always an important matter. All agree that it is the supreme mission of the church; but the type, the method to be employed, whether educational, pastoral, visitation or mass, or the combination of all, and the kind of emphasis, are questions about which leaders differ. If mass evangelism is to have a place in the program, what is to be its nature? Many leaders today fear, and rightly so, the old-fashioned revival meeting with its emotionalism, various claptrap methods, sensationalism, and high pressure methods to get decisions. It is a rather general opinion that churches built on this type of evangelism are not on the most sound foundation, neither is it conducive to the most healthy condition.

But after all should mass evangelism, the revival meeting, in some form be discarded altogether? I think not. If properly conducted it has its place and can be used as an instrument for good in most local churches.

Many think evangelism is waning in the church. It is true that the old-fashioned revival meeting with its large ingatherings is not as frequent as formerly. Even the city-wide campaign with some nationally known, popular evangelist does not get the results in conversions as at one time. Many people get excited about this, and accuse the church, one another, the doctrine, or change in emphasis. But there is no need for this. Perhaps there are natural reasons for this decline, or it is being done in another way, which can not be discussed here. There is need for careful thought and study of the whole question. It seems that we do not like the old type and have not yet learned the new.

The First Church of the Brethren in Canton, Ohio, has had no outside evangelist for ten years, during the term of the present pastorate. The pastor has held all the meetings that have been held, which consisted of one or two weeks prior to Easter. Besides these meetings emphasis on decision and church membership was made by the Sunday-school teachers in their classes and by the pastor in visitation and personal contact, especially preceding the two communion services each year. During the ten years it has been the usual occurrence to have baptism preceding these occasions, however not confined to these.

But it became the feeling and opinion of the leaders with the pastor that if a suitable evangelist could be secured, which was deemed a very important factor, we should have a revival, and the church decided to give Bro. John H. Cassady of Washington, D. C., an invitation to assist us. He accepted the invitation and came. His sermons at-

tracted large crowds; many people from the community attended. His straight-forward, reasonable, and challenging presentation of the truth appealed to all. The good attendance cared for all the financial obligations without pressure. While the immediate ingathering was not large, there were a number of contacts formed with new families that perhaps could not have been done in any other way, and we feel that the church has been helped very materially through the effort.

Canton, Ohio.

J. C. Inman.

THE OLD PEOPLE'S HOME

On April 1 we took charge of the Home at Mt. Morris, after having been out of the work two and a half years. We served in the same capacity at Greenville, Ohio, almost nine years and were not thinking of taking up the work again. But on Jan. 9 we were asked to consider the work here, which we decided to do after much thought.

We found a nicely located Home in the beautiful and prosperous Rock River valley of northern Illinois. Considerable means has been expended in making the Home comfortable and convenient for the residents as well as for those in charge. We have learned too that the good people of the district are willing to support the work. This was manifested a short time ago when more than 100 people came from the various churches of the district bringing some much needed gifts of sheets, pillowcases, towels, rugs, pictures, dried corn, canned fruit, 100 bars of homemade soap, besides some gifts of money. We appreciate these gifts very much.

No doubt many who were students here in the college in years gone by remember Aunt Kate Bakener, who has been here for some years. She is enjoying fairly good health. Bro. Puterbaugh at the age of ninety-two is quite blind and almost deaf. Sister Wells sits in her invalid chair day after day and although she is badly crippled she has a pleasant smile for all. Mr. and Mrs. Stern, Mr. Shepley, Mr. Rarick, Mrs. Layman, Mrs. Buzzard, Mrs. Rasmussen, Mrs. Williams and Miss Slater comprise the remainder of our group who are willing to do what they can to make this a homey place.

Being strangers here we appreciate what the good people of the Mt. Morris church have done in trying to make us feel at home. Our desire is to do all we can to bring gladness and sunshine to these good folks who for various reasons have been unable to remain in their own homes or have anyone to care for them. We also desire to serve this district in the way that is best for all concerned and above all to honor and glorify God.

Mt. Morris, Ill.

Mrs. Willis C. Kreider, Matron.

CHAUTAUQUA'S OFFER TO MINISTERS

The opportunity of a vacation at Chautauqua, N. Y., is open to ministers and their wives at the Ministers' Union. Three buildings, capable of accommodating two hundred at one time, were given by E. C. Westervelt, the son of home missionary parents, in order that others might have advantages denied his father and mother. Free room and use of the community kitchen is available for a period of two weeks. The rooms are furnished with the exception of bed linen and towels; those using the kitchen, furnish table linen and silverware. The cost of upkeep is borne by voluntary contributions of those who use the gas, electricity, water, etc. The Chautauqua Institution grants a half-rate program fee and will gladly furnish literature concerning

the program for the 1935 season, July 1 to September 1. The privileges of the Ministers' Union are open to all denominations. Those desiring reservations or further information should write Rev. and Mrs. Edwin S. Shaw, Chautauqua, N. Y., enclosing a self-addressed stamped envelope for reply.

MARJORIE RUTH SCHUBERT

On Saturday, May 11, a happy group of sixth grade school children with two of their teachers went for a picnic to the Liberty Mills dam, three miles from North Manchester.



In the midst of their joy a cry was heard and it was learned that Marjorie Ruth Schubert had fallen into the river just below the dam. Mr. Donald Smith of Ft. Wayne, who was fishing near by, sprang into the river to save her life but the current was so strong that both lost their lives. A rescuing party soon found

the body of Mr. Smith, but Patsy's body was not found for eight days.

The community responded in a noble way in their search for the body. President Winger took food from the college to the workers at the river. Dr. Cordier, Prof. Martin and Mr. Kenneth Burr deserve special mention for their untiring efforts.

On Sunday, May 19, a memorial service was held at the Manchester Church of the Brethren. Superintendent Cook and Dr. C. Ray Keim assisted the pastor in this service. An hour after the service the body was found. The undercurrent of the river had held the body near the dam not far from where Patsy fell into the river.

Marjorie Ruth Schubert was the eleven-year-old daughter of Brother and Sister M. V. Schubert. She was known by the name of Patsy. She was baptized on Easter Day.

The community expressed their appreciation for the deed of unselfish heroism on the part of Donald Smith by raising a fund to be given to his family.

North Manchester, Ind.

H. L. Hartsough.

"THE BATTLE IS NOT YOURS"

The thing is to count the battle God's. "The battle is not yours, but God's" (2 Chron. 20: 15). Ye shall not need to fight in the battle.

As long as we count the dangers and responsibilities ours, we shall be distracted with fear, but when we realize that it is God's business, and that he is bound to take care of us, as his property and his representatives, we shall feel infinite relief and security.

If I send my servant on a long journey I am responsible for his expenses and protection. And if God sends me anywhere he is responsible. If we belong to God, and put our life, our family, and our all in his hands, we may know he will take care of us. If our body belongs to him, it is his interest to keep us well, just as much as it is for the

interest of the shepherd to have his sheep well fed and well cared for and a credit to him.

"Thanks be unto God who always causeth us to triumph."

"Stand up, stand up for Jesus,
Stand in his strength alone;
The arm of flesh will fail you;
Ye dare not trust your own."

Crawfordsville, Ind.

Mrs. Ella R. Webster.

IN MEMORY OF JUNIE BURNETT

Junie M., youngest daughter of Clarence A. and Ludia A. Baker, was born near West Manchester, Ohio, Dec. 7, 1895, and died April 8, 1935. After graduating from high school



she spent some time in Manchester College and Miami University, preparing to teach; to this work she devoted the following five years in the local rural schools.

She surrendered her life to her Master's call at the age of twenty and lived a loyal and consistent Christian life.

She assisted in Sunday-school work as teacher much of the time and just a few months ago the Prices Creek church, which had always been her church home, placed the responsibility of deaconess upon her.

Jan. 5, 1921, she married E. C. Burnett. She leaves her husband, one daughter, son, her mother and two sisters. Her father preceded her about five years ago. Besides her own domestic responsibilities she made it possible for her husband to serve his community in various ways and also the church.

Funeral services from the Prices Creek church by Bro. J. O. Winger assisted by the pastor and Bro. I. G. Blocher, a former pastor.

H. Jesse Baker.

West Manchester, Ohio.

DEDICATION OF CHAPEL ORGAN

Bethany Biblical Seminary was exceedingly fortunate recently in the installation of a pipe organ in the Bethany chapel. This historic organ was built more than sixty years ago, and served for many years in one of the evangelical churches adjoining our mission at Hastings Street, just across the street from where Bethany had her beginnings.

A number of years ago Bethany Biblical Seminary purchased this church for the use of the Hasting Street Mission. Finding the church did not serve our needs as well as was expected, the church was sold to a group of colored folks who are worshiping in the church at present. They have no organist, and consequently no need for the organ; and decided last fall to remove the organ in making minor alterations in the choir loft and pulpit.

Due to financial difficulties the congregation that purchased the church from Bethany has been unable to com-

plete their payments on the church as yet. The organ was covered by a mortgage on the church which Bethany Biblical Seminary holds; and consequently was already virtually the property of the Seminary. To remove the organ would have been a loss financially, as it could not have been sold for what it was worth; and the church property itself had depreciated in value. The management of Bethany Biblical Seminary, and the School of Sacred Music, welcomed, therefore, this opportunity to secure for the Seminary chapel a much needed instrument, which would not have been possible except through a long chain of providential circumstances. The only cost to the Seminary was the incidental charges for moving, cleaning, and rebuilding the organ in its present location.

Even though the organ is small, and only of a single manual type, it serves our chapel needs nicely; and the Seminary has already measurably benefited by the chapel organ which has enriched the chapel services and strengthened the musical program of the Seminary. The organ, together with the grand piano recently placed in the chapel, was most fittingly dedicated with a program which included the following service with Dean J. W. Lear, officiating:

Minister—It is a good thing to give thanks unto the Lord, and to sing unto thy name, O thou Most High.

People—To show forth thy loving kindness every morning and thy faithfulness every night.

Minister—Let the word of Christ dwell in you richly; teaching one another in psalms and hymns and spiritual songs, singing with grace in your hearts unto the Lord.

People—Let the people praise thee, O God; let all the people praise thee.

Minister—And David and all the house of Israel played before the Lord, on all manner of instruments, even on harps and on psalteries and timbrels, cornets and cymbals.

People—And they brought the ark of the Lord with shouting and with the sound of the trumpet and with the sound of the musical instruments of God.

Minister—Take up the timbrel and harp, and rejoice at the sound of the organ.

People—Praise him with the sound of the trumpet; praise him with the psaltery and harp. Praise him with stringed instruments and organs.

Minister—O sing unto the Lord a new song, for he hath done wonderful things.

People—And they sang a new song; and every created thing which is in the heavens and on the earth and in the sea and all things that are in them heard singing; and I heard as it were the voice of a great multitude and as the voice of many waters and as the voice of mighty thunders saying, Hallelujah, for the Lord God omnipotent reigneth.

Minister—To the glory of God, the author of perfect peace and harmony—

People—We dedicate this Piano and Organ.

Minister—To the honor of Jesus Christ at whose birth the angels sang—

People—We dedicate this Piano and Organ.

Minister—To the praise of the Holy Spirit, in whose fellowship the discords of life are lost in the glorious harmony of God—

People—We dedicate this Piano and Organ.

Minister and People—For the comfort of the sorrowing, the strengthening of the weak, the cheering of the weary, the stirring of the soul, the swelling of the chorus of praise, for help in singing the songs in the presence of Almighty God, surrounded by a great cloud of witnesses, grateful for our lofty inheritance and conscious of the sacrifices of those who have gone before, do we dedicate ourselves and this organ to the service of God, the service of mankind, in the name and spirit of Jesus Christ, our rightful Lord and Master. Amen.

Organ and Piano Duo—Fantaisio—Demarest.

Anthem—The One Hundred and Fiftieth Psalm—Cesar Franck—Choir.

Minister and People—Our God to whom the heaven resounds, we thank thee for the life and devotion of thy servants whose souls will sing through the music of this piano and organ in the years that are to come. Graciously accept the sacrifice and service which thy children have suffered that they may add to thy house these instruments dedicated to attune our hearts and the songs of our lips. Translate our lives into notes and modulations of thy life, cheer and inspire us by all thy varied ministries, and may all the strains of our earthly praise find their harmony in the great chorus of those who sing around the throne of the redeemed. Be pleased to bless and hallow these instruments, made holy by the toil of thy people and set apart for the service of thy church. May their music be blessed as they continue to call us to worship the Lord in the beauty of holiness. Amen.

Bethany Biblical Seminary.

Ira D. Scrogum.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Gillibrand-Claytor.—By the undersigned, at his home on May 11, 1935, Mr. Melvin Gillibrand and Miss Ruby Claytor, both of Decatur, Ill.—N. H. Miller, Decatur, Ill.

Beach-Graham.—May 18 at Carrington, N. Dak., Elmer Beach and Evelyn Graham were united in marriage by the undersigned.—G. I. Michael, Carrington, N. Dak.

Coffman-Wiggins.—By the undersigned at his home, May 19, 1935, Bro. Clyde Coffman and Miss Sarah Wiggins, both of South English, Iowa.—W. H. Brower, South English, Iowa.

Stern-Holderread.—By the undersigned at Bethany Biblical Seminary, May 26, 1935, Marion Stern of Oroville, Wash., and Viola Holderread of Cushing, Okla.—Walter S. Coffman, Chicago, Ill.

Botterell-Hollinger.—By the undersigned in the Church of the Brethren, Pasadena, Calif., April 20, 1935, Robert Botterell and Vera Hollinger, both of Pasadena.—Forest S. Eisenbise, Pasadena, Calif.

Lawrence-McCorkle.—By the undersigned, on April 21, 1935, at the home of the bride's parents, Brother and Sister Riley McCorkle, Greenville, Ohio, Herman Lawrence of Ansonia, Ohio, and Naomi McCorkle.—Theo. R. Eley, Union City, Ind.

FALLEN ASLEEP

Abney, Fannie (Shook), the oldest member of the Decatur church, and one of the charter members, was born in Pennsylvania, March 18, 1848; she died May 24, 1935. She came to Decatur at the age of fifteen and had since made this her home. She married Andrew H. Abney on April 6, 1874; he died June 22, 1911. She leaves two sisters and many distant relatives. Funeral by the writer in the Decatur church.—N. H. Miller, Decatur, Ill.

Attig, Mrs. Mary, died May 15, 1935, at the home of her brother, John Cook, Tyrone. She was born July 23, 1863, at Bendersville, Adams County, Pa. She was 72 years of age and had been a resident of Tyrone for 52 years. She was a member of the Presbyterian church. Funeral by the writer from a funeral home, Tyrone, with interment in the Baughman cemetery.—John R. Snyder, Tyrone, Pa.

Berkley, Harry E., was born near Johnstown, Pa., Sept. 4, 1870, and died on the same farm May 19, 1935. Bro. Berkley was suffering from diabetes a number of years, but was able to run his large farm and dairy and attend services regularly until a few weeks prior to his death. He was a son of Israel and Annie Lint Berkley and was one of the most prominent citizens of the community. He is survived by his widow, whose maiden name was Lydia Ream, three sons, a daughter, ten grandchildren, three brothers and two sisters. He was a lifelong member of the Roxbury Church of the Brethren and for the past thirteen years a faithful deacon. He was always ready to give his encouragement and assistance to every good work of the church and community, being a liberal contributor to all its activities. Funeral services were conducted in his home by the present pastor, Eld. T. F. Henry, assisted by a former pastor, E. M. Detwiler; burial was made in the Berkley cemetery.—Jerome E. Blough, Johnstown, Pa.

Bowser, Bro. Frederick B., aged 83 years, died May 14, 1935, in Kitting hospital, from an infection. He was a member of the Church of the Brethren for fifty-five years. He leaves his widow, one son, four daughters, twenty-four grandchildren and ten great-grandchildren. Services by the writer, a former pastor, in the Glade Run church. Interment in the adjoining cemetery.—J. Lloyd Nedrow, Sipesville, Pa.

Freed, Neri R., son of Peter and Polly Freed, born in Hancock County, Ohio, Jan. 22, 1867, died April 30, 1935. In October, 1891, he married Lida Bradford. The first eight years of their married life were spent on the old Freed homestead, but desiring a home of their own, the farm on the Lincoln highway was purchased and here they have resided since. One son was born to them; he remains with the mother, granddaughter, two brothers and one sister. Soon after his marriage he became a member of the Eagle Creek congregation. He was called to the office of deacon and in this capacity he served with faithfulness for many years. For the past seven years affliction had been his lot. Services in the Eagle Creek church by the pastor, assisted by Rev. Henry Blosser.—Jesse J. Anglemeyer, Williamstown, Ohio.

Garmon, A. J., son of John and Catherine Garmon, born near Arlington, Ohio, May 10, 1865, died May 6, 1935. Feb. 3, 1890, he married Miss Nora Zebner who preceded him. Two children were born to them. Jan. 5, 1904, he married Miss Florence Zehner who survives with the two children and one sister. In early manhood he accepted Christ as his Savior and assumed the responsibilities of church membership. For some years he was a faithful member of the Salem United Brethren church until the congregation ceased to function in the community. He was one of the most active members in this organization, ready to

do his duty both in the Sunday-school and church. Funeral services in the Eagle Creek church by the writer, assisted by Rev. Good.—Jesse J. Anglemeyer, Williamstown, Ohio.

Gernert, Lucy Kirst, the daughter of Henry and Lucetta Kirst, was born Feb. 28, 1847, in Fredericksburg, Pa., and departed this life May 6, 1935, at her home in Pasadena, Calif. She grew to young womanhood in Pennsylvania, and was married there to Hiram Gernert, Jan. 10, 1867. They resided in Fredericksburg a number of years before moving to Kansas, then to Oklahoma, and later to Pasadena, Calif., where they made their permanent home. Four children were born to this union: John who died in infancy, Revere, the second child, departed two years ago, Lena at home, and Walter living in Oklahoma. There are also a number of grandchildren. The deceased, with her husband, united with the Church of the Brethren at McPherson, Kans., soon after moving there, remaining loyal and faithful members until called home. Sister Gernert was greatly loved by all who knew her. She was quite active until her recent accident from which she failed to recover. Services were conducted with her pastor, Forest S. Eisenbise, and Eld. C. C. Kindy in charge. Burial in Mountain View cemetery.—Forest S. Eisenbise, Pasadena, Calif.

Grove, Benjamin Franklin, born in La Porte County, Ind., Oct. 21, 1855, died May 17, 1935. He was a son of John and Fannie Grove. In 1876 he married Delia Ann Butler. They came to Kansas in 1883, and settled on a farm near Conway Springs. To this union were born five children. His wife died May 9, 1904. In 1916 he married Lucy Kramer who died May 30, 1918. Surviving are two sons, one daughter, nine grandchildren, four great-grandchildren, two sisters and one brother. Services by Rev. A. B. Kirk with interment in Conway Springs cemetery.—Amos O. Brubaker, Conway Springs, Kans.

Hoffman, Freddy, six-year-old son of Brother and Sister Elbert Hoffman, died in his home near Sipesville, Pa., on April 19, 1935, of pneumonia. Surviving are his parents and one sister. Services by the writer in the Sipesville church with interment in the church cemetery.—J. Lloyd Nedrow, Sipesville, Pa.

Horsh, Annie E. Swartz, born near Welsh Run, Pa., Nov. 30, 1846, died at her home, Lincoln, Nebr., May 20, 1935. Nov. 22, 1868, she married John C. Horsh who preceded her four months ago. Seven children were born to them; surviving are three daughters, one son, three brothers, seven grandchildren and two great-grandchildren. She had been a member of the Church of the Brethren for nearly sixty-seven years and through all this time was faithful. She lived in Nebraska forty-seven years and in Lincoln thirty-four years. Services by the writer at the Lincoln church and burial in the Alvo cemetery.—Leonard Birkin, Lincoln, Nebr.

Llewellyn, Bartimeus, born near Waukon, Iowa, April 30, 1856, and died at Minot, N. Dak., May 4, 1935. He married Camille Wilson on Dec. 17, 1876. To this union were born four sons and four daughters. When about twenty-three years old he with his wife united with the Methodist Church; his wife later united with the Church of the Brethren. The family came to North Dakota in 1906 and filed on a homestead near Berthold which remained his home until ten years ago when he came to Minot. Since that time he had made his home with his son, Asa. He leaves his wife, two sons, four daughters, seventeen grandchildren and twenty-one great-grandchildren, also two sisters and two brothers. Funeral services in Minot by the undersigned with interment in the cemetery at Berthold.—Ray Harris, Minot, N. Dak.

Snyder, Z. G., born June 20, 1850, in Pennsylvania, died in Des Moines, Iowa, in which city he had lived the last two years. He met death May 15, 1935, being struck by a street car. He was a lifelong member of the Church of the Brethren and lived some years ago in the Panther Creek church near Adel, Iowa. Services by the writer and interment in the cemetery adjoining the church.—O. E. Messamer, Adel, Iowa.

Wiles, Morris Lee, infant son of Thurman and Zelda Wiles, died May 12, 1935. The parents, two brothers and one sister survive. Funeral services by the writer. Burial in Maple Lawn cemetery.—Ray O. Shank, Flora, Ind.

Wills, Willis P., died May 16 at his home in Tyrone. He was a native of Clearfield County and was 75 years of age at the time of his death. He is survived by his widow, five sons and four daughters. Funeral by the writer, from the home, with burial in Grandview cemetery.—John R. Snyder, Tyrone, Pa.

Wise, Joanna, daughter of Daniel and Mary Ann Fourman, born in Miami County, Ohio, Jan. 15, 1861, died May 9, 1935. She married Wm. Wise Dec. 27, 1883; surviving are her husband, daughter, seven grandchildren and six great-grandchildren. With the exception of twelve years when they resided in Darke County, her entire life was spent in Miami County. She was a devoted member of the Pleasant Hill Church of the Brethren for more than thirty years.—Ella S. Bowers, Pleasant Hill, Ohio.

Witmore, Mrs. Katie, a lifelong resident of Fostoria and vicinity, widow of A. B. Witmore, died at her residence Nov. 10, 1934. She was the daughter of John and Fannie Legron and was born April 3, 1845, the youngest of a family of thirteen children. She was married Jan. 26, 1865. She and her husband united with the Church of the Brethren in 1866 and were active members in both the church and Sunday-school for sixty-eight years. Surviving are three children, nine grandchildren and twenty great-grandchildren. Funeral services from the Fostoria church by the writer.—Jesse J. Anglemeyer, Williamstown, Ohio.

NEWS FROM CHURCHES

ARIZONA

Phoenix.—A quartet of young men who travel about witnessing for Christ led the Sunday morning service on April 7. Bro. Paul Mohler of Pasadena conducted services April 10-17. He discussed phases of surrender and Christian living which were inspirational and helpful. The Easter program was given by the Sunday-school followed by a sermon. In the evening the young people presented the play, Barabas. April 26 we had our love feast. May 5 and 8 Dr. Martin S. Charles, converted atheist, brought a message concerning the atheistic movement in America and how he was converted. Mrs. Okuda, Japanese missionary to the Japanese of the valley around Phoenix, talked to the women and girls in their missionary meeting on May 16. She gave a splendid testimony of how her belief was changed from Buddhism to Christianity. On May 17 the Sunday-school teachers and officers had a picnic in the mountains. Bro. Paul Mohler led the devotional part of the program.—Marion Oliver, Phoenix, Ariz., May 21.

CALIFORNIA

Live Oak congregation recently enjoyed a sermon and also slides shown by Arnie Wright of Chico. At a pre-Easter consecration service the C. E. state president, Miss Ada May Visick, delivered the main address. This meeting was preceded by a potluck supper which was enjoyed by a number of delegates from adjoining societies. Easter Sunday services consisted of a sermon by the pastor. Several were received into the church, two on former baptism and several by letter. A story in song was rendered in the evening. April 26 the young people presented their annual play to a well-filled house. Sunday morning, April 28, Bro. D. E. Cripe of Willows, Calif., preached and his message was well received. Mother's Day was appropriately observed with many expressions in honor of mother. May 15 our semiannual love feast was conducted by the home ministers.—Mrs. Bessie Fillmore, Biggs, Calif., May 25.

Long Beach.—Since last writing six were baptized into the church. Pre-Easter services were held in the church for the Holy Week, a different pastor speaking on an Easter theme each evening. Easter morning a short service was given in honor of Bro. H. B. Heisey, it being the silver anniversary of his ordination into the ministry. He was presented with a chest of table silver from the church. In the evening Mrs. Earl Dickinson, our director of music, and her chorus rendered a very fine program of Easter music. Easter floral decorations were arranged by Sisters Evelyn Upright and Oral Garwood. Mrs. Garwood also painted part of the stage background and supplied us with one of her religious paintings for the niche above the pulpit. J. R. Trimmer was responsible for the electric effects. The Golden Circle class will conduct some important business at their social gathering May 21. The Women's Bible class has agreed to continue its support of a native worker in India. The Plus Ultra class has elected new officers. This class has had charge of decorating the church for the month of May. A mother and daughter banquet was held on May 10. The men of the church served the meal. A Mother's Day sermon was preached May 12. Communion services were held on May 15.—Maud M. Trimmer, Long Beach, Calif., May 29.

Oakland.—For several Sunday evenings preceding Easter, Pastor Cunningham gave a series of sermons on church ordinances which were interesting and instructive. Each night of the week preceding Easter he brought us an inspiring message using as his texts the events of the last week of Jesus on the earth. Our communion service was held Thursday evening with seventy-two in attendance. On Good Friday union services were held at our church. Easter morning the Sunday-school gave a splendid program after which Bro. Cunningham preached a stirring message on The Power of the Living Jesus. As a fitting close to the Easter season, baptismal services were held following the evening service at which time four young people were received into church fellowship; one was also received by letter. Our school of devotions with the pastor as teacher opened April 24 with a potluck dinner. Mr. Dave Taylor of the First Christian church was guest speaker. April 28 at the evening service Miss Elizabeth Takahashi, a Japanese student at the Pacific School of Religion, spoke to us. We greatly enjoyed the fellowship of Bro. John Reynolds and family of Chico who were here May 5. Bro. Reynolds filled the pulpit at the morning hour. In the evening our pastor exchanged pulpits with Rev. H. N. Fifer, chaplain at the Fairmont hospital and also pastor of the Elmhurst Baptist church. Mother's Day was observed with appropriate services. Much credit is due our young people who so thoughtfully supplied carnations to all attending services that day. The devotional services in the evening were conducted by our young people. Our mother and daughter banquet was held May 17 with over 100 in attendance. Pastor and Mrs. Cunningham and several of our young people attended the joint Sunday-school convention at Modesto May 19. During the former's absence Rev. Lloyd Cox, recent graduate of the Pacific School of Religion, was our pulpit guest in the morning. In the evening Rev. S. Willard Hilton, a Baptist minister, was the speaker. We are coöperating with the Oakland coordinating council which was organized to combat crime among the juveniles of our city.—Mary A. Woody, Oakland, Calif., May 25.

CANADA

Vidara.—On April 22 Brother and Sister Wieand and daughter paid

us a very profitable visit. They made a number of calls in homes, held two short business sessions and Bro. Wieand delivered two inspiring, spirit-filled messages. He also officiated at our love feast. Much spiritual good and fellowship as well as renewed interest were some of the results of their visit. During the winter months our young people organized and held very interesting, helpful and enjoyable meetings, one meeting every two weeks. Our Sunday-school and church attendance has held up remarkably well, especially the Sunday evening services. The district is sponsoring an inter-Sunday-school contest on points of attendance, offering, Bible reading and punctuality for the coming three months. One evening each week during the winter we met for singing practice and hymn study. New hymns were learned and the messages of some of the more familiar ones were sought, thus making our hymn book more meaningful and vital to each of us. In June we are looking forward to a Children's Day program, sponsored by the Sunday-school, also a Vacation Bible School sometime in July.—Mrs. Nettie Strycker, Consul, Sask., May 29.

COLORADO

Denver.—As an immediate result of pre-Easter services, conducted by the pastor, Bro. I. J. Sollenberger, five have been baptized and two received on former baptism. Since Easter six have been received by letter. Our young people, directed by Miss Zelma Dove, presented a most inspiring pageant on Easter evening. On Sunday evening, May 12, the Wide Awake Bible class presented an appropriate Mother's Day program including a short drama that was enjoyed and appreciated by all present. They are planning to sponsor another drama in July. The men of our church, organized some months ago with Bro. Warden Lilly, chairman, have engaged in some worth-while work. Our church sent its protest to the President against the naval maneuvers. The Dorcas missionary circle has held several afternoon meetings recently with shut-ins of our congregation, for the purpose of bringing the cheer and comfort of Christian fellowship to those who are denied the privilege of attending the various church services. All have received a blessing through this service. The young people recently purchased a new rug for the pulpit. Plans are now being laid for Vacation Church School to begin the second week of June.—Mrs. Robert L. Stinnette, Denver, Colo., May 27.

Haxtun.—The men's class sponsored a very good Mother's Day program in the morning, consisting of readings and musical numbers. In the evening our pastor gave the baccalaureate address, The Challenge to Youth. The mothers' class, according to custom, sent out greeting cards to shut-in friends and the older members of the class. The Homemakers' class with their teacher, Bro. I. C. Snively, and family enjoyed a farewell dinner together at the church on May 19. At that time Bro. Snively was presented with a Bible and Mrs. Snively with a quilt as tokens of appreciation from the class. May 19 Eld. Roscoe P. Baker, assisted by our pastor, conducted installation services for Bro. Tracy Hardy and wife. He was given license to preach about two years ago. In the evening our pastor administered baptism to six applicants. The eighth grade commencement was held at the church May 23 with Rev. J. Clyde Keegan delivering the address, How Big Is Your World? The Junior League has just finished reading the book, Rainbow Bridge. On Sunday morning, May 26, our pastor delivered the closing sermon of his pastorate. In the evening a farewell program was sponsored by the young people's class. Vacation Bible School will start June 3.—Mrs. Warren D. C. Wood, Haxtun, Colo., May 28.

FLORIDA

Miami.—We held our monthly meeting at the home of Brother and Sister C. E. Scholdt in Fort Lauderdale. Bro. Amza Price taught the Sunday-school lesson and Bro. Simon Richardson preached a very good sermon. Following this was the basket lunch and social hour. The next meeting will be June 16 at the home of Bro. Simon Richardson, Miami. Bro. Bower and Bro. J. H. Morris will be with us. This is the meeting for organization. We are asking that all of the members who come to the meeting bring their church letters.—Doris Price, Homestead, Fla., May 25.

Tampa church enjoyed a spiritual love feast May 26, with Bro. J. K. Miller officiating. Bro. J. H. Morris and wife from Groveland were here; their presence and help are much appreciated. We observed Mother's Day with a special service, planned for the home department. A number of songs and readings were given by the B. Y. P. D. members. Several of the brethren had gone out with autos and brought in the mothers. Our Women's Work members have obligated themselves to visit shut-ins and sick in the community; also we are helping in other ways any mother who desires our services. The community is manifesting a growing interest in the church services by occasional attendance, and more children are being sent to Sunday-school regularly.—Sarah H. Lauver, Tampa, Fla., May 28.

IDAHO

Twin Falls.—Easter Sunday we had a short program in the morning by different groups. In the evening the church chorus presented a cantata which was enjoyed by all. The young people are working very industriously. They gave a play a few weeks ago, "What Shall It Profit?" to the largest audience our church has had for sometime. They gave the same play to other churches in this vicinity by request. Two weeks ago the young people's class gave a program during the evening services. The topic was Famous Hymn Writers. On Mother's Day there was a short program in the morning closing with the young people presenting the mothers with carnations. There were twenty-three mothers there that day. Our pastor, Bro. C. H. Hine-

gardner, and family have been gone for the past two weeks on a trip through California. His pulpit has been filled by Brethren Ronk and F. G. Edwards. Our Women's Work is progressing satisfactorily. We realized \$22 from a quilt which the Aid made sometime ago, through the efforts of our splendid president, Mrs. V. Melton. The Aid meets three times a month with a meeting of the missionary society one Thursday a month. Our Cheery Friend system has again been adopted with every woman in the church taking part.—Ethel Hempleman, Twin Falls, Idaho, May 29.

INDIANA

Cedar Lake church decided at the last council meeting to have three week-end meetings beginning on Thursday night and closing Sunday night. Following are the names of the ministers and the date of meetings: June 13-16, Bro. B. E. Hoover of Wawaka; June 20-23, Bro. Theron G. Weaver of Wakarusa; June 27-30, Bro. J. O. Winger of North Manchester. The love feast will be July 6 at 7:15.—Mrs. Walter Kern, Garrett, Ind., May 25.

Spring Creek.—During the evangelistic meeting at South Whitley several of our members went to hear Bro. Nicodemus of Sidney, Ohio, and our mixed quartet furnished special music one evening. Recently the quartet gave a program at the Ft. Wayne church. The Easter sunrise service was well attended and at the regular church hour the chorus presented a service of music. Two prayer meetings and a sermon by our pastor on The Psychology of an Evangelistic Meeting helped prepare us for the two weeks' series following Easter, led by Bro. Mark L. Cripe of South Whitley. The attendance and interest were excellent and all were challenged by the earnest and sincere messages brought by this young pastor. The grown-ups as well as the children enjoyed the stories told by Sister Cripe preceding the sermons. The music was conducted by our local chorister, Sister Hilda Hardman, who arranged for special music each evening, much of it being given by the young people. Three were baptized as a result of the meetings. Bro. Edw. Kintner of North Manchester conducted the love feast on the following Monday evening. The men and boys arranged for the mother and daughter banquet which was a delightful affair attended by about 128. Sister Mark Cripe and Sister J. O. Winger were the speakers. Honor to Motherhood was the play given by the young people on Mother's Day. That evening we went to the Liberty Mills church to hear two quartets from Manchester. On the following Sunday evening the Liberty Mills folks came to our church to hear the Catalina choir, also from the college. Brethren Edw. Kintner, Geo. Deaton and Mark Cripe have brought us timely talks in the absence of Bro. Moyne Landis who has been conducting a meeting at Deer Creek. The Ladies' Aid cleaned the church, putting up new shades in the auditorium and hanging new curtains in the Sunday-school classrooms in the basement. A dinner at a community sale recently netted them a fair sum. The Willing Workers' class held a bake sale and has mended the hymnals. The B. Y. P. D. is planning to take part in an exchange of programs this summer with the groups from four other churches.—Mrs. Warren H. Slater, South Whitley, Ind., May 29.

Syracuse.—About 500 people attended our homecoming on May 19, which was the fifth anniversary of the reopening of our church. At Sunday-school 367 were present and others came for church services. About 400 enjoyed the basket dinner and more arrived in the afternoon. The morning message was brought by Bro. Swihart. Other churches contributed to the afternoon program and Bro. Swihart brought another much appreciated message. Bro. Stutsman from Goshen brought the evening message. Twenty-seven were present who worshiped in the church forty-five years ago. Among those present who helped when the church was built were Brother and Sister I. P. Wyland, Bro. Tom Coy and Lewis Neff. In the past five years our church has grown to be the largest in this community as well as one of the largest in the district. Each department of our work is fairly well organized. Brother and Sister Jarboe have held all our revivals, besides conducting three or four for other churches each year. They have baptized more than 250 persons here. We have had eleven communion services. The last one, held Easter Sunday, was well attended and much enjoyed. There have been seven baptisms since the last report.—Mrs. Peter Plew, Syracuse, Ind., May 29.

South Bend.—First church had the pleasure of having Bro. D. W. Kurtz with us during Passion Week. Our services began on Palm Sunday, lasting throughout the week. On Monday evening the men's Bible class sponsored a supper meeting at which 126 were served. Splendid interest and good crowds were maintained throughout the week, many attending from other churches. Much inspiration was received from the Good News. Three were received by letter, eleven by baptism and two await the rite. On Good Friday a three-hour service for the southeast section of the city was held in our church. Our choir presented a cantata early Easter morning which was well given and enjoyed by all. The young people sponsored a breakfast after the musical. Our love feast was held Easter evening. The Women's Work organization was recently reorganized with Mrs. Richards, president.—Mrs. Edna Edson, South Bend, Ind., May 22.

Walnut.—Weekly prayer services were held in preparation for the pre-Easter service. We feel that the earnest prayers that went up in behalf of the church and the community have been a great blessing to all. A man and his wife came into fellowship with the church at this time. The choir gave us some special numbers on Easter. Bro. Grant T. McGuire, our pastor, is to represent our church at the Winona Conference. On Mother's Day the girls' glee club of Manchester College brought us a service of sacred songs which were enjoyed by all.—Mrs. Ernest Fanning, Argos, Ind., May 25.

IOWA

Libertyville church met in council May 22. The following decisions were made: if anyone goes to Annual Meeting we will issue credentials to represent our church body. Brethren Glen Carr and Lee Carr were chosen delegates to district meeting. Cards are to be ordered to keep up our church history. The book, entitled History of the Church of the Brethren of Southern Iowa, is to be sold and disposed of. Our love feast was postponed to June 4. Our Children's Day program is to be held in the near future. The Ladies' Aid is working at quilting. An apron was passed for patching which netted us \$7. Instead of having a bake sale at Easter it was agreed each member should contribute 50 cents; this plan was a success. The Sunday-school is to endeavor to increase attendance 100 per cent through the summer months.—Mrs. Helen Carter, Libertyville, Iowa, May 25.

Sheldon.—The World Day of Prayer was observed March 8 by our women. A series of pre-Easter services was held, the messages being brought by Brethren Chas. Kimmel, J. E. Rolston and Paul Wingerd. Three were baptized previous to the communion service on April 18. On the evening of Good Friday the cantata, The Crucifixion, was given. This was also given in the church at Kingsley, Iowa, on the following Sunday. We will be represented at Annual Conference by Bro. J. E. Rolston. Mother's Day was observed with a program. Brother and Sister Paul Wingerd are laboring with us this summer. The B. Y. P. D. convention will be held here June 29 and 30.—Grace B. Kimmel, Sheldon, Iowa, May 27.

Union Ridge.—Our quarterly business meeting was held May 17. It was decided to hold our love feast June 6. Delegates were chosen to district meeting: Bro. E. E. Jarboe and Bro. Ezra Burn, with Sisters Jarboe and Burn, alternates. Five letters of membership were also read. We are glad to welcome our pastor, Bro. E. E. Jarboe, and family in our midst. The work seems to have taken on new life since their coming. A good Easter program was rendered. Mother's Day was also observed with a fine program. Our birthday program coming on the same day, with a basket dinner, made a very busy and pleasant day. Bro. Jarboe gave a good message in the afternoon, touching on home and mother. Our offering amounted to \$9.82. The Aid Society has been busy cleaning the church and redecorating the parsonage. The church roof has also been repaired. We decided to buy a new carpet for the church. District meeting is to be held at this church the latter part of August. The Junior Bible class is furnishing funds for a new entrance from the west side of the church into the basement. Seventeen of our members attended the educational conference at South Waterloo on March 24. Our B. Y. P. D. conference was held at Waterloo City church with a good representation from our group. A goodly number of our group made the trip to the Ivester church to hear the a cappella choir of McPherson, Kans. At present our Aid Society has a basket in circulation for the purpose of receiving funds for charitable needs.—Mrs. J. R. Allen, Dumont, Iowa, May 27.

MARYLAND

Locust Grove church held its love feast on May 11 with Bro. Wm. E. Baker officiating. Our young people's class gave a splendid Mother's Day program on Sunday evening. We are planning a two weeks' meeting beginning on July 28 to be conducted by Bro. W. N. Zabler.—Bessie R. Purdum, Mt. Airy, Md., May 25.

University Park (Md.).—One Sunday evening in March our young people held an enjoyable as well as profitable B. Y. P. D. meeting. After a season of fellowship and social entertainment by their adult adviser, Bro. Virgil Weimer gave an instructive and helpful message. Plans are being made for a large representation in the meeting of B. Y. P. D.'s pioneer district, to be held in the Long Green Valley church on May 26. Due to the illness of our director, Mrs. J. H. Cassidy, we were unable to keep up the mission study class. Several programs were rendered and on Easter an offering of \$14.60 was taken for missions. An interesting and spiritual program was rendered on Easter, including an impressive musical pageant, The Ten Virgins. Our pastor, J. H. Cassidy, and S. L. Brumbaugh represented us at district meeting. On Sunday, May 12, our members engaged in an enjoyable communion service. Our pastor is now in evangelistic work in Ohio and will be absent for a month or more. During recent evangelistic services two received baptism.—Delia L. Brumbaugh, Washington, D. C., May 22.

MICHIGAN

Florence church recently enjoyed five inspiring lectures by Bro. D. W. Kurtz. The Sunday-school is planning to send a delegate to Camp Mack training school this summer. Our communion service will be held the evening of June 14.—Mrs. Kathryn Searer, Three Rivers, Mich., May 24.

MISSOURI

Bethel.—Everything considered our Sunday-school attendance has been good through the winter and spring, the average being about fifty. Our boys' camp is near Cameron, Mo., and on May 27 and 28 about twelve boys went, accompanied by Bro. Eby and Leroy Andes. The young people gave a peace program at Sheridan in April and on May 26 gave it at the home church. Vacation Bible School has been deferred until a later date. Every Sunday evening before the sermon our main group is divided into three separate groups—adult, young married people and children—for Bible study and mission study. During April, following the study periods, Bro. Chas. Austin gave us talks on international problems. Our love feast was held April 27. The Easter sunrise prayer meeting was held at Bellevue, including the

four churches in this community. A group of our Vacation Bible School teachers attended the preparation school held in Plattsburg May 3 and 4 by Sister Ruth Shriver. Bro. Eby was chosen delegate to Annual Conference. Brother and Sister Eby accompanied by several of our young people will represent us at Conference this year. We have the promise of Brother and Sister Mathis to spend the first week of August with us.—Mrs. Jno. L. Marti, Mound City, Mo., May 28.

Osceola.—On Sunday, May 26, members and friends of the church held annual memorial services. We opened the services at 10 o'clock, having Sunday-school as usual; 106 were in attendance. Bro. James Mohler, who was to give the memorial address, was unable to be present. However, Bro. H. C. Replogle of Geister, Mo., a fine singer, was present and we enjoyed a number of hymns, the congregation joining in the singing. It was an inspiring hour. Bro. Will Hannah of Shawnee, Okla., gave a short talk also. At the noon hour a bountiful dinner was spread and all enjoyed this hour in partaking of the dinner and visiting with each other. Afterward we visited the cemetery which is directly east of the church, and it was a beautiful place to behold. Lovely flowers of all descriptions adorned the graves of our loved ones. The program for the afternoon was given by different communities: the Osceola church, Oak Grove church and High Hill Baptist, a neighbor church. Bro. Replogle also sang a song.—Mrs. Barnett Walker, Osceola, Mo., May 29.

Shelby County church met in business meeting on May 23. Our elder, Bro. J. H. Mathis, gave us a very encouraging talk. The church has adopted a new plan by which to carry on the work and all activities here by organizing a committee of five consisting of general chairman, children's, young people's and adult chairmen. We are greatly encouraged to have Miss Grace Early with us this summer. She will also represent us at Annual Conference. We decided to send delegates to district meeting.—Mrs. Esta Folger, Leonard, Mo., May 27.

NORTH CAROLINA

Flat Rock.—The first of the year our women organized an Aid Society; we meet every three weeks in the various homes. One quilt is finished and another is being started. The women are all very much interested and enjoy the study hour as well as the work and social hours. April 17-28 Bro. Fred Dancy held a revival here; his messages were helpful and inspiring. Two young people were baptized at the close of the meeting. Bro. Loren Bowman, district B. Y. P. D. president, visited our church recently and helped organize a B. Y. P. D. He preached two uplifting sermons while here and gave the baccalaureate address at the high school. Our pastor is beginning a series of sermons on Sunday nights on Christ and Human Problems. Our people are greatly enjoying The Gospel Messenger which goes into three-fourths of the homes as a result of the club drive.—Mrs. Gladys E. Welch, Clifton, N. C., May 25.

OHIO

Coöperative Brethren church held its communion service on Sunday evening, March 31. Bro. Geo. S. Baer, editor of the Brethren Evangelist, preached at the morning service and officiated in the evening. Members of the Brethren Church and Church of the Brethren fellowshiped together at our communion service. On Palm Sunday the young people had charge of the morning service. As a young people's chorus they sang appropriate songs and several of the older high school students gave short talks on the topic, Young People and the Church. On Easter Bro. John M. Stover preached for us; his sermons are always filled with good Christian philosophy. Our Easter missionary offering was lifted for the foreign missions of the Brethren Church. May 26 we will lift the Conference Offering, for the foreign missions of the Church of the Brethren. We enjoyed a very fine Mother's Day program rendered by the primary department and the young people. There were eighty-seven at Sunday-school on Mother's Day. A white carnation was given to each mother present and a potted plant was presented to the oldest mother present, Mrs. Mary Wolf, eighty years old. Also one was given to the youngest mother present. May 15 the writer, assisted by Brethren Martin Shively and Tom Hammers of Ashland, Ohio, conducted the funeral services of Sister Amanda Horne, who was nearly eighty-seven. She and her husband were the founders of the Brethren Church in Columbus about thirty years ago. We plan to have a Vacation Bible School from July 15 to 26.—D. R. Murray, Columbus, Ohio, May 21.

Fostoria.—Easter was a season of great inspiration and blessing to this church. April 14 was observed as decision day by the Sunday-school and church. Bro. Robert A. Byerly preached the morning sermon on the subject, The Barren Fig Tree. The following week ten were baptized. On Good Friday evening we held our love feast with Eld. Geo. Garner in charge. Our B. Y. P. D. conducted an Easter sunrise service to which every one was invited. At the close of the Sunday-school hour on Easter our pastor, Bro. Walter Swihart, held an impressive dedication service for fifteen babies and little children. This was followed by a short program given by the Sunday-school children. In the evening our chorus rendered the cantata, Palms of Victory. April 28 the old folks at the Home were remembered with the same program. Mother's Day was appropriately observed by a short service at the close of Sunday-school, following which Bro. Robert A. Byerly gave a fine sermon. In the evening the men gave a splendid program. Our missionary committee is conducting a study of Orientals in American Life. The Women's Work meets regularly and now has each division organized. The Men's Work also is functioning. Our B. Y. P. D. is alert to all opportunities of service that come to them. Our pastor and several others were present at the

peace conference conducted at the Deshler church April 27 by the peace commission from Manchester College. This meeting was fully reported back to our church.—Mrs. Lucile Snively, Fostoria, Ohio, May 27.

Lima church met in council May 23. We voted to retain our pastor, A. P. Musselman, for another year; he and his wife were also chosen delegates to Annual Conference. Our love feast will be June 20 at 8 P. M. Five have recently been added to the church by baptism. The mother and daughter banquet held on May 16 was an occasion of good fellowship and was well attended, eighty-six being present. All enjoyed the supper and program.—Mrs. Prudence Vore, Lima, Ohio, May 24.

Pittsburg church met in council May 25. It was decided to have a Vacation Bible School in the summer of 1936. We are having a homecoming June 30. Plans are being made to paint the outside of the church soon. We decided to have a love feast Sunday evening, Oct. 13, at 6:30. Our revival is to start in August.—Clara Mae Lutz, Pittsburg, Ohio, May 29.

PENNSYLVANIA

Ambler.—On the evening of May 5 the Tindley Temple colored male chorus gave us a very fine musical program of hymns and Negro spirituals. Miss Thomas assisted them with two readings very effectively delivered. On May 12 the interchurch orchestra, sponsored by our church, assisted in the services of the Luther League of Ambler. A special number was dedicated to the mothers who passed on to their eternal home. Our love feast was held on May 19. Bro. Earl M. Bowman, pastor of Bethany church, Philadelphia, officiated and all present received spiritual uplift and blessing. Our Sunday-school held its business meeting on May 15. Paul W. Norris, Sr., was re-elected superintendent and Bro. Irvin Hoffer, assistant. Bro. Glenn Norris, formerly a worker in Sweden, preached the morning sermon on May 26. In the evening the interchurch orchestra gave a concert at the young people's service.—Mrs. J. K. Snyder, Ambler, Pa., May 29.

Elbethel.—March 23 and 24 Bro. I. B. Ferguson gave us three interesting sermons. May 11 the congregation met in council. We arranged to fence the churchyard and make some repairs. Sometime ago new lights were purchased for the church. A series of meetings will begin June 15 and close June 30 with the love feast. Bro. J. M. Geary of Champion, Pa., will conduct these meetings.—Clarissa Ulery, White, Pa., May 29.

Mechanicsburg.—Services were conducted each evening during Passion Week by our pastor, Bro. Rowland. Three confessed Christ and were received by baptism. We met for an early Easter morning service. Following Sunday-school the children rendered an Easter program. On Mother's Day evening our church gave a program entitled Honor to Motherhood. Our love feast was held May 17 with our home ministers officiating. Our next council will be held May 31. It was decided that our pastor should hold a revival meeting this fall. On May 17 we held our mother and daughter banquet with Sister Blough as the guest speaker.—Jessie Steerman, Lemoyne, Pa., May 29.

Roxbury.—On the evening of March 22 a delegation of seventy-seven went to the Greensburg church where our pastor, Bro. T. F. Henry, was in a revival. During the absence of the pastor Bro. Grant E. Weaver, pastor of the Pleasant Hill church, preached March 17 and Bro. D. G. Seese, one of our ministers, on the 24th. A program was given by the young people the same evening. At our spring council it was decided that should any of our members go to the Conference they should be authorized to represent our church. On Palm Sunday evening a large crowd had gathered to hear the drama, The Cloth of Sendony, which is woven around the incidents of our Lord during Holy Week, and is very touching. On Easter the children gave a program in the morning, and the choir rendered a fine cantata in the evening. During this period the pastor gave several sermons on the incidents of the Passion Week. Mother's Day was fittingly observed by a sermon and a program by the B. Y. P. D. Before Easter a young mother and two boys were received into the church by baptism. Our mother and daughter banquet on May 10 was well attended and enjoyed by all present. Mrs. Hetrick was the guest speaker; several of our sisters also spoke and there were readings and music. The young men served. Our pastor is now preaching a series of sermons on The Home. For several months our deacons and wives are having monthly meetings at which they discuss how they may increase the usefulness of their offices. On Easter we had a record Sunday-school attendance, going over our goal of 400 by eighteen.—Jerome E. Blough, Johnstown, Pa., May 30.

Welsh Run.—On Good Friday evening Bro. Edgar Landis preached for us on the theme, The Trial and Crucifixion of Jesus. On Easter Sunday Bro. Clarence Hunsberger preached on The Resurrection of Jesus. May 5 Bro. David Snader of Akron, Pa., began our series of meetings. We feel that we have been greatly benefited by his messages. As a result fifteen were received by baptism and one on former baptism. All through the meeting we had good attendance. May 18 we held our love feast with 216 communing. Visiting ministers were Brethren Edgar Landis, Edw. Wingert, Price and Dettra. Bro. Snader officiated. On Sunday morning Brethren Snader and Simon Bucher preached to a full house.—John D. Martin, Mercersburg, Pa., May 26.

West Conestoga.—Beginning May 18 Bro. Henry King of Reistville conducted evangelistic services at the Lexington house. He preached eighteen interesting sermons and also gave much appreciated talks to the children. As a result of the meetings five confessed Christ. Our love feast was held at the Middle Creek house on May 22 and 23 with a number of visiting ministers present. Bro. King officiated. On the

first day five converts ranging in ages from eight to seventy-eight were baptized. Our young people rendered a program at the Fredericksburg church on May 26.—Grace Hollinger, Lititz, Pa., May 27.

VIRGINIA

Buena Vista.—We enjoyed a pre-Easter service, in which the pastor led our worship and presented each evening one of the sayings of Jesus from the cross. The week's services were climaxed on Easter evening when the young people presented a pageant. They were assisted by a junior choir and the adult choir. We feel that the emphasis given to the Easter season has been a help in deepening the spiritual tone of our church. Our pastor and wife were delegates to the district meeting; a report of the addresses was given at the Sunday morning service following the meeting. At our council meeting May 5 two members of the District Ministerial Board were present to consider the resignation of the pastor who was asking to be released June 1 to accept a call to another district. The church granted the request of Bro. Showalter, and he will leave the last of May to take charge of the Copper Hill congregation in the First District. Bro. William Kinzie and wife were recommended by the district board to fill the vacancy and were unanimously accepted by the church in council. They will begin their pastoral activities here June 2. The finance board presented the plan of an every member canvass and asked the present pastor to make this canvass during the month of May. A very encouraging response has been made to the plan. The union institute being sponsored by the local ministerial union on the theme, "Christ in the Life of the Home," is receiving a hearty welcome. Bro. Minor C. Miller of Bridgewater, secretary of the Virginia Council of Religious Education, is conducting the institute. Two services have been held and plans for at least two more are made. Our church enjoyed the visit of the Arnold family from Florida, in their program of Worship in Art. The crayon sketches of nature and familiar hymns proved very interesting. Bro. John T. Glick has been secured to hold our evangelistic services the last two weeks in September. The Sunday-school has been on a steady increase since early spring. Each Sunday the number is increased. Plans are under way to put graded literature in the adult classes. The Life of Christ will be used for a new class which will be formed for the senior age group. The young people and married people have separate classes and will use graded material, beginning Oct. 1. The Bible class will continue the use of the International Lessons. Much of the increased interest in Sunday-school is due to the faithfulness of the officers and teachers. They are meeting once a month to discuss their problems and plan for the promotion of the work. A district round table for adult workers has recently been started and we feel it will be a great help to the local churches who take advantage of it.—Louise Showalter, Buena Vista, Va., May 20.

Fairfax church met in council May 13 in the Oakton house. Members of the ministerial board were present and installed Bro. Addison Taylor, who had been licensed to preach, to the ministry. The delegate to Annual Meeting is Bro. B. F. Miller; alternate, Bro. Howard Mason. Preparations are being made to add more Sunday-school rooms to the Oakton house. A mother and daughter banquet, sponsored by the senior girls' class, was held May 14 in the school building, with 130 surrounding the tables. Mother's Day was observed in the morning with a continuation by the B. Y. P. D. in the evening. The B. Y. P. D. rendered the play, What Shall It Profit? at three places, namely, Oakton house, in the Methodist church in Vienna and in the Brethren house in Nokesville.—Mrs. Annie L. Miller, Fairfax, Va., May 22.

Ninth Street (Roanoke).—The regular quarterly council meeting was held April 12. In addition to the regular business of the council several items of special business were transacted. Mrs. Levi Garst, Mr. Paul Hylton and Mr. Elisha Jacobs were appointed delegates to the district conference at Copper Hill. The pastoral committee reported to the council and the report was accepted. Bro. Earle W. Fike of Petersburg, W. Va., has accepted the call of the church to act as a full-time pastor. He will be at Ninth Street June 16 to assume his duties. The pre-Easter services were conducted by the local ministers, assisted by several ministers of the district. On three Sunday evenings preceding Easter Bro. H. Allan Hoover presented the life and ministry of Christ in illustrated sermons. This series of services was enjoyed greatly and the Easter services reached a climax in the pageant presented by the B. Y. P. D. group on Easter Sunday evening. On May 19 the Oak Grove B. Y. P. D. presented an exchange program to the Ninth Street group. The local group bought a piano for their assembly room as a local project for 1935. The piano is paid for and every effort is being made to raise the district budget. The men's and women's groups which meet each Wednesday evening for study are also actively engaged in work. We are eagerly awaiting the arrival of Bro. Fike and his family. The first sermon we shall hear him preach will be "My Vision of Ninth Street Church." He has been with us in two services and we feel he can make a great contribution to our church.—Dotty W. Garst, Salem, Va., May 22.

Selma church held its love feast and communion on Easter; following this the church met in council. Reports were heard from the various committees and three letters granted. A committee of three was appointed to make arrangements for a pastor for the summer months.—Bro. Harry K. Zellar, a student from Bridgewater College. Bro. Zellar was with us on Palm Sunday and preached two inspiring sermons. We are looking forward with great expectations to having him with us as pastor. April 22 an impressive pageant was presented by the Sunday-school entitled In a Garden. Sunday evening, April 28, our church choir had charge of the services at Bethel church. May 8 Bro. Bryant of Buchanan preached two interesting sermons.—Mrs. T. R. Lawler, Selma, Va., May 15.

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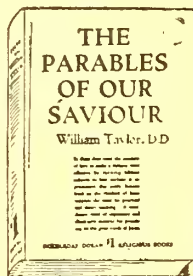
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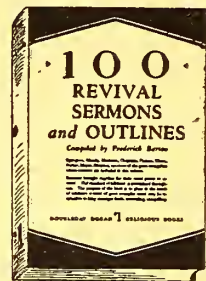
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THE GOSPEL MESSENGER

Vol. 84

Elgin, Ill., June 22, 1935

No. 25

Certainties and Simplicities of Our Christian Faith

It is interesting that our early leaders could repudiate infant baptism without sharing the excesses of the Anabaptists; they could recognize with the pietists that religion is a life without repudiating doctrine; they could share the Quaker opposition to war without sharing the essential rejection of the Word of God in favor of an uncertain inner light. Dr. Brumbaugh well says, "They knew all shades of faith and then turned from ecclesiasticism and pietism alike to carve out a new and distinct order of faith and practice. It seems almost just to assert that they were divinely guided in selecting from a myriad of widely varying practices and interpretations those few and simple elements of the Christian faith and practice which are increasingly potential in shaping the religious thought and life of the Christian world."

—Moderator C. C. Ellis in address delivered at Winona Lake, Ind., June 7, 1935

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Building a Church-Centered Program—

The following summary statement of what goes into the building of a church-centered program was taken from an article by Russell M. Bythewood in the Christian Evangelist for May 30:

THERE are two prerequisites in building a church-centered program for any church. The first is that Jesus Christ shall be the chief cornerstone of the church.

The second prerequisite is that the cross, the symbol of his sacrifice and death, shall be placed as the central fact in the program of this church.

1. Thinking, then, of building a church-centered program, with Christ and the cross as the center of all our planning, we will build our program for worship of the Man on the Cross. He demands all our love and adoration. And as we plan our program of worship of him, it will be a program in which we will train and develop the devotional life of all the members of our church.

2. A church-centered, Christ-centered program will also be so planned that it will contain periods of instruction and opportunity to know the Man on the Cross. This will be found best in the Book of the Ages, the Bible. But it will also give opportunity to those who wish,

to enter other fields of religious knowledge and experience.

3. A church-centered program will be a program of service. Service in no complacent, self-satisfied way, but in the manner and spirit of him who served to the uttermost; who recognized no social strata, nor whether one was a member or not, but who simply gave himself.

4. A church-centered program should be a program of fellowship, one with another, in the name of the Man on the Cross. Just as our Master was a friend to all types and conditions of men, so is there a great need today for a unifying of class distinctions and strata in our American civilization. The only organization which can hope to do this is the church, and this can only come about by a program of fellowship and goodwill, emphasizing the social implications of the gospel.

5. A church-centered program will be also church centered financially. By this plan all members are requested to make a definite pledge to the church. They should bear a portion of the financial program, just as they share in the other phases of the church-centered program.

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—Editor

"*THY KINGDOM COME*"

H. A. BRANDT—Assistant Editor

Vol. 84

Elgin, Ill., June 22, 1935

No. 25

Echoes from the Seventh Conference at Winona Lake

Saturday, June 8, Concluded

"For Christ and the Church"

"For Christ and the Church" was the opening song at the Saturday afternoon program. The men and the women of the church united in this period to give a fine demonstration of the fact that Men's Work and Women's Work do not necessarily overlap, but constitute supplementary phases of one great project, that of a united effort for Christ and the church.

The men led off with some magnificent music provided by the Men's Work chorus of Northern Indiana. Perry L. Huffaker was the leader, and the musical program was a project in Men's Work. Your reporter had not thought of music as a special field for the men, but what Bro. Huffaker was able to do with his group suggests some interesting possibilities.

Why Men's Work

The next on the program was an address by Bro. R. E. Mohler on the subject, Why Men's Work. The aim is not to provide just one more organization, but to help men become conscious of the church. Secondly, through Men's Work, the men of the church may discover the richer areas of life, especially as these lie in the field of service. Finally, Men's Work is designed to bring men to Christ. This is the ultimate task. And the aim is not just to bring men into the church, but to build them up in Jesus Christ.

Men's Work and Evangelism

Though some ministers are lazy, Hylton Harman thinks, it is more often true that the chief sin of ministers is overwork. Too many are doing things that should be in the hands of others. So it is that evangelism offers a true challenge to both the pastor and the membership of his church. Such work is difficult, and requires great tact, so that training of some sort is necessary. One pastor trained personal workers by taking men with him until they learned the art of personal

evangelism. Again, personal workers may be trained in classes on evangelism. Then there is what might be called a personal witnessing campaign. Here the aim is not to preach, argue or defend the church, but to share what has been experienced. Men working along such lines have doubled the membership of a church in a few years.

Music by the Cleveland Church Choir

A fitting transition from the men's part of the afternoon's program to that provided by the women was an anthem rendered by the choir of the Cleveland church. Here men and women united in giving the inspiring anthem, *Lo! a Voice From Heaven Sounding*.

Fiftieth Anniversary of Women's Work

It is difficult to realize that the Women's Work of our church goes back to 1885, or that it actually covers a period of fifty years. To help some thousands grasp the varied and splendid accomplishments of our women during the past half century, the women's part of the afternoon program was an historical pageant presented in five episodes, and executed by an able cast composed mainly of North Manchester people. A women's quartet, two readers and others assisted.

The pageant opened with a prologue in which was represented the spirit of need. With this challenge as a background, the first episode was appropriately enough a typical aid society scene. Fifteen women were shown busy at the tasks that engage women at an aid society meeting. The second episode showed something of the surprising range of activities engaged in by the women of the church. And so we looked on the missionary student, a Sunday-school teacher and her class, cradle roll mother and child, distressed young cook helped by an Inglenook Cook Book in the hands of an aid mother, and finally a woman voter. Episode number three depicted the mother and daughter interests of our women. This cumulative tableau scene was

particularly effective showing as it did a mother with babe in arms, a mother with two little girls at bedtime prayers, mothers and daughters in school days from grade school to graduation from college, and then the lovely bride going out to build a home of her own. The next episode depicted a half century of growing mission interest, and the last the broad sweep of the present larger program of Women's Work in the Church of the Brethren. This review of fifty years of Women's Work was an inspiring review of what has been done and an even more stimulating promise of what the future may bring.

Music and Relaxation

The hour from four to five on Saturday afternoon was given over to a delightful musical program which provided both relaxation and inspiration. The crowd at the auditorium for this music hour was not as large as it should have been, but that did not keep those who found the place from enjoying a varied and splendid program rendered by some of the leading musicians of the church.

After this hour of music it turned out that there was time from then on until seven o'clock for most of the people to do as they pleased. Of course there were some at the Educational Dinner and the young people had an outing at Camp Mack at which 450 were present. But the most of the rest of the people used the time for good old-fashioned visiting, resting, viewing exhibits, or a pleasant walk about the grounds.

College Dinner

This annual event must be found increasingly "educational" as the old name had it, for the patronage grows. This year the attendance was the largest ever. The fellowship was correspondingly delightful. A pleasant feature was the presence of Dr. Schwalm's eighty-two-year-old mother. Dr. Schwalm presided at the dinner. The assembly rose in recognition of this happy combination. The singing of the Manchester boys and girls was high class entertainment. The prayer was offered by our veteran educator, Bro. W. J. Swigart. The hour was earlier than usual and the program shorter, so that adjournment could be taken in time to enjoy the evening features in the tabernacle.

The chief speaker was Dr. Gould Wickey, the new Secretary for the Council of Church Educational Boards. He apologized a bit for plunging at once into his theme without the traditional jokes or funny stories, as also for having to rebuild his speech because other speakers on the Conference program had stolen his "thunder." He seemed to have plenty left.

The main point of his eloquent discussion was to point out the paganizing trends in present day educational theories and institutions, and indeed in our whole civilization. He certainly did it. If the emphasis was

in any wise overdrawn, as it seemed to some, it was of a sort sorely needed nevertheless. One dares to hope that the picture he drew is not so generally true as was intimated, but he is blind who does not know that there is too much terrible truth in it for the safety of American youth. Educators who believe in eternal realities will be wiser if they wake up than if they doze on in comfortable complacency.

Evening Worship at the Tabernacle

Nearer the Cross was the opening song used at the evening worship service at the Tabernacle. Then followed special music by a men's quartet from Covington, Ohio. The men sang two numbers—My Creed; and Love That Will Not Let Me Go. The audience and the chorus on the platform continued by unitedly singing, O Safe to the Rock. The Cleveland church choir added further distinction to the evening worship service by rendering two well executed numbers. Then the ever increasing crowd sang such favorites as: In Heavenly Love Abiding and Under His Wings. The last was sung partly as a grand chorus hymn and partly as a solo. Through a full half hour of worship in song the great Tabernacle audience was prepared for the service to follow.

Fraternal Relations Program

History furnished the background and evident goodwill the motive for a great fraternal relations program. The Brethren Church and the Church of the Brethren have a Fraternal Relations Committee composed of ten men from each group, and the evening's program was sponsored by this committee.

Dr. H. H. Rowsey, pastor of the Brethren church at North Manchester, Ind., led in the opening prayer. Then Dr. Paul H. Bowman, chairman of the meeting, introduced Professor F. E. Mallott of Bethany Biblical Seminary who gave a review of the life of Alexander Mack, the founder of the Brethren movement. Of course in such a meeting it was especially fitting to honor the common founder of the related groups now so sincerely seeking to develop the spirit of true brethren as between Brethren. Bro. Mallott pointed out the fact that our church really began as a youth movement. It was founded by young men and women who took the youthful or pioneer outlook on life. Mack was a Biblical radical in the sense that he wanted to apply the teachings of the Bible, especially those of the New Testament, to the whole of life. The founder's utter sincerity is proved by his willingness to give his all for the cause in every exigency. His property was swept away as he shielded his friends and followers from persecution. He was a true shepherd of the flock until the end.

We must not neglect to mention the Mack songs sung during the course of the program. There was the

hymn by Alexander Mack, Jr., translated and set to music by Bro. Wm. Beery. Then a chorus rendered three hymns such as Mack and his group sang. These were recovered from an interesting and priceless book now in the Library of Congress, Washington, D. C.

An especially graceful gesture in sharing in a program set to promote better understanding was that provided when Miss Bame, the daughter of Dr. Chas. A. Bame of the Brethren Church, sang so effectively, My Jesus as Thou Wilt.

Dr. W. S. Bell, the common pastor of a Brethren church and a Church of the Brethren group, brought the special message of this fraternal relations hour. Dr. Bell pointed out the fact that he was not raised a Dunker, but became a member of the Brethren Church because it seemed the nearest he could find to the Bible in its faith and practice. He felt he could view the whole problem of fraternal relations from an unbiased viewpoint. He spoke with point of the success of the coöperative pastorate in which he is now engaged. He pointed out how resources in money and effort could be conserved by coöperative efforts in places where competition between Brethren groups now obtains. It was a telling case for better fraternal relations which he presented.

The concluding part of the evening's program was the Alexander Mack pageant given by a North Manchester group. The pageant is entitled From Among Them. It deals with the search of men for the way of God in the lives of men. Alexander Mack and the company of those who joined with him in the founding of our church, were of those who came out from among the less serious peoples of the world. The pageant presented crucial and typical moments in the life of Mack and concluded with Mack's vision of the church of the future. The pageant was a most fitting climax to an evening devoted to the development of fraternal relations between Brethren groups.

Sunday, June 9

Ethics for Ministers and Congregations

At the Sunday morning breakfast hour Bro. Paul H. Bowman of the General Ministerial Board spoke on The Minister's Ethical Code. However, it soon developed that the question of ethics is at least a two-sided one, for the congregation as well as the minister has something to do if there is to be the best in Christian relations between the two. It is important to note that the transition from a nonprofessional basis on which less was expected of the minister, to a professional basis on which much more is expected of a paid pastor, certainly tends to complicate our problem. But we have a ministers' code that rates high and one that will answer the questions which arise, if we will but familiarize ourselves with the principles it lays down.

At the Sunday-school Hour

Perhaps we should say that Sunday morning dawned as an ideal one for the high day at an Annual Conference. The sun shone out clear and bright, yet it was not too warm. A bit of heat was welcomed by early risers where such could be had. Others compensated by moving about more briskly. But altogether it was such a morning as left men, women and children without excuse for staying at home.

So as the Sunday-school hour drew near it was evident that thousands upon thousands were responding to the friendly attitude of nature. Of course, your reporter could not be everywhere. He chose therefore to circulate about a bit and see what was taking place. He called early at the Christian Temple where Brethren Ralph White and Raymond Peters were getting ready for the intermediates. A nice group was watching the necessary preparations and more were on the way to this part of the service.

Then your scribe slipped in at the Tabernacle. This was not as easy as it sounds, for people were everywhere, the walks so crowded with slow-moving groups that hurried progress from place to place was considerably interfered with. But arriving at the Tabernacle, it was found that the appointed leaders were in their places and a good audience on hand. Bro. E. G. Hoff was reading the scripture lesson when your reporter looked in. And Brethren Jno. S. Flory and Ira H. Frantz were on the platform prepared to take their parts in the exposition of the lesson. It looked like things would go off in good shape at the Tabernacle, so we went on to the Auditorium where the young people were scheduled to meet for their Sunday-school period. Here we found the room crowded enough on the main floor that we took to the gallery where we could see and hear to better advantage. As you may recall, the Sunday-school lesson for Conference Sunday was on The Work of the Holy Spirit. We wondered just how the young people would handle this subject. We were pleased to hear a clear and forceful exposition, one that gave your scribe some ideas. This hour over, your reporter hurried back to the Tabernacle, where the main meetings of the day were scheduled to be held.

Conference Children's Choir

A children's choir has come to be a very pleasing feature of the Sunday morning hour at Conference. The choir of approximately 500 filled the great platform in the Tabernacle. Three numbers were sung, the last being the appropriate, Dear Lord, We Give Our Youth to Thee. Dr. C. C. Ellis led in a brief closing prayer for this particular part of the Sunday morning service. Fifty years from now many of the happy children who sang in this choir will have something in their own experience to remember of the Conference of 1935.

"Christ in the Life of the Church"

There were two sermons on this subject at the Sunday morning preaching hour. Bro. D. W. Kurtz spoke in the Tabernacle and Bro. A. B. Miller in the Auditorium. We need not give a review of these able addresses because a synopsis of each will be found in the MESSENGER. The sermon of Dr. Kurtz is also available in a leaflet form. It may be had from the General Mission Board, 22 S. State St., Elgin, Ill. Write for: Christ in the Life of the Church, by D. W. Kurtz.

Something should be said of the splendid music being given at this Conference. We have already spoken of the delightful music hours. But the high points for music come on Sunday. One of these high points is at the morning preaching hour. This year, Holy, Holy, Holy! by Gounod, was given. It was a magnificent rendition directed by Bro. Brightbill. It seems to your scribe that the splendid music being offered is but the natural result of whole-hearted coöperation between the musicians of our church.

A Real Annual Meeting

Winona Lake is one of the spots where we can have a real Annual Meeting as measured in terms of attendance. Of course, there were various estimates as to the number present. But the Tabernacle was full, the Auditorium pretty well filled, and people almost everywhere on the grounds. We suppose there were as many outside and moving about on the grounds, resting or visiting with friends, as inside the buildings, and so you see there was no mistake about a crowd being at this seventh Conference at Winona.

A Sunday Afternoon With Youth

Our young folks have been heard from before but this was the first time in Conference history that a youth program was given a position of such prominence both in time and place. It was in the big Tabernacle, first thing in the afternoon, not at an impossible hour in quarters hard to find. Both in the content of the program and in the enthusiastic response of the people, the faith of the program committee was abundantly justified.

Chairman Ben Stoner directed the proceedings. Mrs. B. F. Wampler led the congregational singing. Geneva George brought us further into the mood of worship. Special music was furnished at appropriate times by the Madrigal Club and A Cappella Choir, both of Manchester College. The speechmakers were Office Secretary Rachel Myers, Elgin, Pastor Lorell Weiss of Elkhart, Ind., and Prof. Calvert N. Ellis of the Juniata Biblical Department.

Sister Myers talked of Brethren Youth Who Dared. She told of Alexander Mack's great adventure in his twenties, of the six in jail at Crefelt four years, of John Naas though forty-five who could not be a

traitor to his Captain by joining the Prussian army, of Christopher Sower who suffered confiscation of his property because he dared to go on printing in defiance of orders to stop, of David Long of Maryland who used his money to set slaves free. And space fails me to tell also of James and Barbara Gish, of Jacob Miller and Jacob Zuck, of Daniel Sturgis, of C. H. Balsbaugh, of James Quinter, of W. B. Stover, of Sarah Major, of Elizabeth Myer, of women who dared to share their lives with daring men.

Bro. Weiss talked of The World We Face. He said it is a world of an arrested moral development. It is in the oxcart stage morally while driving high powered motor cars. It knows how to make millions in money but does not know how to make it available to millions of men. It is a world in which faith in democracy is waning. It tends to curb free opinion and expression of protest. Bro. Weiss believes in the right of the minority to try to convert the majority. There is also in the world we face an increasing disposition to make religion subordinate, a mere tool of other interests, instead of an eternal verity grounded in the nature and need of man.

Bro. Ellis said The Church Calls You. The church calls youth to think. No other church offers more liberty or greater challenge to think constructively on the great problems of life. The Brethren church calls youth to feel. Why not be sentimental about the great realities? Right feeling is as fundamental in religion and life as right thinking. The church calls youth to live sacrificially. We Brethren are not a large church nor rich, but none has greater opportunity to serve human need.

In addition to the music features of this program noted above, it should be added that James May, a representative of Chinese youth, sang impressively My Task.

In the Later Afternoon

Immediately following the youth program came the Conference Music Hour in which the Conference Choir delighted the people with a great variety of offerings which were at the same time restful and inspiring. Music has become one of the most appreciated features of the Conference.

At the same time at another place on the grounds students of Mount Morris College in the days now apparently forever gone, were having an old time reunion. Most of them are not as young now as most college students of our day. But, well—can't you easily imagine what a time they had?

At five o'clock came the dramatic presentation of Kwapchi in Wonderland. The story centers about the Garkida elementary school. Missionary Faye Moyer furnished the "setting, atmosphere and facts," and our

newer Africa missionary, Modena Minnich Studebaker, wrote the story. Kwapchi is the name of the little new schoolgirl "whose black kinky hair clung tightly to her head and whose dark eyes kept darting fearfully about the room, as she lay huddled upon a mat on the floor." Maybe you'd better ask our mission offices to tell you more about her.

Evangelism Rests on Faith

That's what Bro. Lear was saying as we entered the auditorium shortly after seven. It was the hour for the study of Evangelism in the Book of Acts. And Bro. Lear was going strong, in characteristic fashion. In the tabernacle Bro. Slabaugh was doing the same thing, only he was a little steadier in his gait. He was building up his case by a careful survey of facts in early church history. Both fine men doing the same thing, each in his own way. That is what builds up the body, all the members working together with their diversities of gifts but with the same spirit and the same Spirit.

The hour was not all talk. There was much singing, congregational and special numbers. There were the great old hymns, the melody of which seemed to roll in waves across the people's heads. The Conference chorus was doing its best. A chorus of Northern Indiana men did splendid service. Three girls whose names we did not learn put a touch of special gentleness and beauty into My Jesus, I Love Thee. The period closed with that great hymn prayer, Breathe Upon Us, Holy Spirit. It was Pentecost today, you know.

Life Is to Give, Not to Take

That is what the priest said to Jean Valjean in Victor Hugo's great classic and Bro. M. Guy West made effective use of this in getting started with his sermon on Life With a Purpose. He drove the point in by citing events from Jesus' life, gathering them around the text about the set face of Jesus as he pushed on toward Jerusalem.

At the same time the Austins were doing a similar thing over in the auditorium, with the theme Jesus, the Only Hope. Bro. Austin preached and Sister Austin made the people sing. The Manchester choir was there to help too. Today was Pentecost, you know.

Did you read carefully the digests of these sermons by Bro. Austin and Bro. West, as published in last week's MESSENGER? The evangelistic note was strong, as was fitting. This was Pentecost, you know.

Nobody knows how many people were here today, surely 15,000, maybe twenty, crowd enthusiasts would give higher figures. The day was perfect. The cold of previous days had given place to temperatures exactly right. It looked and felt like Annual Conference at Winona Lake. It was Pentecost, you know.

Monday, June 10

Working Together

It was at the last of the breakfast conferences, the last this year for the preachers, board members and other leaders. Well, directors of children's work are leaders too, and they were having their own, as usual, under the guidance of Ruth Shriver and Elma Rau. It was their last also, probably.

Bro. J. J. Yoder, Vice-Chairman of the General Mission Board, was our instructor this morning. The instruction was interesting and wholesome. The big problem of human beings is that of getting on together. This is always a measure of success, at least one measure. A big problem of forty-five years ago—I wondered why he said forty-five instead of fifty—was to keep peace in the church, especially among the leaders. That is easier now. We have joint board meetings and the boards have a joint secretary. The problem now is to turn this fine coöperation into useful products.

The speaker suggested as a prime necessity that of firing the church with the spirit of evangelism. Only so can we make the church a real force for religion in America. Only so can we keep the courage which our times make imperative.

Resuming the Business

The first session was held last Friday evening. Certain preliminary matters disposed of then, this morning the Conference proceeded to business in something like the old-fashioned way. For instance, as I write these words Reader Bowman is reading the fifteenth of Acts. Of course we have already had appropriate devotions. Faith of Our Fathers was sung, we believe, with some measure of understanding, certainly with a good deal of spirit—the Spirit. Moderator Ellis read a Scripture passage containing this pertinent advice: Lean not on thine own understanding. Bro. D. W. Kurtz led in prayer.

After some appropriate remarks by the Moderator about not adjourning until the business is transacted, and the reading of the rules, it was announced that the voting body consisted of 68 Standing Committeemen and 420 local delegates, a total of 488, later increased to a total of 515.

Next in order was the confirmation of certain appointments. First was that of next year's Moderator, Bro. D. W. Kurtz. Mrs. Ross D. Murphy, Mrs. H. L. Hartsough and Mrs. E. G. Hoff were named for places in the Council of Women's Work. The Men's Work Council was reappointed with a few changes which must be reported later. Officers of the Pastors' Association are: President, D. D. Funderburg; Vice President, Ross D. Murphy; Secretary-Treasurer, Galen T. Lehman. The Messenger of this Conference is C. G.

Hesse, with John Good as Assistant. Tellers and Timekeepers are J. P. Prather and A. C. Baugher.

The Deaconship

This was the first item of unfinished business. It had been before the last three Conferences and when first presented this time seemed to promise immediate disposal by acceptance of the committee's report. But this was not for long. An amendment was offered providing for the installation of deacons by the laying on of hands. This brought on some rather lively discussion.

Points involved were the old question whether the seven of Acts 6 were really deacons or not, the apparent inconsistency between laying hands on deacons and not on ministers, and what to do about the wives of deacons. The outcome was a recommitment of the question, with the possibility of a report at a later session of this Conference.

The committee on Fraternal Relations reported progress and was continued.

Annual Reports

Assistant Secretary H. Spenser Minnich presented the fiftieth annual report of the General Mission Board. Secretary J. I. Baugher reported for the General Education Board. Manager R. E. Arnold reported for the Brethren Publishing House, explaining the auditors' statement, and inviting the attention of the delegates to the profits made for the mission cause. Chairman Winger spoke of the excellent showing made in a time of depression and the careful management which had made this possible. Bro. Arnold explained the Messenger club plan, reported on its splendid success and Moderator Ellis called for an expression of appreciation from the delegates which was generously given.

At this point Bro. F. F. Holsopple, who has been doing some work for the American Bible Society, at the request of the Society represented it at our Conference this year. He directed special attention to the four hundredth anniversary of the first printing of the complete English Bible.

Resuming the reports of our own institutions, President Kurtz reported for Bethany Biblical Seminary and Secretary Zigler for the Board of Christian Education and the General Ministerial Board. Bro. Zigler asks churches desiring pastoral help and pastors seeking fields for service to confer with the Ministerial Board member residing in their territory.

After a few further minor matters the Conference was ready for new business.

The Conference for 1936

Where will it be? That question developed unexpected interest. As previously noted in these columns, the Standing Committee recommended that it be

granted to the Eastern Zone. Spurred on by the information that the committee had been fairly well divided in judgment between the east and the far west, a representative of the west made a strong plea in behalf of that section. A motion to grant the Conference to the Pacific West and thus override the Standing Committee on the question seemed to have a fair chance at passing, when the time for adjournment came. And so that matter is carried over into the business session tomorrow.

The Great Missionary Convocation

The Missionary Convocation is easily one of the great inspiration points in an Annual Conference, and the meeting for 1935 proved no exception. As board members, missionaries, ministers, student volunteers and others gathered in on the platform, such songs as, O Bless the Lord, My Soul, and For Christ and the Church, were sung. And the large audience sang as though they enjoyed it. The scripture lesson was taken from Acts 16. Bro. Galen K. Walker read this missionary passage, and after a few appropriate remarks, led in prayer. Bro. Otho Winger, chairman of the General Mission Board, was also chairman of the great convocation.

Special music was provided by Sister Cornelia Jones and daughter of Battle Creek, Mich. Sister Jones singing, My Jesus, I Love Thee, her daughter playing the accompaniment. It was a much appreciated message in song.

Missions Tomorrow

Bro. Winger then introduced the speaker of the afternoon. He was none less than our beloved Rufus D. Bowman, pastor of the Washington, D. C., Church of the Brethren, and the newly elected member on the General Mission Board. His subject was Missions Tomorrow. He opened with a brief survey of conditions in the world today, emphasizing the imperative need for leadership in the conflict against such current movements as communism, nationalism, materialism and paganism. The speaker gave particular attention to communism and nationalism, showing how these two modern movements have something of the power of religions. This makes them true competitors of Christianity. Yet if one stops to consider, they do not have the challenge nor possibilities of the religion of Christ.

Christians were once stirred by the thought of millions dying without Christ; but a more gripping thought is that of millions living without Christ. So the time has come to give missions a somewhat broader interpretation. Missions should stand for the total impact of the church. For example, viewing the wider needs of the foreign work, it is quite impossible to separate mission work and peace work. Hence, a wiser procedure is to integrate all special causes into one great work or movement. Missions for tomorrow demand

such a view. And such a view provides the challenge worthy of a whole-hearted consecration to the work of Christ. But why should we seek to reproduce Bro. Bowman's stirring message in the space of a paragraph or two? Read his message in the MESSENGER.

We Have Heard the Joyful Sound

The audience in the Tabernacle filled all but the outer fringes or rows of seats. And it listened intently to Bro. Bowman's stirring message, then joined in the singing of We Have Heard the Joyful Sound. Sister Cornelia Jones sang some of the phrases, but was answered by the whole congregation until the great building fairly rang with the praise of God. For the great company sang as if one and all had heard the joyful gospel.

Then Bro. Winger presented the challenge for funds to carry on the great mission work of the church. He pointed out that it would be possible for many to give out of funds which might otherwise be spent for things not needful. Bro. H. Spenser Minnich took charge of the actual lifting of the offering. While a score of ushers waited on the audience Bro. Nevin Fisher played softly such songs as: Have Thine Own Way; Faith of Our Fathers. Finally, twenty-one men brought forward the gifts presented by the audience. Then, as the ushers stood with their burden of gifts, Bro. Minnich introduced groups of those who had given years of service in various fields. The first of these was the company of those missionaries to return to the field shortly. In this group are Sisters Lillian Grisso, Ella Ebbert and Faye Moyer, Brother and Sister Harlan Brooks, and Brother and Sister Harold Royer. There is another group composed of several who will return as conditions permit. In this group the following were named: Sisters Verna Blickenstaff, Minerva Metzger and Myrtle Pollock, and Brother and Sister Alley. So group by group those on the platform were introduced: all those who had worked on the foreign field, Standing Committee members, ministers of thirty-five years standing, parents of missionaries, general board members, student volunteers, members of the national councils of Men's and Women's Work, and even the children of missionaries of whom we counted at least three on the platform. A human interest touch was added by having Betty Jean Brooks sing a bit of song in the language of our India friends. What she sang, translated into English, meant: The seed is the Word of God; let us sow it.

The closing prayer was by Bro. C. E. Long of the Mill Creek church, Va. Then a quartet sang Speed Away. As the gifts brought forward by the ushers were packed away in a suit case, to be hurried away to a bank, the audience turned to other interests, carrying with them the inspiring memories of another great missionary convocation.

Brethren Musicians Coöperate

The music hour on Monday again gave evidence of the fine things musically that can be accomplished through whole-hearted coöperation. We have mentioned the music of this Conference before, and expressed our appreciation of it; but back of the music were the musicians who demonstrated their common determination to make the music this year the best possible. The thing that impressed your reporter most was the fine way in which so many music resources were blended to make one splendid whole. We desire to commend our musicians for the symphony of talents that made the music uniquely splendid this year.

Christ in the Life of the Church

Elizabethtown College had been asked to produce a pageant depicting Christ in the life of the New Testament church. Though hampered by limited time, the Elizabethtown College folk accepted the assignment and produced a unique presentation. Recall such dramatic scenes as the healing of a leper, Peter and John before the Jewish high court, Saul given letters to Damascus, the healing of the cripple at the temple gate, and you will have some idea of how the New Testament records were searched for dramatic possibilities. Especially effective was the scene in which modern enemies were faced and vanquished. The costuming and acting were especially fine. What Elizabethtown did shows something of what can be done with the dramatic materials so abundant in the New Testament.

Seeing the Budget

There are more ways of seeing the budget than simply to scan a list of estimates. These may mean very little as mere cold figures. Consider, then, what happens when the ideals and work to be promoted are made concrete. That is just what Bro. H. Spenser Minnich sought to accomplish this year as he showed pictures, graphs and figures explained by board representatives. Surely the budget means more now to many since they have not only seen the figures, but something of what is back of them.

Something From the Deputation

Although the deputation could not accomplish their work in time to return for this Conference, they were yet able to send something that was unique. That something was the first installment of the pictures being taken by Bro. Leland Brubaker of the deputation team. These will be edited in due time and released for showing throughout the churches.

Tuesday, June 11

Back to Business

THE last day of Conference dawned cool and fresh, but not so much so that overcoats were in evidence as

GENERAL FORUM

“Missions: Tomorrow”

BY RUFUS D. BOWMAN

Missionary Convocation Address at the Winona Lake Conference

THE statement of a great missionary pictures well the present world situation: “For a great door and effectual is opened unto me, and there are many adversaries.” Paul saw the open door of evangelistic opportunities. He also saw that the opposition to his kingdom work was formidable.

This is a day of greatest missionary opportunity. Ancient religions are disintegrating. People are yearning for spiritual leadership. They are seeking for a religion that meets man’s deepest needs. Jesus Christ has captured the admiration of great masses as never before. The door is open for effective evangelism.

Man’s mastery over nature has unified the world. Through communication and travel the peoples of the earth live in intimate contact. Our problems have become world problems. Our markets have become world markets. What happens in America today will be read within a few days around the world. The world has become a neighborhood without becoming a brotherhood. The philosophy that dominates any part of this neighborhood is bound to affect the whole. We can not isolate ourselves as a nation. Neither can we isolate our religion. Some religion is going to dominate this world community. Some religion will challenge the thought and allegiance of this world neighborhood. This is the day of Christianity’s golden opportunity.

The past generation has been noted for its scientific achievements. The Century of Progress told this story graphically. Modern life has been absorbed in the techniques and externals of living and has neglected the cultivation of the inner life. Material success fastened men’s minds upon their own accomplishments and gave them an exaggerated view of their self-importance. But the awful war, together with economic, moral and spiritual suffering, has shaken modern man to the depths. This is now a disillusioned generation; disillusioned as to the results of its boasted scientific achievements. The self-confidence of yesterday has vanished. The old leadership will no longer satisfy. The future calls for new leadership and worthier motives. Human hearts are craving a note of authority. People are eager for a faith to live by, for work to do, and for a leader whom they can trust and follow. Christianity’s opportunity is to give to this generation a positive faith, a sense of direction, an interpretation of abiding values, and a courageous leadership.

“A great door and effectual is opened unto me, and there are many adversaries.” Paul’s statement rises

above its local setting and becomes prophetic. “*There are many adversaries.*” Christianity is facing two great rivals that are commanding men’s allegiance. These are the growing faith of communism and the rising tide of nationalism. These faiths do not speak in terms of relativity; they declare finalities. They do not offer rewards; they offer death for the sake of building a new world fashioned after their ideals. They require complete self-giving.

Picture in your minds a celebration of Peace Day in Moscow. Thousands of boys and girls of the Communist Youth Movement are addressed by Chinese, Japanese and American communists. At the sound of the bugle these young people chant, “We are changing the world.” These Russian youth are thrilled with the conviction that their cause will triumph. They are shown the map of the world, areas in which fifty million Chinese are under red rule. Their minds are filled with stories of the missionary successes of communism. The real competitors with Christianity for the allegiance of youth are not the old faiths of Hinduism and Buddhism. They are communism and nationalism. Communism which offers youth a saved world here with the beyond eliminated. Communism which holds before youth the ideal of a planned, coöperative, classless world society of workers; but without God and without Christ. Communism is godless and fatally materialistic. When it has achieved economic material comfort in a classless society, it has reached its goal.

The battle ground of the world is in the realm of philosophies. What can meet the growing faith of communism? Jesus Christ! His revelation of the fatherhood of God and the brotherhood of Man. His vision of a new world order in the family of God. His command for social and economic justice based upon his conception of human worth. His doctrine of the immortal worth of the soul which is eternally calling us to fresh horizons and higher planes of living. What has communism with its godless materialism to offer in comparison with Christianity’s doctrine of the kingdom of God? The question is, do we have faith enough, consecration enough, and courage enough to give the message of Christ to the world?

Another rival of Christianity is the rising tide of nationalism. The world is witnessing the development of a nationalism different from any nationalism that has existed hitherto. The totalitarian nation-state has arisen which “asserts itself as the final object of loyalty for its citizens.” The nation-state repudiates belief in the family of God. It threatens freedom of conscience. Germany is trying to displace Christianity with paganism. It is going to cost something to follow Jesus Christ in Germany. Maybe out of the fires of persecution a more powerful Christianity will be born. Christianity has the only program that transcends in

attractiveness the program of the dictator. In the early centuries, the candidates for baptism made covenant with Christ through these words: "I enlist with thee, O Christ." With that pledge in their hearts they went out to propagate Christ's gospel and to die for their cause. No lesser loyalty will win the victory. Christianity is facing a deliberate test of its strength. It is in a life and death struggle. Christ asks us for our lives. He must have our lives. Personality consecrated to the cause of Christ will save the world.

Missions tomorrow must have a deep conviction as to its message. How can we meet the test of the present world situation without convictions stronger than life itself? I have heard people question whether or not missions should continue. You might as well ask whether the church should go on. At the center of our gospel is the command to propagate it. At the heart of our religion is the impulse to share it. A decreased missionary program can not be explained solely in terms of an economic depression. On the evangelistic side, the active, vigorous drive of the church has grown apathetic. Weakening convictions spell a decreased missionary enthusiasm. As E. Stanley Jones says, "It is not a question of whether or not we will send missionaries. The question is, have we got a gospel?"

What is our gospel? It was a great moment when the Jerusalem Conference composed of 250 delegates from fifty-two nationalities came to consider our message. For one week the delegates faced this question. Gradually their differences began to fade away and every man of every race and denomination united in saying, "Our message is Jesus Christ, and there is none other."

This then is our message: Christ as more than an ethical teacher; Christ as Savior and Redeemer. In him we find our moral and spiritual ultimate. He is the Way of Life. His gospel holds the hope of the world.

Missions tomorrow need to be energized with dynamic motives. No superficial sentimentalism will carry our gospel through the world struggle. Our motives must be rooted in experiences and loyalties stronger than all earthly ties. Jesus said, "I am come that they might have life, and that they might have it more abundantly." When we have experienced life in him, we do not rest until we share that life. The spirit of our religion is that of sharing. God shared and gave his Son. Christ shared and gave his life. The Christian shares because this spirit is the breath of his soul.

Our goal in mission work is individual conversion and social reconstruction. The kingdom of God demands a thoroughgoing change in the sum-total of life. It calls us not only to the unoccupied geographical areas, but likewise to the untouched areas of life and thought: social, economic, racial, international. Our

missionaries do not take Western civilization to other lands. They go apologizing for the fact that vast areas of our life still hold pagan ideals. They go as humble servants and partners, giving Christ to the peoples of the world, and allowing him to take root in an Indian, African, and Chinese setting. A generation ago Christians were stirred by the horror of souls dying without Christ. A more gripping missionary motive is the horror of millions living without Christ. Living without the abundant life, the hope, the peace that the child of God has when Christ touches the soul.

Missions tomorrow need to be interpreted in terms of the total spirit and life of the church. The church of Christ will always be missionary-minded because of its very nature. Foreign missions represent one of the most important phases of our church life. I doubt if any of us realize how much our foreign missionary work has contributed to the strength of the home church, not to mention the souls who have found their Savior. The home church is made strong through this self-giving. We have a record of foreign mission work written in the adventurous spirit of those like Wilbur Stover who pioneered, the noble sacrifices of those who have given their lives for this cause, and the increased vitality of the home church because of self-giving. The home church can not be Christian, can not keep healthy and strong without pouring out its life for those who live in darkness.

The time is also here to give a broader interpretation of missions. The word *missions* breathes the total spirit and life of our church. It is the goal of all our efforts. It is the spirit that motivates our work. We should not separate missions and Christian education. Christian education is carried on to produce missionary minded people. The same spirit that sends the foreign missionary across the sea, carries the home missionary to his task. Foreign missions are the gospel extended, the outreach of a missionary church.

There has been some discussion about the relation of foreign missions and the program for world peace. This issue needs clarifying. Some feel that we should curtail our missionary program in behalf of peace work. I would say integrate the two so that peace work is felt to be a part of the great missionary program and that every missionary conceives himself as an ambassador of goodwill. Peace workers ought to feel themselves as missionaries, and missionaries should count themselves peace workers.

Peace workers must be rooted in the Christian gospel. The New Testament contains the portrait of a man whom we call the Prince of Peace. He told us to love our enemies. He proclaimed the fatherhood of God and brotherhood of man. Peace is a part of the great missionary program. Those who represent us in other lands are our ambassadors of goodwill. We can

not allow any feeling to develop that peace and missions are separate. These programs are one. Many of our young people are stirred with an undying enthusiasm to work for world peace. I share their enthusiasm. The nations of the earth are preparing for war. Young men are being drilled for the slaughter. May our young people go on with their peace work feeling in their own hearts that they are missionaries. May we consecrate ourselves toward the bringing of a new internationalism realizing that sturdy bands of Christians in other lands are the best prophecy of its coming.

Missions tomorrow must present a more adventurous challenge to youth. Youth everywhere are on the march. They are marching at the call of hard tasks. They are shouting the name of Hitler in Germany, the name of Mussolini in Italy. On a Hitler banner were these words: "The highest duty of German youth is to die for the Fatherland." These dictators are not promising rewards. They are offering death. Youth will respond to a marching leadership.

Have we got a Captain who can offer youth a more adventurous challenge than the dictator? Yes! Jesus Christ! He is the only one sufficient to call youth from the camp of the dictator. He captures youth because he is always going somewhere and because his tasks are hard. Jesus does not offer ease. The reward for following him is a cross crimson with pain. Civilization's ultimatum is Christ or chaos.

Young people respond to the call of personalities. They are being touched constantly by world leaders. The farthest man by means of the radio is but one-tenth of a second away. Nothing is so needed now as a new Christian world leadership. Leaders whom young people will follow. Leaders who have consecrated themselves to follow Christ no matter what the cost. Leaders who are able to face triumphantly the philosophies of communism, nationalism and materialism, and in their stead place the ideal of the kingdom of God. Young people, this is your marching call.

Missions tomorrow demand a whole-hearted consecration to the task of world evangelization. This means the complete giving up of ourselves. How can people claim membership in the church and refuse to let go at the center of life? The church is the body of Christ. It is the organism through which Christ aims to accomplish his moral and spiritual purpose. We haven't been requiring enough of church members. We have been making church membership too easy. We need to put new content into the meaning of church membership. Church membership means enlistment with Christ, consecration to the task of world evangelization.

It also means sacrificial giving of our money to the work of the Lord. "Not only to believe on him but also to suffer for his sake." All of us believe on him.

How many are willing to suffer for his sake? The religion of the future will be tried in the fires of persecution. How much do we care for our faith? How precious is Christ to us? How anxious are we for a new world order founded on the principles of Jesus? How much are we willing to give of ourselves and of our finances to help Christianity meet this test in the world struggle?

The church need not be apologetic when it offers the opportunity to give for a program like this. The Conference Budget represents the mission work of the church at home and abroad, the program of Christian education for childhood and youth, Bethany Biblical Seminary which exists for the education of leadership, ministerial and missionary relief, and all general board work. This budget is not cold figures. It is alive with the power of God. It is magnetic with the appeal of Christ. It is radiant with abundant living for persons if we respond. A lady remarked to Dr. Grenfell at a dinner given in his honor, "Is it true that you are a missionary?" "Isn't it true that you are?" was his unexpected reply. Yes, we may be missionaries according to our response.

"Go ye therefore and teach all nations," said Jesus. Since that time many noble souls have answered that call. Today we stand at the end of an era, and at the dawn of a new one. Our faith is facing a supreme struggle with growing philosophies in the world. What will we do in this hour of destiny? Will each one of us covenant with Christ in the words of the early Christians, "I enlist with thee, O Christ?" Will we say with the pledge of our lives that the good news must pervade the earth? May God help us to register our deep conviction and whole-hearted consecration by our sacrificial sharing today.

"Give as you would if an angel
Awaited your gift at the door.
Give as you would if tomorrow
Found you where giving is o'er.

Give as you would to the Master
If you met his loving look,
Give as you would of your substance
If his hand the offering took."

Washington, D. C.

What a Condemned Man Thinks Before Going to the Electric Chair

BY PERRY L. ROHRER

ON official duty, we find ourselves ushered into the death cell of a man who in a few hours must pay his debt to society with his life.

The guard closes the door back of us and we are alone with the condemned man. First, there are the routine psychological examinations; then the prisoner asks for an opportunity to talk.

Strangely enough, here is a man who has lived the life of a gangster. He has murdered three men in cold blood. Now as he faces the spectre of the electric chair he falls to voluntary comments upon the subject of religion. Presently he arises from his cot and looks out of the small window facing the jail yard, and the following conversation occurs:

Prisoner: You know I don't believe in religion. I have never seen anything to it. It's too imaginative; anybody can make up that sort of thing.

Examiner: But what do you think about the factors which are beyond human comprehension?

Prisoner: I don't believe in anything I can't see and prove for myself. I once had a course in high school chemistry. I believe in things like chemistry where you can see results.

At this point the conversation had to be abruptly ended and we moved into the cell of a colored man who was also waiting electrocution on the same date.

This Negro was entirely different. When his opportunity came to talk the following conversation took place:

Prisoner: Last night here in my cell I met the Lord Jesus. I've been a lost sinner but I'm happy now because I'm right with God.

Examiner: Do you mean that you do not dread the chair any more?

Prisoner: Not any more. I'm a new person and my guilt is all washed away. I'm trusting in God.

A few hours later we sat in the death chamber. In front of us in full view was the electric chair. There were tense moments of waiting. Then through the small door came the guards with the first prisoner. He was shouting loudly and created something of a disturbance. Strong men grew faint, some were nauseated, others could not look up. In a few moments strong arms had strapped him in the chair and we saw the telltale jump of the body as the current was switched on. His spirit had left.

About five minutes later came the colored prisoner. He walked calmly as one resigned to his fate. Of his own accord he seated himself in the chair. In a subdued tone he constantly repeated, "O Lord, have mercy on my soul. . . . O Lord, have mercy—" But he never audibly completed the sentence. The current shot his body forward against the straps and he was dead.

From some points of view it may appear unwholesome to repeat such grim happenings, but perhaps occasionally it gives a deeper perspective to life if we do so. Furthermore, there are a few observations in these two situations which can profitably be made.

First. The first prisoner did not live by faith. He lived by sight, touch, etc. His faith was limited to his bodily senses. Somehow we could not avoid the feeling that had he been able to live more nearly with some

degree of faith, his whole life would have been different.

Second. The colored prisoner developed a faith and belief at the last day. Perhaps a kindly God will receive him, but he missed a life of service and happiness.

Third. In the face of death the colored man's faith in God gave him courage, while the first prisoner appeared lost and bewildered.

Fourth. Both prisoners were lacking in even an elementary knowledge of the teachings of Jesus. They learned his name largely through profanity.

Fifth. How much of the responsibility of their crimes rests upon my shoulders and upon yours?

Chicago, Ill.

Monthly Financial Statement

Conference Budget

During the month of May contributions for the Conference Budget and agencies within the budget totalled \$6,389.80. Total cash applicable to the Conference Budget for the year beginning March 1, 1935, \$15,272.39, detail as follows:

	For the month	For the year
General Mission Board	\$3,284.93	\$ 9,029.02
Board of Christian Education	949.74	1,414.05
Bethany Biblical Seminary	10.00	752.33
General Ministerial Board		10.50
General Education Board	28.47	142.53
Undesignated Funds	2,116.66	3,923.96
	<u>\$6,389.80</u>	<u>\$15,272.39</u>

General Mission Board

During May contributions were received by the treasurer of the General Mission Board as follows:

	Receipts	Total rec'd since 3-1-35
World Wide Missions	\$1,043.32	\$2,511.29
Student Fellowship Fund	100.00	100.00
Women's Work Project	233.82	693.98
Home Missions	16.00	196.80
Foreign Missions	167.32	459.36
Junior League Project		79.09
B. Y. P. D. Project	26.75	102.07
Intermediate Project	5.00	5.00
India Mission	27.96	64.48
India Boarding School	5.00	38.37
India Share Plan	62.53	212.53
India Missionary Supports	329.28	1,488.31
Stover Memorial Fund	500.00	500.00
China Mission	22.47	127.77
China Girls' School		10.00
China Share Plan	75.00	140.00
China Missionary Supports	204.12	574.27
South China		9.36
Africa Missionary Supports	353.14	1,125.52
Africa Mission	63.25	416.38
Africa Share Plan	49.97	165.32
Africa Leper		9.12
Conference Budget	2,097.91	3,880.21
Conference Budget Designated for—		
Board of Christian Education	949.74	1,414.05
Bethany Biblical Seminary	10.00	195.22
General Ministerial Board		10.50
General Education Board	28.47	142.53
Conference Budget Share Plan	18.75	43.75

The following shows the condition of mission finances on May 31, 1935:

Income since March 1, 1935	\$18,765.53
Income same period last year	18,576.62
Expense since March 1, 1935	38,854.12
Expense same period last year	34,141.97
Mission deficit May 31, 1935	30,243.82
Mission deficit April 30, 1935	27,163.11
Increase in deficit during May, 1935	3,080.71



MISSIONS

This Department

Conducted by

H. Spencer Minnich



Sharing Observations With the Home Church

BY CHAS. D. BONSAK

Secretary of the General Mission Board

Installment Thirty-two

May 1. At the breakfast hour in the Mission Home we met many friends in this common cause. Some had just come from the section in far west China where women and children to the number of seventy had been carried out by airplanes on account of the attacks of communists. They had stirring stories to relate. Some from South China and the Philippines were present for a bit of rest and relief from the hot season, now at its worst. We attended the morning session of the National Christian Council. Dr. Mott gave another stirring address on the need of closer coöperation among Christians, since Christ is not divided. The question of how to provide ministers and pastoral care for the small rural churches was discussed at length and remains one of the great missionary problems. Much emphasis was given to voluntary service, much as was done in the early days of our own church in America. How to create a stronger enthusiasm for the church in the youth of China was given much careful consideration.

In the afternoon we made plans for the next lap of our journey. A walk around the city impressed one as to its cosmopolitan life and influence in the world. Shanghai has a population of three and a third millions. It is the financial and commercial metropolis of China. There are many missionary projects, institutions and leaders here that ought to be given attention and consideration, but we had no time for more than the meetings of the Council.

May 2. After morning worship at the Mission Home we attended part of the morning session at the National Christian Council. This meeting was given to consideration of work in the rural areas of China. Church work in the West has been organized on the idea of churches being groups financially able to provide pastoral care, at least with the help of Home Mission Boards. But on the mission fields this plan seems impossible, if we are to get these smaller churches to feel their own sense of responsibility. The conclusions

reached were to provide lay leadership in each small village church, as far as possible, and to try and provide one well trained, experienced man to have advisory care over ten to twenty of these village churches. In the afternoon we were off by train for Tientsin and Peiping on the first lap of our journey to the interior. We found the train a very good one, and much better than eight years ago in war time. We were glad to have Bro. H. C. Yin with us on this journey part of the way. He is our pastor at Ping Ting Chow and was the delegate from the church and mission to the Council. He is a real Christian statesman and interested in the deeper things of the Christian life.

May 3. Operating between the metropolis of Shanghai and the old northern capital of Peiping, our train is recognized as one of the best in China. It carries many of the statesmen and leading business men between these two cities. We found the accommodations better than on any train since leaving America; but this does not mean it is as good as in America. The country through which we passed showed the care and toil of village farmers. Every foot of ground seemed to be cultivated in the most careful way. Some attention to soil improvement by fertilization and crop rotation would evidently make the task easier and more fruitful. One can see how rural improvement becomes an urgent consideration for missionaries. One farmer in his field was seen on his knees with his hands folded in the attitude of prayer. Bro. Yin, who knows the mind of the Chinese, said he was likely praying for rain, for the country seemed very dry. The poor Chinese can not understand why a good God does not give rain at their bidding, even though the dryness may be due to a lack of humus in the soil, the removal of every tree and forest, or the result of some other bit of human ignorance. Bro. Yin left us at Tisnifu to visit his old home and friends in Shantung Province. The fellowship of this good man had been a great blessing to us.

May 4. We arrived in Tientsin at seven in the morning, and it was a joy to see the smiling face of Bro. M. M. Myers. Bro. Myers is the secretary of our China mission. He came this far to meet us and show us some work in this section of China we hoped would be of value in facing our own problems. We first inspected an office building in which our Mission Board has a third interest, and in which at one time we had hoped to locate a treasurer at the coast. Later this did not seem advisable; but we found the property well rented and increasing in value. Further plans were made for going home in due time, also for going interior.

At four o'clock we took the express for Peiping and in less than three hours were in the ancient capital of China. We were soon domiciled at the College for Chinese Studies, where all our new missionaries study the

language before taking up actual work. Here we meet Dr. Walter Judd and his good wife, who are well known to student volunteers. He is now doing a great piece of work at the hospital at Fenchofu, which adjoins our mission field.

May 5. We had a delightful Sunday in China's ancient capital. We attended services in the morning at the chapel of the Peiping Union Medical College. In the afternoon we visited the Temple of Heaven, where the Emperor of China worshiped in behalf of all his empire up until 1911, when the attempt was made to establish a republic. This vast altar is most impressive. Following this we attended the afternoon service at the Union Church where a simple but helpful sermon was given on The Supremacy of Christ. A visit for a half hour in one of the city parks gave evidence that Chinese ladies and gentlemen like such a pleasant place on a beautiful day in May, for thousands were there enjoying a cup of tea or strolling amid the beautiful flowers.

In the evening we had a conference with Miss Li Jung Chen, one of the young ladies from Ping Ting Chow, who has become somewhat famous in the past months by writing an oration that gave her first honors among high school girls in this area. This fact becoming known, she was approached by government officials to christen an airplane to which they wanted to give her name; but she refused when it was said that it might be used for purposes of war, saying, "I have given my life and name to the Prince of Peace and can not do it." She is nineteen years old and gives promise of executive ability and character as a leader in Christian work. One can not regret our efforts in mission work when he meets such as she, who have such faith, courage and ability to dedicate to the Lord.

May 6. We were off early to see the much talked about mission work of Sam Dean of the Presbyterian church in the city of Peiping. We found it to be worthy in many ways of the popularity it has received. It is a combination of genuine spiritual evangelism associated with excellent industrial work. Such a work, as is usually the case, can only be done by the peculiar personal adaptability of its leader; however, this work bristles with suggestions for any missionary. Mr. Dean teaches by actual work. He does little himself, but gets others to do any and everything. He tries to keep the Christian side of service tied up with the church and makes the industrial work a matter for individual and community improvement. He tries to keep the training of rural workers within the limits of

their environment and that for industrial centers likewise, pushing toward better things slowly. A talk with the secretary and treasurer, Mr. Steinbeck, gave us further light on their mission policy and procedure. They have emphasized the training of lay leaders. Their three city churches here, for the present, are without pastors because this training has given them such good service through their leading men. They believe, however, that pastors are necessary and should come in time.

We took dinner with a Mr. Edwards who is in charge of the Y. M. C. A. work in North China. He paid high tribute to our missionaries and their work. After this pleasant hour we went to the Union Bible School, a school for girls and the training of Bible women and evangelists. We were glad to find in training two of our own women from Liao Chow. After our evening dinner we called on Mr. Pettus of the College of Chinese Studies.

What to Pray For

Week of June 22-29

To what finer purpose may one give one's life than to the building of Christian character in the lives of young people? For this aim was the Vocational Training School at Anklesvar, India, built in 1924. Two buildings stand as living monuments on this school compound. One building, the "Rhodes Memorial," was built by Bro. Rhodes of Iowa in memory of a beloved son. The other was built by all of you who have given to India's call to educate her sons.

The farm, the gardens, the dairy, the poultry yard, the shops give the young men the opportunity to test out and prove the truth of the things they read from books. The years spent in this school mean earnest days of toil because every boy must earn the larger portion of his expense. Other missions send young men to the Vocational Training School because they recognize that it combines theory and practice and fires the students with a desire to return to their villages to better the conditions of their own homes and communities.

Mr. and Mrs. I. W. Moomaw went to India in 1923 and their deepest concern has been to make this school become the best possible source of help and inspiration to the young men of India. And like the Apostle John they have no greater joy than to see their students walking in the truth. Premchand G. Bhagat has been their right-hand coworker. Premchand has caught the vision that his life can be dedicated to no higher task than to inspire the young men who sit at his feet with the love of God, love for their fellow men and the love of doing their tasks well. Join them in their labors by upholding them in prayer.

"We know of lands that are sunk in shame,
Of hearts that faint and tire;
But we know a Name, a Name, a Name,
That can set those lands on fire."

KINGDOM GLEANINGS

Calendar for Sunday, June 23

Sunday-school Lesson, Christian Missions.—Acts 1: 6-8; 13: 1-12.

Christian Workers' Meeting, Neighbors Across the Seas.

B. Y. P. D., Worshiping Alone.

Intermediate, Let's Go to Camp.

* * * *

Gains for the Kingdom

One baptism in the Ashland church, Ore.

Seven baptisms in the Monocacy congregation, Md.

Five added to the Castine church, Ohio, Bro. D. R. McFadden of Smithville, Ohio, evangelist.

Five baptized and two received on former baptism in the Denver church, Colo., Bro. I. J. Sollenberger, the pastor, in pre-Easter services.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Sister Elizabeth Broughman, the pastor, June 30 to July 14 at Smiths Chapel, W. Va.

Brother and Sister Austin of McPherson, Kans., June 13 to 30 in the Greene church, Iowa.

Bro. Nevin Zook of Elizabethtown College, June 23 to July 7 in the Bethesda Chapel, Md.

Bro. Chas. Oberlin of Peru, Ind., June 17 in the Walnut Grove house, Silver Creek church, Ohio.

The Okanogan County Brethren Sunday-school Convention will be held in the Omak church on June 23, opening at 10 A. M. Bro. Jay Eller of Wenatchee is the main speaker.

* * * *

Personal Mention

Bro. J. R. Jackson's address is changed from Pampa, Texas to Limestone, Tenn., R. 1.

Bro. Earl W. Fike changes his address from Petersburg, W. Va., to 1324 Ninth St., S. E., Roanoke, Va. He has just taken up the pastorate of the Ninth Street church.

Bro. D. E. Miller, Standing Committeeman from Florida and pastor of the Sebring church, and his good wife visited Elgin kindred and friends and the Publishing House after the Conference.

Dr. C. C. Ellis, Moderator of the late Conference, found it impossible in the pressure of demands upon his time and strength, to furnish us with an advance copy of his excellent address at the opening session. He has put it into manuscript since delivering it and we plan to let you have it in our next issue. You will share our own sense of obligation to him for this kindness.

To Sister Sudie N. Wingert, Waynesboro, Pa., we are indebted for calling attention to the unnecessary omission of 1829 in the list of Annual Conferences and the places where they were held, published in our issue for June 8, page 2. The Conference for that year was held at George Royer's home in the Antietam congregation, Franklin County, Pa. Confirmation of this may be found in Brumbaugh's History, History of Eastern Pennsylvania, Brethren Family Almanac for 1914, History of the Royer Family by J. G. Francis. The last named gives a picture of the barn in which it was held.

Bro. J. H. Mathis and wife, in pastoral service with the Rockingham and Wakenda churches of Northern Missouri, were among the attendants at the Winona Lake Conference who paid their respects to the Messenger on their homeward way.

The Wagoner girls, Elizabeth and Josephine—Did you hear them sing at Winona Lake?—are to be in the mission offices this summer. You see they know about missions from experience and that will help the work to go on as it should while Assistant Secretary Minnich is in the field. Their mother also will not be far away.

To Bro. Levi K. Ziegler, pastor of the Waynesboro church of Southern Pennsylvania, and all the bereaved ones, our deep sympathy is due. The death of Sister Ziegler on the evening of June 10 was announced in the tabernacle at the Winona Lake Conference. Her illness had prevented Bro. Ziegler's coming and filling his place on the Standing Committee.

Treasurer Clyde M. Culp has supplied this interesting bit of information about the Winona Lake offerings: "At the Saturday, Sunday and Monday meetings a total of five offerings was taken. The grand total of "loose-in-hat" money was \$2,457.96. This consisted of \$1,041 in currency and a few silver dollars, 628 halves, 1,845 quarters, 3,787 dimes, 4,099 nickels, 5,806 pennies."

Dr. E. C. Bixler, President of Blue Ridge College, has furnished this office with a statement authorized by the trustees in view of certain rumors about the future policy of the institution. We quote: "The trustees decided to continue as a junior college, . . . have ordered the improvement of the plant and the enlargement of the facilities of the laboratories and library. . . . The college is on a sound financial basis so that it can maintain its present moderate rates. Tuition scholarships are continued through state appropriation. . . . During the past year the University of Illinois and Columbia University have agreed to admit Blue Ridge College graduates to full junior standing."

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Miscellaneous Items

Zion church of Michigan will hold its love feast on June 22, at 10 A. M.; Green Spring's church, Ohio, June 30; Minot church, N. Dak., July 27.

The seventeenth anniversary of the dedication of the present building of the Georgetown church in Potsdam, Ohio, will be celebrated with a homecoming on June 23. There will be a varied program with special music. All former

Conference Delegates 1897-1935

Time and Place	Delegates	Time and Place	Delegates
1897 Frederick, Md.,	239	1917 Wichita, Kans.,	435
1898 Naperville, Ill.,	319	1918 Hershey, Pa.,	452
1899 Roanoke, Va.,	292	1919 Winona Lake, Ind.,	580
1900 N. Manchester, Ind.,	348	1920 Sedalia, Mo.,	568
1901 Lincoln, Nebr.,	350	1921 Hershey, Pa.,	513
1902 Harrisburg, Pa.,	363	1922 Winona Lake, Ind.,	548
1903 Bellefontaine, Ohio,	371	1923 Calgary, Canada,	202
1904 Carthage, Mo.,	350	1924 Hershey, Pa.,	473
1905 Bristol, Tenn.,	348	1925 Winona Lake, Ind.,	566
1906 Springfield, Ill.,	404	1926 Lincoln, Nebr.,	392
1907 Los Angeles, Calif.,	263	1927 Hershey, Pa.,	490
1908 Des Moines, Iowa,	414	1928 La Verne, Calif.,	323
1909 Harrisonburg, Va.,	381	1929 North Manchester, Ind.,	544
1910 Winona Lake, Ind.,	486	1930 Hershey, Pa.,	457
1911 St. Joseph, Mo.,	440	1931 Colorado Springs, Colo.,	255
1912 York, Pa.,	421	1932 Anderson, Ind.,	383
1913 Winona Lake, Ind.,	486	1933 Hershey, Pa.,	298
1914 Seattle, Wash.,	234	1934 Ames, Iowa,	271
1915 Hershey, Pa.,	455	1935 Winona Lake, Ind.,	447
1916 Winona Lake, Ind.,	536		

friends are cordially invited.—Mrs. Nora D. Spitler, Lura, Ohio.

The Covina Church of the Brethren will celebrate the fiftieth anniversary of its founding, Sunday, June 23. Dr. D. W. Kurtz will speak at the morning and evening services. Special anniversary program at 2:30 P. M. The Conference Offering from this mother congregation in Southern California was \$599.89.

Those "stone potatoes" that Dr. Robinson told about in his noonday luncheon talk are "geodes," not "glodes" as the type had it last week, page 21, second paragraph from the last. It was all the editor's own fault. His "e" was so tall that the office took it for an "l." This correction is made in justice to the speaker and for the comfort of the geologists among our readers.

Pittsburg church of Southern Ohio is planning an all-day homecoming service to be held on June 30. Bro. Chas. L. Flory will deliver the morning address. A sermon by Bro. R. H. Nicodemus and historical sketches by Bro. Levi Minnich will feature the afternoon session. There will be special music from churches formerly affiliated with the Pittsburg church. A basket dinner will be served at the noon hour. A special invitation is extended to all friends and former members to come and spend the day with us.—D. W. Bright, Arcanum, Ohio.

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With Our Schools

Bethany News Notes

Bro. Walter S. Coffman, a Seminary student, has taken up a summer pastorate at Vestaburg, Mich.

The annual alumni banquet was held in the social room of the First church, Saturday evening, May 25. Bro. Herbert F. Richards of South Bend was the main speaker.

Bro. Glenn E. Norris, formerly missionary to Sweden, and a Seminary student at Bethany, recently accepted a call to the pastorate of the Twenty-eighth Street church, Altoona, Pa., where he is now located.

Bro. Paul H. Bowman, Jr., son of President Paul H. Bowman of Bridgewater College, was licensed to the ministry, May 24, in the Bethany chapel, with Bro. James M. Moore, pastor of the First church, Chicago, officiating.

The baccalaureate service was held, Sunday morning, May 26, in the auditorium of the First church. Dr. D. W. Kurtz preached a masterly sermon on The Program of the Church; and the First church rendered special music and anthems.

Bethany Biblical Seminary was host to the National Recreational Leadership Conference, sponsored by the Board of Christian Education, and consisting of the leaders of the social and recreational programs of the churches. The conference was in session from May 30 to June 5.

Miss Mabel Pence presented ten of her private students in a music recital during the week of Commencement. The program, which consisted of both sacred and secular selections, was rendered in a pleasing manner displaying talent and satisfactory progress in their musical accomplishments.

The final number of the Bethany lecture course was a musical recital given by three students from the American Conservatory of Music. The program was arranged by Miss Mabel Pence and consisted of solos, duets and flute solos. The three artists were blind, but showed unusual skill and accomplishment.

On May 31, two private pupils of Professor Wilbur Royer gave a piano recital in the Bethany chapel under the auspices of the B. Y. P. D. of the First church.

The Abram H. Cassel Library, a gift of the trustees of Mount Morris College, has recently been given a permanent housing in John Nass Hall through student aid funds provided by the Federal Emergency Relief Administration.

The commencement service was held in the auditorium of the First church, Sunday evening, May 26. Professor W. W. Peters of the University of Illinois, gave a challenging address on The Christian Minister and the New Frontier. President D. W. Kurtz handed diplomas to the ten members of the graduating class, and conferred upon them their degrees.

THE QUIET HOUR

General Conference—Its Findings

PREPARED BY BURTON METZLER

For Week Beginning June 30

Acts 15: 28, 29 records the findings of the first conference of the Christian church. Among the findings of the 1935 Conference of the Church of the Brethren are the following elements:

Priorities

"The missionary enterprise abroad and the evangelistic work at home have held in the past and should continue to hold first place in the thought and action of our people. . . . There must be no disparity between the home base and the far-flung lines."

Do you agree? Even in the light of such other worthy and needy causes as peace, temperance and economic justice? See Matt. 28: 19; Acts 1: 8; 1 Peter 2: 9; Matt. 6: 33.

Our Economic Life

"Poverty and want exist alongside of luxury and plenty. . . . We . . . would advocate a program that would lead to abundance for all men." Psalms 24: 1; Amos 5: 24; Matt. 6: 19-21; Luke 12: 13-21; Acts 20: 35; 2 Thess. 3: 7-13. The word give occurs in the Bible 1,737 times.

Peace

"As a people we have opposed wars at all times throughout our entire history of over 225 years. . . . We believe that all war is sin. . . . We believe that nonviolence, motivated by goodwill, is more powerful than the sword. . . . We are devoted in principle and in action to the furtherance of every effort . . . to promote peace in the world." Gen. 13: 8; Isa. 9: 5-7; John 18: 36; Rom. 12: 18-21.

Our Boys and Girls

Only about one-half of the boys and girls in America are getting any systematic Christian teaching. Who are they in your community? What effort is your congregation making to give them this teaching? What further efforts could be made? Luke 18: 16; Matt. 18: 1-6; Prov. 22: 6.

Were you at Winona? Or were you compelled to be content with reading the reports in the Messenger? What did you "find"? What found you and moved you? New ideas? Higher inspiration? More resolute courage? Deeper convictions? Stronger purposes? More perfect guidance? More work to do? Help for the daily grind?

HOME AND FAMILY

Seclusion

BY GENEVIEVE L. CARBAUGH

She had gone to her favorite spot by the brook,
To sit on the rock where she could be hidden
From all but the sky, the trees, and the water,
Alone to listen to its rippling sounds,
As it flowed by the lea, down into the vale.
Meditating here in this quiet spot,
Envied by many for whom sad was their lot,
Dropping a pebble into its clear, smooth body,
Came a thought from which grew,
Ideas, pure, uplifting and beautiful.
They arose, and scattered far and wide,
And traveled down the wonderful stream,
Farther and farther on they flowed,
Growing deeper and wider until
They emptied into the bottomless ocean.
Thus, the source of a beautiful thought
Was the beginning of greater knowledge.
If only all could reach a secluded spot,
And from a thought ideas learn,
Until wisdom richer far than gold,
Which neither can be bought nor sold,
Would live in the hearts of our native folk,
To travel on forever and forever.

Johnstown, Pa.

Shall We Have Family Prayer?

BY H. H. HELMAN

WHAT will put the religious atmosphere back into the home? Nothing will do it as surely as the regular habit of family prayer. When father or mother reads some portion of the Scripture with the children and they kneel down together and pray God to help them and their children to live faithful to him and to each other, the whole family is brought more into harmony with the divine will. If such impressions are repeated day after day, throughout the years of childhood, they will remain indelible during the whole of adult life.

Many people testify that family prayer in their childhood homes has held them true through many trying circumstances. Others have testified that when they had wandered out into sin, the memory of the family devotions in the old home was what influenced them to turn back. If family prayer is such a safeguard for the boys and girls growing up in our homes, as well as for their parents, surely we dare not neglect it.

Daily worship in the family dates back many centuries and is not wholly confined to Christian homes. False gods are more regularly worshiped than the Christian God, in thousands of homes. The early Hebrew patriarchs builded altars wherever they pitched their tents, and there called upon the name of Jehovah. The disciples of Jesus in this early Christian era had

the church in the home where worship was regular. Family prayer has a natural foundation and reason, in the unity of the family, the close and tender relations of the household, and in the sanctity and love of the Christian home. Upon the family altar, continued through the ages, have always rested the rich blessings of God.

It is sad to confess that the desire for family worship has been lost in many homes. For one reason or another the custom has been dropped. Some feel they can not pray intelligently; others that they are too busy, and still others that it is of doubtful value. There are some parents who feel that the children do not respect the devotions as they should and therefore make no efforts to maintain them. Perhaps one reason why the children, in some instances, do not find the family prayers interesting, is because they are too indefinite and therefore practically meaningless to them. Perhaps one reason why the children, in some instances, do not find the family prayers interesting, is because they are too indefinite and therefore practically meaningless to them. The Scripture reading may also be so long drawn out that the interest is lost, or it may be so ill chosen that it has no application to the lives of the children. These matters are easily corrected.

Family devotions honor God, the Giver of all good things and the Source of all true happiness. It makes the home the dwelling place of God. It unites the family by a kind of sanctified love. It binds the household to Christ and cultivates a love and devotion to him. It erects a sure defense against the dangers and evils of an ungodly world about us. It witnesses to the guesthood of Christ in the home. It calls to the highest type of living and service throughout the day. It bestows most hallowed memories that stay the heart through many years and many trials.

In the busy hurry and strain of our modern days, we may and do find it difficult to so order our time and keep the family together for this sanctified period. But the values to be derived more than repay for the restraint upon our busy lives. The gathering of the household together for the few moments of devotions at the home altar will make the day better and happier, the members are really safer when commended to the guidance and care of a loving God, and the peace that passeth understanding will settle upon each sincere heart.

There are few parents that do not wish their children to be religious. Most of them want their loved ones to feel answerable to God for moral and ethical conduct. They want them to be surrounded by an atmosphere that is conducive to high ideals and clean living. These things do not follow naturally in homes where even professed Christian fathers and mothers

live in their homes and in the presence of their children without any evidence of a vital faith in God and in his willingness and power to help them. They do follow, however, in homes where regular family prayer is both a privilege and a rule. Where this is not the practice, and the children grow up without this blessing, they are likely to become godless, at least practically so, and other influences than religion may dominate and influence their daily lives and ideals.

Family worship is not just a duty then; it is a home necessity which every household should consider well. There is no home so well regulated and so thoroughly dominated by good will that family prayer can add no blessing. There is always need for the lubricating influence of the family devotions to make the machinery of the home run smoother. The inevitable difference of opinions that arise is vastly less likely to irritate when all have humbled themselves before God at the altar of the home.

So let the family, with every member present, assemble about the breakfast table, if that is the most convenient time and circumstance, while one reads a few verses of Scripture, and with bowed heads father or mother prays simply: "Dear Father, bless our household today. Do thou care for our children. Protect them if danger arises, and guide them in their work or play. Bless their parents, that we may love them and teach and guide them in the right. Help each of us to be worthy the blessings we ask. Amen."

If such family worship is established in the home the results will be a happier home, a greater loyalty to home ideals by each member of the household, a sweeter memory of the home when the children go out into the world to make their own ways, and each member is more likely to openly confess Christ as Lord and Savior. Shall we then have family prayer? We may just as well ask: Shall we eat our meals? When Christian living is considered, family prayers are just as essential as eating.

New Carlisle, Ohio.

Prosperity

BY EZRA FLORY

JOHN wrote a letter to an unknown disciple and said: "I pray that in all things thou mayest prosper and be in health as thy soul prospereth." He did not say: "I pray that you may prosper spiritually as you do materially." Nor did he say: "I pray that your spiritual health may be as good as your physical health." How we reverse the order!

The springs of the Christian church are in faith rather than in human intellect or in material prosperity. It was men set in the direction of faith who "subdued

kingdoms, wrought righteousness, obtained promises and from weakness were made strong" (Heb. 11: 34, 35). There is no other way to recover the secret of spiritual achievement than to follow these heroes of faith who "endured as seeing the invisible" (Heb. 11: 27).

Subjectivism is a deadly peril of Christianity. Men need the living Christ to prompt deeds of right living, to guide the steps of progress and to bless the soul with rest in Christ.

America needs this more than great dams for irrigation, a tariff, a merchant marine, or an equalization of the budget. We need a revival of piety that counts it good business to stop work in harvest, so as to be on time at prayer meeting, to take time to have morning worship, that believes enough in religion that shall cost something, even to borrowing money to pay the preacher's salary. That is what we need to clear our country of graft and filth, of greed, of worship of fine houses and big business, and social functions. The tendency today is to repeat what nations did before they fell and their light went out. Great wealth never made a nation nor an individual substantial nor honorable. It takes greater and finer heroism to dare to be poor in our land than to charge the earthworks of an enemy's fortification.

Sterling, Ill.

For Others

BY JULIA GRAYDON

I READ these lines the other day: "A good man has a tender concern for the happiness of those around him."

Very true, is it not? Let us look at it first in the home, where mother and father are so concerned about the happiness of their children, and right here let me say that I wish the children appreciated this more. Many heartaches could be saved if they were willing to abide by the decisions of wise parents in the interest of the children's future happiness, to see these decisions in the light of a "tender concern."

Then take the church and the outside world, and here too we find the "good man" wants those around him to be happy, and if he is really good he will do all he can to make them happy. What a pleasure it is to find a business man whose employees love him because they know he has a "tender concern" for their happiness.

The minister and other officers of a church do what they can to promote the *true* happiness among the members. They, too, have the "tender concern."

And then last of all God has our happiness at heart, and his tender concern never ceases, no matter how far we may stray, and it is the realizing of that concern that brings us back sometimes from a "far country."

Harrisburg, Pa.

Echoes From the Winona Lake Conference

(Continued From Page 9)

in the early days of this meeting. Come Ye That Love the Lord was the opening song at the morning business session. Moderator C. C. Ellis read a brief scripture on the place of Christ in the Church, and then asked Bro. A. B. Miller to lead in prayer. Next came some necessary announcements about train connections and lost and found articles.

Location of Annual Conference

In order to resume the discussion of the question of location of Annual Conference for 1936, Bro. Ellis indicated that the meeting was at the point of voting on the answer of Standing Committee—that it go to the Eastern Zone. There were objections to an immediate vote and so the speechmaking started. This was all in fine spirit, but complications arose when the vote was counted. It was first announced that there were more votes than delegates! Then it turned out that the delegate list was growing; in fact, had grown considerably over the night as late comers passed in their credentials. So a recount was ordered, a very careful recount, that showed: ayes, 231, noes, 221. So Conference went to the Eastern Zone by the narrow margin of ten votes. Since no question of policy was involved, it was explained that a simple majority was all that was required.

Later Date for Conference

The query asking for a change in date of Conference was next and logically taken up. Bro. Galen K. Walker explained for Standing Committee, stressing the fact that harvest is on and many yet in school at the time our Conference is now held. There was no disposition to debate and thus the answer of Standing Committee, for a committee of three to report at our next Conference, was passed without further remarks. Committee: M. R. Zigler, C. S. Ikenberry and Galen K. Walker.

Regarding Church Discipline

Much the same thing happened in connection with the query on church discipline. Standing Committee's answer that a committee of five report in one year was accepted without debate. The committee: F. E. Mallott, Otho Winger, D. W. Kurtz, J. Perry Prather and A. B. Miller.

Legal Counsel for Conscientious Objectors

It was explained that the Board of Christian Education had been studying the very problem raised by the Pipe Creek church of Eastern Maryland. In view of this the board's report as offered as the answer of Standing Committee was soon accepted and the following committee appointed: Rufus D. Bowman, Paul H. Bowman and F. S. Carper for a period of five years. Ex-officio members are to be: C. Ray Keim, M. R. Zigler, Dan West and Ross D. Murphy. Further, ad-

visory members representing different sections of the brotherhood are to be added.

The Paper on Ministerial Policy

This long paper soon resulted in a discussion somewhat in proportion to the variety of matters and significance of the principles involved. Bro. Paul H. Bowman explained for the sponsoring board, briefly indicating the chief provisions of the paper dealing with ministerial policy. The discussion wore along for awhile, with various suggestions offered and motions made. Finally a motion prevailed to refer the paper to the General Ministerial Board for one year for study.

Resolutions for 1935

The next on the docket of business was a fine set of resolutions. As finally amended they read as follows:

I. Priorities

In this time of financial necessity the church has been forced to study the matter of priorities. The program of the church can not be as extensive as we would be pleased to have it. In this situation it would be easy to set up a conflict of interests which might divide us into competing groups, and thus slow up the progress of the church along the entire front.

This should be an occasion for all interests to unite in an effort to discover just what should have the right of way, both in planning and in action. This situation calls for a devotion and loyalty that will sacrifice the lesser tasks in the interests of the greater. Such procedure will ensure the best use of men, money and institutions. If we are limited extensively we should act with greater intensity in the fields occupied.

The missionary enterprise abroad and the evangelistic work at home have held in the past and should continue to hold first place in the thought and action of our people. Extending the frontiers of the kingdom both there and here dare not be neglected. We view with alarm the declining interest in certain quarters with respect to our mission enterprise. The marching order to the church by her Lord is "Go." We may become partners in this enterprise by giving or by going.

Boards of control must, however, make the money given do its greatest work. The inefficient and mediocre must not for sentimental reasons occupy the places which might be filled by more capable workers. Men and women of means, whether large or small, are now, as never before, solicitous that the very best use be made of the funds intrusted.

While missions and evangelism may have priority they are quite dependent upon a strong organized church, equipped with the best possible training and managing facilities. There must be no disparity between the home base and the far-flung lines. They live for each other. The neglect of either would be disastrous. An intensive and a wise program at home should give greater impetus abroad. And an effective, virile advance abroad stimulates the need of production at the home base. In neither place, however, should the church be content with slipshod methods.

The intensity of the hour in all walks of life calls for a watchful, dynamic and an aggressive church.

II. Our Economic Life

Economic and social questions of grave significance to

the nation and to the personal welfare of our people are in the forefront of our national life today. Poverty and want exist alongside of luxury and plenty. Economic insecurity and inequities abound. Too often the rich exploit and neglect the poor, and the poor despise and envy the rich. The strong, home-owning, independent middle class is declining while property falls into the hands of a few rich, already overrich, and the poor, dependent class increases.

We commend the federal government for its humane or humanitarian efforts in behalf of the unfortunate and underprivileged within our land. We may not approve this or that measure of relief or recovery, but we appreciate any honest purpose to give a larger measure of justice, and greater social security to the masses of men. We commend the government further for its emergency relief to the genuinely needy, but express the hope that measures will speedily be adopted that will lead to self-reliance and self-support at the earliest possible moment.

We deplore the destruction of the bounties of the earth and advocate a program that would lead to abundance for all men. We deplore, especially, any measures that would lead to scarcity for all for the sake of profit for the few. Any program that puts into the hands of an economic group the power to produce scarcity for the sake of profit for the few is, in our judgment, unwise and not in harmony with the spirit of the New Testament.

If possible we would encourage such a change in our economic system as would make money a medium of exchange, rather than a means of amassing great fortunes through a profit system.

We would urge upon all our people a careful study of the New Testament to catch the spirit and teaching of Jesus and his disciples in relation to those problems, and call for courageous teaching of the truth of the New Testament as we find it, and courageous action in behalf of the unfortunate about us.

III. On Peace

As a people we have opposed wars at all times throughout our entire history of over two hundred twenty-five years and we have stood with equal consistency for constructive peace principles in all relationships of life. We hate war because we love peace, our way of life at all times. It has been the practice of the church through the years to require of applicants for membership a pledge not to engage in war nor learn the art of war. In our constant attempt to be truly devoted to the highest interests of our country, we have recognized that our supreme allegiance is to God, and we believe that recognition commits us to the highest standard of Christian citizenship by which we can serve our country and our God. We believe a Christian regard for other peoples increases rather than decreases our respect for and our attachment to our own nation.

We believe that all war is sin; that it is wrong for Christians to support or to engage in it; and that war is incompatible with the spirit, example and teachings of Jesus. We believe that war is not inevitable. These beliefs are not based upon a peculiar peace doctrine of our own; they arise from our application of Christian standards to all human relations, whether individual, group, class, or national. To settle conflicts in any of these relationships by war is not efficient, not constructive, not permanent, and certainly not Christian. We believe that nonviolence, motivated by goodwill, is more powerful than the sword, making possible the survival of both parties, while warfare insures the ultimate

destruction of both. War is a far greater calamity to victor and vanquished alike, than would be the hazards incidental to a renunciation of war by a nation and the settlement of all their disputes by peaceful means.

We believe that armaments for nations, like weapons for private defense, do not bring security, but rather intensify the dangers of conflict, as present world conditions tragically testify. We do not believe in the expenditure of our substance for those instruments which endanger our own peace and safety. We believe in the only real preparedness for our nation—goodwill, and the agencies through which it may be expressed and maintained.

We believe the whole war system is futile, always leaving more problems than it settles, if it settles any. Today, only a few years after winning the "war to end war," the United States is in the midst of the greatest of war preparations, and our country shares with other nations the general feeling of insecurity throughout the world. We believe that true democracy, "government of the people, by the people and for the people," is consistent with the spirit and principles of Christianity. But the fruit of war is not democracy; war destroys democracy as the prevalence of dictatorships of the communist, fascist, or other varieties, testifies. We can not "make the world safe for democracy" by war.

Consequently, we are committed to such interests as a program of peace education for all people; the development and support of the necessary international institutions to settle the disputes between nations by means other than war; the promotion of better relations between conflicting social or economic groups within our country; and honesty and a spirit of public service in our government.

Likewise we are committed in our active opposition to all such interests as appropriations for military purposes; the manufacture of munitions of war either for private profit or by the government; the teaching of the doctrines of military preparedness which are so unsound and so unchristian; voluntary or compulsory military training in our secondary schools and colleges; the challenge of our so-called "war games" to other nations; the enactment of laws conscripting men or property for military purposes; neutrality laws that permit our citizens to profit from the trade of belligerents and draw us into wars; and the secret influence of munitions makers and military officials in conferences called to reduce or abolish armaments.

Therefore, as Christian citizens, we are devoted in principle and in action to the furtherance of every effort by our own nation or any other nation to promote peace in the world, and we are equally devoted in our opposition to those forces within or without our country which make for war, for class struggle, for civil disorder, or for personal conflict.

IV. The Liquor Business

Whereas, it has become increasingly clear that government authorities, regardless of political party, have broken faith with the public in allowing the return under the license system of what for all practical purposes is the open saloon; and whereas, intoxication, traffic accidents, and crime attributable to strong drink are on the increase throughout the country:

Therefore, this conference resolves:

1. That the liquor industry, regardless of its legal status, is an unjustifiable and immoral industry. It is unable and unwilling to obey the laws set up for its control and it constantly preys upon human weakness for the sake of its

THE CHURCH AT WORK

Directed by M. R. Zigler, Executive Secretary; Rufus D. Bowman, Director of Adult Education; R. E. Mohler, Secretary of Men's Work; Mrs. Ross D. Murphy and Anetta Mow, Women's Work; Dan West, Director of Young People's Work; Raymond R. Peters, Chairman of Intermediate Committee; Ruth Shriver, Director of Children's Work; H. Spenser Minnich, Secretary of Christian Finance; Ross D. Murphy, representing the Pastoral Association; Ruth C. Sollenberger, Office Secretary.

CHILDREN'S DEPARTMENT

The Church and Children

(Final Report on Findings of Children's Section, Bethany Conference)

I. Goals in the Church's Responsibility to the Child

1. Revealing God as Father.
2. Revealing Jesus as Savior and Friend.
3. Building Christlike character.
4. Building a social order.
5. Participation in the church.
6. Christian interpretation of life and the universe.
7. Providing for a knowledge and love of the Bible and an appreciation of other records of Christian experience.

II. Methods for Reaching the Goals

1. Curriculum.
 - a. Teaching how to worship.
 - b. Service—expression.
 - c. Study—graded material.
 - d. Week-day projects and guidance.
2. Leadership.
 - a. Director of Children's Work.
 - b. Teachers with training, experience, love for children, a willingness to work.
3. Definite sessions.
 - a. Sunday-school classes and departments.
 - b. The "Expanded Session."
 - (1) A booklet entitled "The Expanded Session" * will explain the method for carrying out this plan. The children continue in their own classrooms for a two-hour session.
 - (2) This plan has some large possibilities and it is recommended for further study and use in every way possible.
 - c. The Junior League.
 - (a) The Junior League is a Sunday afternoon or evening activity patterned after the Sunday evening young people's activities.
 - (b) The program must be adapted to the junior.
 - d. Vacation Church School.

* Order from Children's Department, Board of Christian Education, 22 South State Street, Elgin, Ill.

YOUNG PEOPLE

Trends—The Leader's Attitude Toward Sex

A. The Leader's Own Religion

Sex is one of the modern discoveries. Of course we have had men and women for countless generations, but in the past twenty-five years, and particularly since the last war, we have been unable to get the idea out of our minds. Usually religious people have shied away and left the teaching about sex to less responsible persons. Sometimes they have ignored their own attitudes while they gave good advice to other people.

These questions are intended to help you test your own attitudes:

1. Does adultery seem as bad a sin to you as it did to Moses?
2. In your judgment, is the lustful look as bad as the act of adultery?
3. Does your own eye or hand cause you to stumble?
4. Is unfaithfulness in marriage the only reason you would accept as sufficient for divorce?

B. What He Wants to Do

In the swirling currents of a great stream it is usually possible to find the direction of flow. In the trends of our complex life it is not so easy to get the direction. However, our judgment about it makes a heap of difference in our work with youth.

Which of the following present day trends in America would you oppose, ignore or support?

1. Toward the farm.
2. Toward fewer children.
3. Toward greater concern for child life.
4. Toward more discovery and invention.
5. Toward national self-sufficiency.
6. Toward greater government control.
7. Toward class consciousness.
8. Toward war.
9. Toward more leisure.
10. Toward group control through press and radio.
11. Toward mob-mindedness.
12. Toward patent medicines for both body and soul.
13. Away from the old moral codes.
14. Away from the church as a central control.
15. Away from the authority of the Bible.
16. Away from the home as a controlling force.

C. How He Goes About It

1. Study the trends in your own community as best you can. They are not always the same.
2. Study the means most effective in changing public opinion in your community.
3. Which of these are possibilities for a genuinely Christian control of life?

LEADERSHIP TRAINING

1935 Church of the Brethren Camps

Illinois and Wisconsin, Franklin Grove and Lewiston, Ill.

Write D. D. Funderburg, 2709 W. State Street, Rockford, Ill.

Intermediate Girls' Camp, Franklin Grove, July 29-Aug. 3, Edith Barnes, Elgin, Ill.

Intermediate Boys' Camp, Franklin Grove, Aug. 5-10, Ralph White, Naperville, Ill.

Young People's Camp, Lewiston, Aug. 12-17, C. H. Shamberger, Elgin, Ill.

Missouri (three districts)

Write J. H. Mathis, Norborne, Mo.

State Young People's Camp, Aug. 19-24, J. H. Mathis, Norborne, Mo.

Overnight Camps for Intermediate Girls, Mary Roop, Warrensburg, Mo.

Overnight Camps for Intermediate Boys, J. H. Mathis, Norborne, Mo.

Kansas, Nebraska, Camp Mary Dell, Abilene, Kans.

Write Rush Holloway, McPherson, Kans.

Young People's Camp, Aug. 25-Sept. 1.

Eastern Colorado and New Mexico

Write Harvey R. Hostetler, Rocky Ford, Colo.

Southern California and Arizona, Camp La Verne, Barton Flats, Calif.

Write Edgar Rothrock, Pomona, Calif.

Younger Girls' Camp, July 15-22, Mrs. C. P. Shaffer, Cucamonga, Calif.

Boys' Camp, July 22-29, Ernest Carl, 1027 Dalton St., Azusa, Calif.

Older Girls' Camp, July 29-Aug. 5, Mrs. C. P. Shaffer, Cucamonga, Calif.

Junior Young People's Camp, Aug. 17-24, David Bomberger, 4145 Swift Ave., San Diego, Calif.

Senior Young People's Camp, Aug. 24-27, David Bomberger, 4145 Swift Ave., San Diego, Calif.

Washington, Lost Lake, Tonasket, Wash.

Write Geraldine Eller, Wenatchee, Wash.

General Camp, Aug. 1-6, Jess Dunning, 123 North Miller, Wenatchee, Wash.

Oregon Summer Assembly, Bridge, Oregon, Aug. 13-16.

Write F. H. Barr, 6813 N. Michigan, Portland, Oregon.

Iowa

Young People, Aug. 19-23.

Intermediates, Aug. 24-28.

North and South Carolina, Camp Carmel, Scottville, N. C.

Write Carl H. Welch, Clifton, N. C.

Intermediate and Young People's Camp, July 15-20, Carl H. Welch, Clifton, N. C.

Southern Ohio, Sugar Grove Camp, Covington, Ohio

Write Robert J. Noffsinger, 2824 Smithville Road, Dayton, Ohio.

Young People's Camp, Aug. 18-25.

Intermediate Boys' Camp, July 22-27.

Intermediate Girls' Camp, July 15-20.

INTERMEDIATES**Summer Pastors and Intermediate Work**

A summer is short and, as summer pastor, you will need to choose what you will emphasize. You can do nothing better than make friends. That will be much more effective than attempting to set up or change organizations. Summer is the time for outdoor activities, therefore much of your work can be close to nature.

Program for Intermediates

1. Have them take charge of one or more worship programs.
2. They should give at least one public program.
3. Take them on hikes.
4. Have one overnight camp.
5. They should participate in vespers and campfires.

MEN'S WORK**Men's Work at Polo, Illinois**

In September, 1934, six men met to discuss the possibilities of a men's organization at Polo. They appointed a temporary chairman and secretary. On Oct. 13, the men had a very interesting meeting with Elmer Hersch of Elgin as the speaker. At this meeting there were thirty-four men present. After a very interesting program the group formed a permanent organization. Refreshments were served by the committee, and all declared it was a very worth-while meeting. Since then there have been several

splendid meetings. Some of the speakers present at the meetings have been: Paul Studebaker of Franklin Grove and Ralph White of Naperville. The organization was instrumental in arranging for Dr. D. W. Kurtz to lecture at the town hall, Dec. 1. On Sunday he gave two lectures at the church. The men sponsored the Thanksgiving offering by giving a program on Sunday morning, Nov. 25. The main project of the organization has been contributing toward the redecorating of the church. At the meeting Jan. 14, the men pledged \$126 toward the needed \$250 to do the redecorating. The men did all of the work and enjoyed it very much. The work contributed totaled 1,003 hours. The church surely looks fine in its new dress. At the last meeting, March 13, a constitution was read and adopted. We have enjoyed having several visitors from other churches meet with us at various times. The plans are to have the next meeting in the form of a fathers and sons' banquet. There has been a great deal of interest and enthusiasm shown by the men in this church.—Francis L. Shenefelt.

WOMEN'S WORK**Building Persons**

Let's put as much intelligence in bringing children into the world as in breeding animals; take as keen interest in our youth supply as our coal supply; use as studied technique in making persons as manufacturing goods.

Our ships are built for stress and storm; our airships are put together with the utmost care; our gasoline is tested and refined; our oil purified to be free from harmful grit. But in the making of persons chance looms large. Let's cut down this percentage of chance. Beginning with you, what can you do in your home, your school, your church, your community, your country—to improve the quality of persons now and to be? "An ounce of prevention is worth a pound of cure."—Florence Wieand Noffsinger, Washington, D. C.

CHRISTIAN WORKERS**God's Gift of Time**

PREPARED BY IRA H. FRANTZ

Rom. 13: 11-14

July 7

1. Time Flies.

- a. The changing seasons remind us of the passing of time (Gen. 8: 22).
- b. Time does not wait nor return (Jer. 8: 20).
- c. Life is short (Psa. 89: 47a; 90: 10; James 4: 14).

2. Let Us Work While It Is Day.

- a. Paul's exhortation (Col. 4: 5; Eph. 5: 16).
- b. Why stand ye here idle (Matt. 20: 6).
- c. Jesus was busy (Mark 6: 31).
- d. God has work for us (John 9: 4).

3. The Night Cometh.

- a. It interrupts plans (Luke 12: 20).
- b. We may wish for more time (Isa. 38: 1-5).
- c. After a life well spent, night has no terrors (2 Tim. 4: 6-8).
- d. We have no assurance beyond the present moment.

Quotations for Discussion:

- a. "One life—a little gleam of time between two eternities."—Carlyle.
- b. "Take time by the forelock."—Thales.
- c. "Dost thou love life? Then do not squander time, for that is the stuff life is made of."—Benjamin Franklin.
- d. "Nothing so dear and precious as time."—Rabelais.

Echoes From the Winona Lake Conference

(Continued From Page 21)

own profit. We propose as a church and as individuals to work unceasingly by the orderly processes of democratic government for the full and complete destruction of the liquor business.

2. That as long as the liquor business has the status of a legal industry we shall strive to have its profits to individuals and groups of individuals reduced by law and if possible completely eliminated in order that it may be deprived of the profit motive. We shall further endeavor to prohibit by law and every other legitimate means the attractive and highly-colored advertising of alcoholic beverages by the press, radio, and every other means of public appeal.

3. That we shall be unrelenting in our program of education in order to make known to all age groups, both within and without the church, the destructive character of alcoholic beverages and we pledge full and prompt coöperation with all religious and educational measures designed to disseminate temperance information.

4. To commend all newspapers, magazines and publications which debar from their pages advertisements of alcoholic beverages and are courageous in publishing the facts with reference to the liquor traffic.

V. The Inter-Racial Problem

Whereas, in recent months we have seen in the United States outbreaks of violence, injustice, and unrestrained hatred in the area of our inter-racial relationships; and whereas, the Church of the Brethren has by teaching and tradition sought to uphold the Christian principles of justice and goodwill in all human relationships:

Therefore, this Conference resolves:

1. To condemn every form of unjust discrimination against people of other races, especially the Negro race; and to protest to federal and state authorities against the laxity of law-enforcement which permits members of that race to become victims of racial prejudice and of mob violence. We regard lynching as a shameful blot on our civilization and urge our government to promptly provide adequate protection to all people against such revolting crimes.

2. We urge Brethren people in all parts of the world to seek to understand peoples of different races and cultures and to develop an appreciation of their contribution to human progress and to human welfare. Especially do we insist upon equal justice in our civil courts and equal opportunity in our systems of education and equal consideration in our programs of relief and economic adjustment for all of our citizens regardless of race, culture or social status. We commend all helpful movements designed to make the principles of Jesus Christ more effective in our inter-racial life and desire to lend our support to such movements throughout the world.

VI. Christians in Germany

Whereas, there seems to be a widespread movement among the nations of the world to make the power of the state totalitarian and to bring the church and the religious consciences of men under the subservience of the state;

Whereas, there is a heroic group of Christians in Germany, the motherland of our own church, contending for the freedom of the church and the right of conscience;

Be it resolved, that we protest against this tendency among states everywhere, and express our sympathy and

offer our prayers in behalf of these Christians who are so herociously suffering while contending for religious freedom.

VII. Our Boys and Girls

Whereas, only about half of the boys and girls in America are getting any systematic religious teaching, to prepare them for successful Christian living, be it resolved:

1. That we instruct the Board of Christian Education to set on foot a movement to have each local church make a survey of the boys and girls in its community not now under Christian instruction and to promote a campaign to enlist as many of these as possible in the church schools and other agencies for Christian instruction.

2. That we urge pastors, Sunday-school leaders and all others who have responsibility for leadership in these fields to coöperate in a widespread campaign to spread the influence of Christian teaching among the childhood and youth of the nation.

3. Since the United Presbyterian Church, the Protestant Episcopal Church and the United Lutheran Church have already adopted like resolutions we recommend that a report of our action be sent to the representative of these bodies and to the Federal Council of Churches in America.

VIII. The Bible

We believe that "the character of a new era in America's life will be determined by the movement of men's minds in the next ten years. Now, as never before, the American people need the Bible's priceless contribution to self-discipline, its searching of motives and standards, its capacity to release great moral and spiritual power."

Whereas, the work of the American Bible Society is of recognized value to the Christian church, be it resolved:

First, that we heartily endorse the American Bible Society in its purpose of making the Bible more widely and easily available;

Second, that we heartily endorse the celebration this year of the 400th anniversary of the printing of the English Bible, recommending:

a. That our people seek to give fresh attention to the reading and study of the Scriptures under the guidance of pastors, or others, and with the aid of suitable literature.

b. That our people be encouraged to hold suitable anniversary observances, in the autumn, in every church, and Sunday-school, endeavoring in concert with other churches in the community or separately, to ensure the possession of the Bible in every home.

c. That the Board of Christian Education be authorized to assume responsibility for coöperating throughout the bounds of this body in promoting the celebrations.

IX. The Renewal of Hope

A sort of soggy dispiritedness has taken hold of many people and the church is not free from it. The awful disillusionment following the war, the desperate crash of financial interests, the helplessness of prophets of industry and society to lead out—all of this and more has tended to flatten us and leave us hopeless. People with even small fortunes are afraid to invest.

Probably the Father is using the severity of the hour to teach us anew how to make investments of an enduring nature. There are places which are secure against temporal losses. There is a kingdom which can not be shaken. There are institutions and projects in which we may invest time and money and receive legitimate returns therefrom.

Have we learned from the recent catastrophe? Would we again rob the Lord's treasury in order to invest for material gain? Have we more hopes in stocks and bonds than in spiritual securities?

We plead for a renewal of hope in the God of our Lord Jesus Christ. We plead for an awakened interest in Bible reading and study. We invite a careful consideration of the counsel of the prophets of their people in times like these. We implore our people to dare to follow our Lord, who dared to trust everything to the guidance of a loving Father.

We would encourage our people to cut loose from carnal inclinations which inhibit progress toward Christian character; to leave the slough of despair for the tablelands of faith and hope. Let us give ourselves to the building of the kingdom of God. Let us abandon ourselves and our means in an effort to hallow the Father's name, bring in his kingdom, and carry out his will. Christ and the Book point the way. May we follow hopefully.

X. General Gratitude

Resolved, that we express our gratitude and thanksgiving to our heavenly Father for his providential care over us all during the last year and for his bountiful blessings during this meeting.

We desire also to express appreciation to the Winona Assembly, to Manchester College management for making possible the amplifiers, to the people of Winona Lake and community, and to every one who has contributed in any way to our physical and spiritual needs and to the success of this meeting.

J. W. Lear,
Paul H. Bowman,
V. F. Schwalm.

Entering the Closing Session

The first item of business after the noon adjournment and appropriate devotions was the statement on war and peace offered by the Board of Christian Education. It was explained by Chairman C. Ray Keim of the Manchester Peace Commission. Bro. Ben Stoner called attention to the recent action of the Michigan legislature demanding that teachers promise to bear arms if need be. He submitted an amendment pledging church support morally and financially to victims of the war systems. Bro. Dan West thought the statement good as far as it goes. He would have it go farther.

The statement was finally approved as presented. It is to be sent to the proper government authorities and was inserted in the Conference Resolutions as the peace section of that document.

Various Matters

The paper from the First District of Virginia asking for a committee to study the problem of administering the home mission program was favorably considered. The following committee was appointed: Paul K. Brandt, H. L. Hartsough, M. R. Zigler, C. Ernest Davis, Chas. D. Bonsack.

The two papers on the Sunday-school lesson text,

one asking that the selection of text be left with the Board of Christian Education, the other that the printing of both versions be continued, were respectfully returned. This means of course no change in the present practice. The paper on associate membership was referred to the General Ministerial Board.

At this point the amount of the Conference offering was announced as \$39,563. Last year it was \$42,804 and the year before that \$34,481.

The next business was the consideration and adoption of the new plan of apportioning the Conference budget, as recommended by the Council of Boards. The plan was explained at length and defended by the Chairman of the General Mission Board, and by others. And after its adoption Bro. Winger made a powerful plea for greater consecration to the kingdom, such as would easily make possible the raising of the full amount, \$275,000. Others followed endorsing and emphasizing the same thought.

In this mood of deep devotion to kingdom interests and renewed determination to make first things first, the Moderator found occasion to make fitting reference to the deputation to the mission fields. A cablegram expressing the greetings of the Conference was authorized. The plan above referred to was printed in last week's issue, see pages 4 and 5.

The Deaconship Again

As the final item of business the committee to which the deaconship question had been recommitted announced that it was ready to report. Evidently it had succeeded in meeting a difficult situation. The report as revised met with the favor of the delegates and without discussion was adopted unanimously.

The chief difference between the report as first submitted to this Conference and as finally adopted is that the action taken provides for a period of trial before deacons are regularly installed into office, and that when the installation does take place it shall be accompanied by the laying on of hands.

The End

A fine bit of exhortation by Moderator Ellis including appreciation of the coöperation of his comrades and of the Conference was the signal of the end. There remained only the singing of Blest Be the Tie That Binds and the closing prayer and benediction by Conference Reader R. D. Bowman. The Conference of 1935 was over. It was about half past three.

To your present scribe it seemed that the best thing about it, the best thing that has happened to the Church of the Brethren in these latter days is the deeper consciousness of "the unity of the Spirit in the bond of peace."

CORRESPONDENCE

A VISIT TO THE BROOKLYN ITALIAN MISSION

Women from the district of Southeastern Pennsylvania, New Jersey and Eastern New York had the pleasure of visiting the Brooklyn Italian Mission on May 8. We made the trip in three cars. The day was ideal. We took our lunch but were surprised by being served a real Italian dinner: heaps of spaghetti, meat loaf salad, Italian bread, coffee and Italian cookies, and heaping bowls of delicious apples and bananas. After dinner Brother and Sister Allegri and their helper, Sister Laura Moyer, showed us through the mission church; their home is within the church, Miss Moyer's tiny apartment being tucked away to one side. Bro. Allegri put out his loud speaker to demonstrate how it worked. As he spoke we could see the people in the neighborhood coming to their doors and windows to listen.

By this time the women of the mission had gathered for services. We opened with a song sung by the Italian women in their own language. Then we had scripture and prayer and our women sang Sweet Hour of Prayer. Mrs. F. Pisculli of the mission gave us a message of greeting, to which Mrs. Elsie Rhoads from Bethany church, Philadelphia, responded. Sister Allegri read from Romans 10, explaining how that scripture seemed to picture the need of the people with whom they labor. Their work is progressing slowly but surely. Grace Esposito spoke in behalf of the young people, telling of the joy they find in their fellowship with the Lord. Sister Wadsworth, the president of the women's group, gave a talk on the theme, Nehemiah, whose heart ached to do something for his people. So the Allegri's yearn to do something for their people. The offering was given to the mission to do with as they see fit. The services closed with sentence prayers, followed by the closing prayer by Bro. Allegri. We feel it has been a blessed privilege to have visited with our Italian brethren.

North Wales, Pa.

Mrs. Edw. J. Schwass.

A COUNTERFEIT PRAYER MEETING

"I came here with a sad heart, and now after hearing those brethren argue and berate their fellows whom they misunderstand, I am going away with a grief-stricken and trouble-laden heart," so remarked Bro. B one Wednesday evening as we left a prayer meeting which had been dominated by the denunciations of certain people not present and the arguing of a couple of brethren who did not agree on the subject in hand.

"Now that is what I call a real prayer meeting," commented Sister A the other evening after a good brother who lives a quiet, conscientious, Christian life seven days a week had guided the prayers, discussions and scriptural foundation seeking of the subject in hand, "Spirit-guided Living." There was a most helpful sharing of ways of being definitely guided by the Holy Spirit and application of scriptures, a couple of tendencies to argue were quietly and satisfactorily quenched and all went away inspired to endeavor to live a more definitely Spirit-filled life.

Judge for yourself, brother, sister, which was the counterfeit prayer meeting.

La Verne, Calif.

Grace Hileman Miller.

SARAH M. KUNS

Sarah M. Kuns, beloved wife of John S. Kuns, passed to her eternal reward from her home in Los Angeles, Calif., on April 22, 1935, at the age of 78 years, 9 months and 22 days. "Mother" Kuns, as she was affectionately called, was one of God's noblewomen. Those who knew her best speak of the friendliness of heart, the nobility of endeavor and loyalty to duty that characterized her life. Her friends are legion who hold her loving memory unwasted in their hearts. When John Greenleaf Whittier died, Elizabeth Stewart Phelps paid him beautiful tribute in the words, "He never darkened a day or shadowed a life." Some such tribute as this could be paid Mother Kuns. She was a woman of fine intellectuality. She exercised her splendid gift of teaching in the Sunday-school for more than forty years, and through her service there, built her spirit into countless lives that rise up to call her blessed. She was admirably sound in judgment, wise in action and her gracious speech was like "apples of gold in a filigree of silver." Her domestic and social relationships she sustained with beautiful fidelity. She was a woman of faith and as such had strong convictions. She was sure of Christ as her foundation. For more than seventy years she was a loyal member of the church. She was "all wrapped up" in the church and lived with her face toward the sanctuary. Sincere appreciation of its sacred fellowships constantly filled her soul. She lived a life of quiet dignity. The rainbow of peace, even in the midst of her breaking health, spanned the calmness of her evening hours with beauty. And when death came she answered the call "like one that wraps the drapery of his couch about him and lies down to pleasant dreams." In her passing we have lost a loyal citizen, a Christian sister, a loving friend. Long after her name has been forgotten, the beautiful life she lived will be remembered. She is not dead but alive forevermore in the presence of him who is the Resurrection and the Life. Surviving Mother Kuns are her husband, John S. Kuns; her daughter, Mrs. Dora E. Cline of Los Angeles, Calif.; two sons, Earl R. and Cyril J., both of California; seven grandchildren; one brother, Isaac Hawver of Milmine, Ill., and a host of friends scattered from coast to coast. Brother and Sister Kuns lived for a number of years on a beautiful farm near Cerro Gordo, Ill. Later on they moved to Cerro Gordo, where Bro. Kuns established the first bank in the town and operated it for many years. In 1898 they left their home in Cerro Gordo, Ill., and moved to Covina, Calif., locating on the beautiful eighty-acre orange grove that Bro. Kuns had just purchased from the General Mission Board. In 1904 they moved from Covina to Los Angeles, where they lived until her death. The very large number of people in attendance at the funeral and burial was evidence of the high esteem in which Sister Kuns was held. At her request, funeral services were conducted by the writer, pastor of the Calvary Church of the Brethren, assisted by Bro. D. B. Miller. Los Angeles, Calif.

A. H. Ackley.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Cripe-Rhoads.—By the undersigned at his residence, April 21, 1935, Bro. Kenneth Cripe and Sister Hilda Rhoads, both of Elkhart, Ind.—Lorell Weiss, Elkhart, Ind.

Lung-Bradley.—By the undersigned, at the Cedar Creek church, June 4, 1935, Bro. Walter Lung and Sister Lucille Bradley.—A. F. Morris, Garret, Ind.

Thompson-Saylor.—At the home of the bride's mother, Mrs. Joseph E. Saylor, Royersford, Pa., May 9, 1935, Mr. Arthur V. Thompson and Sister Rachel E. Saylor were united in marriage by the undersigned.—Q. A. Holsopple, Royersford, Pa.

FALLEN ASLEEP

Ackerman, Eld. John H., born Dec. 6, 1855, died at the home of his son-in-law, Brother and Sister Edwin Jacoby, Coopersburg, Pa., May 12, 1935. Bro. Ackerman was called to the ministry when fifty years of age, and was faithful in his effort to serve the church as minister and counselor. Last summer he represented his congregation at the General Conference, at Ames, Iowa. He leaves one son, four daughters, and a number of grandchildren, as well as one sister. His wife preceded him seven years ago. Funeral service conducted by the writer in the Springfield church. Interment in the cemetery adjoining the church.—Q. A. Holsopple, Royersford, Pa.

Bosnok, Steve, aged 27 years, was born in Staunton, Ill., the son of Mr. and Mrs. John Bosnok, who died in the influenza epidemic in 1918. He united with the Church of the Brethren in Girard and was a regular attendant as long as he lived in this community. Sept. 9, 1933, he married Miss Virginia Willis of Gillispie, Ill., and since then they had made their home with her parents. He met his death in an automobile accident March 26. Funeral services at the Methodist church in Gillispie by Bro. Kenneth C. Bechtel with interment in the Mayfield cemetery at Gillispie.—Mrs. H. V. Stutsman, Girard, Ill.

Brady, Bro. Absalom, of Ft. Sybert, W. Va., died March 16, 1935, aged 77 years. He united with the Church of the Brethren many years ago and lived a faithful and staunch Christian life. He leaves his wife and two daughters besides a number of grandchildren. Funeral services from the home by the writer and interment in the family cemetery.—Peter I. Garber, Petersburg, W. Va.

Crofford, Dr. James Hood, for many years a resident of Martinsburg, died at his home. Death was attributed to a heart affection with which he was stricken more than a week ago. He was born in Indiana County on Feb. 14, 1864, the son of Mr. and Mrs. David Crofford. Nov. 27, 1884, he married Miss Jennie A. Furry. To this union four children were born, all of whom survive; there are also two sisters. He taught school for a time and in 1904 went to Chicago. Here he was graduated from an optical college with the degree of doctor of optics, the highest degree conferred by the college. Following his graduation he moved back to Martinsburg, where he became widely known as an eye specialist. He was a member of the Church of the Brethren and served his church in an official capacity for many years, and as a deacon since 1901. He took an active part in the work of both church and Sunday-school and also was deeply interested in the home for old folks maintained in Martinsburg. He and his wife celebrated their golden wedding at their home on Nov. 27, 1934.—J. G. Mock, Martinsburg, Pa.

Dixon, Harland, was born Sept. 14, 1899, and died at his home in Keyser, W. Va., June 1, 1935. Death was due to pneumonia and fever. He is survived by his mother and four sisters; his father died last February. Funeral services were conducted at the home by Bro. B. M. Rollins, assisted by Bro. Cecil Showalter. Interment was made in the Keyser cemetery.—Howard Martin, Keyser, W. Va.

Grossnickle, Emma Virginia, daughter of Jacob and Elizabeth Baker, born in Frederick County, Md., Sept. 23, 1872, died at her home in North Manchester, May 30, 1935. She came to this community with her parents at the age of two. When thirteen years old she was received into the West Manchester Church of the Brethren. She had been a faithful member of the church for nearly a half century. Feb. 4, 1892, she married J. D. Grossnickle. She leaves her husband, daughter, three grandchildren and five brothers. Funeral service by H. L. Hartsough and R. H. Miller.—H. L. Hartsough, North Manchester, Ind.

Hall, Glenn Wesley, son of George W. and Ida (Traxler) Hall, born June 16, 1909, died May 25, 1935, after a sudden, brief illness. He is survived by his parents and one sister. He was a member of the Church of the Brethren. Services by the writer and Bro. E. C. Swihart at the Elkhart City church. Interment at Albion, Ind.—Lorell Weiss, Elkhart, Ind.

Haney, Albert S., oldest son of Jacob and Elizabeth Haney, born near Ft. McKinley, Ohio, Aug. 12, 1880, died in the hospital, Dayton, Ohio, Feb. 23, 1935. A week before his going he called for the anointing service which proved a source of great strength. He was a consistent, active and valued member of the Salem church since May, 1921. He married Henrietta Seibel Dec. 10, 1902. He is survived by his wife, one son, a daughter, his father, two brothers and three sisters. Funeral services in Salem church by Brethren Chas. L. Flory and Enos E. Brumbaugh. Interment in Bethel cemetery.—Mrs. E. E. Brumbaugh, Union, Ohio.

Hartman, Martin M., Jr., infant son of Bro. Martin and Sister Mamie Hartman, died May 27, 1935. Besides his parents he is survived by seven sisters and three brothers. Services at the home by Bro. S. B. Myers and Bro. D. Edw. Keeny. Interment in the Codorus Church of the Brethren cemetery.—Esther B. Hartman, York, Pa.

Hollinger, Sister Nella, widow of Samuel J. Hollinger, died in the hospital, Waynesboro, Pa., on May 18, 1935, aged 59 years. She was born in Marion, Ohio, the daughter of John H. and Margaret Holmes Dullabaum. Early in life she united with the church of her parents. Sometime after her marriage she with her husband united with the Church of the Brethren. She lived an active, joyous Christian life and availed herself of every opportunity to attend divine worship. Her husband died two and a half years ago. She is survived by two daughters and three sons. Services in the Waynesboro church by Elders L. K. Ziegler and C. R. Oellig. Interment in Cedar Hill cemetery at Greencastle.—Sudie M. Wingert, Waynesboro, Pa.

Huffman, Hannah Catherine, daughter of John and Ann Catherine Peffly, was born in Elkhart County, Ind., July 17, 1853, and died at her home near New Paris, May 27, 1935. She married Calvin E. Huffman Dec. 14, 1882. To this union were born five children. She united with the Church of the Brethren in early life and for many years she and her husband served in the deacon's office in the Maple Grove congregation. In 1918 she was stricken with paralysis and from that time was more or less an invalid. She is survived by her husband and two children. Services in the New Paris church by the writer, assisted by Eld. Wm. Brubaker. Burial in Baintertown cemetery.—Iverson E. Mishler, New Paris, Ind.

Keller, Bro. Christian B., son of Monroe and Ada Bucher Keller, born April 24, 1903, died May 25, 1935, as the result of an accident. He entered the church twenty years ago and lived an active, consistent Christian life. Feb. 19, 1927, he married Sister Ethel King. Surviving are his wife, two children, father, stepmother, three brothers and one sister. Funeral in charge of the home ministers—Elders S. K. Wenger, Aaron Heisey, Perry Sanger and Wm. Forrey. Interment in the Heidelberg cemetery.—M. Lucile Sanger, Lebanon, Pa.

Kessler, Virginia, died March 18, 1935, at her home near Bonsack, Va., aged 21. She was a faithful member of the Cloverdale church for eleven years. She is survived by her parents, one brother and

five sisters. The funeral was conducted by Elders E. C. Crumpacker, J. S. Crumpacker and the pastor.—M. G. Wilson, Cloverdale, Va.

Kinsley, Henry J., son of Chas. and Rachel Kinsley, born near Middlebranch, Ohio, Dec. 26, 1868, died May 26, 1935. His entire life was spent in and around the place of his birth. He married Hannah Kurtz July 22, 1888, to which union were born three daughters. When nineteen years old he united with the Church of the Brethren. May 4, 1916, he was chosen to the office of deacon and earnestly labored in that capacity up to the time of his death. He was interested in the welfare of the church and was faithful in attendance at services. He leaves his wife, one daughter, two grandsons, three brothers and two sisters.—E. M. Petry, Akron, Ohio.

Long, Nancy Saunders, born in Elizabethtown, Ind., July 22, 1856, and died May 18, 1935. She was a lifelong resident of Union township. Her husband, Robert Long, preceded her. Two sons survive. She was a faithful member of the Brethren Church. Funeral services in the home by I. E. Weaver, assisted by Rev. Boyd. Burial in Union cemetery near Eaton, Ind.—I. E. Weaver, Gaston, Ind.

McFalls, Sister Nannie Jane, died March 12, 1935, at her home in Cloverdale, aged 68. She is survived by her husband, Dellie McFalls, who at the time of her death was at a Roanoke hospital; one daughter, four brothers and one sister. Funeral conducted at the Cloverdale church by the pastor.—M. G. Wilson, Cloverdale, Va.

Ours, Bro. James, aged 60 years, died of pneumonia. He united with the Church of the Brethren many years ago and remained in the faith. Services from the home by the writer, with interment in the North Mill Creek Baptist cemetery.—Peter I. Garber, Petersburg, W. Va.

Patches, Frank W., born July 14, 1874, and died March 28, 1935. He was a member of the Lutheran Church and resided with his brother, Henry Patches, in Quentin, Pa. Funeral in the Midway Brethren church with interment near by.—M. Lucile Sanger, Lebanon, Pa.

Petrie, Bro. Roman Henry, died of a heart attack at his home in Waynesboro, Pa., on May 18, 1935, aged 63 years. He was born near Waynesboro, the son of Isaac and Mary Heller Petrie. When quite young he accepted Christ as his Savior and lived a quiet, consistent Christian life. He is survived by his wife, who was Lillian Mull; one daughter and two sons. Services at the home by his pastor, Eld. L. K. Ziegler. Interment in Green Hill cemetery.—Sudie M. Wingert, Waynesboro, Pa.

Reed, Jess Coleman, born in Morristown, Minn., March 24, 1888, died May 23, 1935. The family moved to Grand Valley from Montana in 1932. They soon came into the church and have been active and loved members. He is survived by his wife, three sons and one daughter. Services in First Grand Valley church by B. N. King, with interment in the Fruita cemetery.—Mrs. J. A. Mitchel, Grand Junction, Colo.

Tollett, Bro. Milton Henry, was born in Oklahoma, twenty-six years ago, died in Phoenix, Ariz. Death was the result of blood poisoning in a broken leg. In 1933 he married Ruth Harrison of Glendale, Ariz. A little daughter was born to them in July, 1934. He united with the Church of the Brethren in February, 1934. Funeral services from the church at Glendale by the writer and burial in the Glendale cemetery.—E. E. Barnhart, Glendale, Ariz.

Werking, Oliver R., born Sept. 19, 1873, near Hagerstown, Ind., and died April 29, 1935, in Memorial hospital, Lima, Ohio. On March 22, 1901, he married Gertrude Sherry; three children were born to this union. He became a member of the Church of the Brethren on Dec. 11, 1910, and was elected to the deacon's office on Sept. 7, 1924. He served the church loyally in this capacity; for years he taught in the Sunday-school; he was also several times a member of the finance board. In 1913 Bro. Werking and family moved to Allen County, Ohio, where they have since resided. A general breakdown of health came six years ago from which he never fully recovered. Two operations were performed in the hope of restoring health. Those who remain are his wife, three children, one grandchild, four brothers and one sister. Funeral services were conducted at the home by Bro. N. I. Cool and the writer, and in the Nettle Creek congregation near Hagerstown, Ind., by Bro. J. A. Miller and Bro. D. E. Bowman.—I. C. Paul, Lima, Ohio.

Whetsel, Bro. Noah H., born March 29, 1859, died April 11, 1935. He leaves his wife, three sons, twenty-three grandchildren and seventeen great-grandchildren. He was a faithful member of the Church of the Brethren for many years. Services from the Sycamore church by the writer and burial in the community cemetery near by.—Peter I. Garber, Petersburg, W. Va.

Wolfe, Amos Emanuel, born at Waynesboro, Pa., March 26, 1853, died at the Brethren Old Folks' Home near Marshalltown, Iowa, June 1, 1935. Feb. 22, 1876, he married Anna Prudence Gipe. They lived in Mt. Morris, Ill., until 1920 when they came to Waterloo, Iowa. Four years ago he and his wife entered the Brethren Home. Besides his wife he leaves two sons, two daughters and twelve grandchildren. Funeral services at the Home by the undersigned.—W. H. Yoder, Waterloo, Iowa.

Young, Sister Annie R., widow of Isaac Young, died at her home, April 28, 1935, after a few days' illness with pneumonia. She was the daughter of Emanuel and Barbara Long and the last of a family of five. She was born and reared near St. James, Md. On Oct. 20, 1880, she affiliated with the Church of the Brethren, Manor congregation, and retained her membership there until death. Although living in Hagerstown for many years, she felt that she wanted to remain with the home church. She is survived by one son. Funeral services at her home by Bro. J. Harvey Martin and Bro. A. B. Miller. Interment in Rose Hill cemetery.—Naomi H. Coffman, Fairplay, Md.

NEWS FROM CHURCHES

ALABAMA

Oneonta.—Our Sunday-school is progressing nicely with Bro. Tadlock as our superintendent. We have preaching the first and third Sundays of each month; on the other Sundays we have training classes. Bro. E. M. Culler teaches the adults and Sister Culler the juniors. Our young people's Sunday night meetings closed during the winter months but have started again. Sunday morning brought a good audience out to worship and listen to the fine missionary sermon by Bro. Adkins. An offering was lifted for the General Mission Board.—Edna Ritchie, Oneonta, Ala., June 5.

ARIZONA

Glendale.—Eld. Earl E. Barnhart has been retained as our pastor for another year. Sister Maude Weigold has been appointed children's director. On the evening of March 25, following a potluck dinner for the women, a very interesting program was given for the whole congregation by our district officers of Women's Work. Our Women's Work is moving along nicely. The forepart of April we were especially blessed by having Bro. Paul Mohler in our midst. He gave us six Bible lessons. On April 10 Brother and Sister Durr and family and Miss Mildred Hoenshall arrived and began our series of evangelistic meetings which lasted through Easter Sunday. The meetings were well attended and each message was an inspiration. Two additions to the church were made by baptism. We enjoyed having our college students home for spring vacation and their special music was a helpful contribution to our meetings. About eighty-five partook of the love feast on Monday evening following Easter. Union Easter sunrise services were held on the top of a mountain near here. On April 24 Bro. Durr gave his illustrated temperance lecture on the "Slaughter of the Innocent." May 5 and 12 we were favored with lectures from Dr. Martin Charles, a converted atheist. He gave us some astounding statements of the spread and hold of the organized atheistic movement in the world today. He also exposed the tricks used by many of those engaged in fortune telling, crystal gazing, etc., emphasizing the fact that all such work is strictly against the teachings of God. May 14 a sunset reception was held for all members of the congregation sixty years of age or over and their companions. A missionary program was given May 26 and our Conference offering taken. We were very fortunate in having Brother and Sister D. L. Forney with us to take part in this program. Sister Faith Swihart Weigold is our delegate to Annual Conference. We are looking for Sister Grace Hileman Miller from La Verne to be with us and have charge of our Daily Vacation Bible School which begins June 3.—Orpha Statler, Glendale, Ariz., June 1.

CALIFORNIA

Covina.—Bro. Edgar Rothrock of La Verne filled the appointments during April and May, his services being much appreciated. Mrs. Michemer of Los Angeles gave a peace address on the evening of May 5. The mother and daughter association had their annual banquet on May 9. The program consisted of appropriate songs, music and a reading, an address by Mrs. B. H. Haugh of La Verne, closing with a beautiful candlelighting service. The young people of the Glendale church came to us with a very fine program of old hymns on the evening of May 19. Our communion was held May 26 with Eld. Rothrock in charge. The Conference offering was taken the same day. This offering was \$573.39, the Aid Society \$10, the mothers and daughters' association \$16.50 (sent to the Women's Work for the Conference Offering), making a total of \$599.89. Our church is looking forward to celebrating its fiftieth anniversary on Sunday, June 23. Covina is the mother church of the Church of the Brethren in Southern California.—Mrs. Tempie S. Funk, Charter Oak, Calif., May 31.

COLORADO

First Grand Valley church met in council May 23. The problem of securing another pastor was before the church, as our present supply pastor, B. N. King, wishes to continue his education. We regret very much to part with this splendid young couple. The young people of this district are looking forward to camp on Grand Mesa from July 1 to 5. Prof. R. E. Mohler of McPherson with his family plans to be there. The church voted to spend July 4 with our young people on Grand Mesa. Our pastor and wife held a two weeks' series of meetings in the Grand Junction church with good interest and three accessions.—Mrs. J. A. Mitchel, Grand Junction, Colo., May 31.

Fruita.—On Feb. 24 the Appleton church presented a pageant here, The Church of My Dreams. Our trustee, Bro. W. T. Brumhaugh, gave an interesting report of his visit to McPherson College on March 10. On March 24 a family night meeting was held which consisted of group singing and pantomimes. The churches of the town joined in a mass meeting on April 7 to protest against a liquor store being brought here. April 21 the young people of the church presented an Easter play, after which our pastor, Bro. B. N. King, conducted baptismal services. Much has been done toward the general appearance of the church and grounds this spring; new shrubbery has been planted and the church repaired and painted. We held our quarterly council May 29. Since our temporary pastor, Bro. B. N. King, and wife will soon leave for their home in Maryland, the church considered the possibility of securing a new pastor whose time will be devoted exclusively to the Fruita church. It was decided to secure the service of

Bro. R. E. Mohler during our young people's camp to be held July 1 to 4 at Grand Mesa Lakes. An interesting and profitable program is being arranged. Brother and Sister King will be in charge of the group.—Clara Austin, Fruita, Colo., May 31.

Grand Junction.—Our regular church program is progressing nicely. We have an evergreen Sunday-school with an average attendance of forty. While it is called the West Side mission, the officers and teachers are of the Brethren faith. Brother and Sister B. N. King, who have charge of the Appleton and Fruita churches, by hard work and good management, gave us a two weeks' meeting. We enjoyed the sermons, talks and music, also the special features by the Appleton and Fruita members. As a result of these efforts three were baptized, making a total of five for this year.—Leola R. Mohler, Grand Junction, Colo., June 5.

ILLINOIS

Girard.—On April 14 we began our pre-Easter evangelistic services with our pastor, Bro. Kenneth C. Bechtel, in charge. On Good Friday the churches of the town met in a union service. Each minister had a part, using as his theme one of the sayings of the cross. On Sunday morning we met at the Methodist church in a union sunrise service. These meetings were all well attended and we feel that much good was accomplished. On Easter Sunday evening the Sunday-school presented the drama, For He Had Great Possessions, to a large and appreciative audience. On April 22 eight of our Sunday-school boys and girls were received into the church by baptism. April 30 we held our love feast with Bro. F. A. Myers officiating. At a recent council it was decided by a unanimous vote that Bro. Bechtel continue as our pastor for the coming year. He was also elected delegate to Annual Conference. On the evening of May 12 a Mother's Day service was given by our mother and daughter director.—Mrs. H. V. Stutsman, Girard, Ill., June 3.

Milledgeville.—On account of the scarlet fever epidemic in our community, it was impossible to have Easter services in our church. We observed Mother's Day in a very special way. Besides special numbers we were very happy to have Mrs. Paul Studehaker from Franklin Grove as our guest speaker in the morning. Her subject was Stepping Stones to Happiness. On Sunday evening we presented the play, The Two Builders, before a large audience. On Thursday evening following, the mothers and daughters held their fellowship supper which was followed by a miscellaneous program. May 27 the church met in council. Our delegates to Annual Meeting and district meeting were elected and Sunday-school officers were chosen for the coming year. Mrs. A. S. Kreider was reelected superintendent. May 26 we held our love feast with Bro. P. F. Eckerle presiding.—Mrs. Ella Fox, Milledgeville, Ill., June 1.

Sterling.—The church enjoyed a visit from Anetta Mow on March 10; she gave splendid messages both morning and evening. Two were received into the church by letter March 10. On March 20 Bro. Ezra Flory, our pastor, delivered a sermon at Franklin Grove. April 7 a missionary program was given, at which time Bro. John Heckman spoke of district mission work. April 10 Bro. Flory and a group from this congregation attended the revival services at the Dixon church and Bro. Flory delivered the sermon. Brother and Sister Flory visited at Cerro Gordo, Ill., and conducted pre-Easter meetings there from April 17 to 19. On Easter Sunday we had two inspiring programs, one by the children in the morning and one by the adults in the evening. Bro. John Heckman preached for us on May 5 in the absence of Bro. Flory who was holding a Bible institute at Beaver, Iowa. The mothers and daughters held a successful supper and program on May 10. Mother's Memories was the title of an effective program in pantomime given the evening of Mother's Day. Bro. J. E. Miller of Elgin gave us a splendid sermon the morning of May 19 and remained to officiate at our communion in the evening. On May 26, Conference offering day, a splendid missionary program aroused interest and stimulated giving for the cause of missions. The Protestant churches of Sterling and Rock Falls conducted an exchange of pulpits on Sunday morning, June 2. Bro. Flory preached at the Rock Falls Methodist church, while Rev. Irwin of the Sterling Presbyterian church preached for us. Sister Flory was elected delegate to Annual Conference with Sister Jennie Hoak, alternate. We are anticipating a good Vacation Bible School. Bro. Flory has outlined courses for all ages of children and with a good corps of teachers will himself conduct the school.—Helen Hoak Eikenberry, Sterling, Ill., June 5.

INDIANA

Beech Grove.—Our love feast was held May 11. We had with us Brethren E. O. Norris, Russell Showalter, Marion Norris, Estell McCullough, Moses Smeltzer, J. S. Alldredge, who officiated, C. H. Hoover and Jos. Shepherd. On the following day Brethren Geo. Hahn, J. S. Alldredge and Marion Norris conducted a very spiritual service. A fine Mother's Day program was given in the evening. We met in council June 2. Bro. Loyd Fuqua was elected delegate to Annual Meeting, with Sister Viola Cornelius, alternate; Sister Hattie Shull, delegate to district meeting, with Sister Emma Foust, alternate. The district B. Y. P. D. conference will be held here July 13 and 14. The annual homecoming of the church will be held July 27.—Mrs. Vernie Beaver, Pendleton, Ind., June 5.

Eel River church met in council May 20. Our delegates to the Wionona Conference are Bro. Geo. Deaton and Bro. LeRoy Smith; alternates, Dan Miller and Walter Metzger. Eleven church letters were granted. Our harvest meeting will be Sept. 1. The children have given several programs since the first of the year. Our Aid Society is giving a bed and hedding to Camp Mack. Jan. 20 the Imperial

quartet from Ohio gave a musical program. Jan. 27 Bro. Livingstone from Manchester College gave a good talk.—Mrs. Emma Freed, Claypool, Ind., May 31.

Elkhart Valley.—At our recent council meeting Geo. Stull was elected delegate to Annual Conference. On Easter evening the primary and intermediate group gave a program. On Mother's Day preceding the morning preaching, the intermediates and young people gave a short program. On May 19 Bro. Melvin Stutsman gave a preparatory sermon before the love feast which was held May 23. We are planning our Children's Day program for June 23. Different classes and the Ladies' Aid of the church are sending beds and bedding to Camp Mack for Becker Lodge.—Louise Puterbaugh, Elkhart, Ind., May 31.

North Liberty church enjoyed an inspiring revival with Bro. G. G. Canfield of Plymouth preaching. Our pastor, Bro. T. G. Weaver, and wife devoted full time to aid Bro. Canfield and the church in this community and were in charge of the music. They visited about 300 people including sick and aged. Eighteen young people were baptized and about 165 enjoyed the love feast and communion at the close of the meeting. We feel the whole church has been much refreshed and hope to do more and better work as a result.—Mrs. J. H. Markley, North Liberty, Ind., June 1.

Pipe Creek.—The primary department and the young people gave a program on Easter Sunday. May 19 Bro. A. M. Stine of the West Manchester church gave the morning sermon. At the noon hour about forty enjoyed a mother and daughter banquet. Sister Stine gave an address to this group in the afternoon. Bro. Ralph Rarick of Mexico filled the pulpit one Sunday in May. The Aid Society donated funds for a bed and made two comforters for Camp Mack. The Sunday-school gave a shower for the superintendent, Bro. Willis Maugans, and wife who were recently married. There has been one accession to the church since our last report. Our communion was held June 1. Visiting ministers present were Brethren Ralph Rarick, Walter Balsbaugh, Harley Fisher, Ernest Shively, L. H. Eby and Perry Coblenz. Bro. Rarick led the service. Brethren Ernest Shively and L. H. Eby remained to worship with us on Sunday morning. This was the time set for taking our Conference offering which amounted to almost \$95.—Martha O. Hessong, Peru, Ind., June 5.

Pyrmont.—May 10 over 100 mothers and daughters enjoyed a banquet at the church. The church met in council May 13. Eld. D. L. Barnhart was elected to represent us at Annual Meeting, with Jerry Barnhart, alternate. Brethren Frank Smeltzer and Ben Metzger were elected delegates to district meeting. The writer was chosen church correspondent. The church decided to purchase a piano in the near future. Our Annual Conference offering amounted to \$60. The Sunday-school and church services are being well attended and are moving along nicely.—Uda Wagoner, Delphi, Ind., June 4.

Wabash Country.—Feb. 17 the pageant, The Church of My Dreams, was given and a special offering lifted. At our regular business meeting in March Bro. John Frantz was chosen delegate to Annual Conference. Bro. Moyné Landis will conduct our revival meeting beginning Aug. 19 and our communion will be Sept. 7. March 10 Bro. Ira Frantz gave us a fine sermon on The Holy Spirit. Special services at Easter and on Mother's Day were conducted by the young people. May 19 Rev. Peter Crawford of the African M. E. church gave us a splendid sermon and two ladies of his church sang. We are glad to report that since Jan. 1 The Gospel Messenger is going into 75 per cent of our homes as well as into a few homes of nonmembers. We sent a letter to the President protesting against the naval maneuvers in the Pacific. June 2 Bro. S. Ira Arnold and family presented their chalk pictures illustrating some of the well-known hymns. Three were received into the church by baptism since our last report.—Mrs. Lula Pulley, Wabash, Ind., June 4.

IOWA

Des Moines City.—Three especially interesting evening services at our church during the late winter have been the pipe organ concert, a radio broadcast (in which an amplifying system was used to bring the services to the congregation) and a snow service in which the front of the church was decorated to represent an outside scene. Passion Week services were made very beautiful and impressive through the artistic ability of our pastor. The first service concerned Gethsemane, slides and music centering around this event. On the second evening the play, Release, was given. The last service was made very significant by a life-sized reproduction of Christ on the cross, painted by Bro. Shenton. The program consisted mostly of songs pertaining to the cross; these were sung by persons at a distance in order not to detract from the meditations of the group in the auditorium. An Easter sunrise service was also held. The program by the children was given during the Sunday-school hour and in the evening the play, Pilgrims of the Way, was presented. Bro. Shenton worked very hard preparing for these services, but the fifteen conversions resulting were ample reward as well as being an answer to our prayers. The play, The Honored Mother, written by Vera Funk, a member of our group, was presented the evening of Mother's Day, along with a varied program by the junior group. Our love feast, held the evening of May 19, was well attended and was an inspiring and uplifting service. Mary Emmert, missionary from Africa, was our speaker for Conference offering Sunday and brought an inspiring message. The church building is undergoing a renovating and remodeling process, which includes painting and providing a place for our choir. The annual church night, held to welcome our new members, was enjoyed by all. The mother and daughter banquet was the largest we ever had and the program was pronounced exceptionally fine.—Blanche E. Long, Des Moines, Iowa, June 1.

Muscatine.—Our faithful pastor, Bro. D. F. Landis, was taken to the hospital at Iowa City for treatment. He has been ailing for several weeks, and we are hoping that the operation he will undergo will be successful. His good wife, Sister Landis, also has been in poor health for the past several years. Both have labored earnestly in behalf of our work here, and have a host of friends. A sister of the Methodist faith kindly consented to preach for us in our pastor's absence. About two weeks ago we were favored with a visit from our elder, X. L. Coppock. We had a very impressive love feast, and seven juniors, three girls and four boys, were baptized. Our Sunday-school is coming along nicely.—Mrs. Irene Bowman, Muscatine, Iowa, June 1.

KANSAS

Belleville.—The regular council was held June 1. Bro. W. W. Gish was chosen pastor for another year. It was decided to have a series of meetings sometime this fall if arrangements can be made. Since this year is the fiftieth anniversary of the Belleville church it was decided to have a homecoming this fall, the date to be decided on later. Our attendance at Sunday-school and church has been good.—Anna M. Kuhn, Belleville, Kans., June 5.

MARYLAND

Bear Creek.—The attendance at Sunday-school and church has been quite regular for the past year. We had an Easter program and a number of baskets of fruit were given to the shut-ins. A short Mother's Day program was given by the young people's class and each mother was presented with a carnation. We will have a few evenings of services conducted by Bro. Marshall Wolfe beginning June 19. The love feast will be held on Sunday evening, June 23. It was our pleasure to have Bro. Kahle, regional field director, with us May 6 and 7 to conduct our first round table. We are looking forward to his coming again for July 3 and 5. We hope the district will respond to Bro. Kahle's enthusiasm and instruction that we may continue to grow.—Mrs. Arthur Scrogum, Accident, Md., June 4.

Grossnickel.—Our council meeting was held April 7 at which time Bro. I. R. Stottemyer was chosen delegate to Annual Conference. On May 19 Brother and Sister Clarence Bowman, pastors of the Myersville church, were with us for one week's meeting when five accepted Christ. Bro. Bowman brought us some impressive and interesting sermons while Mrs. Bowman told the children stories and taught them new songs. Our love feast, held May 25, was well attended with Bro. Clarence Bowman officiating. The Ladies' Aid bought the paint for the redecorating of the interior of the church. The congregation recently installed new lamps and heatrolas. The young ladies' and young men's organized classes bought the paint and painted the church fence on May 8. The young people are holding monthly meetings and going out visiting members of the home department. A number of men from our congregation donated a day's work in grading the cemetery road. We feel our church has been progressing in the last year.—Mae S. Grossnickel, Myersville, Md., June 5.

Pleasant View.—We are very much gratified to have Bro. Olden D. Mitchell of Wirtz, Va., as our summer pastor; he will also represent our church as delegate at Conference. Our communion service took place on the evening of Mother's Day. Bro. H. R. Rowland delivered the preparatory sermon in the morning when a short worship program was given appropriate for the day. At the close the senior and junior Willing Workers' classes presented each mother with a beautiful carnation. This was followed by a preparatory service for the evening. Bro. Frushour officiated at the love feast, assisted by a number of other ministers. May 26 a missionary program was sponsored by the director of Women's Work. Bro. Wm. Kinzie gave an illustrated lecture on missions.—Mrs. J. S. Bowlus, Burkittsville, Md., June 1.

Westminster.—The men of the church held a fellowship supper April 30 at which time an organization for Men's Work was effected. Prof. L. H. Brumbaugh was elected president and Bro. Paul Niswander, secretary and treasurer. Brethren C. E. Resser and Elmer Cline of Washington, D. C., were present and assisted in the organization. April 30 Bro. Walter Kahle met with the leaders of the district at the Westminster church. A representative group was present and the program of the church was discussed. Two were added to the church by baptism on May 16. A mother and daughter banquet was held May 17 with 125 present. A splendid program was given, concluding with an effective candlelight service. Bro. Stauffer Curry, a graduate of Elizabethtown College, has been secured to serve as summer pastor. He will assist our associate elder, Bro. Geo. A. Early, in the work here.—Mrs. H. Edgar Royer, Westminster, Md., June 3.

NEBRASKA

Lincoln.—Since our last report two have been received into the church by baptism and one by letter. At our last council the church decided to keep our present pastor, Bro. Leonard Birkin, another year. On April 11 the Sunday-school held its quarterly birthday dinner. Afterward there was a short program and a birthday offering was received. April 21 the ladies' chorus gave an Easter program of songs and readings that was much enjoyed. May 12 the mothers gave an interesting pageant entitled Mothers of Yesterday and Today. On May 19 about sixty members enjoyed a spiritual love feast together. Our pastor officiated. Our Sunday-school is growing in interest and attendance.—Mrs. Lillie West Treadwell, Lincoln, Nebr., June 1.

NEW JERSEY

Amwell church held a council meeting on April 10. Bro. Horne was given a call to serve the church another year which was accepted.

Two trustees, Brethren B. B. German and Paul Gary, were reelected for three years. Our morning service on Easter Sunday was well attended. Two young people came forward and gave their hearts to the Lord. Our love feast was held on May 19 when Bro. B. B. Ludwick of Quakertown, Pa., gave us two very inspiring sermons. The Sunday-school, conducted by Sister Gladys Emery, is well attended.—Dora H. Hoppock, Sergeantville, N. J., June 5.

OREGON

Portland.—The first Sunday in April marked the beginning of a change in the Sunday-school program, when we eliminated the closing exercises and merged into the church service. In this way the junior Sunday-school does not meet with the remainder of the school at all. Bro. Barr, our pastor, held meetings the week preceding Easter and on Good Friday evening we held our love feast. On Easter Sunday during the morning worship service the juniors gave four numbers in song which were very impressive. During the evening service the play, *The Half of My Goods*, was dramatized by the B. Y. P. D. They have since given it at Ridgefield, Wash., and plan to present it at Newberg, Ore., in the near future. The Home Builders' class recently purchased a small radio for one of our shut-in sisters. Plans are being made for the Vacation Bible School to be held in July.—Mrs. Fred C. Williams, Portland, Ore., June 1.

PENNSYLVANIA

Aughwick (Germany Valley).—Our revival meetings in charge of our pastor, Bro. H. W. Hanawalt, closed on Sunday night, May 12. The love feast was held the evening of the 11th when 150 communed. Bro. E. Howe of Maitland officiated, assisted by Bro. Hanawalt and some of the deacons. In the afternoon prior to communion, nine received baptism, five of them responding to the invitations given in the meetings. On Easter evening the love feast was held in the Rockhill house with a large attendance. April 20 an Easter cantata was given in the same house to a large and appreciative audience. Our Children's Day program will be given on Sunday evening, June 23, in Germany Valley.—Mrs. H. A. Wilson, Shirleysburg, Pa., May 31.

Codorus.—April 22 our quarterly council was held at the Codorus house. Delegates to the Annual Conference are Bro. S. B. Myers and Bro. Obed Frey; alternates, Bro. Geo. H. Keeny and Bro. M. M. Hartman. April 14 Bro. Chauncey Trimmer of York, Pa., delivered the sermon at the Codorus house. Our pre-Easter services were held at the Codorus house. Special music was a feature of these services. May 5 a missionary meeting was held at the Shrewsbury house when Bro. Phares Forney of East Petersburg delivered the sermon. May 6 Bro. Jesse W. Whitacre of Shamokin, Pa., began a revival meeting at the Codorus house. He delivered sixteen strong gospel sermons and as a result ten have been baptized. There was a large attendance each evening and we feel that the church has been strengthened. May 26 our love feast was held at the Codorus house. Bro. C. B. Sollenberger of Carlisle delivered the preparatory sermon and also officiated at the communion. Other guests were Brethren J. E. Myers, N. S. Sellers, G. M. Resser, C. F. Trimmer, Jos. Baugher and R. S. Krout. Our Annual Meeting offering amounted to \$176.33.—Esther B. Hartman, York, Pa., June 1.

Maple Grove church met in council May 12 to elect two deacons. Brethren Paul Berkey and Harold Trent were elected and installed the same day. Following this service a sister was anointed. The communion service was conducted by the pastor, P. C. Strayer, on May 26 with forty-two members present. On Easter the Sunday-school had a special program and Mother's Day was observed with a short program by the different classes of the school. Bro. John Graham from Windber, pastor of the Berkey church, is to hold a revival meeting the last two weeks in September.—Mrs. P. A. Berkey, South Fork, Pa., June 1.

Mechanic Grove.—We have just closed an inspiring and uplifting revival meeting with Bro. R. N. Leatherman of Union City, Ind., evangelist. He preached the Word in such a way that our entire church and community have been revived and inspired. Ten persons were baptized as a result of the meetings. Our love feast was held May 18 when the following were with us: Brethren Fike and Rittenhouse from Easton, Md., Samuel Hertzler, Bro. Forney and Bro. Heisey. Bro. Fike officiated. He and Bro. Rittenhouse preached for us the following Sunday morning. Our Vacation Bible School will begin July 22.—Martha A. Bucher, Quarryville, Pa., June 5.

Midway.—During the last quarter one letter was received and six were granted. Easter evening our young people very impressively presented a pageant, *The Unshadowed Cross*, to a large, appreciative audience. The remaining six applicants (converts of our revival conducted sometime ago by Bro. Paul Myer) entered the church through baptism. April 30 the young people gave an exchange program, *Youth Building a New World*, for the West Conestoga young people; following this they enjoyed a fellowship hour. Christian parents were honored at our Mother's Day program which was rendered by the various departments of the Sunday-school. Our love feast was held May 11 and 12 with 235 communing. Eld. Howard Merkey of East Fairview congregation officiated. Inspirational messages were brought to us by Elders A. C. Baugher, Frank Carper, Howard Merkey, Paul Myer, J. B. Eberly and Nathan Martin. Our delegates to the district Sunday-school and missionary meeting held on Ascension Day were Brother and Sister Howard Risser. We greatly appreciated the letter from Brother and Sister Edw. K. Zeigler of India to whom we give one-half support. Our Conference offering totaled \$150.—M. Lucile Sanger, Lebanon, Pa., June 4.

Mt. Olivet.—On April 14 the Elizabethtown College quartet rendered a program for us in song which was very inspiring. On April 27 we held our annual council meeting. Bro. J. E. Rowland was elected presiding elder to fill out the unexpired term of Eld. C. L. Baker. Bro. Chester Shuler was called to the deacon's office and he and his wife were duly installed on the following day. Bro. M. S. Kipp and wife are our delegates to district meeting with Bert Kipp and C. E. Shuler, alternates. On April 28 we held our love feast. Bro. J. R. Herselman and C. R. Oellig preached the examination sermon in the afternoon. The Willing Workers' Pioneer class rendered the pageant, *If They Only Knew*. Bro. C. R. Oellig officiated at our love feast. Bro. E. S. Kipp and W. H. Miller were present also. May 19 the Sunday-school sent an offering with a number of individual contributions amounting to \$34 to Sister Ida Shumaker of Bulsar, India. The Willing Workers' class previously had sent an offering of \$10. May 26 we took the missionary offering for Annual Conference. June 16 we will have a Children's Day program.—Mrs. Ada Brandt, Millerstown, Pa., May 29.

Mt. Pleasant.—We were glad to have Brother and Sister B. M. Rollins of Keyser, W. Va., conduct an inspiring and helpful evangelistic meeting at our church beginning April 29 and closing May 12. Bro. Rollins was a former resident and a member of our church when he became a minister. Sister Rollins ably assisted by telling stories to the children, which the older folks also enjoyed. Prof. Loose, an evangelistic singer, had full charge of the music, rendering special numbers, some of which were illustrated with colored slides. The services were well attended. Several delegations from other churches were present. Thirteen were received into the church by baptism and five on former baptism. We have an enrollment of 180 in our Sunday-school; on May 12, the last day of our meeting, 244 were present. In spite of the fact that we have no regular pastor, we have had services every Sunday; Bro. Remo Fletcher came to our aid and we appreciate his willingness to help us. This year we have set a goal of \$1,000 to be paid on the principal of our church; we have paid over \$600 at the present time. The young people sponsored a series of lectures on Love, Courtship and Marriage by Bro. W. K. Kulp. Very interesting meetings are held by the young people every Sunday night. Our communion was held on April 21 with a good attendance.—Ethel Miller, Mt. Pleasant, Pa., May 27.

Perry.—Since our last report one has been received by letter. On the evening of April 25 our elder, Bro. S. C. Godfrey, came to the Farmers Grove house and preached three evenings. An all-day meeting was held on Sunday, the meeting closing in the evening with the love feast. One was baptized. April 28 Bro. J. A. Buffenmyer of Bunkertown, Pa., began a meeting in the Manassa union house, Perry congregation, preaching sixteen sermons. The house was well filled each evening. Eleven young people stood for Christ, nine have been baptized and two await the rite.—Clara E. Steerman, Blain, Pa., May 27.

Ridge.—This church recently experienced quite an uplifting revival. It began May 13 with a sermon by Rev. Clyde Meadows of Chambersburg. Tuesday evening our pastor, Bro. J. D. Reber, preached for us. Wednesday, Dr. J. Linwood Eisenberg of the State Teachers' College conducted the service, and on Thursday Bro. W. N. Zoblér of Lancaster came; he labored with us for ten days. We are especially grateful for the cooperation of neighboring churches and for the various groups of singers who came and inspired us with their messages. As a direct result of the meetings thirteen confessed Christ and three more were received on former baptism. On June 30 our pastor will preach his last sermon here and go to another field of service. Our Children's Day will be June 16.—Mrs. John Booz, Shippensburg, Pa., June 3.

Snake Spring Valley church met in council March 25. Delegates to district meeting were elected: Alva Shuss and Adam A. Snyder. Our church held an interesting series of meetings May 5 to 12 with Bro. Isaac Wareham of Elizabethtown College, evangelist. He preached interesting sermons, filled with gospel truth which drew a good attendance each evening. The meeting closed with our love feast. Easter Sunday was observed with an interesting program by our Sunday-school. On Mother's Day the program was given by the Willing Workers' class. On Sunday morning, May 19, Bro. Chas. Helsel of the Kootz congregation gave us an interesting sermon on Prayer. The Sisters' Aid reorganized with Sister Alma Van Horn, president. Most of the work of the Aid now is quilting. Bro. Chas. Cox of Claysburg will preach a harvest sermon for us on Sunday, Aug. 18.—Fannie E. Snyder, Everett, Pa., June 8.

Warrior's Mark (Spring Mount).—At our business meeting held in early spring, we decided to hold two weeks' services preceding our love feast. We were fortunate in being able to get Bro. Chas. Cox of Claysburg, one of the ministers who has gone out from this congregation. Our pastor, Bro. Hoover, opened the services on Sunday evening, May 12. Bro. Cox came on Monday and continued with us for two weeks. His messages as well as his assistance in the song service were an inspiration and help to all who heard them. May 23 a group from the Bellwood church was present at the service and gave us some special music. On the evening of the 24th a group from the Claysburg church was with us; their men's chorus brought us a number of special selections. On Sunday afternoon, May 26, we held a baptismal service at the Tyrone church, our pastor, Bro. Hoover, administering the rite of baptism to nine applicants. In the evening we held our love feast and communion service with forty-two members present. Bro. Chas. Cox officiated, assisted by Bro. Paul Cox and our pastor.—L. Grace Nearhoof, Tyrone, Pa., May 31.

Upper Conewago.—Our church experienced a spiritual blessing May 19 to June 2 when Bro. H. A. Merkey of Manheim conducted a two weeks' revival at the Hampton house. Bro. Merkey's eighteen forceful, spirit-filled messages inspired us for greater activity in the Lord's work. He labored faithfully and while with us visited in many homes. As a direct result of these efforts fourteen were received into the church by baptism. March 8 the churches of Abbottstown and East Berlin joined in observing the World Day of Prayer. March 10 Bro. Finnell spoke to a large audience at the Hampton house on Evils of the World. Easter Sunday afternoon the young people presented a pageant entitled The Gift of Life. After the program Bro. W. N. Zobler from Lancaster gave an impressive address; also special numbers in song which were much appreciated by all. Our council was held in May. A number of ministering brethren were present at our love feast on May 18 and 19. Bro. Hershey from Manheim officiated. June 2 a special joint Sunday-school meeting of the York, Codorus, New Fairview and Upper Conewago congregation was held at the Mummert house. A fine program of special music, addresses and readings was given. We were glad to have Bro. I. N. H. Beahm with us on the evening of June 3. He gave a splendid sermon on Ideals of the Church of the Brethren.—Bertha E. Hull, East Berlin, Pa.

VIRGINIA

Bridgewater.—At a special business meeting on April 22 the pastoral board recommended securing Bro. Chester Harley, a senior in Bridgewater College, as our pastor for the summer. Their report was accepted and Bro. Harley will begin his duties the middle of June. Two queries were sent to district conference, one for Annual Meeting. At the quarterly council on May 6 nine letters of membership were received. We decided to end our church year on Feb. 28 in accordance with a decision of district conference. Our B. Y. P. D. programs will be combined with the preaching service on Sunday evenings, keeping the entire service within one hour during the summer months. Bro. Robert Strickler who was licensed to preach for one year will be installed into the full ministry in the near future. Bro. J. T. Glick of the Summit congregation began a meeting in our church on April 14 and preached each evening during the week, closing on Easter morning. Seventeen boys and girls from the Sunday-school confessed Christ and were baptized. On Easter evening the glee clubs from the college rendered a program. Our communion was held the evening of May 5. We are much pleased to have our young members who are away from home arrange to enjoy the love feast with us. Bro. J. T. Glick brought us the morning message on Mother's Day and the young people gave a suitable program at night. Special services for mothers were also held in some of the departments of the Sunday-school.—Mrs. O. F. Foley, Bridgewater, Va., May 22.

Columbia Furnace.—Our revival meeting just closed at Columbia Furnace, Woodstock congregation. Bro. D. W. Bucklew of Lebanon, Pa., conducted the services and preached nineteen powerful spirit-filled sermons. He visited in eighty homes, conducting worship in each one. At the altar he received twenty who gave themselves to Jesus. Nearly every evening a band of consecrated workers met and prayed earnestly for souls. On the closing night the large audience, composed of representatives of many different denominations, gave Bro. Bucklew a rising vote of appreciation for the wonderful work done in the community.—Ernest L. Miller, Woodstock, Va., June 11.

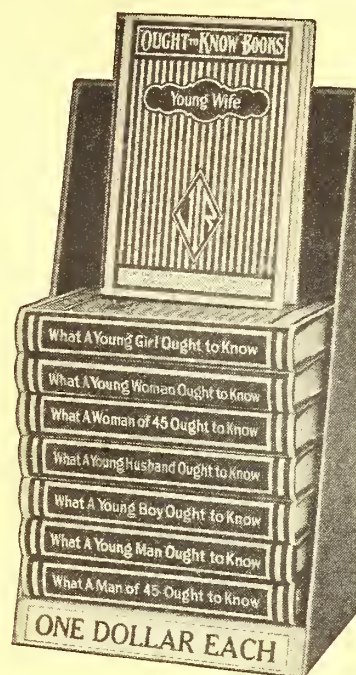
Jeters Chapel.—We recently started our Sunday-school which has been closed since Christmas. Our delegate at district meeting, Sister Fannie Spradlin, reported one of the greatest meetings she has ever attended. Bro. F. M. White of Salem, Va., has been sent to us as our elder. Bro. White visited our church on the second Saturday and Sunday in May and preached two fine sermons. Our pastor, Mrs. S. B. Broughman, also was with us the second Saturday and Sunday in May; she preached a fine Mother's Day sermon. She will preach every second Saturday and Sunday. We held our regular business meeting May 11. Our elder expects to be with us the fourth Saturday in June and will preach Saturday night and Sunday morning and evening. Sister Evelyn Thomas was elected reporter.—Evelyn Thomas, Vinton, Va., May 25.

Moscow church held its regular council May 17. Letters were granted to five members, making thirteen letters which have been given this year. We greatly miss those who have moved from us. Reports of various committees were given in a satisfactory way. An interesting report was given by Bro. J. L. Driver concerning the work at Griffin mission. We decided that the official body act as a nominating committee. Bro. A. H. Miller of Bridgewater gave us a very spiritual message March 31 on the subject, A Quest for Happiness. Our love feast was held April 20 with Bro. Marion Craun officiating. His message was very impressive and encouraging. Our young people have organized a chorus class to meet every two weeks for practice. Bro. W. H. Sanger preached an inspiring sermon on Mother's Day. May 15 we held a mother and daughter banquet, followed by an interesting program. Forty-five mothers and daughters were present and a pleasant evening was spent together. Our mission study book at present is Orientals in American Life, with Miss Mary Buck, instructor.—Mrs. Verna Z. Sheets, Mt. Solon, Va., May 25.

Mountain Dale church met in council April 27 at Mt. Dale. Bro. Henry H. Glover from Salem preached for us March 24, Bro. Chester Thomas on April 28 and Bro. Walter Van Sickle on May 26. All these sermons were appreciated by those who heard them. Sunday-school is moving along very nicely with Edw. Rodeheaver, superintendent. A splendid Mother's Day play was rendered on Sunday evening to a large crowd.—Grace Sisler, Hazelton, W. Va., June 8.

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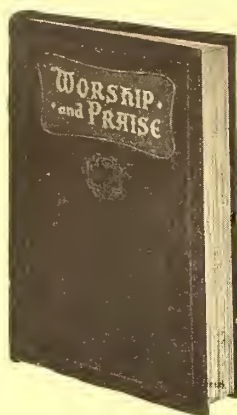
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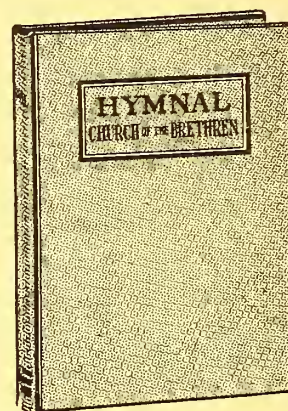
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Brethren Publishing House, Elgin, Ill.

GOSPEL MESSENGER

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With Our Young People at Winona Lake

Because of other sectional meetings happening at the same time, it was not possible to have many of the friends of young people, pastors, parents and leaders present at the young people's meetings. For this reason Miss Rachel Myers was asked to report briefly on the Conference time activities of our young people.—Ed.

The young people were at Conference. Actual count at the picnic was 422, and a check at the sectional conferences showed 21 districts represented by cabinet members, and young people from 32 different districts present. This is a splendid representation. Northern Indiana and Southwestern Kansas cabinets were most fully represented.

The old custom of older people inside, younger ones outside at district and Annual Meeting seems to be breaking down. The young people came to attend Conference, and they were to be found in general sessions and at business meeting, as well as in the meetings particularly for young people.

Sectional meetings were held Wednesday and Thursday. There were five groups: Peace, led by Dr. C. Ray Keim; the Home, led by Mrs. Rufus D. Bowman; Recreation, led by Bob Tully; Economics, led by Dan West; and Intermediate Camp Leadership, led by Raymond R. Peters. Hard work and clear thinking characterized the sessions. A writer in a current magazine says that young people in America today desire a cause. The Church of the Brethren is offering to her young people a real challenge to follow the greatest cause of all, and they are responding.

The peace group went into a practical discussion of plans for a year's program. Some suggestions made were: the study of our church's position on peace, and the presenting of peace to the public in effective ways. Each member of the group made a definite statement of something he or she will do for peace during the coming year. They also discussed the best attitude for our men to take in case of war; for in spite of all our desire and action to build goodwill, we must recognize the possibility of war coming and know where we stand.

The Church of the Brethren can lead out in certain phases of the Christian recreation field. We recognize that other organizations have given much study to this problem; but we have a background and a leadership which makes it easy for us to adventure into the study of recreation as it relates to the whole of the finest kind of life. The recreation group have built a suggestive code for leisure time activities, which they revised this year. Look for really creative leisure from the youth of our church!

Lack of jobs makes the economic problem a real and personal one today. The economic group studied the implications of what it means to be brethren in times of money difficulty. They

brought in some recommendations with regard to unemployment among our young people, and what they would like to see the church do about it.

The reporter from the home group states that this is a new field. It is strange that this oldest field of all has had so little study. Some one has said that it is strange that, though the church is built upon the home, a very few of our great hymns have to do with home situations or home life. But a good beginning was made in building convictions about home life, and we hope to make still more progress in local and district groups this summer.

Camps, too, came in for an overhauling. The intermediate leaders had a specialized discussion, and emerged feeling much clearer as to objectives and procedures in our summer camps, which have come to be so important in our program.

Shall we have a standard? The entire group went into council together to plan for next year's work. There has been some pressure for a national standard such as many districts use, stating the various emphases of the program, and a suggestive one was prepared. Sentiment was strongly in favor, however, of a clearly planned procedure for a year at a time, serving the same purpose as a standard, and yet more flexible.

Dan West presented a plan for a year's work, including aims, persons, activities, and materials and methods. The emphasis, beginning October 1, is to be "Christ in the Life of the Church." Only one person present felt that it could be truly said that Jesus was adequately present in the life of her local church. We want to work with the entire church group to bring him into church life more fully in 1936. Due to lack of time, the group was not able to discuss and revise the plan presented. It will be made available for the study of local groups.

Camp Mack was the drawing card on Saturday afternoon—or perhaps it was just the picnic. At any rate, cooks expecting 260 people, had to feed 422. We had a social time, saw Lake Wawbee, ate together, worshiped together by the lakeside, and got back to the Conference grounds in time for the evening session. With such a large crowd, this was a real feat, and that it was effectively and happily done, was a greater feat.

The young people are happy over Conference and are glad to be a part of the on-moving program of the Church of the Brethren.

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—Editor

"*THY KINGDOM COME*"

H. A. BRANDT—Assistant Editor

Vol. 84

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EDITORIAL

It's What You Think and Feel

THE deep significance of the emphasis on feeling at Winona Lake has been growing on me ever since I came away. Why does a state superintendent of public instruction like Dr. Paul F. Voelker of Michigan say that it is not what you know but what you love that is the determining factor in true education? And why does our own Dr. Garry C. Myers sound the same note so strongly, not to cite the further testimony of Dr. Robinson and Dr. Wickey? And many other Conference speakers?

It is because wide experience and observation have burned this truth in. These men do not mean to discredit knowledge. That is important too. But they have seen so much of its futility and worse, when the right emotional drive is lacking, that they must speak out now on the most vital need. It is a timely word.

The realization of this is undoubtedly at the bottom of that strong deep current of unity which flows through the church life and was so evident at the Conference, superficial differences notwithstanding. We understand each other better and we *feel better* toward each other than we did ten years ago. E. F.

We Learn It Again

ONE of the great broadcasting systems announces its purpose to limit more strictly from now on the sponsors of commercial programs. For example, a half hour program must not have more than three minutes of advertising talk. The lines are drawn too on the content of sales announcements. These must not be offensively insistent or detailed. They must exclude whatever would not be in good taste in any fireside social group.

The broadcasting company and the advertisers have been hearing from listeners in. They are learning again that the value of an appeal is measured by the favorableness of the impression left by it rather than by its

length or the trickiness with which attention is secured. And to this end, as they are learning again, moderation is a virtue worthy of attention. And respect for intelligence is another.

The field for application of this principle is as broad as life. It is the fourth note in that octave of Peter which Dr. Kurtz has beautifully named the Symphony of Life. Few of us play it well. The purchaser of pleasure is as expert as the salesman in defeating his own end. We know too much new psychology to understand the solid worth of self-restraint. Until experience burns it in again. E. F.

The New Offensive

I ASSUME a few things about the church as common belief that need not be proved to Christians. I assume that the church must be evangelistic, or it is not Christian; that it is missionary in spirit and practice, or it is not true to Christ. I assume that the church is "out for business, or she has no business to be out." I assume that the church has a task—something to do, and that Christ gave her a commission, which if she fulfills properly, she is the true Bride of Christ; and if not, her disloyalty is against her, as were the judgments against some of the seven churches of Asia. I assume that the church of the body of Christ, the "body of believers"—those who have faith in Christ and call him Lord, has been commissioned "to bear witness," and to go unto all the world, make disciples, baptize them, and teach them all things that Jesus has commanded. I assume that these things are accepted by all Christians who know anything about their Bibles and the Christian faith.

The *new offensive* is not a new gospel, or a different gospel to that which Jesus preached and revealed in himself. But it means a new awareness that there are fields of human need that the church has overlooked, and this failure on the part of the church is largely re-

sponsible for the loss of power and leadership of the church to meet the needs of this day. There is nothing wrong with the gospel, or with Christ, but the church has not grasped the full meaning, and has not applied it; hence the discord and maladjustments in our age.

It is not the business of the church, as an organization, to go into politics and business and promote or promulgate any pet schemes of "Men and Measures" reform. It is the business of the church to put the Spirit of Christ into men—into all men—so that men with the Christ Spirit will make a decent world, clean politics and honest economic relations.

Jesus summed up the whole Law and the Prophets, in: Love the Lord thy God, with all thy heart, and mind, and soul and strength; and thy neighbor as thyself. Jesus put these commandments together. They are not found together in the Old Testament. One is in Deut. 6: 5, and the other in Lev. 19: 18. Jesus put these together, and he meant that they should stay together. One can not honor God unless he has right relations with man. In Matt. 5: 23, 24, Jesus teaches clearly that we must "first be reconciled to our brother," then offer our gift to God. In the parable of the Good Samaritan (Luke 10: 25-37), the mercy of the Samaritan in contrast to the religious correctness of the Priest and Levite is held as right. Hence, "Go thou and do likewise." In the Great Judgment as pictured in Matt. 25: 31-46, the test of salvation was altogether on *right human relations*—mercy, kindness, sympathy and charity. This does not exclude other elements, but lacking these, there was no hope.

The *new offensive* of the church must be to put the spirit of justice, righteousness, and brotherhood into our human relations. Our economic situation is impossible. One of our best authorities gives government statistics to show that, at the present time, 83% of the people in the United States are poor; 10% have comforts; and 7% have luxuries. But when one considers the actual possession and control of wealth, the situation is still worse. 97% of the income-tax is paid by one-third of one per cent of the people. There are at present 17,000,000 individuals and families on public relief. This is not right, is not necessary, but it is a fact. It is a result of a false naturalistic philosophy of life, based upon materialism, greed and injustice.

The church can not ignore this situation. Many people say, "Smash the capitalistic system, then all's well." But that is not enough. Any system with dishonest men will not give right results. The church, as such, can not adopt or endorse, special systems, but she must teach *principles, ideals, the right spirit*, the fundamental truths of justice, righteousness, brotherhood, coöperation, and democracy in the whole life. Make the tree good and the fruit will be good. It is not enough to

just lambaste the rich and the capitalistic system. The church must create a new generation of people who are loyal to the true way of life.

The principle is economic democracy, which is brotherhood, or honest coöperation on the part of all who have to do with the production of wealth; the division of wealth; and the process of production, transportation and distribution of goods so as to protect the life, health and happiness of all. This is the principle. It is right; it is Christian; and it is democratic. It is genuine brotherhood and coöperation in supplying our material and cultural needs of the race.

Now, whatever system will accomplish this result most efficiently and most economically, should be discovered or created. As soon as enough persons have the spirit, the vision and the purpose to have economic justice, then that spirit will create the method by which to bring it about. The church must teach, *love your neighbor as yourself*, not as an abstract proposition, but as a practical way of life, in economics and politics, to meet the need of the hour.

From henceforth, evangelism that fails to preach a gospel for the whole man, and all men, must be denounced as unchristian. God, through Christ, has commissioned the church to be his witness, to be a light to the world, and salt to earth, to be living epistles to men, to be ambassadors of Christ. The gospel of Christ is fully adequate, in spirit and in ideals, to solve every human problem. It is for the church to preach that gospel with power and clearness.

The great mass of workers in the United States do not belong to the church. They say, "The churches are only rich men's clubs; the church is capitalistic." We hear too often, the communistic slogan, "Religion is the opiate of the people," a saying of Karl Marx. The new offensive of the church must evangelize the workers of America. Here is where the Church of the Brethren has a special obligation. We are not rich, we believe in brotherhood, and we feel a kinship to those who labor; and above all, we believe in a vital religion. Dr. Page was asked: "What would have happened in Russia if the church had tied up with the common people, instead of the Czar?" The answer came, quick and clear: "Two things would have happened: the church of Russia would be alive, instead of dead; and communism would be Christian instead of atheistic." Just so. In all revolutions, the lower strata of society remains; the upper disappears. The future revolution in the United States will be the same. The upper crust will disappear, and the masses will remain. Therefore, thus saith the Lord, "Evangelize these masses so they will be Christian, and by the power of the Christian spirit, they will create a new age that embodies the ideals of the kingdom of God."

D. W. K.

GENERAL FORUM

Assured

BY MINNIE B. SHERRICK

Why shall we fear
When he who calmed the storm-tossed sea is near?

Why anxious be
When everlasting arms are under me?

Why fret and sigh
When he, the Burden-bearer, standeth by?

All's in his hands
Who knows and cares and holds and understands.

Assured to be—
"What time I am afraid I'll trust in thee."

North Manchester, Ind.

The Certainties and Simplicities of Our Christian Faith

BY CHARLES C. ELLIS

Moderator's Address at the Winona Lake Conference

IN Jerusalem today the traveler tries to follow through the narrow and crowded streets the footsteps of the Master, as he staggered under his heavy cross out toward the hill of death. But inside a building near the Ecce Homo arch, several steps below the roadway of today, has been uncovered a fragment of the pavement on which the blessed feet of our Lord undoubtedly trod. The debris of the centuries has fallen upon it and gradually hardened into the roadway of today.

So above the simplicities of the gospel and the certainties of the Christian message have gathered the complexities of our activities and the complications of our theologies. It is my conception that the Church of the Brethren was one of the attempts to lay back the incrustations of medieval centuries, even those that had survived the Lutheran reformation, and to get down to the foundation pavement of the simple gospel. Our fathers therefore turned away from all creeds and theological formulas and built their faith on the simple record of the Word of God. After two and a quarter centuries it might be well once again to examine our foundations, lay back if we can every layer of tradition, of human philosophy or humanistic procedure, and ask ourselves in all sincerity whether there is not a substratum of Christian reality upon which we may all stand together and out from which we may move in our crusade for Christ.

It is interesting that our early leaders could repudiate infant baptism without sharing the excesses of the Anabaptists; they could recognize with the pietists that religion is a life without repudiating doctrine; they

could share the Quaker opposition to war without sharing the essential rejection of the Word of God in favor of an uncertain inner light. Dr. Brumbaugh well says, "They knew all shades of faith and then turned from ecclesiasticism and pietism alike to carve out a new and distinct order of faith and practice. It seems almost just to assert that they were divinely guided in selecting from a myriad of widely varying practices and interpretations those few and simple elements of the Christian faith and practice which are increasingly potential in shaping the religious thought and life of the Christian world."

The writer of the third gospel begins with a reference to others who have declared "those things which are most surely believed among us," and gives as the reason for his own narrative "that thou mightest know the certainty of those things wherein thou hast been instructed."

We need today a recovery of the certainties that rest not in the dogmas of the traditional church, but in the authority of the Word of God. A recent writer has pointed out that "the crying distress of the world is that the man of today knows no word which really takes him captive." Our road of approach is the assumption that the Word of God can still speak with authority for our day and for every day; that it is the supreme function of the church to promulgate that Word with authority, and that it may be helpful to strip the message of every weight that it may "have free course run and be glorified." Several times the apostle Paul introduces thus the word that he would transmit: "It is a faithful saying." Our world is full of sayings which issue from press and pulpit, rostrum and radio in a steady stream, indeed, in an overwhelming flood. It is very difficult to distinguish the certain truth from paid propaganda. It is true we have coined the word *science* to indicate assured knowledge, but even this fails us when in the name of science men put forth, not established facts, but unproved theories. It seems reasonable that the statements attested by this apostolic sanction carry with them more than ordinary significance. It has been suggested that such statements had perhaps become proverbs in the early church and were therefore early forms of the Christian creed.

Among these declarations is the one by the apostle Paul in 1 Tim. 1: 15: "This is a faithful saying and worthy of all acceptance that Christ Jesus came into the world to save sinners, of whom I am chief." We may not know just why the man who wrote these words gave himself the distinction of being the chief of sinners; but he seems to link it to the days that must always have been a horrible nightmare to him, when he was "a blasphemer, and a persecutor and injurious." Perhaps the angel face of Stephen haunted him and the cries and groans of other godly men and women whom

he had hounded unto death followed him. Here is a man able to say what any human being has rarely been able to say—he was blameless before the searching law of God; zealous in his religion which he had every reason to believe was divinely ordained; conscientious in persecuting men whom he thought were dishonoring God; yet this man puts himself at the head of that line of human riffraff that we call the down-and-outs as well as in front of the more respectable up-and-outs. With no apologetic attitude, but frankly and openly he confesses that he is the chief of sinners, and that all his own righteousness is as filthy rags. There is none of it that he can offer, or that any longer he cares to offer for the sin of his soul. What does it mean? Does it not mean that he had looked at himself in the radiance that streamed upon him from the purity and holiness of his blessed Lord. The washer woman said that her wash looked very white until she laid it upon the driven snow.

Paul, however, is doing what every soul of man must do who would enter into life—he is making personal and applying to himself the truth of this crucial statement that “Jesus Christ came into the world to save sinners.” Here in a few words is a statement of the most important fact in human history and the reason for it. On this fact swings the door not only of human history but destinies of men that reach into the eternities. Here is Eden and the fall, Bethlehem and the incarnation, Calvary and the cross. Here is the repetition of John 3: 16; the duplication of Christ’s own word that he came to call sinners to repentance and to give his life a ransom for many. Here is all of the fact that he lived before he was born of Mary and the shadow of the cross fell over his way from the first. Here also is a foundation truth which Paul recognized, one which we touch very lightly if at all. It is that “All have sinned and come short of the glory of God.” No one but the church is going to tell that to men, and even the ministry of the church seems to hesitate to say it out loudly enough for all men to hear.

Since last we met in Conference, leaders of Christian thought have spoken clearly and strongly on the challenge presented to the Christian church by the impact of the paganism of our day. Three of these pronouncements I have studied somewhat carefully. Bishop Manning of the Episcopal Church says that the three chief needs of the church today are: first, a more real conversion to Christ; second, a new and greater call to holiness of living; third, a preaching of the full gospel of Christ in all its power. A former moderator of the Presbyterian Church declares that the need is for a transforming message. A Methodist leader indicates among causes for the world’s confusion the substitution of human programs for divine salvation, and the denial of depravity “because it did not fit the self-sufficient,

self-assertive spirit of the day; and seemingly we were unconscious that this self-assertive mood was the very depravity we were denying. We even surrendered to the demand of the age to abolish restraints . . . to the point of declaring the ten commandments outmoded. We seem to have been unconscious that sin is not so much immoral details as this very self-sufficiency which we have loved.”

Some of us recall the day when we wondered whether human beings could ever slump under civilization to such depths of baseness, cruelty and heartlessness as we have witnessed in these recent years. We even wondered at such scriptural statements as occur in Second Timothy Three. Today we ought to be able to agree that human depravity is not only a fact, but that it manifests itself in most revolting forms; and certainly there is no gain in blinking a fact, especially when the church is able to offer the all-sufficient remedy in Christ. Even Lord Morley is quoted thus: “There is a horrid burden and impediment in the soul of man which the churches call sin, and which, by whatever name you call it, is a real catastrophe in the moral nature of man.” A recent writer says: “If the Protestant church is experiencing a critical hour in its history, it is due in part to the fact that she has been untrue to this great Reformation doctrine of the justification of the sinner, and has gone about to provide a religion not so disagreeable to men of pride. In her eagerness to conciliate the modern spirit she has surrendered to the temptation to become a church of the religious-minded, the home of culture and ethical idealism, and has left off to be a church of sinners. Hope will return to her when once more she is willing to be a church of the mercy of God, the fellowship of those to whom God in Christ has proclaimed forgiveness. For the purpose of God with man in Jesus Christ is not to elicit his slumbering divinity, but to deliver him from his sins.”

This means of course, as Weatherhead has said, in common with many others, that the church’s first work is to change men’s lives. As he points out, this is a slow business. Jesus said it would be, and often it is not dramatic, or sudden or obvious. External measures seem more effective, but still, no act of Parliament, no economic change, no resolution will bring in the golden age or cleanse the world. Then he adds: “If I could bring a slum landlord, or the owner of a brothel, or the sweatshop owner face to face with Christ, I could do more real good than by an act of Parliament against slums or immorality. . . . When men and women in the churches find God, their first concern will not be to improve the world. Their passionate desire and purpose will be that the world through them might be *saved*. They will be a group of young people of all ages who have found that experi-

ence of Christ which makes the New Testament the most thrilling Book in the world, and who seek to change the whole world by passing that experience on." Our own church deserves credit for its continued recognition of what our first foreign missionary Wilbur Stover called the great first work of the church. The suggestion to "rethink missions" is ever timely if we rethink them in the light of the Great Commission. But the suggestion to eliminate the evangelical message from missions will never come from those who concede that Jesus Christ came into the world to save sinners. For this is the gospel. The peril of the church is that in her zeal for many things good enough in themselves, she may neglect the one business which is hers and which no other will undertake if she neglects it.

It might be that our personal zeal for this cause that is Christ would be greater if we placed upon our own salvation a higher rating than we do. I remember hearing dear old Floyd Tompkins, rector of the famous Holy Trinity of Philadelphia, say that not only on the Good Friday, but on every Friday he repeated the words of the old hymn:

"There is a green hill far away
Without a city wall
Where the dear Lord was crucified
Who died to save us all.

"He died that we might be forgiven,
He died to make us good,
That we might go at last to heaven
Saved by his precious blood."

"It is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners."

Another of Paul's emphatic statements is in 2 Tim. 2: 12: "It is a faithful saying, for if we be dead with him, we shall also live with him. If we suffer we shall also reign with him. If we deny him, he also will deny us." Christianity is allegiance to Christ—not adherence to rules of conduct, or primarily acceptance of creeds, but loyalty to the living Lord. By the lakeside his call was, "Follow me"; and to Peter, after all his wavering and denial the Lord's repeated question was, "Lovest thou me?" A personal devotion characterized the disciples who traveled the earth-ways with him, and when he came back from the grave their love flamed anew. For him, after he had gone away, they gladly laid down their lives; and countless multitudes have done so since.

When Barnabas came to Antioch to the gentile converts there "he exhorted them all that with purpose of heart they would cleave unto the Lord." Commenting upon this, Maclaren suggests that the sum of all objective religion is Christ, and the sum of all subjective religion is clinging to him. So that from whatever point of view we approach Christianity it all resolves

itself into the person of Jesus Christ. "What think ye of Christ?" is still the crucial question of our faith as it has been, all across the centuries. Dr. Henry van Dyke shows how true this is with these striking words: "The name of Christ was magical; not as a secret and unintelligible incantation, but as the sign of a real person, known and loved. It enlightened and healed and quickened the heart of an age, which, like our own, was dark and sorrowful and heavy with doubt. The music of that name rang through all the temple of the church. The acknowledgment of that name was the mark of Christian discipleship. To confess that Jesus is the Christ was the way to enter the church. The symbolism of that name was the mark of Christian worship. The central rites of the church were baptism into Christ and communion with Christ. Fidelity to his name was the crown of Christian martyrdom. The inward, vitalizing, self-propagating power of Christianity as a religion has always come from the person of Jesus who stands at the heart of it. Read the roll of those in every age whom the world has acknowledged as the best Christians, kings and warriors and philosophers, martyrs, heroes and laborers in every noble cause, and you will see that the test by which they are judged is likeness and loyalty to the personal Christ. Then turn to the work which the church is doing today in the lowest and darkest fields of human life, among the submerged classes of our great cities, among the sunken races of heathendom, and you can not deny that the force of that work to enlighten and uplift, still depends on the simplicity and reality with which it reveals the person of Jesus to the hearts of men. Christianity as a missionary religion would be fatally crippled if you took out of it the familiar story of Jesus and his love." All of which but emphasizes the fact that we begin to be Christians when like the Thessalonians we turn to the Lord from idols, and we continue to be Christians by cleaving to the Lord as did these disciples who, perhaps in derision, were first called Christians at Antioch.

There is a familiar story of one of Napoleon's soldiers under the knife of the surgeon. As the knife sank in above his heart he said, "Cut a little deeper and you will find the Emperor." But not more deeply enshrined in the heart of the French soldier was the Christ within the hearts of those who trusted him for life or death. "To me to live is Christ," was not mere sentiment for the apostle Paul; nor is it to any who hold allegiance to Christ. If Christianity is loyalty to the living Lord, then there is no allegiance superior to this, and like the Master himself we ought to be able to say, in earnest desire at least, "I do always those things that please him."

If perchance some one may inquire the practical value of such devotion, may he be reminded that, "Whatever the early church was and did, beyond a doubt her

character and her activity were but the resultant of the personal influence that flowed from Jesus Christ." Down to this hour there is nothing that can purify and empower life like sincere devotion to him. It is related that a little fellow on a visit with some school fellows to Paris refused to join them in some escapade, giving as his reason, "Twing would not like it." Twing was their headmaster over in England, and the boys tried to show him that Twing would never know it. But he was immovable. It was not the question whether Twing would know it that bothered him, but the question whether Twing would like it; and he loved his master and respected him too much even in Paris to do a thing that would not please him. Rules of conduct are unnecessary for the schoolboy who would do always the thing that pleases his master. The new morality makes no claim upon the young Christian who knows that moral commands were not repudiated, but filled full with new meaning by him to whom he owes his first allegiance, if by any right he is to be Christian at all.

The story has been often told of the college boy who had the wall of his room filled with pictures, good, bad and indifferent. When his mother saw the room she uttered no word of criticism, but simply went home and sent her boy another picture to hang upon his wall. It was a copy of Hofmann's Boy Christ. When she saw the room again all the other pictures were gone. When she asked the reason her boy said, "Well, mother, they could not stay there with him." We sometimes ask what can challenge our youth. The answer of our day seems to be that dominating personalities challenge them. If on the wall of their imagination they would but place the form of this greatest personality of our world and of all worlds, and beneath it the legend, "Remember Jesus Christ," no doubt they too would pause as did Zinzendorf before the figure of the thorn-crowned Christ and walk out saying, "I have henceforth but one passion—it is he."

"Lead on, O King eternal,
The day of march has come.
Henceforth in fields of conflict
Thy tents shall be our home."

Huntingdon, Pa.

Women's Work, the Five Year Period

BY MRS. ROSS D. MURPHY

An Address at the Winona Lake Conference

WE have now closed the fifth year of service in what we have chosen to call our larger program of women's work activities. It is a good place to pause long enough in our thinking to make an inventory of progress, to survey the field as to present needs and the possibility of meeting such needs and to plan for a more consecrated service in a larger sense than ever before.

Outstanding among the incentives for launching a larger program of women's work five years ago was the desire to unite all phases of women's work in one program of activity and to integrate that united program with the program of church. As we think backward we realize that this incentive has become a constant purpose moving toward an actual realization.

Two important factors have made toward the realization of greater union. One of these factors is the growing interest in a common missionary project large enough to challenge our best efforts and of such a character as to appeal to the interest and imagination of all. Another factor is a growing consciousness of the program of the church as a whole and an increasing desire to participate in carrying forward that program.

So much for the interpretation of forces active during these five years. With such forces as these at work, we must surely, if we are alive to the situation, have come to realize certain needs as well as certain possibilities or opportunities to meet these needs. Perhaps the most important growing realization is that the very heart and soul of our program is evangelization at home and abroad and I use the term evangelization rather than evangelism advisedly, for to me it is a progressive operation rather than an accomplished fact which involves Christian character. The raising of funds to carry forward the organized missionary work of our church is only a part of this larger program of evangelization.

The raising of funds to be sure is an important part, and the more so as it is to a large extent a measure of the development of Christian character, or a measure of the degree of spirituality; but the enlargement of life in the realm of Christian service is vastly more important. Therefore, as a distinct and definite part of our program we, as women, must assume our responsibility in making effective this phase of Christian activity, or of the program of the church. This means that we shall not only aim to enlist every woman of the church in supporting our various projects of money raising, but that we shall not be satisfied until every woman has been enlisted in the enlargement of her own spiritual possibilities, which will express itself in consecrated Christian service. We believe certain practical opportunities within our own program are offered to meet this need.

One of these opportunities is a renewed emphasis upon the Christian family and home. It is our opportunity and our business to make it possible that the home of today may be as distinctly Christian in its own way as were the majority of our homes in their way fifty years ago. And this is quite likely to involve a very active and an increasingly aggressive interest in the environment of the home which must needs include the entire community. We might pause here at length

emphasizing the relation of temperance, the motion picture, and other phases of social life and amusement to the problem of the home, but we shall allow you to make your own application. This opportunity, the renewed emphasis upon the Christian home, will also involve a very definite interest in the younger women and girls and should offer a constructive program of home building and creative motherhood.

Another opportunity is the desire of the world to have Christ's attitude toward peace and war interpreted in a way that is sufficiently practical to meet the needs of today. Certainly Dunker women ought to find a large place in their program through which they may make a peculiar and distinctive contribution toward the solution of this problem. In this phase of our program we shall need to *do* some things and do them strenuously and with conviction. Not the least of which will be to strengthen and support the morale of our young people as they are launching out in a program of peace, which is bound to call for important and definite decisions on their part, decisions which may not always be easy to make. It is no longer necessary to establish our convictions. We, as Dunkers, have stalled long enough. We have, to use the words of the author of Deuteronomy in the Old Testament, "Encompassed the mountain long enough, it is now time to move northward."

Then there is the opportunity of self-enrichment—of communing with God through Jesus Christ under the guidance of the Holy Spirit. This may be done through the study of his Word, through a development of the prayer life and through the participation in such service as he may direct. For this, too, our program must afford a definite opportunity for exercise and activity.

As we look forward into the years immediately before us we see our task not small, but increasingly large. We see opportunities for accomplishing that task affording themselves on all sides. How many of these opportunities shall we grasp and turn into levers of control for determining the trend of our progress? Does the task, as it has been presented, seem too large? If it does, remember that it is the program of the church as we, the adult membership of that church, are able to carry it forward and this adult membership includes the men as well. Less and less in the future shall we be women and men, but more and more adults in one program, with a common goal. And then, too, as adults we must more and more recognize and be sympathetic toward the problems of our young people, offering the necessary support and encouragement to strengthen their morale. In the years ahead the young people must needs become more vitally interested in the common program of the church and support it with the zeal, strength and courage of their youth.

As has already been suggested, an important and growing realization is that the very heart and soul of our program is evangelization. As I see it the future emphasis of evangelism will not be so much to go out and drag souls from the edge of the precipice, but to so reflect the living Christ through the everyday experiences of our lives as to attract souls to him. As to whether the teachings of Jesus are practical, this is not a question in my mind. It all depends upon you and upon me, his followers, as to our ability and our desire to translate his teachings into actual experience. "And I, if I be lifted up, shall draw all men unto me."

Philadelphia, Pa.

The Prophetic Message

2 Peter 3: 2; 1: 19-21

BY ALBERT C. WIEAND

A Winona Lake Conference Sermon

THE subject assigned for this hour is *The Prophetic Message*. What this message is, is defined in the words of my text as being, "the words spoken before by the holy prophets and the commands of our Lord and Savior through his apostles." It is further defined in the first chapter of Second Peter as, "the word of prophecy," and Peter says that this "word of prophecy" of the Old Testament has been "made more sure" through the teaching and testimony of our Lord and the majestic glory of his personality.

In fact, the whole epistle of Second Peter seems to be written around this one big idea.

The prophetic message is contrasted with the teaching of false prophets who rail against the truth. The false teachers present "cunningly devised fables," or myths, leading men astray. Their motives are mercenary and lascivious. Against all these contradictions of the false prophets the true prophetic message is defended. This prophetic message has given to us "exceeding great and precious promises." Through these "his divine power has given us all things that pertain unto life and godliness." But *we*, on our part, "must give all diligence" in our faith to supply, or appropriate, every Christian grace. If we do these things "we shall never stumble," but shall have "richly supplied to us an entrance into the eternal kingdom of our Lord and Savior Jesus Christ."

This prophetic message is like a lamp shining in a dark place giving us the light of life.

This prophetic message did not come "by the will of man, but men spake from God being moved by the Holy Spirit."

I. It Is a Message of Inspiration

The true prophetic message did not come through the will of man, but the prophets were inspired. "They spake as they were borne along by the Holy Spirit."

Sometimes they did not even quite understand the meaning of the Holy Spirit's message revealed through them, but "they spake from God." The word prophet has three elements in its meaning which will be best remembered by stating them in the following manner:

(a) The prophets were *for-tellers*. They spake for God. They were God's representatives. God sent his message to the people through them and they were speaking for him.

(b) The prophets were *forth-tellers*. They were preachers. They proclaimed God's message to the people. They were preachers of righteousness and of judgment.

(c) The prophets were also *fore-tellers*. They told beforehand the coming of our Lord and Savior. They predicted the coming of the Messiah. They foretold "the great salvation" and also the great judgment of God.

This true prophetic message was taken up by the apostles and confirmed unto us. They had a fuller understanding of "the great salvation" and so we have the true prophetic message confirmed to us through the apostles.

This same prophetic message was also the message of our Lord Jesus Christ. He came to fulfill, to bring to its completion the good news which the prophets had foretold.

In fact the prophetic message is God's message to us. It was God who "was in Christ reconciling the world unto himself." It was "God who shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." It was God who inspired the prophets of old with the Holy Spirit. It was God who filled the apostles with the Holy Spirit and endued them with power from on high to proclaim God's great message unto us.

II. It Is a Message of Salvation

What, then, is the content of this prophetic message with which the prophets were inspired, which our Lord fulfilled, which the apostles confirmed unto us: this great message which God sent to us? The content of it is "the great salvation" which God provided for us. It is *good news* and the good news is that God has provided an adequate and sufficient salvation for all men.

(1) It is a *salvation from the past*. In the first place if we are to be saved, we must be saved from our sins, from sins of the past; we must be forgiven; we must be renewed; we must be reconciled to God; we must be cleansed. Our whole mind and heart and conscience must be changed in our whole attitude toward God and his truth. This is what we call conversion, or regeneration. In this sense to every Christian it is a past salvation. We were saved when we were converted, saved from impurity, corruption, from helplessness and de-

spair and there was no other way for us to be saved. Jesus Christ is the only, but an all-sufficient Savior.

2. It is also a *present salvation*. In this great salvation we can say, "We are being saved." There is constant escape from the defilements of the world, the flesh, and the devil. There is continuous victory over sin. There is continuously a new joy, a new peace, a new longsuffering, a new self-control, a new reverence for God, and a new fellowship with God. The Holy Spirit which we received when we were converted remains within and is an adequate dynamic. We are more than conquerors. Nothing can separate us from the love of Christ. God supplies all of our needs. We can do all things in him who strengtheneth us. We walk not after the flesh, but after the Spirit. We do not mind the things of the flesh, but the things of the Spirit. If we walk by the Spirit, we do not fulfill the lusts of the flesh. We have the mind of Christ. We have fellowship with God, in the Spirit. We have joy unspeakable and full of glory. In the midst of all our tribulations we are overflowing with joy. The power by which God wrought when he raised Jesus Christ from the dead is operative within us. Verily we "are being saved" continuously. It is a present salvation.

3. But it is also a *future salvation*. "We rejoice in hope of the glory of God." There is "a salvation ready to be revealed in the last time." We are "heirs" to an inheritance uncorruptible, undefiled, unfading. This inheritance is reserved in heaven for us. We may abide in heaviness for the present because of the manifold trials, but we have "set our hope perfectly upon the grace that is to be brought unto us at the revelation of Jesus Christ"; for then we "shall be partakers of his glory."

"And heaven's long age of bliss will pay
For all his children suffer here."—Bryant.

Certainly it is a great salvation. "For God, by his divine power, hath granted unto us all things that pertain unto life and godliness." And he has given us "exceeding great and precious promises." "Through these we may become partakers of the divine nature" and "have escaped from the corruption that is in the world through lust."

III. It Is a Message of Exhortation and Warning

The apostle says, "I shall be ready always to put you in remembrance of these things though ye know them." He also says, "Take heed lest ye fall from your own steadfastness." He warns against the false prophets and false teachers who shall bring in "damnable heresies," denying even the Master who bought them—heresies that bring on swift destruction, heresies that are motivated by lasciviousness and covetousness and by selfishness and self-will, heresies promoted by those "who are themselves slaves of corruption."

By them men are led astray and are "like the dog that has turned back to eat again his own vomit," or "like the sow that had been washed returning to wallow in the mire."

The apostle solemnly warns that all such teachers and those who are misled by them shall be destroyed. God did not spare the angels that sinned. He did not spare the ancient world when it sinned. He did not spare Sodom and Gomorrah when they sinned. He did not spare the false prophet Balaam when he sinned. And he will not spare them or us if we go astray.

IV. It Is a Message of Expectation and Hope

The true prophetic message which told about the first coming of our Lord and Savior Jesus Christ tells also about his coming again to consummate the kingdom which he began at his first advent. There are mockers indeed who mockingly say, "Where is the promise of his coming? For from the days that the fathers fell asleep all things go on as they were from the beginning of creation." "But the day of the Lord will come." We may not know when. We know "neither the day nor the hour," nor "the times nor the seasons." The angels do not know, neither does our Lord himself. It is not for us to know when; but "the Lord is not slack concerning his promises." And the Lord himself said, "I will come again and receive you unto myself." And the angels said when he ascended into glory that he will come again in like manner as he went away into heaven. Meantime God is waiting and longing that "not any should perish, but that all should come to a knowledge of the truth," and to repentance and salvation.

Meantime what shall be our attitude? And what shall we do while we wait? There is but one answer. When we know that an important event is absolutely certain to come, but do not know when it is coming, there is only one sensible thing to do; and that is to be always ready, for we know perfectly that the day of the Lord will come "as a thief in the night," and "in such an hour as we think not," said our blessed Lord. Meantime while we wait for his coming should any of us pass on through the gates of death into the great beyond, we shall meet him face to face; "We shall meet our Pilot face to face when we have crossed the bar." "For if our earthly house of this tabernacle be dissolved, we have a building of God, a house not made with hands." Knowing these things beforehand "let us beware lest being carried away with the error of the wicked, we fall from our steadfastness." But "let us grow in the grace and knowledge of our Lord and Savior Jesus Christ." For to depart is to be with Christ, and is far better. But whether we wake or whether we sleep, "we must all appear before the judgment seat of Christ." "What manner of persons therefore ought we to be in all manner of holiness and godliness, look-

ing for earnestly and desiring the coming of the day of God?" "For we look for a new heaven and a new earth wherein dwelleth righteousness."

Chicago, Ill.

The Church and Her Financial Program

BY C. G. HESSE

An Address at the Winona Lake Conference

ANYONE who has had to deal with the financial program of the church for the last fifteen years is cognizant of conditions that have affected the financial status of the church. For one thing, the entire program of the church has been tremendously expanded, requiring a much larger budget than in previous years. Again, the number of people in the church who have substantial resources has been very much reduced. In the third place, because of this condition, the support of the church must come from all of the members who have an income. Many of these have given little in the past and are therefore not used to giving.

The above conditions make it imperative that every church, regardless of its size and financial strength, have a well worked out financial program. The very life of the church is dependent upon this. A church can not function adequately today unless there is money to carry on the program. Therefore, as we think of the church and her financial program a number of things must be included.

In the first place, the budget of the church should be determined by the financial strength of the church. The resources of the church should be fairly accurately ascertained. This can be made in such a way that no one need take offense. However, this is not necessary in arriving at a fairly accurate estimate of the financial strength of the church. Some statistics have been gathered which throw light on this question.

For example, in a congregation of 150 members, we know that in an average church, about fifty of this number will have an income. The average income of these fifty will be between \$15 and \$18 per week. There may be congregations where the average income per member will be below \$15. However, we are thinking of the average church. If we assume that \$15 is the average income per week for this church of fifty people who have an income, the total income per week for this group would be \$750. This is the financial strength of the church considered on a weekly basis. These facts should be known before the budget for the church is considered.

The second thing that should be done is to build the budget. Now what ought to be the minimum budget for this congregation of 150 members, of whom fifty have an income, assuming that they average \$15 per week? This congregation should give for all purposes

at least \$2,000 per year. In other words, the budget of this church should not be less than this amount. If these fifty members would average in this giving five cents out of every dollar earned, the total budget would be raised. There are some who should give more than that. Quite a number should give ten cents out of every dollar, and some perhaps more. But if we take the minimum of an average of five cents out of the dollar, we have approximately \$2,000, or to be exact, \$1,950. This church would average \$13.33 in its giving per member. What is the average giving of our church according to the report of the United Stewardship Council issued in 1933? We average 6.70 for all purposes per member. In a list of twenty-five churches, the Church of the Brethren stands second from the bottom. The Reformed Church in America averaged for all purposes \$23.15 and the United Presbyterians \$23.15.

Sometimes you hear members say, who live in churches where the free ministry still obtains, that their church does not have to give as much as the church that employs a pastor. Is that the way we should consider how much of our means we should dedicate to the Lord? I do not think so. This situation does not give us the right to rob God. Congregations ought to give according to their financial strength and not on the basis of what they must give. Some churches have less local expense than others, for this reason such churches should give more to the support of the entire program of the church.

The budget of the church should be a unified budget. All the financial needs of the church both local and general should be included in the budget. The amount which the Sunday-school raises should not be left out. When the budget is presented to the church for adoption the purposes for which the money is used should be clearly indicated.

The third thing that should be included in the financial program of the church is the every member canvass. The financial resources of the church having been ascertained, the budget carefully worked out and accepted by the church, the next step is to get every member who has a regular income to assume his or her responsibility. Thus the budget must be sold to those who have an income. Those who do not have any income ought not to be expected to give. I do not mean to imply here that wives and children who have no income are not to give, husbands and fathers must make it possible so they can give. However, if there are members who have no income they should not be expected to give. The appeal must be made on the basis of ability to give.

Speaking from the standpoint of experience, I am certain that proportionate giving is the only true way to give. It is scripturally sound and appeals to every fair-minded person. The minimum should be five

cents out of every dollar earned. I have in mind here the person who has a regular income such as salary or wages. The business man and the farmer have a more complicated situation, but it can be worked out fairly accurately. Some work has already been done in this direction.

I suggest a card somewhat like the following be used:

EVERY MEMBER DEDICATION

Name of Church

In gratitude to God for his blessing upon me in my spiritual and material needs, and because I desire to be a faithful steward of all which he enables me to earn, I dedicate to his cause ☐5, ☐6, ☐7, ☐8, ☐9, ☐10 cents per week out of every dollar with which he entrusts me during the year,

beginning

Therefore on the basis of my present income, I will give to the church per week for Current Expense.....; for Missions.....

Name Address

A group of men, carefully selected, should be responsible for making the canvass. A supper should be arranged at the church or in some house for those who are to do this work. The plans for the canvass are carefully explained. These men are then asked to indicate what proportion of their income they will dedicate to the budget of the church. If the setup has been carefully made the response will be most gratifying.

It is a good thing to have the members make this an act of dedication on a certain Sunday at the church. In some cases it is done at the close of the morning services. For the last two years the First church at Roanoke, Virginia, has been doing it through the Sunday-school classes. This is quite satisfactory. After the morning service is over a check up is made on all those who have signed the cards. Those who were not present at the morning services are visited in the afternoon and a report is made on Sunday night. The membership is divided into sections and an effort is made to see all the members. If all can not be seen on Sunday, the men call on them during the week. The appeal is made on the basis of income. The members are asked to consider this an act of dedication. If their income stops, the obligation to give to the church ceases so far as their signing of the card is concerned.

The First church last fall launched the every member canvass with the appeal to give not less than five cents out of every dollar earned. As a result, the total budget was subscribed and more. A splendid spirit was shown in the church relative to this matter. The fairness of it appealed to all.

Some interesting facts were revealed after the canvass was over. Forty-seven who signed the cards indicated they would tithe, and the amount of the tithe of

this group was 42½% of the total budget; forty-three indicated they would give a certain amount of their income less than ten cents out of a dollar; the total amount for these was 21% of the total budget. These ninety people, and some of them were children, subscribed 63½% of the budget. I need not comment on these facts; they speak for themselves. The finances of the church are better this year than in several years. Whether this will continue I can not say.

Finally, what is the part the minister or pastor should play in the financial program of the church? There are some churches that feel the minister should not bother with finances. Some think that a minister is naturally not a good financier and therefore he could not be of much help in the financial program of the church. On the other hand, there are pastors who do not want to have anything to do with the financial program. Churches sometimes in calling a man to be their pastor assure him that the church has a good finance board and that he will not be expected to bother with that phase of the work. This sounds good to some ministers, and may sound good in a theological seminary, but my own experience leads me to the conviction that the minister would do well to listen to such statements with his tongue in his cheek. As a matter of fact the pastor must get behind the financial program of the church. He must be a good steward himself. He must be the moving spirit in the financial program. I deny the statement that is sometimes made that the minister is not a good financier. As a matter of fact he pays his bills better and more promptly than any other group. Indeed, I am convinced that the pastor who does not raise his own budget is doomed. The pastor must give some of his best thought to this phase of the work of the church. Jesus had much to say about man's relationship to his money and how he was to use it. The minister must teach and preach the gospel of stewardship as it relates to material and spiritual things.

Roanoke, Va.

Sharing Observations With the Home Church

BY C. D. BONSACK

Secretary of the General Mission Board

Thirty-third Installment

May 7. We visited the Tung Chou school fourteen miles from Peiping. This is where the children of our missionaries attend school. It is a beautiful spot and the atmosphere of the school seems splendid. They have the seventh and eighth grades and a splendid high school course. Prior to this the child's training is usually done by the mothers. The care of missionary children is one of our greatest problems, and with a well managed school of this kind it helps solve the problem at a critical point. These children rank well above the average in mental capacity and moral purpose.

May 8. THIS morning we drove to the Yenching University, about six miles out of the city. This is a modern university with excellent buildings and grounds built with mission money, mostly from the Methodist Church; though two or three other denominations are now coöperating. There are 800 students at present. The school's reputation for high grade work intellectually brought 1,200 applications last year for 300 openings. A brief talk with its president, Dr. J. Leighton Stewart, and a few other members of the faculty, gave us the outline of their plan for an exchange of students, the real object of our visit. From here a short visit to the Summer Palace near by gave us an object lesson on how ancient emperors and empresses spent the people's money for their own comfort and advantage—but of course this practice did not cease with ancient rulers! The dusty ride back to the city in rickshas will not be forgotten.

May 9. We were up at five o'clock for breakfast and to the train to begin our trip inland to our mission, making one stop on the way to visit the famous work of Dr. James Yen in adult mass education. We got third-class tickets and found all the coaches full, with scores standing. We decided to change to second-class, paying as much more for it, but this class also was full! The trainmen assured us of seats later on and put us in first-class until there was space. For the sake of those who do not know, I should say that first-class lacks most of the comforts and cleanliness of the older day coaches at home; so we shall not try to describe third-class. But the train really runs on time and that is so much more than it used to do we were happy with our progress. At 2:15 o'clock we arrived at Ting Hsien, the station to the work above referred to. Most people are familiar with the story of James Yen's work, how he was moved to teach the Chinese soldiers in Europe to write simple letters home, and how this led to the discovery of the ease with which this could be done. On his return he dedicated his life to adult education in the villages. This has now become a much larger experiment for including rural uplift, health and economic improvement.

May 10. It was a fresh morning before five as we got in rickshas to catch an early train for Ping Ting Chow. It was very dry, the dust was deep, and the ricksha men looked at some of us as though they wished we were not so big! The train was on time, and we were soon packed into our third-class places as tight as sardines in a box. We changed cars at a junction, where we also got some breakfast. On the way to the Shansi hills, leaving the plains behind, and passing through tunnel after tunnel, Bro. Miller began to feel that the China mission is as far from civilization as that of Africa. Bro. Brubaker was all expectancy, since to him it was returning to where he had spent

three happy and useful years. Arriving at the station we were met by Bro. Ikenberry with the Ford that has done faithful service for about fourteen years. We were soon aboard the car for the five-mile trip to Ping Ting Chow. As we entered the city the school children with their band met us, and we marched into the city in Chinese fashion. It was a great joy to both missionaries and the deputation to enjoy the greetings and fellowship. After a few minutes' rest and removal of part of the dust of the journey there was a formal service of welcome at the church. We were impressed with the large attendance and the evident growth in progress in every department of the work.

May 11. Distances in China are measured by the *li*. There are three of these in a mile. We went fifty li to the city of Leping to attend a baptism and a love feast. The trip over the mountains was made in the Ford in a little less than two hours. Mary Schaeffer had been in this vicinity for three weeks in evangelistic work. With a group of Christians she met us, and after winding through the streets of the city we finally reached the place now rented for services. Here we had a hearty welcome from the Christians assembled. The service of further instruction by Bro. Crumpacker was an impressive one and the baptism of two men and one woman followed. In the afternoon Bro. Brubaker spoke helpfully on the meaning of the love feast and its symbols, after which the meeting was held. One was impressed with the simple manner in which the ordinances were observed, all managed and arranged by the deacons of the local church. After the service we took the Ford home, Bro. Brubaker acting as our chauffeur, over the Shansi hills.

May 12. Early this morning Bro. Brubaker accompanied Bro. Ikenberry and Dr. Parker to the evangelistic tent more than a hundred li in the country. Bro. Miller addressed the women at the Sunday-school and the writer preached in the regular morning service. In America it was Mother's Day, and we attempted to use the occasion to urge our Chinese friends to give a bit more honor to women and motherhood than is common in China. It was a fairly delicate subject to touch on so soon after our arrival, but we trusted the need would justify the risk. The audience seemed to appreciate the effort, but one suggested that it was because the interpreter toned down some of the urges of the speaker, and likely this is true; for interpreters are like editors, by a little adjustment they can save a speaker's or writer's reputation. We ate dinner with the Crumpackers, it being the day before his birthday. During the afternoon many came with evidences of love and respect. It was touching to see their devotion and appreciation. The afternoon included a visit to the Ikenberry home and the fine family of four children. In the evening all missionaries met for a service in the Crumpacker

home, where the writer spoke in English. This was much easier from a language standpoint, and we trust a helpful service to all.

May 13 proved a cold and stormy day amid the Shansi hills. The dust was blinding at times. At the school to give a talk and conduct their worship, we found about 230 boys and girls in attendance. This school includes everything up to the end of the sixth grade. A brief inspection of classwork indicated order, cleanliness and apparent good work on the part of the teachers. Some classes recited together as boys and girls, while others did not. Most of these boys and girls were boarding students.

After this we visited the women's school and industrial work, where busy women learn the Bible and other helps for service. At the hospital we found the women's department almost overflowing, while the men's was not so crowded. The hospital is largely self-supporting and is doing a great work in the community. Bro. Crumpacker's Chinese friends gave him a birthday feast at his home, and 183 came to eat and show their interest. It was impressive to see the esteem for our brother, and in such evidences of friendship he had some compensation for his labors. Our evening meal was with Sisters Horning and Schaeffer.

May 14. We met all the missionaries of the station to talk over the work and their problems. These were the Crumpackers, the Brights, the Parkers, the Ikenberrys and the Misses Horning, Schaeffer and Wertz. The Crumpackers and Miss Horning were to leave on furlough in a short time. The Ikenberrys were to come from Tai Yuan to take their work. Dr. Parker and wife have been studying the language and medical work in other missions. He had just arrived to settle down more permanently. In the morning session we discussed the best methods of organizing the developing church, how to provide spiritual guidance and to train leaders. It is interesting to see with what zest these workers enter into their task, and the consideration given the experience of others.

The afternoon was consumed in discussing the best possible methods for bringing health and sanitation information to the people, especially in the villages. Our short visit convinced us that China offers a tremendous challenge to the Christian world. The Chinese were never so open to Christianity as now. The attitude of leaders and government has become most sympathetic. The attacks of Japan have united the Chinese. Communism is apparently a vanishing force; but yet is fighting for its life. Amid these conditions China is looking for help. What a challenge! What an opportunity! The evening session was taken up with a report from the other fields and the home church.

May 15. We started for Liao Chow, seventy-five miles south over mountain ranges. The ancient Ford

was gone over. The radiator was repaired, bolts tightened and a few more wires and string added at uncertain places. Dr. Parker accompanied us to attend to some patients and inspect the hospital. He and our junior member shared joys at the wheel. The mountain roads were rough indeed. Through the valleys we followed riverbeds for the most part, and it was hard to tell which was the worst. After seven hours and a good lunch on the way, we were at Liao Chow without mishap. On arrival we were met by more than 300 students from the three schools. A temporary arch had been erected and the school band, with students and missionaries, gave us a royal reception. These things of course belong to the Orientals. They planned it all in their own way. It was a joy to enter into the fine fellowship of the hour, and to note the evidences of progress made.

May 16. The missionaries now stationed at Liao Chow are the Overholtzer family, the Sollenberger family and Sister Hutchinson. Mrs. Myrtle Pollock, the nurse, is now on furlough. Sister Winnie Cripe passed on to higher service a few months ago. The hospital is looked after by Dr. Wang, a Chinese physician. Dr. Parker is director of medical work at all stations, but is located at Ping Ting Chow. Mrs. Sollenberger, though ill for several years, is improving. She is cheerful, directs the work of her home and encourages her husband in his evangelistic work. We took lunch with Miss Hutchinson and visited the Girls' and Women's Schools. The rest of the day was spent doing some important writing.

May 17. At nine we met at the church for our formal welcome to Liao Chow. We were surprised to see a church full of more than 300, among them the chief officials of the city. There was music. A spiritual emphasis on the importance of the work prevailed in all addresses. Two of the chief officials responded to a call to speak and urged that all give heed to the counsel given. At noon a Chinese feast was given in the Boys' School to the visitors by the Christian leaders. Fifty-five men and women ate together. It was a real feast with thirty-two different dishes and two hours to attack the many courses of rather delicious food. At three o'clock we were back at the church for a meeting with the Chinese Christians. They asked questions about the church and its work. They were most frank and sincere and the meeting gave opportunity to say many things that needed emphasis. At the close of this session we were met by the seven teachers of the government school, one of whom is a Christian and the other inquirers. How we wished we could talk Chinese, and so help these earnest young men! Respect for their leaders and opposition from their families seem to be the greatest difficulties. We talked for an hour through an interpreter, the best we knew, and left

the rest with them and the Lord. This is only another evidence of how the heart of China is seeking the way of life. On the way home we stopped to take tea with a young married couple. Their home was a cozy place, evidencing the Christian culture of these two fine young Christians.

Habakkuk

BY ARTHUR G. SHULL

An Issue for Our Day—by Paraphrase

BEHOLD, all ye Christians! Injustice has swept in upon us from all directions and has stepped to the throne—perhaps the marching bands of individualistic musicians, robed in Christian uniforms, have escorted Her Highness to the throne by playing her own favorite, "Laissez faire"—yet millions of us are still either unaware of or indifferent to her power. Observe the gross economic oppression on the one hand and fabulous wealth on the other. Men have formed trusts and corporations, and the owners thereof are living in extreme luxury. Because of the power of money, economic oppressors have caused the multitudes to be "like fishes in the sea; the impious hook them, sweep them into a net, and catch them in their seine, shouting for joy." To establish their economic systems the oppressors have destroyed Justice, and when they turn philanthropic toward society for yielding them "so rich a catch and dollars so plentiful," we laud them for their generosity. Nations have gone to war against other nations, and the victors have dictated terms to the vanquished. Big munition makers create great waves of public sentiment through propaganda; masses of people are being shifted about like checkers on a checkerboard by these munition magnates. The armament makers are the worst international ring of racketeers! "Are they to go on drawing the sword, murdering peoples without pity?"

O God, to thee I come for help. How long must I gaze on misery and oppression? O God! Must good always be on the scaffold and evil on the throne? Has the righteous man no present reward? May we not see Justice take the throne?

Arouse from your soothing slumbers, all ye Christians. Know ye not that it is within your power to enthroned Justice? Awake and prepare to conquer Injustice. Know ye not that by your united efforts the unrighteous man can be forced to give up his power; that the underworld which rules a city by crime can be banished into oblivion? Can ye not now see that war is folly; that the toil of nations ends in smoke; that the victor is defeated by his victory; that war causes a depression in the victor's land which is worse than defeat in battle; that we are continuously wearing ourselves out for nothing? The armament makers are

(Continued on Page 23)

KINGDOM GLEANINGS

Calendar for Sunday, June 30

Sunday-school Lesson, Liberty and Law (Temperance).—Rom. 14: 13-21; 1 Cor. 8: 9-13.

Christian Workers' Meeting, My Neighbor's Child.

B. Y. P. D., Planning a Homes Worship Service.

Intermediate, Our Country.

* * * *

Gains for the Kingdom

Four baptisms in the Lanark church, Ill.

Two baptisms in the Pasadena church, Calif.

One accession to the Pipe Creek church, Ind.

Seven baptisms in the Frederick church, Md.

Eight baptisms in the Calvary church, Los Angeles, Calif.

Four baptized in the Seattle church, Wash., Bro. Lee Crist, evangelist.

Six baptisms in the Kent church, Ohio, Bro. A. H. Miller, pastor-evangelist.

Forty-two baptisms in the Springfield church, Pa., Bro. Geo. Landis, evangelist.

Eight baptisms in the Somerset church, Pa., Bro. T. R. Coffman, pastor-evangelist.

Two baptisms in the Maple Glen church, Md., the pastor, Guy E. Wampler, evangelist.

Thirteen baptized in the Central church, Roanoke, Va., Bro. M. Guy West, evangelist.

Four baptized in the Omak church, Wash., Bro. Lee Crist of Ellisorde, Wash., evangelist.

Eight baptized in the Grants Pass church, Ore., Bro. E. S. Coffman of Elgin, Ill., evangelist.

Three baptisms in the Flint church, Mich., Bro. F. A. Myers of Waggoner, Ill., evangelist.

Six baptisms in the Champaign church, Ill., Bro. R. G. West of Indianapolis, Ind., evangelist.

Fifteen confessions in the Woodworth church, Ohio, Bro. J. H. Cassady of Washington, D. C., evangelist.

Ten baptized in the Mechanic Grove church, Pa., Bro. R. N. Leatherman of Union City, Ind., evangelist.

Five baptisms in the Oriental house, Lost Creek congregation, Pa., Bro. J. A. Buffenmyer, pastor-evangelist.

Nine baptisms in the Freeport church, Ill., Brother and Sister O. H. Austin of McPherson, Kans., evangelists.

Ten baptisms in the Codorus house, Codorus congregation, Pa., Bro. J. W. Whitacre of Shamokin, Pa., evangelist.

Five baptized and one reclaimed in the Peak Creek church, N. C., Bro. R. B. Pritchett of White Pine, Tenn., evangelist.

Fourteen baptisms in the Hampton house, Upper Conewago congregation, Pa., Bro. H. A. Merkey of Manheim, Pa., evangelist.

Thirteen baptized at the Ridge church, Pa., and three received on former baptism, Bro. W. N. Zobler of Lancaster, Pa., evangelist.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. I. R. Beery of Pleasant Hill, Ohio, Oct. 20 in the Mexico church, Ind.

Bro. Walter S. Coffman, summer pastor, July 14 in the New Haven church, Mich.

Bro. Moyne Landis of Pierceton, Ind., June 17 to 30 in the Lincoln Heights church, Ohio.

Bro. Walter E. Hawke of New Carlisle, Ohio, June 23 to July 7 in the Hamilton church, Ohio.

Brother and Sister B. M. Rollins of Keyser, W. Va., July 1 in the Liberty church, Southern Illinois.

* * * *

Personal Mention

Bro. Clement Bontrager's address is changed from Emmett to Weiser, Idaho, 709 E. Court St. He is taking up the pastorate of the Weiser church.

Bro. R. B. Pritchett, White Pine, Tenn., would like to secure a copy of Falkenstein's History of the German Baptist Brethren Church. Can you help him to find one?

Sister Ella Ebbert was an early last week's caller at the Messenger rooms. She is looking forward with eagerness to her return to India in September in company with her fellow missionary, Sister Lillian Grisso.

Bro. L. A. Walker, 4915 Military Ave., Omaha, Nebr., writes that he has a few open dates for evangelistic meetings late this fall and early next winter. Churches desiring his services should get in touch with him at once.

Bro. O. A. Myer, formerly of North Dakota, now pastor of the Dry Creek church of Middle Iowa, was one of our last week's visitors. Visiting Indiana friends after the Winona Conference he was later than some others getting round to us on his homeward way.

Prof. Jesse C. Brandt of La Verne College delighted us the other day with his presence and interesting responses to questions about California folks and conditions. You are quite right in guessing that he is a brother in the flesh to the editorial department of the Messenger.

Bro. Robert J. Noffsinger, President of Brethren Peace Action (formerly The Twenty Thousand Dunkers for Peace), has a new address. It is 817 Five Oaks Avenue, Dayton, Ohio. And by the way, don't you like the new name for the movement? It's shorter, simpler, truer, harder hitting.

Bro. J. H. Moore, as was to be expected from his extensive historical knowledge, calls attention to several places in that list of Conferences published in our issue of June 8, where missing moderators might be supplied. It may seem good to publish in the near future another list as nearly complete as we can make it. Meanwhile, thank you, Brother Moore.

A family group of five returning from the recent Winona Lake Conference made it a point to stop at the House for a brief call one day last week. Just how a Conference tends to bring even a scattered family together was illustrated by this friendly company composed of Miss Jane Wingerd of Mt. Morris, Ill.; her father, J. B. Wingerd of Wichita, Kans.; her sister, Mrs. G. M. Taylor of Glasgow, Mont., and the latter's two sons.

* * * *

Miscellaneous Items

The District Meeting of North Dakota and Eastern Montana will be held July 9-11 at Cando, N. Dak.

The love feast in the Lincoln Heights church, Ohio, will be held July 7. North Winona, Ind., will hold a love feast June 29 at 7:30 P. M.

All queries for the District Meeting of Northern Iowa, Minnesota and South Dakota should be sent to the writing clerk, C. E. Kimmel, R. 1, Sheldon, Iowa, not later than July 15.

The Annual Reunion of the Casual Detachment of Conscientious Objectors of Camp Lee, Va., will be held again at the home of the Wine Brothers near Bridgewater, Va., same place as last year, Aug. 25. All members of this company with their families and friends are especially invited to attend, as well as anyone else interested in the cause of peace, for which cause these men firmly stood in a time of actual war.—Committee: H. C. Spangler and Roscoe Reed.

Women's Work convention of the Eastern District of Maryland will be held on July 18 at the Pipe Creek church, near New Windsor, Md. The morning will include an address and the business session. The program for the afternoon will be a historical presentation of the Women's Work of the district, also a glimpse of the past, present and future of our general (national) Women's Work.—Mrs. J. T. Royer, District Secretary, Westminster, Md.

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At Our Camps

Camp Mack Notes

The dedication of Becker Lodge will occur at 10:30 A. M., July 4. Everyone is invited. Lunch may be purchased at camp. Bro. Ira Frantz's new peace play, "The Eleventh Mayor," will be given in the afternoon. Dr. H. R. White, our Negro friend of South Bend, will speak. Northern Indiana Men's Chorus, Farmland Four, Sherck Brothers Quartet, and other musical organizations will sing. Come and enjoy the day.

The Training School and Bible Conference, July 1-6, should attract a large number of ministers and church school workers. The best of our church leadership has been invited to lead in this camp. Middle Indiana offers a scholarship to this school to each Sunday-school that will send one other camper. Northern Indiana offers one-half scholarship to each Sunday-school.

4-H club campers of Jay, Blackford and Huntington Counties were here June 17-21. There were 240 of them. More recently the Grant County 4-H club members were in session.

Following Conference, June 11-16, the second National Music Camp of our church met here. P. L. Huffaker, the chairman of the Music Commission, was dean of the camp. Fifty-three were enrolled. It was a very beneficial experience and plans were made for a similar camp next year.

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Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

The Eleventh Mayor, by Ira H. Frantz. Board of Christian Education. Single copy, paper, 30c.

This is a one act peace play by the author of "What Shall It Profit?" which has proved so popular. The Eleventh Mayor in point of time is placed in the year 1949. The United States has renounced war in all its forms but finds a foreign nation invading Georgia having taken possession of one of her large cities with the avowed purpose of taking over her chief industry. But the citizens are in full accord with America's new nonviolence policy and a long line of succession has been prepared according to

which each mayor of the city pledges that he will die rather than coöperate with the enemy. Eleven mayors are executed, but always there is a new man ready to carry on. Finally the general of the invading foe is commanded by his government to cease executions as the nations were declaring boycotts and thus were proving that by not coöperating and by avoiding all violence the United States had demonstrated the futility of force and war and the efficacy of peace through goodwill. The author has ventured to pioneer in outlawing war by this process and has chosen drama as the medium through which to stress the lesson. Lovers of peace and enemies of war have here a mighty weapon with which to stress their teaching. Single copies may be had at thirty cents each. Nine copies may be had for \$2.00, which at the same time allows one presentation. For particulars write to the Board of Christian Education, Elgin, Ill.

THE QUIET HOUR

The Jerusalem Church

PREPARED BY J. A. ROBINSON

Acts, Chapters 1-6

For Week Beginning July 7

I. It Was a United Church

1. They were all with one accord (Acts 1: 14; 2: 1; 2: 46; 5: 42).
2. They were united in heart and soul (4: 32).
3. They were united in work and service, no drones.
4. They were united in worship (2: 46; 5: 42).
5. They were united in love and fellowship (2: 42).

II. It Was a Praying Church

1. They prayed for the baptism of the Holy Spirit (1: 14).
2. They prayed for divine guidance (1: 24).
3. They prayed for greater grace (4: 24).
4. They prayed for Christian boldness (4: 29, 31).
5. They prayed for power to perform miracles (4: 30).
6. They prayed for the needy (12: 5).

III. It Was a Spirit-filled Church

1. They placed themselves in a position to receive him (2: 1).
2. They selected Spirit-filled officials (6: 3).
3. Every member was Spirit-filled (2: 4).
4. The Holy Spirit made them bold in their testimony (4: 31).

IV. It Was a Great Church

1. They possessed great boldness (4: 31).
2. They displayed great simplicity (4: 32).
3. They witnessed with great power (4: 33).
4. Great grace was upon them all (4: 33).
5. They displayed great provision for the needy (2: 45; 4: 34, 35).
6. They possessed great healing power, performed great miracles (2: 43; 4: 16; 5: 12-16).
7. They found great favor among the people (2: 47).

V. It Was a Prosperous Church

1. Every day they preached and taught Christ (5: 42).
2. Their deacons and laity became soul winners (8: 1).
3. They went everywhere preaching the Word (8: 4).
4. The Lord added to the church daily (2: 47).
5. Their membership multiplied exceedingly (2: 41; 4: 4; 5: 14; 6: 7; 9: 31).
6. A great company of priests believed (6: 7).

HOME AND FAMILY

'Tis Glorious Adorning

BY EMMA HORNING

The mist of the morning is glorious adorning
For city and village, for mountain and plain;
The dew of the morning is glorious adorning
For flower and for fern, for grass and for grain.

The frost of the morning is glorious adorning
For stone and for thorn, for twig and for tree;
The prayer of the morning is glorious adorning
For soul and for mind, for you and for me.
Ping Ting Chow, China.

One morning as Sister Horning came over the mountains from a village, a mist hung over the city. The frost was just turning into dew on every blade of grass and twig. This lovely, glittering scene stirred her soul and this little verse formed in her mind and she has shared it with us.—Ed.

The Doorbell Rings

BY REBECCA FOUTZ

MRS. LAMAR and Mrs. Randell were good friends and neighbors. They called each other Christine and Ruth. One afternoon a month they sewed for the community relief organization. They met at the Lamars because Christine had an electric sewing machine, and besides it was nice to visit while they worked.

The doorbell had rung twice since they started sewing and now it was ringing again. When Christine returned from answering it, she looked troubled.

"I feel simply baffled," she said, noticing Ruth's inquiring look, "about how to solve, in a Christian way, the problem of the almost steady stream of people coming to the door these last few years, either selling or begging. This makes the sixth one today and the day isn't over. I suppose it's the same at your house," Christine finished.

"It certainly is," Ruth exclaimed; "they range all the way from children to old men and women. And even though one sincerely wants to do what is right and help those in need all they can, it is not possible to meet all the demands. I've tried different ways of solving it."

"I have too," Christine replied, "for conditions are cruelly hard for many people now, and as a Christian one certainly doesn't want to push a fellow man further into the depths of despair. But there are those who work a game or racket, who take advantage of the conditions to profit by people's sympathy. If there was some way to know which are the honest and deserving ones, it wouldn't be so difficult."

"That's surely the truth," Ruth assented. "I thought I had heard about every excuse to ask for money until some one asked to buy clothing for a dead person. Or they'll come about dark with a few pencils

or shoe laces in their hand. James says that they don't really expect you to buy, but just give them money; that they carry those so they can claim they are selling if a police stops them."

"You know," Christine explained as she resumed cutting out garments, "the social service and mission workers say not to give money and I feel that they understand the people who go around better than we do. But we are well aware that the amusement and liquor people demand cash for their wares and those who patronize them will get the money somehow."

"Some of the missions sell tickets," Ruth said, taking her turn in the discussion, "that one can give to those asking the price of lodging. I think it's a good idea."

"Do you know Mr. Conway?" Christine asked. "He has a standing account at the Mercy mission. They can spend a certain amount a month on cases he sends there. All coming to their door are referred to them. They are in position to investigate. That way he feels he can help the really needy and worthy ones. But he says that only a small per cent go."

"A splendid plan for any one who can do it," Ruth replied. "But then there are the many who try to eke out a living, one way or another, from the old colored man who is so glad for the papers, through the list to the agent who although you tell him there is no hope of a sale asks to let him demonstrate whatever appliance he is selling, so as to make his quota for the day."

"One simply can't buy from them all," Christine added, "much as one likes to encourage those who try to help themselves. If one could afford to buy even from all who sell an assortment of small articles, they could soon stock a notion store. And while the price of each isn't much, it's like buying at the five and ten cent store, it soon mounts up."

"I've learned to make ten cents help two people," Ruth said. "I buy something from one and give it to the next one to sell. They always seem glad for it, and one can't use all she purchases anyway."

"If I can't buy anything, I always talk kindly to them," Christine went on, "to let them know that I do not refuse out of heartlessness. I have had splendid talks with some and they were very appreciative of the interest shown. Just listening to their story seemed to send them on with courage. And they can see our side too."

"But what I mind the most," Ruth said, "is having to say no to those who ask for work—any kind of odd jobs. But James is on part time and we can't afford to get things done. Besides he has plenty of time to do things around the place. On the other hand I think still that it might be better to use that way what one has to give, than to hand it out in charity."

Here they were interrupted by the ringing of the

doorbell. "Again," Christine exclaimed, as she went to answer it. She was gone longer than usual, explaining upon her return, "That one asked for something to eat. I never refuse food to any one who says he is hungry."

"Neither do I," Ruth agreed.

Philadelphia, Pa.

Lest We Forget

BY NETTIE C. WEYBRIGHT

THERE has been so much talk in private and public on the wet and dry issue that it becomes easy for us to take too much for granted, and think of it all in a rather superficial way, if indeed we think of it seriously at all. There is so much levity and light talk on the subject that it makes one heartsick.

When we stop to think of the ravages of drink, of broken homes, heartbroken wives and mothers, hungry children afraid of their own fathers, little ones in rags and homes in ruin—all this, and vastly more—we should be sobered indeed. That the head of the home may waste his money, ruin his body, destroy his home and family and lose his soul, trying to satisfy his insatiable appetite for liquor gives point to the question: Will we become sober and thoughtful and prayerful, or will we continue to laugh at the miserable condition of a drunken man?

Haven't you shuddered and groaned in spirit as a minister illustrated his thought by describing some scenes of a few years ago, when saloons were still in evidence on every corner? He probably smiled as he related in vivid detail the trip home at night of a drunken man, whose horse knew the road home better than he. Together they waited at the barn door until some one at home noticed them and put the horse in the barn and the man in bed where he groaned and slept until the effect of the liquor wore itself away. How it hurt when many in the congregation laughed! How can any Christian laugh as he listens to such a terrible story?

The evil influence on our young people is lamentable. They never saw a saloon nor a drunken man. They never saw a mother and young children trying to run a farm while father slept for days to get rid of the terrible effects of a Saturday night's debauch. They never heard the coarse laughter of drinking men. If adults smile at the remembrance, they may think it was not so bad, after all. Who knows what times are ahead of us now, when we can walk into a restaurant and see drunken men and women, when liquors are boldly advertised on outside covers of our leading magazines, by glaring billboards, and by radio? May we grow very sober and pray for the young and teach them the better way.

Syracuse, Ind.

On Seeing a Wedding

BY W. G. McFADDEN

MOST people like to see a wedding. Jesus used a parable which showed a rare privilege scorned by those who refused to come when invited. There is something inspiring about a wedding, especially when it is a beautiful ceremony. The wedding of which I wish to speak was an exception in this respect. It was held in a beautiful church. It was accompanied by beautiful music of the voice and the organ. The floral decorations were beautiful. The audience was largely made up of Christian folks, who appreciate Christian marriage and what it means in this world. The whole seemed to be unified through the bond of common beauty.

But after the ceremony I was seized with a contemplation on life and all of its activities. Why could not all of life be made up of beautiful and uplifting ceremonies, and of inspiring thoughts? Then I set about to analyze what made this one ceremony so beautiful. I came to this conclusion: The real beauty was not in the flowers; it was not in the beautiful music; it was not in the beautiful church; the real beauty was in life. Here were two Christian young people giving their lives sincerely to each other, and before God pledging themselves in Christian marriage until death. But take the same beautiful surroundings and place as the center of attraction two young people who have spent their lives in riotous living, and who enter upon this venture with an avowed purpose that if things do not go they can get a divorce. Then would not all the beauty become an empty mockery, and even sacrilege? If there was more beauty in lives, we would not have so much of what we term the lack of the beautiful.

Robert Louis Stevenson wrote of a Trappist monastery in France where they rang the bells and had a celebration of joy when a brother monk died, "because another soul had gone home to God." Here even a funeral was given beauty because of beauty of life. Is it not true today that the real tragedies of death come when the life has not been beautiful?

Peter emphasized this real beauty of the inward life as superseding all else in worth. After exhorting us not to put on the outward adorning, which has to do with appearance of hair, the wearing of gold for ornament, or the slavish following of apparel, he says: "But let it [the adorning] be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price" (1 Peter 3: 4).

While we long for beautiful churches, beautiful music and ceremony, let us also have more longing for that beautiful inward life of great price and imperishable attraction.

Mansfield, Ohio.



MISSIONS

This Department

Conducted by

H. Spenser Minnich



An Ardent Buddhist Turns to Christ

BY ERNEST M. WAMPLER

LATE last fall I visited the isolated members of the church in Shih Pan district. One member in that section, baptized about ten years ago, was an ardent Buddhist before his conversion to Christianity. He is a mystic and this has reacted on his Christian faith. He does quite a bit of personal evangelism and his influence in his community is very good. He likes to illustrate Bible stories and one has to be very careful not to discourage his religious zeal along this line. For instance, in our loess soil here in Shansi we often find nuggets of rock which are very peculiarly shaped. With a little imagination one can easily see pictures of men and animals. While visiting in this member's home I saw one of these rocks which had been marked with a brush in such a manner that it brought out a picture of a man's head and other objects. I was meaning to advise Bro. Chen that Christians do not make images for worship, but before saying anything I asked him what it was he had on the table, referring to this rock. He, with beaming face, told me how it pictured the story of the Good Samaritan. Then he pointed out the man lying on the ground who had fallen among thieves, his face and body marked by the wounds of the robbers, the Good Samaritan bending over him offering aid, the donkey standing in the background ready to carry his burden to the inn. I learned later that he had many stories of the Bible in his home illustrated by pictures and cuttings. He is the only Christian in his village, but he has led several other families to desire Christian teaching.

I stayed all night with him and as I sat on the mud bed which was dry and hard I had to admire the simple faith and life of this old man. Our food was cooked and his room was warmed that evening by stubs and roots of millet and kaffir corn. His room was dug out of

the bank of a loess cliff facing south. The room was about six by twelve feet with one window about three feet square. The entrance was made by a side door and its approach was made by a long cave hall about four feet wide and fifteen or eighteen feet long, extending past the room three or four feet. This hall was used for storing foodstuffs. The supper he prepared that evening consisted of millet cooked with potatoes and carrots, seasoned with a little salt and Chinese vinegar.

The furnishings of the room were very simple; the mud bed occupied the end of the room next to the window. Opposite the door, stood the mud stove. It was about six inches high allowing space for the kettle and a place to feed the dried stubs under the kettle. One is kept occupied feeding the fuel as the food cooks. The smoke passed out through the mud bed which made it warm for the night. At the other end of the room was a small table, on either side of which was a chair. A shelf was cut in the wall over the table and on this were a few books, a Bible, tracts, Bible pictures and several papers. A small water *kang* stood in the corner and a big bundle of dried stubs lay close to the stove. Three or four bowls and a dozen or more chopsticks were also on the shelf in the wall. A few comforters were neatly folded and lying on the bed next to the window. There were no pictures on the wall except those which Bro. Chen drew there himself. On both sides of the shelf were Chinese characters painted on the mud wall with frames around them carved into the wall and also painted. The one character meant *love* and the other *virtue*. On the wall opposite the door was a large picture of a mansion. On the walls, gates and roof of the mansion were characters meaning: *God*

is a Spirit, three in one, must worship God only, God is all-powerful, Jesus is always the same, Pray to Christ. At the bottom was the date, 1929, Shansi, Church of the Brethren. On the arched ceiling of his room he had painted the moon and numerous stars. Along with this kind of a house with its furnishings he owned some other property in the village and five or seven acres of land, all of which would sell for no more than two hundred dollars American money. Although the world depression has also affected him in the selling of his grain, yet he was not complaining; instead he was perfectly happy with this simple life.



Bro. Chen Setting Out on a Preaching Tour

The next morning in his scripture reading he ran across the passage in Hebrews which says: "Not forsaking the assembling of ourselves together, as the manner of some is," and

as we called on the inquirers in the village he used this text to admonish them to attend the Bible class which we were announcing to be held the next week. Bro. Chen is always very faithful in attending all of these classes and is a good example to his fellow Christians. I remember a class where we were trying to settle a dispute between two Christians in a church business meeting. We appeared to be getting nowhere; if anything we were getting farther from a solution. Bro. Chen arose, walked up the aisle a few steps, called for prayer, falling on his knees before the table. Soon the twenty-five members were on their knees praying as I never heard people in China pray before. They were praying for their own sins and not for others. Tears were mingled with their utterances. Although it did not permanently settle this trouble, it made the solution that day very easy and helped a great deal in furthering the work of the church there. He enjoys his Christian life. The cares of this world do not crowd out that most important part, reading his Bible, helping others, and attending all Christian meetings held in his community.

Bro. Chen not only witnesses for Christ in his own home, but he often travels to other villages preaching and helping those who can not read. He has taught several small classes of the thousand character course all without any financial assistance. He takes his basket with a few books and a Bible on his arm, his cane in the other hand and travels over the hills and helps others. How much like the early travelers and founders of strong churches in America. I am thinking that the church in China will be established permanently by this same method, that is, by strong Christian characters going forth living and preaching the gospel.

Tsinchou, China.

Prayer for Missions

Prayer Calendar for 1935-1936

THE new prayer calendar is now ready for distribution throughout the churches. It is hoped that every church and every member of the churches will obtain a copy and enter into the intercessory service of prayer for the mission work of the church. These calendars are free to all who order them.

Last year 8,000 copies were printed and before the year was half gone, the supply was exhausted. It was a disappointment that a number of orders could not be filled. This year 12,000 copies have been printed. It is hoped that every copy will be used this year.

In THE GOSPEL MESSENGER each week, the column, "What to Pray For" gives added information and the most recent word available from the missionaries on the field. This information in THE GOSPEL MESSENGER should be used along with your prayer calendar.

It is a joy to know that the church has been praying for the mission cause. A praying church is a living

church and praying members are growing members. Let us pray without ceasing.

Back to India—and Woodstock!

BY SUSAN L. STONER

THE trip back to India was exceptionally fine. Calm seas most of the way, pleasant associations, good food, and refreshing rest and relaxation make possible a happy voyage. Sailing from Los Angeles harbor Jan. 7 on the "Tatsuta Maru" I had a few days stop-over in San Francisco with pleasant visits in Berkeley, Oakland and San Francisco. Five days on a 'rather fair' Pacific brought us to Honolulu. The exciting event of seeing a very large water spout about six miles south of Diamond Head will doubtless be remembered by all who saw it. The day in Honolulu itself was lovely as I visited with La Verne friends—Merlin Eisenbise, an exchange student in the University, and his sisters, Pauline (Moomaw) and Mabel (Rowley).

Rough seas awaited us in the span from the Hawaiian Islands to Japan. However, we were rewarded at last with a glorious view of Mount Fujiyama, a nearly perfect cone with top taken off, rose-colored with the glowing tints of dawn, as we pulled into Yokohama harbor. I was glad for a letter from two Woodstock teachers who were on their way home to America. They said they could meet me in Tokyo for a short visit at the Y. W. C. A. Needless to say the time passed all too quickly and I had to leave them twenty-four hours later in order to go by train across Japan to catch my boat at Kobe. It was pleasant to visit missionary friends in Kobe as I had learned to know them on my trip home the previous year.

During the day's stop in Shanghai I visited the American School which is for missionaries' and business men's children. The enrollment is larger than that of Woodstock School in India, but it does not have as high a percentage of missionary children in attendance. It has thirty-three per cent as compared with nearly eighty per cent at Woodstock. I was interested in noting their buildings and equipment, personnel of staff, curriculum, etc., as it is likely the largest school of its kind in China as Woodstock School is in India.

A ten-day stop-over in Hongkong was spent in visiting newly made friends at Lingnan University in Canton, in seeing Canton celebrate the Chinese New Year with all its gayly decorated festivities, and in sight-seeing in Hongkong and spending one day on a trip to Macao, ill-famed for its fan-tan gambling houses and the sale of opium. The guide showed us two houses. What a pity to see money used so foolishly! Evidently the gamblers get a regular mania for it.

I was glad to board the "Ginyo Maru" Feb. 11 and start on the second lap of the voyage. This was the

same boat I had sailed on from Bombay to Japan the year previous. I was glad to find the same purser and captain, though there were many other changes. Only one other cabin class passenger, Mrs. Tanaka of Kobe, was booked for Bombay. She could not speak English, nor I Japanese, so we found the "sign" language quite useful, except at times when the purser could interpret for us. A Dr. and Mrs. Dickson of New Guinea were with us as far as Singapore, and we missed them when they left the boat.

In Singapore, I was glad to attend the Methodist church services, led by Rev. Amstutz, and later to meet a number of the missionaries there. Mrs. Reinoehl very kindly took me around to see some of the pretty sights, park and residences, before returning to the boat.

In Penang the sights visited were the Snake Temple where we saw greenish-gray snakes asleep on wooden props about the temple. They are fed at night and sleep during the day. The Ayer Itam Buddhist Temple was quite ornate and extensive. It has been built on terraces of a beautiful mountain.

In Colombo we also visited a Buddhist temple, this one being the Kelani Temple, noted for its sacred relics of Buddha, such as the imprint of his foot, one yard long! the sleeping Buddha (a large wooden statue or figure about twenty feet in length), the sacred "bo" tree, supposedly from a slip of the original "bo" tree near Benares under which Buddha meditated, palm-leaf books containing writings of his teaching (these were inclosed with covers of silver, set with precious jewels), and then pictures of various incarnations of Buddha painted on the walls of the temple four hundred years ago.

Three days later, after a farewell ship dinner of "sukiyaki," a favorite Japanese dish, we were packed ready to land in Bombay the next morning. I was indeed happy to be met by the Blickenstaffs and to be able to spend a few days with them before going to Bulsar for mission conference. The feeling of being back with loved friends whose common interests are so close is a joy that can only be realized by experience.

The reuniting of fellowship with missionaries and the deputation team at conference was a real privilege. We were especially glad for the inspiration and help given by the deputation brethren—Bonsack, Miller and Brubaker—each making his contribution in his own way.

After a few days of the conference it was necessary for me to leave in order to reach Woodstock School, nearly a thousand miles north of our mission area. By the conveyances of train, bus and rickshaw I was enabled to be back again in the bracing air of the Himalayas, beholding anew their rugged beauty.

Woodstock, with its new and remodeled buildings, as well as familiar scenes of its older buildings, was indeed a welcome sight. Renewing acquaintances with the "old" teachers and meeting the many "new" ones was only incidental to the tasks at hand that filled those busy days before school opened.

School opened Thursday morning, March 14, with "Prayers" in Parker Hall, led by Mr. Parker. It seemed natural for me to be back with the fourth standard pupils (American equivalent, fifth grade). There are thirty-nine in the class with one more expected next week. The third standard is very large and has been divided. Emma Ziegler is teaching section one of that standard. We are very happy to be here in the school together as we can share common interests of church and mission activities. We counted it a privilege last week to entertain the deputation and Miller family to "tea."

I find a very interested teachers' prayer group meeting each week with Mrs. Parker as leader. As we pray for wisdom and guidance in meeting the wonderful opportunities of training young life here in the school I feel sure that you who are interested at home will aid us also with your prayers on this behalf. We want the year, 1935, to be one of the richest that we have yet experienced.

Woodstock School, Mussoorie, U. P., India.

Little Tizhe

BY HOMER L. BURKE, M. D.

The sun is just setting. A man and two women are coming in single file toward the nurse's house. One of the women is carrying a large calabash (gourd) on her head. This is a very ordinary sight and one thinks nothing of it. But they come nearer and ask for the nurse who looks after the babies that have no mothers. The calabash is removed from the head of one of the women. The nurse looks inside and there is a little baby several days old, smeared from head to foot with red clay and oil. The child is sleeping comfortably on a bed of dirty, red, greasy rags.

"Its mother has died," they tell us, "and we have no one to care for it. We want to give it to you so that you can rear it. We do not ask for it ever again."

"No, we will not take it that way. We will take it and try to rear it for you until it is about two years old and then you may have it again. You must bring six cents a week for its keep, in money, or in corn, or beans, or sheep, or goats, or chickens as you desire. When it is old enough to eat ordinary food you shall have it again."

"Really you will let us have it again? We want it, but we thought you would never give it back to us. We are glad." Thus little Tizhe is taken into the nursery.

Lassa, Nigeria.

Habakkuk

(Continued From Page 15)

the instigators of war, but masses of people are finding out that their own weaknesses are allowing the war system to continue. With such a realization followed by untiring Christian efforts, Justice will triumph!

May we ever realize that faithfulness to justice, guided by patience and a kind spirit, will sustain life and carry us across our doubts and fears. It is the knowledge of God that will fill the earth as the waters cover the bed of the sea. "The Lord is in his holy temple, let all the earth keep silence before him."

We will rejoice in a righteousness which will save us.

Christ, our Lord, is our strength.

He makes our feet sure in eternal justice and helps us to keep our footing on the heights.

North Manchester, Ind.

What to Pray For*Week of June 29-July 6*

IN a recent letter from Sister Mary Schaeffer she tells of the study classes she had helped to conduct for the Christians. Most of the time since she has been back in China during this term, she has been in these classes. Very little of her time is spent at the mission station because she is out among the villages scattered over the valleys and hills. During the first weeks of April she attended a conference where the rural workers of North China assembled. Dr. Weigle of Yale was present for four days. Methods and policies were discussed and all who were present felt that it was a splendid conference. Sister Schaeffer was hoping to be out in the homes in the villages to work especially among the women. In many homes the men have become Christians but the women have not yet accepted Christ as their Savior. She closed her letter by saying: "We can praise God that China seems more open to Christian teaching than ever before, and we are glad that whole families are coming into the church much more frequently than in former times."

Shortly after this message appears in print, Sister Emma Horning will be sailing from China for her fourth furlough. She went to China in 1908. We quote from her last letter: "Our work has been running at high pressure throughout the year and the result has been gratifying. The church has been the center of numerous activities—a week of prayer, a week of evangelism, ten days of summer conference, a home week, a week of preparation for baptism, three weeks of training lay workers from the villages, three weeks of training mothers for the homes, Christmas week, and a number of special day programs. Much work has been done in the villages also, and the total result has been 252 baptisms—one hundred more than last

year." Turn to page 18 and enjoy the poem which Sister Horning wrote after she had seen the handiwork of God as she walked along the wall of the city very early one morning when the grass was sparkling with dew.

Owing to the ill health of her mother, Sister Minerva Metzger is still in the homeland. As she ministers in her home her heart is also in China.

Japan Moves Again

BY KERMIT EBY

JUNE 8, 1935 Japan took over Hopei province in North China. This was done simultaneously with an effort by the diplomats of both China and Japan to bring about amicable relations between the two states, and to settle outstanding grievances. This act also followed America's war games. The Japanese are not cowed by demonstrations of American force.

This latest move gives Japan control of Peiping and Tientsin. The American embassy is located in Peiping; American soldiers are stationed in Tientsin. Recently, America along with four other nations, raised the rank of their representative in China from a minister to an ambassador.

Japan has crossed the great wall. She is now penetrating China proper. Each bandit foray will take her further south; each movement south brings her nearer to the spheres of the western power.

Japan is in a position now to bring Henry Pu-yi back to the throne of his fathers. She can now control the markets of North China. The open door can be closed another inch.

The drama is becoming tense. "America and England should draw together," declared Stanley Baldwin, the new British foreign minister.

In Europe, Germany is wooing the Balkans; Italy is driving through her Ethiopian adventure, looking toward Germany and away from France. The have-nots are challenging the haves.

American press reports indicate that Roosevelt and Hull "view with alarm the latest Japanese moves in China."

The lines are being drawn together. Will America fight to maintain her position in China—to keep the open door? American policy is in the hands of all of us. We must become vocal, stridently vocal, in our opposition to such a war.

The navy wants war, at least the officers. War would solve the problems of the national administration. Hurrahs would take the place of hunger!

An incident may occur any day. Soldiers and sailors of Japan and America are in North China. Japan is flushed with success.

History is being made. Will we be ready to act our rôle?

Ann Arbor, Mich.

THE CHURCH AT WORK

Directed by M. R. Zigler, Executive Secretary; Rufus D. Bowman, Director of Adult Education; R. E. Mohler, Secretary of Men's Work; Mrs. Ross D. Murphy and Anetta Mow, Women's Work; Dan West, Director of Young People's Work; Raymond R. Peters, Chairman of Intermediate Committee; Ruth Shriver, Director of Children's Work; H. Spenser Minnich, Secretary of Christian Finance; Ross D. Murphy, representing the Pastoral Association; Ruth C. Sollenberger, Office Secretary.

THE MINISTRY

II. Jesus and the Individual

"Jesus insisted that men could not live at the circumference unless they were alive at the center. The modern attempt is to have quantity of life at the circumference regardless of quality of life at the center . . . the result is utter shallowness. When he would make all things new he would first of all lay his hand upon the human heart. . . . He spoke of what they were to be before he spoke of what they were to do or not do."

"He came, not to get men into heaven, but to get heaven into men; not to get men out of hell but to get hell out of men."

In Zacchæus' home one day, Jesus got deeply enough into this money-grabber's thinking to bring repentance. Zacchæus had probably given up hope of ever being able to look his fellows squarely in the eyes. Jesus helped him get hold of that God-given pattern of honesty almost crowded out of his life. Deliberately breaking into a man's house, or using the "Hands up!" technique, is only the more open way of practicing dishonesty. The business man who by clever psychology, dishonest assertions or false inferences gets more for his goods than it is worth, deserves no less condemnation. False impressions may be given through advertising goods to sell, but dressing beyond one's means just to make a good impression may be no less dishonest. There are those individuals who, in order to give the impression of being good sports, have acquired social habits that wrought their own undoing. Even under cover of conscientious convictions the temptation comes to draw conclusions on insufficient data, or to overemphasize or underemphasize certain facts in order to support particular points of view, or even to hold a job. Then there are those who, in order to get more praise for themselves, are constantly garlanding others with flattery. In Jesus' day, as in ours, just such little dramas of dishonesty were being enacted. Jesus, realizing that honesty is a foundation stone of Christian character, made every effort to nurture its development in the individual.

Purity had seemed past attaining to the fallen woman exposed to the gaze of an immodest crowd. Jesus' strength of personality and consummate skill in handling men shielded her from stoning. He had manhood enough to challenge her to take the higher way. "Go and sin no more." Personal purity could thus be attained, her self-respect restored, because Jesus had seen her worth through the haze of traditionalism and a scornful mob spirit.

The unselfishness of the Good Samaritan among other things warns against the smugness of the religionist. Jesus had to pass by the priest and Levite (high churchmen) to a nonconforming Samaritan who could qualify as a neighbor. This challenging story on neighborliness developed in Jesus' mind out of a question asked by an individual.

Love. "Do unto others [persons] as you would have others do unto you." Forgive, not seven times, but seventy times seven. This takes it out of the sphere of mathematics or of the technical. If smitten on one cheek, try turning the other one. "He breaks your head; you break his heart." You refuse to retaliate and you have lifted the issue up to a higher level, for which your foe is not equipped.

"Love one another as I have loved you." Each one present knew what Jesus meant, for he had shown his love to each of them and others many times. He did not say "Love humanity as I have loved you." It was a very personal thing, giving a cup of water, healing a sick person, visiting a hardened criminal in prison, doing the helpful thing. Even before his crucifixion, the closer followers of Jesus doubted if they could ever measure up to such a commandment. Jesus knew how easily words are forgotten, so he died on a cross for us, as Muriel Lester has put it. The crucifixion portrayed a personal love never seen anywhere before or since. A Hindu said, after listening to the events of the Passion week: "Isn't it wonderful, that Jesus could die with such a sweet disposition in an atmosphere charged with jealousy and hatred!" One after another of the persons standing before that cross began to feel strangely warmed in the presence of the One who hung there. Here and there was an individual response. God seemed nearer, and was touching their hearts as never before. His challenge and claims were still focusing upon individual hearts. A hard thief on a cross beside Jesus wanted to get right with God. A centurion, never having seen anyone die so divinely, said: "Surely this was the Son of God." It would seem but consistent, that he, whose daily personal contacts were so potent, should, even in his dying moment, stir individual hearts to a commitment to God.

In regal humility Jesus confronts the individual. "'My spirit is to be your law and your life. You will be wise to die, if need be, for my sake.' What is equally amazing is the fact that it does not occur to us to question either his sanity or his lowliness. We look on him and know his claim is just. We know that genuine love for parent, wife, child, or comrade will never conflict with our love for him. We know, by some unerring intuition, that if it does conflict—if there is a clash of claims—the human love by that very token is unworthy! The earthly must exist within the heavenly (such is the condition), or it must be renounced as if we hated it. If it does exist within the heavenly, it gains such radiance, such depth of joy, as to be itself transmuted into a thing divine."—Harlan J. Brooks, representing the La Verne College Faculty Commission on Individual Life.

LEADERSHIP TRAINING

1935 Church of the Brethren Camps

Tennessee, Alabama, Kentucky and part of Virginia, French Broad Church, White Pine, Tenn.

Write, J. B. White, 1701 Ashwood Ave., Nashville, Tenn.

Young People's Camp and Intermediates, about Aug. 1, John B. White.

Maryland and Delaware, Camp Peniel, Thurmont, Md.

Write Mrs. E. S. Hollinger, Garrison Boulevard and Bate-man, Baltimore, Md.

Intermediate Girls' Camp, July 22-27, Mrs. E. S. Hollinger, see above.

Intermediate Boys' Camp, July 29-Aug. 3, Benj. Bushong, Columbia, Pa.

Young People's Camp, Aug. 5-10, Raymond Peters, 3435 Van Buren, Chicago, Ill.

Eastern and Southern Pennsylvania, Elizabethtown College, Elizabethtown, Pa.

Intermediate Group, July 29-Aug. 3, Caleb W. Bucher, Quarryville, Pa.

Young People's Group (ages 16-17), Aug. 4-10, same.

Young People's Group (ages 18-20), Aug. 11-17, same.

Young People's Group (ages 21-30), Aug. 18-24, same.

Write Martha Martin, 68 E. Washington St., Elizabethtown, Pa.

CHRISTIAN FINANCE

The Tithe

Some Facts About Tithing

Tithing is scriptural and has the promise of divine blessing.

Tithing does away with the necessity of spasmodic drives and high pressure collections.

Tithing releases energy for the church's supreme task of giving Christ to those who need him.

Tithing is a fair and businesslike method; it is simple and systematic.

Tithing usually leads to the complete stewardship of all of life.

Tithing puts God and his work first and saves from selfishness.

The Motive in Tithing



Some people object to tithing on the ground that it was a law for the Old Testament Jews, and that Christians today are under grace and do not have to obey the law. It is true that Christ does not want us to serve him because of law but out of love. He was not pleased by the tithe given in the spirit of compulsion or to

cover over some sins as the Pharisees gave, without any real love in their hearts. But we are not obliged to tithe out of a sense of duty; we can tithe out of love and use the tithe as a method of showing our love.

What I Need

I need a strength to keep me true
And straight in everything I do;
I need a power to keep me strong
When I am tempted to do wrong;
I need a grace to keep me pure
When passion tries its deadly lure;
I need a love to keep me sweet
When hardness and mistrust I meet;
I need an arm to be my stay
When dark with trouble grows my day;
And naught on earth can these afford,
But all is found in Christ my Lord.

Note: Next Week—How to Figure Your Tithe.

PEACE

Some World Court Misconceptions

6. Would not World Court judges be prejudiced in favor of their own countries' cases when brought to the court?

Many think that judges chosen to the World Court remain national in spirit and would be prejudiced. That famous Japanese judge, Adachi, on the contrary was of the broadest mind and a fair judge. In a famous decision in

which France was involved the French judge voted against his own country. At the most there would be about thirteen judges who would not be from two nations involved in a case before the court. Then, too, there is the possibility of those judges which are from nations involved allowing the other judges to render the decision.

World Court judges base their decisions on law and not upon prejudices.—L. W. Shultz, for Manchester Peace Committee.

CHRISTIAN WORKERS

Punctuality

PREPARED BY IRA H. FRANTZ

Matt. 25: 1-13

July 14

1. Is Profitable in Worldly Affairs

- In agriculture. Planting, cultivating, and harvesting must be done at the proper time.
- In business. Getting to work on time. Meeting obligations promptly.
- In school. Tardiness breaks interest.
- It is better to push your work than to be pushed by it.

2. Procrastination Does Not Pay

- Never leave that till tomorrow which you can do today.—Franklin.
- Procrastination is the thief of time.—Young.
- In spiritual things procrastination may be fatal (Acts 24: 25).
- Today is the time to act (2 Cor. 6: 2).

3. Punctuality Is Important in Religious Matters

- The Sunday-school superintendent would be happy to have every pupil and teacher present on time.
- Punctuality in attendance is an evidence of interest. Could not most people be on time every time if they really tried?
- Respond promptly when asked to render some service.

WOMEN'S WORK

Leaders of Women's Work

This is being written just before Conference, but will not appear in the Messenger until after Conference.

We hope that each group of women throughout the brotherhood may avail itself of the suggestions that appear from week to week through The Gospel Messenger. File the historical sketches and other suggestions of helpful material for future use. Make special use of the June 1 issue of the Messenger. Secure extra copies if possible for distribution.

Plan helpful programs for your women's meetings during the summer and autumn. These programs should include definite plans for the district and the local church activities during the year ahead. The district officers should include in this plan specific goals that may be attained in the district program of activity during the year. Likewise the local director should include in her plan specific goals to be realized during the year through the activities of the women of her church.

Watch this column next week for a general comprehensive plan of activity that may be adapted to the needs of the local district and the local church.

Have your representative give an interpretative report on the Women's Work Conference at Winona. Write for the new Catalog of Missionary and Christian Educational Literature which lists an abundance of helpful material,

either free or at small cost. Note the stereopticon lectures or visual educational material available and also the new booklets, "A Book to Live By" and "Prayer for Missions." Better secure the new Loan Library Catalog.

Encourage the production of certain plays such as "What Shall It Profit?" (Temperance); "The Eleventh Mayor" (Peace); "The Church of My Dreams"; the "Christian Home" as set forth in the new Mother and Daughter material and numerous other dramatizations of like nature. It would be well to seek assistance in the production of these plays from Our Young People.

Plan now to make some use of the Mission Study books and programs for next year. Refer to May 18 issue of The Gospel Messenger and watch for future material along this line.—Mrs. Ross D. Murphy.

MEN'S WORK

Men's Work at the Iowa River Church Marshalltown, Iowa

The men's organization meets regularly each month at which time reports are given and plans for additional work are considered. These meetings have proved not only beneficial from the standpoint of the work accomplished, but also prove a means of fine fellowship. Only recently the men's group has replanted the shrubbery on the church grounds that died during last year's drought. In addition to this the men have completed the church beautification program started last year. A project coming to their attention at the present time is that of advertising their new summer pastor and attempting to get things in readiness when he takes up his work.

YOUNG PEOPLE

The Leader and the Truth

It is one of our church traditions that we do not use the oath to strengthen our statement. Instead we affirm. That is a good thing, and I hope we never lose the custom. But it might reach even farther if we were equally conscientious in telling the truth when neither the oath nor affirmation is expected. A few questions:

1. Do you young people believe what you tell them?
2. Do you have the reputation for always telling the truth when the truth is needed?
3. Do you believe that lies are sometimes justifiable?
4. Do you ever act lies that you would not speak?
5. Do you trust opponents enough to tell them the truth?
6. Do you habitually speak the truth in love?

What He Wants to Do

There is more uncertainty in the world now than at any other time since the War. Selfishness has been organized in many ways, but never so much on a national scale, and at a time when the world is more interdependent than ever before. Fascism (in various forms) and communism are pulling hard in many nations, including America, and the outcome is uncertain. Some think that fascism is a passing phase—that the real struggle in the next generation is between Christianity and communism.

1. If America should go fascist would you change your fundamental aims for your young people?
2. Ditto, if America should go communistic?
3. Do you want Christianity to become dominant in every nation?

How He Goes About It

Jesus did his work under the conditions of his own time and place. He did not shut his eyes to the forces that played upon his people. Why should not we, with our modern resources, be intelligent on world forces?

Some Suggestions

1. Read at least two newspapers that give conflicting reports on world news—if you must read newspapers.
2. Read Current History, Times Square, New York City, \$3.00 a year.
3. Study fascist plans and movements.
4. Study communist plans and movements.
5. Study the New Testament as you never did before.

INTERMEDIATES

Intermediates at Conference

The program was threefold. It was planned for intermediates themselves, their leaders and pastors. Part of the program for intermediates was the Sunday-school hour. The worship program was "Finding New Trails in Leisure." Some hobbies were demonstrated and discussed. Recently I visited a home. Three intermediate boys were playing, trying to mount butterflies. One boy said he was at Sunday-school at Winona Lake. These boys were spending their leisure time profitably. Character is made or not made during play and the leisure moments. We have some plans already made to improve our program for next Conference.

Another part of the program was for intermediate leaders, specializing on camp leaders. A number of hours were spent in discussing this subject. We are led to believe it was helpful.

The pastors were given an opportunity to learn more about the intermediate program. The spirit was fine, and many pastors said they were going to give more time to this age group. May their kind increase.

CHILDREN'S DEPARTMENT

On Having Too Much to Do

Some one suggested within the last two years that the reason we have had a financial depression in America was that "too many big business men had too much to do"; that every time a business man rose to national prominence in some way or other, numbers of corporations and organizations hastened to make him a trustee or member of their board of directors. He allowed his name to be used, but he was too busy to give serious thought to more than one or two of the enterprises for which he was responsible. And it was his failure to function—plus other men on the same boards, who were like him—that caused the enterprise to fail.

We tend to do the same thing in our church work. As soon as a leader has demonstrated her ability in one piece of work, we hasten to use her in numbers of other ways—until the quality of her work is endangered and her own nervous and physical energy are depleted.

We can never have statesmanlike leadership in our churches until as individual leaders we confine our efforts to a narrow enough scope to do it well! If you are an adult leader, a women's work leader, be that leader with all the enthusiasm, intelligence and energy you can muster. If you are a young people's leader, concentrate on being that. And—since this is the children's department corner—if you are a children's leader, be an expert children's leader!

CORRESPONDENCE

S. H. VORE

Samuel Herbert Vore was born in Bedford County, Pa., May 11, 1857, the son of Nathaniel and Elizabeth Hull Vore. He moved with his parents to Montgomery County, Ohio, in 1864 and later to Allen County where he had lived for seventy years. He married Minnie Elizabeth Early March 31, 1878; she died in 1928. To them two children were born. In 1930 he married Prudence Katherman. He is survived by his wife, two children, three brothers, seven grandchildren and one great-grandchild.



In 1888 Bro. Vore accepted Jesus Christ as his personal Savior, uniting with the Church of the Brethren in which he had been a consistent and devoted member. In 1915 he was called to serve on the mission board of Northwestern Ohio and in 1917 as its treasurer; in this capacity he served until his death. Bro. Vore was a man of keen business insight, and devoted to the tasks assigned him. Soon after he became associated with the district mission board he was assigned the superintending of soliciting funds and building the church at Marion, which he did. He was also given the oversight of the building of the Toledo church. This work was in its infancy when Bro. Vore became a member of the board. He longed to see the Toledo church self-supporting. He was also an ardent supporter of his home church, Lima, serving as its treasurer. Bro. Vore was a sincere seeker for the truth, earnest in his efforts to advance the kingdom.

Services were held in the Pleasant View church by his pastor and members of the district mission board. Bro. J. J. Anglemeyer preached the sermon. His body was laid to rest in the cemetery near his home.

Defiance, Ohio.

J. F. Hornish.

THE RAPTURE OF THE CHURCH

Many modern Bible teachers say that the Holy Spirit will be taken out of the world at the beginning of the last three and one-half years of the tribulation period. And that the church will not be in the world, but will be caught up, and be with Christ during that period, thus escaping the persecution of the great tribulation. They base their conclusions on 2 Thess. 2: 7.

I am sure that some of their conclusions are erroneous for the following reasons: First, if Paul had intended any such thing he would have said so. Second, if the Holy Spirit had been meant, is it not strange that none of the apostles, or early church fathers, know anything about it? Yet this is true for they are silent on the subject. Right here I give a quotation from The Preachers' Homiletical Commentary which bears me out in what I am trying to say. Commenting on 2 Thess. 2: 7 it says: "There is an external power with an individual at its head which holds back the power of the Antichrist until the proper season comes. What that power is, is not revealed, but God can use any power for this purpose until the divinely appointed time shall come for the revelation of and overthrow of the Antichrist."

Third, it can be proven that the Holy Spirit has always been in the world, and will always be in the world. See

Gen. 1: 2; Num. 11: 17; 2 Peter 1: 21. That the Holy Spirit will be in the world during the tribulation is proved by their own teaching, for they say that the two witnesses (Rev. 11: 3) and the 144,000 (Rev. 7: 4) will preach the gospel during this period; and if so, it will be by the power of the Holy Spirit.

I think their second proposition is erroneous also. First, from the fact that the time in which the church will be in the air before coming to earth is not specified in the Scriptures. But it will more than likely be one twenty-four day. In fact, this is intimated in the Scriptures in these words: "Two women shall be grinding together, one shall be taken, the other left." This will be in the morning. "Two men shall be in the field; the one shall be taken, and the other left." This is in the day time. "There shall be two men in one bed; the one shall be taken, the other left." This is in the night time." See Luke 17: 34-36. This shows that it will be one day and one night, and in connection with Zech. 14: 1-6, leads me to believe that Jesus and the saints will be in the air only twenty-four hours. Jesus will come in the clouds probably over Jerusalem, and as the earth revolves, the saints will be raised, the living saints changed, so when the earth shall have made one revolution, Jesus and the saints will come down on the Mount of Olives, and Jesus will destroy the armies which have come against Jerusalem, and then set up his millennial kingdom. Second, they are wrong in teaching that the church will not go through the tribulation; I wish they were not wrong, but the Bible teaches that the church will go through the tribulation. See Dan. 7: 21; Matt. 24: 9; Rev. 13: 7. In Revelation, chapter 13, the account of the Antichrist is given. In verse 5 it says he will continue forty and two months. This is the exact time they say Jesus and the church will be in heaven, but notice this Antichrist will make war with the saints and overcome them, so the saints are on the earth. Third, if the church is in heaven during the reign of the Antichrist, I do not see the need for the Antichrist to compel all to receive his mark, for if there were no saints on earth, all would willingly receive his mark.

W. F. Gillett.

Los Angeles, Calif.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Dewese-Rutter.—At the home of the bride's parents, by the undersigned, Mr. Paul R. Dewese and Sister Dorothy Rutter.—J. L. Guthrie, La Fayette, Ohio.

Guthrie-Baker.—At the home of the bride's parents, by the undersigned, Bro. Lloyd R. Guthrie and Miss Evelyn M. Baker.—J. L. Guthrie, La Fayette, Ohio.

Hahn-Crowe.—By the undersigned at the parsonage, May 29, 1935, Clifford J. Hahn and Geneva Crowe, both of Preston, Minn.—J. S. Flory, Preston, Minn.

Harris-Sherfy.—By the undersigned, at the home of the bride's parents on June 5, 1935, Bro. Glenn Harris of Jennings, La., and Sister Ethel Sherfy of McPherson, Kans.—J. S. Sherfy, McPherson, Kans.

Higgins-Bacigalupi.—By the undersigned, June 2, 1935, at the First Church of the Brethren, Chicago, Mr. John R. Higgins and Miss Florence M. Bacigalupi.—James M. Moore, Chicago, Ill.

Hostetler-Rodabaugh.—June 5, 1935, at the parsonage, Floyd Glen Hostetler of Fruitland and Neva Marie Rodabaugh of Weiser were by me united in marriage.—W. Earl Breon, Fruitland, Idaho.

Kelly-Walker.—By the undersigned in the McPherson, Kans., Church of the Brethren, Delbert W. Kelly and Ada Pearl Walker, both of McPherson.—L. A. Walker, Omaha, Nebr.

Reber-Weigle.—By the undersigned, June 2, 1935, at the First Church of the Brethren, Chicago, Bro. Daniel H. Reber and Sister Louise R. Weigle.—James M. Moore, Chicago, Ill.

FALLEN ASLEEP

Amtower, Sister Ada V., aged 74 years, died June 8, 1935, at her home, Cumberland, Md., following an illness of thirteen weeks resulting from a broken hip. She was the oldest surviving member of the Cumberland Church of the Brethren. She did much for the church in past years, both spiritually and financially. She was a daughter of John K. and Nancy Reed of Grant County, W. Va., and widow of Herman Amtower. She had lived here twenty-five years. Surviving are three sons and four daughters. Funeral services by T. Rodney Coffman and W. J. Hamilton, the pastor.—C. L. Snoeberger, Cumberland, Md.

Ball, Carrie Rachel, born in Ashton, Ill., died June 2, 1935, aged 70 years. She died at her home near Belleville where she had lived for almost fifty years. During the last thirty years at times her suffering was intense, which she bore patiently. Recently she had two strokes. She moved to Republic County in March, 1880, with her parents, Wm. and Mary C. Gooch. She married Chas. A. Ball Aug. 29, 1883. Her husband died Dec. 4, 1925. To this union were born eleven children, eight of whom remain, with two sisters, twenty-two grandchildren and one great-grandson. She joined the Church of the Brethren when sixteen years old and lived a faithful life until death. She was always willing to help with the church work. Funeral services at the Rural church at Belleville by the undersigned. Burial in the cemetery near the church.—W. W. Gish, Belleville, Kans.

Casteel, Jerry Orval, born Feb. 9, 1910, died March 16, 1935, as the result of an accident. He was the son of Milbert and Sarah Uphold Casteel. He married Miss Edna Sisler April 4, 1931. Three sons and one daughter preceded him. He leaves his wife, father, mother, three sisters and three brothers. Funeral services at Cuzzart church by Bro. S. E. Ryan. Burial in the Parnell cemetery.—Grace Sisler, Hazelton, W. Va.

Gaver, Chas. S., son of Ephraim and Felinda (Smith) Gaver, born in Wyandot County, Aug. 2, 1857, died June 7, 1935, on the farm where he had lived all of his married life. Oct. 13, 1880, he was married to Sarah Jane Eakin. He leaves his wife, one son, three grandchildren, three brothers and two sisters. Funeral service at the residence by the undersigned. Interment at the Sycamore cemetery.—J. L. Guthrie, La Fayette, Ohio.

Garnes, Sister Annie May, daughter of Alfred and Isabelle Wagner, born near Greencastle, Pa., on Nov. 5, 1855, died at her home in Waynesboro, Pa., June 3, 1935. Her husband, Bro. Jacob Garnes, preceded her six years ago. More than forty years ago she and her husband united with the Church of the Brethren. She enjoyed fellowship with the people of God and was constant in her attendance at divine worship. She is survived by one son and four daughters. Services at her home by Elders L. K. Ziegler and C. R. Oellig. Interment in Cedar Hill cemetery, Greencastle.—Sudie M. Wingert, Waynesboro, Pa.

Green, Mrs. Mary Susan, of Myersville, Md., died at her home, May 27, 1935, after an illness of one week from paralysis, aged 81 years. She was an active church member. She leaves her husband, Lewis P. Green, and seven children. Funeral services from the Grossnickle church by Bro. Irving Stottlemeyer. Burial in the cemetery adjoining the church.—Reporter.

Keim, Medora May, born at Mt. Pleasant, Iowa, May 12, 1876, a daughter of L. H. and Margaret Forbes; she died May 9, 1935. She married F. M. Keim July 11, 1894. To this union were born seven children, six of whom survive, also one brother and nine grandchildren. She became a Christian in 1893, uniting with the Presbyterian church; afterward she transferred her membership to the M. E. church and remained faithful to her early convictions. But wherever she lived she found lines of service where she could work for her Master. Bro. Keim is a deacon in the church at King Ferry and she labored with him in church activities. The family came to New York in 1920. Funeral service at the home by H. D. Jones, assisted by E. F. and R. A. Nedrow.—Mrs. Avery E. Stoner, Aurora, N. Y.

Kessler, Sister Mary F. (Dickson), born in Fayette County, Ill., where she grew to womanhood; died May 25, 1935. Sept. 18, 1894, she married E. J. Kessler. They made their home in Illinois until the fall of 1899 when they moved to Beatrice, Nebr., where they had lived since. To this union were born four children, three of whom survive with her husband, three sisters, one brother, three stepdaughters and seventeen grandchildren. She joined the Church of the Brethren when a young woman and lived faithfully until death. She was active in the work of the church and taught a Sunday-school class for years. Funeral services in the church at Beatrice by the undersigned. Burial in Evergreen Home cemetery.—S. F. Miller, Pickrell, Nebr.

Yost, Catherine Ann, daughter of Andrew and Elizabeth Teeter, born near Goshen, Ind., on Jan. 14, 1855, died at the home of her daughter, Miss Anna Yost, at Hoisington, Kans., May 21, 1935. She united with the church in 1870 and was a faithful, devout Christian. She married Daniel Yost in 1876. In 1885 the family moved to Peabody, Kans., and were active, loyal workers in the church until Bro. Yost's death in 1918. Since that time she lived in Hoisington, having her membership in Larned Church of the Brethren. She leaves two daughters, three grandchildren and one great-grandson. Funeral services in Hoisington by E. S. Fox and W. C. Piper and at Peabody by Bro. H. F. Crist. Burial in Prairie Lawn cemetery.—V. I. Vaniman, Hoisington, Kans.

NEWS FROM CHURCHES

CALIFORNIA

Modesto.—During the pre-Easter services conducted by Bro. J. F. Baldwin, seven members were received into our church by letter and baptism. The sermons were very interesting and good crowds attended. Bro. Baldwin also held a series of meetings at Hemet, Calif., and in his absence sermons were brought to us by Brethren David Foutz and Cleo Beery. On May 5 Bro. J. U. G. Stiverson preached twice for us. The pastor preached a beautiful sermon on Mother's Day and in the evening a program was given of readings, songs and a sermonette by Bro. Studebaker of La Verne. The mothers and daughters of the church had a banquet and program on May 17. The annual Sunday-school convention of this district was held at Modesto on May 19. There were visitors from Waterford, Empire, Patterson and Oakland. The general theme of the day was Problems of the Sunday-school and Superintendent. The following Sunday the young people of Modesto, Waterford and Empire had their annual picnic with about seventy-five in attendance. Church services were conducted out in the open. There was special music from Empire and a sermon by Cleo Beery. There is a strong bond of friendship growing among the young people of these churches and we believe these meetings are a great factor in our growth both spiritually and socially. May 27 members enjoyed the Lord's supper with Bro. Baldwin officiating. On June 2 Bro. Baldwin and Sister Gladys Andrews were united in marriage at a beautiful church wedding. The morning service on June 9 was in charge of Sister Retha Kurtz, superintendent of the children's department.—Bessie Heaston, Modesto, Calif., June 8.

Pasadena church has been enjoying some splendid meetings since our last report. On Palm Sunday the services were in charge of First Mate Bob and the crew of the Good Ship Grace. They brought inspiring messages in song and testimony and sermon. During Holy Week our pastor exchanged pulpits with Bro. H. B. Heisey of Long Beach, and with Bro. G. K. Walker of La Verne. On Friday evening the choir gave the cantata, "The King Eternal." An Easter pageant, "From Darkness to Dawn," was also given by some of the young people. April 28 we celebrated the Lord's supper and communion. On Mother's Day we had a specially arranged program of scripture and music and a talk by the pastor. In the evening Mrs. Lydia Michener, field secretary for Whittier Institute of International Relations, spoke to us. Ellsworth Replogle is our delegate to the institute June 24 to July 6. May 14 was the mothers and sons' banquet with 114 in attendance. The program theme was "Flying." The fathers and daughters had theirs May 17, and "Sailing" was their theme. This change in the usual order was very much enjoyed. The King's Envoys, a gospel team from Long Beach, had charge of the evening service May 19. Six have been received by letter and two by baptism lately. For the summer months the adults are having just one service in the evening, beginning at 7, with about a half hour of music preceding the sermon. June 2 a union communion service was held in the Pasadena Presbyterian church. Pastor F. S. Eisenbise assisted in the service. Several of our members enjoyed a very spiritual service with them.—Mrs. Lucy L. Mohler, Pasadena, Calif., June 8.

COLORADO

Haxtun.—Recently a farewell supper was held at the church, honoring our retiring pastor and family. Rev. Coulter of the local Methodist church gave a short talk, expressing appreciation for Bro. Snaveley's cooperative spirit and help while here. Brother and Sister Snaveley expressed their thanks for the esteem accorded them. For the present their address will be Haxtun, Colo. Mrs. Eller, president of the local W. C. T. U., also gave a short talk, expressing regret in losing Brother and Sister Snaveley, and presented the latter with a five-year diary as a token of esteem from the organization. Bro. Roscoe Baker preached for us at the morning service on June 2 using John 5:30 as his text. A reception was held at the church on June 7 for our new pastor, Bro. E. F. Weaver, and family who arrived here on Thursday from McPherson, Kans. Bro. Roscoe Baker gave the address of welcome and Bro. Weaver and wife responded with short speeches. On Sunday morning, June 9, Bro. Weaver brought an inspiring message on the subject, Beginning the Day With God.—Mrs. Warren D. C. Wood, Haxtun, Colo., June 13.

INDIANA

Center.—We held our regular council June 1. Our pastor, Bro. Theo. Miller, was chosen to represent us at Annual Conference, with Bro. O. W. Gordon, alternate. Delegate to district meeting is Bro. T. E. Gordon; alternates, Sister Mary Gordon and Bro. Eli Burger. We are having a good Sunday-school with Bro. T. E. Gordon as superintendent, and with increased attendance. We enjoyed a Sunday-school convention June 2 with the Blissville congregation. All topics were well prepared and everyone enjoyed the day. The young married people's class gave an Easter program entitled The Risen Christ, which was much appreciated. On Mother's Day a short program was given after Sunday-school. On Sunday evening, May 26, the Pine Creek B. Y. P. D. favored us with a temperance play entitled What Shall It Profit? which was greatly appreciated by a large audience. Our pastor is to be away at school for the summer and will only be with us every two weeks; other ministers will fill in.—Mrs. O. W. Gordon, Walkerton, Ind., June 10.

Mt. Pleasant church (No. Ind.) held her love feast June 1. We were glad for the presence of Bro. Canfield, Brethren John Metzler and Geo. Swihart, who officiated. Bro. Willard Sellers was chosen delegate to Annual Conference; Bro. Harley Elliott and Bro. Wendell Miller, delegates to district meeting, with Brethren Owen Price and Oreal Kitch, alternates. We like our new songbooks very much; the committee selected the Service hymnal. May 26 we had a farewell dinner for our pastor. The church presented Brother and Sister Zook with a bookcase in appreciation of their work here. The service in the afternoon consisted of singing and short talks. June 2 Bro. Clyde Joseph gave us two inspiring messages. Our harvest meeting will be the last Sunday of July.—Lillie Markley, Bourbon, Ind., June 11.

New Paris church met in council June 6. Our revival meetings will begin Sunday evening, Oct. 20, with Bro. Ray Shank, evangelist, Eld. Chas. Arnold and Sister Hazel Culp were elected delegates to district meeting. It was decided to send some one to the music school and the training school at Camp Mack. Recently on Sunday evening a set of slides on the India mission field were shown which were enjoyed by all. The women of the church will sponsor a Father's Day program.—Mrs. J. Galen Whitehead, New Paris, Ind., June 11.

IOWA

Greene church met in business session June 7. Bro. C. E. Schrock and James McRoberts were chosen delegates to district meeting which convenes in the Union Ridge church in August. Our pastor observed Mother's Day with a splendid message and special music. Our church united with the Presbyterians and Methodists in a memorial service on Sunday, May 26. June 9 the children of our Sunday-school rendered a splendid and impressive missionary program which consisted of recitations, musical readings, songs and a play, bringing the thought of the more abundant life in Christ for China and Japan. The children's project for the summer is China and Japan.—Elsie A. Pyle, Greene, Iowa, June 12.

Salem.—On Thursday evening before Easter the church met in her spring love feast. Bro. Rogers of the Mt. Etna church officiated; several of the members from there were present also. We were indeed happy that our aged Bro. Wray was able to be present. For a time he was not so well, but the physical man has been restored to almost his usual health, as the spiritual man is renewed from day to day. Easter morning a program of recitations, readings and music was given under the direction of our missionary committee. Following this an offering was lifted. Appropriate services were held on Mother's Day. Bro. Colyn's sermon was on the subject of Parents Viewed From the Standpoint of the Child. Just before the sermon a beautiful recognition service was held for Brother and Sister Henry Walter, who have served this church for so many years as janitors without remuneration. They were presented with a potted baby rambler in full bloom. Our Aid Society is taking on new life under the supervision of the new president, Sister Florence Walter. We enjoy Bro. Bonsack's writings in the Messenger and hope their experience in the Orient will give the home church a new vision of her task in the world. Sister Nettie Senger was in our midst, but the weather and roads prevented her meeting at the church. However it was a benediction to have her in our home. A committee is working on a Children's Day program to be given this month. We have a splendid group of young people and children in this church who are always willing to do their part.—Nora Colyn, Corning, Iowa, June 13.

KANSAS

Ottawa.—The missionary meeting of May 15 was of a miscellaneous program nature, prepared by the president, Mrs. H. B. Wheeler. Mrs. Brady gave an excellent talk on Why Conduct Missionary Meetings? Our pastor has announced that the first Sunday of each month will be invitation Sunday, with special stress on accepting Christ. June 3 to 14 is the date of the Vacation Bible School which Brother and Sister Brady and their splendid staff of teachers, all local talent, will conduct. Tuesday evening the teachers of the school met with Bro. Brady as speaker; he emphasized the need and importance of teaching the Bible in the Sunday-school. May 7 was our council meeting. Announcement was made of a splendid cash offering to the church by a young man as a memorial for his father. Visitors at the Sunday morning services of June 9 included some from Japan and Mexico as well as a number from other states.—Mrs. J. E. Ott, Ottawa, Kans., June 9.

MARYLAND

Baltimore.—First church held a love feast May 19 with the pastor officiating, assisted by Eld. Sidney Bowman and Brethren B. D. Angle and Donald Pfoutz. May 24 we held a father and son banquet. The women of the church served a fine dinner, after which there was a social period. Helpful and interesting addresses were given by Bro. Howard Keiper of Woodberry church and Brethren Wm. Anthony and Newton Long, Jr. The program closed with a short address and prayer by our pastor, Bro. I. S. Long. It is planned that both the father and son banquet and mother and daughter banquet be an annual feature of the social life of our congregation.—Elizabeth Rinehart, Baltimore, Md., June 8.

Cumberland church presented a playlet on March 17 entitled The Better Man. This was given under the auspices of the combined adult Bible classes. On March 24 the young people's class presented the pageant-drama entitled The Lost Church. Two presentations were necessary on the same evening to accommodate those who held tickets. The same pageant was given at the White Pine church at Purgittsville, W. Va., on April 28 and will be given for the Tearcoat church

June 16. A wonderful message was given on April 21 by the children and young people of the church through the Easter program. May 5 the church was honored with a musical presentation by the Beck brothers, visitors from a neighboring congregation. May 12 a Mother's Day program was given at the evening hour, entitled Mother, Queen of Our Hearts. In the morning a consecration service was held by the pastor, Bro. W. J. Hamilton, for five children. The forty-four mothers present at Sunday-school were honored by a gift of flowers and candy to the oldest, to the youngest and the mother with the largest family in Sunday-school. April 19 the love feast was commemorated. June 23 the young people and adult classes are sponsoring a pageant entitled The Church of My Dreams. July 4 the annual Sunday-school picnic will be held, a place yet to be chosen.—C. L. Snoeherger, Cumberland, Md., June 10.

Monocacy congregation began a series of evangelistic services on May 19. Eld. L. J. Flohr preached the morning sermon and Eld. Chas. Stover had charge of the evening service when the Lutheran and Reformed choirs sang for us. The remainder of the week the preaching was done by visiting ministers: Brethren Wm. Baker, Marshall Wolfe, Walter Thomas, H. M. Stover, Jos. Bowman. We were also favored with visiting singers, namely: the quartet from Blue Ridge, choruses from Meadow Branch and Pipe Creek and a quartet from Rouzerville. Large crowds attended all these meetings and good interest was manifested. On Sunday morning, May 26, Eld. Chas. Stover preached the last sermon of the series, after which seven young people were baptized. On Sunday evening we had our love feast, one of the largest ever held in Rocky Ridge church. Visiting ministers were Jos. Bowman, who officiated, Walter Thomas, Wm. Baker, John Roop and J. P. Bowman.—Elsie A. Eigenhrode, Rocky Ridge, Md., June 8.

Myersville.—Feb. 24 Bro. Robert Sherfy of Frederick, Md., preached on A Chance to Make Good. The front of the church has been greatly beautified by building a new rostrum and choir loft. March 17 Bro. Bowman preached an inspiring rededication sermon and highly praised the B. Y. P. D. for their work. This group faithfully gave their time, labor and money for the completion of the task. During the absence of Brother and Sister Bowman the B. Y. P. D. had charge of the services March 24 and Bro. Berkley Bowman filled the pulpit March 31. Easter services were marked by a fitting sermon and special music by the newly organized choir. Mother's Day will long be remembered by all music lovers of the community when the combined glee clubs of Bridgewater College, consisting of thirty-five voices, gave a concert. Brother and Sister Bowman conducted a series of meetings at the Grossnickle house before the love feast. As a result five persons were baptized; two from the Myersville church were baptized.—Reporter, Myersville, Md., June 1.

MONTANA

Poplar Valley church met at the home of Eld. Geo. Swihart in Poplar on May 5. We chose Bro. Swihart as our presiding elder for another year. Bro. Fred Jacobs was elected trustee; Sister Freda Brechhiel, clerk; the writer, Messenger correspondent and agent. Sister Estella Taylor is to represent us at the Winona Lake Conference.—Mrs. W. Glenn Swank, Poplar, Mont., June 8.

NORTH CAROLINA

Fraternity.—Easter morning the junior and intermediate departments of the Sunday-school gave an impressive program. On May 5 Brother and Sister S. Ira Arnold and daughter gave an impressive program on Worship in Art. The B. Y. P. D. gave a Mother's Day program and Bro. E. C. Crumpacker of Roanoke, Va., preached the sermon. He also preached Sunday night. At our June church meeting Mr. and Mrs. Bruce Nelson were elected delegates to district meeting, with Mr. and Mrs. W. M. Robertson, alternates. The church is sending two queries to district meeting. The young people and the Ladies' Aid are going to finish screening the Sunday-school windows and put up screen doors. Our Sunday-school is still growing. During the past year approximately twenty-eight scholars have not missed a Sunday.—Mary Robertson, Winston-Salem, N. C., June 11.

NORTH DAKOTA

Minot church met in council June 3. We elected our delegates to district meeting: Bro. Ray Harris from the church, with Sister Barbara Wampler, alternate; and Sister Lester Zook from the Sunday-school, with Sister Ray Harris, alternate. We decided to have our love feast July 27. The Sunday-school convention, including Minot, Berthold, Surrey, Kenmare, was held at the Minot church on May 26.—Mrs. Geo. Barnes, Minot, N. Dak., June 11.

OHIO

Castine.—Bro. D. R. McFadden of Smithville, Ohio, was with us in a revival meeting from May 19 to June 2 and preached eighteen very forceful and inspiring sermons. As a result of these meetings five were added to the church and the church has been much strengthened spiritually.—C. M. Simmons, New Madison, Ohio, June 8.

Silver Creek church met in council May 21. Bro. Geo. Throne was chosen delegate to Annual Conference, with Bro. Chas. Hendricks, alternate. Our love feast was held June 1. Bro. Harold Hendricks officiated at our evening meetings. Sister Faye Moyer gave a talk on Saturday afternoon and also on Sunday morning which was well received. Our young people gave a play on Sunday evening, June 2. An offering was taken for Faye Moyer, our missionary to Africa. We expect Bro. Kenneth Long to be with us as summer pastor. Our Sunday-school is progressing nicely. We are expecting Bro. Chas. Oherlin of Peru, Ind., to hold a two weeks' meeting in the Walnut Grove house beginning June 17.—Mrs. Ottilie Fisher, Pioneer, Ohio, June 8.

OREGON

Ashland.—Bro. E. S. Coffman and wife were with us in a series of evangelistic meetings closing May 5. Bro. Coffman brought us much good instruction from God's Word which we hope will bear fruit. One was baptized. The district board met here while Bro. Coffman was with us, this being his last meeting in our district. June 2 our joint Sunday-school convention of Williams, Grants Pass and Ashland was held here. These meetings are helpful spiritually and socially. We had a good meeting and voted to have a picnic together on July 4. The place will be selected by the young people from the three churches. We just closed a two weeks' Vacation Bible School conducted by our local workers.—Mrs. M. C. Lininger, Ashland, Ore., June 11.

PENNSYLVANIA

Harrisburg.—March 27 the Palmyra church presented a temperance play entitled *What Shall It Profit?* which was sponsored by Mrs. W. A. Trimmer's class. At a later date the same play was presented by a group from East Petersburg, sponsored by the W. C. T. U. March 29 a stereopticon lecture was given by Virgil Finnell. March 18 the adult Bible class sponsored a program by the Texas Crystal boys, a net sum of \$39.10 being received for the church building fund. The delegates to district meeting were W. A. Trimmer, Mrs. Nellie Crozier and Mrs. E. M. Byrem. Our love feast was held April 29 with Eld. H. K. Ober officiating, assisted by our local ministers. At our council meeting on May 20 the pastor, J. E. Whitacre, was reelected for another year. Olonzo Fike was ordained into the ministry and Elmer Gleim was licensed to preach. The pastor and W. H. Trimmer were selected as delegates to Annual Conference. May 29 the Golden Rule Circle class presented a very fine play entitled *The Rock*, which concerns the life of Peter. June 9 was Children's Day when a fine program was presented. Some time ago a Men's Work was organized and since that time the men have refurnished furniture and woodwork in the church and painted the church and parsonage. The Galilean Bible class held a rummage sale, the profit of \$57 to be credited to the building fund.—Mrs. E. M. Byrem, Harrisburg, Pa., June 12.

VIRGINIA

Montebello church met in council April 27 to reorganize our Sunday-school and elect officers and teachers. Bro. J. T. Whitesell was elected superintendent with Bro. W. D. Fauler, assistant. Our church held a pre-Easter service conducted by our pastor, Bro. W. E. Cunningham, assisted by Bro. Francis of the Presbyterian church. The young folks gave an interesting program on Mother's Day which was enjoyed by all present.—Annie M. Ramsey, Montebello, Va., May 30.

Richmond.—May 5 to 19 inclusive we held a most successful revival. Bro. Samuel A. Harley, the pastor, conducted the services the first week and Bro. W. Harold Row of Christiansburg, Va., did the preaching the second week. Both are young ministers of much promise and their sermons were most inspiring. Special music was furnished by the church group and other churches. Sixteen additions to the church resulted from their efforts. May 26 the young people gave a pageant, followed by baptismal services. A Boy Scout troop has been organized with Bro. Naff, Scout master, and Bro. Louis Kalinchak, assistant. A Bible School has been planned to start June 17.—Mrs. H. C. Arnett, Richmond, Va., June 5.

WASHINGTON

Omak church enjoyed a week of pre-Easter services in charge of Bro. Lee Crist of Ellisforde. The song service was ably directed by Sister Miriam Murray. As a result of the meetings four were baptized. Our Children's Day program, planned for June 9, has been postponed because of an epidemic throughout the community.—Florence L. Breshears, Omak, Wash., June 11.

Seattle church met in council June 5. The church is at present without a pastor, and local ministers are filling the pulpit. Bro. A. L. Sellers, our former pastor, left about May 1 for Wenatchee, Wash. May 26 to June 1 we had meetings with Bro. Lee Crist, evangelist. There were four converts. June 1 we had our love feast. June 2 the coast churches met in the Seattle church for their Sunday-school convention. The general theme was *The Christian's Part in the World of Today*. We had some very good talks on this subject. Our Aid Society has been doing a good work, sewing for needy families and having luncheons, using the money for missions or any needy work. We expect Sister June Yearout and parents from Boulder, Colo., to visit us in the near future. She is a very accomplished young evangelist and has been very successful. At one revival recently she had sixty-eight converts.—Mrs. John A. Hopkins, Seattle, Wash., June 11.

WISCONSIN

Stanley church met in council May 28. The needs of our Sunday-school were considered and suggestions for improvement were given. The Aid Society has done much to help the church program financially. The question of retaining Bro. Lewis Hyde as pastor was considered, and the vote was unanimous to retain him. Bro. Hyde has done much to build up the work at this place and we could ill afford to lose him. It was decided that we unite with the country churches in an all-day meeting, to take place at the Maple Grove church, the time to be decided later. As we have no evening service during May and June, August and September, we decided to hold a vesper service with Bro. Harold Hyde as leader.—Mrs. Jacob Winkler, Stanley, Wis., June 11.

Books for the Family

* * * *

Just a few of our many good books that will help make your good home a better home.

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By Roy H. Burkhart

Abounds in common sense suggestions for those about to establish their own home.

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An Association Press book for boys from 11 to 15 years old. Deals with fundamentals, easily comprehended, helpful to growing lads.

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By Tracy Warren Redding

A recognized boys' expert lets you into the secret of rearing your boys in the best manner.

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As a rule parents do the best they know. This book will make them wise to much they should know.

Faith and Fear in Child Training, \$2.00

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Answers mother's many questions. The author knows both mother and child, and how to hind them together.

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Will help young people to adapt themselves to new conditions. Opens their eyes to much they do not yet see.

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A book that helps adults see themselves as they are and so points the way to a better self.

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A study of present family conditions. Especially for high school boys and girls, but equally good for older folks.

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SWEDEN

Graybill, J. F., and Alice, Spangatan 38, Malmö, Sweden, 1911.

CHINA

Liao Chow, Shansi, China.
 Hutchison, Anna, 1911.
 Oberholtzer, I. E., and Elizabeth, 1916.
 Sollenberger, O. C., and Hazel, 1919.

Ping Ting Chow, Shansi, China

Bright, J. Homer, and Minnie, 1911.
 Ikenberry, E. L., and Olivia, 1922.
 Crumpacker, F. H., and Anna, 1908.
 Parker, Dr. D. M., and Martha, 1933.
 Schaeffer, Mary, 1917.
 Wertz, Corda L., 1932.

Show Yang, Shansi, China

Clapper, V. Grace, 1917.
 Neher, Minneva J., 1924.
 Smith, W. Harlan, and Frances, 1919.

Tai Yuan Fu, Shansi, China

Myers, Minor M., and Sara, 1919.
 Shock, Laura, 1916.

Tsinchou, Shansi, China

Wampler, Ernest M., 1918, and Elizabeth, 1921.
 Senger, Nettie M., 1916.

On Furlough

Metzger, Minerva, Rossville, Ind., 1910.
 Pollock, Myrtle, 520 E. Kansas Ave., McPherson, Kans., 1917.

AFRICA

Garkida, Nigeria, West Africa, via Jos

Beahm, Wm. M., and Esther, 1924.
 Bittinger, Desmond, and Irene Frantz, 1930.
 Harper, Clara, 1926.
 Moyer, Edna Faye, 1931.
 Royer, Harold A., and Gladys S., 1930.
 Schechter, Elnora, 1929.
 Studebaker, Dr. Lloyd R., and Modena, 1934.

Lassa, via Maiduguri, Nigeria, West Africa

Burke, Dr. Homer L., and Marguerite, 1923.
 Horn, Evelyn J., 1930.
 Kulp, H. Stover, 1922, and Christina, 1927.

Marama, via Damaturu, Nigeria, West Africa

Heckman, Clarence C., and Lucile, 1924.
 Utz, Ruth, 1930.

Minna, Nigeria, B. W. Africa

Helser, Albert D., and Lois, 1922 and 1923.

On Furlough

Bosler, Dr. Howard A., and Edith, Marine Hospital, New Orleans, La., 1931.
 Inman, Dorothy M., 1933, 509 S. Wall St., Covington, Ohio.

INDIA

Ahwa, Dangs, Surat Dist., India

Bollinger, Amsey, and Florence M., 1930.
 Royer, B. Mary, 1913.

Anklesvar, Broach Dist., India

Lichty, D. J., 1902, and Anna, 1912.
 Moomaw, I. W., and Mabel, 1923.
 Shickel, Elsie N., 1921.
 Warstler, Anna M., 1931.

Bulsar, Surat Dist., India

Cottrell, Dr. A. R., and Laura, 1913.
 Glessner, Ruth Lucille, 1931.
 Mow, Baxter M., and Anna B., 1923.
 Shumaker, Ida C., 1910.

Dahanu Road, Thana Dist., India

Messer, Hazel E., 1931.
 Nickey, Dr. Barbara M., 1915.
 Swartz, Goldie E., 1916.

Jalalpor, Surat District, India

Miller, Sadie J., 1903.

Palghar, Thana Dist., India

Shull, Chalmer, and Mary, 1919.

Box 92, Fort, Bombay, India

Blickenstaff, Lynn A., and Mary, 1920.

Umalla, Broach Dist., India

Miller, Arthur S. B., 1919, and Mae W., 1922.
 Miller, Eliza B., 1900.

Vyara via Surat, India

Blough, J. M., and Anna, 1903.
 Widdowson, Olive, 1912.
 Ziegler, Edward K., and Iida, 1931.

Woodstock School, Landour, Mussoorie, U. P., India

Stoner, Susan L., 1927.
 Ziegler, Emma K., 1930.

On Furlough

Alley, Howard L., and Hattie, Bridgewater, Va., 1917.
 Blickenstaff, Verna M., Cerro Gordo, Ill., 1919.
 Brooks, Harlan J., and Ruth, 2278 5th St., La Verne, Calif., 1924.
 Ebbert, Ella, Lehmer St., McPherson, Kans., 1917.
 Grisso, Lillian, care of General Mission Board, Elgin, Ill., 1917.
 Horning, Emma, % S. H. Horning, 750 Mo-lino Ave., Long Beach, Calif., 1908.

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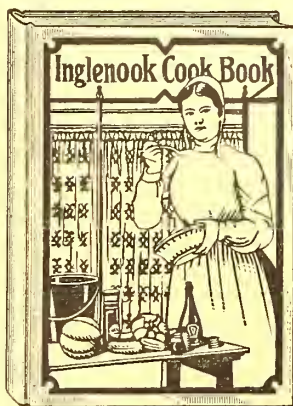
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THE GOSPEL MESSENGER

Vol. 84

Elgin, Ill., July 6, 1935

No. 27

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—*A Committee Report*

Children and Children's Leaders at Winona Lake

We are indebted to Sister Ruth Shriver, Director of Children's Work, for this summary of the activities of the children and children's leaders at the Winona Lake Conference.—Ed.

The children themselves had more meetings this year than they have ever had before, thanks to Mrs. A. P. Becker, Mrs. Paul Halladay, Mrs. Cora Stahly and dozens of expert children's workers who willingly coöperated to furnish both morning and afternoon sessions throughout the Conference. The attendance ran high, on Sunday far beyond seating capacity. Although the work had not been planned for observation purposes, numbers of adults came to watch.

The Junior Choir. On Sunday morning over five hundred children assembled at the Westminster Hotel, and of this group all but the tiny beginners formed part of the processional that more than filled the Conference platform. They sang "How Strong and Sweet My Father's Care," "Joyful, Joyful, We Adore Thee," and "Dear Lord, We Give Our Lives to Thee." Professor Brightbill directed them. The sweetness of their blended voices plus a concrete vision on the platform of the church-that-is-to-be brought tears to many eyes.

During the Sunday morning church service and again in the afternoon there were story-telling, worship, and many other things that the children enjoyed.

Two high spots in the interest of children's workers were the fellowship suppers on Thursday and Friday evening, at which pastors, parents and all children's workers joined in their common interest—better boys and girls.

On Thursday night Dr. Garry Cleveland Myers, head of the Department of Parent Education, Western Reserve University, spoke on "Something Sacred About a Child's Personality." Professor R. E. Mohler, secretary for Men's Work, presided.

Dr. Myers, one of our own "Brethren," has become widely and popularly known in the field of parent education, of recent years. One writer has ranked him as one of the three outstanding syndicate newspaper column writers in the country.

Dr. Myers taught at Juniata College in 1912-13.

His books: *"Building Personality in Children," "Building Personality in the Child at School," "The Modern Parent," "The Modern Family," and his two booklets for intermediate boys and girls on "I Am Growing Up" and "Conduct and Manners" will be read with interest after hearing Dr. Myers. He is also editor of the Junior Home Magazine.

Dr. Paul K. Voelker, on the next evening, spoke on "The Child in the Total Community Program." Dr. Voelker is at present superintendent of public instruction for the state of Michigan, and has been known for years for his work in the field of character education. Drue Funderburg of the Pastor's Association presided and President Winger introduced Dr. Voelker.

Dr. Voelker had much to say about the responsibility of all of us for every child in the community. His book, "The Teaching of Ideals," is worth careful perusing.

The Breakfast Conferences of the Local and District Directors of Children's Work. Twelve district directors and about twenty-five local directors of children's work were at Winona; and for five mornings they ate and thought together. The programs were carried forward through the leadership of Miss Elma Rau, director of children's work for Michigan.

On Saturday morning members of the Board of Christian Education met with the group, and C. S. Ikenberry spoke about "My Idea of an Ideal Children's Leader." On Sunday morning two of our editors, Miss Newcomer and E. G. Hoff, were present and spoke briefly.

The Exhibits. Two exhibits for children's workers were available, one a part of the general Board of Christian Education exhibit; and the other a most fascinating exhibit of inexpensive children's books. Mrs. Houghton and two assistants were in charge over Saturday, Sunday and Monday; and the enthusiasm of those who visited—and bought—was unqualified.

* All in the Elgin Loan Library.

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 84

Elgin, Ill., July 6, 1935

No. 27

EDITORIAL

The Chance George Missed

SEVERAL times at the late Conference George talked with Henry at some length. There was something on his mind he wanted to ask Henry about but timidity kept him from mentioning it. He was afraid Henry might not like it. The matter was of no small importance, involving a long standing unpleasantness between brethren. Though not personally involved in it, George knew how much reconciliation would mean for the larger prosperity of the church, and greatly desired to see this accomplished. He let the opportunity pass unused. He does not know what might have come of it, but things have happened since which make him wish that he had tried.

How often life is like that! Just another example of the tricky way fear has of shutting the door against our most promising openings for service. We must not forget there is another side to this. Breaking in at the wrong place and time makes plenty of trouble too. Discreet silence has a high place among the virtues. But George has little need of that warning. He is not that kind. And there are many like him.

We are too easily afraid of one another. We ought to be more frank. An honest, sincere, unselfish approach in the interest of better mutual understanding very seldom goes amiss. The big danger is on the other side.

E. F.

The Test of a Good Program

It seems there have been more than the usual number of compliments on this year's Conference program. These have stressed both the pertinence of the subjects assigned and the quality of what was said.

Of course, we must not forget that other programs have been good in their day. Readers may recall that the Ames Conference program was also a good one. There was even something in the Ames newspapers on this point.

But however fine the program, the final test is not in the quality of the speeches made. It is rather to be found in lives changed for the better. Is the Winona Conference program helping you to be a better Christian? As you know, we must go the second mile and be doers as well as hearers of the word.

H. A. B.

"The Fool Hath Said"

IN our day the fool has said more things than that there is no God, and he has said them not in his heart alone but with his mouth and pen. Yet that first thing is always at the bottom of the others. He must say that so he can say the rest. See how learnedly he says it now:

"All life phenomena are determined by chemical processes. . . . Our existence is based on the play of blind forces and is only a matter of chance."

The range and depth of certain knowledge disclosed in that statement completely baffles calculation. There speaks the man who knows! No longer need he join with Hendrik Willem van Loon in singing the praise of doubt as a helpful handmaid in the quest of truth. This man has arrived. He has reached the summit and his keen eyes have pierced the far horizons beyond which there is nothing more. And very graciously he tells us what he sees—blind forces at play without rhyme or reason—nothing else. There's nothing else to see. No doctrine of divine omniscience was ever more dogmatic or more tightly sealed against uncertainty. It is the last word.

With that first foundation stone cemented down, let's watch our builder of the temple of abundant life. What will he choose for the second layer? Easy, natural and logical is this:

"Learn to drink out of all glasses . . . live for self-enjoyment . . . live on thy own account and not for the sake of others."

Why not? Since chance is the supreme arbiter of

life, one guess is as good as another, if not better. On with the dance, let joy be unconfined. Take every pleasant cup that offers and drain it to the bottom, with never a thought of consequences. Consequences? There are no such things. Cause and effect are banished from a world of chance. Others? Let others look out for themselves. As for me and my house we are going to have a good time.

We are not surprised when we see the stone this temple builder lays down next. It should be a match for the second and it is. Take a good look at it:

"We come now to chastity. The presence of this sentiment, which we admire as the paramount feminine virtue, is none the less quite unessential to the well-being of a human society."

How mildly he puts it! We still admire this virtue (?) but it is not essential to social welfare. We shall know better soon, or at least some day. Here's how: "The endeavor to institutionalize a thing so intimate and personal as mating will be abandoned as mankind becomes more enlightened." Marriage will be supplanted by unregulated promiscuity. Society will give up its foolish attempt to preserve some sort of order in this vital matter and go over to absolute anarchy. And life will be rich and full for everybody.

The topmost layer in this foundation wall is indeed a rare product of the stonecutter's art. Did you ever see anything as superbly beautiful, as finely carved, as this:

"How beastly is the precept of love. . . . Compassion is a lamentable way of assimilating oneself to evil. That contagious misery spoils one's joy, freedom and courage."

Here we see the fully ripened fruit of materialism—selfishness, utter and unabashed. It can not have its own joy spoiled by wasting sympathy on another. The unspeakable pathos of it—life with love shut out, life a stranger to all that the world has learned of love's sweetness and power, life in which this supremely holy thing has become "beastly"! Can you imagine it?

The quotations are from the sayings of men who pose as educators of American youth. They are not typical, one is glad to be reassured. They do not represent the thinking of the majority of American teachers. But it comes with a shock to discover that reputable institutions of learning should give any countenance at all, under the guise of freedom of inquiry, to teaching of this caliber. It seems incredible that any men in such positions, men called historians and philosophers and scientists, could know so little of the experience of the human race. They have been drinking from all glasses, have they? Oh, no, not at all. They have been drinking from some glasses and these have destroyed their relish for the best.

It is the stupidity of this thing that astonishes me. I can understand the fascination of wickedness but the charm of sheer asininity is quite beyond me. Why men able to keep themselves out of hospitals for the insane should delight in denying two of the best attested truths of history is the sort of mystery for which Proverbs 15: 2 furnishes the nearest approach to a solution. That unrestrained indulgence is a sure road to misery and that sacrificial love holds the keys to the highest happiness are hard earned lessons which can not be ultimately lost. But it is more than a thousand pities that multitudes of undisciplined youth should need to learn them over again at the price of their own bitter experience.

"The fool hath said"—and he has said a plenty. But sanity and sense have so often reestablished their claim to sovereignty in human thinking that we do not despair. Intelligence will vindicate itself as the Ultimate Reality and love will abide as the greatest thing in the world.

E. F.

Keeping Faith in These Days

WITH many selfish forces driving hard for power, and with the church far from as aggressive as she should be, it is true that some find it hard to keep faith in times like these. But let us remember that life has always required the faith that keeps up courage in dark days. We do not think that it will ever be otherwise.

But we do not urge faith as the last line in the defense against the things that ought not to be. Faith is far more than a brave gesture by men overwhelmed by despair. Faith leads to the venturing forth that is able to change old ways and usher in the new days. And who knows but that you may have been born for such a time as this? Men are made, not by the number of burdens they escape, but by the hard things they master and turn into stepping-stones to success. H. A. B.

Heritage and Discipline

HE is writing about discipline, "an intellectually honest discipline, a defensible discipline," and here is how he would do it.

"In order to create this discipline I would plunge into a study of the historical position of the church. I would develop a church pride in this heritage. . . . Every member of the church must feel himself a part of the movement—feel a glow of pride in being a member of the Church of the Brethren. This gives life, and this is the only discipline that counts."

Well, he is certainly right about the value of discipline with life in it and of the consciousness of a great heritage as a factor in producing that life. E. F.

GENERAL FORUM

Petition

BY KENNETH MORSE

Let me more intimately know you, Lord;
My worship has been sped and shot too far.
And I have missed your whisper, in reward
For gazing only at a distant star.
O grant my heart its deepest of desires!
O still my throbbing pulses with a psalm!
And let me know refining in your fires,
And cool my burning passions in your calm!
For God, you are too great for adoration,
Yet not too far from even failing faith,
Too vast for this, my mind's own meditation,
Yet not too distant for my pleading breath
To sigh for you and sunny Galilee,
And find you in my own heart's Calvary.

Altoona, Pa.

The Church's Message to Our Economic Society

BY V. F. SCHWALM

An Address at the Winona Lake Conference

THE subject implies two things. First, that our economic society is sick. There can be no argument about this. For our economic society is sick. It is sick well-nigh unto death. The second implication is that the church has an economic message for society.

Where are these undesirable conditions in modern society? First, there are millions that live in unnecessary economic insecurity today. There is a certain amount of inevitable insecurity due to drought, dust storms, floods, sickness and other providential factors over which we have no appreciable control.

But beyond that, there have been more than 12,000,000 men and their dependent families unemployed. Prices have fluctuated enormously and reduced many to poverty. Bank failures have swept away the savings of a lifetime for some. Overproduction has left many bewildered and confused; war, the arch-criminal, has left a trail of misery and suffering. These matters can not be said to be providential.

We are assured by our best writers that for the first time in the world's history the productive forces of the world have gotten to the place that every man, woman and child could be supplied with all the necessities and some of the surplus comforts of life if the regulative and distributive forces had kept up with productive forces. Sufficient economic goods are here, thanks to a benevolent Providence, and the inventive genius of man, to supply all.

But these goods and the money that commands them are badly distributed. Two per cent of the population, they say, controls 96% of the wealth. The wealth of

America is pyramided. At the top are those who command great wealth and the power over other lives that goes with great wealth. At the bottom of the pyramid are millions of families that live below a reasonable subsistence level.

Inequalities within bounds do no great harm, but great extravagance of wealth or luxury in a land whose economic resources have definite limits must inevitably result in the impoverishment of many.

The economic fate of many men is held in the hands of their employers. If these employers are wise and good the laborers are fortunate. If they are selfish and profit seeking at the cost of the welfare of their laborers, it makes for suffering and strife. One who has not lived close to these men can not imagine the suffering that comes from fear of losing one's job—especially in times like these.

These matters are improvable. Any cause of economic insecurity which is preventable should receive the attention of Christians and of thoughtful men everywhere. A civilization which perpetuates unnecessary economic insecurity is certainly not Christian in spirit.

The philosophy that underlies our present economic society is that of economic individualism. It is a philosophy which sanctions and exalts the profit motive, and makes much of the idea of competition. In their mild form these of course do no great harm, but often the practice of rugged individualism has become that of ruthless individualism and competition that of cut-throat competition. Our nonchalant acceptance of "business as business," and our exaltation of the profit motive have often resulted in making out of what ought to be "tender-hearted, kind Christians" hard, calculating, oppressive profit seekers.

If these words seem strong, then hear those of E. Stanley Jones' recent book on *Christ's Alternative to Communism*. "I am persuaded that Christianity can not be fitted into a competitive order. Its native air is love and brotherhood and sharing; therefore it would fit into and come to its own in a coöperative order. We have become so neutralized in our insanities of hate and competition and unbrotherliness and injustice that we are afraid of the sanity of love and coöperation and brotherliness and injustice. Could anything be more insane than the spectacle of half the world overfed and the other half underfed, with enough for everybody in our hands? And yet we are afraid of the sanity of a just distribution! Is there anything more insane than the dog-eat-dog method of competition? How can we as Christian people develop spirituality when at the heart of all our economic relationships is the unspiritual fact of the competitive attitude? It poisons all our relationships, individual, group and national. We have gone as far in spirituality as we can under the competitive system."

A recognition of these facts does not mean that one becomes a new dealer in a political sense. It does mean that one becomes a new dealer in the sense of the One who said he came "to preach good tidings to the poor." It does not mean that we find fault only with the owners of property and condone unchristian attitudes in the employees. We recognize, however, that the capitalist now holds in his hands the power to do something and he can, if he will, do something about some of these matters.

Has the church a message for this age? It is rather suggestive that E. Stanley Jones, after visiting Russia says that the only way to beat the communists is to beat them to it. He declares that, where taken literally, the Sermon on the Mount is more revolutionary than the doctrine of the communists.

We do not want to be communists, but we want to be Christian. We want to measure up to the teachings of Jesus.

These are a few principles that run through the New Testament that should appear in the new economic order which we build:

Personality values should be put above property values. In the early days when a railroad system refused to put safety appliances on their trains because they found it cheaper to pay for the men they killed or wounded, they were putting property above personality. The man that kept on his employees at a loss to his business in depression days rather than to throw them out of work was putting the welfare of personalities above property. If this principle were followed there would be no saloons, no bad movies and no war. It is the principle that Jesus insisted on in relation to institutions and would, if applied, revolutionize the ruthlessness of much modern business. This is a principle easy to state, but we fail to stop to think through its implications. It would change many a business if faithfully applied.

The church should insist upon the principle that "I am my brother's keeper" in the sense that one may not close his eyes to his brother's needs. "Whoso . . . seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Sometimes we have seen no inconsistency in living in our luxurious homes, seated around bountiful tables, and sleeping in soft beds, while our brothers live on the highway, eat our hand-outs and sleep in box-cars.

Of course we excuse ourselves because some of these will not work. Let us accept St. Paul's statement, that he who will not work shall not eat. But for the remainder the church should aggressively interest herself in them, and speak and act in their behalf.

The church needs to teach the importance of the abundant life for all. As a permanent policy certainly

we can not approve a program for the destruction of the fruits of the earth for the sake of the profit of a few until all men and women and children have food, clothing, homes and other legitimate needs supplied.

There should be provided, if possible, a condition where every man has a right to work so that he and his family may have a right to a decent living, by which is meant food, clothing, home and education for children, and medical care, as well as reasonable comforts.

The church needs to teach the hazards involved in setting our heart on riches, that life consists not in the abundance of things a man possesses. Individual Christians, and perhaps even church groups, might well experiment in various modern ways by which ideals can best be carried on.

I am not certain that the church as an organization should mix up with the state in setting up machinery for our economic life. I am sure that the church should teach the ethics of Jesus in relation to these matters, and it certainly ought to demonstrate through individual and group action how the economic teachings of Jesus may be carried out. Perhaps nothing speaks louder for the sense of brotherhood than the way the church once looked after the needs of poor families or a sick man's work in a community. Multiply this a thousandfold now, or set up some Christian coöperative experiments and the church will dramatize to the world the principle of brotherhood and her concern for individual welfare.

McPherson, Kans.

The Annual Conference in the Life of the Church

BY OTHO WINGER

Part I. Historical

THE Annual Conference is the most familiar and influential institution in the Church of the Brethren. As a precedent for holding such a conference, the church refers to the Jerusalem conference, the record of which is found in Acts, the 15th chapter. And like that first great council, our Annual Conference was instituted to deal with a great question and a great movement that were affecting the life of the church.

In 1742, when the Church of the Brethren was yet young, Count Zinzendorf came from Germany to Pennsylvania with the purpose and hope that he might unite the small bodies of German Christians into one body. These German churches included the German Reformed, Lutherans, Mennonites, Moravians, Schwenkfelders, Separatists and the Tunkers. Representatives of these bodies, with Count Zinzendorf as president, held at least three conferences or synods. While there was never much harmony, the assembly proceeded far enough to elect three men as "Trustees

of the Church of God in the Spirit." That began to look like success.

But when the question of receiving members was discussed, there arose the question as to the form of baptism. Some insisted that sprinkling was a valid form. The Church of the Brethren believed in triune immersion. A young minister of the church, George Adam Martin, who attended the Zinzendorf synods, became alarmed at the movement and urged his presiding elder or bishop, Martin Urner, to call a Conference of the Tunker congregations to consider the matter. So the first General Conference of the Church of the Brethren began in 1742, likely at the home of Martin Urner at Coventry, and he, perhaps, was the first moderator. It is significant that the question that brought the Tunker congregations together in the first Conference was union with other church bodies. And the question that caused the failure of the Zinzendorf movement was the form of the rite of baptism.

We do not have very complete records of the Annual Conferences for the first one hundred years. It is not likely that they met every year, but rather as questions and problems of the day made the meetings necessary. The questions considered at these meetings were the questions which they met in their day: What should be the relation of the church and her members to the form of government, especially during the trying time of the separation of the colonies from England? What part, if any, could members take in, or to encourage war? With respect to these questions the church was clear and firm on her peace principles. The leading member of the church, Elder Christopher Sower, the famous printer of Germantown, suffered many persecutions and the loss of all his property, in upholding the doctrine of peace.

The Church of the Brethren took advanced positions on other national issues. She opposed slavery in every form and would not permit her members to own or hold slaves. She opposed the intemperance that was so common in that day and forbade her members having any part whatever in the liquor business. She opposed any oppression of the poor by the rich and forbade any of her prosperous members imposing usury on the needy members. She took steps to care for the poor. She took advanced steps in the matter of Christian education for the children. The decision of the Conference in 1789 is one of the very best that has ever been passed.

The church had some very modern problems to consider in those early days. In 1794 questions of modernism and higher criticism were prominent. They had to do with the character of God, and whether heaven and hell were realities or only within the individual. Some did not believe in the resurrection of the body. The Conference characterized this teaching as "the old,

horrible, moldy, stinking leaven of the Sadducees." The Church of the Brethren in Annual Conference has always stood for a fundamentalist interpretation of the Bible and of Christian doctrine.

It is interesting to review the work of the Conference in 1835, just one hundred years ago. The meeting was held in Cumberland County, Pennsylvania. Twenty-one queries were considered dealing with a variety of questions such as going to shows, drilling for war, serving on juries, running distilleries, etc. One paper had to do with receiving colored members into the church and the practice of the salutation of the holy kiss. The Conference used a bit of irony in its advice to colored members that they should bear somewhat with the weakness of their white brethren. It seems too bad today that the Church of the Brethren in America should have no colored members to consider. Another question of that year was the deacon question which we considered again this year. The Conference passed a good decision which has hardly been improved since then.

From 1835 to 1885, many unfortunate questions arose. During a part of this time the problems growing out of the Civil War occupied the thought and action of Conferences. But just as division threatened the life of the nation, so division threatened the life of the church. The early church had been quite successful in evangelism. Many new churches were organized in frontier settlements and thousands were brought into the church. Many of these new members, unused to the German customs of the east, had new ways of doing things. New methods of doing church work were being introduced into all Christian churches such as Sunday-schools, series of meetings, high schools, etc. These caused much dissatisfaction in the church. It is unfortunate that at a time when the church should have gone forward in evangelistic work her energies should have been absorbed in smaller questions. Many of the Conference Minutes of these years show a rehash of old questions, dissatisfaction and disputes, and many difficulties in the local congregations. The result of these tendencies was the unfortunate divisions of the early eighties.

During the last fifty years Conference has been dealing for the most part with the great questions of the church, missions, evangelism, the ministry, Christian education and the young people. At the same time the church maintained her historical positions on war, temperance, social justice, doctrine, but has evidently weakened on the question of nonconformity to the world. All of these problems are with us today and are likely to be so in the future. While the business sessions of the Conference are much shorter than formerly, the programs of the Conference are many more and the length of the Conference is even greater than it

once was. The work of boards and committees occupies much of the program, and the business of Conference and the volume of our minutes have greatly increased.

North Manchester, Ind.

Our Sacred Trust

BY J. H. MOORE

WHEN Alexander Mack and his associates brought the Church of the Brethren, by the help of the Holy Spirit, into existence, it was distinctly understood to be an active and aggressively protesting church. It was to be not merely a Protestant church, for it protested against the lifeless formalism and evils of the large Protestant churches as well as the Catholic Church. The little group of reformers saw clearly the need for something more Christlike, and more like the New Testament than any of the large and influential Christian bodies had to offer.

The three state churches, Catholic, Lutheran and Presbyterian, had become persecuting churches. They had behind them civil authority and governmental support, and undertook by cruel methods to stamp out all other religious claims. This mixing of civil and religious authority easily gave rise to a type of religious forms void of spirituality, a lifeless formality. The church and the world became practically one, with no mark of distinction between them. Against all this the Brethren protested, claiming that the church should be a distinct body, composed of a called-out people, noted for their piety, spirituality and loyalty to New Testament principles.

All of these state churches, along with some smaller ones, had practically set aside the New Testament institutions, such as the baptism of believers only, the apostolic form of baptism, the upper room ordinances and other divinely authorized means of grace. Against this there was a vigorous, well directed protest, asserting that all of the gospel institutions and duties should be fully and loyally maintained in the true church of Christ to the end of the gospel dispensation. In fact the church, as they saw it, should stand foursquare on the gospel foundation, and stand out so distinctly that her identity might be easily recognized.

The same policy was brought by them to America, where they were assured of religious freedom, and permitted to worship God as the Book and their consciences might direct and dictate. Finding slavery tolerated in the New World, they soon made known their protest against the institution. They also protested against militarism in all its forms, and refused to take part in any of the wars. With like zeal they protested against the manufacture and use as beverage, of all alcoholic drinks. Their protest against oath-bound secret orders became quite a prominent feature. Their

protest against worldliness in the church, against the ever changing fashions and many other things tolerated by most of the other churches, made of them quite a distinct Christian body. In a few instances this protesting may have been carried a bit beyond what might be considered reasonable, but in a general way the church, with her vigorous protests, was headed in the right direction. And so distinct became their outstanding piety and New Testament loyalty, that Rev. Morgan Edwards, the noted Baptist historian of colonial times, was once heard to say, when speaking of the Brethren: "God always will have a visible people on earth, and these are his people at present above any other in the world" (Winchester Restoration, page 190). This is certainly a fine compliment, coming as it does, from a historian not of our own persuasion.

There is no question about our fathers, for some generations, passing this splendid heritage down to us. They received it as a sacred trust. In the interest of this trust they gave their lives, and the best there was in them. In vindicating this trust some of them even shed their blood. It was their purpose to pass the church, in its reconstructed form, with all the ordinances and commands restored, down to all coming generations. They may have made a few mistakes here and there; may have been a bit strenuous now and then, but the trend of their movements and prayerful deliberations was as true to the New Testament model as is the magnet needle to the poles. It is hard to conceive of a nobler, and more consecrated purpose.

And now after the passing of two still later generations, during which period we have added to our equipment and undertakings, schools even to excess, mission fields encircling the globe, boards and committees by the score, books of our own production, exceeding the hundred mark, and our splendid printing plant, to say nothing of our educated and trained ministry, I am wondering how faithful and true to God we regard ourselves in taking care of the trust as it has come to us? Might it not be well for all our leaders, elders, pastors and preachers, along with each and every board, to pause long enough to check up on our present conditions? How do we line up with the New Testament fundamentals as they were handed down to us? Do all of the gospel principles, as they in the church came to us, remain intact? Or have some of them been discarded? It was the purpose of the fathers, the founders of the Brethren movement, that the Church of the Brethren should remain sufficiently distinct, with her outstanding principles, to be clearly recognized amid the confused, conflicting and diversified religious condition of this or any future generation. This was the trust passed to us. Do we regard this trust as sacred, or do we look upon it as a mere "scrap of paper"?

In this article I am not calling attention to methods,

for methods come and go. Not so with accepted principles, or fundamentals. They are founded upon things eternal and should be received by one generation from another as a sacred trust. Nor am I attempting to underrate or minimize the value and helpfulness of our cordial and friendly relations with those of other churches, or coöperating with them in any movement intended for the common good of humanity. In fact, the more faithful we are in living the real life of Christ, in living up with the distinct gospel principles as they have been handed down to us, the better qualified we will be for our part in any coöperative movement of value. Faithfulness to our religious claims will give us only the more influence as we move and mingle with others, and beget for us a respect of priceless value.

I again insist that it might be well for each and all of us, for each and all of our departments, to pause long enough to do some necessary checking up. Many a man has lost his life and even the lives of his family, because he neglected the checking up of his car. Many an ocean vessel has gone wrong, or gone to the bottom because its manager underrated the value of checking up methods. Think of this as you enjoy the comforts and blessings of the old ship of Zion. Let a man examine himself whether he be in the faith. As one checks up on his faith, why not check up on the church?

Sebring, Fla.

Building the Church in Rural Areas

BY W. H. YODER

An Address at the Winona Lake Conference

It is not my purpose to discuss what is wrong with the rural church. That has been sufficiently done in times past, and with little profit. It is rather my purpose to consider what is right with the rural church, for there are many things which are commendable and hopeful.

I say this, knowing that recently a morning paper told of 4,000 rural pastors in America being out of employment. I say it even though there has been a large falling off in rural church activities in America.

I believe in the country church for three reasons: (1) Because it ministers to rural people. (2) Because it provides a helpful program. (3) Because it can do more than it has done.

I. I believe in the country church because she ministers to rural people. In the country it is quiet. You do not hear of the feuds and quarrels that are born where people are elbowing one another every hour of the day. It is here that environment favors the development of family life.

It is in rural America that we have a sturdy stock that will maintain America. According to the 1930 census it is revealed that children under five years of

age are 20% less than it takes to maintain the nation. In small cities of 2,500 to 100,000 the ratio is 6% less than it takes for maintenance. Whereas in rural towns there is a 30% surplus, and among the farm population there is a surplus of 50%. Also it is true that rural children are not so predominantly from the lower economic strata of humanity as are the children of the crowded city, which includes many elements of the foreign born. This simply means that the country must continue to furnish the Lincolns, Washingtons and Roosevelts; in short the backbone of the nation.

II. I believe in the country church because she does provide a program. The country church furnishes the spiritual dynamic which becomes a challenge for better living. It leads beyond the narrow limits of daily existence. It provides a sociability that is fine. Here friends become real friends. The radio program does not satisfy in this regard.

The rural church provides an educational program for study groups. Here farmers can gather under competent leadership from the state agricultural college and study crops, soils, poultry, dairying, farm management and beautifying the home. The women likewise can have similar guidance in homemaking, decorating and child training. The pastor, too, has opportunity to give spiritual guidance.

Music, drama, art, the cultivation of flowers and landscaping can here be given that practical turn which develops the finer arts where folks live.

III. In the third place, I believe in the country church because she can do more than she has done, or is now doing. To do that, we as pastors must know her situation, her needs as well or better than anyone in the community. This will mean long pastorates, if one is to be able to go as deeply as demanded. It was Charles Jefferson, a long time pastor of Broadway Tabernacle and marvelously successful, who said when asked how he managed to stay so long as pastor at one place: "I decided at the end of the sixth year that I would either have to move or root deeply." What meaningful words! To root deeply takes time. It takes patience and hard work. Moving is much simpler and easier, but not so fruitful. What a place is the country for making the church a proving ground, much as makers of automobiles use to prove the worth of their cars. The world needs such demonstrations to prove the quality of one's Christianity.

We need a program. We need to know where we are going. A scientist traveling in the south was one day reading a newspaper in a public park, and unaware that he was being earnestly watched by a native mountaineer. The scientist finally laid the paper down, and the watcher seized the paper and endeavored to read as the educator had done, but soon threw the paper away

in disgust. The scientist asked if he would like to read. He answered in the affirmative, but explained that in school he never got farther than ciphering. The scientist congratulated him on this, and on being thus able to make his way in the business world. The southerner replied, "That is not enough. See that sign board yonder? So many miles to some where. It isn't enough to know, *how fer* but you must also know *where to*."

Then we must learn to coöperate with other rural agencies. The school, Farm Bureau, Farmers' Union, 4-H and kindred organizations need a sympathetic understanding of their purpose by the pastor. The agricultural recovery program needs our understanding help too. Enough sympathy and pity has been shown for the little pigs that have been killed at three weeks of age and not enough sympathy for the farmer and his family who have seen their farm and life's earnings sold under the hammer.

We must create a new vision of rural life and community opportunities. Pastors must make the rural church a cornerstone instead of a stepping stone in their lives. The sentiment of the Little Brown Church is still a shrine in the hearts of multitudes of good Brethren families.

Waterloo, Iowa.

The Annual Meeting Fades Out and the Annual Conference Is On

BY H. H. HELMAN

Extracts from an Article in the Southern Ohio Herald

WHEN bigger and better Conferences are made the Brethren will likely make them. It is no longer an Annual Meeting that the Church of the Brethren holds each year, but a real Conference. Or, perhaps a better name might be a Council. Whatever other difference there is between the old Annual Meeting and the present method, it is now much more practical and inspirational. One can go home with more than the ability to "discuss the discussions." Be he minister or layman, there are plenty of good helpful things to lay hold of.

Since the type of meeting is different, the attitude is also different. There is now more Christian coöperation; more charity for an opposing view; more leniency toward new and progressive methods for promoting the kingdom. The old-fashioned bombardments from the floor during the business sessions have almost disappeared. Even the folks who used to like to do this, and depended upon it to get themselves before the people, don't get the "kick" out of it they once did. Which is all to the good. When a thing is voted upon, that settles it, and the folks who didn't want it that way are satisfied to let it be different without being bitter or sarcastic. Yes, the Brethren are becoming

more and more brotherly. The Annual Conference proves it.

The Standing Committee is also a different body from what it used to be. The sessions were more of an inspirational type, spiritually exhilarating and uplifting. From the youngest member of twenty-seven years, to the oldest who was sixty-five, there was an open-mindedness throughout the entire Committee that made the fellowship something out of the ordinary. The last session, when the members exchanged impressions of the sessions, was one not soon to be forgotten.

Drama and pageantry came in for considerable honor at this Conference. I have seen pageants directed by the most outstanding talent in America, and never have I seen any that left the impression that was made at this Conference. It is to be hoped that those who witnessed the efforts at Winona will be encouraged to do more of this at home. Drama takes work, but the message sinks deep when it is well done.

The missionary offering was, of course, disappointing. Most people thought it would certainly exceed that of last year. Just why it didn't no one seems to understand. It is doubtful whether a more straightforward and convincing appeal was ever made for a Conference Offering than at the Monday session. We hope the records will reveal that our district made a good showing in the offering. The church that has lost its missionary spirit has begun to dig its own grave. The very genius of Christianity resides in the missionary attitude. For our own sakes, as well as for the sake of those who need the gospel, we can not afford to neglect missions.

The Conference is over and here we are right up against the problems and perplexities of kingdom building in the home field. If we fail here Conference can't do much for us. The test of our religion is where you and I apply it day by day.

New Carlisle, Ohio.

Guidance, Human and Divine

BY J. F. GRAYBILL

"How can I [understand], except some one shall guide me" (Acts 8:31)?

THE incident that prompted this article was the baptism of a brother eighty years of age. He was a God-fearing man, such as there are many in this country and elsewhere. He attended the State church services, read his Bible and Martin Luther's comments, which are worthy of reading and meditation, and other books. He is quite a reader. But, like the Rich Young Ruler, there was one thing he lacked.

Our *Swedish Gospel Messenger* makes its monthly visits in this man's home and there are evidences that he reads it thoroughly. He lives 300 miles from Mal-

mö, but a few years ago we had the privilege of meeting him while visiting his daughter, who is a member of our church and lives not far from Malmö.

Eight years ago this brother was led to see his need. He was not buried with Christ in baptism. As time went on his trouble along this line became more intense. His friends tried to console him with the thought that he had been a Christian all these years, so why should a change be needed in old age? He was told that others have died happy and gone to their reward without being baptized. But this explanation was not satisfactory to him. The Spirit led him more and more to realize the need of baptism. He said that Luther writes: "There shall be teaching before baptism." This monthly paper, Luther and the Bible agree in this. And the Spirit led him to resolve to walk in the footsteps of the Master.

When I learned of this brother's need I encouraged him in his desire. Then there came a time when we made it our mission to extend our trip from one of our mission stations to this man's home. After a short examination as to his faith and willingness to serve his Lord and Master the remaining days of his life, we went to a quiet lake less than a mile from his home, to a place he himself had selected, and he was baptized in the presence of several witnesses.

This brother is well preserved for one of his age, who has worked hard all the days of his life. I have baptized few who were easier to baptize than he. Not many are happier than he was after the rite was administered.

Is it not peculiar that this need came at the very eve of this man's life? But it becomes less peculiar when one understands the teaching these people have been subject to all their life. On the other hand, it proves the fact that the proper teaching, the teaching that is confirmed by the truth of God's Word, will lead to the perfect way. Teaching is the human part of guidance, and yet this is divine, for the Spirit prompts the teaching. But teaching itself is not sufficient to mature fruit. Consequently there is much teaching that does not bear fruit. Taught by the Word and led by the Spirit is the whole of it.

Christ said: "But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things" (John 14: 26). The Spirit led the man of Ethiopia in Acts 8, but it also required the help of Philip, as an instrument under the guidance of the Spirit to bring the man to understand and get right with God. This is the experience of many. When human beings as instruments under divine guidance are brought face to face with those who are moved by the Spirit, the Lord's work will be accomplished. But when such, who are moved by the Spirit, resist the Holy

Spirit that would lead to salvation and make them followers of the meek and lowly Lamb of God, human help will fail and can not be fruitful.

This truth is both challenging and encouraging. The fact that God uses human aid to perform his work should cause his children to be used as clay in the potter's hand. On the other hand, it is encouraging to know, that after one has committed his way unto the Lord's leading and has been faithful in his service, the Lord will give the increase. The results of faithful service belong unto the Lord. But one must be careful not to use this as a cloak for slackness or indifference. Let us remember that he to whom we shall give account knows our intentions and motives.

May God's servants and messengers be filled with the Spirit and go forth led by the Spirit, praying God to acknowledge their feeble efforts by his Spirit's power to transform lives into his own image. Thus we shall be coworkers with him to bring the crown of his creation into harmony with the Creator.

Malmö, Sweden.

"We Miss Him"

BY CHESTER E. SHULER

"We miss him."

A gravestone, in a beautiful Pennsylvania cemetery, bears these three words below the name of the deceased. We do not know anything about this man, but we find much food for thought in his epitaph.

It's a splendid thing to be truly "missed." If we are missed when we die, our lives will not have been lived in vain. But it isn't at all necessary to wait until death to be missed. It is better by far to make ourselves "missed" every day. As parents, husbands, wives, children, servants, employers, employees—our absence ought to make us conspicuous because we are essential to the well-being of some one or something.

"He can't be replaced," is the highest of recommendations which an employer can give an employee. "I miss my daddy," from a four-year-old speaks volumes for daddy. And when we depart this life, "We miss him," makes a commendable epitaph.

When the Lord Jesus Christ was laid in the tomb, the disciples missed him. When he ascended into heaven, they missed him still more, as he departed from their sight. But the heavenly messenger's proclamation that he shall so come in like manner brought to them a thrill of joyous expectancy.

Because Christians miss him, they seek to live in such manner that they may do those things pleasing to him, anxious for his coming again.

"Even so come, Lord Jesus." We miss you.

Newport, Pa.

HOME AND FAMILY

Our Prayer

BY CARL O. TOBIAS

O God, our Father, guide us well
Upon the ways of life;
Among its evils we must dwell
But lead us in its strife.

Our spirit's willing, but the flesh
Oft tends to go astray;
Baptize us with thy love afresh,
Be with us day by day.

Our ev'ry act, our ev'ry thought
Would we, be filled with thee,
And ev'ry deed by us that's wrought
From sin be pure and free.

We know thou art the only way
But we ourselves are weak.
Give us new strength this very day;
God, make us kind and meek.

Onekama, Mich.

"The God in Your Home"

BY MRS. CHARLES E. ZUNKEL

THE story is told of Cherry Blossom, a little Japanese girl, who came to spend the Christmas vacation with her university friend, Ethel Clarkson. Cherry Blossom had been in the schools, churches, art galleries and public buildings in America, but she had never yet been in a Christian home. This first Christmas time in America was a wonderful holiday season for the little girl from Japan. But soon vacation was over. As Cherry Blossom was about to leave, Mrs. Clarkson placed her hands on the shoulders of the little girl she had learned to love deeply, and asked playfully: "Now tell me, before you go, how you like the way we American folk live. Are you homesick for a real bow? Are you weary of sitting in chairs and being bothered with knives, forks and spoons?"

Cherry Blossom laughed merrily.

"Oh, I love it," she said, as she clapped her hands. "It is such fun trying to see which spoon to take up next. Your home is wonderful. But—" then she hesitated and in her eyes was a far-away look.

"But what?" asked Mrs. Clarkson, encouragingly.

"There is one thing I miss," said the girl, "that makes your home seem queer to me. You know I have been with you to your church and I have worshiped your God there, but I have missed the God in your home. You know, in Japan we have a God-shelf in our homes. Do not Americans worship God in their homes?"

During the afternoon Mrs. Clarkson was very silent.

She thought back over the past years, to the time of her marriage, and of how they had in their first home a time set apart to worship God. But a busy life and the many duties of her household had crowded out the God in her home. It had not been intentionally so. And as she thought of it a great longing filled her heart. That day she talked with each member of her family.

On her next vacation visit, the little Cherry Blossom from Japan found God in that home, and she gave her heart to him.

I have been made to wonder seriously if this same thing is not happening in many of our American homes. Has God been crowded out of your home? Have the physical cares and manifold duties superseded the spiritual values? With the extended program of religious education in the church school and with the coming of character education in the public school many well-meaning parents have turned over the religious development of their children to these agencies and have ceased to feel any sense of responsibility for such in the home. It is a fact that has long been recognized that the home far surpasses all other institutions in its influence on childhood. Since this is true are we going to relieve the family of its responsibility in this great field of religion?

I am thinking of a twofold way in which the home may assume this responsibility.

In the first place, the child is greatly influenced in his religious life by the simple ordinary happenings of the everyday home life. In the close contacts and relationships of family life are those experiences which are determining what the child thinks of God, how he regards Jesus, and how he responds to his fellow men—his playmates, his parents and his teachers. His estimate of the church and its value is a result of what he hears and sees in his home.

Probably very few parents deliberately seek to develop in their children attitudes and habits which will make it hard for them to be Christian; rather, they have failed to realize their opportunities for developing an abiding religious faith. There are many attitudes in the home which we may not, at first thought, consider to be religious; yet they may have a great religious influence. The child's religious development is being determined by such things as these: the conversation at the table, the attitude of the parents toward the child, the attitude of one parent toward the other, the way in which mother treats her next door neighbor, her reactions to the milkman when he comes an hour late, or father's attitude toward the men with whom he deals in business.

I know a child who thought of God as a harsh judge who punished little boys when they were naughty. This concept of God probably grew from his father. Had he had a father who was kind and loving, he would no

doubt have thought of his heavenly Father as being kind and loving, also. What can be the child's evaluation of the Christian life when he sees his father and mother quarreling, or when he sees their dishonest dealings with their fellow men? He knows all the while that they are professed Christians who go to church regularly each Sunday and are in good standing there. Can the child grow into a deep appreciation of the church when he hears his parents criticize its members and its program?

In the second place, we can help the child develop religiously by means of special and specific religious functions in the home. As I look back to my own childhood home, one of my most happy memories is that of family worship, including not only prayer at the table, prayer in which we children took part as much as father and mother, but also the family altar. How much easier the day was in school or at home when as a family we began the day in worship! And I shall never forget those periods of worship at special occasions, such as before my oldest brother sailed for India, or before one of the children left for college. It was easier to live up to the ideals of our godly home while away from its influence when we had the sacred memory of such spiritual experiences.

I could not be truly happy without establishing the same custom in my own home. Those who have never tried it may do well to begin now. Yes, it takes time and it may be extremely difficult to find a suitable time, but it is worth all the effort and much more.

All earnest parents are anxious for all the help they can get in the difficult task of nurturing the spiritual lives of their children. The Protestant churches, realizing that they can help parents in this task, are co-operating through the International Council of Religious Education and have adopted as the emphasis for 1934-35, "Christ in the Life of the Home." It is hoped that this emphasis will have a far-reaching influence in the religious life of the nation. We homemakers of the Church of the Brethren will do well to coöperate in this great movement. If the God in your home has been crowded out, let us seek to bring him back.

Michigan City, Ind.

Mack Bowman Prays for His Doctor

BY JACOB H. HOLLINGER

LITTLE four-year-old Mack Bowman, son of Brother and Sister Rufus D. Bowman, pastor of the Washington City church, had the chicken pox, and Dr. Ernest F. Sappington, one of the members of this congregation, was called in to render medical aid. Mack thinks a lot of his doctor and, when the doctor left, prayed the following prayer in his behalf: "God bless Doctor Sappington in his work every day except Sunday.

Help him to understand coughs and brains and to know how to treat them. Amen."

This prayer of Mack presents a fine subject for analysis and study. The sincerity, simplicity and unbounded faith of a child's prayer has always appealed to me and reminds me of the statement of the Master when he said: "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." Some of the most beautiful paintings and photographs found in the art galleries and homes of our land are those which show little children kneeling in prayer at their bedside or their mother's knee. Many interesting stories are told about the prayers of children, some of which have stirred our emotions. Some of the most pleasant memories which linger with us as we advance in years are those which carry us back to the scenes of our childhood when we prayed those simple little prayers which our mothers taught us.

A certain United States senator was traveling by automobile to his western home when a storm and darkness overtook him and he drove in to a farmhouse and asked for lodging, which was cheerfully granted. After supper, as they gathered around the family fire-side, three white clad little figures came quietly into the room and knelt by their mother's knee and recited that prayer which has been the family litany of the human race for more than a hundred years:

"Now I lay me down to sleep,
I pray the Lord my soul to keep;
If I should die before I wake
I pray the Lord my soul to take."

The senator in question was much impressed with the scene which he witnessed, and when he returned to Washington for the next session of congress, in making an appeal on the floor of the senate for certain legislation, he described in detail the incident of those little children kneeling in prayer in that western farmhouse and said: "Gentlemen of the senate, the thought came to me then, is with me now, and ever shall be, that the strength of this nation is not in the vulgar noise and turmoil of our great cities; it's not in the lights and music and fair faces of state receptions; it's not in the mighty navy or far-flung battle lines, but the strength of our nation, its promise of today, its fulfillment of tomorrow, lies in the Christian characters that are being built in the Christian homes of America."

We hear so much these days about the necessity of making and keeping our homes Christian and maintaining the traditional sacredness of family life if civilization is to be perpetuated. Can you conceive of a more logical and effective way to do so than to instill within that child in your home the personal habit of prayer? Try it, parents, and see how it works, but bear in mind that you must first pray yourself.

Washington, D. C.

Worthy Home Membership

BY CHARLES C. ELLIS

Extracts, reprinted by permission, from *The Seven Cardinal Principles of Education*, published by J. L. Clifton, Ohio State University

WHEN Dr. Oliver Wendell Holmes defined home as "four feet on the fender" he was not attempting a scientific definition, nor was it an adequate one. Nevertheless it was more than a poetical statement, because in it he implied values which are practical and which amid all the changes may yet be secured. The fire on the hearth may die down, but if it still burns bright in the heart it matters not what modern device may bring physical warmth to the home. If there is mutual and faithful love, shelter, a sense of security fostered by fellowship, and a degree and leisure for comradeship, the home of the poet's dream has not yet vanished away. The home, however, is more complete, and its perpetuity more assured, when in addition to the four feet on the fender there is the patter of little feet on the floor, for thus the home more securely justifies itself today and lays foundations for its future.

In undertaking to justify worthy home membership as a goal of education there is no need to minimize the home itself as an educational agency superior to all others in transmitting the art of home making. Pestalozzi believed that parents are the best teachers.

There are at least four directions in which the educational process may function to the advantage of the home—an improvement of environment, of persons, of relationships, and of ideals. Very directly do some of the school subjects offer advantages to the home environment. Not only such subjects as interior decoration but music and art should minister here. Even art appreciation and music appreciation, divorced from any ability of expression, should manifest themselves in a home environment more amenable to artistic touches and more sensitive to any expression of the beautiful in color, form or sound. To improve, both in convenience and in beauty, the surroundings of the home may well be a grateful task of the modern school.

The focus of educational emphasis is most significant, however, when it results in improvement of the persons who constitute the home, either present or potential. It is persons who unite their lives in the initiation of a real home, and the better the persons the better the home. There are three important ways in which persons may be improved to the advantage of the home—in knowledge, in attitudes, in activities or skills.

Many homes have a ragged if not a wretched existence because of the lack of a bit of elemental knowledge in the field of household economy. Every girl should have a chance to learn the elements of practical home making, and every boy as well. It should not be necessary for the girl to elect home economics or the boy manual arts in order to receive this. More important

than history survey or general science to the average pupil is this home survey course. Of what shall it consist. Not cooking, but proper selection of foods; not sewing, but harmony of colors; not bookkeeping, but a simple household budgeting; not nursing, but suggestions of first aid and simple household remedies—these with matters of manner and social conduct, with proper adaptation to boy and girl, may well be included.

But attitudes and activities are more essential than knowledge. "It takes a heap o' living to make a house a home," and it is dynamic and not static knowledge that is transmuted into power. The great contribution which education can make to the improvement of persons is in the cultivation of right attitudes and emotional stability. Happiness in the home circle is fostered by mutual forbearance with differing temperaments, patience with dullness or lethargy, sympathy with weakness or illness, generosity of spirit respecting misunderstanding—all contributing to that "kindliness of heart and gentleness of manners," which in a wider world flowers into that neighborliness of kindness which makes for peace among the nations and goodwill among men. All these attitudes may be developed in a variety of school and playground relationships.

The home is constituted of personal relationships. Home is coöperative living involving a complexity of human relationships which need to be kept in harmonious adjustment, and involving also a series of co-ordinated activities fairly shared by each according to his ability, development and training. Toward the smooth running of this human mechanism education ought to contribute not a little. Living happily with other folks is an art that can be acquired and an art that goes far toward the making of a happy home. This art can be cultivated early, and it is a mistake to wait until high school days to begin it. In grade school or kindergarten consideration for others is a necessity, and the retardation of selfishness should not be left to chance or to subsequent years. Daily there should go back from school to home a boy or girl growing constantly more habituated to kindly thought and kindly deed for others.

Here finally we meet the problem of improved ideals that shall ennoble the conception of that human relationship which is basic to the whole idea of home and family. Chivalry has been represented as a flower of fine manhood, and it is; but a flower must have stalk and root. Chivalry can be nothing more than a superficial and sentimental shibboleth until there is inbred a sincere respect for personality on the part of young men and young women alike. The finer values of the home relationship are possible only to those whose ideals are fashioned by more than occasional thinking upon the things that are "pure and lovely and of good

report." Respect for personality will grow apace in the atmosphere of a good school, and wholesome thinking should be stimulated by good teaching in whatever field it is done.

Since persons are more potent than processes let us concede in conclusion that no one is likely to attain worthy home membership who has not been drawn by the charm of it as revealed in some human being whom he has known. Happier indeed is his lot if in his own home the child has lived in an atmosphere warm with the glow of these personal qualities which have attracted him. Happier still is his fortune if daily he meet in his school experience at least one teacher whose ideals of life and conduct and character ring so true, whose sincerity is so unquestioned, and his personality so fine, that, like the old Greek pedagogue, he can "make the good attractive to boys." In the last analysis the finest contribution the school can make toward the objective of worthy home membership is the silent but potent appeal of a teacher or a corps of teachers entirely worthy of membership in the finest home of the community that supports the school.

Huntingdon, Pa.

The Value of Good Associations

BY JOSEPH D. REISH

TENNYSON wrote: "We are a part of all we have met." With these words he expressed a great principle of human association and life, its great power and influence. Good associations mean much to moral uplift and the strengthening of one's character. After noticing the boldness of Peter and John and knowing that they were unlearned men, the Jews marveled and "took knowledge of them that they had been with Jesus" (Acts 4: 13). Upon hearing them and observing their actions they concluded that they had associated with Jesus. The results of the association were too manifest to be doubted.

Jesus himself referred to this influence he would have over the world when he said: "I, if I be lifted up from the earth, will draw all men unto me" (John 12: 32). Those who have been in association with Jesus have become Christlike, thus verifying his statement. Studying about Jesus may not include association with him. One may spend his life in such study and never really associate with him. Association includes an honest, sympathetic effort to understand and know him, coupled with a desire to be like him. Without exception a great transforming power over the individual results from such association.

Being close to things or people does not necessarily include association with them. For association to result there must be a sympathetic contact. The fact that one will become like the people he chooses for his asso-

ciates should be realized more. Without doubt one will be transformed by the atmosphere of the environment he selects for his life activities. He will become a part of all he meets. The notion is false that one can direct and shape his life by his will power, irrespective of his surroundings or associations.

God created human beings with wills and the power of choice. These should be exercised in the selection of associations. This is the only effective way for anyone to direct and mold his life.

Bad, immoral people or things are often interesting. This makes them all the more dangerous as associates. For this reason one should take sufficient time and consider carefully and prayerfully before choices are made. This does not necessitate withdrawing from all except the good. Asceticism is opposed to the proper relationships of people. The personal contact of the good with the bad is to save the world. Contact is not association, though it may degenerate into sympathetic association with the bad. "These are *in* the world" (John 17: 11). "They are not *of* the world" (John 17: 14). One should guard against this degeneracy.

The principle of the great influence of association should be applied to various relations in life, in addition to that of choosing companions. In reading there is a tendency to associate with the characters studied and admired. With this association there is an influence wielded that changes life. Doubtless we can all recall those in literature whose characters have been destroyed by associating with bad characters.

There are those who have but little appreciation of beautiful things. This should not be, for every normal person has the capacity for this, though it has been uncultivated. The most effectual way to develop a proper love for the beautiful is to associate with beautiful things.

The beauties of nature are never seen to be appreciated by many, for the habit of such association has not been cultivated. Flowers are not luxuries but necessities, since they develop the highest and best within us. Jesus appreciated the beauties around him and from them drew many of the most potent lessons he gave to the world. The home, though a cabin, should be made beautiful. But little money is necessary to accomplish this, while the results will be for lasting good.

That which is elevating in music and art should have greater appreciation than is usually accorded it. In this way the soul will be uplifted and the life made more noble.

"We are a part of all we have met," whether it be people, real or imaginary, or mere things. These may be ennobling or degrading. It behooves one to make right choices at the right times.

Lake Istokpoga, Fla.

KINGDOM GLEANINGS

Calendar for Sunday, July 7

Sunday-school Lesson, Moses.—Ex. 24: 3-8, 12-18.

Christian Workers' Meeting, God's Gift of Time.

B. Y. P. D., New Homes in Aging America.

Intermediate, Our Book Friends.

* * * *

Gains for the Kingdom

One baptism in the Barren Ridge church, Va.

Two baptisms in the Carrington church, N. Dak.

Four baptisms in the Mt. Grove church, W. Va., Bro. Jonas Sines of Oakland, Md., evangelist.

Eight added to the Royersford church, Pa., Bro. Earl Bowman of Philadelphia, Pa., evangelist.

Four baptisms in the Four Mile church, Ind., Bro. H. Jesse Baker of West Manchester, Ohio, evangelist.

Five baptized in the Glade Union church, W. Va., Bro. S. P. Daugherty of Pleasant Dale, W. Va., evangelist.

Seven baptisms in the South Annville house, Annville congregation, Pa., Bro. Phares Forney of East Petersburg, Pa., evangelist.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Allan Hoover of Roanoke, Va., Aug. 19 in the Nokesville church, Va.

Bro. H. L. Alley of Bridgewater, Va., Aug. 4 in the Barren Ridge church, Va.

Bro. Ira E. Long of Ankenytown, Ohio, June 30 in the Pleasant Hill church, Ind.

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Personal Mention

Bro. D. R. Murray, pastor of the Coöperative Brethren church of Columbus, Ohio, has changed his street address to 2966 Indianola Ave.

Sister Anna Fiant, R. 4, Springdale, Ark., writes us of the illness of her daughter Cora. She would appreciate your sympathetic interest and your prayers for the recovery of the daughter's health.

Bro. G. W. Phillips of Danville, Ohio, a recent graduate of Bethany Biblical Seminary, has accepted a call to Elkhart City church of Northern Indiana. Brother and Sister Phillips will take up the work in September.

The undersigned has changed his location and all church districts who are delinquent in 1934 assessments will kindly remit to me at Paris, Mo.—E. J. Stauffer, Annual Meeting Treasurer.

Patricia Ann, otherwise just "Patsy," was our last week's most illustrious visitor. At least her bright-eyed ladyship, with all but ten months of mileage on this planet still to go, gave most promise for the future. With her were her parents, Mr. and Mrs. Edgar Weigle, and her friend, Miss Margaret Kemper. Grandmother Weigle had thought it best to stay in out of the rain in the cheery comfort of the Bonsack home and the company of her sister, Mother Bonsack. They had all driven out from Westminster, Md., thanks mostly to the drawing power of House Proofreader Elizabeth Weigle, paternal aunt to the aforementioned "Patsy."

Bro. B. F. Summer and wife, formerly missionaries to India, more recently in pastoral service in the homeland, were late visitors at the Publishing House. Sister Summer and the two children called on the Messenger while Bro. Summer was in conference with Secretary Zigler.

Sister William Lampin of Polo, Ill., whose long-standing illness and temporary rallies have been recorded in these columns, came at last to the end of the struggle Thursday morning, June 27. The funeral services were held last Sunday afternoon, conducted by Bro. J. E. Miller, whose years of Mount Morris residence and service to the Mount Morris constituency have so often called him back on errands of this nature.

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Miscellaneous Items

All reports, audits, queries and business for the District meeting of Northern Illinois and Wisconsin should be in the hands of the secretary, J. E. Miller, Elgin, Ill., by July 17.

If you desire copies of the recent Conference Resolutions be sure to send your order at once to the Brethren Publishing House, Elgin, Ill.

To the Churches of Southern Iowa: Any church having queries or business for the district conference to be held at the South Keokuk church should mail the same to Mrs. Sylvia Senger, South English, Iowa, not later than July 27.

Two new tracts that should have wide circulation came recently from the press. They are: Christ in the Life of the Church, by D. W. Kurtz; What Does Church Membership Mean, by Rufus D. Bowman. The pastor, elder in charge, or committee responsible for tract distribution should see that these attractive and free leaflets are made available to the membership. Order from the General Mission Board, 22 South State St., Elgin, Ill.

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An open air meeting will be held July 7 at 10 A. M., in Wm. R. Dohner's grove, one mile east of Pine Grove, Pa. Bro. Henry T. King is the speaker and there will also be special songs and recitations.—Carrie Dohner Zechman, Pine Grove, Pa.

Members of Standing Committee should not forget that Conference asks them to report back home. To the Elders' Meeting of their district they are to report on the activities of Standing Committee, and to their district meeting the work of the Conference in general. Further, where papers are returned to districts the delegates are to report why this action was taken.

North Carolina young people will meet in a camp conference July 15-20, near Laurel Spring, Alleghany County. The courses and teachers are as follows: Forum, Loren Bowman; Interpreting Religion to Youth, Harold Row; Our Church Ordinances, Merlin Shull; Money, Men and God, Fred Dancy; Program of the Local B. Y. P. D., W. M. Kahle; Music, Gladys Million.

District Conference for North and South Carolina will convene at the Pleasant Grove church of the first named state Aug. 21-24. The opening sermon, by Eld. Geo. A. Branscom, will be given Wednesday evening, Aug. 21, at 7:30 o'clock. Church school and ministerial programs are scheduled for Aug. 22. Women's Work, Men's Work, Elders' Meeting and business session on Friday, Aug. 23.

The Brethren Home, Greenville, Ohio, is looking forward to the annual Home Day, Aug. 1. The program committee with Bro. Ira Blocher acting as chairman has arranged an inspirational program with interesting speakers and special songs. Most of the children have been placed either permanently or temporarily but the old folks will have a part in the service. Superintendent Carl McGowan and Mrs. McGowan, matron, invite you to spend the day with them.

Secretaries (Writing Clerks) of District Meetings are asked by Conference to send to the Secretary of Annual Conference the name of the party to whom and number of Annual Meeting Minutes to be sent for each congregation in their respective districts so that one copy may be placed in each home. It has long been the practice to send this information to the Brethren Publishing House which prints and distributes the minutes. Each secretary should attend to this at once.

Three Important Items of Peace Literature

1. *The Peace Program of the Church of the Brethren for 1935-36.* This contains practical suggestions to the local leaders, also a very helpful but not extensive, list of literature publications and where materials on peace may be secured. Every minister and Sunday-school leader should get this. Distributed free by Board of Christian Education, Elgin, Ill.

2. *Munitions Makers' Profits.* Here is a condensed summary of the findings of the Munitions Inquiry last December. Another is or will soon be available for later findings. Get these facts. This summary can be secured from the National Council for the Prevention of War, 532 Seventeenth St., N. W., Washington, D. C. Price, 5c each.

3. *The Arms Inquiry.* A reprint from the Christian Century for May 15, 1935. This is a 24-page booklet of devastating facts regarding the "merchants of death" and their nefarious business. You can not afford to be without this admirable summary. Our people need to know these facts. Send for a copy to the Board of Christian Education, Elgin, Ill. Price, 10c.

To the Churches of Southern Pennsylvania: Please have all business for our coming District Meeting Oct. 29, 30 in the hands of the secretary by Sept. 15, for the printing of the business booklet. Let each congregation note whether it will have any queries to be presented.—J. E. Rowland, Secretary, Mechanicsburg, Pa.

THE QUIET HOUR

A Model Gentile Congregation

PREPARED BY J. A. ROBINSON

Acts 10: 1-48

For Week Beginning July 14

I. The Congregation

1. All who knew of the meeting were present (vs. 24, 27, 33).
2. They were there on time—when the preacher arrived (v. 33).
3. They were there in a devout spirit before God (v. 33). They realized God's nearness.
4. They came expecting to hear a divine message, not out of curiosity or habit (v. 33).
 - a. They had a desire to learn, "present to hear."
 - b. They were ready to receive, "To hear all things."
 - c. They were quick to obey, "What the Lord has commanded."

II. The Preacher

A. His Personal Equipment

1. He was especially fitted, had a vision of a lost world (vs. 9-16).
2. He was especially filled, the Spirit had spoken to him (v. 19).
3. He was divinely commissioned, "Arise, go" (v. 20).
4. He went in simple faith, "Doubting nothing" (v. 20).
5. He took Christian witnesses with him, "certain brethren" (v. 23).
6. He put human brotherhood above racial prejudice (vs. 28, 29).

B. The Sermon

1. He proclaimed God as the Father of all believers (v. 34, 35).
2. The divine anointing of Jesus Christ (v. 38).
3. The divine ministry of Christ to mankind (v. 38).
4. His disciples were living witnesses to his crucifixion (v. 39); to his resurrection (vs. 40, 41).
5. Christ's commission to his apostles (vs. 42, 43): to preach his gospel unto the people; to preach Christ as the Judge of the world; to preach Christ as the world's only Savior.

III. The Presence of the Holy Spirit

1. The Lord was present—wonderfully present.
2. The Holy Spirit fell on all (v. 44). If he is not present in the church, all is a failure.
3. When the church gets right with God the Holy Spirit comes.

IV. The Results

1. They all received the Holy Spirit (v. 44).
2. They of the believers were amazed (v. 45).
3. They all believed and were converted.
4. The apostles spoke with tongues and magnified God (v. 46), much like the Jewish Pentecost.
5. They were all baptized into the church (v. 48).



MISSIONS

This Department

Conducted by

H. Spenser Minnich



Shanti Prebu

BY SADIE J. MILLER

(Shanti is pronounced like, "Shaan-tee; and Prebu like, "Preb-boo.")

SHANTI PREBU belongs to one of the higher castes of India, known as the king caste. The name *Shanti* means: peace, quietness, stillness, pacification. And the word *Prebu* means: God, a sovereign, lord, master, a king. Besides having a significant name, Shanti is an extraordinary girl of about twelve years of age. She is the eldest in the home, with three younger than herself, the youngest being three years old.

Shanti had attended a mission village school near her home. She proved to have more than ordinary ability and so the Christian family who conducted the school, as well as some of her neighbors, were anxious that she be given a special chance to go on with her school work. In this manner it came about that Shanti was brought to the mission girls' boarding school. She entered the fourth grade, but she was at once moved forward and at the end of the spring examination she was placed in the next grade even though she had been in the boarding school only from the first of January until the middle of February.

In our mission boarding schools, the girls get so much more than comes ordinarily in school work. It is as our college professor used to say, "You pay your tuition for so many branches of study, but what you get aside from this is all thrown in." So it was with Shanti, for she was a girl with a keen mind and she at once took hold of her work and was getting on very fine.

Although this was her first time away from home she did well in adjusting herself to new situations. She needed not to be told a second time about a certain task assigned to her. She was quick to see what was needed, and when she helped others she anticipated their needs so readily that the work was quickly finished. For example, one day when I was cutting out a garment for her to sew, she would hand me the pair of scissors at just the right time; when a thread was needed she had it ready; and when a needle was empty she immediately threaded it again. When there was an extra needle she would put the thread in it for

the next seam, or turn the garment in such a manner that it was convenient for me to baste in the hem. The same interest and promptness was shown in her knitting. Her alertness gave us much hope for her future and we felt that she would soon give her parents a happy surprise because of her rapid advancement in school.

One day she came to me, saying: "I have a letter from home saying that my parents are sick. Should I not go home to help them?" I explained that if it became necessary, and if her folks would ask us to send her home, or if some one came after her, she could go home. In a day or two a letter was brought to me from the Christian worker in her village. He said he was greatly distressed because Shanti's mother had suddenly passed away. The letter read as follows: "Shanti's mother has been sick for some time, yet no one thought she was seriously ill. She suddenly collapsed and died night before last. This man I am sending to call Shanti is a neighbor. Be sure to let her come home with him. And please be very sure that you do not tell Shanti about the death of her mother." The village man who brought the note said the same

Signs of a Praying Church

Sample of Requests:

"Please send me 75 Prayer Calendars, "Prayer for Missions."

Signed: Mrs. S. S. King,
Orrville, Ohio.

Answer:

"Your order for 75 Prayer Calendars reached us this morning and we are sorry to tell you that our supply is exhausted. We regret that we can not send you this calendar."

Signed: General Mission Board.

Emotions become somewhat mixed when at the same moment one must be sorry, and yet can not help but rejoice that just such a situation has arisen! We wish that the supply of Prayer Calendars had not run out, and yet we rejoice that the large stock is out among the churches and not lying on our shelves. We rejoice that the churches desire them.

Praise the Lord for a church that prays for her missionaries!

3,000 copies were made on the mimeograph machine in 1933 when the idea of the Prayer Calendar was first introduced to the church. Then in 1934 the venture was made of printing 4,000. It was hoped that they would all be used in the churches. In less than two months this first supply was exhausted, while orders continued to come in asking for calendars. And so another run of 4,000 was made. The requests continued to pour in, until all 8,000 were sent out to the churches.

The Prayer Calendar for 1935-36 is now ready. A generous printing insures a wider circulation than last year. The Prayer Calendar is free, but contributions from individuals and prayer groups are appreciated. Secure from the General Mission Board, 22 South State St., Elgin, Ill.

words: "Tell her not. Tell no one until after I am gone with Shanti."

What a shock! How sad we felt for the dear girl. We carried out the father's injunction and no one told her that her mother was gone. Shanti went with the neighbor happily; nevertheless, a tear dropped here and

there as she gave the school girls and teachers good-by. She said, "I wonder so much whether I shall get to return. You have all been so very fine to me. Look at all the things I have learned since I have been here in school. Surely I shall remember all this." Only during six short weeks had Shanti been in the girls' school and yet she had acquired a wealth of knowledge. She had even committed the Twenty-third Psalm and repeated it from memory with the best of spirit. Never in her life had she learned so much in so short a period of time.

Alas! Shanti reached home to find that two days before her mother's funeral had taken place. Dear, oh, dear, what a vacant place. How she wept. The cry of her heart poured forth in sobs: "The burden of this home now rests on me. My little three-year-old sister must be cared for by me from now on. Mother, my mother, why is it that you had to leave me, and that too in my absence?" Again Shanti wept bitterly.

Now Shanti is at home in the village actually assuming the duties of the home in her mother's place. What a tragedy for such a young girl to be left in this manner. Her hopes regarding her education seem to be blasted. Her family is poor and lives by the work which her father does by daily labor. He works at whatever he can get to do. But in the face of all this discouragement, we still have hope for Shanti that there may be much in store for her as time goes on. For there in the village are her well-wishing neighbors and her village schoolmates, also her relatives who were so eager to see her have a chance in life, and here at the boarding school we are also wishing for her the opportunity to attain her highest desires. May the Lord so direct and so open up a way that she, with us, may find a plan for her to carry out her ideals for future training.

Jalalpor, India.



New General Mission Board Member

The picture shows Bro. Rufus D. Bowman, pastor of the Washington, D. C., Church of the Brethren, as he looked when delivering the mission convocation address on Monday, June 10, at Winona Lake, Ind. To many readers the picture will recall a friendly face and inspiring addresses or contacts here and there over the brotherhood. To all others it will serve as an introduction to the new member on the General Mission Board. Though next to the youngest man on the Board, Bro. Bowman will bring to his new position a wealth of training and experience unique for a man of his age. Bro. Bowman is a Virginian, a graduate of Bridgewater College and of Yale Divinity School. He served the First church of Roanoke, Va., as pastor before becoming General Secretary of the Board of Christian Education. After five years of able service as secretary for this board he resigned to become pastor of the Washington, D. C., Church of the Brethren. His ability and location have made it possible for Bro. Bowman to continue to serve the general interests of the church in important ways. Readers will recall the other members of the General Mission Board are: Otho Winger, President of Manchester College and Chairman of the Board; J. J. Yoder, long associated with McPherson College and Vice-President of the Board; H. H. Nye, assistant professor of history and government at Juniata College; Leland S. Brubaker, pastor and member of the deputation team; and J. K. Miller of Cedar Rapids, Iowa, with B. F. Studebaker of Union, Ohio, representing the laymen of the church.

Tung Chow Rural Union Conference

BY EMMA HORNING

THE theological curricula of the West have been, as a rule, transplanted to China. Of late years general dissatisfaction has been felt as a result of such training. This is particularly the case since evangelism is turning towards the villages where 85 per cent of the people live. The ordinary theological training is perhaps worse than useless in the rural districts of China. The people need something very simple and practical, something that will help them live the abundant life in their homes, in their villages and on their farms.

This year China has planned a series of leader training conferences to discuss the needs of the church, the kinds of leaders to prepare, and the kinds of curricula to use in the training schools. Dr. Luther Weigle,

president of the United States Seminary Association, has been invited to attend these conferences to aid in the revision of the curriculum.

The Rural Union of North China held its conference at Tung Chow March 20-April 3. Some seventy delegates from the various churches were invited. Each delegate brought his own bedding and all ate Chinese food together. The fellowship of so many leaders was very satisfying.

This was not a preaching conference, but one of short talks and discussions. Those who had been successful along any kind of work were asked to tell about it in a few words. There were no theories called for. The things they had found successful with the farmers, with the mothers, with the children and with the sick were told. And the needs of the masses, and the needs of the church, as the church feels them, were discussed.

We wished to reach the needs of the whole man, so the seventy people were divided into six discussion groups. The findings of these groups were then discussed by the united group and printed for further reference. The themes of the six divisions were: (1) Religious education. (2) Farming. (3) The home. (4) Coöperatives. (5) Mass education. (6) Health. Simple and practical programs that had been tested were suggested as being the type to carry out among these village people.

No matter how excellent a program may be, it will do no good unless we have some way of getting it over to the people. So the training of leaders was one of the most pertinent questions discussed. The most successful method has been that of organizing small churches wherever there are as many as ten or fifteen members, and training the most able of these as laymen leaders for the development of the church in the village. A group of such villages is then cared for by one paid pastor, whose business it is to train these laymen to lead church services, organize children's work, lead mothers' meetings, conduct preaching bands, direct hygiene teaching, carry on coöperatives and do anything else that is necessary for the forming of a living, healthy village church.

We can not expect each village to have a paid pastor. But a group of villages would be able to do so, and thus the pastor problem would be solved. He would not necessarily be their preaching pastor, but their director, their teacher, the inspiration of the volunteer leaders and the means of keeping all the Christians of these village churches growing and busy in Christian activity. Thus we will have self-supporting and self-propagating churches throughout the rural districts.

These pastors would need to be trained in the various seminaries and training schools throughout China. To help work out curricula for these schools is Dr. Luther Weigle's mission to China. After these series

of conferences, there will be a final one this summer at Kuling where the leaders from these various training schools, with others, will revise the curricula of these schools in the light of the present day needs of the masses of China.

Seven members of the Church of the Brethren attended this conference at Tung Chow and received much inspiration for the direction of the church work throughout our territory.

Ping Ting, China.

What to Pray For

Week of July 6-13

Not all of our India missionaries live in mission territory and work among the Indian people. Two of the single women live at Landour, India, which is located in the Himalaya Mountains and they work for the missionaries' children. Children from many different missions attend the Woodstock School at Landour. Some children from Anglo-Indian homes also attend and a few native Indian children are in the school. Sister Susan Stoner and Sister Emma Ziegler teach in the Woodstock School. Both fill responsible positions and are held in high regard by the principal and the teaching staff.

It has always been the general rule that the children of missionaries feel that the land in which their parents work is their home country. They love the people of the country in which they live. As they see conditions at their worst, they learn to have sympathy and goodwill for the people among whom they dwell. The teachers in the missionary schools fulfill a high purpose as they build up within the hearts of the missionary children ideals which continue with them through life. The life purpose of their parents and of their teachers invariably becomes their own life purpose and nearly all missionary children have the desire to return to the foreign field and wish to give their lives in service to those they have always considered to be their truest and most deserving friends. Let us pray for our missionary children and for their teachers.

At the March mission conference held at Bulsar, India, it was decided that Sister Emma Ziegler should do evangelistic work at Umalla, beginning with the new year. Since the Miller family sails on furlough, it becomes necessary that some one take up the evangelistic work. This will mean that Sister Ziegler will be out among the villages, spending much of her time in the tent. Living in a tent and camping among the village people brings the missionary very close to the people. Their joys and their sorrows become the joys and the sorrows of the missionary.

Sister Verna Blickenstaff, R. N., returned on furlough in April. She is at her home in Cerro Gordo, Ill., during this summer.

The Ministry of Healing

BY A. RAYMOND COTTRELL

"HE sent them forth to preach the kingdom of God, and to heal the sick" (Luke 9: 2).

During the years of his ministry here on earth our Lord saw all the pain, the sorrow and the tragedy of life. He saw pain and suffering infinitely more clearly and understood it better than any other person has ever done. How his sympathetic heart and tender compassions must have been moved in the face of all the pain and distress of the multitudes who thronged him!

He came "that he might destroy the works of the devil" (1 John 3: 8), and certainly disease in all its many forms is of the devil, as was plainly stated by our Lord himself when one sabbath day he healed a certain woman that had had a spirit of infirmity "whom Satan had bound, lo, these eighteen years" (Luke 13: 10-17). Because disease in all its manifestations is of the evil one, our Lord in his complete overcoming of Satan had to manifest his power over this phase of Satan's activities also, and in so doing gave a large part of his time to the ministry of healing.

Our Lord's instructions to the twelve as he sent them forth were of a twofold nature. They were told "to preach and to heal." Our Savior has never recalled this twofold commission and every missionary serving in non-Christian lands can bear witness that there is to this day a great need for the ministry of healing.

When Christ said, "I am come that they might have life" (John 10: 10), his primary reference of course was to the spiritual, eternal life; but it is impossible to overlook the fact that at his healing touch many thousands were given an experience of what physical life in a divinely healed body can mean. We believe the truly consecrated Christian doctor and nurse have a vitally important work, especially as missionaries in non-Christian lands. Just as our Lord and Savior used his healing powers as one step in his victory over Satan, so we, if we are truly his followers, may view our healing ministry as a battle against the devil. In this connection I recall reading an article by a devoted missionary doctor in China who had a number of insane and mentally affected patients under his care. He said that his experience convinced him that if he could get his mental patients to really and truly eradicate sin from their lives that nearly all recovered. In his experience spiritual health was the true road to physical and mental recovery. As he fought the symptoms of insanity he was really fighting sin and the devil.

In our own work here in India we receive all who need our help as long as there is room and our resources permit, regardless of religion, color, caste or financial condition. We have some well educated and prosperous patients, more who are just able to make a

very meager living, and a great many who never attended any school and who scarcely ever have sufficient food or clothing. They come suffering from all the diseases with which you are familiar in America, plus a good many others caused by poverty and tropical climate. Because the medical worker has something which sooner or later everybody has need of, the medical work is one of the finest possible means for reaching the hearts and lives of all classes and castes. Sooner or later all people, from the king in his palace down to the roadside beggar, get aches or pains for which they wish relief, and then we have an opportunity to use our ministry of healing for their physical relief and, as opportunity offers, to tell them of the One Great Physician whose servants we are, and who heals body, soul and spirit.

The problems which continually confront those engaged in the medical work, due to the many and recurring needs of the work and the poverty of so many of the patients, are enough to perplex, bewilder and discourage the strongest. All this gives Satan a fine chance to get us sidetracked. It is so wonderfully easy to place too much emphasis on the purely physical and financial opportunities.

Faced by the great responsibilities placed on us in non-Christian lands (we are so few in number that most of us have to work almost alone) the truly consecrated worker finds untold strength in the fact that he is not in reality working alone, but that there is One by his side in whose power the work can be done. It is really a partnership work—with him. "Truly our fellowship [partnership] is with the Father and with his Son Jesus Christ" (1 John 1: 3). It is not enough to be merely a doctor or nurse no matter how efficient we may be; our commission and partnership requires that by the words of our mouth and the work of our hands we be living witnesses of God's guidance and power in our lives. Our patients must be able to see in our lives living evidence that God is, and that he is able to help in one's everyday life.

There are many patients who are beyond all human help, the incurable ones. All too often these face the unknown future with dread and despair but though we are unable to cure their bodily ailment, nevertheless we do have a message of hope and cheer even for these. As they go toward death and darkness we can lead them into the presence of him who conquered death itself, and who says to his believing ones: "Let not your heart be troubled. . . . In my Father's house are many mansions. . . . I will receive you unto myself; that where I am there ye may be also" (John 14: 1-3). What a blessed ministry of healing the true Christian has—healing for the body—healing for the soul—and a partnership with the One Great Physician.

Bulsar, India.

THE CHURCH AT WORK

Directed by M. R. Zigler, Executive Secretary; Rufus D. Bowman, Director of Adult Education; R. E. Mohler, Secretary of Men's Work; Mrs. Ross D. Murphy and Anetta Mow, Women's Work; Dan West, Director of Young People's Work; Raymond R. Peters, Chairman of Intermediate Committee; Ruth Shriver, Director of Children's Work; H. Spenser Minnich, Secretary of Christian Finance; Ross D. Murphy, representing the Pastoral Association; Ruth C. Sollenberger, Office Secretary.

LEADERSHIP TRAINING

A Sample Workers' Conference Program

(Note: For a few weeks sample Workers' Conference programs as they were actually used at Michigan City, Ind., where Charles Zunkel is pastor, will be given in this column.)

Theme: Increasing the Sunday-school Enrollment
 "Let me burn out for God"—William Carey

Program

- 7:00-7:30 Pastor's Period.
 Talk: "Our Challenge to Reach the Community Through the Church School."
 7:30-8:10 Business Session.
 In charge of the Sunday-school superintendent, Brother Kuzzmaul.
 8:10-8:20 Social Period.
 In charge of Wallace Warnke.
 8:20-8:30 Inspirational.
 — "O Master, let me walk with thee
 In lowly paths of service free;
 Tell me thy secret; help me bear
 The strain of toil, the fret of care."

MUSIC

Music Conference at Camp Mack

The Music Conference at Camp Mack from June 11-16 was attended by fifty-four music lovers. Among this number were choristers, members of music committees, choir leaders, pastors, instrumental students and professors of music in our colleges. They came from regions as distant as California and Maryland. They came to increase their knowledge and appreciation of church music.

For inspiration, a better retreat could not have been found, so harmonious were the surrounding beauties of creation and the spirit of the campers. The splendid fellowship proved that the motto, "This camp is dedicated to harmony, let no discordant note enter here," as suggested by the dean of the camp, P. L. Huffaker, was no impossible goal for a music camp.

Each day was well planned with beneficial courses for song leaders and church pianists. In the song leading clinic directed by Prof. A. F. Brightbill leaders were given opportunities to direct the group in the singing of a hymn, followed by helpful criticism from fellow classmates and faculty. The major emphasis of this course was the promotion of more worshipful congregational singing and how a leader may become more efficient in the promotion of this end.

A special interest group in vocal music was directed by Professors Voran and Boyer of McPherson and Manchester Colleges respectively. This group received instruction in selecting special music for solos, duets, quartets, and also in the selection of voices for these small ensembles. The basic principles in the training of these groups for the best vocal ensembles were explained.

A special interest group in instrumental music was directed by Prof. Nevin Fisher of Blue Ridge College, Maryland. The aims of this group were to train for efficiency in organ and piano accompanying for both special music and congregational hymn playing. Materials for preludes, offertories and postludes were examined and tried out, emphasizing the manner in which they might be used in order to enhance the meaning and effectiveness of music in worship.

A survey of the Brethren Hymnal, under the leadership of Prof. Brightbill, increased our appreciation and knowledge of its invaluable contents. The lyric, religious and social qualities of hymn poetry and the appropriateness of the music and its rhythmic pattern of the thought were discussed. The group reaffirmed their belief in the use of the greatest hymns rather than the lighter type of rhythmic gospel song.

One of the oldest musicians in our brotherhood was at camp and assisted in the hymn course. Bro. Wm. Beery, who is eighty-three years young, testified to his belief in the trend toward the greater hymns and his confidence in the younger leadership to promote the music of the church. His life with us was a real inspiration to take up the torch of music and carry on to greater heights in the music of the church.

As leaders in the ministry of music we were made more conscious of the need for greater care in the selection and direction of hymns so that they might be appropriate and enriching for the lives of those who sing.

Bro. Russell G. West, instructor of the religious art class, inspired in all a greater love for the masterpieces in painting by pointing out the nature of a genuine piece of art and how to interpret it and use it in connection with the music of the church. This he illustrated with lantern slides showing the great works of religious art with appropriate music and scripture.

The class in worship materials and programs was conducted by Prof. L. W. Shultz. In this class we discussed the nature of worship, how to construct worship programs, themes and correlations, emphasizing that the carefully planned program is conducive to real worship. The class was divided into groups, each group being responsible for a vesper service during the week. It seemed as though God had planned the evenings with each group because the weather was quiet and the lake beautiful and the birds left no note unsung in their evening calls.

After vespers came the evening lecture hour. Tuesday evening Bro. George Detweiler of Meyersdale, Pa., gave an address on Music of the Church From the Pastor's Viewpoint. Wednesday evening, Prof. Brightbill and Bro. West gave an illustrated lecture on The Correlation of Music and Great Art. Thursday evening, Bro. Wm. Beery talked on The Hymn Ministry of the Church. Friday evening, Bro. C. S. Ikenberry, chairman of the Board of Christian Education, gave us an address on The Organization of Church Music. His presence, cheerful optimism and his eagerness for the best in the music of the church contributed much to the spirit of the conference. He extended greetings to this camp from Camp Bethel and took our greetings back with him.

Prof. Halladay of Manchester College directed us in a helpful hour in the camp choir. We sang over materials which we could use in our home churches.

Prof. Nevin Fisher directed the camp orchestra in several numbers at the evening concert hour on Friday, also on Sunday evening.

Sunday morning the entire camp went to the Bethel church in Milford for the church hour where the choir of the church, directed by Mrs. Bertha Wherley, led us in worship after which Bro. L. W. Shultz preached and the music faculty gave a short program of choice sacred numbers.

On Sunday night the faculty, chorus and orchestra presented a program of sacred music at the camp for the surrounding churches.

Campfire on Saturday night was an outstanding inspirational moment of the conference. The hymns, poems and talks by faculty members of the camp and the dean set our faces toward the home churches with renewed determination to do something about the music of the church.

Every camper testified that he thoroughly enjoyed the music conference and felt that much splendid and useful help had been gained through the wise planning, direction and research on the part of the faculty. Goodwill and cooperation were the watchwords of the camp. All present purposed in their hearts to be constant students of the music of the church and felt that the music camp was a most necessary and helpful inspirational retreat.

Committee: Russell G. West,
Alvin Voran,
Mrs. M. Mills.

CHRISTIAN FINANCE

How to Figure Your Tithe



This is not an argument for tithing. It is simply a brief statement on how to tithe, offered to those who have already made up their minds to begin. It is based largely upon the experiences and habits of tithers over many years. Probably no two administer the tithe exactly alike, and the Christian has only his conscience to say, "This is

the right way." God's Word simply announces the principles, leaving the method of operation to individual judgment and intelligence.

It is hoped that the general practices cited here may be of real value to those earnestly striving to answer for themselves the ever pressing question, "How can I be certain that I have tithed?" Do not take these suggestions as the last word on this subject. Common sense, fortified by intelligent study of scriptures and by earnest prayer will lead every tither to a satisfactory solution of his personal tithing problems.

Two Extremes to Be Avoided

One of two extreme positions is sometimes taken by the tither, either of which would seem equally erroneous. The first is to deduct all living expenses from one's income before determining the tithe. God asks for "the first fruits," not for a tithe of what is left after his children have had their fill.

The second extreme, although less often encountered, is the view that a man in business should tithe his whole income before deducting the cost of operating his business. Business authorities estimate that in normal times most businesses operate with not over 10% profit. If, therefore, one has to spend \$90,000 to secure an income of \$100,000 it is only fair that the \$90,000 should be deducted from the total

received, leaving the individual's income actually only \$10,000, or his tithe \$1,000.

How to Tithe a Salary

A straight salary presents the simplest of tithing problems. A salaried man ordinarily carries none of the business expense, and receives his stipend regularly each week or month. Aside from transportation to and from his work, which by most Christians is too small an item to take into consideration unless his work be at a distant town, requiring bus or train fare, there is no expense which might legitimately be regarded as a business expense. Therefore, the salaried person better than any other is able "on the first day of the week" to tell rather definitely what his contribution to his church will be, provided his income does not vary. This is simplified by some salaried workers who place in a "tithe account" 10% of wages or salary as received, entering the other 90% to the credit of their drawing account. Thus there is no difficulty in keeping the money separated, and the tendency to overspend one account at the expense of the other is reduced to a minimum.

The Tithing Merchant

A merchant, wholesale or retail, will find it no more difficult to arrive at his net income than the farmer or manufacturer. Like these, he must include as a part of his business expense such items as clerks' salaries, heat and light for his store, cost of his stock, insurance thereon, business rent and taxes, losses in uncollectible accounts, etc. If, for example, on this basis he finds that out of a gross income of \$50,000 his costs amount to \$40,000 his net income will be \$10,000, and his tithe will be \$1,000.

Next week—"How a Farmer Might Tithe."

MEN'S WORK

Men's Work Official Song

Early in the organization of Men's Work in our church an official song was chosen. The title of the song is: "Thine for Service." It is found in the Brethren Hymnal, number 336. Recently there has been written an arrangement for male voices. It is a song that may be used in every Men's Work group and any organization or quartet desiring mimeographed copies of it may secure the same by writing to R. E. Mohler, McPherson, Kans.

WOMEN'S WORK

Women's Work Conference, Winona Lake, Ind.

I write this before leaving the Conference grounds of Winona Lake, Ind.

Another Conference has passed into the pages of history. This one celebrated the fiftieth anniversary of organized Women's Work in the Church of the Brethren, and it also closed the five-year period of the support of the girls' schools on the three mission fields. Our Conference Offering, as reported here on the grounds, was \$1,137.16, and \$693.98 was sent to the Elgin office between March 1 and June 1, making a total of \$1,831.14. We had decided to include everything from March 1 in the Anniversary Offering inasmuch as the project period did not close until after Conference. Doubtless additional Women's Work Conference Offering gifts will have reached the Elgin office by the time the secretary returns.

The New Project—Statement from the Mission Board
To the National Council of Women's Work:

We take occasion at this 1935 Conference to express our

commendation and appreciation to the women of the church for their valued help in the past five years in financing the mission program. Through the depression years tragedy would otherwise have come upon the work.

Looking ahead it is our judgment that the cause of Christ needs your continued help through a mission project. We can think of nothing more appropriate than for you to continue your interest in the girls and women of our foreign fields. We hope you may be successful in an annual goal of \$15,000 for such work. More than this, we recognize that the women are vitalizing, supporting and developing interest in the total mission service work of the church.

General Mission Board.

In the light of the above statement, and as a result of the expressed interest on the part of our women, the new project will be a continued support of the girls and women on the three fields, India, China and Africa, to the extent of \$15,000 annually. The money we give to the project will continue as always to be credited on the Conference Budget, but will be used directly for the cause specified. We pray that the Lord may continue to lead us as we share our Christian blessings with the girls and the women abroad.

CHRISTIAN WORKERS

Utilizing Odds and Ends of Time

PREPARED BY IRA H. FRANTZ

John 4: 5-14, 31-34

July 21

Factories have turned scraps and waste materials into fortunes. May we do the same with spare moments?

1. Waiting

- a. We wait for trains, for meals, arrive early for an appointment. Jesus made good use of his time while waiting for dinner that day (John 4: 5).
- b. Discuss the following ways of spending time while waiting: Reading, meditating resting, conversation, cards, or any combination of these.

2. Routine Duties

Where are our thoughts while at routine tasks? Our farmer preachers worked out many a good sermon while following the plow (Joshua 1: 8; Psalms 119: 97).

3. Wakeful Hours in the Night

These afford good opportunity for meditation (Psalms 1: 2).

4. We Can Not Afford to Kill Time

- a. It is too valuable. Also time will eventually kill us.
- b. Pity the poor person who can find no better use for odd moments than to play solitaire.

5. Guard Against Too Much Time on Trivialities

As the newspaper, fiction.

6. Find Time for Worth-while Things

Your Sunday-school lesson or C. W. topic should be as carefully studied as a mathematics lesson in school.

YOUNG PEOPLE

The Leader's Own Religion and His "Enemies"

In a Sunday-school class made up of youth chiefly I asked some questions about the Bible, the New Testament, and the Sermon on the Mount. But in response to a question about turning the other cheek, a quick reply came from one young man. "That isn't what that means."

Some Chinese pastors wrote: "Please do not preach to us to love our enemies, but preach to us spirituality."

1. What do you think it means to turn the other cheek?
2. Do you like to get even with anybody?
3. Can you love some one who hates you?
4. Are you kind to those outside your own groups?
5. Do you sincerely want to be perfect?

What He Wants to Do

You learn to do by doing. This is said to be one of the laws of learning, and it seems to be well borne out in experience. However, most of our religious work seems to be based on different principles.

It is fairly easy to get groups of young people together and offer them words intended to help. It is easier to listen—with equally good intentions. But after years of effort in this direction we have to admit that youth have not learned many things that they ought to know now. Sometimes words—either heard or spoken—have taken the place of acts; we sing and pray and advise about good things—or we hear more than we do good things.

The Master was clear about this. "Not every one that sayeth unto me, Lord, Lord, . . . but he that doeth. . . . Every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man."

How He Goes About It

1. Make a list of all the activities in your program for young people.
2. Cross out the listening and speaking activities.
3. How many doing activities? Here is the place for emphasis.

INTERMEDIATES

Intermediate Program—1935-36

A suggested program for intermediates in the local church has been worked out. Suggestions are given for the small church. Certain things should happen in every church regardless of its size. A more complete program has been planned for the larger churches. The program is not complete, but should be helpful. If you are interested in enriching the experiences of intermediates write for this free mimeographed material, or if you have questions, write to the Board of Christian Education, Elgin, Ill.

CHILDREN'S DEPARTMENT

Your Children Are Not Your Children

The following lines which were quoted in a talk at Winona have been requested by a number of people. Here they are:

Your children are not your children.

They are the sons and daughters of Life's longing for itself;

They come through you but not from you,

And though they are with you yet they belong not to you.

You may give them your love but not your thoughts.

For they have their own thoughts.

You may house their bodies but not their souls.

For their souls dwell in the house of tomorrow, which you can not visit, not even in your dreams.

You may strive to be like them, but seek not to make them like you.

For life goes not backward nor tarries with yesterday.

—Quoted in preface of "Children of the New Day," by Glover and Dewey.

CORRESPONDENCE

MT. HERMON SUMMER ASSEMBLY

Many of the membership in the Northern District of California are eagerly looking forward to the Mt. Hermon Assembly which will be held July 15-21 at Mt. Hermon in the beautiful Santa Cruz Mountains, eight miles north of Santa Cruz.

The program promises to be exceedingly worth while. Dr. D. W. Kurtz and Dan West, who were leaders at Mt. Hermon in 1932, are on the schedule together this year. In addition, we are to have excellent leadership in the various camp activities, in children's work and in music. We urge that the whole family come and enjoy the fellowship and the inspiration of this week.

A healthy competition in assembly attendance has spontaneously grown among the churches, especially emphasizing the increase in the enrollment of children. Modesto is hoping to supersede Fresno, which has heretofore led in attendance.

The theme of the assembly is: The Home and the Church of Tomorrow. The first session will be the campfire get acquainted service on Monday evening, July 15. The daily schedule will include: morning watch, group meetings, recreation, general assembly, women's meeting, and special evening campfire services. Dr. D. W. Kurtz will speak both morning and evening on Sunday, July 21.

We urge all who can to plan to spend a week of inspiration, education and recreation at Mt. Hermon July 15-21.

J. E. Jones,

Fresno, Calif. Chairman Assembly Committee.

WHY PEOPLE SHOULD SMOKE

Here are twelve of the most sensible reasons thinkable why everyone, man or woman, should smoke cigarettes—

1. Because cigarettes give one's breath and clothing such a delightful odor. They simply obliterate every trace of malodorous body odor.

2. The tobacco companies need the money. Every time a pack is bought a valuable contribution is made to the poor, the needy, and the suffering. The presidents of several tobacco companies get but a mere million dollars in salary and bonuses.

3. It is such a good and reasonable way to get rid of one's money. The average cigarette smoker uses from \$50 to \$100 per year, and when the money is spent for smokes it can not be used for such needless things as food and clothing.

4. Smoking cigarettes is just what real mothers and fathers would want their sons and daughters to do. Parents know that the smoking of cigarettes insure a young person's prestige and social standing among the elite.

5. It puts one in the class with all other happy addicts, such as users of opium and morphine. The cigarette smoker simply must have his dope or writhe in agony.

6. Cigarette smoking is a positive assurance of long life and good health. The twenty-two poisons in cigarettes guarantee this.

7. It is such a desirable example to set before the boys and girls of the community. For this reason every preacher, teacher, Sunday-school teacher, business man, and every other prominent person should use them continuously.

8. Using them is an unmistakable sign of one's culture,

education and refinement. There is practically no gangster, crook, harlot or underworldling but what uses them freely.

9. They produce such a wholesome atmosphere. What a pleasure if we could always live in the bracing, exhilarating and enlivening fumes of cigarette smoke! Oh, how they do "pep" one up—way up to where the person who does not use them is all of the time.

10. It is such a handy habit—so convenient to carry cigarettes, and so appropriate to use them, no matter what the time, the place, or the surroundings.

11. It is such a sure way to secure an excellent position. Just walk into the presence of your would-be employer and blow your sweet smelling breath in his face and he will realize that you can not help but be a positive asset to his business. The job will be yours without doubt.

12. Cigarette smoking marks one as being ultra modern, up-to-date, sophisticated, smart, and non-puritanical. One simply must be all of these, no matter how it affects his body or health; no matter how it lowers his reputation in the minds of the best people; no matter how it may tear down character. What does health, reputation or character matter so long as one can make a fool of himself?

Wawaka, Ind.

Selected by B. E. Hoover.

A FEW NICKNAMES

Names given in mockery or derision are often very significant. Antioch of Syria is famous in derisive names. The name, "Christian," was a nickname for the "disciples were called Christian first at Antioch" (Acts 11: 26).

The followers of John and Charles Wesley were so methodical, especially in dress, that they were derisively called Methodists.

The Friends were plain, simple and reverent. They felt they should tremble before the Lord. "The Lord reigneth; let the people tremble" (Psa. 99: 1). So the Friends were awed and silenced in the Lord's presence; they trembled and quaked. Hence they were mockingly called Quakers.

The Baptists of Virginia and some other states were strong on predestination and divine sovereignty. When the missionary spirit grew, there were those who stood strong against human agency in salvation. They stood like adamant. They could not be cracked. So like the walnut they were called Hard-shells. Thus the Primitive Baptists are often mockingly called Hard-shell Baptists.

The Pentecostal people became strong on sanctification or holiness and so enthusiastic and even foolishly demonstrative, that they tumbled and rolled. Outsiders came to call them Holy Rollers, even though they live in open violation of 1 Cor. 14: 27, 28. The people of the "Old North State," or North Carolina, engaged so largely in the turpentine and tar industries, the tar even sticking to the heels of the barefoot folk, that they have been called Tarheels.

In southeastern Georgia and in Florida at one time the cattle business, in the pine and palmetto forests, was the leading activity. The ambitious lad wanted a big hat and saddle, a little horse and a big whip in hand. This whip he handled with great precision. He could crack it like a gun. To be called a whip cracker was an honor, for the cracker was the leading business man. Now the populace of both states are called Crackers. The Georgia Cracker and the Florida Cracker are delighted, for they deem it an honorable title. It carries the history of a leading industry. (I am indebted to Mayor Hancock of Okeechobee for this explanation of the Cracker. He had been a big cattle-man with his father.)

A Baptist is a dipper. This title suggests repeated action for each individual. The German *Johannus der Tauffer*, means John the Dipper, John the Tunker, John the Dunkard. Thus the Brethren were called Baptists, Dippers, Tunkers and finally Dunkards. Their apostolic mode of baptism declared at the very outset the full and great doctrine of the divine trinity—Father, Son, Holy Ghost. The Father sent the Son (John 3: 17). The Son sent the Holy Ghost. This derisive name, Dunkard, clearly sets forth the gradation and tripersonality of divine authority and headship in the divine family. Truly, the name Dunkard has been hallowed.

I. N. H. Beahm.

Nokesville, Va.

AMONG THE CHURCHES OF WEST VIRGINIA

On May 25 my wife and I went to Elkins, stopping with Bro. J. J. Scrogum. He and his family located here in October, 1934, taking the pastorate of the Cheat River congregation which consists of four preaching points, along with the mission work of this city. We went on to Glady, the main point in the congregation, where we held a council. The writer resigned the charge as elder and Bro. Scrogum was elected in his stead. Bro. Scrogum and his daughter Ada, who was at this council permanently licensed to preach, are doing a fine piece of work in this congregation. They have a large Sunday-school at Glady, more than three times as large as it was a year ago. The Sunday-schools at the other points are also doing fine.

Over the week-end we were with the church at Pleasant Hill. We are expecting to locate in this church in the near future. At a council held here in May the writer was elected elder for two years. June 15 we went to Shiloh to hold a council. This church is still without a resident minister. We are also looking out for a mission at St. George.

Thornton, W. Va.

A. C. Auvil.

PASSING OF ELD. Z. ANNON

Eld. Zachariah Annon was born April 28, 1846, and died at his home in the bounds of the Bethany church, April 23, 1935. He was a son of John J. and Isabel Annon. He was



married July 11, 1867, to Elizabeth Shaver who preceded him about four years ago. There were five children, two of whom survive with eleven grandchildren, twenty-two great-grandchildren and one great-great-grandchild.

Bro. Annon united with the Church of the Brethren June 3, 1871, being one of the pioneer members of the Second District of West Virginia. He was elected and installed into the ministry July 4, 1872 and ordained elder Feb. 4, 1877, Brethren Elias Auvil and Chas. Groves officiating. In 1903 we became more closely associated when Brethren Annon, Chas. Groves and Chas. Steerman held an election for a minister and some deacons. The writer was elected and installed, Bro. Annon officiating. Since 1909 we have lived a greater part of the time in the same congregation, and without a hard feeling between us. He served on all the important boards and committees of the district; he served a number of times as delegate to district meeting and was often the moderator. He was on Standing Committee at General Conference three times.

He not only served the church by his labors, but helped materially in financing it. He was a strong believer and always advocated the scripture as interpreted by the Church of the Brethren, strongly defending her doctrines. The work of the church was uppermost in his thought; and we were never together any length of time that he did not talk of some phase of the work or on some Bible subject. He performed the marriage ceremony for about 350 couples, attended and officiated at 450 funerals and baptized 85 into the church. He was elder in charge of the Bethany church until his death.

Funeral services by Emra T. Fike assisted by the writer. His body was laid to rest in the Payne cemetery beside his wife.

A. C. Auvil.

Thornton, W. Va.

NECROLOGICAL RESOLUTIONS

While many of us as ministers have been spared to continue our ministry among men, in the gospel, some of our brethren and collaborators have been called from us. During the past year (June 1, 1934 to June 1, 1935) those of our brethren in the ministry whom we believe joined the company of the redeemed on the other side are: J. A. Dove, Levi Garst, S. B. Shirky, Jeremiah Thomas, J. Walter Englar, John M. Smith, F. W. Wheeler, Jacob Thomas, Aaron Brubaker, Frank R. Mauss, F. F. Durr, S. A. Overholtzer, J. K. R. Poling, Jacob F. Keith, J. F. Kahler, Chas. W. Garber, A. W. Miller, Byron M. Sell, J. S. Geiser, F. M. Bogue, A. S. Downing, J. D. Peterson, C. E. Gillett, Chas. L. Baker, Geo. Mishler, I. Wm. Miller, H. B. Martin, E. A. Snader, Emanuel Shank, I. L. Erbaugh, J. H. Fike, Martin Ebersole, Josiah Lehman, Nathaniel Cripe, W. S. Ellenberger, D. Elmer Miller, and John R. Garber.

Some of these have been outstanding in their ministerial service and have left for us a goodly heritage. We pause, not only in grateful memory of them and in deep gratitude for their consecration and noble examples, but to share with the many loved ones something of their sorrow and to extend to them our deepest sympathies.

Committee:

G. L. Wine,
Foster B. Statler,
W. H. Yoder.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Deskins-Gaumitz.—By the undersigned at the home of the bride's parents, June 17, 1935, Rinal Deskins and Hattie Gaumitz, both of Rice Lake, Wis.—W. A. Deardorff, Rice Lake, Wis.

Sass-Zwahlen.—By the undersigned at the home of the bride's parents, near Spokane, Ohio, June 15, 1935, Bro. John Sass and Sister Mabel Zwahlen, both of Spokane.—A. H. Miller, Kent, Ohio.

FALLEN ASLEEP

Auvil, Christopher C., son of Daniel and Catharine Auvil, born May 12, 1843, died in the Shiloh church April 12, 1935. He married Louisa J. Stewart who preceded him years ago. To this union were born seven children, four of whom survive. He married Mrs. Sarah Jane Phillips July 12, 1895; to them were born five children who with the widow survive. He was a Civil War veteran. In early life he

united with the Church of the Brethren and remained faithful until death. Funeral services by the writer in the Sbiloh church with interment in the cemetery near by.—A. C. Auvil, Thornton, W. Va.

Awwiller, Mary, died May 31, 1935, at the age of 84 years. She had been left a widow forty-nine years ago, whereupon then devolved upon her the responsibility and strenuous life of rearing a family of five children. She is survived by four of her children, fourteen grandchildren and eight great-grandchildren. She had been a faithful member of the church for the past forty years. Funeral services at the Danville church, conducted by the writer, and burial beside her husband in the Tiverton cemetery.—G. W. Phillips, Danville, Ohio.

Blickenstaff, Cyrus W., of near Myersville, Md., died May 25, 1935, aged 71 years. He was an active church worker and also served as a deacon. He was the last member of his immediate family, being a son of Jacob Blickenstaff. He is survived by his widow, Mrs. Florence Blickenstaff, and nine children. Funeral services by Bro. Clarence Bowman and burial in Grossnickle cemetery.—Reporter.

Brown, Sister Caroline, daughter of Nathaniel and Mary Wilson, was born in Sandusky County, Ohio, Jan. 16, 1844, and died May 31, 1935, at the age of 91 years, 4 months and 15 days. She married John B. Brown on Jan. 2, 1860, and they made a home for themselves in Seneca County, Ohio, for ten years and then moved to a farm south of Bryan, Ohio, where they lived until 1896, when they moved to Bryan. After the death of her husband she went to live with her son in Lincoln, Neb., in 1907, making this her home till the son's death a little over a year ago, when she went to the home of her only remaining son in Chicago. For the last month of her life she had been with Brother and Sister Myron Smith of Williams Center, Ohio, Sister Smith being her niece. Sister Brown united with the Church of the Brethren nearly sixty-two years ago and all these years was a devoted worker in the church as the wife of a deacon and as a Sunday-school worker, teacher and superintendent. Funeral services were conducted by the writer at her old home church—Lick Creek—and her body was laid to rest by the side of her husband in the Brown cemetery near by.—Edward Kintner, North Manchester, Ind.

Butterbaugh, Myrtle Leone, was born Nov. 28, 1918, and died at her home near Polo, March 23, 1935. When eight years of age she was baptized into the church at West Branch. **Butterbaugh, Esther Maxine**, born Nov. 23, 1923, died April 3, 1935, in the Dixon hospital. Both girls had measles. On Easter Sunday, 1933, she was baptized into the church. They were daughters of Frank and Mae Butterbaugh; two sisters remain. Funeral services by Bro. Merle Hawbecker, with burial in the West Branch cemetery.—Anna Laura Butterbaugh, Polo, Ill.

Conkle, Allen, died at the hospital, Mansfield, May 12, 1935, at the age of 29 years. He leaves his companion and six small children. He and his wife had been members of the church for the past six years. Funeral services at the home of his mother, conducted by the writer, with burial in the Workman cemetery of Danville.—G. W. Phillips, Danville, Ohio.

Delp, Bro. Clinton S., son of William and Hannah Delp, died at his home at Vernfield, Montgomery County, Pa., very suddenly April 20, 1935, aged 73 years. He was a member for many years and a regular attendant of the Indian Creek Church of the Brethren, having attended the Good Friday evening services in the church less than twenty-four hours previous to his demise. He is survived by one daughter, one son, three sisters and two brothers. His wife preceded him in death many years ago. Funeral services in the Indian Creek church by the home ministers. Interment in Delp's cemetery.—Fathias P. Landis, Vernfield, Pa.

Erb, Laura S., daughter of John and Margaret Foft, was born in Lee County, Ill., Feb. 26, 1862, and died at the home of her sister, Mrs. W. J. Galt, May 14, 1935. When a child she with her parents moved to State Center, Iowa, where they lived until 1892, when they moved to Kingsley, Iowa. Sept. 16, 1914, she was united in marriage to Samuel Erb, who preceded her in death in February, 1924. In 1930 she came to Des Moines where she lived until her death. She united with the Church of the Brethren when young and remained faithful until her death. She was strong in the faith of her Master and always enjoyed going to God's house for worship. She had been in declining health for several years. Last October she contracted pneumonia from which she never entirely recovered, and had been confined in the home most of the time since. She leaves one brother, six sisters, a number of nephews and nieces. Services held at Des Moines by Bro. I. W. Brubaker. The body was taken to Kingsley for burial. Bro. H. H. Wingert conducted the services there.—Mrs. W. J. Galt, Des Moines, Iowa.

Finkenbinder, Bro. John Franklin, son of Dr. George and Elizabeth (Fry) Finkenbinder, born Sept. 7, 1886, died May 21, 1935. Previous to the funeral service the body lay in state at the home of his mother in Scott City. Funeral services at the Friend Brethren church by H. Force and J. E. Crist. His father died seven years ago.—Minnie Dague, Scott City, Kans.

Gibble, Wm. S., born at South Annville, Pa., Jan. 16, 1866, and died at the Canton hospital, June 2, 1935. On Oct. 23, 1884, he married Emma Stauffer. To this union were born three sons and two daughters. He leaves his wife, three brothers, two sons, one daughter and nine grandchildren. He united with the Church of the Brethren early in life and lived a conscientious Christian life. He was elected to the deacon's office in 1906 and was very active, much interested in the work of the church and Sunday-school. He was superintendent for more than twenty years. Funeral services at the Astoria church by I. J.

Gibson. Interment in the South Fulton cemetery.—Mrs. Rosella Sullivan, Astoria, Ill.

Gish, John B., was born Dec. 23, 1852, near Roanoke, Va. His father's family moved to Indiana, then to Kansas, where he grew to manhood. **Gish, Mary Catherine Dale**, was born July 21, 1859, in Muncie, Ind. When five years old she with her parents moved to Illinois. When about eighteen years old she came to Jewel City, Kans. There she met John B. Gish and they were married Feb. 24, 1881. The family later moved to Illinois; they also lived in Wisconsin and Missouri. In 1915 they came to Altamont, Kans. The last two years they have made their home with their daughter, Mrs. Mae Libbey. Sister Gish passed away May 31, 1935, and Bro. Gish on June 1, 1935. Both were converted at an early age and joined the Church of the Brethren. Besides the three children, they are survived by four grandchildren. Sister Gish leaves one brother and Bro. Gish leaves one brother, three half brothers and three half sisters. Double funeral services were held in the Baptist church at Altamont by Eld. John S. Clark. Burial in the Altamont cemetery.—John S. Clark, Parsons, Kans.

Graybill, Elizabeth, wife of Hiram Graybill, born in Lancaster County, Pa., Sept. 24, 1859, died March 20, 1935, at the home of her niece and husband, Brother and Sister Kenton Cox, Lancaster, Pa. She was a faithful member of the church for many years, serving as a deacon's wife. She found many ways to help in the work of the church. For eighteen years she was a regular attendant at Sunday-school, a record she could well be proud of. During the last years of her life she suffered from the disease of creeping paralysis. However, she could always be seen at the church services until the last few weeks of her life. Although not having any children of her own, she was a foster mother to several children. Funeral in the Lancaster church by Brethren M. J. Weaver and H. B. Yoder. Burial in Graybill's cemetery, East Petersburg, Pa.—Mrs. H. G. Bucher, Lancaster, Pa.

Graybill, James Eugene, born Feb. 22, 1934, died April 18, 1935. He was the son of Bro. O. W. and Vera Graybill, faithful workers in the Free Spring church and Sunday-school. The funeral service was conducted in the Lost Creek Mennonite church by the undersigned; burial in the adjoining burial grounds.—J. A. Buffenmyer, Bunkertown, Pa.

Hackman, Henry, son of Bro. Henry and Sister Mary Hackman, born near Walbridge, Ohio, Sept. 23, 1868, died in Bowling Green, Ohio, May 30, 1935. He leaves three brothers and two sisters. Funeral services at Toledo, Ohio, by Bro. Geo. Garner, with interment in Walbridge cemetery.—Mrs. Asenath Baker, Lemoyne, Ohio.

Hawkins, Michael M., born in Virginia, March 31, 1850, died May 19, 1935. He came to Indiana when a young man and there met and married Miss Ella Beaver on Oct. 10, 1880. To this union two daughters and five sons were born, all of whom with the mother survive. In 1884 he came to Carroll County, Mo., where he spent the remainder of his life. He united with the Church of the Brethren a number of years ago and remained faithful to the end. Funeral services by the undersigned, assisted by Eld. E. W. Mason, at the Bethany church. Interment in the cemetery near by.—Oscar Early, Stet, Mo.

Ikenberry, Daniel, son of Samuel and Lydia Ikenberry, born and reared near Roanoke, Va., died May 27, 1935. He moved to Nebraska in 1883, and to Leeton, Mo., in 1893. He was twice married. Four sons and three daughters, with his second wife, survive. Early in life he united with the Church of the Brethren and remained a member until death. May 19 he was anointed. Funeral services in the Mineral Creek church by the local ministers and burial in the cemetery near by.—Jas. M. Mohler, Leeton, Mo.

Knapp, Martha Jane, daughter of John D. and Mary E. Wilkinson, born Jan. 7, 1863, in York County, Pa., and died at her home near Beecher City, Ill., June 8, 1935. She married Albert Knapp Feb. 5, 1885. To this union eleven children were born, nine of whom survive. Also three brothers, three sisters and twenty-two grandchildren remain. She had been for many years a member of the Kaskaskia Brethren church. Funeral services by the undersigned at the church and burial in the cemetery near by.—D. T. Wagner, Beecher City, Ill.

Layman, Elmer E., born Oct. 13, 1877, died March 10, 1935, Elders F. S. Carper and W. F. Garber officiated at the funeral. He was buried at Spring Creek cemetery, Hershey.—Mrs. A. L. Espenshade, Palmyra, Pa.

Middaugh, Sister Sarah, born June 8, 1860, died June 12, 1935. In 1875 she married Bro. Daniel Middaugh who preceded her in August, 1932. In 1882 she united with the Church of the Brethren to which faith she held until the end. Surviving are three sisters, one brother and one adopted son. Funeral services at the Bunker Hill church by Eld. Edw. Shepher with interment in the Bunker Hill cemetery near Berlin.—Mrs. Ellen Miller, Baltic, Ohio.

Miller, Chas. W., born near Cambridge City, Ind., April 10, 1870, and died June 10, 1935. He was thrice married, first to Dora Johnsonbaugh, second to Ida Teeter, and third to Mrs. Nancy Humbert Clark, who survives. At the age of nineteen he became a member of the Church of the Brethren and had always identified himself with its activities. At the age of sixteen he began his work in the Sunday-school, only lacking a few months of fifty years of continuous service as superintendent and teacher. Few excelled him in knowledge of the scripture. He was always the most happy when active in the work of the church.—O. D. Werking, Hagerstown, Ind.

Ranck, Bro. Marvin J., the son of William and Emma Ranck, was born Sept. 4, 1870, and departed this life on May 20, 1935. On March 26, 1892, he was united in marriage to Sarah E. Cripe of North Manchester, Ind., and to them were born three sons and one daughter.

These with his wife and ten grandchildren remain, his being the first death in the immediate family circle. Most of his life was spent on a farm near Roann, Ind., and he was widely known in his own state and even in foreign countries as a cattle breeder of more than ordinary ability. For a time he served on the governor's agricultural committee of this state. In his youth he united with the Church of the Brethren and he remained faithful to the church of his choice. Funeral services at the Roann church by the undersigned, assisted by Rev. Pontius of the First Brethren church.—Edward Kintner, North Manchester, Ind.

Sellers, Bro. William, born May 9, 1870, died April 14, 1935, aged 64 years, 11 months and 5 days. He united with the Church of the Brethren eighteen years ago. The funeral service was conducted from his late home in Bunkertown and in the church by his pastor, the undersigned. His remains were laid to rest in the Bunkertown cemetery. Bro. Sellers is survived by his widow, three daughters and four sons.—J. A. Buffenmyer, Bunkertown, Pa.

Speicher, Glenn Ellis, son of Mr. and Mrs. Wm. P. Speicher, died April 21, 1935, aged 18 years. He leaves his father and mother, one brother and one sister. He was a consistent member of the church, an active member in the choir and many young people's organizations. Funeral services by T. R. Coffman.—Mrs. H. R. Knepper, Somerset, Pa.

Styer, Bro. Edwin P., son of Milton and Mary Styer, died at his home at Vernfield, Montgomery County, Pa., on May 4, 1935, at the age of 71 years. He is survived by six daughters, four sons, two sisters and two brothers. His wife preceded him in death a number of years. Bro. Styer was a member of the Indian Creek Church of the Brethren for many years and a faithful attendant of its services as long as health permitted. His death was preceded by an illness of several months. Funeral services at the Indian Creek church by the home ministers with interment in adjoining cemetery.—Mathias P. Landis, Vernfield, Pa.

Yeagley, Grant, born July 22, 1866, died April 22, 1935, at the hospital. He is survived by his wife, five children and a number of grandchildren. He was a faithful member of the Church of the Brethren for thirty-five years. He called for the anointing before he died. Funeral at the Midway church by Elders E. M. Wenger and Samuel G. Meyer.—Annie L. Weaver, Fredericksburg, Pa.

NEWS FROM CHURCHES

CALIFORNIA

Calvary.—Spring activities at the Calvary church have been of the usual sort. On Easter Sunday we had programs appropriate to the day. In the evening we were happy to receive eight persons by baptism. For the evening service of Mother's Day, the combined girls' clubs under the direction of Mrs. Irene Duke gave an interesting candlelighting program. On May 16 the Calvary men's association gave the mothers and daughters a banquet and program. The men prepared and served the meal themselves. The success of this affair was due largely to the energetic activity of Mr. Paul Duke. Bro. Galen K. Walker, pastor of the La Verne church, officiated at our communion May 26. At this meeting we also completed our contributions to the Conference offering.—B. H. Van Dyke, Los Angeles, Calif., June 17.

McFarland church held their council meeting recently. We elected the church officers for the ensuing year, beginning Sept. 1. Bro. Blickenstaff was reelected elder; John Moomaw, clerk; D. L. Whisler, treasurer. The church voted for a change of pastor. Bro. M. A. Long has served our church faithfully and creditably for five years. He is available for a position as pastor. We had pre-Easter services with the communion on Good Friday. The interest and attendance have been keeping up very well.—Mrs. B. C. Shick, McFarland, Calif., June 14.

COLORADO

Haxtun.—At our last council meeting we voted to discontinue the nominating committee. Delegates elected to district meeting at Rocky Ford, Colo., were Bro. Roscoe Baker and Bro. Lee Grabill; alternates, Sister Heaston and Bro. Henry Stryker. The following officers were elected: Junior Band superintendent, Mrs. Grabill; junior Sunday-school superintendent, Mrs. Hazel Lewman. Letters of membership have been received for Brother and Sister E. F. Weaver of McPherson, Kans., and Bro. Peter T. Grabill of Chicago, Ill., who were recently transferred. The Vacation Bible School closed a two weeks' training course Sunday morning, June 16. A fine program, consisting of Bible dramas, musical numbers and recitations, was presented in a commendable manner. Mrs. W. L. Decker was director in charge; there were seven teachers and two assistants. The average attendance was 103, the record attendance, 109; average daily collection, 75 cents. One outstanding feature of the school was the fine order manifested.—Mrs. Warren D. C. Wood, Haxtun, Colo., June 17.

ILLINOIS

Champaign.—Bro. Russell G. West from Indianapolis, Ind., held a two weeks' series of meetings, commencing April 28. Bro. West brought us inspiring messages. Seven confessed Christ; six of this number were baptized by our pastor, Bro. Garber, May 20 and one is to be baptized later. Several of our number attended Annual Conference,

some for the first time. We were represented by Bro. Ira Compton. Bro. J. C. Garber and family from Staunton, Va., visited our pastor and wife after Conference. Bro. J. C. Garber preached for us at both morning and evening services Sunday, June 16. We had a basket dinner on that Sunday in honor of the Garber family being with us.—Clara Steiner, Buckley, Ill., June 19.

Freeport church from May 14 to June 2 enjoyed an evangelistic campaign conducted by Brother and Sister Oliver H. Austin. They served us well and their work was greatly appreciated by everyone. The gospel message as it was presented in sermon, song and story was inspiring and challenging and we feel that much good seed has been sown that will bear fruit in the near future. Already there is a deepening of consecration and loyalty on the part of the members. We were very glad for our friends from Lena, Lanark, Yellow Creek, Dixon and Mount Morris who added much inspiration to the service by their attendance and interest. Our pastor, Bro. Esbensen, and the Austins made about one hundred calls in the community. As a direct result of the meetings there have been nine baptized and our church has been wonderfully strengthened and encouraged. Just before the revival we gave a historical pageant, *Out of the Darkness*, which showed the development of the church from the time of its inception in 1708 to the present. This drew a large crowd of people who had never attended our church, who yet were interested in Dunkard history. Many of our own people also were much helped by this study of the growth of our church. The pastor, Bro. Esbensen, was our delegate to Annual Conference and he with others who attended gave us some very interesting reports of the meeting. Our attendance at Sunday-school has increased from an average of eighty to ninety-two, the largest attendance being 128. This is encouraging to the workers, as we have felt that this is a hard field to work in, and we are glad to see that the efforts of our superintendent, Dan Dierheller, and his faithful corps of teachers are being rewarded. We are joining in the union Vacation Bible School, furnishing not only many children as pupils but also four teachers and the superintendent of the primary department. We are much indebted to our pastor and his family for their many acts of friendliness and assistance to those about them.—Mrs. Irene V. Fierheller, Freeport, Ill., June 15.

West Branch church met in business session June 2. Bro. Merle Hawbecker, who has been with us for four years, was unanimously elected to preach for us another year. Brother and Sister Walter Paul will represent us at district meeting at Lanark. Bro. Hawbecker was our delegate to Annual Meeting and gave us an interesting report of the meeting. Both our morning and evening services are being well attended. A splendid Father's Day program was rendered Sunday evening, June 16. On Easter four adults were added to the church by baptism. About ninety attended our mother and daughter banquet May 9. Our Vacation Bible School directed by Bro. Hawbecker began June 17. He has a good corps of teachers and we expect a successful two weeks' school.—Anna Laura Butterbaugh, Polo, Ill., June 18.

INDIANA

Bethany church held her love feast June 1. A number of visiting brethren were with us including Frank Kreider, Lee Cory, Wm. Brubaker and G. A. Snider who officiated. In the morning we had breakfast followed by Sunday-school and preaching. Bro. Snider gave a fine sermon.—Mrs. Bertha B. Weybright, Syracuse, Ind., June 18.

Mexico church held its spring love feast on May 25 when Bro. T. A. Shively of the Pipe Creek church was with us. On June 6 the church met in council. Two letters were received and four granted. Just previous to the communion four were received into the church. At the council it was decided to have a Children's Day program. Bro. I. R. Beery will conduct our revival beginning Oct. 20. The delegates who represented our church at Annual Meeting were Elders Walter Balsbaugh and Ockerman. Many from the Mexico congregation attended the Conference. We are glad to report that our Sunday-school is growing in attendance this summer.—Mrs. Helen Hunt, Macy, Ind., June 17.

South Bend (Second).—We met in council June 14. Bro. Edw. Stump was elected pastor for another year. Delegates to district meeting were Sisters Alma Finney and Bernice Swinehart; alternates, Sisters Callie Snyder and Adah Rummel. The question of sending delegates to Camp Mack will be decided later. Our Annual Conference delegates—Edw. Stump and Sister Cora Stanley—gave splendid reports.—Ruth Lorenz Smith, South Bend, Ind., June 17.

Union Center church held its quarterly council meeting June 14. Delegates elected for district meeting are Brethren Jesse Mishler and Homer Weldy. Bro. D. W. Kurtz of Bethany Biblical Seminary will be with us Sept. 28 and 29 for our harvest meeting. The love feast on Nov. 16 will be followed by a two weeks' revival meeting from Nov. 17 to Dec. 1. Bro. H. A. Claybaugh, pastor of the Pine Creek church, will be with us. On Easter the Beacon Light class gave a pageant. The B. Y. P. D. had charge of the Mother's Day program. Bro. Moyne Landis of Sidney, Ind., gave the address.—Cathrine Miller, Nappanee, Ind., June 18.

IOWA

Des Moines Valley.—Our quarterly business meeting was held June 6 when church officers were elected. We have been trying to secure a pastor and hope to have some one located here soon or by Sept. 1. Bro. Earl Deardorff, our elder, is supplying the pulpit now. Mrs. Ida Jasper and Mrs. Essie Howard were chosen delegates to district conference. May 28 the mothers and daughters of our church and community enjoyed the fellowship of a banquet. Our love feast and communion was held June 1. The Ladies' Aid Society met June 13 and

planted the garden at the parsonage. Our Aid is doing quilting mostly.
—Mrs. Mary Abuhl, Slater, Iowa, June 17.

Panther Creek church met in council June 6. Bro. Dale Emmert and Sister Hazel Walker will represent the church at district conference. Bro. X. L. Coppock, pastor of the Dallas Center church, will commence a series of meetings June 16. Mrs. Coppock will assist by leading the song service. We have just closed a successful two weeks' Vacation Bible School, but owing to several handicaps the attendance was not as large as usual. Bro. Brightbill from Bethany Seminary is to instruct a class in vocal music here the latter part of August or first of September. Because the annual Dallas County farm bureau picnic is being held on July 4, our church picnic will be postponed to a later date.—Mable Messamer, Adel, Iowa, June 15.

KANSAS

Garden City.—The communion service was held in our church June 16 with sixty-five present. It was an impressive service. Children's Day was observed in the morning with a fine program by the children. We are planning for a revival meeting this fall. Sunday attendance is good and the young people are doing splendid work.—Mrs. D. A. Sheaks, Garden City, Kans., June 18.

Richland Center.—Our community sale was a success in every way. We appointed men to solicit the community in general, including the towns of Summerfield and Beatrice, as we are between the two. The results were wonderful as we had a great variety of things to sell. Folks took a great interest. We had a good auctioneer from Prairie City, Nebr., a boy who grew to manhood in the community of our church. We also had an ice cream social sponsored by the Ladies' Aid. The money taken in was over \$100. The new batteries for the light plant were bought at once, paid for and installed. Our young people gave a play and turned the proceeds into the fund also, but the batteries were bought without the help of the Aid. We must give the credit to our men's organization. Brother and Sister Snell are in charge of our church.—Mrs. Will Fralin, Summerfield, Kans., June 15.

Sabetha.—On June 9 Bro. Walker of Omaha preached for us in the absence of Bro. Sink. Mrs. Sink was delegate to Annual Conference from this church and Bro. Sink served on the Standing Committee from the district. March 31 we had the pleasure of hearing the a cappella choir with the Morrill congregation. On May 11 we took an offering of \$35 for McPherson College. May 18 the missionary offering was \$54. A mother and daughter reception was held in the church on May 14. Our two young ministers who have been attending McPherson College the past year have taken summer pastorates in Iowa: Clarence Sink goes to Marshalltown and Leonard Lowe to the Prairie City church. The Sunday-school children gave a program on Easter morning and the young people gave a play in the evening.—Mrs. Ivan Keller, Sabetha, Kans., June 18.

MARYLAND

Frederick.—April 18 at 7 P. M. we held our communion. Our elder, Bro. Marshall Wolfe, officiated, assisted by our pastor, R. L. Sherfy. Our Easter morning program was a unified one, including every department of the Sunday-school. In the evening a cast of forty persons presented a pageant, entitled The Dawning, which was very effective, and well given. April 28 was exchange of pulpits Sunday. Our pulpit was filled by Dr. Joseph H. Apple, president emeritus of Hood College, while our pastor filled the pulpit in the First Baptist church. May 9 we held our annual mothers and daughters' banquet. Miss Florence E. Garner was toastmistress. An interesting program was given, followed by an address by Mrs. Wm. C. Royal of the First Baptist church. May 12 a Mothers' Day program was given, entitled Golden Hearted Mothers, followed by a service for the consecration of our babies. May 19 our B. Y. P. D. attended the South Mountain young people's conference and presented a play, entitled The Whirlwind. At this time our pulpit was filled by Rev. E. A. G. Herman, assistant minister of the Evangelical Reformed church. Our young people also presented this temperance play at the Lutheran church in Middletown, Md. Our long cherished desire for a church library has been realized. Our young married people's class has purchased a bookcase for this purpose and upwards of one hundred books have been obtained. We feel very grateful to all who are coöperating in this project. June 9 our pulpit was filled at the evening service by Bro. Norman Ford, one of our own young people who was licensed by this congregation to preach. He also preached at the Rocky Springs church recently. Four of our young people are graduating from high school this year. Nine young people who have been attending college have returned for the summer vacation. Since our last writing seven members have been baptized into the church by our pastor, making a total of twenty new members since Bro. Sherfy began his work here, Oct. 1. June 16 the morning worship service was in charge of the B. Y. P. D. Beginning that evening we will join with the Protestant churches of this city in a union park service which is held throughout the summer each year.—Mrs. John W. Wolfe, Frederick, Md., June 16.

Maple Glen.—Our Vacation Bible School was held from May 20 to May 31 with a good attendance. Our pastor, Guy E. Wampler, of Salisbury conducted revival meetings for a week. He brought two speakers, Rev. Seigler of Salisbury and Bro. P. S. Davis of Springs, who gave us two good sermons. These meetings were climaxed by a love feast on June 2 in which seventy persons took part. Two were baptized. We are planning to have our homecoming service on July 14 and are glad to welcome all our old friends to spend the day with us and enjoy this service.—Melba B. McAlister, Grantsville, Md., June 15.

MICHIGAN

Flint.—A two weeks' meeting closed June 2, conducted by Bro. F. A. Myers who very ably gave the message. Four made the good choice; three were baptized. The church has been strengthened for further duties. We are planning a two weeks' Vacation Church School to begin June 17. The B. Y. P. D. of Elsie, Pontiac and Detroit met with the Flint young people on June 16.—Mrs. Mary Prowant, Flint, Mich., June 16.

New Haven.—At our spring council meeting officers were elected for the year and delegates to the district meeting were chosen. Bro. J. F. Sherrick was reelected elder. We had no services for several weeks this spring, while the interior of our church building was being redecorated. A homecoming and rededicatory service is to be held on Sunday, July 14. This is to be an all-day meeting with a basket dinner, and all those interested are invited to attend. This day is also the opening of a week's series of meetings which is to be conducted by our summer pastor, Bro. Walter S. Coffman, of Bethany Biblical Seminary; he began his work here on June 2.—Lois Sherrick, Carson City, Mich., June 18.

Rodney church met in members' meeting May 25. The church work is moving along nicely. The Sunday-school is fair but not as good as last year at this time. Other Sunday-schools in the forenoon have taken some from us. Our love feast will be on Sunday evening, Sept. 1. We are expecting Bro. H. V. Townsend of Woodland, Mich., to hold a revival meeting for us this fall. The pastor would be glad to have any of our ministers drop in and give us a sermon or two.—W. E. Tombaugh, Rodney, Mich., June 17.

MISSOURI

Kansas City.—First church has been enjoying regular attendance at church services and various activities. Encouragement was given in the Easter season by the addition of eleven new members by letter. June 3 a mothers and daughters' evening was sponsored by the Women's Work, with thirty-eight in attendance. There was a splendid evening of entertainment. Mrs. R. J. Gibbs was elected president of Women's Work. July 14 is the date selected for our annual Sunday-school picnic.—Mrs. Allen S. Keltner, Kansas City, Mo., June 15.

MONTANA

Milk River Valley.—The second Sunday in April we began services which had been discontinued during the winter. Our young minister, Bro. Roy Good, and wife arrived home about the middle of March after spending the winter in the east. While there he attended school at Bethany. April 28 we elected Sunday-school officers for the coming year. Mother's Day we had a few special numbers by the children and a message appropriate for the day, Mother's Influence. Our attendance has been good for this sparsely settled country.—Mrs. C. E. Williams, Kremlin, Mont., June 15.

OHIO

Black Swamp church met in council June 5. Bro. Geo. Garner and wife were chosen delegates to Annual Conference; several other members also attended. Sunday morning, June 16, 115 were present at Sunday-school. The offering was \$7.77. Bro. Garner preached a fine sermon on Acts 2:47. In the evening most of the members drove to the Portage church, a distance of twenty miles, and held services there. The young people conducted vesper services on the lawn, then all repaired to the church and Bro. Garner delivered a fine sermon on the life of Abraham and Lot. The congregation is on the verge of disbanding owing to the lack of a minister. The summer assembly will be held at the Black Swamp church Aug. 7 and 8.—Mrs. Asenath Baker, Lemoine, Ohio, June 18.

Kent.—Eld. A. H. Miller, our pastor, conducted a two weeks' revival meeting preceding Easter. Bro. Stanley Noffsinger and Bro. Elmer Brumbaugh each contributed one sermon during the meeting. Bro. Elmer Frick, formerly of the Kent church, officiated at the communion. Six were received into the church by baptism and one by letter. Bro. Brumbaugh filled the pulpit in Kent when the pastor was in Bristolville holding meetings. Our elder, Bro. M. M. Taylor, presided at the quarterly business meeting. The church voted unanimously to grant a two weeks' vacation to the pastor and family. We are looking forward to another church outing this year. It is the plan to hold a two weeks' revival effort this fall but the evangelist has not yet been chosen.—Mrs. Averie Brumbaugh, Ravenna, Ohio, June 17.

OREGON

Albany.—April 4 Eld. John Streeter of Chewelah, Wash., preached for us on the subject of Power. The children of the church rendered a splendid Easter program. During our pastor's absence on a visit to his home at Reedley, Calif., Bro. Eda Harader of Albany and Eld. J. D. Miller of Damascus preached for us. Our love feast was observed May 18, with Eld. Geo. Shade officiating. May 19 the Willamette Valley Sunday-school convention met at the Albany church with a goodly number present from neighboring churches. Sunday-school was opened at 9:45. Two topics on the Open Door to the Sunday-school were ably discussed by Bro. Barnett of Newberg and F. H. Barr of Portland. In the afternoon was the young people's meeting. Such topics as: What Effect Does Liquor and Cigarette Advertising Have on Our Young People? and, Which Comes First, School Work or Church? were ably discussed by our young people. The intermediates and juniors gave us the Children's Day sermon, each one giving his own words the story found in the first six chapters of Daniel. Our pastor

is conducting Sunday evening services and at present we are studying the Sermon on the Mount. Quarterly business meeting was held June 16. Stanley Keller and Virgil Moss are delegates to district meeting.—Jennie Holl, Corvallis, Ore., June 18.

Grants Pass church met in council June 7. Our district meeting will convene Aug. 17 and continue over Sunday. Bro. R. C. Flory and Sister Olga Johnson were elected delegates to district meeting. Our love feast will convene June 28. Our Vacation Bible School is in session now with fair attendance and interest. Sister Harding of Portland is conducting the school with the assistance of home talent. Eight were baptized as a result of the evangelistic meetings conducted in April by E. S. Coffman of Elgin, Ill.—Mrs. J. S. Christlieb, Grants Pass, Ore., June 15.

PENNSYLVANIA

Fredericksburg.—The love feast was held at the Meyer house May 18 and 19. The visiting ministers were Bro. Joe Cassel, who officiated, Harvey Frantz, Elias Frantz, Lester Royer and David Gible. An Easter pageant, Welcome Happy Morning, was given at the Union house. A Mother's Day program was also rendered at the Union house. The children gave recitations after which Bro. Irwin Heisey gave a talk on Motherhood. May 26 the West Conestoga young people gave the B. Y. P. D. program which was much appreciated. Eld. Harvey B. Markley and Bro. Paul Meyer had charge of the evening services. June 2 we had special music in our B. Y. P. D. by the Zion children. June 2 the Sunday-school and missionary meeting was held at the Fredericksburg house. June 9 a child rescue meeting was held at the Meyer house. The opening devotions were conducted by two classes of the Sunday-school after which Bro. Walter Hartman gave us a splendid message.—Annie L. Weaver, Fredericksburg, Pa., June 15.

Indian Creek congregation met in council June 8. The report of the semiannual every member missionary money canvass showed a total offering of \$206. There was also an offering lifted for current church expenses. Brethren Mark Moyer and Raymond Musselman were elected missionary solicitors and Brethren L. G. Nyce and D. H. Cassel, delegates to the Labor Day Sunday-school and missionary meeting. The Sisters' Aid Society also elected officers for the ensuing year: president, Susie Price. On the evening of May 4 the young folks of our church rendered a Mother's Day program in the Harleysville Union Chapel which was very well received and much appreciated. We enjoyed a special week of evening services prior to our spring love feast. We had different speakers each evening, all of whom brought us very helpful and interesting messages on vital subjects. Eld. A. M. Kuhns of Union Deposit, Pa., was with us for the love feast on Saturday, May 11. He remained for the Sunday morning service, preaching a very practical sermon on the subject, "A Church and the Church." On May 15 a joint prayer meeting was held in our church with a large delegation of the members from the Mingo church. Our annual community singing on May 19 was very largely attended and much enjoyed by all present. Sunday, June 16, a delegation of members and friends of the Busy Men's Bible class of our Sunday-school motored to Neffsville to conduct a service in the Old Folks' Home at that place. This is done annually and seems to be much appreciated by the inmates of the Home. Our Vacation Bible School opened on June 17 to continue for two weeks with Sister Sara Shisler as director. The enrollment is upwards of 150, higher than any previous year.—Mathias P. Landis, Vernfield, Pa., June 18.

Little Swatara.—April 28 a Sunday-school and missionary program was rendered at the Frystown house. May 4 and 5 our love feast was held at the Ziegler house. A number of visiting ministers were present. Eld. J. W. Reber of Centerport officiated. May 12 a Mothers' Day program was rendered at the Shubert house. May 19 to June 2 a revival was held at Frystown with Bro. W. G. Group of East Berlin as evangelist. The attendance was good throughout the meeting; nineteen confessed Christ.—Elizabeth Meyer, Myerstown, Pa., June 15.

Lost Creek.—May 20 we opened a two weeks' revival at the Oriental bouse with the undersigned as evangelist. The gospel was held forth each night with conviction. Thirty-five made a perfect attendance and received the Gospel of Matthew as a reward; eleven read the Gospel of Mark during the meeting. Five confessed Christ and were received into the church by baptism. June 2 the meeting came to a close with the love feast. Sixty-four communed; Eld. Green Shively officiated.—J. A. Buffenmyer, Bunkertown, Pa., June 15.

Maiden Creek.—A two weeks' series of revival services was conducted in this church with Bro. Norman Musser, evangelist. The meetings began on May 19 and ended with our semiannual love feast on June 1 and 2. Bro. Musser labored very earnestly in bringing God's Word to us and we feel that all were strengthened spiritually. Our love feast was also one of the best in our experience. Bro. J. E. Whitacre from Harrisburg and several other brethren brought us some interesting messages. The mixed quartet furnished music at the Memorial Day missionary and Sunday-school meeting which was held at the Hatfield church. We are planning a Children's Day service in the near future. On June 16 the Loyal Gleaners' class enjoyed a hike to the top of Mt. Pinnacle (a height of 1,605 feet) and conducted a vesper service there. The Berean Bible class will give a public program on Sunday evening, June 30, at the church, with Bro. Michael Kurtz of Richland as speaker.—Claude Weidman, Hamburg, Pa., June 18.

Manheim.—Our love feast was held on May 14 and was indeed a spiritual feast. A number of ministers were present from adjoining congregations. Eld. H. K. Ober officiated. An inspiring young people's conference was held on May 24 and 25. E. S. Kiracofe of Elizabeth-

town, the guest speaker, delivered four addresses which were masterpieces. Groups of young people with their speakers assisted in song and otherwise. Children's Day was observed on June 16. Sister Mary E. Weaver, superintendent of our children's division, gave an interesting talk in connection with the program of songs, recitations and exercises by the children. We are planning for an all-day homecoming on July 7. The program will consist of talent from the congregations which at one time comprised the old Chiques church. A fine spirit is prevailing in our church activities.—Mrs. H. A. Merkey, Manheim, Pa., June 18.

Palmyra.—The mothers and daughters' association presented a program on Sunday evening, May 12. Special music was given by the B. Y. P. D. chorus and by a mixed quartet. On Sunday evening, June 2, the B. Y. P. D. of East Petersburg rendered a musical program in our church after which Bro. Roy Forney gave a short talk. The Children's Day program was given by the beginner and primary departments of the Sunday-school on Sunday morning, June 9.—Mrs. A. L. Espenshade, Palmyra, Pa., June 14.

Somerset church held their quarterly business meeting April 1. Reports of the different committees showed all officials as well as members working in harmony for the success of the cause. The Women's Work has made material advancement in its work since organizing about a year ago. We had a successful evangelistic meeting beginning April 14 and continuing one week, after which eight were baptized and four received by letter. The meeting was conducted by the pastor, Bro. T. R. Coffman. The quarterly love feast was held Easter Sunday and was largely attended. Easter morning we met for a sunrise service, followed by a program by the young people of the church. The young people's branch of the W. C. T. U. of Meyersdale presented a play in the Somerset church entitled What Shall It Profit? May 12 the Men's Work sponsored a Mother's Day program at the church. Dr. W. W. Westfall delivered the main address of the evening. Special music was rendered by the male quartet and by some of the town's most accomplished musicians. The Vacation Bible School closed a successful two weeks' program on Sunday evening, at a union service. The enrollment of the school was 208, pupils ranging in age up to fifteen years.—Mrs. H. R. Knepper, Somerset, Pa., June 18.

VIRGINIA

Brick.—Our members met in council May 5. We are glad to say we have the Messenger in more than 75 per cent of our homes. The ministerial committee is making plans for our revival. Elizabeth Barnhart, our music director, is planning to conduct a singing class each Saturday night. Our love feast was held May 11 with Bro. Henry C. Eller officiating. On Sunday morning Bro. Eller gave the Mother's Day sermon, using as his text, "My son, forsake not the laws of thy mother." A pageant, The Rights of a Child, was given on Sunday night by the B. Y. P. D. and Junior League. The Ladies' Aid and Men's Work have been doing some work on the church grounds this spring. Our Sunday-school which held out well during the winter months is still growing in interest and attendance. We are glad that our B. Y.

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General Mission Board
OF THE CHURCH OF THE BRETHREN
Elgin, Illinois

P. D. was represented at the splendid youth conference of Franklin County on June 11, sponsored by the ministers' organization of our county.—Thelma Flora Leffue, Boone Mill, Va., June 12.

Roanoke (Central).—The church observed its tenth anniversary on May 5. Bro. D. P. Hylton brought us the message for this occasion. As he reviewed the work accomplished, we were encouraged to know that, though without a regular pastor, fifty persons have been added to our church during the past three years. Bro. Hylton has been our pastor-in-charge, and the church feels greatly indebted to him for his untiring efforts and efficient guidance during this time. We also are very grateful to the other ministers of our congregation who have co-operated so splendidly in the work, each taking his turn in filling the pulpit on Sunday morning. Our pre-Easter services were held by our pastor-elect, Bro. M. Guy West. At the close of this series of meetings thirteen were baptized; one awaits the rite. Bro. West will take charge June 16. Our love feast, held the evening of our anniversary Sunday, was well attended. Eld. C. S. Ikenberry officiated. Delegates who represented us at Annual Conference were Mrs. D. P. Hylton and Mrs. P. E. Faw. The Men's Work of our church is under the direction of Mr. Houff, president. They have had several splendid speakers at their meetings.—Mrs. W. N. Montgomery, Roanoke, Va., June 11.

WEST VIRGINIA

Cheat River church met in members' meeting May 25. Four were received by letter. Sister Ada Scrogum was granted permanent license to preach. J. J. Scrogum was chosen elder in charge. The work at this place is taking on new life since our pastor, J. J. Scrogum, came last October. We had had the help of Brethren Bennett, Phares and Vance and Sister Ada Scrogum. At present we have preaching at five points. During Bro. Auvil's stay he delivered three sermons. A Bible study is being held in the city of Elkins which is a needy field.—Edith M. Scrogum, Elkins, W. Va., June 15.

Maple Spring.—June 2 the women were in charge of the morning services which were of a missionary nature. An offering was lifted for Annual Conference. Two successful revivals have been held in the branch churches by Bro. Emra Fike and Jonas Sines; six have been added to the church. Bro. Kermit Martin has been licensed to preach. Our love feast will be Sunday, July 14. June 9 a neighboring church presented a pageant, Keepers of the Light. The B. Y. P. D. is taking on new life with the young folk back from school for their summer vacation.—Mrs. Homer S. Diehl, Egdon, W. Va., June 19.

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1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.
2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5:28, 29; 1 Thess. 4:13-18).
3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28:19; Acts 2:38); feet-washing (John 13:1-20; 1 Tim. 5:10); love feast (Luke 22:20; John 13:4; 1 Cor. 11:17-34; Jude 12); communion (Matt. 26:26-30); the Christian salutation (Rom. 16:16; Acts 20:37); proper appearance in worship (1 Cor. 11:2-16); the anointing for healing in the name of the Lord (James 5:13-18; Mark 6:13); laying on of hands (Acts 8:17; 19:6; 1 Tim. 4:14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.
4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6:18-20; Philpp. 4:8, 9); stewardship of time, talents and money (Matt. 25:14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6:1-7).
5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5:21-26, 43, 44; Rom. 12:19-21; Isa. 53:7-12); violence in personal and industrial controversy (Matt. 7:12; Rom. 13:8-10); intemperance in all things (Titus 2:2; Gal. 5:19-26; Eph. 5:18); going to law, especially against our Christian brethren (1 Cor. 6:1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19:9); every form of oath (Matt. 5:33-37; James 5:12); membership in secret, oath-bound societies (2 Cor. 6:14-18); games of chance and sinful amusements (1 Thess. 5:22; 1 Peter 2:11; Rom. 12:17); extravagant and immodest dress (1 Tim. 2:8-10; 1 Peter 3:1-6).
6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28:18-20; Mark 16:15, 16; 2 Cor. 3:18).
7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

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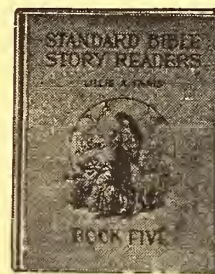


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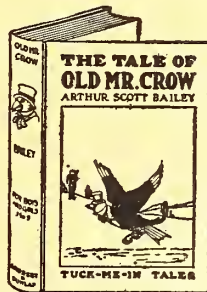
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came in, and found her dead, and, carrying *her* forth, buried *her* by her husband.

11 ^pAnd great fear came upon all the church, and upon as many as heard these things.

12 ¶ And ^rby the hands of the

Rom. 15. 19.
2 Cor. 12. 12.
Heb. 2. 4.
* ch. 3. 11.
& 4. 32.
† ch. 4. 18.
* John 9. 22.
& 12. 42.
& 19. 38.
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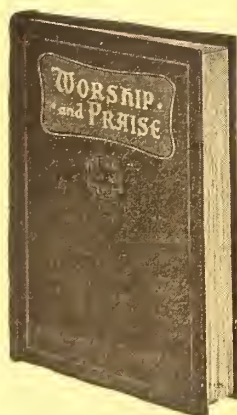
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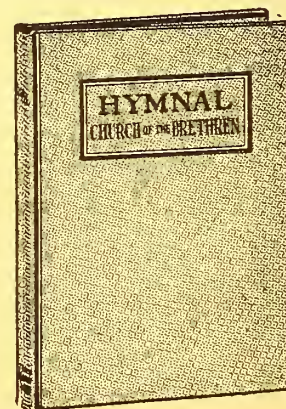
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THE GOSPEL MESSENGER

Vol. 84

Elgin, Ill., July 13, 1935

No. 28



WHERE COOL WATERS FLOW

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The 1935 Conference Offering



Great expectancy as usual concerning the Conference Offering was evidenced during and after the Missionary Convocation. Most people anticipated an offering showing an increase over the one in 1934. To the keen disappointment of all, the offering was nearly \$3,000 below that of the preceding year. This gives the church cause for serious concern.

We shall not attempt here to analyze the causes. Perhaps we do not need analysis so much as synthesis. The church believes that God is Love, that Jesus Christ, the Son of God came to save a lost world; that our world is seriously lost and needs redemption; that it is the business of the church to make Christ known, loved, and obeyed around the world; and that as a church, we should joyfully and seriously renew our missionary work.



Conference Budget Receipts By Months for Years Ending:

The Conference Budget giving by months reveals that March and April were low in giving this year. For the four months just past there was a drop of \$3,701 below the corresponding four months of 1934. Let us increase our giving so that this shortage may be recovered.

Treasurers will do a favor by sending in funds on hand, for July, August and September are normally short in income at the General Mission Board office.

	Feb. 28, 1933	Feb. 28, 1934	Feb. 28, 1935	Feb. 29, 1936
March	\$ 9,047.94	\$ 4,037.87	\$ 7,387.65	\$4,726.75
April	5,840.12	5,535.15	6,744.77	4,155.84
May	9,911.82	7,573.29	6,018.96	6,389.80
June	45,715.87	34,502.53	39,662.58	40,840.13
July	8,939.47	7,004.55	7,786.40	
August	6,360.58	4,375.26	7,763.67	
September . . .	6,544.59	8,166.65	6,913.47	
October	9,113.01	8,607.01	11,985.35	
November . . .	9,597.05	7,793.26	7,816.43	
December . . .	14,030.05	16,126.74	15,757.61	
January	20,922.15	24,542.17	18,277.52	
February . . .	55,693.59	55,583.37	59,262.43	
	<u>\$201,716.24</u>	<u>\$183,847.85</u>	<u>\$195,376.84</u>	

THE GENERAL BOARDS
Church of the Brethren

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 84

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No. 28

EDITORIAL

Our Duty To Be Understood

THIS business of trying to understand our brethren has its equally important counterpart in helping them to understand us. A failure in either half of this two-sided business is sure to have unfortunate consequences. Mutual understanding is the price of peace and progress.

Our duty to understand is more obvious, more readily granted, than our duty to be understood. Responsibility for the first is greater, surely, than for the second. What others think of us is not so completely within our control as what we think of them. Yet we do have an obligation on that side too. We can make it easy or hard to be understood.

A good many factors enter into this but two seem to us of special significance.

Extremists are easier to understand than persons who try to take a middle ground, a fact which is no sufficient reason for being an extremist but is a reason why middle men should try to be consistent. A man who is always in the act of crossing over to the other side whenever you try to locate him is no middle man at all. He is merely a cheap side show contortionist. The course of the true middle man is as straight as any.

The other principal difficulty in being understood is the lack of harmony between one's position as set forth in words spoken or written and that set forth in the life one lives. This is the most puzzling part of it. We have no right to perplex people in this way. It isn't fair. We can make it easier for them to understand us if we live what we preach.

E. F.

The Forgotten Reason

VERY interesting indeed it is to watch a group of church leaders explain to each other the cause of halting progress in this or that line of Christian activity. Why the apparent decline in missionary enthusiasm as

compared with half a generation ago? Or in evangelism in the home field? Or in education, either general or religious? Why not more liberal giving to good causes?

There's the depression, still a useful and convenient scapegoat. But one soon discovers a widely held feeling that there must be something wrong with the method of approach, some lack in the technique the improvement of which would bring greater success. All of which may be correct.

But do we not forget too easily, or estimate too lightly, such an old-fashioned fact as the everlasting fascination of worldliness? Are we too weak, too proud, or not quite honest enough, to admit that this is mostly what's the matter?

E. F.

Arthur and Louis

"A Point of View" and "A Quality of Life"

If Arthur and Louis ever understand each other they will make a great discovery. But I'm afraid they never will. Arthur argues with earnestness and deep conviction that it is not "a point of view" that counts with God, it is "a quality of life." Louis takes exactly the opposite position. Look at the thief on the cross, he says with evident consciousness of superior strength. What quality of life had he to commend him to the divine mercy? It was a point of view that saved him. And so the war of words and wits goes on.

But that great discovery which these good men will probably never make would be so wonderfully illuminating and satisfying that we must beg your indulgence while we shed a few useless tears of passing regret. It is such a pity that these men can not both see the truth in the other man's position. As is the case so often, they are both right in what they affirm and both wrong in what they deny.

Arthur's disparagement of "a point of view" is not at all happy. No doubt he has heard plenty of wrang-

ling over differences in viewpoint which were quite unimportant, until he has become disgusted if not embittered. But viewpoints are still among the precious things of life and some of them are of infinite significance. "As a man *thinketh* in his heart, so is he" has not yet been held unconstitutional.

Louis is just as far off the track in his appraisal of a quality of life. His reference to the dying thief shows that he is thinking of the body of conduct, the sum total of things done, the expression, the product, of the life quality which lies deeper down. That is in the realm of purpose and desire. The thief lacked opportunity to accumulate a stack of golden deeds. He would have done this if he could, assuming the sincerity of his confession, and in that act of his will his life took on new quality. It was that new quality of life in him, the necessary accompaniment of his new point of view, which wrought with that point of view to win the recognition of the dying Christ.

A point of view which is only that, no more, is worthless, dead. It is purely intellectual, never going beyond the realm of opinion and judgment of what is true. That sort of viewpoint is of no use to anything or anybody. But when perception of truth blossoms into appreciation and volition, then a point of view becomes a quality of life and things worth while begin to happen. The floodgates of the soul open to the rushing tides of divine grace, forgiveness, peace, hope, faith, and every good thing. And so on indefinitely, the new quality of life becomes increasingly abundant in depth and power.

This is just another of these false antitheses that work so much mischief with church peace and progress. A point of view and a quality of life belong together and they are together in every wholesome religious experience. Life that is not the expression of a healthy point of view is of poor quality indeed. And a point of view that does not long for, even demand, a high quality of living is absolutely valueless. Neither man nor God has any use for it.

To try to isolate either of these two half truths from the other is the sheerest folly and it is something worse than that when their respective champions fall out with each other and fall back on hard names. Arthur and Louis are both good men most of the time and that is because in actual practice their common sense asserts itself and they forget about their theology. They are better than their theories. Their "quality of life" is better than their "point of view."

If the improbable should happen and these men do come to understand each other, their great surprise will be that they have so much in common. Differences will remain but these will not be so important nor so disturbing as before. They will see more merit in each other's way of looking at it. They will see that both

have been striving for the same reality, and that what both had found was a part, not the whole, of that reality. They will agree to walk together and to work together, each welcoming the deeper insight and wider horizon which such contact is sure to bring.

This is the secret, brethren, of getting on with this business of the kingdom. It is no plea for compromise of conviction or weakness in contending for the faith. It is a plea for more conscientious endeavor to understand what the other man's position really is and what it is that makes him hold to it so tenaciously. When Arthur and Louis both do that they will discover a new world of experience, a world more beautiful and more worth living in. Because it will be a world of closer touch with men and God.

E. F.

Use for Aeons

DID you forget how much there is in the Book about the need of patience? At one place it reminds us that the race which is set before us must be run with patience. At another we are exhorted to let patience have her perfect work. And there's much more, very much more, to the same effect.

The centuries are God's. He has time. His plans are so gigantic, his purposes so vast and daring, the little section of the whole that one lifetime can encompass is as nothing. What folly to demand quick consummation of our hopes and then to pout because they are not realized! The colossal conceit of it!

The ultimate in being is pure spirit. That's how we know the Book is right in making Spirit the world's bottom fact, and its topmost goal a race of spirits, free and untrammelled by material bonds. Matter melts in fervent heat and is dissolved. Or in absolute cold it freezes out all life. Physical organisms are too much bother anyway. It costs too much to keep them fed and warmed and oiled. And in spite of everything they will wear out.

Wherefore the task God set himself is making something able to function without all this cumbersome machinery. But that takes time. Tested character takes time. What if it takes an eternity or two? Isn't it worth it? Consider the high quality of the product—spirits fit for fellowship with God.

Consider also the exceeding delicacy of the process. That means persons completely liberated, fetters of the flesh all broken off. That means first grade appreciation of the true, the beautiful, the good. That means free choice of these high ends apart from all outside constraint, a choice determined only by the driving power within the soul.

What better use can aeons be put to than that? Do you think God's stock of them is running low? Have patience, brother.

E. F.

GENERAL FORUM

The Work of the Year

BY ROBERT BYRD

Today I wandered back again
To scenes of childhood days
Over the mountain, the valley and plain
In the dear old beaten ways.
Down by the brooklet that used to be,
The spot where we boys would stray,
And some of the friends that I used to see—
I saw them again today.

The road runs over the same old hill
In the same old-fashioned way
And ends by the side of the same old mill
Where my youthful feet would stray;
The old house stands by the same old road,
The fence that we used to cross,
And the same old fields where our grain was sowed
And the old well lined with moss.

But alas! the forest so great and grand
That stretched over dale and hill
Has fallen before the destroying hand
Of the monstrous lumbering mill.
Those dear old spots where I used to go
And wait till the friskies came,
Are marred so badly I scarcely know
Those favorite nooks by name.

Even the hills are cut and torn
Where the iron horse plowed his way,
And the mountainside is washed and worn
Where once it was bright and gay.
And back in the mountains the babbling brook
Where the speckled beauties stay
Is so brushed and covered in every nook
I could scarcely find my way.

Yes, today I wandered back again
To scenes of childhood days
And my heart was pierced with many a pain
As I viewed those beaten ways.
I wondered then, and I'm wondering still,
Perhaps I shall never cease,
But I'm praying now and I always will
For the Changeless Prince of Peace.

Bridgewater, Va.

The Annual Conference in the Life of the Church

BY OTHO WINGER

Part II. Significance and Accomplishments

To one who occasionally reads the minutes of one of our Conferences, or who may superficially glance over all of them, they may seem to be a mass of incoherent and somewhat meaningless decisions. But a more careful study, together with a knowledge of the history of the church, will reveal that the Conference has accomplished some really great things for the church.

I. It has preserved more or less the unity of the church in faith and practice. It is unfortunate that we have had divisions, but some other German churches have had even more. It is reported that one of the German churches represented in the Zinzendorf synods has today seventeen distinct bodies. The Annual Conference of the Church of the Brethren has too often busied itself with minor and unimportant questions that have tended to divide rather than unite the church. But the church has likewise studied and dealt with some of the greatest issues of the day. While the church has often dealt with minor questions of doctrines, it has also dealt with the larger statement of doctrine. Perhaps no finer, more important, or more comprehensive statement of doctrine or confession of faith was ever written than that adopted in 1848 as questions to be asked of applicants for baptism:

Do you believe that Jesus Christ is the Son of God and that he brought from heaven a saving gospel?

Do you willingly renounce Satan with all his pernicious ways, and all the sinful pleasures of the world?

Do you covenant with God, in Christ Jesus, to be faithful until death?

Had the Church of the Brethren gone forth in the world, enthusiastically preaching the saving gospel of Jesus Christ the Son of God, had the church truly renounced the devil and all the sinful pleasures of the world, and had the membership of the church been true to their baptismal vows, the Church of the Brethren would be a much greater force in the world than it is today.

II. The Annual Conference has given to the church a series of fine statements on the great issues of the day. A collection of all statements dealing with these larger issues would make a volume of considerable size. I was surprised recently when a brother handed me a volume that he had compiled containing all of the decisions of the church on the question of war. Not only the amount of material but the worth of the material impressed me greatly. The various decisions of the church during these years are more than disconnected items. They show the persistent and consistent attitude of the church on this great issue. And this literature is a credit to our church when judged in the light of the spirit and teaching of Christ and the Christian church. What is true of our literature on peace is more or less true of other great issues on slavery, temperance, social purity and social justice. The decisions of the church during the last fifty years on missions, Christian education, etc., have added much of worth to our church literature.

You will not find much of theological interpretation in our minutes, but rather sincere efforts to apply Christian doctrines. So far as the Conference is concerned, modernism has not bothered us much. If a

question wants serious attention by the Conference, it must be in harmony with the teachings of the Bible. If a request can be shown in harmony with the Bible it has a good chance of being accepted. If it violates any manifest teaching of the Bible, it will get very little consideration. Whatever some individual members may believe, the Annual Conference is committed to the position that the Bible reveals to us the will of God, and the Book is to be our guide of faith and practice.

III. The Annual Conference has had great social significance for our people. It has developed what Bro. J. H. Moore used to call "the genius of the Brethren." Friendliness, fellowship and hospitality are manifest characteristics of the Brethren. Those who attend the Conference year after year build up an acquaintance with kindred souls from all parts of the brotherhood that means much to them. We are indeed a democratic people where leaders and laymen mingle in the freest fellowship and conversations. No large gaps exist between the ablest and the humblest in the church. "All ye are brethren," is as it should be. All are workers together with God, whatever our talents or tasks may be. And there is no great or small in the kingdom of God except as we manifest our willingness or unwillingness to serve and do the will of our common Lord and Master. Some of the greatest souls of the church are among the laity who have taken part in these Conferences side by side with the leaders and officials of the church.

IV. The Annual Conference has had a great educational influence in the church. The training received by ministers, delegates and all members who attend year after year, is considerable. And through those who attend and receive benefits, this influence is carried out to the churches. This influence should be greater. Too many delegates from the churches and on Standing Committee consider their delegate appointment as a personal compliment, rather than as responsibility to the church. The number of those who can make a very large contribution to the Conference directly is comparatively small. Considered from this point of view, it hardly justifies the church to send them. But if these delegates will be apt students and devoted participants in the Conference sessions and programs, and will carry back to their churches the information and inspiration it is possible to receive, the expense of sending delegates is well justified. Every delegate should be expected to give a report of the Conference to the home congregation or district. The first Jerusalem conference might have failed had it not been reported back to the home church at Antioch.

The Annual Conference has done much to discover and develop leadership for the church. Capable and trustworthy leadership is necessary for the church. Many men and women of the finest ability might not be

known outside of their local congregations were it not that through the Conference they have been discovered for the brotherhood. The place of such on the Conference program may not at first mean so much to the program, but it means much to those of real ability and gives them courage and inspiration to develop the best that is in them. Our Annual Conference has given to the church at large the names and inspiration of such men as George Hoke, Henry Kurtz, James Quinter, D. P. Sayler, John Kline, R. H. Miller, Enoch Eby, D. L. Miller and many others.

V. Finally, the Annual Conference has been a great spiritual power in the life of the church. Those who attend Conferences will remember the moments of great inspiration and spiritual power which they have experienced. Perhaps these experiences have not meant so much to some as to others. Many who have had serious problems in the home church and have been discouraged have gone home from the Conferences with renewed strength to do better work themselves and to inspire others. The early church kept up its courage by frequent meetings of the members. Even in numbers there is inspiration, for it is encouraging to know that the number of faithful workers is so many. If all who attend the Annual Conference would take back to their home churches something of the blessings they have received, the influence of the Conference would be greatly multiplied. This alone would justify the continuance of Annual Conference as the most outstanding institution in the Church of the Brethren.

North Manchester, Ind.

Why Question

BY PAUL B. STUDEBAKER

"Then had the churches rest throughout all Judea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Spirit, were multiplied" (Acts 9: 31).

THE working of the Spirit of God in godly men is an interesting and beautiful event. We can not help but be thrilled as we read and study events of the early church. Evidently the Spirit works today as generously and as definitely as he did in the early church. In the above quoted verse we have a division between the upheaval in the church caused by Saul of Tarsus and the church settling down to peace, comfort and growth. This is followed by some splendid work by Peter. In Lydda he found a man who had been sick for eight years, he bade him walk; "and all that saw him in Lydda and Sharon turned to the Lord." That was a great piece of work. Then he went on to Joppa. There he raised Dorcas to life. Was this all an accident that caused him to pass through these parts? No, it was the leading and power of the Spirit of God.

That same power of the Spirit is operative today. It is not an accident that we find ourselves in this field and that, for the Spirit leads us to our fields of service. If we fail to respond, the work is hindered. The Spirit does not always work in the same way, for he is at liberty. He has no set channel; but is like the pillar of fire and smoke leading us onward to some goal. It is not ours to question but to follow.

In the twelfth chapter of First Corinthians Paul is speaking of the gifts of the Spirit. There we see a great diversity of things the Spirit helps us to do. The same Spirit, the same God rules now. There are two Master statements in that Corinthian letter: first, the Spirit "dividing to each one severally as he will"; and second, "God set the members each one in the body even as it pleased him." Notice, "*even as it pleased him.*" How many times are we confronted with the question: "Why does not the ministry of today have the power over sickness and death as did the early apostles?" And frequently it is asked in such a way as to belittle our power and use of the Spirit. We have no business wasting our time wondering why we have not the gifts that the early church had. They could do things that we can not do. We can do things that they could not do.

"*He giveth as he will.*" If he withdrew some gifts such as the power over death which Peter had, we have nothing to say, but should be thankful that he still bestows the gifts that we do have. If we are tempted to think that one gift is greater than another, we are entirely wrong. This idea cripples our service. We wonder and hanker after the something that is more spectacular, more likely to make us notorious, while doing this we neglect the gifts of the Spirit which make us helpful. Hence we hinder the work of God.

"He gives as he will." If he does not today bestow certain gifts, it is not ours to question, but to use what we have to his glory. Let us not sigh for the gifts that are withheld in wisdom. We are to act, not in imitation of the methods of the apostolic age, but in obedience to the present work which is waiting to be done. There are many problems waiting for the church to solve. Will the Spirit lead us to the solution of these great problems?

When the Spirit of infinite wisdom, giving as it pleases him, bestows a gift upon a man, even though according to human thinking it may be the smallest of all the gifts, if he does it well he makes his contribution toward the accomplishment of God's purpose in the world. Because it is small, it is not ours to sit down and sigh for the possession of some gift not bestowed. That was what the man with the one talent did to his own sorrow. Let us attempt to free ourselves from the false division, as between great and small service, im-

portant and minor work. Those members who sit down to sew for the needy, or who send their mite to teach the unchristian, are rendering service as sacred as the one who ministers in holy things. Let us have done with the false notion in the church that the one who is notorious is great. The peril of life is that of being conspicuous. Many is the man who has been ruined because of too much limelight. So let us work, however small it may be, in the conviction that this is what the Spirit would have us to do.

Franklin Grove, Ill.

The Program for Temperance Education

BY IRVIN S. HOFFER

WHAT contribution can the Church of the Brethren make to the temperance movement? This question may suggest the possibility, or the impossibility of making any contribution at all. As a matter of fact, however, we as a church are making a contribution to this cause whether or not we are aware of it. The world evaluates the witness born by the church on the great moral issues of the day and passes judgment on the sincerity with which the contribution is offered. The question that needs an answer, rather, is: "What contribution ought the Church of the Brethren make to the temperance movement?" In suggesting an answer to this question it is recognized that we as members may have various contacts or associations with this movement, e. g., through the W. C. T. U., the Anti-Saloon League, the World League Against Alcoholism. It is our contribution as a church, however, which is considered here, and not that as individual members through the various agencies which are interested in this problem. It is assumed that the church herself has a contribution to make to this, as well as to other moral and social problems which is unique and distinct from that made by other agencies.

Where shall we look for an answer to the question stated above? In the resolutions adopted at our Ames Conference recently there is the declaration that a vigorous church-wide campaign of education in favor of temperance is to be launched. What shall be the guiding principle in this campaign of education; what, its philosophy? What shall be the approach to our problem? If we look at the sordid and heart-breaking results of intemperance and drunkenness, or see the misery brought upon innocent victims by others' greed and appetites, or view with disgust the lack of vision on the part of those in political authority, we get some idea of the need for teaching temperance. If we, as a church, present these facts to our people, and on the basis of these facts and the needs which they suggest, organize a program of education calculated to contribute something to the alleviation of these wretched

conditions and to the improvement of the general welfare, we shall have one basis for our program of temperance education.

Again, we may look to the sciences of physiology, psychology, economics and sociology and study the conclusions reached by scientists in these fields regarding various aspects of personal and social maladjustment resulting from intemperance, and out of that knowledge and upon the principles presented by these sciences build a program of temperance education. This might constitute another approach to the problem.

In attacking the moral problems surrounding her, the church surely must make use of all the knowledge available—through observation, through research, or through scientific investigation—but it does not behoove her to plan her program of activity and education primarily with respect to these facts and principles. Rather is it for the church, and particularly for the Church of the Brethren, to look to the New Testament and learn from its teachings those great truths regarding temperance which form the basis and furnish the philosophy of a worth-while program of temperance education. These truths or commandments relating to the sanctity of the body and the worth of the human soul express the principles and ideals which must guide the church in motivating and orienting her program of temperance education if it is to be significant from the religious standpoint. It can safely be assumed that if the church is to undertake a program of education for temperance the religious basis should control; that is, our point of departure is here rather than from the factual or scientific standpoint.

The distinction between these several approaches to the problem is not merely a matter of emphasis, not a distinction between the practical and the spiritual or religious. It is a distinction that is (1) vital, (2) primary, and (3) fundamental.

I.

We speak of temperance as one of the great ideals of our brotherhood. Upon what is this ideal based? Upon the sacredness and supreme value of personality, both one's own and that of his fellow man. The drunkard, along with him who is guilty of other gross sins, shall not inherit the kingdom of God (1 Cor. 6: 10). "Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you? If any man destroyeth the temple of God, him shall God destroy; for the temple of God is holy, and such are ye" (1 Cor. 3: 16, 17). "It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth" (Rom. 14: 21). These quotations, along with others of similar nature, express a great vital truth—the supreme value of personality. Intemperance and other sins against the body deny the value of the human soul. These truths should provide the philosophy for the

temperance movement in the church. And, if the church is to make a contribution to the solution of this great problem, it must be on the basis and in terms of the teachings of the Gospel of Jesus Christ. The first duty of the church, therefore, in any program of temperance education, is the complete indoctrination of her members on these great principles. We accept the New Testament as our rule of faith and practice. The Church of the Brethren has done so from the beginning. Hence the vital importance of teaching first of all the great truths underlying the temperance movement as they are revealed in the Word of God. Do we accomplish this in our teaching? Is not our objective too often elsewhere?

When Alexander Mack and his associates organized the Church of the Brethren and stated their position on the moral problems of their day they might have gone to the Greek philosophers, or to the mediæval scholastics, or to the ethical precepts of the great pagan teachers for light on these problems. Instead, they went to the New Testament. There they found commandments and admonitions which were the expression of the principles and laws of the kingdom. These principles, or laws, came to them, and they still come to us, with the force and authority of great ideals. By these principles and ideals we are able to see our problem in its proper perspective, in the light of the eternal truth of the kingdom of God. The emphasis on the scriptural and spiritual basis in our program of temperance education is, therefore, a vital emphasis. Every lesson or sermon on temperance should have this fundamental truth regarding the supreme value of the human soul as its underlying philosophy.

The importance of informing ourselves in regard to the general temperance movement, in regard to the scientific findings on the subject, in regard to the baneful results of intemperance in its various forms, or in regard to the subtle machinations of the foes of temperance is not minimized in taking this point of view. We need to know these facts and we need the help we can get from science. But these facts and the conditions which they reveal are set in their true perspective and can be properly evaluated only by having projected upon them the light of gospel truth. It is the gospel which provides the dynamics and the life of the temperance movement. This is vital to the progress of the movement and to the spirit in which the effort to rid the world of these scourges goes forward.

II.

But this emphasis on the religious basis of our program of temperance education is not only *vital*; it is also *primary*. We are temperate because we are Christians; we do not become Christians because we practice temperance. This statement is not a mere play upon words. Sharing the life of Christ is primary to

service for Christ and the church. The function of the church is to evangelize the world, to bring men to Christ, to build men up in Christ, and *then* send them out for Christ. Whatever witness we have for the kingdom; whatever influence we have in solving the great moral problems of our day; whatever contribution we may be able to make to the solution of the temperance problem will be in terms of the lives of men and women who are in Christ and whose lives and acts speak for him. Our Annual Conference may adopt a set of noble resolutions year after year; and yet, if the lives of our members do not bear witness to the truth which we profess to accept, our light will not shine very far, nor will our professed stand on the great moral issues of our time carry much weight in the world about us. If we wish to do good we must first of all be good—not perfect, but good—men and women of goodwill. This is the law of Christian service. It was stated by Jesus himself when he said, "For their sakes I sanctify myself that they also may be sanctified." The primary need, therefore, in our program of temperance education is to build up in the church a membership consecrated to the kingdom and to the truth of God as revealed in Christ Jesus. In the course of the past several years, in our Conference resolutions, we had asserted our faith in the Eighteenth Amendment, and protested against the modification thereof; we had pledged ourselves to support for office men and women who were opposed to the modification of this amendment; we have requested the press to give more prominence to the virtues of the temperance movement to the end that the laws may be

obeyed, and a higher social and religious idealism be fostered throughout our country and the world; we have said that as a body of Christian people we propose to pray dry, preach dry and vote dry—to buy dry and patronize only those who sell dry. Have we not succeeded pretty well, in these sentiments, in placing the cart before the horse?

These Conference resolutions presumably are intended to summarize and crystallize our best thought and purpose along these lines, but it would seem that our emphasis has leaned rather heavily toward the agencies outside of the church for success in this movement. If we as individual members share the life in Christ, and are devoted to his cause, we need not be told how to vote or whom to patronize. A recognition of the facts in the situation will bring the proper response. And the response will be the natural outflowing of the life of Christ which we share—it will not be the performance of a duty nor a conformity to the wishes of the church. The priest, the Levite, and the Samaritan on the road to Jericho saw the same situation; why the great difference in response? The difference lay in the souls of the three characters. This teaches us that we as individual members must first of all carry in our hearts the conviction of the fundamental relation between temperance and the spiritual life. If we accomplish this we have taken the most important step toward making a vital contribution to the temperance cause and toward a significant program of temperance education. It is the work of the church to evangelize the world, not to reform the world. That evangelization must take place in the heart of the individual. We, as a church, must not lose sight of the fundamental importance of individual salvation. This principle is central in any social program in which the church takes part. It is easy for this truth to become obscured by the desire to ameliorate social situations and to reform society in general. The gospel approach to our problem of temperance education is, therefore, of primary, as well as of vital, importance.

III.

And then, in the third place, this distinction as to the method of approaching the problem is also of *fundamental* importance. We have repeated assertions of the position of the Church of the Brethren on the liquor question and quotations to show what the early brethren stood for. The reason these traditions have come down to us in such vital form is because they were based on a sure foundation—the teachings of the gospel. If we wish to perpetuate these ideals and insure to posterity the splendid position maintained by the church we must continue to build upon the same foundation. When the temperance movement in the United States began to attract attention many years ago the Brethren warned members against allying themselves

I Am Poverty

A Message to Parents

BY P. R. HAYWARD

I am Poverty.

I am the scourge of mankind.

And I am the newest, for just around the corner of the next few years I await your child to claim him as my own.

For the human record is crowded with the stories of men and women who gave their lives to save their children from my clutches, only for me to get them in the end.

Sooner or later I get them all.

Men acquire land—and an unplanned social order destroys its value.

They stow away bonds—and a new mechanical invention makes them worthless.

They establish a business on solid foundations—and a change in tariffs somewhere in the world undermines it.

They teach their children skills in earning a living—and then the society to which they belong suddenly needs those skills no longer.

I can be banished only as all men act for the good of all. Thus will all gain.

I AM POVERTY.

Hinsdale, Ill.

with the movement or even signing the pledge on the ground that, since the church had always stood for temperance, it was the only temperance organization that had a claim to support by our members. We have since those early days come a long way from that position in the direction of coöperating with other temperance organizations. And yet we should not be unmindful of the danger, as Dr. Gilkey suggested at the installation of Dr. Kurtz as president of Bethany Biblical Seminary—the danger of losing our way because of the tendency to imitate those with whom we are coöperating. It is very easy to drift from our moorings and come to rely upon methods and ideas for the advancement of our cause which are out of harmony with our fundamental principles. It is easy enough to be lured away from the gospel approach to these and other problems of the church and become entangled in programs and alliances which involve the resort to methods and devices which often are unscriptural. Will Rogers is reported to have said, during a recent political campaign, that on a certain Sunday he tuned in on four different preachers in the hope of getting something good for his soul. But two of the preachers were damning the Republicans and the other two were damning the Democrats. So he turned off his radio with the reflection that possibly there was no hope for a poor sinner until after the eighth of November.

Our insistence, then, on making the truth of the gospel not only the point of departure but also the underlying philosophy in our program of temperance education is of fundamental importance. Only by holding fast to the fundamental doctrines upon which our faith rests can we maintain our distinctiveness in respect to this teaching. That distinctiveness will be expressed not only in the goal toward which we are striving but also in the methods which we use in moving toward that goal. The question has been raised as to whether there will be a "Dunker" church twenty-five years hence. There are those who fear that we are fast losing our distinctiveness as a denomination. We need have no such fears providing we hold fast to our foundation—the dependence upon the New Testament as our rule of faith and practice. If we do this, then as we look out upon a weary and torn world with its kaleidoscopic array of problems, situations, programs, movements and what not, we shall be able to orient ourselves to these conditions and to see them in their true perspective because the truth of the gospel upon which we stand is thrown in bold relief against the varicolored scene which continually confronts us and threatens to distort our vision and to lure us from our position.

To summarize then, our program of temperance education must have a basic philosophy. If we realize what the gospel teaches regarding the sacredness of

personality and the value of the human soul, the question whether or not to accept a single glass of wine can be answered directly; there will be no room for the possible suggestion that a glass or two can do no harm. This indoctrination on the vital importance of temperance will be part of that growth in the knowledge of Christ and his gospel and the appropriation of his life unto ourselves. Then, as we see the appalling results of intemperance about us, we will be led by his Spirit to do our part toward making the world better in this respect. As our program continues along these fundamental lines we shall be maintaining and perpetuating the traditions and influence of the Church of the Brethren on temperance. Our contribution as a church to the cause will then take care of itself.

Wyncote, Pa.

An Experiment by Two Pastors

BY EZRA FLORY

HE proposed it, though I was glad to accept the proposition. He is an elderly pastor and I agreed to accompany him some afternoon as he made his rounds of calling. But what will I do next month when it will be my turn to have him with me? Shall I pick out a few exceptional places? He did not do that. Shall I dodge here and there as we go? He did not. He just went right down Fourth Avenue calling as he came to homes. He missed some homes, of course. He called upon a number who are not members. What shall I do?

He was well dressed, but not overdressed. His manner was courteous to all. He noticed the children and was patient with the erring. He tried to shift conversation to things spiritual. His calls were brief at most places. Where time was needed he lingered. Let me give you a few examples:

(1) One home had trouble with a neighbor lady who cursed their dog and their children. I could not help wondering as I listened to this neighbor, if she was living an exemplary life in her home. The rudeness of her words, her habits, her children, the appearance of her rooms, all led me to this wondering about her.

(2) The next place we found the man absent. The lady soon began talking about her church. It seemed to me she should have been a little more discreet with a friend of her pastor present. But for her most of the members are cold and not better than people one meets on the street. The pastor apologized after leaving this place, saying: "That lady needs many calls. She is attending a new church and seems more and more dissatisfied with her place with us."

(3) Our next call was at a home of middle-aged people. The parents are both members, besides two young people. They are great lovers of their pastor and were not ashamed to tell me so. They spoke of his power-

ful Bible sermons, his oratory, his education, his likeable manner.

(4) At the fourth place we found sickness. The people here wanted prayer. They dropped work and sat quietly to listen to news of the church, of her missionaries, her great church leaders, etc. They had questions to ask about the Scriptures. They wanted to be assured that heaven would not be marred with the memory of absent ones who are loved here. They asked about prophecies coming true, and which prophecies are particularly concerned with our present practical Christian living. It took us a good while here.

(5) Then we called upon a well-to-do family where every convenience made a home in which people surely ought to be contented. But they declared the church was costing too much. And don't you think, I heard said in this home what I used to hear in my own church: "Preachers ought to be like Paul, and preach as they work for a living; that preachers are just a class who have an easy time of it, going about gossiping and living off others." These people were so severe that I wondered why he took me to this place. They think the church has too much organization, that the services are too long, and that our young people are going to the bad.

(6) Then we called upon some elderly people who seldom get to church. He said: "It's the same old story; I have called eight times and they always say they will be at church, but never appear."

(7) Lastly we called upon a deaf lady who has no Bible but wants one so much. She has never owned a Bible.

That was a rich experience for me—that afternoon. We were able to have prayer in two homes. We found practically no deep concern for things which deepen the inner life with Christ. We found ample materialism among people.

What will be his conclusions after we make calls among my people? I suppose our problems are much alike.

I am persuaded that the preaching of sermons, important as preaching is, is not the most exacting task of a pastor. How many-sided his work! His life is complex. It is far more complex than it should be. Who can venture to grapple with hundreds of individual and social problems, to be a messenger for God in things pertaining to life that now is and the life that shall be, without a deep consecration to him who alone sustains! I wonder, furthermore, if we are thinking how the call to such important work is viewed by our rising generation of young people, while at the same time many other alluring choices of life beckon for their energies.

Sterling, Ill.

A Royal Merrymaking

BY R. H. MILLER

"The kingdom of heaven is likened unto a certain king, who made a marriage feast for his son, and sent forth his servants to call them that were bidden to the marriage feast: and they would not come" (Matt. 22: 2, 3).

MEN have called life a battle, a journey, a task assigned. Jesus likened it to a wedding banquet, a rather bold comparison. We acknowledge his wisdom; the symbolism of home and parenthood is a more accurate expression of the essential character of Christianity than are the analogies of labor and battle. Jesus preferred the former. He made very little use of the latter. The joyousness of our parable, which sounded so clearly in Jesus' life, has fallen almost to a whisper in the church which bears his name. Indeed, Christians have been afraid of it. An awful seriousness has been the all too prevalent mood. In this respect we have borne more likeness to those who called him a glutton and a winebibber than to Jesus himself.

One very often finds more spontaneity and joyousness in groups, which are avowedly nonreligious, than in those making a religious profession. This is not as it should be. The Christian has an inner monitor, and can, therefore, "let himself go." For him freedom is safe and wholesome. He needs no external restraint. The fountain of his life is pure, therefore he need not be anxiously and always on his guard. The little "asides," unguarded moments, "idle words," of his life are all pure, for they issue from an inner life which is pure.

Overseriousness has borne bitter fruit. Religious wars and persecutions are a part of its too abundant harvest. Upon the occasion of Jesus' triumphal entry into Jerusalem, the joy of the children broke forth in song in the temple. The Pharisees were offended at it, and asked Jesus to quiet the enthusiasm which he had awakened. It should occasion no surprise, therefore, to learn that these same men, angry when happy children sang in the temple, were fit for the traitorous strategy which sent Jesus to the cross. These men were not murderers, they were the victims of perverted religion. A religious conviction which lacks the element of joy is likely to become a fierce and devastating passion, as in the case of these Pharisees.

We are told that pleasure always runs to excess, joy becomes flippant, laughter leads to levity. "Avoid these pitfalls by keeping off the bypaths which lead to them." The price is too high. We need not buy immunity from one error by falling into another. We need not make life joyless in order to correct its excesses of pleasure. This method leaves life maimed and partial.

The right course finds the golden mean. Pleasures

must be discriminated and controlled. We must measure them by the human welfare which they yield.

This position involves a conclusion of the greatest significance. The whole question of right and wrong, in relation to our pleasures, is always with us. You can not fix the distinction in the form of a law, provide for its enforcement, and be done with it. The issue is forever taking new forms, which demand a more thorough search of the motives and consequences of our acts. There is a relentless increase in the intricacy of the problems which we face.

The only hands in which the pleasures of life are safe are those of him who has the power of self-mastery and fine moral discernment. The only institution which has the moral right to minister entertainment to the people is that one which has the same prerequisites. As a matter of fact, however, the one phase of modern life, which has been turned over almost wholly to interests whose major concern is profits, is our entertainment. We have assigned that function to the unfit. The loss which we suffer for our failure is beyond calculation.

The reason is obvious. At no time are we more open to impressions than when we yield ourselves to pleasure. It is of supreme importance, therefore, that pleasures should be pure. The moral character of our pleasures becomes the moral character of our lives. It is an ill omen when the profit motive becomes sole dictator of the character of our pleasures. The Christian forces of our society alone have the moral right to authority in this area of life. Their interest in the increase of righteousness demands that they exercise it.

Our neglect of the note of joyousness, which sounds so clearly in this parable, has had some unfortunate consequences. (1) Christian people have had too little of the human quality. A youth was heard to remark of a certain minister, "I don't like him. He's a typical ecclesiastic." (2) Church people have fallen into the error of opposing pleasures which are innocent, to the neglect of major evils. (3) The church is accused of narrowing life, taking the color and pleasure out of it. It is inevitable that she should seem a kill-joy when she substitutes real for counterfeit delights. Let her accept the accusation, and demonstrate its injustice by the joy she is able to give those who will receive it.

The offer which the royal father in our parable makes is an intimate and sacred one; he offers to share the joy of his son's marriage. Perhaps no hour of his life is so mingled with joy and sorrow, hope and anxiety. It is a red letter day in the history of his home. His son is to take upon himself the full responsibilities of a man. The care and prayer and labor which he has bestowed upon him are now to be consummated in a kind of triumph day. The joy of the day must not be his alone. It must be shared. So he sends forth his servants to bear the invitation to his people. What shall we say

then of the indifference which spurns an invitation so gracious? The cruel character of its rejection can be seen only against the background of love which offers to share the most intimate and sacred experiences of home. To be capable of such an offense one must have lost all feeling for the joys of others. It was a case of thoroughgoing ingratitude. It shows a heart hardened and insensible to the finest tokens of friendship. Just as the invitation of the king is the very highest honor, so the callousness which spurns it is proportionately evil.

Supreme love offers the best God has, the most intimate joy of his life. In the high urgency to make a worthy response to so great an honor, nothing is insignificant. Every little thing which can tell our thankfulness is lifted to great importance. The spirit of the guest is shown by the very clothes he wears. The guest who lacks the wedding garment reveals a heart which despises the graciousness of his Lord. Indeed, the significance of this omission is enhanced just because it is so trivial. Faithfulness in larger matters may be prompted by a desire for reward. Not so with the little details. No temporal rewards or perils can incite us to right choice in these matters. Only a reverent appreciation of the king's gracious spirit is ample motive to set the little details of life aright.

It is thus that the spirit of love becomes the only effective means of regulating life. It does it without running amuck in trivialities. It comprehends the whole of life, redeeming its trivial incidents, without losing proportion or neglecting the things of larger importance.

North Manchester, Ind.

Sharing Observations With the Home Church

BY C. D. BONSACK

Secretary of the General Mission Board

Thirty-fourth Installment

May 18. ON this day many groups of Christians were in Liao Chow from the surrounding country to enjoy a few days of summer conference while the deputation was present. This is an annual affair, but planned to fit into the time of our coming this year. We met at the church at nine o'clock. Bro. Miller gave a good talk. Bro. Brubaker followed with a stirring address, and the writer spoke about the church and its officers, since two deacons were to be installed at the close of the morning session. The afternoon session was opened by an address by the principal of the boys' school. This was followed by Bro. Brubaker on, *The Power of a Great Purpose*. The writer then spoke on some things that are supposed to help the Christian church grow. The talks were interspersed with special music. One was deeply impressed with the progress

made in the last eight years—or to note how they understand Christian worship and are enriching it; how the young people are beginning to assert themselves, helping to make the church a power for good in the community.

A visit to an egg-drying plant in the town after the service was of interest. Here 150 people work, including some very small children. About 60,000 eggs are used daily. The whites are separated from the yolks, the former selling for very much more than the latter. The eggs are dried, packed in tins and shipped to America and Europe. The product is reasonably clean and the eggs carefully selected. Cheap labor makes this industry a rival of any Western plant, at least if operated by hand.

May 19 was a beautiful Sunday. A large group assembled at the church at ten o'clock. Prior to this more than an hour was consumed in instructing about forty-four applicants for baptism. The sermon was on *The Meaning of Church Membership*, after which forty-four men and women were baptized by the pastor in a very impressive manner. Among those present in the large audience was the chief magistrate of the city with other government officials. They seemed much interested in the baptismal service as well as the other services of the day. In the afternoon we met for the communion service in the boys' large school auditorium. About 200 communed, with Bro. Sollenberger in charge of the service. Again we were impressed with the progress evident in eight years. The spirit of reverence and understanding was most evident. The arrangements were largely carried forward by the Chinese men and women of the church, as compared with the missionaries doing it on our former visit. The large attendance was in itself an inspiration. Thus ended another full day that inspired the heart, but wearied the body, for there was always plenty going on between sessions that would make these notes too long, even though much of it would be quite interesting.

May 20. This morning we talked to the pupils of the girls' school about Africa. Then to the women's school we spoke on the place of joy in the Christian life. After this we discussed with Sister Hutchison the school program and problems and the recent death of Sister Cripe. In the afternoon all the station workers met at the home of Sister Hutchison for a conference on station work and problems. It was refreshing to see the deepened interest on the part of all as the doors of opportunity are being thrust wide open in China.

May 21. The writer talked to both the staff of the hospital at their morning worship, and to the boys' school. After this we were off to Hantou, a village fourteen miles in the country. Here we found a wonderful group of Christians. There are about fifty-five baptized members of the church, with as many more

earnest inquirers. Five years ago there were but twelve. They conduct their own meetings by lay leaders; sixteen different ones now taking part in this service. They conduct their worship without any foreign help or money, except that Bro. Sollenberger visits them about once a month. To see these farmers so enthusiastic in their work, and to hear them sing and pray, is an inspiration indeed. Most of them live in caves in the hillsides, but seemed to be prospering in material goods even as they are in spiritual service. Among the number was a man once reported dead, who the third day came to life when about to be buried. He gives God much praise for his restoration to life and health. To see his zeal makes one feel there is need for more resurrections of this kind! Returning, we stopped at the cemetery to pay tribute to those whose bodies lie on this beautiful hillside overlooking the city of Liao Chow. A dramatic presentation of the Prodigal Son with other dramas closed this busy day.

May 22. At eight-thirty, amid the music of the boys' school band, we were away on our return to Ping Ting Chow. Our visit to Liao Chow had been a busy yet pleasant one. The attendance had been larger at the services than eight years ago. There is an interest among a better class of people also. The old Ford, after twelve years of service, climbed the mountains and went over rocks and stones without mishap. If there were a better road, the trip from Liao Chow to Ping Ting Chow would be a wonderful drive. The ever changing beauty of the terraced hillsides would attract tourists from the West, if transportation were better. Under the skillful hands of Bro. Brubaker and Dr. Parker, our old Ford landed us at Ping Ting Chow at three P. M., safely and on time. A good bath, mail from home, and other blessings made our welcome wonderful indeed. The evening was spent in discussing some of the endless problems that come up at every mission station.

May 23. We left at noon for Tai Yuan, the capital of the Shansi Province. The heat of midsummer seemed to be thrust suddenly upon us, and the heat was very great for this early season. A call upon all the missionaries of the station, and some writing engaged us until train time. The faithful car took us over the six miles to the station. In a few minutes we were off toward Tai Yuan. At Show Yang the train stopped a few minutes and here we met Bro. Smith and the Misses Clapper and Neher from the mission station near by. We were glad to see these faithful workers again, and to find them looking so well and happy in their work. After many tunnels and winding curves we were at Tai Yuan. Bro. Myers and son Donald met us, and by way of rickshas we were soon at their good home in the city. Here Sister Laura Shock and Frantz Crumpacker joined us for a pleasant evening meal and

social hour. But we retired early, since we expected to get up at four in the morning to catch a bus for Tsinchou.

May 24. We were up early, only to find the bus nearly an hour late. But we were soon on the way. At each stop we got additional passengers, though we thought it was full at the start! But the Chinese are used to being crowded along the way of life and we three Americans had to endure it. Baggage, bicycles and freight were pyramided on top of the car, while fifteen passengers with much additional baggage were within. The road was dusty, but otherwise very fair for China. Our junior member practiced his Chinese language on his fellow-passengers, and by the way, we think he is a good linguist and has recovered his use of Chinese in a wonderful way after eight years of opportunity to forget it. Bro. Miller and myself nursed the cramps in our limbs, while we held baggage on our laps; but our Chinese comrades seemed perfectly comfortable. They are used to sitting on their feet, as well as often being sat upon by their neighbors. One does really marvel at the great patience of these good people.

We got off at a station where we expected to meet Bro. Wampler. After we were off, and the bus was gone, we found we were at the wrong place, that we should have gone nearly two miles further. But before long a messenger came on a wheel to assure us that the carts would be along in due time. Soon Bro. Wampler and Sister Senger came and the carts followed. We loaded up—the baggage only. We had six or eight miles to walk to Kuchung, the village where we were to stop for the night and have meetings with the village Christians. This walk relieved us of the cramps from riding in the bus, gave us some good exercise, and also our junior member a chance to try his marksmanship on a flock of Chinese pheasants. He made a great record too. The crowd that greeted us in the village was a surprise, for everywhere China seems increasingly interested in Christianity. The esteem in which the workers are held here was refreshing. We had an interesting evening meeting, and then went to bed in cots over the church room, where the Chinese friends talked, sang and ate late into the night.

May 25. The early service was led by Bro. Brubaker, followed by talks by Bro. Miller and myself, after which three deacons were installed. Some photographs were taken and after lunch we started in five carts for Tsinchou about twenty miles further on. The skies were overcast and it began to rain soon after we started. The rain was much needed, but we would have preferred some other time than on this seven-hour trip. But the spirits of everybody kept up very well. We were glad to arrive, no wetter than we were. A bath and a warm supper followed at the good home of the Wampers. While it was after nine o'clock until this

was over, yet we had to go to the place of worship near by to be present at our public welcome to Tsinchou. There was a big crowd and a hearty welcome. The interest, the good music and the sincere expression of gladness for our coming, soon enabled us to forget the twenty-mile journey through the rain of the afternoon.

May 26. It was a fine Sunday morning after the rain, and much cooler. We were asked to preach at the morning service, which was also the opening worship for a three-days' retreat. We chose to speak on *Jesus, the Bread of Life*. The attendance was most inspiring in numbers and interest. We met in a church that was built and paid for by the members and friends in the community. It is not as large as some others, but meets their needs, and they feel it is their own and enjoy it and care for it for that reason. Nineteen were baptized in the early afternoon. Later in the evening we gathered for the communion service when ninety-five were present. Thirty-five of these were women. Here again the Chinese brethren cared for the meeting quite as well as many at home. To the writer this was most encouraging, remembering that eight years ago in a village in this same community, at such a service, there were less than a dozen of us present. Since that time the membership has greatly increased, and they worship in their own church. One can see in the group leaders that will help build other congregations in the surrounding villages.

May 27. We enjoyed another cool morning for late May. Our retreat program was built around the general subject of Christian churches in the villages of China. This discussion, as led by Bro. Wampler, was most illuminating. These village Christians just said what they thought, and you can never help others until you know what they are thinking. There were those who thought the home church should send them more money for schools, evangelists and industrial projects. But the most of them had been taught to look to their own resources and this idea prevailed. Three deacons and their wives were inducted into office at the close of the morning session. The evening meal was enjoyed at the home of Sister Senger, and needless to say it was served with real Iowa hospitality. We also had the pleasure of visiting the wool project and the school in connection therewith. Here is a project that we trust can grow into increasing economic blessing to the Chinese people.

May 28. The retreat was moved to a hilltop near the city, and on the grounds of a Buddhist temple. The temple grounds proved a beautiful spot. The worship had already begun on our arrival. We attempted to give encouragement in the morning address to the larger use of the many unnoticed resources, instead of looking to others for so much help. Then one of our evangelists gave an address to all the deacons present

on their opportunities and responsibilities as church officers. Perhaps such an address occasionally at home might be profitable.

In the afternoon we left Bro. Brubaker to assist in the closing sessions of the retreat while the rest of us responded to an invitation to visit the primary and high schools of the city. One was surprised to see the orderly arrangements in both of these schools. They were efficient in equipment and teachers. The primary school is a government institution with over 200 students and the high school is private with an attendance of about 240. The students in both schools are ninety-five per cent boarding students, which indicates a great interest in schools in the villages of this rather rich agricultural section of China. Bro. Brubaker reported an interesting session of the retreat. One good lady came forty miles to be present. It was a time of refreshing to them and us.

Blind Fish

BY HOWARD H. KEIM, JR.

In the abysmal depths of the great Mammoth Cave lies an ancient river whose surface for ages has never been lighted by a single ray of sunshine, and whose waves have never reflected the shimmering light of an evening star. In this mysterious river explorers have discovered fish whose ancestors were imprisoned millenniums ago by a trick of nature. These fish have lived in total darkness for so many generations that only a senseless mark remains where once was a sensitive organ of sight.

The Great Galilean once stated the *law of disuse* like this: "From him that hath not, even that which he hath shall be taken from him." This is not so much a pronouncement of punishment upon the poor, impoverished souls of the world as a statement of condition. The maxim needs no proof for it is verified daily all about us. A few things may be noticed about this law of disuse.

I. It Is Inevitable

As surely as fish that failed to use their eyes lost them, as surely as mammals (the whale) who quit the land and took to the sea lost their legs, as surely as an arm carried in a sling loses its strength, so spiritual talents that are saved, hoarded, or conserved selfishly by humans are lost.

A certain church had a great missionary vision and gave much of its strength and energy, both physical and spiritual, to spread the good news abroad in the world. A new generation arose in that church. Their problems seemed tremendously great. They resolved to concentrate all energies on local problems. Ere long the grass in the churchyard went to seed; cobwebs were undisturbed; the fire went out; the building was for sale.

The Christian people of America were called into the presence of the Great Spirit to receive a lovely gift, *temperance*. For a season they used it well; apparent success came; the gift was slighted and neglected for seemingly more profitable pursuits. A piece of parchment symbolizing the beautiful endowment was prepared with great care by the artists of the land. The seal of a mighty republic was attached and forthwith the Lord's gift was put in a *safe* place. Thirteen years elapsed. The Lord asked an accounting of the Christian people of America. They hurried with all confidence to the depository of the gift. It was gone.

II. It Is Rapid

A tin pie pan may, with care, be used for generations, being handed down from mother to child. Buried or laid away in a damp place it will rust away in five years. A great singer recognizes that his voice deteriorates if one day's practice is neglected. The boy who lies abed while the alarm runs down, finds it less disturbing the next time his metallic servant awakes him. In a few days if the habit is unchecked, the rising signal is heard only faintly as in a dream. Within a short time the clatter of the alarm falls upon ears that are dead to its sound. One moving to the city is wakened a hundred times the first night by street cars, trains, milk wagons and newsboys, but within a fortnight the noise is unheard.

The first untruth brings a pain of conscience, a flush to the face, a lowering of the eyes. When a few times repeated the individual becomes bold and brazen. Conscience is being lost. Tragic it is, but true, that the liar soon comes to believe his own fabrication.

III. It Is Beneficial

After all isn't it best that we have such a law? It would be tragic if the hoarder and the miser could keep blessings out of use and circulation forever. How terrible our physical world would be if nothing ever decayed. There would be more dead matter than living. Instead of coal we would have dead trees. Instead of rich soil we would have a soil full of roots and sticks and stubble that would not disintegrate. Life would soon become impossible.

How marvelous it is that we can bury our past sins in baptism. Here is hope for the drunkard, the liar, the prostitute, the gambler, the murderer. Bury the habits of the past and they are soon lost. Use the talents with which God has blessed you and they will increase. "Blessings shared are not halved but doubled." If we fail to live up to the light of truth that is ours today we will have a little less light tomorrow. Before we realize it we will be like the blind fish. The only avenue to salvation is service, use. Let us keep our eyes toward the light.

Ottawa, Kans.

KINGDOM GLEANINGS

Calendar for Sunday, July 14

Sunday-school Lesson, Naomi.—Ruth 1: 14-22; 4: 14-17.

Christian Workers' Meeting, Punctuality.

B. Y. P. D., When Does the New Home Begin?

Intermediate, Honoring Our Parents.

* * * *

Gains for the Kingdom

Four baptisms in the Chiques church, Pa.

Two baptisms in the First church, Roanoke, Va.

Three baptisms in the Maple Grove church, Wis.

Six baptisms in the San Bernardino church, Calif.

Seven baptisms in the Shade Creek congregation, Sugar Grove church, Pa., Bro. W. K. Kulp of Mt. Pleasant, Pa., evangelist; two baptisms on May 12.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Nevin H. Zuck of Ephrata, Pa., July 8 to 21 in the Cherry Grove church, Md.

Bro. J. E. Rowland, Mechanicsburg, Pa., to begin in the Gettysburg house, July 21.

Brother and Sister B. M. Rollins of Keyser, W. Va., began July 15 in the South Keokuk church, Southern Iowa.

* * * *

Personal Mention

Bro. R. C. Hollinger and wife of Inglewood, Calif., gave us an unexpected but not unwelcome call the other day. Perhaps you had forgotten that Bro. Hollinger was formerly a member of our Conference Auditing Committee.

Bro. Perry L. Huffaker of South Bend, Ind., has accepted a call to the Hagerstown church of Middle Maryland as Director of Christian Education, to begin Sept. 1. He will have general charge of the entire educational program but most of his time and energy will be given to Young People's Work and Music.

Miss Mary Grace Martin of Baltimore was our earliest last week's visitor. You have known or know about her father, Bro. A. L. B. Martin, through his pastoral and evangelistic service in various fields, and if you are as familiar with our Sunday-school literature as you should be, you are already acquainted with Sister Martin herself through her valued contributions. You will know that she says it in prose or verse with equal grace and effectiveness.

Bro. L. H. Prowant of Flint, Mich., has sufficiently recovered from his recent severe illness to be up and around, though still very weak. Bro. Prowant feels that the experience has not been without compensations. "I can only see that good will and has resulted from it in every way. I fear that often I have failed in my ministry to be of real comfort to some who needed it badly, because I had never been where they were. . . . So I praise the Lord today for this experience of extreme suffering."

An appreciative reader who is also a generous contributor to missions—any connection between these two facts?—sends ten cents for an extra copy of the special issue for June 1, "Life More Abundant." She passes her Messengers on to others but wants this one to keep. She likes the numbers with the Conference notes especially well also. Let her say the rest of it herself: "I love our church paper

and look forward to its coming each week with much pleasure. I've enjoyed reading Bro. Bonsack's letters immensely. They thrill me and I would love to see them in book form."

* * * *

Miscellaneous Items

Correction: The ministerial and district meeting of Eastern Virginia will be held in the Nokesville congregation Aug. 15 and 16 instead of the 8th and 9th as stated before.—Ella Beahm, Nokesville, Va.

Michigan churches should see that queries and other matter for the program of our district conference are in the hands of our secretary, Harley V. Townsend of Woodland, Mich., not later than July 20.—M. M. Chambers, Grand Rapids, Mich.

Notice to Churches of Northern Indiana: Material for the District News Letter should be in the hands of the editor, Charles C. Cripe, Bremen, Ind., not later than July 20. All business, reports, queries or programs intended for use at the district meeting at Elkhart, Aug. 12-15 should appear in the News Letter.

Notice to Churches of Southern Illinois: Our district meeting will be held in the Canton church Aug. 24-26. All programs, queries, reports of committees and business which are to be printed in the program should be in the hands of the undersigned not later than Aug. 1.—N. H. Miller, 417 Stuart Ave., Decatur, Ill.

Annual homecoming services will be held at the old Union church on July 21, beginning at 11 o'clock, followed by a basket dinner at noon and a special program in the afternoon. An invitation is extended to all who will come to the old home church, five and a half miles southwest of Plymouth.—Cecil Reed, Plymouth, Ind.

* * * *

Something to Read

Our Annual Conference has meant at least five things in the life of our church. You can find out what they are by reading Otho Winger's illuminating article on page 5.

In the Missions department do not overlook C. G. Shull's India's Religious and Social Progress and B. Mary Royer's A Day in the Villages. They are both worth your reading.

Did you ever hear of two pastors making their calls together? Trust Pastor Ezra Flory to be one to share in such a novel venture. An Experiment by Two Pastors on page 10 gives the details.

What should be the planks in a platform for Dunker youth in building homes? Bro. Perry L. Rohrer gives his suggestions in an article which will be found on page 19, Home and Family department.

"Those members who sit down to sew for the needy, or who send their mite to teach the unchristian, are rendering service as sacred as one who ministers in holy things." So writes Paul B. Studebaker, see page 6.

"What contribution can the Church of the Brethren make to the temperance movement?" This is a timely question to think about. Bro. Irvin S. Hoffer has something vital on this point in his article beginning on page 7, second column.

The thirty-fourth installment of Bro. C. D. Bonsack's Sharing Observations appears in this issue. How he has managed to be so faithful and generous is a matter of amazement to many. Part of the paper had to be remade to get this material in the earliest possible issue. We think you will find it was worth the trouble.

The Church at Work pages aim to bring you news of ma-

terials, activities and methods. If you are interested in problems of administration, the ministry, music, peace, temperance, leadership training, finance, Men's Work, Women's Work, our young people, the intermediates, or the children, do not fail to look up this department. See pages 25-27.

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In the Messenger Twenty Years Ago

Bro. Galen B. Royer began a tent meeting for the Bellefontaine church, Ohio, July 11, expecting to continue for some weeks.

Bro. Paul H. Bowman has resigned from the pastorate of the Bethany mission, Philadelphia, Pa., in order to assume other duties.

We enjoyed a pleasant call from Bro. E. M. Studebaker of McPherson College who was on his way home from the Hershey Conference.

Bro. D. Warren Shock of Minneapolis, Minn., is to assume pastoral charge of the Grundy County church, Iowa, beginning Jan. 1 of next year.

Bro. A. C. Young and wife of North Manchester, Ind., were with us at our services last Sunday. They are visiting their son, Harvey L., in charge of our bindery.

Bro. W. E. West of Ankeny, Iowa, may now be addressed at Mt. Morris, Ill., he having become secretary-treasurer of the Board of Trustees in the management of the college.

A revival effort by Bro. O. E. Messamer, in the Panther Creek church, Iowa, closed on the evening of June 13. Twelve identified themselves with the Lord's people of that place.

Bro. C. D. Hylton of Troutville, Va., has been appointed to visit the churches in Tennessee in the interest of the General Mission Board, and at this time is probably with the Pleasant Hill congregation.

Bro. Nathan Martin of Elizabethtown, Pa., closed his revival effort at Lancaster, same state, June 1. Our correspondent informs us that since the last report from that place twelve were baptized and one restored.

Bro. Levi Minnich and wife, accompanied by their son and daughter, Spenser and Ruth, are now on their way to Lordsburg, Calif., going by way of Waterloo, Iowa, Winnipeg, Vancouver, Victoria, Seattle and Portland.

Bro. J. E. Miller, our Sunday-school editor, spent last Lord's Day with the church at Milledgeville, this state, and informs us that Bro. I. R. Beery, in a series of meetings, has been doing some splendid work for the congregation.

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Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

A Book of Prayers for Young People, by Richard K. Morton. Price, 75c; 146 pages. Cokesbury Press.

Prayer is natural. To seek the blessing of a superior just seems to be proper. But how to pray to God must be learned through years of practice in prayer. In these days when all need to seek God anew it is fitting that young people be helped in their efforts to express in their own way their longings for God, for righteousness and for the better life.

In his book, *A Book of Prayer for Young People*, Richard K. Morton has given us a timely selection of prayers for various occasions. The prayers are grouped as follows: For the Christian Life, For Special Occasions, For Young People's Meetings, For Students, For Business and Profes-

sional Workers, For Summer Camps and Outings, For Summer Schools, and For Conferences. It's a neat little volume, can be carried in the pocket and will prove a blessing to all who use it.

THE QUIET HOUR

Loyalty to the Church

PREPARED BY J. A. ROBINSON

For Week Beginning July 21

The greatest organization in the world is the church of Jesus Christ. The greatest thing in the world is the soul of man. Therefore the greatest work in the world is the winning of that soul to Christ and the church. If the church holds such an important place in the world, it surely justifies our greatest loyalty.

I. Why Be Loyal to the Church?

1. The church provides for our worship of God (Acts 2: 42). It supplies our personal need and puts the soul in touch with God.

2. The church is a protector of the community (Matt. 6: 13-16). Property is more valuable because of the church. Human life is safer. The home is more secure. Virtue is less in danger. The church is the salt of the community, the light of the world.

3. The church creates higher ideals (Acts 5: 1-6; 8: 14-24). It inspires higher social and moral standards. It transforms adult life and saves childhood from a life of crime, sin and shame. It is cheaper to make Christians than to make criminals.

4. The church produces the highest type of Christian leadership. It develops the world's best citizens, it trains the nation's greatest leadership and supplies the noblest professions. The church sends a steady stream of consecrated men and women into every walk of life.

5. It promotes a ministry of consolation (Psa. 42: 1-4; 63: 1-5). It consoles the aged Christian at the end of the way of life. It ministers to the weak, the wayward, the fallen, the troubled, the sick, the sorrowing and the dying.

6. It proclaims the everlasting gospel (Rom. 10: 11-15). It affords man a personal salvation, provides a place where all men may find God, and holds a monopoly on soul winning.

7. To neglect it brings regret (John 20: 24-29; Matt. 25: 10-12; Heb. 10: 24-31). The heart is saddened and a pall of gloom enshrouds the soul at life's sunset when one discovers he has cheated none other than himself by his unfaithfulness and disloyalty to Christ and his church.

II. What Our Loyalty Will Do

1. Our loyalty proves our interest in our profession. It is the test of our motives, and reveals the extent of our spiritual interest and concern.

2. Our loyalty inspires others to loyalty (Acts 5: 33-42; John 7: 45-52). Our disloyalty misleads those without the church and discourages those within. Our loyalty prompts a spirit of loyalty in those about us.

3. Our loyalty promotes the kingdom of God. Through the faithful efforts of God's children, the kingdom of God expands and grows.

4. Our loyalty brings the approbation of God (Matt. 25: 21-23). No act of loyalty or disloyalty will ever be overlooked by our Lord. It will be worth all the world to have Christ say to us: "Thou hast been faithful." It secures our eternal fellowship with Christ; "Enter thou into the joys of thy Lord."

HOME AND FAMILY

Ode to a Skeleton

SELECTED BY MARY P. ELLENBERGER

Note—This poem on a parchment roll was found ninety years ago beside the skeleton of a woman when an ancient burial ground in England was being excavated that the spot might be used as a building spot. 1556 was the date of burial. The British government is still offering a reward for author's name.

Behold this ruin! 'Twas a skull,
Once of ethereal spirits full.
This narrow cell was life's retreat,
This space was thought's mysterious seat.
What beauteous visions filled this spot,
What dreams of pleasure long forgot!
No grief, no hope, no joy, no fear
Has left a trace on record here.

Beneath this mouldering canopy
Once shone the bright and busy eye.
Yet, start not at its dismal void,
Its social love that eye employed;
If with no lawless fire it gleamed,
But through the dews of kindness beamed,
That eye shall be forever bright
When stars and sun are sunk in night.

Within this hollow cavern hung
The ready, swift and tuneful tongue,
If falsehood's honey it disdained,
And where it could not praise, were chained;
If bold in virtue's cause it spoke,
Yet gentle concord never broke,
That silent tongue may plead for thee
When time unveils eternity.

Say, did these fingers delve the mine?
Or with the envied rubies shine?
To hew the rock or wear a gem
Can little now avail to them.
But if the page of truth they sought,
Or comfort to the mourner brought,
These hands a richer mead shall claim
Than all that wait on wealth or fame.

Avails it whether bare or shod
These feet the path of duty trod?
If from the bowers of ease they fled
To seek affliction's guilty bribe they spurned
And home to virtue's cot returned,
These feet with angel wings shall vie
And tread the palace of the sky.

Ames, Iowa.

Umpire

BY ADA CASSELL SELL

THERE seemed to be something electric about the air that day. Mother had to umpire so many times. The previous day had been peaceful, but not that day! First it was Dale's tricycle wheel, loose, and the bolt lost. Dale had to be persuaded to ride an old coaster except such times as Mary, Terry and George would give him

a turn on their tricycles. The turns didn't come very often, so Dale had many tears to shed.

After the tricycle play lost its attraction, road building was in vogue. Little trucks were earnestly searched for in the playroom toy box. Again, some were missing. Dale was pacified by an occasional rental of some one else's truck. The game was soon one of ball. Dale wanted more than his turns. Mother called him her politician.

"Mary, play you're a crippled girl watching," coaxed Dale.

Mother smiled in the breakfast alcove at Dale's successful maneuver. But Mary soon tired of being a crippled girl watching, and again the air became electric, and mother became umpire.

"Terry, will you water the tomato plants?"

"Sure!"

And Terry ran for the watering can. All was lovely until Mary took notice of Terry's exciting task. She wanted to water 'matoes too! And she did. Somehow her wiry little body held on to the can, and won out against Terry.

When at last dusk began to creep along, mother came outdoors.

"Now each one put his toys away, in the garage!"

The quartet were through with the task before nearly everything was back in place.

"How about the rake? And the shovel? Whose tractor?"

No one owned them. Mother appealed to the older two.

"Mary brought it out."

"Dale was playing with that."

Tired, and hating to keep up the jangle, mother put them away herself, resolving that very night to try an experiment she had long been considering.

After the story had been read, mother reached into the cookie jar and brought out a nice fat cookie, proceeding to eat it.

"Where's mine?" came from the older three, while Mary's little arms reached for one.

"You didn't bake them! Sorry!" said mother gently, pretending the cookie was so good, all the while almost choking on it, but bracing herself against the storm of tears that followed. It was terrible, but something had to be done.

"Do I get clean socks tomorrow? What waist shall I wear?" came from the oldest.

"Yes, you can have clean socks, and a waist . . . if you wash those."

"What did you say, mother?"

"Hereafter each one washes his own clothes, cooks for himself or does without, and each one takes care of his own toys."

Terry thought for awhile. So did George. Then

Terry began to grin sheepishly. The grin spread to George until mother finally had to laugh, and soon the three were indulging in a real ha! ha! The two little ones did not understand.

As mother went downstairs she heard Terry say something to George.

"You help take care of Dale's things, and I'll help with Mary's."

"Uh-huh!"

It worked the next day, and for many after.

Altoona, Pa.

Christian Platform for Dunker Youth in Building Homes

BY PERRY L. ROHRER

IN keeping with the spirit of the times, it seems appropriate to present a platform to stimulate the thinking of Dunker youth, who intend to build homes, or perhaps those who have already started homes.

The increase in the number of divorces is a stubborn fact. That there are thousands of homes in which fathers and mothers are living in a state of semi-happiness is also a fact.

It seems appropriate to present, in a rather terse form, a few fundamental principles which should prove valuable for all individuals who are concerned with building happy homes.

We present the following statements in such a form as to permit individuals or groups to agree or disagree with them. But, at any rate, they should serve as a point of departure for a profitable discussion on home building.

I. We advocate sane sex education for intermediates as a strategic need for building happy homes of the future.

The particular occasion for this statement grows out of the fact that the differences in habits and practices which later cause difficulties in home building have their beginning between the ages of twelve and fourteen. In other words, this is the time when an "ounce of prevention" can be applied which is worth more than the "pound of cure" in later life. It is a well-known fact, that the majority of mistakes which disrupt homes grow out of a lack of proper sex education in the intermediate age.

II. We emphasize the value of personality discovery as a substitute for undesirable petting.

Recent investigations of the situations in which thousands of American youth find themselves indicate that they are very frequently at a loss to know how to discover each other. They rush about the countryside at a high rate of speed, buy their amusement in movies or elsewhere, and if perchance they find themselves alone with no outside source for entertainment, they

are embarrassed unless they can indulge in certain forms of petting. Hence, we believe that Christian youth in reality want to discover each other in a more worth-while manner, but for the most part do not know how. We highly evaluate discussions of worth-while interests of the day. Especially we emphasize the necessity of learning to converse on a frank basis. This involves the avoidance of trite statements which are really uninteresting. It assumes a situation where mind meets mind, and a great degree of understanding of the values which are spontaneously held by both individuals.

III. We believe that every family group should be together in some form of recreation at least once each week.

There is no substitute for family participation in activities, which represent wholesome fun. When parents and children play together a psychological miracle happens. Among other things, it makes possible an atmosphere of friendliness and understanding. This further makes possible a friendly regard for advice which often needs to be given by the parent.

IV. We recommend frankness between husbands and wives facing situations about which they disagree.

Very frequently either husband or wife feels hurt because of some particular action or statement of his or her mate. Where husband and wife have learned to trust each other, to the extent that they frankly disclose the true nature of the feeling, it is comparatively easy to come to a peaceful understanding. But where either husband or wife closes up and feels injured, or sulks, it is extremely difficult to bring about an understanding.

An overwhelming majority of the difficulties in home building grow out of misunderstanding. These differences can largely be avoided if husband and wife can peacefully and sanely discuss how they feel about their differences.

V. We believe in family budgets which are agreed upon with all members of the family present.

This would permit of such items as allowance for children of the family, and entire family being familiar with money which is available for family use. It further tends to give each member of the family a part in deciding family expenditures.

VI. We recommend a common pocketbook for both husband and wife.

This means that the wife has no specific allowance. She has access to all of the family funds along with her husband. Items which call for expenditure of the larger sums should be discussed and agreed upon by both husband and wife. Children in the family would receive money by family discussion and agreement on the amounts.

VII. We hold that the home is of primary importance in furnishing a place of integration to many who must work in a poorly integrated community.

We imply here, that in our present age of civilization where man made devices and organizations are functioning in such a complex fashion, there is an urgent need for a well integrated home.

This has to do with a home which is simply but artistically furnished and where the members of the family find themselves a loyal and trusting group. Such a home provides a haven for pulling personalities of the home together and giving them a feeling of integration and peace.

VIII. We are concerned with regard to the close tie-up between broken homes and crime and delinquency. We believe that better homes will decrease crime.

There is no argument with regard to the above statement. Everywhere crime and delinquency are directly related to broken homes. These facts speak for themselves and in such a manner as to demand attention.

IX. It is our conviction that homes builded on Christian principles can most adequately carry out the above ideals.

Where homes are builded without definite Christian beliefs they soon become involved because of lack of values which transcend human abilities. Christianity furnishes the answer to what otherwise is unanswerable in working out human relationships.

X. We commend a spirit of kindly tolerance and a strong sense of humor to parents who would build healthy homes.

Parents who lose their sense of humor tend to become autocratic and unduly dominate. They are very apt to invite the dislike and lack of respect on the part of their children. Such a home carries an atmosphere of tenseness and fear. Thus, we commend tolerance and wholesome good humor.

XI. It seems good that every family group should have broad interests which lie outside their family.

This prevents an inbreeding of family traits and peculiarities. Many families are too much with each other. Psychologically this is the equivalent of cousins marrying cousins. Every community has its family of Joneses or Browns who are known because they confine their interests too closely to their own family group.

Bethany Biblical Seminary, Chicago.

“Trade-marks”

BY CHESTER E. SHULER

TRADE-MARKS are all about us. We see them on billboards, street car ads, in magazines, newspapers, and on the goods which they represent.

One of the primary objects of a trade-mark is to identify a product. The manufacturer of a certain kind of salt, for instance, seeks to impress upon the public, by means of a trade-mark, that his brand of salt is the one to buy. A great railroad company is identified by a few initials, which, to everyone, stand for that road and no other.

Trade-marks keep things from getting badly mixed up. They are intended to point out the *real* product from among others. They are usually made so distinctive the purchaser can not mistake their identity.

Imitation of a trade-mark is the sincerest flattery. Some manufacturers of inferior goods seek to make their own trade-marks as nearly like those of more reliable competitors as the law will allow. Casual purchasers sometimes purchase an article bearing a similar trade-mark, but not possessing equal quality.

It is said that long, long ago, the Greeks used “trade-marks,” which they termed “characters.” They would stamp a peculiar mark, or character, upon their goods for purposes of identification. When they saw that mark, they could tell it was their goods. Their character was indelibly impressed upon their property, or their product.

Character, as we think of it today, is indelibly impressed upon an individual. It is the “trade-mark,” the “brand,” which identifies him among his fellows.

“He is a man of excellent character,” identifies one as “first-grade.” “His character is questionable,” labels a man as an inferior article.

Some people try to misbrand their characters. They try to appear to have a fine character, while they continue to do questionable things which do not match the type of character they would feign.

Like the unscrupulous manufacturer who attempts to copy the trade-mark of his competitor, they fool some people who do not observe closely. But to the majority of people, their true worth is obvious. It is impossible to mislabel *character* and deceive others for any length of time. *Reputation* is “what others say we are,” and can be misrepresented.

Christian character has a “trade-mark” all its own. It is a distinctive label, not easily forged, although Satan endeavors to imitate it. Morality, good works, and the like, are his imitations for it. But, like veneer, they are not the real article, and sooner or later are detected.

The trade-mark of Christlikeness is the best one to seek. Perhaps we could term “the fruit of the spirit” in a Christian’s life the “trade-mark of that life.”

When Christ really controls a life, that life will bear, unmistakably, the evidence of it. Its “trade-mark” will be the genuine one.

Newport, Pa.



MISSIONS

This Department

Conducted by

H. Spenser Minnich



India's Religious and Social Progress

BY C. G. SHULL

RECENT figures indicate that about one-fifth of the world's population lives in India and that the country follows China closely in the number of its inhabitants. During the decade of 1921 to 31 the growth of the Christian community was even greater in percentage than that of India as a whole. Every month of this decade 12,500 were added to the Christian fold! Of this number approximately 7,000 were accessions from the Hindu and other communities, while 5,000 were born in Christian homes. This is all very encouraging, but a fact of concern to Christian workers is that the increase of the number of Christian children in school was not proportionate to the increase in numbers in the Christian community. Thus Christian pupils in schools now number only 418,934 whereas the number should have reached 443,562. Education is in reality the function of the government, but until the government does much more in the field of primary education, mission schools will be urgently required. Only a literate and Bible reading church can adequately witness for Christ in India.

Growth of Tolerance, Sympathy and Mutual Respect

There is in India today a very noticeable growth in the attitudes of tolerance, sympathy and mutual respect between the adherents of the various religious communities. Within the Hindu fold the number, power and influence of various reform sects continue to increase. These sects are very largely the result of the impact of western scientific knowledge on the one hand, and of Christian truth, through the missionary enterprise, on the other. They condemn idolatry, urge the worship of the one true God as Creator and Sustainer of the Universe, plead in many instances for the abolition of caste distinctions and have as further tenets a belief in the fatherhood of God and the brotherhood of man. A recent example of the practical results of these tendencies occurred in the Ramakrishna Mission with respect to its school in Madras. This society, although Hindu in its origin, works along non-sectarian lines. Recently it had the joy of erecting a new dormi-

tory, the entire cost of which was donated by a Muslim. On the occasion of the dedication of the building the Mohammedan donor said: "The thought rose in my mind to perpetuate a Mohammedan name also so that posterity might see that Hindus and Muslims were living together in terms of peace, goodwill and amity." In South India such cordial relations do exist between the two communities, and while the political factor these days must be reckoned as of a divisive nature, it is encouraging to know that there are important agencies fostering unity and mutual goodwill. Many of these societies such as the Ramakrishna Mission mentioned above and the Servants of India Society, with its headquarters in Poona, are putting on challenging programs of social, economic and educational uplift. These are phases of activity in which all communities may unite and societies sponsoring such activities draw into their ranks liberal spirits from various classes.

Encouraging Attitudes Toward Christ

In India now there is real ground for encouragement in the attitude being taken toward Jesus and his teaching. On this subject no one can speak with more authority than Dr. E. Stanley Jones, India's premier evangelist. In July Dr. Jones began an extensive tour of India in his evangelistic work. After three months of service he reported that on this tour his message of Christ has received a better hearing than ever. A noticeable trend of recent times is an increased willingness to study the life and teachings of Jesus and the formation of fellowships for this purpose. Some, like the well known editor of the *Indian Social Reformer*, still stand aloof from such fellowships because of what they are pleased to style the "proselytizing character" of the missionary enterprise. But opposition of this type is gradually weakening and Christ is being studied.

During the past year there were two notable conversions to Christianity: one in North India in the person of a cousin of Jawahralal Nehru, who was baptized at Dr. Stanley Jones' ashram; and the other in Mahabaleshwar where Mr. Harshe, a long time Brahmin pundit of the language school for missionaries, received baptism. When it was learned that Mr. Harshe was taking this step a deputation of his fellow Brahmins from Poona came to Mahabaleshwar to inquire into his motives. After investigation they reported that they were convinced of the sincerity of Mr. Harshe and returned to Poona saying that they did not desire to hinder him in the step he had taken. Since his baptism, Mr. Harshe, at the close of the Mahabaleshwar season, returned to his former home in Poona. Here he continues to live in a house owned by a Hindu and among his former Hindu friends and relatives. He is not socially ostracized as would have been the case only a few years ago. This shows real progress and is cause for rejoicing.

Social Progress—Untouchability

Perhaps the outstanding social event of the year has been the campaign led by Mr. Gandhi to abolish untouchability. This might well be classed under the head of religious progress, for Gandhiji is essentially a Hindu who has undertaken this campaign with the primary motive, it would seem, of purifying the Hindu religion and thereby insuring its future progress. The movement has of course both religious and social significance. Opinions vary greatly as to the good which has been accomplished, depending largely on the personal attitude and outlook of those who attempt an evaluation. The tour was a great success financially but it stirred up much opposition and revealed the strength of Hindu orthodoxy. But if the cause of social reform is a cause of education, as it certainly is, the campaign is bound to contribute something toward the final liberation of the depressed classes. It has also brought to the fore the strength of the argument made by Dr. Ambedaker, leader of the untouchables, and by the editor of the *Indian Social Reformer* and others, to the effect that untouchability is inherent in the caste system and only the abolition of caste distinctions as now observed will do away with untouchability. In this, future progress is destined some day to exceed the goal set by Mr. Gandhi.

The Emancipation of India's Women

And finally if these are days when caste distinctions are receiving severe condemnation they are also days voicing an urgent demand for sex equality. Certainly the historian of the future will record as a significant event the recent forward advance of India's women. This began with the demand of Swaraj (self-government) made by congress. The women took an active part in the civil-disobedience movement. Hundreds heretofore confined behind *purdah* walls stepped into the limelight and as a result landed behind *prison* walls as did their fathers, husbands and brothers. The women of India are well organized and they are demanding that in the new constitution there shall be no sex disqualifications. The secretary of the All India Women's Conference has recently issued a questionnaire which is being sent to all candidates of the Legislative Assembly. The questionnaire asks if the candidate is prepared to support sex equality in the new constitution, whether he will work for the removal of those legal disabilities under which women now suffer, and whether he will support measures against child marriage and encourage free universal and compulsory primary education and especially the education of girls both primary and advanced. The candidate is further asked whether he will work for government grants to provide adequate medical aid for women and girls in rural areas through dispensaries, maternity homes and child welfare centers. Similarly the cause of women and child laborers is

being championed and support is given all efforts to suppress any immoral traffic in women and girls. This article is being written on Nov. 9, and the announcement is being made that Nov. 24 will be "All India Day," under the auspices of the All India Women's Movement. On this day meetings will be held throughout India at which government will be requested to appoint a special commission to inquire into the legal disabilities of women. These legal disabilities, already referred to, have to do with the rights of inheritance, rights of property, marriage, the guardianship and adoption of children. Space does not permit detailed illustrations of the disabilities under which the women of India now labor, but it may be said that these disabilities are of a very real and long standing character and are such as is not countenanced by progressive modern states. Public opinion of an enlightened character is demanding a change. It is interesting to note also that there is at least one woman candidate for the Indian Legislative Assembly and that she is receiving the support of many of the country's most influential leaders. The hour for the social advance of India's women has arrived.

Palghar, India.

Missionary Notes From the Winona Lake Conference

Outgoing Missionaries

THE Conference was enthused because missionaries detained at home during the depression were on the platform and announced as returning to their fields this year. To Africa, Harold and Gladys Royer from the Dallas Center congregation, Middle Iowa, and Faye Moyer from the Silver Creek congregation, Northwestern Ohio, sailed on June 23. To India, Lillian Grisso and Ella Ebbert are to sail Sept. 20. Also to India, Harlan and Ruth Brooks will sail in October. Sailing arrangements have not yet been made for missionaries returning to China.

Other missionaries on the platform in the Missionary Convocation were: Howard L. Alley from the Barren Ridge congregation, Virginia; Verna Blickenstaff from Cerro Gordo, Ill., on furlough from India; Minerva Metzger from Rossville, Ind., on furlough from China.

Student Volunteers Elect Officers

The Student Volunteers have kept their organization intact and functioning even though the number of new missionaries in recent years has been few. Retiring president Raymond Peters from Bethany Biblical Seminary conducted the business meeting and presented the nominees who were elected as follows:

President, Nevin H. Zuck, Elizabethtown College

Vice-President, Ira Petre, Bridgewater College

Secretary, Naomi Kensinger, Juniata College

The Volunteers anticipate having a United Student

Volunteer Meeting of Brethren Students at Indianapolis, next Dec. 28, 1935, to Jan. 1, 1936, when the Student Volunteer Movement of America has its Twelfth Quadrennial Convention.

A Day in the Villages

BY B. MARY ROYER

It is now some time since the girl who fills my water jar ran a thorn in her foot. One day I forgot to ask her father, who is substituting for her, how she was. So the next morning, after prayers with our little evangelistic group, I called on her. I was glad to find her sweeping in front of the home and her foot quite well.

The only Christian man in this village, the night school teacher, was out with me this morning. We went to the village official's house. We went by the threshing floor of the head man of a village. We stopped to see them winnowing the grain. After learning about the different kinds of grain stacked around the edge of the threshing floor, I told them John the Baptist's parable of the threshing floor. The head man's keen young eyes revealed the receptiveness of his mind to this new teaching, which he said he had been hearing since Garner Sahib's time in the Dangs.

We passed on to the village official's house and found him ill. He had been taking fever medicine, but said he was able to walk to the government bungalow where I was camping. He needed some cough medicine. We were seated in their well-swept compound, in which there were three bamboo huts and as many families. There were mothers-in-law, little children, old men and young men in the group, and shy young daughters-in-law peeping out from just inside the doors. After a lull in the conversation the karbhare or village official said: "Give the women some teaching." So I told them the story of Naomi and Ruth, which they seemed to appreciate.

My reason for planning rather an extended stay in this place was to see what might be done for the only Christian woman here, the wife of the night school teacher. She is just about eighteen years old and has never had school advantages. She is of very low caste origin. I was almost discouraged with her general appearance, but she is learning to read and sew. Her rapid progress has surprised me. As it was about time for her lessons, we left this interesting group at the karbhare's house.

The morning lessons and my noon meal over, I planned for a bit of rest and further preparation. But Yamanu, my pupil, came back a little earlier than usual in the afternoon. At four o'clock the patel was to come to take me to a near-by village to meet the parents of several of the boarding school boys at Ahwa.

But at 2:15 a cough was heard from the direction of the front veranda. This is the way these people an-

nounce their presence. It is their substitute for a doorbell. I quickly tidied my hair, and upon opening the door, found the patel sitting on the veranda.

"Are you ready to go to the village?" he asked.

"Why, Yamanu is coming for her lessons first, but I will be ready to go at four if you can come then."

"Yes, I can come then," he sighed; but he made no move to go.

I heard another "salaam." The karbhare had arrived and brought an elderly man with him.

"Oh, you have come for your cough medicine."

"Yes, and this is my father. He heard your story at my house this morning and he has come to hear another one," the karbhare replied.

Now what should I tell? It ought to be a men's story this time, and these people seemed to like long ones. The patel also stayed to hear. I told them of an old man who had many sons. The two younger seemed to be better boys than some of the older ones, and the father loved them more.

Just then, Yamanu, my pupil, arrived. After taking her inside and getting her started with her sewing I returned and proceeded with the story. The karbhare, who had been ill, was feeling quite tired and faint. Knowing that he and the patel would drink tea with the Christians, I offered a cup. There was no reply. I offered a glass of lime juice. Although the karbhare is a grown up married man, he did not speak for himself. His father finally said: "Take the lemonade."

When the story was finished, the patel said: "Miss Sahib, if I bring the boys over one evening after they return from school, won't you please tell them this Joseph story? I would like for my son to hear it."

Of course there was not much time left for Yamanu's reading lesson, for we had to get to that village and back before dark. As we neared the village we met a woman coming home from the harvest field. She was the mother of Pandu, one of the boarding school boys. What a pleasant face she had, but what a sad life story! Pandu's father, as is the custom, was married early in life. When no children were born, he took a second wife, the pleasant faced woman whom we had just met. She became the mother of three sons and four daughters. When the husband died the first and childless wife claimed the property. She even claimed to be the lawful mother of the children whom she did not bear. Worse still, she had won the allegiance of the oldest son who is married. So the real mother was forced to take shelter with a daughter, although in this country the rule is that the sons, not the daughters, should care for the parents.

The patel led the way to the home of one of the school boys. A goodly number assembled and I told another Bible story, also gave some teaching on the evils of strong drink. As the sun was setting we took

leave of this appreciative group of people. As we passed the last house in the village, some one called for us to wait. It was Pandu's mother, coming as fast as she could with a pretty white hen for the Miss Sahib. How one hates to accept anything from folks who have so little! But the patel said: "You must take it. She will be so disappointed if you don't." So with another "Salaam and God bless you," we hastened on. After seeing me through a bit of jungle to an open grainfield, the patel gave me good night.

I reached my camp after a long, full day. I was amazed at the apparent hunger and thirst of these people for something they do not have. Will you pray with us that they may come to really know him who is the Bread and Water of life?

Forest Rest House, Manmodi, South Dangs.

What To Pray For

Week of July 13-20

To the east of the village of Khergam, fifteen miles east of Bulsar, on the mission compound, you will find a busy and interesting place. In 1926 the first building was erected for the girls' school. Since then other buildings have been built and a homelike Christian atmosphere has sprung up. The Lord has wonderfully blest the work. On this compound now are located living quarters for the workers, a girls' school of forty, and a boys' school of fifty. Round about these schools a Christian community has been built up. Hard by is the neat little church—a place of worship where God is found. Turn to page 16 of the June 1 GOSPEL MESSENGER and reread what Elder Naranji Solanki has written about the Khergam work.

Sister Ida C. Shumaker, and her helpers, Elder Naranji V. Solanki and his faithful wife, Benabai, have charge of this work. They also have charge of the village work and schools. Now with the assistance of other Indian helpers a great work is being carried on for the Lord in this field. Truly we can say Khergam is like "A city set on a hill." No work is too hard, no sacrifices are too great for these earnest workers to make for the work. Pray for them that their strength, wisdom and consecration may be sufficient.

Already the Khergam church feels that its mission is to help other Christian communities to develop and grow into organized churches. For the past few years the members of the Khergam church have worked in a special way to establish work in a neighboring village—the village of Bamanvel. They gave funds to erect a small house of worship in this place and helped to keep a Christian family in the village. The last mail from India brings the encouraging word that on the evening of May 11, at the close of a busy day of services, baptism and communion, this daughter group at Bamanvel was organized into a separate church.

Junior Worship Program for July

(For Use With the Junior Project)

Theme: The Church of the Brethren in China

Quiet Music: "I Love Thy Kingdom, Lord."

Call to Worship: "I was glad when they said unto me, Let us go into the house of the Lord."

Response: The hymn, "I Love Thy Kingdom, Lord."

Scripture: Read Matt. 28: 19-20. In these verses Jesus commissions his church to give his teachings to the whole world. The church brings rest to the tired, comfort to the sad, and teaches a message of life and peace to the sinful everywhere. In carrying out her mission the church has gone to distant lands. Shall we pray for her as she seeks to serve?

Prayer Poem:

"Jesus, with thy church abide,
Be her Savior, Lord, and Guide,
While on earth her faith is tried:
We beseech thee, hear us.

"May her lamp of truth be bright,
Bid her bear aloft its light,
Bring all nations clearer sight:
We beseech thee, hear us."

Talk: In 1905, three young people, who were students of McPherson College, Kansas, studied about China. They felt the Church of the Brethren ought to have some representatives in that land. They asked the church to send them and thus Frank Crumpacker and wife and Emma Horning were sent as our first missionaries to China. With them were also sent George Hilton and wife. This was in 1908. After studying the language they settled in Ping Ting Chow where they held their first preaching service June 12, 1910. A little less than a year later two young men were baptized and in 1913 the first Church of the Brethren in China was organized.

During the years the church has sent 69 missionaries to China. The work has cost much in life and strength. Six missionaries have laid down their lives. The first life to be given was that of Bro. B. F. Heckman. He spent only four short months in service after he left the language school when he took smallpox and died. During those four months he won H. C. Yin to Christ. Bro. Yin is now a minister and Chinese leader in our Chinese church. The other missionaries who have died are Anna Blough, Ferne Heagley Coffman, Lula Ullom Coffman, and Winnie Cripe all of whom died in China, and Vida Wampler who died in America. But what a rich fruitage there is from the work that has been done!

Through the efforts of these faithful ones whom the church has sent to China, five stations have been opened. Those besides the one already mentioned are: Liao Chow, Tai Yuan Fu, Tsinchou, and Show Yang. There are now 1,705 members of the Church of the Brethren in China, who are very glad that our missionaries came to them.

Hymn: "Jesus Shall Reign Where'er the Sun."

Offertory:

"Let us then praise the Lord for his blessings,
Every good gift sent down from above,
And with glad hearts of grateful devotion
Share with others the gifts of his love."

Note: A map of our China field should be used in giving the talk, if possible.

THE CHURCH AT WORK

Directed by M. R. Zigler, Executive Secretary; Rufus D. Bowman, Director of Adult Education; R. E. Mohler, Secretary of Men's Work; Mrs. Ross D. Murphy and Anetta Mow, Women's Work; Dan West, Director of Young People's Work; Raymond R. Peters, Chairman of Intermediate Committee; Ruth Shriver, Director of Children's Work; H. Spenser Minnich, Secretary of Christian Finance; Ross D. Murphy, representing the Pastoral Association; Ruth C. Sollenberger, Office Secretary.

ADMINISTRATION

New Loan Library Books

Summer is a good time to catch up on reading. Perhaps you do not know of the new books available from the Loan Library which have been added since the leaflet was printed. The following list gives some of these books:

- "The Care and Feeding of Hobby Horses," Calkins.
- "How to Live," Bennett.
- "Nature Chats," Furbay.
- "We Move in New Directions," Overstreet.
- "Arms and Munitions," Baccus.
- "The Power of Nonviolence," Gregg.
- "100 Poems of Peace," Clark and Garrison.
- "Peace and the Plain Man," Angell.
- "Peace With Honor," Milne.
- "The Church and the Children," Jones.
- "Experiences in the Church School Kindergarten," Moore.
- "Christ and His Time," Sharp.
- "Community Conflict," an Inquiry compilation.
- "Primary Music and Worship," Laufer.
- "When the Little Child Wants to Sing," Laufer.
- "Eleven Christians," a compilation.
- "Jumping Beans," McLean and Crawford.
- "Pioneering with Jesus," worship programs for Intermediates, Harris.

Many other books are listed in the Loan Library Leaflet. If you do not have a recent copy of this leaflet, write for it. It is free. Any book in the library may be borrowed for a period of two weeks, by paying the postage both ways. It is well to send a second and third choice, or else state that you are willing to wait for the book you want, to avoid disappointment. Enclose ten cents with your request to cover outgoing postage. Address Loan Library, 22 S. State St., Elgin, Ill.

PEACE

Some World Court Misconceptions

7. Why is the United States still out of the World Court agreement?

Many people believe that we should not adhere to the court because of dangers to peace and national welfare. In spite of the fact that peace workers, five presidents and all the secretaries of state since 1922 have worked for adherence, the obstructionists and nationalists have prevailed. We are not in the court because we desire isolation in this regard and freedom of business to do as we please in all other international relationship. We are not in because of popular misunderstanding. We are not in because people confuse the court with the League of Nations. It appears now that Russia and Turkey are joining with more than fifty other nations. This will leave the United States out with Germany.

The United States gave the World Court idea to the

world and will not accept its own plan. We ought to be whole-heartedly behind it.—L. W. Shultz, for Manchester Peace Committee.

LEADERSHIP TRAINING

A Sample Workers' Conference Program

(As used in the Michigan City, Indiana, church)

Theme: Building the Morning Worship Attendance

"There is a plant in my life called worship, which I must water once a week."—Emerson.

7:00-7:30 Pastor's Period.

Group Discussion: "My Ideal Worship Service."

7:30-8:10 Business Session.

In charge of Bro. Kuszmaul, Sunday-school superintendent.

8:10-8:20 Social Period.

In charge of Wallace Warnke.

8:20-8:30 Inspirational.

"The Worker's Own Need of Refreshment," Mrs. Sampson.

"Take time to be holy,
Speak oft with thy Lord;
Abide in him always,
And feed on his word;
Make friends with God's children,
Help those who are weak,
Forgetting in nothing
His blessing to seek."

CHRISTIAN FINANCE

How a Farmer Might Tithe



It is assumed that every farmer keeps an accurate account of all that he buys and sells, for otherwise he never knows whether he is making a profit, making a bare living, or going into debt. Every expenditure for the farm with a view to making it more productive, such as improving the livestock, repairing tools or implements, purchasing seed, fertilizer, etc., legitimately may be charged up to business expense. Other items such as farm rent or interest on mortgage, wages of helpers, repairs on property, etc., are also necessarily business expenses, all of which are deducted from the total income before determining the tithe.

Over against this, however, a farmer in calculating his net income should not fail to estimate as carefully as possible what he and his family have received during the year from the farm by way of food or other commodities which have reduced normal living expenses. This may include meat, vegetables, milk, grain, produce and other such items. By placing a conservative cash value upon these and adding this amount to the normal income, the tithe can be fairly accurately determined. For example, if a farmer sells his products to the amount of \$3,000 during the year, and in the same period uses in his own family \$250.00 worth of food-stuff which he has raised, he has actually sold \$3,250.00 worth of material. Let us suppose that over against this he has had to pay \$2,000 in necessary upkeep on his farm, in which case his net income for the year would amount to \$1,250, and his tithe is \$125.00.

Next week: How a Manufacturer, Investor, Professional Man and a Married Woman Might Tithe.

CHRISTIAN WORKERS

Leisure

PREPARED BY IRA H. FRANTZ

Deut. 8: 11-20

July 28

By leisure we mean here those longer periods off from regular duties, such as evening hours, holidays, vacations, winter days on the farm, etc., which may be planned for ahead. Helpful material on this lesson will be found in the Messenger for Oct. 6, 1934, in an article by Fred A. Replogle.

1. People Will Have More Leisure in the Future

- a. Machinery makes leisure possible. Contrast a modern harvest with that in Ruth 2: 2, 3, 17.
- b. Proper social adjustments will give us leisure instead of unemployment (Zech. 8: 9-12).

2. This May Be a Blessing or a Curse

- a. "Satan finds some mischief still for idle hands to do."—Isaac Watts.
- b. Leisure gives opportunity for educational and spiritual culture.
- c. It is the opportunity and responsibility of the church to help people to a wise use of their leisure time.

3. Ways of Spending Leisure

This is a good place to discuss moving pictures.

- a. Tell of the fight now being waged against indecent pictures.
- b. Suggest the possibilities for good in good pictures.
- c. Discuss other uses of leisure, such as study, hobbies, golf and other games, gardening.

MEN'S WORK

Men's Work First District of Virginia

The District officers of the First District of Virginia are urging the following for the men of their district for the coming year:

1. A simple active men's organization in every local church.
2. Whole-hearted support for the program of the local church and full coöperation with the pastor and other local officers.
3. An organized Men's Bible Class in every church.
4. Every man acquainted with our general church program.
5. The encouraging of the men of every congregation to undertake some type of constructive coöperative service.
6. Encouraging each other to be better Christians and citizens in the local church.
7. Inviting others into our church fellowship.—Curtis O. Roberson.

WOMEN'S WORK

Our Women at Work

We raised more than \$15,000 last year and if we do as well this year we shall have additional funds for temperance, peace, and other phases of Christian education and home missions.

Temperance

In a special session the women stressed the urgent need to engage in an active temperance program and to coöperate with temperance agencies at work in the local communities. It was generally agreed that the Women's Chris-

tian Temperance Union affords a splendid opportunity for our women to express their convictions in a practical manner.

Mission Study

An unusual interest was manifest in the mission study course for the coming year, "The Women of the Southern Cross."

You will note from time to time other reports and suggestive programs concerning mission study. You will also find further reports concerning the Conference and Women's Work activities, including suggestions concerning the anniversary pageant and historical material now in preparation.

National Organization

Mrs. J. Z. Gilbert of California feels that she can best serve in the great western area and therefore asked to be relieved from duties on the National Council. Mrs. E. G. Hoff of Elgin, Ill., was appointed to serve as Director of Mothers and Daughters during the unexpired term of Mrs. Gilbert's office.

Mrs. H. L. Hartsough was reëlected as Director of Aid on the National Council, and Mrs. Murphy was asked to continue to serve as Director of Women's Work. Mrs. Dan West, as she travels this summer, will give part of her time to service in behalf of Women's Work.

We appreciate the splendid service of the women everywhere and the fine constructive program that is being developed in many places. May we continue to develop and perfect our program for larger service.—Mrs. R. D. Murphy.

YOUNG PEOPLE

The Young People's Leader and His Goodness

The reward system has been developed in American life to the point that most people—except mothers perhaps—expect rewards or recognition. Sometimes even in religion, people expect to be rewarded for their goodness.

1. Do you like to have your name published with your gift?
2. Do you like to have recognition for doing religious work?
3. Do you like to be seen carrying your Bible to church or holding it while you are teaching a class?
4. Do you like this motto, "You can get a heap of work done in a day if you don't care who gets the credit for it"?

What He Wants to Do

If a young man or woman quits coming to church after a ten-year sample of Sunday-school, church, love feast, and perhaps having been baptized, the church program has failed with that person. If that has happened in your church, it might be well to seek for the cause in another of the laws of teaching.

We keep on doing the things that are satisfying to us, and we quit doing the things that are unsatisfying to us. Is your church program satisfying to your young people?

How He Goes About It

If you have earned the right to inquire, make a list of the following things, and hand it to every one of your young people.

Sunday-school, class, sermons, church worship services, church business meetings, young people's meetings, young people's socials, prayer meetings, district young people's conferences, young people's camp, love feasts.

Ask them to leave off names but to draw a ring around every satisfactory item, and to cross out every unsatisfactory item. Study the results.

INTERMEDIATES

"The Boy Builder"

This is a modern up-to-date handbook for boys which gives full directions for making more than a hundred articles out of wood. Detailed plans, diagrams and illustrations are given for every article.

Everything in the book is useful and helpful to a boy. No article is included which is too expensive, or difficult for any boy to make himself. Here is a book the boys' leader has been looking for.

Mr. Edwin T. Hamilton, the author, is a recognized authority in the field. He has been very successful as a contributor to various magazines.

"The Boy Builder" is in our Lion Library, and may be secured for a period of two weeks by sending ten cents for postage. If you would like to buy the book, you may do so by ordering it through the Brethren Publishing House. Price, \$2.50.

CHILDREN'S DEPARTMENT

Children and the Church Offering

One of the reasons children develop loyalty to the Sunday-school and not to the church is because we teach them that way. Consider if this is not so.

For instance, we teach them to give their offering in Sunday-school, and we talk about it as a Sunday-school offering. We never really teach them to begin giving to the church. They just happen into it.

A few years ago I visited a large Congregational church in Massachusetts where the hundreds of children, from beginners up, put into the offering their "duplex" envelopes (envelopes with two pockets, one for missions and the other for local church support). They were the same kind of envelopes that they will be using during the rest of their church lives. These children were being taught to give to the church, and not to the Sunday-school.

In the new primary graded lessons (third year, first quarter, lesson 4) there is a place for introducing the use of church envelopes, and occasional reference is made to them from there on. The meanings of the church offerings are made as clear as possible, and each child is supposed to be provided with a package of envelopes for a whole year, just as mother and father are.

Is your church using the envelope system? If it is, how about trying envelopes out with the children? And making it a church offering rather than a Sunday-school offering?

CORRESPONDENCE**STANDING COMMITTEE FOR 1935**

As has been the custom for some time, members of the Standing Committee this year had a desire to know something of the body as a whole, so a questionnaire was filled out from which some facts were discovered.

Standing Committee numbered sixty-eight delegates, but the statistical part of this report deals only with the sixty-five who filled out the blanks. The Moderator and Secretary were not delegates.

Due to floods, sickness, and death there were delays and absences which in a few cases called for substitutes so that the alternate served part of the time. But in the official

record only one man is recognized as a delegate in such cases.

The total distance of travel, which means round trip, was 82,136 miles, making an average of 1,264 per member. The total expense was \$2,378.30, making an average per member of \$36.59. Total years amounted to 3,329, making an average per member of 51.2.

A variety of occupations and professions were represented at follows: horticulturist, mail carrier, carpenter, college finance manager, seminary president, college president, one each. Two were bankers and two were merchants; five were teachers, eleven were farmers, and thirty-seven were pastors. The Standing Committee also reflected the depression period, for one of its members was on the unemployed list. And that may have been better than if there had been a dozen millionaires on the committee, so far as the kingdom of heaven is concerned. Who knows? The outstanding number of pastors in comparison with other occupations should be noted.

The youngest member was twenty-seven, the oldest member was seventy-six. The longest distance traveled was 6,400 miles and the shortest, twenty miles. The largest expense was \$90 and the least expense, \$11.80. Twenty-three came by train and forty-two by automobile.

In point of service sixteen served for the first time, fifteen for the second time, ten for the third time, ten for the fourth time, eight for the fifth time, two for the sixth time, two for the seventh time, one for the eighth time, and one for the eleventh time.

Standing Committee of 1935 was composed of men who were thoughtful, coöperative, fair-minded, sincere, able and eager to do that which will promote the kingdom of God through the Church of the Brethren and throughout the world. The members thought much and consequently there were no long speeches, but what was said was to the point. A brotherly feeling prevailed, so deep that it could be felt. Age and youth, experienced and inexperienced, well educated and those with only ordinary training so intermingled that these divisions were not noticeable.

Reports concerning conditions in the respective state districts showed that the men were familiar with their districts and recognized their weak and strong points.

The "experience meeting" which has become an established feature at the close of the last session was one to bind all together, to lift the soul to God and to send each one home feeling that it was a good thing to have been at the Conference this year and to have taken part in the deliberations of Standing Committee.

Elgin, Ill.

J. E. Miller,
Secretary.

ANSWERS TO PRAYER

One morning the boys sat with me at the breakfast table. Their father had gone away for the day. I knew he was concerned about a number of things, and so was I; so I decided to confide in the boys. I had been attending prayer meeting every Wednesday morning in a home, and again each Wednesday night at the church. Each night we three prayed when I tucked them in, but this particular morning we took a new step.

"Boys," I said, "there are three things we ought to pray about. If God wants us to carry on the business we have started we need three things badly. Each of you take one of the things, and I will take the other."

Before two days had passed their prayers were both an-

swered. How pleased they looked. It was several weeks before my answer came. The things asked for meant much to us, but to have these two little boys realize they had received an answer to their prayers, and the confidence it gave them in meeting life's problems were far more wonderful. They knew we had tried long and hard to bring the answers to these prayers—they knew how critical was the moment and then to have our Great Father step in and help us when we had done all we could, that was wonderful. And so we thanked him, and the memory of that experience will last through the years. It will mold all our future. We love him for his wonderful love.

Quincy, Calif.

Elice Laycook Neher.

PLEASANT VIEW CHURCH, RENO COUNTY, KANS.

June 2 was the day set for the dedication of the new Pleasant View church near Darlow, Kans. There was much water due to heavy rains, but a large crowd gathered for the day's services. Sunday-school convened at 10 o'clock and preaching services followed; the message was given by Eld. G. W. Keedy of Marshalltown, Iowa, a former pastor, whose boyhood home was in the Pleasant View congregation.

The Ladies' Aid served dinner free to those attending services. It was estimated that between three and four hundred were served.

At 2:30 o'clock Dr. V. F. Schwalm, president of McPherson College, gave the dedicatory address on the subject, "What Do We, When We Build a Church?" Bro. V. W. Hornbaker, our church clerk, then spoke briefly on the History of Pleasant View Congregation, which was organized forty-nine years ago June 1. His talk also included a synopsis of the building project. Bro. W. T. Lockett, pastor of the Hutchinson church, had charge of the financial part of the program. A large offering was subscribed, which when paid will clear the church of debt. In the evening Bro. J. E. Hornbaker of Clifton, Colo., a former resident, gave a short reminiscent address, after which Bro. E. F. Weaver gave his farewell address. He is scheduled to take up pastoral work at Haxtun, Colo. Special music was interspersed through these services. During the afternoon Miss Mary Morelock of the Brethren Home gave an original reading entitled, Pleasant View.

The work towards rebuilding was started in November. People came with teams, tractors, shovels, trowels, saws and hammers. Helpers were not always as plentiful as desired because of other projects on hand and considerable sickness during the winter. But with patience, perseverance and determination the brethren labored, aided by friends in the community. The main auditorium is 46 by 46 feet, including one Sunday-school classroom for the young people. There are also other classrooms. We have a full sized basement with kitchen, audience room and fuel room. We have a neat, well lighted building for which we can be justly grateful.

From Prof. E. L. Craik's History of the Brethren in Kansas the following was gleaned and brought down to date:

The first Brethren to locate near what is now the Pleasant View church were Eld. Abraham Shepler and wife, Frank Morris and wife, Brother and Sister Sager, Sister Frank Shepler and Enos Fisher and wife. They all came from Indiana in the spring of 1885. By the summer of 1886 there were enough members to effect an organization.

On June 1, 1886 the Pleasant View congregation was or-

ganized at Lincoln schoolhouse by Elders Shepler and L. Hillery. The charter members in addition to those already mentioned were: Lemuel Hillery and wife, Benj. Schisler and wife, A. F. Miller and wife, Peter Hartman and wife, Sisters Hetty Engle and Mercer. In the fall of 1886 the church building was erected, one and one-half miles west and one mile south of Darlow.

Elders in charge since the organization, June 1, 1886, have been Abraham Shepler, Lemuel Hillery, E. Eby, T. G. Winey, A. F. Miller, H. B. Martin, A. F. Miller, O. H. Feiler, G. W. Keedy, W. A. Kinzie, C. A. Miller, J. R. Smith, W. T. Lockett and E. F. Weaver. The present local membership is sixty-eight. In years gone by various outside appointments were kept up within a radius of twenty-five miles. The work in Hutchinson was begun largely under the inspiration of the Pleasant View church. This has since grown into a prosperous congregation. The Brethren Home located near the church has also found a substantial friend in the local congregation.

Hutchinson, Kans.

Mrs. Barbara Showalter.

PASSING OF ELD. W. C. WATKINS

In the death of Eld. W. C. Watkins not only the Ottawa church, but a host of folk in the community and in the churches he had served as elder suffered a great loss.



Bro. Watkins served the church in Kansas and Colorado. He was baptized in 1890 by S. Z. Sharp at McPherson, Kans., and was elected to the deaconship at the Mont Ida church in 1896. At the Grenola church he was

placed in the ministry and ordained into the eldership. As an elder he served the following churches in Kansas: Neosha, Grenola, Fredonia and Ottawa; also McClave, Colo.

While never becoming a pastor, Bro. Watkins had a wide preaching ministry in the state of Kansas. His livelihood was made first by teaching school, then by farming, and finally as a mail carrier. In many churches in southeast Kansas he served well in preaching.

He married Sarah Frame in 1894; this union resulted in four children of exemplary Christian character. The children are: Ellis, teaching at the State College of New Mexico; Celia Elwood of Wheeling, Ill., Ernest and Velma of Ottawa, Kans.

Bro. Watkins was especially interested in singing. In his early life much time was generously given to teaching in singing schools. Many will remember him not only as a preacher, but as a leader of song. He delighted to organize duets and quartets. Through his ministry of music, it is known that many entered into fellowship with the church.

Those who knew him best loved him well. His was an exceedingly generous spirit, one who shunned publicity. The testimony of his friends speaks of a beautiful, unselfish, Christian life.

Funeral services were conducted in the Ottawa church by C. A. Miller assisted by W. B. DeVilbiss and the writer.

Ottawa, Kans.

R. M. Brady.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Blough-Hershberger.—By the undersigned at the Berkey Church of the Brethren, June 2, 1935, James A. Blough of Holsopple, Pa., and Evelyn L. Hershberger of Blough, Pa.—John F. Graham, Windber, Pa.

Brubaker-McClellan.—By the undersigned at the Shade Creek parsonage, May 4, 1935, W. Emerson Brubaker of Hooversville, Pa., and Thelma R. McClellan of Holsopple, Pa.—John F. Graham, Windber, Pa.

Peck-McCann.—By the undersigned at the bride's home, June 3, Dr. Eugene W. Peck of Auburn, Nebr., and Miss Lela Elizabeth McCann of Shubert, Nebr.—Paul S. Longenecker, Morrill, Kans.

Price-Peters.—By the undersigned June 24, 1935, Henry W. Price, South Whitley, Ind., and Viola Peters, Plymouth, Ind.—G. G. Canfield, Plymouth, Ind.

Romesberg-Shaffer.—By the undersigned at his home, June 12, 1935, Raymond Romesberg and Velma Marie Shaffer, both of Berlin, Pa.—Guy E. Wampler, Salisbury, Pa.

Ruple-Ganger.—By the undersigned June 23, 1935, Carl William Ruple and Eloise Ione Ganger, both of Nappanee, Ind.—G. G. Canfield, Plymouth, Ind.

Stern-Messamer.—By the undersigned at the La Verne Church of the Brethren, June 8, 1935, Daniel Everett Stern and Anna Mae Messamer, both graduates of La Verne College.—Ellis M. Studebaker, La Verne, Calif.

FALLEN ASLEEP

Baker, Sister Anna Delilah, daughter of Wm. and Nancy Jane (Gray-bill) Harclerode, born Dec. 30, 1860, died at the home of her daughter, Mrs. Freda Ritchey of Lutzville, Pa., June 7, 1935. She married Bro. Elias Baker Sept. 17, 1876. Early in life she united with the Church of the Brethren and availed herself of every opportunity to attend divine worship. Her husband died April 8, 1927. She is survived by two daughters, five sons, thirty-two grandchildren, six great-grandchildren and a sister. Funeral services at the church in Snake Spring Valley by Eld. Alva Shuss assisted by Adam A. Snyder. Interment in the Ritchey cemetery.—Fannie E. Snyder, Everett, Pa.

Barbour, Mrs. Chas. W., born April 6, 1862, died May 29, 1935. She united with the Church of the Brethren several years ago. She leaves two brothers, three daughters, one son, seven grandchildren and three great-grandchildren. Funeral service at Bethlehem church by Brethren N. C. Peters and H. C. Eller. Interment in the Bethlehem cemetery.—Bettie Barbour, Boone Mill, Va.

Beam, Mrs. Nancy, aged 86 years, died June 2, 1935. She was the daughter of Samuel and Mary Catherine Fisher. Her husband, John Beam, died in 1906. She was a lifelong member of the Walnut Grove church. She is survived by four sons, five daughters, forty grandchildren, forty-six great-grandchildren and two great-great-grandchildren. Funeral services in the church by T. F. Henry with interment in the Singer cemetery.—Mrs. Waldo Strayer, Johnstown, Pa.

Brown, Caroline Wilson, daughter of Nathaniel Wilson and Mary Wilson, was born Jan. 16, 1844, in Sandusky County, Ohio, and died at the home of Brother and Sister Myron Smith in Williams Center, Williams County, Ohio, May 31, 1935. She was married to John B. Brown Jan. 2, 1860, in Sandusky County, Ohio. To them were born three sons and one daughter, she is survived by one son, three grandchildren and three great-grandchildren. She and her husband were baptized into the Church of the Brethren Nov. 8, 1863, and to the church of her choice she gave almost seventy-two years of devoted service.—Ira Brown, Chicago, Ill.

Calvert, Wm. Thos., aged 8 years, adopted son of Mr. and Mrs. Tom Calvert, died June 1, 1935. Funeral services in Portland by the pastor, F. H. Barr, with burial in the Loncoln Memorial cemetery. He was baptized Feb. 3, 1935.—Mrs. F. C. Williams, Portland, Ore.

Clapper, Alfred F., aged 81 years, passed away at his home in Portland, Ore., June 2, 1935. He was a native of Pennsylvania; he lived for a time in Nebraska and then moved to Oregon. He is survived by his wife, Nora Robbins Clapper, and five children. Funeral services by Bro. Leander Smith assisted by the pastor, F. H. Barr. Burial in the Rose City cemetery.—Mrs. F. C. Williams, Portland, Ore.

Crickenberger, Sister Jennie Reubush, widow of J. E. Crickenberger, died at her home in Augusta Co., Va., June 7, 1935, aged 86 years. She united with the church in early life and was a faithful and loyal member, devoted to the interests of her family and to the welfare of the church. She is survived by two sons and two daughters. Funeral services in the Barren Ridge church by Eld. H. C. Early and Eld.

C. M. Driver. Interment in Barren Ridge cemetery.—Helen Coffman, Staunton, Va.

Frey, David Cloyd, born in Juniata County, Pa., Nov. 24, 1862, died June 4, 1935, after an illness of nearly four months. He came to Miami County, Ohio, in early life. He was baptized on Feb. 22, 1876, and remained a lifelong member of the Church of the Brethren. Oct. 7, 1886, he married Mary C. Inman. Six children were given to this home, the mother, one son and one daughter preceding him. March 6, 1924, he married Elizabeth Perkins. During his recent illness they both received the anointing. There remain the wife, one son, three daughters, eleven grandchildren, three stepsons, eight step-grandchildren, five step-great-grandchildren, two sisters and four brothers. Services from the home by Eld. C. F. McKee with interment in Harris Creek cemetery.—J. E. Overholser, Bradford, Ohio.

Hardnock, Laura Etta, daughter of Brother and Sister H. J. Miller, born Sept. 4, 1881, at Cedar Creek, Nebr., and died June 18, 1935, in Lincoln, Nebr. She grew to womanhood in Cass County, Nebr., and lived at Alvo for the past forty years. She married Jesse L. Hardnock Dec. 24, 1915, and to this union one son was born. She united with the Church of the Brethren at the age of fifteen and remained faithful to the church of her choice. She leaves her husband, son, father, four sisters and two brothers. Services by the pastor of the Lincoln church assisted by Rev. McKenzie. Interment in the Alvo cemetery.—Leonard Birkin, Lincoln, Nebr.

Kahler, Maria Steiner, widow of Bro. John F. Kahler, died June 1, 1935, aged 74 years. Surviving are two sons, four grandchildren, five sisters and one brother. She united with the Church of the Brethren forty-seven years ago and was faithful and active until death. Funeral services at the East Chippewa church by Brethren McFadden and De Lauter. Interment in near-by cemetery.—Sarah Blough, Sterling, Ohio.

Mummert, Margaret, daughter of Moses and Elizabeth Burkett Wise, born near Bradford, Ohio, Aug. 6, 1853, and died May 8, 1935. She married Isaac Smith Dec. 4, 1873; he died Sept. 9, 1913. To this union were born four sons and three daughters. She married John Mummert Oct. 9, 1915. Since his death on May 17, 1930, she had lived in and near Bradford with her daughter, Mrs. Martha Porter. She united with the Church of the Brethren in early life and had ever lived a faithful Christian life. She leaves six children, four stepchildren, twenty-six grandchildren, eleven great-grandchildren and one brother, also two half brothers, two half sisters and one stepbrother. Funeral services at Harris Creek church by Eld. D. G. Berkebile with interment in adjacent cemetery.—J. E. Overholser, Bradford, Ohio.

Norford, Ann Rebecca, second child of Bro. Earl R. and Lena Norford, was born in Washington, D. C., Nov. 29, 1929, and died of carcinoma followed by pneumonia, at Children's Hospital, Washington, Feb. 20, 1935. She was consecrated in the Church of the Brethren by Bro. F. F. Holsopple when quite young and was a regular attendant at Sunday-school. Besides her parents she is survived by two brothers and one sister. Funeral services at Middle River church, Va., by Eld. J. W. Wright assisted by Brethren B. M. Flory and P. F. Cline. Interment in the church cemetery.—Mrs. Jacob H. Hollinger, Washington, D. C.

Richards, Catherine, daughter of Joseph and Magdalene Mishler, born at Suffield, Portage County, Ohio, April 7, 1854 died June 16, 1935. At about the age of twenty she united with the Springfield Church of the Brethren and remained a faithful and devoted member until death. Her last years were spent in the fellowship of the Hartville congregation. Last December during a period of serious illness she requested the anointing service. March 7, 1878, she married John B. Richards who preceded her Dec. 6, 1930. To this union were born a daughter and a son, both of whom survive with a granddaughter. Funeral services at the Hartville church by the pastor and burial in the Springfield cemetery.—Clyde Mulligan, Hartville, Ohio.

Shafer, Samuel F., born in Allen County, Ohio, March 4, 1849, and died in his home at Dupont, Ohio, May 27, 1935. He was the last of the Frederick Shafer family of twenty-three children. On Jan. 12, 1873, he married Saloma Prowant; to this union were born five daughters; he also leaves twelve grandchildren and nineteen great-grandchildren. At the age of fifteen he enlisted in Company 191st Regiment, Ohio Volunteer Infantry, and remained in that service to the close of the war. May 22, 1885, he united with the Church of the Brethren and was a faithful member to the end. Funeral service by Brethren John Flory and Joe Guthrie.—Stella Hire, Dupont, Ohio.

Staples, Effie May, was born in Morrill, Kans., July 13, 1888, and departed this life at Okmulgee, Okla., June 19, 1935, age 46 years, 11 months and 6 days. When a child she lived in Morrill and attended the Morrill school. March 7, 1906, she was united in marriage with William Ray Staples. To this union two children were born. She was a member of the Assembly of God Church at Okmulgee. She was a strong personality, trying to teach others with her light. She leaves her husband, son, daughter-in-law, father, five sisters and three brothers. Funeral services were conducted at the Church of the Brethren at Morrill by Bro. Paul S. Longenecker. Burial in the Morrill cemetery.—Paul S. Longenecker, Morrill, Kans.

Weaver, Mrs. Mary Blough, daughter of John S. and Rachel Keim Blough, was born March 10, 1867, and died June 8, 1935. Surviving are one son and one daughter. In the early years of her life she united with the Church of the Brethren. She was a good mother and a kind neighbor; a beautiful spirit was always manifested throughout her life.—John Ellis, Johnstown, Pa.

NEWS FROM CHURCHES

CALIFORNIA

First church met in council June 12. Our treasurer reported most of the bills paid for the repair work of the church, with a good balance in the treasury. Our Annual Meeting offering amounted to \$103.14. Sister Elva Schrock and the writer were elected delegates to district meeting. We enjoyed having a number of visiting brethren with us at our love feast. Eld. J. E. Steinour officiated. Bro. W. H. Wertenbaker gave us a good Mother's Day sermon and Bro. C. C. Kindy gave the Father's Day sermon.—Mrs. Della Lehmer, Los Angeles, Calif., June 20.

Glendale (First).—Eight have been baptized and four received by letter since the last report. During the month of April Bro. Edgar Rothrock of Pomona and Bro. C. C. Kindy of San Gabriel each preached a sermon for us. May 17 the Aeolian quartet, of which the pastor's son, Russell, is a member, sang for us and a collection was taken for the building fund. May 12, Mother's Day, the children of the cradle roll were dedicated to the Lord by the pastor which was a very sacred service. A birthday banquet was given by the Home-builder's class in which the whole church and visitors participated. A sum of \$40 was realized for the building fund. June 2 the young people of Covina gave a program of lovely selections of music. Bro. J. Z. Gilbert of Los Angeles preached for us while the pastor attended the Conference. Also Bro. Wm. Trostle preached one of his sermons on prophecy. The Women's Missionary Society are studying the book "Orientals in America." Each department of the Women's Work has been carrying on the usual activities.—Lulu Terford, Glendale, Calif., June 18.

Hermosa Beach church held a business meeting June 14 with Bro. Carl in charge. The church chose Brother and Sister Carl again for pastors here. They have gone north now for a visit with their children. The appointments will be filled by other ministers of the district in their absence. The church granted a minister's license to James Bowman, the service being conducted by Bro. S. J. Miller of La Verne. Our financial report was encouraging. The Sunday-school gave a Mother's Day program. An invalid mother, who could not attend for a long time, was present in a wheel chair. Flowers were given her and also to our home department superintendent, Mrs. E. L. Brubaker, who is past seventy-two. In the evening the young people gave a play and presented Sister Carl with a picture and their teacher with lovely flowers. May 10 the mothers and daughters enjoyed a banquet with the men and boys as hosts. During the program the oldest mother, past seventy-two, and the youngest, sixteen, were presented with a picture. On Children's Day we had another program by the children. Bro. Carl conducted a consecration service for Cradle Roll babies, which was followed by a message to parents. Our young people have started a prayer meeting in the church basement, held during the adult meeting. We selected delegates to district meeting: J. A. Waters and Hector Dickson. Our Sunday-school and other services are increasing in numbers since Brother and Sister Carl have been busy here.—Mrs. Vinna Bowman, Hermosa Beach, Calif., June 22.

Waterford.—On Mother's Day we had a program consisting of songs, readings and a talk by Bro. Carl Cupp. For June 4 the men arranged that two doctors speak in separate meetings to the men and women. June 13 the church met in council and extended an invitation to Bro. John Peters to return for another term. On Father's Day, June 16, the men gave an impressive service. Bro. J. W. Deardorff, Cecil Smith, Eld. Victor Whitmer and Bro. J. R. Wine spoke on the responsibility and honor of being a father, also of the relationship of father and son. To every man the advice is: "Be a man of God and a good citizen." The men held an out of doors program and social for the women on the evening of June 20.—Maude Sesser, Waterford, Calif., June 23.

INDIANA

North Liberty.—June 17 was our business meeting. The harvest meeting date is Sunday, Sept. 15. Delegates to district conference are Brethren John Markley and Paul Steele. We feel we have been fortunate in being able to keep Bro. T. G. Weaver as pastor for another year. He and Sister Weaver have been doing good work here and we appreciate it. Bro. Zook of Lakeville preached a good sermon for us June 23. The Sunday-school decided to send Bro. Richard Whitmore to training camp July 6-14.—Mrs. J. H. Markley, North Liberty, Ind., June 24.

KANSAS

Maple Grove.—We met in council June 14. Plans were made to secure a pastor but on account of financial conditions we can only give partial support. We might be able to secure a school near the church if we had a minister in view or else locate him on a farm. We have a country church located twelve miles northwest of Norton. Surely somewhere there is a consecrated worker for this needy field. We have Sunday-school every Sunday and will organize a young people's meeting June 30. We are redecorating the interior of our church building.—Mrs. Lizzie Miller, Norcatur, Kans., June 24.

Pleasant View.—Our members' meeting convened the evening of May 31. It was decided to have the ministerial board act as a committee in charge to secure an evangelist for a protracted meeting in November, the exact date to be announced later. It was also decided

to lift our Conference offering the second Sunday in July, and an offering for McPherson College the second Sunday in August. The financial board was instructed to have our year's budget ready by the time of our next business meeting. As our pastor, Eld. E. F. Weaver and family were leaving us, their church letters were granted. The church decided to extend a call to Bro. Chas. A. Miller of Garnett, Kans., a former pastor. He has accepted the call but can not be with us before September. The ministerial board was asked to secure pastors for the intervening months. Miss Grace Wilson has been secured for three Sunday morning address. Lewis Abbott will preach for us June 30. Bro. Corliss Johnson of Hutchinson, pastor of the Union church at Castleton, Kans., has been secured to preach for us Sunday evenings, in joint meetings with his own congregation during the time the Union church is being remodeled.—Mrs. Barbara Showalter, Hutchinson, Kans., June 24.

MISSOURI

North St. Joseph church is very much encouraged by the return of some of our members who had moved away several years ago; also for the coming of our new pastor, Bro. Milton Early of Norborne, Mo. He is working hard to bring the church, so long without a pastor, to a more efficient way of working. He is organizing the classes and working among the young folks and children. We have an average attendance of about forty and much interest is shown. Bro. Early is young in the ministry, very much interested in the work and we are looking forward to a much better church and Sunday-school program in the future.—Ollie Jones, St. Joseph, Mo., June 22.

NORTH DAKOTA

Carrington church met in council June 17. Election of various officers took place, Bro. Michael being reelected elder for the coming year. Several are planning to attend the district conference at Cando. June 23 we had our love feast. Two of the junior girls were baptized in the afternoon.—Mrs. Walter McKee, Carrington, N. Dak., June 24.

OHIO

Bradford.—Eld. Chas. L. Flory has been secured to conduct our revival services the last half of October. We are also extending an invitation to Bro. D. W. Kurtz to address our community sometime in the autumn. A Sunday-school picnic and a father-son fellowship service are among our planned activities for the near future.—J. E. Overholser, Bradford, Ohio, June 24.

Toledo church had a wonderful Easter day service. Throughout the Easter season twenty-two were baptized. Our Mother's Day program was in charge of the Women's Work group and a splendid program was given; the pastor gave a wonderful sermon at the morning service. May 31 the church held its annual birthday party, when the birthday offerings are taken. This offering is given to Annual Conference. The Men's Work group has organized a gospel team—a group of consecrated men banded together to go out into other churches during the summer, to do evangelistic work. The team is well booked for the entire summer. We observed Children's Day June 16. The children gave readings, songs, etc., and the pastor delivered a short sermon suited to the occasion.—Mrs. Noah Chalmers, Toledo, Ohio, June 25.

PENNSYLVANIA

Annville church held its spring love feast May 11 and 12. Visiting ministers were Brethren E. M. Wenger, who officiated, Samuel Eshelman, Norman Musser, Hiram Kaylor and Frank Garber. All of these ministers brought us rich, spiritual messages. On Sunday evening, May 12, our young people rendered a Mother's Day program in which they honored the Christian mothers of the land. Following this, revival services opened at the South Annville house with Bro. Phares Forney of East Petersburg, Pa., as evangelist. The meetings continued for two weeks, during which time seven accepted Christ. The sermons were powerful and inspiring. The interest was very good as was shown by the excellent attendance. The seven converts were received into the church through baptism June 9. The offering for Annual Conference amounted to \$115.25. We plan to open our Vacation Bible School on July 8.—Esther G. Bucher, Annville, Pa., June 24.

Royersford church held evangelistic meetings preceding Easter. Bro. Earl Bowman of Philadelphia brought us seven helpful messages and as a result eight young people were added to the church. Our love feast was held May 5 with Bro. Ralph Jones in charge assisted by our pastor. Our semiannual missionary program was rendered June 9 by the Sunday-school scholars. An address, A Mohammedan Wedding, was given by Sister Q. A. Holsopple. The offering amounted to \$365.56. In the evening Bro. Holsopple gave a message, Fifty Years of Mission Work of the Church of the Brethren.—Mary F. High, Spring City, Pa., June 24.

Springville church held their love feast Oct. 16 and 17, with the following visiting ministers present: Eld. Geo. Falkenstein, Henry King, Hiram Eshelman, who officiated, David Gibbel, Alton Bucher and our elder, R. P. Bucher. May 26 Bro. Clayton Gehman, one of our own ministers, opened a series of meetings which were very uplifting. Seven souls were won to Christ. On July 7 we intend to have our Children's Day program at Mohlers. We expect Bro. Roy Forney to speak to us.—Mrs. Lida M. Zug, Lincoln, Pa., June 24.

TENNESSEE

Pleasant Hill.—The Bridgewater band gave an interesting musical program June 5 which was much enjoyed. A small bulletin published

by Bro. S. H. Garst is much appreciated by the members, as it gives us the news of the church for the entire week. Men and women of the church are prompt in their regular meetings, doing much for the Master's cause. Our aged Bro. Henry Garst has had a pleasant sojourn among friends and brethren at the Conference. Our membership and work in the church are progressing nicely.—Maxine Holt, Indian Springs, Tenn., June 22.

WEST VIRGINIA

Mt. Grove.—Bro. Jonas Sines of Oakland, Md., began a two weeks' meeting in our church May 25; the interest was good throughout the meeting. The sermons were very spiritual. As an immediate result four were baptized.—Ora Slaubaugh, Horseshoe Run, W. Va., June 22.

Pleasant Hill.—Our church services are progressing fine; we are having preaching every second and fourth Sunday. Eld. A. C. Auvil preaches on the second Sunday and Bro. John L. Saunders on the fourth. Attendance is good at preaching service. Sunday-school attendance varies from thirty to seventy. We changed the young people's meeting to a Bible class which is proving to be very interesting. Bro. A. C. Auvil taught a course in singing and the young people all seemed to learn much. We have a nice group of young singers and a fine quartet. Prayer meeting is every Thursday night. We are hoping to get the Messenger in a few homes of the Brethren of Pleasant Hill congregation; the membership is between thirty-five and forty-five. The district meeting is to be held here this fall. We are also looking forward to the coming of Bro. Henry C. Saunders to hold a few weeks' service for us.—Jessie C. Saunders, Fairmont, W. Va., June 24.

VIRGINIA

Barren Ridge church met in quarterly council May 18. Plans were made for a Vacation Church School to begin July 1. We are expecting Bro. H. L. Alley to conduct evangelistic services for us beginning Aug. 4. There has been one addition to the church by baptism since our last report.—Helen Coffman, Staunton, Va., June 24.

Nokesville.—The women's organization gave a program on the fifth Sunday of March. Mrs. Rufus Bowman from Washington, D. C. spoke on "Christ in the Home." On the evening of May 9, the Ladies' Aid Society served a chicken supper for the benefit of making some church improvements. On Mother's Day an appropriate program was given at the time of the regular preaching hour. On Sunday after-

noon, May 19, the Bridgewater male quartet rendered a program of sacred music at the church. At 8 o'clock on the same evening, the Oakton young people's group presented a temperance play entitled "What Shall It Profit?" On June 2, at 11 o'clock, Sister Hazel Showalter from the Oakton congregation, gave a very inspiring address on the subject of peace. We are glad to have Bro. Alvin Kline for our summer pastor again. Bro. Kahle was with us in a round table on Saturday evening, June 22. On Sunday, June 23, a young people's rally of the Eastern District was held here. On Sunday morning Bro. Kahle gave a sermon to the young people. Lunch was served on the church grounds and group meetings were held in the afternoon. In the evening the Oakton group gave the play, "What Shall it Profit?" at the school building where there was a large audience. The district meeting of the Eastern District will be held here Aug. 8 and 9. Our series of meetings will begin Aug. 19 with Bro. Allan Hoover of Roanoke, as evangelist.—Ella Beahn, Nokesville, Va., June 24.

Lynchburg.—Since October the average Sunday-school attendance has been larger than any year in the history of the church. During the month of March the regular church offering was the largest in the history of the church. The membership was urged to tithe during the month and as a result the entire deficit was paid off with a small balance carried over to next month. Bro. McKinley Coffman from Troutville was with us in a two weeks' revival meeting closing on Easter Sunday. Mr. A. G. Jefferson of this city directed the singing and worship service. The praise service was inspirational and Bro. Coffman preached powerful sermons with positiveness and authority. The attendance was not as large as we hoped for; the weather was bad the first week and every church in the city had services the second week. Four adults have been added to our membership since our last report. On May 29, our newly elected elder, Bro. E. C. Crumpacker, was with us in a business meeting. At this time our pastor was unanimously requested to remain with us another year. On May 30 the Men's Work sponsored a men and boys' fellowship supper. It was the first event of its kind in our church and proved to be highly satisfactory. We were represented at the recent Conference by our pastor. The two Sundays after his return he brought us challenging reports from the Conference. On Sunday, June 23, our pastor, M. E. Clingenpeel, presented his resignation. After six years with the Lynchburg and Terrace View churches he is accepting a call to become part time pastor of the Bethlehem congregation and field worker for the Southern District of Virginia.—Mrs. Vernie E. Clingenpeel, Lynchburg, Va., June 26.

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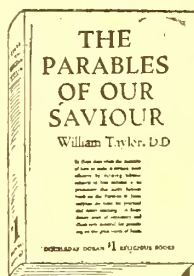
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THE GOSPEL MESSENGER

Vol. 84

Elgin, Ill., July 20, 1935

No. 29



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Revised List of Annual Conferences

In the Messenger for June 8, page 2, there appeared a list of Annual Conferences giving year, place, and moderator. This list was based on that which may be found in Minutes of Annual Meeting of the Church of the Brethren, pages 910 and 911, published in 1909, and also a list in Winger's History and Doctrines of the Church of the Brethren, pages 188-191, published in 1920. At Bro. J. H. Moore's suggestion this revised list contains information gathered from Jno. Calvin Bright's three articles on Some of Our Moderators beginning in the Messenger for May 25, 1912. We have also rechecked with certain early lists, such as that in Brumbaugh's History of the German Baptist Brethren, page 491, and added some chance bits of information, until the list is now as complete as we can make it. However, there is still much to be desired, especially for the first century of Annual Meeting history. Corrections or additions are desired.—Ed.

Year	Place	Moderator	Year	Place	Moderator	Year	Place	Moderator
1742	Coventry (?), Pa.	Martin Urner	1840	Morrison's Cove, Bedford Co., Pa.		1883	Bismarck Grove, Douglas Co., Kans.	Enoch Eby
1777	Conestoga, Pa.		1841	Somerset Co., Ohio		1884	Dayton, Ohio	Enoch Eby
1778	Pipe Creek, Md.		1842	Beaver Dam, Md.		1885	Mexico, Pa.	John Wise
1779	Conewago, Pa.		1843	Mohican church, Wayne Co., Ohio		1886	Pittsburg, Ohio	D. E. Price
1780	Conestoga, Pa.		1844	Conewago, Pa.		1887	Ottawa, Kans.	Enoch Eby
1781	Conestoga, Pa.		1845	Roanoke, Va.		1888	North Manchester, Ind.	Enoch Eby
1782	Unknown		1846	Trout Creek, Lancaster Co., Pa.		1889	Harrisonburg, Va.	S. S. Mohler
1783	Pipe Creek, Md.		1847	Franklin Co., Pa.		1890	Pertle Springs, Mo.	Enoch Eby
1785	Big Conewago, Pa.		1848	Wayne Co., Ohio	George Hoke	1891	Hagerstown, Md.	Daniel Vaniman
1787	Pipe Creek, Md.		1849	Somerset Co., Pa.	George Hoke	1892	Cedar Rapids, Iowa	Daniel Vaniman
1788	Conestoga, Pa.		1850	Bear Creek, Montgomery Co., Ohio	George Hoke	1893	Muncie, Ind.	D. E. Price
1789	Great Conestoga, Pa.		1851	New Hope, Augusta Co., Va.	George Hoke	1894	Meyersdale, Pa.	Enoch Eby
1790	Coventry, Pa.		1852	Turkey Creek, Elkhart Co., Ind.	George Hoke	1895	Decatur, Ill.	Enoch Eby
1791	Germantown (?), Pa.		1853	Beaver Dam, Md.	George Hoke	1896	Ottawa, Kans.	D. E. Price
1793	Great Conewago, Pa.		1854	Ashland Co., Ohio	George Hoke	1897	Frederick, Md.	L. W. Teeter
1794	Shenandoah, Va.		1855	Aughwick, Huntingdon Co., Pa.	George Hoke	1898	Naperville, Ill.	W. R. Deeter
1797	Blackwater, Va.		1856	Waddams Grove, Stephenson Co., Ill.	George Hoke	1899	Roanoke, Va.	L. T. Holsinger
1798	Little Conewago, Pa.		1857	Manor church, Washington Co., Md.	George Hoke	1900	North Manchester, Ind.	D. L. Miller
1799	Pipe Creek, Md.		1858	Bachelor Run church, Carroll Co., Ind.	George Hoke	1901	Lincoln, Nebr.	Daniel Vaniman
1800	Unknown		1859	Elk Creek church, Somerset Co., Pa.	D. P. Saylor	1902	Harrisburg, Pa.	D. L. Miller
1803	Unknown		1860	Limestone church, Washington Co., Tenn.	D. P. Saylor	1903	Bellefontaine, Ohio	S. F. Sanger
1804	Pipe Creek, Md.		1861	Beaver Creek church, Rockingham Co., Va.	John Kline	1904	Carthage, Mo.	H. C. Early
1805	Unknown		1862	Erbaugh church, Montgomery Co., Ohio	John Kline	1905	Bristol, Tenn.	John Zuck
1810	Antietam, Pa.		1863	Clover Creek church, Blair Co., Pa.	John Kline	1906	Springfield, Ill.	S. F. Sanger
1811	Elk Lick Township, Somerset Co., Pa.		1864	Nettle Creek church, Wayne Co., Ind.	John Kline	1907	Los Angeles, Calif.	L. T. Holsinger
1812	Unknown		1865	Rock River, Lee Co., Ill.	H. D. Davy	1908	Des Moines, Iowa	H. C. Early
1813	Coventry, Pa.		1866	Antietam church, Franklin Co., Pa.	H. D. Davy	1909	Harrisonburg, Va.	D. M. Garver
1814	Pipe Creek, Md.		1867	Pipe Creek, Md.	H. D. Davy	1910	Winona Lake, Ind.	H. C. Early
1815	White Oak, Pa.		1868	Elkhart Co., Ind.	H. D. Davy	1911	St. Joseph, Mo.	D. M. Garver
1817	Unknown		1869	Peters Creek, Va.	H. D. Davy	1912	York, Pa.	H. C. Early
1818	Unknown		1870	Waterloo, Black Hawk Co., Iowa	H. D. Davy	1913	Winona Lake, Ind.	D. M. Garver
1819	Great Conewago, Pa.		1871	Berks Co., Pa.	H. D. Davy	1914	Seattle, Wash.	Frank Fisher
1820	Conestoga, Pa.		1872	Wayne Co., Ohio	H. D. Davy	1915	Hershey, Pa.	H. C. Early
1821	Glade, Somerset Co., Pa.		1873	Meyersdale, Pa.	H. D. Davy	1916	Winona Lake, Ind.	I. W. Taylor
1822	Canton, Ohio		1874	Macoupin Co., Ill.	H. D. Davy	1917	Wichita, Kans.	H. C. Early
1825	Cumberland Co., Pa.		1875	Covington, Ohio	H. D. Davy	1918	Hershey, Pa.	I. W. Taylor
1826	D. Reichard's, Washington Co., Md.		1876	De Graff, Logan Co., Ohio	H. D. Davy	1919	Winona Lake, Ind.	H. C. Early
1827	Lancaster Co., Pa.		1877	New Enterprise, Pa.	D. P. Saylor	1920	Sedalia, Mo.	I. W. Taylor
1828	York Co., Pa.		1878	North Manchester, Ind.	Enoch Eby	1921	Hershey, Pa.	Otho Winger
1829	George Royer's, Franklin Co., Pa.		1879	Broadway, Va.	R. H. Miller	1922	Winona Lake, Ind.	I. W. Taylor
1830	Pipe Creek, Md.		1880	Lanark, Ill.	Enoch Eby	1923	Calgary, Alta., Canada	Otho Winger
1831	Conestoga, Pa.		1881	Ashland, Ohio	Enoch Eby	1924	Hershey, Pa.	J. J. Yoder
1832	Rockingham Co., Va.		1882	Arnold's Kosciusko Co., Ind.	Enoch Eby	1925	Winona Lake, Ind.	Otho Winger
1833	Lost Creek church, Juniata Co., Pa.					1926	Lincoln, Nebr.	D. W. Kurtz
1834	Stark Co., Ohio					1927	Hershey, Pa.	J. W. Lear
1835	Cumberland Co., Pa.					1928	La Verne, Calif.	Otho Winger
1836	Cumberland Co., Pa.					1929	North Manchester, Ind.	H. K. Ober
1837	Linville Creek, Rockingham Co., Va.					1930	Hershey, Pa.	Jas. M. Moore
1838	Washington Co., Md.					1931	Colorado Springs, Colo.	Otho Winger
1839	Huntingdon Co., Pa.					1932	Anderson, Ind.	D. W. Kurtz
						1933	Hershey, Pa.	Chas. D. Bonsack
						1934	Ames, Iowa	Otho Winger
						1935	Winona Lake, Ind.	C. C. Ellis

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

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No. 29

EDITORIAL

With Beasts and Men

THE title of the article in the April *Forum* was "How to Tame Dragons." It dealt with reptiles and beasts of all sorts, with monkeys and chimpanzees and men. And the marvel was that, no matter what the object of experimentation, this was the irresistible conclusion: "Sympathy is a power far greater and far more extensive than argument or any of the methods of conscious intelligence."

There's something for our "can't change human nature" friends to reflect on. And here's more of the same sort:

"Harden up and you are beginning to fossilize. If you would solve life's problem you must feel acutely. It is painful but it is the only way. . . . Dare to feel—that, in a phrase, seems life's challenge and its secret. . . . It may help thaw out some of the icy suspicion which at present has the world in its grip. If sympathy works with beasts, mightn't it work with men?"

Militarists and nationalists, please copy. E. F.

When Others Are Not Interested

WHEN other Christians are not as much interested in evangelism or world peace or economic justice as they should be, what is to be done about it? A correspondent to whom special responsibility in one of these fields has been entrusted is much disturbed by this condition. She has good reason to be. Comfortable indifference is a very common and a very old weakness. More than one prophet has been driven to strong language by folks bent on taking their ease in Zion.

We suggest indefinite continuance of effort to arouse them. It may do some good.

When others are not as much interested in some phase of kingdom activity as we think they ought to be, let's keep on judiciously but persistently trying to interest them. Still more let's keep on doing all we can

ourselves. Most of all, let's keep on having faith in God and righteousness.

E. F.

The Gospel for Today

CAN there be any doubt about the gospel which the early church proclaimed? The gospel that Paul was not ashamed of and championed so boldly? Absolutely no. Men may not believe it but they can not question what it was. It was the gospel of Christ and included these three vital facts: his divine sonship, his redeeming work, his resurrection.

So much is conceded by all open-minded persons. But such a gospel, we are told, falls strangely on modern ears. They say it doesn't click. The mind of today is all fitted up with new psychological and scientific furniture and needs a gospel to correspond, a gospel that one need not be ashamed to show visitors from the city. You know how that is yourself. When your cultured cousins come to see you, you like to have things nice and new, right up to the minute. You don't want them to think you have forgotten what century you are living in.

And so, just as "new times demand new measures and new men," they demand also a new gospel. At least we are hearing constantly of the gospel for the times, the Christian message for today, and such like terms with their implication that the old gospel is outworn and outlived.

The pity is that we can not see the measure of truth in this and profit by it without losing sight of another truth even more important. That other more important truth is that the gospel which our day needs is essentially the same as that which served the early church. It is only the form of presentation that is different. And that difference is less than is commonly supposed. For Jesus Christ is the same today as yesterday.

Take the doctrine of his divine sonship, the first of the three points suggested above. This subject had the

attention of the editorial columns in our issue of April 20. The difficulty here is partly the unscientific unwillingness of the "scientific" mind to admit the possibility of an unusual fact, and partly the misguided zeal of Christian teachers which has carried the analogy between human sonship and divine beyond all common sense.

We repeat from the editorial referred to only this: that divine sonship is a spiritual fact, not physical. The essence of all sonship is likeness of substance between father and son. In the case before us the substance is all spirit and the likeness therefore is wholly one of spirit. What is there in such a doctrine to offend the newest psychology there is? And what does our world need more than a gospel in which Jesus Christ is the Son of a Father like himself? What sort of God would you like the world to have?

The second item in this "antiquated" gospel is the doctrine of Christ's redeeming work. That is said to be quite impossible in the twentieth century, but only by those who have missed its meaning. Here is about the way it happened. Somebody got to thinking of all the things involved in buying back a farm sold for taxes or in rescuing a kidnaped child, and tried to make every detail fit into the redemptive work of Christ. There was the object to be redeemed, the original owner, the present possessor and the price to be paid. Well, he got so hopelessly tangled he had to give it up and threw away the whole idea, bath water, baby and all. Back in the middle ages, though, they didn't flinch. They carried their relentless logic through to the bitter end, and made out that Christ actually surrendered himself to the devil so the latter would give up the possession of man and let God have him back. It is horrible to think of, but things like that happen when the end to be sought is forgotten in the supposed necessity of perfecting the technique.

The one vital fact in this doctrine is the recovery of what was lost by the rightful Owner. That is the essential point in any act or process of redemption. Good men may have their own opinions, or none at all, about the way Christ does this. But who will dare to doubt that his way, somehow, is the only way to get men back to God? He is the world's Redeemer. That was the gospel of the early church. That is the gospel for today.

The resurrection idea which was made so much of in the gospel of the early church has also been pronounced impossible for modern thought, but that only shows how different minds react to this notion of the possible. Peter said that Jesus was loosed from the pangs of death because it was not possible for him to be held by them. In the light of all the evidence his judgment on a question of possibility seems entitled to more

respect than an unsupported blanket denial. Humility and caution in a matter of this kind are especially becoming to the scientific temper. All the more so in the realm of spirit force, the range and power of which are still so little understood.

Remember, please, that the issue is right here. Which is stronger, which is basic, which is the outcome of the other, matter or spirit? On this point the Christian believer need not fear to look the latest revealments of research squarely in the face. If you want an up-to-dateness that will be good tomorrow and the day after, let it run something like this: Matter is built of energy and the bottom foundation stone of energy is spirit. This is the essence of the doctrine of the resurrection. Let everything else perish, spirit and spirit only will survive.

The gospel of the first century is the gospel for the twentieth. The gospel which Paul preached is the gospel for today. Men who preach it today ought to speak the language of today. In order to do this they ought to understand it. They ought to see the changing forms in which it is set forth and the unchanging verities at the heart of it.

E. F.

"We Must Have Been Crazy"

"WE must have been crazy," sobbed twenty-four-year-old Florence. Now Florence and her three companions were in jail. They had confessed to deeds the law calls murder. And Florence in particular was in the throes of remorse, the mists having lifted somewhat from her drink addled brain.

Consider the case of Florence. Since their pre-teen years she and her sister have been dancing on the stage and at entertainments to earn money to support their mother, for father and mother had separated. Coming from such a home it is not surprising that Florence married at seventeen, separated from her husband at twenty-one, and landed in deep water at twenty-four.

Now at this writing, as Florence thinks things over, applying the tests of experience, she concludes her crowd must have been crazy. Here is more of her statement: "I don't know how we ever consented to go along with Bill on this mad deed. We must have been crazy. It might have been the liquor we drank."

Such, in brief, are the annals of another American tragedy. Those who are wise will take this latest recheck on experience at face value. They will not build upon the sands of sin, but on the rock of righteousness. Yes, poor Florence was right in thinking that she and her crowd must have been crazy. And the liquor certainly had something to do with it.

H. A. B.

GENERAL FORUM

Pray—Give—Go

Three things the Master hath to do,
And we who serve him here below
And long to see his kingdom come,
May pray, or give, or go.

He needs them all—the open hand,
The willing feet, the asking heart—
To work together and to weave
The threefold cord that shall not part.

Nor shall the giver count his gift
As greater than the worker's deed,
Nor he, in turn, his service boast
Above the prayers that voice the need.

Not all can go; not all can give
To arm the others for the fray;
But young or old, rich or poor,
Or strong or weak—we all can pray.

Pray that the full hands open wide
To speed the message on its way;
That those who hear the call may go,
And—pray that other hearts may pray.

—Annie Johnson Flint.

Sharing Observations With the Home Church

BY C. D. BONSAACK

Secretary of the General Mission Board

Thirty-fifth Installment

May 29. Concluding the notes for the twenty-eighth before the day had quite closed, compels us to refer to the day's climax, when one hundred and forty Christians and friends came to show respects to the Wampplers before they left on furlough. They came at this time to let the deputation know their feelings toward the departing missionaries. They brought banners of silk after the manner of the Chinese. An enthusiastic address was made by the leader of the group. A brief, but fine talk was given by Sister Wampler. Then Bro. Wampler appealed to them to remain loyal to Christ and the church. Men and women wept. One could think of nothing to compare with the occasion, better than the farewell address of Paul to the elders of Ephesus. We were approached by one of the city officers urging that we continue missionaries in their midst, saying that "great good has come to us because of what has been done." Later we were in session with the Christian leaders of the church when a messenger came from the bus line saying that if we wanted to go north in the next two days we would have to go at once. So we were compelled to abruptly close our conference and rush to the bus station. But at eleven we were on our way to Tai Yuan, but planning to stop

twenty-four hours at Taiku, the home of the Oberlin Shansi Memorial Schools. We arrived at five o'clock after a most dusty drive, and were glad for a refreshing drink and water for a bath. The evening was spent in the hospitable home of Mr. and Mrs. Raymond Moyer and their three delightful children. He is a brother of Mrs. A. F. Bollinger of Ahwa, India.

May 30. This was Memorial Day in America, but not in China. We were out early seeing the graves of those massacred in the Boxer uprising of 1900. Then we went to meet the brilliant acting president of the school, Dr. Y. P. Mei. He is a devoted Christian and alert for the progress of Christianity in China. Then a trip was made to the experimental fields in wheat and other grains; also to the pens of chickens, goats, sheep and other improved live stock. This work is all under the Memorial Schools with Mr. Moyer in charge. Dr. H. H. Kung is the president of the Oberlin Shansi Memorial Schools, but is now minister of finance in the national government. In the afternoon we visited his beautiful home in Taiku which he scarcely ever occupies. We also saw the wreckage of a good home caused by the opium habit. Then a hurried visit was made to the hospital where Dr. Wilbur, a son of the late secretary of the navy, is in charge. Later a hurried visit to the home of Paul C. Corbin was made. The latter was guide to our missionaries when they sought out their present location in the Shansi province. After a splendid lunch with the Moyers we were off to the train for Tai Yuan, where we arrived at ten-thirty o'clock, and were glad to get to bed an hour later.

May 31. The morning was spent with the Myerses discussing the problems of the mission. The more we faced these problems, the more conscious we became of the implications of Christian missions. What a lot of teaching is necessary to clarify the meaning and purpose of the Christian church! And how to organize this work so that it may be self-propagating and an increasingly vital fellowship is a complex problem indeed. It is not too easy at home to get everybody back of the work. It is more difficult here, and on every mission field. We took lunch with Sister Schock and enjoyed a delightful hour. We then looked over some property under consideration of sale which seems much needed for the work. Later we attended the baby contest at the Y. M. C. A. at which some of our workers were busy helping for a few days. It was interesting to see the rapidly developing interest such work brings to these parents. And what a fine lot of babies and mothers we find here.

June 1. This forenoon proved a busy one. We visited the large work of the British Baptists here in the city. They bought early and have large and valuable property. Some of it, especially in the school line is not now in use. They have large hospitals for both

men and women and have about eighteen missionaries in and around this station. The spirit of the Christian church seems more inclined to our own fellowship, however; while the Baptists carry on a splendid institutional service. A good spirit of coöperation exists. The city has a population of 150,000, and thus there is much need for all. After visiting the university buildings and other places of interest we spent the afternoon with the missionaries and their problems. A place for them to live and a place to worship were problems considered. The church is thinking of buying a property and we trust they will succeed. There are some splendid folks here in the church that ought to help to make it go. The tendency to move, as in all cities, is the threatening hindrance to permanency.

June 2. This was a windy, dusty day but we were on the move. Bro. Brubaker attended a Bible class; I preached to our Christian group at the Y. M. C. A. After lunch we meet the church group at the Myers home and discussed the outlook for the work, though many were hindered from coming on account of the storm. More than a hundred have been baptized at this place, but many have moved away. There are about thirty here now. Among the number are students, lawyers, teachers, government employees and others. The personnel is rather above the average for a mission church. The problem of buying a church property, its title and control, how to organize the work wisely and to get the church under the work in support and leadership occupied the time. Bro. Miller went to the Y. M. C. A. to talk to a group of men on his trip to other lands, and the writer preached to a group of missionaries at the Baptist chapel. It was refreshing to be able to speak in one's own language after many stammering efforts to speak through interpreters. The audience of course was not large, but most appreciative. How missionaries do appreciate a word from the outside! It is an exhausting task to be always fighting darkness and the ignorance of the finer things of our Christian faith.

June 3. There seemed no end to the things that the missionaries desired to talk about so the morning was largely spent discussing these matters. Building a church is not too easy in America. Here the problems increase in proportion to all the complexities of the situation. Will the Chinese meet in large congregations or in small groups or as individuals in their worship? Shall we think of a pastor or lay leaders to direct the work in the beginning here in the city? If a pastor is used, should he be subsidized by the mission? Should a missionary take time to teach English for the benefits of the contacts or not? What about Christian men whose wives are largely all unchristian and whose ancestral authority prohibits them from going out of the house or being taught by anybody? These are but

a few of the questions that come up constantly. A brief visit to the work of the Salvation Army was made. It is under the direction of an efficient man from Australia. In the afternoon a few of the British Baptist ladies called for a visit and conference and later the Chinese leaders came in for the evening meal together. In this group was a lawyer, a graduate of the Northwestern Law School of Chicago. He was a devout Christian man who holds a responsible position in the government here in the city. Two law students were also present. Also two or more who work in the post-office, and others. It was a charming group of intelligent men interested in Christianity and the building up of a church here in the city. They have raised several thousands of dollars toward buying a property as a church. If such men can be directed and helped into the leadership of the church it must succeed. But the difficulties are great. Most of these men have non-Christian wives. The lawyer is teaching his wife and prays with her every day. She is likely to become a Christian under such loving guidance. Others cannot control the affairs of their wives and homes, because of ancestral customs or interference. It is hard to have a church without Christian families. But it will come. It must.

June 4. A few photographs were taken, some matters of interest discussed about the work in the city of Tai Yuan, and then we were off by train for Show Yang, our next stop. As we started for the train in rickshas, with baggage piled on top of each of us, the writer's man let the front end of his ricksha fly skyward while the man underneath the baggage went earthward. It was a sorry and helpless mess; but nobody was hurt and no photographs taken, so the event will pass into oblivion! We arrived at Show Yang before three o'clock and the missionaries were all at the railroad station, since the mission station is near by. This included Bro. Harlan Smith and wife and the Misses Grace Clapper and Minneva Neher. Many of the Christians and school children had come to join in a welcome song which was deeply appreciated. After a walk to the home of Bro. Smith, we spent the rest of the day discussing the work on the field and in the home church. Can you imagine how anxious missionaries are to have a report from the home church? Daily up against the problems of ignorance, superstition and indifference, they constantly face needs that appeal to their Christian sympathy. It is this drain that sometimes gives a bit of homesickness, and a visit from the home church is not without some reward in strengthening the morale of those for whom we pray.

June 5. Our first duty this day was to inspect the buildings of the mission. The mission property here in Show Yang consists of two compounds, the north and the south. On the former live the four mission-

aries in one large house now divided into two apartments; the ladies upstairs and the Smith family on the first floor. On this compound is the school, another residence unoccupied and several houses for Chinese Christians. On the south compound are the large boys' school building not now used except for worship services on Sunday; a residence not occupied and several houses for Chinese. It seems too bad that there is so much property unoccupied; but a reduced number of workers and change of program make these conditions necessary and was one of our problems to face. The rest of the forenoon was given to discussing property conditions. The present depression makes the sale of them difficult, if at all possible. With cheap labor and a great need for employment, the removal of one or more to save material and avoid repairs was favorably considered. The land was reserved for a more favorable market. The afternoon was given to a discussion of the relation of church and mission. This is always a complex and difficult problem. Most people differ in ideas of procedure and perhaps no two places lend themselves to the same methods. Moreover, to get a church to begin its evangelistic and spiritual culture programs at its own expense and out of its poverty, while in its midst are missionaries who are paid according to higher standards of living, is very difficult. On the other hand, unless a church consciousness of full responsibility is taught from the very beginning of an organized church life, it is most difficult to ever do it afterwards. Much intelligent sympathy, patience and sacrificial coöperation will be necessary to bring it about—and often much time too.

June 6. A walk last night to the graveyard of the martyrs of the Boxer Movement in 1900 was impressive to us all. About forty-five of these in this county laid down their lives for the Christian cause, which only reminded us all of the great cost in life and money that has created the soil out of which the great progress in missions is now emerging. We visited the hospital here which has been sold by the mission to Dr. Shing, one of the Christian doctors who worked for several years for the mission. The doctor finds these years of depression affecting his work; but seems to be doing a good business and is serving the large community round about in a faithful way. Then by train we went to Chin Chaou. Here we found a small group of Christians that it was a joy to meet, for among them we saw those whom we feel will make leaders in the church. Returning we had a couple hours' conference with the two ministers about the work and are deeply impressed with the difficulties they faced in working among a people, who, for the most part, are both ignorant and indifferent to the claims of God. It was easy to be sincere in the plea for divine guidance in the prayers that closed the meeting. The evening was

devoted to the discussion of leaders for the growing church. Joy was added to the mission circle by the coming of five girls from the Tung Chow school, returning for their summer vacation. They will wait here with the Smiths until the mission meeting next week at Ping Ting, after which they will return to their homes.

June 7. The morning was given to some urgent writing and clearing up a few personal problems growing out of yesterday's discussion. The afternoon was used in discussing further projects and prospects of the work. The Chinese government now has on the New Life Movement for better homes, health and progress, and when we can hitch the Christian movement to a national movement and help, we believe it is strategic to do so. After the discussion we walked a mile to eat our supper beneath a bunch of trees, which is a rare privilege in China, for trees are scarce. After the meal we returned to a meeting with the Chinese in which they plan for another meeting on Sunday—and then to rest for the night.

On the Plane of Bull Sense

BY WM. KINSEY

"MANY bulls have compassed me; strong bulls of Bashan have beset me round." Here is a startling metaphorical characterization, pictorially describing the strength and danger of the psalmist's enemy. It is a very serious matter to be charged by just one bull; but what hope has one when charged on all sides by bulls? One bull is too many for us, to say nothing of a number of them.

We often speak of *common sense*, *good sense*, *nonsense*, *keen sense*, *horse sense*, etc. What I shall say in this article I wish to portray in what I conceive of as *bull sense*. You will find *horse sense* in the dictionary, and to mean the most common and practical sense. And I am using *bull sense* as somewhat of an opposite of horse sense—that sense which lacks in good mental capacity. The dictionary terms, *bullheaded*, *bully* and *bullnecked*, may help to give the term *bull sense* a content.

When I see those European nations, and other nations, arming to the teeth to fight one another for various reasons, none of which is good, I am reminded of a few *bull* scriptures which I shall use in this article, and also, of a *bull* story or two which will well illustrate what I wish to say.

Not long ago a friend of mine told me one of his experiences with some bulls. The story is his; the language, both his and mine. This friend spent fourteen years out in Idaho, Montana and Oregon, as a cowboy. Once his employer asked him whether he could deliver some bulls for bologna sausage. He replied that he

could, and set out to do so. He rounded up fourteen bulls and started for his destination, which was thirty miles away. He soon realized that his task was going to be a real one. He himself was an able cowboy, standing six-feet-four in his bare feet, well proportioned, and in good health. He had a fine, well trained pony; and an equally good and well trained dog. But those bulls—they had only bull sense. They fought continuously, for four days, and for thirty miles. The trip should have been made in two days, and would have, if those bulls had only had horse sense. They fought each other, and threw each other; they charged forward, and backward, and circled; they pawed, bawled, snorted and tripped. The efforts of the cowboy, pony and dog seemed totally unheeded and ignored. At one place where the road forked there was an acre or so of woods, unfenced. The bulls got into this woods plot, and fought all over the place. The leaves flew, the brush cracked, and their bellows did loudly roar. Nearly a day was spent in the battle of this wilderness. Then to the road again, but progress was slow because of the fighting. At the end of the fourth day the journey was ended. It was an even journey—just fighting all the way.

My friend said that he was played out, and so were the dog and the pony. He promised himself that he would never do such a thing again; that is, deliver bulls after that method. Thereafter bulls were always delivered with a herd.

And so I am reminded of the nations. They just want to fight all the time. And, of course, the more they fight the slower the progress. I suppose the now neighborhood nations of the world will reach their brotherhood goal some day; but it is taking so much time and costing so much money and so many lives in the meantime. I have been told that England has had war more than seven-eighths of her time. It seems to me that it is nothing more than bull sense to be fighting all the time. It spells suffering, hardships, bankruptcy, suicide. But the lesson from the bulls is: The more we fight, the slower the progress. After two millenniums of Christian civilization in the world, why are we not further along? Simply, too much fighting—in the church, and out of it!

And the skirts of the United States are not clear either. I am now reminded of another bull story which another friend of mine told me. This incident took place in Montana, where my friend lived at the time and witnessed it. Five different herds of cattle, in their grazing, came rather close together, a little closer than they liked. A big bull came forth from one of the herds, into the open, near a stream and trees, and did some *maneuvering*. Soon another came forth, and another, until there was a big bull from each of the five herds, and a fight began. Five bulls fought—for three

days and three nights. Such fighting! It was well nigh indescribable. They tore up the ground (fit for seeding). Muscular bull necks, green eyes, big horns, all of about equal strength, how they did fight! There was no pairing off. They just fought, now one, and then another, two engaging each other, and soon to be disengaged by a third. There being five bulls fighting among and through each other, it was particularly hard for any one bull to keep from having his flank ripped open and becoming disembowled. The dust rose, tails were high in the air. There was roaring, bellowing. An attempt of the cowboys to separate them was futile. They would fight until they became utterly exhausted, when they would lie down for a while and rest—a sort of armistice. Or they would walk to the stream, seemingly peaceful, and quench their thirst. And they *were* thirsty—thirsty, I suppose, almost as Samson was when he slew the thousand Philistines with the fresh jawbone of an ass. “And now shall I die for thirst?”

After a rest, the fight would begin again. When one arose, all were soon to their feet, and fighting! All day, late at night, early in the morning, in the night, pathetically, if you didn't remember that it was simply bull sense functioning and not horse sense. Finally, at the end of three days and three nights the fighting ceased. It was peace without victory. They gave it up as a bad job and walked peacefully back to their respective herds. Three days and three nights lost in fighting, simply because one bull came out into the open, and into the presence of other herds and maneuvered.

And, now, an application in the form of a question—Did it do the good old United States any good to go out into the open and maneuver for six weeks before Japan's front door? We thought the manner of fighting in the World War was indescribable. Mines, bombs, gas, sky perils, suffering, a titanic loss of life, and inconceivable financial costs. But what will the manner of fighting be in the next war? God will not bless war. The Prince of Peace is for goodwill toward men. It is time to replace nationalism, clannishness, and hatred with internationalism, brotherhood and love. To return to the psalmist again, we quote: “Rebuke the wild beasts of the reeds, the multitude of bulls. . . . He hath scattered the peoples that delight in war.” For the United States to refuse to enter the World Court, and a League of Nations; to refuse to play the part of a big brother in a neighborhood world; and to go to maneuvering in the arts of war is nothing more than the sheer sense of a cow's raging husband, in my humble judgment.

It is time, for humanity's sake and for the sake of the Prince of Peace, for the nations to rise to the plane of horse, sheep and dove sense, and maneuver more with the symbols of love and peace. Yea, “Rebuke the

multitude of bulls. . . . Scatter the peoples that delight in war," is a divine intervention for which we now pray.

New Windsor, Md.

The Passing and the Permanent in Life

BY EZRA FLORY

"Make to yourselves friends by means of the mammon of unrighteousness; that, when it shall fail, they may receive you into the eternal tabernacles" (Luke 16: 9)

PAUL said, "The things which are seen are temporal; but the things which are not seen are eternal" (2 Cor. 4: 18).

In this life we deal with two sorts of materials, the temporal and the permanent. The proper mixture of these constitutes the art of life. We can not get along without either, and reach what we are meant to attain. The ascetic turns his back upon daily duties in trying to find the spiritual through meditation. He thrusts from his feet the only ladder that can lift him. The materialist shuns the spiritual for the tangible.

Jesus prayed, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil" (John 17: 15). Many young people start out in life with high ideals and soon come in contact with hard bread and butter facts. We need a philosophy that gives the right relationship of things temporal and things permanent. Jesus uttered such a philosophy when he said we should make to ourselves friends out of the mammon of unrighteousness (money) against the time when it will fail; and that the right use of such temporal friendship will get to us eternal (permanent) values. Money is a fit emblem of things of this temporal life. That dirty dust can blast everything it touches; on the other hand, it brings blessings to hundreds when carrying comforts to needy.

I find the following laws underlying the words of Jesus about material things:

First, the material may be used to obtain the immaterial. The commonest things may be used to bring eternal things. The work is all done on earth; and when done, a temple is raised that is fit for a king—one which time nor change can touch.

Second, the only real value in the fleeting lies in its production of or change into the permanent. That is, all things exist for their use value. Money can not feed the best that is in us. When things are looked upon as things we may exclaim, "Vanity of vanities, all is vanity." A web of cotton is soaked in special minerals. Then the whole is burnt. The cotton is gone and a beautiful mantle is left for the incandescent lamp. The material of cotton existed only to produce the mantle.

Third, the only path to the permanent is through the

passing. The permanent is spirit, it is helpfulness, it is character. Muscles grow by lifting. There may be more spiritual value in the right use of a dollar than in conning hymns or chanting prayers. A physician told a sick king to swing clubs, that the handles had potent drugs in them. It was the exercise that was needed. We are not to despise houses, lands and things. These are the ladders at our feet upon which we climb.

Fourth, the passing can produce the permanent only as we keep the permanent in full view. To make heavenly structure out of earthly things we must behold "The pattern shown us on the mount." We must endure as seeing the invisible. We may be robbed of things, but not of the peace which God gives. The only significance of the temporal is its production of the permanent. Visions of the eternal make things permanent. The shriveled soul grasps the temporal and clutches it as a final goal.

Fifth, the temporal is only to a slight degree within our power. But the enduring is absolutely within our power. God rules and some things are not mere luck. A man may be cast into prison or be confined to a lowly home. His lot may be hard, but if heaven gleams through the things he possesses a crystal of permanent value has been found.

This title is inalienable. Governments and armies can not take it. No one else can bestow it upon me. It is not gotten by "working it up." I can not transfer my assets. They are not inherited. God himself has assigned me to the momentous task of obtaining the enduring out of using, rightly, the temporal.

Sterling, Ill.

For an Efficient Ministry

BY M. E. CLINGENPEEL

THE development of the church depends in a large measure upon the leadership of an efficient ministry. An efficient ministry is dependent upon a number of contributing elements, such as a reasonable share of natural ability, a certain amount of general and special training, the consciousness of an impelling and divine urge to the ministry, a diligent and systematic application of one's all to his sacred task, a moral life above reproach and a personal devotion and reliance upon God for inspiration, guidance and power. These and other kindred factors make for an efficient ministry; but in this list is not included one indispensable contributing factor which is the burden of this article, viz., an adequate financial support. In all too many cases the importance of this element is not fully appreciated.

Many of our pastors, men of great potentialities and ability equal to those of larger denominations, are denied the chance to give the church and the Lord's work

the advantage of their best because they are forced to work on a salary equal to the wage of an ordinary workman of whom no special training is required, and from whom nothing but ordinary labor is expected. That this extremely low salary is as much as the wage of many of the members hardly justifies the paying of the pastor no more. In determining the remuneration of the pastor laymen frequently fail to take into consideration what is demanded of a pastor if he is to be really efficient. He must spend four years in high school, four years in college and three years in seminary. During the seven years following high school, while the layman is drawing an income and becoming established financially, the pastor is preparing for his work at great expense. During these years he is creating a debt which must be liquidated from his salary when he enters upon his chosen work, unless he is fortunate to have willing parents of vision and financial ability to put him through school.

The young minister who has had the necessary training almost always has a school debt. With this debt he assumes charge of a church. He must have furniture and many necessities that go with establishing a home. In order to perform the duties expected of him he must drive a car, and frequently the demands are such that the mileage climbs high. He is expected to maintain an exemplary home, to dress himself and family well, to make such appearance in public at any and all times as will give no occasion for an apology on the part of his most sensitive parishioners. He is expected to support community affairs, contribute to civic and welfare organizations and in many cases he must take the lead in contributing to the local church budget for expenses and benevolences.

If he is to be really efficient he must have some money for the purchase of books and magazines. It is indispensable that he attend camps, conferences and conventions which involve quite a bit of travel and consequent expense. Some form of variation or recreation is vitally necessary if he is to be at his best. The expense involved in the matter of postage, stationery, office equipment and supplies is no insignificant sum.

In the city many of our pastors are competing with pastors of other denominations whose income is from two to five times their own. They have salaries sufficient to enable them to take advantage of the many means of keeping abreast with the times and becoming continually better prepared for their work. Then if our ministers do not measure up to them we wonder why.

In the past it was frequently true that the minister was the best generally informed person in the community. The minister should continue to be such, especially in his own field. We have in our congrega-

tions high school and college graduates, specialists and professional men of various kinds. Even the unschooled have access to newspapers, radios and travel that was unknown in the past. If the minister is to continue to have the prestige and influence that he had in the past, the price must be paid.

It is my conviction that in other denominations many pastors in the larger churches are paid too much. It would be the part of wisdom to use a part of this money for missions or some similar purpose. But in our churches we often find the other extreme, which is the greater enemy of efficiency. It is folly to expect efficiency and real success on the meager salary of many of our pastors. It is impossible for a man to live in the city and do his best in pastoral work when his income is limited to \$1,200, especially if he has to pay rent and has an average size family to support. We need to recognize the fact that no pastor, in the city, with a family and no source of income other than his salary, has a fair chance to be at his best whose salary is less than approximately \$1,500 and parsonage. Under such conditions efficiency is out of the question. When one has practically no funds for books, magazines, travel, etc., and not enough at the end of the month to meet the bills for necessities, and must spend much time racking his brain, planning and worrying over the problem of meeting his obligations, he is severely handicapped in his ministry.

The life of the entire congregation is dependent, partly at least, upon the ministry of the pastor; give him a chance and, if he is the man of God that he should be, it will be reflected in the spiritual life of the church. I recognize the supreme importance of consecration, spirituality and dependence upon divine power, guidance and illumination, but these can not atone for the lack of financial support. God does not do for folks what they can do for themselves. He helps those who help themselves. Our ministers are doing valiant and heroic service, not because of meager salaries but in spite of them. Give them a reasonable support and they will outclass themselves in efficiency. God can use them more effectively.

Recently this significant statement came to my attention, "If you want a new pastor it is not necessary to fire the one you have; pray for him, get behind his program and coöperate with him," to which we might appropriately add, pay him a decent salary. In other denominations many city churches of the same membership, in number and financial ability, as some of ours would not consider paying their pastors less than around \$1,800, while our pastors often get only about \$1,200 and some even have to pay rent out of that. I am not pleading for comfort, ease and self-satisfaction, but for an efficient ministry and the consequent development of

the spiritual life of the church. Efficiency is bought at a price. If sacrifice is good for the ministry it is also good for the laity.

Lynchburg, Va.

The Church and Auto Casualties

BY C. H. SHAMBERGER

THERE is no "depression" in the annual death toll of the automobile. Drought may reduce the crops, dividends may be passed, salaries may be cut, but the autos go right on killing more people every year. A graph over the past ten years would show a line moving constantly upward. In 1934 it went up abruptly. During those ten years 300,000 people were killed. That is the equivalent of the combined populations of Delaware and Nevada.

Each year the total deaths are equal to a good sized city such as Norristown, Pennsylvania, Cumberland, Maryland, Elgin, Illinois or Santa Barbara, California. Every fifteen minutes during 1934 some one was killed by an auto in the United States.

Death is not the only havoc of the auto. A million people were injured in 1934. That is an average of one every eight seconds. If they were all brought together at one place they would make a city comparable in population to Detroit or Los Angeles. Or they would equal the population of such states as Nebraska or Colorado.

The church can not well remain silent upon anything which so wantonly takes life and which wounds people so dreadfully. When it finds its voice it will speak out

What Profanity Does

BY GEORGE W. TUTTLE

EVERY profane word is a homemade bomb to destroy manliness and courtesy.

Profanity soon undermines the wall of character.

This habit is evil chaff in the golden grain of life.

When you indulge in profanity you first lose your self-respect, then you lose the respect of others.

You might far better cultivate thistles than to cultivate profanity.

Slowly, but surely, this evil habit bars out good success from life.

Swearing is as sensible and satisfying as putting your fingers in the claws of a lively lobster.

The habit coarsens and cheapens; it disgusts and repels.

It lowers self-respect, it stirs up sinful passions, it is to life what the scum is to the stagnant pool.

Why not cut out profanity; is it not a moral cancer?

Pasadena, Calif.

against two contributing factors to these casualties, viz., speed and liquor.

There is no question but that the increased capacity for speed is to blame for part of the fatalities in 1934. Chicago has been experimenting with widened streets; 38 per cent of fatalities in the city last year were on three wide streets where cars go faster than anywhere else excepting the outer drive which is free from cross streets. There are almost no accidents in the loop where cars move at a speed of fifteen miles per hour through the thousands that are there each day.

The problem of speed is a baffling one. There is an almost irresistible desire to see the higher numbers on the speedometer. Not only to see them once but again and again. One of the factors which will make the voice of the church a bit faint upon this point is that so many churchmen like to see the higher numbers right along.

If there is any question about this, strike up a conversation with the brethren as they park at Winona Lake next June. Ask the brother who drives the Cadillac from Pennsylvania, or the brother who drives the V8 from Kansas, what he "did it in," and you will not have to beg for details. The tempo of auto travel has been speeded up and the temptation to "step on it" is almost beyond ability to resist. Control has not kept pace with improved capacity for speed. Things happen too quickly and the American public seems to have chosen speed rather than safety.

The church is more likely to be vocal upon the question of driving autos while intoxicated. There is plenty to be said about this. The advocates of so-called "true temperance," particularly newspapers and magazines, have been reluctant to admit that the free flow of liquor has had anything to do with the sharp increase in auto accidents in 1934. But it is so perfectly obvious that they are beginning to print some of the facts.

Not long after the Eighteenth Amendment was adopted some one wrote an article in the *Atlantic Monthly* in which he stated that such an amendment was inevitable from the standpoint of public safety. He pointed out that high-powered automobiles and liquor were an impossible combination. The record of 1934 indicates that such a mixture is fatal.

Captain Flynn who is in charge of traffic in Chicago explains that a man who takes a drink may not be drunk, but he will take chances which he would not take if he were entirely sober. Likewise a pedestrian who has had only a drink or two will take chances crossing a street that he would not if he had complete control of himself.

His statement was verified by the admission of a man who never gets drunk but who does take an occasional drink. On a recent occasion he was driving north on one of Chicago's widened streets. His wife asked

him how fast he thought he was driving. He estimated thirty miles per hour but he was actually driving sixty miles per hour.

Street car conductors say that driving in the cities after midnight is terrible. They have no idea what to expect from drunken drivers. And a good many people make it a point to keep off the highways altogether on Saturday nights.

Eventually we will be far enough away from all of the prejudices which grew up during prohibition days to take a reasonable view of the problem of liquor and automobile traffic. The church ought to say something about it.

Elgin, Ill.

Teaching the Sermon on the Mount

BY PAUL MOHLER

The Narrow Way

MANY dismiss the Sermon on the Mount as being designed for an ideal people living under ideal conditions not now attainable. If they do not actually deny the obligation to obey its teachings, they practically deny it by ignoring them. That this is a very dangerous thing to do is the message of Matt. 7: 12-26. It is time that this lesson is well considered in its teachings and all its implications.

To get this clearly before your class, mark a spot well up in the upper right-hand corner of your blackboard. Down in the lower left-hand corner draw some kind of projectile, either an arrow, a conical projectile or a round ball. From the projectile to the spot, draw a dotted line supposed to be straight. Draw other lines from the projectile to points lower on the right-hand side, extending clear down to the bottom of the board. Now begin your discussion.

If the projectile is to reach the high spot, which path must it travel? If anyone is inclined to be technical and insist on a curved trajectory, let him have his way, but ask him how closely it must follow its proper course to reach the mark. Pin him down to the fact that the projectile must follow a narrowly defined course to reach the center of the spot. Develop the fact that no matter how desirable it may be to follow any other path, there is but one path to this particular spot. Get your class into full agreement on this point.

Now ask this question: Suppose a man's life depended upon reaching that upper mark, along which path must he shoot his arrow? What if he sends it along any of the other paths? If he fails to follow the one path to the right mark, what practical difference does it make which path he follows? Would a miss be as bad as a mile? You don't have to settle that question, but it carries its warning. The great point to be

realized is that life depends upon striking the mark, not in coming near to it.

Now read Jesus' statements in verse 14. What does he call the mark? Is eternal life a high mark? Is that what Paul called "the mark for the prize of the high calling of God in Christ Jesus"? If one should miss life, what would he suffer? Is the field for missing the mark a wide one? Is the path to life a narrow one? Is that what Jesus was emphasizing? Why do so many miss and so few hit the mark?

Now think a bit. Did you ever know a poor marksman to improve by instruction? Does a good instructor direct the marksman in details, or just in general? Do details count in shooting? Is the care of the gun important? How about position, the set of the sights, cleanness of gun barrel? Will a good instructor insist on obedience to his instructions and warn that disobedience will spell failure? Get that point settled.

It is very suggestive in this connection to note that the Hebrew word *Chata*, meaning to miss the mark, is used 165 times in the Old Testament to designate sin, and that the Greek word *hamartano*, meaning the same thing—to miss the mark—is used 39 times in the New Testament for sin.

Turn again to your blackboard. Mark your high spot *Life*, understanding that that term covers eternal life including the righteousness of God. You are aiming at that mark. Your life depends on attaining it. Jesus spent his life arousing us all to the necessity of striving to attain to eternal life, in directing us how to aim and to follow through to the mark, and in reaching it himself in view of all the universe, that others might follow him to the same success.

With this statement in mind, turn again to the lesson. What does verse 12 do? Does it direct the aim? What do verses 13, 14 do? Warn against carelessness in aim? What do verses 15-23 do? Warn against those that would direct the aim lower? What do verses 24-27 do? Warn against neglect of instructions, and encourage careful obedience to instructions? Does Paul claim to be following instructions, in Philpp. 3: 1-21? Notice how he warns against following wrong instructions in Gal. 5: 1-6: 16.

Has anyone in your class been following false prophets? How are we to know which prophets are false? Notice Jesus' test in verse 20; what are the fruits of a prophet? Is it not his teaching? If he tells you that you can live a careless life and still win eternal life, how does his teaching compare with that of Jesus in this lesson? Which is true, and which is false? If he tells you that Jesus' teaching in the Sermon on the Mount is not meant for you, but for somebody else in some other time, what kind of a prophet is he? When Jesus spoke the words in Matt. 28: 18-20, did he aim

to pass his instructions in the Sermon on the Mount on to you? Does he expect you to follow them? Can you reach the mark without doing so? Who says you can? By what authority does he say it? Do you think it possible that Jesus anticipated just such efforts to set forth an easier path when he uttered the warnings in this lesson?

Notice how much emphasis Jesus places on *doing* the will of God in verse 21 and on hearing and *doing* the words of Jesus in verse 24. Do you think that merely *thinking* along religious lines and *accepting as true* certain great basic truths of the gospel can be any substitute for the *doing* that Jesus talks about?

If you have time, label the lower marks along the right side of your board or paper, marking them to designate the highest objects of human attainment outside of the mark set by Christ. Are any of them worth spending a lifetime for if one is then to lose eternal life? What does Jesus think of even high spiritual power and authority compared with entrance into heaven? See Luke 10: 17-20. What does Matt. 7: 22, 23 indicate if not that one may have much power and do many wonderful works and still be lost? With that warning before us, is anyone safe in neglecting his commands? Is it safe to counsel others to do so?

Read the book of Jude, and you will see that even in the apostolic age there were those in the church as well as outside who taught men that they could live unclean lives and still be saved. Every generation since that date has had the same kind of teaching—too much of it. We have it today. It is for us to decide which to believe and follow, Jesus or the other teachers.

Pasadena, Calif.

The Conversion Experience

BY A. T. HOFFERT

THE Bible lives because it gives a true account of the religious experiences of the Hebrew race; it lives because it meets the highest religious aspirations of every race; it lives because it meets the deepest religious needs of every people; it lives because it is true to life; it lives because it is life—divine life expressing itself in human experience. Our Christian faith was first applied to the crucible of human experience before it found expression in book form. Hence, when you deal with the experiences of Christian living that are based upon the life and teachings of Jesus Christ, you deal with the stuff from which the New Testament record took shape and form.

The conversion experience stands out as perhaps the most revolutionary and transforming, and also one of the most illuminating and satisfying experiences which cover the pages of the New Testament with a continu-

ous ripple of joy and gladness. Jesus speaks of it as a new birth. "Except one be born anew, he can not see the kingdom of God." It is a necessary birth to introduce one from the natural into a spiritual relationship with God. Paul describes the same great change when he says in 2 Cor. 5: 17: "Wherefore if any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new." This change of heart has such far-reaching import that Jesus declares: "There is joy in the presence of the angels of God over one sinner that repenteth" (Luke 15: 10). A satisfactory conversion experience is fundamental to further growth and progress in Christian living.

Repentance from sin and acceptance of Jesus Christ by faith are essentials to a personal conversion experience. The woman of Samaria found a new experience in Jesus Christ. She hurried back to her village to tell others of that experience. "Come, see a man," she said, "who told me all things that ever I did: can this be the Christ?" Many believed because of her testimony. After Jesus remained with them two days many more came to believe who said to the woman: "Now we believe, not because of thy speaking; for we have heard for ourselves, and know that this is indeed the Savior of the world" (John 4: 42). The chief service of the testimony of others lies in awaking our interest and leading us to the Fountain of Life where we can taste and know for ourselves the joy of saving grace. This conversion experience must become personal; it must be experienced to appreciate its true value.

My own conversion experience agrees in all essentials with the conversion accounts of the New Testament. For months I felt the convicting power of the Holy Spirit according to John 16: 8. The night I took a stand for Jesus the minister took this text (1 Cor. 10: 13): "There hath no temptation taken you but such as man can bear: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make the way of escape, that ye may be able to endure it." To fit my particular need the minister could not have chosen a more helpful text. The hindrances which were keeping me out of the kingdom could by his grace be overcome. However, it was really hard to pull myself loose from my seat and take a stand for God. But the joy of that moment, who can describe it! How wonderful to experience the rest Jesus promised in Matt. 11: 28: "Come unto me all ye that labor and are heavy laden, and I will give you rest!" How wonderful to experience something I could not know, "The peace of God which passeth all understanding" (Philpp. 4: 7)! The next day a thunderstorm arose; my usual fear of lightning troubled me no more. The blessed Holy Spirit ceased to convict me of sin, but instead, became my Comforter

and Guide, who led me out into the vistas of a growing fellowship with God. It is a great moment in the life of any man to realize that the corridors of heaven ring with praise as the angels in the presence of God give expression to joy over the great change in his own heart.

This conversion experience did more—it sent a ray of illumination through all scriptures dealing with the newness of life as it is in Jesus Christ. Mark you, my conversion experience did not wait for baptism; it came the moment I surrendered my will to God and accepted Jesus Christ as my Lord and Master. When I turned my back upon disobedience and sin and accepted Jesus by faith the great transaction was done—it was then the great joy of being reconciled with God first flooded my soul. Baptism followed (1) as an act of obedience; (2) as the symbol of a cleansed life; and (3) as a witness to the world of my entrance into the kingdom of God in full fellowship with the Christian church. Remember, the above is a statement of my own experience—how God saved me personally. It is quite probable that many can testify of no saving experience until the time of baptism, or possibly later. Some experience more feeling or emotion in the beginning or the later development of their Christian life than others.

By conversion experience is meant the conscious change whereby we pass from a fear or consciousness of being lost to a faith or consciousness of being saved—of being the children of God. Paul taught that a Christian believer could know that he was saved; he could have the inner witness of being a child of God. Rom. 8: 16 tells us: "The Spirit himself beareth witness with our Spirit, that we are children of God." Your conversion experience may not stand out as a great mountain top experience. But it is your spiritual birthright to know that you are a child of God.

Osceola, Iowa.

Offensive or Defensive

BY J. F. GRAYBILL

WE are advised by the Master to count the cost. The lesson in Luke (14: 28-33) of the one building a tower but figuring first if he has sufficient means to finish it, and the king going to war with another but reckoning if the strength of his army is sufficient to meet the enemy, is most worthy our consideration. The cost of discipleship is to forsake all. The language of the Master is very strong, "Whosoever he be of you that forsaketh not all that he hath, he can not be my disciple." We must forsake all to be able to receive what he would give us. He that loseth his life shall find it in a better life.

We need to prepare for the conflict in life. This preparation must be of God, who giveth to all men

liberally and upbraideth not. We need the whole armor of God, that we may be able to stand against the wiles of the devil.

There is a possibility of misjudging the strength of the enemy; therefore we need to count the cost thoroughly before venturing into battle. If we wage the warfare in the offensive, we wrestle against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. There is certainly need of the whole armor of God.

Another possibility is that of misjudging our own strength. When we are strong in ourselves we are weak in the Lord. When we judge ourselves weak, we will depend more on God, and then we are strong in him. We need him every hour if we are to stand in the evil day. This is true collectively as well as individually.

What happens, as a rule, when a host of ten thousand meets an enemy twenty thousand strong? The stronger force takes to the offensive and the weaker has but one choice—to defend itself. When the first line of defense is taken, it may be wise to retreat and prepare for the next defense. Retreating is a sign of weakness, but this is better than to surrender without resistance. In a retreat more than the battle is lost, the loser must pay for the game. The winner demands a tribute, which makes individuals and nations slaves. The retreat gives the victorious renewed courage. And the lost ground must be regained before anything worthy can be won. A number of retreats must necessarily affect one's courage and increase the possibility of losing in the end.

There is much talk these days in Europe of a preventative war. This means to wage a kind of war, economic or otherwise, to prevent the clashing of arms in a genuine and horrible war. If peace can not be attained, it is a question of first being ready to fight. There is an advantage in having the defensive part in warfare. Resist the devil, and he will flee from you, is good advice; but to conquer the evil is still better. In the temptation in the wilderness Christ won the battle by finally taking the offensive. In the third line of defense, Christ took to the offensive, the devil was made to flee. Then angels came and ministered to the conqueror. Christ is our Example even in subduing the enemy.

When on the defensive side, one never can tell when the last line of defense will be taken and the enemy win the victory. If we have been on the defensive side, and only trying to hold the fort, let us no longer be content with this, but move out on an offensive fray to take the land for the Lord. Well entrenched, we may be able

to hold out, but we certainly will win nothing for the Lord.

We said this will hold good collectively as well as individually. How about the Church of the Brethren? Which side are we on at present? Are we on the Lord's side, the fighting side, the winning side? Does it not appear as if we were on the defensive side, retreating from one line of defense to another? Is the battle really the Lord's? If it is, is he satisfied with our defensive maneuvering and entrenching? Would it not be more pleasing to him if we would get out of the trench and move forward? If we have been clothed with Saul's armor, let us, like David of old, cast it from us and go forth "in the name of the Lord of hosts." Much more retreating will affect those in the front rank seriously, and the result will not be as was David's, great victory for the Lord. I believe that the enemy is well pleased with the present retreat in mission work. It is winning time for him. The coming of the Lord draweth nigh. The enemy is endeavoring to break through the ranks, one by one, knowing that his time is limited. Shall we surrender to him? Let us with one accord say: No! Faithfulness demands a fight of faith to the finish. Which side are you on personally, the offensive or the defensive? Which side are we on as a church, the winning or the losing side?

Malmö, Sweden.

If

BY OLIVER H. AUSTIN

POSSIBLY we have been a trifle too critical of those who have used the little word "if" so often. However, it all depends from whose lips it is heard and the mood in which it is spoken. One of Shakespeare's fools, who was a very wise man, says: "There is much virtue in an if." If is often the key by which imagination unlocks the gates of great discovery and golden words. For example, the scientist says: "If this experiment be true, great will be the result in the field of science." Or the physician says: "If this remedy works, untold suffering will be alleviated." On the other hand, the stupid boy studying his lessons, says, "If only I were clever!" The unfortunate man excuses himself by saying: "If only I were lucky!" And so on we go, sailing away on the wings of fancy into a dream world where all is right and nothing is wrong.

I remember some of my own "ifs" as a boy while plowing in the fields. I often dreamed about what I would do if I should plow up a pot of gold. I do not suppose that any who read this article have been guilty of dreaming over such ifs, and thinking what they would do if such should happen! Yes, if we only had wealth, how churches, schools and missions would

thrive—if we did not become like many others who have wealth. Ifs like these have never done anything worth while, for we can not merely dream a new world and a new society into existence. If may be a poor helper or a good one, an encouragement to faith or a discouragement. Paul says to those who were not sure of Christ's resurrection: "If Christ be not risen, then is our preaching vain."

If we come to Jesus he will forgive our sins and blot out all our transgressions. What a wonderful world of peace, happiness and hope has been promised us, and only an if stands between it and us. Such are not mere dreams, they are the promises of God made to us through his Son, Jesus Christ. Jesus has said if in certain statements because he means it be so; we have only to take him at his word and give him our all and he will lead us into a fuller understanding of these promises.

When we listen to a few ifs on the lips of Jesus, what a storehouse of blessing, wealth and power he opens up for us. He says: "If ye have faith as a grain of mustard seed" (Matt. 17:20). "If ye have faith and doubt not" (Matt. 21:21). "If any man thirst, let him come unto me and drink." "If I then, the Lord and the teacher, have washed your feet, ye also ought to wash one another's feet." "If ye know these things, blessed are ye if we do them." "If ye ask anything in my name that will I do." "If ye love me ye will keep my commandments." "Ye are my friends, if ye do the things which I command you." "If ye abide in me and my words abide in you, ask whatsoever ye will and it shall be done unto you." "If a man abide not in me, he is cast forth as a branch and is withered." "If ye were of the world the world would love its own." "If they persecuted me they will persecute you." "If I had not come and spoken unto them, they had not had sin." "If a man love me, he will keep my word: and my Father will love him, and we will come and make our abode with him." "If any man hear my voice, and open the door, I will come in to him and will sup with him and he with me." "Let not your heart be troubled: believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also." Such promises as are included in the ifs of Jesus we can not afford to pass by lightly as mere dreams; our lives are made richer in this world and the world to come by paying earnest heed to all of them.

McPherson, Kans.

KINGDOM GLEANINGS

Calendar for Sunday, July 21

Sunday-school Lesson, David.—1 Sam. 26: 5-12, 2 Sam. 1: 23-27.

Christian Workers' Meeting, Utilizing Odds and Ends of Time.

B. Y. P. D., Getting Ready for the New Home.

Intermediate, Outdoor Life in the Bible.

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Gains for the Kingdom

Two baptized in the Tacoma church, Wash.

One baptized in the Glendale church, Arizona.

Two junior Sunday-school girls baptized in Enders church, Nebr.

Six admitted to the church by baptism in the Hollidaysburg church, Pa.

Four baptisms during May in the Cloverdale church, Va., Bro. M. G. Wilson, pastor.

Four baptized in the New Paris church, Pa., Bro. Samuel Weyant of Claysburg, evangelist.

Fourteen baptisms in the Glade Run church, Pa., Bro. W. C. Sell of DuBois, Pa., evangelist.

Nine baptized in the Woodland church, Ill., Brother and Sister B. M. Rollins of Keyser, W. Va., evangelists.

Three accessions to the English River church, Ohio, Bro. R. H. Nicodemus of Sidney, Ohio, evangelist.

Four baptized in the Four Mile church, Indiana, Bro. H. Jesse Baker of West Manchester, Ohio, evangelist.

Twenty baptized in the First church, Baltimore, Md., the pastor, Bro. I. S. Long, evangelist. A few also received by letter.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Rufus P. Bucher of Quarryville, Pa., July 28 in the Big Dam church, Schuylkill congregation, Pa.

Bro. J. B. Naff of Callaway, Va., will conduct revival services in the Jeter's Chapel congregation, Va.

Bro. G. L. Wine of Covington, Ohio, will begin in the Pleasant View church of Northwestern Ohio, July 29.

Bro. John R. Snyder, Tyrone, Pa., to begin July 28, in the Maple Grove church, North Carolina, near Lexington.

Bro. John T. Glick, Bridgewater, Va., will hold a series of meetings for two weeks, beginning July 28, in Nokesville, Va.

Bro. Newton D. Cosner of Westernport, Md., will begin evangelistic meetings in the Oak Dale church, Greenland congregation, W. Va., July 22.

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Personal Mention

Bro. A. L. Warner has accepted the call to the pastorate at Beaverton, Mich.

Bro. Galen Ogden has been called as pastor of the Monitor church of Kansas.

Bro. Ora W. Garber will become the pastor of the Polo church of Illinois beginning Sept. 1.

Bro. Harry H. Ziegler, formerly of Ridgely, Md., should now be addressed at Easton, Md., R. D. 4.

Bro. M. E. Clingenpeel will serve as field man for Southern Virginia and part time pastor beginning Sept. 1.

Bro. J. Clyde Forney, pastor of the Elgin church, will conduct the noon devotional hour over WGN, Saturday, July 27. The exact time is 12:35 o'clock, Daylight Saving Time.

Bro. Lorell Weiss, for three years pastor of the Elkhart City church of Northern Indiana, has accepted a call to the pastorate of the Pomona church, Southern California, beginning Sept. 1.

President C. C. Ellis of Juniata College will speak twice at Winona Lake, Ind., on Sunday, Sept. 1. His addresses will be major features on Brethren Day, General Conference Program of the Brethren Church, Aug. 26-Sept. 1.

Bro. B. B. Ludwick, 136 S. Main St., Quakertown, Pa., is available for evangelistic meetings this fall and during 1936. He is closing his pastorate with the Quakertown church Aug. 31 and will also consider another pastoral engagement.

Bro. B. F. Waltz, pastor of the Spring Creek church, Hershey, Pa., wishes us to announce that he should now be addressed at 335 East Areba, Hershey, Pa. We understand the completion of a new parsonage accounts for the change in address.

Bro. J. R. Jackson of Pampa, Texas, did not get to Tennessee as early as expected but is there now unless his plans have miscarried again. He will be available for some evangelistic meetings in August and September. Address him at Limestone, Tenn.

Sister Edna Flory, R. 3, Staunton, Va., who had to give up her work in the China mission field on account of health conditions is "back on the farm again and busy helping and working with the flowers." She writes: "I can stand a good half day's work now and hope soon to be able to do a whole day's."

Dr. Chas. E. Resser of the Washington City church and of the Smithsonian Institute, Washington, D. C., is spending July and August in Southern Virginia and Eastern Tennessee. Bro. E. H. Kline, Cherrydale, Va., says Dr. Resser will be glad to get in touch with as many churches as possible. Write him in care of Bro. Kline.

Bro. J. F. Graybill, Malmö, Sweden, says they are translating a number of the articles in the special June 1 Messenger for their Swedish monthly. He speaks with appreciation of the Conference news but with regret that the Conference Offering was disappointing. You will be interested in his account of the fiftieth anniversary of the work in Sweden, which will appear shortly.

Bro. James M. Moore, whose retirement from the pastorate of the First church of Chicago, Sept. 1, was recently announced, has accepted a call to the pastorate of the Lititz church of Eastern Pennsylvania, effective on above named date. The Lititz Record says "the coming of Rev. Moore will mark a new era in the local congregation," no doubt thinking of the fact that Bro. Moore will be the first to serve this church as pastor regularly employed.

Sister Allie C. Eisenbise, missionary among the Chinese of Chicago, was a participant in the program of the seventeenth annual assembly of the American Association of Women Preachers, held last week at Aurora, Ill. The subject of her meditation and intercession was Communion With God. Among other interesting features was an address on Kagawa and the Kingdom of God Movement by Miss Helen F. Topping of Japan, English secretary to Kagawa. Sorry we did not know of this convention in time for advance notice.

Sister Della Lehmer and son Silas of Los Angeles, Calif., are with the Dr. John Matthew's party on a world tour. They are scheduled to land at Bombay, India, Aug. 22, and to leave there 1:00 P. M., Aug. 25, sailing on the S. S. President Adams. They would be happy to see any of our India missionaries who might find it convenient to meet them.

Sister J. W. Lear who is spending the summer in California while Bro. Lear is abroad, writes us from La Verne that she is having considerable correspondence from people who evidently missed seeing the Echoes from the Winona Conference. Bro. Lear sailed from New York June 15 on a tour of the Holy Land with the Chicago Church Federation Pilgrimage. He expects to return the latter part of August.

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Miscellaneous Items

The Apollo Four from California will give a program at the Elgin church, Tuesday evening, July 23, at 8:15 P. M.

Elizabethtown College places the Messenger in its debt by supplying our files with a copy of the institution's latest catalogue. This is number thirty-six.

All queries and materials for the business sheet of the district meeting of Middle Iowa should be in the hands of the writing clerk, Homer L. Messamer, Box 185, Dallas Center, Iowa, not later than July 21.

The Men's Work Gospel Team of the First church of Toledo, is conducting evening services of "music, testimony, prayer, song and sermon" in various churches of Northwestern Ohio during July and August. The schedule for the dates that remain is as follows: July 21, Oak Grove, twelve miles south of Fostoria; July 28, Black Swamp, three and one-half miles south of Walbridge; Aug. 4, Swan Creek, four miles southwest of Delta; Aug. 11, Portage, three miles west of Wayne; Aug. 18, Lick Creek, one and one-half miles southwest of Bryan; Aug. 25, Deshler, three miles east of Deshler.

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At Our Camps

Camp Mack News

The Ulrey Family held their reunion here Sunday, July 7. Next year they will meet Aug. 2.

One hundred Intermediate Boys and Leaders, under the direction of Eldon Evans of New Paris, are here in session now.

Intermediate Girls' Camp date has been changed to Aug. 16-25. All girls and their leaders please note. The fee will be \$9 for the ten days.

Through the support of friends the camp is becoming well equipped and as nearly as possible the new building is to be completed this year. A water system is being installed.

The Good Fellowship Club of Milford held their July meeting at Camp Mack Tuesday evening, July 9. They met with 100 boy campers and fellowshipped with them in the services following.

July 4 was the greatest day yet at Camp Mack. Over 1,000 people attended the dedication of Becker Lodge. A timely address, entitled "Training for Christian Citizenship," was given by Prof. J. Raymond Schutz in his characteristic way. The address by Dr. H. R. White on "Interracial Goodwill" was well received as was also the peace play, "The Eleventh Mayor," by Ira H. Frantz, given

by the Fort Wayne Young People. The offering and pledges amounted to \$1,033.53.

THE QUIET HOUR

The Church as a Spiritual Home

PREPARED BY J. A. ROBINSON

For Week Beginning July 28

We think of the church as a building, a body, a school and a hospital. It is well to think of it as a place where we may go to feed the soul, to renew the spiritual energy and enjoy the association of the family of God. The church is a spiritual home.

I. Membership Within It Is Based Upon Birth (John 3: 3-5)

1. It is a place where we receive our spiritual birth.
2. Birth, not profession, or membership is the basis of our divine relationship.
3. In many organizations, membership may be restricted to a few, but in the church, all are invited.

II. It Is Composed of Persons of Varied Temperaments and Gifts (1 Cor. 12: 4-31)

1. As in the home, no two of its children are alike; their dispositions and natures are in contrast.
2. Their gifts and abilities vary.

III. It Affords the Finest Fellowship in the World (Eph. 2: 19; 1 John 1: 3)

1. It is the place where the tie of love binds together.
2. The place where great service is rendered out of a spirit of sacrifice.
3. The best and finest people of earth are in it.
4. The best of heaven smiles in benediction upon it.

IV. It Embraces People of All Walks and Conditions of Life

1. Within the church are to be found the fathers and mothers of Israel.
2. It also has the children of the family, some of whom are true and loyal, while others are prodigal and disobedient.
3. The church has the aged and youth; the eminent and obscure; the rich and poor; men in the professions and business; men of honor and ability.

V. It Is an Ever Changing Group and Organization

Like the home, some are being born while others are dying. Some are moving in while others are moving out.

VI. It Is a Place of Refuge, Protection and Shelter (Prov. 14: 26)

It is the place where we find strength for the trials and temptations of life. The place we retire for rest and refreshing of soul.

VII. A Place Where Growing Life Is Developed (Eph. 4: 14, 15)

It is inspiring to see both the aged and youth growing in Christian nurture, trained in the Christian life, and inspired for world service.

VIII. It Is the Place Where Men Find God (Psa. 122; Matt. 18: 20)

There we revive the old memories of the past; we find Christ the Savior in salvation; we reconsecrate the life to God; we commune with him in prayer; and feed and refresh the soul in worship.

HOME AND FAMILY

Windows

I used to pull down the windowshade
In the kitchen as dusk came by—
But I found one day
If I put it up
I could see the sunset sky.

I used to glance up from my ironing board
And see the wall and the bed—
But I found one day
If I turned it around
I could see the river instead.

So I put shades up
And I turn things around
When days are hard for me—
And there's always a chance
For a glimpse of the sky,
Or a river that flows to the sea.

—Katherine M. Parker in *Presbyterian Tribune*.

Sink or Swim

BY ADA CASSELLS SELL

THE Ingold telephone rang persistently, almost indignantly.

"Why does Mary always wait *so long* to answer? I know she's busy, but you'd think sometimes she'd answer the phone more promptly. I do believe—" mused Sara Jordan. Mary's voice left her thought incomplete.

"Yes? . . . Oh, yes! . . . Sara . . . Tonight? . . . I don't see how I can, dear. I'm a bit tired, and have a lot more to do. I'd like to go," said Mary.

"Mother!" called Tom from the kitchen; "where's my scooter?"

"Mamma, dink!" tugged Baby Jean at her skirts.

"Just one moment, Sara, please."

And the scooter was pointed out from a place in plain view, two feet from Tom; the drink, which nine-year-old Tom could easily have given to baby, was supplied by mother.

"Now, Sara; I don't really see how I can," said Mary.

"But why not? Didn't you wash today? You needn't finish ironing, too, today! What must you do, Mary?" begged her friend petulantly. It was a new tone of voice to use, surely not the best over-the-phone kind, but Sara's ire was aroused.

"I'm coming up, and you're going!" declared Sara with a tone of finality.

"Well, all right, dear," assented Mary meekly, sorry she would have to drag herself out, tired as she was by evening, ready to sink into a chair or stretch out on the couch after the last story had been read to her quintet of little ones, ranging from two to twelve.

When Sara's rap came, the Ingolds were at supper. That is, Mary and the children were. Mr. Ingold had eaten in five minutes and gone back to the office. Mary's cheeks were rosy as apples, and such a hubbub as there was. Such calls for jelly bread, milk and helpings to other things. Sara was disheartened as she noticed Mary complying with every demand, even waiting on the eldest. The mother's plate looked as though nothing had been touched.

Sara made herself busy. Removing Mary's plate, she got her another, spent a minute or two at the stove, returned with hot things for Mary.

"Eat, dear. I'll take care of the rest."

"Jelly piece, please," called Tommy. Mother's hands twitched. By an effort of the will she kept from waiting on the lad. Sara found a clean knife, silently handed it to Tom, passed him the jelly and bread. Without a word, the young fellow waited on himself. Other Ingolds were soon following suit. Naturally when baby tried to do it, Sara had to help. Such a well-ordered latter-half of supper the Ingolds had not known for years.

After supper, each of the quintet scattered to erector set, storybook, doll, or whatever caught his or her fancy right then. Sara's lips were in a tight line.

"Mary, you get ready! We'll do the dishes."

"We-e-ll," said Mary; then to the two older children she called: "Lucy, Tom, come and help a minute."

"Oh, mother, I want to build a lighthouse," pleaded Tom.

"I want to study reading," said Lucy, confidently. The one and only time she ever voluntarily studied reading at home was when dishes clamored to be done.

"I'll do them, Sara. It won't take long; perhaps I can still go," said Mary weakly.

"*You will not do these dishes!* Nothing of the kind. Tom! Lucy! Here!" Sara had not taught a roomful of small children for nothing, for ten years. How Mary Ingold had ever failed to apply more of the child psychology she had learned when they had both been in Dr. Orm's class! Sara thought she knew why. Mary was too kindhearted. Rather than force the children to obey, she would do things herself, spoiling the little ones unmercifully.

Mary had so much time to get ready, and feel the fussiness of the day leave her, that she felt like a different person. When she came downstairs she heard Sara telling the children a part of Alice in Wonderland, while they dried dishes and put them away without a word of growling. Mary felt ashamed, but when one wants things to run smoothly and avoid wrangling, even if by doing so, one has to do all the chores. Then Mary decided to be honest with herself. She was to blame. *She was to blame.*

"Let's get them to bed now, dear," suggested Sara.

"Tom, run over to Miss Harriet's and see if she can stay with you an hour or so."

"No! You're far too tired to go anywhere tonight, Mary. Besides, this man is to lecture Wednesday night, too. We may go then, if—"

Sara's voice trailed off into silence. She would have liked to add, "if you learn a little sense by then." She was almost angry with Mary. And well she might be.

Putting them to bed, Sara noticed that not one of them could even brush their teeth without expecting some help from mother; either handing the paste, or getting the water. Mary would have washed even the eldest, had Sara not playfully but firmly made Lucy do it herself. The two little ones clamored for drinks after the ten-minute story hour, conducted by Sara that time. Mary started to get them.

"Don't you do it! I gave each of them a drink before they went to bed!" said Sara. And the babies read the finality in her voice, and soon quieted down.

Sara made Mary lie on the couch and keep quiet for half an hour.

"Now we'll have a council of war! And I assure you its going to be war, for a week or so. But after that, Mary Ingold, if you don't feel a hundred per cent better, I'll eat my hat!

"How many caps did you hunt today? How many toys did you gather up after them?" queried Sara, just then getting a cap from under one chair, a tie from another, and picking up Tom's erector set.

"How many pieces of torn or cut paper did you pick up? How many times did you hunt Tom's overalls lately, and turn them rightside?" continued Sara relentlessly.

Mary could stand it no longer. She burst into tears. She was so weary, her back ached! To hear her friend speak so harshly! Even as she yielded to self-pity Mary realized the unworthiness of such a feeling. She knew as well as she knew her name that Sara was working out some plan to help.

"Mary Ingold, if you don't turn a new leaf, you'll not be here many years to wait on them hand-and-foot!"

"I don't seem to care one way or another, I get so tired," acknowledged Mary with appalling frankness.

"That's just why! You get so tired because you don't teach them to wait on themselves, and the larger ones on the babies! I have no patience with you; you're not even a good mother!"

Mary started up from the couch, two angry spots on her cheeks. She thought better of it, and bridled her tongue.

"I'll stay here this week. Our school is closed because of the flu, and I'll help, Mary."

Mary felt a great relief. After Sara had done with

harshness, they were like two happy girls back in college; laughed at funny things on the radio, compared the traits of the children. Mary noticed Sara's observance of mannerisms of the children which Mary herself had been too busy to really enjoy as she ought.

"They are bright, happy children, Mary. You should be happy as a queen. If you aren't, blame yourself. You begin to teach more independence instead of dependence; see what happens."

Sara almost had to keep Mary forcibly from hunting Tom's cap next morning, after the school bell had rung. No one helped Tom hunt, and as soon as he saw it was up to him, he tried and soon had it on his head.

"His books!" said Mary frantically. Sara actually barred the way to the door.

"He'll be sent home for them, never you mind!"

So he was. And Miss Brown's reprimand before the room made Tom resolve to remember his books ever after.

Baby Jean was allowed to cut paper that morning. Mary started to gather it up after baby had preferred another amusement. Sara waved Mary aside and brought the wastepaper basket to Baby Jean, telling her what to do. The little one was delighted with the task. After its completion, she found occasion to gather other scraps of material or paper from other rooms, marching importantly to the wastepaper basket with it.

"May I do the dinner dishes?" asked Mary meekly, a glint of humor in her eyes. Something like the old Mary.

"I suppose," said Sara, sourly.

When the children would have trooped in before supper, Sara again barred the door.

"Your bike, Tom! Roller skates, Lucy! Scooter, Ted! Shovels, wheelbarrow, everything! Put them away!"

Had Mary actually made herself responsible for that too?

"Carry the wastepaper away, Tom! Straighten the rugs, Lucy! Go, get potatoes, Ted!" continued Sara, expecting to be obeyed.

"Me det taties," begged Jean. She was given a tiny pan and proudly displayed two potatoes in it after Ted and she had come from the cellar.

"I think I'll stir up biscuits," said Mary, glad she felt ambition enough to put this extra touch to the evening meal. Then she admitted: "It would be nice to have the children do a little now and then!"

Mr. Ingold sensed a different atmosphere at supper. He thought Tom was quite a little man, spreading his own bread, and even, unasked, a piece for baby. There was not nearly the usual clamor. Happy conversation, surely, but not wild disorder. Mary noticed that her husband stayed three times as long as usual.

"You look more rested, sweetheart," he whispered to Mary, as he kissed her good-by. For a long time he had noticed the tired lines about Mary's eyes. He had felt real concern, but manlike had seen no remedy. His favorite remark had been, "Children are all alike! They all clamor, and need waiting on."

Mary explained Sara's campaign to him after the guest had gone.

"I can never thank her enough, dear!" declared Mary earnestly.

"Nor I, dearest!" her husband echoed devoutly.

Altoona, Pa.

Where Do We Meet God?

BY JULIA GRAYDON

SOME one will say in answer to the above question: "I think we find him in church, for we go there to worship him."

This is true, but it might be only once a week for some people, or at the most three or four times a week.

I feel that we are nearer to him in prayer than at any other time. However, there are many times when he is very close to us. One is when we are in special danger, another when we sing at our daily tasks, no matter how irksome they are. Another, when we lend a helping hand to some one less fortunate than ourselves.

I could go on enumerating the times when God is near to us, but some one else has expressed it far better than I can, so listen to the words of Kagawa, the Japanese evangelist: "Every task is the combustion of the flame of God. He greets us in the kitchen. He gazes intently upon us at the well curb; in the bustle and hustle of the factory, or when hanging on the strap in the crowded car—we breathe God."

Harrisburg, Pa.

CAMP HARMONY ASSEMBLY PROGRAM

Note: This program arrived too late for printing in full in the regular place, the Correspondence Department.—Ed.

The Camp Harmony Assembly, a regional Bible conference and training school for ministers and other church workers, will be held July 22-28, at the camp, four miles north of Lincoln Highway from Stoyestown, Pa.

Monday, July 22, will be devoted to the important theme: How to Finance the Work of the Church. Morning and afternoon sessions will be in charge of Bro. H. Spenser Minnich, assistant secretary of the General Mission Board.

Afternoon sessions will conclude with a period of directed recreation. Vespers will be followed by a lecture period at 8:00 P. M., at which Bro. W. W. Slabaugh of Bethany Biblical Seminary will treat such themes as: The Bible; The Law of Service; The Discipline of Conscience; The Rule of Love; The Problem of Leisure; The Message of the Church.

The program for Tuesday, July 23, will serve as a sample for the days to follow:

Tuesday, July 23

Chairman for the day, R. D. Murphy

6:30 Rising Bell.

7:00 Morning Watch.

7:15 Breakfast.

8:30- 9:20 Simultaneous Conferences.

Ministers and Laymen—What Shall be Preached?

Open forum in charge of R. D. Murphy.

Women—Women's Work and the Project.

Open forum in charge of Anetta Mow.

Young People—The Local Young People's Program.

The Debate—Walnut Grove B. Y. P. D.

Open forum in charge of J. A. Robinson.

Children's Leaders—Mrs. H. B. Speicher.

9:30-10:20 Local Church Program Objectives:

1. Fellowship With God and Acceptance of Christ as Savior—T. F. Henry.

2. A Wholesome Church Loyalty—Guy Hartman.

3. A Christian Philosophy of Life—T. R. Coffman.

4. The Bible as an Adequate Guide for Christian Living—John R. Snyder.

10:30-11:20 Luke's Gospel, Prayer—W. W. Slabaugh.

1:30- 2:15 The Minister

1. As a Man—Guy Wampler.

2. As Administrator—John Fike.

3. As a Preacher—H. M. Stover.

4. As a Pastor—John Clawson.

5. What Youth Expects of Him—John Long.

2:15 Worship and Praise—George L. Detweiler.

2:30- 3:15 Unto the Uttermost Parts—Anetta Mow.

3:15- 4:30 Directed Recreation—Brother and Sister L. S. Knepper.

5:30 Supper.

6:15 Vespers, Saul Plus Jesus—H. S. Replogle.

8:00 Lecture, The Law of Service—W. W. Slabaugh.

Sunday, July 28

On Sunday, July 28, will be held the Eleventh Anniversary and Campers' Reunion; also a reunion of the Men's Work organization of this zone. Special appeal for attendance by the men is made by the national representatives—D. M. Sell and E. G. Bowman. The program for the day is as follows:

8:30 Morning Watch.

9:30 Sunday-school—H. B. Speicher, Supt.

10:45 Worship, Sharing Our Christ—Anetta Mow.

1:30 Devotions—Chas. W. Blough.

Special Music—Men's Chorus of the Memorial Church, Martinsburg.

Possibilities for Service Open to Laymen—John Ake.

Christ in the Life of the Church—W. W. Slabaugh.

7:15 Devotions—H. C. Hess.

Special Music—Community Chorus.

Message, By Faith—W. W. Slabaugh.

Program Committee

Eastern Pennsylvania—H. K. Ober, Rufus P. Bucher.

Middle Pennsylvania—C. C. Ellis, M. Clyde Horst.

Southeastern Pennsylvania, New Jersey, and Eastern New York—R. D. Murphy, H. S. Replogle.

Southern Pennsylvania—Levi K. Ziegler.

Western Pennsylvania—J. A. Robinson, M. J. Brougher.

Women's Work—Mrs. R. D. Murphy.

Men's Work—D. M. Sell, E. G. Bowman.

Greensburg, Pa.

M. J. Brougher.



MISSIONS

This Department

Conducted by

H. Spencer Minnich



Monthly Financial Statement

Conference Budget

During the month of June contributions for the Conference Budget and agencies within the budget totalled \$40,731.80. Total cash applicable to the Conference Budget for the year beginning March 1, 1935, \$56,004.19, detail as follows:

	For the month	For the year
General Mission Board	\$11,170.77	\$20,199.79
Board of Christian Education	293.66	1,707.71
Bethany Biblical Seminary	235.81	988.14
General Ministerial Board		10.50
General Education Board	117.72 Dr.*	24.81
Ministerial and Missionary Relief	2.00	2.00
American Bible Society	2.60	2.60
Undesignated	29,144.68	33,068.64
	\$40,731.80	\$56,004.19

* Adjustment.

General Mission Board

During June contributions were received by the treasurer of the General Mission Board as follows:

	Receipts	Total rec'd since 3-1-35
World Wide Missions	\$ 2,012.16	\$ 4,523.45
Student Fellowship Fund	104.91	204.91
Women's Work Project	1,425.01	2,118.99
Home Missions	124.00	320.80
Foreign Missions	624.53	1,083.89
Junior League	116.90	195.99
B. Y. P. D. Project	1.00	103.07
Intermediate Project		5.00
India Mission	144.05	208.53
India Native Worker	45.00	45.00
India Boarding School	73.00	111.37
India Share Plan	225.00	437.53
India Missionary Supports	2,689.06	4,177.37
Stover Memorial		500.00
China Mission	255.84	383.61
China Native Worker	9.81	9.81
China Boys' School	19.24	19.24
China Girls' School	8.00	18.00
China Share Plan	31.25	171.25
China Missionary Supports	1,976.43	2,550.70
South China		9.36
Africa Missionary Supports	1,117.69	2,243.21
Africa Mission	89.86	506.24
Africa Share Plan	48.03	213.35
Ministerial and Missionary Relief	2.00	2.00
Africa Leper	30.00	39.12
Conference Budget	29,113.05	32,993.26
Conference Budget Designated for—		
Board of Christian Education	293.66	1,707.71
Bethany Biblical Seminary	143.81	339.03
General Ministerial Board		10.50
General Education Board	117.72 Dr.	24.81
American Bible Society	2.60	2.60

The following shows the condition of mission finances on June 30, 1935:

Income since March 1, 1935	\$31,936.30
Income same period last year	34,316.19
Expense since March 1, 1935	58,273.83
Expense same period last year	53,069.46
Mission deficit June 30, 1935	36,492.76
Mission deficit May 31, 1935	30,243.82
Increase in deficit during June, 1935	6,248.94

How to Wait Upon the Lord

A GOOD woman sent a \$25 contribution for the general work of the church. She said she has been reading in God's Word about waiting upon the Lord, and how he would renew her strength. She said that she thinks there are two ways of waiting upon the Lord. First, to really await the answer to our prayers, and also to wait as a servant. So she thought she would wait as a servant and send a small contribution to help further his kingdom. She signed her letter, "A Sister in Christ." We would like to add that her interpretation of waiting on the Lord is surely a sound one. Most people can hear the answer to their prayers better with their hands engaged in toil for him, rather than to sit with folded arms awaiting his answer.

What to Pray For

Week of July 20-27

TWENTY-SEVEN years ago, Brother and Sister F. H. Crumpacker sailed to China. Now as we read these lines they are on their way home to spend another furlough in the homeland. They have written that they plan to come by way of the Atlantic Ocean which will bring them home through Palestine and Europe. They will appreciate our prayers for a safe and happy trip. In one of the most recent letters from Bro. Bonsack he tells about the celebration of Bro. Crumpacker's birthday. Although Bro. Crumpacker counts his age as 59, the Chinese friends consider him 60 years old, according to their way of counting. Through this past quarter of a century, Bro. Crumpacker has made many friends among the Chinese and they came bearing their gifts of love and respect. Some gifts were of little value in so far as money is concerned, but they spoke their language of high regard. Other gifts were rich and rare, and very beautiful. On the eve of leaving a land where years of service have been given, and especially when such expressions of appreciation are given, the heart is touched and it becomes hard indeed to leave the land of adoption. Let us pray for those they leave behind and also for Brother and Sister Crumpacker as they return to our midst.

Brother and Sister E. L. Ikenberry give their time and effort in the evangelistic work in Ping Ting and the surrounding territory. More than 250 were baptized in this area during the past year. The young people are well organized and there is real leadership among their number. The church is making itself felt in the city and touching some of the business men. The emphasis on evangelism and the spiritual life is an assurance of growth in the years ahead.

If you turn to Bro. Bonsack's letter in which he tells of his visit at Ping Ting you will find the most recent news about the missionaries and their work there. Over

and over we hear the statement made that China never was so open for Christianity as it is today. Missionaries are challenged to stay by China and help. Let us be challenged to stay by and help with our prayers and our giving.

Our Front Yard Neighbors

BY ELIZABETH B. WAMPLER

It is evening. My supper of millet gruel, glass of goat milk and a piece of pumpkin pie is finished. Baby Joseph is fast asleep in his little bed. His father left this morning for a village tour, after a few days at home looking after a few essentials for the work in the city, getting business letters off, etc. This week, with his evangelists, he will tour the villages in which the gospel tent was pitched this year. In each village a goodly number of men and women are enrolled as inquirers, and are looking forward to baptism later. These people need encouragement and further teaching. Next week such a class will be held for them in a central village in that section.

Everything is quiet in my yard. There is nothing to stir but our three goats and a few chickens, and even they have gone to rest. But in the yard on the north side of our house it is not so quiet, and may not be, before the wee hours of the morning. Just now I hear the clatter of their food bowls, as they gather them up after their late supper. For the ordinary family eating is the last thing before retiring; then if there is not enough food to stop the pangs of hunger they soon sleep and forget about it. I am often asked if I do not get hungry before retiring when I eat supper so early. The main building of our home separates our yard from this front yard, and this front yard separates us from the street. It is not ours for use except as an exit. It is much smaller than our yard but accommodates many more people, has little sunshine, and there is not a spot in it unused long enough for a sprig of anything green to attempt to grow. They have tried different times to keep a few hens or raise a flock of peepies, but they all sicken and die. The wonder is that the children survive. Fortunately there is an open space across the street belonging to the temple. There the children spend much of their time playing with the neighbor children.

On the west side of this yard is a straight building one-story high which is divided into three rooms. In the end next to our house our landlord's mother lives. Her room has one window and one door. In the winter her cooking is done over a hole in front of her kang on a level with the floor. The smoke and heat go back through the kang and give the only heat the room has. In the summer a small mud affair about a foot high, and large enough to hold one kettle, serves

as the cookstove. It is just outside her door. In the middle room which is much smaller than the mother's small room, live the landlord, his wife, and one small child. This room has no window and but one door. This son and his wife are both fighting T. B. He has a job teaching in a private school this winter. Last year he had no job and they lived poorly enough. They have buried their first three children, all sons. This little daughter of about eighteen months had goat milk from birth and has done very well. She is a very attractive child, beautiful and bright. She and our Joseph are fast friends. The aged mother has had many sorrows in her life. Now she has taken a religious vow that keeps her from eating much except millet and flour prepared in various ways. According to her vow she must never eat meat or eggs. Vinegar and onions, the chief relish of the people of this section, are also left for others to enjoy. She is a fine woman but bound so closely by superstition. The son has asked for baptism but has not been passed on yet by the local Christians. He is an educated man, having had a normal course after his high school course.

In the third room live our cook, his wife and three children. All they possess is crowded into their one small room. On rainy days it is pitiful, for the entire yard is a pool of water. Imagine this mother with three lively youngsters penned in this one small room until the yard dries a bit. On such days we can scarcely find our way to the street to go about our work. But we have ample room to get about in the house and our yard drains quickly when the rain is over. It gets abundant sunshine also.

On the north side of the yard and next to the street is a dye shop. Here only men live. But their yards of cloth are stretched along the doors and windows of the three rooms I have just described and extend from the height of the roof almost to the ground. Not very pleasant to live behind that, is it? This cloth excludes what little light and sunshine might find its way into the rooms.

Along the east side is a candy factory. The candy is made of a syrup similar in appearance to sorghum molasses, but it is made of millet, and flavored and decorated with sesame seeds. It looks tempting enough, but I fail to have an appetite for it after seeing it in the stiff taffy stage. It is placed on mats in the yard to cool. There chickens and dogs pass by or walk over it and children raise the dust in their play. One does not fancy eating the dust from such a yard. All the doors open on the front side of these rooms so all activities are carried on in this limited space. The grinding, beating and stirring of the candy men often continues all night and is sometimes not very conducive to sleep.

People often wonder how we can stand it to live by the front courtyard. But we wonder how our Chinese

friends stand it to live in it. They are our neighbors and we have a keen interest in them. How would you start to try to improve such a condition? At home you could report it to the health officer, but here there is no such person and the city official is not interested in such conditions. When the landlord has no job or a poorly paid one, and no land, he needs all the rent money he can secure and rents to as many people as will consent to put up with what he has to offer. We can only hope that our home, our lives, and our teaching will have an effect for good.

Tsinchou, Shansi, China.

An Easter Lesson at Garkida

BY ESTHER E. BEAHM

EASTER! That at once calls to mind many things which now have no real part in our world. There was that Easter years back when I planned to attend the afternoon service in the heart of a large city. I did not need to hurry to the window the moment I was out of bed to realize that many hopes were blasted. Yes, there it was, snow. The wise ones left their Easter bonnets at home. The brave ones who ventured to walk down Michigan Avenue to the service that day were motivated by a higher desire than show. It was this high desire that we tried to propagate this Easter season in the Garkida section of Buraland.

First of all we could be very sure that snow would not shatter any of our plans. For this is the season of the year when the temperature likes to linger around the 110 degree mark. The ground is brown and grassless and if one looked there only it would seem little like springtime. Many of the trees, however, are putting on their gayest of greens and we well know that the rains are not far away.

During holy week the events in the life of Christ were studied day by day as they occurred in that first passion week long ago. These services were held in the church and took the place of the regular afternoon school chapel service. Each evening the local Christians went out in pairs and gave messages on these events in seventeen of the surrounding villages. Most of these villages have no church houses. Nor indeed was a building desirable at this season with no rain to disturb. The inspiration of a service out of doors while the silent moon and stars keep watch could not have been duplicated inside a building made with hands.

Saturday was a day of rest in memory of his time in the grave. Early Sunday morning the Christian community assembled itself by the riverside, there to receive by baptism twenty new members. Thirteen of this number were lepers and a goodly number were women. Four of the women were young wives whose husbands have already been baptized. We are al-

ways made glad to see the wives willing to become Christian companions. Sunday-school and church services followed shortly after we returned from the baptizing. The sermon was preceded by an unusual amount of music. The school children sang songs in both the Bura and Hausa languages. All the cares of years seemed to roll away completely as we listened to Modena Studebaker play on her sweetly toned, portable organ, while Dr. Studebaker sang for us. There followed a group of seventeen who took their covenant to study the Scriptures definitely in order to prepare themselves for baptism.

Sunday afternoon the leper congregation of seventeen baptized members was led in a communion service after which eleven took their covenant. In the evening sixty-eight members surrounded the Lord's tables in the Garkida church where we took part in the Lord's supper and communion services.

Some of the gratifying results of these efforts follow. For example: the apparent zeal with which the young Christians took the messages out to the villages. Although we have been in constant touch with these surrounding neighbors, this concentrated effort aroused a new interest in the Christian truths. Then, too, we have added one more Easter to the experiences of our Bura church. There will come a day in the near future when parents can tell their children of Easter days when they were young. We need just that stabilizing influence which such memory will give.

Garkida, Nigeria.

A Fine Sense of Humor

THE treasurer of a Middle Iowa church, in sending in an offering for Christian education, enclosed a clipping entitled, "Liars Club, Incorporated." We happen to know that the section of Iowa where this church is located was very badly drought stricken last summer and for this reason the following item was evidently interesting to the treasurer. We could not help but reply that he evidently had a fine sense of humor to face up with adversity by appreciating such a play on their adversity.

"Yup, things is putty dry out our way," drawled Lum Weatherby. "In fact, this is th' first year th' town had tew hev the street sprinkler run up an' down th' riverbed tew keep th' fish fresh until rain cum along."

"It's putty tough out our way, too," added Si Watkins. "When milkin' cows, folks has got tew wear gas-masks, 'cause th' milk dries up in th' bags an' cums out like talcum-powder, almos' chokin' th' milkers."

"But a hot spell hez its advantages," commented Al Bimbleton. "Down tew our place last summer th' heat wuz so terrific it popped th' corn right on th' stalks. An' we sold th' apples direct to th' local restaurants f'r th' sun baked 'em right on th' trees. Nate Fuzzby sprayed his apple trees with flour an' water an' grew apple-dumplings which brought a better price."—F. P. P.

THE CHURCH AT WORK

Directed by M. R. Zigler, Executive Secretary; Rufus D. Bowman, Director of Adult Education; R. E. Mohler, Secretary of Men's Work; Mrs. Ross D. Murphy and Anetta Mow, Women's Work; Dan West, Director of Young People's Work; Raymond R. Peters, Chairman of Intermediate Committee; Ruth Shriver, Director of Children's Work; H. Spenser Minnich, Secretary of Christian Finance; Ross D. Murphy, representing the Pastoral Association; Ruth C. Sollenberger, Office Secretary.

LEADERSHIP TRAINING

A Sample Workers' Conference Program

(As used in the Michigan City, Indiana, church)

Theme: Building the Evening Worship Attendance.

"He Took It Upon Himself."

7:00-7:30 Pastor's Period.

Talk: Building the Church Through Personal Responsibility.

7:30-8:20 Business Session.

In charge of Brother Kuszmaul.

8:20-8:30 Inspirational.

Given by Mrs. Zunkel, "The Story of the Monk, from 'He Took It Upon Himself.'"

"Lord, speak to me, that I may speak
In living echoes of thy tone;
As thou hast sought, so let me seek
Thy erring children lost and lone.

"O lead me, Lord, that I may lead
The wand'ring and the wav'ring feet;
O feed me, Lord, that I may feed
Thy hung'ring ones with manna sweet."

—Frances R. Havergal.

TEMPERANCE

New Literature

Since the printing of the new catalogue of missionary and Christian education literature, a number of new temperance leaflets have been added to those already carried by the Board of Christian Education. We are glad to list them as follows:

Bibliography on Temperance	Free
The Fruits of Repeal	Free
Drink and Athletics	Free
Drinking and Driving	Free
Alcohol: A Psychological Problem	Free
Prohibition Facts—Questions and Answers—1935	10c

Other available leaflets are:

The City of "Me" (A story for children)	Free
The Dangerous Undrunk Driver	Free
Alcohol's Way With Man	Free
Alcohol	Free
John Barleycorn, Public Enemy No. 1	10c
Mr. Moderate Drinker's Story and Science's Answers to His Questions	10c
One Year of Repeal	5c

Is temperance education a part of your local church program?

Order materials from Board of Christian Education, 22 South State St., Elgin, Ill.

PEACE

The Question of Neutral Rights

Question: If the United States, in the case of any future war, insists upon the exercise of all the neutral rights her citizens are entitled to under present international law, can she avoid being drawn into war?

Answer: It is pretty generally agreed today that the answer is "No." Therefore, a reshaping of the rights of neutrals in war is imperative. Or, putting it another way, if we wish to stay out of war, we can not allow our citizens, for reasons of private profit or any other reasons, assume all the rights now allowed. Our war trade (for private profit) was a potent influence in getting us into the World War, as every one knows. We need to do something to make this impossible in the future.

Therefore, all of us who are interested in peace should encourage, if not demand, a revision of the laws of neutrality so that business interests who insist upon trading with belligerents will not drag us into war by their thirst for profits. Be ready to support any such moves in Congress. Write your congressman, telling of your interest in this vital matter.—C. Ray Keim, Manchester Peace Commission.

CHRISTIAN FINANCE

Four Tithers

The Manufacturer Figures the Tithe



A manufacturer must arrive at his tithe much the same way as the farmer. From his total income for the year he must deduct all salaries except his own, all costs of production, marketing, advertising, factory upkeep, business license and taxes and anything else which is a legitimate expense in the operation of his business. The difference between his gross income and the total expense of his business for the year will represent the net income subject to the tithe.

A Tithing Investor

One who lives upon returns from investments, such as stocks, bonds, real estate, etc., will not find it difficult to determine his tithe, provided he keeps full record of every transaction, recording every loss and every gain. However, only "actual" losses and not "potential" losses can safely be used as a basis for determining net income. For example, one may buy a piece of real estate for \$10,000 which six months later he might be able to sell for \$20,000. Values change suddenly, however, and he finally sells it for only \$15,000. While he may have a "potential" loss, in this case, of \$5,000, in reality he has made a profit of \$5,000 to be added to his gross income. From his total income, as with the others, he should ordinarily be expected to deduct all business expense before ascertaining his tithe.

The Tithing Professional Man



The tithe of a professional man is not so difficult to arrive at as some seem to believe. After deducting professional and business expenses, including office rent, secretary's salary, office heat and light, car or travel expense, the purchase or upkeep of professional equipment, etc., it is easy to see what is left, provided a careful account has been kept of all collections during the year. In the case of a physician who is asked to do much of what is commonly called "charity work," it might be better simply to charge all materials at net cost to the cost of doing business, considering his time as an investment in goodwill rather than as an item to be charged against his tithe.

The Married Woman Without Income

Tithing presents a real problem to a married woman whose husband is not a tither and who is given a minimum amount weekly or monthly upon which she is expected to keep the family fed and clothed. The income of the family is not regarded as hers in this case, and is beyond her reach for tithing purposes. If she lives on a farm she doubtless will have produce which is hers to sell and from which she may be able to save a tithe or more for benevolent purposes. Where no such extra income is available, however, she will find much comfort in reading over and over again Paul's words to the Corinthians: "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."

Next week: How Shall the Tithe Be Spent?

CHRISTIAN WORKERS**Eternity**

PREPARED BY IRA H. FRANTZ

Rev. 21: 21—22: 5

August 4

1. Finite Minds Can Not Comprehend Infinity

- a. Consider infinity of space. There are stars visible to us which are so far away that the light which left them before the birth of Christ, traveling at the rate of 186,000 miles per second is only now reaching the earth. What lies beyond those stars?

2. Infinity of Time

- a. "They count not time by years" (Rev. 10: 6).
- b. Eternity reaches both ways (Psa. 90: 2).

3. Shall We Live in Eternity?

- a. Jesus' answer (John 3: 16; 11: 25, 26).
- b. Will we be happy or unhappy (Luke 16: 22, 23)?
- c. In time prepare for eternity (Matt. 25: 34-46).

Questions for Discussion:

- a. How may our lives be influenced by our conception of eternity?
- b. Is it desirable that we know more about the future?
- c. Which may profitably occupy more of our thoughts, time or eternity?
- d. Which is relatively more important in the total sum of our happiness?
- e. What does "the power of an endless life" suggest to you (Heb. 7: 16)?

MEN'S WORK**Men's Work in Eastern Maryland**

Dr. C. E. Resser and E. H. Kline, officers of the Eastern Maryland Men's Work Association, are challenging their men with the following program of Men's Work:

Aim:

1. Ten new active organizations during the year.
2. More efficient work for the church.

Purpose:

1. Religious culture.
2. Church education.
3. Social service.
4. Make the men conscious of their power for good.

Organization:

1. Efficient, simple and adequate.
2. Suggest the Men's Bible class organization when possible.

Program:

1. Father and Son banquet in November.
2. Home Missions Offering at Thanksgiving.
3. Messenger Campaign in December.
4. Achievement Offering, February.
5. Foster attendance and fellowship campaign entire year.
6. Back up program of pastor and elder.
7. Beautifying and caring for property and grounds.

WOMEN'S WORK**A Suggested Standard of Activities for District Women's Work Cabinets**

- I. A District Women's Work cabinet or committee which endeavors to become familiar with the general program of Women's Work and with the needs of the District.
- II. A planned program of project giving and program education for the District.
- III. Coöperation and integration, when possible, with the work of other church boards and committees in the District.
- IV. One or more district Women's Work conferences during the year with a twofold purpose.
 1. To enrich spiritually the lives of all women.
 2. To offer practical help to the local church groups in carrying forward their programs for the year.
- V. A spiritual enrichment program for the officers. May the district officers subject their lives at all times to the searchlight of Jesus Christ and study to show themselves approved of God, workmen that need not to be ashamed.

The above merely suggests general objectives. Any district cabinet seriously considering these objectives will adapt them to its own needs and develop them more in detail.—Mrs. R. D. Murphy.

INTERMEDIATES**Program for Intermediates 1935-36**

We have worked out nine pages of mimeographed material, giving suggestions and helps for intermediate work in the local church. Goals have been set up; they should be a guide in your work. In this program definite suggestions have been worked out for the small country church. We believe most any Sunday-school teacher can improve the program. A suggested plan is also worked out for both Sunday evening and club meetings.

Write to the Board of Christian Education for a free copy of the year's program for intermediates. It will not solve all your problems, but it will serve as a guide.

YOUNG PEOPLE**The Young People's Leader and Prayer**

Some young people seem to have turned against prayer—at least public prayer. That is a source of grief to some leaders. But it may be that one of the reasons is that for the leader his prayer is not his "soul's sincere desire." Few things turn youth away from prayer more quickly than praying for publicity.

1. Are your public prayers longer than those in private?
2. Do you "inform" God about a lot of things in prayer?
3. Do you forgive before you ask to be forgiven?
4. Do you really expect the things you pray for?

What He Wants to Do

"You can learn from failure, but you can build on success only." The youth in the awkward stage actually does many things wrong; sometimes it seems to him that he does everything wrong. If he feels that he is always wrong at home and at church, it is small wonder that he turns to places where less is expected of him.

If he is afraid of failing in church activities, he is more likely to fail. Failure is bound to "get him down" unless some friend helps him to understand himself and to succeed so as to take away the bad taste. If he succeeds in church activity, it is easy to go on and build up a sense of worth in the church.

How He Goes About It

1. How many of your youth have had a chance to "succeed" in church in the past month?
2. How many failed?
3. Did you try to help those who failed?
4. Did you succeed in helping them?
5. Study the whole church program to see what chances there are for youth to succeed. It is worth changing if thereby we can help to build "more abundant life" for them.

CORRESPONDENCE

CAMP BETHEL TRAINING SCHOOL AND BIBLE CONFERENCE

Camp Bethel Training School and Bible Conference will convene July 29—Aug. 3. Detail of the courses offered follows:

Courses for Ministers

Course No. 3—Preaching Values of the Old Testament in the Light of Present Day Problems—Dr. Paul H. Bowman.

Course No. 81—A Study of Adult Life—Perry L. Rohrer. Ministers' Forum—J. W. Lear.

Courses for Others

Course No. 105—The Church in Modern Life—Rufus D. Bowman.

Course No. 13-23-33-43—Planning for Children in the Local Church—Ruth Shriver.

Course 112—Music in Religious Education—Perry L. Hufaker.

Course 111A—Principles of Christian Service—W. M. Kahle.

Course No. 111B—Principles and Program of Christian Service for Women's Work—Mrs. Amy T. White.

Course No. 110—Recreational Leadership—Earl Zigler.

Other Features

Women's Forum—Ruth Shriver.

Morning Watch—C. G. Hesse.

Morning Lectures on Christian Finance—H. Spenser Minnich.

Afternoon Lecture on Our Temperance Program—F. E. Williar.

Evening Lectures—Dr. W. W. Slabaugh.

Thursday—Special Visitors' Day

In coöperation with H. Spenser Minnich and the Regional chairmen of Men's and Women's Work a special schedule of lectures and addresses on vital issues of today are provided for Church Treasurers, Finance Committees, Pas-

tors, Missionary Committees and Men's and Women's groups.

9:00-10:00 Lecture—A Christian Philosophy of Life—H. Spenser Minnich, Missionary Educational Secretary, Elgin, Ill.

10:00-10:30 Address—Health—Dr. B. B. Bagby, Director of the Bureau of Child Health, Richmond, Va.

10:30-11:00 The New Temperance Approach—F. E. Williar.

11:00-12:00 Men's and Women's Forum—Perry L. Rohrer, Consulting Psychologist, Chicago, Ill.

1:00- 1:30 Dedication of Campers' Kitchen and Lounge.

1:30- 2:15 Lecture—Mental Health—Perry L. Rohrer.

2:15- 3:10 Address—The Budgets of the Church—H. Spenser Minnich.

Director, Rufus D. Bowman, Washington, D. C.

Registrar, C. S. Ikenberry, Daleville, Va.

AN UNUSUAL THING AT CONFERENCE

Since a number have sent in echoes from the late Conference held at Winona Lake, it seemed good to me also to send an echo. I took particular notice of an unusual thing, especially among so large a gathering of people from all over the United States. I saw little smoking either of pipe or cigarettes on the grounds. I mentioned this to my wife, saying that I did not believe people could smoke at home and not give the fact away at a public gathering. But of all the thousands of people there on Sunday, I saw but one smoking a pipe and three young men smoking cigarettes. To comfort my feeling I decided that they did not belong to our people, and perhaps did not know any better than to smoke.

To see so few smoking made an impression upon me, and I hope on others also. I think we can feel assured that we are gaining results in admonishing against the use of this extremely unnecessary, foolish and unhealthy habit. It is shocking to know that so many of the youth of our country are becoming slaves to this ungodly demon. As one goes into different homes, about the streets or into factories he sees so many smoking. Wife and I recently attended a place where the public had gathered for the evening, and if smoking will keep mosquitoes away, we certainly had ample protection from their annoying bites. But the fact is, I would rather have had a few bites than been obliged to inhale clouds of tobacco smoke. While it seemed to me that about 60 per cent of the men were smoking, I took particular notice of a young couple sitting by my side. The young mother was holding a babe, I think not more than six months old. Her young husband was smoking cigarettes, one after another. It was rather amusing, if pitiful, to see him blow the smoke out of one corner of his mouth, and then spit; out of the other corner, and spit; and then out of his nose; and lastly formed his lips into a circle and blew the smoke vehemently up in the air, and spit again. Is it any wonder we see such with failing health and unsteady nerves?

Another great surprise to me came when I was invited to a funeral directors and ministers' conference and banquet. The writer was the only minister of the Church of the Brethren present. After the banquet a half dozen men prepared cigarettes and began smoking as though they enjoyed that a little better than the feast. Some were strangers to me, and my conclusion was that the smokers were all funeral directors, that smoking certainly did not belong to ministers. But to my great surprise, when the chairman called upon different ministers to give brief talks,

a man that I noted had already consumed three cigarettes arose and gave his speech. He proved to be pastor of one of the largest churches of the city, and was considered an honorable man. This made me think of the first verse of the 5th chapter of Second Kings, where it says that Naaman, captain of the host of the King of Syria, was a great man and honorable, also a mighty man, and a great preacher, but he was a leper! What spoiled it all in this case was that the preacher was a smoker! I hope that as a Christian people and as members of the Church of the Brethren, we may see the folly of this evil, that it is not consistent with Christian living. Neither does it belong to members of the Church of the Brethren. It robs those who indulge of health, home, happiness and purse. What will God think of our wasting his money to such purpose when there are so many better ways of investing our lives and the Lord's money?

LaFayette, Ind.

John W. Root.

COVINA CHURCH NOTES AND FIFTIETH ANNIVERSARY

On the evening of June 4, a group of men who broadcast the "Haven of Rest" program over the radio, gave a fine program of songs and short talks to a full house.

June 5, the Mothers and Daughter's Association had the last program for the summer at which time new officers were elected. Mrs. A. Timmons is our new president.

Ministers who filled the pulpit during the month of June were: Elder Ellis Studebaker, J. A. Smeltzer and W. H. Wertenbaker, all of La Verne. Elder Wertenbaker will have the first three Sundays in July, after which time we expect our pastor to be home.

The day long looked forward to, June 23, has come and is past. At this time the fiftieth anniversary of the organization of the Church of the Brethren in Southern California was observed. There were 200 in attendance at Sunday-school and about 500 at all the other three services. At the morning worship service Elder Edgar Rothrock was in charge. Dr. D. W. Kurtz, who with his wife and two sons is touring the Pacific Coast, gave a stirring message such as only he can give. The crowd enjoyed their lunch under the shade trees on the church lawn and the high school lawn across the street.

At 2:30 P. M. the anniversary program was held with Elder S. W. Funk in charge. Old time songs were sung and a history given from the beginning of the church up to the present time. The only living charter members are H. D. Finch and Felix Hess. Each gave a talk. The former spoke on "Events Leading Up to the Organization," the latter, "What I Remember of the Church Fifty Years Ago." Elders W. M. Platt and S. E. Decker gave reminiscences of about thirty-five or forty years ago. A song was read from the same book they sang from the day of the organization. A number of others gave short talks from their remembrance of the church in years gone by.

At the Christian Workers' hour Elder J. S. Zimmerman of Long Beach gave a very helpful talk. At the evening hour for worship the house was filled to its utmost capacity. The other churches of the town dismissed in honor of our service. Dr. D. W. Kurtz gave another one of his stirring and inspiring messages.

We thank the Lord for what the church has meant to this community in the past and we pray it may be a standing monument in the future. This was a day much appreciated by all and will long be remembered by many.

Charter Oak, Calif.

Mrs. Tempie S. Funk.

MIAMI CHURCH, FLORIDA

The Annual Meeting of 1925 recognized the new district, Florida and Georgia. At the first district meeting, boards were elected and we began work. One of the first moves of the Mission Board was to look up some scattered members along the east coast. In January, 1926, we went to Ft. Lauderdale, Miami and West Palm Beach. We found Sister Katherine Ausherman in Ft. Lauderdale and had a service in her home. She assisted us in locating other members in her town: the Schuldt family, the Parks families and the Gahagan families. We visited Miami and found the Turner family, Sister Amanda Snyder and others, Bro. J. E. Hartman and Bro. Walter Hooker. We had a service at Bro. Turner's home in North Miami at which Bro. Walter Hooker and his father were present. We found Sister Louisa Watts and some others in West Palm Beach.

In September of the same year, after the Miami storm, we went to Ft. Lauderdale to see how they did. The members suffered much property damage but no one was physically harmed.

Two ministers have located and become a part of the east coast group: Bro. C. C. Price from Northern Illinois and T. Simon Richardson from near Daleville, Va. Bro. Richardson went to Miami in 1926. Since that time he and his good wife have been a vital part of the east coast work. The first service that they attended was a love feast in the Cripe home near Homestead. This love feast in the Cripe home has become an annual affair and all the members look forward to it as a time and place to enjoy a rich spiritual feast.

More than two years ago the members called for an organization in their group at some convenient place. Miami was chosen by them. Already a building fund is in evidence and the trustees are looking for a suitable site before land prices go up again. The board sent Brethren Reish and Morris to effect this organization June 16. With a goodly crowd in North Miami the matter was attended to on the above date. Twenty-three will be classed as charter members. There are more than a score of others that live in the same territory and may become members later as they get their letters.

Groveland, Fla.

J. H. Morris.

A DOUBLE GOLDEN WEDDING ANNIVERSARY

A double anniversary of living fifty years in wedded life was celebrated Sunday, Jan. 27, 1935, in the home of Brother and Sister Moses E. Nafzinger of Long Green, Md. The celebration was held in the same house where the nuptial tie was made fifty years ago. Bro. Nafzinger's sister Elizabeth, and Sister Nafzinger's brother, John Z. Mast, being united in marriage at the same time and place. Bro. Nafzinger is seventy-seven years old, and was born on the farm in Long Green where he and his wife have lived throughout their long married life. Sister Nafzinger was Miss Emma Mast of Fork, Md., and is sixty-eight years old. They have four children, all married: Sister J. C. Breidenbaugh of Long Green, Sister C. P. Breidenbaugh and Sister H. M. Eckhart of Govans, Baltimore, Md., and Bro. Lewis Nafzinger, who now runs the farm and resides in the same home, located at the head of Long Green Valley.

Ten grandchildren and four great-grandchildren were present at this golden jubilee celebration to offer their congratulations to their ancestors. Mr. and Mrs. John Z. Mast now reside in Denbigh, Va., and were present to join in the celebration of this joint anniversary.

Despite a storm at the time, which made traveling very difficult, a large attendance was present at this double golden wedding anniversary. Sixty-five members of the two families, with their close friends, sat down to a sumptuous dinner. Telegrams and letters of congratulation were received from various parts of the country. One hundred and thirty-five guests, including twelve from Virginia, Pennsylvania and Michigan, most of whom came by auto, were present during the afternoon and evening of the long to be remembered double golden wedding anniversary.

Mr. Mast from near Newport News, Va., came this long distance by auto though seventy-nine years of age. He wore his father's well preserved wedding shirt which was first used in 1842. Mrs. Chas.

S. Yeager, Sr., of Ephrata, Pa., sister of Mrs. Nafzinger and Mr. Mast, was present. She was the bridesmaid at the original wedding a half century ago.

The presents brought in token of esteem were many and beautiful to see. Respect for a long and useful life was what the honored guests vied with each other to express to these aged and highly respected couples.

Mrs. J. C. Breidenbaugh.

Long Green, Md.

CHAPPLE GOLDEN WEDDING

The golden wedding anniversary of Brother and Sister F. J. Chapple of Newton, Kans., was celebrated at their home on Sunday, May 19, 1935.

The couple were married in Illinois, May 20, 1885. They came to Kansas soon after, establishing their home on the section of land where they now live and have resided for fifty years of wedded life. They are the parents of nine children, all living except the oldest, who died in infancy.

Bro. Chapple has been a successful farmer, and he and his good wife have been loyal members of the Church of the Brethren for many years.

Dinner was served at noon to ninety-five guests. The eight children and twenty-five grandchildren were all present. A well arranged program was given in the afternoon consisting of songs, readings, instrumental music and a talk by Bro. H. F. Crist. One hundred and twenty-six called at the home during the day to extend congratulations and to leave an expression of their esteem in the form of beautiful and useful gifts. Before leaving the home each one present was served with a generous helping of delicious ice cream and cake.

Newton, Kans.

Mrs. H. F. Crist.

A TRAGIC EVENT

In the early afternoon of Saturday, May 11, four little girls were drowned in a sandpit in the Arkansas River at Hutchinson, Kans. They were Ida May Blowers, daughter of Mr. and Mrs. David Blowers, and Thelma Kathryn, Vida Lorraine and Mary Esther Metz, daughters of Mr. and Mrs. Geo. D. Metz, all of Hutchinson. The ages of the four girls ranged from eight to three years.

The children had played in the sand on the riverbank in the morning while their mothers gathered greens close by. In the afternoon the children begged to go and play in the sand and were allowed to go as it was only a short distance from the Metz home. Only a few feet from the riverbank is a sandpit which even workmen near by did not know was there. A man fishing on the opposite bank of the river saw two heads disappear and called for help. The first intimation the mothers had that anything was amiss was when a small dog, with which the children had been playing, ran dripping wet to the Metz home. Its plaintive yelps gave Mrs. Metz a premonition of the disaster. Both mothers ran to the sandpit as the bodies were taken from the water.

The little Blowers girl leaves her father, mother and two small sisters. The triple funeral for the three Metz girls was held at the Mennonite church near Yoder, Kans., the service being in charge of H. A. Diener and L. O. King. Thelma Kathryn, aged eight, was a member of the Mennonite mission at Hutchinson, as are also her parents. The parents and one brother remain. These three little Metz girls were great-granddaughters of Bro. Wm. Myers who for many years was one of the principal song leaders at the Broadfording church near Hagerstown, Md.

Hutchinson, Kans.

Mrs. Barbara Showalter.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Bestwick-West.—By the undersigned at the parsonage, May 4, 1935, Bro. Richard T. Bestwick and Ruth V. West, both of Sabetha, Kans.—Robert L. Sink, Sabetha, Kans.

Billings-Horning.—By the undersigned at the Larned Rural Brethren church, June 8, Mr. Wayne Billings of Jetmore, Kans., and Miss Lillian Horning of Larned, Kans.—Edgar Stauffer, Larned, Kans.

Garver-Martin.—By the writer at the home of the bride's parents near Smithville, Ohio, Mr. Glenn Garver of Spencer, Ohio, and Miss Mae Martin of Sterling, Ohio.—Arthur L. Dodge, Spencer, Ohio.

Martin-Zook.—By the undersigned at the home of the bride's father, D. B. Zook, Larned, Kans., June 15, Mr. Ora Martin and Miss Lela Zook, both of Larned, Kans.—Edgar Stauffer, Larned, Kans.

Taylor-Wingard.—By the undersigned, June 30, 1935, at the home of Bro. G. M. Taylor of Glasgow, Mont., Bro. Lee B. Taylor and Sister Ethel L. Wingard, both of Glasgow.—Charles A. Zook, Minot, N. Dak.

Long-McClure.—June 30, 1935, at noon, in the Plymouth, Ind., park and at the Thomas reunion, Mr. Orla Long of Plymouth and Miss Louise McClure of Winamac, Ind.—G. G. Canfield, Plymouth, Ind.

Snyder-Root.—By the undersigned in the Church of the Brethren at Sabetha, Kans., June 2, 1935, Bro. Rex G. Snyder and Helen I. Root, both of Sabetha, Kans.—Robert L. Sink, Sabetha, Kans.

Taylor-Long.—By the undersigned, the bride's father, at the Church of the Brethren in McFarland, June 18, 1935, Mr. Roy Taylor and Miss Ina Mae Long, both of McFarland, Calif.—M. Alva Long, McFarland, Calif.

FALLEN ASLEEP

Allen, Joseph Kinsel, born March 3, 1914, at Dupont, Iowa. He accepted Christ and became a member of the Union Ridge congregation, Iowa, at the age of nine years. He was a faithful member to the day of his death. With his parents he moved to California in 1927, having lived in Modesto the past two years. He leaves his father and mother, Brother and Sister H. W. Allen, three brothers and two sisters. He met his death while swimming with members and friends of his Sunday-school class. His age was 21 years, 3 months and 20 days. Funeral services conducted by his pastor, Eld. J. F. Baldwin, assisted by Eld. F. M. Hollenberg. Interment in the Modesto cemetery.—J. F. Baldwin, Modesto, Calif.

Crites, Bro. John, died May 24, 1935, aged 89 years. He was a faithful member of the Church of the Brethren, North Mill Creek congregation, for many years. He leaves eight children, seventy-one grandchildren and eighty great-grandchildren. Services from the home by the writer and interment in the family cemetery.—Peter I. Garber, Petersburg, W. Va.

Crites, Celia, died in the bounds of the North Mill Creek congregation, aged 84 years. She united with the church when young and was always faithful to her church. Services at the North Mill Creek Baptist church by Rev. Carl Hiser assisted by the writer. Burial in the cemetery adjoining the church, by the side of her husband who died many years ago.—Peter I. Garber, Petersburg, W. Va.

Deibler, Mary C., widow of Elias Deibler, died June 6, 1935, aged 78 years, at the home of her daughter, Mrs. Samuel M. Wenger. She was a member of the Church of the Brethren in Conestoga for many years. Two daughters and one stepdaughter survive, also two grandchildren and two great-grandchildren. Funeral services at the Earlville union church by Brethren W. E. Glasmire and D. S. Myer. Interment in the adjoining cemetery.—Addie A. Myer, Leola, Pa.

Dickey, Sister Glenda Beatrice, daughter of B. B. and Emma (Boyd) Dickey, was born June 23, 1912, at Meyersdale, Pa., and died at her home on March 1, 1935. Early in life she joined the Brothersvalley church and held her membership there ever since. She was a graduate of Juniata College, and was teaching her second term of school when she was suddenly stricken and after several months of intense suffering the angel of death released her. Her cheerful disposition seemed to fit her for effective work in the Sunday-school and Vacation Bible School work, which she greatly enjoyed. She leaves her parents and one brother, S. Boyd Dickey. Services by the undersigned, her pastor.—H. Q. Rhodes, Berlin, Pa.

Kilmer, Catharine Elizabeth, daughter of Eld. Tobias and Mary Rittenhouse Hoover, born in Medina County, Ohio, Feb. 1, 1864, died at her home, June 19, 1935. April 5, 1884, she married H. E. Kilmer. To this union three children were born. She leaves her companion, two daughters, seven grandchildren, one sister and one brother. She united with the Church of the Brethren at Black River in her early teens and remained faithful to her choice. Services at the Black River church by the writer.—Arthur L. Dodge, Spencer, Ohio.

Lehman, Adam, born Aug. 16, 1849, died June 22, 1935. He married Mary Hoffman who passed away twelve years ago. He is survived by nine children, forty-three grandchildren and thirty-nine great-grandchildren. He was a faithful member of the Church of the Brethren for fifty-eight years.—Ruth Wirick, Scalp Level, Pa.

McUity, Bro. James Wm., born April 3, 1854, died April 25, 1935, in the bounds of the North Mill Creek congregation. He was a member of the Church of the Brethren for about eight years and lived a faithful Christian life. He leaves his widow, one son, two daughters and a stepson. Services at the Bethel church near Pansy, W. Va., by the writer. Interment in the family cemetery.—Peter I. Garber, Petersburg, W. Va.

Mikesell, Herbert D., born May 21, 1868, near Union City, Ind., where he died May 16, 1935. Aug. 10, 1895, he married Miss Ollie Mote. He leaves his wife, one daughter, two sons, five grandchildren and one brother. When a young man he accepted Christ and united with the Church of the Brethren to which he remained faithful. Sept. 30, 1899, he with his wife was called to the office of deacon. He was most faithful to this calling; to him church was always first. Funeral by his pastor, Bro. R. N. Leatherman, at the Union City church, with burial in the cemetery north of the church.—Ula Wartsler, Union City, Ind.

Mongold, Sister Emma Rebekah, daughter of Jackson Mongold, born March 28, 1883, died June 7, 1935, in the bounds of the North Mill

NEWS FROM CHURCHES

CALIFORNIA

Reedley church met in special council early in April. At that time two young men were licensed to preach: Brethren John Strain, one of our high school teachers, and Mitchel Pries. On Easter Sunday an interesting and appropriate program was rendered by the Sunday-school children, which was greatly appreciated and enjoyed by all. On Mother's Day also a program was enjoyed, and each mother over seventy was given a bouquet of beautiful flowers, also each grandmother, the youngest mother and the mother of the largest family.—Ida R. Miller, Reedley, Calif., June 29.

San Bernardino.—On May 10 the district Women's Work officers presented an inspirational program of talks and a play, after a potluck supper had been enjoyed by the church group. Mother's Day was fittingly observed with a special sermon by Pastor Platt and by a consecration service for babies. On the 16th our annual mother and daughter banquet was held, fifty-four being served. Special honor was given to Mrs. Platt as our church-mother. Arrangements for menu and program were carried out by the Pioneer Club girls. On May 24 the C. E. sponsored a pie social and raised \$13 for our building fund. Eld. Harrison Frantz was in charge of our regular business meeting May 29. Bro. Ed. Neff and Sister C. F. Dunker, with Sister Platt as alternate, were chosen as district meeting delegates. It was decided to cooperate through July and August with the Sunday evening union services in the city. On May 30, at beautiful Montecito cemetery, the young married people's class sponsored a short memorial service for the Christian dead. On June 2 Mr. A. C. La Follette of La Verne College spoke to the young people's C. E. group on "Building for Security." Work on the church annex is progressing, the large folding partition doors being now under way. Since our last report three letters have been granted. On June 16 six were received by baptism. June 14 the church held a farewell surprise for Hazel Rothrock, at the home of our pastor. Miss Rothrock has served as the young people's C. E. leader since Modena Studebaker left for Africa. We will miss her very much from our staff of workers. She was presented with a gift from the C. E. June 22. Bro. Kurtz brought us a wonderful message and June 23 Bro. Bosserman had charge of the morning service.—Mrs. Freda Ries, San Bernardino, Calif., June 29.

FLORIDA

Miami.—At our monthly meeting Bro. Amza Price taught the Sunday-school lesson, following which the church was organized. Brethren J. H. Morris and J. D. Reish were present. The officers are: J. H. Morris, elder; Simon Richardson, Amanda B. Snyder and Amza Price, trustees; Doris Price, clerk, treasurer and secretary. We have twenty-three charter members and one letter was granted. After the noon lunch and social hour Bro. Reish conducted the afternoon service which was enjoyed by all. The church at Plymouth, Ind., donated our songbooks for which we are very thankful. Our next meeting will be at the home of Brother and Sister A. L. Kilmer, 104 S. E. Fifth Ave., Ft. Lauderdale.—Doris Price, Homestead, Fla., June 25.

INDIANA

Andrews church met in council June 25. Plans for moving and enlarging the church were discussed. Also plans were made for an evangelistic meeting to be held in October. The date for the annual Dunker Day was set for July 28; this is a fellowship meeting of the six Church of the Brethren congregations in Huntington County. Sunday-school will be held in the morning, followed by an address, basket dinner at noon and a message in the afternoon. Bro. Roy Lantz, one of our young deacons, has been called to the ministry and was licensed by the church.—Mrs. Rhoda Rittenhouse, Andrews, Ind., June 29.

Buck Creek congregation met in council May 15. Traveling letters were granted to Bro. B. F. Summer and family who are now in the east showing pictures which he brought back from India and also pictures of the Old and New Testament. We had the pleasure of seeing these pictures recently. We are looking forward to entertaining the district conference of Southern Indiana at this place and a general committee was appointed to make arrangements for the same. Bro. E. C. Teeter was chosen delegate to district meeting. Plans were also made for the painting of our church building. The Sunday-school children rendered a program the evening of June 16. We are having a good Sunday-school and the interest is fine with Bro. Perry R. Hoover, superintendent.—Mrs. Esther Wampole, Mooreland, Ind., June 29.

Middletown.—We met in council June 1. We raised \$11.30 for the Conference Budget. Our love feast was held on June 25 with Bro. J. S. Alldredge of Anderson officiating. Brethren Bowman and Dillon were with us. We had an Easter entertainment on April 28. In April Bro. Ora Zirkle invited his Sunday-school class and a few others to his home for dinner; we greatly enjoyed this occasion. The Sunday-school is improving; fifty-seven were present last Sunday. Our elder, Bro. Miller, preached for us Sunday morning and evening. We all enjoyed his fine sermons. We sent no delegate to Annual Conference but Bro. Zirkle was there on Sunday. The subject of the

Creek congregation. She united with the Church of the Brethren more than thirty years ago and was always true to her trust. Services by the writer from the Sycamore church. Interment in the family cemetery by the side of her father and mother. She leaves a step-mother, five sisters and four brothers.—Peter I. Garber, Petersburg, W. Va.

Neher, Sister Martha Shreiner, was born in Manheim, Lancaster County, Pa., Jan. 12, 1846. She passed away at her home in Pomona, Calif., June 1, 1935, aged 89 years, 4 months and 20 days. About 1876 she went from Pennsylvania to Illinois where she met Michael Neher whom she married May 22, 1884. He died July 22, 1895, in Illinois. She was baptized in Pennsylvania at about the age of fifteen and held a sincere interest in the welfare and progress of the church throughout her life. She came to California in 1904 and lived in Pomona and La Verne ever since. She is survived by two sons and three daughters, eighteen grandchildren, sixteen great-grandchildren and two sisters. Funeral services were held in the La Verne church by W. I. T. Hoover. Interment in the Evergreen cemetery, La Verne.—Grace Hileman Miller, La Verne, Calif.

Parrish, Frank W., born in Colfax, Ind., died in Security, Tex., June 13, 1935, aged 74 years. In 1888 he married Mary Frederick; to this union were born two sons and two daughters, three of whom survive with thirteen grandchildren, two great-grandchildren and one sister. In 1920 he joined the Brethren Church and lived a consecrated Christian life.—Mrs. F. W. Parrish, Manvel, Tex.

Robertson, Mrs. Mary, daughter of Abraham and Catherine Whitmer, born April 8, 1846, and died June 25, 1935. She was the last of a large family of children of whom Eld. Daniel Whitmer was one. Early in life she united with the Church of the Brethren and until the time of her death was a faithful member of the Oak Grove congregation. In 1868 she married John Edgar Robertson, who preceded her a number of years ago. She leaves a son, a daughter and two grandchildren. Funeral services by the writer at her home and burial in the Sumption Prairie cemetery.—Chas. C. Cripe, Bremen, Ind.

Stauffer, Jacob Jr., infant son of Jacob Y. and Margie Fry Stauffer, born Dec. 22, 1934, and died March 28, 1935. He is survived by his parents, five sisters and two brothers. Funeral services at the Chiques house by Eld. S. S. Eshelman and B. G. Stauffer. Interment in Chiques cemetery.—Fanny Zug Shearer, Manheim, Pa.

Stauffer, Sister Maria W., nee Shelley, born Sept. 22, 1840, in Lancaster County, and died June 16, 1935, in Florin, Pa., in the home of her daughter Emma. Her husband preceded her twenty years ago. She was a lifelong member of the Brethren Church and was a devout and exemplary member. She is survived by four children, twenty-one grandchildren, sixty-four great-grandchildren and two great-great-grandchildren. Funeral services from the Chiques church by Eld. S. S. Eshelman, H. J. Hess, B. G. Stauffer and D. G. Gible. Interment in the Chiques cemetery.—Fanny Zug Shearer, Manheim, Pa.

Swartz, Carl R., born Oct. 8, 1898, near Luray, Va., died June 8, 1935, at his home near Nokesville, Va. Death was due to pneumonia and complications. He was a young man of many good qualities and won many friends. He leaves father and mother, two brothers and two sisters. Services at Nokesville church by Brethren G. W. Beahm and A. K. Graybill. Interment in Mt. Zion cemetery near Luray.—Ella Beahm, Nokesville, Va.

Turner, Bro. Thos., died March 10, 1935, in the bounds of the South Fork congregation, near Milam, W. Va. His age was 81 years. He united with the Church of the Brethren in 1896. Funeral services at the Methodist church near Milam by the writer.—Peter I. Garber, Petersburg, W. Va.

Wagenman, Clara Alice, nee Bigler, born near Nappanee, Ind., Sept. 25, 1876, the daughter of Henry and Mary Bigler; she died June 2, 1935. At the age of twelve she was baptized into the Church of the Brethren and lived true and faithful to her vows. She married Albert Vaniah Wagenman July 14, 1894, and came to the vicinity of Cando, N. Dak., in the spring of 1896, where she had since resided. She leaves her husband and six children, ten grandchildren and two brothers. During her last illness, extending over several months, the anointing service was twice administered. Funeral services from the Zion church by the undersigned assisted by Royer Myers. Interment in the adjoining cemetery.—Mark Burner, Udell, Iowa.

Weiker, Minnie Mae, died April 27, 1935, at the hospital, as the result of burns received when her home burned on March 3. She was the daughter of Jake and Rene Myers Weiker and was born Jan. 17, 1912. In the summer of 1929 she united with the Church of the Brethren and was faithful to the end. Her mother and one brother preceded her. She leaves her father, two sisters and one brother. Funeral services by Bro. Mark Burner at the Zion church with interment in the adjoining cemetery.—Mark Burner, Udell, Iowa.

Whetzel, Hazel, daughter of Jackson Whetzel (deceased) and Jennie Whetzel, died in the bounds of the North Mill Creek church. Her mother survives, also five brothers and four sisters. Services at the Sycamore church by Eld. J. Luther Dove. Burial in the cemetery near by.—Peter I. Garber, Petersburg, W. Va.

Witmyer, Bro. Jeremiah H., born Dec. 24, 1859, and died in the home of his daughter in Manheim, May 10, 1935. He is survived by seven daughters and one son. Funeral services in the White Oak church by Eld. S. S. Eshelman, B. G. Stauffer and David G. Gible. Interment in the Gible cemetery.—Fanny Zug Shearer, Manheim, Pa.

young people's meeting Sunday evening was The Old Time Family Prayer. Several of us took some of the oldest Bibles and song-books with us for display; one book was over 100 years old. Bro. Miller lined a hymn like the Brethren used to do and all was quite interesting. We use the envelope system for the Sunday morning offering. Bro. McCullough could not attend our love feast on account of having undergone a minor operation; but now he is much better and able to do his part of church work. He goes to Beech Grove to preach for them once a month.—Florida J. E. Green, Midgetown, Ind., June 27.

Pleasant Dale church has been enjoying some splendid meetings since our last report. A farewell sermon and dinner was given our retiring pastor, Bro. D. B. Garber of Markle. Bro. Weller of Keystone, Ind., has been chosen to fill Bro. Garber's place. Brother and Sister Weller have since moved into our community and are doing much to promote the interest of the church. Bro. D. M. Byerly, our delegate to Annual Conference, gave a splendid report of the Conference. An impressive playlet was given on Mother's Day evening, directed by Sister Lulu Arnold. Another very instructive Vacation Bible School has just closed. The churches of the community attended. This is the tenth school held in the Pleasant Dale church with Sister S. L. Cover as director. This school has grown to be the largest rural school in the United States. Bro. C. R. Bowman of Myersville, Md., gave the commencement address this year. On account of other church activities Sister Cover can not be with us next year, but a director was chosen from our community and we hope the work will continue as before.—Mrs. Blanche Henschen, Decatur, Ind., June 28.

Pleasant Hill.—On May 11 we held our communion service with Bro. Chas. Light of Sturgis, Mich., in charge. Bro. Light's sermon on Mother's Day was enjoyed by all. We are looking forward to our series of meetings with Bro. Ira E. Long of Ankenytown, Ohio, evangelist, beginning June 30. Our Children's Day program will be held Sunday evening, June 30.—Bennie S. Green, Churubusco, Ind., June 24.

MICHIGAN

Crystal church has secured the services of Bro. Walter Coffman of Bethany as summer pastor, and we are enjoying his work among us. He will give us a week's meeting beginning July 28 and will hold our love feast July 3. Our Sunday-school children and their teachers gave a fine program on Children's Day in song and recitations, including a flower drill and a play entitled, Children's Day.—Mrs. Martha E. Shrider, Butternut, Mich., June 29.

MINNESOTA

Monticello.—Since the first of the year we have been without a pastor. During the winter months Sunday-school was held in the members' homes. The young people met each week for their prayer meeting under the guidance of Mrs. J. E. Burkholder. After moving back into the church this spring the young people took charge of the morning worship hour until the arrival of our summer pastor, Paul Miller, who is from the South Waterloo church, Iowa. Along with the regular prayer meeting Bro. Miller conducts a Bible study which is very interesting. Recently the Ladies' Aid painted the church floor. June 27 the gospel team from the school of sacred music of Bethany presented an inspiring and helpful program on music and hymns of the church.—Ruby Weimer, St. Cloud, Minn., June 29.

MISSOURI

Rockingham.—With the splendid guidance of our pastor, Bro. J. H. Mathis, and his wife, the church has been quite active during the spring months. A mother and daughter banquet was held with eighty-six in attendance. Mrs. Dan West gave the address of the evening. The B. Y. P. D. sponsored a community young people's banquet; sixty-four were present to hear the inspiring address of Bro. V. F. Schwalm. He also gave an address to the entire church on Sunday night. Our communion service was held May 19. On Wednesday nights the young people have a social time, playing volley ball. The B. Y. P. D. also has a tennis court. They have their regular Sunday night meetings also.—Vera Early, Hardin, Mo., June 29.

NORTH DAKOTA

Berthold church met in council with Eld. Dierdorff presiding. Bro. Raphael Bland was chosen to represent our church and Sunday-school at district meeting. June 16 we observed Children's Day, also promotion from the Cradle Roll and other classes. It being Father's Day honor was given them by song. The program was attended by a large crowd of visiting children as well as adults from other churches.—Altha Mahugh, Berthold, N. Dak., June 29.

Pleasant Valley church met in council June 11. Bro. Ed Summers was reelected trustee for three years; clerk, Ethel Burns; treasurer, Elsie Long; Messenger correspondent, Mrs. Willie Wurgler; Messenger agent, Otto Wurgler; elder, Bro. D. Miller; Sunday-school superintendent, L. Long; assistant, Willie Wurgler. Church delegate to district meeting is Bro. Allen, with Bro. Alfred Wurgler, alternate; Sunday-school delegate, Bro. L. Long; Ladies' Aid delegate, Mrs. L. Long.—Mrs. Willie Wurgler, York N. Dak., June 29.

OHIO

Bradford.—We will cooperate with the Harris Creek church in their Vacation Bible School. Our Sunday-school will go to Stillwater Beach

July 7 where after the morning service, the facilities offered will be used in the outing. A young brother who felt he had lost right to fellowship, requested the service of rebaptism which was administered today.—J. E. Overholser, Bradford, Ohio, July 1.

Georgetown.—We held our regular council on March 2 and Bro. A. J. Johnson and the writer were chosen to represent us at district meeting, and Bro. Heisey to represent us at Annual Conference with the writer alternate. We are having good attendance and interest in Sunday-school with Bro. Robert Honeyman, superintendent. We held our homecoming on June 23 with good attendance. On June 25 forty-four brethren and sisters met in the home of our former elder, Bro. N. W. Binkley, in remembrance of his sixty-third birthday. Refreshments were served and good fellowship prevailed. The writer was called on for a few remarks followed by Brother and Sister Binkley. We will hold our revival in October with Bro. R. N. Leatherman of Union City, Ind., to assist us. Our love feast will be held the first Saturday in October.—P. N. Cool, Potsdam, Ohio, June 29.

Oak Grove.—On June 23 our church was host for the semiannual joint convention composed of the Fostoria, Greensprings, Portage, Deshler and Oak Grove Sunday-schools. We had Sunday-school and preaching service in the morning with Bro. H. V. Thomas of Greensprings delivering the message. In the afternoon a program was given by the various churches consisting of musical numbers, readings and talks by the young ministers of these churches. From June 25 to 27 we were privileged to have Bro. R. N. Leatherman of Union City, Ind., with us. On the evenings of the 25th and 26th, evangelistic services were held with a good attendance. On the 27th we had our love feast. Quite a number from neighboring churches communed with us.—Lila Belle Martin, Alvada, Ohio, July 1.

Ross church met in council June 29. We have secured Bro. D. G. Berkebile to conduct our evangelistic services beginning Oct. 20. On the same date our annual community singing will be held in the afternoon. The young people's summer rally will be entertained July 14. A number of improvements about the church buildings were discussed and committees appointed to solicit funds for the same. Bro. Ray Shellabarger was appointed prayer meeting leader for the next three months. A Mother's Day program was rendered by our young people and on Sunday evening, June 23, a Children's Day service and a play by the young people were presented to a large and appreciative audience. The above named groups planned and pledged themselves for special kinds of work as our mission project.—Frances Bendure, Spencerville, Ohio, June 29.

OKLAHOMA

Big Creek.—At the June quarterly council the members unanimously voted to retain Bro. D. D. Fleishman as pastor for another year. The writer and Sister Lottie Pippenger were chosen church delegates to district meeting. Brethren O. E. Fillmore and Wilbur Holderread will represent the Sunday-school. The Sunday-school attendance has increased during the past quarter, due partly to the reorganization of classes. Sunday evening, June 23, Rev. Wallace Boyce of the M. E. church delivered an able discourse.—Mrs. Abbie S. Pote, Ripley, Okla., June 29.

PENNSYLVANIA

Chambersburg.—The various activities of our church continue about normal for this season of the year. The attendance at the Sunday evening services is always smaller during the summer. We have enjoyed the following special services since our last report: May 14 the women of our church sponsored a mother and daughter banquet, at which eighty-eight were present. The guest speaker was Sister Elizabeth Rosenberger Blough of Hatfield, Pa. June 16 the primary and junior department of the Sunday-school rendered a Children's Day program. June 23 the B. Y. P. D. rally of the western zone of our district was held in our church with C. C. Ellis as speaker. June 28 the Cumberland Valley ministerium of our church met for an outing and program at Caledonia state park near Chambersburg. We are planning to begin our Vacation Bible School about July 22. The pastor served the congregation as a delegate to Conference at Winona Lake, Ind. Two of our junior girls are at Camp Harmony and several of the boys also plan to go.—C. E. Grapes, Chambersburg, Pa., July 3.

Chiques.—Since our last report four were received into the church by baptism. Our love feast, held May 28 and 29, was well attended. Bro. Samuel Hess from the Mingo congregation officiated. Saturday afternoon, July 27, is the date set for our harvest meeting to be held at the Mt. Hope church. July 28 an all-day service will be held at the Mt. Hope house, it being the twenty-fifth anniversary of the erection of the church. A few of the topics to be discussed are The Church Twenty-five Years Ago by Bro. J. C. Zug, and The Church of Today by Bro. Rufus P. Bucher. Brethren H. K. Ober and J. H. Longenecker are also on the program. Bro. S. S. Eshelman is to give a brief sketch of the history of the Chiques church. Our young people had a program June 23 at the Chiques house; the theme was Family Worship.—Fanny Zug Shearer, Manheim, Pa., June 26.

Conestoga.—Our Sunday-school gave an interesting program on Easter evening. On May 12 Eld. D. S. Myer preached an impressive Mother's Day sermon. The young ladies' Bible class entertained their mothers at the regular meeting in May. An interesting program was given in honor of mother. Mrs. Florence Gible of Lititz gave a splendid talk based on Prov. 31: 10. Our love feast was held at Bareville May 25 with Eld. M. M. Markey of York officiating. Other

visiting ministers were Elders D. W. Weaver, H. M. Eberly, J. L. Myer and J. I. Byler. On Sunday morning following, Brethren M. M. Markey, D. K. Kreider and J. I. Byler preached for us. Our Conference offering was taken on this day. Our young people are giving us fine programs on alternate Sunday evenings. One of the projects that they have taken up is the publishing of a church paper, namely, The Beacon, which appears every two months. Another project is that of a singing class with J. I. Byler as instructor. June 2 Bro. W. E. Glasmire of the Lancaster church gave a splendid message following the missionary program. June 16 our quarterly missionary meeting was held at Monterey. Bro. Abraham M. Hess delivered the sermon. An offering was lifted for missions. In the evening the men's chorus rendered a musical program at Bareville. This was followed by a sermon by Eld. D. S. Myer. One letter was accepted and four were granted during the last quarter. One of our number was called by death. Plans are being made to have a two weeks' Vacation Bible School to begin July 15. Bro. Paul D. Wenger will conduct the school.—Addie A. Myer, Leola, Pa., June 25.

Shade Creek.—Bro. W. K. Kulp conducted a two weeks' revival at the Sugar Grove church closing June 2. He preached forceful, Spirit-filled sermons; as a result seven were received into the church by baptism. May 12 two were received by baptism. Bro. Millard Weaver conducted a successful Vacation Bible School at the Berkey house; the enrollment was eighty-seven with an average attendance of seventy-four. An interesting program was given at the Ridge house by the men's organization. Bro. Guy Hartman gave the address.—Nellie Lehman, Blough, Pa., June 26.

Spring Run.—The Sunday-school gave an appropriate program for Easter, also for Mother's Day. Children's Day was observed June 23 with an interesting program. Sunday-school attendance and interest are good; much good work is being done by the young people. A junior chorus is in charge of Bro. Luther Harshbarger. Communion service, held in the Pine Glen house, was largely attended. Bro. Clyde Horst of Lewistown had charge of the meeting. Last month Bro. Virgil Finnell of North Manchester, Ind., gave illustrated lectures in both the Spring Run and Pine Glen houses. Quite a number of our people attended the Conference at Winona Lake. The Sisters' Aid Society has had a busy season since the beginning of the present year. The members accepted an invitation from the Society of the Lewistown congregation to spend a day there. Eighteen members from each group were present and the day was spent in a profitable and enjoyable way. The churchhouse has been repapered and new carpet laid. The Vacation Bible School, held in the grade school building in McVeytown, was largely attended.—Mrs. Maggie Gill, McVeytown, Pa., June 26.

VIRGINIA

Roanoke (First).—Each Saturday afternoon our pastor is having an instruction class for the children of the church. At the end of the course they will go on an outing. March 17 Dr. Hoenshell gave a monologue on the Book of Job. Council was held April 8. Five delegates were elected to district meeting and two for Annual Conference. They were our pastor and wife, Brother and Sister C. G. Hesse. Easter Sunday night the junior choir gave a program, The Last Week. Our love feast was held May 5. Bro. Arnold and family gave a message May 8 in songs and chalk drawings. Mother's Day was observed with appropriate music by the choir and a sermon by the pastor. The men's Bible class gave each mother present a carnation. Memorial services were held May 25. Flowers were placed on the altar in memory of departed workers and loved ones. A tribute was given each one by Bro. J. N. Via, president of the Men's Work. Children's Day was observed the first Sunday in June when the children gave the morning program. June 16 was Cradle Roll day. A short program was followed by a talk by Bro. Hesse. Each baby present received a rosebud. Babies, Blossoms and Blessings, was the theme used. June 9 a memorial service was held by an organization of the Brotherhood of Railway men, the message being brought by Bro. W. E. Beahm. Sunday night, June 9, a musical program was given by the B. Y. P. D. Many old favorite hymns were used. Since the last report six additions have been made to the church, two by baptism and four by letter. A teachers and workers' conference was held June 26. Reports were given by the two delegates who went to the state Sunday-school convention at Radford, Va. We also had a guest that night.—Bro. Bail of Arcadia, Fla., who gave us a short talk.—Mrs. Irvin Wray, Roanoke, Va., June 29.

Topeco.—Our church met in council July 6. Sister Effie Alderman and Brethren Jacob Harman and Rush Weddle were chosen delegates for the District Meeting. Plans were made to do some work on the church lawn. On Sunday, July 7, an interesting sermon was preached by Bro. L. M. Weddle especially for the older members. His subject was "In the Evening There Shall Be Light." Old time songs were used. Bro. J. B. Alderman, now in his seventy-eighth year, was song leader for the occasion. At 8 P. M. Bro. A. N. Hylton brought a message to the young people. His subject was "You Will Never Be Sorry," basing his sermon on Daniel's experience with the king. Recently two services have been held by groups from our church in the home of an afflicted sister, Mrs. Jacob Cox. We are expecting Brother and Sister B. M. Rollins of Keyser, W. Va., for our revival services beginning August 11. Since our last report one letter has been granted.—Veda Weddle, Floyd, Va., July 8.

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came in, and found her dead, and, carrying *her* forth, buried *her* by her husband.

11 ²And great fear came upon all the church, and upon as many as heard these things.

12 ¶ And ⁷by the hands of the

Rom. 15. 19.
2 Cor. 12. 12.
Heb. 2. 4.
ch. 3. 11.
& 4. 32.
ch. 4. 18.
John 9. 22.
& 12. 42.
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THE GOSPEL MESSENGER

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No. 30

AMERICAN DESTINY

O dream of patriot spirits faring free
From every bond and soul-destroying power,
Now rise in this, thy latest crucial hour,
And claim a greater, holier destiny.
See once again the glorious company
Of those who builded first the simple bower
And then these stately cities, tower on tower,
Until thy greatness spans from sea to sea.
See once again, or till the lure of all
That draws toward littleness in word or deed,
Toward aught or less than one revisioned goal,
Is cast without, where lesser things must fall.
O dreamers smiting every blight or weed,
Spare naught that would rebind a nation's soul.

—H. A. Brandt.



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SWEDEN

Graybill, J. F., and Alice, Spangatan 38, Malmö, Sweden, 1911.

CHINA

Liao Chow, Shansi, China.
 Hutchison, Anna, 1911.
 Oberholzer, I. E., and Elizabeth, 1916.
 Sollenberger, O. C., and Hazel, 1919.

Ping Ting Chow, Shansi, China

Bright, J. Homer, and Minnie, 1911.
 Ikenberry, E. L., and Olivia, 1922.
 Crumpacker, F. H., and Anna, 1908.
 Parker, Dr. D. M., and Martha, 1933.
 Schaffer, Mary, 1917.
 Wertz, Corda L., 1932.

Show Yang, Shansi, China

Clapper, V. Grace, 1917.
 Neher, Minneva J., 1924.
 Smith, W. Harlan, and Frances, 1919.

Tai Yuan Fu, Shansi, China

Myers, Minor M., and Sara, 1919.
 Shock, Laura, 1916.

Tsinchou, Shansi, China

Wampler, Ernest M., 1918, and Elizabeth, 1921.
 Senger, Nettie M., 1916.

On Furlough

Horning, Emma, % S. H. Horning, 750 Molino Ave., Long Beach, Calif., 1908.
 Metzger, Minerva, Rossville, Ind., 1910.
 Pollock, Myrtle, 520 E. Kansas Ave., McPherson, Kans., 1917.

AFRICA

Garkida, Nigeria, West Africa, via Jos

Beahm, Wm. M., and Esther, 1924.
 Bittinger, Desmond, and Irene Frantz, 1930.
 Harper, Clara, 1926.
 Moyer, Edna Faye, 1931.
 Royer, Harold A., and Gladys S., 1930.
 Schechter, Elnora, 1929.
 Studebaker, Dr. Lloyd R., and Modena, 1934.

Lassa, via Maiduguri, Nigeria, West Africa

Burke, Dr. Homer L., and Marguerite, 1923.
 Horn, Evelyn J., 1930.
 Kulp, H. Stover, 1922, and Christina, 1927.

Marama, via Damatura, Nigeria, West Africa

Heckman, Clarence C., and Lucile, 1924.
 Utz, Ruth, 1930.

Minna, Nigeria, B. W. Africa

Helser, Albert D., and Lois, 1922 and 1923.

On Furlough

Bosler, Dr. Howard A., Marine Hospital, New Orleans, La., 1931.
 Bosler, Edith, % C. O. Gump, Churubusco, Ind., 1931.
 Inman, Dorothy M., 1933, 509 S. Wall St., Covington, Ohio.

INDIA

Ahwa, Dangs, Surat Dist., India

Bollinger, Amsey, and Florence M., 1930.
 Royer, B. Mary, 1913.

Anklesvar, Broach Dist., India

Lichty, D. J., 1902, and Anna, 1912.
 Moomaw, I. W., and Mabel, 1923.
 Shickel, Elsie N., 1921.
 Warstler, Anna M., 1931.

Bulsar, Surat Dist., India

Cottrell, Dr. A. R., and Laura, 1913.
 Glessner, Ruth Lucille, 1931.
 Mow, Baxter M., and Anna B., 1923.
 Shumaker, Ida C., 1910.

Dahanu Road, Thana Dist., India

Messer, Hazel E., 1931.
 Nickey, Dr. Barbara M., 1915.
 Swartz, Goldie E., 1916.

Jalalpor, Surat District, India

Miller, Sadie J., 1903.

Palghar, Thana Dist., India

Shull, Chalmer, and Mary, 1919.

Box 92, Fort, Bombay, India

Blickenstaff, Lynn A., and Mary, 1920.

Umalla, Broach Dist., India

Miller, Arthur S. B., 1919, and Mae W., 1922.
 Miller, Eliza B., 1900.

Vyara via Surat, India

Blough, J. M., and Anna, 1903.
 Widdowson, Olive, 1912.
 Ziegler, Edward K., and Ilda, 1931.

Woodstock School, Landour, Mussoorie, U. P., India

Stoner, Susan L., 1927.
 Ziegler, Emma K., 1930.

On Furlough

Alley, Howard L., and Hattie, Bridgewater, Va., 1917.
 Blickenstaff, Verna M., Cerro Gordo, Ill., 1919.
 Brooks, Harlan J., and Ruth, 2278 5th St., La Verne, Calif., 1924.
 Ebbert, Ella, 1310 W. "D" Street, Ontario, Calif., 1917.
 Grisso, Lillian, care of General Mission Board, Elgin, Ill., 1917.

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

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No. 30

EDITORIAL

The Original and the Copy

A CERTAIN speaker confessed he did not quite understand an acquaintance until he found that back of this unique individual was another who stood as inspiration or pattern. It was then that certain aspirations, even mannerisms in speech and dress, became intelligible. For it seemed that a son was seeking to follow rather closely in the footsteps of an illustrious father.

Of course, all men are more or less imitative. What we have in mind is the leader and the follower types. For example, there was Elijah, who took his design for living from no man. He forged ahead though a king and a queen stood in his way. His mantle fell on Elisha, likewise a leader but somewhat less original.

We are not saying which is the more important, the original or the copy. As a matter of fact there is place for both. Some are temperamentally so constituted that they make leaders. But as born leaders they have their own trials and compensations. They are often more lonely and human than others imagine.

Then there are those who instinctively follow. And leaders would not mean much if there were few in this latter class. It is important that followers choose the best pattern for life. But just because a life is copied is no sign it is not significant. It may be an improvement on the original, may actually be more winsome than its prototype. So whether one classifies as an original or as a copy indicates little as to intrinsic worth. Each type has its place and compensation.

H. A. B.

Who Is Civilized Now?

A DESPERATE dictator, somewhere on one of seven fabled hills by the Tiber, has struck an attitude of defiance to world opinion. Distant, landlocked Ethiopia is the object of his wrath, the victim over which he is determined to win an irrevocable victory.

The braggadocio spirit of Mussolini, the studied insolence with which he has treated Haile Selassie, raises the question: Who is civilized now? For to be civilized is to be reclaimed from savagery, is to be instructed in the arts and refinements of cultured living. A civilized person is civil, tolerant, poised.

To the writer of this paragraph it seems that the mad course of Mussolini certainly does not represent the best in the thought and spirit of the Italian people. There is the cup of suffering for the Ethiopians, but a greater one seems in store for that betrayed people that gave to the world a Cicero and a Marcus Aurelius, a Raphael and a Michelangelo.

H. A. B.

More Gospel for Today

SOME very fine folks feel that The Gospel for Today should carry a much stronger note of social emphasis than was apparent in a certain recent editorial with that title. Which fact is evidence of the superior quality of their feeling and their fineness. Of course it should. But say, brethren, can't a man say something he believes needs saying without covering all phases of the question in one breath? This department has stressed the social note too often and too strongly to leave any doubt of where it stands on that point.

We hold and teach that no man can love God whom he has not seen if he does not love his brother whom he has seen. And that he can not love that brother and remain indifferent to his fortunes or misfortunes. And that the brother whom he has seen includes not only the one his physical eyes have looked upon but the one he knows about anywhere, or might know about if he cared enough. There is nothing weak or small about the MESSENGER's notion of our social obligations.

We have little patience with the doctrine that you should be right with God first and then—. You can not get right with God if you are wrong with your fellow man. The two relationships depend upon each

other and in the matter of righting them there is no chronological first about it. They go along together or they do not go at all.

And this going along together has a wider reach, much wider, than any of us has as yet envisioned. We can not see how much the gospel demand for justice will do to us in the broad field of human relationships. It will certainly change many things in current social, business and political practice. Christian thought is struggling with that problem now, especially in the realm of economics. There is general agreement as to objectives but not as to details of procedure. But the Christian conscience grows more and more uneasy and it can never have peace except by finding it in doing its utmost to make right whatever is wrong.

With this stand as clear and strong as we know how to make it, may we invite renewed attention to the other question? The issue there was not between an individual gospel and a social gospel. It was taken for granted that the gospel was and is and must be both individual and social. The issue was whether the substantial content of that individual and social gospel must be different in the twentieth century from what it was in the first.

Three cardinal factors in that early gospel were called up for notice. These were the divine sonship of Jesus Christ, his work of redemption and his resurrection. Were these still valid, still vital for today? Must modern men believe such things and act accordingly?

They must, if they would have abundant life. Perhaps you know that abundant life is the accepted terminology in polite circles for what was once called salvation. Even the most old-fashioned evangelical will not seriously object to this since the term is taken from the lips of Jesus himself, and since his use of it shows that in his mind it was the practical equivalent of that more frequent word of his, eternal life.

But back to the main point: What must *I* do to be saved? Must *I* too, just as if I had lived nineteen hundred years ago, believe on the Lord Jesus Christ? That is what we are trying to say, but why say *must*? Are you not glad you can? The gospel is good news. Isn't it good to see that back of everything is Infinite Love just like his love? His divine sonship means that. And how can any mind today see any way but his way to get men back to God? That's redemption. And the resurrection? It means that spirit is mightier than matter and outlasts it.

The purpose of this further reference to The Gospel for Today is not to take back what was said before but to drive it in a little harder. The gospel of the first Christian century is the gospel for the twentieth. Our world needs it so terribly. That gospel needs no supplanting. It needs only to be known and loved and lived.

E. F.

The Matter of Professional Standards

THAT the public can not take the maintenance of professional standards for granted is demonstrated by what has happened in the law. There, in far too many cases, the men who should be the chief bulwarks of justice and order have failed to protect the public good. The situation is such that the federal government has taken notice. In a morning paper for July 10, J. Edgar Hoover, director of the federal bureau of investigation, is quoted as saying:

"Beyond this, there is the legal shyster in lawmaking, who, in meetings of bar associations and legislatures, cries out against every statute which aids the law enforcement officers and works with fanatical zeal for laws which will hamper him. He orates loudly and blatantly upon the preservation of the constitutional rights of the criminal jackal and totally ignores the sacred and human rights of honest citizens. He is backed by the politician who is willing to trade the property, the well-being, the security and even the lives of law-abiding persons for ballots spawned in prison cells, and the support of gutter scum."

Yes, the public has a vital stake in the maintenance of professional standards. To the schoolteachers of the land we commit the mental training of our children. Our teachers are as fine a professional group as we have. But how serious is the situation when they are anything less than the best possible leaders!

To doctors and nurses we trust the care of our bodies. At times rather strenuous efforts have been made to loosen up on the requirements for licensing a doctor. But what is more important than the public health, than your health and mine? Certainly there can be no lowering of standards here without grave consequences.

Nor should we forget those who seek to render special service in the field of men's spiritual interests. To our ministers and Sunday-school teachers is committed the directing of the highest contacts and aspirations of life. Who dare lead here? Certainly none but the best fitted of the sons and daughters of the prophets.

H. A. B.

Especially Yearning

It is not the sound of them merely but the sense of them that makes me want to pass on to you the words quoted below. President Elliott of Purdue University was speaking about the college graduate of 1935. This is what he said: "Learning, earning and yearning are essential elements of the modern life stuff."

You are not surprised at those first two words but what made him think of the other one? Had he perhaps read somewhere sometime about the blessed lot of those who hunger after the best thing—the state of being right?

E. F.

GENERAL FORUM

And Is the Time Approaching?

And is the time approaching,
By prophets long foretold,
When all shall dwell together,
One Shepherd and one fold?
Shall every idol perish,
To moles and bats be thrown,
And every prayer be offered
To God in Christ alone?

Shall Jew and Gentile, meeting
From many a distant shore,
Around one altar kneeling,
One common Lord adore?
Shall all that now divides us
Remove and pass away,
Like shadows of the morning
Before the blaze of day?

Shall all that now unites us
More sweet and lasting prove,
A closer bond of union,
In a blest land of love?
Shall war be learned no longer,
Shall strife and tumult cease,
All earth his blessed kingdom,
The Lord and Prince of Peace?

—Jane Borthwick.

"A Changeless Gospel in a Changing World"

BY BERNARD N. KING

MAN has always lived in a changing world. History is an account of changing civilizations and of changing cultures. Geology instills in us profound amazement of a changing material universe. But not until the Industrial Revolution have man's ways of working and living changed so rapidly, or the problem of adjustment become so difficult. In this present decade we find man so bewildered with the everyday changes of a perplexing world that he frequently throws up his hands in despair.

Church history tells us of a changing institution. From apostolic times to the Reformation, in 1517, we have an age of religious unity. Martin Luther started the age of denominations, when freedom of worship and liberty of conscience gradually, at an awful cost of blood, became a reality in the leading countries of the world. Today we have yet a different age. With the new spirit of Christian brotherhood and coöperation among the leading denominations, in place of hateful denominational rivalry, we have the age of interdenominationalism. What the next age will be, we can only surmise; it may be another age of Christian unity.

But regardless of all the social and economic changes, as well as the changes in organized Christianity, the church's problem is to present the changeless gospel,

with more efficient methods, to meet the challenge of a changing world. Men's reactions to this problem classify them into three groups. Some lose their poise and faith, and with a cold and indifferent attitude they turn their backs upon the church. Others break away from the established organizations of the church to form a new or "purified" organization. Probably they are justified at times, but most frequently they have shamed the church for which Jesus prayed, that it might be one. The third group understands the church's problem and the fact of ceaseless material change. They fortify their souls with the "eternal verities," introduce more effective methods for the age, and are instrumental in causing the kingdom of God to march forward.

We must, therefore, find our stability and aggressiveness in the changeless Spirit of God. He is a Spirit. Ever since the revelation of the monotheism of God, his servants have demonstrated the changelessness of mysticism or spirituality. All the great saints were and are mystics. Prayer has always been, is, and ever will be, "the Christian's vital breath." Men of power are men of prayer. Organized Christianity of today has little power because we have so little prayer.

Spiritual living also bears the same fruit today as it did in the days of Christ. It is humanly impossible and divinely unreasonable to change love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance. These are evident in the lives of all true Christians today, just as they have been evident in lives of Christians for centuries. Spiritual living has its origin in the power of the indwelling Christ. All spiritual persons are one in spirit, and for this reason we feel at ease with other Christians regardless of race, age, denomination or clime.

The church is to tell and retell its great love story—God gave his Son, and the Son gave his life for our redemption—in every generation and in every nation. Customs vary and ways of expressing love differ, yet the life based on the two positive commandments of love, taught by Jesus, never change. Study motherhood in history and see changeless love. Just a partial understanding of the love of Christ constrains us in service.

How about the changing morality of the modern world? The gospel tells us that God is holy, meaning that his moral standard is full, perfect and good. When a bushel basket of corn is full no more can go therein. Can man change or fill the moral standard of God or is God's moral standard to change man? World history tells us about the many gods of mankind that have come and gone. They were not moral. A god without a moral character is no God at all. Sin is still lack of conformity to God, either in act, disposition or state. New-fad sinful morality, calling evil good for this age,

is undermining the very foundations of fidelity upon which our society was built.

The church must interpret and reinterpret truth for each generation. We can not destroy nor can we create truth. By the Spirit of God we discern it. The church is failing to fulfill her mission of freeing mankind from ignorance and sin because too many of her discourses are pervaded with doubt rather than with a "Thus saith the Lord." The prophets of old, and finally, the Prophet Jesus, did not come to create truth; they discovered it by the revelation of God. As they all shared it for the needs of the age in which they lived, so must we take divine truth and present it for the needs of this day in which we live.

We must not forget, too, that man's essential nature is the same. Is it not striking to learn of the uniformity of human nature throughout the world and through the pages of time? Instincts remain the same. The tendency of man toward sin and disobedience has not been eradicated since Adam's waywardness. Man still needs a Savior. God planned that man should glorify him. Here, then is the outstanding challenge of change—man is to yield his old human nature allowing the changeless Christ to make him a changing being toward the fullness of his perfected standard. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

Christianity deals with change. Its mission is to change sinful man with the supernatural power of the sinless man—Jesus Christ. After the basic change of heart, which may come gradually or suddenly, there are to be a series of changes as we grow in grace and in the knowledge of our Lord Jesus Christ. Our lives are not static—either we grow toward the stature of the fullness of Christ or we become victims to Satanic influence. Change may be dangerous but what is more dangerous is to try to be changeless, when the law of life is change. We need to emphasize the power of the changeless gospel in changing man into the real image of God.

A church that is dead or dying, then, is one whose members have never had changed hearts. Its methods may be medieval, or its message may be denatured with modern theories of doubt. On the other hand, the church that promotes the kingdom of God has in it Spirit-filled lives, efficient methods, and a ministry that preaches a changeless gospel for a rapidly changing world. Only this message can give man poise, peace and power for the perplexing problems of the age.

"Swift to its close ebbs out life's little day;
Earth's joys grow dim, its glories pass away.
Change and decay in all around I see:
O thou who changest not, abide with me!"

Grand Junction, Colo.

A Coöperative Fellowship

BY R. H. MILLER

THERE are men who apparently like to hear themselves talk. At any rate they are always at it. There is no very evident reason they should say what they say except that it is on their minds and there is some one who is willing to listen. Other men talk to bring things to pass. Their words, like Luther's, are "half battles." Paul is one of the latter kind. If you would know his mind you must hear him as he comes to grips with some knotty problem of missionary work or church administration. Apart from the actual results that he would accomplish he has no interest in setting down his beliefs in systematic form. Paul's words are deeds, the blows by which he builds the Christian church in the Roman empire. His words are always heard in the context of pressing emergencies. We see his truth in the actual process of reforming society and saving men. It is no theory; it is a victory. It is no abstraction; it is a demonstration.

Corinth was Paul's most troublesome church. Since the record of that church has been closed there is no such thing as originality in ecclesiastical disorderliness. They exhausted the possibilities. It is indeed thrilling to observe that these troubles were the occasion and background for some of the finest passages in all of Paul's writings. His hymn in praise of love in 1 Cor. 13 and the matchless gem of autobiography in 2 Cor. 11 are two examples.

For one thing, the church was divided into quarreling factions, their party cries sounding the names of the leading apostles, Paul, Apollos and Peter. The pet-preacher spirit had possessed them completely. Even their sacred feasts were desecrated by it. It had brought with it a train of evil consequences. The situation was going from bad to worse. A report of conditions came to the ears of Paul who at that time was in the midst of his work at Ephesus. His response shows a high degree of insight and practical wisdom (1 Cor. 3: 1-15). He calls them babies for such behavior and then proceeds to set forth a philosophy of coöperation and fellowship which is as applicable today as it was then.

1. They overestimated the importance of men. "What then is Paul and what is Apollos? Ministers through whom you believed. That is all. The things of primary importance are your faith and he upon whom it is fixed." Observe, Paul and Apollos are not in this list. They are only ministers, servants, whose business it is to assist faith to lay hold upon its object. Every true teacher and leader takes himself for no more than this. Socrates called himself a midwife, bringing truth to birth in the minds of men. The use of the term pedagogue grew out of a correct conception

of the function of a teacher. He guides the child to the place where the truth may be found. Christian leaders are the ushers who help us to find a place in the temple of God. We soon forget the ushers in the loftier fellowship with God during the hour of worship. Demagogy and tyranny would be quite impossible if we had a liberal infusion of the good common sense of Paul.

2. He tells the Corinthians that the leaders, for whom they have developed their factious loyalties, are all endowed by God for the parts they play. They have ministered "each as the Lord gave unto him." We call the rain and sunshine God's gifts. When some great soul brings us new light and truth, should we not call that God's gift too? Shall we acknowledge God in our food, clothing and shelter and fail to think of him in the spiritual ministry of our fellow men? The prophet is God's gift—God's gift in a vastly truer sense than food and clothing are. There is more of himself in the living man whom he sends us. Paul would win the Corinthians away from their puerile enthusiasms for men by showing them that the services of men are the gifts of God. "Each has ministered as the Lord gave unto him."

3. Though we see things from our different viewpoints and have our own ways of doing things, we are in reality very dependent upon each other. Some people seem to think that we must act alike and think alike in order that we may be united. The exact opposite of this is true. It is because one can do what another can not that each needs the friendship and help of the other. "I planted and Apollos watered. . . . Now

he that planteth and he that watereth are one." Neither could produce a harvest by his efforts alone. Each must do his part. It is because we are different that we dare not be divided. An honest appreciation of this principle would banish much of the antagonism and intolerance among Christian people today. A man quite rightly feels the importance of his own work. He goes, however, beyond the bounds of reason and charity when he discounts the efforts of others.

4. "God gives the increase." The fruit of our labor is the gift of God. Wherever there is honest labor God gives the reward of good results. Our labor is the one invariable condition of his gift, as his gift is the one assured reward of our labor. These conditions and rewards are invariable. It is because they are so certain that we so easily forget God's part in it. We talk of what we do, of the results we achieve. The more constantly God's love attends us the more likely we are to overlook it. What an amazing perversity! Notice how Paul rings the changes on the word *give*. Ministers serve us "each as the Lord gives unto him." The fruit of their labor is again God's gift. It can not be too often emphasized that all that we have is of this character, a gift. Paul will not allow the Corinthians to forget it.

5. Paul has a very high regard for the work of the Christian minister. "We are God's fellow-workers," he says. The dignity of the Christian ministry is based upon this high partnership. It is a partnership in work, in service. "Let him who would be great among you be least of all and servant of all." Paul, Apollos and Peter are workers with God. Such conceptions unfit their names for slogans of quarreling factions.

6. He further suggests the place and function of the church. "Ye are God's building, ye are God's husbandry." Husbandry has to do with that which is alive and growing. The building is planned in the mind of the architect and reared by the energy and skill of men. We look to husbandry for food, to buildings for security and rest. The imagery is highly suggestive. The church must yield a harvest which shall be food for hungry men. It must be a means of security and peace. The fellowship of Christians is God's answer to the deepest needs of mankind. "We are God's husbandry, we are God's building." The figures suggest usefulness rather than special privilege.

7. There is one great overshadowing prospect which dispels all this foolish judging and partisanship. Let the partisans of Peter, Paul and Apollos know that God is the final judge of all. "Each man's work shall be made manifest: for the day shall declare it, because it is revealed by fire. . . . The fire itself shall reveal each man's work of what sort it is."

One might paraphrase Paul's message to the divided,

When I Sit Alone

BY G. O. STUTSMAN

1. Preaching the Word

I HEAR people speak, and also read about "preaching the Word." And I wonder what is suggested by this much used saying.

I have listened to ministers speak who used many scriptural quotations, but who seemingly had a very vague idea of their meaning, spirit or relation to life. Yet some one is sure to say of such a minister: "He surely preaches the Word."

Then I have heard other speakers who quote much less scripture, but who seem to have found the lovely spirit of the Christ, who seem to understand the principles involved in the Bible teaching and are able to apply these to life's problems. After such an address some one is certain to say: "Such a scriptural message is indeed refreshing." And so I meditate: Which is preaching the Word?

Greenville, Ohio.

man-worshiping Corinthian church. "You are zealous for this and that leader as though your salvation depended upon men. It depends alone upon your faith in Christ. All that any man can do is to help you to know Christ. The help which men may give is first given them by God. Each one helps in his own individual way. That is why it takes the united help of all to make the work complete. The final results of our efforts are given by God. We do not win them nor earn them. These leaders are all fellow-workers with God. They do God's work with God's help. You are God's field, God's house. By you the world must be fed. By you it must find security and peace. The final judge of all is God."

North Manchester, Ind.

The Greater Patriotism

BY MURRAY L. WAGNER

IN these days when the whole world is mad with nationalism it is well for Christians to look to themselves to see how they stand in the light of Jesus Christ whom they have called Savior and Lord. Nationalism is the product of misconceived patriotism. This will lead inevitably into war unless some step is taken to prevent it. There is no group so well adapted to take this step as the Christian people of the United States. These followers of the Lord of Life know, or should know through experience, that the Spirit of Christ is the only power that can take the riot out of patriotism.

In the first place, we want to know who makes wars. It is more generally conceded at present, than for some years, that the capitalists usually have a finger in the pie even though they always try to look innocent as they make their impassioned patriotic pleas for boys to offer their blood and brains upon an altar whose drains lead to capitalistic coffers. The more wars the more business; the longer the war the more profit, hence the bloodier the better.

Hand in glove with these sons of Moloch are the politicians who are always to be found patriotically defending their country with speeches and advice to "Go to the front young man while I stay here and keep things going until you return."

Ones does not need to have a strong memory to recall the case of William B. Shearer, who several years ago sued three great shipbuilding corporations of America for upwards of \$255,000 "back pay." The investigation showed that he was hired by these firms to do all in his power to block progress in the Naval Disarmament Conference at Geneva in 1927. His business was to assure the shipbuilding interests that their profits would continue to increase even though the world be plunged into a sea of blood from which it might never be saved. Can it be that the attitudes of

such men and such firms is less despicable than the action of Benedict Arnold?

American firms, it is charged, have been supplying arms and munitions in an impartial manner to the conflicting parties in the South American disturbances. Here the profit motive is again seen. It would be going a step too far to assume that these interests have stimulated the strife; but one can say with no fear of contradiction that the capitalists have not expended much effort to avoid bloodshed. Neither have they been able to point their bloody fingers toward the Christ of the Andes.

The militarists are losing no ground in their efforts to spend billions of dollars in armaments. They are moving their recruiting stations from the streets into the high schools in their campaigning to have youth enroll in the C. M. T. C.

For these, we believe, unless they change their ways and turn to God, "the blackness of darkness is reserved forever."

Who pays for the wars? Do not these wealthy merchants of death pay heavy taxes on their incomes? Who wouldn't pay willingly an income tax if his income were large enough to make such payment necessary? Wipe out the debts from our wars and there would be no need of income taxes.

It is estimated that it cost \$25,000 to kill a soldier in the World War. It is an accepted fact that the aim of war is to kill as many men, women and children as possible. If the cost is so high and it is necessary to kill a large number, could not a cheaper method be found? It is reported that certain gangs of thugs may be found in New York and Chicago who will send a man to kill anyone you name for twenty-five dollars. To make war more efficient we suggest . . .

The soldiers, the sailors, the marines, the mothers, the children, the unemployed, the homeless, the generations (four or five of them) and the taxpayers are the ones who pay for the wars. In fact, everybody pays excepting the ones who want the war. The Vickers Corporation, manufacturers of arms, munitions heavy steel and aircraft, announced in the midst of the depression that they "succeeded in maintaining the profits fairly close to the level of 1929."

Hungry men, homeless women, starved children, waifs, diseased, crippled, half-naked and filthy folks scratching in garbage cans for crusts look up and say, "Profits? 1929? Peace? What're you talkin' about?" So what about the souls that are dwarfed? What about the men of genius forgotten and the lives un-lived? Do not these pay?

Militarism is a prostitute demanding all, offering disease, poverty and misery in exchange for virtue, love, brotherhood, prosperity, decency and happiness.

The Declaration of Independence recognizes the right to happiness. But there is no happiness in the direction the militarists are leading us. The constitution becomes but a scrap of paper under the iron, spurred heel of militarists as they dash madly to the defense of a people who would be far happier, richer and more contented without such defense.

The abundant life of Jesus comes not through the robbing others of life, but through the crucifixion of self with its hatreds and its bigoted jingoism.

What shall be the Christian attitude toward war? One who went through the horrors of slaughter said, "War is hell." He was in a position to know. Jesus Christ came to bring the kingdom of heaven to earth. Militarists aim to bring hell upon earth. Is it hard to see where a Christian *must* stand? The Christian should regard the earth as the Lord's and the fulness thereof, the inhabitants and all that dwell therein. Such being the case, can one kill a man and not offend God? How can man lift up bloody hands unto God for a blessing?

We can not avoid war by preparing for it. There is no middle ground; either we put "our trust in reeking tube and iron shard," or we put it in the Prince of Peace and his God. If his own church will not undergird the peace movements, who will? The best prepared nation is the nation on God's side. No nation on God's side will thoughtlessly spend billions on poisons, shells and bayonets and begrudge the few dollars that are spent in sending abroad the word of Jesus Christ.

There is a patriotism that is higher. There is a loyalty that is demanded of Christians that sets at naught the shoddy, tin-plated militaristic philosophy of patriotism; it is the patriotism, or loyalty, unto the God of the earth, the skies and the seas. We have no alternative. We must fight the good fight or we will join the godless in preparation for a godless war. The kingdom for which the Christian will fight is not of this world. It is eternal in the heavens with God. "Choose ye this day whom ye will serve," whether God or Mars.

Wilmington, Del.

Young People and Drinking

BY M. E. CLINGENPEEL

WHAT is the attitude and practice of your young people with reference to the drinking of intoxicating beverages? As parents, teachers and pastors are you informed about the temptations which your young people encounter, and the attitude toward drinking of other young people, with whom they come in contact? If we know the actual situation with which our young people are faced in their work, school life and social life we are better prepared to help them attain unto noble ideals and virtuous conduct.

As pastor of a small city congregation, and desiring to have my young people's point of view in regard to drinking and the prevailing practice among young people, I presented to my young people's class, on a temperance Sunday a questionnaire with eight questions to be answered by *yes* or *no*. The questions were presented without any previous knowledge on the part of the class. There were twenty-one present, all of whom answered each question. Fourteen were members of my church, four were members of other churches, and three were nonmembers. Of the fourteen members of my church, four were from homes of Brethren background. The ages of the group ranged from fifteen to about twenty-eight. The occupations ranged from high school students and factory workers to office workers and those in business.

The questions and answers were as follows:

1. Is the drinking of intoxicating beverages considered the smart and popular thing to do among the majority of young people with whom you come in contact in your work and in social groups? Answers: yes 6, no 15.

2. Is there more drinking now, among young people whom you know, than a year ago? Answers: yes 20, no 0, undecided 1.

3. Would the majority of the young people whom you know take a drink at a party, dance, or any social gathering if it were offered to them in an enticing and apparently innocent manner? Answers: yes 18, no 1, undecided 2.

4. Would you take a drink under the above circumstances? Answers: yes 3, no 18.

5. Do the young people whom you know who are church members drink as much as those who are not church members? Answers: yes 4, no 17.

6. Is the taking of a social drink occasionally consistent with your idea of a Christian life? Answers: yes 1, no 20.

7. Assuming that it was morally wrong in prohibition days to take a drink, is it still morally wrong to take a drink now when liquor is legal? Answers: yes 19, no 2.

8. Will most girls who smoke cigarettes also take a drink occasionally? Answers: yes 19, undecided 2.

The responses were more nearly unanimous than I had expected. A few significant facts seem evident. The answers for questions one to three indicate something of the environment and temptations to which my young people are subject. It will take strong undergirding with principles of righteousness to maintain Christian ideals and nobility of conduct in the midst of such adverse environment. The response to question five is encouraging to a certain extent, yet it reveals the fact that there is considerable drinking among young people who are church members. In all too many cases church membership involves but little that is distinctive and separate from the world. But there is occasion for great encouragement in the responses to questions four, six and seven. They indicate high ideals, consistent thinking and noble practice on the part of the great majority in regard to drinking. Let us pray that if and when the test comes they will be true to the ideals herein expressed. The response to question eight is sig-

nificant in that it is an honest expression of the opinion of young people about girls who smoke and their attitude toward drinking. This would indicate that girls who smoke cigarettes may be expected to do other things that are much more serious in their consequences. Beware of the girl who puffs a cigarette.

Young people facing the temptation of an occasional social drink need to be reminded that no drunkard ever took his first drink with the intention of becoming a drunkard. Even though an occasional person of strong will power might take a drink now and then without harm to himself or going further, he dare not fail to reckon with his influence. His occasional drink may be the cause of a weaker brother falling under the terrible grip and curse of drink. In a matter as harmless as that of eating meat, Paul said that if eating caused his brother to stumble, he would not eat it as long as the world stands.

Lynchburg, Va.

Records and Reports

BY CLEMENT BONTRAGER

JUST where are we? How far have we come? By what routes have we come to our present position? These, and many other similar questions might well demand our attention as we review our work betimes.

Reports can never take the place of other more important phases of church work. Preaching, teaching, visiting, comforting—these are in a class by themselves. Keeping records and making reports will never take their place. And what shall we say about the administration and organization activities of the pastor? They, too, are important. However, there is a place of real need in the work of the pastor for the keeping of records and the making of reports. The fact is that in the early church, Paul suggested to a young minister, a busy young preacher, that he ought to give "full report of thy ministry." The successful preacher can not afford to take lightly the injunction of Paul in this regard.

Nor would we suggest that all things in church work can be measured by figures, and evaluated by reports. Possibly the greatest results in a minister's work can never be so measured and evaluated. Heaven alone can measure the results of advice given, comforting words spoken, reproofs administered and influences exerted. Only heaven knows, therefore is able to measure the growth of a soul under the ministry of a man of God. However, trends can be detected by making use of reports—and other values accrue.

Several years ago there was a terrible airplane accident in Lawrence, Kans. There had been much flying without licensing of either planes or pilots. No records were demanded by governmental officials. However,

after this accident had taken place, an order was issued that in Kansas there was to be no more flying without license. From the time of that accident to the one which occurred on Aug. 31, 1934, near Oregon, Mo., there has been a great gulf fixed. Already the Department of Commerce has a report that runs up into thousands of words. Sheafs of paper are required to record all the things which will be submitted to department officials at Washington, D. C. Aviation will be a safer mode of travel in the future because the details of the accident have been minutely noted, and in so far as possible, reported. Where does the Department of Commerce get the data for reports such as the one mentioned? Pilots are required to keep accurate records as to their own flying time. Each records the time spent in night flying, day flying, etc. Also the pilot is required to make a report on every trip he makes. He must report on the kind of trip it was, weather conditions, unusual behavior of the ship, recommendations for repairs, etc. He even needs to record the average motor speed, the minimum motor speed and the maximum. Now some of these things may seem silly to some of the pilots, but remember, there are always other pilots who are willing to keep records and to make reports. To be sure, these things are not the primary essentials in flying. They do not constitute taking off, landing, maneuvering in bad weather. They do not constitute acquaintance with motors, nor with the laws of aerodynamics, nor with the science of meteorology; but keeping records and making reports is a part of flying which makes a scientific approach to progress possible.

It is my contention that records and reports will do as much for churches as reports and records do for aviation. Preachers will be able to preach better if they know the actual condition of their church from the standpoint of numerical growth, etc. If a preacher knows his church is growing, with what enthusiasm he can preach! And such enthusiasm is contagious. Consider how a man might be driven to his knees simply because this month's report is considerably below that of three months ago. A preacher might even be able to silence some chronic grumblers, who are always sure there is deadness in the church, if he had at his disposal, constantly, the facts and figures concerning his church. And the shut-ins, those whom the man of God must comfort and encourage; wouldn't it be a real comfort to some such to have their preacher able to let them in on the inside conditions in the church? If I were a shut-in, to have my pastor tell me that within the last two years there had been a twenty-five per cent net gain in the active membership of my church—that would be comfort indeed. Too many of us base what we tell about our church on mere guesswork. Guesswork is a mighty poor thing to base too much on. Facts

and figures are quite a bit more accurate. And if we had had in the past, a record and report system in all our churches, what would it not mean to churches about ready to crash? What spiritual tragedies might be averted by faithfulness to the records and reports which ought to be available to all preachers.

Reports and records do more than merely show what is happening, numerically. Trends are shown by making use of such things. One who has a tendency toward statistics knows that in other fields this is so. The health or other condition of an industry can be detected by the curves on a graph. Such graphs are made on a basis of facts and figures gathered, sifted, evaluated and interpreted. Trends ought to be noted in church work. Which way are we headed? Is our church in a healthy condition? Are we growing? Trends in preachers can also be detected by a sane use of records and reports. A man may be slipping. Or, again, he may be making unusual growth. Reports would help to show just what is happening to the man. Of course we need more than mere facts and figures. We need committees or superintendents to take these reports, sift them, evaluate them and interpret them. I do not believe in making reports for the mere sake of reporting. Personally, I would like for reports to be made available so that I can avoid dangerous practices, squalls which may endanger my church, and a host of other undesirable things. I should like for reports to come back to me so interpreted that I could be a better pastor for my church, and lead it on to certain victory for the Lord. And if I crash, I want to have records available so that some committee can come in and determine just where the fault lay. I want no monkey business. I want that committee to know how many hours I have been a sky pilot, how I have behaved under stress, how I have maneuvered my church under various conditions of crisis, and so on. I want that committee to know what kind of ships I have flown, want them to know the conditions in the ship (church) that crashed with me. Was it underpowered, were the instruments dependable, was the weather normal? And then I should like that committee to take all available information and, after sifting and evaluating, interpret it for the good of those who follow after.

Some one may say that preaching the gospel is not flying an airplane. So be it. But preaching the gospel is as serious business, and just as important as flying an airplane. If we do not dignify the preaching profession with all the resourcefulness and saneness men are capable of, then, please God, no wonder so many thinking men shy off from the church. Slipshod methods pass muster nowhere except in church. Preachers can wait for months before turning in their monthly reports, or, what is worse, not report at all. They can

make guesses and approximations in the business of dealing with men's souls where, were their bankers to be as slipshod with men's gold, they would be among the first to rise up in holy indignation. Let us be energetic in the greatest business of all, not slothful (lazy) Rom. 12: 11. For I am inclined to think that if a man is too lazy to keep records and to make reports he will also be lazy on his knees, lazy in his study, and lazy when he ought to be making contacts with outside folks for the church. Jesus announced a principle of worth when he said: "He that is faithful in that which is least, is faithful also in much."

Just an afterthought. Would it be expecting too much of our General Ministerial Board to develop and make available to churches and pastors a simple yet adequate recording and reporting system? We need forms for daily, weekly and monthly as well as yearly records. The annual report, which is required, would be much easier to make had we regular forms to keep records on, forms which correspond to the form for the year's report.

Emmett, Idaho.

A Short Lesson on Baptism

BY J. H. MOORE

THE diversified teachings set forth in the recent Sunday-school lesson relating to the purpose and mode of Christian baptism lead me to offer the following:

The lesson had for its basis the Great Commission of Matt. 28: 19, and the incident of the baptism of the eunuch by Philip, as recorded in the eighth chapter of Acts. The comments, considered respectfully, endorsed every form of baptism known to history or theology, trine immersion, single immersion, pouring, sprinkling and spirit baptism, the latter intended as the real baptism taught by Jesus and practiced by the apostles. Some of the comments endorsed the whole list, the form being merely a matter of choice. Even the radio took an active part in the sentiments expressed.

How all these forms happened to come into use is of course a matter of history, but how each and all of them can be acceptable to the Lord, who evidently meant to teach but one form, is beyond my comprehension. To my way of thinking it looks like the case of the convert mapping out his own way of serving his Master rather than the Master pointing out the way. Or, in other words, it looks like the case of the people teaching the Book rather than the Book teaching them. And, by the way, in the final analysis of the situation we have reached a period when men and women of nearly every class select their own way of living the Christ life, instead of having Christ and the inspired apostles select it for them. For our own people there

is no other way out of this drift for personal liberty than to stick to the Book.

And now referring more directly to the purpose of this article, let me say that correctly rendered that part of the Commission pertaining to baptism should read as follows: "Go ye therefore, and disciple all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost." Here both the mode and the form of baptism are distinctly stated. In the eunuch incident there is enough cited to show most clearly what mode was used by Philip on the occasion. The fact that both Philip and the eunuch went down into the water, and after the service both came up out of the water, should serve as positive proof in favor of immersion. Evidently this is the meaning of the narrative. As stated in the first chapter, Luke wrote the Book of Acts for the benefit of his friend Theophilus, and meant that he should have a perfect knowledge of the things said and done. Surely on reading this part of the record Theophilus would understand that the eunuch was immersed. He could come to no other conclusion.

And when the eunuch reached his Ethiopian home, and told his friends how he and the evangelist both went down into the water, and after he was baptized they both came up out of the water, these friends would know as a matter of certainty that the rite was performed by immersion. Any other conclusion would be unthinkable.

As regards the form of the rite, that is clearly stated in the Trinity form of the baptismal formula, "into the name of the Father, and of the Son, and of the Holy Ghost." Carefully read this formula with special emphasis on the "into" and the two "ands," and you will have the triple form so distinctly indicated as to never be misunderstood. This meaning, the triple form, is further evidenced by the way the Greek word *baptizo*, the word used in the formula, is defined by a number of the Greek lexicons, to "dip repeatedly." The word not only means to dip, or immerse, but to repeat the act.

As is well understood, the New Testament was originally written in Greek, and so forcibly and clearly is the triple form of baptism expressed in the Greek formula, that all of the early churches using the Greek language, at once adopted trine immersion without a known exception. Not only so, but all the people still speaking and reading Greek continue this form of baptism. There are at least 500,000 of them in the United States, and wherever you find one or more of their congregations you will find trine immersion.

I am not here discussing the mode and form of baptism in detail. My purpose is to call special attention to what may be learned from the eunuch incident and the baptismal formula, as given in Matt. 28: 19.

In his reformatory movement Alexander Mack was fortunate, in selecting for his church, the threefold form of baptism, the only form that can, with any degree of certainty be traced back to the time of the apostles. And the Brethren, in all of their branches, are equally fortunate in not only retaining the practice, but in refusing to recognize any other form. For this they are to be commended.

Sebring, Fla.

Sharing Observations With the Home Church

BY CHAS. D. BONSAK

Secretary of the General Mission Board

Thirty-sixth Installment

June 8. This morning was given to a meeting with the workers of the mission, especially the Chinese. We considered the matter of reduction of funds, especially the necessity and importance. The need for our Chinese brethren to get under the work more enthusiastically and ways in which this can be done were discussed and emphasized. Their judgment about certain matters of method and procedure was also freely given. The conference was a frank and good one. Following it we ate with Dr. Shing and his good wife at the hospital. We enjoyed a sumptuous Chinese feast with splendid fellowship. The doctor speaks some English which added much for those of us who know no Chinese. Some may forget what a handicap the difference in language is. Many things can not be said because one can not be understood or understand. Many problems in the progress of missions grow out of this difficulty. The mission staff spent the rest of the afternoon on questions of various kinds pertaining to the work and in meeting the Chinese Christians coming from the villages to see the visitors. Here again, one longed for better communication that these earnest country workers might have the word spoken that would cheer their hearts and deepen their devotion to the Christian cause.

June 9 brought a lovely Sunday morning, though very warm. After the Sunday-school we met in the church for the morning worship and tried to talk to them about the vital things needed in helping to make people Christian. Attention indicated that the interpreter was giving a good message, however much he had to draw on his own resources to make it so! The audience was large and this indicated that, for the occasion at least, there was much interest on the part of the Christian community. At the close of the service six men were introduced by the Chinese evangelist. They had all been helpless opium addicts, but have now overcome the awful habit by the grace of God. Each gave a bit of testimony to the saving power of Christ. Let us pray that they may be faithful in their fight against the evil. Throughout China's cities here in the north,

at least, are homes being sold little by little to pay the cost of this awful habit.

In the afternoon the church called a meeting for Christian fellowship. This was all in the hands of the Chinese Christians. Much of it was helpful and interpretive of their feelings and viewpoint. Bro. Brubaker gave a good talk to the mission staff at the evening hour, especially to the younger folks of the mission families present, on the necessity of blazing a trail in life that will lead to gladness and victory at the end of the way. Thus closed another busy day among the mission workers at Show Yang.

June 10. We set out on the last lap of our journey before starting for home. We went to Ping Ting Chow where meetings of the field committee, mission, twenty-fifth anniversary of the mission and a summer conference were about to take place. Photographs were taken. Then followed the last words of counsel, though we hoped to see most of these folks at Ping Ting later. The hour and a half ride on the train involved a descent of much more than a thousand feet, and consequently the temperature increased. Bro. Ikenberry met us at the station in the venerable Ford. The baggage was put on mules and seven of us in the Ford soon covered the distance of five miles to the mission station. Here we put up at the hospitable home of the Crumpackers, enjoying a good lunch and the accumulated foreign mail. The rest of the time was given to preparations for meetings.

June 11. The morning was given to letter writing, while Bro. Brubaker gave attention to some household goods that had to be left behind when all missionaries left eight years ago. In the afternoon there was an interesting meeting with the Chinese leaders of the church. They asked for suggestions for the improvement of the work. We ventured to recommend attention to the training and selecting of Chinese leaders, the organization of some of the stronger rural groups into churches and the preparation of a simple program for these churches to understand their work and duties. This all led to a very stimulating discussion that showed interest, intelligent understanding and a real desire to do the best they could. Their emphasis on the value of evangelism and concern for the deeper spiritual values of Christianity were refreshing and encouraging.

June 12. This was the opening day of our mission conference. We were asked to lead the devotional period which was around the thought of our own need of faith in Christ in the fullness of his divine power and love. The rest of the day was consumed in discussing the values and methods of making our mission program most helpful and effective with the limited number of dollars and personnel that is now likely available. The evening session was opened with the

suggestions for the work made by the deputation, as related to the organization of churches, a more unified program, the need for increased numbers of Chinese leaders and other matters. But Mr. Boyd of the United Church of Canada Mission was present and gave a report of their work in the Honan Province to the south. He had been invited to explain their work which had impressed some of our missionaries who had been able to visit it. He was plied with questions of every kind as to its effectiveness at every point. They seem to have succeeded in organizing churches and placing with fair satisfaction much responsibility on these churches. This being on the question we had been urging in all our work, we felt happy to share in his experience.

June 13. The conference opened with a helpful talk by Bro. Brubaker on the Redemptive Blessings of Christ. Then followed an unusually good opening address by Ernest M. Wampler on the subject of *Whither*. It was an effort to point the way of success in the work of the mission, how sympathy and understanding are real substitutes for money in working among these good people. This was followed by a brief talk by Chairman Oberholtzer defining the various policies of mission work. Mr. H. A. Boyd again helped us much by giving of his experience in the Honan province. This resulted in a full and free discussion of where we wanted to go and how to get there. Anyhow it led to the conclusion that more congregations should be organized among the Christian groups in the villages. Routine business was taken up in the afternoon. The evening meal was eaten together in a social way in the back yard at the Bright home. For a change and rest from the strenuous problems, the evening was devoted to a less heavy program. This took place in the Parker home, even though the doctor could not be there, as he had been called away on an urgent case. The young people back from Tung Chow school had a large part in the evening program, and their giving of a drama of a mission meeting was a most clever interpretation of the peculiar temperaments and characteristics of individual missionaries, as well as an insight into what is going on in the mission field.

June 14. It was a joy to arise early and spend the morning watch on the roof of one of our mission houses with a dozen young people, all children of our missionaries. What a fine group of young people it was! We tried to talk with them about the game of life and the way to play it fair and successfully. It was an hour of hope and outlook indeed. The conference turned this morning to the consideration of more routine business. Bro. Oberholtzer was elected chairman with other necessary officers for the following year. Reports from committees were made. A bit more authority in administration was given to the field

committee, whose secretary becomes the unifying adviser of all work and stations. The afternoon was given to a consideration of how to organize churches so that the authority and responsibility of the propagation of Christianity may increasingly be directed by the Chinese church. It seems most difficult to get the Chinese to assume such responsibility, partly because they were not taught this in the beginning; partly because they know nothing about a church as such; partly because their heritage and traditions have no such idea of fellowship. The tradition of their religion is individualistic and aims at family loyalty; it does not include the strangers of another clan or province; but this is exactly what Christianity will do for them and the world. The night session was given to the consideration of an entirely new plan and emphasis in the medical work. The intent is to carry medical help to needy rural areas and villages by training village nurses and helpers and giving some idea of the value of health and hygiene through the schools, meanwhile trying to enlist the cooperation of village and government officials in this program. It promises a spirit of helpfulness and cooperation not yet undertaken.

June 15. Now began the four-day celebration of the twenty-fifth year of the opening of the China Mission. Bro. F. H. Crumpacker and wife with Emma Horning and Geo. W. Hilton came to China two years earlier. This time was spent in getting language and prospecting for locations. The work actually began at Ping Ting in 1910 and Liao Chow one year later. Dr. C. Y. Cheng gave the opening address. Pastor Yin had charge of the meeting. On the platform were the city magistrate, the head of the county educational work and many other prominent citizens. Dr. Cheng, who is secretary of the Church of Christ in China, and perhaps its greatest Christian statesman, spoke on *What the Church Has Done for China*. The city magistrate spoke of the blessing of the mission to the city and county. A business man, who sits on the educational board of the mission school, preached the equivalent of a vigorous sermon, even though he is not a Christian outwardly. Several others addressed the large crowd present, including a member of the deputation who spoke for the home church and a friendly nation across the Pacific. Inspection of the exhibits followed the morning program: Here were shown charts and graphs giving the progress of the work in twenty-five years in all departments; also handwork of many kinds. The exhibit was really worth going some distance to see.

There was no program in the afternoon and a very much needed rain fell most of the time. However, the mission meeting was in session and many items of business considered, for example, the financial question of losses through a bank failure in which mission

money and most of that of the missionaries was deposited. At the night session, as in the morning, there was some very good special music. The evening address was given by the writer through the kindly interpretation of Dr. Mei, President of Oberlin in Shansi Memorial School at Taiku. Dr. Mei is a kindly and brilliant young man who promises to be one of China's strong leaders, if he has not already arrived at that point.

June 16 was a lovely Sunday morning, making the terraced hillsides of Shansi a beautiful landscape. At nine the conference began with reports from the work at Liao Chow on evangelistic efforts. Pastor Chang was in charge of the meeting. Sisters Nettie Senger and Anna Hutchison spoke for the missionaries and two of the Chinese evangelists presented their impressions of the work and progress. At eleven Dr. Cheng preached a helpful sermon. Being in Chinese we got only a part of it by the help of a missionary; but if it was all as good as what we understood, it was wise counsel and stimulating interpretation on the practical side of Christianity. In the afternoon reports on evangelistic progress were made from Ping Ting, Show Yang and Tai Yuan. These were given by Emma Horning, Mary Schaeffer, F. H. Crumpacker, Minneva Neher and M. M. Myers respectively, with a Chinese evangelist or two additional. At night Dr. Y. P. Mei gave an address on the importance of helping China in her rural reconstruction. He showed how imports exceed exports to her economic disadvantage; how her farmers are handicapped by ancient ideas of agriculture, and how difficult it is to get her produce to market without roads and railroads. He paid tribute to missionaries living in rural areas to help the people. He urged the Chinese people to cooperate in these endeavors to improve their condition by following this same religious urge.

June 17. Bro. Miller with the young people of the mission went on a three-mile donkey ride to a hilltop and temple for a day's outing. The rest of us met with the field committee to attend to some urgent business before the morning session. Dr. Y. P. Mei gave another stimulating address on the church's responsibility in rural uplift. He said that any effort in rural uplift that is only economic and material is a failure. There must be a new heart and life; a new inner urge if the work is to be permanent. He called attention to the sacrifice and the high spirit of devotion necessary if the Chinese church is to succeed. The rest of the forenoon was given to reports on the history, progress and importance of education in the mission program, and the afternoon to a final meeting of the whole mission. This was a time to see the sturdy zeal in all the work-

ers and their devotion to the cause, as they faced hard problems in adjustment. But missionaries, like brothers, "are born for adversity," and in the face of it, their devotion and sacrifice showed at its best.

The Art of Getting Along Well With Others

BY JOSEPH D. REISH

CHRISTIANITY as taught and lived by Jesus is primarily a life among men engaged in everyday duties. This everyday life was given chief importance by him, while other things, though they had their places, were held as subordinate and subsidiary. He did not emphasize philosophy, theology, or ecclesiasticism as he did living right with those about one.

Attending church regularly, supporting its institutions, teaching its doctrines to others and standing firm for the faith are leading Christian virtues. But these should not be given first place, should not be confused with the fundamental duty of living the true Christian life among one's neighbors.

The real test of one's Christian life is not in his relation to a creed, his loyalty to the church, or his fidelity to religious duties. These can not take the place of that life which is rightly related with the commonplace activities and relationships in everyday life. For this there is no substitute.

The Christian way of life is very simple and practical, so much so that it often becomes a stumbling block. There are many people who are willing to do the conspicuous things, the things held of great importance by men; but they are not willing that the Christian light shine through their relationships with those about them in commonplace duties.

The leading dangers confronting one's well-being do not often come from the outside world, but from his relationships with those about him. It is here he must exercise patience, forbearance and forgiveness. Here uncharitable remarks and quarreling should give way to the spirit of Christian charity.

Many people persist in pulling motes out of the eyes of those closely associated with them. This always indicates presumption and egotism, which characteristics are deadly enemies of the soul. Fault-finding is dangerous for it embitters the soul of the one thus engaged, of the one who poses as a judge over his fellow men. It also generally begets resentment and bad feeling in the one criticized.

Though his disciples had many faults, Jesus, our Example, did not contend with them. Peter's conduct was often unchristian and inexcusable, but Jesus did not quarrel with or even criticize him.

The Christian way is to see the good in people and appeal to it. That is the way to get along well with others. There is much that is bad in the average

person and the Christian should purpose to help people rid their lives of any imperfections they may have. But simply informing them of their defects will not accomplish the task. The Christian will show by his own life how to eliminate the bad and develop the good.

Only those with beams in their eyes are given to harsh judgments while criticizing others. In proportion as these beams are removed they feel less and less like continuing their old occupation. Sharp and uncharitable criticism of others is always proof of beams in the critic's eyes.

Lake Istokpoga, Fla.

God in the Storm

BY LULA R. TINKLE

HAVE you ever stood alone by the side of a raging, restless sea, watching the great waves come rolling in, when a sense of awe filled you so that there were no words to express the turmoil within your soul? Then something within said, "Surely God is here." Out under the stars at night have you not been moved by a sense of vastness and immensity, so that you whispered, "Surely God is there"? Out in the forest, among the whispering trees, does there come an inner experience of peace and beauty, and a quietness that echoes your thoughts, "Surely God is here"?

The other day I stood in my room watching the world outside my window, while an electrical storm was raging. Suddenly, there was a bright flash, a sharp crash, and then a bursting and roaring above me. I was stunned so that I could not move, and I stood there helpless, holding my head while the room was buried in heavy black soot. When I finally turned to escape through the door, bricks, mortar, shingles and soot poured down from above, so that I dared not step outside. It was evident that the house had been struck by lightning. Where should I go? What should I do? These questions came quickly in succession. Then a voice from out that awful bursting and crashing came clearly, "Be still and know that I am God." And I said, "Surely God is in the storm."

The Psalmist David found God in all things of nature, even in an electrical storm. In the Twenty-ninth Psalm he sings, "The God of glory thundereth, the voice of Jehovah breaketh the cedars; the voice of Jehovah shaketh the wilderness, and strippeth the forests bare: and in his temple every thing saith, Glory." Then he closes with the beautiful assurance, "Jehovah will give strength unto his people; Jehovah will bless his people with peace." He speaks to us daily in his mysterious ways. Do we rush on heedless, deafened by the clamor of the world? What a blessing we miss when we fail to heed his admonition, "Be still and know that I am God."

Upland, Ind.

KINGDOM GLEANINGS

Calendar for Sunday, July 28

Sunday-school Lesson, Amos.—Amos 7: 7-17.

Christian Workers' Meeting, Leisure.

B. Y. P. D., Your Half of the New Home.

Intermediate, A Vesper Service.

* * * *

Gains for the Kingdom

Ten baptized in the Barnum church, Minn.

Three baptisms in the Monticello church, Ind.

Two baptized in the Union Bridge church, Md.

Seven baptisms in the Martinsburg church, Pa.

Six baptisms in the Cedar Rapids church, Iowa.

Two baptisms in the Boiling Springs church, Pa.

Four accessions to the Buffalo Ridge church, Va.

Four baptisms in the Clovis church, New Mex.

Three accessions in the Fairview church, Md., Bro. Nevin H. Zuck, evangelist.

Two accessions to the Prices Creek church, Ohio, Dr. Thomas N. Carter, evangelist.

Eight accessions in the Bethesda Chapel, Md., Bro. Nevin H. Zuck of Ephrata, Pa., evangelist.

Six baptisms in the Yakima church, Wash., Sister June Yearout of Boulder, Colo., evangelist.

Thirty added at the Bellwood church, Pa., Bro. Earl Bowser, summer pastor, the evangelist.

Nine baptized in the Beaver Creek congregation, Va., Bro. Earl Fike of St. George, W. Va., evangelist.

Eleven baptisms in the Weiser church, Idaho, Brother and Sister E. S. Coffman of Elgin, Ill., evangelists.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. John Rowland of Mechanicsburg, Pa., Aug. 18 in the Hanover church, Pa.

Bro. M. R. Wolfe of New Windsor, Md., Aug. 11 in the Pipe Creek church, Md.

Bro. G. S. Strausbaugh of Columbiana, Ohio, Aug. 11 in the Mohican church, Ohio.

Bro. Nevin H. Zuck of Ephrata, Pa., July 21 in the Georges Creek church, Md.

Bro. Bernard King of Grand Junction, Colo., beginning Sept. 15 in the Union Bridge church, Md.

Bro. J. A. Buffenmyer of Bunkertown, Pa., July 29 in the Sugar Valley congregation, Pa. The love feast, Aug. 10.

Brother and Sister B. M. Rollins of Keyser, W. Va., will conduct revival services beginning Aug. 11 in the Topeco church, Va.

Bro. Wilbur M. Bantz, pastor of the Olivet church, Ohio, July 29 to Aug. 4 in the Bethel church, Pa.; Aug. 5-14 in the Greenville church, Ohio.

Bro. F. D. Anthony, Baltimore, Md., will conduct a series of meetings in the Newport church, near Shenandoah, Va., Aug. 11 to 25.

Bro. D. I. Pepple of Woodbury, Pa., will conduct a two weeks' revival in the Holsinger church, Pa., beginning Sept. 22, on which date a homecoming meeting will also be held.

Personal Mention

Bro. Aaron Warner of the Fort McKinley church of Southern Ohio, "who lived so sacrificially himself and gave so much to missions and the church, crossed over the river," after a brief illness, July 15. Our correspondent says further: "The church here and in India, China and Africa, will miss him."

Bro. Levi K. Ziegler, pastor of the Waynesboro church of Southern Pennsylvania, says the people there and in the far places as well have been wonderfully kind in his great bereavement. He should not be expected to make personal acknowledgment to all who have written him. This word will tell them that he is deeply grateful.

Sister Florence Fogelsanger Murphy, more widely known as Mrs. Ross D. Murphy, president of our Women's Work Council, has been added to our list of women preachers by recent action of the First church of Philadelphia. But this is little more than formal sanction of an important phase of the work which Sister Murphy has been doing for some years. For how could she have filled this high place of leadership so acceptably without doing a lot of gospel preaching?

* * * *

Miscellaneous Items

Crystal church will hold its love feast Aug. 3 and not July 3 as stated in Messenger of July 20.—Martha Shrider, Butternut, Mich.

There will be a Mount Morris College Reunion Picnic at Pines State Park, Sunday, Aug. 11. Basket dinner at noon. If you desire to go on Saturday, write F. W. Powers, Mt. Morris, Ill. In case of rain picnic will be held in church parlors.

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A homecoming will be held on Aug. 4 in the Green Spring church of Northwestern Ohio. On the same day Bro. I. R. Beery of Pleasant Hill, Ohio, will begin a series of meetings in the church.

An all-day old folks' homecoming will be held at Happy Corner, Lower Stillwater church, Ohio, Aug. 11. This will be followed by a revival, to begin Aug. 12, with Bro. J. E. Whitacre of Harrisburg, Pa., evangelist.

To the Churches of Middle Indiana: All queries and business for the North Manchester district conference to be held Oct. 11-13 should be in the hands of the writing clerk, W. C. Stinebaugh, Huntington, Ind., R. 6, by Aug. 15.

Notice to Churches of Eastern Colorado and New Mexico: Our district meeting will be held in the Rocky Ford church, Colo., Aug. 17-19. All programs, queries, reports and business to be printed in the program should be in the hands of the undersigned not later than Aug. 1.—Roscoe P. Baker, Haxtun, Colo.

The one hundredth anniversary of the organization of the Sandy Creek congregation will be observed Sunday, Aug. 11, at the Salem house in the First District of West Virginia. All those interested are invited to attend the homecoming. Our revival begins Aug. 4 with Bro. J. M. Henry, evangelist.—Chester A. Thomas, Brandonville, W. Va.

August 25 the Bethel church will celebrate the building of her church house, which was forty years ago, with a big homecoming event. There will be services morning, afternoon and evening. President R. W. Schlosser is to be the main speaker. All former residents and members are welcome. Basket dinner and supper.—W. C. Sell, pastor, Du Bois, Pa.

"The Iowa River Church of the Brethren had a marcher representing Alexander Mack who founded the Brethren church in 1708." This quotation from a newspaper clipping refers to the "mammoth parade with dozens of floats portraying historical church incidents and scenes symbolical of Christ's teaching" which was a feature of the recent Marshall County Bible School Day program.

* * *

In the Messenger Twenty Years Ago

Bro. James M. Moore called at the Messenger sanctum one day last week. He reports a good attendance at the summer term of Bethany Bible School.

Bro. F. D. Anthony of the Woodberry church, Md., was with the members of the Manor church, same state, in a recent series of evangelistic services. Eighteen were made willing to accept Christ as their Savior. Fifteen of these have so far been received by baptism.

On Wednesday evening of last week, at our prayer meeting, the members of the Elgin church were greatly pleased to have Bro. W. O. Beckner take part in the services of the hour. Next evening he gave an interesting, illustrated talk on the work being done by our missionaries in China.

The members of the Johnstown church (Walnut Grove house), Pa., are arranging to build a new and commodious house, to meet the growing needs of their congregation. Plans and specifications have already been worked out, and the construction will begin as soon as the contract is let.

Bro. Ross D. Murphy, Traveling Secretary for the General Mission Board, recently spent two weeks in Chicago, owing to the serious illness of his mother. After a short stay in Elgin last week, he returned to his work among the Southern Ohio churches where he will remain until about May 15.

After spending a few weeks in Kansas, Bro. Geo. L. Studebaker and wife have returned to their home at North Manchester, Ind. This week they begin a meeting at Ladoga, Ind.

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Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

Story Sermons for Boys and Girls, by Charles N. Thorp. Cokesbury Press. \$1.00. 175 pages.

Teaching through the story has ever been a forceful way of presenting truth. The preacher who knows how to use the story material of the Bible is to be congratulated. A good story well told clothes the message in human form. In this book the author takes thirty-seven outstanding Bible stories and around them weaves his lessons so as to catch and hold the attention of boys and girls. And his messages are Biblical. Read the book and you will be convinced that Bible truth can be presented so as to carry the lesson desired. One does not need to go outside the Bible to find stories that boys and girls long to hear. The language of the author is simple, his messages are brief and pointed, and his plan of presentation splendid.

THE QUIET HOUR

My Church and My Preacher

PREPARED BY J. PERRY PRATHER

For Week Beginning August 4

Scripture Text: "I will build my church; and the gates of hell shall not prevail against it" (Matt. 16: 18).

Every minister or layman ought to read this text until he really believes it, if that means one hundred readings.

Explanation: There are at least four reasons that explain the victory of Christianity over heathenism in the early church. This week let us think about the first reason.

Why the Early Church Grew: The quiet, steady and persistent preaching of the gospel gave the early church irresistible power (Acts 2: 14ff.; 3: 12 ff.; 8: 4 ff.).

We know only a few names of the preachers who preached from place to place. Here and there a name appears upon the page of history, such as that of Justin Martyr, Polycarp, Tertullian and others.

Their monuments were Christian congregations "more durable than bronze." They were small in number, composed of very simple folk for the most part, who were readier to die than deny their faith in Christ. Such people will always make converts.

A Passion Possessed Them (1 Cor. 9: 16): This passion is lacking today both in the ministry and in the laity.

"The seat of the scornful" is crowded. Critics look backward and they see pulpit giants; looking around they see pulpit dwarfs.

But preachers are nourished by the people. Preachers can not mould themselves.

A Personal Challenge: I will do three things, reverently and sincerely: pray for my church; pray for my preacher; pray for myself.

Questions for Meditation: Have I criticized my preacher before the brethren? Before my children? I will read Jas. 3: 3-13.

HOME AND FAMILY

The Name the Master Wore

There is a name above all names—
 The name the Master bore—
 And in that name alone may we
 Have hope for evermore.
 His name above all names shall stand;
 No name shall come before.
 God wills that it shall stand alone—
 The name the Master wore.

Before that name all knees shall bow —
 Shall bow with one accord—
 And every tongue confess the name
 Of Jesus Christ our Lord.
 That name shall be upon our brows;
 Naught else is needed more,
 For in that name we enter there—
 The name the Master wore.

—Selected.

Kate—A Mission Worker

BY LEO LILLIAN WISE

KATE was a loyal, faithful member of the Fairplay congregation, and had been from childhood. But a constant heartache she carried with her. She was not a teacher, held no office in either the church school nor any of the various organizations. Not qualified? Yes, she was qualified—every inch of her. But an invalid father required constant care.

Occasionally someone came in to stay with the father during his easier moments. Then Kate could attend the worship services. How these services refreshed her soul and sent her back invigorated, able to take up the daily load and carry on! No one knows, except they who have similar burdens to carry, just what these times did for Kate.

However, even though she had her hands full in the home, Kate's longing to contribute to the progress of the Lord's kingdom was not dulled. No, indeed, for she prayed, gave words of commendation, loved folks and rejoiced to hear of reborn souls. Yet, with all these bits of opportunity for service, Kate found herself longing intensely to do more. And then the thought came to her: "I've been putting aside money, dear Lord, to send for missionary purposes. I've been asking you just what I should do with it. And now I believe the answer has come. I rejoice to read about Gains for the Kingdom in our beloved church paper. I'll send in this gift and ask that some minister be notified to send in names of nonchurch families to whom THE GOSPEL MESSENGER will go for one year. And then perhaps during the next revival meeting folks from these families will come out in testimony that their sins have been forgiven."

She paused for a moment, listening for sounds from the bedroom. Hearing none she thought further: "And I'll not even suggest to whom this offer shall be given. Because if I knew, and there were many accessions, I might be tempted to think it was due to me. Ah, no! Dear Lord, I want you to have the glory and the honor and the praise."

So Kate wrote her letter. There was more of wistfulness in it than she knew, and in the office folks brushed away from their eyes a suspicious moisture. Not many of us have the saving grace of humility as we should, so that when we come across it there is the sense of something very sweet and precious, something akin to the breaking of alabaster boxes of ointment.

Abram Keller had been serving the Glenway congregation as pastor for several years. It seemed to him that he had so little to show for his efforts. Folks had started coming to services and then they ceased coming. It was hard to see an appreciable increase in attendance or membership. Too many folks were indifferent to the need of their souls for knowing God. He was discouraged; surely he had better be off to other fields, but when he had failed so signally here how could he hope to do better elsewhere? So on a certain morning Susie Keller watched her husband with a big lump in her throat; she sensed every bit of defeat in his attitude as he sat at his desk attempting to formulate plans for the coming week.

Returning from the cellar with materials for the noonday meal she was startled by a new note in his voice. "Susie," he called huskily, "where are you? Come, listen to this letter!"

She dropped onto the first convenient chair, listening, watching, a bit mystified by the change in her husband's attitude. Gone was the listlessness, eyes were flashing, and then he fell upon his knees beside her.

"Oh, Susie," he confessed, "I've been tempted to quit, to go back to something else and try to make a

Bad Eggs

BY CHESTER E. SHULER

"AUNTIE" BARBARA plied her needles with more than usual rapidity. The ladies who had called to knit through the afternoon with her knew that she was about to say something. And when "Auntie" spoke others usually listened attentively. She had a habit of saying things worth while—and unusual.

"It may sound real wicked," she began, slowly, "but Deacon A—— sold me a half dozen bad eggs about twenty years ago, and do you know, it always half spoils the service when that man's called on to pray."

Sister B——, who knew her Bible, thought of Rom. 12: 17.

Newport, Pa.

livelihood for you and the children. It seemed to me that God didn't have any use for me in the ministry. A failure, oh, it has seemed to me that the very stones were crying out to me that I was a failure.

"But now! They write, 'Send in the names of ten families where we have no members, and they will receive THE GOSPEL MESSENGER for a year. Perhaps during your next evangelistic efforts some from these families will confess the Christ.'"

For a moment he buried his head in his wife's lap; then he looked up at her again: "I'd like to know who did this; I'd write and tell them what it means to me. Oh, I can send in the names quickly enough."

"Abram," Susie said it softly, "perhaps the Lord will let that person know in some way just what it means to you. Suppose you just get to work now that you know someone else is praying for his work."

Still upon his knees, Abram Keller poured out his heart before God, in acknowledgment of his discouragement, in thanksgiving for this incentive to press forward, in reconsecration of his all to witnessing for his Lord right here in the Glenway congregation.

With renewed courage, renewed faith, renewed vision Abram took up his tasks. He had sent in the list of ten names. He began to pray for these families. He prayed for the donor whom he did not know, and who did not know where her gifts were going. And daily Kate was praying for an outpouring of God's power to be made manifest in the lives of folks. Meanwhile she was carrying her own loads more easily than in the past, the Christ-love shone in her eyes and right in the Fairplay church was making its own appeal.

Susie was aware that little by little a new spirit was being made manifest in their own congregation. Teachers were really putting their work first, and pupils were being stirred. Now new folks were coming to the services and not dropping out after a little never to return as they had some time ago.

Abram was preaching sermons that reached the hearts of folks, sermons that fed hungering and thirsting souls, sermons that warned, warmed and strengthened. There was no doubt about it, he was going down into the depths of God's wells and bringing up the water that enriches lives and brings forth a bountiful harvest.

And then came the revival services—services that seemed to sweep like a cleansing fire, services that reached out and convicted men and women of their sins and made them want to come to the Savior for forgiveness and to walk in newness of life. Ah! yes, the powers of evil must give way when the power of God is made manifest in any life, in any community.

Then came the baptisms; from every home wherein the gift of Kate had gone, there were confessions, but these homes in turn had influenced many other homes

to be made God-conscious and God-longing. So that after all not even Abram could have tabulated the *results* from the gift of an unknown donor. Only the eternal records themselves will reveal the number. But Abram was like a new creature on fire for his Master.

It was with throbbing heart that Kate wrote her second letter sending money which would enable some other pastor to have THE GOSPEL MESSENGER sent into the homes of fifteen families. "Surely," she thought, "the Lord must be pleased with my gifts since he has made it possible for me to do this." Unconscious of what her gift might have done the year before she was ready to pray daily over the gift for this year.

Bellefontaine, Ohio.

Jehovah, Our Guide

BY HOWARD H. KEIM, JR.

GUIDE us, O thou great Jehovah, into the truth which is everlasting and divine. Direct us into the truth of thy eternal goodness and wisdom and power, into the truth of the universe which speaks to our hearts of thy law and orderliness, into the truth of love which is the basis of all enduring fellowship with thee and with our fellow men.

Guide our hearts into sincere sorrow and repentance for our sins, into joyous thankfulness for thy continued love and blessings, into deep humility because of our many weaknesses, into responsive sympathy for our neighbors of all classes, races and creeds who may be in need of our help.

Guide our intellects into concentrated thought that we may penetrate the dark problems that surround us in this modern age: the problems of economic injustice, the problem of want in the midst of plenty, the problem of unemployment and hoarded wealth, the problem of jealousy and pride and hatred.

Guide our lives into a closer discipleship to Jesus. Grant us the grace to lose ourselves in his great cause in the spirit of self-sacrificial service. Help us to so adjust our wills that they may be in perfect harmony with thy will. May we never be satisfied to live in the cramped and dingy quarters of selfishness when the wide expanses of thy glorious kingdom are at hand. Help us to realize that thou hast appointed us also as guides to those who do not know thee. Give us a zeal and passion to help hungry hearts find the bountiful feast of salvation which thou hast prepared for all thy children. May our daily lives wherever they are cast be such that they will unconsciously, as well as consciously, guide those among whom we live to thee. Forbid that we should ever be blind guides. Impress upon our hearts this tremendous responsibility.

For Jesus' sake. *Amen.*

Huntington, Ind.



MISSIONS

*This Department
Conducted by
H. Spenser Minnich*



Student Volunteers at Manchester College

THE Student Volunteers of Manchester College have completed a successful schedule of deputation work this year, having given programs in thirty-one churches. Twenty-nine of these were congregations of the Church of the Brethren, and the other two were Methodist churches. Two churches in Middle Indiana, five in Northern Indiana, four in Southern Indiana, and eighteen in Southern Ohio were visited by teams of Volunteers. Twenty-four students participated in the deputation work. Usually a team of five or six students gave four or five programs on one trip; especially was this true when the churches were far from North Manchester.

We, as Volunteers, feel that this deputation work not only helps to draw the college and the home churches closer together, but that it benefits all concerned. The students are inspired and challenged to do their very best and this aids greatly in the preparation for their future lives of service. Then, too, the home churches appreciate the interest of young people in this work.

This year two types of programs were presented. Two plays were used—"What Lack I Yet?" and "Where Love Is, God Is." The first one is based on the Biblical story of Christ and the rich young ruler, but in a modern setting. A young business man learns the lesson of Christian stewardship. The other play was written by a Manchester senior, Joe Van Dyke, and is based on Tolstoy's story, "Where Love Is, There God Is." The other type of programs consisted of talks given on topics concerning missions, or other inspirational subjects. Special music was a part of each program.

An offering was received from each church. After the car expenses were taken out, the balance of the offerings, one hundred twenty-six dollars and forty-four cents (\$126.44), was sent to the General Mission Board for a missionary's support. Credit was given to the individual churches in proportion to their contribution.

Another project of the Volunteers this year was taking partial charge of the North Manchester Mission

chapel. For over two months the Volunteers had full charge of all the Sunday evening services. Besides this and the deputation work, good weekly programs have been presented. The challenge for Christian service has always been before us. We have enjoyed this work and have been wonderfully blessed for having taken part in his service.—Mildred M. Etter, *Chairman of the Deputation Work.*

What to Pray For?

Week of July 27—Aug. 3

IF you turn to page 24 of the little historical book entitled "Our Missions Abroad," written by Elgin S. Moyer, you will read the account of the Umalla-Vali Station. "Umalla is the name of a railway station and post office on the Rajpipla State Railway, between Anklesvar and Nandod. Vali is the name of the village three miles to the southeast where D. J. and Nora (Arnold) Lichty located in 1904 and established the work. During the famine a few years earlier, a few people from this place had been baptized by Bro. McCann. In 1907 a church was organized at Vali, and two years later another at Taropa or Amletha, a few miles distant from Vali. Two-thirds of the people of this section are of the aboriginal Bhil tribes."

Women's Work Pageant

She Hath Done What She Could

The pageant given by the women at the Winona Conference on Saturday afternoon is now ready for distribution.

Many of the women who saw this play given at Annual Conference felt that this same historical message should be given at the district meetings throughout the brotherhood. This would be a fine opportunity for our district women. The women of the larger churches, where it would be possible to secure the characters for the cast, might well prepare to give this pageant at their district conference. Although about 100 characters helped in the presentation at Winona Lake, it may be given by 25 or 30 people if they do double duty.

For women who desire to have the local members of the church understand the growth of Women's Work and catch the inspiration of faithful service, this pageant will give material for a splendid presentation in their home community.

Perhaps in some localities it would be a real service to the church for one congregation to prepare this pageant and invite neighboring churches as guests.

In some districts the women of the various congregations may wish to have an all-day meeting in a central place. This pageant would provide an excellent program.

Much time and thought has been given to the preparation of this comprehensive presentation of Women's Work. Therefore let the women of the church determine to give it in as many places as possible. It brings a challenge and a message for the future.

The pageant is in mimeographed form and sells at 10c a copy, or at 8c per copy for five or more copies. Order from the General Mission Board, Elgin, Ill.

Since the work began at Umalla-Vali, the following missionaries have served there: the D. J. Lichtys, the E. H. Ebys, Eliza Miller, Sadie Miller, the Ira Arnolds, the Q. A. Holsopples, Ida Himmelsbaugh, Kathryn Ziegler, A. T. Hoffert and the Arthur Millers.

During his past term of service Arthur Miller has directed the work of the station and surrounding villages. Being intensely interested in agricultural work as it pertains to the establishment of the Christian church in India, Bro. Miller feels that the key to a great increase in the prosperity and happiness of the Indian people lies in their own hands if they can but be taught and shown the value of thinking and acting for themselves. In the line of rural reconstruction Bro. Miller is always on the alert to bring the very best ways and the most practical methods to the people to improve their health, to help in their well-being and to bring about better crops in their fields. Applied Christianity always brings more abundant living.

Sister Eliza Miller moved to Umalla when she returned to India for the fifth time. She labors among the women and girls. In one of her letters Sister Miller says: "Two days of the week at least I spend at Vali. [Vali is three miles from Umalla.] I have been walking back and forth. I do so enjoy the walks through the fields by the footpaths in the early morning and late evening, when it is not hot. I have a lively sewing class for the girls. Last week seventeen attended. The school at Vali registers 55. I find much opportunity with the village girls in the classroom." There seems to be no more joyful service anywhere than that of bringing light, freedom, joy and more efficient living in the spirit of the Christ to women whose lives have been thwarted.

A New Version

Note: While we were sorting some old files a letter, written by Bro. W. B. Stover was found, which contained a story we thought would be of interest to the Messenger readers. The letter was dated Oct. 23, 1908.

Bro. Stover wrote as follows: "The other night when we were out preaching among the Bhil people one of our simple-hearted workers in whom I have much confidence, told an old story in a new setting." Here is the story:

The Good Fakir

ONE day a fakir came to a man's house and sat on his veranda. A son of the man was sick and about to die. The fakir said to the family, "I have some medicine. If anyone will eat this medicine he will die but in dying he will save the sick boy. The boy will immediately become well."

The fakir handed the medicine to the family. The father looked at it and said that he did not think he would eat it. He was loath to lose his son but he was not willing to die himself. The fakir gave the medi-

cine to the mother. She said, "I do not want to lose my darling son but how can I take a dose of poison even to save my boy?" An older brother likewise refused to eat the medicine. Presently the fakir said, "Well, if no one will take the medicine your son will surely die. May I take it for you?" They all said, "Yes." He reminded them that if he took the medicine he would die, although the sick boy would be made well. The family begged the fakir to eat the medicine. He did so and presently died. The son became well at once. Then all stood around bemoaning the death of the good fakir.

Soon an old man came into the group and asked what was happening. They pointed to the dead fakir. The old man looked at the corpse and lo, it was that of his own son. The family told the father again and again all that had happened. The old man bent quietly over the body of his son and called him to life again.

When the fakir had come to life the boy who had been made well said to his benefactor, "I will go with you." The parents objected but the son answered, "Why should I not go with him? Not one of you would give your life to save mine, but this fakir, though a stranger to all of us, was willing to die for me. I am going to be his disciple from this day." The boy left all and followed the fakir for he had learned what true love is—because the holy man had loved him unto death.

Bro. Stover's comment on the story was: "This was the story of Jesus presented so no one could help but see the point."

From India to Ceylon

BY J. B. FISHER

The following is a clipping found by Bro. I. E. Weaver of Gaston, Ind., in a local paper called *The Independent*. This paper in turn had taken the letter from "The Herald of Truth," printed in Lancaster, Pa. This account will be of interest to members of the Church of the Brethren because it tells of a visit made to our mission in India, by one who is not a member of our church. It is always very interesting to see what other people have to say concerning us when they have no idea that it will be seen or heard.—Ed.

I feel that God has greatly blessed and preserved me in my travels, especially among the lower caste Hindus, idol worshipers, and much has been experienced, in fact more than one cares to go through. . . .

I arrived at Bombay during the night, and at daylight called upon a party who is secretary and treasurer of the Church of the Brethren mission's interests here, having had a letter of introduction; and I was interestingly entertained between trains.

In the forenoon we attended church services near the secretary's home. He is widely acquainted with missionaries and other prominent persons in nonconformed churches in both hemispheres. The missions of the Church of the Brethren made quite an impression upon me. It is pleasing to note their zeal and simplicity and economy; the latter is an outstanding feature in their mode of life and procedure at their various stations, at least at those with which I came in contact. Credit is given them by other missions, not their own, that they distribute more annas to

the rupee (which to use an Americanism would mean more cents to the dollar) than any other mission-conducting denomination. In other words, a larger percentage of the funds are used in the main and primary purpose of mission aim and endeavor.

At their compound the buildings are substantial yet unpretentious, chiefly of stone walls one story high, tile roofed. In the schoolrooms, churches and dormitories, floors are devoid of seats or any other furniture. When seated the people merely squat down on smoothly and cleanly kept earthen floors.

Cooking utensils are kept in closed shelves in the walls. In the sleeping quarters they lie upon the level floors, which is also their custom in their homes. Great stress is placed upon sanitation. Neatness and cleanliness in dress is required. The satisfied expression on the faces of these simple Indian people is one of pleasant Christianlike appearance. After conversation with one of the missionaries here I came to the conclusion that many of us of older Christian profession lack the simple, childlike faith and devoted attitude of these newer Christians. Formerly I used to doubt whether all the expenses incurred in mission efforts were at all proportionate to the good done. But when one travels among them and observes so many hundreds of unmistakable examples of simple, God-fearing people among the various races and nationalities, one begins to feel differently about the matter. Neither is the lot of the missionary in the field an easy one, as formerly thought. They work hard in their respective places, more so than many of us would care to do. Questioning them about their busy life, they say they like it, and become much attached to their work.

Occasionally it happens that they are unable to hold out in their chosen work. Frequently it is a great strain upon the nerves. This intensity of effort, in my opinion, is more outstandingly the case among the nonconformed, nonresisting class of our German and American missionaries. However, there are exceptions. . . .

Yesterday I hurriedly made a call at a mission station 39 miles out of Surat, which station is in charge of J. M. Blough, formerly of Johnstown, Pa. His wife is from Belleville, Pa. The former is well acquainted with S. G. Shetler of near Johnstown. Here I found, as it seems to me, the lowest running expenses of any mission previously visited. They have both boys' and girls' boarding schools.

Besides schooling in ordinary public school education and religious training, they also give industrial training. The girls are taught sewing and plain cooking; the boys farming and carpentry. The girls do their own cooking, also grind their own flour by the hand method. And the statement applicable to conditions of old are there in vogue today: "Two shall grind at the mill." They have five millstones to do the grinding. . . .

The boys are provided with regular cooks, but they do their own washing. Some of them are even trained to do their sewing on a modern sewing machine. A windmill on the compound raises or pumps the water for the missionaries and for the girls' quarters. The boys raise their water with a revolving elevator bucket system driven by hand. Rice, grain and vegetables are grown by them. Buffalo cows are kept for milk. The large, sturdy gray native cattle are used for drawing and plowing. One yoke of them besides is trained to draw the two-wheeled carriage. This, in addition to bicycles, is still their means of travel. When I left for the railway station I had the experience of being

jogged along with those interesting animals as locomotive power. . . .

Before I left, a group of small girls sang an Indian hymn for me which they knew by memory. This was greatly appreciated, especially as their faces bore such artless and pleasant expressions. Those Indian folks, even though dark in complexion have exceedingly good-looking features. In form they are usually more symmetrical than the average American.

Here at Vyara is also E. K. Ziegler whose work is that of going to villages to preach the Word. He also accompanied me to the primitive station, where the train not yet being due Missionary Blough suggested we have prayer together in my behalf before leaving. This impressed me as of great value in my case. And to this end I earnestly beseech you who have my welfare at heart—remember me at the throne of grace.

News From the Field

CHINA

Tai Yuan

Sara Z. Myers

Waiting and Working for a Church Home

During the past two months we have been without a church home. For some time we have been raising funds to buy property, but as such transactions are not speedily consummated in China, and since our lease on the rented place had expired, we were forced to vacate before securing a suitable place. Fortunately we are being allowed to conduct Sunday services in the auditorium of the Y. M. C. A. At the present writing negotiations are being made to buy and we earnestly hope that before long we may be able to bring our scattered flock together in their own sheepfold. Moving from one place to another, as we have been forced to do since opening work here, is surely not conducive to growth and progress. We have great hopes for the future of the Tai Yuan church when once some of these material problems are solved and it becomes possible to give more time and thought to things of higher purport in the lives of the people. To date we have raised in China three thousand and four hundred dollars toward purchasing property.

Women Meet in Miss Shock's Home

Mrs. Chang and Miss Shock have been putting forth special efforts to keep in touch with the women folk who attended our services before we were forced to vacate the property. We are planning to have at least one meeting a month in Miss Shock's home. One such meeting was successfully held with twenty women and children present. We were very fortunate on that day in having a Chinese nurse speak to us. She is deeply interested in the welfare of the women of her country and is giving her life to bring about better conditions, especially among the poorer women and children.

Strict Government Requirements

In spite of approaching examinations the Bible classes taught by Miss Shock and Bro. Myers are keeping up remarkably well. Until recently the educational system was very lax and students were inclined to neglect their studies. But in the last few years the requirements of the Nanking government have become more strict and the boys and girls can not come and go at will as they formerly did. We try to plan suitable times for the classes to meet so as to

(Continued on Page 25)

THE CHURCH AT WORK

Directed by M. R. Zigler, Executive Secretary; Rufus D. Bowman, Director of Adult Education; R. E. Mohler, Secretary of Men's Work; Mrs. Ross D. Murphy and Anetta Mow, Women's Work; Dan West, Director of Young People's Work; Raymond R. Peters, Chairman of Intermediate Committee; Ruth Shriver, Director of Children's Work; H. Spenser Minnich, Secretary of Christian Finance; Ross D. Murphy, representing the Pastoral Association; Ruth C. Sollenberger, Office Secretary.

WORSHIP

Music's Contribution to Religion

Part I

The primary effect of music is an intensifying of the emotions. Through the appeal of melody, harmony and rhythm our feelings can be greatly excited, and through their combined influence our moods may be immensely increased in intensity. It is this direct appeal to the emotions that gives to music the important place it occupies as an aid to religion, for religion is also largely concerned with the emotions. We may occasionally meet with persons who to all outward appearances have calmly and dispassionately come to the conclusion that religion is the most important thing in life, and they consequently conform to its teachings without excitement or stress of feeling. But they are exceptional. Most of us are deeply moved in the sincere practice of our faith, be it in praise of an omnipotent God, be it in loving recognition of the sacrifice upon the cross, or be it in a realizing sense of the extreme sinfulness of sin.

It is perhaps not too much to say that the depth of our religious life is likely to be in direct ratio to our sensibility to emotion, and any agency which tends to increase this susceptibility should be scientifically studied and carefully cultivated. We recognize in painting, statuary, architecture and decoration the appeal to the emotions through the eye; but this appeal, to the average human being, is by no means as powerful, enduring or as far-reaching as the appeal of music through the ear.

It is not through any moral quality in itself that music intensifies the religious life, although this is the popular idea. There is good music and bad music from an artistic point of view. There is gay music and serious music, there is frivolous music and earnest music and there is sensuous music and spiritual music, but whether the hearing of abstract music can incite either to vice or virtue is a mooted question which the psychologists are disposed to answer in the negative. There is, to be sure, a class of music which musicians generally would class as voluptuous, or sensuous, but this opinion has probably been arrived at through the association with words or dramatic action. The moment music is definitely connected with ideas it may acquire moral significance, but this significance is hardly possible without extraneous assistance. The reason that the popular mind accepts sacred and secular music as distinct entities is practically a matter of text association. If we examine the facts more closely we will discover that it is not a question of sacred and secular, but of seriousness and lightheartedness, qualities which music possesses in a marked degree. For example, so-called sacred music could be set to secular words of a serious nature and lose nothing either in effectiveness or appropriateness. And the contrary process is equally true that much secular music could be used for religious purposes provided that it has the

qualities of seriousness and sincerity, qualities that are essential attributes of all really great composers. Seriousness and earnestness, commendable as these qualities ordinarily are, do not, however, in themselves have moral import. One could, for instance, plan and execute a crime with great seriousness and earnestness.

It is, then, as an intensifier of emotions that music has its value, and it possesses this attribute in such rich and satisfying measure that to many responsive natures it either takes the place of religion entirely or practically crowds it out. On the other hand, the religious instinct, instead of displacing the artistic impulses, is prone to crave them and find in them an added stimulus to fervent religious life.

CHRISTIAN FINANCE

How Shall the Tithe Be Spent?



There is room for much discussion in answering this popular question among tithers. The average tither gives a small proportion of his tithe to organized local charities, community funds, or other such responsible groups, but in most cases the bulk of it goes directly into the local church treasury. Certainly no serious tither will charge such extraneous items as fireman's ball, or policeman's benefit tickets to his Lord's account, nor will he let God's treasury take care of his recreational expenses. While occasionally one hears of an earnest church member charging the expense of aged parents to his tithe, most Christians would resent the thought of their parents' support as being pure charity. Rather would this be regarded as a rare privilege and a logical part of the family expense to be paid after God's portion has been taken out.



Anyone seriously interested in particular items that have to do with the determining or spending of his tithe can do no better than take his pastor into his confidence, following which he will find the solution to every question upon his knees. However involved one's business may be, there is always this method of determining fairly and accurately the Lord's part, for are we not told that if one seek diligently he shall surely find?

EVANGELISM

Plan of Coöperative Evangelistic Services

Churches of the Brethren of Huntington County, Indiana

- | | |
|-----------------------|------------------|
| 1. Aug. 26—Sept. 8 | Loon Creek |
| Preacher | L. R. Goodmiller |
| Personal Worker | H. H. Keim, Jr. |
| Pastor | R. B. Teach |
| 2. Sept. 9-22 | Clear Creek |
| Preacher | J. H. Eberly |
| Personal Worker | R. B. Teach |
| Pastor | E. H. Gilbert |
| 3. Sept. 23—Oct. 6 | Lancaster |
| Preacher | H. H. Keim, Jr. |
| Personal Worker | E. H. Gilbert |
| Pastor | W. C. Stinebaugh |

4. **Oct. 14-27** **Andrews**
 Preacher R. B. Teach
 Personal Worker W. C. Stinebaugh
 Pastor L. R. Goodmiller
5. **Oct. 28—Nov. 10** **Markle**
 Preacher W. C. Stinebaugh
 Personal Worker L. R. Goodmiller
 Pastor J. H. Eberly
6. **Nov. 11-24** **Huntington**
 Preacher E. H. Gilbert
 Personal Worker J. H. Eberly
 Pastor H. H. Keim, Jr.

Notes

Preacher—Fill the pulpit, call with pastor.
 Personal Worker—Organize and supervise prayer meetings and personal evangelism campaign.

Pastor—Have charge of worship programs; advise and counsel with preacher and personal worker; provide prospect list; help select visitation teams; call with preacher.

LEADERSHIP TRAINING

A Sample Workers' Conference Program

(As used in the Michigan City church, Indiana)

Theme: Personal Evangelism

"First they gave their own selves unto the Lord"

- 7:00-7:30 Pastor's Period.
 Round Table Discussion: Sharing the Christ.
 Personal testimonies of how Jesus challenges us in everyday living.
- 7:30-8:20 Business session.
 In charge of Bro. Kuszmaul.
- 8:20-8:30 Inspirational.
 Circle prayers of self-dedication for our task.

Clean Hands

Once, in my childhood days long gone and dead,
 I watched a supper table being spread
 By busy hands; and eagerly I said—
 Wishing to help: "Please, may I bring the bread?"
 Gently, reprovingly, a kind voice said,
 "Are your hands clean?"

Oft, when I see the multitude, unfed,
 And waiting for the living bread,
 My heart and hands are eager to be sped
 To bring the manna that they may be fed.
 But one Voice says, e'en as a voice once said,
 "Are your hands clean?"—
 I only bow my head.

CHRISTIAN WORKERS

Christianity and Poverty

PREPARED BY IRA H. FRANTZ

2 Kings 4: 1-7

August 11

1. **Mark 14: 7**
 - a. Does this scripture teach that society can never hope to abolish poverty?
 - b. How can we do good to the poor? Which is best for them, a dole or a job?
2. **Poverty Due to Individual Weakness**
 - a. Some do not try (Prov. 24: 30-34). Could these be compelled to earn?
 - b. Some have had reverses (Ruth 1: 20, 21). Could the insurance idea be extended so that all property losses would be shared by society as a whole?

c. Some fail through illness or incompetence (Acts 3: 2). Adequate provision should be made for such.

3. Poverty Due to External Causes

- a. Unemployment (Matt. 20: 7).
- b. Oppression (Amos 4: 1; Jas. 2: 6).

4. The Tragedy of Poverty Is the Suffering of the Innocent

- a. Dependent wives and children, or widows and orphans.
- b. Men, eager to work and provide for loved ones, who can not find a job.

5. Poverty Is Unnecessary

- a. There is plenty for all.
- b. It should now be possible to wipe out poverty from each and every cause.

MEN'S WORK

Northern Indiana Men's Chorus

One of the projects of the men of Northern Indiana is the promotion of a men's chorus. This chorus consists of about one hundred voices, is directed by Perry Huffaker, and is composed of a few men from each of a number of congregations. The songs upon which they are to work are suggested by their director. Occasionally they get together for a rehearsal. The success of this organization is interesting. They recently participated in a large Men's Work meeting at Camp Mack and at Annual Conference. There are many songs that men love to sing and the ease with which an organization such as this one can be effected is most interesting. Their success suggests a possibility for similar organizations in other districts.

WOMEN'S WORK

Local Objectives

In a certain section of the brotherhood the following standards or general objectives for the local church have been adopted:

1. A local director of Women's Work activities.
2. A definite plan of work outlined for the year.
3. The raising of the minimum quota for district and national support.
4. Two or more programs given during the year, one presenting the general work of the council and one stressing any department interest.
5. A record kept of local plans and programs for the year.
6. A report of local work and district dues sent to district secretary.
7. Representative delegates sent to at least one district Women's Work conference.
8. A definite effort to increase the spiritual life of the local church homes and one or more of the following enrichment projects: (a) A definite plan for Bible reading. (b) A reported effort to place The Gospel Messenger in every church home. (c) One-fourth of women reading a book on missions, the home, temperance or peace. (d) A local plan to increase regular church attendance. (e) A definite effort to emphasize the great ideals of our denomination.
9. As many as possible of the women supporting the above approved program.

Here again the above is to be considered as generally suggestive. Perhaps its strongest feature is that it offers a definite and workable plan which may be varied to meet local needs.

Always use your own initiative in developing plans of activity and methods of procedure.

YOUNG PEOPLE

The Leader and Fasting

A. The Y. P. Leader and Fasting

It isn't popular to talk about fasting or other forms of self-restraint. Even some religious leaders have outgrown the idea.

1. Do you care enough for your youth and their problems to go actually hungry in order to help them?
2. If so, can you count it "all in the day's work"?
3. Do you pity yourself for having sacrificed much?
4. Is your spirituality "a bid for popular approval"?

B. What He Wants to Do

It is an important moment when a youth meets a great idea at the time he is ready for it. Also it is a sad event if ideas are presented too soon or postponed too long.

The Master was very careful here. "I have yet many things to say unto you, but ye can not hear them now."

1. Do your youth suffer from empty words because they are not ready when those words are first presented?
2. Have any of your youth been neglected at a critical stage?
3. Do you know them well enough to recognize when they are ready for new truth?
4. Do you care enough to study the law of readiness in your youth?

C. How He Goes About It

If you have earned the right to do it, ask your youth their honest judgment about all of these points:

1. The songs which are sung in Sunday-school and church. How many are above your youth, below them, or their level?
2. The lessons and their application to youth from the same viewpoint.
3. The sermons and talks from the same viewpoint.

Their judgment may not be accurate. It might be helpful to see whether you agree with the most of them. You might report to those in charge of the songs, the lessons, and the sermons.

INTERMEDIATES

Work Harder

As a Sunday-school teacher, do you ever get discouraged? Most people get that way sometimes. When you analyze the problem, the cause is often within yourself. One of the big jobs is to keep optimistic and courageous. A good way to overcome discouragement is to go to work and work hard. I asked a young man about a year ago, "What is one thing that gives meaning to your life?" His reply was, "The satisfaction that comes from doing a task well." That young man is successful. He works hard at everything he undertakes. Let's all work a little harder at this task of sharing with boys and girls! It will help.

News From the Field

(Continued From Page 22)

make it possible for them to attend regularly and still not neglect their classes.

Bible Classes for Officials

During the winter and spring months Bro. Myers had two Bible classes among official classes. One was composed of returned students from England, America and

Japan, the other of lower officials. While their interest may seem somewhat casual we are praying that the seed sown may in due time bring forth abundant fruit.

The Deputation Visits Tai Yuan

For many months we have looked forward to the coming of the deputation. This was finally realized over the weekend of June 2. There were several members' meetings with them and on Sunday morning Bro. Bonsack brought an able message to an appreciative audience. Bro. Miller and Bro. Brubaker each spoke to different groups at different times at the Y. M. C. A. Bro. Bonsack also led the English service on Sunday afternoon. This service is regularly held in the English Baptist compound. His message was greatly appreciated by all. We have been very much helped, and inspired to put forth more serious efforts through the kindly interest and admonition of these our brethren from the home base.

The Young People's Choir

Some months ago a group of young men and women of our church asked for special practice in singing. We meet once a week for this purpose and have thus prepared and rendered a number of special hymns at church services. We find some good voices among these young people and they thoroughly enjoy singing.

Child Welfare Week

The Child Welfare Week held at the Y. W. C. A. was a marked success this year. Lectures were given to parents. Posters, foods, toys and suitable clothing for children were exhibited. Almost two hundred children between the ages of six months and four years were examined by competent doctors of the city.

Airplanes Distribute Literature

The New Life Movement had some beginnings in our city in recent weeks. Airplanes occasionally distributed literature, mass meetings were held and student parades were put on. There are many good things to be said about this movement. We hope these spectacular evidences will eventually bring about a change of heart, and if so, the efforts put forth will be quite beneficial.

CORRESPONDENCE

THE FIFTIETH ANNIVERSARY OF THE CHURCH OF THE BRETHREN IN SWEDEN

There is always special interest with the rounding out of half a century. Fifty years ahead look to be a long time, but fifty years looking toward the past may seem very short.

The Church of the Brethren had its beginning in Sweden in 1885 according to the records accessible. It is possible that two were baptized in 1884. The records were not so well kept then and one must make some allowance for mistakes. According to what we have found there were 20 baptized in Malmö fifty years ago. Three of these are still among us and took part in the celebration. There was no organization effected, or at least no report of an organization until 1888. Evidently these first converts were considered members of the Church of the Brethren in Copenhagen.

While Bro. Hope was engaged in mission work in Copenhagen, some sailors from Malmö happened into his mission. These had professed religion before, were favorably impressed with the gospel Bro. Hope preached and the charitable manner in which they, as strangers, were

received. At first there were only few who attended this mission. These recommended the mission to others and the number increased; even the minister of the oldest free church in Malmö visited Bro. Hope's meetings in Copenhagen. This minister invited Bro. Hope to Malmö and had him preach in his church. He won favor among the members and became quite popular in this church, where he preached the gospel with power. Adult baptism was not so offensive, as a number of the members were baptized, although the majority of members were not baptized as adults.

The time for their communion services came and Bro. Hope was asked to conduct this service, which he refused to do, stating that their observance of this feast was not in accordance with the Scriptures. This ended his work in this church, but there were those who searched the Scriptures and proved all by the word of God. These urged Bro. Hope to continue meetings in homes and wherever they could assemble, until he moved to Malmö. This was the beginning of the Church of the Brethren in Sweden. The fiftieth anniversary was observed June 9 and 10, which also were the big days at the Conference at Winona Lake; only that we were seven hours ahead of American time!

Whitsunday, the first day of the occasion, did not much transcend the ordinary services. But the second day, which was "the great day of the feast," we had a number of members from the country and quite a few people from other denominations in the city. Some of these took part in congratulating us and wishing God's blessing for the future.

The morning sermon on the first day was preached by a Jewish missionary from Paris. He is the representative of an Alliance organization in Malmö. The sermon of the evening was preached by the writer on "The Founding and Progress of the Christian Church," with an application to the Church of the Brethren in Scandinavia. On the second day in the morning the principal address was given by a young minister from the Olseröd church. His remarks were based on Ezekiel's vision of the dry bones. In the afternoon the main address was given by the elder of the Olseröd church on "The Fulfilment of God's Promises to Us and Our Promises to God and the Church." Letters of greeting from the General Mission Board and the church in Denmark were read and greatly appreciated. The spirit of the occasion was all that could be desired. This celebration marked the conclusion of the first half century of the Church of the Brethren in Sweden. We know what is in the past. What will the future reveal? This time alone can tell.

Looking back has but one advantage; that is, that those who look back may profit by the mistakes made. All other looking back is detrimental. Some may say: "But should we not measure the progress of the past?" Yes, but there is danger in this of being exalted over the progress on the one hand, and on the other of being disheartened or discouraged by lack of progress. We must look in the direction we desire to move, for men surely move in the direction they look.

According to records available Bro. Hope baptized sixty-six during the first four years of his work in Denmark. His ten years of work in Sweden brought 104 into the church. Had the work continued at this rate there would now be a large church in Scandinavia. One can hardly imagine what the work would be like. Statistics show, however, that during the first years of Bro. Hope's work the in-

gathering was largest, that there was a decline in accessions to the church during the latter years of his life.

The work was left, at a very early stage in the hands of native workers. The most of these proved unfaithful shortly after Bro. Hope's return to the States. Wolves entered the ranks not sparing the flock. It is easier to get people into the church than to unite them with the True Vine. Some people's religion is pinned to the preacher's coattail, so when the preacher moves or falls they are down and out. Some, however, become well grounded, and are able to outlive all storms and remain steadfast. They are members of the church because of its sound and safe doctrine. They have built on the solid rock, the only safe foundation.

The fiftieth anniversary is now a thing of the past. The church records may be imperfect, but the records in the book of life are perfect and judgment will be according to what is written in the book.

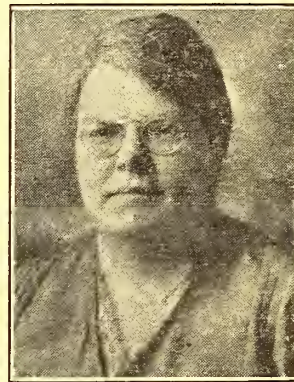
We face the future depending on the strong arm of God. He is our strength. The future does not look as bright as we would desire, but such is the history of the Christian church. After the darkest night often comes the brightest day. The battle is the Lord's and we must go forth in the name of the Lord. It is his work. We are but his servants doing the little we can in sowing the good seed, cultivating and moistening the soil as best we can, leaving the increase unto the Lord of the harvest. He that goeth forth weeping, bearing precious seed, shall doubtless come with rejoicing, bringing his sheaves with him.

J. F. Graybill.

Malmö, Sweden.

MRS. GRACE KLINE ZIEGLER

The congregation at Waynesboro, Pa., was saddened on the morning of June 11 upon hearing of the homegoing during the night of Mrs. Grace Kline Ziegler, the beloved wife of our pastor, Elder Levi K. Ziegler.



From the time she was taken to the hospital for an emergency operation her condition was considered grave. Prayers ascended continuously to the throne of grace in behalf of both herself and her husband. Our prayers for her deliverance from suffering were answered, but not as we would have desired. However, it is comforting to know that our great loss is her present and eternal gain.

Grace Ulmer Kline, the daughter of John and Annie Ulmer Kline, was born near Lancaster, Pa., on May 31, 1888. She was the sixth in a family of seven children. On March 26, 1906, she gave her heart to her Savior, uniting with the Church of the Brethren. From that time throughout her life her consecration to her Master was shown by her willingness to serve in whatever capacity she was called.

Her field of service was widened when on Jan. 10, 1912, she was united in marriage with Levi K. Ziegler who had been elected to the ministry on Jan. 6, 1911. She was a very efficient pastor's wife. The loyalty with which she supported her husband in all his church work, both local and district, was a great inspiration. Brother and Sister

Ziegler came to Waynesboro from Williamsburg, Pa., in September, 1930. Her Christlike spirit, quiet dignity and congenial personality won for her many friends.

She was the organizer and president of our local Women's Work. In her quiet, unassuming manner she secured in this work a fine spirit of coöperation among the women and girls. Her last meeting with this organization was on May 11 at the mother and daughter luncheon where she so ably presided. She was superintendent of the junior department and vice-president of our Aid Society. She was also secretary of the Red Cross Auxiliary of the Waynesboro Welfare Association.

She will be missed much at all our meetings. We will especially miss her at our public worship service where she always joined her husband in greeting the worshippers as they left the house of God. We realize that the greatest vacancy has been made in the home and we sympathize with our beloved pastor in his bereavement. But we humbly bow in submission to the will of our heavenly Father who doeth all things well.

The Southern District of Pennsylvania has lost a good leader and a noble worker. Sister Ziegler helped to organize the district Women's Work and was its first president. Before going to the hospital she asked to be anointed and requested her husband to do this, stating that there was no one else in the world who so much desired her to be restored to health as he.

Funeral services were held in the church where a large concourse of people, including the children of the junior department of the Sunday-school, assembled to pay their last tribute of respect to our departed loved one. Services were conducted by Brethren W. C. Wertz and C. R. Oellig, assisted by Bro. Raymond Sollenberger of Williamsburg, Pa., and Dr. B. C. Ritz of our local Lutheran congregation. 2 Tim. 4: 8 was very appropriately used as a text for the discourse during which the beautiful poem, "Consolation," was read. Interment was made in Green Hill cemetery.

Susie M. Wingert.

Waynesboro, Pa.

MY VISION AS I SAW IT

Many years ago as I lay on my sick bed with my eyes closed, though not asleep, it seemed I was being carried on great wings. And as I looked down to earth I saw many people walking up a strait, narrow, rough path, just trudging along towards the great heavenly light that I saw in the distance. I took this to be the path of life for it is often rough and sometimes rocky. There was no room for worldly things on the path I saw. The people on it all seemed to be plainly dressed. As in my vision I came nearer I saw a great golden gate, and that wonderful golden light that I saw—I can not describe it—was shining brightly from what seemed to be a great golden city inside that beautiful gate. There was no need for sun or moon, even as the Revelator says.

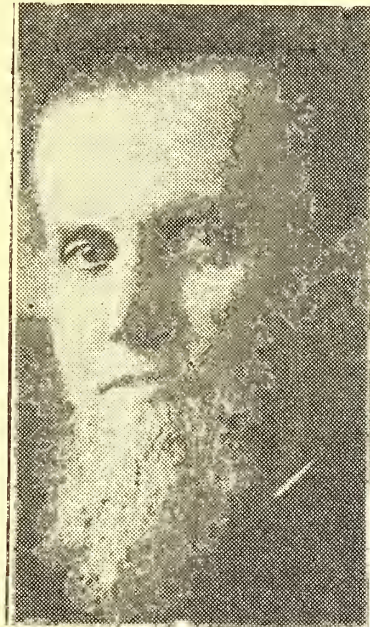
About this time one of my little children came into my room and I opened my eyes, and of course the vision vanished. For the past few months something has urged me to write this and send it in. I hesitated for a time, but now send it, hoping it may help some one on life's way, even as it has helped me to have more faith. I do believe there is such a beautiful city whose maker is God.

Covina, Calif.

Maggie Flory Boots.

ALBERT J. EVANS

Albert Jerome Evans was born at Neffsville, a son of Frederick Evans and Anne Greidler Evans. After graduating from Buffalo Normal and Bryant and Stratton business college in Buffalo, he taught for a number of years at Clarence Center academy in New York state, and later at Reinhold Station, Berks County. For the last fifty years he was a resident of Lancaster, an accountant for the power and light company for twenty-one years. He died June 22 at his home in Grand View Heights after an illness of several months.



He was the prime mover in the organization of the Lancaster City church, as a separate church; it was a part of the West Conestoga church until July 23, 1891. He was elected the first deacon on Oct. 19, 1892, and for forty-three years was an enthusiastic worker in all phases of church activities. He was a regular attendant of the various church services until the loss of his hearing several years ago.

He married Emma A. Hassler Jan. 23, 1881. He is survived by his wife, one son, two daughters, two grandchildren and one sister.

Mrs. Henry Bucher.

Lancaster, Pa.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Chaney-Dresser.—By the undersigned at the home of the bride's parents, June 23, 1935, Earl R. Chaney and Ruth K. Dresser, both of Miramonte, Calif.—D. F. Sink, Reedley, Calif.

Foust-Showalter.—By the undersigned at the home of the groom's parents, July 6, 1935, Bro. Theodore Foust and Sister Lovena Showalter, both of Thomas, Okla.—Albert Williams, Thomas, Okla.

Martin-Chronister.—At Brookside Place, near Westminster, Md., June 29, 1935, by the undersigned, William M. Martin and Jane Elizabeth Chronister, both of York, Pa.—Wm. E. Roop, Westminster, Md.

Carroll-Kuaile.—At the parsonage, by the undersigned, June 21, Bro. Emmett L. Carroll and Miss Myrtle Kuaile, both of Lima, Ohio.—I. C. Paul, Lima, Ohio.

Ohmart-Heckman.—By the undersigned, May 26, 1935, at the bride's home in McPherson, Bro. Verl Ohmart and Sister Fern Heckman. Bro. Ohmart is the son of Brother and Sister A. A. Ohmart and Sister Heckman is the daughter of Brother and Sister S. J. Heckman.—V. F. Schwalm, McPherson, Kans.

Noffsinger-Throne.—By the undersigned, in the Walnut Grove church, June 15, 1935, Bro. Paul Noffsinger of Dayton, Ohio, and Sister Mildred Throne of Pioner, Ohio.—Jesse Noffsinger, Dayton, Ohio.

Jameson-Weaver.—In the Formal Gardens, Manhattan, Kans., June 30, 1935, Bro. C. E. Holman officiating, Bro. G. Homer Jameson of Manhattan, Kans., and Sister Olive L. Weaver of Garden City, Kans.—Mrs. Myrtle M. Weaver, Garden City, Kans.

Weaver-Woodard.—By the undersigned, in the Church of the Brethren, June 25, 1935, Bro. Leo C. Weaver and Sister Gertrude A. Woodard, both of Garden City, Kans.—Geo. W. Burgin, Garden City, Kans.

FALLEN ASLEEP

Allman, Sister Cleopatrik (Curry), died Jan. 30, 1935, at the Western State hospital at Staunton in which she had been an inmate for the past few years. She was born and reared in this community and was about 85 years of age. She leaves a number of nieces and nephews in this community.—Stella V. Wine, Bridgewater, Va.

Barwick, Dr. Samuel Omar, son of James Edward and Rebecca (Hixson) Barwick, born May 9, 1863, at Sandusky, Iowa, died July 7, 1935, at Elkhart, Ind. He grew up in Ohio. After graduating from medical school in 1894, he practiced for a year at Brookville, Ohio, for eight years at Wakarusa, Ind., and since 1904 at Elkhart. He also interested himself in public affairs, and engaged in historical research and the collection of antiques. He was a member of the Church of the Brethren. One brother, four sons, and two daughters survive him. Services by the writer at a local funeral chapel. Interment in Prairie Street cemetery.—Lorell Weiss, Elkhart, Ind.

Comer, Phoebe, of Huntington, Ind., died July 1, 1935, aged 76 years. She is survived by two brothers and two sisters of this vicinity. Services were held at the Bailey funeral home with Bro. Howard H. Keim, Jr., officiating. Burial at the Shock cemetery.—Howard H. Keim, Jr., Huntington, Ind.

Dixon, Harry A., aged 42 years, died at the Phillipsburg State hospital, after a short illness of acute spinal meningitis. He leaves his wife, one son and two daughters. He was the son of George W. and Anna Dixon. Funeral services were held in a city funeral home by the undersigned. Burial was made in the Bald Eagle cemetery.—John R. Snyder, Tyrone, Pa.

Gosnell, Lewis H., oldest son of Bro. Ambrose M. and Elizabeth Gosnell, born March 9, 1872, died at Frederick City hospital May 5, 1935, of pneumonia, after an illness of one week. He had been a member of the Church of the Brethren at Sams Creek for a number of years and he manifested great faith in his Savior. He was a very liberal contributor to any good work. Having never married, he lived alone since his mother and father passed away. One brother, William E. Gosnell, and a number of nephews and nieces survive. He was always ready to do a favor or lend a helping hand, which was his chief joy. He was a lover of music and the young people would gather in his home to sing and play. We find great comfort in the thought that our loss is his gain and some day it will all be made plain.—Wm. E. Gosnell, Mt. Airy, Md.

Halderman.—Sister Hannah Elizabeth (nee Funk), died July 4, 1935, aged 77 years. She is survived by her husband, Bro. John H. Halderman, a deacon of the Coventry Brethren church and a devoted Sunday-school teacher of the adult class for several years. Sister Halderman was secretary of the class and was in her accustomed place two weeks before. She is also survived by three daughters and one son, eight grandchildren, one great-grandson and one sister. Sister Halderman served as deaconess of the Coventry church for many years, very seldom missing a communion, church service or Sunday-school. May 15, 1935, she was permitted to see her son, Bro. J. Leonard Halderman, elected and installed as a deacon of the Coventry church. The North Coventry Women's Christian Temperance Union has lost a faithful member. Funeral services in charge of her pastor, Bro. Trostle P. Dick. Interment in the East Coventry Mennonite cemetery.—Mrs. Albert D. Hartley, Pottstown, Pa.

Hart, Hillard LeRoy, son of Brother and Sister Elmer Hart, was born in 1924, at Montpelier, Ind. He passed away May 13 at the age of 11 years. He was a regular attendant at Sunday-school and a very promising young lad. He is survived by his parents, two brothers and one sister. Funeral services were conducted in the Church of the Brethren in Ft. Wayne by the undersigned and burial was in the Montpelier cemetery.—Leo H. Miller, Ft. Wayne, Ind.

Hylton, Nellie Wolf, died in a sanitarium in Fresno, Calif., May 25, 1935; her death followed an automobile accident. She was the daughter of Elder and Mrs. C. E. Wolf of Fresno, and was born in Glenville, Nebr., Sept. 21, 1890. She was living at Caruthers, Calif., at the time of her death. She united with the church in Ottumwa, Iowa, at the age of twelve. She married Osman P. Hylton Nov. 2, 1910, in Hutchinson, Kans.; to this union were born three children, all of whom are active members of the church. She was a member of the church at Raisin since 1921. She served as church clerk for the last two years and was always active in Sunday-school and Vacation Bible School. She also did community work. Funeral services at First church in Fresno by Bro. B. F. Waas, assisted by Rev. E. J. Ulmer and Rev. E. Ellis. Interment in the Belmont Memorial Park at Fresno.—Mrs. Mae Meracle, Caruthers, Calif.

Kercher, Sister Madge, daughter of Daniel L. and Rebecca Fields, born Oct. 25, 1891, at Wakarusa, Ind., died June 25, 1935, at Elkhart, Ind., following an operation. She married Earl Kercher in 1909 and about a year later united with the Church of the Brethren. They resided in Elkhart since 1920. A faithful church worker, she was at the time of her death president of the Aid Society and had been teaching a primary Sunday-school class for six years. She is survived by her husband, her parents, a sister and a brother. Services by the writer at the Elkhart City church. Interment in Rice cemetery.—Lorell Weiss, Elkhart, Ind.

Lehman, Sister Isabel Elizabeth (Anderson), was born in Franklin County, Pa., Dec. 11, 1842, and died at the home of her daughter, Mrs.

R. E. Caldwell, of Montpelier, Ohio, June 26, 1935. Dec. 4, 1862, she married Benj. F. Lehman. They were the parents of eleven children; her husband and six children preceded her. In April, 1881, she came with her family to Williams County, Ohio, which with the exception of a few years spent in Springfield, Ohio, had been her home. A number of years ago she with her husband united with the Lick Creek Church of the Brethren. She was an invalid and without sight the latter years of her life, but bore her affliction with courage and patience. Funeral services in Montpelier by the writer. Burial in the Beaver Creek cemetery near Bryan, Ohio.—H. H. Hendricks, Wauseon, Ohio.

Mayhue, Samuel A., four-year-old son of Samuel and Alice Mayhue. Death was due to scarlet fever. The funeral was held from the family home near VanScyoc and burial was made in the Baughman cemetery in charge of the undersigned.—John R. Snyder, Tyrone, Pa.

Norris, Sister Mary D. (nee Sell), died May 22, 1935, at the home of her son-in-law and daughter, Mr. and Mrs. Harvey Murray, near Pottstown, Pa., aged 66 years. She is survived by three sons and one daughter, with whom she resided, two sisters and one brother. Sister Norris, the mother of Bro. Glen Norris, returned missionary from Sweden, now at Altoona, Pa., was a faithful member of the Brethren church, attending the First church, Pottstown, Pa., and, at her death, the Coventry church and Sunday-school near Pottstown. Services were in charge of Bro. Trostle P. Dick, assisted by Bro. A. C. Miller. Interment in the East Coventry Mennonite cemetery.—Mrs. Albert D. Hartley, Pottstown, Pa.

Richardson, Margaret Anna, daughter of David and Elizabeth Eddleman, born in Stark County, Ohio, Sept. 29, 1850; she died June 19, 1935. Feb. 16, 1871, she married John Richardson who preceded her. To this union were born six children, all of whom survive. She united with the Church of the Brethren about forty years ago and remained faithful to the end. During her last illness she called for the anointing. Funeral services at the Olive Mennonite church by Eld. Christian Metzler, assisted by the writer and Clarence Shank. Burial in the Noffsinger cemetery.—Ervin Weaver, Elkhart, Ind.

Rodabaugh, Mrs. Elizabeth, died June 22, 1935, at the home of her daughter after a month of failing health. She had made her home with her daughter, Mrs. Will Hunt, for a period of eleven years. Mrs. Rodabaugh attended services in the Libertyville congregation whenever she was able. Her entire life was spent in the vicinity of Libertyville, except a few years when she resided near Birmingham. She was eighty-seven years of age, May 7. She was the only girl in a family of eight brothers. Two survive, one a deacon in the church. She was the mother of six children; two were ministers and the others lovers of the church and its cause. Three children survive; she leaves also eighteen grandchildren and twenty great-grandchildren. Burial was in the Brethren cemetery beside her husband, Dan Rodabaugh, who died Dec. 13, 1924. Funeral services were conducted by Bro. Glenn Carr.—Mrs. Helen Carter, Batavia, Iowa.

Roose, Nancy, daughter of Jacob B. Gauger, was born in Elkhart County, Ind., July 25, 1851, and died July 3, 1935, aged 83 years, 11 months and 3 days. She was united in marriage with John Roose Feb. 19, 1879. Her husband preceded her in 1921. To this union were born three sons, all of Foraker, Ind. She leaves eleven grandchildren. Sister Roose united with the Church of the Brethren in her teens. Services were conducted at the Yellow Creek church by the writer, assisted by Eld. Jacob Christophel of the Mennonite church.—Frank Kreider, Goshen, Ind.

Royer, Fannie, wife of Eld. J. L. Royer, died at her home in Reistville, June 12, 1935, aged 59 years, 5 months and 17 days. She was the daughter of Henry and Martha Geib. She was married to Harry Bright, who died in 1907, leaving her with one son and daughter. On Feb. 11, 1911, she was married to Bro. J. L. Royer, who survives, with one daughter by the second union. Six grandchildren also survive. Sister Royer was baptized Feb. 2, 1902, and was a devoted Christian wife and mother. Services in the Heidelberg church by the home ministers, with interment in the adjoining cemetery.—Kathryn Brubaker, Sheridan, Pa.

Shoemaker, Lura Ann, daughter of Howard and Esther (Fanning) Shoemaker, was born April 29, 1935, died June 13, 1935. Funeral services in the home by the writer; burial in Sand Hill cemetery.—Grant T. McGuire, Argos, Ind.

Way, Henry, son of Daniel and Hannah Way, born near Wooster, Ohio, Sept. 30, 1850; he died June 29, 1935. He moved to Nebraska near Falls City when a young man, united with the church and remained true to his profession. He married Miss Clara Daniels of Falls City, Jan. 28, 1883. Two years later they moved into the vicinity of Davenport, Nebr., where they resided until 1920, at which time they retired to spend their last days in Carleton, Nebr. He is survived by his wife, five daughters, ten grandchildren and one great-grandson. Services by his pastor from the Bethel church with interment in the cemetery near the church.—W. A. Kinzie, Carleton, Nebr.

Wilson, Ralph Harold, was born Aug. 23, 1895, at Stafford, Kans., and departed this life at the Veterans' hospital, at Wichita, Kans., June 25, 1935. At the age of eleven he with his parents moved to Grant County, Okla., and lived there until moving to Aline, in 1916, where he spent the remainder of his life. He was united in marriage to Mary E. Prentice, daughter of Eld. George W. Prentice, March 16, 1921. They adopted, on April 17, 1931, a son, Billy Ward. He leaves his widow and son, father and mother, Mr. and Mrs. J. O. Wilson, two brothers and two sisters. The funeral was held at the Church of the Brethren, conducted by the undersigned.—Geo. R. Eller, Aline, Okla.

NEWS FROM CHURCHES

CALIFORNIA

Hermosa Beach.—We were glad to meet at the church on July 4 and have Bro. Kurtz with us, who brought an inspiring and educational message in the morning. After the service a basket dinner was enjoyed. Brother and Sister J. Z. Gilbert and Bro. Forest Eisenbise were also present and took part. Since Brother and Sister Carl are having a vacation trip north, Bro. Paul Mohler of Pasadena preached two good sermons for us on June 23. Since then Bro. Forest Eisenbise of Pasadena, who has his family at the beach for a few weeks, has been bringing the messages which we are enjoying so much as well as their help in music. Some of our boys and girls will be at Camp La Verne in the mountains soon. Instead of a D. V. B. S. at our church the children are attending the children's special service mission conducted by Bible students on the beach, which is in session during July. There are also meetings for young people in the evenings and a women's Bible class on Thursday afternoons. Visitors are welcome at our church at any time. Make your beach trip helpful to us and yourself.—Mrs. Vinna Bowman, Hermosa Beach, Calif., July 8.

DELAWARE

Farmington.—Early in April the Bridgewater College Quartet rendered a splendid program to an appreciative audience. Our congregation was well represented at two conferences held in the spring—the Interdenominational Youth Conference of Kent County, held in Dover, and the Delmarva Brethren Young People's conference held at Ridgely, Md. A number also attended the regional conference held at Ridgely, June 25. Bro. Norman Seese, of Denton, Md., preached for us June 16 on Christian Giving. June 23 Bro. E. C. Wine of Wichita, Kans., spoke on Shall We Educate for War or Peace? June 30, Dr. E. C. Bixler, president of Blue Ridge College, brought us an interesting report of Annual Conference. He also spoke of problems facing our own district. The newly organized B. Y. P. D. has elected the following officers, with Mrs. Mary Wine as adviser: president, Edith Sterner; vice president, Chas. Elliott; secretary, Belva Selders; treasurer, Allen Hostetler; chorister, Milton Fike; pianist, Marion Zimmerman. These officers were installed June 9 at a candlelight service. The group plans to hold meetings every two weeks on Sunday evening.—Mrs. H. G. Baker, Bridgeville, Del., July 3.

IDAHO

Weiser church enjoyed the help of Brother and Sister E. S. Coffman and daughter, Frances, in a series of meetings which closed on June 30. Bro. Coffman preached the simple gospel with power and as a result eleven were added to the church by baptism. Among the number was a man eighty-six years old. On June 1 Bro. Clement Bontrager and family took charge of the work here. There are many unsaved and unchurched people in this community and the church has an unusual opportunity to be a light to them.—Clement Bontrager, Weiser, Idaho, July 15.

ILLINOIS

Allison Prairie church met in council July 6 with our elder and pastor, Bro. Ritchey, in charge. Bro. Ritchey and Hugh Frye were chosen delegates to district meeting. It was decided to elect one deacon in the near future. Our pastor appointed a committee of three to plan the men's organization. Our Vacation Bible School will be held the first two weeks in August, conducted by our pastor. The mothers and daughters' banquet was held May 21 with a good attendance and program.—Mrs. Ola Frye, Lawrenceville, Ill., July 11.

INDIANA

Blue River church met in council June 27 with a representative body present and with many items of business to consider. The church voted unanimously to reaffirm its position on the receiving of members according to the decision of Annual Conference of 1915, or by triune immersion only. The church also voted unanimously to reaffirm its position on the uncovered head and the covered head in time of prayer and prophesying, according to gospel teaching, and in harmony with the decision of Annual Conference of 1911. The church has grown in spirit and in numbers. Our Sunday-school is prospering under the leadership of Brethren Ralph Miller and Wilson Frank. On June 30 a splendid program was given by the children of our primary department. Delegates to district meeting are Bro. M. Shively and Sister Nettie Shively. Our group discussion on various religious subjects, by both old and young, has been of much interest and profit to the church. Our pastor, Bro. L. U. Kreider, has been treating various doctrinal subjects with good interest resulting.—Wilson Frank, Columbia City, Ind., July 5.

Four Mile (Ind.) church was represented at the district young people's meeting which was held in the Union Grove church Saturday, April 6. Our pastor, Bro. E. R. Fisher, was one of the speakers. His topic was Leadership. Easter morning a cantata, "The Victorious Redeemer," was well given. May 12 was Mother's Day. The worship theme was Building Christian Homes. A play, "The Two Builders," by Florence S. Studebaker, was presented. We have new songbooks and they were dedicated to the church May 19. This date also marked the beginning of our two weeks' revival meetings

with Bro. H. Jesse Baker of West Manchester, Ohio. Four children were baptized Sunday evening, June 2. On Monday evening our communion services were held. Members from the Prices Creek, Hagerstown and Richmond churches were represented. Sunday evening, May 26, fifty-one members of the Prices Creek church attended our meeting. Reports from the Annual Conference were given Sunday morning, June 16. Miss Hilda Brower attended the Camp Mack young people's picnic. Miss Edna Brower attended the program division and Bro. E. R. Fisher attended the business division. In the evening the children's program was well given. The Mother and Daughter banquet was held in the church basement Friday, June 14. About eighty were present and a social time was reported.—Elma Snyder, Camden, Ohio, July 3.

Wakarusa church held its quarterly council meeting July 3. Delegates elected for the district meeting are Brethren H. O. Metzler and Roy Summer. Bro. Dewey Rowe of South Bend will be with us Sept. 8 for our harvest meeting. The delegate to represent our church at the Conference was Bro. Christian Metzler. Bro. Ralph Hatton will be with us sometime in October to conduct a two weeks' evangelistic campaign.—Rose E. Wise, Wakarusa, Ind., July 10.

IOWA

Dry Creek.—Since my last report five months were spent in Sebring, Fla. We are glad we have this privilege of worshiping with our own people. We also had the pleasure of worshiping with the churches at Bassenger, Okeechobee and Tampa. At the latter place we spent Sunday where we were cordially entertained in the home of Bro. J. Kurtz Miller and his good wife. We arrived home April 12 and found the church work progressing nicely under the leadership of Eld. O. A. Myer. Pre-Easter services were begun on Palm Sunday by Bro. Myer. The children's Easter program was given during the Sunday-school hour and the pageant, "The Christian's Trail," was presented in the evening by adults. May 10 the church met in business meeting and it was decided to retain Bro. Myer as pastor another year. It was decided to hold four missionary offerings during the year, Christmas, Easter, Children's Day and Harvest Home. Bro. O. A. Myer was chosen delegate to Annual Meeting. Friends and neighbors met at the parsonage in a birthday surprise on our pastor, May 31. A social hour was spent, refreshments served and congratulations given. The great appreciation shown made us feel we were becoming better acquainted; also that coöperation means better work in the church. Mother's Day was observed in both service and song throughout the day in a beautiful and impressive way. The Children's Day program was postponed because of an epidemic of whooping cough in the community.—Mrs. Jennie B. Miller, Cedar Rapids, Iowa, July 9.

English River church completed a two weeks' revival meeting on June 30, conducted by Bro. R. H. Nicodemus from Sidney, Ohio. Heavy rains and muddy roads were a serious handicap to the attendance, but Bro. Nicodemus and wife labored earnestly and faithfully. During the first week there were two nights when it was impossible to have any services at all because of the severe rains. Bro. Nicodemus chose all of his sermons from the Gospel of John, which were presented in a very meaningful and forceful manner. Three young married people accepted Christ as a result of these efforts, while the entire church was greatly benefited by these timely Biblical messages. The church expressed its appreciation of Brother and Sister Nicodemus by presenting them with a substantial gift. The last Sunday morning was the high peak in attendance, with two hundred present at Sunday-school and a larger number for the preaching hour. Harley Yates and Mary Coffman will represent our church at the district conference which will be held in August at the South Keokuk church. We recently sent \$50 to McPherson College. Our young people gave the play, "What Shall It Profit?" to a large audience and are planning to give it in several other neighboring churches.—Tressie Myers, Kinross, Iowa, July 8.

ANNOUNCEMENTS

DISTRICT MEETINGS

California, Southern, Aug. 29-Sept. 2, Long Beach.	Michigan, Battle Creek, Aug. 20-23.
Colorado, Eastern, Rocky Ford, Aug. 17-19.	North and S. Carolina, Pleasant Grove, Aug. 22-24.
Illinois, Northern, and Wisconsin, Aug. 31-Sept. 2, Lanark.	Oklahoma, Panhandle of Tex., and N. Mex., Waka, Aug. 20-23.
Illinois, Southern, Canton, Aug. 24-26.	Tennessee, Meadow Branch, Aug. 15-17.
Indiana, Northern, Elkhart City, Aug. 12-15.	Texas and Louisiana, Nocona, Aug. 1-3.
Indiana, Southern, Buck Creek, Aug. 20-22.	Virginia, Eastern, Nokesville, Aug. 15, 16.
Iowa, Middle, Coon River church (Panora), Aug. 31-Sept. 2.	Virginia, Southern, Beaver Creek, Aug. 7-9.
Iowa, Northern, Minn., and S. Dak., Union Ridge, Aug. 30-Sept. 2.	Washington, Ellisforde, July 30-Aug. 3.
Maryland, Western, Pine Grove, Aug. 23.	West Virginia, Second, Aug. 29-Sept. 1.

KANSAS

Ottawa.—The Daily Vacation Bible School held its closing exercises on Friday evening, June 14, at which time a large crowd gathered to listen to the very splendid program put on by the pupils of the school. Much credit is due Brother and Sister Brady and their colahorers and special mention should be made of the class that drew a map, colored it, and so perfectly traced Paul's three missionary journeys. In the afternoon of June 16 the largest crowd that ever met for a funeral came to pay respect to Bro. W. C. Watkins, one of the elders of our congregation who had gone west for his health, but was away from Ottawa only a few days when he was stricken with a heart attack and passed away suddenly. On the morning of June 23, dedicatory services were held for two beautiful new chairs for the rostrum, a new pulpit, and new hymnals—all being donations. Our church recently had as a guest our pastor's wife's mother, Mrs. M. W. Emmert, matron of McPherson College. Sunday evening, June 30, the services at our church were recalled in favor of the union services in the First M. E. church, where Bro. Clark of Brooklyn, N. Y., gave the message. Our own pastor assisted in the services. Some of the young folks, teachers and pastor, enjoyed camping in the woods, which ended with an all church 4th of July picnic sponsored by the Sunday-school. Sunday morning, July 7, Bro. Brady invited the young people's group to occupy the front seats of the church, after which we listened to a very interesting sermon on The Crisis in Believing. Bro. Brady's instruction at the monthly teachers' meetings, as well as the midweek services, the women's choir and other activities are helping to make the church "the central place of interest."—Mrs. J. E. Ott, Ottawa, Kans. July 7.

MARYLAND

Long Green Valley church held its annual love feast May 11 with the usual interest and good attendance. Bro. S. K. Utz from Piney Creek congregation preached a very fitting sermon in the afternoon. He also officiated in administering the sacred rites in the evening. Bro. Howard Keiper, pastor of the Woodherry church in Baltimore, assisted in the afternoon and evening services. Elder J. M. Prigel, pastor of this congregation, and the elder in charge, W. E. Roop of Westminster, also rendered helpful assistance. Bro. Utz preached a well-chosen sermon Sunday following the feast, which was Mother's Day. An offering was lifted at this time for Annual Meeting for world wide missions. A Mother's Day program was given by the Ladies' Aid Society in the evening. Bro. J. Herbert Miller of Elizabethtown College will be our summer pastor at this place.—Mrs. J. C. Breidenbaugh, Long Green, Md., July 2.

Union Bridge.—Last October we decided to discontinue Sunday evening services and have preaching every Sunday morning beginning Jan. 1, 1935. Four church letters have been granted since our last report. Easter Sunday two Sunday-school girls were baptized. May 12 Bro. Virgil Finnell gave his illustrated lectures on Narcotics. At this time a new furnace is being installed in the church. Our series of meetings will begin Sept. 15, conducted by Bro. Bernard King of Grand Junction, Colo. June 16 we held our children's services. The Daily Vacation Bible School will begin July 22 with Mrs. John Green in charge.—Mrs. C. C. Dickerson, Linwood, Md., July 8.

MICHIGAN

Ozark.—A large number of people have attended the church services this year. The community has given excellent support to the Sunday-school, young people's meetings and preaching services. Some of the members did work to improve the church lawn. Their labor was appreciated by all. We appreciated the visit of President and Mrs. Winger and Bro. Deardorff. Bro. Winger preached two sermons on Wednesday July 3. Bro. Deardorff led the young people's vesper service in the church grove. These meetings proved to be very helpful. Bro. Charles Forror, state evangelist for the District of Michigan, closed a series of revival meetings July 7. He preached powerful sermons, which were an inspiration. Bro. Forror took a firm stand on some of the present-day problems which face Christians. His life and words have proved helpful and inspiring to the church and community people. His labors for the church will go down in the history of the church as a monument for good. During the meetings the young people were faithful members of the choir. The choristers and assistant choristers of the Sunday-school and B. Y. P. D. aided in leading the song services. This church has grown very rapidly the last few years. We are looking forward to a great future.—Mrs. J. E. Wells, Trout Lake, Mich., July 10.

MINNESOTA

Guthrie.—The Guthrie Brethren met at the church Saturday evening, May 18, at 8 o'clock to observe the semiannual love feast. A very inspiring service was enjoyed by the group. Bro. Clark Meyer and family of Red River Valley motored up to enjoy the service with old friends. The young people presented a very entertaining Mothers' Day program, May 12. The mothers were honored at noon by a banquet with delightful serenading from all sides. The fathers were as pleased and excited as if it were their day instead of their wives'. The B. Y. P. D. conducted a novel but exceedingly beautiful service on the Sunday night of June 16 when it dedicated a vesper spot to God's use. Bro. Stern gave the address of the evening with gripping nature readings and songs to help convey his message. The soft mist that fell only made the worshipping hearts lighter as they watched it fall into the burning campfire. It is only through services such as this

dedication that we can really understand the handiwork of God's universe. The B. Y. P. D. presented the temperance play, "What Shall It Profit?" by Ira H. Frantz in the church, June 30, before a large audience. It was a great success, due mostly to the untiring efforts of the director, Lyle Allen. Bro. Paul Heckman arrived here June 13 to begin his duties as summer pastor. We are thankful for his coming and we hope we can help him as much as he will surely help us.—Evelyn E. Saathoff, Guthrie, Minn., July 2.

MISSOURI

Shoal Creek.—The church met in quarterly council June 8. New Sunday-school officers were elected with Bro. Martin, superintendent. Delegates chosen for district conference were Sisters Lura Argabright and Pearl Davidson, with Brethren Oscar Argabright and Wilbert Erisman alternates. It was also decided to hold a love feast with the members near Washburn, Mo., on May 30 and about sixty members of the church and Sunday-school attended and spent an enjoyable day.—Mrs. Wilbert Erisman, Fairview, Mo., July 10.

OHIO

Painter Creek.—A goodly number of our members attended the Conference at Winona Lake enjoying the Christian fellowship and inspiration that comes from such a gathering. On the Sunday following Conference we enjoyed the companionship of the Harlan Brooks family and D. L. Forney and wife of La Verne, Calif., at our morning and evening services. Our communion will be on Sunday evening, Oct. 6. On the last Sunday evening of June there was a combination of children, flowers, young people and music, and out of it all a beautiful and inspiring service for Children's Day.—Mrs. Levi Minnich, Greenville, Ohio, July 4.

Pleasant View.—The Sisters' Aid Society started the new year by entertaining their families at a covered dish supper, followed by a program and an evening of good fellowship. Our Aid has been quite busy and has been able to help in several worthy causes, two of which are the papering of a room in our Home at Fostoria, and the paying for a bed and furnishing two comforters for Becker Lodge at Camp Mack. During the winter, our young people gave the temperance play, "What Shall It Profit?" seven times to at least fifteen hundred people. They had more calls for it which they were unable to fill. Feb. 5 the members of the congregation surprised the pastor and wife with a pound shower in commemoration of their birthdays. We have been most fortunate during the winter in having Professor Simms of Lima working with us in music. This is a part of the government's program of adult education. Much benefit has been derived from this study. The Missionary Society sponsored a mission study class which proved helpful to many. Easter Day was observed by several special services. The day began with an Easter breakfast for the B. Y. P. D. Rev. C. L. Davis of Van Wert brought a short message to the young people, after an impressive period of meditation on the great facts of Easter. The pastor's message in the morning service was a climax to a series of messages leading up to the day and gave us a new vision of what the event should mean in the Christian's life. The day closed with a vesper service in late afternoon, the Easter message being retold in song and story by the chorus. On Mother's Day, the Sunday-school presented each married woman present with a potted plant. On the afternoon of May 26 our church sponsored an informal tea for the mothers and daughters of the church and community. The attendance was very good and the program very helpful; the wife of a neighboring Methodist minister spoke most interestingly. The pastor represented the church at Annual Conference and brought back a helpful report.—Mrs. I. C. Paul, Lima, Ohio, July 3.

Prices Creek.—Through the efforts of our Messenger agent and pastor, the Messenger has been placed in a large number of our homes. Sister Junie Burnett was appointed church correspondent at our December business session. Our trustees arranged for a wood cutting on Jan. 9, and twenty-three of our men responded to the call. The Aid furnished the dinner which was served at the pastor's home. Twenty-eight ladies were present. About twenty cords of wood were cut, thus saving several dollars on our fuel bill. Achievement Sunday, Feb. 17, was duly observed. "The Church of My Dreams" was presented in the evening, after which an offering of \$30.60 was received for mission work. On March 1 a group of Manchester students accompanied by Prof. R. C. Wenger presented the drama, "Where Love Is, God Is." This was a splendid message and well presented. At our regular quarterly business session, March 15, we reelected our pastor, Bro. H. Jesse Baker, for another year. Bro. E. C. Burnett and our pastor were chosen delegates to our district conference and our pastor was selected to represent our church at the Annual Conference. Easter Sunday was set apart as district day by our finance board. All the offerings of the day were applied on our district obligations. There was a fine response to this appeal. A ten-week Sunday-school and church attendance contest with the West Alexandria church, closing Easter Sunday morning, proved quite inspiring and helpful. The losing church was to give a program to the winning one, but the contest ran so close that we decided on an exchange of programs. Our Home Builders class will present "The Lost Church" at West Alexandria in the near future. To any church desiring to boost your "On Time" Sunday-school and church attendance record, we would be glad to suggest the plan we used. Due to the illness and subsequent death of our church correspondent she did not get to serve in this capacity. At our business session last Friday evening the undersigned was selected as correspondent for the re-

mainder of the year. As a result of an evangelistic campaign sponsored by the various churches of our township and conducted by Dr. Thomas N. Carter, two of our Sunday-school girls have accepted Christ as their Savior.—Mrs. C. C. Longenecker, Eldorado, Ohio, July 11.

VIRGINIA

Beaver Creek.—Our church house at Montezuma became inadequate for our Sunday-school as the school has grown much larger the past few years, so it was decided to excavate a basement under the entire house and use it for some of the classes. The work moved along rapidly as everyone was eager to work and donate their labor for this worthy and much needed cause. The Ladies' Aid raised considerable money for the various needs of the church. Bro. Earl Fike of St. George, W. Va., now pastor of the First church at Roanoke, Va., held a two weeks' meeting at Montezuma. The meeting was well attended and the services were very spiritual. Nine were received into the church by baptism, one an old man in the eighties who has not been able to attend church, but Bro. Fike visited him in his home. There is great rejoicing for this ingathering. All the churches in our congregation are doing commendable work. The various organizations are active and our ministers are working without support in a financial way. A ministers' conference was held at Beaver Creek. Excellent talks were given.—Mrs. S. E. Garber, Bridgewater, Va., July 10.

Branch.—On the first Sunday of March, Bro. John S. Weybright of Thurmont, Md., who is now living at Bridgewater, brought us an inspiring message. Sangerville B. Y. P. D. presented the play, "What Shall It Profit?" to a large and appreciative audience. The Sheets family rendered a musical program at our church which was very much appreciated. Miss Scott, a great temperance leader, gave us a lecture on "Character Building" in which she very beautifully portrayed the essentials of a beautiful temperate Christian character. Bro. Robert Garber, a student at Bridgewater College, delivered a sermon to the B. Y. P. D. on "Worship." He also conducted the morning service. A Mother's Day program was rendered by the Women's Work council. This organization has distributed mite boxes which are taken up quarterly for the various phases of work. A Father's Day program was rendered by the B. Y. P. D. Our workers' conference has made a move to try for better church attendance. The territory has been divided and captains have been chosen to visit the homes and to invite folks to church services. The June council of the Sangerville congregation was held at the Branch church. A two-weeks' vacation Bible School was held at this place beginning on June 9, with an enrollment of 125. The teachers were Ruth Miller, Blanche Curry, Ruth Wine, Lena Foster, Charlie Cook and Hazel Foster. Our Children's Day program was held on Sunday morning following the Vacation Bible School. We sent five delegates to the Sunday-school convention at Bridgewater. Elö. J. M. Foster gave us a report of the Annual Conference on June 13.—Stella V. Wine, Bridgewater, Va., July 4.

Buffalo Ridge.—Bro. Posey Nolen preached an excellent sermon at the home of Mr. and Mrs. C. W. Pendleton Sunday evening, June 30. Four new members united with the church, for which we give God the praise.—C. W. Pendleton, Buffalo Ridge, Va., July 8.

Jeter's Chapel.—Our Sunday-school is progressing nicely. We have a good attendance when weather permits. Our church council met June 23 with our elder, Bro. F. M. White, in charge. He was assisted by Bro. J. S. Showalter. At this meeting we asked the Ministerial Board to send us some one to hold our revival between the 15th of July and the 15th of August. Since our church meeting our clerk has received word from Bro. Showalter stating that Bro. J. B. Naff of Callaway, Va., will hold our revival. Our pastor also filled her regular appointment the second Saturday and Sunday.—Evelyn Thomas, Vinton, Va., July 9.

Oak Grove.—Our regular council was held June 19. Elder C. E. Eller was elected delegate to district meeting. Bro. J. K. Hensley has been elected president of the adult class in the absence of Bro. Craun. It was not possible for all to go to the conference so the Home Builders organization gave a program using some of the subjects that were used at the meeting. The B. Y. P. D. gave a beautiful Easter pageant. The morning services were conducted by the adult class. Since our last writing the church has been papered. June 27 the District Aid held its annual meeting at our church. Music and talks were given by the different churches. The B. Y. P. D. and Home Builders organization gave one day's work at Camp Bethel. June 16 the Home Builders gave a program at the South Salem Christian church. Our Bible school and singing class will begin July 8 directed by Bro. David Wampler.—Mrs. Eula R. Underwood, Salem, Va., July 5.

Valley Bethel.—May 26 was observed as Homecoming Day. Following Sunday-school, Dr. John S. Flory of Bridgewater, Va., delivered the morning address on the subject of "How to Build a Church." The afternoon speaker was Dr. Charles C. Wright, dean of Bridgewater College. Both addresses were helpful and inspiring. Bro. and Mrs. W. G. Kinzie left May 29 for Buena Vista, Va., where they are engaged in pastoral work. During their work among us they have contributed much toward the progress of the church. Our best wishes go with them in their new field. We feel fortunate in being able to secure Bro. Alonzo Carter, Selma, Va., as our summer pastor. He is emphasizing the church and the enrichment of individual lives. Under his capable leadership the work is progressing nicely. The Daily Vacation Bible School was begun on July 1 and will continue two weeks.—Miss Edna C. Bussard, Bolar, Va., July 4.

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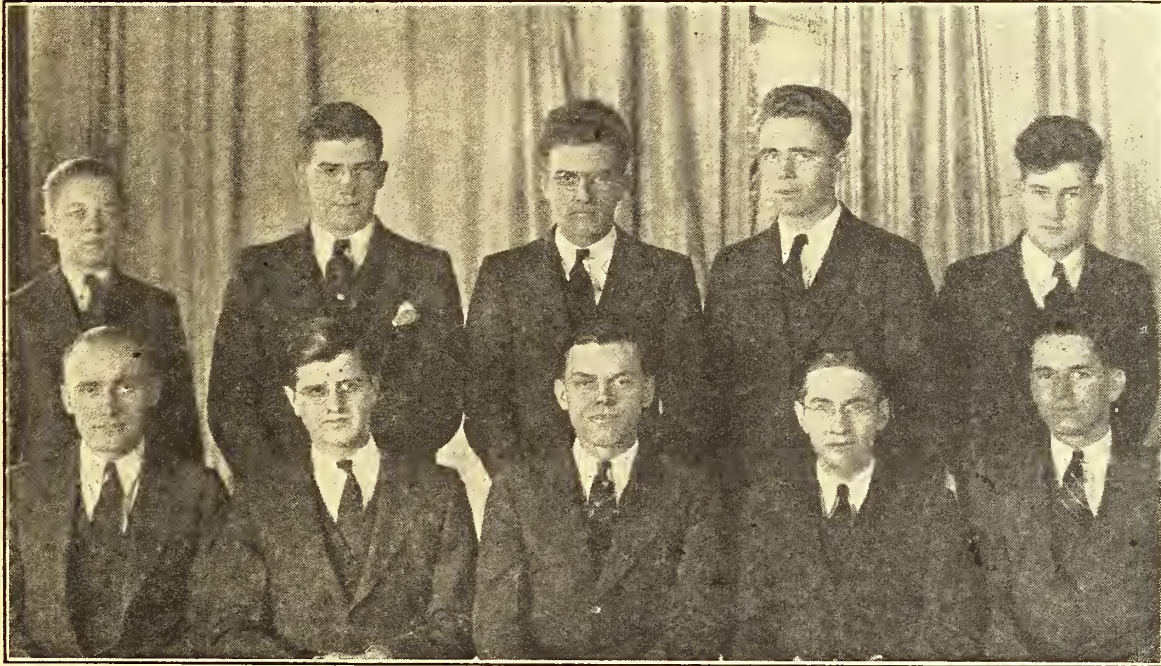
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THE GOSPEL MESSENGER

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No. 31



MINISTERIUM OF ELIZABETHTOWN COLLEGE

Front row, reader's left to right: A. Stauffer Curry, J. Herbert Miller, Nevin H. Zook (president), Edward H. Lander (secretary-treasurer), Franklin Cassel; back row: M. Richard Shaull, Paul Hoffman, Isaac Wareham, Lawrence Hoover, James Beahm. Five of these men are in summer pastoral work.

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Why Not Raise \$75,000 More for the Church? How?

BY OTHO WINGER, CHAIRMAN OF GENERAL MISSION BOARD

THE ANNUAL CONFERENCE for some years has been passing an annual budget of \$275,000. The church has been raising only about \$200,000 each year. The question has been asked: Why pass a budget of \$275,000 when we have been "getting along" with \$200,000?

The Church of the Brethren greatly needs \$275,000 each year to carry on the work of missions and the work of the home service agencies. Missions alone need \$200,000 to carry on the present program. Even this represents a large cut in the program. A few years ago we had 130 missionaries in service. Today we have about ninety. Much work has had to be closed while many new calls can not be met.

The home service agencies need more than \$60,000 to carry on the home work. This includes all the work of the Board of Christian Education for the Sunday-schools, the young people, for peace, temperance, etc. It includes all the work pertaining to the ministry, the supervision by the General Ministerial Board, the care for our needy and superannuated ministers and the training of ministers by Bethany Biblical Seminary. Even this amount represents a large cut in the former programs. It represents actual needs. Some feel that we are spending for missions more than we should, compared with the amount we are spending for home needs. We should remember, however, that we are spending for Christian education and for the ministry large sums not represented in the budget.

The budget of \$275,000 represents the needs of the church program. We might "get along" on \$200,000 but the work of the church at home and abroad would be greatly crippled. Why not raise \$75,000 more this year for the church? How?

Most of the churches and most of the membership of the church have done well during these years of depression. Many have kept up their giving and their part of the program at a great sacrifice. For this service and for the sacrifice we all feel grateful. All of these love the Lord and his church and have learned the joy of sacrifice and cheerful giving. These will continue to do their part. The church can depend upon them.

If we are to raise \$75,000 more we must have the help of many who have not been doing their best. A part of the church has not been carrying its share of the program. For the sake of the church and its work and for the sake of those who are not doing their best, we should all be interested in this question. That group in the church that has been raising \$200,000 will continue to do its part. We believe that the much needed

\$75,000 more can be raised if others will do their share.

In looking over the record of giving on the part of the churches it would seem as though some whole districts are not doing their part. The leaders of these districts should study the giving of their district as a whole and of the individual congregations. A little comparison of their district with other districts of similar size and ability would urge them to try to have their district make a better showing this coming year. A little encouragement and direction on the part of the district leaders and field men in district meetings and in local congregations would do much to help their district do its part.

No doubt in almost every district there are congregations that are not doing their part. The elders, pastors and leaders in these congregations should do their best to get their congregation to do its part in the great program of the church.

In every congregation there are individuals who are not doing their proportionate share. For their sake as well as for the general cause they should be encouraged to do so. Those who are bearing the burden should encourage others to do so. Those who are not doing their part should receive an urge because others are.

"Must I be carried to the skies

On flowery beds of ease;

While others fought to win the prize

And sailed through bloody seas?"

The young people should be encouraged to do their part in the church program. It is true that many of them do not have much income but all of them spend more or less money. Never in all the world have there been so many temptations for young people to spend money. Notwithstanding the depression, our young people have spent much for gasoline, shows, pleasure, eats, etc. Some of this expenditure may be in place, but most of it should have been spent for much better things, and for the work of the kingdom. The young people would be infinitely better off and they would be happier. Our young people alone, if they would, could raise the extra \$75,000 out of their spending money. This challenge should be given to all of our young people by our church leaders and by our parents as well.

The Church of the Brethren needs \$275,000 for its work this coming year. The present force of active, faithful workers in the church will raise \$200,000. There are others in the church who can raise the \$75,000 if we can enlist their help and coöperation. May we not all pray and work that this may be done?

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

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EDITORIAL

A Note of Warning

WARNINGS do have a useful place in human life. Some people are helped by them at railroad crossings. If you see a child about to fall over a cliff, you should avert the danger, if possible.

It is with like good intentions that so many ask the MESSENGER to warn its readers against some dangerous person they have met. Frequently he is a man going around lining his own pockets with easy money by capitalizing the naturally sympathetic impulses of people in behalf of suffering. The money is easy, even in hard times, because people are such easy marks. They don't investigate first, as they should. It is too bad but there isn't much the MESSENGER can do about that.

The latest call is for a warning against a particular type of dangerous teaching, as the petitioner believes. Men are going about dispensing it in tracts and talks, and soliciting financial support for it. One difficulty here is that not a few readers of the MESSENGER think the cause a worthy one, or at least that the MESSENGER would be going far out of its way to meddle with it. They would point the warning the other way.

There is one kind of service in this connection we heartily wish the MESSENGER could render more effectively. We would have the paper sound such a constructive note that its readers "may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error; but speaking truth in love, may grow up in all things into him, who is the head, even Christ."

E. F.

If You See the Marks

A GOOD woman sends me a clipping about the marks of a Christian. She would like to see it in the MESSENGER and probably will, if we can get out of the way some other things with a louder if not juster claim for

first attention. But you should not be compelled to wait for that to know what these marks are. You ought to know right away.

They are very old-fashioned, according to this thinker. He says a Christian is different. He loves things other people don't. He puts the interests of the kingdom of God before everything else. He believes other men are his brothers and acts like it. He loves his enemies, tries to make disciples of Christ out of people he knows, and does many other curious things like that.

The main point is that he is different. Perhaps you will be able to recognize him when you meet him.

E. F.

We Must Learn to Live

It was the evening of one of our chief festal days. A father and his teen-age son were walking through a hundred-acre park. They were on their way to a vantage point from which to view a great display of fireworks.

Now the park was a crowded place. In it were jammed some five thousand automobiles and people in proportion. The holiday crowd was certainly a varied one. It seemed that people must have come from everywhere. For not only were city folk in evidence, but it was obvious that the surrounding country had contributed its quota as well. Mud spattered cars and farm trucks showed quite clearly that people from isolated nooks and corners had thought hard and saved long to contrive some means to reach town for a holiday.

As one picked his way through the crowd toward what seemed the center of attraction, he passed by picnic groups busy with eating and drinking, visiting, resting, or otherwise beguiling the time until the hour of the evening display of fireworks. Observing yet more closely, one noted here and there a pair of lovers, a tired mother with her straggling brood, a father dozing

over a newspaper, a group of lively girls, or a gang of boys intent upon some prank.

Inescapable was the lure of music from a distance. There was also a Ferris wheel showing through the trees. The main current of the weaving, moving throng seemed flowing in the direction from whence came the music and where showed the wheel. By following the crowd one soon came to the very center of a community-wide attempt to realize an abundant life.

At this center of things were hamburger stands, ice cream and soda pop stations. All seemed to be doing a land-office business. Perspiring legionnaires could not serve the hungry and thirsty fast enough. Meanwhile one heard above the chatter of thousands of voices and the clatter of many things the dissonant music broadcast from the merry-go-round and the drone of the motors driving the Ferris wheel. Like the muffled roar of the ocean, festal voices and noises filled the air until one shared something of the mood of the hour.

But suddenly a hoarse and gasping voice smote upon the ears of the crowd. It burst hissing and crackling from a loud speaker secured in the branches of a tree. The voice said: "A little girl who can not tell us her last name is here at the supply tent. She says her mother calls her Cherry. She is about three years old and wears a light dress with blue and red dots. She is lost and crying. Will the parents please call for the child at once?"

As suddenly as the voice burst upon the air it ceased. Sounded again the dominant drone of the motors driving the Ferris wheel, the jazz music from the merry-go-round, the voices of a multitude on a holiday. Yet, on the faces of those who resumed the quest for abundant life one saw lines that told of long seeking and little finding. Even the laughter of those at the games of chance, where many sought to win a cigar, box of cigarettes, flowery set of dishes or cheap thermos bottle, had not the tone of people experiencing inner joy. As much might be said for those who filled themselves with ice cream, soda pop or hamburger sandwiches loaded with piccalilli and mustard dressing.

Thus one could not quite escape a sobering thought even on the nation's chief holiday. It was true that life's play went on and on, but was little Cherry the only one lost and crying in a strange world? How many in that festal throng were forcing laughter to cover inner hurt? For thousands upon thousands the day could mean nothing more than a brief escape from monotony, from sorrow, from despair. For many the celebration closed where it began when the first rocket zoomed and burst to light the sky—with the dark enveloping all. Many who drove home that night were in mind and heart more completely at sea than Cherry

when she stood waiting and crying at the supply tent.

Year after year crowds congregate in parks, by cooling lakes or at the seashore. Year after year they will continue to gather. But need life bring so little that for many there is no bright spot in all the year but the fleeting hours spent in some amusement park? Surely life promises more than bigger and better sandwiches, costlier tobaccos, blended drinks! In one's heart of hearts there is no question. These can not really satisfy.

Then let us study to know something more of what life is all about. Let each and all glean wisely from dear experience. Yet the art of living must not be so hard to attain, for many, even of the meek and lowly, seem to have found the true way. Let us learn to live by seeking out the simple rules that enable wiser men to get on with others and themselves.

H. A. B.

Mystery of the Mangoes

ONE morning, on the desk of one who had been a missionary to India, there was found a small paper sack, and within two yellow and red mangoes. There was no mark or name to indicate from whence the mystery mangoes came. But lovingly handling the familiar fruits, and drinking in their rich aroma, were two who had seen happy years of service in far-off India.

Just to touch and smell those mystery mangoes brought again the memories of busy years, other scenes, poignant joys and sorrows. For the moment the two missionaries were in the land that had become their second and real home. And then the thought recurred: But whence came the mangoes? Now mangoes are a tropical fruit beginning to be raised in Florida and perhaps in California. The missionaries racked their brains for a clue to disclose the doer of this kindly deed.

Likely prospects were closely questioned but nothing conclusive was uncovered. In turn these innocent parties asked about mangoes, even begged for the seeds. Finally, and on a second grilling, a fellow worker yielded up the secret of the mystery mangoes. Her father had tasted Cuban mangoes. Later she had learned something of their goodness. By chance she found some at a local fruit market, had purchased several, and then shared two with the missionaries.

We do not know just what was the course or logic of reasoning by which she came to the decision to share. Perhaps some chance word from the missionaries suggested what even mangoes might mean to them. At any rate, the good deed was done on behalf of two homesick missionaries. And in this case, at least, we surmise that the mystery mangoes may be considered the equivalent of a cup of cold water given in the Master's name.

H. A. B.

GENERAL FORUM

Trail Blazers

To glimpse a happier world
Where selfish greed
Has given way to love,
Is joy, indeed.

To make this vision real
Is mightier task;
That I may blaze the trail
Is all I ask.

—Mary Channell Stevens.

A Code for Ministers

BY ROBERT HENRY MILLER

HUSBAND carefully the strength God has given you. Exercise, bathe, eat, sleep as unto God. Be intensely awake, work hard; it sweetens your rest. Be miserly in matters of pleasure and indulgence; be prodigal in giving yourself to good wholesome work.

Learn self-control. Every pleasure is an Eden; in the midst of it is a tree before which appetite must be curbed, or else you lose your Eden as Adam lost his. Self-control alone can keep your pleasures sweet, releasing your best energies for higher things. Establish such habits with respect to your physical body as will leave your whole heart, soul, mind and strength free for God's work. "Take no thought for your life . . . nor for your body." Either *overindulgence* or *extreme abstemiousness* may make one flesh-conscious, may make one "take thought for his body." One extreme is about as bad as the other, for both rob God to serve the flesh.

Let all your self-denials be done happily. Rejoice over them as you would over any bargain where you exchanged dross for gold.

Keep up your student habits when you have left school to take up a pastorate. Go to the masters, not to the makers of books that rehash the thoughts of other men. Let the perusal of these be a matter of hard work. No substitute for perspiration has been or is likely to be invented.

Let your study be lighted by love for those whom you serve. "If thine eye be generous thy whole body shall be full of light." Loving words are better vehicles of thought. Love both clarifies the thought of the speaker and enlightens the understanding of the hearer.

Conquer intellectual pride; cultivate moral earnestness. Pride that makes a display of things is not so despicable as pride which tries to make a display of truth.

Truth is a weapon to be used in the battle of life, not a luxury to be enjoyed in comfort and idleness.

One of the greatest offenses recorded in the New Testament was committed with a napkin; the one-talented man did nothing. He regarded God's gift as a treasure to be carefully stored away.

A pastor must have a passion for the welfare of folks. Home visitation must have the same sense of unction which accompanies the ministration of the pulpit. We are the salt of the earth; we must get next to folks; we must be willing to lose our crystal whiteness in an effort to save.

A letter upon any suitable occasion, a call by telephone or in person, impartial friendship for everyone, utter faithfulness in times of trouble, willingness to enter into the joys and sorrows of others, interest in everything human—by every means we must seek to get the truth into the hearts and lives of folks.

Men are hungry for spiritual truth. Nothing so permanently holds the attention of people as the pulpit which really shows forth the life and power of God.

When we resort to the tricks of the entertainer in order to get a following the people look up unsatisfied and say, "If this is what the church offers us we can get it better elsewhere."

The only justification for the church is the fact that in the church men find fellowship with God and spiritual renewal which is to be had nowhere else.

Men are never moved mightily and permanently until they are moved by great spiritual ideals. In the temptation in the wilderness Jesus chose to invest his life in ministering inspiration to the hearts of men rather than in turning stones into bread for the satisfaction of their stomachs. Those who would build permanently will follow his example.

Jesus came not to destroy but to fulfill. The wise man will limit himself to the same procedure. Let us discern the central, positive elements of the faith which is our heritage and stress them with all our power. Let us fulfill the work that our fathers did. God will take care of the removal of that which is outgrown.

Beware of the gloomy mood. A discouraged man is already defeated. Enthusiasm is a kind of magic that heightens our own powers and spreads its contagion to others. Do not allow immediate difficulties to hide the glory that shall be revealed in us all. God allows us to live much in the darkness in order that our faith and hope may be rooted not in immediate circumstances but in himself.

Let there be a kind and immovable insistence upon righteousness. Men do not break the law of God; they break themselves upon it. Freedom does not come through license but through obedience. Only those who go beyond the requirements of the law are free from the law.

Do not neglect the closet; meditate much on that which is true and beautiful and good. Let us take an

example from our fathers who, though their feet were in the furrow and their hands filled with heavy labor, kept their thoughts in fellowship with God. There are many, many fragments of time and energy that could be invested in high thinking to our inestimable profit.

Beware of the mania to be popular. Accept such recognition as will enlarge upon your usefulness, but do not rely upon the praise of men. Those who take pleasure in the praise of men lose the capacity to hear God's "Well done."

The highest privilege of the minister is to suffer for Christ. Truth must have the mysterious enforcement of suffering before it becomes mighty. Every victorious cause has been anointed with blood. The sounding board of patient suffering enlarges our audience and sends the truth home to the hearts of men.

North Manchester, Ind.

How Should the Laity Inspire the Minister?

BY SARA C. SHISLER

THE minister can not inspire others unless he is inspired himself. The laity expect inspiration from the minister, but they often seem to forget that they should be one of his main sources of inspiration.

In the first place, the laity should inspire the minister in his spiritual service by lifting up his hands in prayer. If lay members prayed more and criticized less the minister would preach better sermons, win more people to Christ, be a better comforter, a wiser counselor and a better man. The sincere, earnest, united prayers of the flock in his behalf would work miracles through him.

Again, the regular attendance of every lay member at church services is a vital source of inspiration to the minister in his spiritual service. He misses the absent faces, and on the other hand, he is consciously inspired by those who are always there—those who with eager faces drink in every word of the message.

Likewise occasional words of appreciation inspire a minister in his spiritual service. Does some one say it might make him proud? I sincerely believe that more ministers grow discouraged because words of appreciation are not spoken, than become proud because some members of the flock are thoughtful enough to say what should be said. No true minister of Jesus Christ cares for flowery congratulations but to have someone grasp his hand and say, "You helped me," gives him assurance that he is being used of God to bless lives. That humbles him; it does not make him proud.

In the second place, the laity should inspire the minister through their lives. Nothing can be quite so inspiring to a minister, I think, as to have his members bear fruit. That is the aim of his service to them.

What an impetus and challenge for him to continue to preach the Word!

And how he must rejoice in lay members who have grown "unto the measure of the stature of the fullness of Christ," who are able to help carry the burdens of the work, rather than to be pampered and pulled along. Disgruntled, dwarfed Christians do not inspire a minister. Their grievances and petty hurts become a load. Such members weight him down rather than lift him up.

If the laity would be an inspiration to the ministry, let them seek first the kingdom of God, be good stewards, be active in kingdom service. Dead church members can not inspire the minister. Radiant, fruit-bearing, growing Christians can help him through the Spirit of God to do even better than his best.

In the third place, the laity has a definite obligation to the minister in his personal life. Let them give him their confidence and friendship and be just as courteous and friendly to him as to the guest minister. I often wonder how the home minister feels about all the fuss made over the guest minister. I somehow believe he would appreciate the same kind of thoughtfulness.

The minister is human. He has his own burdens besides those of the flock. He needs members who will stand under one end of his load when misunderstanding, sickness, death in the home, or financial reverses come.

And again the laity has a special obligation to the minister who gives his services free. The minister who farms for a living must often leave his work to go on a spiritual mission. The laity should appreciate this fact and lend a helping hand. So, too, the laity who farm should share with the minister who does not farm, whether apples or potatoes or whatever can be spared. I believe, too, that the minister would be inspired by a ride in a lay member's car. It seems customary that the minister in going places should take members of the laity along. To sometimes reverse the order would be an expression of appreciation.

Finally, what about financial aid to the minister who serves free, as a means of inspiration? Certainly no minister should be offered or solicit charity. Jesus wanted the disciples to dignify their calling when he told them not to take wallets (begging bowls). Church members want ministers to dignify their calling, and should therefore never allow it to become necessary for any minister to solicit or receive charity. In case of need in old age or illness, the congregation he serves should give him a monthly allowance. In case of financial reverses or emergencies lay members should share as an act of friendship. "Here is a little token toward the taxes," or "Here is a little toward the in-

terest," or again, "Here is a little toward the hospital bill," would not only save him financial embarrassment but would also assure him of loyalty and love, and would therefore be a tremendous inspiration to him. That raises a question about the self-supporting minister whose income meets expenses. He, too, deserves a share in the material blessings of the laity. His tools for service (books and magazines) are a large item in his budget. It would be very kind and thoughtful to give him money for a book or magazine occasionally and it would make him a more efficient minister.

Let us, the laity, do our best to be a spiritual, inspiring flock. Then we can be assured that the ministers will be spiritual, inspiring leaders.

Vernefield, Pa.

Turning to God—Repentance

BY H. A. CLAYBAUGH

To write a definition of repentance is not easy. Like many other Biblical terms it is a word of large significance. There are times when the Scriptures say that God repented. What does it mean for God to repent? God can not sin, but his great heart can be moved or grieved. God was sorry or grieved that he made man, when he saw that man chose that which was evil and by the choice separated himself from his Maker. The word *repent* in the following is used to express Jehovah's attitude to man's disobedience: "And it repented Jehovah that he had made man on the earth, and it grieved him at his heart" (Gen. 6: 6). "It repenteth me that I have set up Saul to be king; for he is turned back from following me, and hath not performed my commandments" (1 Sam. 15: 11).

Reference is made to God in regard to repentance when another idea is involved. It is evident from the Word and from experience that a departure from the right must have certain results. God predicted what the results of sin would be and what his attitude must be if man continued in disobedience. The prophets in giving God's message to man at times mentioned the fact that if man would turn to God, then God would repent of some of his judgments which were the rewards for misconduct. In other words, man's conduct would in some large way decide what his God would do. If man would turn from evil, God would turn from his attitude to man. "If that nation, concerning which I have spoken, turn from their evil, I will repent of the evil that I thought to do unto them" (Jer. 18: 8). "And Jehovah repented of the evil which he said he would do unto his people" (Ex. 32: 14).

Repentance on man's part has much to do with man's eternal welfare. God has a part and man has a part in the regeneration of man. God gave his only Son for man. God's Spirit, or the Holy Spirit, con-

victs man of sin. This means that God helps man to see his condition in sin, and if man so desires God will help him to turn from sin to God. Repentance may be superficial or it may be deep and genuine. Man may be conscious that he has done wrong and be sorry because his misconduct has hindered his standing in society, in the home, in the church or in the community. Here he is sorry because his reputation has been affected. Or man may be conscious of sin and be grieved because of a penalty that is attached: a fine or imprisonment. A genuine sorrow for sin is the result of a realization of the fact that the law of God has been broken. And still a further consciousness that sin separates man from God and makes fellowship with God impossible. The last type of sorrow is only possible through the influence of the Spirit of God. And this last variety of grief is the first step of man in his return to his God.

A recognition of and a sorrow for sin are essential, but not enough. There must follow an abhorrence or hatred of evil. This last mentioned attitude to sin is God given. It comes as the result of two visions: first, what the final result of sin is; and secondly, a conception of holiness as it is manifest in the perfect life of Christ. One must hate the sin as well as the penalty. There is not much hope for the world or the church as long as sin is made respectable and as long as evil remains uncondemned by the will of man. The next step in man's repentance is moving time. There must follow a turning away from sin. In the realm of psychology we should say a change of the mind. Man must will not to do the wrong and will to do the right. Perhaps a Christian may be defined as one who, with all the power of his will, wills to do the right. Then if such a one misses the right he has an advocate with the Father, even Jesus whose blood cleanses from all sin. The question is not, Does a Christian make any mistakes? But the query should be: Does he want to do wrong; does he plan to do wrong; is his will against the wrong? In this moving or turning idea there is also a positive side. There is a turning to God. This means coming to God for mercy and pardon for sin. It means coming to God for guidance in the program of life. It means coming to God for power to enable the will to carry out its decisions in regard to evil.

In the consideration of personal sins there are folk who seem to justify their misconduct, and endeavor to feel good, while in sin, because there are others who do not do right. This attitude is an evidence that repentance is not genuine. True repentance finds no reason for wrongdoing. The sinner should compare himself with that which is ideal if he would have the real vision. The Old Testament prophets, Jonah and Joel, and the story of the attitude of the prodigal when he returned are striking examples of genuine repentance.

In a study of repentance restitution needs to have some consideration. The Bible and the soul of man emphasize restitution in the return of man to his God. The world is full of folk who climb to positions of wealth and fame over the rights of others. A part of sin is to possess something which rightfully belongs to the other person. This something which we may have, that is not our own, may be material or not. A part of repentance is to return to our fellows that which belongs to them. Have you ever tried to go to a brother and tell him you have wronged him and that you have come to make necessary adjustments? It is one of the things that is most difficult. It would be more difficult to interfere with the rights of others if one would keep in mind the return trip. The wealthiest, safest, happiest, and most favored man on earth is the individual who can look God and man in the face with a clear conscience. Genuine repentance is the secret of a clear conscience.

North Liberty, Ind.

Let Youth Look Us Over

BY H. H. HELMAN

PARENTS who know what their sons and daughters think of them will not only understand their children better, but will be better qualified to deal intelligently and sympathetically with them. Fathers and mothers can learn much from their sons and daughters. It is not difficult, when we try, to discover what children like and dislike in parents. It is perhaps more difficult to know how to deal helpfully with our children after we know what they think. There are many who insist that there never was a finer lot of boys and girls than today's. Then there are many who deliberately declare that there never was a worse set of youth. There is plenty of evidence for those who believe our youth measure high. So many dangers confront them, however, that a pessimistic attitude on the part of some adults is to be expected. However good or bad they are, they are the youth that we must depend upon to carry on the world's work, and if we know what they think of us we shall be better able to guide them wisely.

One characteristic of youth that seems to be rather general today and affects their attitude toward their parents is the desire to think independently. This really is not a know-it-all attitude, but a let-me-think-it-through one. This attitude sometimes causes young people to resent parental restriction upon their independent thinking. They want their intelligence respected. Even in matters of religion they insist upon this privilege. Grace Sloan Overton told about a father, whose son, just returned from the war, came into his study and said, "Now, father, I just want to tell you frankly that I have no use for religion. I just can't

go to church any more. I don't want to hurt you; but I never can feel the same about the church again."

The father was hurt, of course, and deeply grieved, but he said to him, "All right, son, we'll just not settle anything now. You'll want time to think this over fully. In the meantime do just as you like about going to church. Of course I know you will be upright—but about the church and religion, that's your own problem. Any time you want to discuss it further, I'll be glad to talk it over with you."

The wisdom of this parent is seen in the fact that the boy went to college that fall and during his second year there decided to enter the ministry.

One father was recently shocked by the religious thinking of his twenty-year-old son, but covered his surprise by the suggestion that he study that matter more thoroughly and then come back for a discussion of it. The freedom to think for himself, granted by the father, sent the son deeper into the subject. Today he is an official in a large city church. Our young people do not intend to be nonreligious. They do want, however, a sort of self-discovered and self-thought-out religion. They also wish to think through other matters affecting their lives, and may boldly resent restriction upon their intellectual independence.

Young people abhor stuffy parental supervision. They like independent action. They want to decide things for themselves. They do not appreciate parents who tell them what to do all the time and when to do it. Their adventurous spirit impels them to seek liberation from parents who constantly say, "Do this" or, "Don't do this." They don't like to be tied to mother's apron string or to father's coattail. They don't want their individualism checked by petty inhibitions. They have confidence in their own ability to make mature judgments. The parent who can dominate a maturing youth either exercises a tyrannical power or the youth is abnormally docile and subservient. Domination may wisely enter at that point where the young person shows absolute inability to choose wisely but then not without respect to the integrity and noble purposes of the youth.

Some young people feel that their parents do not appreciate their high purposes and idealism. Their little faults or weaknesses may be harped upon until the youth feels that he is unfairly underestimated. Youth doesn't like being always viewed with suspicion. They want parents to appreciate the high idealism they have for society. They do not want to be laughed at when they believe in a regenerated society and a warless world. That hurts, and it only increases their lack of appreciation of their parents.

Youth do not like the cheap materialism they see in so many parents. Many do not appreciate a money-minded dad or mother. Their adventurous and romantic spirit is nauseated by crass materialism. They pity those who see everything through the dollar, who

can not catch the higher meaning of life. Money is not life to them and parents ought to be thankful when their sons and daughters feel that way.

Youth also dislike the cynical attitude some parents now hold toward life. The depression has taken the zest of life out of some hard-working parents and they see little to live for. They have developed a cynical attitude toward the whole of life. Cynicism believes in nothing, represents nothing really worth having, is loyal to nothing, and does nothing. Parents need such living faith in the significance and worth of life, as will eradicate cynicism from the soul. Many high-souled youth feel that cynical adults are pitifully lacking in insight and too easily affected by temporary reverses. Their world has a broader horizon than a decade of material setback.

Among other things which young people sometimes dislike, there is that false prudery which makes parents afraid to meet the questions that youth must ask somebody. Then there is the parent that pampers them and tries to make "mamas' darlings" out of them. They do not appreciate a religious attitude that makes parents unable to yield a nonessential without a feeling of bitterness. They detest petty tutelage. The sensible parent will consider well outspoken suggestions that come from a son or daughter.

How our children size us up is of tremendous value and assistance in maintaining a helpful attitude toward them. We must do our best to understand and wisely guide our present-day youth for they are all we have. The world will have to be run by them in a few years for it will be delivered into their hands. Let us not forget that they were as good as we were to start with. Our training or lack of training has made them what they are. We must confess that they inherited their environment from adults. If they are living in a wicked world it is the one we bequeathed to them. Remember also that they are strongly imitative. Somehow they live us over again. This ought to keep us humble. Above all we must realize that criticism won't save them. It won't even help them very much. It is the poorest of approaches to their problems. Finally, parents need to be assured that youth can't be helped much until they are understood. Seeing ourselves as they see us is one step toward a more perfect understanding.

New Carlisle, Ohio.

Longer Pastorates Are Desirable

BY C. H. SHAMBERGER

SOME years ago I spent a day with a former college friend who was pastor in a rural church. He was a man of ability and seemed to be in a community of more than average opportunity. He told of how he had familiarized himself with the life and thought of

the community. I had a feeling that he was well fitted for the particular place he was serving.

In the course of our conversation I asked him how long he expected to stay there. I have not forgotten his answer. He said, "Well, I suppose one more year. This church began having a pastor eleven years ago. I'm the fourth one who has been here. They seem to have concluded that three years is the proper length of time."

I suggested that something ought to be done to change that attitude; that he should think in terms of staying there for a number of years and making a lasting contribution to the work of the church in that community. He agreed with that. However, I read in the MESSENGER a few months later that he had accepted the call of a congregation several hundred miles away from there and for all I know that church still calls men for three years.

I do not have information regarding the average length of pastorate within the Church of the Brethren. I do not know whether three years is more or less than the average. I do not know that exact data is essential to a consideration of the question. It seems safe to say that current opinion runs to short rather than long pastorates. Churches seem to think more about how they can get pastors than they do about how they can keep them. One sometimes gets the impression that pastors are as much concerned about whether they can stay at a place as they are about doing a service which will be indispensable to the kingdom of God in a community.

The attitude of the church on this point probably has considerable to do with the type of men who are willing to be pastors. If pastors are destined to be shifted about every three or four years one of the first qualifications is a willingness to lead a somewhat nomadic type of existence. Most people do not like to pack and unpack their household goods at intervals of three or four years. Some people do it in a commercial way but as a rule they are given special financial consideration which compensates for the inconvenience.

But the willingness to go hither and yon is probably one of the minor considerations. There must be an inescapable sense of defeat upon the part of the pastor who can be sure of staying at a place only a brief term. A man going into any other profession comes to be known as a failure if his services do not qualify him to stay a long time in one place. I do not want a new dentist or physician every three or four years. I do not want to live in a community where professional and business men are constantly changing. Community leaders achieve the right to be trusted through years of proved ability and integrity. The church can not expect its best men to become pastors if it places them in the position of being superficial because it does not afford them an opportunity to prove that they have

ability over a longer period of time. A pastor should have two or three pastorates in a lifetime rather than ten or fifteen.

A church in calling a pastor might well say something like this:

"The very fact that we live in this community is an indication that we believe it is a good place to live. We believe that our church has a vital contribution to make here and even beyond this community. We who make up its membership want to give everything we can to promote the work of the kingdom. But we need some one to direct our efforts and to be our spiritual leader. We have called you to this position because we believe you are qualified to give us the needed leadership. We believe that as you come to know this community (which will probably take five years) you will realize that there is a great work to be done and that you will want to give some of the best years of your life to it. We want you to think first of all of the things which are to be done rather than be concerned about doing the things which will help you to stay or which might cause you to go."

Elgin, Ill.

Woman's Temperance Crusade

BY DAISY E. SMITH

ONE of the religious marvels of the nineteenth century was the Woman's Temperance Crusade which started at Hillsboro, Ohio, in 1873, and later developed into the world wide organization known as the Woman's Christian Temperance Union. About forty-three years previous to the Ohio crusade there was a band of praying women in Auburn, New York, who were led by the mother of Dio Lewis, a great lecturer. He urged the Ohio women to follow the method of praying in saloons. The lectures of Mr. Lewis revealed to women the great power they might exert through prayer and thereby inspired them to take up reform work by praying in saloons. The movement spread to several of the larger cities such as Cleveland and Cincinnati, and Ohio became known as the "Crusade State."

After the Civil War the liquor traffic had become very powerful in our land and saloons were increasing in number each year. These women realized that something must be done to save the boys and girls, the future leaders of the nation. So with Bible in hand they gathered for prayer in these dens of vice, kneeling and singing the songs of Zion, and talking to saloonkeepers about their souls. Of course they met with opposition, but with great courage they faced ridicule and persecution. They frequently received very inhuman treatment, but at times their prayers were quickly answered; saloonkeepers yielded, signed the temperance

pledge, went to church and finally closed their saloons. Over two hundred and fifty saloons were closed in Ohio as a result of this crusade.

This movement might have been called the "Pentecostal Crusade." Two of the pioneer mothers of that crusade were "Mother Stewart" and Elizabeth Thompson, daughter of a great temperance worker. Both were strong leaders. Frances Willard became one of the greatest of workers, organizing Woman's Christian Temperance Unions in many states and later did much to extend the movement in other lands. Annie Wittenmeyer became the first president of the W. C. T. U. The lives of these women were richly blessed in the saving of souls.

The "hatchet-brigade" did not originate with Carrie Nation. Back in the old crusade days the women carried hatchets along with their Bibles, using them to empty liquor barrels upon the ground. In one Wisconsin town they made a raid on several saloons with their hatchets. Some of the men who were standing aside looking on, jestingly remarked that the day might come when women would vote. The prophecy was fulfilled for we are fearlessly going to the polls, and expect to keep at it until we get rid of liquor. We find help through churches and at the throne of grace which is our power house.

During the crusade days Frances Willard spent much time praying in saloons. The first one she ever entered was in Pittsburgh. She said she never prayed harder in her life. She was a wonderful woman in every way. Her statue is in the Hall of Fame. Her reward is the crown of life which she now wears. She has been called the "Uncrowned Queen." She worked in the cause with many noted ministers and traveled in many countries. She lit the torch which Ida B. Wise Smith is now endeavoring to keep burning.

Several years after the crusade, women circulated petitions for the closing of saloons on the Sabbath day in the city of Chicago. They were spurned and threatened by the liquor folks but they kept at their task until they succeeded. Ministers and other friends of the cause came to their assistance.

The first woman to carry the crusade spirit across the waters was "Mother Stewart." Through her enthusiasm the British temperance organization was formed in 1876. They now have 200,000 members. The white ribbon bow (the W. C. T. U. badge) is in nearly every country on the globe.

Present conditions indicate that there will be a necessity of women going into our modern saloons—the beer parlors and government stores—to hold prayer meetings like the old-time crusaders. What our country needs is some good dry lawmakers and good dry men to enforce them. If the old-time crusade movement needs a renewal at the present time, there are

plenty of brave Christian women who can carry on the work. Heroic women still exist, and God still has power to answer prayer. Let us all pray earnestly for a world wide revival that will set the world aright. Pray for a sober nation which will mean peace, prosperity and happiness.

Osceola, Iowa.

Consistency—The Sermon of a Mount

BY WM. KINSEY

ONCE while passing through a mountainous section of Pennsylvania, I observed a particular mountain in the distance. It was shaped like a cone. How wonderful it was! And beautiful! The sides seemed quite steep, and the apex seemed quite pointed and sharp. What a thought of God it was, and so uniquely placed; a beautiful mountain range to the left; hills and vales to the right, and distant hills and mountains in the background, forming a very irregular horizon line. There they were: "God's thoughts piled up," and "spread out," before me. It was good to think upon.

But presently, as I came near to the conical mountain, the highway bore me to the right, as if to circle about the base of the cone in a semicircle, and pass on in the same direction, leaving the mountain behind me. But then the picture changed. It was not a mountain in the shape of a cone. It was a baby range, paralleling the larger range on the left, and it came to an end before me as I first approached it. So, as I journeyed on over the highway which continued parallel to this small mountain range, the picture was quite changed. It wasn't just what I had expected. But I thought, how like unto many lives among professing Christians! Consistency was the sermon to me of this particular mount. It was not all that it seemed to be. It was one thing at one time and angle, and another thing at another time and angle.

First, Religion on Holy and Secular Days. Some Christians seem to be one thing on Sunday, and quite another thing on Monday. They are gentle and kind on Sunday; but quite sarcastic, vain and worldly on Monday. As seen from the Sunday angle, they are very religious; but as seen from the Monday angle, they are ungodly and carnal. They are not always what they seem to be sometimes. "Consistency, thou art a jewel."

Second, Religion at Home and Away From Home. Some professors are one thing at home, and quite another thing away from home. Daniel was the same everywhere and all the time. He practiced his religion away from home the same as he did at home. With windows open toward Jerusalem, "he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime." He let his light shine away from home, and amongst the

heathen at that. When you go visiting, or enter college, or go away from the home or community for employment, do you pray or practice your religion as you did aforetime? Of course, we mean this in the spirit of Daniel, and not for show, as did the Pharisees. Do you practice the presence of God? Are you godly, Christlike, all the time and everywhere?

Third, Religion Under Certain Circumstances and Conditions. Other professing Christians are one thing under certain circumstances, and quite another under other circumstances and conditions. Many are all right and happy in times of prosperity; but in times of adversity or depression, they are cast down and faint. Many millionaires were gleeful in times of prosperity and were considered "big business men"; but in this time of depression, when their fortunes slipped away from them, they have committed suicide—scores of them, in fact, over a hundred of them during 1931, we are informed. (Perhaps they were not such big business men after all.) "If thou faint in the day of adversity, thy strength is small." "Little minds are subdued by misfortunes, but great minds rise above them."

Then again, some are very sweet when all is well; but when trial and testing come, they lose their temper and patience. They go to pieces, many of them. How even and constant Jesus was! He was just as kind and forgiving when they mocked him, and spat in his face, as he was when he was popular with all, and all was well. "Jesus Christ, the same yesterday and today, and forever." And this applies to more than just the constancy of his teachings. The psalmist said, "I will bless the Lord at all times," in prosperity or adversity; sick or well; rough or smooth. Some professors bless the Lord at times—that is, off and on, and perhaps off most of the time.

The wise man said, "Company not with them that are given to change" (Prov. 24: 21). "Why gaddest thou about so much to change thy way?" (Jer. 2: 36). They company with others, they gad here and there to change their way. Now there is a change that is healthy and normal. But we are not discussing that now. We are thinking about consistency and inconsistency. Today, perhaps as never before in our lifetime, we need to stand firm and steadfast. Testing times are doubtless coming. The wicked want intoxicating liquors, an open and commercialized Sunday, legalized gambling. Will Christians become intolerant to the wicked? What shall be our stand? Shall we change? Enough said.

Whether the day be Sunday or Monday; whether we be at home or away from home; whether the circumstances be tolerant or intolerant and unfavorable, let us be the same at all times, from all angles, and under all conditions—consistent.

New Windsor, Md.

Missions at Our Very Doors

BY LEANDER SMITH

IN the present emergency it is estimated that federal aid is being given one family out of every eight. This help is all material, being in the form of food, shelter, schoolbooks and medicine. From a further study of statistics gathered by the government workers, it is revealed that on the Pacific coast ninety per cent of the people receiving aid never go to church and have no religious affiliations. This fact at once constitutes a tremendous missionary challenge and opportunity to all Christians.

Federal agencies are supplying bread, but Jesus said, "Man shall not live by bread alone." Simply ministering to the physical needs alone is not enough. Grinding poverty and extreme need have left their inevitable marks upon our unfortunate people. They need inspiration and courage. They need spiritual recovery in order that material recovery may not leave them dependent, or in an attitude of continual expectancy from the government or any other relief agency. Manifestly the federal workers with an average of over one hundred families per worker can not enter into all the problems of each family. Right here is where Christians have a definite obligation and a glorious opportunity.

In every section of our land where there is need there are churches. Let our people first get acquainted with the officials in charge of relief, and with what they are trying to do for the needy. Then let our people select needy families for whom they will assume the more than bread program of Jesus. Aiming only at bringing messages in the spirit of love, Christian people have the opportunity to speed recovery and hasten the coming of the kingdom. Sitting down with their less fortunate friends and neighbors under the compulsion of the Great Commission and in the spirit of the Lord, and seeking to enter into their problems and spiritual needs through sympathetic insight furnish a marvelous missionary opportunity for Christians right at their very doors. Surely none of us will be so blind as not to see this wide-open door.

Is not the fact that ninety per cent of those receiving aid have no religious affiliations a superb testimony to the worth of Christianity? It is true these figures are taken only from statistics gathered in the western section of the United States, but they can not be far wrong for our nation. Likewise these same figures present the staggering spiritual needs of a great section of our nation. Surely, our Christian folk will see this opportunity at their very door, and try under God to make the most of it.

What shall it profit our nation or our world if material recovery come, and the multitudes find not our

Christ? Let us enter into this great opportunity to minister to the souls and spiritual needs of this great segment of our population even as the government is seeking to minister to their bodies and physical needs.

Albany, Oregon.

Latent Power

BY MAUD MOHLER TRIMMER

SOME things have occurred lately that ought to be significant to Christians. One of these is the action taken by Pope Pius of Rome against indecent films. It is a credit to this eminent man that he was aggressive enough and had enough faith in God to start this movement. For a glorious moment he was what he claims to be, the spiritual leader of the world. For Christians everywhere and Hebrews joined him in his effort, which is just what they should have done.

It is extremely mortifying to me that this reform movement did not come out of the Protestant world. And why not from our own church? I am ashamed to realize that I did not protest by mouth or pen against this evil. We all knew that the cinema theaters were showing salacious pictures and that little children saw them. Why did we make no fight to clean up this mess? Our own people felt they had done their duty when they protested against church people attending these places. But did that stop either young or old from going?

That was not the right method of procedure. Every one knows that there are clean, entertaining, educational films that display great art in dramatics, in photography, in design and sometimes in beautiful music. Many have been helped by religious drama portrayed on the screen, and such clean wholesome plays as *Little Women* have given great pleasure. The world is certainly gayer and better because Walter Disney gave us the *Three Little Pigs* and *Mickey Mouse*. What Christians should have done was to have attended the clean shows in numbers and made their disapproval of rottenness in the theater manifest by avoidance of filthy shows, even cutting out the best when they were put on the same evening as the immoral shows.

They should have made a protest against the evil in the theater that would have been felt. There are times when silence is anything but golden. But our Christians were so weak in faith that the case seemed hopeless. The movie powers were as giants in their sight and they as grasshoppers.

When Christendom, following the leadership of the pope, attacked this evil what happened? The heads of movie corporations rushed pell-mell to clean house. The tremendous power in the church was felt.

Another thing happened. A petition for the recall

of our city councilmen was the cause of a special election to determine the will of the people. Representatives from the laity of all the churches met to investigate and advise the citizenry as to the wisest course of conduct. They were not well enough organized, nor properly informed to carry their point but, at least, they had enough force to cause the unscrupulous of the politicians to worry. Scurrilous remarks were made about the church group but after all, isn't it a compliment to any person or group when a rascal calls it names?

Another little incident seems to have meaning. A young man wishing to clinch his argument quoted one of our good Brethren. Instantly the man to whom he was speaking replied: "If B— says that, it is so. I know him well and know that his word is good anywhere." Because one man was a true Christian his young friend was helped along.

What is the conclusion of this whole matter? It is that there is tremendous power generated when Christians unite in a cause. A great influence emanates from each individual loyal Christian and when individuals group in a great mass to carry out the purposes of God in the power of the Holy Spirit they are invincible. When sincere in purpose, properly organized and working in harmony they can move mountains of difficulty.

By training, the people of our faith are not fitted for an aggressive part in life. But that we have been trained to be nonresistant to physical force exerted against our persons or our nation does not mean that we are to be nonresistant to forces of evil. It is our business to resist the devil, his assistants and their snares with all our might. Collectively we can do much. There is power in numbers.

Long Beach, Calif.

Self-Examination

BY OLIVER H. AUSTIN

It should be borne in mind that the main object of self-examination is to ascertain "whether we be in the faith" and are making progress in our Christian living. This should be done not only once or twice during the year, but each day the Christian should examine his spiritual state. Begin the day with God. Meet him alone. Meet him regularly in the morning watch. You must not face the day until you have faced God. Meet him with his open Book of Counsel before you and face each day with the influence of his personality controlling your every act. It is not enough to know that we are interested in the spiritual welfare of our fellow men, but do we love them with true Christian love? Do we love God fervently with a pure heart? Are we daily striving to become less and less con-

formed to the things of this world and more and more conformed to the image and example of Christ?

If we are to properly examine ourselves, it is imperative that we get away from the noise and strife of the busy scenes and retire into the solitude of the quiet place. May we taste the fruits of solitude, enjoy the leisure of looking into our own thoughts. William Penn wrote of solitude as "a school few care to learn in, though none instructs us better." Paul wrote some of his most interesting letters in Roman jails. Stricken with deafness and condemned to solitude, Beethoven gave to the world his *Ninth Symphony* and *The Moonlight Sonata*. Jesus went "into a desert place apart" and came forth radiant.

Tread in solitude thy pathway,
Quiet heart and undismayed.
Thou shalt know things strange, mysterious,
Which to thee no voice has said.

While the crowd of petty hustlers
Grasp at vain and paltry things.
Thou wilt see a great world rising
Where soft, mystic music rings.

Leave the dusty road to others,
Spotless keep thy soul and bright,
As the radiant ocean's surface
When the sun is taking flight."

A few pertinent questions might help us in our self-examination. Interrogation is the easiest and surest method of reaching the desired result in heart-searching. The question addressed by Christ to the blind man contains the substance of all religion: "Dost thou believe in the Son of God?" May we pause over that question and consider all that it involves, all that it promises to hope and faith. Press the question to yourself, make it personal. Do I believe in Christ? Do I love him as a Christian should? Do I serve him with all my heart? Do I delight in his service more than anything else? Am I thoroughly converted to the faith of Christ? Is the principle of that faith found in my life? Is the power of that faith in my conscience? Is the reaction of that faith in my life? Is faith the principle of my obedience to Christ? Does it produce love, and work by love in my life? Have I a true faith in Christ; is it living, active or just passive? Do I live by faith, walk by faith and accomplish things through faith? Am I a child of God by faith in Jesus Christ? Am I adopted into the family of God? Have I the Spirit of adoption? Does it bear witness with my spirit? Can I in spirit and in truth say, Abba Father? Is the love of God shed abroad in my heart?

Search thy heart, its very core, its deepest recess. Examine yourself, prove your soundness by trial, that you may be able to stand every test that may be given you by others, and then eat that you may gain strength to "mount with wings as eagles."

McPherson, Kans.

HOME AND FAMILY

Prayer

Prayer is the soul's devout appeal
In name of Christ for quickening zeal,
The outward reaching of desire,
The call on God for strength and power.

Prayer is the oft repeated praise
Of the Almighty for his grace,
The soul's refrain of love divine
With blest assurance, "Thou art mine."

Prayer is the means that God has given
To man on earth, in search of heaven,
A wakening, broadening power divine
With restful feeling, "I am thine."

—M. M. Caldwell.

What Does Woman Know About War?

BY TOIVO J. HAGMAN

WHAT does woman know about war and why is war, which is essentially a man's game, of such great importance to woman? This question is answered best by the story of a Gold Star mother.

Let us go back over the years to the time when that mother became aware that she was soon to exercise the sacred function of motherhood. Day by day she became a changed creature and a divine love began to grow within her breast for that new life soon to come from her. With a courage which the world's greatest generals have never surpassed, she one day faced an open grave and willingly passed into its shadows so that a part of her might come forth and become a unit of the human race. Her love and sacrifice for that little bundle of flesh and bones and blood is not equalled by any other act of mankind.

And her love became richer every year as her son, Laddie Boy, passed from babyhood to boyhood and then on to strong young manhood. She did what every mother has always done: She laid aside all her ambitions for herself that she might have more to put into that fresh young life which she tenderly nursed through the dangers and uncertainties of childhood. Pride filled her soul to overflowing as she watched her Laddie Boy confidently assume the greatness of manhood. She experienced that supreme thrill that comes to each of us only once or twice in a lifetime when Laddie Boy crashed into the house one afternoon, his hair mussed up, face dirty and scratched, one eye black, one sleeve torn at the elbow and shoulder, crying frantically, "Mother, I carried the ball across the line!" That incident was to become one of the most highly prized jewels in her memory.

But without warning fate turned cruel! Came the

thunderous rhythm of youthful feet marching down Third Avenue, or Fifth Avenue or First Avenue. And Laddie Boy exchanged his football uniform for one of khaki, his leather football helmet for a round pan of steel, his baseball bat for a Springfield rifle, his cleated baseball shoes for heavy hobnailed trench shoes and his catcher's mask for a gas mask. And the echo of "Stars and Stripes" trailed sardonically behind the ship, never to reach or comfort the weeping mothers waiting and watching in thousands of homes.

From then on the mailman became the most important person in the world to that sorrowing mother. For it was he who linked Laddie Boy with mother by bringing precious letters mailed "Somewhere in France." Those messages, brief as they were, helped the mother carry on and to smile occasionally. But fate was not yet satisfied; it could be crueler still.

For there arrived one day a large official envelope stamped ominously, "War Department, Office of the Personnel Adjutant." And its razor-edged message ripped her heart wide open as it has the hearts of hundreds of thousands of other mothers too: "Killed in action somewhere in France."

Then her thoughts went wild and she surrendered herself completely to them. As though it were but a few hours ago she clearly saw that tiny living body once more beside her on the bed and she remembered again how she had begun planning for the wonderful life which had come to her for keeping. There he was before her, crawling on his hands and knees on the floor, and she saw him pull himself up with a chair and bravely venture forth to take his first steps, only falling again and again but always coming back for a fresh start. Wondrous baby! And there he stood before her decked from head to foot in the splendid glory of an Indian warrior, proudly displaying bits of cowhide as grim souvenirs of his first "scalping expedition." Then her eyes wandered to the mantelpiece and glued themselves on a battered and torn leather helmet. And suddenly the helmet became alive and it sprang toward her crying, "Mother, I carried the ball across the line!"

But now in her hand was the final score sheet. Laddie Boy had carried his last ball across the line. He had charged with a ball of steel and powder into a line of bayonets, machine guns and hand grenades, and on the gridiron of Flanders Field the tackles had brought him down for the last time and the goal posts, those crosses "row on row," stand to mark forever the scene of his final play.

Was this, then, the purpose for which she had loved and suffered and sacrificed? Was there no better reason for her to bear her son than to have his body torn by machine gun bullets and left hanging on a barbed wire fence in No Man's Land?

And now doesn't the question, "What does woman

know about war?" seem ridiculous? She knows more about war than any general or private that has ever stood trembling on the precipice of No Man's Land. What can she do about it? In her biological function as mother of the human race she has the destiny of the world in her hands. For, if she will but do so, she can train her sons to be peaceful human beings and they will cease to be warriors or warmakers. Her power has always been supreme but she is just beginning to find it out. Will she exercise it now in the building of a peaceful world?

Seattle, Wash.

Children and the Church Service

BY EZRA FLORY

"Children, obey your parents in the Lord. . . . And, ye fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord" (Eph. 6: 1-4).

Most churches are confronted with a serious problem, especially the city churches. The attendance at Sunday-school is frequently looked upon as sufficient for children who leave before public church services. The average church service is not interesting to children. Many of our children are drawn from homes where the parents are religiously indifferent. Sometimes Sunday employment makes attendance impossible for parents, and if their children attend it must be alone.

Various devices, such as "Go-to-church Bands," have been used. Their main defect is that they attempt to drive the children to church rather than draw them by the attractiveness of the service itself. The right way is to prepare them to enjoy the church service and to so adapt services as to be interesting to them.

Their preparation to appreciate the service is the work of the home and the Sunday-school. The meaning of great hymns and the telling of Bible stories should not be neglected in these places. The teacher of the Sunday-school can do much by a few fitting remarks about church services and suggestion that they remain. Grading and merits may be based upon attendance at church. The pastor should consider the children and address them as well as others.

It is easy to know when children appreciate a service. Their facial expression points the way for the minister or teacher. It is well to give five minutes to the children before the regular sermon. Some ministers say this is the hardest part of their preparation. Not all people are adepts in interesting children. Many could do better by a little effort in that direction.

Sometimes children are seated so that they can withdraw while a hymn is sung after the devotional services and the five-minute sermonet. Care should be exercised not to disturb the regular services for adults.

Talking to children enables a minister to keep his address within the limits of the understanding of many adults who are not able to follow the flights of orators and theologians.

One time after speaking to children a little fellow stood by my side looking into my face and waiting for an opportunity to say: "I wish you'd be our preacher."

"God bless you," we replied. "Why?"

"'Cause you tell stories," said he.

"And doesn't your preacher tell stories?" we asked.

He said, as he shook his head, "No, he doesn't know enough."

In talking to children it is well to have an object to enable them to fix attention. They are motor-minded, and an object, however simple, will help much. This may be a string, a twig, some sand, bottles, etc., as occasion demands. Do not have many objects at one time. Books can now be had for a few dimes, where objects with their lessons are outlined. A little drill will do wonders. But let us help these many children to form habits and impressions that will never leave them later in life, but will be a deposit that will enable them to live better. The church that fails to provide definitely for these coming people is surely making a grave mistake and overlooking a large opportunity.

Sterling, Ill.

When I Sit Alone

BY G. O. STUTSMAN

2. It Seems So Foolish to Me

It seems foolish to me for men of intelligence to prepare for war in 1935, as though we were living back in 1890. The building of large battleships and the organization of large armies seem so out-of-date. If I believed in the supremacy of physical force I would try to be up-to-date enough to use present-day developments, such as gases, poisons, germs, light-rays, etc. Perhaps it would be harder to have as much glamour in this kind of warfare. It would then be more difficult to convince people that war is not so bad. For gold braid and drum beating lose their lure when airplanes start dropping gases, germs or poisons on innocent peoples. Oh, yes, they tell me these were outlawed. So were they in 1914; but the United States of America, the nation of highest ideals, was ready to use them. Men who believe in force will, when hard pressed, use the most effectual weapons. War can not be made a civilized game with fine rules to govern it. Seemingly what keeps the war spirit up is the fact that armies and navies are just so many fine geese laying many large golden eggs for good (?) business men, and naturally they are reluctant to kill such fine birds.

Greenville, Ohio.

KINGDOM GLEANINGS

Calendar for Sunday, August 4

Sunday-school Lesson, Josiah.—2 Kings 23: 1-5, 21-23.

Christian Workers' Meeting, Eternity.

B. Y. P. D., Choosing Your Mate.

Intermediate, Great Men and Women.

* * * *

Gains for the Kingdom

Four baptisms in the Johnsville church, Va.

Three baptisms in the Ivester church, Iowa.

Two baptisms in the Appanoose church, Kans.

Eighteen added to the Eastwood Mission, Ohio.

Two baptisms in the Bear Creek church, Ohio.

One baptism in the Black Swamp church, Ohio.

Two baptized at Kewanee, Ill., by Bro. Ezra Flory, Sterling, Ill.

Nine baptisms in the Hartville church, Ohio, Bro. Clyde Mulligan, pastor-evangelist.

Ten baptisms in the Elbethel church, Pa., Bro. J. M. Geary of Champion, Pa., evangelist.

Two baptized at Liberty, Ill., Brother and Sister B. M. Rollins of Keyser, W. Va., evangelists.

Six baptized and eleven reclaimed in the Circleville church, Ohio, Bro. Chas. Essick, pastor-evangelist.

Six baptisms in the Greene church, Iowa, Brother and Sister O. H. Austin of McPherson, Kans., evangelists.

Five baptized and two reclaimed in the Peak Creek church, N. C., Bro. R. B. Pritchett of White Pine, Tenn., evangelist.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. J. S. Showalter of Roanoke, Va., Sept. 1 in the Mt. Horeb church, Va.

Bro. Bernard N. King of Grand Junction, Colo., Aug. 4 in the Astoria church, Ill.

Bro. John M. Garst of Highland, Ohio, Aug. 11 in the Stonelick church, Ohio.

Bro. Ira E. Long of Ankenytown, Ohio, Aug. 18 in the Pleasant Hill church, Ind.

Bro. E. R. Fisher of Kitchel, Ind., Aug. 4 in the Cedar Grove church, Southern Ohio.

Bro. Moyné Landis of Pierceton, Ind., Aug. 5 in the La Place church, Okaw congregation, Ill.

Bro. Nathan Martin of Lebanon, Pa., Aug. 18 at Shrewsbury house, Codorus congregation, Pa.

Sister S. B. Broughman of Buchanan, Va., Aug. 25 to Sept. 7 in the Johnsville congregation, Va.

Brother and Sister B. M. Rollins of Keyser, W. Va., July 29 at Mt. Etna, Iowa; Aug. 12 in Topeco church, Va.

* * * *

Personal Mention

The Standing Committee delegate from North Dakota and Eastern Montana to the Conference of 1936 is Eld. Chas. A. Zook. Eld. G. I. Michael is alternate.

Bro. R. O. Shank writes that after more than five years with the Flora church of Indiana, he is returning to Southern Ohio, taking up the pastorate of the Oakland church, near Gettysburg, Ohio.

Bro. D. W. Shock, after four years of pastoral service at Spokane, Wash., will take up the pastorate of the Flora church of Middle Indiana, Sept. 1.

Western Canada has selected Eld. I. M. McCune as Standing Committee delegate to the Conference of 1936, with Eld. John Wieand as alternate.

Camp Stover, New Meadows, Idaho, will command the services of Doctors D. W. Kurtz and V. F. Schwalm, Y. P. Director Dan West and Mrs. West. The time is next week, Aug. 6-11. The announcement promises that the fish will be in the water both before and after the assembly so that it will not be necessary to break into the assembly program in order to find them. "Fish while you fish . . . attend camp while camp is on."

The Apollo Four, another La Verne quartet—Harvey Brubaker, Urban Hartman, Daniel Stover, Albert Gnagy—were visitors at the Publishing House last week. They also delighted the local congregation with an evening program in which the evangelistic note was a feature of more than usual prominence. They are singing their way to a Y's Men's Convention at Lake Champlain, New York, in which they are to have a leading part.

Bro. Otho Winger's article (see page 2) came a bit late for insertion in the General Forum. And it was then that in view of its importance and convenient length we decided to get it into this week's issue by way of the second page. Bro. Winger not only raises a question, but he goes on to answer it. If you like the article and would like some extra copies to hand to others, just write the General Mission Board, 22 S. State St., Elgin, Ill., asking for as many as you want of: "Why Not Raise \$75,000 More for the Church? How?"

Brother Bonsack reached his home last Saturday night, July 27, eleven months to the day from the time he had left it. Traveling west to east on the return as well as the going, his comrades who were first to leave their homes last summer were first also in seeing them again. Brother Miller stepped off the Northwestern at Cedar Rapids, Iowa, his home town, some hours before Brother Bonsack did the same at Geneva, Ill. Here he was welcomed by a group of friends including of course the good wife and daughters who had accompanied him from Elgin to Chicago on his departure. Brother Brubaker's wife surprised him—but maybe he wasn't much surprised—by going up from Covina, Calif., to wave him welcome as the Asama Maru drew near the dock at San Francisco. An evening welcome program was given by the Oakland church. And so the members of our deputation to the fields abroad are all back home safe and well. Aren't you all glad?

* * * *

Miscellaneous Items

The Blough family reunion will meet at Camp Harmony, near Hooversville, Pa., on Sept. 8, according to Bro. Jerome E. Blough of Johnstown, Pa.

The Tennessee conference of young people will be held in the French Broad church near White Pine, Jefferson County, Aug. 5-8. Dr. Bosler of Africa and Bro. H. Spenser Minnich will be guest leaders. Also the Tennessee district meeting will convene at the Meadow Branch church near Mooresburg, Aug. 15-17.—John B. White, Jonesboro, Tenn.

The district conference and associate gatherings are to be held in the Nokesville congregation, Nokesville, Va., on the following dates: Elders' meeting, Aug. 14, 10 A. M.; B. Y. P. D. program, Aug. 14, 8 P. M.; ministerial program, Aug. 15, 9:45 A. M.; Women's Work, Aug. 15, 1 P. M.; Board of

Christian Education, Aug. 15, 2 P. M.; Mission Board program, Aug. 15, 8 P. M.; business session, Aug. 16, 9 A. M.—A. K. Graybill, District Writing Clerk, Nokesville, Va.

Young people of Kansas and Nebraska should note that on account of flood Camp Mary Dell will not be available this year. But the camp will be held, Aug. 25-31, at the Lutheran Camp, thirteen miles southwest of Junction City, Kans., just off highway No. 77. The camp program will appear in next week's issue of the Messenger. James Elrod, 1154 N. St. Francis Ave., Wichita, Kans., is director, and will be glad to answer inquiries.

Vacation Bible Schools have been the order of recent weeks in many sections of the country. The closing of one at Sebring, Fla., gave the Sebring American occasion to note how impossible it is to estimate the good accomplished by Pastor D. E. Miller and his associates, "who willingly gave of their time and energy to lead our boys and girls into a knowledge of the higher things of life." The same may be said of many others whom we forget to appreciate as we should.

Notice for Churches of Northwestern Ohio: The summer assembly of Northwestern Ohio will be held Aug. 14 and 15 in the Black Swamp church beginning at 10 A. M. the 14th. The church is located three and one-half miles south of Walbridge. Those coming by auto turn off U. S. 20 at Stony Ridge on State Route 199, go north one and one-fourth miles to first crossroad, turn east one mile to church. Watch for Church of the Brethren sign.—Geo. W. Garner, Walbridge, Ohio.

An installment of Bro. Bonsack's Sharing Observations With the Home Church should have been in this issue, but something went wrong in the mails. Just why the last section to be mailed should have been the first to get lost we do not know, but such is the case. However, Bro. Bonsack is now home, as noted elsewhere in this issue, and we have access to copies of all Observations written. So our readers will have the lost installment after all, though a week late. Other installments will follow until the story of the trip to our mission fields is completed.

Camp Mack News

The intermediate girls' camp is to be held Aug. 16-25 instead of Aug. 11-23.

Russell G. West of Indianapolis is dean of a very good young people's camp. The interest is excellent.

The choir of Dr. H. R. White's church in South Bend will give a benefit program at Camp Mack on Sunday evening, Aug. 4, at 7: 30. You are invited to hear these Negroes sing. An offering for the camp will be lifted.

In the Messenger Twenty Years Ago

Bro. H. E. Keller of Bethany Bible School, accompanied by his wife, visited the House one day last week. They like the looks of Elgin.

Bro. J. A. Smeltzer of North Manchester, Ind., was with the members of the Sand Ridge church, Ohio, in a recent revival effort. Five made the good confession.

The island of Cyprus, where Barnabas lived and which was the scene of some of the activities of the apostle Paul, has recently been annexed to England. It is announced that 250,000 persons will thus pass from Turkish rule, to live under the more benign jurisdiction of Great Britain. Truly, this is a day of momentous changes!

Bro. S. J. Miller, late elder of the Lindsay church, Calif., left that place June 1 to locate at Lordsburg, where he will take up his work, as president of the college, in September.

The Antioch church, Va., is in the midst of a refreshing series of revival services, in charge of Bro. J. M. Henry. So far, thirteen have decided to follow the Master in all his ways.

Governor Brumbaugh of Pennsylvania recently issued an order prohibiting the sale and use of liquor in the State Encampments of the National Guards. The ruling is being regarded as a most commendable one and one, too, that will without question be rigidly enforced.

Bro. J. H. Morris, who is holding revival services at Buchanan, N. Mex., sends us by parcel post three peaches and a few plums, taken from the grove of Bro. Otis Weimer. He wanted us to see what may be done in the way of raising fruit without irrigation in a country over 5,000 feet above sea level.

THE QUIET HOUR

My Church and My Convictions

PREPARED BY PERRY L. PRATHER

For Week Beginning August 11

Scripture Text—"I will build my church; and the gates of hell shall not prevail against it" (Matt. 16: 18).

That is what Jesus believed. What do we believe?

1. The fact of Jesus Christ (Matt. 1: 18-2: 23), and that they told the story around the ancient world.

This is the second reason for Christianity's victory over heathenism.

Jesus was baptized and began preaching (Matt. 3: 13-17).

Their confession of faith (Matt. 16: 16).

"That is the true light that lighteth every man that is born into the world."

That is where the early church started. Do I have such convictions? Or a spineless faith?

They swept the world toward the feet of Christ. They insisted they had the only true religion.

Christianity is not one among the religions, but the only religion.

Their convictions made them exclusive and unconquerable.

2. A poor church, fighting for life, with the spirit of die, rather than surrender (Acts 2: 44-47; 4: 21-29; 6: 1).

3. Today we have wealthy churches.

Today there are many stately cathedrals with costly furnishings. Our churches have elaborate programs and, with the latest equipment, stand embarrassed before a world that plunges toward the abyss.

The termites of a weak faith threaten the church today. We are shaken as a reed before the wind.

Thoughts for Meditation—

The faith of the early church, the fact of Christ, and abiding convictions, are more important than our programs and costly equipment.

Will my faith and convictions shape the modern world for Christ?



MISSIONS

This Department

Conducted by

H. Spenser Minnich



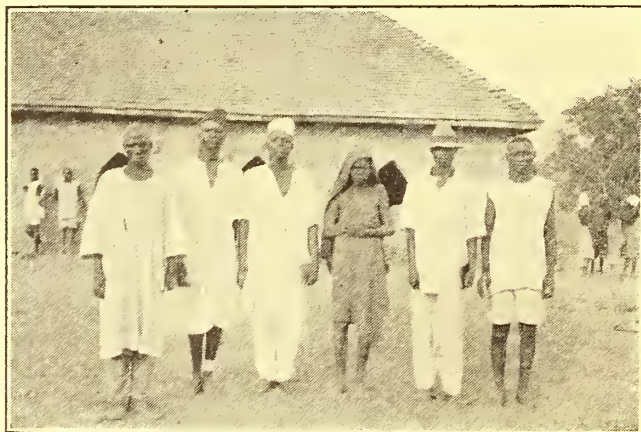
The Church at the Leper Colony

BY DESMOND W. BITTINGER

LEPERS are an unfortunate people. They are outcasts. They have a disease which even modern science, with all its discoveries and theories, has very little hope of totally curing. Fingers and toes drop off, noses fall in, legs and arms become great running sores, the voice becomes a harsh whisper and almost disappears. Death is a relief.

Four hundred lepers are in the Leper Colony at Garkida. Nine hundred of them have come and gone through the colony in the last four years. Some have returned home, pronounced well. Many have died.

But they also have consolations, and we have moments of great joy for them. A church, really their own, has grown up among them. Its leader is an old husky-voiced, sunken-nosed, lovable Christian negress. Her name is Mayoksa. Every week she gives all her subsistence money to the Lord. Sunday, March 17, twenty-one lepers were taken into the church. At the same time, and following the service, a Christian marriage was conducted between a leper man and woman. This, I believe, is the largest group ever to be taken into the African church at one time with the exception of the twenty-two who came on the day that the first Christians were taken into the church in the new



First baptized Christians at the Leper Colony. Mayoksa, mentioned in the article, right of center

field at Marama. By the first of June, 1935, the total membership of those who have been baptized and those who have taken the covenant stands at 95. During the last two months thirteen have been baptized and thirty-eight have taken the covenant.

The order of services at the Leper Colony is as follows:

1. *Daily morning call to prayers.*
2. *Daily evening call to prayers.*
3. *Daily chapel service during each school day.*
4. *Weekly covenant and inquirers' class.*
5. *Weekly worship and preaching service.*

May God bless the lepers as they grope in suffering toward the Great Light.

Garkida, Africa.

What to Pray For

Week of Aug. 3-10

If you turn to the map of our China field on the inside cover of your *Prayer for Missions* booklet you will not be able to locate Tsinchow on the map. However, the territory where Mr. and Mrs. Ernest Wampler work is located to the south and west of Liao (Hsien), in the area around the arrow *E* which designates the directions. Since this map was made our China mission work has extended its borders to the south of the Liao territory. The Wampers devote themselves to evangelistic work throughout the boundaries of three different counties. Much time is spent living in a tent, as preaching and teaching is carried on among the towns and villages. In this way they are able to live very near to the people and to visit them in their homes.

Seven classes of men in the Thousand Character work are running with more than one hundred in attendance. One village sent in forty names of men and women who are wanting to know more about the gospel with the hope of coming into the church later. Another village has offered to furnish the room and the coal for a class. They ask the mission to furnish the teacher and keep the class going throughout the year. This enthusiasm has come about mostly as the result of the lives and teachings of two lay Christians in the village. Bro. Wampler says that this is only a sample of their work in general in that section. They feel much encouraged.

Pray especially for the native Christians as they continue on in the spread of the living word after Brother and Sister Wampler leave them this fall when they come to America on furlough.

Since Nettie Senger returned to her work in China last spring, she too has been touring in this same territory about Tsinchow. Her labors are largely devoted to the women. Sister Senger knows how to enter

their homes and participate in all the activities which interest women. She shows them better ways of cooking, washing, cleaning the home, caring for children, etc. She writes books for them, reads with them, prays with them, laughs with them and weeps with them. She and her Chinese women associates conduct classes which are constantly bringing new light and truth to the people, both to the women and the men. Pray that Sister Senger may be given double wisdom as she writes her books for the village people, and special strength as she lives in their homes.

Interesting Bits Culled From Old Mission Letters

BY LILLIAN GRISSO

In sorting the letters in the old correspondence files recently many accounts of interesting incidents, bits of homely philosophy, revealing comments on life in the Orient, and graphic glimpses of mission work at home and abroad have been found. We want to share some of these with our Messenger readers from time to time.

What Do People Think About in Church?

UNDER date of Jan. 27, 1907, Bro. D. J. Lichty of India told this interesting incident:

"One Sunday I was preaching to our little flock of Christians here at Vali and three men from Umalla happened along and we invited them in to worship with us. Two of them were Brahmins and the other one was a Potadar. The latter is one of the chief farmer castes.

"I never saw more attentive listeners and I was much encouraged to go on in the theme I was following when all at once while I was at the climax of my talk the Potadar broke in and asked, 'Sahib, is it true that the cotton crop in America is a failure this year and if so, what will be the price of cotton this year in India?' Well, we thought that a very bad thing to ask in services, but the poor fellow simply said what was in his mind. I wonder what all we would hear if everyone would speak out what he is thinking about while he is listening to the minister preach the gospel."

How Mission Work and the Life of the Church Are Related

In 1910, Bro. Wilbur Stover gave the following illustration of what happens when a church ceases its efforts to help others.

"On January first, the native members in the Anklesvar church decided that they could no longer continue to support a native worker, one of themselves, as they had been doing for over a year and so they voted to stop the support. I did everything I could to avoid such a thing, but they wanted it so, and I let them vote to discontinue it.

"Moral: The collections went down, and down, and

down till now. Last Sunday afternoon practically all that voted against continuing the support declared themselves ready, and pledged themselves to vote to begin the support again. It is the lesson of missions over again; when we work at the task, the Lord is with us in many ways. . . . The last six months of last year our collections averaged rupees 13 per month, and the first two months of this year they average rupees 5 only, although we have an increased membership. Now we are going to change that thing, if the Lord permits us to redeem ourselves!"

How the Missionary Who Must Stay in America Feels

Bro. Steven Berkebile and wife went to India in 1903. After six years of faithful service they were forced to return to America on account of ill health. Bro. Berkebile made a long struggle for health. So intense was his desire to return to the field that as late as 1913 he offered to return in spite of his physical condition and as he said "live or die in India." Read these heart throbs which were written by Sister Berkebile in a letter to Bro. Royer Nov. 10, 1910:

"My heart is full tonight as I think of the field and its needs and we feel like imprisoned birds beating against the bars.

"Over there the need is so great and here we are, doing nothing there nor here. Steven tried again to go out into the field, thinking he could at least get over our own district, but after visiting several churches he had to give it up and is now off to Colorado. . . . I believe he will come away from there well and strong, ready to go back home.

"You understand now as never before and you will still understand more of our feelings after visiting a heathen land. If you once see a heathen in the rough, and see him break the bonds and come out of ignorance and idolatry and become a God-fearing, intelligent man with the light of the Master shining on his face, you will understand fully why we can not be happy any more on this side.

"Then if you felt it so and saw the needs and could not get out and tell the people about it all—the people who are valuing so lightly the blessings of living in a Christian land and their opportunities for doing good, what would you do?

"It seems now that the only thing for us to do is to keep on trying to get well enough to go back as soon as possible."

Little Brotherhood Is Felt Where Christ Is Not Known

An experience of one of our missionaries in the early days shows clearly what life is like where the influence of Christ is not felt. It would hardly be possible for an experience like this to take place in the life of one of our missionaries in India today for the Spirit of Christ has tempered the caste feeling and has over-

come much of the enmity once felt toward the Christians. But the incident shows something of life in the earlier days of our mission work. We quote from a letter written by Bro. Lichty in June, 1908.

"For the past weeks I have been somewhat indisposed again having had another attack of fever. It might have been avoided but there were some things that must be done and when no one else can be obtained to do them then you must do them yourself. For a month I had been feeling splendidly, but a little too much work and heat did it. Going to Anklesvar on the train last Friday I had an experience that I do not care to repeat. I had hardly taken my seat in the carriage till a chill came over me, followed by a rapid rise of fever and soon I was perfectly helpless. My temperature must have been more than 105 and I was literally burning up. In my hurry I had forgotten my water canteen in the morning so I could but appeal to the natives all about me, but I pleaded in vain. I begged and craved water as, at station after station, others all about me were receiving water from the parni walla (water carrier) to slack their thirst in a burning mid-day sun, but I pleaded in vain. At last I only wanted them to pour a little on my hands and head but not one would move an inch. Parsees, Hindus, Mussulmen, and Bhils all sat there as though they never heard me and I gasped, *How cruel!* But then I remembered that in the same way they treat each other when help is most needed, and why should they treat me better? So the time went on and after a while great drops of sweat began to appear on my forehead and I was glad for I knew that the fever was leaving. At the Anklesvar station I suppose the people thought surely that I was drunk for I was too weak to keep from staggering.

"Then when I wanted to get a conveyance to the mission bungalow I ran up against the wonderful mercy (?) of the native. Seeing that I was ill, the Mussulman drivers all demanded double the regular price before they would let me board a vehicle. Finally one did take me at the regular price and thus entailed the displeasure of the rest. What a contrast when I got into the hands of Brethren McCann and Eby who attended to my every want and were only anxious to do more if possible!"

Elgin, Ill.

News From the Field

INDIA

Umalla

A. S. B. Miller

A Month of Good Things

Last December when members of the touring party had their camp at Vakhatpura, a village in the Jamoli church area, the teacher of the school at that place had planned a little exhibit consisting of products of the village, work of the school, health charts and other charts on agricultural

and religious subjects. The teachers and pupils from two government schools of near-by villages also were present and had parts in the program. A program was arranged of songs by the different schools, speeches by the teachers of the schools, games and other items which were both interesting and educational to the villagers. Several men of the local community put on a demonstration of soap-making which was much appreciated by all. The teacher evidently believes that cleanliness is next to godliness and so helps his villagers to know the art of keeping clean. The program of the afternoon was attended by a large number of people from surrounding villages.

The First Christian Wedding

This same village celebrated its first Christian wedding on Thursday, Dec. 20. It was performed by Bro. Blough who was with us for several days. The groom was a former Vali boarding boy and the bride a local village girl. The grandfather of the bride, a man of sixty years of age, was baptized a few days before the wedding, along with a woman of the village. These were very happy occasions. The village of Vakhatpura has seventeen Christian residents, and a happier or more energetic group of people is seldom found anywhere. They are eager for advancement in every line and readily take up with new ideas.

When a Fair is Thoroughly Christian

This year the Christians of this area enjoyed their third religious fair at Jamoli. The good folks of Jamoli had made preparations by setting up a temporary covered booth to serve as the place of meeting. On the day set for the meeting the people gathered from the various villages of Rajpipla State where we have Christians or Christian work. The first day was set aside for competition in games and contests among the children and for a poultry exhibit. This was planned, not for fun alone, but as an educational feature. The evening program consisted of a lecture by Bro. J. M. Blough, followed by religious dramas and a singing meeting. The girls from the Anklesvar Girls' School, under the leadership of Miss Warstler, were present to add interest to the program by giving a splendid drama. The following forenoon program consisted of dramas and plays and a baby welfare meeting. The latter feature was something new. The babies were divided into two classes, those under a year old and those between one and two years old. They were all examined and the healthiest, cleanest and best babies in each group were given special prizes and all the babies who were brought to the meeting for examination were given some small prize. We believe that this entire group of meetings gave a new religious and educational awakening to all those who attended. The crowd gathered at Jamoli were all enthusiastic to have a similar meeting next year with features already introduced enlarged and others added.

Singing the Christian Message

Mohanlal Jivan, a Christian living in Umalla, invited the Vali singing band and the Christian community to his place for a singsong and for tea. Not only the Christians of Vali but of Umalla also were present and in addition to these a large number of non-Christians from Umalla gathered to hear the singing. It was an evening of enjoyment for all and a time for spreading the Christian message through song. India listens to the Christian song messages as she listens in no other way. Music not only has the advantage of getting the ear of the public, but also it gives a means of service for the young people of the church.

THE CHURCH AT WORK

Directed by M. R. Zigler, Executive Secretary; Rufus D. Bowman, Director of Adult Education; R. E. Mohler, Secretary of Men's Work; Mrs. Ross D. Murphy and Anetta Mow, Women's Work; Dan West, Director of Young People's Work; Raymond R. Peters, Chairman of Intermediate Committee; Ruth Shriver, Director of Children's Work; H. Spenser Minnich, Secretary of Christian Finance; Ross D. Murphy, representing the Pastoral Association; Ruth C. Sollenberger, Office Secretary.

ADMINISTRATION

Report of Committee of Eastern Maryland on District Finances

The committee appointed to study district financial methods has tried to ascertain whether present practices are practical and Christian. Consideration was given various phases of the matter but the report possibly fails to cover all points that should have been considered; consequently it may be spread on the minutes for a year.

Teaching Concerning Christian Giving—The committee finds that on the whole, the congregations of the district fail to give in the Biblical manner, namely, systematically and in sufficient amounts. It appears that very few members give a tenth of their income. Furthermore, the congregations seem to be lax in their instruction to members on the matter of how a Christian should give, thereby sacrificing one of the most effective means of Christian growth.

Recommendation 1—It is recommended that the presiding elder of each congregation make himself thoroughly familiar with Biblical teaching on giving, and instruct the members specifically on the subject at least twice each year.

Budget—At present an archaic system for raising money for district needs continues in use. Moreover, the funds authorized from year to year fail to cover more than a fraction of the district's activities, so that certain organizations must operate without District Meeting sanction.

Recommendation 2—The committee recommends the establishment of a budget system. The budget is to include the necessary funds for the regular activities of the district, both those directed by Annual Conference and by District Meeting—District Trustees, Mission Board, Ministerial Committee, Board of Christian Education, Brethren Young People's Department, Women's Work, Men's Work, and such other items as District Meeting shall direct.

The budget shall be prepared by the District Trustees and submitted annually for approval at District Meeting.

Securing Funds—The acquisition of the necessary funds should be according to good business methods, and just to all items of the budget as well as to the church members.

Recommendation 3—The funds in the approved budget are to be raised by voluntary contributions from congregations and individuals. The District Trustees shall indicate each congregation's budget quota in accordance with the percentage system now in use.

Any excess or deficiency in contributions for the approved budget shall be prorated to the items in the budget. However, special projects which are undertaken in the approved field of an organization but are not part of its operating expenses are excluded.

Funds resulting from meetings, solicitation, or as otherwise secured by a budget organization, as well as the special project monies, shall pass through the treasury, and be properly accredited in the budget.

It is further recommended that funds shall not be so-

licitated in the district for nonbudgetary purposes except by express permission of the District Trustees.

Treasurer—The general brotherhood has one treasurer for all funds under the control of Annual Meeting. It seems that better business methods will result and the financial reports will be clearer, if the district does likewise.

Recommendation 4—It is recommended that all budgetary funds be handled through one treasury, preferably the treasurer of the District Trustees.

Each board or organization duly authorized by Annual or District Meeting shall have power to spend its funds according to the regulations applying to that organization, the District Treasurer simply paying the bills submitted on vouchers duly executed by the authorized budgetary organizations.

Financial Reports—Considerable improvement seems possible in the financial reports as now presented in the minutes of District Meeting. This improvement can be brought about by installation of a modern bookkeeping method, and the preparation of comparative reports.

Recommendation 5—It is recommended that financial reports appear in approved business form in the District Minutes and that they be comparative so that advancement from year to year can be seen.

Financial reports which compare per capita giving should, in addition to the items involved in the report, show whatever other financial load the members of the respective congregations have to bear, locally or otherwise.

MINISTRY

Looking Forward to the Church Year, 1935-36

With a new year comes a new opportunity. Every member of the local church is responsible for success or failure. However, the minister must assume a major responsibility because of the trust the congregation has given him. There are 366 days in this next year. A new friend a day for Christ and his church is a worthy goal. The church of Christ is a group of friends with a desire to enlarge that friendship. If we believe our churches really have the spirit of Christ, his drawing power, let us prove it in 1935-36.

Experience has shown during the last year that hard work, careful planning, and sacrificial endeavor will produce a larger and more friendly group. The temptation on the part of local churches is to wait until Christmas or Easter to become really active in their attempts to evangelize more fully their community. It is better to start the first of October with the same fervor with which we commemorate these special occasions.

The church that adequately plans a year's program never thinks failure. Now is the time to determine the essentials that should make up the year's work. The values must be determined and the best selected. It is very easy to spend time on nonessentials. It is necessary to make wise choices now in order to end a successful year, Sept. 30, 1936. Outstanding ideals will easily be accepted when clearly presented. To secure the support of a total membership the officials must be sure to understand the programs they present so that there will be no misunderstanding. Hazy planning and presenting will surely meet with defeat.

To be successful we must put first things first and not yield to lesser values. Our singing will be more joyful and our prayers more meaningful. We will face difficulties more courageously. We will dare to do things in the name

of Christ for the church that we have not attempted heretofore.

To accomplish this the laws of life must be obeyed. Planting and cultivating, not harvesting, make the crop. Our iron determination to work a good plan will guarantee results. One person working courageously on a well-planned program will accomplish more than many who are working without adequate planning.

A successful church needs no explanation. Everyone knows that it is maintained only by careful planning and hard work. Only the unsuccessful church must explain the reason for its failure. The laws of growth are understood. The difficulties rest in our unwillingness to obey these laws of life.

"Christ in the Life of the Home" has received attention this year. This emphasis should continue in a lesser degree. "Christ in the Life of the Church" is our major emphasis in 1935-36. This goal immediately raises the issue whether or not the church actually is representing Christ in the world. It is inventory time. Let us ask ourselves questions. Has Christ been dominant in the work of our congregation? Has his spirit directed our affairs? Increase in church membership during the past several years has not been very large. A more sincere commitment to Christ will give a more effective growing power. If we let Christ have a larger place in our church life we shall have a more effective peace program. Our influence in eliminating the drink evil from our land will be more keenly felt. We will live less luxuriously. We will be more sincere in inviting others into the Christian fellowship.

No matter what has been done last year, let us do better next year. The Christ that will be revealed through the church will be the Christ that is revealed through the individual members. Christ is the power to accomplish whatever is undertaken. Let our thoughts be directed to the inner presence of Christ.

WORSHIP

Music's Contribution to Religion

Part II

Ever since Miriam's ecstatic burst, "Sing ye unto the Lord, for he hath triumphed gloriously," music has received more general recognition as an invaluable aid to religion. The value and efficacy of this aid are largely dependent upon the following three factors:

1. The nature or quality of the music as such.
2. The manner of performance.
3. The emotional response on the part of the worshiper.

The choice of music is naturally the most important factor, and this choice is conditioned upon the special purpose for which the music is intended. Broadly speaking, music in our church services serves two distinct objects. On the one hand it may assist in our formal worship of Almighty God in praise, in thanksgiving, in supplication. On the other hand the primary object may be to touch the souls of men and by softening their hearts draw them nearer to God. At times both these objects may be subserved at once by the judicious selection of music, but more frequently there is a line of more or less marked differentiation between them, and for the following reasons:

As a formal act of worship the music that we offer to Almighty God should naturally be the best that we are able to provide. Not only should the music in itself have artistic value, but its performance should be upon as high a plane

of excellence as circumstances will permit. We should strive to eliminate the concert room attitude and not look for pleasant musical sensations or enjoyment from a purely æsthetic standpoint. The idea of worship should ever be foremost in our minds, of worship expressed in worthy musical terms, the worthiness of which should not be determined by the idiosyncrasies of untrained minds but by the judgment of mature artistic experience.

The language of the Bible is noted for the purity and beauty of its diction. It was compiled by scholarly men with unerring literary taste. Should not the music conform to the same high standards? Should not the music also be the product of scholarly minds and experienced judgment? Take, for instance, an anthem by Sir John Stainer. Observe in the first place what interesting and unhackneyed texts he selects, texts full of meaning and so excellently suited for musical setting. Note how he avoids vain repetitions, how he avoids writing a tune for the sake of the tune and to the sacrifice of natural rhetorical accents and consistent logical sense. The underlying motive is always a reinforcement of the meaning of the words through the expressive power of music without thought of display or effect for the mere sake of effect. Compare this modus operandi with the cheap and showy anthem where the words are juggled around to fit the exigencies of an attractive tune, where words are repeated ad nauseam to fill out the symmetrical requirements of musical form, where insincerity is evident as well as a painful lack of appreciation of word and thought values. In this type of anthem or musical setting the music in itself may be well made, but

CHRISTIAN WORKERS

Christianity and War

PREPARED BY IRA H. FRANTZ

Zech. 4: 6; Mic. 4: 1-3; Matt. 26: 52-54

August 18

1. A Militarist View of War—It Is Necessary

- a. "War is human nature's best protection against its weaker and more cowardly self . . . a biological and sociological necessity."
- b. "Nature keeps her orchard healthy by pruning; war is nature's pruning hook. We cannot afford to dispense with her services."

2. One Religious View of War—It Is Evil but Inevitable

- a. All efforts of men to achieve peace must be futile.
- b. The appeal to prophecy (1 Thess. 5: 3; Joel 3: 9, 10).
- c. God will not bless men's efforts to achieve peace but will himself eventually destroy war along with other evils.

(This view is outlined from an article in "Present Truth" Vol. 9, No. 53.)

3. Another Christian View of War—It Is Not God's Will

- a. The coming of Christ meant peace (Luke 2: 14).
- b. Jesus would not ask us to work and pray for something hopeless of achievement (Matt. 6: 10).
- c. The way of love can not fail (Isa. 42: 4 with Matt. 12: 17 ff.).

4. The Christian's Relation to War

- a. He must support every effort for peace (Kermit Eby, Messenger, Oct. 6).
- b. He must oppose measures that breed ill-will.
- c. He must refuse to fight.
- d. He must be willing to suffer in the cause of peace.

we sometimes go a step lower by accepting and exploiting the music of amateurs who possess all the faults catalogued above, plus an all but absolute ignorance of the laws and rules of musical composition.

If one is uncertain of his own judgment in these matters, or the judgment of those having the selection of the music in question, it is not necessary to go far for competent advice and suggestion if one will only take the trouble.

Some will infer from these strictures that only music of a pretentious or complicated nature is to be used in divine service. That is not the point at all. Fortunately there is a considerable supply of church music that is comparatively simple and still not lacking in dignity and worth. It is far more to the point to have simple music well performed than to have difficult music struggled through with or ineffectively given. But this aspect of the case will be considered at length later on.

"Men who can stand before a demagogue
And damn his treacherous flatteries without winking!
Tall men, sun-crowned, who live above the fog."

LEADERSHIP TRAINING

A Sample Workers' Conference Program

(As used in the Michigan City, Indiana, church)

Theme: Is the Church School Succeeding or Failing?

"It is given to many to own children, but to comparatively few to know and understand them and to be companions to them."

7:00-7:15 Business.

In charge of Bro. Kuszmaul, Sunday-school superintendent.

7:15-8:00 Discussion Period.

In charge of Bro. Zunkel. Discussion topic: "Is the Sunday-school successfully producing good character in the lives of its pupils?"

8:00-8:10 Devotional.

Circle prayers.

"God give us men! A time like this demands
Strong minds, great hearts, true faith and ready hands.
Men whom the lust of office does not kill;
Men whom the spoils of victory can not buy;
Men who possess opinions and a will;
Men who have honor; and who will not lie."

WOMEN'S WORK

Some Echoes and a Forward Look

The recent Conference at Winona brought a rich feast of information and inspiration to the representatives from the Women's Work who were permitted to be present. All phases of the program for the Women's Work received due emphasis.

What mother or teacher of little children who heard it can ever forget the challenge brought by Mrs. Halladay in her address on creative motherhood? Did not each of us resolve to find more time for helpful reading as we saw the good things displayed on the "Pantry Shelf for Mother's Mind"? There were many other good things to inspire us in our task for the year ahead.

The five years, during which the women have been striving to support the work among the girls in Africa, China, and India, have just closed. The enthusiastic response given to the motion to continue the project for another five years was sufficient evidence of the joy the women have found in this work. The project will be a bit enlarged for

it is to include not only village and boarding schools but various types of work among the women of our foreign mission fields. We anticipate another five years of enjoyable and successful effort to support the work among our sisters abroad.

Ask the representative from your group to tell you of the new plans for making mission study interesting which she learned in the echoes brought from the Indianapolis Mission Conference.

The exhibit of literature at the back of the tabernacle interested many of the women. Is your group utilizing the materials and help available through the Elgin office? You can secure literature from the office which will help enrich your mother and daughter programs, your missionary meetings, and which will suggest ways of stimulating a more faithful stewardship in your group. Order some of the following materials for the "Pantry Shelf of Literature" for you local group:

Women's Work Pageant: She Hath Done What She

Could	\$.10
Mission Study Programs (4)	.05
Material for Mother and Daughter Programs	.10
The Troublesome Mite Box	Free
Women of the Bible and History	Free
The God in Your Home	Free
Meet Miss Li	Free

Many other missionary materials are available also. Ask for a catalogue.

May the women of every local church receive a new impulse to give their best efforts for the building of a broad, worth-while program of work, study and inspiration for the year ahead.—Lillian Grisso.

MEN'S WORK

Men's Meeting, Fruita, Colorado

The men of the Fruita church each invited one guest to a men's banquet held at their church on the evening of July 6. Included among the guests were many who had not attended any church service for months, as well as many interested men from other churches. The guest list included doctors, bankers, ranchers, miners and men of many other and varied walks of life. Special speakers for the evening were Dr. Bloom, a retired Congregational minister from New Jersey, and R. E. Mohler, executive secretary of Men's Work, Church of the Brethren. The meeting was inspiring and helpful to every one of the large number of men who attended. Bro. John Austin is president of the Men's Work group of the Fruita church.

YOUNG PEOPLE

The Young People's Leader and Material Things

A. The Leader Himself

We can not live without food, clothing, shelter and several other kinds of things. One person thinks that we can not live in integrity without a reasonable assurance of these in the future. Money is the chief means for getting most of these things.

However, the possession of things—or money—tends to call for more and more, and to crowd out spiritual values. "A man with an income of \$10,000 a year may not need God." Still, a person may lack wealth—and crave it.

1. Do you want to lay up wealth for yourself? Again,

do you try to save nothing for the future?

2. Do you try to serve God and money?
3. Do you worry about food or clothing?
4. Do you really care **most** about the kingdom of God?
5. Do you "stutter" when you discuss money with youth?

B. What He Wants to Do

"Go from the known to the unknown." This old statement holds a wealth of wisdom, but is more quoted than followed.

1. Do you value the experience of every one of your youth?
2. Do you want to begin to work with them where they are?
3. Do you study to find out their whole "mind-set" before presenting the new thing you want them to learn?
4. Are you patient enough to build up their meanings?

C. How He Goes About It

It is not at all easy to understand youth well enough to be wise and effective. These suggestions deal with only the beginning of understanding.

After you have made friends with them:

1. Ask six of your youth what experience has taught them about life.
2. Find out where their doubts are.
3. Find out their meanings of church and of young people's work.
4. Ask the same questions of all the leaders of youth in your church.
5. Make a record of all this and test your work against it. It may be an eye-opener.

INTERMEDIATES

A Book for Dad

"The Job of Being a Dad," by Frank H. Cheley is in the Loan Library. This is not a new book. It was written in 1923, but I think it will give some help to those who have not read it. You may not agree with everything that is in it; one seldom does with what he finds in a book.

Some of the chapter headings are:

The Boy Himself
The Job of Being a Dad
The Home and the Boy
Directing Energy Through Gang Life

The author suggests that maybe the boy problem is not a boy problem, but a dad problem. Think it over. Don't be too busy to live with your boy. If you want this book for two weeks, send ten cents in stamps to the Loan Library, 22 S. State St., Elgin, Ill.

CORRESPONDENCE

SISTER MURPHY CALLED TO THE MINISTRY

On July 17, 1935, Sister Florence Fogelsanger Murphy, the wife of our pastor and elder, Ross D. Murphy, was called into the office of the Christian ministry by the unanimous voice of the members present. The call was followed by an impressive service of installation.

The church no doubt feels that the honor it has thus conferred upon her, is far overreached by the honor bestowed upon it by the unusual preparedness Sister Murphy had long since made for an outcome she never sought.

For some time there had been a calm current moving to-

wards the consummation of this event. Encouraged by quiet suggestions in definite circles at the recent Annual Conference, supplemented by a growing recognition in the home church, it remained for Sister H. H. Funk, president of our Ladies' Aid Society, to prepare and present a paper at the regular quarterly council, June 17, recommending that a license to preach be granted Sister Murphy.

In view of her outstanding service to the home congregation and the brotherhood at large, general sentiment favored a definite call to the ministry rather than a mere granting of a license to preach.

The evening of July 17 was announced as a special meeting for this important business. The church took the occasion also to elect a presiding elder and an associate for the year beginning Sept. 1.

Elder J. A. Bricker, our associate, presided, assisted by Elder Earl M. Bowman, pastor of Bethany.

When the election of Sister Murphy was announced, the business of selecting a presiding elder and associate was turned over to Elder Bowman. With the reelection of Elders Murphy and Bricker, the chair was resumed by Elder Bricker, but only for a moment. The church perhaps never witnessed a finer Christian spirit of voluntary resignation. In a few well-chosen words, and with manifest feeling, Bro. Bricker, now in his eightieth year, bestowed upon Elder Bowman, a much younger man, the distinction and privilege of proceeding with the service of installation.

Never in the experience of the congregation in its one hundred and twenty-two years of existence, has it taken the initiative in a service of the kind. Sister Murphy is the first woman to be called and installed into the ministry in the Church of the Brethren in Philadelphia; besides she was received into the church here by baptism March 31, 1907, under the pastorate of Elder T. T. Myers. Surely she is the Lord's, and very much one of us. She is our fifteenth to be called to the ministry, and the fiftieth minister on the local church roll in years present and past.

After graduating from Juniata College, she continued her work at the University of Pennsylvania where she received her degree of Doctor of Philosophy in 1917.

The other woman preacher of our congregation was Sarah Righter Major, of whose effective ministry much has been written. But she was never formally commissioned; her preaching was by "permission" in those far-off days when the Brethren did not look with current favor upon activities of the women in either the councils or ministry. We are grateful for the change.

Sister Murphy has a fine record of service, and her advancement to a still higher calling vouchsafes to her and the brotherhood she serves, an opportunity for a fuller expression as the Lord may lead.

Philadelphia, Pa.

Roland L. Howe.

AT STATION THREESCORE AND FIVE

Moses, the servant of Jehovah, world historian, lawgiver, chosen leader and commander-in-chief of the armies and hosts of Israel discovered this fact, that the longest life is but a journey through this world to another; and as character is the chief thing, our great concern should be that it may be such as shall render us most useful and fit us for heaven.

My somewhat long and difficult journey hitherward began in a country home sixty-five years ago. The old family record, now yellow with age, shows it was a Sunday morning, at nine o'clock, when I made my natal debut. The only

surviving witness of that epochal occasion is Grandfather Clock who was present and recorded for Father Time the beginning of my earthly career. This morning, July 17, 1935, the resonant tones of this same faithful old clock reminded me that I have passed sixty-five milestones of time allotted to me by Holy Writ. These years have flown by beyond recall to join the eternity of the past. Thus my arrival at Station Threescore and Five is an accomplished fact. A long and yet too brief a lifetime is behind me, while a yet briefer span of years fades yonder into the eternity of the future.

Whatever may have been the losses sustained, sufferings endured or lingering memories with their poignant regrets, there is yet great cause for thanksgiving to him who has kept me all the way.

I am grateful this morning for my safe arrival at Station Threescore and Five, though the way hither was beset by many lurking and deadly enemies to soul and body. I am thankful for the incomparable age of invention and scientific discovery through which I have been permitted to live, for a godly father and mother and a home in which God has been honored, for the happy privileges afforded me by churches and schools, for the exalted privilege of preaching the gospel and serving the church over a long period of years, for a land of liberty and Christian civilization, for the many good people whose helpful influences were a benediction to me all along the way making it easier to live for God and righteousness, for the dear one, who on April 12, will have been an ever-faithful wife, joy, inspiration and real friend for full twenty-five years. For these and many other blessings, too numerous to mention, I humbly and sincerely give thanks.

I have been asked the question, how does it feel to be old? It is with a feeling of youthfulness that I face life, a feeling mingled with an assurance that One is able to keep me unto the end. In a sense it is New Year's Day. Let it be filled with joy and resolution for better living.

Truly James Russell Lowell was right when he wrote:

Truth forever on the scaffold;
Wrong forever on the throne;
But that scaffold sways the future
And behind the dim unknown
Standeth God within the shadows
Keeping watch above his own.

But Father Time hurries us on. The station is filled with those from every nation who are of every color and craft. It is a tramp, tramp, tramp, day and night, with no time to linger even for a moment. Here we go now out the westward gateway toward the sunset. The highway stretches in the distance till it vanishes from view as it enters the gate of the Eternal City.

How swift the flight of years!
How brief the span of life!
How precious and abiding those things accomplished for the Master
by the way!
How near our heavenly home and ample reward!
How foolish and vain to live only for time!

Congratulations to those who have journeyed with me and are safe within this station. The best is yet to come! The late Dr. Hawthorne, ornate preacher and master of the platform, was heard to exclaim shortly before his home-going: "Tell me not of my palmy day. My palmy days are out yonder!"

From my humble home I wave affectionate and fraternal greetings to friends beloved far and near. Till we meet again, a fond adieu.

Albany, Oregon, July 17, 1935.

Leander Smith.

A GOOD MAN—WALTER WALLICK

Walter Wallick was born in Wolcott, Ind., Oct. 13, 1893, and departed this life May 2, 1935, at the age of 41 years, 6 months and 19 days, after an illness of more than six weeks.



He was married to Kathryn Blocker of Greenville, Ohio, Dec. 24, 1922. Two sons blessed this happy union, Franklin, age 11, and Phillip, age 9. Those left behind to mourn the loss beside his wife Kathryn and two sons are his mother, Mrs. Alice Wallick, of Greenville, Ohio, two sisters and a brother, and

a multitude of friends in the church and the business world.

He united with the Church of the Brethren at Mansfield, Ill., at the age of 15 years, devoting the remainder of his life to the work of the church and worth-while enterprises. He was elected to the deacon's office at Des Moines, Iowa, in 1923, at which place he took an active part in the church work, as superintendent of the Sunday-school, and various capacities on the official board. He was supervisor of the Federal Printing Co., of Des Moines, Iowa, for ten years.

In 1931 he moved with his family to Dayton, Ohio, as superintendent of the Dayton Linotyping Company, placing his membership with the West Dayton Church of the Brethren. In the West Dayton church he took an active part from the start, being a member of the board of Christian education, of the official board, adult superintendent and teacher of various classes. Under his inspiration and direction, a fine junior choir was developed. He had not only the work of the local church at heart, but the work of the brotherhood as well. He believed that the local church ought to be well acquainted with the work of the General Boards of the church. His idea was that the work of the General Mission Board should be presented to the local church by a member of that board—so he arranged with Bro. C. D. Bonsack to present the world field and its needs. Also he felt that our seminary should be represented by some member of its faculty annually in the local church. So also for the work of the college and the Board of Christian Education. In short, Walter Wallick was a man of vision and action in the whole program of the church.

In his chosen field of work—that of printing—"he was a credit to the typographic world" said John S. Plimmer, president of the Intertype Co. Printing was his life's work, begun at the age of twelve in his home town of Wolcott, Ind., where he helped the editor's wife set newspaper type while the editor was away on a vacation.

His interest in printing and his love for the church led him to do research work in the field of early printing in America. Beginning in 1926, he gathered together for publication "Some First Things in Colonial America From the Sauer Press, Germantown, Pennsylvania." In this collection there is a replica of the first newspaper printed in America with German type. The date is Aug. 20, 1739. There is also the title page of the first book printed in America with German type called "Zionitischer, Etc.," Christopher Sauer, 1739.

In 1738 Christopher Sauer secured and brought to America the famous Berleberg press, upon which was printed the famous Berleberg Bible in 1726. After the press was assembled in this country, Sauer immediately began to issue German almanacs, newspapers and hymnbooks, and in 1743 the famous Quarto Bible. Sauer also published one of the first religious magazines of any kind to appear in the American Colonies. Thus being impressed with the lack of literature among the colonial Germans, Christopher Sauer began his historic printing career of which we are justly proud today.

This work of Walter Wallick is especially significant in the light of the coming celebration of the two hundredth anniversary of the first German American press set up by Christopher Sauer in 1738. The work which he started—but never finished—will be worthy of a place in the display commemorating the historic event of the Sauer Press in 1938.

Funeral services were conducted by the writer, assisted by Bro. G. O. Stutsman, pastor of the Greenville church. Burial was made in the Greenville cemetery, Greenville, Ohio.

J. Perry Prather.

Dayton, Ohio.

DISTRICT MEETING OF NORTH DAKOTA AND EASTERN MONTANA

As has been our custom for the past few years the young people's conference opened our five-day spiritual feast on July 7, with Sunday-school at 10:30 for all excepting the young people who were in a service conducted by Prof. A. F. Brightbill. This was followed by a very inspiring message by Eld. Ralph Petry of the Ellison church, using as his subject, "Pay Before You Eat." A basket dinner was enjoyed by everyone at noon. In the afternoon service, after worship in song conducted by Prof. Brightbill, Bro. Albert Hollinger of Kindersley, Sask., forcefully presented the thought, "Youth's Opportunities," which was followed by a play, "Janie," given by the Carrington church. In the evening Prof. Brightbill gave another inspiring message on "Cathedral Lives," which was preceded by illustrated songs.

Monday forenoon was given to cabinet meeting, business session, Bible study, etc. The following officers were elected for the year: President, Morris Petry, Surrey, N. Dak.; vice-president, Esther Elker, Surrey, N. Dak.; secretary, Robert Clark, Froid, Mont.; treasurer, Lola Richwine, Froid, Mont.; chorister, Donald Petry, Surrey, N. Dak. It was decided to hold a camp next year. In the afternoon a period was given to a "Tribute to Our Dunker Parents." This was followed by an open forum conducted by Prof. Brightbill, the theme of which was "Line Fences." Prof. Brightbill also gave an illustrated talk on "The Life of Our Lord," followed by a firelight service. One young lady and one young man gave their hearts to Christ during the firelight service.

On Tuesday the forenoon was taken up by the Ladies' Aid and the Christian education program. The theme of the program was "Children and Abundant Living." The Sunday-school occupied the afternoon using the following topics: "The Privilege of Being a Sunday-school Teacher"; "The Sunday-school and Preparation for Life"; "What Can My Church and I Do for Peace?"; "Making Christ Real to the Young People"; closing with a discussion on the following questions: How can we keep better Sunday-school records? Are our Sunday-schools meeting the need of the hour? How can we increase and hold attendance? In the evening J. J. Yoder delivered the educational address. This was followed by a temperance play, "What Shall It Profit?" given by the Zion young people.

Wednesday was our annual ministerial program. Eld. Sylvan Stemen was chosen moderator and Miss Cora Stedman, secretary. The following topics were used: "The Indigenous Church of Our District"; "How Can the Church Proclaim the Christ of the Centuries?"; "Have We Lost Our Personal Savior?"; "Christ's Ideal of a Churchman"; "What Methods Might a Minister Use to Secure the Best Cooperation of His Congregation?"; "The Temporal Destiny of an Immortal Faith in Our District"; "The World Task of a Church Today." There were two discussion periods, one in the forenoon regarding the pastoral problem, and one in the afternoon regarding the minister's problems. A large number of special songs in the program was enjoyed very much. The missionary address Wednesday evening was delivered by Bro. Yoder who gave a review of the missionary work of the brotherhood that was appreciated.

On Thursday came the business session. There were ten churches represented by twenty delegates. We were sorry to hear two of our churches were disorganized during the past year. Eld. G. I. Michael of Carrington was chosen moderator, assisted by Eld. D. A. Miller of Minot. Eld. Ralph Petry of the Ellison church acted as reading clerk. Eld. Ray Harris of Minot replaced Bro. Michael on the mission board, also Eld. Chas. A. Zook was reelected on the mission board. C. D. Lambert and Ray Harris were reelected on the trustee board.

Eld. Ralph Petry was reelected on the Christian education board and Miss Lola Richwine of Froid, Mont., was chosen to fill the vacancy caused by Sister Ruby Burner moving from our district. Bro. Marion Thomas of Carrington was chosen district treasurer, taking the place of Bro. D. S. Petry of Surrey who had been treasurer for nineteen years, but had requested to be relieved. Eld. Chas. A. Zook of Minot was chosen to represent our district at the 1936 Annual Conference. Eld. G. I. Michael acts as alternate.

The district will be entertained next year by the Minot congregation possibly one week later than the usual time.

We appreciated very much having the service of Prof. A. F. Brightbill of the Bethany Biblical Seminary in our young people's conference. We also appreciated having Bro. Albert Hollinger with us during the young people's program and Bro. J. J. Yoder of McPherson College, with his inspiring messages.

All of the services were well attended, and many practical and inspiring thoughts were presented, which if each one of us in attendance will carry home to our local churches and live out, the district of North Dakota and Eastern Montana is going to take on new life in the coming days.

Minot, N. Dak.

Ray Harris, District Clerk.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Clemens-Noe.—By the undersigned, at the Florence church, May 26, 1935, Mr. Ralph Clemens and Agnes Noe, both of Constantine, Mich.—Geo. S. Sberck, Constantine, Mich.

Cozzi-Morphew.—At the home of the bride's parents in Roann, Ind., May 26, 1935, Verdi R. Cozzi of Goshen, Ind., and Vernice R. Morphew of Roann, Ind., were united in marriage by the undersigned.—J. E. Morphew, Roann, Ind.

Dunbar-Powers.—By the undersigned, at his home, July 10, 1935, Bro. Dale Dunbar and Miss Myrtle Powers, both of Adrian, Mich.—James A. Guthrie, Blissfield, Mich.

Hauger-Frantz.—By the undersigned, in Highland Gardens near Sterling, Ill., Mr. Galen L. Hauger and Miss Thelma L. Frantz, both of Sterling.—Omer B. Maphis, Oak Park, Ill.

Ralston-Goens.—By the undersigned, at the home of the bride's sister, July 21, 1935, Bro. Loren J. Ralston and Sister Flossie I. Goens, both of Independence, Kans.—C. Ernest Davis, Independence, Kans.

Reed-Haines.—By the undersigned, at the Florence Church of the Brethren, June 30, 1935, Bro. George Reed and Sister Wilda Haines, both of Constantine, Mich.—Geo. S. Sberck, Constantine, Mich.

Stutzman-Fike.—By the undersigned, at the bride's home on June 5, 1935, Bro. Floyd Stutzman of Blissfield, Mich., and Sister Olah Fike of Jasper, Mich.—James A. Guthrie, Blissfield, Mich.

FALLEN ASLEEP

Andes, Sister Sarab C. (Miller), aged 76 years, died in the Old Folks' Home at Timberville, Va. She was a member of the Harrisonburg church and was much interested in its growth and success. During the nine years she was at the Home, she sent her contribution monthly. She married John Andes and they spent most of their married life in the west. They returned to Virginia and lived in the Greenmount vicinity where he died in 1917. A few months before her death she fell and broke her hip. Funeral in the Harrisonburg church by Bro. J. M. Henry and interment in the Greenmount cemetery. She is survived by a granddaughter and a number of brothers who reside in the west.—Mrs. A. Fred Cline, Harrisonburg, Va.

Bashore, Sister Mary, nee Royer, died June 16, 1935, aged 81 years. She was a faithful member of the Brethren church for many years. Her husband passed away twenty-six years ago. Surviving are two sons, two daughters, forty-four grandchildren, fifty-eight great-grandchildren, two brothers and four sisters. Services at Merkeys meeting-house by Brethren Geo. Snyder and Elias Frantz. Interment in the adjoining cemetery.—Elizabeth Meyer, Myerstown, Pa.

Beckner, Thomas Josiah, born Nov. 11, 1854, died June 29, 1935. He had been in failing health for some time. He is survived by two daughters and five sons; his wife preceded him a few years ago. He was a faithful member of the Methodist Church. Funeral by Rev. J. W. Winebush and burial in Flint Hill cemetery.—Helen Layman.

Black, Sister Bessie, daughter of George and Margaret Truax Boyer, born Dec. 31, 1892, died April 14, 1935. She was reared to womanhood by Brother and Sister Isaac Bowser, her mother having died when she was small. She was a faithful member of the Church of the Brethren for about thirty years; she was a willing worker and always attended services when possible. She married John W. Black twenty-five years ago; he survives with eight children. Services at the home by her pastor, Dr. I. Pepple. Interment in Lower Claar cemetery.—Mrs. Warren Claar, Claysburg, Pa.

Forrest, J. Wm., son of Mr. and Mrs. Andrew Forrest, died in Meyersdale, Pa., June 26, 1935, aged 65 years. He is survived by his widow, four children, two sisters and four brothers. Funeral services by G. L. Detweiler, the pastor, with interment in Union cemetery.—Delta Arnold, Meyersdale, Pa.

Furry, Calvin Sylvester, born in Bedford County, Pa., Sept. 28, 1850, and died at the Home in Martinsburg, Pa., on May 26, 1935. He married Sister Catharine Snoberger Nov. 14, 1872; she died April 24, 1922. He is survived by eight sons and one daughter, twenty-seven grandchildren and five great-grandchildren, three brothers and two sisters. He was a devout member of the First church at Roaring Spring, being a charter member of the congregation. Funeral services in the church by the pastor, Eld. S. P. Early. Interment in the Greenlawn cemetery.—Mrs. Lena M. Hoover, Roaring Spring, Pa.

Grossnickle, Mrs. Anna, daughter of Samuel and Mary Fager, born July 16, 1866, in Kosciusko County, Ind., and died June 5, 1935. In 1882 she married Isaiah Grossnickle; to this union were born two sons and three daughters. One daughter and her husband preceded her. Early in life she accepted Christ as her Savior, making her church home with the Church of the Brethren. She was a faithful and devoted

member of the church through her entire life.—H. L. Hartsough, North Manchester, Ind.

Just, Cyrus A., son of Mr. and Mrs. Adolph Just, died in Meyersdale, June 5, 1935, aged 80 years. He is survived by his widow, two daughters and one brother. Funeral services by T. R. Coffman with interment in Union cemetery.—Delta Arnold, Meyersdale, Pa.

Kennedy, Bro. Wm., met his death in an automobile accident. He joined the Harrisonburg church while quite young. He leaves his parents, one brother, one sister and several half brothers and sisters. Funeral in the Harrisonburg church by Brethren D. H. Miller and N. D. Cool. Interment in the Mill Creek cemetery.—Mrs. A. Fred Cline, Harrisonburg, Va.

Lambert, Bro. Isaac L., aged 65 years, died after an illness of about six months. He moved to Harrisonburg about six years ago from Pendleton County, W. Va. He was a son of Harvey and Margaret Moyers Lambert. He was a member of the Church of the Brethren for thirty-three years. He is survived by his wife and twelve children, also a brother. The body was taken to West Virginia for burial. Funeral in the Franklin Methodist church by Bro. Oscar Bowman.—Mrs. A. Fred Cline, Harrisonburg, Va.

Lautzenhiser, Edwin Lincoln, was the youngest son of Joseph and Elizabeth Lautzenhiser. He was born Dec. 31, 1861, on a farm south of Washash and passed away June 10, 1935, at his home. At the age of eighteen years he joined the Church of the Brethren, West Manchester church, being at that time the youngest member in this church. April 3, 1884, he was united in marriage to Louise Brown of Richmond, Ind. These two gave their own name to two children—a son, Herschel, at home, and a daughter, Mrs. Byron Haag, of Plymouth, Ind.; with others they shared their love and prayers though not their name. June 14, 1909, he was appointed postmaster in which capacity he served until July 9, 1913; during this time city and rural route delivery was established in the city. He was always interested in the civic activities of the community in which he had spent most of his life.—H. L. Hartsough, North Manchester, Ind.

Martz, Bro. John, aged 48 years, died from injuries sustained in a rock quarry where he was employed. He came to the Harrisonburg church with his family from Pennsylvania several years ago, having previously lived in the Greenmount and Mill Creek congregations. He is survived by his wife and six children. Funeral in the Harrisonburg church by Brethren J. M. Henry and D. H. Miller. Interment in the Greenmount cemetery.—Mrs. A. Fred Cline, Harrisonburg, Va.

Saylor, Henry B., son of Mr. and Mrs. Jonas Saylor, died in Summit township, May 23, 1935, aged 67 years. He is survived by his widow, one daughter, two brothers and a sister. Funeral services by the pastor, G. L. Detweiler. Interment in Union cemetery.—Delta Arnold, Meyersdale, Pa.

Snoberger, Sister Charlotte, daughter of Bro. Jacob and Sister Mahala Koontz, was born at Loysburg, Pa., on Feb. 27, 1857, and died July 4, 1935, at the Morrison's Cove Home for the Aged at Martinsburg, Pa. She was twice married, her first husband being Bro. Daniel H. Brumbaugh, who died in 1891. She married Bro. Jonathan Snoberger in 1902; he died in 1919. She is survived by three sons and one daughter, ten grandchildren and thirteen great-grandchildren, a brother and a sister. She was a member of the church from childhood; for many years she was president of the Ladies' Aid. Funeral services from the home of her son, Bro. J. J. Brumbaugh, in the Roaring Spring congregation by her pastor, Eld. S. P. Early, assisted by Geo. Batzel. Interment in the Spring Hope cemetery at Martinsburg.—Mrs. Lena M. Hoover, Roaring Spring, Pa.

Weimert, F. E., born in Bedford County, Pa., in 1864; he died in Fresno, Calif., April 26, 1935. He was the son of Wm. and Sarah Zook Weimert (deceased) of Bedford County, Pa. He married Pearl Parker of Illinois in November, 1887. To this union were born two sons and six daughters. He leaves his wife, five daughters, eleven grandchildren, one brother and two sisters. He with his wife united with the Church of the Brethren in the Walnut Valley church, Kans., in 1890. The following year he was elected to the office of deacon which he tried to fill faithfully as long as health permitted. Funeral services by the writer with burial in Belmont Memorial Park, Fresno.—B. F. Waas, Fresno, Calif.

Wenrick, David G., son of David and Elizabeth Wenrick, was born in the Harris Creek Valley, Ohio, in the bounds of the Harris Creek church, Nov. 25, 1849; he died at his home in Covington, Ohio, June 23, 1935. He was married to Barbara Ellen Babylon Dec. 28, 1875. Three children were born to them, one dying in infancy. He with his wife became a member of the Harris Creek Church of the Brethren Feb. 9, 1884. He served the church in the office of deacon; he was a Sunday-school superintendent and for many years a teacher in Sunday-school. Services in the Covington church by his pastor, with interment in the Harris Creek cemetery.—G. L. Wine, Covington, Ohio.

Wenzel, Delmar, son of Dr. and Mrs. J. W. Wenzel, died in Meyersdale, Pa., June 21, 1935, aged 34 years. He is survived by his parents, his widow, seven children, two brothers and an adopted sister. Funeral services by G. L. Detweiler, assisted by Rev. B. A. Black and Rev. H. K. Hilner. Interment in Union cemetery.—Delta Arnold, Meyersdale, Pa.

Wineland, Nannie Burket, born at Clover Creek, Oct. 18, 1870, the daughter of Henry and Katie Burket. She married James C. Wineland Nov. 8, 1888; he survives with two sons and one daughter, two brothers and two sisters, also eight grandchildren. She was a lifelong member of the Church of the Brethren. Funeral services in the Memorial church by F. R. Zook, assisted by Ira C. Holsopple. Interment in Fairview cemetery.—Kathryn Long Lehman, Martinsburg, Pa.

NEWS FROM CHURCHES

CALIFORNIA

Long Beach.—June 8 the Women's Missionary Society met at the home of Sister Evelyn Upright and made infants' garments for the Chinese mission at Ping Ting. Officers were elected for the following year. June 12 the Apollo quartet gave the entertainment for the laymen's brotherhood banquet. Their program was much appreciated. June 21 we held our regular quarterly council. Delegates to district meeting, a committee for managing the meeting, members of the board of Christian education and the Sunday-school superintendent were elected. June 28 our beloved former pastor, D. W. Kurtz, addressed the Santa Ana and Long Beach congregations in this church. The following day, Saturday afternoon, the friends of the Kurtz family held a reception for them in Recreation Park. The Ladies' Aid gave a covered dish luncheon in honor of Mrs. Kurtz. From June 23 to July 3 we held Daily Vacation Bible School with good attendance and interest. Bro. Wm. Luckett of Hutchinson, Kans., has accepted the pastorate of the Long Beach church. Bro. H. B. Heiscy, our present pastor, leaves the latter part of August for his new home in Lewistown, Pa. We eagerly await the return of Miss Emma Horning from China. One of the most interesting events of the month was an interracial banquet put on by the Sunday-school. One Chinese, one Filipino, and groups of Negroes, Japanese and Mexicans were our guests and furnished our program. It consisted of speeches and music by representatives of the various races. Outstanding were the Negro spirituals and the solos of Richard Lo, Chinese baritone radio singer. Mrs. Kurtz addressed the adults of the Sunday-school the morning of July 7 and Dr. Kurtz preached, drawing lessons from the life of Joseph.—Maud M. Trimmer, Long Beach, Calif., July 13.

ILLINOIS

Cherry Grove church observed Mother's Day with an appropriate program including a playlet, His Mother. June 2 was the time set to wipe out our church deficit; this was accomplished and we went \$28 over the top. This has given new enthusiasm and courage to our group. We conducted a successful Vacation Bible School the last two weeks of June, with an average attendance of ninety-three. On Friday evening at the close of the school an excellent program was rendered, which included a missionary play, Tara Finds Happiness, given by the intermediate class. Sister Rosa Shidler represented our church at Annual Conference. Our love feast, held on June 7, was enjoyed by a goodly number of communicants. Bro. Alvin Sword and Sister Lillie Finifrock will be our delegates to district meeting to be held in Lanark in September. Our pastor, Bro. I. D. Leatherman, and family are now on their vacation, during which time they are also conducting an evangelistic meeting. Our pulpit will be cared for by Brethren J. O. Winger and O. D. Buck during his absence.—Mrs. Vinnie Brunner, Lanark, Ill., July 15.

Oakley Brick.—In February a members' meeting was held for the purpose of filling vacancies. It was decided to add two to the deacon body and one to the ministry at some later date. On May 5 this meeting took place, with Bro. Noah Miller of the district ministerial board in charge. Deacons were duly elected but no minister; volunteers were called for. A very promising outlook for the future is that the young people have organized and are planning definitely for work. They are at present preparing to give a play to aid in paying expenses of several to camp at Lewistown. On the morning of June 30 two returned missionaries were with us. Devotional services were by Sister Ida Buckingham and the address by Sister Verna Blickenstaff. In the evening Sister Ellen Wagoner gave an address.—Mrs. D. L. Blickenstaff, Cerro Gordo, Ill., July 15.

COLORADO

Wiley.—The baccalaureate services for the local high school were in charge of our pastor, Chas. Dumond. The commencement speaker was Bro. V. F. Schwalm. On Sunday preceding Memorial Day the local American Legion had charge at the morning preaching hour, when our pastor gave a peace address. By request he delivered the same address in Lamar on Memorial Day. Recently our Sunday morning sermons have been a series dealing with the early church. Mr. and Mrs. Dan West were with us during a district young people's conference June 29 and 30, led by Mr. West. Evening services for July 7 were conducted by a deputation of young people from the Lamar Baptist church. A group of our young people are intending to give the play, The Eleventh Mayor, at the district conference to be held in the Rocky Ford church in August.—Naomi E. Fasnacht, Wiley, Colo., July 15.

IDAHO

Nampa.—July 10 the Nampa church had a treat. The Apollo Four, representing La Verne College, gave us a very entertaining program. On their way to the Conference the Stutsmans of Manson, Wash., stopped here and Bro. Noble Stutsman preached an able sermon on Sunday morning. Our pastor, Bro. Mark Schrock, and family, Bro. Laverne Martin, Bro. Stanley B. Keim and Sister Nelda Hatfield attended Conference; the first two were delegates. Our pastor and a number of brethren have been at work at Stover Camp, erecting a cabin for the intermediates. We are expecting a great attendance this year when assembly is held early in August. Our love feast

in May was the largest ever held in the Nampa church; about 200 members surrounded the Lord's table. Elder and Mrs. Graybill have exchanged their acreage for a house and lot near the church and now live in town.—H. H. Keim, Nampa, Idaho, July 15.

INDIANA

Flora.—Since the last report our mothers and daughters enjoyed their annual banquet and spent a delightful evening together. Quite a number of our members were privileged to attend Conference this year. Recently we had as guest speakers Bro. Chas. Zunkel, Bro. D. O. Cottrell and Bro. D. W. Shock. Bro. Shock has accepted the call of the Flora church to become our pastor when Bro. R. O. Shank goes to his new field of service Sept. 1.—Mrs. Oren Eikenberry, Flora, Ind., July 15.

Middletown.—Bro. McCullough preached for us Sunday morning. Forty-seven were present in Sunday-school; our enrollment is seventy-four. Sunday a week ago we had sixty instead of fifty-seven as mentioned. Sunday evening we began union services. We met at the Methodist church and Bro. McCullough preached an uplifting sermon. Sunday evening it will be held at the Nazarene church and the Methodist minister will preach, and a week from Sunday it will be at our church. Sunday evening the young people's class will give the playlet at the Muncie church which they gave at ours. The money that is given them will be turned over to the building fund to be used to improve our church house. We expect to have our homecoming meeting Aug. 18 and our love feast on Oct. 27.—Florida J. E. Green, Middletown, Ind., July 17.

Monticello.—Communion services were held at the Pike Creek house May 4. Preceding this service three young people were baptized. A Mother's Day program was given at the Pike Creek house May 5 and at the Guernsey house the evening of May 12. The mother and daughter banquet was held at the Pike Creek house May 15. June 9 Children's Day programs were given at the Guernsey house in the morning and at the Pike Creek house in the evening. A get-together meeting was held in honor of Brother and Sister A. R. Showalter of Salem, Va., former pastors of the Monticello church; they stopped over on their way from the Annual Meeting. Our pastor, J. W. Fyock, was delegate to Annual Meeting and gave a fine report on July 14 at both houses. A homecoming is being planned to be held at the Pike Creek house July 28. Our pastor was gone two weeks in a revival meeting in Pennsylvania. A harvest meeting is being planned to be held at the Guernsey house Aug. 18.—Mrs. J. F. Kellenburger, Monticello, Ind., July 15.

Plymouth.—Mother's Day was celebrated with a program in the morning given by children of the primary department and Cradle Roll workers. At the evening service the play, Honor to Motherhood, was well given. May 15 we held our mother and daughter banquet. Sister Bertha Haag of the Blissville church gave an interesting address. Bro. Theron Weaver filled our pulpit May 25, since Bro. Canfield was in a revival at North Liberty. The church voted to retain Bro. Canfield as pastor for another year. Bro. Clyde Joseph and Bro. Canfield were chosen delegates to district meeting. The district ministerial meeting was held here June 22. Brother and Sister Frank Kreider stayed over and the former preached an inspiring sermon on Sunday. Bro. Ora Burroughs has been chosen as a member of the board of religious education. We are happy for what the women of the church have been able to accomplish and our women feel challenged to greater efforts for future achievements.—Mrs. Emma E. Foust, Plymouth, Ind., July 15.

Upper Deer Creek.—June 29 our church met in council. Bro. Bruce Walker was reelected to the board of trustees and delegates were chosen to attend training school at Camp Mack. That evening Sisters Stine and Boyer from North Manchester were guests at our mother and daughter banquet. Sister Stine delivered a splendid address following the banquet and also talked during the preaching hour on Sunday. The men plan to repaint the church house, using funds from last year's farming project. The Aid Society will hold a kitchen shower July 19 and plans to serve threshing dinners this summer.—Mrs. Geo. R. Murphy, Walton, Ind., July 15.

Yellow Creek.—Our business meeting was held May 24. The harvest meeting date is Sept. 8 and the love feast Oct. 16. Bro. D. W. Kurtz was with us April 5-7 and his lectures were very much appreciated. Our Sunday-school gave an Easter program and Children's Day exercises were held June 23. Bro. D. E. Cripe of Willows, Calif., preached for us the morning of June 23. Sisters Edith Huber and Amanda Miller are our delegates to district meeting. Two have been received by letter since our last report and three of our number have been called by death.—Amanda Miller, Goshen, Ind., July 17.

IOWA

Cedar Rapids.—The young people's sectional conference was held here in June and was well attended. Bro. Petry of McPherson, Kans., and Bro. Hylton Harmon of Kansas City, Kans., assisted the sectional talent on the program. We held two weeks of Vacation Bible School the first of June. The average attendance was about forty-five. The children voted to place their offering in the church building fund. Our pastor and wife attended Annual Conference and Dr. S. B. Miller and Cyrus Metcalf filled the pulpit in Bro. Lehman's absence. The regular quarterly business meeting of the church was held July 7. Our reports were all encouraging. We have received six people into the church by baptism since the last report.—Mrs. O. A. Prather, Cedar Rapids, Iowa, July 15.

Greene church enjoyed an inspiring revival meeting which began

June 13 and continued until Sunday evening, June 30. Brother and Sister O. H. Austin worked faithfully with the one purpose of seeking and saving the lost and strengthening the church. In company with our pastor, Bro. C. E. Schrock, and wife, the Austins visited many homes. They went as far north as the Little Brown Church at Nashua where we have three homes of members. As an immediate result of the meetings six were baptized. Two choruses were organized by Sister Austin. She also taught the congregation twenty-five new songs and each evening her stories were enjoyed by the children. The last evening of the meeting the Presbyterian and Methodist churches were given a welcome in a union service.—Elsie A. Pyle, Greene, Iowa, July 15.

KANSAS

Parsons.—Vacation Bible School closed July 5 after two weeks of work and play. The school had an enrollment of about thirty-eight. Bro. Galen Ogden, who is acting as summer pastor, directed the school. The children gave a program Sunday evening, July 7, giving parents and friends an idea of what they had been doing at school. Their handwork also was on exhibition. The quarterly council meeting of the church was held July 7. July 14 the church will have a birthday dinner honoring those whose birthdays come in the months from January to July. The Ladies' Aid Society has been meeting every Wednesday afternoon and will soon have finished another quilt.—Mrs. Oma Ogden, Parsons, Kans., July 13.

MARYLAND

Pipe Creek.—The B. Y. P. D. meets almost every Sunday night for private programs. On Good Friday evening they gave a public program and on Mother's Day they gave the pageant, A Mother's Devotion. Recently they entertained the intermediates at a campfire program. July 7 they spent the afternoon and evening at Camp Peniel with supper, vespers and campfire. We held our love feast on May 5 with Eld. Wm. Roop officiating. Our Vacation Bible School was held from June 10 to 21 with three teachers and an enrollment of seventy-three. The pageant, Seekers All, was given at the close. The Sunday-school gave the pageant, Bearers of Light, as their Children's Day program on June 30. The intermediates gave a public program on July 14. They conducted the meeting throughout and gave the play, A Missionary Challenge. The Women's Work convention of the Eastern District of Maryland will be held on July 18, at the Pipe Creek church. Bro. M. R. Wolfe of New Windsor, Md., will begin a series of meetings on Aug. 11.—Mrs. H. Paul Hull, Linwood, Md., July 15.

Woodberry.—Our Sunday-school attendance has been fine; on Easter Sunday we had a 100 per cent attendance of 217. On April 5 we had a father and son banquet. Addresses were made by several brethren. A fine supper was served by the ladies of the church. The young people gave an Easter program of music and pantomime; they also sang at the Mother's Day service. On May 3 the B. Y. P. D. presented a play, The Family Album. The mothers and daughters also gave a play, The Two Builders. On May 26 the pioneer district rally was held at the Long Green church. Bro. I. S. Long gave the Annual Meeting message. A fine group of young people was present and dinner was served by the church. On June 7 we had our Sunday-school business meeting and on June 9 our Children's Day services. June 16 a graduation recognition service was held for our Sunday-school boys and girls. Bro. Marshall Wolfe gave a splendid message. June 20 the mothers and daughters closed their meetings with a banquet. The speaker was Miss Lillian McCormick of the Baltimore council of religious education. June 29 our Sunday-school picnic was

enjoyed. June 30 the young people's chorus rendered a fine program of music. Bro. Keiper, our pastor, attended Annual Conference and brought back a message of interest.—Mrs. Wm. Horn, Baltimore, Md., July 15.

MINNESOTA

Nemadji church met in council June 9 with Bro. Root of Topeka, Kans., as moderator. It was decided to change the name of the church to Barnum instead of Nemadji as heretofore. On Sunday following, the dedication of our new church was held. A large crowd was present at all services. A basket dinner was served to all. A two weeks' revival began in the evening and was well attended, much interest being taken by everyone. Ten were added to the church by baptism. The meetings closed with a love feast. Forty-five partook of the Lord's supper. Bro. Paul Nickey of Monticello was chosen as elder in charge, since Bro. Root has moved to another state. We were sorry to have him move so far away. A group of our young people are preparing to go to Hancock to attend the B. Y. P. D. conference the first of July.—Mrs. Myrtle Dilley, Barnum, Minn., July 10.

NEW MEXICO

Clovis.—Three weeks before Easter we united with seven other churches of the city in a school of evangelism. Under the direction of Rev. Jos. P. Hicks of Los Angeles we learned how to do personal work, talk to people about their soul's salvation. Our pastor, Bro. Lester Fike, conducted a week of pre-Easter services at the close of which four were baptized and two came by letter. Thirty-six were present for the love feast. May 15 a large audience enjoyed a program by the Bculah College quartet from Upland, Calif. May 19 the play, Great Possessions, was presented under the direction of the Ladies' Aid. At our regular council Bro. Chester Brunk was elected deacon and with his wife was duly installed. Other officers chosen were: C. W. president, Mrs. John Smith; B. Y. P. D., Violet Lewis. Bro. Fike and Mrs. Smith were church delegates to district meeting; Lillie Belle Smith and Homer Brunk, Sunday-school delegates. We voted to retain Bro. Fike as pastor indefinitely. A number of our young people are planning to attend the camp near Clinton, Okla., July 22-27. We enjoyed a picnic July 4 at the Blue ranch, forty miles southwest of Clovis. After dinner a short program was rendered and games were organized for all. July 11 a number spent the day cleaning the church and yard.—Mrs. Glenn Kinzie, Clovis, N. Mex., July 13.

Miami.—May 12 a banquet was given to the mothers of the valley by the young people. On May 29 we held our council meeting when church officers were elected. We also voted to have a revival meeting sometime this fall, with a love feast at the close. The pastoral board was appointed to look for a minister to hold the meeting. June 9 a very nice Children's Day program was given by the children of the Sunday-school. We have a fine large class of young people; last Sunday they numbered almost half of the entire Sunday-school.—Iva Wray Lapp, Miami, N. Mex., July 16.

NEW YORK

Ludlowville.—We are glad to state that the work continues with the earnestness characteristic of this little group. Our Sunday-school with one of our young brethren, Dean Weibly, superintendent, has increased in interest and a fine coöperative spirit is manifested. One family of six walks a distance of nearly three miles and rarely misses a service. A missionary offering of \$12 was taken on June 2 for the Conference Budget. About eighteen years ago a sister and her family lived in an adjoining county twenty miles distant. She became a member of the home department of the Sunday-school. Later she moved to York, Pa. During all these years she has been sending her quarterly contribution regularly. On Sunday, June 30, we were glad to have her visit and worship with us. Our mission entertained the township Sunday-school convention on July 14 and from it we received much inspiration.—R. A. Nedrow, Ludlowville, N. Y., July 16.

NORTH CAROLINA

Peak Creek.—Bro. R. B. Pritchett of Tennessee held our revival this year. Beginning May 11 he gave us nineteen inspiring and helpful sermons. As a result five were baptized and two reclaimed. Immediately following the revival a Vacation Bible School was held. Teachers were Bro. W. I. Flory and Sisters Leona Farrington and Clara Sheets. At the close of the school an enjoyable Children's Day program was given followed by dinner on the grounds and interesting talks by Chas. Key, a young minister from West Jefferson, and Wade Eller of Warrensville, N. C. Our church house was finished, being ceiled last fall and for this we are glad. We hope to have it painted soon. At our church council in June more members were present than at any other council in years. Brother and Sister Archie Wyatt, with Sisters Leona Farrington and Clara Sheets, alternates, were elected delegates to district meeting. Several of our members are attending young people's conference which is being held at Laurel Springs.—Hallie Sheets, Wagoner, N. C., July 16.

NORTH DAKOTA

Zion-Cando.—We enjoyed the Holy Week services conducted by our pastor. These were climaxed by a pageant, The Easter Garden, given by members of a Sunday-school class. Mother's Day was observed by special services in the evening. At the close of the school year our pastor and wife, Brother and Sister Burner, left for the Fairview church, Iowa, where they will have charge of the pastoral work. Bro. Ralph Petry of Ellison was chosen elder in place of Bro. Burner. We

ANNOUNCEMENTS

DISTRICT MEETINGS

California, Southern, Aug. 29-Sept. 2, Long Beach.
Colorado, Eastern, Rocky Ford, Aug. 17-19.
Illinois, Northern, and Wisconsin, Aug. 31-Sept. 2, Lanark.
Illinois, Southern, Canton, Aug. 24-26.
Indiana, Northern, Elkhart City, Aug. 12-15.
Indiana, Southern, Buck Creek, Aug. 20-22.
Iowa, Middle, Coon River church (Panora), Aug. 31-Sept. 2.
Iowa, Northern, Minn., and S. Dak., Union Ridge, Aug. 30-Sept. 2.
Maryland, Western, Pine Grove, Aug. 23.
Michigan, Battle Creek, Aug. 20-23.
North and S. Carolina, Pleasant Grove, Aug. 22-24.

Oklahoma, Panhandle of Tex., and N. Mex., Waka, Aug. 20-23.
Tennessee, Meadow Branch, Aug. 15-17.
Texas and Louisiana, Nocona, Aug. 1-3.
Virginia, Eastern, Nokesville, Aug. 15, 16.
Virginia, Southern, Beaver Creek, Aug. 7-9.
Washington, Ellisforde, July 30-Aug. 3.
West Virginia, Second, Aug. 29-Sept. 1.

LOVE FEASTS

Ohio
Sept. 21, Center.
Oct. 6, Painter Creek.
Pennsylvania
Oct. 6, Holsinger.
Virginia
Aug. 10, Nokesville.

are glad for the messages Bro. Petry brings us every other Sunday evening. A representation from our Sunday-school attended the county convention held at Hansboro June 12. Certificates were given those between the ages of ten and twenty who completed the Bible reading. Our Vacation Bible School was well managed under the direction of Mrs. Joe Anderson and her teaching staff. A deputation including Prof. A. F. Brightbill of Chicago, Albert Hollinger of Canada, June Meyers of North Dakota, Edna Kesler of Minnesota and Genevieve Shuttle of Washington were here June 30 until after the young people's conference. Wonderful messages were brought to us by sermons, pictures and hymns. July 7 and 8 was the young people's conference; this closed with a campfire service. As a result of the meeting two accepted Christ. The district conference was July 9-11. One evening the play, *What Shall It Profit?* was given. The delegates from our Sunday-school were Sister Dave Heckman and Bro. Elmer Smeltzer; for the church, Sisters E. B. Lichty and A. B. Clark. We were glad to have J. J. Yoder of McPherson, Kans., with us through the conference.—Mrs. Lloyd R. Maust, Cando, N. Dak., July 16.

OHIO

Black Swamp.—Bro. Lester Garner's class gave a missionary play on Sunday evening, June 30, entitled *The Dawning of Missionary Work*. We have services every Sunday by our pastor, Bro. Geo. Garner. July 14 he preached from the subject, *Working for the Master*. At Sunday-school 114 were present and the offering was \$8.25. A rally of the B. Y. P. D. of Northwestern Ohio will be held at our church July 21. They have decided to change the date of the summer assembly from Aug. 8 to Aug. 14 and 15. Sunday evening we again repaired to the Portage church and held services. The young people gave a short program and Bro. Garner did the preaching. One was added to the church by baptism since our last report.—Asenath Baker, Lemoyne, Ohio, July 16.

Ft. McKinley.—The pastor, Bro. C. F. McKee, held pre-Easter services with the result that four accepted Christ. Since that time one more has taken the stand for Christ. Bro. McKee dedicated our new baptistry in May. On June 20 the mother and daughter banquet was held with about 100 present. Sister Ruth Forney Brooks was the principal speaker. June 23 Children's Day was celebrated by a splendid program given by the children of the various departments. In the evening two interesting missionary talks were given on India by Brother and Sister Brooks. While our pastor was attending Conference the pulpit was ably filled by one of our deacons, Bro. Harold Helstern. The conference of the B. Y. P. D. of Montgomery County was held Saturday evening, June 29, in our church and included recreation, refreshments and an uplifting program. On Sunday evening, June 30, the choir closed a year's work by giving a musical. The choir will have a two months' vacation, assembling again the first of September. The Vacation Bible School held June 24 to July 3 under the auspices of our church and the United Brethren, closed with a program. Interest in this type of education is growing in our community. Revival meetings will be the last two weeks in September when Bro. R. H. Nicodemus will be with us.—Harry E. Heitzman, Dayton, Ohio, July 15.

Lick Creek church held a business meeting June 21. Our elder, Edw. Kintner, was present and also Bro. Geo. W. Garner. The church has chosen Bro. Dewey Rowe of South Bend, Ind., as pastor for the coming year. Bro. Chas. Kintner gave us a sermon June 23. Sister W. C. Detrick preached on June 30, on *Democracy of God's Love*. July 7 Bro. Chas. Kintner preached on *Jesus Is Coming Again*. Last Sunday evening Sister Elizabeth Kintner from Wenatchee, Wash., was with us. She was a missionary to India for seven years and she gave a good talk telling us of India.—Minerva Kintner, Bryan, Ohio, July 15.

Olivet church met in council July 7. Reports of the various organizations for the quarter were favorable. During that time the pastor, Bro. Wilbur Bantz, preached twenty-four sermons, one funeral sermon, assisted in two funerals, made fifty pastoral calls and anointed four people. He also attended a pastors' conference at Canton and served as delegate to Annual Conference. Our Sunday-school was represented at the district convention by three delegates, the pastor and superintendent. Five delegates represented us at the county convention. A joint conference of the young people was held at White Cottage June 20. The general theme discussed was *Establishing the Home Beautiful*. These meetings are quite interesting for all concerned. The women had three Aid meetings, took a mite box offering for Esther Mae Helser, planned a birthday surprise for Bro. Bantz on June 23 and with the help of the men cleaned the church. Three offerings were taken by the missionary committee amounting to \$62.33. Preparation for our love feast, held June 16, was made by the deacons. Mother's Day was observed by an inspirational message by Bro. Bantz. June 23 the children's department sponsored a pageant, *Bearers of Light*, in observance of Children's Day. For the last quarter our Sunday-school enrollment was 157 with an average attendance of 132. Offerings amounted to \$67.07. Our church cabinet convened June 27 to discuss Sunday-school and church work; plans were made for the ensuing quarter.—Mrs. Dessie Winegardner, Thornville, Ohio, July 15.

Salem.—Sunday morning, May 12, Bro. G. A. Snider from North Manchester, Ind., gave us a very good and appropriate Mother's Day sermon. In the evening a program was given entitled *Golden-Hearted Mothers*. We enjoyed our home communion service May 26 with over 200 present. The young people were very fortunate in securing Mrs. Peter Quartel from the City Rescue Mission in Dayton, Ohio. She gave us a wonderful talk about her work and the mission cause.

A splendid Father's Day sermon was given June 16 by Bro. J. W. Fidler. Children's Day was observed Sunday evening, June 23, with a fine program by the children. June 30 the Middle District young people put on a play entitled *Pilgrims of the Way*. Sunday evening, July 7, Bro. Harlan Brooks showed pictures of the work in India.—Naomi G. Sibert, Union, Ohio, July 15.

PENNSYLVANIA

Bellwood.—Since our last report, our pastor, Bro. H. Paul Cox, has resigned because of the health condition of both himself and wife, Mrs. Cox undergoing a serious operation and his health impaired because of a nervous collapse. The church elected Bro. Earl Bowser as summer pastor. Bro. Bowser held two weeks of evangelistic meetings, which were very successful. Thirty were added to the church. At the communion service one hundred and forty surrounded the tables, which represents about half of the membership here. A special Mother's Day service was given by the children and on June 9 the Children's Day service was held. The Daily Vacation Bible School closed with a nice commencement, an enrollment of 166 and an average of 145. The men of the church took up the floor covering in the auditorium and painted the floor. Other work such as a new roof, front steps and inside varnishing will be done as soon as finances permit. The different classes and organizations raised enough money to finish buying chairs for the new basement. The Aid Society has been very busy sewing and quilting. The general superintendent is arranging for departmental conferences to aid the Sunday-school work and workers. Plans for Sunday-school work will be outlined for months ahead and workers will be required to make a closer study of their field and materials and be better qualified to supply the need.—Mrs. H. Paul Cox, Bellwood, Pa., July 8.

Coventry.—May 15 baptismal vows were solemnized by fourteen souls, our pastor, Bro. Trostle P. Dick, officiating. Afterwards at a special business meeting Brother and Sister Clifton P. Buckwalter and Brother and Sister J. Leonard Halderman were elected and with Sister Naomi T. Kulp and Sister David Frain were installed as deacons and deaconesses. Also Bro. Wayne Dick, son of our pastor, was called to the ministry. Elders W. O. Nyce of Pottstown, Pa., and H. S. Replogle of Oaks, Pa., officiated. These most impressive services marked a red letter day in the lives of these people called to guide and guard the Lord's work in our community. May 26 we held our love feast and communion with Bro. Glen Norris of Altoona, Pa., assisting our pastor. Two church weddings have been solemnized by our pastor. March 20, Sister Marian Rinehart, daughter of Brother and Sister Maurice A. Rinehart, Coventry church deacon and deaconess, and Bro. Martin Scholten, pastor of Elmdale church, Mich., were married, and on May 28 Bro. Waldo E. Dick, son of our pastor, and Miss Florence Simon of Pottstown, Pa. The mothers and daughters of the church and community held a banquet with about one hundred present. A fine program was enjoyed. Mother's Day and Father's Day services, Children's Day program, Promotion Day exercises for the primary school with cradle roll observance, several babies consecrated to the Lord marked some of our church activities of the past few weeks, all being largely attended. July 8 marks the opening of a Vacation Bible School to be held in the Coventry church and in the spacious grove surrounding the church.—Mrs. Albert D. Hartley, Pottstown, Pa., July 8.

Dunnings Creek.—May 12 we began a two weeks' revival at the New Paris church with Bro. Samuel Weyant as evangelist. He preached very inspiring sermons and a good interest was shown. There were four received into the church by baptism. We closed with the love feast, May 25. Bro. Weyant officiated and other visiting ministers were Bro. Taylor Dively and Bro. Archie Hosking. The attendance was good. On June 9 a revival meeting began at the Point church with Bro. Edgar Detwiler as evangelist. He preached the Word of God with much force and all were strengthened spiritually. We had a Daily Vacation Bible School at the New Paris church the first two weeks in June with an enrollment of ninety-four and an average attendance of eighty. Millard Weaver of Windber directed the school and we had five other teachers from the town to assist. The homecoming will be held at the Holsinger church on Sept. 22 which will be the beginning of a two weeks' revival to be conducted by Bro. D. I. Pepple and will close with our fall love feast at that church, Oct. 6.—Mrs. Ross Callihan, Alum Bank, Pa., July 8.

Glade Run.—Bro. W. C. Sell of DuBois, Pa., has just completed a most successful revival from June 18-30. Bro. Sell, together with Bro. Stanley K. Bowser, assistant pastor, made a total of one hundred thirty-seven calls in the two weeks. There were fourteen baptisms on July 1, and one hundred ninety-four communicants at the love feast that evening. Many records were broken both in church and Sunday-school attendance during Bro. Sell's campaign. The evangelistic spirit did not cease with the close of the meeting. We are trying to keep a record attendance all summer. The church extended a unanimous call to Bro. Sell to become full-time pastor and he has accepted the call. We are indeed fortunate in having Bro. Sell and his wife, who is also a minister, with us. They are graduates of Bethany Biblical Seminary and have fine evangelistic records. We expect to do fine work this coming year. Brother and Sister Sell and their daughter expect to move to Kittanning in September.—Mrs. Carman Bowser, Kittanning, Pa., July 8.

Holidaysburg.—The church work here is going ahead nicely. The attendance had been down due to an epidemic of measles. We held our love feast on May 19. This was the largest one ever held here. At a recent council meeting Bro. F. G. Byer was elected full-time

pastor. There have been six admitted to the church by baptism since the last report. Death has taken three from our congregation since last winter.—Wesley Brubaker, Hollidaysburg, Pa., July 2.

Philadelphia (First).—Instead of the regular prayer meeting May 22, Rev. Russell Taylor Smith who broadcasts each morning over the radio gave us his illustrated lecture on "The Signs of the Times." The Women's Friendly Circle gave their last service May 23. They reported a pleasant time. Henry Godshall's Radio Choir, consisting of twenty-six voices, rendered a sacred musical at our regular Sunday evening service on May 26. Mother Thomas was ninety-one years on June 1. On June 2 those who had been juniors when she taught them and various other groups gave a program in her honor. Her mind is very keen but her eyesight is very poor. She is still active in the Lord's work. The pageant, "The Loving Way," given by the children on Children's Day was much appreciated. June 16 the young people had charge of the Sunday evening service. The Sunday evening service and prayer meetings are being discontinued during July and August.—Mrs. Wm. H. B. Schnell, Philadelphia, Pa., July 1.

Tyrone.—Our Vacation Bible School began June 17 and closed June 28. Seven classes were maintained and the average attendance was near 80. This is the seventh successive year that we have had vacation schools. The children had their exercises Sunday, June 16, with the younger groups having the program in the morning and the young people presenting a pageant in the evening. Our Conference Offering amounted to \$40. The pastor represented the church at the Winona Lake Conference. He will leave the latter part of the month for North Carolina where he will conduct an evangelistic campaign in the Maple Grove church, near Lexington. Work on the basement is progressing and it is hoped that it will soon be ready for use. We are much crowded for Sunday-school facilities. We had a service recognizing our young people who graduated from high school and hospitals this year, nine in number. Bro. Harry Nye of Juniata College gave the address which was much appreciated. Bro. F. B. Statler was guest speaker at our reception for new members May 17.—John R. Snyder, Tyrone, Pa., July 4.

WASHINGTON

Tacoma.—Since March 1 we have had a lecture from a returned Africa missionary of the Lutheran faith showing pictures on "Both Sides of Africa," which were very interesting. On the evening of April 28 a local wool rabbit association met with us by our invitation and listened to an address by the writer, "The New Deal on an Old Foundation." Our recent council meeting led to the decision to make some needed repairs on our church property. On June 30 two souls, a brother and sister, in one family, were received into the congregation by baptism.—W. H. Greenawalt, South Tacoma, Wash., July 2.

The Church of the Brethren

Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.
2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5:28, 29; 1 Thess. 4:13-18).
3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28:19; Acts 2:38); feet-washing (John 13:1-20; 1 Tim. 5:10); love feast (Luke 22:20; John 13:4; 1 Cor. 11:17-34; Jude 12); communion (Matt. 26:26-30); the Christian salutation (Rom. 16:16; Acts 20:37); proper appearance in worship (1 Cor. 11:2-16); the anointing for healing in the name of the Lord (James 5:13-18; Mark 6:13); laying on of hands (Acts 8:17; 19:6; 1 Tim. 4:14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.
4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6:18-20; Philpp. 4:8, 9); stewardship of time, talents and money (Matt. 25:14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6:1-7).
5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5:21-26, 43, 44; Rom. 12:19-21; Isa. 53:7-12); violence in personal and industrial controversy (Matt. 7:12; Rom. 13:8-10); intemperance in all things (Titus 2:2; Gal. 5:19-26; Eph. 5:18); going to law, especially against our Christian brethren (1 Cor. 6:1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19:9); every form of oath (Matt. 5:33-37; James 5:12); membership in secret, oath-bound societies (2 Cor. 6:14-18); games of chance and sinful amusements (1 Thess. 5:22; 1 Peter 2:11; Rom. 12:17); extravagant and immodest dress (1 Tim. 2:8-10; 1 Peter 3:1-6).
6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28:18-20; Mark 16:15, 16; 2 Cor. 3:18).
7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

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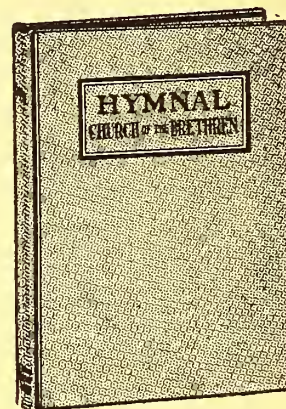
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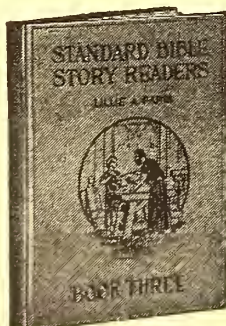


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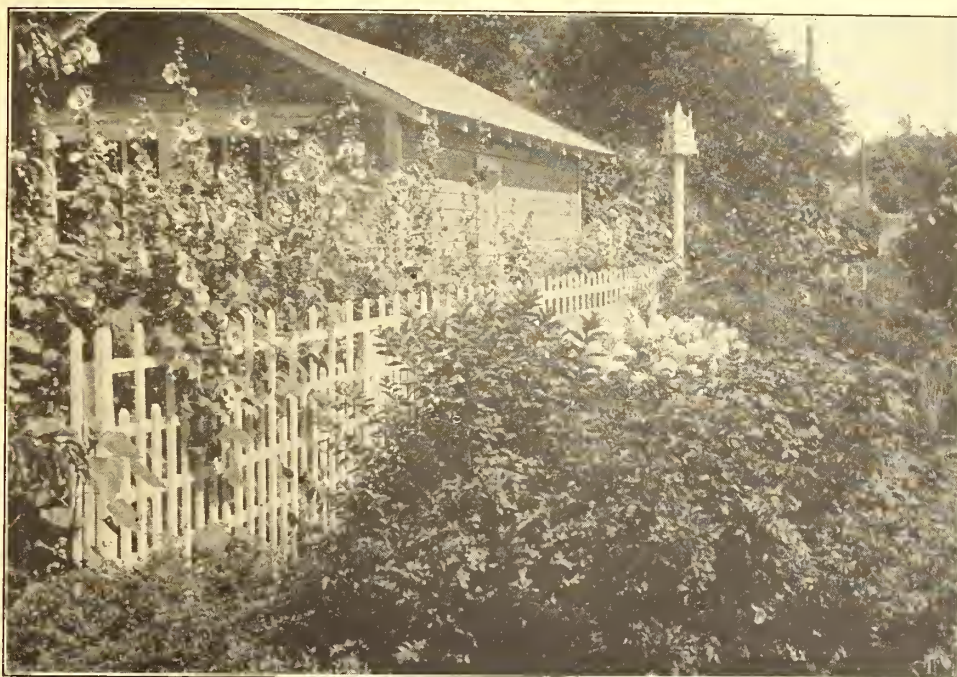


Photo by E. G. Hoff

THE TIME OF SUMMER FLOWERS

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"There is a growing concern over the fact that so few children are attending the service of worship of the church congregation. Therefore, several plans are being proposed for making the service more helpful and more attractive to the young members of the church family and for helping them to find in it an essential part of their program of religious education. Among these plans is that of having the children take some special part in the worship through a children's choir."—Mary Alice Jones.



Junior Choir, La Verne Church of the Brethren

The names of those shown in the picture of the Junior Choir, La Verne, California, Church of the Brethren are as follows: first row (reader's left), Jaqueline Hartley, Helen Roynon, Phyllis Brubaker, Ward Garman, Doris Hanawalt, Bernice Brandt, Ray Ebersole, Geraldine Schisler, Richard Shock, Betty Jean Tilton and Nola Beth Hartley; second row, Leland Hollenberg, Leland Rupel, Arlene Moore, Gene Roynon, Mary Ellen Ikenberry, Delma Brubaker, Roy Allen, Ila Flora and Verda Mae Rupel; third row, Crawford Brubaker, Lloyd Brandt, Betty Brandt, Esther Ebersole, Erlene Deardorf, Betty Anne Blackwell, Mary Oberle, Kathryn Cullen, Levonne Smith, Delbert Hollenberg, Mrs. C. A. Arnold (social director); fourth row, Mrs. A. J. Beckner (director), Clair Hanawalt, Royce Lapp, Eva Blumberg, Phyllis Smith, Gene Dellenbaugh, Dorene Broadwater, Clara Huffman, Joyce Moore, D. L. Smeltzer, Mary Ebersole (organist); fifth row, Bernardine Brubaker, Raymond Smith, Eileen Frantz, Laurel Simpson, Max Roesch, Inez Garmen, Eugene Allen, Marven Snell, Durl Towne; not in the picture, Rosalie Hylton, Paulina Hylton, Doris Overholtzer, Jack Lentz, David Price, Jack Noble, Mary Noble, Pauline St. John.

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 84

Elgin, Ill., August 10, 1935

No. 32

EDITORIAL

Ye Must Be Born Again

A REGENERATED person is one who has been born anew. The breath of the Spirit has blown over him and the God given heart hunger within him has reached up and caught it. Result: fertilization, impregnation, gestation, growth, birth, new life, new loves, new satisfactions, new powers for noble achievement.

That's no attempt to explain the unexplainable. It is only a notation of interesting happenings and consequences. God's judgments are unsearchable, Paul said very truly, and his ways are past finding out, but the impact of his Spirit on a human spirit does things which are not hard to see.

"You can't make men good without God," the chairman said at the meeting of the Council of Boards. It's a great truth but not new. His Master before him had said, "Apart from me ye can do nothing." And one of that Master's most illustrious disciples had discovered that "it is God who worketh in you."

Some folks have stumbled on the doctrine of regeneration. Some, because the truth of it is none too congenial to the carnal mind. Some, because of the scary looking garments in which it was clothed. There never was any use in making it look like that. It is the universal law of life, "natural law in the spiritual world."

Why marvel that a man must be born of the Spirit of God, to enter the kingdom of God? He can not enter the kingdom of music, or any other, except he be born of the spirit of that kingdom. And the fruit of the Spirit is—well, don't you know?

E. F.

The Genesis of Character

CHARACTER is a word of many meanings. That selected for emphasis here is its use indicating individuality as distinguished by moral excellence. The man of character has a good mental and moral constitution.

Now there is something strange about the origin or

genesis of character as covered by this highest and best use of the word. Pioneers are likely to have it. Of one such we read: "Her opportunities were limited, but to the end of her life she was a tireless student and profound thinker." And this frail woman passed the allotted threescore and ten by some fifteen years!

Yes, there is something strange about character in a world dominated by the machine and the dollar. Character is a delicate sublimation achieved by noble living that can not be purchased, inherited, or received as a gift. It is a precious something which must be won; and finally achieved, closely guarded lest through foolishness or some mishap the priceless thing be lost.

H. A. B.

Beyond the Far Horizons

DON'T you see why a live religion can never be a fixed and finished thing? It's always an adventure into the new country beyond some far horizon. It must be that to grow. And it must grow to live.

For the quest is the thing that nourishes in religion as in every other life interest. The blessedness of life is in hungering and thirsting. Provided, of course, there is something good to eat and drink! And there is, in great abundance. Rich lands and far horizons beckon us on every hand.

There is the great field of doctrine, first of all. We haven't half explored it. We do not know its treasures. Our trouble has never been too much of doctrine. It has been too shallow a view of it, too little comprehension of its meaning. We have fallen into hot arguments and harsh words about ways and means and these have hidden the end from our sight.

Doctrinal statements are an effort to make vital truth comprehensive, tangible and attractive. They always merit careful study. They always contain something which some group of earnest souls has found precious, something therefore of eternal value. The formula may need revision to adapt it better to changed condi-

tions, but whoever tries to do that must keep a sharp eye out for the eternal truth enshrined within it. Better for him that a millstone be hanged about his neck and that he be drowned in the depths of the sea than that he lose that treasure. Let him not think it isn't there, just because he doesn't like the cloak it's wrapped in. Let him reclothe it, if he will, according to his fancy, but *it*—O let him hold on to that for dear life. It is the pearl of greatest price.

Doctrine is first, we said, in these fields inviting further exploration. It is, for two good reasons. The first reason is that doctrine is basic to everything else. It is the fundamental thing in experience. It is what you think and feel and that is what you are. The second reason for the primacy of doctrine is that the need is so urgent for reappraisal of its function. Misguided zeal, lacking historical perspective, is constantly mistaking the shell for the kernel and that isn't one bit nourishing. Sometimes it's nauseating. It invites repulsion. It encourages rejection of the whole doctrine idea and incites college professors who ought to know better to say that beliefs are of no importance. And that is very, very bad.

Another alluring field of adventure in religion is that already vast and ever widening one of human relationships. How are human beings of such varying kinds of culture and financial status to get on with one another? What is the best industrial system and what, if anything, has religion to do with it? How can religion live with such systems as we now have? The questions are legion and they are pressing hard for answer.

That pressure is producing all sorts of proposals. Some of them command respect and have points with which religion will surely have to reckon. But the perfect program for economic readjustment still awaits discovery. It is no easy task. It is easy enough to devise a scheme that will turn individuals loose to work their own sweet selfish wills with no concern for others. And it is almost as easy to imagine an ideal brotherhood which takes no account of the unpleasant facts about people as they are. But to create the plan that will help us all to live like brothers with no injustice to anybody and at the same time encourage, if not insure, the utmost in individual resourcefulness—that is hard.

But that makes it all the more fascinating. That and the fact that its accomplishment would be so glorious, so wonderful an advance in kingdom progress. What a land of enchantment lies beyond that far horizon! Don't you want to help explore it?

But the largest and most enticing field of adventure is that which lies within the confines of your own soul. There is more unexplored territory there and richer, than anywhere else in the world. The peculiar advantage of it is that its discovery would greatly facilitate

progress in the other fields. This is in fact indispensable to progress in those fields. For it is not a third field, coördinate with those other two, but is really the whole field which includes them.

Yet it is well to think of it and them specifically. Of them, that you may see you are making no progress in self-discovery as long as you make no growth in apprehending the great Christian verities and in practicing love toward your fellow man. Of it, that you may not forget that you *can* make no progress in the other fields of conquest without digging deeper into the recesses of your own being.

Do you know the story of William David Irvin and his great adventure into the Arctic wastes? No, he wasn't searching for gold, nor fame, nor the North Pole. He was out looking for—himself. And that is what he found. In childhood he was a weakling, physically and mentally. He lacked strength, confidence, and self-respect. The boys called him a "sissy." He knew there must be more in him than that. He determined to find it and to make of himself a man. Through long years and weary miles of loneliness, unbelievable hardship and sheer grit, he did just that. Singularly careless of the world's applause he sought and found within him a new person, a new self whom he could respect and whom others must.

Something like that we must do for the kingdom's sake. It doesn't matter that we think we have already done it. We are thinking now of land beyond the *far* horizons. We must "go farther by going deeper," deeper into the possibilities God put in us. That will take us farther, deeper, into *him*. Then we can go farther into other fields of conquest. Religion that is alive is always going farther.

E. F.

The March of Terrible Truth

ABYSSINIA's unique rainy season, while delaying the movement of armed forces, has provided the time necessary for the march of terrible truth to begin. For Ethiopia's appeal to the court of world opinion has forced Italy to do what she can toward stating her side of the case. And in such an exchange, poise with fairness rate far above bluster and vituperation. In a world generally sympathetic with the under dog, the appeal for justice is far more winning than threats.

And so the march of terrible truth has begun. Bishop Oldham of New York has accepted the chairmanship of a national committee for Ethiopia, which has been organized for the purpose of crystallizing sentiment against a war of aggression. Can any nation ignore the march of truth and survive? We do not see how a nation can. Hence, we would not be greatly surprised to see some sort of appeal to reason take the place of what generally has resulted in an ordeal by blood.

H. A. B.

GENERAL FORUM

Lord, Make Me Strong

Lord, make me strong—my strength is only weakness—
 Let thy great power possess my inmost soul.
 Give me the grace to show the strength of meekness,
 The might of gentleness and self-control.

Lord, make me strong against the fret and worry,
 Strong in the patience that can wait and wait,
 Seeing no need for anxious, breathless hurry.
 For thy good plan for me is never late.

And make me strong in calmness of assurance
 That thou art shaping human destiny,
 And, knowing this, my faith shall find endurance
 In calm that knows thy will is best for me.

O make me strong enough to be forgiving—
 Like him who hung upon the cruel tree.
 For all the failures in my daily living,
 O Lord, I pray that thou wilt pardon me.

—Edgar C. Mason in *Presbyterian Tribune*.

The Ten Commandments in Modern Life

BY ROY D. BOAZ

WE have heard little about the Ten Commandments during recent years. Young people, particularly, are afraid of bristling negatives. They will not respond to negative teaching. Some one has said that the Ten Commandments have never been set to music nor made to rhyme in verse. Psychology has presented our forms of education with the positive emphasis in the struggle for moral betterment, rather than the negative. Instead of telling folks to ignore other gods, we are teaching them to love and to worship the one true God. Instead of insisting that we should not bear false witness, we are told to love our neighbors. Who can sincerely deny that the new way is the better way? It is not only bad psychology, but bad ethics and bad religion to dwell constantly on the *don't's* of life. Most of us have contacted those who because of this negative emphasis on religion in childhood, have deserted the camps of the religious and the sanctuaries of the church. Many a good Brethren home of the nineties now mourns the loss of a child or two for the church, because the emphasis made in the lives of the young by the prohibitions of religion, was not filled at once by positive inspirations and duties. Christ came not to destroy but to fulfill. "Instead of the thorn shall come up the myrtle." So we have rightly shifted our emphasis.

But in making the shift, we have lost something which we are trying frantically to regain. Instead of teaching the *don't's*, we teach the *do's*. We insist upon the self-expression of individuals, even of some who have nothing to express! We want them to be free.

Thus the primary objective of self-expression has gradually replaced the older conception of discipline and obedience. In this way the modern temper seems in blind revolt against all custom, law and commandments, regardless of their respective merits; and the result is the moral and spiritual morass in which we find ourselves. Now we can no more go back, than we can retrace the journey of the calendar, and neither should we wish to. We need only to shift the center of obedience and discipline. The command need not come from without; it may come from within, and self-discipline will involve some form of obedience. It may seem smart in some circles to revolt against external autocracy, whether political or moral; but the only way of improving such a state is by substituting self-government, without which there can be no democracy.

It is my conviction, after some study, that the Ten Commandments are the authoritative statement of the conscience of the world, for all races in all generations. They existed long before Moses. He acted only as a servant of God in revealing them to a chosen people. They are the charters of true personal liberty, because they first existed in the very nature of God himself, in whose image we are made. The way of the ideal Christian democracy lies in the voluntary obedience of each one of us to these laws of God. In this shift from obedience to external authority to obedience from within, religious leaders see one of the most promising avenues for effective religious education. Fascism, communism, socialism and all other forms of dictatorship making for a nationalism, are a witness to the evil effects of the power of external authority to the exclusion of intelligent self-determination. The general drift of the world to nationalism constitutes the greatest challenge to the religious forces in the world which we have ever witnessed. These dictatorial forms of government are the inevitable results of the failure of citizens to discipline themselves to these eternal laws of God written in the conscience of the human race.

Now as a matter of fact these Ten Commandments, as laws of God, are inescapable. They meet us at every turn of life's road. They are not disposed of psychologically nor religiously, by merely emphasizing their counterparts! To love the true God does not necessarily eliminate the worship of other gods such as money and power. To love one's neighbor does not automatically make one immune to bearing false witness of others who may not be neighbors. To be content with certain possessions does not insure one of not being covetous of others. New and improved methods of teaching are excellent, but in religious education the policy of following only the *thou shalt's* and ignoring the *thou shalt not's* is not only one side of the picture, but it is contrary to the facts. It is not true! It is

not only liberal philosophy, but it is a too liberal religion which is breaking down under its own methodology.

To illustrate: We do not know so much about electricity, but we do know enough about it to know that there is a positive and a negative current. We know, too, that if we use only the positive current and fail to use the negative in connection with the positive, we get no light. The same thing holds true in the religious life. Stress the positive virtues only; dwell entirely on the love of God and the beauties of the world and nature about us; how shall we treat these negative currents of life when they do appear, for they will come? The main reason why we have been lacking in our religious vitality is that we have failed to connect these positive and negative facts of life. A truly religious experience, as a rule, arises out of some conflict between good and evil. These Ten Commandments call our attention to the fact that there are alternatives to good with which we must reckon in our religious thinking. There is no *thou shalt*, without its corresponding *thou shalt not*. We grow into liberty in so far as we come to grips with these *thou shalt not's* which tempt us most, and then work out our salvation with fear and trembling as the apostle Paul has taught us.

We find this condition everywhere in human life and in history. In Grecian mythology—the Grecian world might have remained beautiful and triumphant if Pandora had been content to leave the magic box unopened. Our world might have still been an Eden, if Eve had not tasted of the forbidden fruit. The roads of the whole country are open to the motorist, but he must keep within certain limits or no roads will be open to him. The taboo, the forbidden things, the Ten Commandments are not the silliness of the savage, nor the cry of the orthodox, nor the laws of a peculiar people; they are the sanctity of civilization itself.

We are awakening to the fact that during the period of our boasted liberty we were in slavery to these negative currents in human life which in our enthusiasm we ignored. In stressing the worship of the true God we said very little about not worshiping the gods of money and of power, until the worship of the true God was partially eclipsed by the practical worship of false gods. In an intelligent and sophisticated society we said little about stealing until we found many had grown fabulously rich at the expense of the poor. We stressed the *do's* and ignored the *don't's*. We are paying the price. The Ten Commandments are the basic currents in every life necessary to produce the tension out of which the Christian life may emerge.

The situation in which we find ourselves is bristling with the *don't's* of life with which we have failed to wrestle. There are hopeful signs that thoughtful men and women who are hungering for the truth of

God will again come to grips with the disturbing elements of life and thereby seek to work out the salvation which is the spirit of Christ active in the world about us.

West Haven, Conn.

Believing in God

BY H. A. CLAYBAUGH

It is interesting and helpful to note the idea of faith in the Old Testament times. In those days God had to begin where the people were, intellectually and spiritually. Because of this backward condition of the people God used very simple methods in his efforts to get man to better understand his Lord, and to get man to see that he should trust his God more fully. The Lord talked about his interest and deep concern for man and likened this helpful attitude to the effort made by a father and mother in their attempt to care for the needs of their children. This care on God's part should grow a confidence or trust on man's part which should result in grounding or establishing man in his attitude or relation to his Maker. The seeming problem in those days was for the Creator to get man to see that what he was receiving from his Maker should grow in man a willingness to believe that God would continue his benefits, and cause man to look for still greater things.

In studying the relation between God and man one soon discovers that God has a part and man has a part. God's part has been suggested above. When God appealed to man for a more faithful attitude it was on the basis of what God had done for him. We may think of what God has done for man as God's part in faith. Or in other words God supplies the evidence or reasons for asking man to trust him. This is why the seers and prophets rehearsed how God had cared for Israel in Egypt, brought them safely through the Red Sea, and through Canaan into the promised land. These Old Testament preachers were trying to get Israel to live consistently and trust God for the future because of what they had received from God in the past. Faith in God or man without evidence is not faith, it is presumption. In the social, political and economic world, many lives have been blasted, politics corrupted and millions in money lost all because folk have trusted without sufficient evidence. A young man comes into a community and a young lady trusts him while he is a stranger and the result is tragedy. We vote for men for public office about whom we know little and sometimes the result is tragedy. We invest our money in silver mines in Alaska, or in stocks and bonds, without investigation, and the result is at times a tragedy. No one has any right to ask another to trust him until he has given evidence that he is worthy of confidence. When we think of the

matter of believing, in the realm of the Spirit, all must admit that, if man stops and thinks, he will discover plenty of evidence that God can be trusted fully. One of the church fathers said: "What I have seen teaches me to trust my God for what I have not seen."

How about faith in its relation to man's eternal destiny? What does Jesus mean when he said that whosoever believed in him should have eternal life? Man has a soul and that soul is immortal. God made man responsible for the destiny of his soul. It is for man to decide what provision is made for his future welfare. In this responsibility there are several things that man may do. One way to care for the soul is to do nothing. Another way is to depend upon an effort to live right down here in order to insure peace up yonder. There are those who think they are safe for hereafter if they had good ancestors. Some folk depend upon membership for their guarantee for the future. There are many who realize that their hope for the future must be from beyond man, from above. This last group commit their soul's eternal welfare into the hands of God as it is in Christ Jesus. Believing in him for our future life means to put our hopes for eternity into the hands of God, knowing that God's love and Christ's death on Calvary contain the only assurance of eternal peace for the soul.

Believing in him for future life includes something more than most believers realize. Most all know that repentance, sorrow for and a turning away from sin, are included in a saving faith. And most all believe in a symbol of cleansing as is beautifully manifest in the baptismal service. But not all know that saving faith includes a committal of self and all talents, possibilities and possessions to God. In other words, consecration of life to service for God in included in *believing in him*. The poet had the vision when he said—

Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

North Liberty, Ind.

When I Sit Alone

BY G. O. STUTSMAN

3. I Saw Two Men Die

Two men of very different spiritual experience seemed to die so much alike. Neither seemed to have any fear of death and so approached it calmly. One placed his trust in a loving God and his grace. He had faith in a happy eternity. The other had no faith in any eternity, for he had found life very hard—at least the way he lived it. He had no regret in leaving it. But though the outward calm was somewhat the same,

one looked into the blackness of night, into just an abyss of nothingness, with no place to rest a weary soul; the other looked into an eternity of joy and peace, of which the best of life's experiences have been only a little foretaste.

Greenville, Ohio.

The Unpardonable Sin

BY EZRA FLORY

FREQUENTLY we are asked about this sin. One writes: "Can this sin be committed by one who is not in possession of the Holy Spirit?"

By comparing Matt. 12: 31-33, Mark 3: 28-30 and Luke 12: 10 it is evident that these blasphemers did not possess the Holy Spirit. They closed their eyes to higher light and determinately asserted that Jesus was actuated by the devil. They knew better, but were too stubborn to accept the light they had.

A group of texts in Hebrews brings us face to face with another difficulty. These early Jewish Christians were experiencing adversities almost unbearable. Some, indeed, were minded to return to Judaism. The writer appeals to the higher ground in Jesus and uses argument after argument showing this truth. After each argument there is a brief admonition. In Heb. 2: 1 they are to beware of "drifting." In the fourth chapter the danger is increased to "hardening of the heart." Then comes the sleepy, comatose condition of indifference in chapter six. In chapter ten we reach the climax, "sin wilfully." There is "no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." It seems that none of the succeeding stages can be reached without the previous ones. These people are professors.

Peter speaks, "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning" (2 Pet. 2: 20-22). John, too, has something to say. "If a man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he should pray for it" (1 John 5: 16).

Perhaps Jude refers to this sin when he says: "These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots" (Jude 12).

The Apocalyptic seer declares, "He that overcometh shall not be hurt of the second death." Again he de-

clares near the close of his vision after the binding of Satan: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power" (Rev. 2: 11; 20: 6).

Conclusions:

1. The unpardonable sin is one of blasphemy against the Holy Spirit. This may be done by a professor or by a nonprofessor. Father used to warn us children to be careful never to speak disrespectfully of religion.

2. The unpardonable sin is one in which the sinner is indifferent, spiritually sleepy and indifferent. This may be true for a professor. Sin will not be forgiven without penitence. There is not enough spiritual vigor to be penitent in the case.

3. The unpardonable sin according to Peter, John and Jude is one in which a professor returns to partake of that which he one time cast out as loathsome. He is twice dead. It is impossible to renew such to repentance while they crucify to themselves the Son of God afresh (Heb. 6: 6). They have trampled underfoot the holy covenant and counted it a common or unholy thing (Heb. 10: 29).

Sterling, Ill.

How the Grace of God Works

(2 Cor. 8: 1)

BY J. F. GRAYBILL

THE apostle Paul is a good example of unselfishness. He spared not his life, but spent it for humanity and in the furtherance of the kingdom of God. He had a vision of both the temporal and spiritual needs of mankind. He had sympathy to help men in their need.

Some prophets from the mother church in Jerusalem had come to the new church at Antioch. These predicted that a world-wide famine was approaching, and that this would affect the persecuted church at Jerusalem. The disciples decided to come to their relief and send to the brethren at Jerusalem what it was in their power to gather (Acts 11: 27-30).

This was evidently repeated at different times. Paul tried to make this imperative among the churches. At times these donations were sent by some disciples (Acts 11: 30), at other times Paul was himself the messenger (1 Cor. 16: 1; Gal. 2: 10).

The churches in Macedonia received praise of Paul for their liberality and Paul holds them up as examples to inspire others in the same work of grace. The church of our day might also profit by this example. The Macedonian churches had also been in need; they had passed through a depression, but they had experienced how wonderfully the Lord provides in times of need. As a token of their thankfulness and joy in the Lord, they not only contribute liberally, but asked to have part in this good work.

What was the source of their charity? We find the answer in 2 Cor. 8: 5: "They gave themselves first unto the Lord." This is the key that unlocks the safe and loosens the strings of the purse for the needy in soul and body. Think if all rich men were like the one, who insisted on having his pocketbook in his pocket when he was baptized, symbolizing that the possessions in his trust should also be dedicated unto the Lord, how much money now tide up, would be at command for the Lord's work!

The words of Judas have much virtue in the right connection: "Why this waste? Could not this ointment have been sold for thirty pieces of silver and given to the poor?" The Master reproved Judas, not for the logic of what he said, but because of saying these words in connection with Mary's great act of love to her Master, doing even more than she at that time understood, and because of dishonesty in Judas' heart. How much is being wasted in this day, while others go to bed hungry! Why this waste? Why not give of the surplus to the hungry? Why not sell, at least some of the surplus, and give to the cause of missions and the extension of the kingdom? It would help in two ways: it would help the cause of righteousness and it would help the giver to better appreciate and enjoy of the Christian life. I have never yet heard people say that they felt sorry and unhappy because they helped the needy or contributed to missions. But I have heard many speak of the joy and satisfaction received because of their giving. But the god of this world has so blinded the eyes of many, that they can not see the needs of the world either near or foreign. Thus they live a life of selfishness with no charity to others, nor the least respect for the Lord's command.

When men and women give themselves to the Lord unreservedly, the kingdom of God will have the first place in their lives and all other things will fall in their right place. Proper distribution is what is greatly needed.

Paul called this attitude "A manifestation of charity." People may speak of faith, knowledge and charity, if these do not work through love, they are not real. Possibly some one may say that Paul's words in the suggested text refer to the poor and needy, and not to contributions for missions. Well, take that for granted; we move to the next chapter, which is a continuation of his subject, and the eighth verse which says: "That ye overflow in every good work." Unless you can prove that mission work is not good work, Paul's teaching includes giving to the cause of missions. The secret is in "first giving themselves unto the Lord." This includes what we are and what we have for service to him.

Some people seem to have great trouble in determining how much belongs unto the Lord. This is due to a

half-hearted surrender. They can not sing from the heart: "All to Jesus I surrender, all to him I freely give." When all is surrendered unto the Lord, we have nothing that is our own, and the one great concern is for wisdom to rightly use the Lord's possession as a good steward. More consecration in a time of depression will go a long way toward solving our problem. This will increase our work of love so that the gospel may be preached and souls saved.

Malmö, Sweden.

The Spiritual Life

BY CHESTER THOMAS

THERE are two kinds of human life: the life apart from Christ, and the life a part of Christ. The latter kind we call the Christian life or the spiritual life, because it has its source not in the things that we hear, see, taste and feel, but in unseen things which are eternal; such as the will of God and the Spirit of Christ. The first kind of life is governed by appetite, but the second by the will of God.

A spiritual life is also a surrendered life. A surrendered life is a saved life. It is a life redeemed from the slavery of sin. It is a surrendered life; we are not our own when we are saved. We have been bought with a price (1 Cor. 6: 19).

A spiritual life is a fruit-bearing life. Christ said: "I am the vine, ye are the branches." The fifth chapter of Galatians names the fruit of the spiritual life, which is: love, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.

Love has been called the badge of Christian discipleship. Without it no one could claim to be a Christian. In chapter thirteen of First Corinthians Paul said in substance: "Love is patient and kind. Love keeps us from being proud and puffed up. Love keeps us from being selfish." Doing good to all men is the fruit of the spiritual life.

Joy is another fruit. One great mistake is to think there is no joy in the Christian life. A young man once asked a smiling old man why he always seemed so happy. The old man replied: "My boy, remember the devil has no happy old men."

Peace is yet another fruit of the Spirit. In the eighteenth chapter of Matthew is the principle by which we as brethren are to be governed. Live peaceably with all men as far as it is possible.

Long-suffering and kindness are still other fruits. So also is faithfulness. "It is better to be faithful than famous."

"Blessed are the meek," so meekness is another fruit.

Temperance or self-control is one of the most important virtues of the spiritual life.

The best example of the spiritual life the world has

ever seen is the life of Jesus. He had an unselfish, sincere and humble mind. We, too, need the mind of Christ.

Brandonville, W. Va.

Trials

BY MAUDE C. JONES

WE will not say that trials come from God always, but we must admit that he at least allows them. And the fact that we are his children in no way exempts us. In fact, most of the greatest apostles of Christianity are those who have at some time come under the stinging lash of disaster, persecution and sorest affliction. It may and often does take these things to develop Christian character. "As many as I love I rebuke and chasten." Often God's choicest ambassadors are called upon to bear the greatest affliction. The greater the store of grace the greater the power to bear.

Some one has told us that a bar of steel, that is worth five dollars, when converted into horseshoes is worth ten dollars; when made into needles is worth three hundred and fifty dollars; into pen knife blades thirty-two thousand dollars, and into watch springs two hundred and fifty thousand dollars. Although only a five dollar bar it may range from ten to two hundred and fifty thousand dollars. What makes the difference? It is all in the handling. The more it is hammered and manipulated and passed through the fire and beaten and polished, the greater is its value. Dare we apply this to our Christian experience?

Does the fierce fire of trouble and adversity refine and enlarge our spiritual vision, or does it cause deterioration? Can we sing with the psalmist, "It is good for me that I have been afflicted?"

Dr. Vincent tells of being in a hothouse where great luscious grapes hung from sturdy vines. The owner of the hothouse noting the visitor's interest in the grapes said: "A couple of years ago I hired a new overseer for my business here and when he looked at these grapevines he said he would have nothing to do with them unless he be allowed to prune them clean back to the stalk. I told him to do as he saw best. When he was through pruning they were a rather pathetic sight to look upon. For two years they bore no fruit but look at them now. He understood his business."

And so does God. Trials may crush and bleed and mangle us, but out of the wreckage springs up hope eternal. In Ps. 4: 1 the psalmist cries out, "Thou hast enlarged me when I was in distress." What a testimony! The trials and sorrows and afflictions of a devout life brought about its spiritual greatness. When Joseph was being wrongfully imprisoned in an Egyptian dungeon then it was that "the iron entered into his soul." Glitter and glamour and comfort and ease may

be pleasant and soothing and poetic but it takes privation and hardship and persecution to bring out the metal that is in us.

Again the psalmist says, "God is our refuge and strength, a very present help in trouble." In this time of stress and strain are God's people accepting that statement? Do we believe he is standing ready to help and deliver us in his own good time and way? It may not be when and where and as we decree, but deliverance is certain. To the Christian trials are lessons to be learned and mastered and through them come a glorious recompense and a wonderful victory.

Paul, saved, ardent, alive to the fingertips, pulsating with a burning zeal to bear the gospel story to lost humanity, was shut up in a cold, damp, foul-smelling Roman prison, chained fast to a heathen, denied the privilege of founding churches, and preaching sermons such as no other living human could preach, and yet from that old prison came magnetic words that have resounded down through the ages and caused men to marvel at the power of God in a human soul.

Bunyan for twelve years was held a prisoner in Bedford jail and out of that prison came the book that has been read, next to the Book of books. Even when we go forth at Christ's bidding we must expect storms and buffetings. The disciples met them and even died for the cause of their Redeemer.

In Rom. 8: 18 Paul triumphantly exclaims, "For I reckon that the sufferings of this present age are not worthy to be compared with the glory which shall be revealed in us." Would that God could bring all his followers to think upon present afflictions as did Paul.

Some one has told of his experience in watching an emperor moth emerge from its chrysalis. This moth had been kept for nearly a year before it showed signs of "hatching out." But at last one day the owner witnessed the first efforts of the imprisoned insect to escape. For half a day it struggled patiently and valiantly to free itself but the opening through which it must pass was so small in proportion to the body of the moth that it seemed to make no progress whatever. So far it got and beyond that it could not go.

"I watched it eagerly," relates the observer, "until at last my patience was exhausted. I reasoned that perhaps, because of my having kept it indoors, away from its natural surroundings and environment the fibers were drier and less pliable than they would otherwise have been, so I took a pair of scissors and with the extreme points I carefully snipped the confining threads to make the coming out a bit easier, and to my deep satisfaction immediately out crawled my moth. But such a creature! Its huge body was swollen and its wings were naught but little shriveled fans. Vainly I watched to see it expand into the beautiful creature that I knew should emerge from that chrysalis. The

exquisite markings and colors were discernible in miniature but it never developed into the lovely creation that God meant it to be. My solicitation had proven its ruin. It crawled painfully through its brief life stunted and undeveloped, when it should have flitted joyously through the ether on rainbow wings."

How like humanity! When we see others passing through sorrows and afflictions and disasters how often would we cut short the discipline and give freedom and deliverance were it in our power to do so. And how often are we prone to criticize a merciful Father who allows his children to suffer thus, when in reality his chastisement is but proof of his divine love, because it is purging out the dross and leaving the gold behind.

Isaiah says, "In the shadows of his hand he hid me." We must all spend some time in the shadows. Long-fellow says,

"Into each life some rain must fall;
Some days must be dark and dreary."

From out the shadows we emerge with a new strength, a new purpose, a new resolve and a new grip on life. Some plants make their greatest growth in the darkness. Indian corn grows most rapidly during the night. Somewhere I read of an exquisite flower (I've forgotten its name) which blossoms only once in years and then at night, bursting forth in all its beauty and fragrance and shedding its radiance for a few short hours only, and then closing up its petals again. The sky reflects its magnificent beauty most at night when millions of twinkling stars adorn its vastness. Today we grow not only morning-glories but evening glories as well. So with our life. Part of it must be spent in the shadows but how glorious is God's sunshine when we emerge from out those shadows. Only recently as I sat writing the room began to grow dark. A storm was gathering. It came suddenly, violent, driving, severe. Scarcely could I see my paper. Rain dashed in torrents on the roof and against the panes. All nature

The Great Good Samaritan

BY ALVA HARSH

CHRIST was powerful because he had experienced what he taught. When he told of the Good Samaritan, he told of a principle which he himself had followed. He came from heaven down to earth and found mankind beaten and robbed and lying in the ditch of sin half dead. He picked up humanity and poured in the wine of prayer to cleanse and the oil of brotherhood to heal the ills of the world. He then built an inn, the church, to care for the work until he returns, and then he will give the true reward. This work of ministry is our task. It thus becomes very important that we make our conferences practical, also that we build on the principles of Christ.

St. Petersburg, W. Va.

seemed in an uproar. But scarcely had I time to adjust myself to conditions until the storm was over, the sun was shining and the sparkling raindrops on the grass looked like exquisite diamonds set in an emerald crown. The air was purged, the earth was refreshed and nature was glorious. What a striking lesson for God's children everywhere!

" 'This is from me,' the Savior said,
As bending low he kissed my brow,
'For one who loves you thus has led.
Just rest in me, be patient now.
Your Father knows you've need of this,
Though why, perchance, you can not see—
Grieve not for things you've seemed to miss,
The thing I send is best for thee.' "

"Then looking through my tears, I plead,
'Dear Lord, forgive, I did not know.
'Twill not be hard since thou dost tread,
Each path before me here below.'
And for my good this thing must be,
His grace sufficient for each test,
So still I'll sing, 'Whatever be,
God's way for me is always best.' "

Syracuse, Ind.

A Voice From the Pew

BY FLOYD M. IRVIN

1. Should We Be Heard?

As I sit in the pew and listen to sermons Sunday after Sunday I have come to wish that there was some sort of institution in America similar to the "wall-newspaper" of Soviet Russia. There, I am told, the kalsomined walls of public buildings are used by the people as a means of expressing to their superiors their reactions to the entertainment or lectures therein presented. These walls written over with the criticisms of the audience are examined and studied carefully by lecturers and artists in order to determine how their messages are being received.

In America, for want of any such means of expression, we who sit in the audience must smother our reactions and pretend that we enjoy, and are benefited by every message or sermon that comes to us. If we are repelled rather than helped, we politely bear it as long as we can; then in despair we quietly stay away or burst out in a rage of hostile criticism; meanwhile the pastor blindly wonders what causes our coldness or our hostility.

Realizing that the Spirit of God works within those who sit in the pew as well as in the man who stands in the pulpit, and knowing that we who deal with the material things of the world see life from a different angle and have different problems to meet than the professional man, could not pastors increase their usefulness by a more careful study of their flock, to determine their individual needs and problems? Might not a

thorough knowledge of his members and their needs be as helpful to a minister as a knowledge of the Bible?

I am persuaded that there is a great truth in the statement: "The soul of man is the only book in which God is continually writing his New Testament." It is my conviction that God writes in the souls of the men in the pews as well as in the soul of the man in the pulpit.

Eustis, Fla.

Measuring Humbleness

BY W. H. SCHWARTZ

THE International Uniform Lesson for Jan. 20 of this year was concerned about feet-washing and Peter's lesson in humble service. In our communion service we perform this humble act of washing our brother's feet, but the question arises whether this one act of humility should suffice to keep our bin of humbleness filled from one communion to the next. The word humble means: meek, submissive, modest and lowly. It is derived from the Latin word *humus*, meaning ground. Now what is more lowly than the ground we walk upon? Yet can you mention any one thing that is more productive than ground?

In my daily routine of managing a store, I had occasion to use a foot-candle meter for measuring the light produced in the display window. The meter showed that five 100 W clear lamps with 120 voltage produced 54 foot-candles. It also showed that three 100 W frosted lamps with 115 voltage produced 55 foot-candles. Or one foot-candle more than the five 100 W clear lamps produced.

Various police departments are experimenting with machines called lie-detectors, by which they measure the truthfulness of statements made by suspects while being cross-examined. One of these machines is somewhat similar to the one used for determining a person's blood pressure, and the instant a lie is told, the quickening of the pulse is registered upon a chart. Another detector is made to be held in the palm of the hand and electrically heated to the extent that it causes a small amount of perspiration. The instant the suspect lies, the sweat glands produce a little more sweat which also registers the lie on a chart.

The Johns-Manville Corporation manufactures a sound measuring device that is used by broadcasting companies to measure the applause given amateur entertainers.

Now how can we measure our humbleness? D. L. Moody had just finished a sermon and a cynic came to him and said, "Mr. Moody, I detected eighteen mistakes in your grammar." Mr. Moody kindly replied: "No doubt you are right, but I am using all the grammar I know to the glory of God. Are you doing the same?"

Another minister preaching on Christ washing the disciples' feet, in the midst of his sermon, said, "Do you know, friends, we are all fighting for the top in the church, but there are so few fighting for the towel." This is but a crude way of saying that we are after the glorification of self rather than that of God.

I wonder how many of us are Christian enough to honestly measure our own humbleness.

Fort Wayne, Ind.

Sharing Observations With the Home Church

BY C. D. BONSAK

Secretary of the General Mission Board

Thirty-seventh Installment

June 18. The morning session of the conference was given over to a report on the new policy to put all medical work under one supervising head and try to reach the villages in a more helpful way. This was discussed and favorably commented upon. Much of the day was given to personal conferences with missionaries and others. At four o'clock Dr. Cheng gave an address on the outlook for the *Church of Christ in China*. This was given on request, and was an informing talk on the effort of China to clarify its thinking on the unity of the Christian church apart from its many Western labels. In other words, it was more of an effort to get a unified name than to force Christians into any common practice or government of church life. The evening session was a pageant put on by the Y. P. D. of the Ping Ting church, covering the history of the twenty-five years, in periods of five years each. The pageant was well conceived and splendidly carried out by this fine group of young Chinese Christians. Mrs. Bright and Bro. Ikenberry deserve much credit in helping them. Bro. Paul Yin, second son of the pastor, deserves credit too, for his able leadership of the group.

June 19. The morning devotions of the conference were led by Nettie Senger in a helpful way. After this there was a discussion as to the best methods of creating fellowship among the widely scattered groups of Christians in the villages. This discussion was participated in by all and gave a fine opportunity to study the thinking of these Chinese Christians. If any doubt their ability to think clearly, or that they lack understanding of what the Christian life implies in a practical way, they should have heard this discussion. Farmers spoke right out of their hearts, and with conviction. One longed to understand the Chinese so that no emphasis be lost. It is evident that missionary work from now on must reckon sympathetically with their thinking. They are open to conviction and teaching; but he who does this must face sincerely and warmly the spirit of the Christ and the heart of the Chinese people. Dr. Cheng followed with a most helpful address on *The Church of Tomorrow for China*. The

afternoon and evening were given to a love feast. About 250 communed with Pastor Chang of Liao Chow in charge. Meetings of the Field Committee were held at every available moment during the day when other meetings were not in session.

June 20. This beautiful morning the farmers were busy harvesting their wheat on Shansi's terraced hill-sides. It was a beautiful sight in the morning sun to see these industrious and hard-working people winnowing their grain by lifting it into the air and allowing the gentle breezes to separate the wheat from the chaff. The conference discussion this morning concerned the training of lay leaders for the church. Again farmers and camel drivers vied with teachers and evangelists in expressing their views on the subject, all practical and to the point, showing insight into the problem and a keen sense of their need. Dr. Cheng closed with words of great wisdom out of his large experience. The afternoon was given to reports on the beginnings and progress of the various industrial activities in connection with the mission. This must always be an important part of Christian service in China; for here is one of the hardest working people in the world, and their economic need is often so near the line of starvation that he who would be truly Christian can not overlook this phase of their life.

June 21. Like all conferences, it was difficult to hold the interest and attendance to the last. Life seems too busy, even in China, for anniversaries, deputations or the addresses of wise men to hold people much more than a week. Probably that is enough! Bro. Crum-packer led the morning discussion in his usual vigorous way, speaking on leadership, what it is and how to train it. Dr. Cheng followed with his last address on the things in our own personal life in relation to God. In the afternoon what we would call district meeting convened to consider some things passed by the mission and the business to arise within its own sessions or from its delegates. This first session was more or less routine; though some matters of importance were disposed of in a businesslike and careful way. Pastor Yin was chairman of this meeting. At night the talk was on the values of joy in the life of every Christian worker if he would reflect the deep truths of the gospel.

June 22. The morning discussion of the summer conference was led by Minneva Neher on the subject of organizing churches, especially in the villages. This was the liveliest discussion yet, because it was on one of the real problems of modern missions. Shall these churches have pastors or lay leaders? Shall they be largely confined to one or more villages? How shall they be related to each other? If under lay leaders, as most agree, how can they be supervised, and how shall it be done? These and other questions came up and were vigorously faced. Among a people so poor and

(Continued on Page 18)

HOME AND FAMILY

In Tony's Garden

BY ADA CASSELL SELL

"How are the roses doing, Tony?"

"Not so well pleased with them this summer, not so well pleased, sir!" deplored Tony, carefully cutting the older blooms in one bouquet, and the lovely pink, white and yellow buds in another. To the eyes of Wesley Leader, there wasn't a thing amiss with the rose garden. But he took his gardener at his word, fully cognizant of the fact that gardening is a very fine art, and seldom attained to in its fullest possibilities.

"Just what seems wrong, Tony?" asked Wesley mildly.

"The buds are not quite perfect, sir; ground's been a bit too dry, with all our watering."

"And these dahlias? Why, Tony, there were lots more stems to them last evening!"

"Yes, sir, too many! Have to be thinned out to do well, sir!"

"Oh! My, I don't seem to understand your work very well, Tony. Mother and I are so proud to have you be our gardener! You are the talk of the town when it comes to gardening! Absolutely the last word! You have trimmed the shrubbery beautifully!"

"Thank you, sir, thank you! Kinda nice to work when it is appreciated. Means more than the money one gets for doing it, so it does, sir!"

"Ye-e-es, I believe so!" said Wesley hesitantly, flushing as he saw Editha open the garden gate.

"Heard you preached a mighty fine sermon, sir! Wish I could have heard it! But my Hattie not being good, I had work at home," said Tony earnestly, before the lovely lady approaching could have heard him.

Tony's face fell as he saw Editha Green. Instinctively he disliked her manner, and questioned her errand. He began to thin out his snapdragon plants meticulously. No one bothered to imagine Tony had ears or eyes for anything but his work when engrossed in his beloved gardening. But how could he help hearing, when the young couple talked things over right before him?

"Editha! So glad to see you! How cool you look in that green. Don't believe I've ever seen you otherwise, however!" vouched Wesley, admiration in his eyes for the lovely, superb creature before him.

Tony gave a vicious jerk to a clump of snapdragons, all but ruining them. Editha shrugged her perfect shoulders, and launched herself right into her errand.

"Came to talk to you about your trial sermon, Wesley Leader."

"Ye-e-es? Did you like it?" ventured Wesley, hardly hoping for an affirmative answer. Editha was so

well educated, such a perfect linguist, an instructress in Miss Jamison's Academy—how could Wesley expect her to like his sermon? True, he had been in school as long as she, but had not gleaned as many of the niceties as she.

"I'd like to say 'yes,' Wes, but honestly I can't! If you'd rather I'd not tell you why, I won't!" declared the lovely apparition a bit pompously.

"Oh, yes, please, please! You know I want you to tell me! Indeed I do!"

Tony broke every plant in the handful as he looked at Editha Green's pseudo-learned expression. Editha proceeded.

"Well, after all my coaching, you said *either* instead of *either*! Twice! You mispronounced *secretary*, and several other like words. You actually used a double negative! How shocking! You need to brush up on infinitives, and principal parts. You used four illustrative stories, and I told you on no account to dare to use more than two! Why, Wes, you actually disappoint me!" pouted Editha. Even one so learned could pout.

Wesley felt like a small schoolboy who has just received a severe reprimand. Tony felt like turning the hose on the green-clad figure. Editha waited for contrition. It came.

"If I come over this evening, would you help me, Editha? To brush up on those things, I mean?" requested Wesley humbly.

"I shall be glad to do so, Wes!" affirmed the pedagogue. This was just what suited her, to keep Wesley admiring her looks and at the same time looking up to her. She was out to win him, and different men responded to different methods.

"Good-by, Wes! See you at eight!" chirped Editha, turning human.

"Right!" said Wes, rueful despondency and eager anticipation mingled in his voice. He sat down on a garden bench after she had gone. Tony had seldom seen such a picture of dejection. Could it be that a woman could blast a man's, a *real* man's confidence like all that? It wasn't for the likes of him to tell Wesley Leader to let such talk as Editha's go in one ear and out the other. So Tony said nothing, while inwardly he seethed.

Wesley's mother brought her knitting to the bench where her boy was sitting. She had not heard Editha's words, but knew the dejected attitude of her boy was due to the visit. She was a wise mother, had never tried to make Wesley tell her all his inmost thoughts.

"Deacon Rider called, Wes."

"Yes?" said Wesley hopelessly.

"Says he's sure the church will want you very much. The business session will be tomorrow. They will let you know after that."

But Wesley Leader remained silent.

"Wes!"

"Yes, mother, dear!"

"Aren't you thrilled that they all want you?"

"Mother, it's no use! I realize I could never do it! Too many mistakes! Guess I'd better write Uncle Gordon. He wants me to be a bond salesman," broke out the tortured man bitterly. Wesley was planning to go to see Editha, sure enough, but they wouldn't spend the evening talking about silly infinitives, and pronunciations! He'd show her he wasn't as musty as all that! Let those preach who could!

"What in the world!" expostulated the grieved mother of Wesley.

"So that's that," concluded Wesley, rising wearily, and going to his room.

"Tony!"

"Yes, ma'am!"

"Could it be that some one has been discouraging the lad?"

"Couldn't help but hear her words, ma'am! Ice, if there ever was any! Cold water! Tain't fitten to have her come near one of God's own messengers. Never once said a word about his message, ma'am. Picked on trifles, nothings, ma'am!"

Mrs. Leader sighed.

"Thank you, Tony!"

"Yes'm! Would you like some heliotrope, and tea roses, for a centerpiece tonight?"

"Fine, Tony!"

"There's Miss Mary coming, Missus! Steppin' light and sunny like the little angel she is!" exulted Tony.

"Mrs. Leader, is Wesley at home? I can't wait to tell him how much I liked his sermon! It was simply splendid! I've been thinking and thinking about it all day, at my work. Tell the truth, I began to type beatitudes once today. Can I see him a minute? I believe if you have something good to say about a thing, go ahead!" sang out Mary happily.

Mrs. Leader called her son, who soon shook the hand of radiant little Mary Curry. Could this be Mary, the little high school girl he had not seen for four years? Grown into such a lovely radiance, not so much beauty of contour in the features as loveliness of soul shining out. Lovely brown hair and brown eyes with long lashes saved her from plainness.

"Mr. Leader, I enjoyed your sermon so very much, I just had to tell you! I've always liked the Sermon on the Mount. I'm reading the most wonderful *Life of Christ*."

"Did you like the message? I was afraid some one would call it anything but practical! But if I'm to preach, it's going to be Christ. He is thrilling and real to me. None of his teaching seems too idealistic, to my way of thinking! After the wave of materialism our

country has suffered from, a few idealists should be welcome."

"Yes, yes! I think so, too! I'd like to talk over some things some day, things I'm reading about in the *Life of Christ* I spoke of. Do you think . . . ?

"Yes, Mary! How would this evening do? I really have nothing urgent."

"Fine!" said Mary in all sincerity, leaving with a happy wave for the three. Tony was one of her particular friends. Hattie had received more than one manifestation of Mary's application of the Christ life.

"Would you be wanting to give these to Miss Mary, Mr. Leader?" asked the gardener, holding out his gorgeous bouquet of pink, white and yellow rosebuds.

"Sure thing!" agreed Wesley.

It was while Wesley and Mary were deep in the *Life of Christ* that Mary's telephone rang.

"Is Wesley Leader there?"

"Yes!"

"May I speak to him?" said a voice of ice.

"Wesley! Telephone! For you!" whispered Mary.

"Yes? . . . Oh, Editha! . . . Have I forgotten? . . . I must admit, yes! . . . Sorry! . . . Just as you have it! I'm going to try to make Christ real to others, lose myself in the message, let the words be means, not ends in themselves. I . . ."

But the receiver had been impatiently hung up.

Tony's garden had never been prettier than that summer, dating from the day two certain visitors had graced it. Perhaps it was because Tony's heart was so full of satisfaction as he worked, often hearing two voices as one discussing things of the kingdom. Mary inspired Wesley with a world of confidence, helping him to go into his pulpit full of the Christ he preached. Folks agreed, after the two joined forces, married in the lovely rose garden of Tony's own tending, that the town had never seen the like of what good can come of two filled with his love.

Altoona, Pa.

One Kind Word

BY GRACE HILEMAN MILLER

"Did you hear the good news?" exclaimed Mary Castle. Joy was written all over her face as she stepped in the meeting of the Sisters' Aid Society one Thursday afternoon.

"N-o," replied Rebecca Kline. "What is it? Tell us."

"By the looks of your face, it's something specially good," declared Florence Smith looking up from the quilt she was stitching.

"Do tell, sister, you have us all excited and we can not quilt a stitch until you do tell us," exhorted Grand-

ma Bennett, laying down her needle and looking straight at Mary.

Trying to speak quietly, though her voice was pulsing with triumphant joy, Mary said: "Ike Stewart was baptized about an hour ago."

"Ike Stewart baptized!" "Not Ike Stewart!" "No, I can't believe it," said one woman after another.

"I can believe it," counseled Rebecca, "for he has been coming to church regularly, but what ever aroused his indifferent heart?"

"One kind word to his invalid wife," answered Mary Castle.

"Who spoke it?"

"The pastor's wife."

"When did she have an opportunity?"

"While she and Mrs. Stewart waited one morning in doctor Smith's office."

"Tell us all about it, Mary, I am beginning to feel guilty. Several times I thought I should call on Mrs. Stewart, but I always felt she was a perfect stranger," confessed Rebecca.

"The story is simple enough. Mrs. Stewart asked Mrs. Pastor to come to see her. She did so, promptly, taking her husband with her. Soon after their second call, Mrs. Stewart was taken by death and Ike came to the pastor for comfort. Mr. Stewart asked him to preach his wife's funeral sermon, explaining to the pastor, "You are the only preacher in the city who ever called on her during our many year's of residence here."

"The pastor took advantage of the opportunity Ike's grief-stricken heart offered and his baptism this afternoon is the result," remarked Mary.

"Well, well, isn't that a lesson to us all," murmured Grandma Bennett picking up her needle.

"Just another challenge to every one of us to call on the sick in the community whether we know them or not," affirmed Mary.

"Yes, and to be friendly, especially to strangers, when they move to town," spoke Rebecca, turning to her needle at the quilt.

La Verne, Calif.

Prayer

BY FLORA E. TEAGUE

DOUBTLESS many who read this have experienced similar thoughts: Does God answer our prayers or do things just happen anyhow without our prayers? I do not like to have such ideas crowd my mind. I fear they may be Satan's wiles.

But lately, I found a refreshing idea in a book called, "Growing Up." It has been so helpful to me that I want to pass it on to others.

Quoting from the author: "Sometimes people say things will happen if we do not pray; perhaps they will,

it is not for me to say they will not, but the happening will not be in *answer to prayer*, and that has a joyfulness of its own, that nobody knows except the one who answers and the one who prays. That is a joy too great to be told." Isn't that helpful? It has been so to me.

Yes, I remember the many instances in Holy Writ where prayers were answered truly. But the answers were given usually for a special purpose. Should not my petitions be for a special purpose? Lord, teach me how to pray, so my prayers may be effectual and all doubts removed.

Pomona, Calif.

Our Daily Bread

BY DOROTHY M. HUNN

A LITTLE four-year-old was playing school. Suddenly she came weeping to her mother with the explanation that her teacher had died. Mother sympathetically inquired as to the cause of her teacher's death. The child quickly replied, "Why, she had the diets, mother."

It seemed evident that the child had concluded, after hearing the word, that it must be diet that causes one to die. And how literally true it is in many cases. We have all heard that, "Many a man digs his grave with his own teeth."

We have heard much about balanced meals, necessary vitamins, etc. And it is very needful that the mother should know which foods supply the elements needed by the body when she plans the day's meals for her family. It is no small matter for the mother who tries to feed her family wisely, yet, there is a task of even greater importance.

In addition to the sixteen elements which compose our bodies, there is the spark of life or the soul which also needs food. Just as our physical bodies respond to material food, so the soul will grow with spiritual food. God has provided a wonderful Book of material for our spiritual growth. Why not feed our souls daily? Our physical bodies would starve to death on the amount of food we expect our souls to thrive.

I like to think of Christ's reply to Peter, "Feed my lambs," as pertaining to our children. Let us feed their little souls generously "with milk, and not with meat," even as Paul said. We have a wealth of Bible stories that children love and many Bible verses that even beginners are eager to memorize. Poetry, songs, and nature study can help us to bring the little ones very near to the heavenly Father. I think there is nothing more impressive in a child's religious experience than the family altar where father, mother, and the children meet together for daily worship.

"Living's just giving
Your body and soul
The best that you know how to give."

Trotwood, Ohio.

KINGDOM GLEANINGS

Calendar for Sunday, August 11

Sunday-school Lesson, Daniel.—Dan. 1: 8-20.

Christian Workers' Meeting, Christianity and Poverty.

B. Y. P. D., On What Basis Shall the New Home Be Established?

Intermediate, Great Men and Women.

* * * *

Gains for the Kingdom

Four baptisms in the Ladoga church, Ind.

Eleven baptisms in the Cedar Lake church, Ind.

One baptized in Beatrice church, Nebr., Bro. S. F. Miller, pastor.

Ten baptized in the Upper Claar church, Pa., Bro. E. G. Diehm, evangelist.

Nine received into the Sidney church, Ohio, Bro. R. H. Nicodemus, pastor-evangelist.

Two baptized in the Zion Hill church, Ohio, Bro. E. G. Diehm, Youngstown, Ohio, evangelist.

Ten accessions in a meeting held in Barboursville, Va., schoolhouse, Mt. Carmel congregation, Va., Bro. Carl W. Zeigler, evangelist.

Nine baptisms in the Mt. Grove and Shady Grove churches, Mt. Carmel congregation, Va., Bro. Carl W. Zeigler of Annville, Pa., evangelist.

One addition to the White Oak congregation, Manheim house, Pa., Bro. I. N. H. Beahm of Nokesville, Va., evangelist; two baptisms since.

Eight baptized and three received on former baptism in the Panther Creek church, Iowa, Bro. X. L. Coppock and wife of Dallas Center, Iowa, evangelists.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Jesse Whitacre of Shamokin, Pa., Aug. 5 in the Jennersville congregation, Pa.

Bro. Emra T. Fike of Oakland, Md., Aug. 12 in the Beansettlement church, W. Va.

Bro. S. S. Shoemaker of Hartville, Ohio, Aug. 25 in the Eden church, Ohio.

Bro. Jos. Caricofe of Luray, Va., Sept. 22 in the Waynesboro church, Va.

Bro. Mitchel H. Stover of Waynesboro, Pa., Aug. 18 in the Piney Creek church, Md.

Bro. D. R. McFadden, the pastor, Aug. 11-25 in the East Chippewa church, Ohio.

Bro. J. O. Winger of North Manchester, Ind., Aug. 11 to 25 in the Pittsburg church, Ohio.

Bro. Carl W. Zeigler of Annville, Pa., Aug. 1-11 in Burnly Union church; Aug. 12-24 in Cedar Grove church, both in Mt. Carmel congregation, Va.

Bro. Nathan Martin of Lebanon, Pa., Aug. 18 in the Shrewsbury house, Codorus congregation, Pa.

Bro. Samuel A. Harley of Richmond, Va., Aug. 25 to Sept. 8 in the Pleasant Valley church, Weyers Cave, Va.

* * * *

Personal Mention

Bro. Paul Wingerd, formerly of Sheldon, Iowa, has taken up the pastorate of the Des Moines Valley church, Iowa.

Bro. Max Hartsough is now pastor of the Walnut Grove church of Southern Illinois; he was formerly at Woodland, Ill.

Bro. Wm. T. Lockett, pastor of the Hutchinson church of Southwestern Kansas, has been called to the pastorate of the Long Beach church of Southern California.

Bro. Oliver H. Austin and wife begin their evangelistic year Aug. 18 at Colorado Springs. They have a few open dates in their schedule for 1936. Churches desiring their services should address them promptly at McPherson, Kans.

Included in recent pastoral changes are the following: Bro. Chas. Zunkel from Michigan City, Ind., to Danville, Ohio; Bro. G. L. Baker of Waterside, Pa., to the Flower Hill church in Eastern Maryland; Bro. C. H. Hinegardner of Twin Falls, Idaho, to the Lynchburg church, Va.

Eld. H. F. Maust of the Lindsay church of Northern California "passed into the great beyond" on Aug. 1, "after suffering from a heart attack for about twelve hours." He was seventy-four years of age. Pastor John I. Coffman says of him, "A grand and noble character beloved by young and old alike."

Sister G. W. Dailey of Galesburg, Ill., is eighty-four and too far from a Brethren congregation to attend its services. She has "read the Messenger ever since it has been the Messenger" and feels she could not get along without it. She greatly appreciated Bro. J. Clyde Forney's radio talk in a recent noonday worship period. It was "the first Brethren sermon" she had heard for a long time.

Two charter members of the McPherson church of Southwestern Kansas still live. They are Bro. J. D. Yoder, father of the more widely known brothers, J. J. and W. H., and Bro. J. A. Moomaw. The folks out there are planning a celebration of the fiftieth anniversary of the organization of the church. The date set is Sunday, Sept. 29. They talk of fellowship renewals, a sermon, speeches of reminiscence and what not. Pastor Ray E. Zook wants you to know this much now so you will be making your plans accordingly.

* * * *

Miscellaneous Items

The Manassas church will have a homecoming day on Sunday, Sept. 1. All former members and others are earnestly invited to be present.—Mrs. E. E. Blough, Manassas, Va.

The homecoming of the Osceola church, Ind., will be held

Are You Liking the Club Rate Plan?

Over 350 churches are using the Messenger club rate plan.* Now that one-third of our congregations have had a chance to give the plan a trial, what is the verdict? Do you like the plan? Has the coming of more Messengers meant more church interest? Will your congregation likely use the club rate plan next year? How many readers in your congregation will want that new Bonsack book, Sharing Observations? It will be attractively printed and as attractively priced to Messenger subscribers. Jot down your answers or impressions on a postcard and mail it to The Gospel Messenger, 22 South State St., Elgin, Ill. Thank you.

* "Where congregations secure enough subscriptions to equal 75% of the resident families represented in the membership, a special rate of \$1.25 per year per subscription, cash with order, no commission, is authorized."

Aug. 25. Bro. Dewey Rowe will be the speaker. A general invitation is extended to all, but especially to such as used to worship there.—Ervin Weaver, pastor, Elkhart, Ind.

To the Churches of Northeastern Kansas: All queries and papers which are to come in to the district meeting of said district must be in my hand Sept. 1 for printing in the program. Please attend to this at once.—Paul S. Longenecker, Writing Clerk, Morrill, Kans.

Eastern Virginia has postponed its District Conference and associated meetings from Aug. 14-16 to Oct. 9-11, Clerk A. K. Graybill writes us. This action is in accord with a ruling of the County Health Board against public assemblies on account of the prevalence of infantile paralysis in certain sections. The meetings are to be held at Nokesville.

Middlecreek congregation (Western Pennsylvania) annual homecoming will be held in the Middlecreek church, located ten miles west of Somerset on Highway No. 53. Services to be held with Sunday-school at 9:30 A. M. Morning worship at 10:30; afternoon service at 2:30 and evening worship at 7:30 with a special vesper service for young people at 6:30. (Date not given by correspondent but presumably understood by those interested.—Ed.)

Dallas Center church will observe two anniversaries on Sunday, Aug. 18: One the sixtieth of the organization of the church here and the other the twenty-fifth of the dedication of the church house in town. Bro. F. E. McCune of Mt. Morris, Ill., who grew to manhood at Dallas Center, will be the speaker of the day. There will be a basket dinner at noon and all who formerly worshiped here, as well as others, are cordially invited to be present.—Mrs. W. H. Royer, Dallas Center, Iowa.

Annual homecoming services will be held at the Ottumwa church, Iowa, on Aug. 18: Sunday-school at 9:45, preaching at 11 o'clock, sermon by Bro. W. H. Glotfelty of the Libertyville church, followed by a basket dinner at noon on the church lawn. A special program in the afternoon will begin at 2:30. Bro. Mark Burner of the Fairview church will bring the afternoon message. Special music for the services will be provided by the neighboring churches. An invitation is extended to all members and friends of the Ottumwa church to be with us.—Mrs. Charles Albin, Ottumwa, Iowa.

The young people of the Lancaster church of Eastern Pennsylvania are having special Saturday evening programs during August featuring outstanding church leaders. Aug. 3 Dr. J. I. Baugher talked on New Frontiers in Economic Life. Aug. 10 Rev. Franklin D. Lawrence, pastor of St. Paul's M. E. church of Lancaster, speaks on Should a Christian Be Prejudiced Against Other Races? Aug. 17 Rev. Robert Whiston of Quarryville, Pa., world war chaplain, discusses How Shall We Face the Peace Problem? Aug. 24 Chairman H. L. Hartsough of our General Ministerial Board will speak on Modern Trends in the Religious Life.

The District Meeting of Southern Missouri and Arkansas will be held in the Mountain Grove church Aug. 18-22. We will have as helpers Bro. I. V. Enos of Kansas City and Bro. L. A. Walker of Omaha, Nebr.; they will assist in the Bible study periods and the educational programs. Various departmental meetings will include Sunday-school, mothers and daughters', fathers and sons', programs and a temperance address on Monday. Children's work, Women's Work, laymen's work, young people's work and the elders' meeting and B. Y. P. D. program come on Tuesday; on Wednesday, the educational and ministerial program, young people's supper, play and the missionary address. On Thursday the

regular business sessions will be held. At 1 o'clock an address by Bro. A. M. Peterson, delegate to Annual Conference.—Dorothy Oxley, Mountain Grove, Mo.

Anniversary and homecoming of the Carson Valley church will be held Aug. 11. There will be three services—morning, afternoon and evening. Lunch will be served in the church basement at noon. All those formerly connected with this congregation in any way are cordially invited to be present.—Mrs. J. W. Hoover, Duncansville, Pa.

Program of the thirty-seventh annual ministerial and Sunday-school meeting of the Southern District of Pennsylvania, to be held at Black Rock in the Upper Codorus congregation Aug. 21 and 22. Ministerial conference, Aug. 21, 9:30 A. M. The Minister and His Reading.—C. R. Oellig. Ministerial Ethics.—S. S. Blough. The Minister in His Pulpit.—Levi K. Ziegler. 1:30 P. M., The Present Day Confusion of Moral Standards.—E. E. Baugher. The Minister and His Personal Faith.—J. E. Rowland. The Christian Message for the World Today.—C. E. Grapes. 7:30 P. M., Address, Trends in Education.—A. C. Baugher. Sunday-school convention, Aug. 22, 9 A. M. Christ in the Life of the Church.—G. H. Danner. Guide Posts to Good Teaching.—Eleanore Rohrbach. Factors in Sunday-school Success.—Stoler B. Good. 1:30 P. M., The Sunday-school and Church of Tomorrow.—H. C. Hanawalt. The Doctrine of Peace.—S. C. Godfrey. Christian Youth Building a New World.—J. A. Buffenmyer.—E. E. Baugher, Hanover, Pa.

THE QUIET HOUR

My Church and Myself

PREPARED BY J. PERRY PRATHER

For Week Beginning August 18

Scripture Text: "I will build my church; and the gates of hell shall not prevail against it" (Matt. 16: 18).

This week we consider the third reason why Christianity was victorious over heathenism.

1. The Life of the Congregation (Acts 2: 41-47).

Note the marvelous spirit for a young church.

While the life of the congregations in the early church was not always ideal, and only partially successful, nevertheless, the things the Christians of that day stood for challenged the ancient pagan world. Read Acts 5: 1-11; 7: 48-60; 1 Cor. 3: 1-23.

2. The Things They Stood For

(a) Sympathy (Acts 2: 44, 45). It flowed from their hearts.

(b) Love was the compelling influence in their lives (Acts 2: 46). The church is a brotherhood.

(c) Brotherliness, which grew out of their love for one another (1 Thess. 4: 9-12). This spirit is sadly needed today.

(d) Hospitality (Acts 2: 44, 45; Matt. 10: 9-15). They were to "abound more and more." They were to be "given to hospitality."

These virtues were practiced in the churches, and they were the only places where men could look to find these things.

For Thought:

A score of organizations promise all these things now, but the church must abound more than they all.

The congregational life must challenge the unworldly.

Is my church given to hospitality?



MISSIONS

This Department

Conducted by

H. Spenser Minnich



Sharing Observations With the Home Church

(Continued From Page 12)

unaware of church life and responsibility, the answers are not easy; and yet some of us believe there is no better system than that practiced by our fathers a few generations ago in America, with some adjustments to the conditions on the various fields. This discussion was followed by an address by Nettie Senger on the place of paid workers in the villages. This is another "hot spot" in mission practice for many believe paid workers have little place among the villages after the work is old enough to think of organizing churches; for it is difficult to get voluntary workers in the midst of those who are paid. But the subject was discussed with profit to all. In the afternoon the business meeting provided for committees to handle most of these problems, especially on procedure in organizing churches, which committees will report next year. Meanwhile some experiments may be made in attempting this work.

June 23. This fine Sunday morning led us into one of the hottest days we had yet experienced in China. After personal conferences the Sunday-school convened, followed by preaching, where we tried to think on the subject of the aim and quality of Christian love. After the service we were invited to the girls' school where a group from the church had prepared another Chinese feast for the Crumpackers and Sister Horning, soon to leave on furlough, as well as for the deputation. When out of the ordinary routine of life one is invited to a feast and good fellowship, it is especially appreciated. At the English service at 4:30 o'clock Bro. Miller gave an excellent talk to the missionaries and their families. More conferences followed. At 7:30 a service was held for the ordination of Bro. E. L. Ikenberry and wife into the office of the eldership. This service was conducted by Bro. H. C. Yin and Bro. Oberholtzer. The former is our only ordained Chinese elder and has charge of the local church. We spoke again at night, by request, giving some friendly counsel concerning the work.

June 24. We were up at 5:30 to walk a half mile beyond the edge of the city to hold a memorial service

in the cool of the day in the cemetery where four of our missionaries are buried, with a number of children and Chinese Christians. Those whose dust lies here are B. F. Heckman, Anna V. Blough, Fern H. Coffman and Lulu Ullom Coffman. All the missionaries were present and it was a sacred hour and a great challenge to all of us to carry on the work for which they gave their lives. The morning session of the conference was given to work with young people. In a land like China where so much reverence is given to age, it is difficult to get the average adult to appreciate the place of youth in the building of the church. But they do have a splendid young people's organization in the Ping Ting church and under the able leadership of Paul Yin it is going forward and doing a lot of fine voluntary service. There is also a school among the poor wholly directed by this group. The afternoon was given to the final session of the Field Committee and at night Bro. Crumpacker gave the final address of the two weeks' conference, treating the early history of the mission. These conferences faced every task of the missionary. Those who shared in them determined to carry on in all that they had found helpful to the limit of their means and personnel.

June 25. We spent the day in conferences here and there with the missionaries and in a last talk over many matters that the busy days had not permitted consideration of heretofore. One longed for an opportunity to help work out some things agreed upon; but time will be required for most of these ventures, and the call from home and duties that awaited us on the other side of the Pacific were pulling stronger. The evening hour was spent in the good home of Dr. Parker where the whole station family gathered to fellowship together once again before parting.

June 26 was the last full day before saying good-by to our comrades in service. It was spent in personal conferences, offering a word of encouragement here, and getting some information elsewhere. How many things we will think about after we are gone that we wanted to know or talk about! Life just gets a bit too strenuous sometimes to live it well and efficiently. Here we may learn something from our Chinese friends. On hot days they slept during the warmest hours and did not hurry any time; yet they accomplish much for they keep at it and work hard too. The examination of high school students in a county-wide contest was taking place on this day in the boys' school. They called out the police in large numbers to see that no communications took place between the students and other sources of information!

June 27. This was the day for saying farewell to our mission comrades in Shansi. The two months with them had been busy indeed and all too short. We turned away with a new sense of the many problems

that arise as the work advances. The time has come for the organization of churches among the village Christians. It is not easy to provide for the necessary worship and teaching that these churches may continue to grow, but sacrifice and sympathy will find a way. We called on a group of Chinese leaders in their homes before leaving. Here we found men who teach their wives and children faithfully, men that would put many in Western homes to shame.

After lunch we were off to the train in the faithful Ford. The memories of the group who came to say farewell, singing "God be with you," will long remain a precious thing. The testimony of love by the large group of women who came to say farewell to Emma Horning as she went on furlough was an evidence of the appreciation in which many missionaries are held. Farewells were finally said, and we were off to the train, with Dr. Parker at the wheel. We were glad to be on the way home; yet reluctantly turned from the comrades who are working at one of the most interesting, profitable and hopeful tasks of the Christian church.

June 28. After a night in the hotel at the almost unspellable junction of the Peiping and Hankow railroad, we were off at eight o'clock toward Peiping. For a change, this train was not crowded. We found some very fine people to talk to. The writer stretched himself out on a seat; then a lad of seventeen returned to the seat which was his. I quickly arose and gave him his seat. I could not speak to him of course; but he followed me all over the car to urge me to resume my comfortable place. I told my comrades that these Chinese were not more courteous than I would like to be; but I was certain that they are more courteous than I was. Later we met a Chinese doctor who seemed a most warmhearted Christian. He had studied for years in Germany but longed rather to become a minister that he might teach the gospel to his own people.

We reached Peiping at 6:30 o'clock and by rickshas found our way to the Missionary Home in charge of Miss A. R. Cowie, where we met a group of missionaries. We found that during the day the city of Pei-

ping had almost gotten into the hands of bandits through the capture of an armored train; but on the final attack of the government soldiers it was recaptured and peace restored.

June 29. This was both a beautiful and quiet morning in the old city of Peiping. Bro. Brubaker looked after some purchases and other business. Miss Horning and Bro. Miller went browsing in the shops and the writer turned to getting off a half dozen letters. After the letters I went to the office of Dr. C. Y. Cheng, who spent a week with us at Ping Ting Chow. He seemed much impressed with our work and its outlook and was particularly pleased with the significance of the pageant that was given of the history of twenty-five years, and with the part the young people played in that drama. After lunch we went together to see some of the interesting things in this old capital of China. We first visited the ancient Llama Temple of Buddha. They told us three hundred priests still live and worship at this ancient shrine, while hundreds and thousands of others come twice daily to offer their devotions. There is much that is impressive and significant; but everywhere is written the evidence of decay and a passing day for a religion that thrives on ignorance and superstition. The facts of life just naturally demand that they be faced; and with an increasing intelligence sweeping across the world superstition must gradually and surely retire. It can not be forced out of our thinking; but it will go anyhow.

Later we visited other temples that are now utilized as schools and libraries. This is no doubt a better use of them; but still leaves an aching void in the human heart for the Eternal Spirit of Jehovah. The Winter Palace, used by former emperors, is still a thing of great beauty in its grounds, gardens and water courses covered with the beautiful lotus flowers. We returned to the Missionary Home to get better acquainted with the missionaries that come and go through this ancient city. Here were Swedes, Norwegians, Germans, Americans and British, with all shades of theological convictions, answering the same call of Christ to give the gospel to the world. They are for the most part a splendid group of folks who put the divine task above all else.

June 30. After a busy week we wanted to make this a day of rest and worship. We went to the service in the chapel of the British Legation, this being the only service in English in the city. It was a beautiful morning and we found the little chapel well filled, with about sixty-five soldiers on one side of the chapel and a few less of citizens on the other side. The soldiers took part lustily in the singing and shared with apparent interest in the various liturgies of the Church of England service. Coming out we saw an American soldier under the influence of drink slapping with his belt the

Heart Throbs

A WOMAN in Nebraska gave \$15. "This I needed myself," she said, "but I now send it on for the dear Lord's work. I will wait longer on the dear Father who blessed me all my days and thank him I can send this with a happy heart. Thirty-three years ago I sent my first gift to India through Bro. Lauver. We have been hindered much in giving."

This sister has a glorious record in giving. She really finds joy in self-denial in order that she can share with others.

man pulling his ricksha. We were humiliated at the unfortunate contrast in the conduct of the soldiers of the two countries, and especially so after seeing a drunken American soldier, but the day before, destroying some property in a park. Mentioning this fact to a British lady, she said she thought that British soldiers were not better than American; they were only under severer requirements of obedience to law. Anyhow it embarrassed an American citizen to see the only cases of drunkenness in this ancient metropolis among the few soldiers who are supposed to maintain law and order! The evening service at the Union church in the city was well attended. Here we had been asked to preach. After the service more than a half dozen persons seemed to go out of their way to pay high tribute to the members of our own mission, the most of whom are known to many in this group. It was a joy to know that those who represent us in these far-flung fields at least impress their neighbors with loyalty and zeal for the best things in Christian missions.

What to Pray For

Week of Aug. 10-17

ON the outside cover of your *Prayer for Missions* Calendar the map of the territory occupied by the Church of the Brethren is shown. The Garkida station is in the central lower part of the map. Just two miles distant from Garkida is located the Leper Colony. The colony is in fact a large village of leprous people. This village is under the direction of the British government. The government owns the 500 acres of land made available to the mission for the work among the lepers. The mission has full liberty in the carrying on of the medical work, the school and the church. Although at first the lepers were slow in coming, the numbers are now almost more than can be admitted. These sorely distressed people have been convinced that relief comes to those who enter the colony and take the treatments, and so they come for help. More than 400 are living in the colony and almost one-fourth of them have become Christians. As they work in their fields, as they attend classes, and as they hear the preaching of the gospel of Christ, they find a new interest and joy in life. Dr. Studebaker, who lives at Garkida, and carries on the work of the hospital there, also oversees the medical work at the leper colony.

Mr. and Mrs. Harold A. Royer, who returned to Africa in June, live in the midst of the colony. They are in a very real sense a constant source of help to the lepers as they direct them in all phases of the colony life. Mr. Royer might well be called the mayor, the judge, the teacher, the head farmer, the foreman, the interne and the minister of this large community because he must direct all these various lines. All who

know Harold Royer know that he willingly puts his shoulder to the wheel and works side by side with his men. Let us pray that he be given strength for the task; also pray for Mrs. Royer and the two children. Theirs, too, is a life of daily witnessing. Pray for their protection and their health.

News From the Field

CHINA

Show Yang

Frances Smith

Ten-Day Institute a Real Revival

It has been customary in recent years for the Show Yang church to hold a week or ten-day institute or training class as we call it. It is for the benefit of all Christians throughout the Show Yang district. It is usually held just preceding Christmas. The local church executive committee invites the speaker and shares about half the expense with the mission. Last year Rev. Tien from Peiping was invited. He is one of the professors in the M. E. Theological Seminary and has had ten or more years of experience in pastoring two indigenous churches. From his Bible knowledge and rich experience out in these churches he was able to speak with assurance and conviction. No problem seemed to baffle him. In the forenoon sessions he emphasized spiritual growth and these meetings proved to be a real revival. In the afternoon he spoke on ways and means of working in the country districts by discovering the people's needs and using these as a means of giving them Christ. The slogan throughout the entire meeting was a self-governing, self-supporting, self-propagating church. He was fearless in condemning sin and in presenting the responsibilities of the pastor to his flock and the relationship of the flock to the shepherd.

Two Missionary Girls Baptized

At the close of this meeting seven new lambs were taken into the fold by baptism. There were four men, one woman and two girls—the latter two being Helen and Dorothy Smith. In the evening of that same day these new members together with about fifty old members partook of the love feast and communion.

Queen Esther and Old Li the Second

After days of careful preparation, the play, Queen Esther, was presented by a group of young Christian women to a large audience in the boys' school auditorium, which serves as our church for the present. A shorter play, enacting the story of Old Li the Second was given by five men.

A Year's Program Dedicated to the Lord

That the work of Christ might go forward with greater efficiency in the year 1935, a united program has been prepared briefly outlining the duties and responsibilities of the Christian leaders here, all striving to build a strong Chinese church. After duly considering the program it was consecrated to the Lord. Before launching this program these leaders are spending some time in special Bible study and prayer in preparation for this work.

Tai Yuan

Sara Z. Myers

Bro. Myers Assists Secretaries

After Bro. E. L. Ikenberry and family were transferred to Ping Ting Chow, Bro. Myers was invited to again be-

come general secretary of the Y. M. C. A., having once held that position before opening a mission station here. As this was quite impossible because of so many other duties, he consented to act as an adviser to the Chinese secretaries. At the same time Mr. C. M. Hsueh, one of the Y. M. C. A. secretaries who is quite influential with young people, is giving part time to our church as pastor or secretary. We are very glad indeed for Mr. Hsueh's help as he is a devout Christian and highly respected by everybody. We hope this exchange of service between our church and the Y. M. C. A. may mean much for the development of the Christian cause.

Funeral for Marshal Yen's Father

A great stir in our city and province was recently caused by the burial of Marshal Yen's father. Marshal Yen has been in control of Shansi Province for twenty-four years, hence is widely known politically. For weeks after his father died there was a stream of people visiting Ho Pien, the Marshal's home village seventy-five miles north of Tai Yuan. These came to pay their respects to the Marshal and his family. All important and some lesser officials of the province were there at least once and some several times. And from adjacent provinces and the central government representatives sent delegates if they could not themselves come. On the few days just before the burial two thousand or more visitors called to pay their respects. The Marshal was dressed in mourning, white coarse cloth, and received these people with proper courtesy and deep bows. F. H. Crumpacker's son, Frantz, was in Tai Yuan at that time and had a good opportunity to make this trip, at the suggestion of some of our Chinese friends, to represent his father and unofficially, the mission.

Junior Worship Program for August

(For Use With the Junior Project)

Theme: Building Better Bodies in China

Call to Worship: Psalms 103: 1-4:

"Bless the Lord, O my soul; and all that is within me, bless his holy name.

"Bless the Lord, O my soul, and forget not all his benefits:

"Who forgiveth all thine iniquities; who healeth all thy diseases;

"Who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies."

Hymn: How Strong and Sweet My Father's Care—

"How strong and sweet my Father's care,
That round about me, like the air,
Is with me always, everywhere,
He cares for me.

"O keep me ever in thy love,
Dear Father, watching from above;
And let me still thy mercy prove,
And care for me."

Scripture: John 10: 10b; Matt. 4: 23, 24; 15: 29-31.

Prayer: Prayer of thanksgiving for Jesus who was interested in relieving the sickness of people, and for the work of doctors, nurses, and others who help us today.

Leader's Talk: Healing the Sick and Preventing Disease in China.

As Jesus was interested in relieving the suffering of the

people of Palestine two thousand years ago, so his followers have gone forth in his name to heal. In Jesus' name hospitals have been built. Doctors and nurses have spent long, difficult years in training that they might be ready to relieve the suffering of people.

In China, as in most countries of the Orient, there is much sickness and few doctors and nurses. It is only in the last few years that the government of China has been trying to help solve the health problems of the country. There is an average of one mission hospital to a little more than 2,000,000 people and one missionary doctor to about 600,000 people. In this same proportion there would be less than 2 hospitals and only five doctors for the state of Indiana.

Our own church has sent five doctors and six nurses to China. Today we have only one American doctor and two American nurses there. They are helped by several Chinese nurses and doctors. Three hospitals are serving the people of China through our church.

Many of the Chinese get tuberculosis. One person has estimated that there is a death in China from this cause every thirty-seven seconds. In one year four of the children in our mission schools in China died from tuberculosis and a number of others were being treated for the disease. Our doctors are trying to help the people learn how to care for themselves so they will not get this disease.

Often the doctors must put their own lives in danger in serving others. In 1910 a fine young man, Dr. Jackson, went to China. A very dangerous disease, called plague, broke out to the north of Mukden, where Dr. Jackson lived. Many of the people coming from the north into Mukden were likely to bring plague into the city. Dr. Jackson, although he knew it was a dangerous task, volunteered to examine the passengers who came in on the train. He worked for ten days and served among 470 persons suspected of having plague. At the end of ten days Dr. Jackson himself became sick with the plague which he had gotten from the people whom he had served. In a few days he died. He was only 26 years old and had been in China less than three months. But he was faithful unto death. In memory of his sacrifice a medical college was built in the city of Mukden where Chinese doctors are trained to help the sick.

Hymn: Where Cross the Crowded Ways of Life.

Prayer Poem:

"For those who weak and broken lie,
In weariness and agony—
Great Healer, to their beds of pain
Come, touch and make them whole again;
O hear thy people's prayers and bless
Thy servants in their hour of stress.

"For those who minister and heal,
And spend themselves, their skill, their zeal,
Renew their hearts with Christlike faith,
And guard them from disease and death.
And in thine own good time, Lord, send
Thy peace on earth till time shall end!"

Offertory: Remember the words of the Lord Jesus, how he himself said, "It is more blessed to give than to receive."

Response: We will give cheerfully, "For God loveth a cheerful giver."

THE CHURCH AT WORK

Directed by M. R. Zigler, Executive Secretary; Rufus D. Bowman, Director of Adult Education; R. E. Mobler, Secretary of Men's Work; Mrs. Ross D. Murphy and Anetta Mow, Women's Work; Dan West, Director of Young People's Work; Raymond R. Peters, Chairman of Intermediate Committee; Ruth Shriver, Director of Children's Work; H. Spenser Minnich, Secretary of Christian Finance; Ross D. Murphy, representing the Pastoral Association; Ruth C. Sollenberger, Office Secretary.

WORSHIP

Music's Contribution to Religion

Part III

When we consider music in its appeal to man our standards to a certain degree will need readjustment. If, for instance, we are engaged in evangelistic work among uncultured and illiterate people, and wish to reach them through the aid of music, it is obviously necessary to speak to them in a language they can understand. But here we are confronted by a seeming anomaly. Education in its ordinary sense does not necessarily imply artistic appreciation, nor does illiteracy mean a total lack of the aesthetic sense. Like the religious instinct, artistic appreciation is fundamentally a natural gift, and many a man of humble birth and restricted advantages has strong within him the germ of the love of the beautiful, which responds most readily the moment it is offered opportunity for development. As a matter of fact the musical appreciation of people in general is decidedly underrated for the reason that it is not always in evidence upon the single hearing of an art work. An essential element in the effect of good music is adequate performance, and adequate performances are unfortunately rare. But given an adequate performance, it takes but few repetitions indeed to carry to the average listener the real purport of so-called classical music in its simpler forms. To give a concrete example, I firmly believe that in the course of a revival of the Moody and Sankey type, a really great artist could make more effect with Mendelssohn's "For the Lord Is Mindful of His Own" than could possibly be made by the revival songs manufactured for the occasion, provided that it be sung at least three times during the meeting. It might fail upon the first singing, but if repeated at the psychological moments I am convinced that it would profoundly move the most miscellaneous audience one could get together. Of course revivalists aim to make immediate appeal and trust to the catchy jingle and cheap sentiment of their songs to accomplish this result. They succeed temporarily, but it is an open question whether the superficial and ephemeral character of the means employed does not promote religious feelings of a similar sort, and whether a stronger and more wholesome musical diet would not produce a more substantial religious product.

The necessity for adequate performance has been referred to, and the manner in which music is performed is a subject whose importance can hardly be overestimated. Unlike the painter or sculptor, the composer is constrained to have his product pass through the hands of others before it can be presented to the public. This is a great disadvantage, for to have his work properly set forth it must be sympathetically and appreciatively re-created, and a veritable host of contingencies may arise to frustrate or diminish the effect that the composer had in mind. In the first place, the choirmaster concerned must have the

penetration to fathom the depths of the composer's thought, for marks of expression can only in a general way indicate the intentions of the composer. Then the choirmaster must have the ability to make his artistic conception apparent to others, and lastly he must have trained and experienced forces for the expression of the conception. But this is by no means all. With all the pains and forethought in the world the choirmaster can not count upon his choir conforming to his ideals when the crucial moment arrives. Not to mention colds, indisposition, lack of attention, unexpected absences from the ranks and the like, which may result in variations in pitch, unsteadiness of rhythm, weakness of attack or want of finish, there is an indefinite something that may either make or mar final performance. One may hear Stainer's inspired "God So Loved the World" sung with such emotional intensity and artistic beauty that it is difficult to control one's feelings, and one may also hear this same composition sung in a coarse and rough manner which robs it of all its deeper significance.

PEACE

Try "The Eleventh Mayor"

Our group of young people at South Waterloo, Iowa, was one of the first groups, so far as I know, to present the drama, "The Eleventh Mayor," by Ira H. Frantz. We are very enthusiastic about it. The play has many possibilities. There are a number of dramatic moments. A number of pastors of other churches in Iowa were present and were deeply impressed with its message and made arrangements for its presentation by their own groups, or to have our cast present it. I feel the author has made a fine contribution to the cause of peace as did his earlier production to the temperance cause. The play is not difficult in its stagings. I would like to recommend it to any group of young people as a worthy project.—W. H. Yoder.

Note—The above-mentioned play may be ordered from the Board of Christian Education, 22 South State Street, Elgin, Illinois—30c per single copy or 9 copies for \$2.00.

LEADERSHIP TRAINING

Solving Your Leadership Problem

We live in an age of scientific analysis. We are no longer satisfied to muddle through our problems. Great business concerns constantly employ people to analyze their problems.

Where are the hardest problems in leadership in your church? Once they are clearly defined, you have taken a long step toward solving them.

Are any of these your problems? Which problem needs to be tackled first? And is something being done about all of them?

1. Is there a tendency each year to simply reappoint experienced, tried and true workers?
2. Are these same workers always given the new job when it comes along?
3. Are these same unselfish workers overloaded to the point of inefficiency? There was once a man who "mounted his horse and rode rapidly off in all directions."
4. Is your church afraid to break in new people who may make mistakes, but who can learn?
5. Are all leaders carefully appointed with a consideration for responsibilities they already carry, or do you have haphazard elections?
6. Do people just "go on," year after year, or are they

reappointed at the beginning of each year? There are both a dignity and safety valve in that.

7. If there simply are not enough leaders to go around, does your church still feel it must have every organization that other churches have? Quantity without quality is waste.

8. Is there somebody in your church—pastor or superintendent, usually—who considers the growing of leaders a major job?

9. Does he work at the job of training himself to be a "leader of leaders"? Does he read books such as "Leadership Education in the Local Church," Knapp, the articles on growth in the Teachers' Monthly and International Journal of Religious Education?

10. Is he himself a dynamic person, who does things?

11. Is he acquainted with leaflet No. 97 (Leadership Training leaflet)?

12. If your church spends \$1,000 per year, does 10% of it go into growing leaders?

13. Does the "leader of leaders" read this column regularly?

CHRISTIAN WORKERS

Christianity and Death

PREPARED BY IRA H. FRANTZ

John 11: 17-44

August 25

1. The Fact of Death

- It is our privilege and duty to postpone it as long as possible (Jas. 5: 14).
- Yet death is inescapable (Heb. 9: 27).
- Man's last enemy (1 Cor. 15: 26).

2. What Is Death?

- Life, intelligence, sensation, activity, warmth cease in our bodies.
- All connection between the body and the personality is destroyed.
- The body returns to dust.
(In view of all this, are we quite consistent in our efforts to preserve the bodies of the departed and in our reverence for their burial places?)

3. Death Causes Sorrow (Matt. 2: 18)

- It breaks love's fellowship (John 11: 35, 36).
- The despair of those who have no hope (1 Thess. 4: 13). Recall stories of sad burial rites among non-Christian people as told by missionaries.
- Even among the Jews there were doubts about life after death (Job 14: 7-14; Eccl. 3: 19-21).

4. Christ's Triumph Over Death

- Christianity meets the problem of death by making it a transition to a larger life (John 3: 16; 1 Cor. 15: 42-50).
- Victorious over death (1 Cor. 15: 54, 55).
- Assured by Christ's resurrection (1 Cor. 15: 20; 1 Thess. 4: 14).
- There is comfort in this (1 Thess. 4: 18; John 11: 23).

CHRISTIAN FINANCE

What Is Worth While?

The Law of Use

"I am almost afraid to use this beautiful table," said the owner. The cabinetmaker ran his hand over the smooth, polished surface, and felt of the wood.

"What are you afraid of?" he asked. "You can't wear out that table. Do you know, they would make fifty veneered tables out of the wood you've got in this one? But this—the more you use it the better for it. The only flaw on it now is the wormhole you say came there when you had it stored away in the attic."

"You are much too bright and lovely to be wearing yourself out doing so much for other people," said one girl to another.

"I can not be made of very good stuff to begin with, then, if keeping busy is going to wear me out," was the reply.

Trying to live happily with one's neighbors never wore anybody out, unless the person was of such thin veneer she was afraid that some people would find her out. Only veneer, whether in people or in furniture, is injured by the common, practical, everyday duties of life.

Baggage, or Character

A large firm that manufactures and markets trunks and handbags is continually advertising its wares under the slogan: "Man is judged by his baggage." Possibly there is a deeper truth in these words than those who originated the slogan imagine. Too often in this world man is judged by his baggage—his house, his clothes, his business, his bank account. It is a tragic mistake and as a consequence many of us are more concerned about our baggage than our souls. It is not baggage, but life and character that counts with God.

WOMEN'S WORK

"Creative Motherhood"

The good we would see must be created. More of the best can not happen until somebody goes through the painful process of creative thought. Because the process is painful we live in an environment that is less forcefully good than it could be. This universe might have been less efficient and beautiful if God had not created his plan. So motherhood, if it would be efficient, must be created.

Motherhood is a process of growth if it is creative. The fact that you have children or that you are good, does not guarantee you'll be a good mother. To grow you must have food. So to grow to be a mother you must study, plan, create and then try again.

This is a difficult program for busy mothers, but we really can never be too busy to be our best and especially when the soul growth of children is at stake.

The women of the National Council of Women's Work are conscious of the need of our young mothers and plans are being made for their help. Watch this column in the next few issues of our Messenger as we will try to give you some of the good mother-thoughts that we received at our Winona Conference.

Homes Where Children Worship

Many parents are too shy or reserved to talk to their children about God. Recognizing this Mrs. Rufus D. Bowman in her Conference talk, Homes Where Children Worship, gave some very good help. We wish we could print her thoughts word for word.—Ed.

It is the Godward reach that draws us up. Trusting children have placed their hands in ours. Our path is the way of worship. I see seven pathways to God—

One: The Garden Pathway

We who lead have a sacred duty to interpret nature to our children that they may recognize God as Creator of all life and be able to say with the Southern poet:

"As the marsh hen secretly builds on the watery sod,
Behold I will build me a nest on the greatness of God."

Two: The Book Pathway

As the sun gives light to all life so does the greatest Book, the Bible, illumine the soul of every other good book. One evening after the story of the child Samuel had been read a little girl knelt in quietness, eyes closed, hands folded, like Samuel's picture. The family waited for her to begin her prayer. After a moment she explained, "I am waiting for God to speak." Soon he did speak. She heard. May she keep on listening and hearing his voice.

Three: The Music Pathway

God must have tuned the souls of babies to melodies. In one home they have a Victrola-radio combination. At any time they may have an experience in music with the best. Picture this family gathered around. There is conversation, then stories, then prayer. One little girl asked for Dvorak's "Largo." That played, the little boy asked for Zimbalist's "Spring Song." They place the picture of Zimbalist under the dim light and feel his presence as he shares with them "Spring Song" on his violin. Then together they draw toward the window and looking through treetops to evening skies they sing: "Now the Day Is Over."

Four: The Pathway of Pictures

The truth of pictures is quickly evident to children. The picture of Jesus by the sea hung low on the nursery wall. As they talked and sang about Jesus, our little friend, a little four-year-old walked over to the picture and, touching it, said, "I love you."

Five: The Pathway of People

Parents are people. What kind of pathways are we? It is a sobering thought that our children feel toward us as they do toward God. We stand first in God's place in the lives of our children.

Six: The Pathway of Daily Experience

In our worship there must be reality. A little boy had been so introduced to his doctor that he loved him. He could be brave and let it hurt when he knew that the doctor did it to help him get well. One evening after such an experience he prayed: "And dear Father, we thank you for Dr. —. Help him in his work every day except Sunday. Help him to study to learn more about brains, coughs and treatments. Amen."

Seven: The All-Pervading Pathway of Prayer

It is natural for a child to pray. He loves to share experiences with the Father. One evening a two-and-a-half-year-old girl prayed: "And do you know, I fell down today!" Raising her head and pointing across the room: "See? Right over there by the door." Another time the same child prayed, "Thank you for loving me when I am naughty."

Why family worship? To make God real in our lives.

MEN'S WORK

Dallas Center Men's Meeting

Sunday, June 16, the men from four adjoining congregations met for a Men's Meeting at the Dallas Center church. The congregations represented were: Panora, Beaver, Panther Creek, and Dallas Center. A report from each of these organizations was given, and plans for future work were discussed and outlined.

Walter Royer of Dallas Center is district director of Men's Work, for Middle Iowa. R. E. Mohler, executive secretary, of Men's Work, participated in the program.

YOUNG PEOPLE

The Leader's Own Religion

A. The Y. P. Leader's Own Religion

Young people are very faulty—sometimes as faulty as those of us who are older. It is easy to make out a heavy case against anyone if we want to—but wait a minute.

1. Are you willing to have your youth pass judgment on you?
2. Would you be willing to submit to the same standards you set up for them?
3. Are you fit to talk to them about their faults?
4. Have you come clean yourself before asking your youth to do so?

B. What He Wants to Do

"You always learn more than one thing at a time." A teacher was working hard on a lesson about honesty, but the students passed secret notes at the same time. Which bit of learning lasted longer we do not know.

1. Have any of your youth learned more bad than good at church? At Sunday-school? At Y. P. Meeting. At a party?
2. Do your youth "cut up" during meeting? During prayer?
3. Do you try to force a good idea on your youth in the hope that it will change them?
4. What do you want them to learn most?
5. Can you plan so that the secondary learnings fit with your main purpose for them?

C. How He Goes About It

1. Study every activity planned for your youth to see what is really aimed at.
2. Study what is back of the extra things that go along with those activities—maybe the desire to boss the youth or to develop a deep fellowship with them.
3. Study the extra activities of youth before, during and after the church activities.
4. Can all of these be made to fit? If not, it is your job to help make them fit into some good pattern.

INTERMEDIATES

Getting Worship Materials From Magazines

Sometimes in our search for worship programs all worked out for us, we fail to see material in current magazines that can easily be adapted. For instance, in the December, 1934, Pictorial Review appeared a copy of the famous portrait of Christ by Kahlil Gibran, great Syrian author and artist. With it was an article containing excerpts from Gibran's personal letters telling how he conceived this magnificent portrait. Here is good material.

Cut out the picture and mount it on construction paper (you can buy this paper for a penny a sheet). Put the picture in the front of the room, and if possible throw a light upon it. Arrange everything else so that the picture will hold the center of attraction. Now choose some quiet music to be played on the piano, the organ or some other musical instrument. Have this played as the children enter the room. Watch their hush as their eyes catch the new picture and study it. From the back of the room have a good reader tell what the picture is, what magazine it was taken from, who painted it, and something about his life if it can be found in the library. Have the grand old hymn, "Majestic Sweetness Sits Enthroned," sung as a special number, or "Fairest Lord Jesus" might be used here. Then have the reader read Gibran's letters to the group.

Don't try to use all that is printed in the magazine. Cut out those parts which are too old for intermediates, use only that for which you have time, for if only the first three paragraphs are used that is enough to make it worth while. Close the service with the group singing softly, "I Want to Be More Like Jesus," "All the Way My Savior Leads Me," or some other prayer song that the group knows and loves. Dismiss by having played the same type of music as was used in the beginning. Keep all those participating in the program to the back of the group so that nothing detracts their attention from the picture.

This not only makes a beautiful worship service, but it has the appeal of awakening in the children an appreciation of some of the better things in current magazines.

CHILDREN'S DEPARTMENT

Looking Ahead Two Months

September is a good time to finish up plans for the coming year, and a little bit late to begin them.

There are many ways of measuring what ought to be done. A number of standards have been developed—Standards A, B,* and departmental standards for adult, young people, junior,* primary* and beginner* departments.

Running through all these standards are four identical points:

1. Good curriculum. Is it within reach of the people who are using it? Is it interesting to them?
2. Good leadership.
3. Good administration, includes financing, finding and training of leaders.
4. Housing and equipment.

If your school has not yet been measured, use Standard B. If this has already been used, try one of the departmental standards this year.

* Price, 15c. Order from Board of Christian Education, 22 South State St., Elgin, Ill.

CORRESPONDENCE

CUBA REVISITED

Twenty-eight years ago now we were getting ready for our move to Cuba. We went and remained twelve years, being much benefited in health and in other ways. We have been back several times since coming away, the recent trip after a lapse of seven years.

We found conditions in Cuba better than we had expected to find them. Down there they have suffered much from the low price of sugar and the general depression. But for the most part they bore their trials courageously and are now coming back by their own efforts. It is good to know that, for Cuba is a delightful land which has suffered much from its rulers through the centuries since its discovery; and since its freedom, through the political ambitions of its own sons. Better days seem to be definitely in sight for all in Cuba.

Years ago we hoped to see a good work done among the people by our church, but plans were changed, and very little was done. We do not know what would have been the result if a missionary worker had been sent as was at one time decided upon. Before going down this time we were inclined to think it was well that a worker was not sent, for reports seemed to indicate that Christian workers had had rough experiences and that nothing could be done.

But some good talks with those in charge of the Friends' work in our part of the island showed that such was not the case. There were discouragements, yes; but the work has been going ahead.

The workers have had much to endure, but they kept on working faithfully, and the reward is coming: the work has not gone back; in some sections, in spite of all the hard times, it has made so much progress that new accommodations must be secured, buildings enlarged or new ones put up. This all goes to show that perseverance through trial brings the reward. It should increase the zeal and the steadfastness of all who have gone out to work for the Lord to know that his promises are sure to be fulfilled.

We built a church building, a goodly number of the brethren and sisters in the homeland giving generously to help. The building is still standing, not used. The members who started the work with such high hopes are scattered far and wide. A number of them are with us no more in the flesh. Would that it could have been otherwise! This is just one more of the things that might have been; and so many of these things are indeed among the most sad. We missed our chance.

Cuba still lies in the sun in the midst of the waters. Its soil is fertile, its climate is delightful, its need is great: the years of close association with the strong nation to the north have not been a means of raising their ideals or increasing their hopes. We are too greedy; our sojourn among strange people is too often considered an opportunity to grab and carry away all that we can, and we give little or no thought to the effect we are having upon the people. Our standard has become too much one of cash; our ideal life one of plenty and leisure. When we feel that way and live that way, have we learned Christ aright? Have we?

Grant Mahan.

Homestead, Fla.

A FEW THOUGHTS

I should like to offer a few thoughts on Bro. Wm. Kinsey's article in Messenger of July 28 on the subject, "On the Plane of Bull Sense." I enjoyed very much reading that article and heartily endorse all it contains. However, let me say that God created man an intelligent being, far superior to the bull or any other animal. Therefore men are supposed to know better than to fight and kill one another, but the bull does not know any better. Therefore he is not accountable for his actions. A considerable number of people are being taught that it is right to fight and kill their fellow men; that if they should be killed on the battlefield they deserve great honor for giving their lives for their country; and that they will be saved eternally. If that be so, Christ's Sermon on the Mount is nothing more than a mere scrap of paper.

Christ says: "Blessed is the peacemaker." But the advocates of war reverse that and say, "Blessed is the war-maker or peacebreaker." Our rulers and teachers are much more accountable to God than the boys on the battlefield or the students in the military colleges. Although the boys are to blame too for submitting to such training and instruction, when they know it is contrary to the teaching of God's Word.

I certainly would be glad if the nations would get the eyes of their understanding open as to the horror and destructiveness of war. May God hasten the good time when the prophecy of Isaiah will be fulfilled: "And they shall beat their swords into plowshares, and their spears into

pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

Let us all pray for the fulfillment of this prophecy that we may have temporal and spiritual prosperity in our land and in all nations. May God help us to do what we can to prevent war.

Jesse D. Clarke.

Jonesboro, Tenn.

ABOUT OUR ANNUAL CONFERENCE

Under the heading, "Revised List of Annual Conferences," in the Messenger of July 20, we have the words: "However there is still much to be desired, especially for the first century of Annual Meeting history. Corrections or additions are desired.—Ed." With the desire to help along a good cause, I ask a hearing on two points, in one of which my History of the Royer Family was mentioned by a Messenger correspondent a few weeks ago.

First, the Annual Meeting of 1829. In my Royer History it is given as the Annual Meeting of 1828. This, I am sure, is the year given me by the brethren in Franklin County, Pa., when I was compiling the history. Likely 1829 is correct; but the important thing is that either in 1828 or 1829 the Annual Meeting was held on the farm of George Royer in Franklin County.

While referring to the Royer family, it might be of interest to state that the Annual Meeting of 1820 was held on the Joseph Royer farm at Middle Creek, Lancaster County, picture on page 345; and that the John Royer farm on Trout Creek, near Ephrata, Pa., page 363, entertained the Annual Meeting of 1846. Perhaps the Royer family is the ranking family of the brotherhood in entertaining Annual Meetings. They are also a very outstanding family in giving ground for meetinghouses. It was the Brethren history in this family that determined me to write its history. Histories of the leading families of the brotherhood would be very enlightening, very inspiring.

A little about the Royer homestead in Franklin County is in place. George Royer, above mentioned, was a son of Christian Royer, who was a son of the George Royer mentioned in Brumbaugh's History, pp. 299 and 308. Christian Royer was born in Lancaster County, Pa., May 4, 1749, and died in Franklin County, about 1814, his will being probated in that year. He had bought a farm about two miles from Schaefferstown, Lebanon County, was baptized into the Conestoga church, Nov. 1, 1777, sold his farm April 5, 1792 for £1,660, and in 1793 moved to Franklin County. This farm was about three miles above Waynesboro and about one mile from Price's Brethren meetinghouse, where both he and his wife are buried. This old church was built in 1798; and when dedicating it, the Brethren sang the German hymn, "Gross Ist Unsers Gottes Güte." Christian Royer no doubt took a prominent part in building this house.

Christian says in his will: "It is also my will and direction that after the death of my wife Anna, all my property, real and personal, that may then remain shall be equally divided in such manner as my executors shall think most proper, among my five children, that is my sons, John and Christian, and my three daughters, Maria Shank, Anna Hollinger and Catharine Zook, except what pewter and kitchen furniture may then be on hand, I allow my son George to get his equal divide of these articles, whatever they may be, which is all I allow him to get on account of his being sufficiently provided for before." George had gotten before the old homestead, on which fifteen years later he entertained the Annual Meeting. As for the daughters,

the names Shank, Hollinger and Zook conjure up big things in Brethren history in Franklin County. As to the son, John, he was a Brethren preacher, said to be the ablest in the congregation, "but he had his troubles." He married Susan Stover, daughter of Michael, son of Eld. William, who emigrated from Switzerland in 1754, aged 27 years. Christian's son Christian married Catherine Stover, daughter of Eld. Daniel, son of Eld. Wm. Christian, Jr., had a son Eld. Christian, who went with the Old Order Brethren. Christian, Junior's daughter Elizabeth became the second wife of Eld. Jacob Price, who was ordained in connection with the organization of the Falling Spring congregation. How Brethren history does revolve around the George Royer farm on which was held the Annual Meeting of 1829!

Now for the second point, if you please, on which we differ somewhat from prominent brethren.

The editor of the Messenger, on page 4 of July 20 issue, says: "The essence of all sonship is likeness of substance between father and son." Bro. M. G. Brumbaugh tells us, p. 471, that our General Conference springs from the Conferences of Zinzendorf held in 1742. Bro. Otho Winger in his recent articles on our Annual Meeting accepts Bro. Brumbaugh's position without question. Bro. Brumbaugh's source is Geo. Adam Martin in the *Chronicon Ephratense*, p. 245: "Before this occurred (Martin's moving west of the Susquehanna River) it happened that Count Zinzendorf and many of his Brethren came into the country and occasioned a great stir especially by his conferences. And because all denominations were invited to them, I too was deputed by my superintendent (Martin Urner) to attend them. When I arrived at the conference, which was held at Oley, I found there some of our Baptists, Seventh Day men, Mennonites and Separatists. The Count himself was president, and for three days I heard queer and wonderful things there. After my return home I went to my superintendent and said that I looked upon the Count's conferences as snares, for the purpose of bringing simple-minded and inexperienced converts back to infant baptism and church-going, and of erecting the old Babel again. We consulted with each other what to do, and agreed to get ahead, as some Baptists had already been smitten with this vain doctrine, and to hold a yearly conference, or as we called it, a Great Assembly, and fixed at once the time and place. This is the beginning and foundation of the Great Assemblies of the Baptists."

Immediately in the following paragraph, Martin enlightens us as follows: "And since most of the Baptists who laid the foundation of their congregation in Schwartzenu, were uneducated arch-idiots and ignoramuses, their followers, of course, brought their absurd notions also to this meeting, always appealing to their predecessors, saying the old Brethren in Germany did so, and we must not depart from their ways." Of Geo. Adam we would say that he was a brilliant, rapid-transit traveler between sanity and insanity, between nonentity and egotism. He tells us, and perhaps with truth, that he led the Brethren to using the eighteenth chapter of Matthew to instruct applicants for baptism. Bro. Winger gives us the questions that Annual Meeting finally adopted to be addressed to applicants for baptism. Of these questions and their fitness no one need be ashamed.

If our Annual Meetings are a child of Zinzendorf's conferences, the child is very unlike the parent. We hold that the Brethren were organized in General Conference at Schwartzenu, which accounts for the social character of our conferences; and that Alexander Mack held our first

General Conference in America in 1730 at Falckners Swamp, twelve years before Zinzendorf appeared on the field, which identifies our Annual Meeting with the Jerusalem conference.

J. G. Francis.

Lebanon, Pa.

THE PASSING OF CHARLES MONROE BLOUGH

Charles Monroe Blough, oldest son of Brother David and Sister Mary Rayman Blough and grandson of Elder Jacob Blough, was born near Berlin, Somerset County, Pennsylvania, Dec. 20, 1866, and died in Detroit, Mich., July 3, 1935. He was united in marriage with Miss Sadie Flickinger April 19, 1887. To this union one son, Harry Webster, was born. Mrs. Blough died in April, 1930, in Detroit. The family lived in Somerset County, until the spring of 1894, when they moved to Waterloo, Iowa, where they lived till 1903, when they returned to their native state, locating at Johnstown, Pa. In 1912 they again moved to Waterloo and in 1920 they moved to Detroit, Mich.

Beginning in 1887 Bro. Blough taught school for about ten years in the public schools of Somerset County, Pa., and Blackhawk County, Iowa. He was a splendid carpenter and followed contracting and building until impaired by failing health. He united with the Church of the Brethren in the Brothersvalley congregation, Pennsylvania, in 1885, and took an active part in the work of the church in the various places where he and his family lived. He was much interested in the work of the church, being teacher, superintendent and song leader in different churches.

An excellent voice and his natural love for music especially fitted him to become a fine song leader both for congregational singing and as choir director. The years he lived in Johnstown he was the main song leader in the Roxbury church. In the Detroit church he led the music in Sunday-school, Christian Workers and church from 1920 to 1926 without missing a service or being late. After a brief vacation he started back to his singing duties and continued till 1933, when ill health forced him to stop. He led the music at the York Annual Conference in 1912 in a masterful way. His leadership was always appreciated.

It was a pleasure to visit in the home of Brother and Sister Blough as they were good entertainers. After the death of Sister Blough he made his home with his son, Webster. While doing a small job of carpenter work he fell and received a broken hip. He was taken to the hospital for treatment and was doing fairly well towards recovery when he was stricken with a heart attack and passed quickly and quietly to his heavenly home. He leaves his son, four granddaughters and one great-grandchild, two brothers and a large circle of relatives and friends. The funeral was preached by his pastor, Elder A. O. Mote, in the Cooper Bros. Mortuary Home and interment was made in Forest Lawn cemetery by the side of his wife.

Johnstown, Pa.

Jerome E. Blough.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Bacon-Bowman.—By the undersigned at the bride's home, June 29, Mr. Opie Bacon of Jonesboro, Tenn., and Miss Ruth Bowman, Johnson City, Tenn.—Merlin C. Shull, Johnson City, Tenn.

Brown-Emmert.—At the home of the bride's parents June 17, 1935, Donald F. Brown of Washington, D. C., and Alice L. Emmert were united in marriage by the undersigned.—F. E. McCune, Mt. Morris, Ill.

Ehrhardt-Johnson.—At the Brethren church in Mt. Morris, Ill., by the undersigned, July 13, 1935, Gotthielf Ehrhardt and Marion Ruth Johnson were united in marriage.—F. E. McCune, Mt. Morris, Ill.

Miley-Early.—By the writer at his residence June 18, 1935, Mr. Clarence M. Miley and Sister Fleta C. Early, both of Lima, Ohio.—Walter D. Landes, Lima, Ohio.

Price-Shelly.—At the home of the bride's parents, Brother and Sister Levi Shelly of Vernfield, Pa., on June 15, 1935, by the undersigned, Emmert Cassel Price and Laura Shisler Shelly.—A. A. Price, Harleysville, Pa.

Yoakam-Miller.—By the undersigned at his residence July 3, 1935, Mr. Dallas Yoakam and Miss Alice Miller, both of La Fayette, Ohio.—Walter D. Landes, Lima, Ohio.

FALLEN ASLEEP

Burger, Nora Slisher, daughter of John and Susana Blosser Slisher, born July 18, 1872, near Bronson, Mich.; she died July 10, 1935. She married Samuel J. Burger April 7, 1895. Early in life she united with the Church of the Brethren and remained a faithful and loyal member. She and her husband served in this community, Auburn, Ind., Battle

Creek, Mich., near Columbia City, Ind., and elsewhere in the ministry of the church. Her cheerful and pleasant ways made her welcome in church, home and neighborhood. She leaves two sons, seven grandchildren, two brothers and two sisters. Funeral services by the writer and Bro. C. A. Light at English Prairie church. Burial in the near-by cemetery beside her husband.—Carl B. Yoder, Howe, Ind.

Keeny, Bro. G. Milton, died July 6, 1935, at the home of his son, John B. Keeny, aged 73 years. He was an active member of the Church of the Brethren, serving the church as a deacon. He was also regular in attendance in church and Sunday-school. He is survived by three sons, one daughter and eight grandchildren, also two brothers and one sister. Services in the First church by Eld. M. A. Jacobs. Interment in Greenmount cemetery.—Florence L. Keeney, York, Pa.

Lehman, Eda, nee Harbaugh, born at St. Louis, Mo., Dec. 3, 1856, died at the Home at Mt. Morris July 19, 1935. Her husband died in 1919. There were two children, a son in Kansas City, Mo., and a daughter and a foster daughter of Chicago. She became a member of the Church of the Brethren in 1925 and had been at the home for about six years. Funeral by the pastor at the Home.—F. E. McCune, Mt. Morris, Ill.

Lyon, Mrs. Narcissus Weimer, wife of B. F. Lyon, passed away at her home in Selah, Wash., June 16, 1935. She is survived by her husband, eight children and several grandchildren and great-grandchildren.—Mrs. Dora West, Yakima, Wash.

Moser, Sister E. Grace, died June 2, 1935, at the York hospital, aged 59 years. She was a member of the Church of the Brethren. Surviving are her husband, one son and two daughters, also her father, one sister and five grandchildren. Services in the First church by Elders M. A. Jacobs and L. Elmer Leas. Interment in Greenmount cemetery.—Florence L. Keeney, York, Pa.

Pontius, Susanna Skiles, born April 24, 1867, in Montgomery County, Ind.; she died in the hospital, Wellington, Kans., July 8, 1935. She came with her folks to Kansas in 1885, locating in Sumner County. In 1897 she married Arthur Pontius. Their first home was in Oklahoma and later they moved to Kansas near Viola, then to Conway Springs which had since been their home. She united with the Church of the Brethren in 1886 in which faith she continued until the end. She leaves her husband, one foster son, two sisters and one brother. Funeral services by the writer and burial in Conway Springs cemetery.—Ralph W. Quakenbush, Conway Springs, Kans.

Shoemaker, Bro. William Oliver, son of Bro. David and Sister Leah Shoemaker, was born in Delaware County, Ind., Sept. 17, 1874, where he grew to manhood. He united with the Church of the Brethren when a young man. He was married twice, his first wife being Sister Bertha Beath who preceded him in death. The second wife still survives. The latter days of his life were spent with his family in Delaware County, Ind. He departed this life at his home in Muncie, Ind., July 19, 1935, after a lingering illness which he bore with Christian patience. He leaves his wife, four daughters, three sons, eleven grandchildren, two brothers and four sisters. Funeral services in Muncie by the writer, assisted by Bro. J. A. Miller. Interment in the Union cemetery near Eaton, Ind.—Geo. L. Studebaker, Muncie, Ind.

Swartz, Nancy Jean, infant daughter of Brother and Sister Lloyd Swartz, died July 19, 1935. Surviving are the parents, one sister and two brothers. Services at the funeral parlors by Eld. M. A. Jacobs.—Florence L. Keeney, York, Pa.

Thomas, Rebecca (Stambaugh), wife of Isaac Thomas, born at Carlisle, Pa., Dec. 25, 1851, died June 24, 1935, at the home in Lindsay, Calif. In 1865 the family moved to Nachusa, Ill., where she joined the Church of the Brethren Aug. 15, 1868. In 1872 they moved to Iowa where she was married Dec. 15, 1872, to Isaac Thomas. They returned to Franklin Grove, Ill., to make their home. In 1876 they moved to Ames, Iowa, where her husband was elected to the ministry in 1878. Later they lived in Nebraska and North Dakota, coming to California in 1907. She was deeply concerned about the work of the kingdom and always loyally and bravely assisted her husband in the work. She leaves her husband, one son, two daughters, eighteen grandchildren and one great-grandchild.—Dorothy Altermatt, Lindsay, Calif.

Walker, Joseph Warren, born Sept. 20, 1856, died May 25, 1935. Dec. 16, 1880, he married Nancy Rinehart; to this union were born eight children. He accepted Christ early in life; he was elected to the deacon's office where he served the church faithfully. He leaves his wife, three sons, five daughters, twenty-two grandchildren and two great-grandchildren. Funeral services by Eld. L. E. Ockerman, assisted by Eld. Harley Fisher in the Upper Deer Creek church. Burial in the Hoover cemetery.—Mrs. Ross E. Oyler, Kokomo, Ind.

Walter, Sister Mary Etta, died June 11, 1935; she was a daughter of John and Catherine Musselman Walter. She married McClellan Walter Sept. 29, 1885; he survives with five children. She and her husband were both born on the same day, Nov. 6, 1863. They have served in the deacon's office for many years. She had been a member of the Church of the Brethren for almost sixty years. Funeral services at the Lower Claar church by Eld. C. L. Cox. Interment in the adjoining cemetery.—D. I. Pepple, Woodbury, Pa.

Zellers, Julia Ann, daughter of Mr. and Mrs. B. F. Stouffer, was born in Franklin County, Pa., May 18, 1857, and died at her home near Byron, Ill., May 16, 1935. Coming west at an early age she had lived all her life near Mt. Morris. Her husband died in 1920. She leaves a family of five children, one having preceded her, and five sisters and three brothers. Funeral service at the home by the writer and interment was made in Silver Creek cemetery.—F. E. McCune, Mt. Morris, Ill.

NEWS FROM CHURCHES

DELAWARE

Richardson Park.—During the two weeks preceding Easter the pastor conducted a series of meetings. There were no converts. The Children's Day program was given Sunday night, June 30, to a large and appreciative audience. The Boy Scouts of the church troop returned July 13 from a two-week camping trip to Silver Lake at Middletown, Del. The troop is now filled to capacity and has a "waiting list." It is one of the finest troops in the state. Daily Vacation Church School was conducted from July 8 to 19 with 102 enrolled. There were twelve on the staff. At the present time a special offering is being taken to paint the church. Work is to begin in the near future. There is real need for better housing for the Sunday-school classes; the present building is quite overcrowded. The senior girls' class is starting a library in the school. Although the attendance dropped off during the summer months, it is slightly above that of last year.—Mrs. W. G. Hank, Richardson Park, Del., July 22.

INDIANA

Cedar Lake.—Since the last report we have had a series of three week-end services conducted by Bro. J. O. Winger, T. G. Weaver and B. A. Hoover. The crowds were exceptionally large and eleven were baptized, including mothers, young people and boys and girls. We feel it was a very successful meeting. Our elder, Bro. A. F. Morris, assisted throughout the services. Our love feast also was largely attended, being the largest crowd we have had for some years. The Sunday-school attendance is very good. Bro. Ed Eldridge and Sister Luella Pepple were chosen delegates to district meeting with Sister Lydia Haynes, alternate. Our harvest meeting will be Sept. 15.—Mrs. Walter Kern, Garrett, Ind., July 26.

Rock Run church met in council July 12. It was decided to hold our harvest meeting on Sunday, Sept. 1. Old and new friends are invited to fellowship with us that day. We held our election of officers recently. Bro. J. S. Zigler was reelected pastor and Bro. Ernest Hart-sough, superintendent. We held our love feast on June 13 with most of the members present. On June 30 Kermit Eby gave us an inspiring address on the subject of Peace. We are looking forward to our Vacation Bible School to begin Aug. 5. Our pastor, Bro. Zigler, is taking a much-needed vacation and is visiting his daughter in Washington. He will be gone for two months and during that time his place will be filled by Bro. Chalmer Faw and wife from Bethany Biblical Seminary. The young people have organized a chorus of mixed voices and are practicing each week.—Violet Strycker, Goshen, Ind., July 20.

IOWA

Ivester.—The church and community enjoyed a group of especially planned Lenten services this year. Some of the special services included were Men and the Kingdom, sponsored by the men; Women and the Kingdom, sponsored by the women; home and family service, friendship program by a group of colored singers; stewardship play by the Home Builders' class; And He Came to the Father, a play given by the young people; also a special decision day leading up to the baptismal service and communion. Three received the rite of baptism. On Easter we enjoyed a special program entitled The Rainbow of Hope. It was beautiful in story, song and decorations. April 5 we enjoyed the a cappella choir from McPherson College. We received wonderful inspiration and help from the group and enjoyed having the members in our homes. The Men's Work sponsored a bit of landscaping about the church and parsonage this season. Over 40 shrubs and trees were planted in order to beautify our grounds. June 20 the men's organization served a banquet in honor of mothers and sons. It was the first of its kind in our community and was much appreciated. Mrs. Beulah Meyers of South Waterloo stirred our hearts with a touching and lasting message. A sane Fourth of July program was carried out under the direction of the church and community. It consisted of a picnic dinner, sports and music. A varied evening program of song and speech was enjoyed. Bro. W. H. Yoder of South Waterloo gave an address preparatory to the dedication of the new floodlights which the community club has purchased. Bro. Yoder inspired us with his strong belief in the value of clean play and sportsmanship in helping us in the game of life. The Apollo quartet from California gave a splendid program at the church on July 7. The women's organization has been doing some helpful work in the community. July 17 they held a missionary tea and a silver offering was taken for missions. At the recent quarterly council the church and Sunday-school officers for the coming year were elected.—Mrs. Alfred Kruschwitz, Grundy Center, Iowa, July 22.

KANSAS

Appanose church met in council on June 21. Our pastor, Bro. S. E. Thompson, announced that his time would be up Oct. 1 and that his services here would not be available after that time. The church decided for the present not to try to support a pastor, but that the home minister should do the preaching. Since our last report two of our Sunday-school scholars have been baptized. Our communion which was to have been held on May 18 has been postponed until the time for our fall communion.—Mrs. J. M. Ward, Pomona, Kans., July 22.

Olathe.—A special program was given by the children on Easter

evening followed by an illustrated lecture on Ben Hur, by the pastor. Quite a number of persons, not members of the church, attended this service, including the pastor of the Presbyterian church and his family. At our recent business meeting officers for the ensuing year were elected for church, Sunday-school and C. W. Society. The pastor, Bro. W. W. Blough, was elected elder; and the pastor and wife were asked, without a dissenting vote, to remain for another year. Bro. Leon Harris was elected Sunday-school superintendent and Mrs. Elsie Redinger, president of the C. W. Society. The pastor was selected to represent the church as delegate to district meeting. The Junior Aid Society recently reorganized with Berneice Clark, president. The Junior Aid has assisted materially in church finance and recently took over the care of the church lot. Assisted by some of the boys, they made a volley ball court for recreation. The Ladies' Aid and Women's Work has also reorganized for the ensuing year with Mrs. Blough, president. The men's organization has spent some time and money in beautifying the church lot. At our recent business meeting the church decided to elect a program committee to be responsible for all special day programs. The B. Y. P. D. recently elected officers for six months, Harold Redinger being president. The group attended a regional B. Y. P. D. at Kansas City, Kans., and some are now planning to attend camp at Lone Star. During July and August we have joined the other churches of the city in union services on Sunday nights; attendance thus far has been very good in comparison with former years.—Mrs. W. W. Blough, Olathe, Kans., July 22.

MARYLAND

Stone Bridge.—Our series of meetings began May 12, continuing for two weeks, with Bro. S. Earl Mitchell of Brownsville, Md., as evangelist. Bro. Mitchell preached fourteen gospel sermons which were much enjoyed by all. The attendance was good. We were glad for our B. Y. P. D. friends from the Beaver Creek and Brownsville churches, who attended and assisted in the worship services. Bro. Mitchell made one hundred and four calls during his two weeks' stay with us and we feel he has done a great lot of good by these calls and his helpful messages. Six were added to the church by baptism on the closing day of the meeting. The annual love feast was held on May 25, with about seventy-five communicants present. The B. Y. P. D. continues to hold its monthly meetings the second Tuesday evening of every month. The two weeks' community Vacation Bible School was held at our church, under the supervision of Sister Wreatha Upole. The school closed July 26 with a program in the evening. The enrollment was forty-four and the average attendance thirty-five, which we feel was very good as this was the first community school ever held in this place. The date for the annual harvest and homecoming service was set for Sept. 22, with an all-day meeting, to which we invite all our friends.—Cora Winters, Hancock, Md., July 30.

Maple Grove.—The members have organized a young people's meeting which is moving along successfully. Our sister church, Bethesda, has just closed an evangelistic campaign conducted by Bro. Nevin Zook. The attendance was most excellent and we appreciated the presence of brethren and friends from surrounding churches. Nine were baptized. A series of meetings will be held at Maple Grove church beginning Aug. 21, conducted by Bro. King. The love feast will be held Sept. 1.—Reporter, Jennings, Md., July 20.

MICHIGAN

Grand Rapids.—The church met in business meeting June 17. Brother and Sister Wright were chosen to represent us at district meeting. Bro. Wright was also our delegate to Annual Conference. May 14 a mother and daughter banquet was enjoyed. The Men's Work has sponsored several projects: they sodded the church lawn, were responsible for getting The Gospel Messenger into seventy-five per cent of the homes and are now painting the parsonage. June 29 was the sixteenth wedding anniversary of the pastor and wife. A large group came to remind them of this event. Bro. Chambers presented them with a little remembrance from the group after which light refreshments were served. July 7 Bro. Finnell preached for us in the morning and in the evening gave his lecture on Why Girls Smoke. We have just closed a very successful Vacation Bible School conducted by Miss Elma Rau. The closing exercises were given Sunday evening to an appreciative audience.—Grace Oaks, Grand Rapids, Mich., July 26.

MINNESOTA

Worthington church recently closed a successful term of Vacation Bible School. The enrollment was forty-two with an average attendance of thirty-eight. Sister Elsie Finckh represented our church at Annual Conference and gave us an interesting report on her return home. Last Sunday evening was the beginning of a series of studies in Bible doctrine which will be given each Sunday evening at our church.—Mrs. H. H. Hauenstein, Reading, Minn., July 22.

MISSOURI

Deepwater church met in an all-day service Sunday, July 7. Bro. James M. Mohler of Leeton, Mo., delivered an inspiring message in the forenoon at the preaching hour. A basket dinner was served at noon. In the afternoon our regular quarterly council was held, which was presided over by Bro. Mohler, who is our elder. At this meeting the church unanimously voted to retain Bro. W. A. Argabright as pastor. June 30 a short Children's Day program was rendered.—Mrs. W. R. Argabright, Deepwater, Mo., July 22.

Shelby County church just closed a very successful Vacation Bible School directed by Sister Grace M. Early. The enrollment was thirty-

one and the average attendance twenty-three. We feel that much good has been accomplished by the efforts of Sister Early. July 14 we held our Vacation Bible School program which was a great success. Sister Early is doing much good by her helpful messages and personal work. July 21 she gave a service in scripture and song, The Life of Christ, which was enjoyed by all present.—Mrs. Esta Folger, Leonard, Mo., July 22.

OHIO

Bear Creek.—The subject of our B. Y. P. D. meeting on June 30 was What Have We Been Doing and What Are We Going to Do? The average attendance during the past six months has increased over the previous six months. In review we find that our young people are especially noted for regular attendance at all Sunday-school, church and evening services. We are willing to help in special campaigns and programs. However, we find that we must do more than just be present: a smile and a kind word spoken to some one will help to make other lives brighter. We ought to be spreading cheer and sunshine, remembering that the younger folks are looking to us for example and encouragement. Activity between young people and older people of the church will bring us to a closer fellowship. It was suggested that we as an organized young people's group can do much toward building up our church.—Florence Puterbaugh, Dayton, Ohio, July 20.

Bear Creek.—The mother and daughter banquet was held May 14 with over 100 present. The Bear Creek orchestra and several individuals furnished music. A playlet and some living pictures were special features of the evening's entertainment. Mrs. Orpha Hay of Brookville, who is the director of mothers and daughters of Southern Ohio, gave a talk. Prizes were given to the youngest and oldest mothers present. The work of the church has been showing good progress. The Mother's Day service was in charge of the pastor, the worship being conducted by one of our younger mothers. A quartet furnished music. A short Children's Day service was held June 30, in charge of the children's director. More than twenty-five of our members attended the Conference at Winona Lake. Many reported as to the inspiration received. The choir meets regularly and has been furnishing some special music; it also helps to improve the congregational singing. Brother and Sister Harlan Brooks were with us in an all-day meeting July 7. Bro. Brooks gave a splendid sermon in the morning and in the afternoon Sister Brooks told about many things that missionaries have to deal with. Both messages gave the impression that there is much to be done in their chosen field. We are glad for the inspiration of this meeting. Following this a brother, who is a husband and father, and one of our church school girls were baptized. At the council meeting July 2 we elected Bro. Norman Wine pastor for three years.—Mrs. Maude Puterbaugh, Dayton, Ohio, July 10.

Center church enjoyed a short surprise program the morning of Mother's Day by the lower classes. In the evening the B. Y. P. D. and adults joined in a program in tribute to mother. Ten or more of our number were privileged to receive inspiration by attending Annual Conference. A number also attended the district Sunday-school convention. Center had a good attendance and contributed her share to the program of our local group Fourth of July meeting. We were also privileged this month to have the group from Danville church present the play, What Shall It Profit? Our young men's class has been leading the Sunday-school for the highest percentage of attendance, having above ninety per cent for the past two quarters. Our council was held July 10 for the annual election of officers. G. W. Riemenschneider was reelected superintendent with Lester Royer, assistant; L. L. Horner, church clerk; Mrs. M. M. Taylor, church correspondent. Our delegates to the district meeting this fall are Florence Royer and Wm. Horner. Two from our young girls' class attended Camp Gattton

Rock, sponsored by our district B. Y. P. D. Our Vacation Bible School will be in session July 22 to Aug. 2. Sister Ruth Shriver was present and benefited us at the evening services July 21. Our church is planning for a love feast Sept. 21 at 7 P. M., with a harvest meeting the afternoon of Sept. 22.—Mrs. G. W. Riemenschneider, Atwater, Ohio, July 21.

Circleville.—Our church is progressing nicely. Our Sunday-school is increasing in attendance, especially in the young people's department. Bro. Chas. Essick, pastor of our church, and Rev. Spurgeon Metzler, pastor of the U. B. church, conducted a two weeks' revival in February. Six applicants were taken into the church by baptism and eleven were reclaimed; others were baptized but went to their own churches. Our pre-Easter services were much enjoyed and closed with the communion. We also had a candlelight service on Easter morning, given by the young people. It closed with a ring service and a circle prayer. We had 175 at Sunday-school and the offering was \$20. Seven babies were consecrated. A Mother's Day program was given by the young people, and flowers were given each mother. Our Sunday-school has been averaging around 130. We have remodeled the church basement, making six Sunday-school rooms. We also have new rubber mats in the aisles of the church. Our Sunday evening services have been well attended. The Ladies' Aid Society has been increasing with the average at the present time around thirty-five. They had an all-day meeting on May 16 with a covered-dish lunch, followed by a program. On Saturday night every two weeks Bro. Essick has been preaching at the Charleston church, twenty-eight miles south of our church. The average attendance there has been around seventy.—Mrs. Eunice Sterling, Circleville, Ohio, July 22.

Eastwood Mission met in council July 1. Our elder, Bro. Ira Long, expressed his joy and appreciation for the progress of the work here which was quite encouraging to us. Our pastor's report also was of special interest as he expressed his appreciation for the way the members have been cooperating with him. The pastor held a two weeks' meeting prior to Easter and eighteen were added to the church. The men have just recently met and organized a men's group. We are expecting great things of this work.—Mrs. S. F. McLeland, Akron, Ohio, July 19.

Hartville.—On April 21 Mrs. Worth, who has been assistant chaplain of the Stark County jail for a number of years, gave us a message concerning her experiences with the convicts and the problems of the day. As a result of our pre-Easter evangelistic services conducted by Bro. Clyde Mulligan, nine were received into church fellowship by baptism. Our communion services were held April 27. A pageant and drama entitled Ruth, the Moabitess, was presented for our Mother's Day services, under the auspices of the Women's Work. June 16 the young people of the church gave the temperance play, What Shall It Profit? For our Children's Day service on June 23 the primary and intermediate departments gave a pageant entitled The King of Glory. At our regular members' meeting on July 5 all Sunday-school and church officers were elected for the year. Our evangelistic meetings which were to begin Aug. 5 will be recalled on account of ill health of our evangelist, Bro. M. J. Brougher.—Sarah Goodenberger, Hartville, Ohio, July 20.

Owl Creek.—Our pastor, Bro. Ira Long, held a week's meeting prior to Easter. He gave some very helpful sermons leading up to the crucifixion and resurrection. The young people from our sister church gave several selections of music one evening during the meetings. There were also special songs by Lincoln Heights, Richland and Danville churches which were much appreciated. On Monday evening following Easter our love feast was held. Bro. Geo. Phillips from the Danville church officiated. Letters of greeting were sent to the different families of the church at Easter time and an offering was taken on Easter Sunday for mission work. While Bro. Long was away holding meetings in May, Bro. Walter Keller of West Nimishillen church filled the pulpit one Sunday and Bro. Wm. Desenberg of Ashland another Sunday. Bro. Long represented this church as delegate to Annual Conference. June 23 Children's Day was observed and an offering was lifted for home missions. Sister Lola Workman was delegate to the Sunday-school convention. Several of our young people attended camp at Gattons Rocks. New songbooks are being purchased for the church; the young people took an active part in helping to finance this. Our council meeting was held July 12. Six letters of membership were granted. Church and Sunday-school officers were chosen for the coming year. Sister Lola Workman was reelected superintendent and Bro. Ira Long was chosen elder for one year. We are planning to have Bro. Gerber conduct a two weeks' singing school in August. Bro. Long was chosen delegate to district meeting with Sister Ann Hively, alternate. Plans are being made to paint the parsonage and church in the near future. Bro. Long has been giving us good gospel sermons ever since he has taken up the work here.—Mrs. O. H. Bechtel, Bellville, Ohio, July 24.

Sidney church held one week of pre-Easter services conducted by our pastor, Bro. R. H. Nicodemus, closing with the communion on Sunday evening. As a result of these meetings nine were received into the church. Letters of Bro. Reuben Boomershrine and wife were received at a recent business meeting. Bro. Boomershrine and our pastor were delegates to district meeting. We decided at a recent meeting to redecorate the interior of our church and install a new furnace. Mother's Day was observed by a short program, followed by a splendid message by Bro. Nicodemus. May 15 we held our mother and daughter banquet which was well attended. Sister Ray Porter of Piqua was the guest speaker. Our pastor has returned from Iowa where he was engaged in evangelistic work. During his absence Bro. Boomershrine preached for us. Our father and son banquet was held

ANNOUNCEMENTS

DISTRICT MEETINGS

California, Southern, Aug. 29-Sept. 2, Long Beach.
Colorado, Eastern, Rocky Ford, Aug. 17-19.
Illinois, Northern, and Wisconsin, Aug. 31-Sept. 2, Lanark.
Illinois, Southern, Canton, Aug. 24-26.
Indiana, Northern, Elkhart City, Aug. 12-15.
Indiana, Southern, Buck Creek, Aug. 20-22.
Iowa, Middle, Coon River church (Panora), Aug. 31-Sept. 2.
Iowa, Northern, Minn., and S. Dak., Union Ridge, Aug. 30-Sept. 2.
Maryland, Western, Pine Grove, Aug. 23.

Michigan, Battle Creek, Aug. 20-23.

North and S. Carolina, Pleasant Grove, Aug. 22-24.

Oklahoma, Panhandle of Tex., and N. Mex., Waka, Aug. 20-23.

Tennessee, Meadow Branch, Aug. 15-17.

Virginia, Eastern, Nokesville, Aug. 15, 16.

West Virginia, Second, Aug. 29-Sept. 1.

LOVE FEASTS

Ohio

Sept. 21, Center.
Oct. 6, Painter Creek.

Pennsylvania

Oct. 6, Holsinger.

Virginia

Aug. 10, Nokesville.

July 10. Rev. Turner of Port Jefferson was the speaker. Six of our Sunday-school girls attended camp July 8-13 at Sugar Grove and two boys are attending this week.—Bessie S. Snyder, Sidney, Ohio, July 22.

Stonelick.—We had a very enjoyable service on June 10. After the Sunday-school hour Bro. John M. Garst brought a message particularly for the children. A dinner was served in the old churchyard and we had pleasant fellowship together. Our revival will begin Aug. 11 with our elder, John M. Garst, evangelist. On Aug. 25 the joint Sunday-school convention of the Hamilton, Middletown, Cincinnati and Constance churches will be held here.—Anna Lesh, Goshen, Ohio, July 24.

Stony Creek.—Church interest and attendance continue to go forward unabated. Our May communion was the largest and most spiritual we ever held. Our basement auditorium was completely filled for the service. The pastor officiated and various scriptures relating to the services were read by eight young men and women. It was all very impressive. A remarkable service was held on Mother's Day when twelve children were consecrated by the pastor. Both the men's and women's organizations have held special Sunday evening services which were largely attended. Superintendent Halley spoke for the men's meeting and Mrs. S. L. Cover gave the message for the women. Our pastor, C. W. Warstler, represented the church at the Winona Conference. July 1 we started a beginner, primary and junior department in our basement auditorium, with our director, Mrs. C. W. Warstler, in charge. Our homecoming will be Sept. 8 for which various committees have been appointed. The young people will give a play in the near future. The Ladies' Aid is carrying forward their splendid work; they have just completed the painting of the parsonage and other buildings by money appropriated by the society. Our communion will be held Sunday evening, Oct. 6, at 7:30 o'clock.—Mrs. Mary Shultz, DeGraff, Ohio, July 25.

PENNSYLVANIA

Boiling Springs.—On the evening of June 9 we were pleased to have a group of singers from the Hanover Church of the Brethren bring us a full program of music, composed of duets, quartets, and an octet. That folks are eager for sacred music was proven by the crowded house that evening. Our Children's Day was observed on the evening of June 30, with a good attendance. July 6 and 7 a Bible institute was conducted by Bro. R. W. Schlosser of Elizabethtown on "The Humanity, Deity, Death, and Resurrection of Jesus Christ." These were wonderful messages, and we hope Bro. Schlosser will bring them to many more of our people. On Nov. 11 we expect Bro. J. E. Whitacre of Harrisburg to begin a revival at this place. We are very glad to be able to say at this writing that our presiding elder, Bro. B. F. Lightner of Gettysburg, has sufficiently recovered from a major operation to be able to fill the pulpit again. Since our last writing two have been added to the church by baptism.—Mrs. O. J. Hassinger, Carlisle, Pa., July 12.

Carlisle church met in council and elected Sunday-school officers, the superintendent being C. G. Becker. The church is prospering under the leadership of our pastor and elder, H. M. Snively. During the quarter the following programs were given: April 21, Easter program; May 12, two Mother's Day programs; June 16, Children's Day program. The love feast was held May 26 with 121 communing. Our pastor was delegate to Annual Meeting and gave his report at our last council. The delegates elected to the Sunday-school meeting are Lou Chohick, Anna Schwenk; alternates, Irene Shuman, Frank Boldosser.—J. E. Faulkner, Carlisle, Pa., July 15.

Elbethel congregation met in council June 15 and elected church officers for another year. Bro. W. E. Barnes is pastor; Bro. Wm. Knopsnyder, elder; Bro. Wm. Utery, treasurer; Sister Mary Utery, church clerk; Sister Clarissa Utery, corresponding secretary. June 15 to 30 inclusive a most successful evangelistic meeting was conducted by Bro. J. M. Geary of Champion, Pa. He preached eighteen very interesting sermons. The Church of God choir assisted in the singing which was much appreciated. Special music was furnished by the church group and by delegations from Wooddale, County Line and Mt. Hope mission school. Sixteen stood for Christ, ten of the number being baptized. We held our love feast June 30. We have arranged to have Christian Workers' Meeting beginning July 11 and continuing each Thursday evening.—Clarissa Utery, White, Pa., July 16.

Hanover.—A male chorus of York gave a splendid program on March 30. Bro. Ralph Lehman besides directing the chorus delivered a fine message. April 21 Bro. Paul Newcomer brought us a message on the Resurrection. Our love feast was held on May 5 with Eld. Walter Hartman of Annville officiating. He also brought us the preparatory sermon. May 19 Bro. Fennell gave his illustrated lecture on Why Girls Smoke. June 2 Bro. J. E. Myers conducted services at the county home and the chorus furnished special music. June 9 the B. Y. P. D. gave a musical program at Boiling Springs; the program was repeated here on June 30. Our series of meetings will start the evening of Aug. 18 with Bro. John Rowland of Mechanicsburg, evangelist.—A. P. Hetrick, Hanover, Pa., July 13.

Huntingdon.—During the past quarter, in addition to those by the pastor, sermons were preached by the following: Calvert N. Ellis, April 7, on "The Crisis of Christianity"; Warren D. Bowman, April 28; Prof. Paul R. Yoder, the Mothers' Day sermon, May 12. On Conference Sunday, June 9, E. L. Craik brought an Education Day address in the morning, and William Blough, one of our young ministers, preached in the evening. The Men's Work group sponsored several events during the quarter. On April 5 slides were shown on the subject, "A New Approach in Alcohol Education," with the Boy Scouts

as special guests. On May 2 they gave the boys' basketball team of the Sunday-school a supper in recognition of their good work in the Sunday-school League in which they took second place. Easter Day was celebrated with an early morning baptismal service, followed by Sunday-school and the Easter sermon. The day was concluded with a song and story service, "Love Triumphant." Our new members' reception was held on the evening of April 26, with about 150 present. The special music was rendered by the girls' choir under the direction of Mrs. Paul R. Yoder; readings were given, and special talks were given by the elder, Prof. H. H. Nye and the pastor. Refreshments were served by the King's Daughters' class. The Church of the Brethren students and members of the faculty of the college were the guests of the pastor at an informal gathering on the evening of May 1. Talks were given by representatives of both groups. Refreshments were served by the young people of the church. About fifty were present. The love feast, May 5, was attended by 282 communicants. Bro. L. S. Knepper officiated. The annual mothers and daughters' social was held on the evening of May 10, with a large group in attendance. The event was sponsored by the Women's Work organization. A Memorial Day service was held Sunday evening, May 26, which was attended by a surviving member of the G. A. R., Veterans of Foreign Wars, American Legion, Sons of Veterans and representatives of women's auxiliaries. The pastor preached the sermon on "A Day of Remembrance and Dedication." A new pulpit Bible which was presented by Bro. W. Emmert Swigart in memory of Mrs. Swigart was formally presented Sunday morning, May 26. The presentation was made by Martha and Naomi Swigart, and the Bible was received and dedicated by the pastor. Bro. W. J. Swigart read a Scripture lesson and offered a prayer of dedication. The church greatly appreciates this much-needed gift. The church shared in the commencement exercises of the college. The baccalaureate service was held in the church Sunday morning, June 2; the sermon was preached by President Ellis. Thus far thirteen young people from our church have been in attendance or have registered at Kanesatake or Camp Harmony.—R. B. Stambaugh, Huntingdon, Pa., July 22.

Lititz.—May 7 a mother and daughter meeting was held with 107 gathered around the tables. A splendid program followed the simple meal, prepared by the mothers of the Alexander Mack and the daughters of the Akitas Bible classes. May 19 was missionary day. Bro. Roy Forney of East Petersburg preached for us morning and evening. June 23 Rev. and Mrs. Engbrecht and several students from Sunnyside Seminary, South Dakota, had charge of the morning and evening services. These friends are Mennonites of Russian descent and are traveling in the interest of religion and evangelism. Our Men's Work has had a number of community meetings. Dr. Geo. W. Richards, president of the Reformed Theological Seminary of Lancaster, gave an interesting and helpful address at one of the meetings. He gave some history about our own church that was new to many of his hearers. Our Vacation Bible School was conducted July 16-30 under the direction of Mrs. John P. Mobler and Edna Mohler. The closing program was combined with a Children's Day service. A beautiful pageant entitled By the River's Brink was given. Bro. Franklin Cassel of the Mingo church gave the address. The Fourth of July Sunday-school and missionary meeting of Eastern Pennsylvania was held in the Lititz church. Our men's chorus has given a number of programs this summer. Our B. Y. P. D. has furnished a number of splendid programs. In May the West Green Tree chorus furnished the program. June 16 the Richland B. Y. P. D. served. A young people's conference sponsored by the B. Y. P. D.'s of the Middle Creek, Akron and Lititz churches was held here July 13 and 14. The first service consisted of group discussions conducted by Eld. A. C. Baugher and Geo. Weaver. The theme of the conference was Christ in the Life of the Home. Bro. Ross D. Murphy of Philadelphia was the guest speaker of the conference. His messages were a great inspiration and blessing to the young people and to the older ones. An old folks' meeting will be held Aug. 11. We are looking forward to the coming of Eld. Jas. M. Moore of Chicago who will become pastor of the Lititz church Sept. 1.—Florence B. Gibbel, Lititz, Pa., July 15.

Martinsburg.—During the past three months the church has been enjoying some splendid meetings. On Sunday morning, April 7, the Juniata College a cappella choir, directed by Prof. C. L. Rowland, presented a program of beautiful sacred music. The communion service was held the first Sunday evening in May, with 277 present. During the week before our communion, services were held for four evenings, conducted by our pastor, Bro. A. R. Coffman, Bro. Ira H. Holsopple, Bro. E. M. Detweiler of the Everett church and Bro. C. L. Cox of Claysburg. A baptismal service was held, there being four applicants; three have been baptized since then. May 9 an interesting and delightful Mother's Day program and banquet was given in the social hall of the church. Our pastor preached the Mother's Day sermon the following Sunday. Easter was featured by a sermon on the Resurrection by Bro. Coffman in the morning, and in the evening the Easter cantata, A Day of Triumph, was rendered. Children's Day was observed on Sunday evening, June 23, with a program by the children and young people of the Sunday-school. A number of our people attended Conference at Winona Lake. Delegates from Clover Creek congregation were Mrs. A. R. Coffman and Bro. I. B. Kensinger. A. R. Coffman, D. I. Pepple and E. M. Detweiler served on Standing Committee. The young men's Bible class, taught by Prof. Reiman J. Shaffer, sponsored a delightful program of music on July 2 in our church auditorium, featuring the gospel quartet of Altoona. Our Sunday-school is moving forward with an enthusiastic spirit under the leadership of our superintendent, Prof. J. Elmer Butts. The enrollment is 405 and the attendance very fine. A community Vaca-

tion Bible School was held during the first two weeks of June. Seven of the teachers were chosen from our church. Closing exercises were held in the Lutheran church.—Kathryn Long Lehman, Martinsburg, Pa., July 15.

Meyersdale.—On Easter we held a sunrise service which was well attended. In the evening about 300 members surrounded the tables for the love feast and communion. We have had ten gains for the kingdom in the last quarter. We were represented at Annual Conference by our pastor, Bro. Detweiler, and Ernest Miller. Our Vacation Bible School began June 17. Hymn memorizing was the project this year, conducted by Bro. Detweiler. The children gave us a splendid musical program on June 30. Out of this grew a junior choir which will aid us in the services during the coming months. June 23 we spent an evening with the hymns of Bro. Wm. Beery and with Bro. Geo. B. Holsinger on July 7. We shall continue these services with other hymn composers. Our parsonage is being painted and repaired this summer. We were able to reduce the church debt nearly \$800 this quarter.—Delta Arnold, Meyersdale, Pa., July 15.

Raven Run church held their love feast on Sunday evening, May 19, with Bro. Paul Dilling officiating, assisted by the home pastors—Elders S. I. Brumbaugh and Frederick Hoover. On May 12 the missionary society gave a Mother's Day program. Bro. D. P. Hoover of New Enterprise was with us in a revival meeting from June 10 to 23 and delivered sixteen forceful and inspiring sermons. Special music was furnished by the men's chorus from New Enterprise and by our own group. As a result of the meetings one was added to the church and the congregation received great spiritual benefit from the services.—Mrs. Mahlon E. Hoover, Saxton, Pa., July 22.

Waynesboro.—Our Children's Day service was held on the morning of June 9. The young people had charge of the worship part of the program during which sixty of them joined in antiphonal singing. The feature of the program was a pageant entitled Feed My Lambs. Christian Education will be observed during the week of Aug. 5. On the morning of June 23 Bro. C. C. Ellis preached for us on the theme, The Great Amen (Rev. 22: 20b). In the evening Bro. J. J. Oller, who with his wife was our delegate to Winona Lake Conference, brought us echoes from the Conference. On June 30 Bro. R. W. Schlosser preached; his morning theme was Christian Versus Character Education. In the evening he used Luke 24: 28b as a basis for our meditation. At a recent church business meeting it was decided to have the young people's leadership institute of Cumberland Valley in our church in October. June 23 a number of our group attended the young people's conference of the western zone of Southern Pennsylvania at Chambersburg; they had charge of the worship service in the evening. July 20 they go to Cleona, Pa., to a joint young people's conference of the Eastern and Southern Districts of Pennsylvania where they are scheduled to conduct the worship program in the afternoon. Three girls from our intermediate and two from our B. Y. P. D. attended Camp Harmony this summer and some of the intermediate boys are planning to go. About twenty members of our Boy Scout troop returned this week from a ten-day camp along the Potomac River.—Sudie M. Wingert, Waynesboro, Pa., July 20.

Williamsburg church just closed a very successful Vacation Bible School with an enrollment of 136. Brother and Sister Byer were the directors of the school. Most of the teachers were chosen from the young people's department of the Sunday-school. At the close of the school the children gave an interesting play entitled Magic Words of Happiness. On May 23 the men served a banquet to the mothers and daughters of the church. This was an inspiration and a time of real fellowship. A mother's program was given by the women's Bible class which was much appreciated. Our quarterly business meeting was held on June 1 at which time Sunday-school officers were elected for the coming year. Pro. Paul Holsinger was chosen superintendent.—Mrs. Sarah Shelly, Williamsburg, Pa., July 15.

VIRGINIA

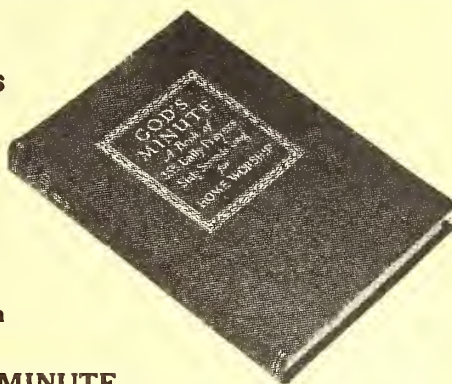
Johnsville congregation met in council July 13. Reports of the visiting brethren were found to be satisfactory. We plan to hold a two weeks' revival opening Aug. 25 and closing with the love feast Sept. 7, followed by homecoming day Sept. 8. Sister S. B. Broughman of Buchanan will conduct the revival. On Sunday following the council meeting Bro. Barton preached an instructive sermon and immediately afterward received four new members into the church by baptism. Delegates attending the district meeting, held this year at Copper Hill, were J. W. Hylton and J. E. Barton. On account of the change of location of work, our pastor and elder, H. S. Spradling, has been unable to be with us this year. His present address is Herndon, W. Va. Our Sunday-school is progressing nicely this year.—Clyde Starkey, Catawba, Va., July 16.

WASHINGTON

Yakima.—June 16 was the close of our four weeks' revival meeting held by Sister June Yearout. We had six young converts and we feel the meetings have been a great blessing. Our love feast was postponed until June 15 so that our new members who were baptized the evening before might partake. We have had no regular pastor since Bro. Coffman left. Prior to our meetings Bro. Stutsman of Wenatchee had been kind enough to drive over and take charge of the Sunday services. On his return from Annual Conference Bro. Stutsman gave us two very interesting talks concerning the meeting. Bro. Bernard Suttle's license to preach has been extended for another year; his church letter was also granted as he is going to Canada where he will preach.—Mrs. Dora West, Yakima, Wash., July 15.

Two Books

for
Your
Hour
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came in, and found her dead, and, carrying *her* forth, buried *her* by her husband.

11 ²And great fear came upon all the church, and upon as many as heard these things.

12 ¶ And ⁷by the hands of the

Rom. 15, 19.
2 Cor. 12, 12.
Heb. 2, 4.
ch. 3, 11.
& 4, 32.
ch. 4, 18.
John 8, 22.
& 12, 42.
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THE GOSPEL MESSENGER

Vol. 84

Elgin, Ill., August 17, 1935

No. 33



A CHRISTIAN WEDDING at DAHANU, INDIA

Mrs. D. J. Lichty under date of June 21 writes that "this hot season was a red letter wedding season among Christians." The picture shows Dr. Peter Paul and his bride. Mrs. Lichty describes their wedding as one of the prettiest and happiest she ever attended. The doctor she refers to as courteous and cultured, the bride as quiet, modest and a good nurse. American brides may be interested to know this India bride wore a white crepe de Chine sari and polku (waist) trimmed with silver braid edging. The polku was also delicately trimmed with pink chiffon rosebuds. Both the doctor and his bride are on the staff of the Dahanu hospital. In the picture are also Dr. Barbara Nickey (reader's left), Bro. D. J. Lichty (who performed the ceremony) and Nurse Hazel Messer (reader's right).

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The Purpose of Our Seminary

BY D. W. KURTZ

President Bethany Biblical Seminary

TWENTY years ago, J. H. B. Williams, as secretary of the General Education Board, suggested that some day the church will need and want a real theological seminary. At that time five colleges were attempting to run full-fledged seminaries, as well as Bethany. He proposed that the General Education Board make it a part of her work to direct the future policy of education so that in a reasonable time, Bethany would be the Seminary of the church, and would be made a fully-equipped and fully-accredited Seminary for our college graduates who are to be the leaders of the church in the future.

Ten years ago the Church of the Brethren adopted this child, made it her own, and has since then, determined the policy and work of this institution.

This article is limited to the Seminary proper. When we think of the various theological seminaries of America, and there are over 200 of them, we think of post-graduate institutions for college graduates, who in three years receive the Bachelor of Divinity (B. D.) degree. In the city of Chicago there are ten regular seminaries besides many other Bible schools. Our Seminary is, today, a fully-accredited seminary. Our credits are accepted in full at other similar institutions and at our universities. We offer a three years' course which leads to the B. D. degree. This year (1934-35) we had forty-four college graduates in attendance as seminary students. Our total enrollment was 120.

The curriculum of our Seminary is divided into six major groups of studies: Old Testament; New Testament; Religion and Thought, such as systematic theology and the philosophy of religion; History, including church history, history of doctrines, history of missions; Practical Theology, including homiletics and courses in church polity; and Christian Education, covering those courses necessary for our leaders in promoting Sunday-schools and allied church activities. A glance at the above outline of studies shows how very essential every department is. But Bethany demands more study of the Bible than any other seminary we know; hence we like the name, Bethany Biblical Seminary.

Why do we need a seminary? For the same reason that people want educated men in every other line of human need. Who would want a physician, or surgeon, who did not have adequate training? Even for our animals, we want doctors who have studied their profession. We want trained technicians to wire our

houses, cobble our shoes and repair our autos. In every line of human need, we like men who do not gamble, or take a chance; we want men who *know*. We demand for our public school teachers who have finished required courses, so they know the truth and also know how to teach. How much more do we need preachers who know what the Bible really teaches, and who also know the human problem, so they can select out of their insight of truth the exact things that will meet the need.

Every religious leader should know three things: (1) The Truth, the Word of God as revealed in the Bible; (2) folks, humanity, people, and the human problem; (3) how to get people and the truth together, methods, so that men will know the truth, love the truth and obey the truth. But many people will say, "Can not all this be done without a theological seminary?" The answer to this is the same for all the professions. Can not the schoolteachers, the physician and the technician get their learning without attending an institution? No doubt some exceptional men could do all this, and in the past, exceptional men, given a generation of time, did marvelous things. But we no longer give men a generation of time to experiment on humanity. We expect them to know the best thought, and the best methods up to now, in the field of their labors. A friend of mine told me this story. He watched an oculist operate upon an eye, and remove a cataract. He did it very skillfully, and my friend congratulated him upon his skill. The oculist replied in a very casual manner: "You ought to see the hatful of eyes I spoiled before I had this skill." Most of us are not willing to furnish the hatful of eyes for some one to spoil in his experimental learning; we want him to know what to do, how to do it, and to do it skillfully before he begins on us.

Why not demand the same things for our children in religion? There are no doubt millions of people out of the church, and outside the saving fellowship with God, because some one who was perfectly sincere, nevertheless blundered in handling the Word of God. We need trained men. We have a good Theological Seminary, fully-equipped, fully-accredited, teaching the Word of Life as understood by the Church of the Brethren. The church owns it, and controls it. Will the church support it? Bethany Day is September 15.

Bethany Biblical Seminary, Chicago, Ill.

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

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EDITORIAL

Society Needs Persons

"IN a word, there is no such thing as an individual person without a society, while societies can and do exist in nature without individual persons."

This is a free country, so-called, and one can say almost anything so long as he does not advocate the overthrow of the government by violence, but why should a man of culture and renown talk like that just because he can? The first part of the quoted sentence is so nearly true, at least since the days of Robinson Crusoe, that we shall not quarrel with it, but what the man can mean by the second half is hard to see. It must be a queer sort of society that has no individuals in it.

We recommend the other kind, the kind that is made up of persons. And that the persons may be of the greatest possible value to the society of which they are a part, we further recommend that they give due attention to their fellows and their own obligations toward them. Individuals and society are mutually conditioning. Each needs the other terribly.

E. F.

All in the Day's Work

"WITHOUT his legs but with his cheerfulness undiminished, Herbert Eckel, a policeman, . . . left Woodlawn hospital yesterday after six and a half months and was able to spend the holiday with the family of his sister."

As any one knows, it is a fairly serious matter to lose both legs, even though in an unavoidable accident in the line of duty. It was last winter, with snow on the ground, that the accident happened. Our Good Samaritan was helping to extricate a stalled police car on the way to a hospital with a sick negro woman when another car skidded into him, crushing him against the police vehicle.

His good deed was certainly worthy of a different

compensation, but Eckel is reported as not embittered by his harrowing experience. It was an accident that could not be avoided, so that policeman and the man who drove the other car are good friends today. The legless man's chief concern is now new legs to get around on and some sort of employment. And with such a spirit surely life will yet have much for this modern Good Samaritan.

H. A. B.

Looking at the Church

THE church is a school. So the Great Commission itself presents it. Did not Jesus charge his disciples to make disciples—pupils—of all the nations? What a unique method of matriculation he provided—baptism. Very dramatic but also very impressive. And the curriculum—everything that he had taught *them*! Simple but how comprehensive. When will we learn it all? Do you feel ready to graduate?

The church is a family. The membership viewed collectively is the bride of Christ, the head of the household. With this divine example Paul exhorted Ephesian husbands and wives to be faithful to their respective duties. The figure is carried out with more detail in Hosea where God is the father-husband, Israel is the mother-wife and the individuals of the nation are their children.

The church is a sanitarium in which the Great Physician seeks to heal the spiritually ill and restore them to perfect health. It is the sick, not the well, that need him. He came to call to repentance, not the righteous but sinners.

The church is a gymnasium in which athletes run races and boxers contend with their opponents. The racers need patience—endurance—and should lay off weights and encumbrances while the surrounding witnesses look on. Boxers should strike not the air but their antagonists—who in this case are themselves (1 Cor. 9: 26, 27).

The church is an army. Life is the battlefield. The soldiers' weapons are not carnal. They are mighty, however, for slaying imaginations and capturing rebellious thoughts. They turn these into faithful servants obedient to their Commander, Christ.

The church is a building. The chief cornerstone is Jesus Christ. If the various timbers are fitly framed together by the due working of the several parts, the structure becomes a thing of beauty, a holy temple in the Lord.

The church is a body. Christ is the head of it. If the hands and feet do not become too proud and want to be all tongues they can be very useful. And the whole body can then have good health and function successfully.

The church is a great institution designed to bring people into fellowship with God and brotherhood with men, and thus into the most abundant life. No one metaphor can exhaust its meaning nor should any of them be pressed beyond their manifest intent. They can all help us to know it better, and to serve it and be served by it more effectively.

E. F.

"It's the Life"—in Luxemburg!

INVADED during the World War, surrounded today by nations armed to the teeth, little Luxemburg, it might be imagined, lives in terror, maintaining her integrity by bristling armament, suffering with all other countries the effects of the last conflict, groaning with debt and the cost of heavy preparedness budgets.

If that is what you may have thought, turn your mind inside out and consider the facts; for these are exactly the reverse. How'd you like to live in Luxemburg? It's not so bad. In fact, it's rather marvelous.

Hidden away in the corner among France, Germany and Belgium, lies the last Grand Duchy to survive the vicissitudes of European history. With its 999 square miles and its population of 300,000, Luxemburg is, however, remarkable in the economic realm for its iron industry. Would you believe it? In steel production, tiny Luxemburg stands sixth among all the countries of the world.

Of course the country has been touched in some measure by the world-wide depression, but much less so than its neighbors. In comparison with Germany, France and Belgium, Luxemburg is still experiencing relative prosperity. The cost of living is lower, the average income is higher.

One of the chief reasons for Luxemburg's welfare is this: She has neither to pay for the losses of the last war nor for preparedness looking toward the next. The Queen in her carriage sat across the highway and the German soldiers went around her and on through her country leaving it unharmed. It has recently been

shown that out of the French budget, for example, one-third is needed to pay in some way or other for the last war (military pensions, support of widows and orphans, and so on); one-third is required for the army, navy, air force, and the military education of youth; leaving one-third for all peaceable activities. But the country of her royal highness, the Grand Duchess Charlotte, shows more wisdom and common sense.

There was a time when the city of Luxemburg, capital of the Duchy, was the strongest fortress of the European continent. By the Treaty of London the perpetual self-government and neutrality of Luxemburg was guaranteed. The fortifications were dismantled.

Today the ruins of these former defenses are exploited as harmless tourists' attractions. You may see the place where, in the Middle Ages, in a powerful castle, several German emperors and kings of Bohemia were born. You may walk through the endless passages and galleries of underground Luxemburg, built centuries ago by the most famous fortress builders of Burgundy and Spain, Austria and France.

In 1914 Germany broke the laws of neutrality and occupied Luxemburg. The Kaiser himself stayed there for a time. The young Grand Duchess, just twenty years old, refused to see him, and the government issued a proclamation of strong protest. But unlike Belgium, Luxemburg did not resort to armed resistance. Therefore, the country did not suffer very much through the war.

By the Treaty of Versailles, the disarmament clauses of the neutrality of 1867 were cancelled, so that Luxemburg is entitled to arm and rebuild its fortifications. But the Grand Duchy obstinately refuses to make use of that undesirable gift. Luxemburg has often been urged by French and Belgium military authorities to look after its national defense and not remain open to a new German invasion. The answer of the Luxemburgers has always been plain: Why should we waste our money on armaments and fortifications? Our country is too small to resist any attack. Our national defense depends entirely upon the maintenance of peace. We do our best to keep on terms of friendship with all our neighbors. But we will not support or follow the military aspirations of any of them.

Which is the greater wealth for the nation to possess, happy, healthy, intelligent children, or death-dealing instruments? A world of neighbors grateful to us for our example of peace and our leadership in finding a solution for conflicts, or a world of enemies fearing us and encouraged by our example of recourse to arms? Dare we continue to rob the schools in order to build bombing planes, and to rob the children in order to bring battleships up to date?—*An Unnamed Correspondent in The American Friend.*

GENERAL FORUM

His Presence

(Luke 24: 31-53)

Does your heart burn within you
As you walk along the way?
Do you feel his holy presence
Shining in your life today?

Does he speak to you in whispers
Saying, "Peace be unto you"?
Do you doubt or are you troubled
Over things he'd have you do?

Have you tarried at the fountain
For the power from on high?
Does he fill your soul with gladness
As the days go fleeting by?

Then may we as true disciples
Go with him to Bethany,
May we worship and adore him
Throughout life—eternally.

—C. E. Cooper.

Some Striking Resemblances

BY J. H. MOORE

NEARLY all Protestant churches have certain principles, tenets, doctrines, sacraments, fundamentals and even dogmas to which they hold in common. Some more, some less. The six hundred organizations of modern Christendom might be easily classified into possibly less than a dozen groups. They worship and work apart because of difference in doctrine, theories and methods that have grown up among them.

Jesus intended that his people should be one, should worship and work in harmony the one with the other. Paul labored in the interest of the same when he set forth the fact of "one Lord, one faith and one baptism." Most of the difference separating God's people may be traced to the teachings of outstanding leaders who differed among themselves. Paul, Peter, Apollos and even Barnabas may have differed at times, but they did not take with them separate groups of followers. They clung to the one Lord, the one faith and the one baptism, as well as the one spirit, and that kept them and their admirers together.

The Reformation, while a blessing to the cause of Christianity, proved to be a virtual incubator for multiplying denominations. And by the way the incubating process is still going on. Out of the great God-sent reformatory movement came the Church of the Brethren, a body clearly distinct and separate from all others. Instead of making an oracle out of their leaders, as many others had, or have since done, our people developed the use of the unchangeable New Testament as their rule of faith and practice. With them it was

the one Book, and all of it the one Lord, the one faith and the one baptism.

Thus equipped, having on the whole armor of God, they entered the conflict, and considering the different sources from which they came, they worked well together with but one small group sloughing off from the main body in less than one hundred and fifty years, and that group, the Beissel Ephrata movement, soon came to naught. In the interest of unity, and the spirit of coöperation, this may be regarded as a creditable record.

A bit over fifty years ago trouble came into the hitherto well united family, resulting in two groups of sincere members, near the same size, becoming separated from the mother church. For a time the shock made the mother church a little nervous, but in her united Conference she stood firm. Wise heads and sympathetic hearts came to the front, and the affairs moved along with even less friction. Later a much smaller group of well meaning people slipped away. All these groups have set up housekeeping for themselves, and now the grand old Brethren Church has entered the records, classified as four bodies, each one having its own conference.

But why these separate bodies, worshipping and working separately? Right here begins the keynote of this article, and I now invite attention to a situation that is decidedly creditable to all parties concerned. In spite of our separate conferences, separate publications, separate places of worship, and separate activities, it is marvelous to what extent we have maintained the original principles of the old, and undivided church. Regarding these principles let us pause a moment and do a little checking up.

1. We all unitedly cling to the New Testament as our rule of faith and practice.

2. We are a unit regarding the doctrine of the Trinity.

3. We stand firm as regards the reality of God, the divinity of Christ and the Holy Spirit.

4. With all of us the death, burial, resurrection and ascension are solid facts.

5. We remain steadfast in opposition to infant baptism and hold to the doctrine of faith, repentance, confession and baptism as conditions of pardon.

6. Amid the conflicting theories regarding baptism, all the churches—in all the separate bodies, still cling to trine immersion as the only New Testament and apostolic form of baptism.

7. We are of one mind in favor of maintaining intact all of the ordinances, sacraments, so clearly set forth in the New Testament.

8. We could hardly be better united in our opposition to war in all its forms, slavery and intemperance, to say nothing of other principles held in common.

9. Then, there is a common heritage and a Dunkard genius that have never left us in spite of our separation. To the observing historian the resemblance of all the separate bodies is decidedly striking, unquestionably indicating a common origin.

I am not discussing the causes leading up to the unfortunate separations. However, I know the whole story, for I passed through all of it. I simply invite attention to what has been preserved, and remains in principles, practically unchanged. Mainly in methods the mother church, herself, has made many changes, probably too many, but the original doctrines remain undisturbed. Generally speaking this is true of the other bodies. This is certainly to our credit, and we may do well to make the most of it. While the mother church, and her offspring, so to speak, in some instances, for more than a half century, lived apart, still many of the family customs, features and characteristics are still preserved in each group. All of them may feel that they have lost out in fellowship, but not in common heritage. Each one claims a direct spiritual, fraternal and organic relationship with Mack, the pioneer sage of the original fraternity. Here and there the tie that binds, though at times weakened, seems not to have been broken. May it be possible that the unseen hand that determines the destinies of men and nations is looking well to the final destinies of the spiritual mother and her offspring?

Sebring, Fla.

"Thou Shalt Have No Other Gods Before Me"

BY ROY D. BOAZ

THERE is abroad in the world today a disposition to create a sort of a fraternity of the gods of all nations. Since the world has become a neighborhood, due to the improved methods of transportation, science, discovery and invention, it is argued in some of the camps of the religious, that it might be wise to compromise with the deities of heathen countries and by such a compromise evolve a common conception of a God which would be acceptable to everybody concerned. E. Stanley Jones, veteran missionary to India, has recently come out in the spirit of Christ to vigorously oppose such compromising doctrines. He pointed out, here in New Haven, that history has revealed that every attempt to thus synthesize the religions of the world has always marked the beginning of a period of decay in constructive religious thought. He regarded such a tendency as a confession of a weakening faith.

There is much to be said for the wisdom of the Israelites when they accepted this commandment. They might have coöperated by compromising with the Moabites in worshipping their god, Chemosh. They might have fallen before Amon-Ra, the god of Egypt. These

gods were not simply other names for Israel's God; they were personifications of the qualities of Moab and Egypt. While these gods of Egypt died with their people, Israel's God lived on. His revelation on Mount Sinai, and in thunder and lightning did not end there. Israel's God became the God and the Father of our Lord Jesus Christ two thousand years later. Neither did the revelation end there, but he has revealed himself to the children of men among all races and in every generation since then up to this very hour. This God whom we worship was never compromised with other gods by the Hebrews, who were the first to prove his kingship in the life of the human race.

Why did the Hebrews persist in having no other gods before their one true God? Why was their religion and their faith in God not submerged in compromise with the gods of neighboring nations? There is only one answer: because their God became more to them than trees, stones, stars and the moon. God became a Spirit, apart from and above this world of things. He became a Living Spirit, able to enter into conversation with men—able to govern them and lead them and to educate them. So while the gods of neighboring nations resided in the crops and in the material things of life, the God of the Hebrews became more than a god of magic or caprice. God became to the Israelites a moving Force—the cloud by day and the pillar of fire by night. God to them became responsible for their protection from the enemy. He became responsible for welding the tribes into a nation. He became responsible for their freedom from slavery. He was a Deliverer who rescued them from Egypt. Their theology was the outcome of their experiences. Had it not been for this great faith in the infinite superiority of one God, they would have perished in the Red Sea as did Pharaoh's army, or they would have been consumed with the followers of Korah, or they would have been lost in the temporary worship of other gods. The secret of the survival of the Hebrew faith, which has now become our faith, is their experience of the leadership of the one true God, in whom these primitive people believed.

Much as we pride ourselves on our boasted civilization, there are any number of people who have not yet advanced as far as many of the leaders of these Israelites were able to go in their God relationships. There are polytheists with us still—those who worship many gods. It is common for many so-called Christians to worship the American church God on Sunday, and the god of the market place on Monday, and still some other god on Tuesday. There are many good Christian homes where children are loved and cared for, where husband and wife trust utterly. They are kind neighbors. All the Ten Commandments are reduced to one they say—that of love. Love proves itself worthy in

the home, in loyalties to wife, husband and children, which would go to death in case of danger, but how different is the market place! There, self-interest replaces love; business relations are devoid of friendship, depending purely on profit. These high priests of the market place are all powerful. Their Ten Commandments are the rules of the game. These rules rest on the assumption that each man is for himself, first, last and always. As of old, each man does what is right in his own eyes, family is family, business is business. The ancient tendency to worship more than one god is with us still. Volumes of reasons for the depression may be compressed into a few simple sentences: Single Christian ideals and godly purposes have been compromised for expediency and for profit. That spirit which would compromise with heathen gods, may be traced directly to the lack of a profound faith and a religious experience of the one true God. It is difficult for our missionaries abroad to justify their position when business men from the Christian land which sent them, by their foreign business practices, deny the very gospel which their missionaries are teaching.

The value of the Hebrew ideal and the Hebrew practice of having no other gods before their one true God resides in a religious discipline which they achieved by such a faith! What a challenge they present to a spineless generation. This is not the time to loosen up! It is the time to strengthen our faith in the true God, the God of our fathers! This is no time to bargain our faith with others, to compromise; this is the time to live our faith so that others may be attracted to it! The Lord our God is a jealous God and desires no other gods before him. He is a jealous God because of his infinite love for the human race. Only as he is worshiped as the true God, will the human race move forward in his spirit.

West Haven, Conn.

A Voice From the Pew

BY FLOYD M. IRVIN

2. I Would Like to Be an Enthusiastic Supporter of My Pastor

I KNOW that there are few things a pastor craves so much as the enthusiastic support of his members. And I would like to be enthusiastic about my pastor. But I can not be enthusiastic about something that does not contribute vitally to my life or harmonize with my ideals.

I was surprised one day while talking to a customer at her back door to hear her say on seeing a good man drive up and approach her front door: "There comes a man I don't want to see; he is the worst pest in this neighborhood." He was a good, honest and honorable

man; but to her a pest because he came as a salesman of goods she did not need. I was welcome because I brought her goods she needed.

So it is with pastors. Those who hand out to folks who are struggling with the stern realities of everyday life discourses on bygone issues, or a sales talk on their organization rather than up-to-date, constructive and sympathetic suggestions as to how to meet successfully the problems of everyday life, such pastors will not find many enthusiastic supporters in their pews. I can not be enthusiastic about a pastor who is only interested in me in so far as he can get me to gratify his vanity by adding my presence to the number of his congregation. I have followed one pastor after another, hungry for inspiration to do my best in life, to be of use to humanity, longing for help in my daily struggle toward this goal, only to my disappointment to find that he wanted me to be a human brick to help build his organization bigger. "And why bigger?" this question I always ask. If it is just to be *bigger* the idea does not arouse my enthusiasm. I am for the one who helps me and my fellow men. Recently I drove thirty miles to consult a professor of psychology about a personal problem. He was able to help me and now all our household is the happier because of it. He awakens in me enthusiasm for himself and his work. I would that my pastor could do the same.

Eustis, Fla.

Religious Outburst

BY C. H. SHAMBERGER

A FEW years ago almost everyone was telling the world how well off we were. A few prophets of gloom shook their fingers at our civilization and warned what would happen, but their feeble voices could not be heard in the prosperity chorus. Now for five years we have been commiserating ourselves upon the mess that we are in. No one goes past our window singing, "God's in his heaven, all's right with the world." The theme song has been that there may be a God in heaven, but nothing is right with the world.

What a variety of remedies have been presented for this muddled country of ours! They have ranged all the way from political schemes to the generality of the evangelist that the only way for the world to be right is to get right with God.

We have gone far enough to see the failure of many of the political schemes. The very lines upon which the NRA is being reorganized is a tacit acknowledgment of its failure to accomplish its objectives. The drought of last summer did more to save those responsible for crop control than will ever be recognized. The vast expenditures under "work" programs have saved people from starvation but have trained them to expect something without working for it. Changing the value of

the dollar has not changed our trade balance with foreign countries. Legalizing liquor has not filled the government treasury with money nor stopped bootlegging which was such a crime under prohibition but about which so little is now said. There are many people today who feel that political measures have not done anything to basically change the economic crisis through which we are passing. Their greatest degree of success has been in keeping face for those who are in power.

It is not surprising, then, that thoughtful people are looking for some remedy which does not bear the political label. The editor of *Harpers* is representative of the group. He believes that the world will not be right until we have a new attitude about what is worth possessing and that the only way we will come to have that attitude is through a "vast outburst of religion."

If that is what the world needs how will it get it? Not through organization. One can imagine practical minded churchmen calling a conference to consider a national program for a vast outburst of religion. There would be rousing speeches, the confession of sins in general and a well outlined program which would be worked out to an "outburst" committee in every local church. They would also set up machinery to measure the extent of the outburst, nationally and locally.

But the kind of thing which is needed to help us out of our present condition is something much more simple than a scheme of organization, and at the same time much more difficult to accomplish. Great tides of religious power come from convictions rather than organization.

Religion has lacked great convictions in recent times. We have had no end of opinions but they are something to sit around and talk about whenever convictions grip one and compel action rather than conversation.

Great religious outbursts follow great convictions. The early church conquered because of a consuming passion regarding the person of Jesus. The Reformation succeeded because people became convinced that it was not possible to have a righteous church that had unrighteous practices. America still feels the impress of the standards of personal morality practised by the Puritans. The emphasis is always different but no great power grips religion without some clear-cut convictions.

Two trends in American life have definitely tended to sap the religious tone of the church. There are probably others equally powerful but some new convictions about these ought to pave the way for improved conditions. The first is our attitude toward possessions.

The American people have been obsessed with the importance of money. Boys and girls have crowded colleges and university because they have been instructed in the commercial value of an education. They have known just what it would cost them in future salary if they left the dear old alma mater in February of their

junior year. The successful men of the community have been those who paid the biggest income tax, or would have paid it if they had not outsmarted the government. Our scale of values has been geared to the amount of money a man can control. And because the acquiring of money has been the big thing the way it was obtained became of little question.

The greatest difference between certain types of business men and gangsters has been that they operated behind the law while the gangsters operated outside or against the law. Employers have held unchristian attitudes toward the men they employ and with whom they deal. On the other hand employees have been more concerned about getting as much as they can, than they have been with giving as much as possible.

The characteristic of personal integrity has suffered seriously in America because of our attitude about money. People with money to invest have placed it with concerns that pay the greatest dividends because they violate the very principles of religion the investor claims to believe in. The disclosures of financial collapses indicate that laymen and ministers have both invested their money in ventures that are a repudiation of principles of honesty.

The other thing which has held back the dynamic of the church has been uncertainty about many religious beliefs. This is contemporaneous with the developments of science just as the desire for possessions is an outgrowth of the marvelous commercial expansion of our time. Chemistry and physics have been revealing a new world to us and because they have brought us things which we can touch and understand we have lost patience with things which we can not handle and have lost faith in things which we can not understand. The inability to fit God into a scientific universe has cost the faith of many a person.

The baffling problems connected with science and re-

When I Sit Alone

BY G. O. STUTSMAN

4. Why We Remember

WE remember those who have gone ahead of the crowd upholding spiritual truths, for spiritual truth is a compelling force. It is easy to drift with the crowd, but drifting never calls forth the admiration of men. Some go so far ahead of the crowd blazing new trails that the crowd is lost. Sometimes the crowd thinks such an one is lost. But when at last the world comes his way it will pause to build his memorial. We remember best those who have gone ahead when they give the full measure of sacrificial service in an attempt to induce men to follow. Such was the Christ as he cried: "Follow thou me."

Greenville, Ohio.

ligion have affected those who are responsible for religious instruction. So much so that religious educators have recently been accused of learning the art of imparting to others that which they no longer believe.

The editor of *Harpers* thinks that the times through which we are passing are fitting us for a vigorous expression of religion. There seems to be ground for such a belief. The times have also revealed science is not enough. Life at its best must have something which is beyond our understanding, something even beyond explanation. Life to have color must have what religion offers today and has always offered. If enough people come to feel that way about life and feel it with enthusiasm there will be "a vast outburst of religion."

Elgin, Ill.

The Church and Our Seminary

BY M. R. ZIGLER

THE purpose of a theological seminary is determined in a large way by what is expected by the church it serves. A minister in the Church of the Brethren should know what is expected of him and be trained to do his work efficiently. Bethany Biblical Seminary is dedicated to this purpose.

A group of theological teachers met in Cleveland, Ohio, in November of 1931. They prepared the following statement concerning the function of a minister: "It is the function of the Christian ministry in all its forms (a) to increase men's knowledge of God as revealed in Jesus Christ; (b) to summon them to personal consecration to him and to his gospel; (c) to lead them in their worship of God; (d) to be the counselor of individual men and women in their personal duties and difficulties; (e) to furnish leadership to the Christian church in its education, social and missionary activities."

This summarizes the work of the ministry as conceived by this group of teachers. It is another way of saying that the minister is a teacher, an evangelist, a priest, a pastor and an administrator. As a teacher he aims to increase man's knowledge of God as revealed in Jesus Christ. As an evangelist he wins men to accept Christ and to practice his teaching in daily living. The unique function of the church is to lead people to worship God; therefore as priest the minister has an unusual function. It becomes his duty as a pastor to understand life so that counsel can be given to those who need help that they may enjoy life more abundantly. The organizing of a church to serve is a hazardous part of a minister's work and demands the best preparation in administrative procedure.

It is very interesting to observe our men who come from our seminary and note the eagerness with which they accept the opportunities that come to them. At a

glance they are able to see the need. They are quick to plan the program necessary to meet it. Through this service the church becomes a power for good in the community. Counseled in the art of administrative work, these men are able to move forward in their pastorates with little misunderstanding.

Many ministers serve in our church who have not had the opportunity to attend Bethany. The results of their work are excellent, and in many cases can not be surpassed by the seminary trained men. It is possible for men to become educated for the ministry through experience without attending the seminary. However, this takes a long time and the period of service is often filled with many discouragements. The seminary program crowds into three years an abundance of experience which enables a minister to enter a pastorate more certain of his task and how to do his work. The seminary program speeds up the preparation for service and it is doubtful if any minister should accept a call to a church without this experience, unless he is able to serve under the direction of a very wise administrator. Most of the men who are serving who have not had the opportunity to attend Bethany, even though they have had long experience, express keen desire for special training.

Ministers who have a seminary experience have secured a very fine historical background for their church work. They understand what is expected of them by the church. They are prepared in the very best way possible to organize the members of a church to work together. They have a message and a keen desire to give it. The church, if it does what needs to be done in the world, must educate its ministers. Therefore, the church should give the financial support necessary, but above all, our best men for the Christian ministry.

Elgin, Ill.

The Least of the Commandments

BY MAUD MOHLER TRIMMER

OUR Savior gave two major commandments—to love God, and to love man. All others spring out of these. It is interesting to note that this condemnation of the sins of omission was greater than that of sins of commission. His is a positive rather than a negative religion. The *thou shalt*s outnumber the *thou shalt not*s. The emphasis is laid upon service, but he also demanded purity of life.

The Christian is to keep himself unspotted from the world. Probably thousands of men and women who pride themselves on their righteousness, integrity and purity, yea, even their simplicity of life, are badly spotted in the sight of God. Whoever has a passion for material things great enough to in any wise shut him off from the love of the spiritual is worldly. Luxurious living, love of power, and a delight in worldly

forms of amusement are not the only forms of worldliness. It is possible to be austere, even plain of life, and yet be worldly. People who have thought they were living ascetic lives have added farm to farm; built great barns or loaded their tables with an excess of food, bringing on the many diseases caused by faulty diet; all of which is putting emphasis on the carnal side of life. The man who sits during sermon hour, planning a business deal, or the woman who is cataloging the other women's clothes or scheming to get her Sunday dinner and dishes out of the way, has a worldly slant of mind and is spotted.

What other teachings of Christ and the apostles do Christians disobey? Perhaps the foremost is *do not worry*, for that is the meaning of take no thought of what ye shall eat, what ye shall drink, what ye shall wear. He knew his people had to have these things and planned for them; but he tells us we are not to take thought of them to the point of worry. This is an almost universal sin. It is grievous because it betrays a lack of faith in God, and because it undermines the health of the body which is the temple of the Holy Spirit. It may dethrone the reason.

Next to *do not worry*, *judge not* has probably been broken more often than any other commandment. What happens when a Christian through weakness, errs? Some one else who does not suffer that particular temptation screams, "Hypocrite!" Who dares call another such a name? A hypocrite wishes to be known as virtuous while leading a life of sin in secret. Sinners, especially youthful ones, are often quite open about what they do.

We read that the faithful are to give to him that asks, feed the hungry, give the thirsty drink, visit the sick, entertain strangers and go to them in prison—yet how many are turned from doors with cold looks and hard words, often because so much has been wasted on unnecessary luxuries that there is nothing left to give! In these days it is not possible to give to all who ask for material help, and have enough left to properly nourish the children of the family. The real Christian will give what he can of goods, and be lavish of kindness and encouragement and the cup of water. No one should keep a surplus of things or unneeded duplicates. To give them away is to help some one needy and be rid of the work of caring for unneeded articles.

Our Savior says: to turn the other cheek, and we hear of wars and rumors of war between so-called Christian nations. But no existing nation is all Christian. And for every little snub, every result, every wrong, some folks will harbor a grudge and the desire for revenge.

To go the second mile, to do unto others as you would have others do unto you—has this ever been truly tried by a whole church? Had it been practiced

by every one who calls himself a Christian in the whole world there would have been no depression, and if from this time it would be observed by all there could be no recurrence of this evil. Every one who obeys this command will achieve happiness and add charm to his personality.

Can all Christians honestly say that they do not respect persons—that the black, white, yellow, rich, poor, ignorant and wise receive the same treatment at their hands?

And do most Christians remember to do their alms in secret, to keep their left hands from knowing what their right hands do? Or do they brag: "I did this fine deed. Am I not noble and generous?"

Should professing Christians strive to put into practice the teachings of Jesus, the kingdom of God would come on earth and his will would be done as in heaven.

Long Beach, Calif.

Greatness Through Service

BY OLIVER H. AUSTIN

"WHOEVER wants to be great among you must be your servant." These are the words of Jesus as he gives a great ideal for those who wish to attain greatness and position.

Salome thought Jesus was on his way to Jerusalem to inaugurate his kingdom, so she asked for an advanced pledge from him for her two sons, assuring them of chief seats. Jesus replied in such a way that she could readily realize that such a place would not be granted by favoritism. There is a price to be paid for leadership and position in his kingdom, and that price is service. In his kingdom there is not the tyrannical use of power over the people as in most political organizations. Ambition must be satisfied by distinguished service, "and only extra-hazardous service shall win honor." Jesus himself purposed to be a leader in this new idea and to give himself as a ransom for the emancipation of the people.

The desire to lead and to excel is natural and should not be considered as being harmful, for it may become most helpful. Those who have a natural gift for leadership usually have a keen desire for its satisfaction. Jesus did not demand self-effacement and the utter suppression of ability; he realized that ability and ambition are to be recognized, but they are to be yoked to the service of others. In his kingdom, not he who kills and subjugates, but he who makes life safe and happy, shall have a monument in his honor. Not the great warrior and killer, but the great healer and life-giver, the men who multiply happiness and eternal values, theirs shall be the names honored in the future. The higher the honor craved, the more strenuous must be the service. He who wants first prize must get

down to hard work that may prove to be real drudgery at times. One must train and deny oneself to win the race. The old way to leadership was to knock down and climb over; the new way is to get under the load and boost.

"A good thing to remember
But a better thing to do,
If you can't be a booster,
Don't join the wrecking-crew."

It is said that Joseph Scriven, the man who wrote the immortal hymn—"What a Friend We Have in Jesus," won his place in the hearts of his people through his practical ideals of humility and service. He was born in Dublin, Ireland, and was a man of great refinement and culture; but withal he was the essence of humility. He never lost an opportunity to be of service to others. Often was he seen walking down the streets of his home town with a sawhorse and a saw under his arm, on his mission of helpfulness. Surely God giveth abundant grace and charm to the humble. "Whoever has ambition to be a great man among you, let him be your servant; and whoever is ambitious to rank first among you, let him be your bondservant." Jesus Christ did not come to have others serve him, but to serve, and in the end to give his life as a willing service offering for others. May we catch the spirit of Christ.

McPherson, Kans.

Does Age Assure Wisdom?

BY JAMES H. ELROD

As a boy I well recall the admonitions of my good grandmother with regard to life and conduct. She always ended those admonitions with the reminder that she was older and therefore wiser.

It is very likely that this was quite true in the days when much of the knowledge of the younger generations was derived from the lips and associations of their elders. One who reads the Old Testament may be easily impressed with this idea that age is an indication of wisdom. This is especially true in the Proverbs, Psalms, and the book of Job.

In the program of the kingdom, as announced and practiced by Jesus, no such basis of wisdom or position of honor exists. In the face of a system permeated with a false reverence for age, this young man, Jesus, inaugurated a program in which neither age nor youth, as such, counted for a great deal. Jesus made the basis of recognition that of personality. In his program, whether for old or young, recognition came only after evidence of intrinsic worth and open-mindedness to truth. Jesus' most cutting words (Matthew, chapter 23) were spoken to a group many of whom were much older than himself.

Personally I love, appreciate and respect those of

years and experience, and try never to lose an opportunity to learn from them. Many such are my intimate friends. But in a world where no longer the son is dependent alone on the teachings of the father, a world in which it is possible, through education, for the son to have more information even than his father, should not the elder be willing to learn from the younger?

Wichita, Kans.

Right in Their Own Eyes

BY REBECCA FOUTZ

ON the way from Egypt to Canaan, God through Moses gave the children of Israel the laws by which they were to live. These laws covered all of life—their duty to God, their personal life and the treatment of their fellow man. They were repeatedly told that peace, prosperity and the granting of other promised blessings was dependent upon their following these instructions.

But after the early leaders were gone, the first thing that happened was the ignoring of these laws by the people. This period is recorded in the book of Judges. It tells of a deplorable state of affairs. Chaos ruled. To explain this condition, the last verse of the book sums it up by saying, "Every man did that which was right in his own eyes."

Here was individualism and self-expression to the highest degree. These two terms have been much used by the present generation. Those extolling them questioned even the right of God to set standards by which they should live personally or in relation to their fellow men, not to mention the right of the church to do so.

Both morally and economically many people have done what was right in their own eyes or as much as they could get away with. And this has brought us to a state of chaos, confusion and suffering. For each one doing as he pleased brought no more peace, prosperity or other blessings than it did to Israel.

When our people cried out in their distress, the government heeded and said they must follow certain rules and standards if the condition is to be remedied. (We are not saying whether the government is correct in its ideas of what is best.) That individualism must be directed and controlled for the benefit of all. (This is what the laws of God have said from the beginning.)

Almost at once there were loud protests and objections. People still want to do as they think right. There the struggle hinges. And there it always has hinged between God's standards and man's own ideas.

To illustrate how far-reaching is this struggle and that it is not new, take the matter of accepted standards, like weights and measures. The law has to provide for inspectors to see that the people live up to

these standards. This is necessary in order to protect their fellow man from being cheated. How much more is cheating possible in matters that can not be measured by so many inches to the yard, or so many ounces to the pound, but are governed by principle. It is just that much more difficult to control by law unless people from a changed heart live up to the higher law of God.

The laws in the Old Testament went into much detail. This is not the case in the New Testament. The latter gives some detail, but all phases of life are covered in principle—morals, economics, treatment of our fellow man, etc. These principles are not difficult to apply if there is a ready and willing heart. There is much disregard even where there are definite instructions for a given situation.

God's laws are the only ones that will meet our need. We want the good things but insist on going our own way to get them. This never has and never will bring them. Are even those who profess to be God's children willing to follow his way?

We can not stop with just a general application. We must make it individual and as a Christian body, a church body.

Have we not wanted to do as each felt was right in his own eyes without interference or discipline?

Has this improved moral standards? The evidence is the other way.

Has it given us a higher, less worldly grade of pleasure seeking? Who could say that it has?

Has it helped us to keep our witness to the world against the wreckage of souls and lives and homes caused by divorce? Here there is a distinct weakening.

Has it kept the simple life testimony? Not that can be seen.

Philadelphia, Pa.

Thoughts on Weights and Races

BY ANNE ELLEN KITTLE

"WHEREFORE seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us" (Heb. 12: 1).

The bleachers are crowded with witnesses. I know my friends will cheer and encourage me and that will help. Happy is the runner who has many cheering friends among the spectators. Their cheers are painless spurs to drive one on. Victory always seems nearer when friends encourage.

My friend, Paul, who has run and won this race, kindly gives me the benefit of his experience. His letter advises, "Lay aside every weight." So I must shed my cloak of selfishness for it carries within its folds the seed of every sin. The helmet of hatred must

be laid aside for hatred is a noxious poison that will stifle me. The shoes of worldliness will chafe and cause me to slacken my speed or turn aside before my race is won. My members must be free and unbound. I must leave the weights behind. I must be free for the race is long and hard and dusty, and the cheers of my friends will sometimes grow faint. There will be times when I shall have to fight fear. But I must conquer fear with faith. Then I must remember, "I can do all things through Christ who strengtheneth me."

So I am off to a start, running with all the patience I can command the race that is set before me. Knowing that the witnesses are there is an inspiration to greater effort, for I must not fail those who love and believe in me. I struggle on. What to me are blistering feet and a pounding heart?

Looking through smarting eyes I see the goal ahead. The outlook is encouraging, enlightening. With renewed zeal kindled by that vision of the Author and Finisher I struggle on. As I run, I remember that all who run do not receive a prize. Then I consider the One who endured the cross, lest I become weary and faint in my mind. For do we not always faint first in our minds? There is a joy set before me and I must press on; I must win a prize. Why should I run in vain? If I keep the faith, if I finish my course, will there not be laid up for me also a crown of righteousness?

Sugar Creek, Ohio.

Sharing Observations With the Home Church

BY C. D. BONSAK

Secretary of the General Mission Board

Thirty-eighth Installment

July 1. We were up early in the morning to accompany Bro. Miller and Emma Horning in a trip to the Great Wall. The train left the station at seven for the three and one-half hours' run which takes one around the city, then through the fertile and well watered valleys and at last through the mountains. At the station we secured donkeys and astride these we climbed the hills for a mile or more to the wall. One felt disappointed at first at the size of the wall, being apparently too small for any practical value. But remembering that it has been there for nearly 2,000 years one marvels that there is any of it left. We could only conjecture as to its original appearance and size; but it did show great skill, patience and labor necessary to erect 1,700 miles of wall. The day was perfect and the outlook over the mountains more than paid for the climb to see it. We returned to the city by four o'clock and the rest of the evening was used in making a few final purchases, paying bills and packing up for leaving early in the morning.

July 2. We bade farewell to the Missionary Home, or Home of Rest, as it is called. And under efficient management it is a real home of rest to those who may be passing through the city. Its religious atmosphere is sane and refreshing. We were off on the Mukden Express for Tangku, where we were to take the boat, the *Keizan Maru*, to Kobe. But Sister Horning and myself stopped at Tientsin to get her ticket, passport, etc., while our comrades went on with the baggage to the boat. Our stop in the city was a delight, for most of it was spent in the good home of Mr. Hugh MacKenzie, who is treasurer of the Board of Missions for North China of the United Church of Canada. Tientsin is the next largest city to Shanghai in China and has more than a million and a quarter people. It is the financial and commercial center of North China, while Peiping has been the political and education center.

In the afternoon we took the train to join our comrades. It was refreshing to get a bit of sea air in exchange for the very dry and dusty atmosphere of the interior.

July 3. Our boat pulled out of the harbor about on time—an hour after midnight—so far as sleepy folks could determine. The day dawned with beauty on the sea and the air was much cooler. We found our Japanese boat very satisfactory and everybody willing to make us comfortable. There were ten European passengers, representing Britain, Germany and America. The trip from Tientsin to Kobe across the Yellow Sea is often one of stress and storm, so we were glad that the first day at least was delightful with a glorious sunset at the close.

July 4. The Fourth of July does not mean anything on the Yellow Sea! But it is refreshing for any strong nationalist to get away from home on one of his great national holidays. At home with the playing of bands, the waving of flags, and the crowds out on holiday, one is inclined to feel that all the world is paying obeisance to his national pride and glory. But far enough away from home, with the average citizen, the country from which the traveler comes is only another name.

The day was a perfect one. The sea could not have been more inviting. The rocky peaks bordering the Inland Sea of Korea stood out against the silver sheen of the water and the golden glory of a setting sun in the west.

July 5. We began to feel the change in atmosphere as we approached Japan, for here the rainy season was on. We stopped at Moji at four o'clock; all passengers were called to the dining room, the officers came aboard, looked us all squarely in the face and dismissed us as reasonably safe folks to enter the territory of Japan.

We unloaded a cargo of millet here and one marveled

at the energy and management of the Japanese in a small job like this. Two women entered the hold of the ship first. With needle and thread they quickly sewed up all holes in the millet sacks and with brush and pan gathered up all millet that had gotten out through these holes. Several men quickly piled eighteen or twenty sacks on a rope and out they came to be loaded on a boat beside the ship.

July 6 proved a rainy, foggy morning on the Inland Sea of Japan. At nine o'clock we passed the place of the disaster of forty-eight hours before, where a collision of two boats resulted in the loss of more than eighty lives. A ship was standing by and other boats with divers were still searching for bodies. Our ship in recognition of the sad event slowed up almost to a stop and then proceeded toward Kobe. We reached this city at about two o'clock. Customs inspection over, we were soon in a car and off to try and find the Missionary Home in the city. Finally this was located and we were established in Miss Santee's "House of Emmaus" on a beautiful hillside overlooking the city of Kobe. After tea we strolled through the shopping district and found much similarity with stores of the West. The men of Japan are rapidly accepting Western dress, but the women cling to their beautiful kimonos and sashes. Both still use the convenient shoes of the Japanese. After the dinner hour we again went to the shopping district and found great hordes strolling along, window shopping much as people do in any Western city. Cleanliness and order prevailed. Japan combines a touch of the ancient with much of the modern in her arts, crafts and other activities. Beautiful flowers, fruits and material from her factories were tastefully arranged everywhere at prices that seemed incredible to a Westerner.

July 7. A walk up the hillside to the Zoo Park and past several famous Shinto shrines gave us a wonderful outlook over the city of Kobe. With other guests of the Mission Home we attended morning service at the Union church. Here we had the privilege of hearing Dr. Harry Myers give a very helpful and simple talk on the text, "For I have given you an example, that ye should do as I have done to you." This speaker is the man who was instrumental in leading Mr. Kaga into the Christian life. After lunch we walked to the rather famous Nunobiki Waterfalls near the city. Here we sat for some time meditating upon its beauty and surroundings. Some of us attended the evening service again in the Union church and listened to a stirring address by a Christian business man of the city.

July 8. This day in Kobe was given to a bit of shopping and making plans for sailing on the *Asama Maru*. There are a lot of things incredibly cheap and beauti-

HOME AND FAMILY

To Sit in Quietness

To sit in quietness with those
Who yield their spirits
To the realization of God
In mighty trees and snowy peaks—
This is worship corporate;
The blending of many souls
Into one great speechless voice
Which cries to heaven
To make it godlike.

—Elizabeth H. Emerson in *American Friend*.

Laurels for the Homemaker

BY H. H. HELMAN

MOST of woman's training in the distant past was pointed toward the husband. She was reared, taught and trained to minister to his needs—to advance his interests, regardless of her own. Wifehood was her function and destiny. Later woman began to find her own individuality, to have ideals and purposes in life entirely her own. Then she took on a new significance, and soon began to fill a new and expanding mission in the world. Today she takes her place in society, as one who has the right, for she is fully able, to stand by the side of the man in the work of the world. She has come into her own, to that equality with man which is her birthright. She can no longer be kept in ignorance or in subjection. Civilization and education have emancipated her, and society is beginning to feel her power and to recognize her constructive and helpful influence in the world.

Today the same developing forces, the same contributions to personal and social development, which have been enjoyed only by man, are operative in woman's life. This has changed her outlook and her place in the life of humanity. Woman's sphere has broadened and expanded to where she is entitled by her talents and natural powers. Her opportunity now calls for the development of her strongest faculties. None can say that woman has failed to meet the challenge of her modern freedom.

Notwithstanding her commanding place in many vocations, where she equals or excels man, where her strength rises to towering heights and where her tenderness and beauty as well as her physical and mental vigor are outstanding, yet it is in the home that the woman continues to reign supreme. Homemaking after all is the superbest of all her professions. In it she finds an answer to the call which courses through her nature. She brings into it the essential comfort, serenity and companionship. Under her artistic guidance it becomes a harbor of rest for all the household, the

source of inspiration, the fullness of joy, the anchor of life. Here her femininity rises to its full height—as wife and companion, as mother and teacher, as nurse and tender lover. Here she poises in her most dignified and supreme rôle.

Let it be said to the glory of the modern homemaker that the art of homemaking is far more difficult than ever before. The revolutionary inventions and discoveries of modern science, the radical changes in economic conditions, the highly specialized vocations and methods have changed the order of things in the home, increasing the difficulties as well as the conveniences and pleasantness of the average household. Not bewildered by these changes, most women know how to safeguard the home against those things which would undermine its sanctities and stability. Both the homemaker and the home, in many instances, are rising to a higher plane than ever before. The home has become the primary method through which woman serves her generation and her posterity. The home has evolved into a greatly enlarged institution.

The modern successful homemaker is not a woman who confines herself constantly within the four walls of the house. Science, contributing to the aid of economy, has emancipated and released woman to develop her talents and extend the horizon of her service. She knows what life is about, outside as well as inside the home. She can meet her trained children on their intellectual level. She is not ignorant of the currents and cross currents in the business world where her husband lives and labors. She takes her place in the efforts at social reconstruction. She considers politics and national and international affairs with the shrewdness of a seasoned diplomat. She brings into the home circle a wide knowledge, keen judgment and sympathetic understanding. If her place is in the home, she is fully aware that that place can not be filled if she is narrow-minded and uninformed.

If the old-time home is disappearing, so is the old-time homemaker. A new and infinitely better home can, and in many instances, is being reared in its place today. A new woman is taking her place in this better home. As the home takes on new significance woman will find in it her greatest and grandest opportunity. She is trying to train herself well for that opportunity. Homemaking is the profession of all professions, the art of all artists. Glory be to that woman, who at its center, becomes its mainspring, making it the true and essential foundation of our community and national life.

The home will not pass until the homemakers have passed. When the world ceases to produce homemakers it will cease making social, economic, moral or spiritual progress. The home is the very heart of a nation. The homemaker is the heart of the home. The journey

of life may be difficult, but she helps her own to travel it triumphantly. The world outside may be indifferent or cold, but she keeps the home atmosphere warm and comforting. She makes the pathway easier to travel, the burdens easier to bear, the sorrows less crushing and the hurts less cruel. If it is your privilege to abide with such a homemaker, as companion or child, don't wait until death has called her away, to say a word of appreciation or to place the laurel of a kiss on the kindly brow.

New Carlisle, Ohio.

Values

BY ROSA M. BENNETT

WE value material things only in comparison with other material things. This valuation may become apparent only under certain conditions. The man wealthy according to the world's standard of money may have paid thousands of dollars for a rare, authentic painting. He may feel that under no circumstances would he part with his treasure; yet conditions change and he reaches the place where he parts from it for much less than it cost him. A man may love the soil with that peculiar love that can be really understood only by those of like affections. He may toil, even slave, until he obtains the land, vast acres, that he wanted. Surely nothing can induce him to part with one precious acre; but conditions change and he does part with a portion or all of his beloved land, perchance for monetary reasons; or he may gladly apportion it to his stalwart sons who have inherited their father's love for the soil.

The mother in the poverty-stricken hovel values her few coppers in proportion to the amount of food they will obtain for her babies. A man's social status may be according only to his wealth, and sad indeed, sometimes his position in the church is measured thus.

Surely never in history has the church of Jesus, the Christ, been challenged as now; challenged, not to meet these changing values, but to keep up the high standard of "Inasmuch as ye have done it unto one of the least of these"—challenged to teach youth the difference between the changing unstable valuations of a sin-sick world and the high calling of Christian men and women—challenged to build its fences high, strong and sturdy so that the earthquakes of indecision, of modernism, of despondency and frustration of hopes, can not shake down the protection God has given.

We receive the value of a dollar only as we spend it; we receive the value of a life only as we live it. Are we going to be satisfied with shallow, self-centered lives when we can by making the effort have lives so full of joy, of peace, of gladness—joy from service, peace from prayer, gladness from being a child of God? But we must make the effort, must work, if we are to

be able to put the proper valuations where they belong.

An Allegory

The word went out that the king was coming to the Great Wood. A woodcutter hearing the news sat down on a fallen tree, saying, "I will here await the king." He sat through the morning. He sat when the sun was noon high. He sat till darkness fell over the land. Said he: "I will go home; they lied to me; the king came not."

In another part of the Great Wood a young lad not yet old enough or strong enough to fell the huge trees, but capable only of piling the cut wood, also heard the word that the king was coming. Eagerly and full of hope he swiftly ran to the entrance of the wood and hastily scanned the landscape; but there was no sign of the king. So he ran to the hilltop, but still no sign of the king. He ran across the valley and wearily climbed the mountain. As he passed over the summit of the mountain he saw right before him a wonderful procession, led by one whose kingliness, whose grandeur, whose splendor far surpassed even his dreams of royalty. He dropped to his knees, bowed his head. As the king went by he laid his hand in blessing on the youth so humble before him. Softly the lad murmured, "They told me the truth. The king did come."

Copley, Ohio.

Five Words

BY FLORA E. TEAGUE

"Behold the Lamb of God"

How often we long to speak the word that may prove a panacea to an aching heart! How often we yearn to convey the message to a sin-sick soul that will bring forth results! But we do not. Fear of doing more harm than good quenches our spirit. Could we but know that the message we long to convey would be the right one, how quickly we would say it.

The wise man said, "A word fitly spoken is like apples of gold in pictures of silver" (Prov. 26: 11). Were we as wise as John the Baptist and also as tactful, we might say but few words too and get wonderful results. Think of how powerful the utterance—*Behold the Lamb of God!*

Two men followed the Lamb and were led to believe in him. Not content with keeping the wonderful knowledge to himself, Andrew sought his brother and brought him to Jesus. Peter believed and the world was changed.

Five short convincing words! Multiplicity of words frequently obscure the message. Not so with these simple immortal five. May he give us the grace and wisdom to choose our words to his honor and glory.

Pomona, Calif.

KINGDOM GLEANINGS

Calendar for Sunday, August 18

Sunday-school Lesson, Martha.—Luke 10: 38-42; John 11: 17-28.

Christian Workers' Meeting, Christianity and War.

B. Y. P. D., What Does It Cost to Start?

Intermediate, Great Men and Women.

* * * *

Gains for the Kingdom

Two baptisms in the Beachdale church, Pa.

One baptism in the Monitor church, Kans.

Six baptisms in the Uniontown church, Pa.

Two baptisms in the Akron City church, Ohio.

Fifty-one baptisms in the Greensburg church, Pa.

Thirteen baptisms in the Bethany church, Philadelphia, Pa.

Two more baptized in the Keyser church, W. Va., Bro. C. O. Showalter, pastor.

Three baptisms in the Richland church, Ohio, Bro. D. I. Pepple of Woodbury, Pa., evangelist.

Four accessions to the Payette Valley church, Idaho, Bro. E. S. Coffman of Elgin, Ill., evangelist.

Seven baptisms in the Clifton Mills church, W. Va., Bro. Jos. Clapper of Hopewell, Pa., evangelist.

Eleven accessions to the Free Union church, Va., Bro. C. O. Showalter of Keyser, W. Va., evangelist.

Six baptisms in the Stone Bridge church, Md., Bro. S. Earl Mitchell of Brownsville, Md., evangelist.

Fourteen baptisms in the Rockingham church and three in Wakenda church, Mo., Bro. J. H. Mathis, pastor.

Twenty-four baptisms in the Chippewa Valley congregation, Wis., Bro. Esbensen of Freeport, Ill., evangelist.

Four baptized in the South Keokuk church, Iowa, Brother and Sister B. M. Rollins of Keyser, W. Va., evangelists.

Nine received into the Browntown Mission, Va., Bro. N. S. Sellers of Lineboro, Md., evangelist; two other additions.

Nineteen baptisms in the Beaver Creek house, Pleasant Hill congregation, Pa., Bro. I. N. H. Beahm of Nokesville, Pa., evangelist.

Three baptisms in the Walnut Grove house, Silver Creek congregation, Ohio, Bro. Chas. Oberlin and wife of Peru, Ind., evangelists.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Amos Kuhns of Union Deposit, Pa., Sept. 8 at North Codorus, Pleasant Hill congregation, Pa.

Bro. Chas. Oberlin of Peru, Ind., Aug. 11 to 25 in the Pleasant Dale church, Ind.

Bro. Newton D. Cosner of Westernport, Md., Aug. 26 in the Harman church, W. Va.

Bro. W. N. Zobler of Lancaster, Pa., Aug. 25 in the Broadfording church, Md.

Personal Mention

Bro. Oliver Royer, pastor of the Alliance church of North-eastern Ohio, for the last eight years, has accepted the call to the pastorate of the Pleasant Hill church of Southern Ohio. After Sept. 1 his address will be Pleasant Hill, Ohio.

Bro. Samuel Weimer, according to word received from Correspondent Minnie M. Jarboe, passed on to his reward July 31, at the home of his daughter, Sister Nettie Bosserman, near Peace Valley, Mo. He was eighty-six years of age. We are to have later more about his life.

Bro. M. J. Brougher, 554 Stanton St., Greensburg, Pa., would like a copy each of two books once on our Gish Fund list but no longer in stock. The books are "Inspiration of the Bible" and "Brethren's Tracts and Pamphlets." Perhaps you can help Bro. Brougher to find one or both.

Virginia Bossermans of the Shenandoah Valley variety and other near kin, were in the party which Bro. E. B. Williams and family brought over from Naperville last week. Himself a former employee of the Publishing House, Bro. Williams knew his visiting friends would want to see where the Messenger is made.

Bro. H. H. Helman, pastor of the New Carlisle church of Southern Ohio, dropped in on us the other afternoon very unexpectedly, but without serious consequences. Former residents of Elgin some of the Helmans still live here, so the rest of the family must come up occasionally to see how the grandbabies are getting on.

Sister Elizabeth Kintner, a former missionary to India, who has been teaching for some years at Cashmere, Wash., made a brief call at the House at the close of work one day last week. She had been east to care for her mother, who recently passed on. Returning to Washington, Sister Kintner stopped over in Elgin to visit with associates of missionary days.

Sister Ella Harter Snavelly of La Verne, Calif., was a last week's caller at the Messenger offices. Since the Winona Lake Conference she has been visiting kindred and friends in Virginia, Indiana and Elgin where the Snavelys formerly lived. Her next stop was to be Waterloo, Iowa. Bro. John R. Snavelly, her husband, now gone to his reward, was for some years bookkeeper in the Publishing House.

When Bro. John Zuck of Clarence, Iowa, was Moderator of the Conference at Bristol, Tenn., in 1905, he took occasion to state that Bro. John Zug of his own ancestral line was Moderator of the Conference of 1815. Bro. M. F. Brumbaugh of Glendora, Calif., has brought this interesting fact to our attention. So now you can fill in one more of the blank places in the list of Conferences published in our issue of July 20.

Bro. Roland L. Howe writes us that his attention has been called to a possible misinterpretation of a statement in his recent account of Sister Murphy's installation into the ministry. He meant that she was the first woman to be thus called in the First church of Philadelphia. At the Calvary church of that city, Sept. 19, 1925, Sister Julia A. Croft was called to the Christian ministry and regularly installed. Bro. D. Howard Keiper was pastor of the church and Eld. Ross D. Murphy of the First church officiated.

"**Our second week** of camp for young people, ages sixteen and seventeen, closed today. Brethren Calvert Ellis and Harlan Brooks gave us messages and inspiration that challenged the best in us. A volunteer contribution by the campers to India missions amounted to \$59.42. There were eighty-nine campers." So write the dean and as-

sistant dean of the Elizabethtown Young People's Camp, Caleb Bucher and Wm. C. Sweitzer respectively.

The women of our church not only do things but know how to show appreciation for work well done. For example: "We, the women assembled in the Harmony Assembly, at Camp Harmony Training School, . . . wish to pay a tribute of respect to two of our loyal women—Sister James Murphy of Rummel, Pa., and Sister Levi K. Ziegler of Waynesboro, Pa., for the valuable service they have rendered in our Women's Work. The Lord in his infinite wisdom has seen fit to call from our midst these, his faithful servants, to a larger service in his kingdom. Surely the greatest memorial of a life is not found in tablets but in the lives of those who have been helped and lifted to richer service." Signed by Mrs. Lewis Knepper, Anetta Mow and Mrs. H. H. Funk.



Miscellaneous Items

The Missouri young people's camp at Stover, Mo., is from Aug. 12 to 17. J. H. Mathis is director and D. C. Gnagy, advisory manager.

The homecoming of the Manassas church, scheduled for Sept. 1 is indefinitely postponed because of infantile paralysis.—Mrs. E. E. Blough, Manassas, Va.

The Midland church of Eastern Virginia has recalled the meeting scheduled for this month, on account of an epidemic of infantile paralysis. Bro. A. Lester Bucher of Quarryville, Pa., had been secured as the evangelist.

The West Manchester church will hold an all-day harvest and homecoming service on Aug. 25. A special invitation is extended to every one who has ever lived here as well as to any others who would be interested in spending the day with us.—S. L. Young, North Manchester, Ind.

Too late for more extended notice, came to hand the program for the district conference of Tennessee. We judge a fine conference was had in the Meadow Branch church, the closing sessions being on the date of this issue of the Messenger. The theme of the conference was Christ and the Church.

Two articles dealing with Bethany Biblical Seminary will be found in this issue. On page 2 is the article by Dr. D. W. Kurtz, entitled The Purpose of Our Seminary. On page 9 Bro. M. R. Zigler writes of The Church and Our Seminary. Remember, too, that Bethany Day comes Sept. 15. It would be fitting to have some sort of Bethany program with a generous offering taken for our church-owned seminary.

"I am one of those who caused the \$75,000 shortage mentioned in The Gospel Messenger of Aug. 3, and inclose check for ten dollars. Now if the other 7,499 send their ten dollars you will have the \$75,000." Well, could you imagine anything more to the point than such a letter received by the mission offices on Aug. 8? What this good Maryland brother refers to is that article by Bro. Winger on Why Not Raise \$75,000 More for the Church? How?

The Southern Illinois district meeting will be held Aug. 24-26 at the Canton church, Canton, Ill. The elders' meeting, Women's Work meetings and ministerial meeting are to be held on Saturday. Sunday morning Dr. C. Ray Keim of North Manchester will deliver the educational address. In the afternoon the young people will consider the theme, Christ in the Life of Young People. The moderator's address and missionary meeting are scheduled for Sunday evening. Monday the business session will be held.

The district conference of Michigan will be held at Battle Creek, Aug. 20-23. Tuesday, Aug. 20, 10 A. M., Meeting of Council of Boards. 1:30 P. M., Elders' Meeting. 2 P. M., B. Y. P. D. Conference. 3:30 P. M., Mass Meeting with an address, The Church, by Otho Winger. 7:30 P. M., Board of Christian Education in charge. Wednesday, Aug. 21, 9 A. M., Parallel Conferences: Intermediate boys and girls, B. Y. P. D., Ministerial. 10 A. M., Men's Work and Women's Work. 1:30 P. M., Ministerial Meeting. Dignity of the Office of the Minister.—Otho Winger. The Minister's Place in Building the Church.—Van B. Wright. The Minister as Prophet and Priest.—H. V. Townsend. 7:30 P. M., Educational Meeting. Address by Otho Winger. Thursday, Aug. 22, 7:45 A. M., Business Session (continued in the afternoon). 7:30 P. M., Missionary Meeting, with an address by C. D. Bonsack. Friday, Aug. 23, 9 A. M., Bible School Conference. Experience in Worship.—A. F. Brightbill. How Can the Church Coöperate in the Life of the Home.—Otho Winger. What Is the Place of Christian Education in Social Reconstruction.—F. E. Mallott. The Pastor and His Relation to the Children's Program of the Church.—A. O. Mote. The Price of Leadership.—C. D. Bonsack.—M. M. Chambers, Grand Rapids, Mich.

THE QUIET HOUR

My Church and Myself

PREPARED BY J. PERRY PRATHER

For Week Beginning August 25

Scripture text: "I will build my church; and the gates of hell shall not prevail against it" (Matt. 16: 18).

1. The world and the heathen religions were bankrupt (Acts 17: 22-32; 19: 24-41).

This is the fourth reason why the church was victorious over heathenism. Paganism had failed. Men no longer took it seriously. The best thinkers of the age were against the heathen gods.

2. A revival of character, of manhood, of honor and integrity was needed (Acts 14: 8-21; 16: 16-40).

Purity and fidelity needed to be enthroned as virtues of great price. Heathenism died because it produced no martyrs. So will the church die when the martyr spirit dies out.

3. The hour for the church has struck (Matt. 9: 35-38; Luke 4: 17-19).

The church faces a generation very unstable in all its ways. The moral let down evidenced by the increased use of lipstick, cigarettes, cocktails, abbreviated bathing suits, and whatnot eats away at the vitals of humanity and the church.

Gambling is rife. The craze of getting something for nothing is a passion.

The chain letters captured even the very elect.

Thought stimulants —

When the world was at its worst, the church was at her best.

The time is here for me to do some vigorous and persistent thinking about my church.

So many churches are doing little or nothing.

Are we ready to die for the faith we believe?

Isn't our boasted civilization about bankrupt?

Will the church of today win?



MISSIONS

This Department

Conducted by

H. Spenser Minnich



Sharing Observations With the Home Church

(Continued From Page 13)

ful in Japan, but funds were limited; so we counted our pennies and borrowed from each other. However, buying beyond the hundred dollar limit, so that import duty would have to be paid, would not be economy. So again we counted our purchases and could only guess at what custom inspectors might say about this or that as to its value, even though little or nothing was paid for it.

July 9. There was much excitement this morning as many were preparing to take ship from the Mission Home. Farewells were said and we were soon on our way to the boat, the *Asama Maru*, which was to be our home for the next two weeks. We found it a large new vessel of modern type. The various classes of passage seemed to compare favorably with any that we had seen. As the massive ship pulled away from the dock there were seemingly thousands of paper ribbons of every color of the rainbow floating in the wind. One end of such ribbons is held by a passenger and the other by some friend on the dock. Finally the last one is broken and the ship moves quietly out to sea. This custom is a really beautiful one when entered into so heartily as these Japanese folks do. It is also said that this custom, which is now practiced in many ports, was inaugurated by the Japanese.

The boat sailed at 3 P. M., and the rest of the day was spent in getting acquainted with some passengers, many of whom were missionaries, and inspecting our boat and finding out the limitations of each class in relation to the other.

July 10. Stopping for a few hours in Yokohama, we drove to Tokio in the afternoon, a distance of twenty-five miles. Our contract was to take us up and back and drive three hours through the city for fifteen yen (about \$4.50). Tokio is the capital of the Japanese Empire—a city of nearly six million and thus third in size in the world. Here is the home of the young emperor. The palace with other buildings occupies 1,500 acres. The site is surrounded by water and the whole is well guarded. The government buildings for the most part are new and imposing, some having been re-

newed since the earthquake of twelve years ago. The city is clean and has a very modern air about it. The outlying districts, as in other cities, are not so imposing. A visit to one of its most modern department stores indicates that it would compare with the very best in our Western cities. We returned by six o'clock to dinner on the boat and spent the evening discussing the problems and impressions of the trip to the missions and the things we ought to share with the Board and the church.

July 11. The morning was spent in the city of Yokohama, getting some information and doing shopping. Here again in the bazaars and stores one is impressed with the low price of goods made in Japan. And there is not much that is not made here! Another visit to a department store made us feel it was the finest we have ever seen, even though not the largest. The city of Yokohama was most severely hurt by the earthquake and many of its buildings are new and most modern.

The climax of the whole stop at Yokohama was the hour before departing when more than 2,000 people assembled to say farewell to departing friends. Each again bought ribbons of paper to throw out to those on the dock. To see these thousands of ribbons fluttering in the wind, the smiles and tears of those at either end, the extreme courtesies of Japanese friends separated by a wavy line.

Women's Mission Study Notice

BY NORA M. RHODES

Within a few weeks the majority of the Missionary Societies will be starting their new year. We trust this will be the best year. As the programs are given from month to month may the spiritual life be deepened and the vision of the world's needs be enlarged. We should ever keep in mind that prayer is the one essential preparation for a successful missionary meeting.

Repeating the announcement of the programs as found in the May 18 issue, we will again have a program in September on our *Girls' Schools*, prepared by Lillian Grisso; Mrs. H. Edgar Royer has prepared for us a program on *Christian Stewardship* for October. Since we think of November as the home mission month, there is a program on *Missions in America*, by Nora Rhodes; *Peace on Earth, Good Will to Men* is the title of the December program by Mrs. Ada Miller Arnold. These programs are each 5c and are now ready. In ordering postage will be appreciated.

From January to June the text, *Women Under the Southern Cross*, will be used. These women are our neighbors, who live on that great continent to the south of us and of whom we know so little. For those of us who have no denominational work in South America, this study will be a real challenge and opportunity to become intelligent on these sister republics.

The price of the book is 50c, paper cover. The outline helps which are 10c will be ready in the early fall.

Dallas Center, Iowa.

rating from each other, as well as many Europeans, was a scene that is not often duplicated elsewhere in the world. Promptly at three o'clock the whistle blew and the boat moved, severing the ribbons and leaving the thousands on shore, waving hats and handkerchiefs, and watching us finally disappear in the distance.

The weather quickly became colder; we were in a strong headwind and the sea was boisterous. We found quite a few missionaries aboard and got acquainted briefly with many of those traveling in our own class.

July 12. The weather was quite cool and the sea still fairly rough. Quite a few were indisposed. We spent the morning trying to put into a report some of our impressions and matters that ought to be considered by the Board in the light of our study and contacts with the work. When one sees the results of missions in the life of a nation, and then stops to think of the selfish nationalism that has swept over the world since the World War, one is inclined to feel that we need a new baptism of the meaning of Jesus' last request to take the gospel of goodwill to the nations of the world. There may be schemes and institutions to prevent war, but until we have a deep sense of the efficacy of the philosophy of Jesus, and that he died for all men, there will be no sustaining power to make these plans effective. Here on board was much evidence of these things. There was a dark man from Java, a Christian. His fellowship was sought and enjoyed by all, for he sympathizes with all. Here was a Japanese, also a Christian, and likewise open, frank and free. But there were others who were not. Of course some of this is temperament; but beyond this there is a power that changes, inspires and tends toward coöperation and fellowship that all the world needs.

What to Pray For

Week of Aug. 17-24

Love to the Master and the Master's cause has been the motive guiding the translator's hand. It requires an immense amount of patient toil on the part of the missionaries who first give the New Testament, then the whole Bible, as well as other books to the people of a land.

To become master of the details of a new and intricate language, to reduce this native language and bring all its peculiarities, its prefixes, suffixes, clicks, and multitudinous variations, into legible form is indeed wonderful. Nothing but patient, persevering labor will accomplish such a task.

Our Africa missionaries have found this work of translation more than doubled because they are working not only among the Bura speaking race, but also among the Margi tribes, and among the Fulani people. Every station and territory has meant a new language to learn and translate.

If we, ourselves, were required to write out the whole New Testament in English, amidst all of our other work and in the face of numberless interruptions, we would soon be discouraged, yet the literary missionary must do this very thing except with the added difficulty of working in a new language.

Surely in our busy days, we should pause long enough to breathe a prayer for all those on our Africa field who are concerned with this important department of work.

News From the Field

CHINA

Ping Ting Chow

F. H. Crumpacker

The Leping Preparation Class and Baptisms

Some months ago we began a class at Leping for folks getting ready for baptism. There were ten in attendance all the time and several who had already united with the church. The interest was better than ever at this place. As an immediate result eleven were baptized and a nicer service we have seldom seen. After the baptism we held a love feast and about forty communed. The fellowship was fine. They talked of trying to raise money for their own little church house. The two deacons are working on the matter now.

Classes Held in Ping Ting

Later Miss Schaeffer and I came to Ping Ting, and working with Bro. Yin began a similar class in our central church. This went on with growing interest for a week and in due time Bro. Yin baptized thirty-five. Nearly all were adults.

The preparations for these services were all made by the local deacon staff.

It is a great joy to us to see the work being taken over by the local Chinese leaders. The spirit of fellowship was fine all through the week and culminated in a love feast with nearly 300 at the tables.

The Laymen's Training Class

One day of rest and the laymen's training class began. We three were the teachers in this. Representatives from as many as twenty villages were in the class. The number from the very beginning was large, being nearly forty. This number soon grew to forty-five; and during the last week it grew to more than fifty. In the main the group was made up of men, but women were there too. Three or four attended most of the time. Two women came about thirty miles to attend. One man, sixty-four years old, walked in forty miles, carrying his bedding. He was a happy learner through the entire class. All stayed till the end.

The Pledge of Helpfulness

The class this year formed a fellowship group among themselves which included a kind of a pledge to be helpful to each other at all times wherever they meet. It represents a real step forward. When they begin to take an interest in each other and their neighbors then the Spirit has a chance to work.

A Song Which Rang Bells

The song, "You Win Your Friend and I Will Win Mine," went with a great deal of enthusiasm this year. It will bring results in the coming years I am sure, and we all praise the Lord for this new filling of enthusiasm.

Liao Chow

By Elizabeth W. Oberholtzer

Christian Weddings

Two Christian wedding ceremonies were performed in homes of Brethren at Han Tou village. Bro. Sollenberger conducted the first one and Bro. Oberholtzer solemnized the second. A third wedding at Tu Ti, another village, was held in a Christian home with Bro. Chang performing the ceremony.

The Brethren at Han Tou, although a small group, are hoping to have a church house of their own and have purchased a small piece of land. They need encouragement and want some help, but are willing to do partly for themselves.

Still "Carrying On"

Sister Hutchison writes: "In the midst of our deep sorrow and loss due to the passing of our dear Sister Cripe, it was heartening to learn that shortly after her going, the six teachers assisting the Girls' School and Kindergarten, met and consulted as how best they might continue to carry on, and thus preserve the enthusiastic energy and spiritual interests of the school that had characterized the life and labors of their leader and coworker."

In Remembrance

A few days after Sister Cripe's funeral, a group of school girls came to Sister Hutchison with the plea that an enlarged photo of their beloved teacher be prepared for the school, and smaller ones for pupils that they might remember her and keep her teachings in their hearts. "She being dead yet speaketh, and her words do follow her."

"She Gave Her Life for Us"

Some Liao Chow members in speaking of her zeal and constant labors, said of Miss Cripe: "She gave her life for us. Since her going we realize as we never did before, that it does not pay to lay up treasures here, for we know not when our call may come. When it does come, the only thing worth while is to be busy about our Father's work."

A Happy Group

Seldom does one see as happy and contented a group, living harmoniously together from day to day as is found in our Liao Women's Bible School. As they learn the gospel they are trying to live in a practical way its spirit of unselfish love and helpfulness. We closed the season with an enrollment of sixty-three, the largest in the history of the school. We have had to enlarge our quarters to accommodate this number and for prospective students for next term. We long to bring every one of them to the feet of Jesus where they may learn of him and find rest to their souls.

Our Village Work and Workers

Those of our Women's Bible School graduates who have felt the call, and have the time to give from their home duties, are in the surrounding villages teaching the village women and girls to read, sing, and know the gospel truths. They go, as in our Master's time, two by two. Formerly they received a salary of about three dollars gold per month, but with the cut in missionaries' salaries and in the budgets, they, too, received a cut, and now uncomplainingly, they accept but two-fifty gold per month, which covers all their expenses. They are glad to earn even this little, and are happy in helping their own country sisters.

INDIA**Dahanu**

By Goldie E. Swartz

A Neighborhood Fuss

An older schoolgirl talked about the clothes of a small schoolboy. This charge, the grandmother accompanied by the young complainant and his mother, brought to the missionary. The remedy advised was that given by Jesus many years ago, that they first go to the one charged. This morning the trio met the duet, the girl and her mother. The conversation became very animated. Presently an audience began to assemble as such has a way of doing in this country. The sweeper's wife did not even need an invitation to stop her washing to give ear, also assent and advice. The married sister of the accused who frequently has



Some Parsee friends who drank tea with the missionary on New Year's Day

words with the mother of the complainant, seemed to have an inner prompting of some kind, and soon she presented herself with her two little children. Neighbors, too, stopped, looked on and listened. Louder and louder grew the argument.

What should a missionary do? Go over and put a stop to the affair? But for how long would such an enforced dispersement and silence last? Would such procedure settle the matter? While in such quandary the missionary almost unconsciously began to pray for guidance, both for herself and for the combatants that all might know the right way out and be willing to do accordingly. After a time there was an awareness that the noise had ceased. Going to the door the missionary noticed that all were now seated on the veranda and the conversational tones had lowered to normal. After a while the trio again passed the missionary's door, this time in a joyous mood, laughing and talking as they went. Later it was revealed that they had decided to cover the quarrel with ground, and that the mother of the accused gave the accusers a few papade (a kind of string bean) to take home and add to the savor of their noonday meal.

The Medical Ford Attends Traveling Bazaars

Beginning with the new year the medical motor has resumed its weekly visits during the cool season to a country bazaar sixteen miles distant. These traveling bazaars are quite popular in rural places in India, for all kinds of wares such as crockery, jewelry, notions, staple foodstuffs, vegetables, clothing, etc., are brought from near-by towns to sell.

THE CHURCH AT WORK

Directed by M. R. Zigler, Executive Secretary; Rufus D. Bowman, Director of Adult Education; R. E. Mohler, Secretary of Men's Work; Mrs. Ross D. Murphy and Anetta Mow, Women's Work; Dan West, Director of Young People's Work; Raymond R. Peters, Chairman of Intermediate Committee; Ruth Shriver, Director of Children's Work; H. Spenser Minnich, Secretary of Christian Finance; Ross D. Murphy, representing the Pastoral Association; Ruth C. Sollenberger, Office Secretary.

Christian Workers' Topic

Christianity and Group Conflicts

PREPARED BY IRA H. FRANTZ

Matt. 22: 15-22

September 1

(Ref., Kermit R. Eby, Messenger for Oct. 6, 1934)

I. Conflicts Between Races

- a. The American Negro. Give instances of unjust treatment by whites.
- b. God makes no distinctions between races (Col. 3: 11), but desires the salvation of all (Isa. 45: 22).
- c. Friendship and justice between races do not necessitate intermarriages.

2. Conflicts Between Nations

- a. Due to fear and mistrust, as France and Germany.
- b. Due to commercial rivalry, as England and United States.
- c. Due to overpopulation, as Japan and other countries.
- d. As Christian Americans are we insistent that our country deal fairly with others, considering their needs as well as ours, even at the cost of less prosperity and lower living standards for us?

3. Conflicts Between Capital and Labor

- a. Christian capitalists will seek the greatest possible good for their employees.
- b. Christian laborers will endeavor to promote the interests of their employers.

4. Conflicts Between Agriculture and Industry

- a. Neither can exist without the other.
- b. Let the aim be not to amass wealth but to live and help live.

Annual Conference of the Olivet Church

Have you ever thought of having an annual conference in your local church? At the Olivet church in Northeastern Ohio, Bro. Wilbur M. Bantz, pastor, the congregation is going to have just that, using the week day evenings beginning with Aug. 20 and closing with an all-day service on Sunday, Aug. 25. Here is the program:

Tuesday Evening, Aug. 20

MISSIONS IN THE LIFE OF THE CHURCH

- 8-8:15, Worship.
- 8:15-8:30, Mission Work of the Church.—District Mission Board.
- 8:30-8:45, Olivet's Missionary Obligation.—Louella Leckrone.
- 8:45-8:55, Presentation of the Church Budget.
- 9-9:25, The Place of Missions in the Life of the Church.—District Mission Board.

Wednesday Evening, Aug. 21

CHRISTIAN EDUCATION IN THE LIFE OF THE CHURCH

- 8-8:15, Worship.

- 8:15-8:30, What the Church School Means to the Church.—M. S. Leckrone.
- 8:30-8:45, Objectives in the Church School for 1935-1936.—Dessie Winegardner—Primary; Floyd Helser—Adults.
- 8:45-8:55, Election of Church Officers.
- 8:55, Special Music.
- 9-9:25, Present Day Challenge to Christian Education.—Wilbur Bantz.

Thursday Evening, Aug. 22

GROUP ACTIVITIES IN THE LIFE OF THE CHURCH

- 8-8:15, Worship.
- 8:15-8:25, Young People's Group.—Frances Ward.
- 8:25-8:35, Men's Group.—Perry Cooperrider.
- 8:35-8:45, Women's Work.—Laura Winegardner.
- 8:45, Special Music.
- 8:55-9:20, Essentials for an Efficient Church.—Wilbur M. Bantz.

Friday Evening, Aug. 23

EVANGELISM IN THE LIFE OF THE CHURCH

- 8:8:30, Song and Praise Service.
- 8:30-9:00, Evangelistic Message: The Call of Christ.
- 9:00, Invitation Service.

Saturday Evening, Aug. 24

THE PASTOR AND THE CHURCH

- 8-8:15, Worship.
- 8:15-8:30, What I Owe My Pastor.—Fern Leckrone.
- 8:30-8:45, What I Owe My Church.—Wilbur M. Bantz.
- 8:45-9:15, The Place of a Pastor in the Life of the Church.—R. H. Miller.

Sunday, All Day, Aug. 25

- 9:30, The Church School.
- 10:30, Morning Message: Christ in the Life of the Church.—R. H. Miller.
- 11:30-2:00, Basket Dinner and Fellowship.
- 2-3:15, Family Service.
- 2-2:45, Drama: The Two Builders.
- 2:45-3:15, The Family in the Life of the Church.—R. H. Miller.
- 8:00, Evening Service: The Church in the Life of a Christian.—R. H. Miller.

The program sheet for the Annual Conference of the Olivet church carries the following explanatory statement:

"The first Annual Conference of the Olivet church is an experiment. It is planned to give us inspiration and a greater vision of the work of the church for the coming year. The value of this conference will be determined by what we put into it. The program is made up largely of local talent. Each evening a special phase of the church work will be considered. We hope that this conference will mean so much to us all that we will welcome it as an annual event. Plan to be present at each service.

"The conference will close on Sunday evening. Our Board of Christian Education has secured Prof. R. H. Miller of North Manchester College for the closing messages. Bro. Miller has had several years' experience as a pastor and is well qualified to bring this conference to a close.

"On Friday evening a special opportunity will be given for anyone to accept Christ as his personal Savior. Also there will be reception of members by letter. In case of baptism, the Sunday evening service will be planned for the out of doors.

"Plan to invite your children and friends home for the

week and have them present on Sunday for the all-day meeting and homecoming.

"A drama is being arranged by the Welfare Board for the family service on Sunday afternoon. The title of this drama is *The Two Builders*."

Your Pastor

A pastor who is human is always glad to hear words of appreciation from the people to whom he ministers. The best way to make a pastor happy, however, is to give him your fullest and heartiest coöperation in the work which he is attempting to do. Stand close by your pastor, sharing his burdens, uniting in his prayers, getting his point of view, cheering his heart. Let your pastor see that you are interested—deeply, passionately interested—in the work of the church and you will not only make his heart happy and his work effective, but you will add years to his life. The burden of responsibility is a heavy burden. It crushes many a pastor. Do you share your pastor's burden of responsibility? Get close to him and show him you are his friend.—Selected.

Securing Participation

One way to secure the hearty participation of a larger number of the enrolled members of a church is to make a detailed list of definite tasks for presentation to men, women and youth. The making of such a list is in itself a good exercise for pastors and church officials. It will induce greater clarity in thinking and will bring the real needs of the organization into a clearer perspective.

The consideration of possible workers should include at least double or triple the number ordinarily engaged in such work. Among the so-called silent or indifferent members are many who have splendid capabilities. Active participation will be a blessing to them and a mighty impetus to the work.

Lists of major plans and specific items will induce definite consideration. Practical people think objectively. General lines of work, such as Evangelism, Social Service, Christian Education, Missions, Finances, can be broken up into units and presented objectively. Church services and parish work—clerical, visitation, ushering, music—may be presented in specific terms. The work of the kingdom is capable of analysis, subdivision, and coöperation, just as the working program of any secular business.

Able people will be interested only in important things and the ablest people will attack such tasks with comprehension, skill and determination. They will bring the highest type of organizing and constructive efficiency to their accomplishment and they frequently will enlist many others as their helpers. Workers of this type are not concerned about generalities or petty details. Particular tasks of a worthy nature must be presented for their personal consideration, acceptance and solution.

It will be a good beginning to analyze carefully one branch of church work, break it up into units and select the particular person out of the entire church constituency deemed most capable to carry out each detail. If this presents a clear, logical picture of work really worth while and personalities adapted to each part thereof, the whole problem may profitably be submitted to the church board for advice with a view of reorganization of that particular branch of work. This process will lend additional power to the persuasion of the selected workers.—From "*Plans That Work*."

Getting Worship Materials From Magazines

For several months the Delineator has been running articles by Celia Caroline Cole. Many of these have excellent material in them for inspirational thoughts in worship programs. In the April number was "*The Light About Your Head*." Yes, they are supposed to be beauty aids, but if you take this particular article, tell the story of the English officer, describe the girl that the author saw, put into this description the glorious courage that it takes for a young person to be a Christian, point out certain people of the children's acquaintance that have lights about their heads because of their beautiful personalities, weave into your talk Christ's message to each of us, "Let your light so shine before men, that they may see your good works, and glorify your Father," speak of the radiant light of personality that must have shone about the face of Jesus, and I'll guarantee that you will have a worth-while worship talk for intermediates.

Don't try to use these articles word for word. They just won't work that way. Use phrases, suggestions, descriptions—use them for some of the golden threads to brighten up the dull pattern of the talks you have been giving. We need to brighten up our language with suitable figures of speech, beautiful comparisons, well-rounded sentences. I shudder sometimes when I check up on myself to find how many times I said, "er-ah," "and-a," etc., in a ten-minute worship talk. And intermediates are critical observers—they knew long before I discovered it for myself.

Echoes From Our Camps

The enthusiasm for camping is growing in our church, from east and west, in small groups and larger groups, from juniors to adults. One reason for this is surely that something real is acquired at camp or conference, something that makes religion more meaningful, and that carries over into life in the church back home. Letters coming into the Elgin office reflect the splendid spirit in the camps this year.

Harmony young people were delighted to have as their guest a young Japanese medical student, "Ted" Watanabe. He was an excellent camper, and through friendship with him, the other campers have a new concept of Japan. He has gone on to Mack, and will visit other camps at the recommendation of the Harmony leaders.

Oklahoma held its first camp this year. A letter says: "We had a wonderful camp. It was managed so that there was a balance of about \$5. The Dr. Elmer Royers are wonderful." Dr. Royer was the camp director.

From the Mt. Hermon Assembly (Northern California): "More than 400 present, and over 100 young people." This is a large increase over last year.

North Carolina has completed its second session of camp. "Camp was a great success. We had fine leadership and good response on the part of the young people. The total enrollment was sixty-seven."

"The young people's camp (in Canada) surpassed last year in all ways, although there were not such outward signs of transformation. It was rather an upward climb for everybody, or nearly so."

"Al" Brightbill, returning from Canada and North Dakota camps, speaks of the wonderful spirit of the young people there. Several made decisions for Christ at these camps. At the closing service of one camp, the story of the house on the rock was told. As the leader told the story, it was interpreted to a deaf girl by a friend, ending with the words, "He that hath ears to hear, let him hear." There was an impressive silence as this girl was the first one to come to the fire and place a piece of wood on it as a symbol of dedication.

In North Dakota a young man left camp without making a definite decision. Just as the leaders were packed and ready to leave camp, he returned.

"Why, did you come all the way from your home?" they asked, thinking of the miles and miles he must have driven.

"Yes. I drove all the way home, got the car into the garage, but I couldn't close the door. I want to give my life to Christ."

He was baptized the next morning.

Reports from Mack, Bethel, and Sugar Grove indicate especially large enrollments in the intermediate camps. With these boys and girls is perhaps the most strategic place in the entire church group to work. The future of the church lies with them.

Many camps not yet in session have just as good things in store for them.

Music's Contribution to Religion

Part IV

We sometimes wonder that music fails in its effect so often, for most of us on occasion have been deeply stirred by it. There is another reason besides inadequacy of performance, and that is the receptive capacity of the listener. This is a variable quantity in all of us, and its elusiveness only adds another complicated factor to the situation. I have attended concerts in Chicago for years, and the performances are invariably of the highest grade of excellence, but my emotions vary from exquisite pleasure to absolute boredom. To be sure the nature of the program has much to do with my enjoyment, but beyond this, physical condition and mental mood are quite as important. It is indeed unfortunate that music is dependent on so many favorable conditions to make its highest appeal, but without these fine-grained and sensitive qualities it would cease to be the fascinating and marvelous art that it is. Its worthy presentation demands great talents, infinite patience, unbounded resourcefulness and genuine courage, a combination of virtues not often found in one man, even if we are willing to pay for them. In justice to hard-working and earnest choir directors and song leaders, it might be added that it is quite as difficult to supply music Sunday after Sunday that is markedly devotional or inspirational as it would be to preach an unlimited number of epoch-making sermons.

What the church really needs is musicians who are primarily Christian. While we have much music that is dignified and good, we have too little that is really inspired or written in the heat of religious zeal. The starting point is not a desire to make the teachings of religion more potent through the aid of music, but to compose an art product. It is, therefore, lacking in force and conviction. Music will never serve its full purpose in the church until we have a race of creative musicians, who are impelled by inner

necessity to express in their art their faith, their hope and their earnest desire to extend Christ's kingdom upon earth.

A Recipe to Follow and Maintain in Men's Work for 365 Days a Year

To each church add 1 set of good officers, 1 well-seasoned layman leader, 3 to 5 real men interested in building up a church organization and carrying out the church program.

Mix thoroughly until smoothly organized; then add generously of congeniality, 1 dash of wit, 2 ounces of courtesy, and a generous quantity of pep.

Sweeten with an equal amount of cheerfulness and kindness; then add all new members and rub in well the flavoring of Christian love.

Stir all together; add a carload of good fellowship and patience. Mixing should be continued at an even temperature, no steaming, stewing or boiling is necessary.

When the membership drive is ended, sprinkle generously with willingness to help others, and the product will be ready to serve the organization and the church for years to come.

Italy-Ethiopia

The conflict between Italy and Ethiopia threatens to lead to war. Once the spark has been lighted, the flames of war may spread and become uncontrollable. If they do, the political and economic repercussions will affect the whole world. There will be no storm cellar from this war's economic consequences to which the people in any land can retreat and be safe. Even though America strives to remain neutral, it will have to bear a heavy share of the cost of destruction.

This conflict did not develop overnight. The forces which have brought to a head the dispute between Italy and Ethiopia are similar to the forces which brought on the conflict between Japan and China in 1931. The failure of the great powers then to prevent resort to armed force in the Far East has had its inevitable consequences; an alarming increase in armaments on the part of all the great powers; resurgence of nationalism and militarism and the revival of imperialist policies; and the bringing of the world again to the brink of war.

If war is to be averted, this trend must be reversed. Secretary Hull has made a timely statement for the Roosevelt Administration that "the Pact of Paris is no less binding now than when it was entered into by the sixty-three nations that are parties to it." World-wide confidence that our State Department will base its policy squarely upon the principles outlawing war contained in this Pact will greatly facilitate a peaceful solution of this dispute.

The National Peace Conference at its meeting in New York on July 17 made the following recommendations:

"We urge continuation of the efforts of our government to mobilize support in favor of the Kellogg-Briand Pact and to indicate that the United States would consult with the League of Nations and Pact of Paris signatories to assist in finding a peaceful and just solution of the difficulties with the clear understanding that the United States assumes no obligations which might involve the use of armed force to maintain peace.

"We urge at the same time upon the President and Congress immediate passage of legislation to revise our practice of claiming neutral rights for the sake of the profits to be reaped from war and prohibit all shipments of war

supplies or granting of loans to belligerents by our government or our citizens.

"We appeal to the country, to business, farm labor, church, women's groups and all other organizations to make known to the government their readiness to support the foregoing program. We trust also that the present crisis will develop prompt and effective international coöperation between all organizations desiring peace."

Pantry Shelf for Mother's Mind

Whenever the word "pantry" is mentioned, one immediately thinks of a real home where minds as well as stomachs are filled. Home life centers around the mother. Motherhood is a real job to one who takes it seriously, as we all should. One needs to be fully prepared for this career and constantly one needs to keep informed about new ideas, and new discoveries that help make this career a more successful one. Every mother needs a storehouse of such information and this we can call a pantry shelf for her mind. Just as the ordinary pantry shelf contains spices and staples, so should this other pantry shelf.

Here are some suggestions for this pantry shelf of the mind:

Spices—

1. Handy Book of Games—Rohrbaugh.
2. Rainy Day Play Book—Patri.
3. A Scrapbook containing games, parties, menus for children, etc.

Staples—

1. Infant Care—U. S. Department of Labor.
2. Common Sense for Mothers—Reilly.
3. Wholesome Parenthood—Groves and Groves.
4. Questioning Child—Patri.
5. Fun of Having Children.
6. Self-Training for Mothers—Mrs. Burton Chance.

Magazines Which Furnish Both Spice and Staples—

1. Parents' Magazine.
2. Childhood Activities.
3. Junior Home.
4. Child Life.
5. Hygeia.
6. Readers' Digest.

—Mrs. Mark Shellhaas.

CORRESPONDENCE

THE WONDERFUL POWER OF EARNEST PRAYER

Having recently read an account of the wonderful result of answered prayer, we are tempted to give some personal experience along that line. A good many years ago, while in the deacon's office, and when we were much younger and more active in the work, we had two deacon brethren who had been having a financial difficulty between themselves.

The matter had been before the local church several times without a satisfactory settlement. Eventually the matter found its way to the district meeting, with still no settlement. Then our Brother Moderator, who has since gone to his reward, suggested that another deacon brother and myself, go with these two brethren to some quiet spot, and try to arrive at a satisfactory settlement. We went out into a grove and began our conference, but it soon became apparent that neither of these brethren was willing to sacrifice selfish interests. Finally our good deacon brother

said: "Brethren, I do not believe we have prayed enough over this matter; I suggest we all get on our knees and ask the Holy Spirit to guide us in this matter." After an earnest prayer for divine guidance, and we had arisen to our feet, one of these brethren addressing the other said: "Brother, I believe if we drive Satan out from between us, we can have a settlement." The other brother replied he thought that was what they needed to do. So then and there, these two brethren saluted each other, and very quickly agreed to a satisfactory settlement. These three deacon brethren have all gone to their reward, and we feel sure those two brethren will find a reward for their action in the matter. What a wonderful power in earnest prayer! Would that we could have more of it in solving our problems today!

La Verne, Calif.

I. B. Niswander.

SOUTHEASTERN REGIONAL CONFERENCE

Following is the program for the Southeastern Regional Conference to be held at Bridgewater, Va., Aug. 28-30. Theme: Christ in the Life of the Church.

Wednesday, Aug. 28

- 1:30 P. M., Meeting of Regional Council of Boards.
7:30—Service of worship.—John S. Flory.
Christ in the Life of the Church.—Rufus D. Bowman.

Thursday Morning, Aug. 29

- 9:30—Service of Worship.—McKinley Coffman.
10:00—Sectional Conferences:
1. Children's Division.—Mary Grace Martin, Leader.
2. Young People's Division:
a. Developing a Program of Personal Religious Living.—J. Quinter Miller.
b. Assisting in Bringing About World Peace.—Kermit Eby.
c. Working to Help Solve the Temperance Problem.—F. E. Williar.
d. Providing a Constructive Use of Leisure Time.—Earl Zigler.
e. Preparing for Marriage and Home Life.—Warren Bowman.
3. Adult Division, Men's and Women's Groups.—Rufus D. Bowman, Leader.
4. Administrative Officers (all Board Members).—M. R. Zigler, Leader.
a. Young People's Work.—W. M. Kahle.
b. Children's Work.—Mary Grace Martin.
c. Adult Education.—R. D. Bowman.
d. Temperance Education.—F. E. Williar.
5. Church Music.—Nelson Huffman, Nevin Fisher.
11:30—Address, The Church Working Through the Home.—Warren Bowman.

Thursday Afternoon

- 1:30—How the Bible Came to Us.—R. B. Pritchett.
2:00—Sectional Conferences—Same topics to be used in all sessions.
3:30—Address, The Church Interpreting Christ's Message.—I. S. Long.

Thursday Evening

- 7:30—Choral Service.—Prof. Nelson T. Huffman directing.
8:00—Address, Abiding Values.—M. R. Zigler.

Friday Morning, Aug. 20

- 9:30—Service of Worship.—N. D. Cosner.

10:00—Sectional Conferences

1. Problems of the Ministry.—M. R. Zigler.
2. Young People's Division.
3. The Men Organized for Service.—Fred J. Wampler.
4. The Women Organized for Service.—Mrs. Levi Garst. Parents Training Their Children.—Mary Grace Martin. Group Conferences: Aid Society, Missions, Home Enrichment, Peace, Temperance.
5. Church Music.

11:30—Social Justice and World Peace.—Kermit Eby.
Eby.

Friday Afternoon

1:45—Sectional Conferences.

1. Problems of the Ministry.—M. R. Zigler.
2. Young People's Division.
3. The Men Organized for Service.
4. Women's Work.
5. Church Music.

3:15—Report of Findings Committee.

3:30—Address, The Christian Teaching About Sharing.—
C. G. Hesse.

Friday Evening

7:30—Service of Worship.

8:30—Address, Christian Youth Building a New World.—
J. Quinter Miller.

—Condensed from Regional Conference Program.

MIDDLE MARYLAND MINISTERIAL AND SUNDAY-SCHOOL CONFERENCE

The Ministerial and Sunday-school Conference of Middle Maryland will be held at the Manor Church of the Brethren, Aug. 21 and 22. The theme of the conference is Christ in the Life of the Church. The program is as follows:

Wednesday, Aug. 21, 9:30 A. M.

Meeting called to order by E. S. Rowland.

Devotional period in charge of J. Rowland Reichard.

Organization of the meeting.

Conference theme—Christ in the Life of the Church.—E. E. Woodie.

The Regional Program of the Southeastern Region.—S. Earl Mitchell.

Music.

Report of the Winona Conference.—A. B. Miller.

Proportionate Sharing—God's Claims on Our Money.—D. R. Beachley.

General Discussion.

Afternoon Session at 1:30 P. M.

Devotions in charge of Ira Petre.

Business Session.

The Sunday-school as the Teaching Agency of the Church.—
E. Russell Hicks.

Music.

Possibilities of the Vacation Bible School.—Grace Winger.

Leadership Training.—Clarence Bowman.

General Discussion.

Night Session at 8:00 o'clock

Devotional period in charge of S. F. Spitzer.

Illustrated lecture: Life of Christ.—B. F. Summer.

Thursday, Aug. 22, 9:30 A. M.

Devotional period in charge of Clarence Huntsberger.

Men's Work and Its Possibilities as a Pastor Sees It.—E. S. Rowland.

What the Women Are Trying to Do.—Mrs. Walter Thomas. Music.

A New Program of Temperance Education.—F. E. Williar. Address on Peace.—Kermit Eby.

Afternoon Session at 1:30 o'clock

Devotions in charge of D. R. Petre.

The Program of the B. Y. P. D.—Robert Sherfy.

Youth and Peace.—Olden Mitchell.

Music.

Address on Peace.—Kermit Eby.

Youth and Recreation.—Ruth Koons.

General Discussion.

Program Committee:

A. B. Miller.

S. Earl Mitchell.

E. S. Rowland.

LEST WE FORGET

In The Gospel Messenger of June 8 appeared an item announcing the birthday celebration of Bro. D. M. Zuck to be held at the Welsh Run church on his eightieth birthday, June 16, 1935. He was to preach on a theme he had never used before. The day arrived bright and fair. People began to come from far and near so that by the Sunday-school hour the house was fairly well filled. Afterward Bro. Zuck began the service, conducting it as was customary fifty years ago, the deacons all sitting on the front bench and the preachers behind the long table. The opening hymn was 147, Bro. David Snader of Akron, Pa., reading two lines, then the congregation singing, and so on through the entire hymn. After prayer by Bro. Dettra and the reading of Psalm 104 by Bro. John H. Miller, one of our home deacons, Bro. Zuck read from 2 Sam. 19: 32-40, taking for his text the thirty-fifth verse: "I am this day fourscore years old." Bro. Zuck spoke of the stand Barzilla took when he conducted the king over Jordan. Being invited by the king to Jerusalem, he refused, saying that he wanted to die in his own city and be buried by the graves of his father and mother. Bro. Zuck expressed the desire to die near his home church and be buried by the graves of loved ones in the Welsh Run cemetery. It was a beautiful and touching comparison.

He also quoted Gen. 47: 8: "And Pharaoh said unto Jacob, How old art thou?" Jacob spoke of being 130 years old, and his days as being few and evil. Bro. Zuck said he supposed Jacob was thinking of the mistakes of his life, and gave as the greatest mistake of his own life, not giving his heart to the Lord at the first call, but putting it off until six years later. He admonished the young to remember their Creator in the days of their youth. Bro. Zuck said that he was thankful for the years over the promise of three-score and ten. He referred to Moses being 120 years old, and his natural forces not abated; he spoke on the blessing of old age when one has his physical powers in reasonable strength. Bro. Zuck stressed Christian home environment. He referred to the almond tree blooming, and gray hair as a crown of glory if one is found in the way of righteousness.

Bro. Zuck has been in the ministry forty-six years and expressed gratitude for all who had helped him. He thanked the official body for its loyalty to him, and also the laity for the respect always shown him. He preached for one hour, standing very erect, as his shoulders are just as straight as ever. Bro. Snader then spoke, briefly but long

enough to say that without exception Bro. Zuck was the most respected elder he knew, and that the crowd gathered to hear him preach was proof of the respect of all who knew him.

Bro. John Blair, a nephew of Bro. Zuck who was on a trip east, sang No. 728; after prayer by Bro. B. E. Waltz and Bro. S. G. Bucher, the hymn, *Blest Be the Tie That Binds*, was sung. It was 12:20 when we adjourned to eat lunch. The afternoon service was opened by singing *Come Thou Almighty King*, and *When the Gates Swing Outward Never*. Singing was led by Bro. Dettra. Bro. Niswander's discourse was on *Faithfulness*, a topic assigned by the committee. Bro. Samuel Gearhart then spoke, also Brethren Snader and Bucher. *God Be With You Till We Meet Again* was sung at the close.

Through the announcement in the *Messenger* of June 8 Bro. Zuck received a number of cards and letters of congratulation from a distance, among them a letter from Sister Mary Lininger of Oregon, one from Bro. David Roland of Illinois, one from Bro. J. S. Bricker of Philadelphia, Pa., one from Sister Sadie Filer of Lanark, Ill., and quite a number of cards from far and near, some saying they saw the item in the *Messenger*. Every one was well pleased with the meeting and wished Bro. Zuck and his wife many years more of life and happiness.

Mercersburg, Pa.

Maude Hunsberger.

DEDICATION OF LAWN AND FENCE AT WAYNESBORO, PENNSYLVANIA

A unique outdoor service was held on Sunday evening, July 14, when the lawn and enclosure in the rear of our church was formally dedicated "for the enjoyment of beauty, the delight of our children and youth, the cultivation of holy aspirations, and the worship of Almighty God in his own out of doors."

The plot of ground, 166 x 192 ft., was presented to the church in 1931 by Bro. J. J. Oller and family in memory and honor of his father and mother, Elder Jacob F. and Elizabeth Bonebrake Oller. Since then it has been used for the children of the Nursery and Kindergarten Sunday-school departments and for vesper services on hot Sundays. Also at times for social activities and functions of other departments of the church. During the month of August last year it was used for union church services under the auspices of the Men's Federated Bible Classes from ten of our town churches. Last summer the young people of our church adopted as their project the building of a much needed new fence around it. The completion of this fence, which greatly enhances the beauty of the plot, was the occasion for this dedication.

The First Brethren church joined with us in the service. Their pastor, Bro. W. C. Benchoff, preached the dedicatory sermon using as his texts Gen. 17: 8; Deut. 32: 49 and closing with a strong appeal, especially to the youth, for the dedication of self to God, Rom. 12: 1, 2. The service of dedication—a responsive reading—in charge of our pastor was beautiful, impressive and very appropriate.

This plot so beautifully situated in relation to our own church plant, which will be shared with other of our town people during the union twilight services in the month of August, is a very fitting memorial for one who did so much for the building up of our town as well as our church. Because of Bro. Oller's intense interest in youth during his life it was most fitting that the young people should sponsor the erection of the fence.

Bro. Jacob F. Oller was born near Waynesboro in 1825. His mother was a great-great-granddaughter of Alexander Mack, Sr. In early life he clerked in a store and taught school. Soon after his marriage in 1848 he with his wife united with the Church of the Brethren. In 1855 he was elected to the ministry. About 1883 he was ordained as elder of the Antietam congregation. He departed this life January, 1897. His faithful wife survived him fourteen years.

He became one of the pioneers of the Geiser Manufacturing Company of Waynesboro and in 1867 moved into town. This was a very successful enterprise and brought much prosperity to our town as well as to the founders. "Right here his noble Christian character was manifest with a splendor that is worthy of mention and imitation. Prosperity did not turn his head or heart from fidelity to his God and helpfulness to his fellow men. He exemplified to the world that one can prosper in business without being proud, covetous and selfish, and that a business that involves immense capital, employs many men and meets sharp competition can be carried on without neglecting either the duties or privileges of the church."—"A tribute" by Elder Jas. A. Sell.

His interest in youth led him to recognize the need of church schools for our boys and girls. When the brethren from Huntingdon, Pa., came to Waynesboro seeking co-operation in establishing such a school they found him ready to give them his support. He became a member of the first trustee board of the Huntingdon Normal School (now Juniata College) and remained a member until his death when he was worthily succeeded by his son Joseph J. Oller.

Bro. Oller was aggressive in church as well as business affairs. In 1872 he organized and superintended a Sunday-school in the Waynesboro church. He tried to give his people every opportunity for spiritual development. He led the young people forth into new lines of church work. When Bro. Wilbur Stover came to Waynesboro full of zeal for missions and in need of encouragement Bro. Oller gave to him a cordial greeting. Through this act his congregation received a missionary stimulus which has continued through the years.

As bishop he had a deep concern for his flock. He knew every one by their first name. He gave most tender care to those who he felt needed guidance, help and comfort—the youth, the poor and the afflicted—and for this he sought the homes of the poor and lowly as often as those of the more prosperous.

His interest in the church at large was shown by his regular attendance at our Annual Conferences, by his appointments on church committee work, and by the gracious hospitality of both himself and wife to the many brethren who tarried at his home for a season. One who was a recipient of this hospitality has recently said: "I feel that our brotherhood, and more especially his own church, did not nor do they yet know what a debt of gratitude and honor they owe to him and his devoted companion for their unselfish devotion and work in extending the interest of the church. It was the joy of their existence to lay themselves on the altar of duty and sacrifice."—Elder Jas. A. Sell.

During the dedicatory service the gratitude of the congregation was voiced, in part, by reading the following in unison:

"In grateful remembrance of all who have loved and served this church; with hearts tender for those who have

joined the Church Triumphant, and especially those in whose memory and honor this ground is a memorial gift to this church; and in appreciation of those living, through whose thoughtfulness and loving devotion to God and the church this memorial gift is made: we hallow and dedicate this property for the use of those who come after them."

Waynesboro, Pa.

Sudie M. Wingert.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Bowman-Young.—By the undersigned, at his home, July 27, 1935, Denver Ross Bowman of Callaway, Va., and Gladys Zula Young of Roanoke, Va.—L. A. Bowman, Boone Mill, Va.

Calvert-Rishky.—By the undersigned, at the home of the groom's brother, July 20, 1935, Mr. Chester Calvert of Pasadena, Calif., and Miss Rachel Rishky of Wenatchee, Wash.—Forest S. Eisenbise, Pasadena, Calif.

Heckman-Edmister.—By the undersigned, in the Church of the Brethren, La Verne, Calif., June 25, 1935, Rev. Vernon Heckman of Pasadena and Miss Evelyn Edmister of La Verne.—Forest S. Eisenbise, Pasadena, Calif.

Mohler-Thomas.—By the undersigned, in "The Wee Kirk o' the Heather," Glendale, Calif., June 24, 1935, Mr. Donald Mohler and Miss Mary Thomas, both of Pasadena.—Forest S. Eisenbise, Pasadena, Calif.

Shriver-Wineland.—On May 12, 1935, at the Smithfield church, Roy Shriver and Lethian Wineland, both of Martinsburg, Pa.—Ernest A. Brumbaugh, Williamsburg, Pa.

Stump-Holderread.—At my home in McClave, Colo., Oliver Stump of Perryton, Texas, and Miss Ruth Holderread of Live Oak, Calif., on July 25, 1935.—W. D. Harris, McClave, Colo.

Suderman-Eaton.—By the undersigned, at the home of the bride's parents, June 29, 1935, Mr. Edward Suderman and Miss Doris Eaton, both of Pasadena.—Forest S. Eisenbise, Pasadena, Calif.

White-Royer.—By the undersigned, at Church of the Brethren at Oakland, Calif., May 5, Maynard White of Oakland and Leila Royer of Modesto, Calif.—John Reynolds, Chico, Calif.

FALLEN ASLEEP

Basore, Samuel Harrison, youngest son of Samuel and Lydia (Fetters) Basore, born in Montgomery County, near Dayton, Ohio, Jan. 8, 1859, died June 21, 1935. He was the last of a family of eight children. He lived his entire life on the home farm where he was reared. He was interested in community affairs, having held the office of township trustee two terms. Feb. 28, 1884, he married Sarah Donar. To this union were born three children. Surviving are his wife, two daughters, five grandchildren and two great-grandchildren. Services at the Happy Corner church by Wm. Kinsey and A. W. Oren.—A. W. Oren, Clayton, Ohio.

Conway, Sister Mary Ann, daughter of Wm. and Mary Shomber, was born in Pennsylvania, Dec. 27, 1855, and died at the home of her daughter, in the bounds of the Harris Creek church, July 10, 1935. She married Jonas Cassel on Jan. 9, 1873; her husband passed away Oct. 9, 1891. To this union were born three children, only one of whom remains. She was married to Bro. Lee Conway Nov. 18, 1894. Their one son died at the age of three. Bro. Conway died Sept. 19, 1916. She spent the last eighteen years of her life in the home of her daughter. She united with the church in early womanhood and lived a consistent Christian life. Funeral services by the writer, assisted by Eld. John Eikenberry.—D. G. Berkebile, Bradford, Ohio.

Frey, Jean A., infant daughter of Herbert and Luella Adams Frey, of Bausman, Pa., died June 27, 1935. Besides her parents she is survived by one brother. Funeral services by M. J. Weaver and burial in Greenwood cemetery, Lancaster.—Mrs. Henry Bucher, Lancaster, Pa.

Garber, Bro. John D., son of Eld. Jacob and Mary Garber, was born near Green Mount, Va., April 15, 1881. He died at Rockingham Memorial hospital July 19, 1935, following a stroke of apoplexy. He leaves his wife, Nina E. (Thomas) Garber, daughter of the late Eld. P. S. Thomas, to whom he was united in marriage April 24, 1904, by the undersigned. He also leaves the following children: Alda E., Frederick F., Margaret R. Glick, Robert F., Ellis J., Mary P., and John William, and two grandchildren. Charles M. in 1926 and James D. in 1929, preceded their father to the grave. Bro. Garber also leaves four brothers, faithful ministers, Eld. S. L. Garber, Harrisonburg, Va., Eld. P. I. Garber of Petersburg, Va., Eld. D. B. Garber of Waynesboro, Va., and Eld. W. F. Garber of Palmyra, Pa. Bro. Garber united with the Church of the Brethren Feb. 20, 1897; he was

elected to the office of deacon in the Harrisonburg church in February, 1909, his home church. In 1919 he moved on his farm near Pleasant Valley, and faithfully served his Master and the church with the Cook's Creek congregation, being regular in attendance, unless sickness or duty called him away. Bro. Garber took great interest in all the activities of the church, especially with the young people in the B. Y. P. D. work. He was superintendent of the Sunday-school at Pleasant Run church for a number of years, up to the time of his passing. In his passing Bro. Garber leaves a rich legacy, the entire family members of the Church of the Brethren. Services conducted at the Pleasant Run church in charge of the writer, assisted by Eld. L. S. Miller. Interment at Bridgewater, Va.—S. I. Bowman, Harrisonburg, Va.

Goodwin, Nancy Ellen, daughter of Geo. H. and Lavisa Campbell, was born near Camden, Ohio, June 27, 1860, and died June 7, 1935. She married Lindley M. Goodwin in September, 1877, and to them were born three children. In 1903 she was baptized into the First Brethren church at Gratis but later transferred her membership to the Church of the Brethren at Eaton, Ohio. She leaves her husband, one son, three grandchildren, five great-grandchildren, three brothers and one sister. Services at the home by the undersigned, assisted by Rev. Sylvester Lowman. Interment in the Gratis cemetery.—Wm. M. Deaton, Eaton, Ohio.

Johnson, Esther Henry, wife of Albert P. Johnson, was born Sept. 19, 1905, died in a Philadelphia hospital July 8, 1935. She is survived by her husband, her mother, two sisters and six brothers. She had been a member of the Church of the Brethren in Chambersburg since early girlhood. Funeral services by her pastor, the writer, in the Fourth Street church and burial in Falling Spring cemetery.—C. E. Grapes, Chambersburg, Pa.

Johnson, Nannie Rodabaugh, born in Pittsburgh, Pa., May 13, 1854; she died at the home of her daughter, Mrs. Alvin Hoover, July 16, 1935. She married Silas Johnson July 8, 1875. To this union were born seven children, three of whom preceded her; her husband died Jan. 20, 1928. When about twenty-five years old she united with the Church of the Brethren to which she remained faithful. About eighteen years ago she became afflicted with shaking palsy and for seven years has been an invalid. The immediate cause of her death was bronchial pneumonia. Funeral services at the Weiser church by the pastor, assisted by Bro. E. S. Coffman. She was a pioneer in the state of Idaho and also in the church.—Clement Bontrager, Weiser, Idaho.

Keltner, Harlan Lee Roy, infant son of Bro. Guy and Corless Stees Keltner, of Freeport, Ill., born July 25, 1935, and died a day later. Burial in the Yellow Creek cemetery with services at the grave.—P. R. Keltner, Freeport, Ill.

Leckrone, Susana, daughter of Isaac and Mary Anderson, born in Ohio, April 18, 1843, died July 1, 1935. She married Geo. Willard Aug. 30, 1864. Not having children of her own, and having a love for children, she reared a boy and a girl. She united with the Church of the Brethren of which she was a faithful member. Her husband died in August, 1895. She married Jacob Kauffman in October, 1898. Again she was left a widow and in 1916 married Emanuel Leckrone; he died June 25, 1925. The remainder of her life was spent in Silver Lake. She was anointed by her pastor on April 24, 1935. She leaves several nephews and nieces, besides a number of foster grandchildren. Funeral at Monticello church, Pike Creek house, and burial in the Pike Creek cemetery.—B. D. Hirt, Buffalo, Ind.

Leight, Chas. Scott, born Nov. 13, 1917, and died in the Chambersburg hospital, July 22, 1935. He is survived by his parents and two brothers. Charles and two other young men were riding in an airplane which crashed, resulting in the death of all three. He had been a member of the Church of the Brethren since the age of thirteen. Funeral services by his pastor, the writer, in the Fourth Street church and burial in Lincoln cemetery.—C. E. Grapes, Chambersburg, Pa.

Martin, Eugene L., infant son of Wm. A. and Kathlene Martin, died May 25, 1935, of pneumonia. Besides his parents he is survived by two brothers and one sister. Funeral service by M. J. Weaver.—Mrs. Henry Bucher, Lancaster, Pa.

Messamer, Mary C., died July 21, 1935. She was the daughter of Abram and Susannah K. Myers and was born near McVeytown, Pa., Jan. 26, 1851. In the spring of 1871 she came to Dallas County, Iowa, and on Jan. 16, 1872, was married to Jos. M. Messamer. Later in the same year they located on the farm near the Panther Creek church which had since been their home. About the same time she became a member of the church. She and her husband labored faithfully many years for the church. Her husband died in 1910. She was always on the side of righteousness. Something of her influence is shown by this fact: Of the eight children and thirty-six grandchildren, together with the companions of those married, fifty are members of the Church of the Brethren, three are members of other churches. Of the six sons, one is an active minister, two are deacons, two are Sunday-school superintendents and all are interested in the work of the church. Funeral services in the Panther Creek church by Elders L. A. Walker and J. B. Spurgeon. Interment in the adjoining cemetery.—Mable Messamer, Adel, Iowa.

Minnick, Barbara Stayman, born June 23, 1853, in Manheim township, died May 31, 1935. Her husband died thirty-two years ago. Six sons and two daughters survive. She was a faithful member of the church. Funeral services by H. B. Yoder with burial at Longeneckers cemetery.—Mrs. Henry Bucher, Lancaster, Pa.

Shenk, Clayton Royer, son of Edw. M. and Leah Royer Shenk, born Aug. 8, 1870, died June 25, 1935. He is survived by his wife, Emma Keller Shenk, two sons and one daughter. Funeral services by M. J. Weaver.—Mrs. Henry Bucher, Lancaster, Pa.

NEWS FROM CHURCHES

COLORADO

Bethany.—On April 7 Bro. I. J. Sollenberger, pastor of the Denver church, spent the day with us. He preached three very helpful sermons and all of the services were well attended. On Sunday afternoon, July 28, a delegation from the Denver, Colorado Springs and Arriba churches met with us. We had a program of music, talks, readings and a play. At 6 o'clock lunch was served by the Bethany church. At 7 P. M. a devotional service was conducted by Sister Zelma Dove of Denver, followed by a round table discussion led by Bro. I. J. Sollenberger and a splendid sermon by Bro. D. D. Harner, pastor of the Colorado Springs church. These meetings were enjoyed by a full house and will long remain a pleasant memory to all.—Eunice G. Akers, Limon, Colo., July 30.

Haxtun.—Our love feast was held June 27 with Bro. E. F. Weaver in charge. On several occasions at the close of the Sunday-school hour we have been favored with special numbers, including two readings, music by a boys' quartet and a missionary reading. July 7 the Haxtun young people entertained those of Pleasant Valley with an Independence Day program; afterward lunch was served and a social hour enjoyed. It was recently announced that the program committee had decided to have Bro. Heiny serve as musical director until our next council meeting. On July 11 the Ladies' Aid held its annual election of officers and Mrs. Heaston was chosen president. Two social meetings of the Aid were planned for the summer months. The annual Sunday-school picnic was held at Pioneer Park, Sterling, on July 17. The junior group directed by Mrs. Grabill is now studying The Life of Christ.—Mrs. Warren D. C. Wood, Haxtun, Colo., July 22.

FLORIDA

Miami.—Our monthly meeting was held at the home of Brother and Sister A. L. Kilmer in Ft. Lauderdale. Bro. Amza Price taught the Sunday-school lesson and our preacher, Bro. Simon Richardson, spoke on the uplifting of our church. Following was the enjoyable lunch and social hour. Our next meeting will be at the home of Brother and Sister A. H. Price, one mile southwest of Naranja.—Doris Price, Homestead, Fla., July 29.

Sebring.—On the Sunday morning following the return of our representatives to the Winona Conference, Bro. Miller, our pastor, who was a member of the Standing Committee, gave an interesting report of the meeting in general. In the evening Sister Miller, delegate from the Sebring church, gave full and interesting reports of the different meetings and especially the young people's group. She continued her talks to our young people for several Sunday evenings and they were greatly appreciated. On July 4 we had our Sunday-school outing on the Harder Hall campus, the largest hotel in Sebring, on Lake Jackson. Approximately one hundred attended and ate dinner together. This was followed by a short program of songs by the children and the ladies' quartet, also speeches by different persons attending. A very successful Vacation Bible School just closed. The churches of the city joined in this and children from eight different Sunday-schools and one pupil from the Catholic church attended regularly. There were 139 enrolled, 132 received certificates, 110 "with honor." Department heads and teachers were selected from all schools represented, with Bro. Miller as general superintendent. The coöperation was splendid. They gave very interesting closing exercises in the Methodist church, on Friday, July 19. Our juniors and intermediates presented a very interesting missionary program on Sunday evening, July 21, after concluding the study of a book on Africa, under the leadership of Sister Miller. Our midweek prayer meeting continues with good attendance and interest. Our Aid Society meets each week during the summer with an average attendance of fifteen. The principal work is quilting. A number of our members have gone and are going north for vacation. Just recently we were favored with the presence of a group of seven visitors from Indiana, who expect to remain for a month. Also we were happy to entertain four from Ohio for two weeks. It is encouraging when members from other states stop with us that we may have Christian fellowship.—Anna Stutsman, Sebring, Fla., July 25.

IDAHO

Payette Valley church just closed a successful evangelistic campaign by Bro. E. S. Coffman. The meetings began July 16 and continued up to Sunday evening, July 28. Bro. Coffman gave us some very fine sermons which were greatly appreciated. The average attendance was about eighty. Both Weiser and Fruitland churches helped out with the music by providing special numbers. July 28 we had a basket dinner at the church and in the evening a beautiful service when four persons were baptized—a mother and her daughter, a young married man and a boy. Bro. Coffman, wife and daughter expect to take a few days' rest, after which they will continue their evangelistic tour of the churches in Idaho. We feel that they have done a great deal of good here.—Marvel Bowers, Payette, Idaho, July 30.

INDIANA

Ladoga.—Since our last report the pastor was elected as elder of the church. He also represented us at the Annual Conference at Winona Lake. In May Mother's Day was observed with a fitting program. The first Sunday in June we observed Children's Day. June 19 a

mother and daughter banquet was held. The all-family night which the church observes once a quarter is proving quite helpful. Two of our boys attended the intermediate camp at Camp Mack. Six young people attended the district young people's meeting at the Beech Grove church. July 12 the township young people's monthly meeting was held at our church with seventy-six present. The women's organization is enjoying the study of the book, "Orientals in America." They recently contributed fifty dollars to the regular church budget. George Kessler will represent us at the district meeting. As a result of the spirit of evangelism in the church, four have recently been baptized, and two others are awaiting baptism. Our church is coöperating with the other churches in the township in union Sunday evening services for the summer.—Mrs. Walter J. Heisey, Ladoga, Ind., July 31.

Michigan City.—The Come and See class met the evening of July 16 in the church parlor for a potluck supper. Afterward officers for the ensuing year were elected. The young people's group of the church is planning to fix a tennis court and croquet ground on the lot adjoining the church. At the last business meeting Mrs. Herman E. Joers was elected church correspondent for the Messenger. Sept. 1 we are losing Brother and Sister Zunkel; they have accepted a call to a pastorate in Danville, Ohio.—Mrs. H. E. Joers, Michigan City, Ind., July 30.

Pine Creek church met in business session June 21. Delegates chosen for district meeting were Bro. Albert Burke, Bro. Orby Baughman and Sister H. O. Clabaugh. June 23 Bro. Gorman Zook, who has recently accepted the pastorate of the Bremen church, gave the morning message. The primary and junior departments of the Sunday-school gave a Children's Day program on June 30. The cast of the temperance play, What Shall It Profit? was responsible for the service on July 7. Included in this was a report of the different churches they had visited, also a short dedicatory service at the close, when they presented the church with a hand-painted reproduction of the picture, Christ Knocking at the Door. Plans are being made for the annual Sunday-school outing on Aug. 7. The Farmland singers will be with us for a service in song on Aug. 18.—Myrtle Walter, North Liberty, Ind., July 29.

Roann church met in council July 1, but not much business came up. Since the last report Brethren Ira Frantz, G. A. Snider, R. H. Miller and others have given us good sermons. Our family day will be held Aug. 11 at Bro. Royal Ranck's.—Mary H. Heeter, Roann, Ind., July 28.

IOWA

Coon River congregation met in business meeting June 22 to make plans for the district meeting to be held this fall. The delegates are: Bro. Wm. Cordis and Sister Vinna Persons; alternates, Sister Alma Austin and Bro. Earl Reynolds. On Sunday morning, July 28, Bro. Claire Persons and Bro. Chas. Royer and wife were elected to the deacon's office.—Mrs. Chas. Knight, Panora, Iowa, July 30.

Panther Creek congregation was challenged and helped through a series of evangelistic meetings conducted June 16 to 30 by Bro. X. L. Coppock of Dallas Center, Iowa. Sister Coppock directed the music and talked to the children. Bro. Coppock called in practically every home in the community, pressing tactfully yet very definitely the message of Christian living. Due to the busy season the attendance was not all that was hoped for. However, fifteen were led to accept Christ, eight of whom were baptized, three received on former baptism and four await the rite. The entire period was marked by definite spiritual impress and should result in continued growth within the church and the community and lead yet others into the kingdom. We greatly appreciate Brother and Sister Coppock's work among us. June 12 to 22 this church had a delegate attending the Institute of International Relations at Grinnell, Iowa. Each month we hear reports from secretaries of peace, temperance and missions. Our finance committee recently completed soliciting for the 1935-36 budget and report an encouraging response. Dale Emmert and Hazel Walker have been chosen delegates to the 1935 district conference.—Mable Messamer, Panther Creek, Iowa, July 26.

KANSAS

Conway Springs church met July 21 in business meeting. Ida F. Brubaker was reelected treasurer for another year. We decided to get new songbooks. The young people's regional conference is to be at our church Aug. 4. As Bro. Ralph W. Quakenbush has been our pastor over five years we decided to make a change for another year.—Amos O. Brubaker, Conway Springs, Kans., July 27.

Monitor church has received one more by baptism since the last report. April 28 Sister Ora Garber gave an interesting address on her mission work in the eastern cities. May 5 the Inman chorus gave an hour's program. May 12 the junior orchestra from College Hill gave a program. Our Vacation Bible School started with sixty children enrolled, but the attendance was hindered by heavy rains. We did not have the closing program as usual. A family supper, sponsored by the mothers and daughters, was enjoyed in the church basement. Our B. Y. P. D. holds campfire services occasionally which are very inspirational. They also invite the older ones to enjoy the service with them. Four of our members attended Annual Conference. The B. Y. P. D. will present the drama, The Eleventh Mayor, sometime in August.—Mrs. E. L. Crumpacker, McPherson, Kans., July 30.

LOUISIANA

Rosepine church met in council July 27. New officers were elected for the coming year: Elder, J. B. Firestone; clerk, Ora I. Harriman;

treasurer, Ralph Liliedahl; the writer, correspondent. Bro. Chas. Osborn was elected delegate to district meeting. May 26 to June 2 the church enjoyed hearing the gospel messages delivered by Bro. J. A. Miller from Manvel, Tex. We feel that we were greatly inspired by the sermons. Bro. J. B. Firestone comes once a month and brings us his forceful and inspiring sermons.—Margaret Harriman, Rosepine, La., July 30.

MICHIGAN

Elmdale.—Bro. Forror was with us from May 20 to 26. May 25 we had an all-day meeting with communion service in the evening. April 5 we had a miscellaneous and donation shower for our pastor and his bride. They received many useful and beautiful gifts, as well as canned fruit, vegetables, etc. June 16 we had our Children's Day program. Bro. Scholten was our delegate to Annual Conference. Brother and Sister Scholten will be our delegates to district meeting. Our attendance has been very good this summer. Sister Scholten has been having charge of the Sunday evening services.—Bernice Deardorff, Clarksville, Mich., July 30.

MINNESOTA

Guthrie church met in council July 21, chiefly for election of officers. Bro. Paul Heckman was given consent to conduct a Vacation Bible School. The B. Y. P. D. conducted the first of a series of three meetings on Sunday night, July 28, consisting of three sermonettes and special music. It was well received and every one is waiting expectantly for the services to come. Vacation Bible School began July 29 under the direction of Bro. Paul Heckman. The enrollment was fifteen with more coming.—Evelyn Saathoof, Guthrie, Minn., July 29.

OHIO

Coöperative Brethren church held its Daily Vacation Bible School from July 8 to 19. This was our sixth consecutive Vacation Bible School here, and again the school was very successful. It was our second largest school in these six years, the enrollment being 91, an increase of 11 over last year. The enrollment by classes was: Beginners, 21; first primary, 14; second primary, 14; junior, 17; intermediate, 12; and workers, 13. Our closing exercises and display were held Friday evening, July 19. Twelve workers assisted the pastor in the direction of the school. We were blessed by having several more adult workers than in former years. As in past years our workers again this year were very faithful in the giving of their time and talents to the Master in teaching his little ones the way to the more abundant life. The effort and money spent in our Vacation Bible School tells for good upon our Sunday-school throughout the entire year and we hope upon the lives of all throughout all eternity.—D. R. Murray, Columbus, Ohio, July 28.

Eversole.—At the last business meeting of the church Brother and Sister Crosby Simmons and Brother and Sister Quinter Musselman were elected to the office of deacon. C. G. Erbaugh was sent as our representative to Annual Conference. Many spiritual blessings were received from the love feast held in May. Bro. A. G. Crosswhite of Eaton, Ohio, was with us in a short series of sermons. His messages were uplifting and helpful. We were also fortunate in having Bro. D. W. Kurtz with us to speak to the young people. He gave a wonderful lecture on The Three Choices of Youth. Both young and old were benefited by it. Bro. Kurtz was also the speaker at the local high school commencement. Upon the invitation of the Eversole young people, the Brookville B. Y. P. D. presented, at a union service, the play, What Shall It Profit? Recently Wm. Hollinger of Trotwood, Ohio, gave us a message on Building Cathedral Lives. Within a few weeks we are expecting to have a deputation from Moody Bible Institute with us for an evening service.—Naomi Erbaugh, New Lebanon, Ohio, July 29.

Pleasant Valley church met in council June 3 with our pastor, Bro. I. R. Beery, and our elder, Bro. Theo. Eley. Bro. Beery gave us a report of what he has done since coming here last fall; He preached forty-nine sermons, visited in twenty-two homes and made thirty other calls. The church was well pleased with this report and is sure he will keep up this splendid record. The Women's Work report was given by Sister McKibben. The women held eight meetings in four months, with an average attendance of thirteen. They took in \$45.40, with \$40 being clear. Bro. Beery was elected delegate to Annual Conference with Bro. Clarence Livingston, alternate. Our Sunday-school attendance has been fairly good and several church letters have been received. Bro. Beery will hold our revival meetings sometime the last of this month and will begin a revival in the Mexico church, Ind., Oct. 20. July 14 the Imperial quartet gave us a splendid program of church songs and spirituals.—Marie Caupp, Pleasant Valley, Ohio, July 29.

Silver Creek.—Bro. Chas. Oberlin and wife of Peru, Ind., came to this congregation June 18 and began meetings in the Walnut Grove house, continuing until June 30. Bro. Oberlin's sermons were forceful and spiritual. As a result of these meetings three were baptized and one awaits the rite. The church was built up and strengthened. On July 9 the Vacation Bible School began, ably conducted by our summer pastor, Kenneth Long. At the close of the school a program and exhibit were given to an interested audience. The average attendance was 106. We feel much good was accomplished for those who will follow as leaders in later years.—Mrs. Ottie Fisher, Pioneer, Ohio, July 26.

White Cottage.—We had our love feast May 7, when fifty-two gathered around the tables. Bro. Wilbur Bantz of the Olivet church officiated. This was an inspiring meeting and visitors were present who never had witnessed this service as we observe it, but thought it very impressive and sacred. Mother's Day was observed by appropriate sermons. The intermediate class presented each mother present with a nosegay of violets, also the oldest mother with a potted plant. The B. Y. P. D. also carried out the same thought and gave each mother a boutonniere of lilacs and both the oldest and youngest mother a large bouquet. Our pastor was delegate to the Annual Conference. Five others of our members enjoyed this Conference. The Roseville United Brethren B. Y. P. D. presented the missionary play, "I Count," May 26, which was greatly enjoyed. June 9 was the last service in our old church as work began the following week of dismantling preparatory to remodeling and enlarging our house of worship; since that time we have been holding our Sunday services in the school-house and the midweek meetings in our homes. Work is progressing nicely and we hope to be able to dedicate it early in October. The classrooms will be arranged to be thrown open, enlarging the auditorium when needed. Other classrooms, etc., will be in the basement. The Junior Band is taking a vacation until we are back in our new church. Plans are being made now for an all-day meeting dedication day. Our pastor, Bro. J. D. Zigler, and family leave July 31 for a vacation which will be spent in holding revival services at his old home, near Churchville, Va. Our pulpit will be filled during their absence by Bro. Quincy Leckrone and others. Our Sunday-school is growing and has the largest enrollment it ever had during the history of the church here. Our present enrollment is 114, our enrollment for last quarter was 102 with an average attendance of 93. Our aim is at least 150 by dedication services. Our prayer meetings are very interesting. Bro. Zigler is a good leader and makes the meetings very instructive and interesting. Three of our young people attended Camp Wa-Hi-Lo at Gatten's Rock, and brought back very interesting reports. We would like to dedicate our church free from debt and all organizations of the church are working to that end, yet the way seems dark to raise so much in addition to our regular budget. Yet we feel through Christ great things are done.—Mrs. J. F. Shrider, South Zanesville, Ohio, July 30.

OREGON

Butte Valley.—We are planning a homecoming for Sept. 15 and hope a goodly number may join with us in worship and fellowship at that time. Those who are unable to attend are invited to write letters to be read at the meeting. As our congregation is small and isolated from the other churches of this district we especially appreciate visiting members. June 16 we were privileged to have with us our elder, Bro. M. C. Lininger, and wife. He brought us a helpful message. Our number has been increased occasionally by the attendance of members from Klamath Falls, Ore. Easter morning our Sunday-school gave an impressive program followed by an inspiring Easter message by our pastor, Bro. Lester W. Huffman. Seventy-five per cent of our members have been receiving the Messenger since April.—Mrs. Leo Shoemaker, Butte Valley, Ore., July 26.

PENNSYLVANIA

Bethany.—During the past year our congregation enjoyed the rich blessing of hearing D. W. Kurtz deliver five of his sermons and lectures. These were both informing and inspiring and meant much to our people. Other special speakers who have visited our church and whose messages were helpful are W. R. McNutt, professor of practical theology at Crozer Theological Seminary, and Miles Murphy, professor of psychology at the University of Pennsylvania. Our attendance on Easter Sunday and on Mother's Day was unusually large this year, and our Sunday-school has been growing throughout the year. Recently the young people of our dramatic society presented an excellent play which was enjoyed by a large audience. During the strawberry season the Star of Hope class sponsored a strawberry festival and

ANNOUNCEMENTS

DISTRICT MEETINGS

California, Southern, Aug. 29-Sept. 2, Long Beach.
Colorado, Eastern, Rocky Ford, Aug. 17-19.
Illinois, Northern, and Wisconsin, Aug. 31-Sept. 2, Lanark.
Illinois, Southern, Canton, Aug. 24-26.
Indiana, Southern, Buck Creek, Aug. 20-22.
Iowa, Middle, Coon River church (Panora), Aug. 31-Sept. 2.
Iowa, Northern, Minn., and S. Dak., Union Ridge, Aug. 30-Sept. 2.
Maryland, Western, Pine Grove, Aug. 23.
Michigan, Battle Creek, Aug. 20-23.
North and S. Carolina, Pleasant Grove, Aug. 22-24.

Oklahoma, Panhandle of Tex., and N. Mex., Waka, Aug. 20-23.
Tennessee, Meadow Branch, Aug. 15-17.
Virginia, Eastern, Nokesville, Oct. 9-11.
West Virginia, Second, Aug. 29-Sept. 1.

LOVE FEASTS

Indiana
Aug. 26, Pleasant Dale.
Michigan
Aug. 25, Beaverton.
Ohio
Sept. 7, Eden.
Sept. 21, Center.
Oct. 6, Painter Creek.
Pennsylvania
Oct. 6, Holsinger.
West Virginia
Aug. 25, Beansettlement.

afforded our people an evening of wholesome entertainment and delicious refreshments. At our spring business meeting our pastor and elder, Earl M. Bowman, was unanimously elected for another year of service. Since our last report thirteen have been received into the church by baptism and two by letter and four more await baptism as a result of the special evangelistic efforts of our pastor. Our church was well filled at our Lord's Supper on Good Friday at which Prof. W. L. Eikenberry, of Teachers' College, Trenton, N. J., officiated; his presence and ministrations were very helpful. On July 14 we held our annual Sunday-school picnic at Burholme Park, Philadelphia, and we all enjoyed this outing very much.—Agnes McCleery, Philadelphia, Pa., July 30.

Codorus.—July 22 our quarterly council was held at the Shrewsbury house. June 23 Children's Day was observed at New Freedom. A short talk was given by Bro. Wm. Sweitzer of Virginia and special music was furnished by the Palmyra quartet. Bro. Sweitzer also delivered two sermons that day: at the new Freedom house in the morning and at the Codorus house in the evening. June 30 the Children's Day program was given at the Codorus house. Bro. Frank Carper of Palmyra, Pa., gave an address July 7. Bro. Eli Keeney of Bedford, Pa., delivered the morning sermon at the New Freedom house. Aug. 18 we expect to begin our revival meeting at the Shrewsbury house with Bro. Nathan Martin of Lebanon, Pa., evangelist.—Esther B. Hartman, York, Pa., July 31.

East Petersburg church held its spring love feast May 4 and 5 with Bro. Hiram Eshelman officiating. Sunday evening, May 19, the Harmony Four of Lebanon rendered a sacred program at Salunga; this was sponsored by the young men's Bible class of Salunga. Four of our number went to Annual Meeting and it was decided that Sister Mary Forney and Bro. S. Clyde Weaver act as delegates; they came home with a fine report. Sunday afternoon, June 23, the children's meeting was at Salunga. A fine program was given and Bro. M. J. Weaver, pastor of the Lancaster City church, was the speaker. Sunday evening, July 7, the children's meeting was at East Petersburg. Here also a fine program was given; Bro. J. E. Whitacre, pastor of the Harrisburg church, was the speaker. July 18 the church met in council. It was decided to install a new furnace in the Salunga church. The following Sunday-school officers were approved by the church: East Petersburg, superintendent, Bro. S. Clyde Weaver; assistant, Bro. Mahlon Hertzler; Salunga, superintendent, Bro. Phares J. Forney; assistant, Bro. Samuel Zerphey. The Vacation Bible School was conducted in the East Petersburg house July 8 to 19. The average attendance was 116; the offering amounted to \$20. Handwork is no longer an important phase of our Bible School program; none at all is being done in the junior and intermediate departments. Instead more emphasis is placed upon memory work. A splendid spirit prevailed throughout the school. The various denominations of the town were well represented. Our harvest home service will be at East Petersburg Sunday morning, Sept. 1.—Mrs. Emanuel Seifert, Manheim, Pa., July 30.

Hershey.—Our love feast was held May 16. Bro. M. J. Weaver from Lancaster was with us and officiated. Our Children's Day was observed June 9 with the junior and primary children participating. Sisters Mary King and Hannah Eby had charge of the program. A two weeks' Vacation Bible School was held, beginning June 24, with our pastor, Bro. B. F. Waltz, in charge of the senior department, and Sister Hannah Eby in charge of the primary department. One hundred and twenty-five pupils were enrolled, with an average attendance of ninety-four, and an offering of \$18.50 for China mission work. The B. Y. P. D. of the East Fairview church at Manheim gave us an interesting program on July 7. Our church has made notable progress since the last report. The parsonage, a beautiful brick structure of colonial style, has been completed. Our pastor, Bro. B. F. Waltz, and his family moved into it on July 8. The high water mark of our season of rejoicing was reached on July 3, when Mr. M. S. Hershey gave to each of the five churches in Hershey \$20,000 in cash, as an Independence Day gift. After an appropriate service the following Sunday, a special council meeting was called at which time it was decided to take steps to remodel our church house. A building committee was appointed, and plans are being made to remodel our church house in such a way that our place of worship may always be symbolical of the genius of the Brethren people and at the same time thoroughly modern for the teaching and preaching program of a present day church. At this time a combined service for all the churches in Hershey is being planned. This service will be held as a praise service, in gratitude of the \$100,000 cash received as well as a service for the redefining of the purposes and functions of the church in this community. Will you pray that our vision may be clear and our steps may be forward?—Mrs. J. I. Baugher, Hershey, Pa., July 27.

Lancaster.—The Vacation Bible School held for two weeks closed its work July 19 by rendering a fitting program. The same program was broadcast on the radio the following Saturday morning. Brother and Sister M. J. Weaver conducted the school in a very successful manner. Aug. 4 Sister Anetta Mow, returned missionary from India, spoke during the morning and evening services. During the month of August the young people of the church have planned special Saturday evening services, featuring outstanding leaders as the main speakers. Sunday, Aug. 25, a special rally will be held. In the morning the subject will be Youth's Quest for the Best, with Bro. M. J. Weaver as speaker. A vesper service will be held at 6:30, conducted by Caleb Bucher. In the evening Bro. Ross Murphy of Philadelphia will discuss Christian Standards of Living for the Youth of the Church. Special music will be rendered at all of these services.—Mrs. Henry Bucher, Lancaster, Pa., July 31.

Locust Grove church met in council July 24. The following church officers were elected: Elder, Bro. Arthur Rummel; pastor, Bro. L. B. Harshberger; church clerk, Bro. W. G. Wilson; treasurer, Bro. F. G. Ribblett; Messenger agent, Bro. Lester Berkebile; correspondent, the writer. June 12 to 30 we held a two weeks' series of meetings with Bro. J. W. Fyock of Monticello, Ind., evangelist. His sermons were inspiring and helpful to all. July 10 the Ladies' Aid of the church sponsored a program at the Old Folks' Home at Scalp Level. Sept. 1 we are having a homecoming at our church. Two letters were granted since our last report.—Mrs. W. G. Wilson, Johnstown, Pa., July 29.

Pleasant Hill.—Our series of meetings conducted by I. N. H. Beahm at the Beaver Creek house were well attended. As a result eighteen were baptized at the close of the meeting and one later. A Children's Day service was held at Beaver Creek in June consisting of recitations and songs by the children and an appropriate address by Eld. A. M. Kuhns. July 21 we held an all-day meeting at Pleasant Hill house with home talent on the program. Aug. 18 an all-day meeting is to be held at the North Codorus house. Sept. 8 we purpose to begin a revival at North Codorus to be conducted by Eld. Amos Kuhns of Union Deposit, Pa. Our love feast will be held at Pleasant Hill on Oct. 12 and 13 to begin at 4 P. M.—Paul K. Newcomer, Spring Grove, Pa., July 31.

Spring Grove.—June 16 Bro. H. B. Yoder of Lancaster preached to us in the morning. In the afternoon following the Children's Day program, Bro. Yoder gave a fine talk to the children. June 30 Bro. Harry Neff of Mountville preached on The Lordship of Jesus. A weekly singing class is in progress at the Kemper church. The church met in council July 27, when Sunday-school officers were elected. After the superintendent's plea to be relieved, his office and that of the assistant were exchanged. Harvest meeting date is Aug. 25 at the Kemper house; love feast, Oct. 13.—Noah W. Martin, Ephrata, Pa., Aug. 5.

Swope.—This place is a schoolhouse where about forty children go to country school. A brother in the neighborhood thought it would be a good thing to have Sunday-school and the matter came before the council. The church appointed Bro. Ammon Merkey as superintendent with Lewis Wampler, assistant. On April 7 we held our first Sunday-school with forty-one present, mostly school children. Bro. Merkey tries to give the children a chance to work. A few furnish special music, some select the opening hymn and some read the scripture. The attendance is not so regular as the school is in the afternoon. The school is self-supporting. We are planning to have a children's meeting sometime. Several children never attended Sunday-school before. There is only one family in the community that belongs to the Brethren church, so the children are all from other churches.—Annie L. Weaver, Lebanon, Pa., July 18.

Uniontown.—On May 10 about 200 mothers and daughters met for their annual banquet. At this time officers for the coming year were elected. An appropriate program was presented at the close, consisting of readings, talks and songs. May 28 the men and boys had an enjoyable outing, when about 100 assembled at Arford Park. Games of various kinds marked the evening entertainment and later a wiener roast was enjoyed. On Sunday night, May 19, the missionary presentation with slides was given, entitled Our Girls' Schools. Our Vacation Bible School was held only one week this year; the enrollment was forty-three. Bro. Sollenberger and family spent ten days at the Conference grounds at Winona Lake. Bro. Sollenberger was alternate delegate on the Standing Committee and it was necessary for him to serve. Bro. Geo. Wright, our alternate delegate, gave us a detailed report on the following Sunday morning. Bro. Sollenberger is printing in the bulletin each week some Conference Resolutions. During the absence of our pastor on June 9, Bro. Marshall Weller of New Salem, Pa., preached for us. June 16 was Children's Day, the primary and junior departments having charge of the service. Quite a number of our boys and girls were privileged to attend Camp Harmony: six enrolled in the junior boys' camp, four in the intermediate girls' and four in the co-ed camp. During the week of assembly about thirty of our people were in part-time attendance. At our quarterly council meeting July 1 officers for the church and Sunday-school for the year were elected. On July 28 Bro. Edgar Debolt preached for us. Our Sunday-school picnic was held Aug. 1; about 200 enjoyed the games and sports of the afternoon and all were ready to partake of a bountiful supper spread at 6:30. A pleasing program marked the close of the day. There have been six accessions to the church by baptism since our last report.—Mrs. Alta Lowdermilk, Uniontown, Pa., Aug. 3.

White Oak.—May 5 to 19 our revival was held at the Manheim house conducted by Bro. I. N. H. Beahm who labored earnestly and brought us stirring sermons. As a direct result one was won for the kingdom. Since our last report two were baptized. On May 15 and 16 the love feast was held at the Graybill house and on May 30 and 31 at the Kreider house. These feasts were largely attended and brought much joy and spiritual strength to the church. At the former there were eight ministers present with Bro. Albert Niswander officiating; at the latter, Bro. S. S. Miller officiating with ten other visiting ministers present. June 2 Bro. Hiram Kaylor brought us the message at the Longenecker house. Aug. 31 we will have our harvest meeting at the Kreider house and on Sept. 8 the Manheim Sunday-school will have Children's Day.—Graybill Hershey, Manheim, Pa., July 24.

VIRGINIA

Mt. Horeb.—Our former pastor, Bro. E. E. Joyce, and family moved to Charlotte County, Va. Bro. W. C. Sweitzer was elected to be our

pastor and is now serving in that capacity. We were represented at district meeting by Brethren Claude Elgin and W. C. Sweitzer. Bro. I. N. H. Beahm, our elder, represented us at Annual Conference. By the help and encouragement of the District Ministerial and Mission Boards we are making good progress. The attendance and interest are good during the summer months. Aug. 4 Bro. B. S. Landes will preach for us and on Aug. 18 Bro. Beahm will bring the evening message. Our revival will begin Sunday night, Sept. 1, and continue for several weeks with Bro. J. S. Showalter of Roanoke, Va., evangelist. We are planning a homecoming day for Sunday, Sept. 29, and invite all those interested to come. We also welcome correspondence that relates to the history of our church.—Edna Elgin, Columbia, Va., July 24.

Tinker Creek.—July 4 is one of those days looked forward to by the boys and girls, a day when large crowds gather to green fields along clear streams, where the small boys and girls go in wading. The crowd crosses the stream and a picnic lunch is spread underneath large trees in the pleasant shade. The movement for the remodeling of the Tinker Creek church has made good progress. The starting was slow owing to bad weather during the winter months. The basement digging proved to be a real job. By measurement it seems that more than eighty yards of rock were moved and 110 yards of soil and clay. It is said that the men of the congregation gave around 100 days of free labor to this basement digging. The women also helped to raise money for labor and materials. The task is not finished yet. But as a result of the labors and sacrifices, the church has a basement, a new auditorium, more room for the work of the church, church school and B. Y. P. D. The new auditorium is 54 by 20 feet. This is all paid for. It is all under roof and is being used for Sunday-school and B. Y. P. D. and can be thrown into the old auditorium on occasions of large crowds. There are many finishing touches yet as a task for further labor and funds.—Kenneth S. Kinzie, Roanoke, Va., Aug. 5.

Waynesboro.—Brother and Sister S. Ira Arnold stopped with us and gave an impressive program on May 17 with song and crayon pictures. They were on their way from Florida to North Manchester. On Sunday evening, May 19, we held our communion. Our Vacation Bible School began June 10 and continued to the 22nd. There were 150 enrolled. The children were interested and the school seemed to be very successful. Aug. 7 the District Aid Meeting is to meet at our church. Bro. Jos. Caricofe is to begin our series of meetings Sept. 22. Some of our members have expressed themselves as experiencing quite a joy from tithing since the beginning of the year.—Mrs. Mary F. Wright, Waynesboro, Va., July 29.

WASHINGTON

Wenatchee Valley.—Brother and Sister Glen Harmon came to us June 1 as assistant pastors. Their help is needed and appreciated very much. Our Vacation Bible School began June 11 and continued for two weeks with an attendance of 200. Summer assembly will be held Aug. 1-5 near Tonasket. Bro. D. W. Kurtz and Dan West will be among the leaders.—Mrs. O. A. Travis, Wenatchee, Wash., July 20.

WEST VIRGINIA

Beansettlement church met in council June 20. Brethren M. L. Riggleman and Irvin Hoke will represent us at district meeting. Sunday-school officers were elected for the year beginning Oct. 1. Our love feast will be on Sunday evening, Aug. 25, at the close of our series of meetings which will begin Aug. 12 conducted by Bro. Emra T. Fike. July 19 we closed a successful Vacation Bible School conducted by Sister Zelda Slaubaugh of Eglon and Eld. M. L. Riggleman.—Lessie Bucklew, Kirby, W. Va., July 25.

Shady Grove.—Eld. Obed Hamstead of Morgantown, W. Va., began a two weeks' meeting in our church June 23 which closed on the evening of July 7. One accepted Christ and the membership was strengthened by Bro. Hamstead's spirit-filled messages. Although it was a busy time the interest and attendance were good.—Susie G. Faulkner, Brandonville, W. Va., July 20.

WISCONSIN

Chippewa Valley.—We appreciate the efforts of those who made it possible for us to obtain fifty new songbooks. The young people's conference of the Wisconsin churches convened here June 1 and 2. It was very well attended and all of the churches but one were represented. In the early fall a rally will be held, but the exact place and time has not been set. Children's Day was observed June 16. The special drive that was made to put The Gospel Messenger into the members' homes met with very good results, as seventy-five per cent of the resident members subscribed for it. Our attendance at church and Sunday-school fell considerable below normal during the winter months. This was mainly due to the excessive amount of snow and cold weather that we experienced. However, with the advent of warmer weather the attendance has rallied and is back to normal. Our pastor, Bro. Howard Peden, and family attended the Annual Conference. The report he gave of the Conference was a source of inspiration, and it created a determination to do more in the work of the kingdom. Bro. Esbensen, pastor of the Freeport, Illinois, church, closed a two weeks' revival with a communion service on July 22. Twenty-four souls were born unto God. Although it was during the busiest season of the year, he expounded the Word of God to a well-filled house every evening. We are very grateful that he could be with us in the Lord's service. Even though the revival meetings are completed we intend to work harder gaining souls for Christ.—Mary Moser, Durand, Wis., Aug. 5.

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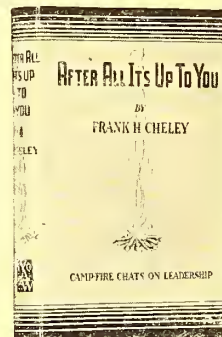
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THE GOSPEL MESSENGER

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No. 34

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& & & & &

The Training School of the Church

BY D. W. KURTZ

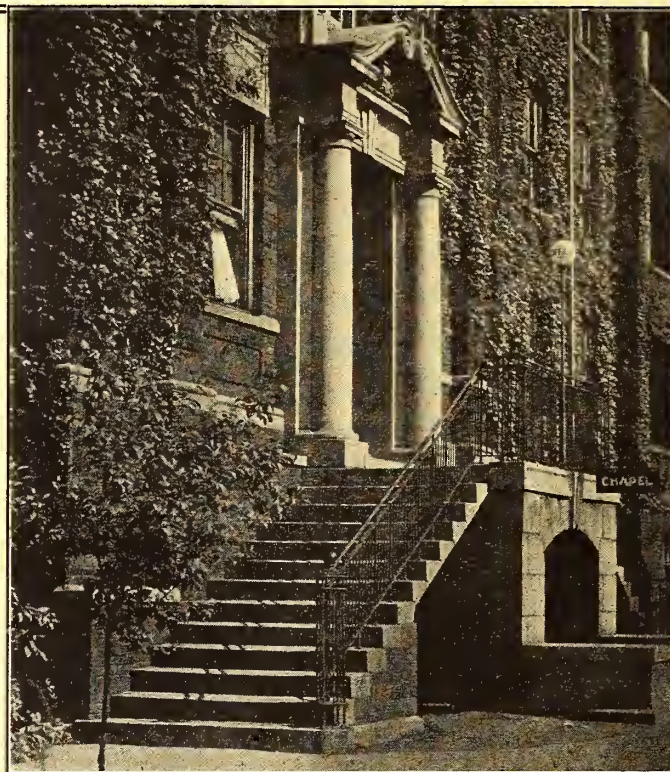
President Bethany Biblical Seminary

OUR institution at Chicago is called *Bethany Biblical Seminary*. But there are three distinct departments: (1) the Seminary proper, which is for college graduates working for the B. D. degree; (2) the Training School, which is for everybody who wants to study the Bible and Religious Education; and (3) the School of Sacred Music, especially for our leaders of church music to learn to interpret the great hymns of the church, and to more efficiently lead the church in her worship.

The Training School is open to any one who wants to come. However, those who are high school graduates can, in two years, earn a diploma; or in four years, a B. S. L. (Bachelor of Sacred Literature) degree. Our Training School is a very important institution. There are thousands of our young people who do not care to go to college, but are, and should be interested in the church. Even a term or two at Bethany Training School would enable them to study the Bible and Religious Education so as to multiply their efficiency many fold as teachers in the Sunday-school, leaders of B. Y. P. D., and as general church workers.

If our pastors only realized how much more power their churches would have if a half dozen of their young people had this valuable background, they would do all in their power to get them to come to Bethany for at least a term or two each year for several years. I heard one pastor say that he had eleven Sunday-school teachers who had been at Bethany; and if it were not for these eleven, he would throw up his hands and give up. Their experience at Bethany not only gave them knowledge and efficiency but also loyalty and spirituality, which gives them power. More young people should have such training advantages.

But we think not only of the Sunday-school teachers, for we still have many churches that are served by volunteer ministers, whose opportunities have been limited. Many of these are not college graduates, and therefore, could not enter the theological seminaries of this country. But our Training School is open to them, and they could get four years of Bible study here, and thus multiply their efficiency, and increase



their joy in service. All those churches who do not expect to have a full-time pastor, should make use of the Training School by urging, and sending, their young ministers to attend Bethany.

Then there are many people who are of maturer years, who love their Bibles, and wish they might understand them better. Why should they not spend their winters at our Training School and enrich their lives rather than merely kill time till the winter passes and spring returns with its program of work? This would be far better than any time-killing resort in the country. To study the Bible, Religious Education, and Hymnology, means such an enrichment of life that one would, for the balance of his life, look back upon it as the best investment of time and money of a lifetime.

The Church of the Brethren owns this Training School. There is room here for many more students. The church needs the trained workers. Those who are prepared find their greatest joy in service. As the workers are perfected the church grows, the kingdom is advanced, and the abundant life is realized.

We could revolutionize the life of the entire brotherhood if for the next ten years each church could have some representatives in our Training School, fitting himself or herself for better service in the home church. Bethany Day is September 15.

Bethany Biblical Seminary, Chicago, Ill.

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

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EDITORIAL

What He Believes and What Not

"Does the editor of THE GOSPEL MESSENGER honestly believe that there was wrought suddenly in the breast of the blasphemous thief a new quality of life?"

Yes, he believes that and he believes it honestly. You see he holds to the old-fashioned doctrine of instantaneous conversion, more exactly, instantaneous beginning of conversion. Faith is a wonderful thing. The beginning of faith is the beginning of a new life quality.

But to go on with our inquirer's question about what the editor believes: Does said editor believe that the thief's new quality of life "would have enabled him to accumulate a stack of golden deeds sufficiently high to offer to the living God as the price of a safe seat in paradise"?

Bless your heart, no. The height of the stack has nothing to do with it. It is the genuineness of their repentance that plunges thieves and all other sinners into the fountain filled with blood. It is the hunger and thirst after righteousness, not the accumulation of righteous acts, that has the promise of blessedness.

And it is that hunger and thirst that determines the life quality, of which golden deeds are the product. The quality itself lies deep in the desire and purpose of the heart.

Was our inquiring friend perhaps thinking of quantity instead of quality?

E. F.

Your Brother's Brother

WHILE you are trying to get your mind settled on the question whether you are your brother's keeper and, if so, how much, a contemporary asks you not to forget that you are your brother's brother. You had not forgotten it?

Well then, all your obligations to that brother of yours grow out of that fact. You and he have a com-

mon Father. He has a just claim to his share of the inheritance. Will you not be happier if he gets it? You will, if you are your brother's brother. Which you are.

E. F.

Some Folks Can Sleep

"HAD dinner with a farmer brother on a——-acre farm. Son interested in the farm that none of his seven grown children are interested in religion. But living on top of the world so far as comforts are concerned. . . . Just another tragedy that is causing me some sleepless nights."

Small wonder that our correspondent can not sleep. He is too much like the Master he is serving. The terrible need, physical privation and spiritual destitution, of so many of his brother men weigh heavily on his heart. And when he sees such blind indifference to it, such utter callousness as he saw at that good dinner, of course he can not sleep. Who could?

Oh, that question isn't hard to answer. The farmer brother and his seven grown-up children. They can sleep. They all have good beds and nothing on their minds. Why shouldn't they sleep? Nothing, that is, except the farm, and since it is a good farm and large, and the crops have not been seriously affected by drought or floods or hail or rust, they have no cause for worry there. They are living on top of the world. The children are not interested in religion and hence are not annoyed by any anxiety for their own spiritual state or that of anybody else. The father's interest in the church is not great enough to give him any trouble. Bro. Winger's appeal for that other seventy-five thousand did not disturb his peace of mind. He may have seen it in the MESSENGER but it acted on him like the proverbial water on the duck's back. He slept that night as well as ever.

Here is tragedy indeed. A well-to-do family of sturdy sons and daughters, so completely captured by the

spirit of this world that they are content to live on top of the world in selfish comfort with never a pang of pain for the many others at the bottom. The Chairman of the General Mission Board shows them the stark and ugly facts about their fellows and pleads for the help they could so easily give but his plea falls on deaf ears and his picture is greeted by unseeing eyes. A faithful evangelist has dinner with this fine family and the utter lack of spiritual interest he finds there makes his heart bleed.

These people do not know that they have gone over body and soul to Nietzschean materialism: "How beastly is the precept of love. . . . Compassion is a lamentable way of assimilating oneself to evil. That contagious misery spoils one's joy, freedom and courage." And so they will not allow their pleasure to be broken into by sympathy for others. They live on top of the world far above the noise and sickening atmosphere of human cries for bread. Where they can sleep.

E. F.

Why Some Cities Lie Buried

THIS digging up of buried cities throughout the East and Near East has always been something of a mystery to us. We knew that in general these ancient cities were located on high ground. Jerusalem on Mount Zion and Mount Moriah; Athens at the foot of the Acropolis; Rome on seven hills. By the familiar erosive forces of nature the sites of the old and forgotten cities should tend to be swept bare and clean, rather than remain as mounds awaiting the spade of the archeologist.

But then, being American born and not too widely traveled, we had forgotten several things. For example, though elevations were chosen as sites for ancient cities, there was more carried to such cities than tended to be washed away. Cities perched on hilltops grew, much as you may have seen some bird nests grow. Add to this the fact that much of the country referred to is more or less arid and yet another reason is evident why so much remains of man's first great cities. Or more particularly, here is the explanation an archeologist has given of why some cities lie buried:

"First, let us think of a time when there was no street-cleaning department, and every day for 365 days in the year and for several hundred years the ashes, the refuse, were not carried outside the city wall, but merely emptied in the street and beside the house walls. In a comparatively short time, a street would be several feet higher than the floor of a dwelling, so that one must step up to the street. Should the house be torn down for another, the builders would not take the trouble to send the floor down, but would naturally place it on the level of the street. In this way the old floor and foundation would be preserved beneath for

future archeologists, and a godsend this has proved.

"Then, too, an invading army would seize the city and burn the houses and level the walls. The rebuilders of the city would not take the trouble to remove the débris of the former city but would rather build their houses upon the ruins of their predecessors. The new foundations would be placed on the walls and pottery of the old. Easily in a destruction by fire a mound might gain several feet in height. When one thinks of all the changes that Bethel underwent in those thousands of years since its founding, one need not stretch one's imagination to account for the thirty feet of débris that we went through in order to get to bed rock."

• H. A. B.

Gutenberg

To Printers Throughout the World!

I, GUTENBERG, invented for you the art of printing that you might implant in mankind a spirit of goodwill. I made it possible for you to give the Bible and Christian teaching to all nations in their own languages, that you might feel a brotherly love for each other. But what have you done? You have let loose wars and bloodshed! Nations have flung themselves one upon another like wild beasts. Millions slain, millions crippled, millions of widows and orphans, such is the pathetic issue of your odious acts! Not alone on the earth do you seek to destroy yourselves, but in the air and on the water. Not only do you employ for your mutual annihilation weapons of every kind, dynamite and gunpowder, but you must make use of poison gas, bacteria, and deadly rays. Instead of displaying a spirit of concord and unity among yourselves, you close up your frontiers and raise death-dealing fortresses. You increase your armaments both openly and in secret. You deem your neighbors your enemies; they should be your friends!

Such things must not continue. Annihilation will be the fate of the whole world. Printers, I, Gutenberg, gave you the printing press that you should promote civilization, peace and concord. Has this been your constant aim? Would the conditions in which the world finds itself today have been possible, if you had always placed your presses at the service of peace—the end I had in view in inventing printing?

Pledge yourselves mutually to employ your presses, more than ever before, in the great cause of humanity, in the cause of international peace!

This is the appeal I set before you at your meeting!

The President of the Swiss Gutenberg Museum addressed the above peace manifesto to the 4th International Printers' Congress at Utrecht, as reported by The Kablegram, Mount Morris, Ill.

GENERAL FORUM

This Song of Life

BY MYRA BROOKS WELCH

This song of life I'm singing, Lord, is such
A tuneless melody, for I am prone
To chant the lower notes in monotone
And stress the higher accents overmuch.
'Tis hard to know just when to stop or start
For there are bars and measures marked for rest—
To watch my Leader's beat, aye, there's the test
That disciplines this willful, untrained heart.
Dear Lord, to harmonize my will with thine;
To learn thy rhythm; to love in deed and truth;
To touch the grace notes lightly—these, forsooth,
My faltering efforts will at last refine.
I want my song to bridge death's shoals for me;
This song of life I'm singing, Lord, for thee."
La Verne, Calif.

Sharing Observations With the Home Church

BY C. D. BONSACK

Secretary of the General Mission Board

Thirty-ninth and Last Installment

July 13. The probable fifty passengers in our class are about equally divided between missionaries and those engaged in other pursuits. In fact, the majority seemed much interested in religion. It was a joy to talk over the problems and progress of our common tasks in the mission field and share the things that we trust will hasten the work. The floods in China as reported in our daily news, the attitude of Japan toward China, religion and economic recovery in America, with the many changes and hopes in the mission fields—all were discussed daily.

July 14. This was a beautiful Sunday morning with a bit more quietness on the sea and a consequent appearance of some who had been ill. A service was arranged in the lounge of our class and a Rev. Phillips preached a very helpful sermon on the place and reason for joy in our Christian faith. This was one of those services that helped one, and it was a joy to see the large attendance which responded to the call to worship. Besides Americans and Europeans there were Japanese, Chinese, Burmese and Javanese and perhaps other races represented. Among those of other races there were a few with apparently a devout interest in Christianity.

At night we showed the pictures taken in India of our own mission work. The ship furnishes a projector for such pictures and many of the missionaries aboard requested to see them and so it was arranged. A good audience came and we were pleased to find the pictures in good shape.

July 15. The day dawned much cooler and clearer,

for which all were glad. We spent the morning as usual at our work on reports and writing. In the afternoon a book on the heroic journey of three English missionary ladies through the northwest of China, Tibet and Turkestan into Siberia and on to London stirred our interest by the sheer simple faith and courage that led them through dangers of many kinds.

At the supper hour I accepted an invitation to eat with friends in third-class, which it was a pleasure to do. It is interesting to see how a ship really tries to accommodate all classes of passengers. The management of our ship was disappointed in their efforts to entertain us with a moving picture last Saturday night and tried it over again this evening. It was really a rare treat, both in the educational quality of the picture and the skill with which it was presented.

July 16. There was a stiff head wind that reduced the speed of our ship which promised to cause us to reach Honolulu a few hours late. We were glad, however, to have such a good home to cross the Pacific. The *Asama Maru* is one of the newer boats of the N. Y. K. Line. It is built with all the modern improvements and conveniences. It is air-conditioned throughout, and electric fans are a thing of the past. The captain said it cost seven millions in gold. It is a motor ship and the dust and dirt of coal and steam are not found.

At noon we crossed the 180th meridian, which is the international date line where time is adjusted. We had been gaining on the time at home ever since we left New York last summer, until we were about eighteen hours ahead of Chicago time. Now we shall have another day to live up this extra time and will be five hours behind Chicago time after this day is over. Just what to do with this extra day and what to call it was the topic of conversation. It is also interesting to hear folks explain this phenomenon of time: they all say they understand it, but just can not explain it.

July 16. Well, we have had our extra day and the only name the ship gave it was "second July 16." So two Tuesdays came together and we shall have the strange experience of a week with eight days in it. This extra day is an added possession for life, unless in the years ahead we shall return again the other way across the Pacific. But after all it was no extra day; since for ten months we had been shortening the days little by little. We have only adjusted ourselves with the rest of the world. These points of adjustment have their place in life; if like the Jews we would have an occasional adjustment economically, it might save some of the present embarrassments of the nations of the world.

July 17 was another cool and rather rough day on the sea. Quite a few did not report for meals; but the deputation trio of pilgrims have responded regularly

so far; in fact in all our wanderings we have not had a really rough sea. Many duties were to be looked after these days on the sea: planning for a stop at Honolulu; for customs at San Francisco; cards back to China and letters here and there; thinking of any message we ought to share with the home church—these and other things crowded in for consideration. A long talk with Mr. Young who is in charge of a large school in Tokio under the Disciples Church was helpful. He knows Kagawa well, knows Japan and mission schools. A talk with Mr. Sauer, a Methodist missionary in Korea, was also profitable.

July 18. We awoke in the morning to see one of the Hawaiian group of islands in the distance. After a week of sailing without sighting land or even a ship, it was good to see land again. This island, as we got closer, proved to be a beauty spot with the morning sun shining on its fertile hills and valleys. There was a great crowd to meet the ship and a Hawaiian song with music went up lustily from hundreds of throats. It was good to see a few familiar faces of California friends in the group and to enjoy their delightful fellowship and entertainment during the evening.

July 19. On returning to the boat the previous evening we had plans with our friends to meet us again in the morning for a drive over the city and surrounding country. Honolulu is a beautiful spot and not only the stars and stripes bade us welcome, but the city radiates much of the American spirit. It has a boasted regular climate; tropical fruits and flowers abound. The beautiful custom of greeting strangers and friends with garlands of flowers is both popular and practical in such a land of their abundance and fragrance. The influence of the United States army and navy is apparent, as there are more than 15,000 men here now with more on the way. Cars from the states frequent the many good highways, and the shops and stores make one feel he is at home—provided one has plenty of United States money, for our friends report the living as high.

July 20. Those who were on deck early enough this morning had a rare sight of a perfect rainbow. Going east we passed through a shower of rain and mist. Passing it under the full light of the rising sun and looking back against the dark sky, we saw a rare specimen of this phenomenon of beauty caused by the sun's rays on drops of water. In the most radiant beauty it seemed tied to the proverbial pot of gold at each end, as planted in the sea. Two reflected bows were above it in diminishing light.

At about 9:30 o'clock we passed the *Tatsu Maru*, a sister boat of this line. The demonstration of greeting was most cordial. The whistle blew; great streamers of both the American and Japanese flags were released from the top of the masts; portions of paper were also

released at the mast tops and torpedoes, emitting great wads of cotton, were shot off, with the paper and cotton streaming through the sky. It was all a very exciting and exhilarating moment, especially since such things do not often happen on the lonely trips across the wide expanse of the Pacific.

July 21 was a lovely Sunday morning and we all looked forward to the morning service in our second-class lounge. Mr. Young of the Disciples Mission had charge of the service, and the writer gave the talk. There was a good attendance and we greatly enjoyed getting together. Since Honolulu, our group has become one of almost complete interest in the work of missions and the church. After dinner in the evening the whole group gathered in the lounge and joined in the singing of the old hymns, led by Bro. Brubaker. It was a delightful hour, after which matters of church and religion were discussed by a few of us much interested in these subjects.

July 22. Everybody was given his sheet for the declaration of baggage for customs inspection. Questions were asked and information sought by many. It was an interesting task to keep a record of all purchases and gifts and their values for this purpose. Our last letters were written and last duties attended to, so that we might be ready for disembarking two days hence. The moving pictures at night were of the four seasons in Japan. This great people know how to advertise their country and its beauty, courtesy and efficiency. Japan has many beauty spots and the artists have found them and know how to present them to the public.

July 23. This was the coldest day yet on our voyage across the Pacific. A few were absent from meals also. But interest and excitement kept the most up, since it was the last full day for most of the passengers who expected to disembark at San Francisco. The evening dinner was the farewell meal and it was an abounding evidence of the efficiency of the Japanese ship in which we traveled. There were splendid decorations, good food in endless variety, music and many novelties for the children, as well as older folks, to remember the trip.

The evening in our second-class was an impromptu entertainment of songs and stories. Japanese, Japanese, Burmese and Europeans vied with each other in the music. Children and adults all made their contribution, some of which was fine indeed. The fellowship of so many missionaries had been a delight and profitable in all our journeyings, and especially on this boat. One was deeply impressed with the unity of mankind on a trip like this. Color, language and race are then forgotten in the human likeness of each other and the common tasks and interests of men.

July 24. How we did look for the appearance of

the Golden Gate! But it was enveloped in a typical San Francisco fog. Although everybody was anxious, we felt very much more certain than did Christopher Columbus that there was land just ahead—and our own native land at that! At last, through the fog, we got the outline of the rocks to our right, then on the left. And happily, the fog began to lift and gave us a splendid view of the harbor. We were more than glad to be within its protection and also so near home again. While we were passing quarantine, a voice called for Brubaker and we went to the deck to find his good wife in a launch near our boat, there to welcome him home. Soon mail came from our friends and homes, cheering us all.

Finally, after lunch, we were permitted to disembark and meet the many good friends of Oakland and from the surrounding churches who came to meet us. That evening a reception, planned by the pastor, was held at the Oakland church. Few can appreciate the deeper fellowships of a common faith and work until they have the joy of such experiences. A large number shared in the good meal and glad fellowship of the evening. Bro. Miller gave a few helpful words before he had to leave for the train. Sister Emma Horning and Bro. Brubaker added most timely remarks. The joy of such a welcome home, the singing and the helpfulness of the afternoon made our first stop in the homeland a glad time long to be remembered.

July 25. After a good night's rest in the home of Bro. Ed. Cunningham and his wife, we took the train to start eastward and homeward. How good the homeland looked! We have seen delightful spots and otherwise across the world, but there is something charming about the land you know and the people you understand. We wonder sometimes if we might just know folks better, their inward struggles, timidity and loneliness, their condemnation of their own weaknesses and all the rest, if we would not find a lot of lovely folks among those we now *misunderstand*.

July 26. It was good to find others on the train whom we knew and many good folks whom it was a joy to meet. Having been out of the country for almost a year one was anxious to get his bearings. We learned from two sources of the splendid work that is being done by two of our own pastors in western cities. These sincere tributes were paid by devout men in other churches and those of us who have a jealous interest in the progress and Christian fortitude of the church we love are always more than glad for these testimonies from others. There can be no higher contribution to the church in these days than a wise and helpful interpretation of our Christian message and a consistent exemplification of it upon the part of all church leaders. We rejoiced to believe that there is an increasing desire to do this very thing on the part of

most of the ministers and pastors of our church.

July 27. Just eleven months since we left Elgin! We arrived at Geneva on time and were happy to see the faces of those we love and those who probably shared the greater burden of the trip. With them was a group of loyal friends whose support and help in the trip had been a constant inspiration. How good it was to be home again! The joy of the comradeship of those who love and understand you, both in language and purpose, can only be appreciated by those who have had the experience. That we have kept well and have had a safe journey, and if some good has come to the great cause of the world mission of Christianity by our going, is due to the blessing of a kind Father and the coöperation of a faithful church with whom we have tried to share these observations along the way.

Note—This ends Bro. Bonsack's story of the deputation's visit to our mission fields in Africa, India and China. The essential story of this trip, together with proper introductory matter, a concluding chapter on the meaning of missions, and selections out of the hundreds of pictures taken, is being put in book form. Sharing Observations With the Home Church, the title of the book in preparation, will be attractively printed and as attractively priced to Messenger subscribers. Watch for further details.—Ed.

The Youth Movement and World Peace

BY ROBERT SHAFFER BOGAR

A 1935 Valedictory

TODAY there is a shadow over the world, a shadow more menacing and terrible than any in the history of man. This dark cloud is war, war of the nations, war which would eat at the very roots of our civilization, war which would leave this world in a state of devastation and chaos never before imagined by man. Just as man has passed from one stage of development to another in his rise to culture and power, so has war passed from stage to stage until today it is the greatest scourge of mankind. We have heard people say, "All we need to bring back prosperity is another good war." Such philosophy may have been sound in the days of Columbus or Henry the Eighth, but today, war is the ogre that produces idleness and unemployment. Instead of bringing back prosperity, war would probably put this world in such a condition that we would not need prosperity—or anything else. According to the best military authorities, another war of the nations, as in 1914, would not only retard the progress of civilization, but would actually wipe out this modern world. Need more be said of the disaster war would bring to the world?

Therefore, if this world hopes to endure war must be combated. War is a social problem, and must be fought as such. Who, then, in our country, would be a worthy adversary for this great opponent? The an-

swer is emphatically, *youth*. For youth has shown its hand in politics and in social improvements all over the country. In everything attempted youth has shown its power and tenacity. Thousands of young men and women graduates all over our country have an abundance of leisure time. What could be a better use of this leisure time than earnest efforts in behalf of world peace?

World peace was not always a dominant item in the catalogue of world affairs. In fact, the world was not really peace conscious until the close of the World War. After the flag waving was over and the world settled down to its regular routine, the significance of the terrible toll in lives and property became apparent. A grief-stricken people started an eternal prayer for peace. In 1920 over 40 nations united in the great peace conference at Geneva. Forty nations signified their aim toward world peace and their willingness to coöperate in this great movement. A World Court was organized to settle disputes without war. Every year in the Peace Palace at the Hague many international differences are arbitrated without resort to war. For years the young men and women of Europe have worked, in their many different ways, for world peace. In Russia there is a very prominent peace movement among the youth of the country, and Italy is not far behind in the excellence of its movement. Indeed, the young men and women of Europe are much more peace conscious than those of any other continent in the world. Nevertheless, we have in the United States a peace movement of which we may be justly proud, although it is not as mature as the European movement. We have in Washington the National Council for the Prevention of War, an active adult organization. And our youth peace movement has for its foundation the very enthusiastic and wonderful powerful Peace Action Service, another organization whose seat is also in Washington.

As one studies these various peace movements in the different countries a very definite fact becomes apparent: that though every one of the youth peace movements in the world has the same object in view, a strong and lasting peace for all nations, the methods used by individual groups are nearly all different. In Russia, for example, we have the young communistic movement. These young Russians are just as earnest in their endeavors for world peace as the youth of any other nation. As a means of securing peace for their country and for the world, these young men and women advocate a communistic government. In sunny Italy we find the young fascist movement. These young men and women advocate military preparedness as a means of gaining and securing world peace. Thus we see in the few newsreels of today the young fascist as he proudly salutes that great soldier and statesman,

Mussolini. How, then, does our American movement compare with these European movements? We are happy to say that the comparison is very favorable to the United States. There is in the American movement that liberty and freedom from restriction, which has always marked American institutions. Whereas in Europe, there are certain policies to which everyone must agree before taking part in the youth movements. Our American movement teaches no political creed—your political ideas are your own. It is probably that quality which has made our American movement progress so rapidly since its conception. In 1930 the famous Youth Movement for World Recovery was formed. In two short years the pressing need for a youth movement in the field of world peace was so apparent that in June of 1932, in Chicago, the name of the organization was changed to the Peace Action Service. So successful has this organization been that it has already become a power in the congressional peace legislation and is now working for a great general peace election in 1936. This organization is, therefore, a great peace-worker in its sphere, but its sphere is much too limited. A new type of movement is needed. Instead of a few public-spirited young men and women trying to sway the world, we should have the world looking with respect at the greatest peace accomplishment in history, The Youth Movement for World Peace.

Do not harbor the idea that world peace is not a problem of youth. In case of another war, who will fight it? Who will suffer and die for the sake of the mother country? Surely not the statesmen and business men who dragged the country into it. The young men of the nation will go out and die while their young wives stay home and try to be brave and bear the hardships of war. Think of the end of the war. The young men came home maimed and broken, while the fortunate figure up the gains the war has brought them. Nor does the horror of war stop with the physical and moral damage. The economic cost to the coming generations is terrible. The World War practically bankrupted the world. What will the cost of the next war be? It is up to youth to care for its own interests. Until youth awakes to the task before it, the burdens of the world will fall on the young men and women. The rising tide of youth is the only thing which can assure a happy future for this world of ours.

The first step, toward this happy future, is political control in the United States. We have the Peace Action Service and the League for Peace Action of Greater St. Louis as examples of political control. If you want peace you must say it with votes. The 1936 elections are on the horizon and the job of youth is to put peace men in power. Youth of today must not only lead the way to world peace, but must persuade others to follow the same path. Will the youth of today be

the cannon fodder of tomorrow? The answer lies with youth itself. There are eight to ten million young men and women of college age in the United States today. United, this group would be the most powerful faction in the country; divided, it is no more than so many grains of dust. We, the youth of the nation, must mould a mighty power which will have the range and influence necessary to control world peace. We have the material and the method for such an operation—it lies with us to do it.

Youth can come through victorious. In Kansas City, in Durham, in St. Louis, in Washington, youth has made a success of every undertaking performed. Youth has the advantage of being the flower of life, the all-pervading bloom of our civilization. Will this flower multiply and flourish, or will it be trampled under the heel of blundering age and vanish forever? Fellow students, it's up to us. We have a duty to perform, not only for ourselves but for our posterity. Shall we be afraid, backward, uncertain, or shall we make this old world of ours safer than it has ever been before?

John Harris High School, Harrisburg, Pa.

A Voice From the Pew

BY FLOYD M. IRVIN

3. Now Is the Time and I Am the Man

I AM often perplexed as I observe ministers, for I wonder and marvel at the ends for which they seem to be working. It seems as if the aim of some is to know and be able to talk fluently about the Jews, who lived in a bygone age. Others seem to think that their chief work is to predict the future, and to be able to give us a complete map and description of heaven. Still others, like Jonah, seem to preach in order to clear themselves in the sight of God, and are little concerned about the welfare of the people whom they address, or the effect of their message upon them.

Quite naturally, being one in the pew, the writer prefers a preacher, who like the Christ, has as his aim that of helping men and women to a more abundant life. I should like my pastor to realize that now is the day of salvation and that I am the man to be saved. I should like him to bring me information and inspiration which would help me avoid the misconceptions, fears and errors that make life narrow, miserable and barren. I should like to be stimulated in my noble aspirations, constructive thoughts, and quickened in such godly emotions as will make my life larger, better and more abundant. I want to be saved; and I want to taste of my salvation before I get to heaven. I want to be saved now. I want to be saved from error and defeat in daily thought and action.

In order to help me to such a salvation my pastor will need to study me and my problems. He may need

to know Old Testament history, but only as a guide to help me make the right kind of history in this age. He may need to have definite views about eschatology, but he will be more interested in helping me to live in a heavenly way now that I may be the surer of heaven hereafter. He will live in me as a mother lives in her child. My failures will be his failures, and my success, his success. I want to feel that same solicitous concern for my daily welfare in every sermon and prayer of his that I feel in every discourse of the Christ. I want my pastor to be constantly leading me into a life more abundant.

Eustis, Fla.

Temperance and the Kingdom of God

BY BOYD WEAVER

AMERICA has gone on a spree and, like Washington Irving's well known hero, may awaken some fine morning only to find that it has lost a whole generation of the best of its life. Let us hope that it will not have its life as a nation cut short as did that character of fiction, Rip van Winkle. And let us remember that while we, like him, may wish to exclude each indulgence from being counted, all intemperance must eventually be counted against us in one way or another.

Our present condition of intemperance involves at least three things: the use of alcoholic beverages, the use of tobacco and other drugs, and excesses in our general manner of living. Man has had alcohol ever since the dawn of history, and ever since the days of the prophets of Israel the forces of righteousness have cried out against its evils. When men lived simple and primitive lives, intoxication resulted in few ill effects beyond the weakening of the bodies and mental faculties of the drinkers and some loss of life through fights between intoxicated men.

As civilization became more complex and men came into more frequent and varied contacts as social beings, alcohol became a greater enemy of the human race. The ancient Greeks who indulged with their friends in nightly drinking bouts waited until the return of at least some measure of sobriety the next morning before returning to their homes or places of business. They were seldom, if ever, menaces to society as a whole. Today the situation is much different. The drunkard has in his hands the mechanical means of putting himself into direct contact with society within a very short time. He may make of a public highway a place of possible destruction and death for all who venture onto it. He may become a menace to the lives of his own family because of the temporary destruction of his mental powers so as to leave in him nothing but animal nature. Such are not only the possibilities, but also the far too frequent realities resulting from the use

of alcoholic beverages. Moreover, the greatest harm comes not from the drunkard who has drunk himself into insensibility but from the one who is partially intoxicated and is still capable of placing himself in a position of activity dangerous to others. There is no temperance short of absolute abstinence from alcoholic beverages.

Almost as old as alcohol itself is the attempt to free man from its curse. The chief methods used in this struggle have been education and legal action. Children were taught by precept and example the physical, mental and moral results of intemperance. The effects of alcohol on the human body were taught to youth as a very important part of every public school curriculum in the United States of America only a few years ago. Similar education was given in homes and churches. Such a program resulted in a realization among the better classes everywhere that united action could lessen or even eradicate this evil. They believed that such action could come best through the regularly constituted authorities of rule and order—the political governments. Consequently they worked until they had secured the outlawry of drunkenness and its cause, first by small local governments, and then by authorities with wider spheres of influence until national prohibition was effected. This highest stage of legal action came in our own nation in 1920. It was accomplished only after a long struggle and those who brought it about showed a tendency to rest on their gains. They believed the battle ended and the ancient problem solved.

But in the old order there was profit for some people. And they would not surrender this without a struggle. Anticipating future profits, they started an intensive campaign. Through the press they began to reëducate the people. This new education was naturally opposed to the old. It began with the expression of doubts concerning the success of prohibition. It exposed all the misdeeds of everyone connected with the enforcement of the law and suggested to an always credulous public that the prohibitory law was responsible for these misdeeds. It created a feeling, especially among the more exclusive classes of society, that disrespect for and violation of this law were very proper qualities of good conduct. Even temperance itself came to be regarded as an attribute of only those who were behind the times. At the same time the old campaign to secure temperance by education was dying out in the schools, churches and homes. Parents winked at infractions of the law by their neighbors and frequently expressed their contempt for the law in the presence of their children. Teachers, both secular and religious, spoke only hesitantly and meagerly of the physiological effects of drink. Consequently they have reared a generation of youth who doubt the truth of the old

teachings and demand the right to live as they please. It is these two generations who are making the customs and opinions of today and laying the foundations for tomorrow. What can we expect of the building if the foundation be made of bottles and barrels?

These conditions have made possible the rapid course of events in the past few years. The result of propaganda was a partial destruction of the gains from prohibition. All the shortcomings of prohibition were piled up and published and accepted by the public until many of the most thoughtful people came to doubt the wisdom of attempting to destroy the liquor evil by law. In addition, there came a depression and a crime wave, and the propagandists attributed them to prohibition. They thus brought about the disrespect for law for which they had blamed prohibition. The fact that men put their earnings into savings accounts and food and clothing for their children was seldom mentioned. Instead there was talk of the need of augmenting the depleted revenues of government by legalizing and taxing liquor. The alcohol industry was not really so desirous of shouldering the public burden, but it knew the value of this argument. The public accepted it as they did the argument that repeal of the law would lead to temperance. Consequently prohibition has been repealed.

The outlook is far from hopeful. The present situation must be considered only as a victory for those who profit from intemperance. Their only program is the rapid increase of drinking, and they are putting all their resources into that program. They are assuming the responsibility of teaching the nation to drink. It will probably learn and will do that rapidly, for it is already consuming millions of gallons of beer monthly and is paying for this with money which should go for food, shelter and clothing. Under the present system beer is socially even more dangerous than in the past, for now its use in homes is encouraged and it is sold by the case. With beer being dispensed from nearly every drug store and restaurant in the nation and served on the tables of many of its homes in place of milk or coffee, the outlook is anything but pleasant.

The story of tobacco is not much different except that it has never been outlawed to such an extent as alcohol. The schools and churches which educated against alcohol carried on a parallel campaign against tobacco. It was a losing fight and they gave up in despair or changed their own opinions regarding tobacco. Consequently this habit-forming poison has taken the land. More than \$10,000,000 a day is being wasted on tobacco in the United States alone. Far greater than this sum is the irreparable loss to the health of the nation. Both boys and girls are bartering their physical powers for the sake of a worthless, disastrous social custom. Women and girls are making

themselves unfit for motherhood and at the same time destroying all respect for womanhood. There was a time when men did not smoke in the presence of ladies; then they began smoking only after asking permission; and finally they quit paying even this courtesy and fully expected their feminine companions to join them in their indulgence. There was a time when men were forbidden to smoke in the main compartments of public conveyances. Today the women start smoking first and the men naturally follow them. Anyone who does not smoke is considered an oddity in any of the more thickly populated and so-called civilized parts of our country. While a few years ago every public school teacher was required to do the utmost in educating against tobacco, the board of education which today refuses to employ a teacher who is not strongly opposed to tobacco is regarded as "old fogey." This has come about because of an intensive and insidious campaign of advertising by the manufacturers of cigarettes. The process of their advertising, carried on chiefly through pictures on billboards and in periodicals, is very interesting. They began with pictures of beautiful girls in the company of smoking men. Then, in step with the psychological changes produced by the advertising, they successively showed the girls lighting the men's cigarettes, asking, "Blow some my way," and finally holding them in their own hands. The only step not yet reached in picture is that of a baby with a cigarette in its mouth. Such women have become so common in reality that only considerations of beauty standards prevent this step. The outlook in regard to tobacco is unpleasant, to say the least. Along with tobacco are the other drugs whose actions are much more noticeably violent. The use of habit-forming drugs has reached an unbelievable extent, and is not much less destructive because of its secret nature, for it is largely responsible for our crime wave, which also works mostly in secret.

In addition to the use of alcohol, tobacco and other drugs we have a general condition of intemperance in the ordinary pursuits of life. We are living too fast for our physical and mental natures. Such intemperance can lead only to harm unless something is done to correct it.

Such is the state of things. Now what is the relation of all this to the kingdom of God? Am I going to say that the chief mission of the church is to correct social evils and thus add myself to those who preach the social gospel and neglect its application to the lives of individual human beings? No; for to do this would deny Christ's purpose to save human souls. Nevertheless the church does have a responsibility and that responsibility involves its own life. The church can be no better than its membership. The church declined during the Middle Ages because it could not absorb

all of the corruption of its members and remain pure. It had to be revived through the Protestant Reformation. It stands in danger of a similar decline today because it is surrounded by an intemperate populace. Furthermore, spirituality and intemperance are incompatible. One of the reasons for the marvelous success and stability of Christianity as it has spread over the world is the superiority of its teachings of temperance. All other religions have failed partly because they sanctioned intemperance and thus destroyed the minds and souls of their adherents.

If the church of Jesus Christ is to survive and the kingdom of God be realized on earth, the church must do its utmost to put down intemperance. Let us join together in the greatest educational campaign of all times and "Let him that is fearful and afraid go home."

Grand Junction, Colo.

Another Object Lesson

BY ROY HONEYMAN

IF you want to hear answers that are both amusing and amazing, try the following object lesson on your children's groups. If there are adults present, go right ahead as it won't hurt them a bit. The demonstration attempts to teach an important Bible command; one that seems rather hard to learn.

Have five boys (or girls) posted ahead as to their duties. Three are seated in a row in front of your group, and for convenience we will call them A, B and C. The fourth, D takes his place in a far corner of the room and represents the little boy who is sick or poor or both. The fifth boy, E, sits with the audience.

A, B and C are each given a plum, peach or other delicacy that is easily and quickly eaten. A eats his right down with evident relish. Everyone pauses and observes while A is thus engaged. B takes his plum down to E and sells it to him for enough to buy a half dozen more of the same variety with the thought in mind that his own pleasure will be assured for some time to come. C thinks a bit. Then he seems to make a definite decision and rises and takes his plum over to unfortunate D and gives it to him. C waits a moment to observe D's resulting happiness and satisfaction and then goes back to his place beside A and B.

Now ask your observing group which of the three enjoyed his goody most, A, B or C, and why? You will get answers that are many and varied. Now don't attempt to settle the question at this session. Tell your group to take the question home with them and talk it over there and as a result, some will return the next Sunday with a different answer from what they first proposed as a solution. Parents and friends have had a hand in the question and some interesting discussions

have taken place around various dinner tables. And after all, aren't we a little slack nowadays in discussing in family groups some of life's interesting problems?

Greenville, Ohio.

What Bethany Means to Our Missions

BY ANETTA C. MOW

IN the furtherance of the missionary enterprise, where else could the churches look for coöperation with more assurance than to our seminaries?

What is true of Protestant churches in general is true of our Church of the Brethren in particular, for where else should our church look for greater help in fostering and cultivating the spirit of missions than to our own Biblical Seminary?

From the founding of Bethany Biblical School on Oct. 3, 1905, yes, even during the ten preceding years of careful planning and praying, the purpose of the school was missionary. Turning to THE GOSPEL MESSENGER of Oct. 14, 1905, in the account of the dedication of the school on Hastings Street, we find this:

"The purpose of the school is to give ministers and their wives, along with all classes of missionaries and Sunday-school workers, the instruction and training they need to prepare them for the work in which they are to engage." And the same ideal is stated in fuller form in the *Seminary Bulletin*: "The object of Bethany Bible School as declared in its charter issued by the State of Illinois is as follows: 'To promote the spread and deepen the influence of Christianity by the thorough training of men and women for the various forms of Christian service in harmony with the principles and practices of the Church of the Brethren. In pursuance of this purpose the school is designed for the training of pastors, Bible teachers, home and foreign missionaries, directors of religious education, Sunday-school workers, evangelists, social workers, leaders of sacred music—in fact, all who desire to become fruitful in turning the lives of both young and old to the living God.'"

And true to its purpose, Bethany has had her Department of Missions in which missions have been taught and put into practice. The very reason that the school was located in the great city of Chicago was that it was believed this would provide the greater opportunity for missionary training. It is as Bro. S. Z. Sharp states in his book on the *Educational History of the Church of the Brethren*, "If the students of the school should be asked what one part of the work above every other has been most helpful to them, a large number would say that the experience and observation in the practical mission training have been of inestimable value to them."

One of the most prominent features of the school from the beginning has been its practical mission work by the students. This work has proved a most valuable preparation in the fields of home mission work as the men and women of the school have entered into such phases of work as found in student pastorates, the Chinese Sunday-school, the Industrial Home for the Blind, rescue homes for girls, the Parental School for Boys, the Cook County Hospital and Infirmary, the Police Station, in open air street services, and the Rescue Mission.

Since each student has been expected to do some practical mission work regularly each week during the school year, the students of Bethany are known throughout the brotherhood as being missionary minded. Over 2,700 students have been enrolled in the school and they have gone from the Seminary with the spirit of service laid upon their hearts.

During these thirty years, 57 of our India missionaries have attended Bethany, 40 of China, 21 of Africa and 5 of Scandinavia, making a total of 123 Church of the Brethren missionaries who have been enrolled as students. Of this number 34 missionaries of our church are Bethany alumni; also five Mennonite missionaries have been graduated from the school. Six foreign fields have become the homes of these alumni, namely, India, Africa, North China, South China, France and Scandinavia.

The names of the Bethany missionary alumni may recall many memories of the school, and hence the list is given:

To India

Anna Eby Lichty
Holly P. Garner
E. H. Eby
Anetta Mow
Chalmer G. Shull
J. E. Wagoner
Sara Réplogle
Anne Beahm Mow
Baxter M. Mow
Ruth Forney Brooks
Lillian Grisso
A. T. Hoffert
Susan L. Stoner
Fred M. Hollenberg
Goldie E. Swartz
H. L. Alley

To North China

J. Homer Bright
B. Frank Heckman
Samuel Bowman
Anna V. Blough
V. Grace Clapper
O. C. Sollenberger
Anna Hutchison
Nettie Senger

Minna Heckman

To Africa

William Beahm
Esther Eisenbise Beahm
Floyd E. Mallott
Sara Shisler
Paul Rupel
Naomi Ziegler Rupel

To South China

Elizabeth Postma

To Scandinavia

Ida E. Buckingham

To France

Paul Mohler

The Mennonite Alumni

Fanny Hershey Lapp of India
George Lapp of India
Nelson Litwiller of South America
Esther Brunk of South America
Josephine Shank of South America

In *The Missionary Review of the World* of December, 1933, a most penetrating article appeared stating

"What Theological Schools Contribute to Missions." The writer, Dr. Wm. A. Hill, asks some searching questions and challenges thought about the legitimacy of any Biblical school which is not at its heart filled with the missionary spirit. He would question whether such schools have the right to exist.

After making a survey covering sixty-eight theological seminaries in the United States, he submits a list of twelve questions:

1. Is there a member of the faculty designated as professor of missions giving his full time to that department?
2. How many members of the faculty are giving part time to missions?
3. How many courses in missions are offered by the seminary?
4. How many cognate courses, or courses closely related to missions, are offered by the seminary?
5. Is some work in missions required of all students for graduation? If not, are any courses in missions required of any group of students?
6. What has been the enrollment the past year in courses in missions?
7. How many students are preparing for foreign missionary service?
8. How many graduates or former students (not including foreign students) have entered foreign missionary service the past five years?
9. What provision have you for missionaries on furlough?
10. How many students from abroad, in countries usually thought of as foreign mission fields, have been preparing for service in their native land?
11. What provision has the library for purchasing new books on missions?
12. What mission periodicals are taken by the library?

The summarizing question he asked is this: "Are our theological schools offering their graduates a missionary preparation commensurate with the expansion of the missionary enterprise?"

These questions are pertinent for every church to answer. The answers lie at the door of the church. Biblical Seminaries are children of the churches. The purposes and ideals of the church are found in the seminaries. The growth and resources of a church seminary rest upon the church. And so, our church, along with all other Protestant churches, may well face itself with the statement made by Dr. James I. Vance: "The church that ceases to be missionary can no longer be evangelistic, the church that ceases to be evangelistic can no longer be evangelical, and the church that ceases to be evangelical may well doubt whether it is Christian." And our own Bethany Biblical Seminary, along with every other church seminary, may also face itself

with the fact that the seminary that ceases to be missionary can no longer be evangelistic, nor evangelical, and may wonder whether it is Christian.

For the sake of Christ, the first Christian missionary, for the sake of the cause of missions, for the sake of the missionary spirited founders of our seminary, for the sake of the faithful continuance of missions in the school from the opening of Bethany until the present day, for all of these reasons and for the sake of all that the growing spirit of missions shall continue to mean to our church, let the church pray that Christian missions remain a vital factor in the curricula of our Biblical Seminary.

Elgin, Ill.

This and That

BY REBECCA FOUTZ

THE best that man has ever produced has failed or broken down at times. But the universe has operated on schedule ever since the first chapter of Genesis. Can we imagine life without this utter dependability of God?

Men will suffer all kinds of hardship, even give their life, for gold or adventure or conquest. But for anything done for Christ there is much said about sacrifice.

The person is wise who knows at what point in tolerance the loss of Christian standards and ideals begins.

Time is noiseless, relentless. It never explains or waits. It is no respecter of persons, giving the same to rich or poor, high or low. And all must answer as to how it is used.

Who are heroes? Often they are ordinary people going about everyday tasks. Some the world calls heroes do not have the courage for daily upright living or cross-bearing. History records man's idea of great men. But we would have missed knowing of some of the greatest in the world if we did not have the Bible. It shows the standard by which God measures heroes.

"Ye have not passed this way heretofore," Joshua told Israel when he was instructing them about following the ark in crossing Jordan to enter Canaan. The ark represented God. Youth stands at the same place that Israel did. They have not passed heretofore over the road of life that lies ahead. And the only directions that can take them safely over it are the ones that God has given.

In all that is said about the repeal of prohibition or of Sabbath observance laws, we must not forget that there is no such thing as repeal for the Christian. He lives by the higher law of God which is never repealed.

It is not unpopular to denounce sin. Renouncing it is another matter. But the latter is the way of salvation.

Philadelphia, Pa.

"Thou Shalt Not Make Unto Thee Any Graven Image"

BY ROY D. BOAZ

THIS second commandment is against idolatry. When we think of this commandment in its original setting, we will agree that it is out of date today. We of today would not worship the sun, moon, or stars, or attempt to literally carve a graven image for the object of worship! But the value of this commandment, just like all the rest, lies in the fact that it gives expression to the liability of a temptation which is common to the people of all races, creeds, climes and generations! We have all seen those of our own time who have literally stamped upon their souls, so that even the public might see, images of fine cattle, beautiful broad acres, fruitful orchards, pieces of gold with the inscription, "In God we trust."

It has always seemed like one of God's mysteries that Moses should have so far triumphed over his environment in his conception of a spiritual God! Brought up in midst of Egypt, where they worshiped many idols of all sorts, he alone conceived of the true God and proceeded to lead a people in search of the God he came to know and to love. The neighbors of the Israelites worshiped Moloch and other gods whom they fashioned. Others bowed down to the sun, moon and stars. But while these neighbors worshiped gods whom they could see, these chosen people of God through a lot of stumbling, suffering, heartaches and discouragements, continued, through the able leadership of Moses, to burn their sacrifices upon the hills and watch the smoke rise into the clear blue of heaven to a God they could not see! True, they fell into idol worship time and time again! But God always raised some one, at various stages of their history, who emerged as a spiritual leader and who strove to steer those primitive folk into the worship of the true God!

No generation of people has ever escaped completely from fashioning graven images for worship and we are no exception! We have erected our towers of Babel and our gods of big business until there is an utter confusion of tongues! Many men have given their last full measure of devotion in order that much of this power represented by greed and gold should not perish from their earth! It has been no easy matter to escape this practice of erecting graven images in such a materialistic world and in such a materialistic environment! If the children of Israel of old were so dazzled by a few trinkets that they persuaded Aaron to cast them into the mould of a golden calf, think of our temptations! But even though we have made our full share of images of gold, we can never escape the pull of the worship of the true God! Just as the worship of false gods in the past gave way to the purer worship of the true God, we see all about us the

emergence of leaders like Moses, spiritual leaders in business, in government and in organized religion who are able to break through the conventionality of common practice, to dethrone the false gods, and lead us aright.

The great need of the hour is for a living faith in the eternal victory of true worship over false worship! Can we see the eternal spirit of God weaving a pattern of justice, love and truth through the years? Do we possess the spiritual sense to return to true worship after a rendezvous with the tinsel and trinkets of life! Shall we hope to learn by the trial and error method, as did the Hebrews? A knowledge of Christian history will be of more help to us in the solution of our modern ills, than the charms of speculation and philosophy!

Finally, we need to remember that the warning not to make our graven images was given so that the progress of God's people might be assured! The Hebrews survived while others failed, simply because time and time again after repeated failures they forsook the line of least resistance and with murmurings accepted the right way! Comparatively few people acquire the freedom which comes from true worship! They are inclined to think they are free when they are worshipping graven images of their own making! But we have been rudely awakened to find that our boasted freedom through graven image worship has, all too suddenly, acquired the tint of slavery! I wonder whether we shall have the insight and wisdom to tear down our golden calves and follow a modern Moses? I believe we will! Why? Because we have a living faith in the eternal victory of true worship over false worship!

West Haven, Conn.

One Wonders

BY AN EVANGELIST

A FLOCK needs a shepherd. Sheep are not well fed otherwise, and often go astray. No wonder here. Sheep will follow no other except their shepherd, and yet they have no say as to who the shepherd is to be.

A congregation, unlike sheep, feels it has a right to say who the pastor is to be, and how long he is to be their shepherd. A shepherd ought to be very sensitive, able to discern feelings and to move accordingly.

Sometimes church attendance and offerings begin to wane. Certain members go home after Sunday-school, or else attend other churches. A minority are dissatisfied with the pastor. These good folks agitate, are sometimes right, and yet are not heard. Hard feelings arise, and the church is almost disrupted. It keeps both pastor and membership busy at such times to be Christ-like.

A pastor needs a place to move to. He is qualified

to preach, and is called of God to preach the gospel. But he may have nowhere to go. He may have been on his present charge twenty-five years, as some happily have been; or he may have been there but several years. But the time comes clearly for him to move on. He will be happier for the move, and so will his flock, and God will be glorified too.

But if the system for transference of pastors is bad, why continue it? It is high time pastors and churches too are well cared for, to his praise. It is high time pastors are wisely and timely transferred. The children of light ought to be as wise as the children of this world. Christians ought to be as wise for the kingdom as they are for their own business.

The Spirit of Graciousness

BY S. P. EARLY

Said at the District Meeting of Middle Pennsylvania

To be gracious is defined as manifesting love, mercy, being kind, friendly. This is an ideal to strive for. Ministers are expected to have the spirit of graciousness. If it is good for them, it is good for the officials, for teachers, for parents—in fact, for everybody.

Children sometimes give us good examples of the spirit of graciousness. A mother asked her little girl how she found a friend so quickly. She replied: "I smiled at her and she smiled at me and we were friends." I looked out the parsonage window one time at two neighbor boys. One was very angry and by words and actions seemed ready to do something violent. The other boy just smiled at him. In a short time the hot temper subsided and they were at play.

The spirit of graciousness makes young people winsome. This spirit needs to be developed when young, for it is very difficult when life's habits are established.

The spirit of graciousness is most essential in building an ideal home. If the father and mother manifest it the children will unconsciously follow their example.

Manifesting the spirit of graciousness would help solve many of the problems of the business world. It would help to adjust the relations between capital and labor. It would do much to foster the spirit of loyalty in any organization.

A month or two ago a judge in Ohio was telling some widowed mothers that their pension would have to be reduced. Some of them became very indignant. One mother took the matter graciously and said she would get along the best she could. This kind of spirit touched the heart of the judge, leading him to do everything he could for her.

There is one thing we all want to do, and that is to grow old gracefully. When I was a boy I knew some old people, saints we would call them, who manifested such a gracious spirit, that I have the fondest memories

of them. In the Old Folks' Home at Fostoria, Ohio, there was an old sister ninety-four years of age. She was so appreciative, so kindly, so gracious in her attitude to others that the attendants at the Home vied with each other for the privilege of waiting on her.

Jesus set some examples along this line which will be well for us to follow. How graciously he spoke to the sinful woman brought to him! "Neither do I condemn thee. Go and sin no more." For those who were crucifying him he graciously prayed: "Father, forgive them, for they know not what they do."

Paul urges Christians to heap coals of fire on the heads of their enemies, to overcome evil with good. I heard one of our great preachers say: "When we become vindictive, we are whipped." For thus we only make the person a greater enemy. But when we overcome evil with good, we completely conquer our enemy; we make him our friend.

The spirit of graciousness is a prime requisite for a minister and his congregation, if they are to get along peaceably. A pastor must expect some hard jolts along the way, and he must learn to take them graciously, if he is to prolong his usefulness. It may be necessary for a pastor to give at times some earnest words of admonition. How fortunate he is if he can give them in the right manner. Some years ago in a ministerium I heard Dr. Knox say this: "A minister can say anything he wants to his people, if he says it with tears in his voice." In other words, say it graciously.

Sometimes a minister when leaving a congregation gives the people a *whipping*. Would it not be far better to be so gracious in attitude and words that the church would be sorry that he is leaving?

In doctrinal controversies opponents are sometimes condemned in the most bitter terms. Can not differences be considered in a more gracious manner, one that is also more effective?

The church needs to make allowance for its pastor; for there is no pastor perfect. Much depends upon the church if the pastor will be able to render a maximum amount of service. A good horseman will get a team to pull to full capacity. A church by its gracious attitude will cause a pastor to outdo himself.

The village preacher as described by Goldsmith exemplifies the spirit of graciousness. The closing lines are as follows:

"His ready smile a parent's warmth expressed;
Their welfare pleased him, and their cares distressed:
To them his heart, his love, his griefs were given,
But all his serious thoughts had rest in heaven:
As some tall cliff, that lifts its awful form,
Swells from the vale, and midway leaves the storm:
Though round its breast the rolling clouds are spread,
Eternal sunshine settles on its head."

Roaring Spring, Pa.

KINGDOM GLEANINGS

Calendar for Sunday, August 25

Sunday-school Lesson, Barnabas.—Acts 4: 36, 37; 11: 19-30.

Christian Workers' Meeting, Christianity and Death.

B. Y. P. D., Unemployment and the New Home.

Intermediate, Great Men and Women—Ruth.

* * * *

Gains for the Kingdom

Four baptized from the Oakvale church, Smith Chapel, W. Va.

Eight added to the Shelton church, N. C., Bro. Will Reed, evangelist.

Six baptisms in Rock House church, Ky., and two in Wolf Creek church.

Fifty-one baptisms in the Olean church, Va., Bro. S. D. Wimmer of Oakvale, evangelist.

Sixteen to be baptized in the York church, Pa., Bro. Wm. Roop of Westminster, Md., evangelist.

Fifteen confessions in the Woodworth church, Ohio, Bro. J. H. Cassady of Washington, D. C., evangelist.

Twenty-three baptized and one reclaimed in Tire Hill church, Pa., Bro. J. H. Cassady of Washington, D. C., evangelist; seven baptisms previous.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. J. H. Cassady of Washington, D. C., Sept. 1 in Westmont, Johnstown, Pa.

Bro. M. J. Brougher of Greensburg, Pa., Sept. 3 in the church at Hagerstown, Md.

Bro. Mark Cripe and wife of South Whitley, Ind., Sept. 15 in Upper Deer Creek church, Ind.

Brother and Sister B. M. Rollins of Keyser, W. Va., to begin Aug. 26 in the Tear Coat church, W. Va.

* * * *

Personal Mention

Bro. Russell G. West, pastor of the church at Indianapolis, Ind., will take up the pastorate of the First church of Roanoke, Va., Sept. 1. His street address will be 712 Loudon Avenue, N. W.

Bro. C. G. Hesse, after six years of pastoral service with the First church of Roanoke, Va., has accepted a call to the pastorate of the church at Bridgewater, Va., effective Sept. 1, and should be addressed accordingly.

Bro. I. R. Beery of Pleasant Hill, Ohio, writing from the midst of his labors in the Green Spring church of North-western Ohio, says "threshing is not done but the meetings are well attended and souls are being saved." Sunday, Aug. 25, he begins a revival in the Pleasant Valley church of Southern Ohio which he serves as pastor. Neighboring congregations are heartily invited to attend.

Bro. Sam'l H. Hertzler of Elizabethtown, Pa., sends us a word of appreciation and exhortation so brief and timely that we make room for it here. Under the caption, "Take This From an Old Minister," he goes on to say: "Let every minister from twenty to sixty years of age in the Church of the Brethren clip from The Gospel Messenger of Aug. 3 the 'Code for Ministers,' by Robert Henry Miller. Paste it on the inner lid of your Bible. Read a paragraph

or two daily. Find the Scripture text on which it is based where it is not supplied by the author. Every statement is a gem. A careful study of this code can not fail to make you an efficient minister in the kingdom of God."

Bro. Russell K. Showalter of Mount Sidney, Va., has been called to the pastorate of the Union Grove church of Southern Indiana. Don't get him mixed with that other Russell Showalter in the same district. He is Russell L. and lives at Anderson.

Bro. Minnich's five weeks in summer assemblies, camps, district gatherings and other group conferences gave him impressions of a varied sort but he brought back to the office a generous measure of enthusiasm. He thinks the outlook in Tennessee and North Carolina especially promising. He was sorry though that nobody in the Sunday-school class he taught in the largest congregation of another state could name a single one of our India missionaries. He was glad for the way the young folks responded at a camp when they turned the forum period into a church business meeting and did—well, just about everything that a healthy church ever does.

Another sad word from the fields abroad was brought by cable to the mission rooms last Friday morning, Aug. 16. It told of the death from pneumonia, Aug. 15, of Sister Mary Speicher Shull, wife of Bro. Chalmer Shull, at Dahanu, India. Her mother is Mrs. P. J. Blough of Waterloo, Iowa, and Bro. Blough himself is the father of another deceased India missionary, first wife of Bro. A. S. B. Miller. How strangely some things come to pass. Perhaps you remember poems we have printed in the Messenger written by Lorita Shull, the not yet thirteen-year-old daughter of the mother now gone. There is also a ten-year-old son Gordon. To all the sorrowing the Messenger offers deepest sympathy.

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President Schlosser of Elizabethtown College will be the three times speaker in the all-day homecoming at the Bethel church near Sabula, Pa., Sunday, Aug. 25. The program provides many other interesting features. The occasion is in commemoration of the building of this house of worship forty years ago. Pastor W. C. Sell extends a welcome to everybody, especially to all those who have ever lived in the community.

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Miscellaneous Items

The annual homecoming will be held in the Stone church in Germany Valley on Sunday, Sept. 1.—Mrs. H. A. Wilson, Mt. Union, Pa.

Christian Workers' Topical Outlines now appear week by week in The Church at Work department. See page 24 for the outline for Sept. 8.

Eel River church will hold harvest-homecoming services on Sunday, Sept. 1, an all-day meeting with basket dinner. Mark Cripe, South Whitley, Ind., is to be the speaker.

Correction: The date of the joint Sunday-school convention of Hamilton, Middletown, Cincinnati, Constance and Stonelick is Sept 8 and not Aug. 25. It will be held at the Stonelick church.—Anna Lesh, Goshen, Ohio.

Those receiving copies before the correction was made please note the second sentence in the editorial, "Some Folks Can Sleep," should read: "So interested in the farm that none of his seven grown children are interested in religion."

Blue River church will hold its annual missionary, homecoming and harvest meeting on Sunday, Sept. 1. Eld. Otho Winger will be the speaker. Morning services followed by dinner and services at 2 P. M.—L. U. Kreider, Columbia City, Ind.

Regional Conference for the Southeastern Region which was scheduled to meet at Bridgewater, Va., Aug. 28-30 has been postponed to meet at Bridgewater Nov. 13-15 with same program. Ministers and church officials please announce.—Minor C. Miller.

The WCCN Broadcaster for July-August gives one the impression that the church in Western Canada is very much alive. District activities of various groups, young and older, are set forth in an interesting and forceful manner, thanks mostly, we assume, to the editing of Mrs. S. M. Burger, secretary of the District Mission Board.

The B. Y. P. D. Conference of Northeastern Ohio, will be held in the Maple Grove church, four miles north of Ashland, Sept. 1, 2, 3. The Saturday evening program will be the drama, "The Unlighted Cross." Russell West of Indianapolis and J. O. Winger of North Manchester will be guest speakers. Text: "Will ye also go away?" Theme: Loyalty.—Ora DeLauter, Adult Adviser.

Bachelor Run church will have its annual harvest homecoming services on Sept. 8, beginning with Sunday-school at 9:30 followed by the sermon at 10:30; basket dinner at noon and children's exercise at 2 o'clock; sermon at 2:30. Bro. Robert L. Sink of Sabetha, Kans., will be in charge of the preaching services. He with his family will arrive Sept. 1 to take up pastoral work with the church.—Wm. L. Angles, Bringham, Ind.

Open House at Camp Mack, Aug. 31 and Sept. 1, to which Manager L. W. Shultz bids you welcome. Saturday evening there will be an illustrated program by Pastor Leo Miller of Fort Wayne and an ice cream social. Aug. 26 to 28 Manchester faculty families and any others interested are holding at the camp a fall retreat. Attendance at intermediate girls' camp led by Director Gletha Mae Noffsinger is reported large.

The annual homecoming of the Castine church, Ohio, will be held Sunday, Sept. 1, with Sunday-school beginning at 9:30 A. M. Bro. Theo. Eley will speak in the forenoon and Bro. Herbert Richards in the afternoon. A general invitation is extended to all, but especially to such as used to worship here.—C. M. Simmons, New Madison, Ohio.

The annual homecoming, which is the forty-first anniversary of the Kansas Brethren's Home, will be held Sept. 8 at the new Pleasant View church, ten miles southwest of Hutchinson. An interesting program is being arranged. This invitation is heartily extended to all who are interested in the Home. Come and enjoy the day and help to bring cheer to the Home folk. Basket dinner to be served. Services all day.—John Newton, Superintendent, Hutchinson, Kans.

Northern Illinois and Wisconsin will meet for district conference at Lanark, Ill., Aug. 31 to Sept. 2, central standard time. The first session begins on Saturday at ten o'clock. This session will deal with the church, her children, her music, and evangelism. In the afternoon the several organizations will present their work and at four o'clock the elders will meet. Fellowship suppers will follow with such programs as each section may sponsor. A missionary rally in the evening will close the work of the day. Sunday forenoon will be devoted to the Sunday-school lesson, an ordination service and sermon. The afternoon is set apart for a youth rally, and college and seminary reunion. Sunday evening a great peace rally will be held in which the peace address will be followed by "The Eleventh Mayor." The business session begins Monday morning at eight o'clock.

THE QUIET HOUR

How to Meditate

PREPARED BY CALVERT N. ELLIS

For Week Beginning September 1

Meditation requires a specific attitude and a definite object. During the first two weeks of the month the attitude will be considered and then the last three weeks possible objects.

Quiet and Solitude

1. Why is meditation difficult today?

Have you considered the increase in the amount of noise (Psa. 46: 10)?

2. Where did Jesus go to meditate (Mark 6: 46; John 6: 15)?

Where was his favorite retreat near Jerusalem (Luke 22: 39)?

3. What is the best time and place for meditation?

This must be individually determined, but have you tried the Morning Watch?

4. What is the relation between meditation and activity?

They should not be opposed to each other.

In quiet the strength is found for the trials and problems of everyday living.

Read: John 14: 1-14.

"I have a watch to keep
And if I fail,
If I let work or sleep
Or care prevail,
And do not pause to pray to God at dawn,
When at the close of day I sit and yawn,
Not only body then, but soul is tired,
Because my day has not been
God-inspired!"—Source Unknown.

HOME AND FAMILY

Because

BY VERA I. EMMERT

Because of thy great sacrifice,
Dear Lord, to thee
I come with deepest gratitude;
For only now I see
That as I've sinned from day to day
Thy love has bid me kneel to pray,
Thy cross has pardoned all, I say
Lord, make me free!

Because of thy great sacrifice,
I give to thee
My life, quite worthless as it is,
But now for me
Shall dawn a day of brightest joy,
A day no mortal can destroy
For I enlist in thy employ
To follow only thee.

Freeport, Ill.

Cliques Among Church Youth

BY GARRY CLEVELAND MYERS

Head of Parent Education, Cleveland College, Western Reserve
University

ADOLESCENCE is the age of cliques. Every Sunday-school and young people's organization knows about them. They usually relate to boy-girl interest. In them may be two or more pairs. While they may develop earlier among children of the same sex, the normal adolescent drive to be with the opposite sex is a large factor. One pair will contrive to effect and promote one or more other pairings.

The cliques, once formed, tend to be very self-sufficient. The other youths in the larger organization will be ignored, even treated with contempt by this clique. Sometimes the clique will represent more wealth than the rest, wear better clothes, ride in better cars, but have poorer home control than the average of the group.

Such a clique can prove most destructive to the morale and good feeling of the general group, and even spread to strife among the adults of the congregation. They may also prove good politicians and "run the show." On their account, others may lose interest in the Sunday-school or young people's meeting and drop out. The members of the clique may feel that they possess special privileges, carrying on animated conversation even during divine services. If only they could see themselves as others see them they would realize how very contemptible they are. Their only motive for attendance seems to be to get together and enjoy the superiority feeling that their snobbishness affords.

Their greatest damage may not be to others; rather

to themselves. They are practicing in a way utterly unchristian, and usually without awareness of this fact.

Now in a small congregation the clique is especially menacing. The smaller the general group, of course, the more sinister does the clique become, as any one can see. Because many a Brethren congregation is small, this problem of cliques often is a grave one with us.

How best to deal with the clique is not an easy problem. Naturally the parents of the members of a clique are very glad to have them participate in the services; so are the leaders of the church; and these youths have great promise for becoming useful, active members; among them are good materials for leadership. How may it be utilized?

Tact, precious tact, and tremendous self-control and calmness will be needed to approach the problem effectively. It might be easiest through a certain individual of the group. There hardly can be one good standard way. At any rate, the solution will only come when the members of this clique can be reasonably led to see how the other young folk feel toward them, how very contrary to the principles which Jesus taught their relationships to their fellows in the church have been, and the opportunity they have, on the other hand, to turn about and contribute to the personal happiness and spiritual atmosphere of the entire group concerned.

Good transformation in the hearts of the members of the clique will have begun the moment one or all of them begin to show a personal interest in those outside the clique, especially in those who are most lonely and timid. The moment one tries to make others feel happier he begins to grow less selfish, more lovable.

A skillful pastor might do good through a sermon which would plainly show his listeners how each one could be more Christlike, even while attending church or any other religious services in the church. He might, indeed, talk about the lonely person, especially the lonely youth "among us," and indicate how others could make him feel more at ease and escape his painful feelings of self-consciousness. It seems to me that such could be a highly spiritual sermon.

The strong teacher of a class of adolescents in the Sunday-school might also discuss these matters with them and lead them to join in the discussion and contribute from their personal experiences. In either instance there are hazards, as you see, since the clique members might recognize themselves and be recognized by others.

Looking ahead, we should work with the younger children in the Sunday-school, children from eight to ten, to help them to see how selfish and unchristianlike it is to participate in cliques, especially in the Sunday-school. Here is a tremendous opportunity to make Christian education practical to children.

Cleveland Heights, Ohio.

Car Tires and Faith

BY W. J. KINZIE

SOME time ago I received a post card requesting a gift of five dollars for some phase of religious work. The need was urgent and I was in sympathy with the work, but alas! I was, as many other preachers are today, in such a financial situation that five dollars seemed to be a rather large sum of money. I had only a few dollars left in the bank, just enough to carry me over until more came, so I thought. Then there was that new car tire I must have. I handed the card to my good wife saying, "Well, what must I do?" "Send the money," was the immediate reply. "All of it?" I still questioned. "Yes, all of it." So the evening mail carried out a letter containing almost the end of my bank account.

Several weeks afterwards, long after I had forgotten the five dollars yet before more money came, a new car tire and inner tube came rolling in my door. It cost me not a cent. A thoughtful and observing brother had bought me a brand new tire.

In these trying times, what we need most is more faith in God. More of the simple trusting kind. Now, I do not say that if one gives his last cent to some phase of church work God will send him a new set of car tires, but I do say that if a man or woman sacrifices for God, he will be more than repaid for his sacrifice. Give God a trial!

Bolar, Va.

Patriotic Phrases

BY H. H. HELMAN

UNDER the name of patriotism so many senseless things are said. Some so-called patriotic addresses appeal less to reason than to sentiment; instead of intelligent argument the speaker often relies more upon the true and tried power of some phrase. In the days of contention over the right of women to vote one might have heard some opponent appeal to "the honor of our womanhood, the sanctity of our hearths."

In the name of patriotism many phrases have been coined and used, such as *yellow*, *slacker*, *die for your country*, *my country right or wrong*, and *unpatriotic cur*. Speakers know that the power of the phrase is mighty, and some slogans seem endowed with sanctity. As you listen to any militaristic orator, try to find how many sound arguments he can set forth against the moves for peace, the World Court, the League of Nations, the Kellogg Pact, and so forth. Wise in their own generation, these so-called patriots prefer to turn their arsenal against pacifists, employing familiar phrases. They are aware of the power of these threadbare phrases, that they may be more effective than a score of sound arguments. We agree with cynic old Dr. Johnson, who once said that patriotism is the last

resort of scoundrels. If we could root out the scoundrels, so that a pure, true patriotism remains, we could make greater progress toward international goodwill.

New Carlisle, Ohio.

Women's Work Program

(Our Mission Girls' Schools program is the first of the four missionary programs to be used this fall. Any women's group will find this program complete for an hour's service, or suggestive of other valuable material. Since the Women's Work Project continues to be for the women and girls of India, China and Africa, this nine-page program will be found especially helpful. Order from the General Mission Board, Elgin, Illinois. Price, 5 cents.)

OUR MISSION GIRLS' SCHOOLS

PREPARED BY LILLIAN GRISSO

Worship Service

Theme—Building Palaces Beautiful.

Hymn—O Master Workman of the Race.

Call to Worship—

Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea!
—Oliver Wendell Holmes.

Song—Lord, I Want to Be Like Jesus in My Heart.

Scripture Lesson—

Children are an heritage from the Lord.
The streets of the cities shall be full of boys and girls playing in the streets thereof.
Train up a child in the way he should go and when he is old he will not depart therefrom.

The statutes of the Lord are right rejoicing the heart.
And thou shalt teach them diligently unto the children, that the sons may be as plants grown up in their youth; that our daughters may become as cornerstones fashioned after the similitude of a palace.

Meditation—A Builder Built a Palace.

Prayer—Prayer of thanks for Christian teachers and parents; prayer for vision and inspiration in helping to build Christian ideals into the lives of girls and women of other lands that they may become as cornerstones fashioned after the similitude of a palace.

Hymn—The Bread That Giveth Strength.

Program

Remarks by the Leader—Historical data concerning the Women's Work Project.

Poems, Africa, China and India—

He Cometh Late—Africa.

The African Trail—Africa (may be used as a song).

Awakening Womanhood—China.

India, My India—India (song to tune of Materna).

The Palace Beautiful.

Africa: Education for Girls in Garkida.

Kwapchi in Wonderland.

China: Biography of Feng Yu Mei.

Some Changes the School Makes.

India: My Life by Hetalbai Samuel.

What I Have Received From the Mission Schools

—Moti Dahya.

Offering Poem—Gifts.

Hymn—In Christ There Is No East or West.

Benediction.



MISSIONS

This Department

Conducted by

H. Spenser Minnich



Women's Institute at Anklesvar

BY ANNA E. LICHTY

DURING the winter months as we toured among the villages, we talked to our women of an institute at Anklesvar during the hot season. It had been some years since the wives of our village workers at Anklesvar had enjoyed a special institute for women. The men have their annual institutes and monthly class at the central station, so why not let the women have a chance? The men were willing and glad to take their turn at keeping the home and caring for the children. The time was set for May 20-25, and a program was arranged. Miss Eliza Miller gladly consented to assist.

The institute was primarily for the women who serve with their husbands as teachers or preachers in the out villages. However, the women living on the two mission compounds and the eight large girls of the Practical Arts and Industrial School, who remained at the school during vacation, were privileged to attend. They seemed eager to be counted in the class. Several of the village women were prevented from coming on account of illness in the family. But eight there were who came from isolated parts of this section. An in-

spiring class of thirty women, of varying ages and experiences, greeted us each day. Daily classes in the study of Proclaiming Christ, The Christian Home, and Prayer were led by Eliza Miller and the writer. Each afternoon an hour's discussion on some practical subject was led by one of our Indian sisters. Dorcasbai, who teaches classes in Motherhood, Health and Sanitation, and who is an ideal mother and homemaker, led the discussion on Care of Children. Marthabai, another of the teachers and a model mother, took one afternoon on Teaching Christian Ideals to Our Children. The third afternoon was assigned to one of our village Bible women in whose village there is a growing Christian community and women coming into the church more readily than at other places. Her subject was Building a Strong Community of Christian Women. She came to me and said: "What shall I say? I can't make a speech." I replied: "Lavinabai, tell us about your women. What do you talk about when you get together? What do you teach them? We need to know your experience." When her turn came she forgot she was addressing an assembly of thirty women, but told us simply and earnestly her experiences in planting the cross in a lonely outstation. Sunderbai told about her little group of Christian women and her contacts in homes. She led the group in some spirited singing and then we understood why every woman and child—Christian or Bhil—in her village sings with such zest. Naomibai, who has been very successful in her contacts with the higher class of women told us of her experience. The hour was too short but another afternoon was left to continue the discussion.

The conference closed with a season of prayer. Petition for consecration and fitness for service as well as thanksgiving for opportunities for service character-



Our picture shows the women who attended the Women's Institute held at Anklesvar in May of this year. Read Sister Anna E. Lichty's article for details

ized the prayers. An outstanding feature in the week's meetings was the unanimity of spirit and zeal for service. Pray for these witnesses of Christ.

Anklesvar, India.

When the Sheep Corral Became a Church

BY F. H. CRUMPACKER

IN our part of China the sheep raisers have a real enemy, the large brown wolf. They must be on the lookout for him both day and night. At night they have a corral made of straight twigs as thick as a laboring man's thumb. These branches are bound together and planted in the ground. They are about five feet tall. The corral is made round and is large enough to accommodate the flock. The herder has his mat-shed very near the corral at night. Armed with clubs, spears and sometimes an old gun, he crawls into the shed to sleep. His ever-watchful dogs are near by and sound the alarm once the wolf or leopard comes. This corral is movable and easy to pull down and set up.

Now there is another kind of a corral. This is a permanent kind and is usually in the village where the sheep owner lives. It is built around a court. Two sides of the court are covered with a wide porch and through the middle is an uncovered strip usually about fifteen feet wide. The porches are filled in so that their floor is about one foot higher than the unroofed part in the center. The walls around the whole thing are about ten feet high and even have thorny brush on top of that as a protection. In one end of one of the porches is an inclosed small room and the herder is usually here at night. This corral is not often used, except when the weather is bad outside or if there is snow on the ground.

Last fall in two of our villages where we have a nice lot of members, we got these corrals for holding our Bible classes and for love feast purposes. A village seldom has a place where large numbers of people can meet. The villagers either do not have such meetings, or else hold them in the open. The members in these villages got the use of these corrals and they were wonderfully adapted to our purpose.

For seats we used poles laid on the ground. For lights we used a couple of ordinary lanterns. On the inside wall of one of the porches we hung our picture charts, songs and blackboard. Then we were ready to begin. The members and probationers soon learned that they were to come to the inner porch and the outside listeners were welcomed in the first porch. We used this for about a week at each place, and even when rain fell in torrents we went right along with our meetings.

We had an oiled cloth tank for baptismal purposes and this we put up in the open place between the porch-

es. When baptismal services were held the men dressed in the herder's room at the end of the porch and the women went to a near-by neighbor's place. Of course the whole place was well swept out before using and we got rid of all that was objectionable but the smell.

Our communions were also held here and as many as seventy communed, singing and praying together. The Lord blessed our work with about forty baptisms at one place, and with more than fifty at the other.

The owners of the places came with the other listeners. In one place the owner enrolled as an inquirer and he says that the next time we come he wants to sit in with those preparing for baptism. This method is used because we want the new churches to feel that what they have is theirs, that they may have a real church without big investments in buildings. This is just a beginning.

Ping Ting, China.

What to Pray For

Week of Aug. 24-31

A MISSION secretary-treasurer has far more duties than the uninitiated can realize or even imagine. His hands are filled with duties which range all the way from buying sacks of rice to understanding the most intricate international exchange rates. Ever since 1920 when L. A. Blickenstaff landed in India he has served the Church of the Brethren mission as an expert banker, efficient treasurer and careful secretary. His headquarters were at Bulsar.

During the past two years, however, Mr. and Mrs. Blickenstaff have lived in Bombay. Bombay is 125 miles south from Bulsar. Realizing the need and great advantage of cooperating with other missions, it was felt a wise move for Mr. Blickenstaff to operate his work from Bombay. He cared for the business of the neighboring Methodist mission while their treasurer was on furlough. Then another step was taken when the work of the Inter-Mission Business Office was started. Twenty-three missions are cooperating, and all of them feel that the arrangement is very satisfactory and beneficial.

It is accounted of such men that they be faithful stewards; and such they are, carefully and wisely handling every cent intrusted to their charge.

Mrs. Blickenstaff finds her time fully taken up with the constant round of duties which fall to a gracious homemaker and missionary mother. She is the All-India treasurer of the W. C. T. U. She teaches a Sunday-school class of Anglo-India girls. Her home is like "The House by the Side of the Road," for many fellow missionaries go and come as they are in the city on business or as they arrive or sail.

The two oldest Blickenstaff sons are in America. Stephen, the youngest, attends school at Woodstock School in North India. Let us remember the Blickenstaff family in our petitions.

News From the Field

CHINA

Show Yang

By Frances S. Smith

Country Farmer Gives Praise to God

A country Christian known as Chang An Kuei lives in a village a few miles from Show Yang. He farms a plot of land near his village, thus supplying a livelihood for his family. One of his sons recently fell over a precipice, injuring himself quite badly. The father hastened to a native doctor for help. He asked for medicine, but the doctor said he could not prescribe medicine without first examining the boy, and the fee would be a dollar for every mile. Since the farmer lived ten miles away the amount of the fee was impossible so he walked sadly toward his home. As he walked he prayed, and to his happy surprise on reaching home the boy could walk and is now well again. Chang An Kuei tells this to his neighbors as a testimony to God's power.

Women Are Eager to Study

In making application for fellowship with the body of Christ's believers in China, the applicants are asked to study the Scriptures carefully that they may fully realize what it means to follow Christ. Many such applicants are unable to read, so need to be taught to read if they are not too old. A course has been prepared by which through the learning of one thousand characters, the student may be able to read the Bible. Not only is the vocabulary selected from the Bible, but the lessons are taken from the Bible text, thus teaching spiritual truths along with the recognizing of characters. A group of women from the city and near-by villages, desiring to learn to read and to know more of the Jesus doctrine, has enrolled in a class which meets two hours each forenoon. They are making satisfactory progress in reading and can not but receive help from the chapel period and teaching which is connected with the reading.

The Church Bell Calls

An old lady who can not read a single character, who is too old to learn to read now, has to get her instruction through the ear. She says she never can remember when Sunday comes, but when she hears the church bell ringing she immediately prepares for worship.

Pathetic and Frantic in Her Loss

Several cases of measles broke out in the school recently, one of which proved fatal. While this little boy was so ill the mother in her superstition and frantic efforts to save her boy came into our compound. In her hand she carried the sick son's coat. This she waved over the mouth of the well, hoping thus to call back the boy's spirit.

Americans and Chinese Lived Alike

Miss Minneva Neher recently attended a two weeks' conference on rural evangelism at Tung Chow, near Peiping. Dr. Weigle from Yale was the guest speaker for a few days. Westerners and Chinese lived alike those days, all eating Chinese food and sleeping on camp cots. They spent days together studying how best to bring the abundant life to our Chinese neighbors.

A Christian Church Surrounded by Paper Gods

A struggling little church seven miles from here decided a couple years ago to rent out a few rooms in their court. By this method they hoped to make some money to finance their church. They rented a part of the court to a silversmith and allowed a blind Christian to live in the room adjoining the chapel and act as janitor. The chapel gradually became less tidy for how could a blind man be very neat? When Chinese New Year came round the silversmith pasted up his paper gods and prepared to celebrate in proper style. At this time Mr. Li, a village son, brought his bride

(Continued on Page 25)

Monthly Financial Statement

Conference Budget

During the month of July contributions for the Conference Budget and agencies within the budget totalled \$8,285.04. Total cash applicable to the Conference Budget for the year beginning March 1, 1935, \$64,289.23, detail as follows:

	For the month	For the year
General Mission Board	\$7,378.57	\$27,578.36
Board of Christian Education	77.64	1,785.35
Bethany Biblical Seminary	153.25	1,141.39
General Ministerial Board		10.50
General Education Board	2.51	27.32
Ministerial and Missionary Relief		2.00
American Bible Society		2.60
Undesignated	673.07	33,741.71
	\$8,285.04	\$64,289.23

General Mission Board

During July contributions were received by the treasurer of the General Mission Board as follows:

	Receipts	Total rec'd since 3-1-35
World Wide Missions	\$1,539.31	\$ 6,062.76
Student Fellowship Fund		204.91
Women's Work Project	382.39	2,501.38
Home Missions	154.67	475.47
Foreign Missions	637.98	1,721.87
Junior League Project	112.73	308.72
B. Y. P. D. Project	8.00	111.07
Intermediate Project		5.00
India Mission	169.68	378.21
India Native Worker	40.00	85.00
India Boarding School	45.00	156.37
India Share Plan	159.75	597.28
India Missionary Supports	1,317.79	5,495.16
Stover Memorial		500.00
China Mission	141.99	525.60
China Native Worker		9.81
China Boys' School		19.24
China Girls' School		18.00
China Share Plan	42.50	213.75
China Missionary Supports	888.03	3,438.73
South China Mission		9.36
Sweden Mission	10.00	10.00
Sweden Missionary Supports	500.00	500.00
Africa Missionary Supports	995.54	3,238.75
Africa Mission	223.21	729.45
Africa Share Plan	10.00	223.35
Ministerial and Missionary Relief		2.00
Africa Leper		39.12
Conference Budget	648.07	33,641.33
Conference Budget Designated for—		
Board of Christian Education	77.64	1,785.35
Bethany Biblical Seminary	49.50	388.53
General Ministerial Board		10.50
General Education Board	2.51	27.32
American Bible Society		2.60

The following shows the condition of mission finances on July 31, 1935:

Income since March 1, 1935	\$41,314.87
Income same period last year	48,081.38
Expense since March 1, 1935	67,986.96
Expense same period last year	66,849.33
Mission deficit July 31, 1935	36,827.32
Mission deficit June 30, 1935	36,492.76
Increase in deficit during July, 1935	334.56

THE CHURCH AT WORK

Directed by M. R. Zigler, Executive Secretary; Rufus D. Bowman, Director of Adult Education; R. E. Mohler, Secretary of Men's Work; Mrs. Ross D. Murphy and Anetta Mow, Women's Work; Dan West, Director of Young People's Work; Raymond R. Peters, Chairman of Intermediate Committee; Ruth Shriver, Director of Children's Work; H. Spenser Minnich, Secretary of Christian Finance; Ross D. Murphy, representing the Pastoral Association; Ruth C. Sollenberger, Office Secretary.

The Relation of Men's Work to the Local Church

(Address delivered by J. G. Eller, President Men's Work, First District of Virginia, in the men's forum, Feb. 21, 1935, at the Daleville Bible Institute.)

It is my desire to present some facts concerning some of the past and present relations of Men's Work to the church, that will probably help us laymen think and plan to support more efficiently our church program.

As you know, not many years ago our churches were located, with few exceptions, in the country, and the people in these rural sections were religious. There were no city attractions as we have today, so the community life was centered around the church and the one-room schools. Due to the condition of the roads and means of travel and the fact that there were very few ministers they had preaching service usually only once each month and no Sunday-schools. All public meetings though were supported by practically the entire community. The moral and social life was built up and maintained more easily by their sons and daughters establishing their homes with few exceptions adjoining their father's homes.

Minister Group or Layman Group

Then we come to a period when the idea rather prevailed that every young man with talent for leadership should be a minister. So we very soon had many young ministers in our church. Naturally the older ministers looked to the young ministers for practically all the help and consultation in regard to church work. This probably caused the average layman to begin to sit back, if you please, and expect to be fed, instead of living up to his subscribed obligations, as a churchman, and help feed the sheep. In many of our small churches and mission points our ministers conducted the entire service on Sunday, even leading the songs.

Now we are in a period of changing to pastors with only one minister in many congregations. In the majority of these congregations we find large groups of laymen with no organization to promote and hold the best interests in Christian living and service. A layman's conception of the church's responsibility in the difficult times in which we live is forcefully expressed by Judge Samuel Seabury in the following: "It goes without saying that the church's responsibility is to maintain its faith and order and to preserve the continuity between the present and the past."

Modern Life Calls for Change

The need for honest Christian living in every community was never greater than today, and it is increasing for the reason that the population of the average rural section is so much more transient and divided as to interests socially, morally and spiritually. Consider what Donald R. Richberg says of his profession, the practice of law. "The law as a philosophical study is very interesting. The law as a system of workable rules of human conduct is a project worthy of the highest endeavor. But the modern practice of law, which calls principally for mental ingenuity to help a client do anything he wants to do, seems to me intellectually one

of the most degrading occupations in the category of respectable employments."

Sing, Smile and Pray

There are many ways and projects in which laymen can serve, depending much on the size and needs of their local church. The foundation of our work must be built on more prayer and spirituality. Some one has said the midweek prayer meeting is the power house of the church. The organization that was successful last year in keeping Kansas dry laws began at a prayer meeting in one of the homes of the young people. Their slogan was, let's forget the past and talk victory and sing as we pray for success and nothing can stop us. The campaign song was:

"Sing and smile and pray, that's the only way,
If you sing and smile and pray, you'll drive the clouds away."

The Young Matrons

What about the young matron and the Women's Work of the Church of the Brethren? What about her home, husband, children, relatives, friends, guests; the house, food, clothes; the health, hygiene, sanitation, first aid; the social life, clubs, peace, temperance; and the greatest of all, religion? While some of these housewives and mothers have received much help along all these very important phases of everyday living, yet if in some way it could be made possible for every one to not only be given the privilege of knowing all these things which make for good homes and happy families, but really go out into the by-ways and highways and "compel them to come in" both in the homeland, and especially in the mission fields, what a change there would be wrought in the religious thinking and activities of our church! Our children, our homes saved for Jesus! True, there must be teaching all the way from the cradle, but the young matron needs lots of help while she's in the thick of real living. What a vast field of golden opportunity lies before us, and what a harvest of heaven's goodness awaits!—Minerva Metzger, Rossville, Ind.

Campfires

The campfire has become very meaningful to many people. When a group sits around a fire, watching the rising flames, they have a feeling of reverence. In such an attitude a person can do some very serious thinking. Many great decisions have been made around the fire.

A campfire can be put on in any local church. It is not necessary to wait for camp in order to have this experience. The following are a few of the factors which should be observed in planning for and carrying out a campfire:

1. The location. It should be away from any distractions, such as public roads, or noises. In other words, get away from public places. Wood should be available, and there should be little danger of the fire getting out.

2. Preparation. The plans should be talked over long enough beforehand so that everyone can know about it and make plans for it. The purpose of the campfire should be made clear, and the ages of the persons invited stated definitely.

3. The program. When the group gathers for the evening, they will be more or less disintegrated. Therefore, there will be need for some fun, such as songs of lighter type, stories and jokes. This type of entertainment can be followed by singing Negro spirituals and southern melodies. "Old Black Joe" and "Carry Me Back to Old Vir-

ginia" are always good. From these songs shift to hymns. Sing several, depending on the time allotted to the total service. Be sure to use songs and hymns known by all. The group will now be in a mood to receive an inspirational talk. This should not be long. It should be well-prepared and to the point. Close the service with prayer. The group should feel that the evening was well spent.

4. Miscellaneous. The Indians made a great deal of the campfire. They worshiped the Great Spirit. The fire was symbolic of the Great Spirit; therefore the campfire circle was sacred. The Indians had a number of laws for the council fire. Two are helpful to us. Silence is the first; that is, no conversation. Second, participation; that is, everyone taking part.

The group should be in a circle around the fire and as close in as possible.

Some people have a wiener roast at the beginning of the campfire and follow that with a program. People enjoy outdoor activities which give an opportunity to do a great deal of teaching.

The Forgotten Man

PREPARED BY IRA H. FRANTZ

2 Kings 20: 16-19

September 8

Among the many forgotten men there is the man Hezekiah forgot, the man who is to carry on in the future, after we are dead and gone. What would you say of Hezekiah's remark in verse 19? Is there any of that tendency on our part now—to be satisfied if we can get by, letting succeeding generations take the evil consequences? What are we doing for the man of 2035?

1. What are we doing for him materially?

Will we leave him any oil? Any timber? What kind of soil?

We are only tenants on this earth: God, the Owner, wants us to leave it in good condition for succeeding tenants.

Have we any right to pile up debts for him to pay?

2. What kind of a political world are we passing on to him?

Will it be a better or worse set-up than we inherited? Are we creating new and bitterer racial and national animosities for him to live down? Will he have to struggle anew for democracy and civil liberties? Are we leaving him any foundations on which to build a house of international friendship?

3. What are we doing for him biologically?

The great-great-great-grandparents of the man of 2035 are boys and girls, young men and women, now. Will he have reason to thank them for their use of alcohol and cigarettes?

Thousands of those most fit physically to give him a strong body have been and will be cut out of his ancestry by war.

4. What are we doing for him spiritually?

Are we leaving him a healthy moral heritage?

Will he have to struggle to regain and rebuild a lost religious faith?

If the man of 2035 could speak to us what would he say? What will he say to us when finally he does come onto the scene? He is our great-grandson; we ought to be concerned about his opinion of us. Will not God hold us responsible for what we do to help or hinder this forgotten man? Are we satisfied to forget him as Hezekiah did?

Looking Fifteen Years Ahead

In a certain church where all details were perfect for an ongoing religious education program for children, some one asked, "How did you do it?" The answer, "We planned for fifteen years before we built."

The building and equipment with which we work are minor parts of the total program but very essential. Every children's leader ought to have a dream picture of the children's church she would like to see in her community ten years from now.

And before she begins to dream, one question should be honestly and fearlessly answered, "What is the desirable future of this church in this community ten years from now? Is the community overchurched? Are there enough potential members for this church to make it a stable congregation in years to come?"

The answer to these questions should determine the dream of children's workers. It is hard for a children's program to flourish in a dying church, and particularly one that can not help but die. On the other hand, if the church ought to have a bright future then children's workers should begin to dream. There is a leaflet, "Housing and Equipment for the Church School," price fifty cents, which is worth having in your library. Order from the Board of Christian Education, 22 South State Street, Elgin, Ill.

The Calendar for One Busy Church

October

1. Men's Night.
1. Sunday Leadership Training Class.
2. B. Y. P. D. Cabinet.
4. Week Leadership Training Class.
5. Sunday-school Board.
8. Consecration Service.
9. Council.
15. Musical Program.
23. Finance Committee.

November

2. Elijah.
5. Men's Night.
5. Recognition Service.
6. B. Y. P. D. Cabinet.
9. Officers' Fellowship Supper.
12. Armistice Day Service.
19. Y. P. Night.
19. Organ Anniversary.
27. Finance Committee and Canvass.
30. Thanksgiving Service.

December

1. Sunday-school Board.
3. Communion.
4. B. Y. P. D. Cabinet.
- 4-10. Visitation Week.
- 12-14. Music Pageant.
17. Y. P. Night.
24. Christmas Services.
24. Vesper Services.
26. Finance and Official Boards.

January

1. B. Y. P. D. Cabinet.
5. Sunday-school Board.
7. Men's Night.
- 7-14. Bible Institute.

- 8. Council.
- 21. Y. P. Night.
- 22-29. Leadership Training School.
- 23. Recital.
- 23. Recital.
- 29. Finance Committee.

February

- 1-8. Leadership Training School.
- 2. Sunday-school Board.
- 4. Vesper Service.
- 5. B. Y. P. D. Cabinet.
- 11. Lincoln Service.
- 13-15. B. Y. P. D. Pageant.
- 18. Y. P. D. Night.
- 18. Washington Service.

March

- 2. Sunday-school Board.
- 4. Men's Night.
- 5. B. Y. P. D. Cabinet.
- 8-29. Pre-Easter Service.
- 25. Vesper Service.
- 26. Finance and Official Boards.

April

- 1. Men's Night.
- 1. Decision Day.
- 2. B. Y. P. D. Cabinet.
- 6. Sunday-school Board.
- 9. Council.
- 15. Vesper Service.
- 18-19. District Meeting.
- 23. Finance Committee.

May

- 4. Sunday-school Board.
- 6. Communion.
- 7. B. Y. P. D. Cabinet.
- 13. Mother's Day.
- 13. Vesper Service.
- 20. Y. P. Night.
- 27. Memorial Service.
- 28. Finance Committee.

June

- 1. Sunday-school Board.
- 3. Men's Night.
- 3. Girls' Night.
- 4. B. Y. P. D. Cabinet.
- 8. Student Social.
- 10. Boys' Day.
- 12. Recital.
- 17. Y. P. Night.
- 18-28. Leadership Training School.
- 18-28. Vacation Bible School.
- 24. Family Day.
- 21-1. Bible Institute.
- 25. Finance and Official Boards.

July

- 1. Bible Institute Closes.
- 2. B. Y. P. D. Cabinet.
- 2-13. Vacation Bible School.
- 2-13. Leadership Training School.
- 6. Sunday-school Board.
- 9. Council.
- 13. Sunday-school Picnic.
- 30. Finance Committee.

August

- 3. Sunday-school Board.
- 5-12. Music Week at Massanetta.
- 6. B. Y. P. D. Cabinet.
- 12-26. Bible Conferences.
- 14-15. District Ministerial and Sunday-school Meetings.
- 27. Finance Committee.

September

- 2. Labor Day Service.
- 3. B. Y. P. D. Cabinet.
- 4-7. Regional Conference.
- 7. Sunday-school Board.
- 23. Rally Day.
- 24. Finance and Official Boards.
- 30. Promotion Day.

Why Workers' Conferences Go Wrong— Discussion Technique

Some discussions are a waste of time, for one or more of the following reasons:

- (1) A few people do all the discussing—the leader's fault.
 - (2) There is no real problem, or difference of opinion in the group, to begin with. Discussion implies the weighing of conflicting ideas.
 - (3) No one in the group has enough information on the question in hand. All the facts, or factors, in any problem are essential.
 - (4) The discussion is made up of arguing for the sake of arguing, rather than discussion for the sake of straighter thinking.
 - (5) Individuals in the group have not learned that they can differ without dissension, and that light without heat can be had.
 - (6) The leader does not know the technique of thinking a problem through.
- All of us, either consciously or unconsciously, do these five things when we are trying to get the answer to a problem:
- a. Recognize that there is a problem.
 - b. Get it clearly defined, or brought out into the forefront of our thinking.
 - c. List, either mentally or on paper, all possible solutions to the problem.
 - d. Take each possible solution separately and one by one weigh the pros and cons.
 - e. Choose the solution that seems best.

News From the Field

(Continued From Page 22)

home to celebrate with the family. Naturally he went to church on Sunday for he and his wife were Christians. They were very much chagrined to find the appearance of the church court like that of a heathen temple. They at once began to learn what could be done about it and called a meeting of all the Christians in the village. As a result they have changed the court. The silversmith has vacated and a man with two good eyes has been asked to care for the chapel and several committees have been appointed for various responsibilities. Now the church has asked that the evangelistic band come and hold a meeting for a few days. Most of the Christians there have subscribed according to their ability to finance their church for the year.

AFRICA

By Irene Bittinger

When the New Year Begins

The rains have come again in our part of Africa. Up under the Sahara Desert, where the Church of the Brethren Mission is located, this is always something of an event. The Buras date their year from the time of the first rain, calling that the first moon. If the first rain comes near the time of appearance of a new moon there is always a dispute whether the new moon is the second or the first moon of the new year; in other words, whether it is now January or February. The first rains have come; the valleys and hilltops now ring with the joyful singings of happy Bura people who feel they have not been forgotten by God. Around the campfires at night the pleasant arguments, as to what moon it is, continue.

Locusts Everywhere!

But more recently there has crept into their singing a sadder note and at some places the singing has stopped. For the locusts have gone through Buraland and have left myriads of eggs behind them. Now the eggs are hatching and millions of baby locusts cover the ground cleaning up everything green as they hop slowly along. Large farms that previously sprouted corn now stand barren. However, the Bura is more philosophical about it than we supposedly civilized folk are when locusts get in our gardens.

Vacation Days in Buraland

School is out now and the children are on the farms of their parents. Some of them would like school better.

The missionaries use this school vacation period to get out into the surrounding villages to salute the parents of school children and make clearer to them what it is all about; how we like to train their children and show them the New Way, then send them home to show the home folk. This is not too good a time for saluting as the folks are busy, but it seems the best we can do at the present time.

The last day of school was celebrated by games and field events, for which prizes were given. The soccer team from Biu, the government station, came over for a game with our schoolboys in the evening. The older men of several villages also played each other. The last day of school is an anticipated occasion.

CAMP HARMONY CO-ED CAMP

What a glorious place to have been, in God's out of doors! There one found numerous friends who enjoyed Christian fellowship together. There were seventy-five campers, fifty-six girls and nineteen boys, under the leadership of fifteen faculty members.

A representative from each cabin was elected and these composed a cabinet which met in free time with the leaders and discussed problems that led to the success of our camp program.

We were indeed fortunate in having with us a representative of the Japanese race, in the person of Ted Watanabe; his home is in Hawaii. He is enrolled in the medical school at the University of Chicago. His presence at camp and his coöperative spirit built up an everlasting friendship among our campers and the Japanese race. In appreciation of Ted's services the campers have written a letter to be sent to his church in Hawaii, the Church of the Cross Roads.

We also had with us the mother of Martha N. Parker, missionary to China; she made an ideal mother for our

camp. Aunt Sara Replogle, former missionary to India, was nurse and postmistress. Our dean was H. Spenser Minnich of Elgin, Ill.

In the morning we had sessions from 8:20 to 11:50, the time being divided into four classes. One of these was a forum in which we organized a make-believe church. Our church passed a paper to Annual Meeting through district meeting protesting the Oriental Exclusion Act.

On July 17 a delegation of Somerset young people worshiped with us in antiphonal singing. Later we enjoyed a campfire together, closing the evening with a lighted cross service. July 18 a banquet was enjoyed by the campers. Afterward we met in assembly hall and held a stunt program, in which each cabin participated. Camp session was ended Saturday night by the leaders who held a surprise fagot service.

Lois Shope.

Greensburg, Pa.

CAMP BETHEL BIBLE CONFERENCE AND TRAINING SCHOOL

July 29 to August 3 was a red letter date for one hundred people who gathered around the big spring for the Bible Conference and Training School at Camp Bethel. The weather was ideal. Courses were practical and inspirational. The leaders, among the best of the church, were capable and sympathetic. The campers presented a varied group. One man celebrated his seventy-third birthday during the week, but in spirit and interest he was among the youngest. A little "tot" of perhaps two years experienced her first tumble into the shallow lake, but she proved quite able to "take it" and keep going. From the standpoint of age and experience the group was varied, but the fellowship was that of common interest. The smallest of the children had their part in classwork under expert supervision, and the older brethren and sisters proved good sports when the whistle called for clean, wholesome play.

Tennessee, North Carolina, Maryland, West Virginia, Illinois, and Virginia had representatives among the one hundred who registered for the Conference. Twenty-five of these were ministers. Most of the others were officers and teachers in the work of the church.

On Thursday approximately one hundred and fifty visitors came to camp and participated in the special program arranged for them. A special feature of this day was the dedication of Hearthstone, a new stone building which has recently been erected on the grounds. This building will serve as a kitchen, dining room and lounge for campers who come with their families, live in tents, and board themselves.

It is impossible to adequately describe the various courses which were offered. Rufus D. Bowman, W. W. Slabaugh, H. Spenser Minnich, Perry L. Rohrer, Perry L. Huffaker, Ruth Shriver, Kermit Eby, Walter M. Kahle, F. E. Williar, Amy T. White, and Earl Zigler were among the leaders. Those of you who have heard them in the fields of their special interests need not be told that their courses sparkled with interest. Even the crowded schedule did not prevent splendid attendance at all of these courses.

And the schedule was crowded, some thought it was too full, but nothing could be found which anyone wanted to omit. Morning watch, under the leadership of Bro. Hesse, morning and afternoon classes, forums, special interest groups, recreation, vespers, an evening lecture by Dr. Slabaugh, and a period for study found their places in the

schedule of each busy day along with three "square meals" which seemed miraculously to fit "round stomachs" of considerable capacity.

This year eighty-four credits toward the Standard Leadership Training Certificate were presented to students in five courses. Rufus D. Bowman, director of the camp, gave the message at this graduation exercise which came on the last night of camp. His text, "Thou art a teacher," was made so vivid and challenging that for years to come it will ring in the hearts of those who heard it, giving new meaning and dignity to the task of the Christian teacher.

The Camp Bethel Bible Conference and Training School is rapidly becoming one of the foremost agencies of our church in the Southeast for leadership training and character formation. Year after year it brings to this secluded spot some of the best leadership of the entire brotherhood. Plans are now under way to make it better and more far-reaching next year. Every church of the region should plan to have representatives there. It is more than a place of rest, study and fellowship. Many have found Bethel true to its name—a meeting place with God.

Roanoke, Va.

M. G. West.

DISTRICT MEETING PROGRAM

Following is the program for the District Meeting of Northern Iowa, Minnesota and South Dakota. Theme: Christ in the Life of the Home.

Friday Afternoon, August 30

Christian Education Conference

3:00-4:00—Sectional Conferences

Children's Division

Young People's Division

Adult Division

4:00-5:00—Working Together.—Ruth Shriver

The Teacher a Soul Winner.—R. E. Mohler

7:30—Worship.—G. W. Albright

Sermon, Moderator's Conference Message.—J. E. Rolston

Saturday Morning, August 31

7:00—Morning Worship.—A. M. Sharp

9:00-11:00—Ministerial Meeting

Devotions.—J. Schechter

How May I, a Layman, Best Assist My Pastor?—Chas. Messer

How May I, a Pastor, Best Serve My Church?—Earl M. Frantz

The Minister as a Teacher.—Ruth Shriver

Open Forum, directed by R. E. Mohler

A Forward Look in District Work (five minutes each): Missions, Ministry, Christian Education, Young People, Welfare Work, Children's Work, Music

Open Forum

Saturday Afternoon

1:30-3:00 Men's and Women's Meetings

Men's Work Program

Devotions

Music

Address, Why Men's Work?—R. E. Mohler

Music

Women's Work Program

3:00—Divisional conferences and business meetings

Elders' meeting

Business meeting of both Women's and Men's Work

Saturday Evening

7:30—Moral Welfare

Drama, The Eleventh Mayor.—South Waterloo young people

Offering for District Welfare work

Address, Moral Trends.—C. D. Bonsack

Sunday Morning, Sept. 1

7:00—Morning Worship.—Elsie Finckh

9:15—Sunday-school

Adults, Worship.—R. E. Stern

Lesson Discussion.—R. E. Mohler

Children's Superintendent.—Mrs. E. E. Blough

10:30—Missionary Convocation

Worship.—H. H. Wingert

Missionary Sermon.—C. D. Bonsack

Sunday Afternoon

2:30-4:30—Christian Education Program

Program of Sacred Music

The Place and Responsibility of the Christian Teacher.—C. E. Schrock

Making Our Teaching of Religion Practical.—R. F. McInay

Our Christian College.—R. E. Mohler

Sunday Evening

7:30—B. Y. P. D. Program—Theme: The Courage of Jesus

8:30—Sermon, The Challenge of the Church to the Youth of Today.—C. D. Bonsack

Monday Morning, Sept. 2

8:00—Business Session

Waterloo, Iowa.

W. H. Yoder.

WEDDING ANNIVERSARY

The members of the Hagerstown church entertained their pastor, Bro. A. B. Miller and wife, on the evening of May 31 in honor of their twenty-fifth wedding anniversary. By clever arrangement, the committee had Brother and Sister Miller enter the auditorium to the strains of Mendelssohn's wedding march, preceded by two small children strewing rose petals as they came down the aisle.

Greetings were extended to Brother and Sister Miller by representatives from the ministerial association of Hagerstown, the Middle District of Maryland, the Sunday-school and the church. Bro. I. S. Long, Baltimore, Md., a former schoolmate of Bro. Miller, was the guest speaker. The auditorium was beautifully decorated by the B. Y. P. D., making a unique setting for the rendering of special music.

The church in appreciation of the services of Brother and Sister Miller, presented them with a chest of sterling silver. Nearly 400 were in attendance. Light refreshments were served.

Brother and Sister Miller came to Hagerstown in 1912 and served as pastors for seven years. They returned in 1928. Brother and Sister Miller are untiring workers. They are giving their best to the Hagerstown church and to the district. Bro. Miller has the courage of his convictions and he is held in highest esteem by the ministers and laymen of the city, as well as in our district.

The church has called Bro. Perry Huffaker of South Bend, Ind., who will begin his work Sept. 1 as director of Christian education. Bro. M. J. Brougher of Greensburg, Pa., will be with us in an evangelistic meeting beginning Sept. 3. Bro. Brougher has endeared himself to the people of Hagerstown by his fine Christian spirit and his preach-

ing. We are expecting great things from God in having those in the church strengthened and sinners saved "through Jesus Christ to whom be the glory forever and ever."

Gamma L. Krider.

Hagerstown, Md.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Baker-Snyder.—By the undersigned at the Snake Spring church, June 2, 1935, Bro. G. L. Baker of Waterside, Pa., and Sister Honor A. Snyder of Everett, Pa.—Alva Shuss, Everett, Pa.

FALLEN ASLEEP

Black, John Wm., born near Auburn, Ill., Sept. 29, 1851. His parents, John and Sarah Black, were old settlers of Sangamon County. He married Susan Kimmel Dec. 2, 1873; she preceded him sixteen years ago. Most of his life was spent near Auburn but for the last eight years he made his home with his daughter in Decatur. He was a member of the Church of the Brethren for fifty-five years. He leaves three daughters, four sons, five grandchildren and three great-grandchildren. Funeral by the writer in the Decatur church. Burial in Auburn cemetery.—N. M. Miller, Decatur, Ill.

Bolinger, Mrs. R. W., born at Huntington, Ind., Feb. 4, 1879, died June 29, 1935, at Wenatchee, Wash. In 1896 she married R. W. Bolinger. In 1910 they moved to Miami, N. Mex.; since 1925 they have made their home in Wenatchee. She united with the Church of the Brethren when a girl of sixteen and was an earnest worker throughout her life. She is survived by her husband, five daughters, two sons and nine grandchildren. Funeral services by Bro. H. S. Will. Interment in Evergreen cemetery.—Mrs. O. A. Travis, Wenatchee, Wash.

Cool, Ernest, only child of Philip and Amanda (Eliker) Cool, was born near Gettysburg, Ohio, July 5, 1899, and passed away at his home in the bounds of the Oakland congregation, Darke County, Ohio, July 23, 1935. He married Bonnie Williams, the only child of C. R. and Mary Williams, July 7, 1920. He is survived by his wife, two sons, father and mother. He united with the Church of the Brethren at the age of thirteen and lived a true and loyal Christian life. For four long years he bore his affliction with Christian fortitude. From a child up he was interested in machinery; he became a very efficient mechanic and finally operated a garage of his own. The school board employed him for four years to look after their trucks; he was also mechanic and driver for the fire department. Services by Rev. Carr from the Presbyterian church in Gettysburg. Burial in the Gettysburg cemetery.—P. N. Cool, Potsdam, Ohio.

Ebbert, William, son of Geo. and Susan Ebbert, died July 26, 1935, at the home of his daughter, Mrs. Inez Oxley, at Ontario, Calif., after an illness of seven months. He was born at Hanover, Pa., May 15, 1859. He married Elizabeth Schuman in 1880 at Astoria, Ill. They resided for eighteen years in Kingman County, Kans.; they also lived at Fruita, Colo., but later returned to Kansas. He united with the Church of the Brethren at Fruita, Colo., in 1905 and at the time of his death held membership at McPherson, Kans. His death was due to a heart ailment. He is survived by five daughters, one son, twenty-nine grandchildren and five great-grandchildren; his wife and one daughter preceded him. Services at Ontario, Calif., by E. M. Studebaker and S. J. Miller, and at McPherson, Kans., where burial was made, by J. J. Yoder, assisted by Ray Zook.—Golda Ebbert, Iliif, Colo.

Eikenberry, Mrs. Wm. H., born Sept. 26, 1860, in Butler County, Iowa, died July 17, 1935, at the home of her son, E. R. Eikenberry, in East Wenatchee, Wash. She married Wm. Eikenberry at Greene, Iowa, in 1878. She united with the Church of the Brethren when sixteen years old and lived a consistent life, always ready to help those about her. She leaves her husband, six sons, two daughters, twenty-eight grandchildren and nine great-grandchildren. Funeral services by Bro. H. S. Will, assisted by Bro. Jay Eller. Interment in Evergreen cemetery.—Mrs. O. A. Travis, Wenatchee, Wash.

Fike, William Albert, was born in South Waterloo, Iowa, April 26, 1894, the son of Mr. and Mrs. J. H. Fike, and died July 17, 1935, aged 41 years. He came to Indiana with his parents in 1900 and had lived in and around Middlebury since that time. He was married to Carrie Beachy on Sept. 18, 1915. He is survived by his wife, three children, his mother, Mrs. J. H. Fike, his father having passed away March 26, 1935; two brothers, two sisters, and a grandmother, Mrs. Frances Fike, of Sunnyside, Wash. Mr. Fike was a member of the Church of the Brethren. Funeral services were held at the home with Bro. Galen Bowman officiating, and at the Church of the Brethren with Bro. G. C. Goering and Bro. Burton Metzler in charge.—Burton Metzler, Middlebury, Ind.

Hull, Anna Mae Blakeman, born in Beavertown, Pike County, Ohio, on Nov. 27, 1885; she died July 12, 1935. She came to Illinois with her parents at the age of six and lived in and around Decatur ever since. She married Wm. High in 1927; he passed away in 1931. She married Geo. Hull in 1934. She leaves her father, husband, two daughters, one brother, four sisters and ten grandchildren. She was a member of the Baptist church. Funeral by the writer.—N. H. Miller, Decatur, Ill.

McGonigle, Sadie E. (Fahrney), born in Ogle County, Ill., Sept. 15, 1875; she died July 30, 1935. She came to Kansas in March, 1877. She united with the Church of the Brethren in early life and lived a beautiful Christian life until the close. She married Wm. McGonigle Dec. 15, 1898. To this union were born eleven children, three of whom preceded her. She had undergone several operations for goiter and was thought to be recovering from the last, when she was suddenly stricken. The greater part of her life was spent in the Salem community, near Sterling, Kans. She is survived by her husband, eight children, eleven grandchildren, her mother, one sister and one brother. Funeral services at the Salem church by the undersigned, assisted by Edw. Van Pelt. Burial in the cemetery near the church.—W. A. Kinzie, Carleton, Nebr.

Peters, Alice M. Deardorff, born at Jasper, Mo., on June 13, 1877, died June 26, 1935, at Manson, Wash. She united with the Church of the Brethren at the age of fifteen and lived a faithful and loyal Christian life to the end. April 16, 1899, she married John R. Peters at Cando, N. Dak. She leaves her husband, three sons, one daughter, four grandchildren, three brothers and four sisters. Funeral services in Wenatchee by Bro. Jay Eller, assisted by Rev. Hill. Interment in Sunnyslope cemetery.—Mrs. O. A. Travis, Wenatchee, Wash.

Rider, Mrs. Stanley, of Marion, Pa., died in the Chambersburg hospital on April 16, 1935, following a major operation. She was aged 36 years, 9 months and 3 days. She is survived by her father, Bro. Jacob Statler, who is a deacon in the Falling Spring congregation, her husband, seven sisters and three brothers. Funeral services at the Brown's Mill church by the Reformed minister of Marion, assisted by Eld. Samuel Gearhart. Burial in the cemetery adjoining.—Grace E. Smith, Waynesboro, Pa.

Royer, Chas. E., of Westminster, Md., died on July 12, 1935. He was the son of John and Elizabeth Geiman Royer and was born Jan. 10, 1869. He was married Nov. 22, 1898, to Fannie Bish. Two sons were born to this union; one died in infancy and the other Nov. 22, 1918. Bro. Royer united with the church May 31, 1903. He was faithful in all activities of the church until his death. He was elected trustee of Meadow Branch church in 1926 which office he held at his death. He was afflicted with asthma and although a great sufferer for a number of years, he bore it all very patiently. He with his wife spent a number of years in Florida and two years in Arizona and Colorado in hopes that his strength would be renewed. His wife survives with three sisters and two brothers. Funeral at Meadow Branch church by the writer, assisted by Eld. R. W. Schlosser and Dr. Harry Bassler.—J. Walter Thomas, Westminster, Md.

Shockey, Bro. Edward Martin, died at his home in Hagerstown, Md., May 18, 1935, of cerebral hemorrhage, aged 65 years. He was born in Elkhart, Ill., but removed with his parents to Pennsylvania when a boy. For many years he was sexton of the Hade church in the Falling Spring congregation. After the death of Sister Shockey eight years ago, Bro. Shockey made his home with his daughter in Hagerstown. He is survived by five daughters, one son, four sisters and one brother. Funeral services at the Prices church conducted by Eld. Samuel Gearhart of the Falling Spring congregation, assisted by Eld. A. B. Miller of Hagerstown. Interment in the cemetery adjoining.—Grace E. Smith, Waynesboro, Pa.

Smith, Mary Royer, died June 5, 1935, aged 83 years. She had been a faithful member of the Church of the Brethren for many years. Her membership was held in the Welsh Run congregation. For several years she had resided with her only daughter in Chambersburg and was always regular in attendance at the services. Surviving are two sons, one daughter, seven grandchildren, one sister and six brothers. Her husband died thirty-six years ago. Services in the Welsh Run church by Elders D. M. Zuck and S. D. Hartranft. Burial in adjoining cemetery.—C. E. Grapes, Chambersburg, Pa.

Stroup, Mrs. Lovina Hively, aged 87 years, of Salem, widow of Aaron Stroup, died Aug. 4, 1935, at the home of her daughter, Mrs. Pearl Albright, Homeworth, Ohio. Death followed a day's illness of pneumonia. She was born in Columbiana County and was a member of the Reading Brethren church. She leaves two daughters, one son, seventeen grandchildren and six great-grandchildren. Funeral services in the Reading church by A. H. Miller, with burial in the church cemetery.—Rena Heestand, Homeworth, Ohio.

Ulrey, John, son of Jacob Ulrey, born in Ohio in 1857; he died at his home near North Manchester, July 24, 1935. He spent almost his entire life in this vicinity. He married Amanda Brookins and for fifty-five years they traveled life's path together. He united with the West Manchester church in 1912 and lived a faithful devoted Christian life. He was stricken with paralysis over a year ago from which he never fully recovered. Having no children of their own, they raised a foster son who died a few years ago. He leaves his wife, three brothers and one sister. Funeral services at the West Manchester church by A. M. Stine and Ira Kreider. Burial in the cemetery near the church.—Metta Kreider, North Manchester, Ind.

Weigle, Mrs. Carrie, daughter of Wm. H. and Sarah Fickes Renner, was born in Mt. Carroll, Ill., April 28, 1866, and died in the hospital in Waterloo, Aug. 3, 1935. At the age of eleven she came with her

parents to Waterloo where she grew to young womanhood. Jan. 18, 1899, she married Wm. H. Weigle and together they established their home on a farm in Eagle township. To this union were born four children. Surviving beside the four children and husband are two sisters, two brothers and eleven grandchildren. She was a member of the Church of the Brethren at South Waterloo, having placed her membership here with her husband and son a little more than a year ago. Funeral services at the South Waterloo church by the undersigned with burial in the Orange cemetery.—W. H. Yoder, Waterloo, Iowa.

Yazel, Bro. L. G. Howard, son of Samuel and Maude Yazel, was born Oct. 22, 1906, near Plymouth, Ind., died July 30, 1935, at the home of his parents near La Porte, Ind. He had been in ill health for eighteen years but was only seriously sick for four days before his death. At the age of sixteen he accepted his Savior and was baptized. Surviving are his parents, three sisters and two brothers. Funeral at Mt. Pleasant church by Bro. Price Umphlet with burial in the cemetery near by.—Mrs. Nathan B. Cross, La Porte, Ind.

NEWS FROM CHURCHES

CALIFORNIA

Oakland church met in council May 31 and voted to retain Brother and Sister Cunningham in pastoral work for another year. June 2 Urbin Hartman and Harold Johnson, representatives of the Little Country church of Hollywood, had charge of the service. June 9 Children's Day was observed with a program by the children. Following this, E. Guy Talbot, western representative of the National Council for Prevention of War, spoke, using as his subject, Can We Keep Peace on the Pacific? June 20 the women's auxiliary closed a profitable year's work with a picnic at Diamond Park. Our school of devotions closed June 26 with a wiener roast and campfire service at Sequoia Park. Our Sunday-school picnic was held July 4 on the beautiful campus of the Holy Redeemer College. Bro. Cunningham spent two weeks during July at the Y. M. C. A. camp as counselor. During his absence Fred Dye, Y. M. C. A. secretary, filled the pulpit. Our church was well represented at the summer assembly held at Mt. Hermon July 15-21. A day long to be remembered by the Oakland church was July 24 when the ship docked in San Francisco, bringing back home Brethren Bonsack, Miller and Brubaker, members of the deputation, and Emma Horning, missionary on furlough from China. About 150 were in attendance at an informal service held at the church. Following dinner, talks were given by Miss Horning and the members of the deputation. Visiting churches which were represented at this service were as follows: Lindsay, McFarland, Empire, Modesto, Bakerville, Fresno, Covina, Los Angeles, Belvedere, La Verne and San Bernardino. This service was an inspiration to all who attended, better acquainting us with the problems our missionaries are facing on the field and instilling in us a greater desire to help in the future. Our Sunday-school and church attendance is holding up quite well during the summer months. Since our last report one letter of membership has been received and one granted. July 28 the evening service was in charge of former students of La Verne College and centered around the theme, Christian Education. Brother and Sister Cunningham are away on vacation at this writing and during their absence Rev. Lawton Harris, Christian minister, will be our pulpit guest.—Mary A. Woody, Oakland, Calif., July 31.

FLORIDA

Tampa church completed a successful two weeks' Vacation Church School on July 26. Our local workers were ably assisted by Sister

ANNOUNCEMENTS

DISTRICT MEETINGS

California, Southern, Aug. 29-Sept. 2, Long Beach.
Illinois, Northern, and Wisconsin, Aug. 31-Sept. 2, Lanark.
Illinois, Southern, Canton, Aug. 24-26.
Iowa, Middle, Coon River church (Panora), Aug. 31-Sept. 2.
Iowa, Northern, Minn., and S. Dak., Union Ridge, Aug. 30-Sept. 2.
North and S. Carolina, Pleasant Grove, Aug. 22-24.
Virginia, Eastern, Nokesville, Oct. 9-11.
West Virginia, Second, Aug. 29-Sept. 1.

LOVE FEASTS

Indiana
Aug. 25, Clear Creek.
Aug. 26, Pleasant Dale.

Maryland

Aug. 31, 2 pm, Piney Creek.
Aug. 31, Hickory Grove.
Oct. 16, 7 pm, Yellow Creek.
Oct. 19, English Prairie.

Michigan

Aug. 25, Beaverton.

Ohio

Sept. 7, Eden.
Sept. 21, Center.
Oct. 6, Painter Creek.
Oct. 6, 7:30 pm, Stony Creek.

Pennsylvania

Oct. 6, Holsinger.

West Virginia

Aug. 25, Beansettlement.
Sept. 14, Smith Chapel.

Eva Heagley Hurst of St. Petersburg, whose inspiration was a help to us all. There was an enrollment of fifty-two children in the morning session and twenty adults and young people in the evening class. This has been a happy season to all who shared it. Emphasis was placed upon Our Homes, Our Church and Our Community, with Our Church as the central theme about which most of the project work grew. Enthusiasm and love for this little church in our community grew by leaps and bounds as the boys and girls found means to show their love in improving and beautifying church premises. The young people and adults had the fine privilege of attending a class in the evening taught by Bro. J. Kurtz Miller. They studied the gospel of John.—Mrs. Sarah H. Lauver, Tampa, Fla., Aug. 5.

ILLINOIS

Ipava.—Much has been accomplished in our midst since the last writing. The revival with Brother and Sister B. M. Rollins, June 12 to 30, proved a great inspiration to all. Nine were baptized. The D. V. B. S. held from July 1 to 12 averaged a daily attendance of ninety with penny offerings amounting to \$10.20. The S. T. A. R. class wishes to thank Mrs. Ausby Swinger, Palestine, Ill., for her earnest efforts and willing work which she put forth to make the school a success. The regular council was held July 31. Letters were granted to Brother and Sister Hartsough and Mrs. Ausby Senger Swinger. Ralph Johnson and Russel Reibling were chosen delegates to district meeting. The love feast will be an all-day service Saturday, Oct. 12. Bro. I. J. Gibson was elected elder. Officers were elected for the coming year which we hope will be even more successful than the past year has been.—Mabel Stambaugh, Ipava, Ill., Aug. 3.

Liberty.—Since our last report the work here has been going forward with renewed emphasis by the different organized groups such as the sponsoring of special programs on the last Sunday evening of each month. The first one was by the young people when they presented a missionary program and play, If They Only Knew. March 31 the Women's Work group sponsored the illustrated lecture, Christian Education in the Church of the Brethren, which was very instructive. April 28 the Men's Work presented a stewardship program, including the playlet, Was Smith His Real Name? May 12 the Mother's Day program, Love's Lighted Candle, was presented by the young people. These have all been fine and have been appreciated by large audiences. April 23 our love feast was held with Bro. Cave officiating. Each Wednesday morning the people meet for a union prayer service, sponsored by the churches of the town. Our church participated in the union Vacation Church School which was conducted in the Lutheran church, each church furnishing several teachers and officers. We have been able to raise sufficient funds to purchase shingles for our church building, these to be laid by the men. Under the guidance of Sister Esther Reid the young people meet each Monday evening for choir practice. July 1 Brother and Sister Rollins of Keyser, W. Va., came to us for an evangelistic meeting, continuing for two weeks. Good crowds welcomed him from the beginning. Sister Rollins led the song service and told stories to the children. Bro. Rollins brought the message each evening, besides drawing cartoons and giving Biblical tricks for the juniors. His messages on prophecy were especially appreciated and very timely. The second week of the meetings seats had to be reserved for different groups that came. These included the Christian church, mother's night, W. C. T. U., farmers' union and 4-H club. As a direct result two were added to the church by baptism, this making three since our last report.—Geneva Lefringhouse, Liberty, Ill., Aug. 6.

INDIANA

Clear Creek.—We have had a very good attendance and some special work has been done. The B. Y. P. D. of the district gave a fine program at our church. The Annual Conference was a great inspiration to many of our members. July 28 the six churches of Huntington County had an all-day meeting at a park in Huntington. Brethren Otho Winger and J. O. Winger gave missionary and evangelistic sermons which were very much enjoyed. Our young people sent one member to Camp Mack and one boy attended the intermediate camp; also six intermediate girls are planning to go to camp in August. We are expecting Rev. Heckman of the Andrews church to preach for us Aug. 25. We are looking forward to a series of meetings in September.—Mrs. E. H. Gilbert, North Manchester, Ind., Aug. 6.

English Prairie church met in council. The communion will be held Oct. 19 and our harvest meeting will be Sept. 8, when Chas. C. Cripe is planning to be with us. A series of meetings will be held the first part of December, to be conducted by J. Edwin Jarboe.—Mrs. S. P. Bontrager, Howe, Ind., Aug. 5.

Huntington church met in council July 5. June 23 was dollar day in our Sunday-school and a very good offering was received. Sunday-school is well attended and all are interested in the Bible story given by Sister Ruth Wike. A few of our Sunday-school classes camped in the country and along the river near the home of one of the members. Two quartets from Manchester College gave a concert which all enjoyed. The Dorcas Ladies' Aid is busy. We have joined in the union Sunday evening church services of our city and find them very helpful. Many of our members attended the Conference at Winona and were well pleased with the program. July 27 the Apollo Four of La Verne, Calif., gave a concert in our church. Dunker Day was observed July 28, the six churches of the county combining in an all-day meeting at one of our city parks. About 550 were present. Bro. Otho Winger gave an interesting address on Missions at the morning session and in the afternoon Bro. J. O. Winger gave an inspirational talk

on Evangelism. The churches of the Brethren of the county are planning cooperative evangelistic meetings to begin Aug. 26, services to be held two weeks at each church beginning with Loon Creek.—Mrs. Mary C. Bailey, Huntington, Ind., Aug. 3.

La Porte.—We met in business meeting Aug. 7 for the election of officers. It was decided to have our home ministers and elders cooperate in organizing the church work for next year. Bro. Herbert Bayer was reelected superintendent of the Sunday-school; Bro. Wm. Replogle, trustee; Sister Grace Replogle, Messenger agent; Sister Florence Edwards, prayer meeting superintendent, with Nathan B. Cross, assistant; the writer, church correspondent. Sister Mary B. Cross and Benj. R. Cross were chosen delegates to district meeting; Sister Joyce Bayer, Aid delegate. Our Aid Society is very busy with much work ahead. Last Sunday after church services a group of members went to the home of Brother and Sister Geo. Geller near Walkerton for a basket dinner in honor of the former's birthday. All enjoyed the day in a social way. We are looking forward to our love feast the first week in October.—Mrs. Nathan B. Cross, La Porte, Ind., Aug. 10.

Osceola.—At a recent council meeting the Sunday-school and church officers for the coming year were elected. Bro. Carl Messick was chosen Sunday-school superintendent, with the writer, assistant. Sisters Eva Bottorff and Eva Pontius were elected delegates to district meeting. A number attended sessions at Camp Mack during the past week. Four intermediate girls will go to camp the last of this month. About thirty members completed the Bible reading course as supervised by Sister Edna Messick. The Women's Work organization has pledged \$5 per month to the building fund of the church; they give considerable more than this amount each month, however. Much progress has been made on our building project since the last report and work is now going forward in cementing the basement floor and installing the furnace. The unified services have been followed for the past several months and the plan seems to be quite satisfactory. The church attendance and interest have been good during the vacation months. During the last few weeks we were privileged to hear some inspirational sermons from Brethren Christian Metzler and Theron Weaver of Wakarusa, Bro. Jesse Bollman of Elkhart, Bro. E. B. Bagwell and Bro. Otho Winger of North Manchester, Bro. J. W. Grater of South Bend and Bro. Fred A. Flora of Santa Ana, Calif. The church will observe homecoming Sunday on Aug. 25. Revival services will be held during two weeks of October with Bro. Chas. C. Cripe of Bremen, evangelist.—Mrs. Allen Weldy, Mishawaka, Ind., Aug. 5.

KANSAS

Hutchinson.—Our business meeting was held July 31 to reorganize for the church year which begins Oct. 1. Mrs. Keckler and Mrs. McMullen were elected delegates to district conference. Five letters of membership were granted. Bro. Crist of Newton was chosen elder. Our pastor, Bro. Luckett, and family are leaving for Long Beach, Calif., to have charge of the church there, after serving us here eleven years. Bro. Edgar Ruthrauff of West Wichita will come here about Sept. 1 as pastor. During the summer months we are again having outdoor union services with two of our neighboring churches. We find it helps to build a friendly cooperative spirit between the churches and in the neighborhood we serve. Eldora Vandermark represented the young people of this district at Annual Conference. A number of our young people attended conference at Conway Springs Aug. 4. Our Ladies' Aid is making a special effort to raise money so that they can meet their pledge to the church.—M. Vivienne Moyer, Hutchinson, Kans., Aug. 5.

MARYLAND

Cherry Grove.—We have as our summer pastor, Bro. Jas. Beahm of Greencastle, Pa., who came June 22. We all enjoy his sermons very much, and appreciate having him with us. Bro. Nevin H. Zuck of Ephrata, Pa., conducted a two weeks' revival which began July 8 and closed with a love feast on July 20. He preached his farewell sermon on Sunday morning, July 21. He preached in a very forceful manner and the church was much strengthened by his able sermons.—Mrs. D. Merrill, Lonaconing, Md., Aug. 6.

MINNESOTA

Root River.—The mothers and daughters held their annual banquet recently and the evening was enjoyed by all. The young ladies' society gave a play, the proceeds to be used for some mission work. At our June business meeting the Sunday-school officers for the coming year were elected. Bro. Ernest J. Burkholder was reelected superintendent and Bro. Earl Lichty, assistant. Bro. Geo. Watts and Sister Opal Broadwater were chosen delegates to district meeting with Sister Nora Vanderbie and Bro. J. E. Burkholder, alternates. We expect Bro. J. H. Cassidy to be with us in evangelistic meetings during September.—Mrs. Cora M. Ogg, Preston, Minn., Aug. 4.

MISSOURI

Carthage.—Early this spring two new families moved into our midst. They make a very valuable addition to church activities. It was arranged by the district board and local churches for Bro. G. E. Barkdoll to serve the Jasper and Carthage churches as pastor for the summer at least. The local Aid Society was reorganized and meets every two weeks. Sister Julia Pennington is president. June 30 the two churches held a joint Education Day service in the Jasper church. At the recent council the ministerial committee was requested to make plans for an evangelistic meeting this fall. Delegates to district

meeting are Sister Bradshaw and Bro. Galen Barkdoll. Sunday-school superintendent for the coming year is Bro. Glen Trowbridge, with Bro. Orin Harvey, assistant. The attendance at Sunday-school has kept up well during the year. We hope for an increase in attendance at the beginning of the school year.—Olive E. Holmes, Carthage, Mo., Aug. 10.

Peace Valley church met in council July 6 with Eld. P. L. Fike presiding. All the Sunday-school officers were retained. Bro. P. L. Fike and Bro. Wm. Bosserman were elected delegates to district meeting; alternate, Sister Zella Fike. We are contemplating a series of meetings sometime this fall or early winter.—Minnie M. Jarboe, West Plains, Mo., Aug. 5.

NORTH CAROLINA

Shelton.—Bro. Will Reed held a series of revival services at Shelton church the first and second weeks in May. The services were enjoyed by every one and much good was accomplished. Eight were added to the kingdom. The members met in a business session in June. Brethren Ashby Hiatt and Raymond Hiatt were elected delegates to the district meeting with Bro. Joe Durban and the writer, alternates.—Mary Lee Durham, Mt. Airy, N. C., Aug. 10.

OHIO

Akron City church met in regular council July 12. Sunday-school and church officers were elected for the coming year. Our pastor, Bro. C. H. Petry, was elected elder; two letters were granted. July 8 we began a two weeks' Vacation Bible School; the average attendance was seventy-four. On Sunday evening a demonstration of the teaching and work done was given; we feel much good will result from this Christian training. The church decided to put in a new drive between the church and parsonage and to improve the parking grounds. Two hundred and seventy-six dollars in cash and pledges was raised for this work. The B. Y. P. D. held a vesper service in Perkins Woods Sunday evening, July 28, and the church services were held there also. Bro. A. Brown Miller of Cleveland, Ohio, brought the messages of the evening on the History of the Christian Church. Seven received by letter and two baptized since our last report.—Mrs. F. E. Diemer, Ellett, Ohio, Aug. 3.

Lower Miami.—Our pre-Easter services were conducted by our home ministers. We appreciated every message and know that good seed was sown. We recently had with us a representative from the Anti-Saloon League. He emphasized the fact that the worst feature of this depression is not financial but moral. He urged all Christian people to work to make our country an easier place in which to do right and a harder place in which to do wrong. An offering of over \$28 was raised for the dry cause. July 7 the young people from our church visited the little church at Constance, Ky. They furnished talks, recitations and songs which were much appreciated. They then had a basket dinner. This served not only as an outing for the young people, but they felt it was a day well spent, for they had done something worth while. July 14 Bro. John Garst, who is now serving as pastor of the Stonelick church, delivered a sermon for us which was much appreciated. On the same day our Sunday-school went to a grove near the church for the annual picnic. We are expecting Bro. A. C. Wicand to begin a series of meetings for us on Aug. 18.—Mrs. Wm. A. Furrey, Dayton, Ohio, Aug. 11.

Reading.—May 18 Bro. G. A. Snider of North Manchester conducted the devotionals at our quarterly business meeting. Our pastor, Bro. Harvey Lehman, and wife served as delegates at Winona Conference. They will remain with us the coming year. Six in our Sunday-school read the daily readings. Our Aid Society decided to beautify our church yard and lawn with evergreens in honor of our deceased Aid members.—Mrs. Lucinda Stroup, Samuel Heestand and many others. We were presented with several donations for this work which were much appreciated. We also furnished a bed and bedding for Becker Lodge at Camp Mack.—Rena Heestand, Homeworth, Ohio, Aug. 3.

PENNSYLVANIA

Beachdale.—Our love feast was held June 16. Three meetings were held prior to this with a different speaker each evening. Each speaker brought an inspiring message to an attentive audience. Our pastor, Guy Wampler, was complimented on the message he brought to us at the preparatory service on Sunday morning, June 16. His theme was In Remembrance of Me. Two were baptized during our meeting. Our children's service was held June 30 when a play, The Castle of Life, was given by the children. Our quarterly council was held July 10. Bro. Wampler was dean of the junior boys at Camp Harmony.—Pearle Brant, Garrett, Pa., Aug. 3.

Greensburg church has had many blessings in special services during recent months in addition to our pastor's always-inspiring messages. Feb. 25 to March 3 was a red letter week for our young people, beginning on Monday evening with a fellowship banquet, followed on Tuesday by a sermon by Rev. Elliot, a neighboring pastor, on Challenge to Youth. On Wednesday and Thursday the temperance play, What Shall It Profit? was given to large audiences. Friday a splendid message was given by Bro. T. F. Henry of the Roxbury church on The First Gift. Sunday a mission-benefit recital was given by Gladys E. Brougher, pianist, and Ronald H. Rowland, violinist. The concluding service was the sermon by our pastor, Bro. Brougher, on Sunday night. Offerings for the week were over \$85. Our young people gave the temperance play in several other churches and it has been well received. Bro. T. F. Henry began a two weeks' meeting March 11 which was very helpful. Bro. Henry is well liked by our church folk

and his sermons draw many people from other churches also. Fifty-three new members were added to the church from March 1 to Easter, fifty-one by baptism and two by letter. Love feast services Easter Sunday and Monday nights were attended by the largest number of communicants in the history of the church. May 7 to 12 was mother-daughter week, beginning Tuesday night with Mrs. Geo. Wright of Uniontown speaking on *The Modern Home*. Following this was the annual mother and daughter banquet. Wednesday night the guest speaker was Rev. Roger Williams of the local Baptist church. Thursday a temperance message was given by Rev. Wagner, Methodist, on *Problems Repeal Has Not Solved*. Friday the *Willing Gleaners'* class gave the play, *Over the Hills*. Our pastor being ill, the morning and evening services on Mother's Day were conducted entirely by the mothers and daughters, and the services were carried to the pastor's bedside by a public address system. His friends will be pleased to learn that he is now greatly improved. On July 24 our B. Y. P. D. gave a program at Camp Harmony assembly. Thirty-eight of our church folks enjoyed the day there, twenty-three of the number from our B. Y. P. D. group.—Carrie Hetrick Allen, Greensburg, Pa., Aug. 6.

Lebanon church met in council on July 30. Bro. P. G. Edris will be Sunday-school superintendent and Lester Royer, assistant. Upon resignation of one of our trustees, Bro. Adam Smith was appointed to fill the unexpired term. The church decided to elect two deacons in the near future. The Vacation Bible School which opened July 15 under the supervision of Mary G. Hoffer had an enrollment of 101; leaders, 11; average attendance, 77; offering, \$12.80. May 12 Bro. Lester Royer in his sermon paid a very fitting tribute to our mothers. In the evening the B. Y. P. D. rendered a beautiful program of special music and two readings. May 19 preceding the preparatory sermon by our elder, he called for the reading of 1 Cor. 11 in three different versions of the Bible. The love feast held May 26 was outstanding in solemnity. Bro. A. C. Baugher officiated. June 9 Bro. Ezra Wenger filled the pulpit. June 18 the mothers and daughters' association of the Lebanon church gave a program in the Palmyra church on the subject, *Life*. June 30 a fine Children's Day program was rendered, the latter part being a blackboard teaching by Bro. John Hershey of Lititz. June 30 Eld. A. L. B. Martin from Baltimore filled the pulpit. July 14 being Education Day, Eld. Martin in his sermon laid the emphasis on the getting of wisdom. In the evening Bro. Lester Royer pictured our church leaders of the past as men of education and ability. The men's Bible class is considering ways by which to swell the building fund.—Martha Z. Eckert, Lebanon, Pa., Aug. 6.

Montgomery church met in council July 30. It was decided to have revival services the last of September or first of October, the love feast to be held one week from the close of the services. Sister Maggie Blose resigned from the ministerial board, because of ill health. Lester Donahue was elected to fill her place. The ministerial board was requested to make a canvass of the congregation in an effort to raise \$300, in order to continue in a joint pastorate with the Manor congregation. These churches have been anticipating the calling of Bro. John Buffenmeyer, Hyndman, Pa. The following officers were elected for the new year, beginning Oct. 1, 1935: Elder, W. N. Myers; clerk, Ivan Fetterman; treasurer, John Fetterman; Messenger agent, Oran Fyock; Messenger correspondent, Annie Walker; ministerial board, Oran Fyock; trustee board, Lester Donahue.—Mrs. Annie Walker, Montgomery, Pa., Aug. 5.

Yellow Creek.—On June 9 we had our love feast with Bro. D. P. Hoover officiating. On May 12 Bro. Lewis Knepper of Huntingdon preached an impressive Mother's Day sermon. July 28 Bro. D. I. Pepple of Woodbury preached an interesting temperance sermon. Recently Bro. David Hanawalt and a group of young people from McVeytown gave a musical program which was greatly enjoyed. Aug. 18 Bro. H. H. Nye of Huntingdon will begin a two weeks' revival meeting. Since our last report two have been received by letter. During June a Vacation Bible School was held by the various Sunday-schools which was very instructive.—Mrs. Bertha Snyder, Hopewell, Pa., Aug. 10.

TENNESSEE

Pleasant Hill.—A Sunday-school picnic was held in a grove on July 19. Games were played and dinner was served at 7 P. M. A homecoming service was held at the church July 21 and many of our older members were able to attend. A basket lunch was served to all. A surprise birthday party was given on the spacious lawn on July 22 for Mrs. S. H. Garst, our minister's wife.—Maxine Holt, Indian Springs, Tenn., Aug. 6.

WEST VIRGINIA

Beansettlement congregation held its regular meeting July 20. Our series of meetings will be held by Bro. E. T. Fike of Eglen, W. Va., beginning Aug. 12 and lasting until Aug. 25. At the close our love feast will be held on Sunday evening of the 25th. For sometime Bro. Raymond Martin of Purgittsville, W. Va., has been with us on the second and fourth Sundays. His sermons are much appreciated and the services well attended by the congregation and others.—Lessie Bucklew, W. Va., Aug. 5.

Clifton Mills.—July 7 Bro. Chester Thomas gave us an inspiring sermon on the theme, *Forgetting God*. June 3 we began a two weeks' revival with Bro. Jos. Clapper, evangelist. He preached the Word of God with force and all were strengthened spiritually. Seven were received into the church by baptism. The women's class has a meeting once a month. Four of the women have completed the Bible reading for 1934-35, and are expecting to get their gold cards. Our Sunday-school is progressing nicely with Bro. John Humbert, superintendent.—Mrs. Geo. E. Wolfe, Clifton Mills, W. Va., Aug. 6.

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By Catherine Atkinson Miller

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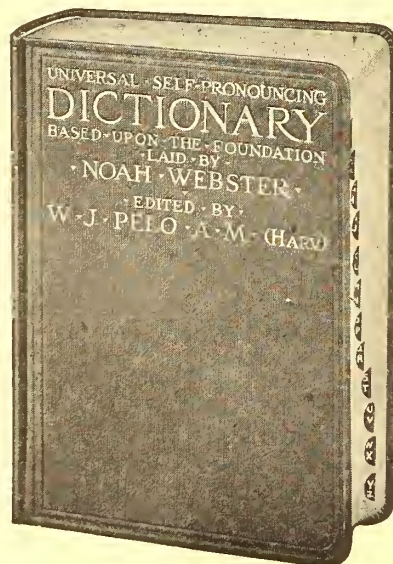
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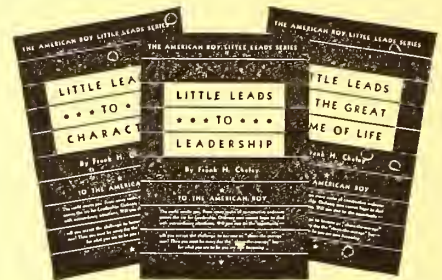
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THE GOSPEL MESSENGER

Vol. 84

Elgin, Ill., August 31, 1935

No. 35

Annual China Number



Celebrating Twenty-five Years of Mission Work in the Province of Shansi



This is a bird's-eye view of Ping Ting Chow, the site of our first mission station in China. Look at the sea of house-tops. What a symbol of populous and needy China! It was here that Brother and Sister F. H. Crumpacker located in May of 1910. They with Sister Emma Horning and Brother and Sister George W. Hilton comprised the party of five pioneer missionaries from the Church of the Brethren to China. The party landed at Shanghai in September of 1908. The first year and a half was spent at Tai Yuan Fu studying the language and prospecting for a promising field. Thus 1935 marks the completion of twenty-five years of actual work as counted from the date of location at Ping Ting Chow.

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SWEDEN

Graybill, J. F., and Alice, Spangatan 38, Malmö, Sweden, 1911.

CHINA

Liao Chow, Shansi, China.
 Hutchison, Anna, 1911.
 Oberholtzer, I. E., and Elizabeth, 1916.
 Sollenberger, O. C., and Hazel, 1919.

Ping Ting Chow, Shansi, China

Bright, J. Homer, and Minnie, 1911.
 Ikenberry, E. L., and Olivia, 1922.
 Parker, Dr. D. M., and Martha, 1933.
 Schaeffer, Mary, 1917.
 Wertz, Corda L., 1932.

Show Yang, Shansi, China

Clapper, V. Grace, 1917.
 Neher, Minneva J., 1924.
 Smith, W. Harlan, and Frances, 1919.

Tai Yuan Fu, Shansi, China

Myers, Minor M., and Sara, 1919.
 Shock, Laura, 1916.

Tsinchou, Shansi, China

Wampler, Ernest M., 1918, and Elizabeth, 1922.
 Senger, Nettie M., 1916.

On Furlough

Crumpacker, F. H., and Anna, % General Mission Board, Elgin, Ill., 1908.
 Horning, Emma, % S. H. Horning, 750 Molino Ave., Long Beach, Calif., 1908.
 Metzger, Minerva, Rossville, Ind., 1910.
 Pollock, Myrtle, 520 E. Kansas Ave., McPherson, Kans., 1917.

AFRICA

Garkida, Nigeria, West Africa, via Jos
 Bittering, Desmond, and Irene Frantz, 1930.
 Heckman, Clarence C., and Lucile, 1924.
 Moyer, Edna Faye, 1931.
 Studebaker, Dr. Lloyd R., and Modena, 1934.

Lassa, via Maiduguri, Nigeria, West Africa

Burke, Dr. Homer L., and Marguerite, 1923.
 Horn, Evelyn J., 1930.
 Kulp, H. Stover, 1922, and Christina, 1927.
 Royer, Harold A., and Gladys S., 1930.

Marama, via Damatura, Nigeria, W. Africa

Beahm, Wm. M., and Esther, 1924.
 Harper, Clara, 1926.
 Utz, Ruth, 1930.

Minna, Nigeria, B. W. Africa

Helser, Albert D., and Lois, 1922 and 1923.

On Furlough

Bosler, Dr. Howard A., Marine Hospital, New Orleans, La., 1931.
 Bosler, Edith, % C. O. Gump, Churubusco, Ind., 1931.

INDIA

Ahwa, Dangs, Surat Dist., India

Bollinger, Amsey, and Florence M., 1930.
 Royer, B. Mary, 1913.

Anklesvar, Broach Dist., India

Lichty, D. J., 1902, and Anna, 1912.
 Moomaw, I. W., and Mabel, 1923.
 Shickel, Elsie N., 1921.
 Warstler, Anna M., 1931.

Bulsar, Surat Dist., India

Cottrell, Dr. A. R., and Laura, 1913.
 Glessner, Ruth Lucille, 1931.
 Mow, Baxter M., and Anna B., 1923.
 Shumaker, Ida C., 1910.

Dahanu Road, Thana Dist., India

Messer, Hazel E., 1931.
 Nicky, Dr. Barbara M., 1915.
 Swartz, Goldie E., 1916.

Jalalpor, Surat District, India

Miller, Sadie J., 1903.

Palghar, Thana Dist., India

Shull, Chalmer, and Mary, 1919.

Box 92, Fort, Bombay, India

Blickenstaff, Lynn A., and Mary, 1920.

Umalla, Broach Dist., India

Miller, Arthur S. B., 1919, and Mae W., 1922.
 Miller, Eliza B., 1900.

Vyara via Surat, India

Blough, J. M., and Anna, 1903.
 Widdowson, Olive, 1912.
 Ziegler, Edward K., and Ilda, 1931.

Woodstock School, Landour, Mussoorie, U. P., India

Stoner, Susan L., 1927.
 Ziegler, Emma K., 1930.

On Furlough

Alley, Howard L., and Hattie, Bridgewater, Va., 1917.
 Blickenstaff, Verna M., Cerro Gordo, Ill., 1919.
 Brooks, Harlan J., and Ruth, 2278 5th St., La Verne, Calif., 1924.
 Ebbert, Ella, % General Mission Board, Elgin, Ill., 1917.
 Grisso, Lillian, care of General Mission Board, Elgin, Ill., 1917.

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—Editor

"THY KINGDOM COME"

H. A. BRANDT—Assistant Editor

Vol. 84

Elgin, Ill., August 31, 1935

No. 35



The Deputation arriving at Ping Ting, our oldest station on the China field

Annual China Number

The Twenty-Five-Year Jubilee

BY EMMA HORNING

TWENTY-FIVE years of answered prayer! Twenty-five years of hopes and hard work rewarded! Twenty-five years of sowing the seed and watching souls grow! Twenty-five years of fellowship with the developing church! Twenty-five years of work with the Lord for the spread of his kingdom in China! Is this not worthy of a jubilee?

We know that all who read this China Special will rejoice with us, and thank the Lord for what has been accomplished. Our only regret is that many who have had part in these hopes and successes throughout these years, could not be with us in person. But since the great ocean separates us, we will attempt to give you a glimpse of the celebration of the occasion through these pages.

During these twenty-five years 2,369 people have been baptized; 9,509 pupils have been in our schools; 301,140 patients have been in our hospitals; and, fur-

thermore, the gospel has been preached daily to multitudes in cities and villages, on the streets and in the homes. The hearts and homes of one and a half million are now open wide for the gospel. These two thousand Christians are the lights which we hope will illumine the million and a half for Christ. Christian groups are beginning to form in the villages and these we expect to be the basis of the indigenous church of the future.

Another cause of rejoicing was that the deputation could be with us on this occasion, and aid in planning for the future. These twenty-five years have been a time for laying the foundation of the church. We are now gazing eagerly into the future, wondering what the next twenty-five years will bring. These brethren with their rich experience from the other mission fields, gave us much good advice for entering on the next stage of our work. Their observations may be found in these pages.

Yes, it is the future that concerns us now. Will these

million and a half be won for Christ? Will the fellowship groups develop into strong churches, interested in the salvation of their fellow men? Much depends upon you and your prayers in the homeland. We missionaries are too few, too near the firing line, too engrossed in immediate problems to have sufficient power to transform these multitudes. We must have the sympathy and multiplied prayers of the home church to hold us up. Pray that we may grasp the unlimited power of the Lord and press on to victory.

As you read these articles, please study the situation as your own problem and place it before the Lord. Thus you will have part in the transformation of these multitudes, and will partake with us in the great joy of the spiritual fellowship with our Chinese brethren.

On Furlough, Long Beach, Calif.

Some Observations on China

BY C. D. BONSAK

ONLY a few years ago the antiforeign feeling in China was so strong that the consuls of many western nations asked their missionaries to leave the country. The leaders who had imbibed the materialistic and agnostic spirit of the times were in control. All religion was abolished from the schools. The government seemed weak and verging on disintegration. Undisciplined soldiers were everywhere a menace to order and life.

Now all is very different. The central government seems to be steadily gathering power, confidence and control. A program of social and cultural values is reaching out to every village through The New Life Movement. This movement emphasizes health, sanitation, helpfulness, courtesy, coöperation, thrift, beauty and other virtues that will be further stimulated by the gospel of our Lord. The central government has in it many Christian men and women whose influence is felt in its ideals. The ever watchful eye of Japan has contributed to its unity; also the feeling of hunger for help and God. Missions and the friendliness of the western nations have all made their contribution to this improved state of being. In conversation with many people here and there, one is made to feel that China was never so open to Christianity, and thus she presents a challenge to the Christian church at the present hour such as never existed before.

China is being influenced by western civilization at a rapid rate. Mission and government schools for teaching the thousand characters have increased literacy. Everywhere one finds people reading. The Chinese dress is practical and simple, but western influence is seen in its effect here. The western head-dress is particularly in evidence. You see billboards everywhere with pictures of western dress on both men and women, which is having its effect. Unfortunately much of this is advertising tobacco, the use of

which is on the increase. The terrible crime of foot-binding is slowly yielding to the free stride of the younger women with their comfortable low heels. Their ancient temples are being used for boys' and girls' schools in many places; libraries and museums in many others. These temples are also being used for the common meeting places of the people. Cleanliness is on the increase and even a fly swatter is becoming a common article in China. Missions, education, reading and the New Life Movement have all made their contribution to this change.

There is developing here and there the spirit of sacrifice for the nation. No people can progress without an unselfish devotion to God and country. The Chinese people have been blamed for being slaves to financial squeeze. This may be true; but certainly they have no monopoly on that trait of character. But the traditional long-suffering and patient habits of the Chinese are now bursting forth into sacrificial leadership under education and opportunity. The rural life and work improvement experiments of Dr. James Yen at Ting Hsien are an example in point. Here learned Chinese, many graduates of the best universities, are working away to improve the life of the people of China at smaller salaries than they could get elsewhere. This spirit has as much hope in it as anything in China.

But our readers will be more especially interested in our observations in the mission stations, especially in our own. One is impressed with the new emphasis upon spirituality and evangelism. In a few cases it may trend to fanaticism, or to overemphasis on the emotional element in religion. But that the Christian workers in China have found a Lord that lives, directs, empowers and guides them is most hopeful. Nothing less than such a Redeemer will meet China's need, and nothing less than such a Savior is worthy of our Father God! Everywhere one is faced with this warm evangelical faith and the spirit of evangelistic work.

The spirit of rural and village reconstruction is everywhere emphasized. The Christian life can not be lived without a good home and family life. This can not be maintained without sufficient food and shelter, and a reasonable hope that the land will provide it from year to year in response to diligent toil. Better seeds, poultry, fruits, methods of cultivation and fertilization are all being studied. Mothercraft, child training, and other elements of home and family life are being emphasized. Many helpful experiments give promise of improvement in the village home life, without which there can be no permanent, stable and happy church life. All of this becomes more important when we remember the millions in the villages of China. There is much yet to be done; but the present interest assures a beginning and we trust a continuing progress to many rural Christian communities in China.

Perhaps the greatest interest in all missions, and especially in our own, has to do with the matter of the developing church life. How organize the Christian groups into autonomous and self-propagating churches? How provide for them spiritual culture and growth within the limits of their ability to carry on? These problems have become complicated because of some mistakes in the past, which it was almost impossible to avoid. We first gave them the gospel. But most of them could not read, so schools were necessary. Many were dying from diseases that could be prevented, so hospitals were provided. Such institutions are easy to start and difficult to discontinue. The fine things they do justify their existence. But the governments, seeing these good things, are now providing them in every land of the world. The Christian institutions are better usually in quality of product, even if obliged to work with less pretentious buildings and equipment. This question must increasingly be faced in every land.

The second stage of missions was to see that the national Christians could do much of the evangelism better than the foreigner. The native leader could live more easily among the people; he could live cheaper; he understood the language and habits of life better. This led to an increase in the number of paid evangelists and workers. Now with these paid workers visiting these village Christians, how can you expect to begin a church with voluntary workers who get nothing? Or if paid workers are placed in the churches from the start, among these very poor people, there will result an increasing drain on the limited funds the churches of the west can spare for world evangelization.

But however difficult the situation, the problem is being faced bravely. At one village as many as nineteen were found sufficiently qualified to serve the people acceptably in leading worship, and they pointed with pride to the schedule on the wall that gave their names and times to serve. Elsewhere we worshiped in a very satisfactory house that was built by the members of a church with their own limited means. Here again was an air of activity and hope that promises great progress in the future.

The most lively question in all mission conferences is the organization of churches. There are many ideas about it and likely some blunders may be made. But the problem is being solved. It will take time. Some will do it one way and some another. All believe that in the beginning, especially in rural areas, work must be done by voluntary leaders who will give some time and thought to the church work while they make their living otherwise, even as our fathers did in the years of our church development in America. These churches will need much teaching and guidance for many years. There will be theological discussions, ecclesiastical controversies and social blunders. But the

greatest day in Christian missions is just dawning. The challenge, the experience and the spirit of these churches as they emerge and grow will make us glad for every gift and prayer offered. But we can not leave them alone as they learn to walk.

Elgin, Ill.

My Impressions of China After an Eight Years' Absence

BY LELAND S. BRUBAKER

It was almost with a feeling of arriving home when our ship at last docked in Shanghai. Memories of our first landing there in 1924 pushed themselves to the front. Places and buildings had a familiar appearance. Chinese food with its enticing smells was as great a temptation as ever. The language sounded the same, but when we tried to speak it again we discovered that we had forgotten a great deal of it. What a joy, though, to be in China again!

Arriving in Shanghai a few days earlier than we had planned, we were privileged to attend the closing sessions of the National Christian Council. Here we were much impressed with the strength and the ability of the Chinese leadership, and with their consecrated determination to do their best to find the best methods for advancing the Christian church in their own country. Dr. John R. Mott added much to the meeting by his dynamic personality and able speeches.

Peiping seemed much improved over eight years ago. Many more streets have been paved. Old buildings have been replaced by new and modern ones and there were signs of improvement on every hand. The School of Chinese Studies with all its new buildings and fine accommodations presented quite a contrast to the days when we struggled with the Chinese language in the old set up. The historical places, such as the Altar of Heaven, the Temple of Heaven, the Summer and Winter Palaces, the Forbidden City, together with the Confucius and Lama Temples showed no particular aging for the rugged winters through which they had passed.

Train service was better, much better every place. When I thought of the wheezy, coughing, rattling old engines that we used to have on the Peiping-Hanchow line it was indeed fine to have engines that could get you to your destination on scheduled time. A sense of stability and of relief as of old came to us, however, when we finally got to the junction where we changed to the little Shansi train which pushed and puffed its way through the Shansi hills to Yang Chuan.

Soldiers seemed to be fewer than a few years ago even though now it would seem that they have more than they need considering the poor condition of the country. The government is more centralized and is constantly gaining more power and authority.

Chang Kai-shek is rapidly securing the support and the admiration of the national leaders and they are rallying round his program more and more all the time. The New Life Movement is doing much to educate China in better ways of living. Its effect is already seen in cleaner streets, homes, shops and even in the people themselves.

All of these things are gratifying to those who want China to become her best. However, to all Christian workers and missionaries one of the most hopeful changes in all China is the present attitude towards the gospel message. It is more and more becoming the good news to her many millions of people. Government attitudes have changed a great deal towards mission work and because of this the country is more open to Christian work than ever before. This change can also be attributed, I believe, to the many national Christian leaders who by their open friendliness to Christianity have broken down most of the old time prejudices which have always hindered the work in such a marked manner. Here again the fine Christian spirit of both Mr. and Mrs. Chang Kai-shek have helped to hasten this attitude. Mission work now is going forward rapidly as compared with a few years ago. The limited mission personnel find more calls for help than they are able to adequately supply. Shortage of funds has thrown more necessity upon the personal and individual methods of spreading the gospel. However, we believe that it has helped to put the emphasis on the right place in the development of Christians and the organizing of the church. It has also created the necessity of a greater initiative on the part of the Chinese themselves which can not help but bring fine results to the growing Chinese church.

There is a greater church consciousness than ever before. It is being talked more and more by the Chinese that this is their church, and that it will never prosper and develop as it should until they awake to their great opportunity as well as their task. There is much cause for hope in this direction. May we all pray that God will bless and direct them abundantly as they desire to strengthen and to advance his kingdom in China.

Governments have changed, leaders have come and gone, famine and war have taken their toll, but the Chinese people to me have retained all of their original outstanding characteristics. They appreciate as much as ever any interest taken in their behalf. Hospitality and sociability are as evident as ever. Thrift and hard work are still vital factors in their daily life. Western influence has not changed these qualities and we have had to think what a power this nation will be when they know the Christ in all his fulness.

How really small seem our present attainments. So much more should be done. Great opportunity awaits the Christian world in China. If all of us could just

see as we have seen many times on this trip, the great difference that Christ makes in the lives of these people, I feel sure that we would do everything in our power to help them know him.

It was with mingled emotions that we left China. How much we would have liked to stay and help out in the work, and yet the call of our loved ones and home bade us go. We pray God's richest blessings upon his workers, both Chinese and foreign, as they give of their lives for his cause in this land. And may we all have a little part at least in the fashioning of this people into that which will please the Father heart of God.

Covina, Calif.

A Layman's Impression of China

BY J. K. MILLER

CHINA, with a civilization that is said to have been old even in the days of the patriarch, Abraham, that was advanced in the sciences and education long before the Christian era, that built a great wall more than twelve hundred miles in length across its northern boundary to keep the enemy out so that it could live in peace—this is the China that I wish to speak about. This great wall is said to have been built twenty-four centuries ago, and after seeing a portion of it, one wonders at the magnitude of the undertaking and the engineering skill that it took to carry it over the rugged mountain peaks, across streams, and up and down mountain sides.

Multiplied thousands of walled cities and villages, and in these each home enclosed inside of a high wall—all of this has tended to make China a secluded nation and people. So for many centuries she lived within herself, unconscious of what was transpiring in the world round about her. Had the awakening which is now taking place begun even fifty years ago, the situation which she now finds herself in, no doubt would be entirely different. Had she been open to outside influences, as her neighbor Japan, and advanced educationally and economically, she would be one of the great world powers at this time.

Great strides have been made since the founding of the republic twenty-two years ago. The queues (the mark of submission to the Manchu rule) have disappeared, and the binding of feet, which is strictly forbidden by law, will soon be a thing of the past. In one of our villages I asked an old lady, who had bound feet, if she were a girl again and had her choice, would she want her feet bound? Her answer was a decided no. She pointed to her two little granddaughters and said that they could run and play like the little boys and would be spared the years of suffering and pain which went with the binding of feet. In the villages it is seldom that you see a woman whose feet are not bound, so

the change that is taking place in one generation is very remarkable.

The new China is wide awake. Communism and banditry are being banished. Many leaders in the government are Christians or have a Christian background. Graft in high places is no longer popular, and is being severely punished. Confidence in the central government is growing, and is justified by the efforts made to establish government schools for both boys and girls, even in the smaller villages.

Institutions of higher learning, the New Life Movement which is to reach all classes of people beginning with the officials themselves, simplicity in dress and clothing, simple food instead of the extravagant life of the past, honesty in high places as well as with the common people, cleanliness in the homes and public places, a better home life and care of children, education for all the people instead of the few as in times past, better village and social life than that of the past, rural reconstruction, improved methods of farming by using better implements and seeds, and improvements in animal husbandry—all these are being provided or are taking place.

We saw a striking illustration of what can be done along this line at Taiku, Shansi, where Mr. Moyer is conducting experiments under the American Board Mission and in connection with the central government. The clip of wool from an imported ram weighed over fourteen pounds, while the clip from the first cross-breed animal weighed five pounds and the clip from the native sheep was less than two pounds. The same is true in the raising of poultry. By crossbreeding they have nearly doubled the size of the eggs as well as the size of the fowls. Reforestation is badly needed. The Chinese have been prodigal in denuding the hills and mountains of the one heavy growth of timber, which, no doubt, has much to do with the lack of rainfall over Shansi. The dry beds of the streams and

rivers were in evidence everywhere we went. When the rain comes down there is nothing to hold the water in reserve. This leads to frequent floods with the water rapidly disappearing.

As to the people themselves, they are most likable, and we Americans can learn lessons of courtesy and good manners from them. They are generous and eager to share their meager store with the foreigner. It is a joy to be invited into their homes and to eat with them and carry on a conversation with them.

We had the privilege of visiting all of the main stations and a number of the outstations of our mission. Wherever we went we were given a warm welcome and shown every consideration within their power. At Le Ping at the communion service, I sat across the table from a fine looking old gentleman, who I was told had been a teacher in the old schools. Several weeks later I had the privilege of meeting his son at Ping Ting, and was told that his father had passed away a couple of weeks after the meeting referred to, and that he had died happy in the faith of the future life.

At Liao we were present at a dinner given in our honor, where there were about sixty present, many of them coming from distant villages. One old lady of eighty-two had walked thirty miles, and made the trip in parts of two days. At my table there was a big Chinese from one of the villages, who told me that at the time of the Boxer rebellion he was about seventeen years old, and was made leader of one hundred of the Boxers, who killed sixteen Catholic missionaries and a number of native Christians. He said that all was confusion and they did not know what it was all about. His big sword was given to Bro. Oberholtzer and is now in possession of Elizabethtown College. The gentleness of this man and his kindly face is one of the miracles of the transforming power of the gospel.

From Tai Yuan a bus ride of about eighty miles and a cart ride of about five more took us to Ku Cheng, one of the outstations of Tsinchow, where the Wamplers and Miss Senger are located. This is an old village which was partly destroyed a thousand years ago. Here we were met by those who came in from the surrounding villages. One woman had walked forty miles. The members of the class who had graduated in the study of the thousand characters were given their diplomas, after which they formed in procession and, with music and banners flying, marched through the main street of the village.

A trip of twenty miles in cart, loaded with bedding, over mountain paths and through a drizzling rain, brought us to Tsinchow, the home of the Wamplers, where we were made to feel very much at home. Our stay here was most interesting. Nineteen were bap-



Mrs. Chang who walked forty miles to Ku Chang to be present at a meeting, and went to Chin Chow where she was baptized with eighteen others

tized on the Sunday before the communion services—nine women and ten men. The woman who had walked the forty miles to Ku Cheng was among them. A day of retreat in a Chinese temple about a mile from the city, with possibly one hundred and fifty present, was an experience which all will remember. We then returned to the kindly home of the M. M. Myerses in Tai Yuan where the few days were all too short.

In Show Yang we enjoyed the splendid hospitality and fellowship of the Harlan Smith family, Miss Neher and Miss Clapper. Here again we saw the results of the work the missionaries are doing. At the close of the Sunday morning service, six men came forward and told how they had been rescued from the terrible opium habit by our workers. One, the son of the wealthiest family in the county, told how through the use of drugs, the entire family fortune had been dissipated by his parents and himself. A second told how he had always opposed the mission workers, and that he had been the meanest man in the village until one of the missionaries found entrance into his home, where his wife had been told by the native doctors that she was possessed with devils and had lost her mind. Through prayer she was restored to her right mind, and now both of them are receiving instruction as inquirers. There are now one or more Christians in fifty villages in Show Yang territory.

Early in June we were back in Ping Ting, the place from which we had started to visit the other stations. Here we were to be present for the mission meeting and the celebration of the twenty-fifth anniversary of the opening of the work at that place. Others will tell of this epoch-making event in the history of our work in Shansi.

In conclusion may I say, China is now open as never before for the gospel message, and that our workers are worthy of the full confidence and financial and moral support of the home church.

Cedar Rapids, Iowa.

The Twenty-five Year Jubilee of the China Mission

BY MINNEVA J. NEHER

Opening of the Jubilee. THE peals of the church bell rang out over the city of Ping Ting on the morning of June 15, announcing the opening of the jubilee celebrating the twenty-fifth anniversary of the opening of our mission in China.

The assembly of folks, both Chinese and missionaries, that crowded into the Ping Ting church for this great opening meeting, represented all parts of our field as well as the officials and gentry of Ping Ting city. The walls of the church were hung with beautiful banners presented by groups of Christians or students in honor

of the occasion. These banners with numerous appropriate slogans gave a festive appearance to the church and cheered hearts as we thought of the changes which the years have brought. Pastor H. C. Yin who has been in the work here for twenty-four years very fittingly acted as chairman. In his opening remarks he spoke of the difficulties which our first missionaries (Brother and Sister Crumpacker and Sister Emma Horning) met in those early days because of the fear, prejudice and superstition of the people, and of the changes that have come in these twenty-five years. Today our missionaries are welcome everywhere.

Dr. C. Y. Cheng, the leading figure in the Church of Christ in China, in his masterful way brought the main address of the meeting. In speaking on the work of the Christian church during the one hundred years of its history in China he reminded us anew of the difficulties faced and overcome, of the contribution made to the life and progress of China by the courageous men and women, both Chinese and missionary, who have given their best for the service of their King in this land.

Short congratulatory addresses by the Ping Ting County official, by the head of the Educational Bureau of the county and by a leading man of the local Chamber of Commerce followed. Then Bro. C. D. Bonsack, in his genial manner, brought us the greetings and congratulations of the home church and Mission Board. Bro. Crumpacker spoke briefly of letters that had been received from missionaries now in America who longed to be with us as we celebrated this anniversary of the work so dear to their hearts.

A letter of greeting and congratulation from the county official in Liao Hsien was of interest as it showed the goodwill and interest of the officials in the work of the mission. This is a good commentary on the standing of the mission in the life of the community.

Inspection of Exhibits. At the close of the big morning meeting, the exhibits showing all phases and development of the work during these twenty-five years were opened to the public. The afternoon of this first day was left open to give opportunity for seeing and studying the exhibits.

C. D. Bonsack Speaks in Big Evening Meeting. In the evening of this the first day of the jubilee a large audience listened to our Bro. Bonsack speak on the timely subject, The Church Facing Her Task. The task as outlined by our brother is one of building brotherhood, understanding and fellowship around the world, that each nation may have the opportunity of bringing its own peculiar gift to the life of the church and the world. In the opinion of the speaker the world needs the patience, long-suffering and honesty of the Chinese. A special feature of this evening program was a chorus of the Ping Ting young people sung in



On the back of this picture was written: "A Chinese Twin." Doubtless in China, as in Africa, twins present a special problem, and to have saved one is an achievement

splendid harmony. Some of these young people are second generation Christians, whose splendid Christian character and ideals will make it possible for the next twenty-five years to see even greater progress in church growth than evidenced by the past twenty-five.

The Sunday of the Jubilee. This was another great day. Dr. Cheng brought the morning message from Acts 2: 12: "What meaneth this?" The purpose and value of this anniversary meeting, as he expressed it was: (1) To look back and see the grace of God, see how God has led through these twenty-five years; and (2) to look frankly at our work to see not only what has been accomplished but what has not been done, to see where we have failed, and why.

As a standard by which to measure ourselves and our work he turned our thought back to the early church. The invigorating freshness of spirit in the early Christians was shown (1) in their love one for the other, (2) in their willingness to die for their faith and (3) in their sense of divine commission to preach the gospel to all peoples. All is included in "Filled with the Spirit." Why are we Christians? Today God is saying to Chinese Christians: "In thee shall all the nations of the earth be blessed."

A Backward Look in the Evangelistic Field. Believing that there is a value in a backward as well as a forward look in an anniversary meeting of this kind, the rest of the program of the morning and afternoon was given over to reports of how God has been leading and blessing in the various parts of the evangelistic field. The experiences in opening new work and places, the difficulties, the methods of work, the joys, the failures, lessons learned and conditions that give hope for the future, as related by representatives from the different stations and departments of work, were most interesting and encouraging. One individual was heard to remark at the close of the meeting: "I confess I expected to be bored by these reports, but this proved to be the most interesting part of the program."

Dr. Mei Speaks on Rural Reconstruction. On Sunday evening we were privileged to listen to Dr. Mei, one of the leading Christian educators of North China. He gave a scholarly address on the rural reconstruction movement of China. This movement is a result of China's relations with the other nations through which she has been made conscious of her needs. Since China is an agricultural nation, it is necessary to reconstruct the country if we would change China. The major problems of the country are: (1) poverty and drudgery of country life, (2) unprogressiveness, (3) illiteracy, (4) smallness of land holdings, (5) lack of organization, (6) high rates of usury, (7) high birth rate, (8) lack of railroads and other means of cheap transportation. It is the purpose of the rural reconstruction movement to meet these needs.

On the following morning Dr. Mei spoke again, this time on The Christian Church and the Rural Reconstruction Movement. The need of the country people is the gospel of the abundant life of body, mind and spirit. Whether Christianity in the future has a place or not in China is dependent upon whether or not Christianity takes root in the country districts of China. The church of the future must give herself to the task of building a new China through reconstruction of the rural life.

Twenty-five Years of Mission Education. From the first the China mission has put much emphasis on education. The reports from the three main stations where we still have schools carrying on show the gradual change from fear and suspicion to the present attitude of confidence and respect in the mission schools. Where earlier there were no schools but our Mission schools, there are now good government schools, so the contribution of the mission in education in the future must needs be in another field, where as yet the government can not enter—namely the training of the girls and women in the practical arts of the home and in religious education.

Industrial Projects. One afternoon of our four-day jubilee was given to reports from the industrial phases of the work. The work of Emma Horning in using the cloth doll and other toy making projects as a means of teaching child-training in the home is spreading all over China as an effective method of opening homes and inspiring interest in proper training of children so much needed in homes everywhere. The women's industrial work of Ping Ting, started with a capital of \$500 from the Red Cross, has grown to such proportions that not only does it provide a living and many other advantages to the women who sew, but it has helped carry the budgets for women's evangelism, train workers in the Bible School and Seminary, and provide outside speakers for our summer conferences.

The Tsinchou Industrial School started by Nettie

Senger specializes in wool spinning, weaving and knitting. In 1934 300 feet (Chinese) of cloth and 114 blankets were woven and 117 catties of yarn spun by twenty women and ten men. This school is making it possible for many people to dress warmer as well as get more value out of their wool.

L. S. Brubaker Speaks. The evening of the third day of the jubilee found the junior member of our deputation, Bro. L. S. Brubaker in the pulpit bringing a challenging message in his forceful and energetic manner on the subject: Christ's Challenge to Me. Said he: "Christ's teachings are too fundamental, his comfort too real, his ethics too far-reaching, his church too mighty to not believe in him. It is because of this fact that Jesus challenges me."

A Backward and Forward Look in the Medical Field. The forenoon of the fourth and last day of the anniversary jubilee was given over to listening to the reports from the hospital work in our three stations, Ping Ting, Liao and Show Yang. In the early years of the mission the missionary was evangelist, doctor and public health worker. With the coming of the Drs. Wampler and Brubaker a new period of medical work was ushered in. First came the dispensary, then the hospital, then the nurses' training school in public health work, a gradual growth through the years. With the coming of our Dr. Parker, after some years with wholly Chinese leadership in the medical field, there is a feeling that we are entering upon another new period in the medical work of the mission, a period of co-operation with the government and community people, and a period of an enlarged medical service that shall reach out into the rural regions.

The Church of Tomorrow. This was the subject of Dr. Cheng's address in which he so skilfully showed that the church of tomorrow must be: (1) Self-conscious. A Christian must know this is *my* church. Only so will the church have the self-governing, self-supporting, and self-propagating spirit. (2) Indigenous. Christianity must grow in Chinese soil, take on Chinese color; it must be rooted in Chinese life. (3) Coöperative and united. We are all a part of the great family of Christians throughout the world.

Historical Pageant. The closing evening of the jubilee the Chinese and missionary young people put on an historical pageant which in some thirty-six different scenes pictured to a most interested audience the history of the mission showing in the most realistic manner the difficulties encountered, the different types of work opened and the progress made. As much as possible the young people, both American and Chinese, took the parts of their elders, which gave an added interest. The history was pictured in five periods of five years each; Pastor Yin acting as interpreter of the

scenes gave the following figures at the close of each five-year period:

	1910-1914	1915-1919	1920-1924	1925-1929	1930-1934	Total
Baptisms	51	269	627	470	852	2,269
Pupils in school	187	1,270	3,295	2,506	2,251	9,509
Graduates—boys and girls		35	351	354	336	1,076
Hospitals—						
Out patients	2,774	48,431	66,440	73,904	93,951	285,500
In patients	122	1,417	3,571	5,346	5,190	15,646
Operations	22	354	781	1,220	1,882	4,259
Students in Bible school		20	288	289	446	1,043

In Memoriam. At the close of the pageant a white cross showing the names of leaders, both Chinese and missionary, who have laid down their lives during the twenty-five years, was illuminated as the audience stood in silence in memory of these departed coworkers.

Candlelighting Service. Following this came the real climax of our jubilee program. A giant map of our field which had been prepared for the occasion was placed in front. Each station, outstation and preaching center was marked by a red cross on a field of white. Before each of these places was an unlighted candle.

This service was opened by Secretary Bonsack who carried a large candle to the platform. From this light one by one smaller candles, carried by representatives from each station, were lighted. These in turn were used to light the little candles of the outstations and preaching places. It was a beautiful and most impressive sight to see the map with the candles burning in each place where the gospel is being preached. After these candles had all been lighted, there came the service of passing down the responsibility of carrying the light to the young people which was symbolized by the older people from each station passing the candles to a younger person of the same station. Brother Crum-packer spoke for the older generation, and Peter Yin, the oldest son of Pastor Yin, spoke for the younger generation. Then with bowed heads all rededicated their lives to the unfinished task to carry on until the light has spread to every corner of our field. Singing, "Brighten the corner where you are," those bearing the candles slowly marched out through the audience.

One Soweth, Another Reapeth. During the twenty-five years that the mission has served in China a total of sixty-nine missionaries have made their contribution to the progress of the work. Whatever success has been attained in these years has been due to the co-operation of these missionaries with a host of Chinese coworkers and a still larger number of lay Christians. As we have looked at the work of the past during the jubilee days it became increasingly evident in all the types of work done that not to any one individual goes the honor for any achievement, for it is verily true: "One soweth but another reapeth." It is God who giveth the harvest.

Show Yang, China.

Baptisms During Twenty-five Years in China

BY F. H. CRUMPACKER

THESE facts were taken from a graph prepared for the twenty-five-year jubilee. They are to show the number received into the church by baptism each year during the twenty-five years our mission has been at work.

Sometimes statistical facts lie, but I think the graph is an exception for it shows the number received, not the quality or anything else.

Of the 2,269 who have been baptized in this period about 200 have answered the last roll call. Some of them had but a short earthly Christian experience and some much longer. Of the two baptized in the first year of our work only one lives and he is not making a very good light in his work. Of the two baptized in the second year one still lives and although nearly 90 he is still a faithful warm-hearted Christian.

One of the seven baptized in the third year of our work has become our faithful and trusted minister, H. C. Yin. He is respected and loved by a great number of folks both in and outside the church.

He is a great soul and is a great pillar in the Ping Ting church.

Likely these Chinese Christians entered the church with about as many motives as they do in any other part of the world. I think the large majority came into the church to find the Savior, but it appears that some came for economical reasons, to make friends so as to get a special woman for a wife, to get an education either for themselves or some of their relatives. Some perhaps came to escape political punishment, or maybe

to get favor with some special group. Yes, I think the Chinese are as human as any other class of people. Many of them have come to get rid of superstition and we are glad to say that nearly all have made splendid Christian growth.

They have come from all classes of society. The majority are from the farmer class, for we have more farmers than any other class. We also have students, teachers, soldiers, officials and ex-officials, business men, mechanics, miners, and many who are just plain coolies.

Have they all made good Christians? No, not all, but probably the worthy ones present as great a percent as anywhere else in the world with an equal opportunity and a similar background. Some have been real lights from their earliest Christian experience and others have warmed up more slowly. Now what ages do they represent? As I remember they would range from 9 to 82 years of age. They include probably about all ages between these two figures. The majority likely came in below the ages of 28 to 30.

As in any other place the older folks change their way of thinking less easily than the younger folks. But even with this some of our very happiest and brightest lights have been among the very old. They feel that they have broken their superstitious shackles and now they have a freedom such as they never before experienced. This is something that a westerner can hardly appreciate.

This is true. Whenever they have come in and have begun to work at their job they have received a blessing regardless of age or motive.

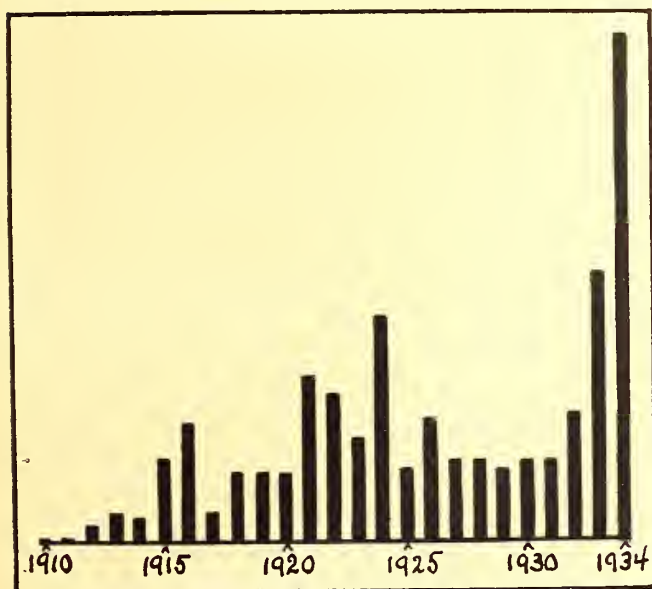
Certainly we can not judge success wholly from the number of baptisms but we still like to see people make the good choice. Jesus says in Mark 16: 16: "He that believeth and is baptized shall be saved."

The one question that is asked of applicants for baptism is the same question that Philip asked the Ethiopian. Do you believe that Christ is the Savior and the Son of God? In John 5: 24 Christ says: "He that hear eth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life." So we are naturally happy when we hear an applicant confess that he believes that Christ is the Son of God.

If this is an expression of his inner experience then he has passed from death to life. Praise the Lord!

When we stop to think of the more than 200 of our Chinese members who have gone home we can only hope that they have a home prepared for them by Christ himself. May the Lord continue to use the believers in China to lead others to believe that Christ is the Son of God.

% General Mission Board, Elgin, Ill.



Redrawn from a graph showing the yearly additions to the church at Ping Ting. These range from two in 1910 to 252 in 1934. The total is 1,321.

Our China Mission Schools

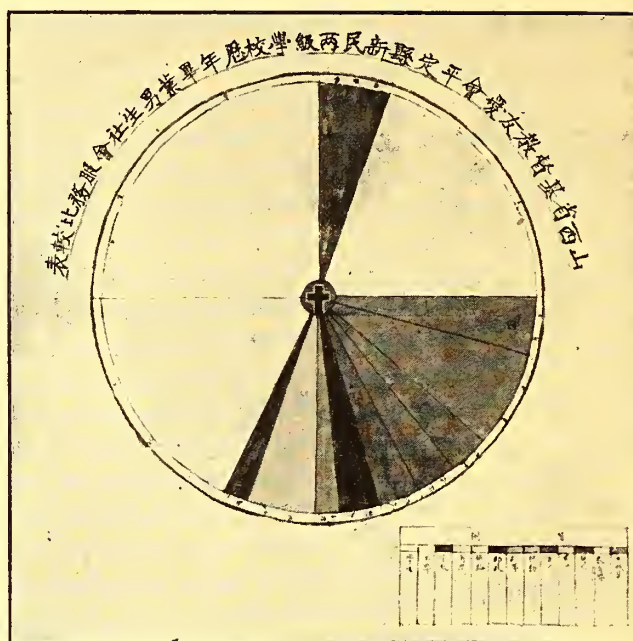
BY LAURA J. SHOCK

THE first schools in the mission were opened in the year 1911 at Ping Ting and a few years later at Liao. At each place there was a separate school for boys and girls, as coeducation was at that time unknown in China. At first the people were afraid to send their children to school to the foreigners because they had heard dreadful tales of how they cut out the hearts and eyes of the children in order to make medicine. A few daring souls who found it difficult to care for their children at home, and who were attracted by the cheap rates, decided to send their children. They sent them with the idea that if they lived, all right and if they died all right. Gradually the education which these children received began to speak for itself, and children from the better homes began to come to us. It is not at all uncommon to hear some one make the remark that their children learned more in three months in the mission schools than they did in one year in the government schools.

The schools opened with only two or three pupils, but before the close of the first year the number in each case had increased to ten or more. This number gradually increased with little fluctuation in each school until the highest points were reached as follows: Ping Ting boys' school in 1922 with a total of 142. The girls' high point was reached in 1920 when there was a total of 92. At Liao the boys' high point was reached in 1924 when there was a total of 310. This, however, included some junior middle school students. The girls' high point of 130 was reached in 1926. Liao is the only station in which the number of girls in school in one year ever exceeded the number of boys. The high point for Show Yang boys was in 1926 when there was a total of 106, and for girls in 1921 with a total of 48. When the schools were opened at Show Yang the people knew enough about the foreigners that they were not afraid to send their children to their schools; consequently their numbers were larger from the beginning. Because of local conditions there has, however, been a greater fluctuation in their numbers from year to year than in the schools of the other places.

Junior middle schools for boys were conducted in each of the stations for a few years, the last one being a coeducational school for the entire mission at Ping Ting. It continued for only a few years, when because of student strikes and lack of funds, it was discontinued.

It has been the aim in all these schools to give the students a better education than they could gain by attending the government schools, to develop in them true Christian character, and to fit them for service for God and for their country, not by becoming soldiers of war, but soldiers of goodwill. In order to attain these



This half tone was made from a photograph of one of thirty remarkable graphs, each drawn on a square yard of cloth by a Chinese teacher of Ping Ting. The work was done under the direction of Bro. F. H. Crumpacker. Many of the drawings are in color. This particular one shows what the graduates of the Ping Ting Boys' School are doing. Beginning with the large white 90° section at the upper left, read counter clockwise as follows: Still pursuing educational work; laboring folks; in work with the church; business men; railway service; postal service; work with the government; tax collectors; soldiers or military work; farmers; some form of medical work; in educational work; unemployed. If you would like to show some of these graphs in connection with a mission program, write General Mission Board, Elgin, Ill., enquiring how to get and show the China mission graphs.

aims spacious athletic grounds have been provided in each place, to aid in preserving the health of the students. Vegetable gardens and industrial work provide occupation for the hands of the boys, while the girls are taught to sew, tat, crochet, and embroider, and they, as well as the boys, are taught some woodwork, painting, drawing and mat weaving. Lessons in the Bible and ethics provide food for the development of the heart; while the regular curriculum, very much the same as the school curriculum in America, provides food for the brain.

There has been a total number of graduates from these schools of about 150 girls and 600 boys. Most of these have come from the farmer class. The girls are now engaged in further study, in teaching, in nursing, in evangelistic work, or in homemaking. About one-fourth of the boys are still engaged in further study. Others are to be found in the following pursuits: church work, laborers, business, railway service, postal service, government service, tax collectors, military service, farming, medical work, and educational work.

A very small percentage has at present no special occupation. Pray with us that each and every one of them may be bearers of the gospel light to their countrymen while engaged in these various occupations, and that they may be concerned about the business of their heavenly Father as well as the business of making a living.

Tai Yuan, China.

News From the Field

BY MARY SCHAEFFER

A TELEPHONE message came from Show Yang one day calling for Dr. Parker. He left at once and with Dr. Hsing did a Cæsarian operation. A man came to the hospital with a tumor of the parotid gland of more than twenty years' standing. It weighed over three pounds. He said that his face felt funny without that weight, since the tumor was removed.

Dr. Wang, who has been a faithful doctor in the Liao hospital for many years, is going away for a refresher course.

In one of the outstations of Show Yang a successful opium refuge was conducted for six weeks. Twelve people entered. Ten broke off the habit, the other two secretly were supplied with opium and thus failed to get rid of the habit. Nine of this group became inquirers. This work was done in connection with the evangelistic band's work at that place.

During July and August the Show Yang evangelistic band was at Chin Chuan and Yu Hsien. Both of these have been calling for them to come and help their communities.

The China field is open as never before to evangelistic work, yet the workers are few. The tent workers in the Ping Ting territory were in the district during April, May and June. They visited eight different villages. The interest has been especially good; forty-six enrolled as inquirers. Everywhere people are seeking something that satisfies and as a result many sects of all kinds are arising. Surely we must be more diligent to present the claims of Christ before it is too late.

Our Mission Meeting and District Meeting are things of the past. The weather was hot and all grew weary, yet we felt that much was accomplished. We were glad to have the deputation with us. Their advice and counsel was very helpful. The Chinese, too, appreciated their messages even though they had to be gotten through an interpreter.

During the meeting Brother and Sister Ikenberry were ordained to the eldership. The service was conducted by Elders Yin and Oberholtzer. This was the first time that a Chinese elder helped to ordain an American elder.

During these meetings the young people among the missionary children had an early morning service each day. These were held on a housetop. Brethren Bon-sack, Miller and Brubaker, as well as Drs. Cheng and Mei, talked to them. Dr. Cheng is known all over the Christian world as a Chinese Christian leader of no mean ability and judgment. He told the children the Chinese church will need missionaries for a long time to come and that he hoped that some of them would return to the field as missionaries when their education was completed. For they already know the

The Junior Project--Little Japanese and Chinese Neighbors

Every year it is a joy to know that between 250 and 300 groups of Juniors are working on a missionary project. Juniors who study about the children of other lands and then work and give presents of handwork and gifts of money to them find their appreciation for God's other children growing and they develop finer Christian attitudes for these peoples of other races. One can not help but long for the day when each church will find time to lead its Junior group in mission study.

This year 257 Junior groups are studying about the children of Japan and China. These groups are scattered all over the brotherhood, from Virginia to California. And already gifts of money to the amount of \$308.72 have been received for the Juniors of our mission in China. This amount has been sent in by seventy different classes.

To each group that sends its money to the Mission Board, a little souvenir from China is sent along with the receipt. Sister Minnie Bright of China has sent a package of these dainty "cutouts," as they are called. The accompanying picture gives some idea of the intricate designs of the paper pictures, although the rich colors are lacking.

If the boys and girls of your church have not yet had the chance to study about China this year, write for the leaflet, "Little Japanese and Chinese Neighbors," and give them the opportunity of sharing with the children of China, during the remaining four months of this year.



language, and because of having been raised among the Chinese, understood them better.

Miss Horning left for furlough, sailing with Brethren Bonsack, Miller and Brubaker. We hope she will get a much needed rest and will return to us in another year. She is one of our pioneer missionaries and will be much missed while she is gone. The Crumpacker family who also are pioneers will leave soon. These all have worked hard and our prayers go with them in their journey and while in the homeland.

Ping Ting Chow, China.

An Interesting Women's Meeting

BY SARA Z. MYERS

DURING the summer we have been having monthly meetings for women in Miss Shock's home. One purpose of these is to bring together the women we are getting in touch with through our church activities and help them meet others. Another reason is to hold them together until we again have a church home, our lease having expired on the rented property and the new place has not yet been purchased. And the main reason is to give them gospel teaching which they so need in their own lives and for the guidance of their children. It is about a recent meeting that I wish to tell you.

June 29, thirty women and ten or twelve children met as earlier planned for. First there was a social chat—renewing relationships and making acquaintances. Then Mrs. Chang, our evangelist, called the meeting to order with the singing of a suitable hymn. Prayer was offered by an elderly woman who has been a Christian for many years. Then an excellent talk was given by another elderly woman who has long been an evangelist in a neighboring mission.

About this latter woman I wish to speak more in detail. She was raised in a Christian home. She is now about sixty years of age, and has for more than twenty-five years been an active village evangelist. Her face gloriously radiates her fine life and Christian experience. Her son-in-law, a member of our church, told us that her purpose in coming at this time to visit his home was to encourage them in their Christian life. He said that her whole conversation was about Jesus and his love. Her talk to the group of women, mostly young mothers, was very fitting. She told beautifully the stories of the mothers of Samuel and Jesus and how they had dedicated their sons to God. She exhorted her hearers to lead Christian lives themselves, to definitely give their children to God and to the service of his kingdom. While her talk was very simple it was beautiful and heart searching. Her kind, motherly attitude was a lesson in itself to all of the younger folk.

The meeting then closed with song and prayer. After that there was drinking of tea and another social chat. An interesting thing was to see people meet, who live so near each other and yet are altogether unacquainted. Chinese people live very much within their own circle of friends and relatives. One amusing incident was the meeting of the wives of two officials. They live on the same street just a few rods from each other, but had never met. They saw the ridiculous side of being so near and yet so far apart and laughed heartily over having never met before. When they left they walked away together chatting like old friends.

We were much encouraged over the recent contacts made with a fine group of women and we hope to continue these meetings and are praying that soon many of these people may be brought definitely into the Master's service. Some are Christians, some are very favorable, while others are lukewarm and a few know little of the gospel. Will you pray for these women who are and must be the foundation of their homes and of Chinese society!

Tai Yuan, Shansi, China.

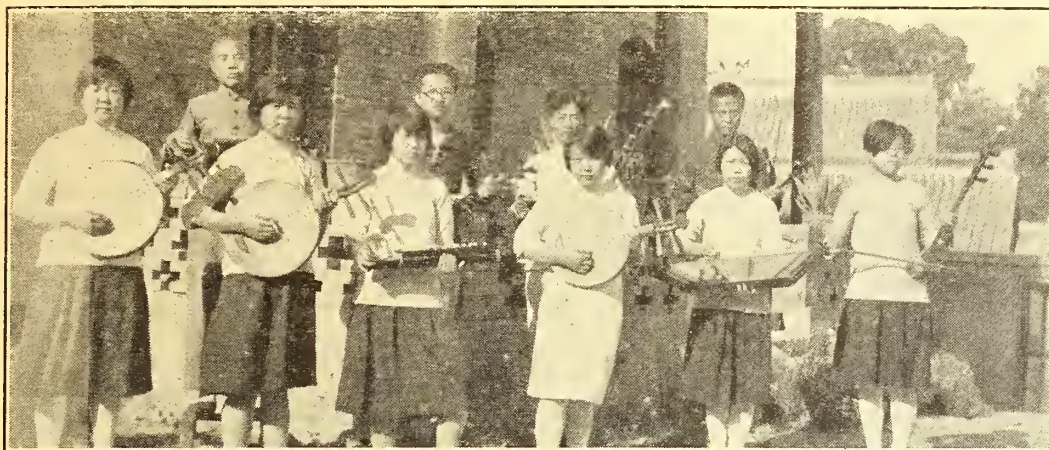
The Ping Ting Y. P. D.

BY MINNIE F. BRIGHT

A FEW months ago when speaking to one of our young men about inviting a group of the young people to our home to talk over their sending a letter to the Y. P. D. of Northwestern Ohio, and also explaining how the young people of the home church have their organized groups, this young man enthusiastically replied: "Why can't we have an organization of our young people too?" and so the idea began. We made a list of the "eligible" young people and found over thirty who might be counted in the group.

Invitations were given to these various ones to meet in our home on a certain Saturday afternoon. A very pleasant hour was spent over the teacups, with other simple refreshments, and then we talked with them about preparing a letter for the Y. P. D. of Northwestern Ohio. But before we had proceeded very far the young man to whom I had first spoken about the matter immediately proposed to the group that before going further about this letter he would like to suggest that they organize a young people's department of the church at Ping Ting and then they could discuss any matters of interest more intelligently. The idea was received with enthusiasm and immediately this group elected a president and secretary and other committees to care for the organization.

The group was composed of the teachers in our boys' and girls' schools (except a couple who were beyond the age limit), nurses, mechanics, students in the government school, and others. All were Christians. As



In Mrs. Bright's interesting story of the Ping Ting B. Y. P. D. she says: "They also formed an orchestra. . . . The instruments are Chinese style and some of them are the same type as the ancients used."

I looked over this interesting group I could not help reminiscing as they discussed plans for their organization. A few years ago they were our little boys and girls. Here was one who came from a distant mountain village where the people are most primitive and simple in life. She has finished her junior high and has been a very successful teacher for several years. She is an unusually talented young woman with great possibilities of leadership. There were a couple other girls with broken betrothals who had been saved from lives of slavery who are rare and lovely characters and giving excellent services in our schools. Some of the young men have most interesting stories in the background of their early years as well. And as I sat by and listened and watched this young group eager and earnest in its forward look for service and culture, I felt it was one of the most promising and satisfying things I had seen in our work for a long time.

I have rarely seen a group of young folks so overflowing with genuine joy and hope as they were following this meeting. One could feel a new life and dynamic power pulsating which was never so evident before. They had come into their own. They could now do things and plan projects which before were not feasible. They seemed thrilled to have entered into a new step of freedom in church life. They were now group conscious and could plan together for unity and constructive service in the church and community as their own particular contribution.

One of the first things they did following their organization was to open a school for poor children not in any of the government schools. About twelve of the group volunteered their services for two hours each day, except Sunday, from four to six o'clock each afternoon. Two teachers were supplied for this period. More than twenty children came without much solicitation and all they could well care for with their limited accommodations. One of the teachers directed the children's play each day and they were taught songs and stories as well. All expenses connected with the school

the young people assumed themselves. This was a fine and most commendable service to poor children.

They also formed an orchestra from their number and have met twice a week in Pastor Yin's home for practice. The instruments are Chinese style and some of them are the same type as the ancients used in the long ago. Paul Yin, son of Pastor Yin, has been their director in music. They have rendered special programs in the church at various times, and we are happy to see them developing their talent in music.

They have held their meetings every two weeks since their organization. Often these meetings were largely discussions on some phase or problem relating to China in her present stage of development and struggles in national life. These young folk are alert and study the problems of the day and their responsibility toward them.

In one of their recent meetings they decided to ask the magistrate for the privilege of going to the prison once a week to speak to the prisoners of the Way of Life. These unfortunate derelicts are a neglected group and have almost no opportunity to hear of the love of God. This sort of Christian service will be a fine experience for our young men.

The social mingling of the group has been very fine and for an interior place is rather modern. It is only of recent times that our young people have had an opportunity to be free to meet as they do now. In past years it would have been inexpedient for the sexes to thus mingle, but these social barriers have been gradually crumbling and old customs giving place to new expressions of life and freedom, which is the right thing. We welcome this new day for our young people—the freedom from traditions and customs which have held sway for so many centuries. The respect and courtesy of the young men toward the young women is wholesome and fine, and the quiet modesty and simple grace and dignity of the young women is a thing they express so naturally and beautifully—a very part of the warp and woof of their lives. And so there has

(Continued on Page 18)

KINGDOM GLEANINGS

Calendar for Sunday, September 1

Sunday-school Lesson, Paul.—Acts 20: 33-35; Philpp. 4: 4-13.

Christian Workers' Meeting, Christianity and Group Conflicts.

B. Y. P. D., Who's Boss in the New Home?

Intermediate, Jesus, the Ideal Friend.

* * * *

Gains for the Kingdom

Six baptisms in the Glade Union church, W. Va., Bro. S. P. Daugherty of Pleasant Dale, W. Va., evangelist.

Two baptized in the Oakdale church, W. Va., Brother and Sister Newton D. Cosner, Westernport, Md., evangelists.

Twelve baptized and one reclaimed in the Locust Grove church, Md., Bro. W. N. Zobler of Lancaster, Pa., evangelist.

Twenty baptisms in the Berkey house, Shade Creek congregation, Pa., Bro. Geo. Yoder of Windber, Pa., evangelist; one baptism previous.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Jos. Clapper of Hopewell, Pa., Oct. 7 in the Rummel church, Pa.

Bro. C. L. Flory of Union, Ohio, Oct. 20 in the Bradford church, Ohio.

Bro. Wilmer A. Petry of Mogadore, Ohio, Sept. 9 at Eel River church, Ind.

Bro. J. H. Cassady of Washington, D. C., Oct. 10 in the Virden church, Ill.

Bro. Lawrence A. Garst of Waynesville, Ohio, Aug. 18 in the Middletown church, Ohio.

Bro. D. W. Bucklew of Lebanon, Pa., Sept. 15 in the Sunnyside Chapel church, W. Va.

Bro. I. N. H. Beahm of Nokesville, Va., Sept. 1-15 in the Brandt house, Back Creek congregation, Pa.

Bro. Cecil O. Showalter of Keyser, W. Va., Sept. 2 in Beaver Run congregation, W. Va., with the love feast Sept. 14.

Bro. Geo. W. Vansickle of Hazelton, W. Va., Sept. 7-22 at Mt. Dale, Sandy Creek congregation, W. Va., with the love feast Sept. 21.

* * * *

Personal Mention

Bro. Chester N. Baird changes his address from Custer, Mich., to Converse, Ind.

Washington has had her summer assembly and district conference, at which Eld. Harper S. Will was selected as Standing Committee delegate to the General Conference of 1936.

Bro. Charles C. Cripe, for seventeen years pastor of the Bremen church of Northern Indiana, has accepted a call to the pastorate of the Walnut church, same district, beginning Sept. 1. His new address will be Argos, Ind.

Bro. M. E. Clingenpeel of Lynchburg, Va., will be installed into the pastorate of the Bethlehem congregation of Southern Virginia, Sept. 1, in an all-day meeting at the Monte Vista house, ten miles west of Boone Mill.

Dr. C. C. Ellis is scheduled to speak both afternoon and night Sunday, Sept. 1, at the Brethren General Conference, Winona Lake, Ind. The day is given to stressing those "Striking Resemblances" in the faith of the various Brethren groups that Bro. J. H. Moore talked about in our issue of Aug. 17.

Bro. Ezra Flory, pastor at Sterling, Ill., gave us a brief but delightful interview one day last week. He and Sister Flory had been on a short vacation trip, going as far as the old home community in Southern Ohio. They were visiting the near kin and other friends there and at various points along the way.

Bro. Henry C. Eller, Field Director for Southern Virginia and part time pastor of the Bethlehem church, is closing this work and will resume his studies in Bethany Biblical Seminary. The leadership training school for churches of that section surpassed expectations. A hundred and twenty were enrolled and eighty-four were awarded certificates of credit.

Southern Virginia's Standing Committee delegates for 1936 are Elders F. B. Layman and A. N. Hylton. The Whole Church Facing the Whole Task was the district conference theme. Rain and bad roads could not keep the attendance down. Under the general theme they thought about such things as The Need of Prophets of God Today and The Challenge of the Rising Generation.

Is Brother Bonsack busy with office duties and calls from the home field since his return from abroad? Last week he addressed the simultaneous district meetings of Southern Indiana and Michigan three times each, with a visit at Camp Mack in between. After Saturday in the office he spent Sunday at Waterloo, Iowa, participating in a memorial service for our recently departed Sister Shull of India. McPherson was next on the schedule for a conference with a missionary on furlough. Then home.

Sister Mary Schaeffer's letter from Ping Ting under date of July 3 is full of interesting things. We think you will especially appreciate this: "I wish more laymen could visit the mission field. One of our Chinese brethren made the remark, after getting acquainted with Bro. Miller, that here was a 'know the heart friend,' one who understands and who did not seem like one of a different nationality. To Bro. Brubaker it was coming home and we feel sure it cost him a pang to leave which would still have been greater had his family been here. Even though it is eight years since he left it seems natural to have him walking around Ping Ting. He had not forgotten his Chinese language. For Bro. Bonsack this was a second visit and a renewing of old friendships. His smile means a lot to the nationals even though he can not talk except through an interpreter."

Bro. J. K. Miller of Cedar Rapids, Iowa, layman member of the recent deputation to the mission fields, writes us a good letter in which along with other things he suggests a caution in our use of magazines which have so much questionable matter in them. He thinks that "with all of the splendid material to be found in the various religious publications . . . in our own publications" it is hardly necessary to look where such careful culling must be done. We quote further: "I know of families who as soon as the magazine arrives take the pains to tear out all tobacco and liquor advertisements. This might be a good suggestion for the Brethren homes where they are read. . . . I feel very sorry for any superintendent or teacher who does not get the necessary inspiration from the greatest of all teachers—The Ever Living Christ—to put a thrill into the short lesson period assigned to them."

Miscellaneous Items

Spring Run church will hold their annual homecoming on Sept. 8, with services morning, afternoon and evening.—Maggie Gill, McVeytown, Pa.

Harvest meeting and communion at the Mohican church on Sept. 8. Service in the forenoon and communion in the evening.—Mrs. J. F. Imhoff, Wooster, Ohio.

The annual homecoming at the Green Tree church will be held Sept. 8, with services morning, afternoon and evening. Luncheon will be served at the church.—H. S. Replogle, pastor, Oaks, Pa.

Yellow Creek.—On account of several of the surrounding churches having chosen the same date, Yellow Creek has changed her harvest meeting date from Sept. 8 to Sept. 15.—Amanda Miller, Goshen, Ind.

Churches and committees of Northeastern Ohio will please see that queries and programs intended for the district conference are in my hands not later than Sept. 20.—Ora De Lauter, Clerk, R. 5, Canton, Ohio.

Annual homecoming of the Stony Creek church will be held Sunday, Sept. 8, with services forenoon, afternoon and evening. This congregation is 108 years old—the oldest in Northwestern Ohio.—C. W. Warstler, pastor, Bellefontaine, Ohio.

Wabash Country church will observe Sunday, Sept. 1 as homecoming day, with Sunday-school and preaching in the morning, basket dinner at noon and preaching in the afternoon and evening. An invitation is extended to all, but especially to former members.—Mrs. Lula Pulley, Wabash, Ind.

Homecoming of the Conestoga church, Bareville, Pa., will be held Sept. 22. There will be an all-day meeting with services beginning at 9 A. M. The entire program will be in charge of former ministers from this congregation. A general invitation is extended to all, especially to those who formerly lived here.—Addie A. Myer, Leola, Pa.

English River church of Southern Iowa will celebrate the eightieth anniversary of the organization of her church, with a homecoming service and all-day meeting on Sept. 22. Members of neighboring churches are cordially invited to be present and a special invitation is extended to all former residents and members.—Tressie Myers, Kinross, Iowa.

An Urgent Call to Prayer, Sept. 8, 1935

Our members doubtless know of the grave crisis between Italy and Ethiopia. Nothing could be more fitting than for us to unite as a people in earnest prayer to God that these nations may find peace. Therefore, the following requests are made:

1. That every member make this crisis a subject for his or her private devotions, not waiting for the day of public prayer requested below.

2. That every church arrange to have a special prayer service on Sept. 8. May all of us feel that on that day a united petition is going up to the Father for the peace of these nations. Let the minister in charge do this or see that some one in the church takes charge of it.

If the crisis between Italy and Ethiopia is settled before Sept. 8, we feel that every church can then observe a prayer of thanksgiving for the happy turn of events.—M. R. Zigler, Executive Secretary, Board of Christian Education.

Be sure to put your address at the beginning and your name at the close of all letters sent the Messenger office. Sometimes we can supply these when missing, but not always. Postmarks help when they are not smudged or wanting. This reminder was suggested by a recent experience in which we did not have clues enough to guess correctly.

The Washington Creek church, Douglas County, Kans., will celebrate the fiftieth anniversary of the dedication of the church on Sept. 14 and 15. Everyone interested is very cordially invited to attend. A love feast on Saturday evening is one important number on the program. A lodging committee will make provision for all coming from a distance who wish to stay over for the two days' program.—Elizabeth Postma, Lone Star, Kans.

Sunday-school program of Eastern Pennsylvania, to be held in the church at Palmyra on Monday, Sept. 2. Morning session, 9:15, with an address by James Moore, followed by sectional conference of demonstration work. 1:15 P. M., Address, When God Is the Weighmaster.—H. B. Heisey. 2:45, Sectional conferences. Evening Session, 6:15, Choral Worship. Address, The Beauty and Need of Living for Jesus.—H. B. Heisey.—Roy S. Forney, East Petersburg, Pa.

Homecoming services will be held at the East Nimishillen church near Hartville on Sunday, Sept. 8. Sunday-school at 9:30, preaching at 10:45, sermon by the pastor, Bro. Eldon M. Petry, followed by a fellowship dinner at the church. Bro. Geo. S. Strausbaugh of Columbiana, Ohio, a former pastor, will be the speaker of the afternoon. A campfire service will begin at 7:45. We extend a hearty welcome to all former members and friends as well as to all others to be with us in worship on that day.—Eldon M. Petry, North Canton, Ohio.

THE QUIET HOUR

How to Meditate

PREPARED BY CALVERT N. ELLIS

In meditation one must pause and wait with ears open. "Speak, Lord, for thy servant heareth" (1 Sam. 3: 10).

A Receptive Attitude

1. **The mind must be emptied of all other thoughts and fixed on the object of meditation.**

It demands concentration (Matt. 6: 6).

2. **Have you tried listening?**

Perhaps you talk to God so much that he never has an opportunity to speak to you.

Waiting and listening are difficult for adults, but are perhaps part of what our Lord meant when he said that one must enter the kingdom as a little child (Luke 18: 17).

3. **What is the difference between meditation and prayer?**

Does not meditation involve consideration, a turning over in one's mind of ideas and thoughts—something not usually done in prayer?

4. **This calm consideration is essential to meditation.**

Having received an impression one must examine it.

Ideas, like spirits, must be thoroughly tested (1 John 4: 1).

5. **After one has paused, and listened, and considered, then one should act.**

Read: Isaiah 6: 1-8.

The Ping Ting Y. P. D.

(Continued From Page 15)

come into being an organization whose influence we believe is going to be far-reaching in constructive service and expression of life.

Ping Ting, China.

Our Part in a Centennial of Medical Missions In China

BY DARYL M. PARKER

It is rather significant for our medical work here in Shansi that as we are celebrating our twenty-fifth anniversary the Chinese Medical Association in their annual conference is celebrating a centennial of medical progress in China. For just one hundred years ago Dr. Peter Parker, appointed by the American Board, came to China as the first designated medical missionary. He it was who "opened China at the point of a lancet."

From this modest beginning an increasing number of doctors and nurses have come to China. The first Christian nurses found no word in the voluminous Chinese language for *nurse* or *nursing*. They had to make a word. Medical textbooks had to be translated, nursing schools opened and medical schools founded. Today forty-five textbooks have been translated and adapted; 4,000 nurses are registered with the National Association of Nurses and 5,000 well qualified foreign and national physicians are practicing in this country. Probably no other phase of effort has been accorded a more hearty acceptance. It is acknowledged that to missions China owes her rapid development in modern medicine.

The accompanying graphs indicate some of the work that has been done in Shansi in building up three well



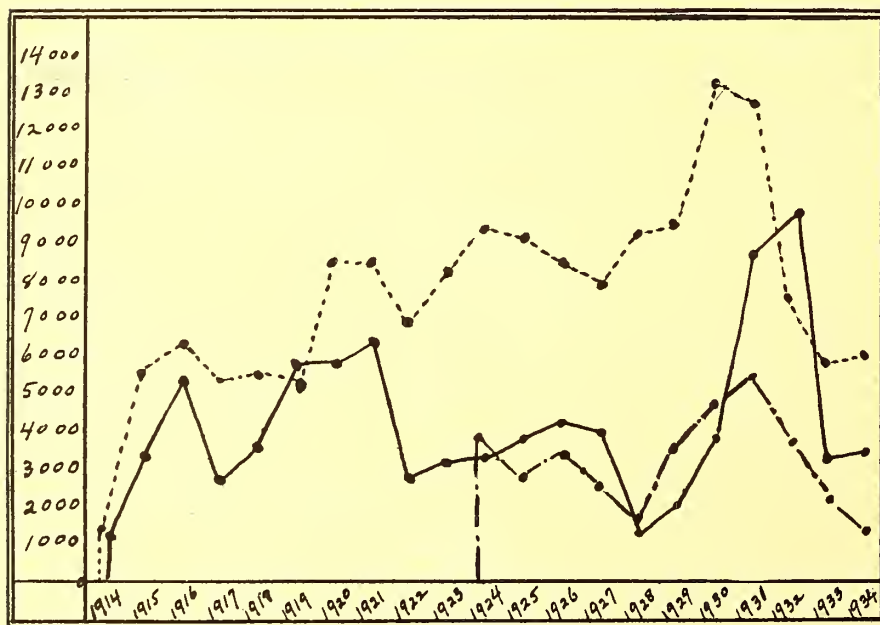
Ping Ting Hospital Staff, Shansi, China

equipped hospitals which serve large areas. However, figures can not begin to measure their influence in the spread of the gospel and the relief of human suffering. It is with thankful hearts that we remember the earnest endeavors of our mission medical staff who laid the foundations for this work and carried on during the years when results were not as evident as today.

China today is changing at an amazing rate. She is altering her policies along all lines. The new government is making elaborate plans for public health and preventive medicine, maternity centers and child welfare. She is asking for our coöperation and help in these projects, especially as they affect the rural areas. To meet these needs we as a mission on the twenty-fifth anniversary of our work in Shansi have set up the following objectives:

1. By the high standard of our medical work to exemplify the Great Physician in his love and healing ministry for all men, seeking to open up to them the abundant life for body, mind and spirit.

2. To seek to present the simple gospel message to all patients who come to our hospitals in such



This graph shows the number of patients treated at our three China hospitals by years. Upper dotted line, Ping Ting Chow; solid line, Liao Chow; broken line, number treated at Show Yang, the latter hospital not opened until 1924. Redrawn from one of the graphs mentioned in the note under picture on page 14.

a way that will be to their best interests, giving to them an understanding of God's plan of salvation.

3. To conserve the evangelistic efforts in the hospitals by a system of follow-up work, and by a closer coöperation with the Chinese church and country evangelistic workers.

4. To make our hospitals training centers for Christian nurses, graduate doctors, and country practitioners who will go out to serve their own people, especially in the rural areas.

5. To cultivate local funds and management, and to begin now to work towards a self-supporting and indigenous program as regards personnel, methods and equipment.

6. To maintain a spirit of coöperation towards the medical and public health projects of the government, with the hospitals of neighboring missions and with the private practitioners in these areas.

7. To build up a public health program in our schools and other institutions gradually extending out to the surrounding community.

It is our earnest hope and prayer that this anniversary in our own mission and in medical missions in China may mark another milepost in the further opening of this vast country to the influences of the gospel and of modern scientific progress.

Ping Ting Chow, China.

Exhibit of Twenty-five Year Jubilee

BY NETTIE SENDER

Home

THE exhibit showing activities in Christian home teaching was comprehensive as well as stimulating. Pictures and posters used for a number of years were all displayed. Two tables were covered with books on child training, hygiene, home teaching, child nurture, religious teaching for the home, methods for simple evangelistic work by voluntary leadership, books for reading classes to increase the vocabulary and books containing stories for children. Much of this material was prepared by the National Christian Council. It is not only helpful but suggestive for further creative thought.

Schools

Liao Chow Schools

On a long table in the center of the room was placed the exhibit of the Liao Chow schools. In it was needlework consisting of baby dresses and coverlet; manual training made up of a cart, chair and wooden man with movable arms and legs. These things were made playhouse size. There were also hand knitted wool things made from the Chin Chou wool yarn, such as a baby outfit of a scarf, cap, gloves and sweater.

Paper cuttings, so unique in China as a wonderful art, were exhibited along this line. They possessed an

alluring attraction different from any other, and that unique talent was manifest in the children's work.

Show Yang Schools

The Show Yang school children had paper cuttings and paper weaving materials of a different nature from those exhibited by the Liao school. For instance, they cut and wove paper, and by using different colors, made representations of trees and persons sitting or standing. The most of their exhibit, however, was needlework where the modest and retiring Chinese girl and woman have led the world.

Ping Ting Schools

The Ping Ting schools, because they have more advanced students, had all these different kinds of handwork in quantity and perhaps better in quality. The samples of work done in other lines were most striking, especially laboratory specimens preserved in alcohol, such as rabbit brains and eye, snakes, bats, lizards and chickens in embryo. They further had samples of the different ores in this district, such as iron, sulphur and coal of different kinds. Graphs were shown showing the advance both in the boarding and village schools.

Toys

A display of cloth toys was made by the Ping Ting woman's school showing the development from year to year since the beginning several years ago. Emma Horning has been using a new method of home teaching in the hope of awakening the mothers to a keener responsibility of homemaking and child training. They started making cloth dolls, following this with the monkey, rabbit, bird and tortoise. While the class sewed they learned songs about each and heard teaching on how to make a better home.

Wool Work in Chin Chou

The wool exhibit showed developments from the beginning in 1924. Completed materials were shown in sample from the first piece of cloth woven, yarns in all colors, hand knitting in gloves, baby booties and sweaters made by students. There were also on display handmade articles such as knitting needles, crochet hook, spindle and carders. All such needed equipment has been made by the school that the students may be able to supply themselves in their own homes without an outlay of money which they could not afford. A series of four books has been prepared by the leaders on teaching the art of working wool into wearing apparel. Drawings of looms and other equipment and how to use them were included in the books, giving details for threading a loom, number of threads needed with division in color and stripes, and amount of thread used. Another book with instructions for dyeing yarns, combinations of dye stuffs and instructions for using the same was prepared and put on display. Materials displayed were cloth, yarn, bed blankets and steamer rugs. These were on exhibit and also for sale. A song

on wool work has been written and was used by the school since the first foreman Mr. Li came to us from Sui Yuan.

Graphs

One of the most interesting and comprehensive divisions of the exhibit was the section of graphs showing every phase of work in the last twenty-five years and its development since it was started. The graphs giving evangelistic growth showed where and when work was started, where preaching services were held, where the tent has gone, when and where reading classes were opened, the number of village Bible classes, as well as refresher classes for workers. The number of Christians was given and the places where they are living. A diagram also showed the number of small country churches which were marked on a large map by a red cross, that a perspective might be gained of what has been done. Graphs of schools showed the plot of the boarding school's grounds, the number of students who have attended, where their village homes are, how many of them are Christians and the number of churches in their villages. In short, the graphs were a very comprehensive statistical review of the past twenty-five years. They were most painstakingly and accurately done. They were drawn by a teacher from Ping Ting under the supervision of Bro. Crumpacker who spared no pains to gain exact data.

The exhibit served both as a bird's-eye view of the past and as a challenge for the future to continue and expand on the good record of those who have served here from the first and of those who have given their lives during these years for the cause of Christ in Shansi.

Chin Chou, China.

The Chinese Church—A Forward Look

BY E. L. IKENBERRY

AMID the rejoicings and reminiscences of our Twenty-fifth Year's Jubilee the China missionaries, together with the deputation from the home church, took considerable time for the serious rethinking of our chief problems. Most attention was given to the Chinese church. The most perplexing problem before the China mission now is: How can we bring to birth a self-going Chinese Christian church out of a matrix of mission institutions, a staff of workers paid by mission funds, a comparatively small staff of foreign missionaries, and a very few intelligent and forward looking laymen? This problem is doubly difficult. Centered at the top is a group of mission paid Chinese workers (and some missionaries) which is largely *mission* rather than *Chinese church* in its thinking and planning. Widely scattered at the bottom are the laymen who as persons are seeking to follow the way of Christ. These have but little church consciousness.

Evangelism, Bible classes, Sunday services, etc., have all been pretty much planned and put on for them from the top down by a paid mission staff. Often the place of worship has been provided with mission funds. Sometimes they have had too much supervision and subsidy, thus taking away the stimulus to a healthy growth into self-supporting church groups. The terms *self-direction*, *self-support* and *self-propagation* can not be applied to our Chinese church as yet. Those are the slogans of an indigenous church. They come only out of *church* planning and thinking, and we are glad that *mission* thinking and psychology are becoming out of date these days in China.

Missionaries have been thinking and dreaming for many decades of that far-off event when the native church will be entirely on its own, but most of them have gone about still carrying in their arms the growing child rather than putting it down so it could learn to walk alone. There have been a few exceptions in north China. The London Missionary Society devoluted to the Chinese church during the World War due to the lack of funds. The English Baptist Society in Shantung has had self-supporting churches for a generation. The Honan Canadian United Church Mission has been absorbed by the Chinese church since they went on their own, during the wave of nationalism in 1927. But by far most missions are a hodge-podge of mission-church organization with the mother still carrying the child rather than leading it into full church life.

The Church of the Brethren Mission in China has also been following along these lines. A dozen years ago there was formed a mixed (Chinese and foreigners) Yearly Meeting with mixed committees in each central station. We thought that sharing authority and responsibility would develop a Chinese church. But the delegate body (Chinese) and committee members were almost all paid mission workers. The laymen were conspicuous for their absence. There were no local organized rural churches to elect them. Our "Yearly Meeting" was like an Annual Conference at home with only a Standing Committee and no voting delegates! So our Yearly Meeting has been mission rather than Chinese church in its thinking and actions. We have dealt with salary scales, scholarships, schools, hospitals. Very few questions pertaining to the Chinese church have ever arisen. The laymen were not there; they have had no voice. Our over two thousand members have been swallowed up in our five big main station centers. Twelve hundred church members scattered over two large counties, still one congregation, is an actual picture of one of those large centers. Of course here and there a rural group has begun to think of themselves as a Christian group, some have chosen a deacon and have a simple organization but not

with a definite authority and responsibility as we think of a church in the homeland. They are still "mission points," not yet organized into churches.

Anticipating the visit of the deputation from the home church the Field Committee, some months ago, began to plan toward a forward step and to formulate a policy with a forward look. Mr. Boyd of the Honan Canadian United Church Mission was asked to attend our mission meeting and give us some help out of his rich experience in working in the Chinese church. After two days of discussion a committee was chosen to formulate our mission policy with regard to the Chinese church. The deputation and Mr. Boyd met with the committee in several prayerful sessions. Secretary Bonsack gave some very helpful advice out of his ripe experience and observations in many lands. The report of the committee was heartily adopted by the mission meeting and seems to have the hearty support of every missionary. The report of the Committee on Policy for the mission as pertaining to the Chinese church is as follows:

We believe that the spiritual life and fellowship of the Chinese Christians will be enriched by their organization into more definite groups or congregations where sufficient numbers justify reasonable hope of growth and permanence. We therefore suggest the following simple guiding principles:

1. We believe in the independence of the Chinese church.
2. We are willing for it to have absolute autonomy.
3. As missionaries we pledge ourselves to coöperate with, and work in the Chinese church.
4. As a mission we are prepared to make any adjustment advisable to full freedom and development of the Chinese church.
5. Recognizing that the organization and growth of the Chinese church will require an increasing number of voluntary workers, we as a mission are willing to co-operate in training these leaders if desired.

The Chinese church in the Church of the Brethren Mission area is just now facing those "first steps," which always have to be taken by the younger churches on the mission fields. It is a delicate and yet a glorious task that faces us now as missionaries after twenty-five years. Ours is the great opportunity of helping to put the Chinese church on its own feet. This can not be done overnight nor in any exact cut-and-dried way. It will take the best of judgment and tact. It will need much sympathetic understanding and prayerful encouragement from the sending church in the west. It means no breaking of the tie between the Chinese church and the Church of the Brethren in America. Rather it means the strengthening of the bonds of brotherhood between them. Going forward hand in hand we must face the task of carrying the gospel to thousands of villages in these nine counties that have not yet been reached.

Ping Ting Chow, China.

What To Pray For

Week of August 31-September 7

To those who have been praying for Brother and Sister Homer Bright in a special way, and have been giving most definitely to the work at Ping Ting, an interesting share-letter was sent recently by Sister Bright. If all THE GOSPEL MESSENGER readers could read this message, they would have many items for which to pray. Sister Bright knows how to tell about the incidents which happen around her home in an attractive manner. She makes them seem very real and personal. This letter lives with Chinese interest. Here are items:

"Had we gone another two weeks without rain we would have had a famine equal to that of fourteen years ago. Since last autumn we have had but two showers of rain, so it has been exceedingly dry. I think I shall never forget the sound of the multitude of voices one evening about eleven o'clock as the crowd passed not far from our home imploring the gods for rain. The sound of children's voices, mingling with those of mature years, especially impressed me.

"This being the twenty-fifth year of our work in China we celebrated this quarter of a century period by showing the progress of the work by scenes, maps and charts. In one of the scenes, Bro. Bonsack came down the aisle carrying a very large lighted candle. He placed it on a stand on the platform. This represented the gospel coming from the home church to this part of China. From this candle all the main stations received their light. Thus the spread of the gospel in these parts was very vividly portrayed. The climax came when five of the older workers representing our five main stations, each held lighted candles and passed the light on to five young Chinese workers—the meaning of which was that henceforth the large responsibility of carrying on the work must rest on their shoulders. This not only gave us a backward look and a review of the years gone by, but it revealed a great future ahead and this forward look was most impressive."

Those who remember reading how the Chinese women at Ping Ting, under the supervision of Sister Bright, were able to sew and make money to help in their own local church work, to supply their own homes with essentials of life, and then also give an offering of a bit over \$1,337 toward the Women's Work Project, will appreciate some of the work which Sister Bright carries on as she lives the life abundant among the Chinese people. Pray for her, and all those she reaches.

Along with all of Bro. Bright's station work, he bears the burden of doing the treasurer's work for the mission, and discharging the duties of coast agent. In all of these phases of work there are multitudinous tasks to be attended to. Pray for Bro. Bright whether he is in the office, in the villages, on the streets of the city, or in the homes of the people.

The Music School at Bethany

BY D. W. KURTZ

President, Bethany Biblical Seminary

THE church has three functions: to get people to *know* the truth; to *love* the truth; and to *do* the truth. Unless they love the truth they will not obey it, and they will not continue to learn it. All educators today recognize the importance of the feelings or sentiments in human achievements. Worship is the activity of the church whose aim is to harmonize the human spirit with the divine; to get people to love the truth so they will say, "Thy kingdom come, thy will be done" *in me*, even as it is done in heaven.

Many pastors are aware that their worship program is the most difficult. It often is degraded to mere opening exercises, or closing exercises, and does not really vitalize the church. If the church is to meet the need of this day, the church must have power, and the dynamic for all conduct is in the feelings, and worship exists to arouse and purify the feelings and sentiments so people respond to God with all their hearts.

Paul said we should sing "with the spirit and with the understanding" (1 Cor. 14: 15). But how can the church sing with the understanding if no one understands? And how can they have much enrichment of the spirit, if they do not understand? The outstanding work of our Music School at Bethany is to interpret the meaning of the great hymns of the church; to distinguish between those that really edify and uplift and purify, and those that merely entertain; and to learn how to lead congregations in public worship so that people are harmonized with Christ, and the power of the Holy Spirit may give them the victory.

We have at Bethany a man that has won recognition far and wide for his genius in hymnology. If all the music leaders of the church could take a course with Prof. Brightbill, the most of them would be amazed at the riches in our great hymns which have not been appreciated before. Our worship must be more efficient if we really mean to make the church a power in this age.

Bethany not only offers opportunities which are unexcelled in hymnology and hymn leading, but also in voice training, piano, organ, and everything that is needed for our churches. There is no reason why many scores of persons—young and older—could not spend some time, a term or two for several years, at Bethany, and get a real taste of the riches that are in this great art. Many should take the full course and become efficient leaders and teachers in their communities.

Church music is a field of its own, and hundreds of people who are advertised as music teachers, or voice teachers do not succeed in worship programs. This is an art which only an artist in this field can adequately

teach. We invite our pastors and elders to consider this problem, and look for folks that might come to Bethany and prepare for this important branch of the program of the church.

Bethany Day is September 15.

Bethany Biblical Seminary, Chicago, Ill.

"Thou Shalt Not Take the Name of the Lord Thy God in Vain"

BY ROY D. BOAZ

LORD BYRON once remarked of an acquaintance: "He knew not what to say, so he swore." We are told of Laurence Oliphant's father that he "got into the way of using bad words for want of something to say." John Bunyan confesses: "I knew not how to speak unless I put an oath before, and another behind, to make my words have authority." After he became converted he honored the God whom he used to curse by writing *Pilgrim's Progress*. Say what we will, profanity is always a sign of impoverished thought—the sign of an empty mind and soul! Jesus our Lord supplemented this commandment very helpfully when he said: "I say unto you that every idle word that men shall speak, they shall give account thereof in the day of judgment." When we have nothing to say, we must learn to try not to say it.

If we believe the first commandment, if we have no other gods before the one true God, it remains that there is a tie or a band of loving relationship between the God whom we worship and ourselves. This relationship becomes the way of life to a devoted follower. Life then becomes unified. Life for such an one resolves itself into a single ambition, even as it did for our Lord—the ambition to further the kingdom of God in individual life as well as in social life. Do you suppose that a man who has once tasted the glories of God could ever go out and take the name of his Best Friend in vain without reaping vengeance? He may not be struck down as was Ananias, but he can not avoid the inevitable consequences of irreverence. Slowly, but surely, the high places of such a life will be leveled down, and there will be nothing left that is holy and sacred. Gradually, but surely, all idea of God, all appreciation of his majesty and glory will go, and what could be the finest influence in life through cultivation will die. That is not sentimentality; it is the gospel truth. No one ever speaks lightly and irreverently of the things he really reveres and loves.

But the violation of this commandment goes still deeper. A man who persists in betraying God can not possibly be true to his neighbors! The Fatherhood of God bears the same relationship to the brotherhood of man today that it did when Jesus first expounded the great truth! When we look about us and see the doubts

and mistrust between men and nations, bringing about this terrific tension we see in our communities and in our nations, we feel deep in our hearts that men have betrayed their God, a God who has promised to be a common Father to all men! All the proof I need in order to establish my contention is the lack of respect for law and the conduct of our court system. Go into court sometime and observe the flippant way in which witnesses hold up their hands and swear by the Bible that they will tell the truth, the whole truth, and nothing but the truth, and then they go on and lie like troopers! We Brethren have a glorious heritage in our literal acceptance of Jesus' commandment: "Swear not at all; . . . but let your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of the evil one." We ought to become more evangelistic in the spread of our gospel of truthfulness and frankness in our social relations! If we take oaths on some occasions, we imply that on other occasions we may not be speaking the truth. No one ought say of a Christian: "I would believe him under oath." A God-fearing man ought to be invariably trustworthy.

Then finally we need to guard against taking the name of the Lord our God in vain through ridicule of religion. I do not mean ridicule of religious people, but ridicule of religion. Many of us need ridicule sometimes. It does us good. We have all seen some so-called religious people who deserve to be laughed at. It is the only hope for them. There is still a sect which refuses to believe that the earth is round because the Bible speaks of the "four corners of the earth." But I am not thinking of such. I refer to the ridicule of religion and sacred things. Our moving pictures, day by day are displaying the most sacred emotions of life, flippantly and very often in ridicule of their sacred content. All these tender feelings of filial love and marital relationships do in the final analysis sink their roots down into the consciousness of God. When they are taken out of that sacred sphere and paraded before the whole world in the spirit of jest and ridicule, and when thousands see these pictures and are influenced by them daily, we get a glimpse of the task that we as preachers and teachers have to preserve the sacred name of God in our community life. I am of the opinion that the cynical and the out and out skeptical folks who blatantly assert their unbelief are not doing as much harm as are some so-called church people who carelessly become parties to this subtle ridicule of sacred things.

We have just about come to the place where in the name of freedom of speech and freedom of press we are beginning to license vulgarity and profanity. We are reaping the fruits of irreligion and sacrilege, and we shall reap them to the bitter end. Hypocrisy, profanity, perjury, irreverence: these are the sins against

which this Third Commandment is directed. To picture sacred objects in a way that can fill intelligent people only with a feeling of contempt; to mock idealism; to point the finger of scorn at those who are trying their best to live a pure life; to take by our ignorant talk the solemnity from life and the sacredness from death: this is to run the danger of breaking this Third Commandment.

West Haven, Conn.

Youth Will Not Listen

BY H. H. HELMAN

A YOUNG man was advised by his teacher that he was incapable of even ordinary human achievement. He would not listen, and became the world's greatest inventor, the famous Edison. Another young man, a contemporary and friend of Edison, was laughed to scorn for his attempts to practicalize the gasoline engine. He would not listen and the world's greatest autoist came to be. A young Jap, weak of body and with almost insurmountable handicaps, was advised he could do little for the downcast of his nation. He would not listen and Kagawa stands in bold relief against Japan's paganism.

His elders advised a young American "tow-head" to desist from a foolhardy aerial flight. He would not listen, and Lindbergh flew, and won, and became a nation's hero. Political friends advised a young Illinois upshot to accept the inevitable and forget his official ambitions. He would not listen and became America's beloved Lincoln. A young Hebrew put his carpenter shop in order one day, stepped out of it, told his countrymen he had a call to other work, and went away. "Even his brethren did not believe in him," but he would not take their advice. Jesus of Nazareth, from which they thought could come "no good thing," became the Christ of Calvary.

No, youth will not listen, and the world has been blessed again and again by the achievements of high-minded youth, who stopped their ears to the "don't do it" of unadventurous contemporaries and elders.

New Carlisle, Ohio.

A Voice From the Pew

BY FLOYD M. IRVIN

4. Dare We Have the Best?

LURED by a little note in one week's *Journal*, I went to a neighboring church on a Sunday night to see a little play, *The Rock*. It was a well rendered dramatic representation of the development of the life of Peter. It was to me the most effective sermon I have heard in months—as powerful and searching as the gospel itself. Yet I must confess it was with a feeling of guilt that

I forced myself to pass our own church where our pastor was preaching to a small crowd. Our pastor frequently tells us that to build a strong church we members must be loyal and regular in attending every service. On the way I met another member of our church going my direction, who felt as guilty as I.

But after the play was over, and that wonderful message of God had touched our hearts, we felt that the guilt lay somewhere else. We wished that every soul in town might have had the privilege of hearing that message. We questioned whether it was right for our pastor, the Presbyterian pastor across the street, and all the other pastors of the town to keep their faithful attendants away from such an unusually helpful service. Our pastor knows the merits of the play and has since urged our own young people to put it on which they are unable to do because of a lack of talent. I am sure none of the pastors questioned the superior value of this well prepared play, to their own regular prepared messages, but I do think they were afraid to let any of their members get started to attending another church.

That selfish denominationalism was back of it all, is obvious. It is even possible that the Baptist pastor who put on the play was more concerned that it would turn some one toward his church than that it would help another to nobler Christian living. Isn't it a shame that our pastors can not work together to give us the best and most helpful messages!

Eustis, Fla.

I Am Your Family Dog

BY P. R. HAYWARD

A Message to Parents

I am your family dog.

I am a second self to your children.

Though you seldom know it, I am to them a living thing with emotions and thoughts like their own.

You call me a pet, a plaything, a mere beast to amuse your child.

I am all that. And more—

I am a constant and effective teacher.

I develop sympathy.

I cultivate the ability to put one's self in the other's place.

I teach a sense of responsibility.

I help growing children to grasp the meaning of the law of cause and effect.

I nurture the early childhood germs of parental love.

I give a sense of protection in the face of danger.

I grant companionship when the house is otherwise empty and lonesome.

I am the constant guardian of those I love. When needed I offer my life for them with fierce and sacrificial joy.

I am the dog you now have, and know only in part, or I am the one that waits to be taken into your home circle to make it complete.

I am your family dog.

Hinsdale, Ill.

Christian Workers

Forgotten Vows

PREPARED BY IRA H. FRANTZ

Judges 11: 30-35

September 15

Jephthah's vow was a rash and foolish one. It should not have been kept. But what a world we would have if all people would keep their good vows as Jephthah kept his foolish one! Let us consider some vows we too often forget.

1. "For better or for worse."

Consider the possibilities "for better or for worse" in each of these phrases. Of course we always hope for the better, but suppose it turns out to be the worse, shall we break our vows?

(a) "In sickness or in health."

(b) "In joy or in sorrow."

(c) "In prosperity or in adversity."

Consider the exclusiveness of the vow.

(a) "Forsaking all others."

(b) "Cleave to him, her, alone."

Consider the permanency of the vow.

(a) "Till death do us part."

How mocking these words sound in a divorce court! Does breaking the marriage vows ever add to human happiness? What does it do to the one who is faithful? What does it do to children?

2. I "renounce . . . all the sinful pleasures of this world."

Is a person ever happier for breaking his baptismal vow?

The world offers much pleasure that is not sinful. Is the line sharply drawn? Do we need to cultivate a finer sensitivity to evil?

Consider the permanency of this vow. "To live faithful unto death." Have you been true to this vow?

How much larger would our churches be if all had remained true to their baptismal vows?

How much deeper the spirituality?

3. "Except by pacific means."

"The high contracting parties solemnly agree that the

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settlement of all disputes or controversies, of whatever nature or whatever origin they may be, which shall arise among them, shall never be sought except by pacific means."

Note the solemnity of this agreement.

Note the comprehensiveness of it.

Note that it was signed in 1928 by all the leading nations of the world, including Italy, Abyssinia, Japan, Germany, France and the United States.

What a world this would be if these three vows were never broken!

CORRESPONDENCE

TENNESSEE DISTRICT YOUNG PEOPLE'S CONFERENCE

The young people of the Tennessee district held their regular midsummer conference at the French Broad church, White Pine, Tenn., Aug. 5-8, under the able direction of Bro. John B. White, together with Mrs. John B. White, Brother and Sister M. C. Shull, H. Spenser Minnich, Dr. Howard A. Bosler, Dr. Ethel Gwin and members of our own group.

The theme of the conference was Christian Youth Building a Modern World. Some of the outstanding features of the conference were addresses on Africa by Dr. Bosler who is doing extension work in the Marine Hospital of New Orleans, prior to his return to Africa this fall. His presence was a great inspiration to the entire group as were also the lectures by H. Spenser Minnich of Elgin, Ill. A trip to the Indian Cave at New Market, Tenn., arranged and conducted by Bro. Reuel B. Pritchett, was very educational as well as entertaining.

During the business session the following officers were elected: President, Ina Ruth Barlowe; peace secretary, Ruth White; chorister, Helen Bowman; recreation director, Frank Isenberg; assistant, Martha Diehl.

The following goals were set: to secure a permanent camp site and begin the development of such; to secure the leadership of Dan West in camp for the coming year; the Tennessee district to assume full responsibility for the support of Dr. Bosler on the Africa field; to have 175 present at the 1936 conference; to support two summer pastors; to secure the financial support of every church toward the budget of the young people's organization.

The generous hospitality of the French Broad church and the inspiration derived from the meeting will long be remembered by those present.

Helen Petcher.

Mobile, Ala.

THE 1935 SUMMER ASSEMBLY AND DISTRICT MEETING OF WASHINGTON

This year marked the tenth anniversary for Young People's Assembly in the state of Washington. In 1925 on the shores of Lake Chelan somewhat less than 100 people gathered to enjoy three days of thought and inspiration under the leadership of Brethren Jesse Emmert, J. W. Lear and H. Spenser Minnich. So worth while was the experience, that a summer assembly was made an annual feature of the young people's work in our state. Because of the large size and uneven topography of our district it has so far seemed unwise to have a permanent camp ground. The problem has been discussed, however, and perhaps at some future time a satisfactory place can be settled on. For five years our district business session has been held at the

close of assembly on the same grounds. This plan is working well and gives better opportunity for the young people to become acquainted with the district work. The five sections of our state (coast region on the west, Spokane to the east, Yakima Valley in the south, Wenatchee in the central part, and Okanogan Valley to the north) are in turn hosts to the meetings.

Ellisford congregation near Tonasket in Okanogan Valley proved itself most hospitable in planning for and welcoming the many visitors this year from Aug. 1 to 5, inclusive. The place chosen was the camp grounds beside Lost Lake, a small body of water surrounded by tree-covered hills. Here, among tall firs and on green grass, was journey's end for the many trucks and cars that came from far and near. Several cabins were available for the use of our leaders, but all others brought their own tents. The Forest Service coöperated most kindly in giving us the use of the camp ground. Some folks did their own cooking but the majority ate at the dining hall. A privately owned pavilion was rented for general assembly and eating purposes. Attendance this year exceeded that of any previous assembly. The total number registered was 303 and probably more than 400 persons were present at different times over the week-end. There were 200 present to hear Jay Eller speak Wednesday night on "Building a New World," the assembly theme for this year.

No doubt a main reason for the fine attendance and success was the outstanding leadership in the persons of Dr. and Mrs. D. W. Kurtz, Brother and Sister Dan West, and Sister Minna Heckman, from out of the state. Harper Will and Glen Harmon of Wenatchee, D. W. Shock of Spokane, and Howard Michael of Olympia were among the district workers who helped to conduct classes. Brother and Sister George Carl of Southern California, pioneers in the church work of this state, were visitors. Miss Ida Shockley of the Outlook church and Jess Dunning of Wenatchee proved themselves efficient as assembly chairman and camp manager, respectively.

Morning worship at 6:30 was the first event on each day's program. After breakfast folks went according to age to various places for discussion groups. The children were led in a worship and story hour and then taken on nature walks. The intermediate boys one morning enjoyed a discussion period in boats out on the still waters of the lake. The following were of vital interest to the young people as Dan West led in discussion: denominational trends, marriage relations, economic problems and peace. Because "in time of peace we should prepare for war," i. e., know what we believe to be right and have the courage to do it should war come, some definite action was decided on. A committee, mainly volunteers, will collect timely data on the peace situation and present it to our congregations through the columns of "The Evergreen Promoter," a quarterly put out since last year by the young people of the district of Washington.

Harper Will's talks were an inspiration to any young person interested in the Christian way of life. Mrs. Heckman's laboratory school included a dozen or more wide-awake juniors and interested observers, this period being followed by a time for discussion of teaching problems. The lectures by Dr. Kurtz to the adult group and at general assembly were times of special enrichment and inspiration. To the church, its great principles and program, one renewed his finest loyalties when listening to such clear and effective speeches as Dr. Kurtz so wonderfully gives.

Recreation, consisting of hikes, swimming, boating, and games, was the order of the day after dinner. Evening meetings included the following: discussion on war led by Dan West in which was impressively brought out that about twenty-five boys present would come under the draft age of twenty-one to thirty-one years in the event of war within the next decade; a home life play, "The Builders," presented by the Ellisford young people; a missionary sermon by Dr. Kurtz after which an offering of \$104.30 was lifted; and a music program directed by Mrs. Harper Will and Mrs. A. L. Sellers.

Campfire was held each night at 8:45 o'clock. After group singing of lighter songs and stories, a more serious program followed. Quartet music from boats, a short La Verne College program, and talks by Dr. Kurtz and Dan West were among the special features.

D. W. Shock presided over Monday's all-day business session. Twenty-seven delegates were present, representing fifteen of the sixteen congregations in the state. The following officers were elected: B. J. Fike of Sunnyside, moderator for the 1936 district meeting; H. S. Will of Wenatchee, delegate to Annual Conference for 1936, and also representative of this district on the La Verne College Board of Directors. A call was extended to Bro. Paul Longanecker of Kansas to be state field man for the coming year. Assembly for next year was granted to the south-central region which includes the Yakima Valley churches. It was voted to send a letter to the State Liquor Board asking that they pass a ruling to prevent sale of alcoholic beverages on Sunday. Appreciation was expressed for the almost entire absence of smoking on the grounds and encouragement given concerning the ideals of abstinence long held by our church. Also commendable was the evangelistic emphasis of the assembly and the fine spirit of unity running throughout the entire conference.

Tonasket, Wash.

Hazel Rothrock.

STORY OF THE CRADLE ROLL

My association with the Church of the Brethren began in 1864, before the Cradle Roll had been born or graded Sunday-schools dreamed of. Then there were but two departments in our Sunday-schools: the main school and the infant department. Fortunately, or unfortunately, I was assigned to the so-called infant department, and it need not be told, there was plenty of room for improvement. But how to bring it about was a very perplexing question. Speaking with the officials, they merely said: "You better let well enough alone." Taking it to the elder, he said: "Well, what are you going to do about it?" What could I do about it? Nothing but take it to the Lord in prayer. This I did earnestly and hopefully for twenty-seven years. Then the answer came, at God's appointed time and in his own appointed way, just when the Sunday-school world was ripe for it. "God works in a mysterious way his wonders to perform."

It was something like this: The lesson for that day was about the rising to life of the little daughter of Jairus. Having told the story to the children, I showed them a little cradle bed as an object lesson, and turning down the covers, said: "Why do you suppose I brought this little cradle bed empty?" I expected them to say: "Because the little daughter died." But they did not say this. Again I asked the question—no answer. By and by a little fellow raised his hand, and, to my great astonishment, said: "Because Georgie died." True enough, Georgie had died. The Sunday previous, he left the room, and then returning, said:

"Teacher, I want to say good-by, for I am going to say my next Golden Text in heaven." I remonstrated with him, but he insisted that he would say his next Golden Text in heaven. And, true to his vision, he did, for he was taken suddenly and seriously ill early in the week, and before Sunday, was dead and buried. In evidence before us stood his little vacant chair, covered with flowers, his name card tied on with a ribbon. "True enough," I said, "Georgie did die, but can't you think of some one in the lesson who also died?" Then the same little fellow raised his hand and said: "Yes, the little girl died, but she was raised up to life again, but our Georgie is dead. I saw the place where they buried him." By this time, the true lesson theme had all gone from my mind, and waiting for what to say and how to say it, this was the message given me: "How many of you have little brothers and sisters at home too small to come to Sunday-school?" Hands were raised. Then I said, not of myself, but of the spirit leading me: "How would you like to bring their names and birthdays written upon cards? We will tie them here alongside of Georgie's on this little cradle bed." And taking the card from the vacant chair, I tied it on to the cradle saying: "This will help us to remember Georgie is not dead, but living up in heaven where he said he would say his next Golden Text." The following Sunday, the cards came—twenty-six of them. The aids received them and tied them upon the little cradle bed. The secretary wrote down the names, and called the roll. Here was the cradle and also the roll! We put the two together and it gave us a new word, Cradle Roll—a word not at that time found in the dictionary. Praise the Lord! He not only showed us how to organize a real infant department, but he gave us a name for the organization.

Darling, little baby students
Starting on the Cradle Roll
Very early in life's morning
Some one caring for your soul.

This lesson story was quickly carried down to the Primary Teachers' Union in Philadelphia. From there, it went out into the Pennsylvania State Sunday-school Convention. From there, into the wide, wide world, until today, no matter where you go, wherever there is a well-founded Sunday-school, you will find a Cradle Roll, not any longer the tiny sproutlet of 1891, but a wonderful Gospel Tree with high-reaching, wide-spreading branches, bearing the golden fruits of the Spirit.

Mrs. J. S. Thomas.

Oaks, Pa.

GOD'S APPOINTMENT

The Lindsay church has come to another milestone in its history. Our hearts were saddened as we followed our dear Bro. Hershel F. Maust to his last resting place. Yet we take courage in the thought of the scripture in Rev. 14: 13, for we know he was a man worthy of that pronouncement. "Their works do follow them."

We hope to see his good works accomplishing the things he longed and struggled for and failed of attainment in this life. God works in mysterious ways his wonders to perform, and the calling home of a beloved disciple may bring about a spiritual awakening.

He had lived beyond the threescore and ten and most of that in self-sacrificing service. His favorite song was Lord Help Me Live From Day to Day. And his life was truly given in service for others.

Bro. M. S. Frantz who served us as pastor eleven years

and Bro. J. F. Coffman five years both said in the funeral service that their love for him was next to their love for their own fathers who have preceded him.

Like the blessed Master he was always about his Father's business and tried to do always those things that pleased him. He was a wise counselor and always poured oil on troubled waters, pleading for right relationships in church work. Having labored with him for years, I know how to appreciate his noble Christian life, and though there is a vacancy in the church and an aching void in our hearts, we look up to him who doeth all things well and say, "Thy will be done."

S. Elbert Hylton.

Strathmore, Calif.

PASSING OF SISTER MARY KINTNER

Mary Kintner, daughter of William and Elizabeth (Johnson) Walker, was born in Adams Township, De-fiance County, Ohio, June 18, 1857, and died June 23, 1935, at the age of 78 years and 5 days. She lived at her birth-place till young womanhood, when her parents moved to a farm a mile west of Ney. In this community she became acquainted with B. F. Kintner and they were married April 7, 1878. They established their home on the farm on which they had lived to the present, and here their five children were born and raised. These are Edward of North Manchester, Ind., Mrs. Effie Berkebile of Bradford, Ohio, Owen and Elizabeth of Wenatchee, Wash., and John who lives on the home farm.

The year following their marriage, she and her husband united with the Lick Creek Church of the Brethren of which she was a faithful member to the close of her earthly days. Her life was made up of the toils and cares of the average farmer's wife, but her energies were not wholly spent on her own interests; for many who were sick or sorrowing could testify of her willingness to serve in any way possible. She loved her church and nothing gave her more joy than to see it prosper.

Too much can not be said of such godly Christian mothers. The influence of her life is being felt, not only in her own immediate church and community, but in many other churches and communities through the fine Christian service of her children. Two of her sons are ministers, the other a deacon, one daughter the wife of a minister and the other a missionary in India for seven years.

She leaves her husband, five children, nineteen grandchildren, five great-grandchildren, one sister and two brothers. Hers was the first death in her immediate family circle, and in the wider one, two grandchildren have preceded her.

The funeral services were conducted by Elders Harold Hendricks and J. O. Winger in the Lick Creek Church of the Brethren near Bryan, Ohio.

North Manchester, Ind.

J. Oscar Winger.

THE PASSING OF SISTER LAMPIN

On June 27 at Polo, Ill., in their lovely home, Sister Susan Augusta Lampin, wife of Bro. Wm. Lampin, closed her earthly labors, after a lingering illness. She was born Nov. 20, 1864, the daughter of Brother and Sister John W. Price of the Pine Creek church, Illinois. Had she lived until Dec. 21, she and her husband would have celebrated their golden wedding anniversary.

Three children had come into this home, all preceding the mother to the land beyond, thus leaving Bro. Lampin by himself. Sister Lampin, whom every one called "Gussie,"

had a host of friends who loved her because of her absolute sincerity and her simple and abiding faith in her Lord and Master. In the home church her work showed itself especially through the Sisters' Aid. Not so many years ago she accompanied Bro. Lampin on his tours of evangelistic meetings and proved herself a consecrated and successful soul winner. In the hundred meetings that Brother and Sister Lampin held, some 2,500 united with the church, a large number of whom were adults. During these meetings she did fully her part in winning souls.

Sister Lampin came from that sturdy Price stock which has been so prominent in the Church of the Brethren. Her father had long been a leader in the mission work of Northern Illinois, and she left surviving her a brother, C. C. Price, who is a minister, and a sister who is the wife of Eld. John Heckman.

The large gathering at the funeral service in the Polo church was a testimony to the fact that Sister Lampin had won the esteem and love of her community. The services were in charge of her pastor, Arthur L. Warner, who was assisted by Wm. E. Thompson, C. W. Stouffer and the writer. After the services the body was laid to rest in the Pine Creek Brethren cemetery by the side of her children, there to await the call of her Master at the first and best resurrection.

J. E. Miller.

Elgin, Ill.

THE FIKE REUNION

About 200 Fikes gathered at the Garrison church on June 23 for their annual reunion. A picnic lunch was served in the basement of the church.

In the afternoon the program was in charge of Samuel Fike, president of the organization. The meeting opened by singing hymns. The minutes of the last meeting were read by Mrs. Alfred Lindeman, in the absence of the secretary. Lola Mae Harbaugh gave a short account of her great-grandfather's descendants. There was special music—a piano duet and a vocal duet, followed by an interesting poem, read by Adam Knupp.

Bro. P. H. Sanger from Lebanon, Pa., preached on the subject: Seeking the Lord. He developed his sermon around the story of Zachæus seeking out Jesus. A. R. Fike of Moscow, Idaho, spoke a few words of thanks for the hospitality shown to them during their visit here. A few words from Harvey Gnagy, Word Miller and Adam Zook, Sunday-school superintendent at Garrison, concluded the program.

Mrs. Creps and Albert Gnagy were appointed to plan the 1936 reunion.

Waterloo, Iowa.

Lola Mae Harbaugh.

SADIE BRALLIER WAREHAM

Sadie Brallier Wareham was born in Cambria County, Pa., Feb. 18, 1856, and grew to womanhood in the same community. At the age of eighteen she united with the church of her choice, to which she gave many years of intensive service.



In 1876 she married John L. Wareham of Johnstown, where they welcomed into their home five daughters and four sons. With several of these she climbed the hill when the great Johnstown flood took her home and household belongings away. Yet this did not dim her faith in her Lord who could supply her needs.

In 1901 she moved with her family to Pittsburgh where the church was just fairly started. It was in this big city that her deep Christian piety radiated light and life into many homes. At one time it was planned to put 100 on the home department. In this campaign she was a faithful missionary and about

sixty of that number became members of the church.

For many years she had charge of the children's department. Testimony from some of those children of the way the stories of Jesus became a vital force in their lives was given in a church service a few years ago.

She became the first leader of the Aid Society work in the church. Being a charter member she endeared herself to the members of the church on through the years. Even after her health failed and she could only meet her many friends in her home, her interest in the

work of her church never diminished. Because of her cheerful disposition she enjoyed living and made all who came in her presence feel that good cheer.

Her husband, a son and a daughter preceded her in death. Some months before the end she called for the anointing service. She had no fear of death, for she had made all preparations to answer when the call came. The summons came on May 21, 1935, when she peacefully fell asleep to awake with her Lord.

Services were in charge of the home ministers, with the sermon by Pastor N. M. Shideler and an appropriate eulogy by Bro. D. Z. Eckert. Her body rests on a beautiful hillside in a Lutheran cemetery where were buried those of her family who passed on before.

Pittsburgh, Pa.

M. Elizabeth Barnett.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Bright-McGaffey.—By the pastor at the First Church of the Brethren, McPherson, Kans., Aug. 1, 1935, Dr. John Daniel Bright and Miss Mary Edith McGaffey.—Ray E. Zook, McPherson, Kans.

Hutchens-Gibson.—By the undersigned, June 15, 1935, at the Church of the Brethren, San Diego, Calif., Mr. Jens H. Hutchens and Miss Alberta Gibson.—N. J. Brubaker, Los Angeles, Calif.

Joliat-Noffsinger.—At the home of the bride's parents in Washington, D. C., July 19, 1935, Dr. Eugene Aime Joliat of Montreal, Canada, and Pauline Joy Noffsinger of Washington, D. C., were united in marriage by the bride's father.—J. S. Noffsinger, Washington, D. C.

Kinsley-Buck.—By the undersigned, at the bride's parents' home, June 25, 1935, Bro. Evan Kinsley of Hartville, Ohio, and Sister Lucile Buck of Franklin Grove, Ill.—Paul B. Studebaker, Franklin Grove, Ill.

Sherfy-Clark.—By the undersigned in the Johnson City church, Tenn., on July 17, 1935, Robert L. Sherfy, pastor of the church in Frederick, Md., and Evelyn Clark, daughter of Mr. and Mrs. John Clark of Johnson City, Tenn.—E. F. Sherfy, Stuarts Draft, Va.

FALLEN ASLEEP

Bailey, Marion F., born in Barbour County, W. Va., died in Zimmerman, Ohio, aged 84 years. Funeral services at the Beaver Creek church by the writer, assisted by Eld. E. Friend Couser.—J. H. Eidemiller, New Carlisle, Ohio.

Bailey, Glen, only son of Brother and Sister Edward Bailey, died at the age of 11 years, from heart weakness. Funeral services at the Bailey home by the writer, assisted by Eld. E. Friend Couser.—J. H. Eidemiller, New Carlisle, Ohio.

Barnhart, Sister Mary Flora, died June 29, 1935, at the home of her daughter, Mrs. B. F. Wampler, near Carthage, Mo. She was born Dec. 29, 1937, in Franklin County, Va. Surviving are five daughters, two sons, twenty-one grandchildren, thirty-four great-grandchildren and four great-great-grandchildren. Funeral services in the church in Carthage, by the pastor, Bro. Galen Barkdoll. Burial was in the cemetery in Carthage. Since the death of her husband she had lived with her children, spending most of her time with the two daughters near Carthage. In spite of her apparently frail body she remained mentally alert almost to the end of her long life. Early in life she accepted Christ as her personal Savior. She married Geo. Barnhart in Virginia in 1868 and they made their home there for nine years. Bro. Barnhart was elected to the ministry and they gave themselves with complete devotion to the trust given them, having a record of many years of active service in advancing the kingdom of Christ. Much of their work was pioneer work, home mission work, as they moved westward, to Indiana, Kansas and Missouri. Fifty years of continuous residence in the vicinity of Carthage has been a blessing to the community. Particularly will the Carthage congregation ever be indebted to them and their family for the many years of pastoral care given so generously.—Olive E. Holmes, Carthage, Mo.

Boyd, Bro. James W., died at his home in Manheim, Pa., in the bounds of the White Oak congregation, aged 73 years. He is survived by his wife and two sisters. He was a member of the Church of the Brethren for many years. Services at the Manheim house by the home ministers with interment in Graybills cemetery.—Susan M. Cassel, Manheim, Pa.

Clapper, Anna, daughter of Daniel and Rebecca (Aaron) Creps, born Jan. 17, 1874, at Yellow Creek, Pa., died at the hospital, Altoona, Pa., July 15, 1935. She married Bro. Harry K. Clapper who survives with four sons and five daughters, one sister and one brother. She united with the Church of the Brethren about fifteen years ago to which she proved faithful. She was an active member of the Ladies' Aid Society. Funeral services at Yellow Creek church by Eld. D. I. Pepple, assisted by Eld. D. A. Stayer. Interment in the Steels cemetery.—Mrs. Bertha Snyder, Hopewell, Pa.

Cripe, Peter, born near Pyrmont, Ind., Sept. 2, 1847, died July 30, 1935.

When a small child he with his parents, Christian and Catherine Replogle Cripe, came to Cerro Gordo, Ill.; in 1866 they moved to Osceola, Mo. May 10, 1873, he married Tennessee Garrison; to this union two children were born. His wife died Feb. 22, 1879. Sept. 18, 1881, he married Joannah Hannah. In 1903 they came to McPherson, Kans., where they have resided ever since. His wife died June 27, 1933, and since then he had made his home with his daughter. He was baptized into the Church of the Brethren in 1885 in which he lived a faithful, consistent Christian life for fifty years. He leaves three children, fifteen grandchildren and six great-grandchildren, also a sister and a brother. Services in the church by J. J. Yoder, assisted by the pastor, Ray Zook.—J. J. Yoder, McPherson, Kans.

Davis, Nora Pearl Bracken, born near Johnstown, Pa., Oct. 24, 1888, and died July 23, 1935, in the Easton hospital, following an operation. She married Daniel R. Davis in August, 1921. She taught school and also was active in religious circles. They came to Ridgely three years ago and while here she made her contribution to church and community life. She was unusually talented and gave expression in Sunday-school work, teaching in community Vacation Bible School, acting as president of the local P. T. A.; on several occasions she occupied the pulpit in a capable manner. She was an ordained minister of the Progressive Brethren Church and there being no organized church of that denomination here, they attended our services. She was also associate editor and writer of the Brethren Sunday-school monthly. She leaves her husband, one son and two daughters. While she was in the hospital she called for the anointing. She was a member of the Moxham Progressive Brethren church, Johnstown, where burial was made.—Mary Cherry, Ridgely, Md.

Dillinger, Sister Minnie M., nee Baker, died June 21, 1935, at her home, Mt. Joy, Pa., after a long illness, aged 51 years. She was a member of the West Green Tree congregation.—Reporter, Mt. Joy, Pa.

Floutz, Mrs. Bertha, died at her home May 31, 1935. She was born in Darke County, Ohio, Feb. 24, 1887, a daughter of Mr. and Mrs. G. W. Minnich. Feb. 25, 1905, she married A. P. Haines who preceded her July 5, 1925. June 2, 1934, she married Chas. W. Floutz at Richmond, Ind. June 25, 1935, they moved to Three Rivers. She was a lifelong member of the Church of the Brethren. We miss her help in the church and Ladies' Aid. She was anointed several times before her death. Surviving are her husband, two children, her father, two brothers and one sister. The body was taken to West Milton where a service was held by Bro. A. P. Musselman.—Mrs. Russell Searer, Three Rivers, Mich.

Glatfelter, Alexander Jonathan, died July 26, 1935, at his home in York, Pa., aged 79 years. He was a member of St. Jacobs Lutheran church of New Salem, Pa. Surviving are his widow, three daughters, three sons, twenty-five grandchildren, and eleven great-grandchildren. Services by Eld. M. A. Jacobs. Interment in St. Jacobs Lutheran cemetery at York New Salem.—Florence L. Keeney, York, Pa.

Hoover, Bro. Christian, died at his home in Manheim, Pa., aged 75 years. He is survived by his wife and one son. He was a member of the Church of the Brethren for many years. Services in the Manheim house by the home ministers with interment in the Longenecker cemetery.—Susan M. Cassel, Manheim, Pa.

Jacobs, Sister Louise Cathrine Wener, died Aug. 1, 1935, at the home of her son, near Gettysburg, Pa., aged 84 years. She was a lifelong member of the Marsh Creek Church of the Brethren and lived a consistent life. She leaves four sons, two daughters, eleven grandchildren and thirty-three great-grandchildren. Services in Bendersville, Pa., by the writer, with interment in the cemetery near by.—W. G. Group, East Berlin, Pa.

Miller, Bro. Jacob R., born Nov. 25, 1858, died Aug. 2, 1935, of a heart attack. He was a son of Jacob B. and Sarah Ann Rohrbach Miller. Surviving are his wife, one son, two grandchildren, a great-grandchild and three brothers. He was a faithful member of the Brethren Church. Funeral at Bairs meetinghouse, York road, by J. E. Myers and E. E. Baugher. Burial in the adjoining cemetery.—A. P. Hetrick, Hanover, Pa.

Roose, Wilfred Holmes, son of Samuel and Anna Roose, born in Homeworth, Ohio, Jan. 11, 1856, died Aug. 2, 1935. He came to Michigan at the age of twenty-one. In 1882 he married Cora Smith. To this union were born four children. He became a member of the Church of the Brethren at an early age and remained faithful. He leaves four children, fifteen grandchildren and two sisters. Funeral services by the writer at the Crystal church.—Walter S. Coffman, Crystal, Mich.

Smith, Bro. Irvin W., died at his home near Elm, Pa., in the bounds of the White Oak congregation, aged 56 years. He is survived by his wife and three sisters. He was a member of the Church of the Brethren for a number of years. Services at the Graybill house by the home ministers with interment in adjoining cemetery.—Susan M. Cassel, Manheim, Pa.

Wallech, Eld. John S., born Jan. 23, 1866, died at the home of his daughter, Mrs. Chas. Kriner, in Greencastle, Pa., June 7, 1935. Surviving are three brothers and one sister, two sons, one daughter. He was elected to the ministry in early life and later was ordained as elder, serving the church faithfully in this capacity for many years. He made many long drives with his horse and buggy over the mountains to break the bread of life to the people on the other side. During the last years of his life he walked many miles in securing data for the history of Back Creek congregation which when gleaned he submitted to Susie M. Wingert, a member of the committee to prepare a historical record of all the congregations in the district. Services in the Shank church by Eld. Samuel Gearhart and the writer. Interment in the cemetery adjoining.—M. B. Mentzer, Chambersburg, Pa.

NEWS FROM CHURCHES

CALIFORNIA

Empire.—Bro. Geo. Carl stopped on his way through this district and preached for us on June 23. During his stay with his parents in Empire, Bro. Royal Glick preached for us several times. We were fortunate in having with us Bro. D. W. Kurtz on the evening of July 14. Bro. Ed Cunningham of Oakland was with us during the absence of our pastor, M. S. Frantz, who is away on vacation.—Mae Kappler, Modesto, Calif., Aug. 14.

La Verne church will be represented at district meeting this year by Brethren Galen K. Walker, J. A. Smeltzer, Fred Butterbaugh, M. J. Mishler and Herbert Strietzel and by Sister Cora Van Dyke. The sixth anniversary of the dedication of the church edifice will be celebrated Sunday, September 22. Our children attended the community Daily Vacation Bible School and a number of our people served as teachers. Large delegations have attended each age group program at Camp La Verne this season; three of our Sunday-school children were baptized at camp in Jenks Lake by Bro. Edgar Rothrock. The following ministering brethren have filled the pulpit while our pastor, Galen K. Walker, is having his vacation: Daniel Crist of Quinter, Kans., O. L. Minnich of Pomona, Fred Butterbaugh, E. J. Smith, Edgar Rothrock of La Verne and Leland Brubaker of Covina. The last named gave an enthusiastic report of his recent visit to the mission stations of the church in Africa, India and China. The Dorcas Sunday-school class is sponsoring the making of cloth toys and dolls and clothing for the Woodstock school in India under the leadership of Sister Ruth Pobst.—Grace Hileman Miller, La Verne, Calif., Aug. 13.

Live Oak.—The northern circuit of the B. Y. P. D. held their quarterly meeting here in June. A program of speeches and special songs was given in the morning followed by a basket lunch and a play in the afternoon. We held a week's Vacation Bible School this spring with a good attendance. Five have been received into the church since our last report: three by baptism and two by letter. A few weeks ago, on his eightieth birthday, Bro. C. W. Davis preached a sermon for us. Bro. W. R. Brubaker gave a summary of the Book of Romans Sunday morning, Aug. 11, as we have just completed the book at our Wednesday evening meetings. A missionary program was rendered in the evening. Forty-three of our number attended the summer camp at Mt. Hermon this year. Bro. Frank Baldwin, pastor at Modesto, gave us an interesting sermon on Aug. 7. Bro. John Reynolds of Chico exchanged pulpits with our pastor on Sunday morning and gave us a good sermon. Although this is a busy season, our attendance at Sunday-school and church services has kept up well.—Mrs. Bessie Fillmore, Biggs, Calif., Aug. 14.

CANADA

Bow Valley.—We had a very interesting Mother's Day program. The Friday evening before, the Ladies' Aid gave a mothers and daughters' fellowship supper. We had planned to have a Children's Day program, but had to cancel it on account of an epidemic of the measles. This hindered our Sunday-school attendance very much during the month of June. Rev. Mr. Lyle, a Baptist minister, preached for us Sunday morning, June 9. This was his forty-eighth sermon in our church, during his several years' residence in this community. Sunday evening, July 7, Bro. Paul Weaver brought us the message—Men With Slingshots. On Sunday morning, July 14, Bro. Albert Hollinger gave us the message. In the evening we met with the campers in their vespers, lantern slide program and campfire service. At the last session of camp, one man was baptized. A large deputation from this congregation attended the district conference in the First Iricana church, Sunday morning, July 21, Bro. Paul Weaver, a young man from Pennsylvania and one of the helpers of the young people's camp, began two weeks of special services. He preached nineteen sermons in all. One of our intermediate girls came forward and awaits the rite of baptism. The young people had charge of the devotional service each time and nineteen different young people assisted. We had special music by a different group at almost every service. Bro. Weaver, accompanied by different young people, visited in almost every home in the town and community. We feel that much good will come out of Bro. Weaver's being in our community and from the admonitions and instructions given us in the services. August 6 we held our annual election of officers: Elder, J. S. Culp; Sunday-school superintendent, Q. E. Hollenberg, reelected, with Melvin Bowman, assistant; church clerk, Q. E. Hollenberg, reelected; the writer, Messenger agent and correspondent. The church almost unanimously decided to permit Bro. Wieand, our pastor, to continue to do district field work. We were glad to have with us in our district this summer besides Bro. Paul Weaver, Prof. A. F. Brightbill, Albert Hollinger, Edna Kessler and Geneva Suttle, all of Bethany Biblical Seminary. Their coming has done much to help deepen the spiritual life in our district.—Mrs. S. M. Burger, Arrowwood, Alta., Aug. 7.

INDIANA

Hickory Grove church met in business meeting and reelected Bro. J. A. Snell pastor and elder for another year. Bro. S. S. Studebaker was chosen church treasurer and Messenger agent; Bro. John Taylor, clerk; the writer, correspondent. Bro. Forrest Carr was elected delegate to district meeting with Bro. W. R. Rogers, alternate. We observed Mother's Day, Father's Day and Children's Day with appropri-

ate programs. We expect Bro. R. H. Nicodemus Aug. 19 for our revival meeting. Our love feast will be Aug. 31 and the homecoming Sept. 1, an all-day meeting.—Cynthia Fox, Redkey, Ind., Aug. 14.

KANSAS

White Rock.—Although we have been without a pastor all winter, the work continues. Bro. John Kaufman of Abilene has been with us for the summer. His work has been very helpful and much appreciated. The W. C. T. U. sponsored a community Bible School, directed by our pastor, with good results. July 28 was community day. Bro. Mohler of McPherson gave an inspiring address on A Challenge to the Leaders of Youth. He also gave a talk on his trip to Old Mexico. The Epworth League gave a play in the evening entitled The Lost Church. The Aid Society has been meeting in the homes of its members quite regularly. Our committee has been looking for a pastor to work with our church and the Methodist church on part-time pay.—Katie Myers, Formoso, Kans., Aug. 5.

KENTUCKY

Rock House.—We had with us from July 28 to Aug. 3 our pastor, Lester Heisey, of Potsdam, Ohio, and Bro. Walter E. Hawke of New Carlisle, Ohio. Bro. Hawke brought us some Spirit-filled messages. The interest and attendance were good at our services. Six accepted Christ and were baptized by Bro. Heisey. We feel that God is richly blessing us, as our church was almost unknown in this community five years ago. We now have forty-three members. Bro. Heisey also preached three nights at the mother church, Wolf Creek congregation, baptizing two young men there. Work on a church building is starting there now. The work is moving along slowly but surely on our church house at this place. Two sisters received the anointing service during our meeting. We expect to have our love feast Sept. 28 at which time Bro. Heisey will be with us again and preach a week prior to our communion.—Mrs. Emma Conley, Heisey, Ky., Aug. 14.

MARYLAND

Broadfording.—Our Vacation Bible School which was superintended by Sister Edna Cunningham, was held from July 15 to 20 inclusive, with an enrollment of 136 and average attendance of 115. Bro. B. F. Summers' illustrated lectures on the Old and New Testaments and on India on the evenings of July 26, 27 and 28 were well attended and appreciated. Our evangelistic meeting, to be conducted by Bro. W. N. Zabler of Lancaster, Pa., will begin on Aug. 25.—Mrs. J. Richard Reid, Hagerstown, Md., Aug. 6.

Piney Creek church met in council Aug. 11. Bro. Maurice Bowers was put in as prayer meeting leader, to be assisted by Bro. Raymond Rhineman. The B. Y. P. D. is doing a good work which we hope will continue. We expect to begin our series of meetings Aug. 18 with Bro. Mitchell Stover, evangelist. Our love feast will be at the close of the meeting, Aug. 31 beginning at 2 P. M.—Mrs. Birnie Bowers, Taneytown, Md., Aug. 12.

Ridgely.—Last fall we repaired and painted our church which has improved the appearance of the building considerably. This spring we planted some shrubbery on the church lawn, one evergreen tree being a memorial to Eld. L. R. Brumbaugh. Bro. Jos. Rittenhouse has been serving as our pastor since last fall. Our Aid Society was instrumental in placing the Messenger in 75 per cent of our homes this year. In March the Aid Society reorganized with Sister Ella Brumbaugh, president, and Sister Rosie Ebling, associate. Various committees were appointed and plans were made for greater activity. In March the Bridgewater male quartet, of which two Ridgely boys were members, gave us a sacred concert. In April the B. Y. P. D. groups of the five eastern shore churches held an all-day rally here, at which time the Aid Society served a fellowship supper. Bro. Caleb Bucher and Bro. W. M. Kahle gave inspiring messages. On Good Friday our local

ANNOUNCEMENTS

DISTRICT MEETINGS

California, Southern, Aug. 29-Sept. 2, Long Beach.
Illinois, Northern, and Wisconsin, Aug. 31-Sept. 2, Lanark.
Iowa, Middle, Coon River church (Panora), Aug. 31-Sept. 2.
Iowa, Northern, Minn., and S. Dak., Union Ridge, Aug. 30-Sept. 2.
Virginia, Eastern, Nokesville, Oct. 9-11.
West Virginia, Second, Aug. 29-Sept. 1.

LOVE FEASTS

Indiana
Sept. 10, Turkey Creek.

Oct. 16, 7 pm, Yellow Creek.
Oct. 19, English Prairie.

Maryland

Aug. 31, 2 pm, Piney Creek.

Ohio

Sept. 7, Eden.
Sept. 21, Center.
Oct. 6, Painter Creek.
Oct. 6, 7:30 pm, Stony Creek.

Pennsylvania

Oct. 6, Holsinger.

West Virginia

Sept. 14, Smith Chapel.

B. Y. P. D., under the direction of Sister Estelle Rittenhouse, gave a pageant entitled *The Way of the Cross*. Sisters Ella Brumbaugh and Grace Bowman represented us at district meeting. The latter part of June a workers' conference of the eastern shore churches, conducted by Bro. W. M. Kahle, was held here with a B. Y. P. D. round table in the evening. It is planned that these conferences shall be held quarterly hereafter. At our spring council Bro. Albert Fike was elected presiding elder for one year. At our recent council Sister Caroline Ebling was reelected superintendent of Sunday-school for 1936. Our church united with the other churches of town in conducting a Vacation Bible School this summer. We are looking forward to having Bro. Bernard N. King with us for an evangelistic meeting beginning Nov. 3.—Mary Cherry, Ridgely, Md., Aug. 10.

MICHIGAN

Florence.—Sunday, Aug. 4, The Gospel Messengers, who broadcast each Sunday from Ft. Wayne, gave us an inspiring evening of music, testimonies and a message. We are endeavoring to have something special each Sunday evening during the summer. Sisters Frank Reed, Sr., and Russell Searer will represent us at district meeting. Our harvest meeting will be Sept. 1. Bro. Dewey Rowe of Buchanan will bring the morning and afternoon messages.—Kathryn Searer, Three Rivers, Mich., Aug. 13.

MISSOURI

Cabool.—A fine spirit of coöperation has been manifested this summer among the four Protestant churches of the town. They have a ministerial alliance organized and at work. A special memorial service was rendered to a good crowd. Also a joint Vacation Bible was held July 1-12 by Bro. L. M. Baldwin of Decatur, Ark., assisted by Miss Elsie McConkey of McPherson, Kans. The enrollment was ninety-seven. The last Friday was demonstration night, when the children showed what had been accomplished in two weeks' work. The following Sunday night a joint vesper service was held with Bro. Baldwin in charge, which was very impressive. Through the efforts of the ministerial alliance, union services were held on Good Friday. Our pastor held pre-Easter services, following in each one the life and work of Christ, leading up to Easter morning with a splendid sermon. This was followed by a basket dinner and program in the afternoon. On Monday evening we held our communion services. Brother and Sister Adkins attended Conference, the former being our church delegate and the latter representing the Ladies' Aid. Our Conference offering was \$75.17 from the Cabool congregation. The Aid is busy quilting each week; they also served at a banquet in May and cleared \$34. June 30 the three churches held their joint young people's program in the afternoon at the Mountain Grove church. In the evening a home program was rendered at Cabool by our young people and children. Bro. Adkins is giving one class each week of a Bible course on the life of Christ. Several of our young people are planning to go to camp next week. Our B. Y. P. D. had a social recently and from the box lunch \$10 was realized to help defray the expenses of those attending camp.—Mrs. Alma Bishop, Cabool, Mo., Aug. 10.

Wakenda.—At our business meeting May 5 plans were made for having services on Sunday evenings. These services have been well attended; they have been in charge of various groups of the church, including the women's organization, men's group, young people and our pastor, J. H. Mathis. The women of our church, under the able direction of Mrs. J. H. Mathis, have organized, selecting the name, the Fellowship Society. Mrs. Everett Hawkins was elected president. They have been doing some splendid work. Recently they presented some new hymnals to the church. They also held a market or food sale and sponsored the mother and daughter banquet. The Vacation Bible School held the first two weeks of July was very helpful to the children. The children under the direction of Mrs. Mathis gave an interesting program and displayed their handwork. Three of our intermediate girls attended camp at Wallace Park near Cameron, Mo. On Sunday morning, April 14, Bro. V. F. Schwalm gave us a sermon on Prayer. April 13 our young people were invited to attend a banquet at the Rockingham church. Bro. Schwalm gave the address on the subject, *If I Were Your Age*. On Easter Sunday our pastor delivered a sermon and four young people gave their hearts to God. The young people gave an ice cream social, the proceeds to be used to pay the expense of transportation for those going to camp. At present six of our young people are attending camp at Stover, Mo. Plans are being made to entertain district meeting in our church the latter part of October.—Mrs. Roy E. Bowman, Wakenda, Mo., Aug. 12.

OHIO

Woodworth.—The addition to our church building is nearing completion. This needed improvement has been made possible through the voluntary gifts of the members. Last fall the late Bro. Martin held a meeting and as a result four young men were baptized. Bro. J. H. Cassady of Washington, D. C., began a meeting on May 19. He ordained our pastor, E. G. Diehm, twenty years ago at Juniata College, and in observance of this anniversary an all-day meeting was held on May 26 with a dinner at the church. Bro. Cassady preached twenty powerful sermons while he was with us. He remained over for a rally service on June 3. We raised \$500 to be used toward completing the church. As a result of the evangelistic meetings there were fifteen confessions. Bro. Cassady lifts up Christ in his preaching and thus souls are drawn to him. Our pastor was granted a vacation during July and August. He held a revival at the Upper Claar church, Pa., and taught a course in religious drama at the young people's camp at Gatton Rocks, Ohio, and at Camp Mack. A number of the young

people attended camp. The work at Woodworth is progressing nicely. Our Ladies' Aid is very active. The Junior Aid is doing a splendid work among the younger women. Aug. 2 they sponsored a birthday social. The Ladies' Aid will sponsor a picnic supper in August, which is an annual event. Our church school picnic will be held Aug. 17. The Byler family gave us an evening of song on Aug. 6. At the quarterly council meeting July 5 Bro. Diehm was elected pastor and Bro. Geo. Strausbaugh, elder. The church relieved Bro. Diehm as presiding elder because of his duties as a teacher. During the depression we have had a balanced budget by following a regular plan of giving: First Sunday of the month, missions; second, building fund; third, expense fund; fourth, the minister; when there is a fifth Sunday, the custodian. We have no regular salaried workers. The pastor has served since 1929 without a stated salary, receiving the offering of the fourth Sunday of each month. Our people have done well in their voluntary giving to all phases of church work. We have been able to build the addition to our church without sacrificing our giving to the Conference and district budgets.—Maude H. Diehm, Youngstown, Ohio, Aug. 13.

PENNSYLVANIA

Greencastle.—The work here is moving along nicely, though it was considerably affected by sickness of faithful members. Councils in April and July took care of the regular business. Bro. Levi K. Ziegler assisted in the April meeting when the license to preach of Bro. James Beahm, and the pastorate of Bro. Blough were extended another year. Bro. Beahm is now doing pastoral work in western Maryland. Three evening services including Good Friday were held before Easter. Brethren S. S. Blough and J. C. Beahm each spoke on one of the last sayings on the cross in the union Good Friday services, where a number of the members attended. An early morning service was held with the Methodist church people. The children gave a short Easter program in their department at the Sunday-school hour and the young people presented the pageant, "Release," in the evening at the church hour. The spirit of the church was good over the Easter period. The communion service on May 1 was well attended. Local brethren assisted the pastor in the work. May 8 brought the play, "What Shall It Profit?" by the Shippensburg young people. The pastor and his wife attended the Annual Conference, the former representing the church. June 9 the Children's Day program was given and Bro. Beahm preached on the 16th in the pastor's absence. Some of our members attended the county leadership training school and a number of credits were given for courses completed. Two intermediate girls spent ten happy days at Camp Harmony, while Brother and Sister Blough spent several days at the assembly at the same place. Bro. Howard Alley and family were with us July 24. Bro. Alley's address was greatly appreciated. A missionary offering was received. The Sunday-school outing on July 31 was well attended and appreciated, especially by the children. Sisters Margaret Oellig and Margie Fox are delegates to the district Sunday-school meeting. Our young people have been attending group conferences and meetings of the district and of the southeastern Region.—Mrs. Mary W. Blough, Greencastle, Pa., Aug. 12.

Hatfield congregation met in council on June 20. After different committees reported their findings and disposition of them was made, the ministerial board of our district took charge of the meeting. Bro. Norman S. Frederick with his wife was ordained to the office of eldership. Other items of business were also attended to by this board.—J. Herman Rosenberger, Souderton, Pa., Aug. 6.

Marsh Creek.—Bro. John Rowland of Mechanicsburg, Pa., began a series of meetings in the Gettysburg house July 21 and continued for two weeks, closing Aug. 4. Bro. Rowland preached the word with power. As a result three stood for Christ. We were glad to have with us at various times during the meetings folks from York, Hanover, Mechanicsburg, Waynesboro, Rouserville and Carlisle. Bro. Rowland visited in all the homes of the members of the Marsh Creek congregation. We are happy to have Bro. W. C. Hanawalt of Bakersfield, Calif., and his family move into this congregation; we feel he will be a great help in the ministry as well as to the church.—Ida M. Lightner, Gettysburg, Pa., Aug. 6.

Pittsburgh.—Our church was represented at Conference by the pastor, Eld. N. M. Shideler, and his wife, also by a very good offering. Even though the financial strength of the church is not growing, the spiritual and social work is more important. During the Conference the service was in charge of Bro. D. Z. Eckert, one of our resident ministers; his message was much appreciated. June 16 the Sunday-school rendered a pageant, *The Shining Way*, for Children's Day. June 29 we met with the First Brethren church in an outing in the park. Both churches were well represented, more than 200 being in attendance. A former pastor, Bro. S. W. Bail, and family of Florida favored their many friends in this church with good messages one Sunday in July. July 16 Harlan Brooks, returned missionary from India, in an illustrated lecture gave a vivid idea of what the missionary's task is. Three of our active young workers attended the co-ed camp at Harmony and report a profitable term.—M. Elizabeth Barnett, Pittsburgh, Pa., Aug. 6.

Shade Creek.—June 17 we began a two weeks' revival at the Berkey house with Bro. Geo. Yoder, evangelist. Twenty were received into the church by baptism. One was baptized previous to the meeting. July 11 the B. Y. P. D. from the Scalp Level church presented an interesting program at the Sugar Grove house. The love feast will be held Oct. 13 at the Berkey house. The annual homecoming services will be held at the Berkey church Sept. 8. There will be three services; morning and afternoon there will be speaking and a musical program is being planned for the evening.—Nellie Lehman, Blough, Pa., Aug. 14.

York.—March 17 Bro. C. C. Ellis, president of Juniata College, delivered two very helpful sermons in the First church and the following day he addressed the ministerial association of our city and county. Prior to Easter several young people gave short talks at the close of Sunday-school on the subject of Church Membership. April 7 Bro. Paul Miller, Upper Conewago, preached the morning sermon. May 5 we observed our love feast in the First church, the preparatory sermon being given by Bro. A. P. Wenger in the morning. A service was also held in the afternoon; the speakers were Brethren Brubaker and Phares Forney of East Petersburg. In the evening a large number of communicants partook of the Lord's supper. June 16 Children's Day was held in the morning in the First church and in our mission school in the evening. The offering lifted at this service was given to the Children's Home at Carlisle. June 17 our Vacation Bible School began under the direction of Sister Miriam Madeira; this proved very successful and interesting to the children. The attendance was over 200 and every denomination of our city was represented. The offering lifted daily was given for missions in Africa. May 19 Bro. Wm. Roop, Westminster, Md., began a two weeks' revival in the First church. As a result of these efforts there were sixteen to be baptized. Recently the B. Y. P. D. held a vesper service on Reservoir Hill with Bro. Eli Keeny as the speaker. Aug. 5 the Apollo quartet of California rendered a musical program which was greatly enjoyed by all; this was sponsored by the B. Y. P. D. Our school was represented at the Bible institute of Elizabethtown College by financing pupils for each age group. The delegates to the Sunday-school meeting held at Black Rock are Sisters Alice Hess and Thelma Gill. Aug. 4 a service was held in the county home which was largely attended by the inmates.—Florence L. Keeney, York, Pa., Aug. 6.

TENNESSEE

Cedar Grove church met in council Aug. 10. Our church services have been progressing nicely and the attendance has increased since our last meeting. Dr. Bosler recently gave us a helpful message on missionary work. Bro. Ray Wine also was with us; he has been preaching for us the last two months and baptized several into the church. Our pastor, Bro. Frank Isenberg, has returned, after having been engaged in summer pastoral work. Bro. Oscar Brooks and J. Ray Tate were elected delegates to district meeting.—Martha Sizemore, Rogersville, Tenn., Aug. 14.

VIRGINIA

Beaver Creek congregation met in council Aug. 3 at the Montezuma house, with Eld. Simon Glick presiding, at the request of Eld. Thomas who was somewhat indisposed. Our love feast will be held at Beaver Creek church Oct. 26 beginning at 4 o'clock. Several brethren were nominated for superintendents of the Sunday-schools at the different churches in the congregation, organization to be in the near future.—Mrs. S. E. Garber, Bridgewater, Va., Aug. 13.

Browntown Mission.—During the past year we have organized an active B. Y. P. D. and it has been doing some very good work. Three of our young people attended Camp Bethel and came back full of enthusiasm and inspiration. In June Bro. N. S. Sellers conducted our revival during which nine were received into the church, making eleven since our last report. Aug. 3 our elder, Bro. A. J. Fitzwater, was with us in church council. A committee of five was appointed to plan and arrange our church and equipment for accommodating a larger attendance at our love feast, as we are each year growing in numbers. Just now we are laboring under a handicap: on account of the infantile paralysis epidemic, no children under sixteen are allowed to attend services. Hence our Vacation Bible School was closed after one week. We are planning to make a drive to get more Messengers in our homes this year.—Foster M. Bittinger, Browntown, Va., Aug. 6.

Olean.—Bro. Eugene H. Kahle of Princeton, W. Va., came to us June 29 accompanied by Bro. S. D. Wimmer of Oakvale. Bro. Kahle gave some helpful suggestions to the church. July 27 Bro. Wimmer came to us to begin a meeting. He brought with him his daughter and another girl to direct the music. The revival was wonderful. On Aug. 2 Bro. Wimmer baptized nineteen of various ages and on Aug. 11 baptized thirty-two. Bro. Barton performed the rite of baptism in the presence of the largest group that has been together at Olean. Bro. Kahle is to come back on Aug. 31 to hold council and organize the church. The future for this church is very encouraging. We feel that God has been in the heart of the meeting. The community is planning to have Bro. Wimmer here each month. During the meeting we organized a Sunday-school with an enrollment of eighty-four.—Mrs. I. G. Reed, Kerns, Va., Aug. 12.

WEST VIRGINIA

Cheat River.—Through the personal work of our pastor, J. J. Scrogum, eleven were baptized July 14 at Gladly. With the assistance of the following ministers, Brethren Bennett, Phares, Vance and Sister Ada Scrogum, the work at Bowden, Bemis, Gladly and Wildell is going very well.—Edith M. Scrogum, Elkins, W. Va., Aug. 15.

Smith Chapel.—Mrs. Broughman held a successful revival meeting the first of July. There were several reconsecrations. At the close of the meeting Bro. E. H. Kahle baptized four from the Oakvale church. Following the meeting a business session was conducted. Bro. Kahle was reelected elder and Mrs. Broughman, pastor. It was decided to have the love feast on Sept. 14.—Mrs. Otis Lusk, Princeton, W. Va., Aug. 12.

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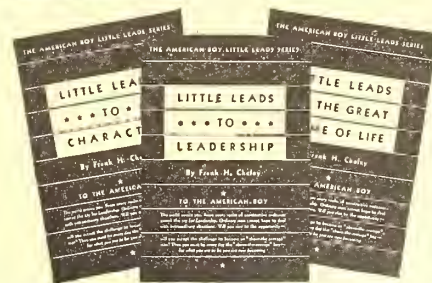
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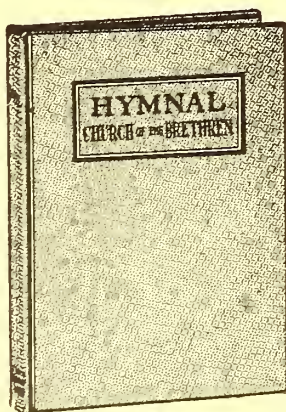
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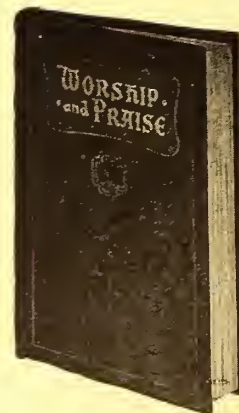
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THE GOSPEL MESSENGER

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Elgin, Ill., September 7, 1935

No. 36

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"Should I Go to Bethany?"

BY RUFUS D. BOWMAN

Pastor Church of the Brethren, Washington, D. C., and Member of the General Mission Board

"SHOULD I go to Bethany?" A few years ago I was asked this question often by our young men preparing for the ministry. Bethany is growing in the appreciation and support of the brotherhood. Some still ask the above question. But more and more our young ministers are planning to take their work at our church seminary because they have become convinced of its worth. I believe that our ministers should attend Bethany Biblical Seminary for the following reasons:

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OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

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H. A. BRANDT—*Assistant Editor*

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EDITORIAL

The Glory of Accuracy

To the construction engineer there is nothing quite so satisfying as meeting the severest requirements as to line and grade. Even a layman is thrilled to read of two pilot tunnels, each a mile long, driven toward each other through a mountain range with such precision that they met but a quarter inch off grade and three-quarters of an inch out of line. But think what a thrill such an accomplishment must have brought to the engineers who supervised the tunneling!

Yet the glory of accuracy touches more than difficult construction jobs. Every worthy task, conscientiously done, is sure to bring that finest of all rewards, the inner sense of satisfaction which arises when one gives his best to the work in hand. Nor is this all. Such accomplishments are the true steppingstones to larger opportunities. It was the man who was faithful over little who was made ruler over much. H. A. B.

Speaking of Reward

It is generally held to be good religion nowadays to discount the reward motive in human conduct but so far as I know nobody objects to being glad when a satisfying reward follows earnest effort. At least you will not begrudge this good mother the happiness which came to her when she saw that her son was doing well. Here is how she said it: "The whole expression gives me a joy and satisfaction and reward that are beyond measure."

You see she deeply loved that boy of hers. She had given many days and nights to thought and care and toil and prayer for him. She had taken long walks with him when she was tired because he liked it and because she wanted to keep his confidence and trust. She had sacrificed much that he might have the best in education and the best chance at life. There had been times when he had given her some cause for anxiety. And now that she saw him blossoming into young manhood with ideas and ideals that promised well for his

future, the mother's heart of her swelled with just pride and her joy was immeasurable.

This is the meaning of the "expression" referred to above. He had written something which showed the high quality of his thinking. In that she found a rich reward for all her sacrifice and concern. And well she might. For that is the finest kind of reward there ever was or ever can be. To seek that kind is good religion. E. F.

Mopping Up the Slack Places

"I BELIEVE that somehow or other we have to get down to mopping up the places that are not yet working for the kingdom."

The figure is pretty strong, but the Chairman of the General Mission Board is not noted for soft-pedaling the facts. He is out for that other seventy-five thousand. He knows the church has it for he has seen it lying around. It is in the places that are not working yet.

There are more such places than you might think. O yes, they work, most of them, but not for the kingdom. The Master's word was that the kingdom should have first place. Not too many members of the church measure up to that. Some do, and that is why the work keeps up as well as it does. But many make the kingdom claims second, third, or fourth. And some seem to give them no place at all. There is much more than seventy-five thousand dollars' worth of possible service in these slack places. What a pity not to use it!

The Chairman thinks it is a matter of mopping up. That suggests more vigorous action than ordinary sweeping. It calls for mopstick, with soap and water, a little Old Dutch Cleanser perhaps or something of that caliber, something slightly reminiscent of "coals of fire."

Might not the elder or pastor, or anybody with the right combination of grace and courage, organize a lit-

the donation party for some well-to-do folks that are not yet working for the kingdom? A widow who takes in washing and has found great joy in giving of her scant earnings for the kingdom's sake would gladly spare an egg or two. A farmer who has found the mortgage and taxes too much for him would by dint of special toil and sacrifice contribute a half peck of potatoes. And so on. A hard-working family that gets on fairly well by raising and dressing poultry for the city market might even grace the occasion with a nice spring fry.

The particular method of applying the mopstick would call for some well-balanced judgment. It might take the form of a Thanksgiving or Christmas remembrance. In severe cases it would seem good to delight the slacker with an actual surprise party, the donors appearing in person with a leader who would make an appropriate presentation speech. In a vein of exquisite irony such as Elijah tickled the ears of the Baal prophets with he would tell of their host's sacrifice for the kingdom and of their own wish to share in the burden bearing and in the joys that must be his. In some instances it would be better probably to send the presents and convey the message in a letter of appreciation and regret.

In still other cases the direct approach will be the better part of prudence as well as valor. Let the mopping be done with a generous measure of straight-from-the-shoulder talk, well buttressed with facts and well seasoned with charity. And in all cases there is a word for all moppers up to hold fast: Their own lives must be so radiant with the joy of kingdom service that no one can doubt that herein is the secret of abundant life.

It should be remembered also that it is not only the urgent need for that other seventy-five thousand that is at stake. It is the welfare of the slackers themselves. It is too bad that men and women should live out their self-centered lives in the shelter of the church, enjoying its prestige and protection, and yet miss the rich ripening of Christian graces which comes only through service for the kingdom. The Chairman is doubly right. The places not yet working must be mopped up.

E. F.

When No Is Better Than Yes

"Your most generous criticism meant more than an acceptance."

That seems incredible but the other things she said along with that compels me to believe her. She actually appreciated the rejection of her manuscript. She felt she had received a greater blessing than acceptance would have been.

Wonder if this might help us to understand, perhaps even to enjoy, some of God's refusals of the offerings

we bring him. He, too, says no sometimes and we do not like that very well. Do you think we could learn to like it? May there be a greater blessing in his no than in his yes?

A prominent church leader whom most MESSENGER readers know has found it so. A certain thing he sought with diligence was denied him. He immediately set about making the most of a less attractive opportunity, and now it looks as if this service will turn out to be more useful than the other, and his satisfaction in it correspondingly the greater.

Did not Paul find the sufficiency of God's grace richer in returns than easier ministry without the thorn could have been? Next time God says no to some deeply cherished wish, just see whether you can't make it true that "your most generous criticism meant more than an acceptance."

E. F.

When God Has Other Plans

ON Monday the letter came. It was from a missionary friend on the other side of the world. The friend was a college classmate and old memories had been kept green by the exchange of letters. And this letter, like many before it, was without smudge or mistake on the pages it contained.

Though the missive was sent as a tardy acknowledgment of a slight Christmas gift, it was really and generously more. For the letter contained a reference to the passing of the husband of a mutual friend, some details of the missionary's daily responsibilities, news of the visit by the deputation, a sketch of some tentative plans for the imminent return to America on furlough. And to finish off, there was inclosed a good snapshot of the happy missionary family of four—father, wife, daughter and son.

But many things can happen in the four weeks it takes for a letter to come from India to America. And one of these tragic possibilities had occurred in this case. There was the letter, written as from the living. But there was also a cablegram. From it the reader knew the grim reaper had made another visitation.

Tears were in the reader's eyes as she read. For the letter was indeed from one who had passed on. It was on the sixteenth of the month that the cablegram brought its sad message, and on the twentieth that the letter came. It was thus that our modern methods of communication had made it possible for bad news to outrun the good!

And so God had other plans! Through tears the reader reread the letter from her missionary friend. Through tears she looked again and again at the picture of the happy family. In less than a month there had come to the missionary the winter of change. To the other, and in a few days, there had come a new link with the great hereafter.

H. A. B.

GENERAL FORUM

God Bless the Youth

God bless the youth of every clime,
Gird them with mantles for their time,
Teach them to walk in thine own ways,
In righteousness living all their days.

Grant them visions of higher spheres;
Give them courage through the years
To bear the truths of thy great Word,
'Til thy message everywhere is heard.

God bless the youth who carry on
When time to eternity is gone,
From labor's cares to heaven's rest;
God, let our youth in thee be blest.

—K. Isabella Sweitzer.

From the Teens to the Twenties

BY GARETH BARNES

First Half

IN the long span of years the teen age is, I suppose, but a brief interlinking segment between preadolescence and the twenties. They are quickly consumed by multiple changes of events, ideas, beliefs and situations. They burn brightly, then vanish, leaving behind portions of experience and assimilations of ideas and beliefs. The importance and significance of the teen age lies in the quality of this residue. For it is obvious that a few fundamental convictions are more advantageous to later life than any number of embryonic purposes, desires, or *laissez faire* morals. This to me is the substance of the teen age.

During this time the chief experience is a feeling of instability. The transition from comparatively stable preadolescence to the unstable twenties is not conducive to confidence. Teen age people early learn of an incompleteness, a nameless yearning, a sense of strangeness, in the world that is new and perplexing. In attempts to banish this feeling and to achieve stability youth turns to various isms termed radical and to the havens of different philosophies, religions, moralities or politics. With the dislike of dogma youth is never satisfied and is constantly changing. It is only natural that since our environment fosters these feelings we should want to change it. I am not sure whether this feeling of instability is aroused by frustration or inverted ideals or just what, but I am sure that it is a sign of dissatisfaction. And it is a healthy sign, for normal intellect doubts. The teen years seem to be created for the attainment of healthy skepticism which in turn leads to truth. Is this too idealistic for most of our elders? It is a forward step to stability anyway.

One of my college friends expressed the general attitude of youth when he said: "If I could only be sure

of my religion, of my government, of my livelihood, I would be more confident." It is a thought of those beyond the teens. As we of the teen age shift from belief to belief, from ideal to ideal, substituting new ones when the old fail, we take on an outward appearance of fickleness, of mental vagary. But it is not necessarily true and should not be interpreted thus by our disbelieving elders, who having reached the contented years are only forgetful. Or have they found the answer to all we seek? I hope so. But if youth is to think for itself at all it must throw off much of the guidance of others and make its own mistakes.

Foremost among indictments against youth is that of disbelief in present-day religion. This is based on the lack of affiliation with the church. In reality this is a sign of youth's feeling of instability. We do not disbelieve, but only ask a few years to settle the teachings poured into us in earlier years. It is a time of mental selecting and sifting, of sorting and weighing, of throwing away and storing. An adjusted, clearer mind results. The church should shock us into this condition and then aid in the moulding process. If it does not, some other force will be substituted in the search for stability. Some will say: "But the church offers all this and youth turns away." Does the church offer all this when in times of war it stands by exerting little pressure for peace, when it does little about economic difficulties, or about social maladjustments, or about governmental fraud and corruption? I am not writing only of the Church of the Brethren. To the teen age person these apparent about face positions are not offering confidence in church religion. The teen age problem is to decide whether the church is still necessary, or whether something else is more efficacious. Frankly it appears to many that the church is losing ground.

Idealistic youth attempts to reconcile religious practice with present day economics and social arrangements. It seems impossible. Young people try various plans, find dissatisfaction, and become cynics or relapse into a shell of apathetic citizenship. We of the teen age want to escape both these fates. We know of course the ultimate answer lies in the teachings of the great prophets and in the essence of Christianity succinctly paraphrased by Elbert Hubbard, "Do unto others as though you were the others." It is, of course, blind to say that youth follows this any more thoroughly than other groups although, being more idealistic, it should. Most young people find this precept out of harmony with world actuality. The past has shown what an unstable environment will do to teen age people. And the fact that the flaming days are gone means that youth has triumphed to a degree over its impatience, but does not mean that it feels any more established.

The problem of opening the closed doors to business or even of squeezing underneath bothers teen age people. (I have seen only a few trying to pick the lock.) I have heard more discussion on this topic than on war and peace, or on religion and atheism, or on the various social programs. The fundamental question under the present economic set-up is: How get a job? This in time narrows down to a discussion and analysis of economic systems and their relative promise. Teen age people want a system which retains private initiative, possesses some other incentive to work besides money, and rewards those who produce. We do not believe that all men are born equal, but that everyone must have a chance to try his hand at productive work. This would involve a system of apprenticeship in industry and business to offer the chance of introduction to their problems. This is carried on in a few enterprises today, but has not the scope to absorb enough youth. To do this would bring business abreast of a modern problem. Whatever plan offers youth a chance to do things will be followed regardless of the danger.

Egton, W. Va.

"Remember the Sabbath Day, to Keep It Holy"

BY ROY D. BOAZ

THE more we study the life of the Hebrew people, the more of their wisdom do we see. In order to make their whole life godly, they set aside certain sections of it in which they stressed exclusive attention to their God. They had twelve tribes, but they made one tribe, the tribe of Levi, the priestly tribe. They had but one building, the temple at Jerusalem, which was held sacred as God's dwelling place. One part of the harvest—the first fruits—was dedicated. One day in every seven was kept free from labor as a religious festival. Here we have a consecrated people, a consecrated place, a consecrated time. All of these things were to them reminders of God's claim upon the world which he had made. Because God was central in their thinking, they made him central in their departments of life.

Much that has been written on sabbath observance is beside the point. Faddists and enthusiasts have written much which has little bearing. Scholars have over-emphasized its intellectual importance by writing dry as dust treatises on the orthodox Jewish observance. But there is not much intellectual importance attached to it. It is just plain common sense that men should remember the sabbath day to keep it holy! Suppose we should abolish the sabbath, if we could; would religious people ever hit upon a more effective method of lifting life and linking it up with God? Husbands and wives celebrate their wedding anniversaries. It is not that they do not love each other as truly on the 364 other days of the year, nor that they do not expect just as con-

stantly and carefully to fulfill their mutual obligations. But their sentiment marks this day, the anniversary of their wedding day from other days as commemorating their wedded happiness.

A sabbath day, a day set apart to call to mind our relationship to God seems just as inevitable and natural as does a wedding anniversary set apart to remind one of union with wife or husband. And when those Hebrews, a consecrated people, met at a consecrated time in a consecrated place to worship their only one and true God, they did it to strengthen the sense and presence of God in their individual and social lives.

I wish to stress two emphases on sabbath observance: the first drawn from the Old Testament, the second from the New.

Old Testament readers will recall there are two forms of it: In Exodus, the sanction of the commandment is to be found in the example of *God who rested* on the seventh day after six days' work of the creation; whereas in Deuteronomy the sanction is social—the *people are to rest* and let their servants and animals rest also because of their hard labor in Egypt from which God delivered them. The Hebrews insisted that the sabbath should be a *day of rest*. The God of Israel was *humane*. "Six days thou shalt do thy work, and on the seventh day thou shalt rest; that thine ox and thine ass may have rest, and the son of thy handmaid, and the sojourner, may be refreshed." Israel's God cared for the slaves, the stranger, and the dumb cattle. So, then, from a common sense practical point of view, Israel saw early in their history the need of periodical rest from labor in order to relieve themselves from strain and toil, and also to do honor to and worship their God. Israel called upon men to make the sabbath a day of rest, a holiday.

The soundness of this ancient law has been tested time and time again in various revolutions throughout the world. The people will not submit for a long period to excessive hours of work! They will revolt unless there is sufficient foresight on the part of the government to prevent it by wise legislation. And to those who voluntarily overwork—well, our hospitals and insane institutions often house them. The great mass of Hebrews recognized this Fourth Commandment as a safeguard against their exploitation. It was their Magna Charta, guaranteeing them rest! The only men who did not like it were those of whom Amos, the prophet, spoke when he said: "Ye that would swallow up the needy, saying when will the sabbath be gone that we may set forth wheat, making the ephah small, and the shekel great." No people has ever successfully tried to legislate against this law. The French tried it during the time of their Revolution, tried to abolish the sabbath day by law, but the results were so disastrous they had to repeal the law.

But we are more interested in the New Testament emphasis. After the return from the exile the sabbath actually became a religious burden to the Hebrews. The real purpose was lost. The Gospels record the numerous tilts and severe encounters Jesus had with his followers about the real meaning of the sabbath. Scholars say that the Scribes of Jewish law were asking their people to observe fifty-six laws concerning the sabbath. Jesus saw that this stifled the Spirit of God, so when they asked him about it, he replied: "The sabbath was made for man, and not man for the sabbath." The day was made for us; this day is to be revived as a *holy day* in the spirit of the Christ. This day is to be observed in such a way that our hearts and minds will be quickened for God, as the early Jewish law expected that it should. Jesus shifted the emphasis from legalism to love, from the laws on paper to laws written in the heart of a loving Father yearning for followers.

Since we as a church are not under the law, but under the Spirit, it follows that the sabbath day observance will never carry the uniformity we see in factories and in prisons! God forbid! Since we are under no sabbath law as were the Jews, each of us must settle for himself as an independent child of God how he will keep the day holy. Not by following a rule or a precedent as the Scribes and Pharisees did, but by surrendering ourselves thoughtfully and conscientiously to the control of the Spirit of a living Christ shall we discover how to make our Sundays godlike and holy. We differ widely, but by individually seeking the truth, we find unity of spirit. W. A. Cameron has well said: "Give a man a rule to live by and he becomes a Pharisee; give him a principle, he becomes a Christian."

Having said that, I wish to say that the uses to which we put our Sundays are searching tests of what we are. Having achieved political independence as a nation, enjoying religious freedom from all legal restraint, we may well ask ourselves: "What am I doing with my freedom?" Those who figure on the sabbath as a day for a good time, write themselves down as caring most for pleasure. Our behavior on the sabbath is a fair test of what we care most about. Jesus' idea of the sabbath was fitness for Christian living.

The shift from Old Testament legalism to New Testament spiritual independence increases our responsibility instead of lessening it. Authority and responsibility both become mine. It is not a question of being religious on Sunday and not religious on week days. Sunday is the day to set aside to revive and prime our souls in order that we may at all times be mindful of the highest reaches of life and its greatest possibilities. The Hebrews said: "God is at the center of things, our individual life, and our social life." We have never proved that they were wrong. We believe they were right.

July 4 demands a patriotic observance of the nation's birthday.

Christmas Day demands a religious observance signifying the birthday of the Spirit of Christ in the world.

Sunday requires a church service to celebrate the anniversary of its awakening at Pentecost to the joyous faith in love's victory in Jesus Christ.

This is a time when people need above all else a degree of peace and quiet strength which comes through Christ, which is not found in the rush of every day.

When can this better be found than on Sunday? Where may it better be found than in the morning worship?

West Haven, Conn.

"Lord, Teach Us to Pray"

BY ALBERT C. WIEAND

The Fatherhood of God and Prayer

JESUS makes the Fatherhood of God the reckoning base both in his own prayer experience and in his teaching on prayer. Nothing is more obvious than this.

In his very first utterance about prayer (John 4: 21-26), he speaks in his first sentence about worshiping *the Father*. He goes on to say that "the true worshippers shall worship *the Father*," and then adds that "*the Father* seeks such worshippers." In connection with the teaching about the Lord's prayer "*The Father*" is mentioned six times—and so on repeatedly throughout his teaching concerning prayer.

In his own prayers, too, so far as they have come down to us, he continually appeals to God as Father (see Matt. 11: 25, 26, 27; Luke 10: 21, 22; John 11: 41; John 12: 27, 28; John 17: 1, 5, 11, 21, 24, 25; Matt. 26: 39, 42; Luke 23: 34, 46). In the midst of his private instruction of the twelve, in his dealing with the public, in his bitterest agony, and when overflowing with joy; in the garden and on the cross he constantly resorts to "the Father." Some one has said: "The outstanding characteristic of Jesus' life was his continual *going to the Father*."

And so we see that in his philosophy of prayer and in his practice of prayer, in his deliberate thought life and in his spontaneous heart life, the fatherhood of God is basic.

Why then is the thought of God as Father so basic in the philosophy of prayer? and so vital in the *practice of prayer*? A little thought on the subject will show that the thought of God as Father does two things for us:

First, the concept of fatherhood sums up in a single idea the essential thought about God that is basic to prayer.

In the second place, to think of God as Father brings

him familiarly within the range of everyone's most intimate experience; for who does not know about fathers and children? or understand the essential relations between them?

When we come to close grips with the concept of fatherhood and analyze it philosophically we find that the idea summarizes the following elements:

a. *Parental love*—and its counterpart, *filial devotion*. Parents love children. They desire to have children, and they lavish their affections upon them.

This longing to have children leads to the begetting of children and giving birth to them. And so the essential element in the concept of fatherhood is—

b. *Giving existence to*. Children are the offspring of parents: they have their individual, personal being and existence because of the free creative act of their parents.

c. A third essential element in the concept of fatherhood is that of, *authority*. Coupled with this is the element of—

d. *Responsibility for offspring*. The newborn child must be cared for. Nothing is more helpless, or less self-sufficient than a babe. Without *parental care* the babe would perish. The very helplessness of the child makes a tremendous appeal to the parental instinct, or propensity, and so parents devote themselves sacrificially to their children's welfare.

e. *Parental teaching and guidance*. Not only must the body be nourished and cared for so that it will grow and develop normally; the *mind* also must be nurtured and developed. And so the parent becomes the ideal, ever-present teacher of the child.

f. Moreover in a normal parent-child relation there is constant and intimate *coöperation*. Parents and children are always *working together*. They solve their problems together: they accomplish their tasks together. The child is given just as much to do as he can bear.

g. In all this living, loving, growing, learning and working together the child must be safeguarded and sheltered from harm, and so there is the inevitable element, also, in the concept of fatherhood, of *protection*.

h. *Discipline*, or chastening, is another essential element in the concept of fatherhood. Without discipline no child could develop as it should. The wild vine must be tamed and trained and pruned.

i. *Suffering together, and native sympathy*. In all this living and loving and learning and working together there is much to suffer. Suffering if it is to be disciplinary and not destructive or degrading must be mutually shared. If it is so shared, the bond of union is strengthened. And so parents and children suffer with and for each other.

The idea of fatherhood, thus understood, gathers together into one rich, full and familiar concept all the

essential meanings of all the other metaphors used as names of God to help us understand what God is like and to bring home to us the meaning of the divine-human relation.

In summary we may tabulate these elements in the concept of *fatherhood*:

A. *Love for children*, or offspring.

B. *Bringing into being*, or giving existence to.

C. *Authority* of parent over child.

D. *Responsibility* of parent for child.

E. *Providing* for the child.

F. *Teaching* the child.

G. *Working together*.

H. *Protection* of the child.

I. *Discipline*.

J. *Suffering together*, and native sympathy.

Oak Park, Ill.

The Church and Her Seminary

BY D. W. KURTZ

TEN years ago the Church of the Brethren took full charge of Bethany as her Seminary. Our colleges found it too expensive to maintain a full theological faculty for a few students. Under the leadership of the General Education Board, all the colleges closed their seminaries, and established Bible departments, and Bethany Biblical Seminary in Chicago became the one and only Seminary of the church. This institution is owned and controlled by the church as a whole. All the trustees of Bethany are approved by the General Conference; the accounts of the Seminary are audited by the Conference; and the Seminary must report to the Conference. The General Conference also provides a budget for the Seminary in the same way as she does for her several Boards that are to carry out her program of activities. The Seminary, like the General Mission Board, the General Ministerial Board, the Board of Christian Education, etc., is the servant of the church; and the church determines her policies, and provides funds for her needs.

The budget for Bethany at one time was \$45,000 per year. Four years ago it was \$30,000 but because of the depression it was reduced to a mere *existence budget*, which does not include anything for promotion. And even so, during the past three years the income applicable to Bethany's budget has fallen approximately \$15,000 short of this minimum budget. This financial loss has fallen upon the teachers in unpaid salaries which naturally is very burdensome. As a result our teachers have consumed their past savings, and only by the greatest of economy and by week-end earnings have been able to meet their actual living expenses. The decision of the recent Winona Lake Conference, however, has greatly relieved the situation and we are confident of a more equitable financial support for our Seminary.

Hence, we appeal to the brotherhood so that you may understand the situation, and support our Seminary according to its actual needs by raising the budget in full this year.

During the history of Bethany she has rendered a great service to the church. Thirty-eight missionaries have graduated from Bethany. More than three hundred churches, or nearly thirty per cent of all our churches in the brotherhood are being served by Bethany graduates and former students. But when we count not only pastors and missionaries, but other church workers also, we find nearly 3,000 of our best workers have received inspiration and education at Bethany.

Our Seminary has three distinct departments: (1) The Seminary proper for college graduates, who work for their B. D. degree, and become the future leaders of the church at home and abroad. (2) The Training School which will become more and more a lay workers' school for our Sunday-school teachers and lay leaders in all phases of church work. But for a long time to come will be necessary also for the training of ministers who are not college graduates. Those who have finished high school are eligible for either a diploma, in two years, or the B. S. L. degree in four years. (3) The School of Sacred Music is very important. Our leaders in church music should understand the purpose of worship, and know how to plan and conduct worship

When I Sit Alone

BY G. O. STUTSMAN

5. What Was the Bitterness of the Cup?

WHAT was the bitterness of Gethsemane? It could hardly be the physical suffering, for other men have met such a death without this agony. Perhaps it was the lack of appreciation, the absence of wholehearted response on the part of man. "He came to his own, and his own received him not." His own nation, church and family turned actively against him. Even his disciples slept during the crisis. Perhaps it seemed useless to go on and die for such an unappreciative generation. Have you not known the fellowship of his suffering in this garden of agony? Is not this the most bitter cup man can drink—that of being misunderstood and unappreciated by those one wishes to help? A mother's sorrow is far greater in such a situation than the physical pain she endures. Then, to have a loved one's services cast aside and rejected is worse than if it were your own. And when that loved One is the God and Father of all, the dregs become the most bitter. When it seems so hard to go on to our Calvary, and we cry out, "If it be possible remove this cup," then a double portion of his grace enables one to say, "Thy will be done."

Greenville, Ohio.

programs, and use our great hymns to aid religion in achieving its aims.

Bethany has also a Practical Work Department. More than a dozen different forms of religious activities are carried on by our students under the leadership of experienced directors, so that all who attend this institution learn not only in the classroom, but also in actual, practical experience in the many fields of service available in Chicago.

Our location in a great metropolitan area gives opportunities to our students to study at our large universities, to avail themselves of our great libraries, to hear the world famous speakers who come to Chicago, and to attend the many conventions that are held here on some phase of the human problem. The Church of the Brethren owns and controls a wonderful institution for the training of her leadership. If every member of the church would give one cent every three weeks, our entire budget would be fully raised. Since thousands are unable to do their part others must give more liberally, each according to his ability and as the Spirit leads. Bethany Day is Sept. 15. Let the church arise in her might and raise this entire budget on that day.

Bethany Biblical Seminary, Chicago, Ill.

A Voice From the Pew

BY FLOYD M. IRVIN

5. We Want More Than Advertising

OUR pastor has been urging very earnestly that every member of the church be present at every service. The importance of church attendance seems to be the dominating note of every sermon. In fact, it seems to me that the chief end for which he works is to get larger numbers to more services in order to hear his invitation to more services!

This makes me ask the question: If the chief thing we hear when we go to church is that it is important to be there—is it worth going after all? It makes me feel somewhat like the men must have felt in the old fable of the shepherd boy and the wolf, when they responded to the call of "Wolf! Wolf!" and yet there was no wolf. The preacher cries: "Good! Good!" But we ask in our hearts: "Where is the good?"

When we go to the grocery store we want our groceryman to deliver the goods, and not pester us with a long line of sales talk. When we go to church, we want more than advertising—we want the real goods. "The proof of the pudding is in the eating."

It takes energy and costs money to go to church; and for every hour spent in church we must give up something else. Unless we get the equivalent of the cost not many of us will be enthusiastic about being there. Somehow we feel that we do not exist for the church. We believe that the church was made for man, not man for the church. We expect the church service

to be a means of spiritual growth. When our needs are met in the church service we will be zealous about being there.

Eustis, Fla.

Invocation for La Verne Class of 1935

BY N. J. BRUBAKER

"OUR Father who art in heaven," we pray thy choicest blessings upon this class, this people, this school and upon all similar institutions; upon the rulers of our nations and upon every movement for the healing and rebuilding of our sin-cursed world.

Thou art our God. We are thy people, imaged unto thyself. Our ears were accommodated to hear thy voice. We sense in all thy works constancy and the interplay of thy forces. At thy breath seasons come and go. The waters of the sea, vapors, clouds, rivers—yea, the dewdrops, the sap of every plant, the blood of our veins are one constant essence in aspect manifold. The blush of the dewdrop and the glory of the rainbow are but smiles of thy sunshine from above.

Thou holdest universes in thy hand. Thou hast bound the stars with invisible hooks and loosed the planets to endless orbits. Systems jostle systems in majestic spacings. Thou art the centripetal security and the centrifugal projection of all things that are, and are yet to be. To thy word all elements hearken.

In these meditations we come to invoke thee, yet we can not really invoke thee. Thy presence and power and purpose and guidance have undergirded us all our days. We can but ask thee to urge us anew to hearken better to thy voice, to accord nearer with thy purposes. We pray for spiritual sanity, for divine foundation, for steadier poise, for regeneration, for eternal life. We pray for faith, insight, perspective and constancy. We pray not for mere mechanical readjustment—much as that is to be desired; not for lesser or more leverage, smaller or larger pulleys; not for more license or less prohibition; but we pray for spiritual motivations and sanctified ambitions. We pray for an individual integrity composed of other's best, and because so composed, obligated to all other's needs. We would be delivered from the egocentric philosophy of the present hour, from the individualistic link that voids itself by its inherent isolation. We would be ever aware that interchange is the mode and essence of the human spirit.

In all the constancy of the cosmos, man only is constantly inconstant. Man only invokes every genius of distortion. Seventy times seven we fall without even sensing the cause of our fall or searching how to avoid it. We minimize our insights and magnify our presumptions. We incline to turn civilization back to primitive impulses and aboriginal instincts. Help us, O

Lord, to divine conformity, that we may conform to divinity. Let the sublimity of thine eternal purpose sublimiate us evermore. Create in us the genius of spiritual evaluation. Let not our overself-reliance disdain our moral and spiritual obligations. Let not self-indulgence make us egocentric to the exclusion of supplemental and reciprocal integrations. Guard us from a creative activity that exhausts itself in straw—never coming to the full corn in the ear. Let us not be content with parital-selfhood, half-truth fabrication, hundred per cent bias, or a totalitarian inhumanity. Let us not inflate knowledge with willful ignorance, nor science with hypothetical fancies, nor logic with petty desires. Let us not blaspheme the unmistakable lessons of all history by verifying anew in mass experiment, generation after generation, the most obvious pitfalls of civilization. Let us read in Egyptian pyramids petrified footprints of ageless trappings, chiseled by feet in routine bondage stocked, whose endless trituration typed their still, dumb, tongueless, heart-throbbled cry for disenthralment. Two hundred generations have heard her wails against social injustice, yet with grim mockery our dumb intelligence pants after the mirage through dusts of stifling superstition! Doth not thy hand, O Lord, find the latch-string to civilization inaccessible to thy proffered succor?

By historic accommodation every member of this class sits on Sinai's peak and hears thine own diagnosis of Israel's ills up to this very day of graduation. We pray thee that they meet not, as they go down into the valley on the morrow, a fickle people fingering anew some old putty god, old as the ages, old as the primal mud out of which was formed their first idol, with no other newness than the fumbling thumbprints of their own infant clumsiness. No prophet need announce to this class and all the thousands of other such classes that they will meet tomorrow an irrespressible religious and social fervor seeking exit through safety valves, new sorts of old gods, or new tricks of enthusiastic exposition of thine eternal purpose. Thou art not outmoded nor ever shalt be! Thine eternal I AM flashed to Moses in burning bush outmoded Pharaoh, yea all Pharaohs. It is we who have outmoded ourselves. Let not our passion for puny pageants obscure the apocalyptic visions penciled by the finger of thine Almightyness!

Tomorrow this class will find graft, tyranny, and intolerance pressing upon their heels, a sea of crimson war to their left, mountains of special privilege to their right, all older than Pharaoh's clattering chariots. May they with unfaltering trust in thee make their escape from all this bondage in the light of thy leading. God grant that they recoil not from world peace, disarmament, arbitration; that they do not let social justice, human sympathy, Christian religion, temperance, co-

operation and free interchange of human values perish from the earth, and that they do not unalarmed behold nations go muddling on into chaos after chaos.

Let logic speak; let science function; let experience teach. Thy throne, O Lord, is forever and forever; a scepter of righteousness is the scepter of thy kingdom. Let the spirit in man, confluent with thine own, give us understanding. Let thy days speak, O Lord; yea, let years, centuries, ages testify that "without vision thy people perish." Let experience of the ages snatch once, twice, thrice our souls from the pit. Let the dayspring seize this old world by its skirts and shake out all its wickedness. Let not bureaucracy attempt to father the rain or dew or hoarfrost. Keep this in thy providence, O Lord of all the earth! Let not the Behemoth of special privilege seize Orion, Pleiades, the Bear and Zodiac, and then pigeonhole the ordinances of heaven as they have done with laws of earth.

Forbid that foul men pollute the waters of life, cultures, music, art and literature, as they have trodden underfoot the resources of our commonwealth. Pour out the bottles of heaven on dust-clouds and on parched clods of earth that it may bring forth grass, and let none hinder thee.

As long as lion, raven, hind or cow submit not to city's tumult or supervisor's chains; as long as wild ass can not be robot made, to harrow the master's field, or plan his labor; as long as the horse's wisdom turns in flight from sword and drum and smell of battle let not men supinely abdicate his sovereign right.

Let us not contend against thee, O Lord Almighty, to make thee robot of our profane prudentialism! Forbid the blasphemous thought. Pour out divine wrath on sinful men whose actions prompt us to think such

Yes, a Sobering Climax!

BY GRACE HILEMAN MILLER

"THE greatest need of India today is not more money to send out new missionaries, or to send back those of us detained at home because of lack of funds for steamer tickets and support on the field: no, India's greatest need is that Christians in America live more Christlike."

Such was the sobering climax of an address made recently by one of these "detained" missionaries as she featured the subject, "News Flashes From India."

"Well, what can I do about the gross sins of commercial people who contact people of the Orient," you say.

Now, just what can you do? You are a personality made in the image of God himself and you can, *if you will to do so*, strive to live a Christlike life in the corner of the universe where God has placed you to glorify his name.

La Verne, Calif.

things. Abase the wicked oppressor, the demagogue, the charlatan and all who dare tinker with human souls.

Wilt thou give to each member of this class an angle of vision ever widening to complete circumspection from the very dawn of history to the evening of apocalyptic destiny.

Wilt thou help them posit an intellectual solidarity of knowledge whose length and breadth and depth and height is overstretched with amplitude of the fourth dimension—even the Spirit of the Almighty.

Give them a composite blend of all the best in all soul relationships by free interchanges of spiritual values. May they by an exhaustive dedication of their own personalities feel by sympathetic reaction the largest possible impress of the sum total of the human spirit, yea more, O Lord, of thine own Spirit in all, through all, and over all, we ask in the name of the "Light of the World."

Los Angeles, Calif.

Maranatha

BY B. M. ROLLINS

"MARANATHA" is an Aramiac word. It occurs in our English New Testament untranslated. Paul wrote his letter to the Corinthians in Greek, but when he used the Aramaic word "Maranatha," he did not translate it. He let it stand. Take down your Latin Testament, and you will find that while all other words in Paul's letter are Latin, this word "Maranatha" is untouched. Take down your German, French and then your Spanish New Testament, and in every one of them the Aramaic word remains.

When a company of scholars at the beginning of the seventeenth century gave a new translation of the New Testament into English, under the direction of King James, they translated every word in the First Letter to the Corinthians into English, except the word "Maranatha."

In 1582 in the city of Rheims, a company of Roman Catholic scholars had translated the New Testament into English, and while they translated every other word of Paul's letter, they refused to translate this one. When at the close of the nineteenth century a company of English and American scholars undertook the task of making a new translation of the New Testament into English, they did precisely what the translators of the King James version had done, they left this word "Maranatha" unaltered.

A few years ago Dr. Moffatt, one of the greatest living Greek scholars, gave us a new version of the New Testament in English, and even he did not venture to translate the Aramaic word "Maranatha."

"Maranatha" was a common salutation. When one Christian met another Christian he greeted him with "Maranatha." When a Christian wrote a letter to his

friends he often wrote at the end of the last page "Maranatha." It was the custom in the celebration of the Lord's supper to offer a prayer of thanksgiving ending with the word "Maranatha." It was a slogan which the soldiers of Jesus Christ repeated to one another as they went forth to the conquest of the world.

This word seems to have a charmed life. No one, apparently, is willing to touch it. With all this history behind me, I shall not venture to touch it either. But I have no hesitancy in telling you what the word means. As some of you already know, the meaning of the word is: "The Lord is coming."

Keyser, W. Va.

Two Creditable Clippings

BY J. H. MOORE

ONE actively engaged in literary work as long as I have been would naturally accumulate a lot of material, hoping for an opportunity to make use of at least a part of it, or for a time to assort and classify it. Well, I have never had occasion to use half of my accumulated matter. Before leaving Elgin I committed a bushel or more of my files to the flames and some weeks ago I decided to do a little classifying with what I still have on hand. When going over these files I ran across a few clippings relating to war and the attitude of the Brethren respecting military affairs, that may possibly bear repeating to advantage. The first one is a short MESSENGER editorial published well onto forty-five years ago, reading as follows:

Before the late Civil War the Brethren had large congregations in the south as well as in the north. In fact many of our most flourishing churches were located south of the Mason and Dixon line. On every hand they stood opposed to strife. They differed in politics, but on the war question they were a unit. The war came, and for four dreadful years they were separated, but so far as we know not one of them took part in the struggle. They were ever ready to help the wounded, feed the hungry and relieve the distressed but they shed no human blood. When the war ended the different congregations, north and south, stood united as before. Their church work went right on as though there had been no war. Their love for one another was too great to permit a separation. "By this," says Jesus, "shall all men know that ye are my disciples, if ye have love one to another." The war divided most of the churches, but it did not in this way affect the Brethren in the least. United we stand before the world, opposing the shedding of blood, and contending for the preaching of the whole gospel to all the nations of the earth.

The second clipping is from an article by Bro. Isaac Cripe of the Zion, but now Tampa church, Fla. It is the story of an interesting incident during the Civil War, as related by an ex-confederate official in the fall of 1911. A story of this kind speaks volumes in behalf of the piety, devotion, loyalty and faith of the

Brethren during this unfortunate period of American history. I quote the story at length. It makes interesting reading:

Today, Oct. 25, was the most enjoyable day for the little band of members, here in Herndon, since we came here. Our minister, Joel Sherfy, who came here from Tennessee with his family, a while ago, had to live in a hired house as Paul did. A few days ago he said to one of his neighbors that he would have to hire some one to move him to his little farm, which he had bought some time ago, but he was told that he should rest easy, as the moving would be done. So this morning the people came with wagons and automobiles, and before long the goods, people and all else were moved to the new home of our dear brother. At noon a large table was set under a large shade tree, and loaded with the good things that those southern people know so well how to prepare. Twenty-two of us were invited to be seated around the table.

The writer asked an old gentleman to give Bro. Sherfy and family an address of welcome. He complied with the request by describing how he first came in contact with the Brethren. He said: "I was in the Confederate army in North Carolina, under Gen. Hill. At the time when Gen. Hill superseded another general, there were a lot of prisoners in the camp, and among those prisoners there were seven that were given nothing but bread and water. Gen. Hill detailed me to see to the prisoners and to feed them. Then I saw that those seven did not have on the blue uniform and asked them why they were imprisoned. They promptly told me that they belonged to a body of nonresistants, religious people, and would not take up arms to kill their fellow men, and therefore they were penned up here until they would fight.

"I pitied them so greatly that I went to Gen. Hill's cook that night and told him to bake fourteen biscuits, cut them open, and put a piece of meat in each one, and put them in my haversack. The next morning I went to those prisoners, and told them that I had a good breakfast for them. Then the spokesman said: 'Did Gen. Hill order you to bring them?' I said, 'No, but I pitied you, and here, take and eat them.' They said, 'No, if we eat them, it will get you into trouble, and we would rather starve than get you into trouble.' So I went up to the general and told him what I had done, also telling them there was no use to have that kind of men penned up.

"The general then sent me to bring those prisoners up to his quarters, and when they got there he questioned them. They were frank and ready to explain their faith and practice. After Gen. Hill complimented for quite awhile, he turned to me, with instructions to take the good people down to the quartermaster and get them free transportation home.

"After the general had given them a hearty good-by, I sent them home, rejoicing in their integrity, and never saw any other members of the Brethren Church until last fall, when I met Bro. Cripe."

Incidents of this type might easily be multiplied. They give evidence of a faith that will stand the test, a faith that is of more value than gold, yea than much fine gold.

Sebring, Fla.

HOME AND FAMILY

Homespun Prayers

BY MARY WYLES EVANS

I do not pray as most of people do,
With words so good and fine, and kind and true,
But at my household tasks the whole day long,
My heart in thanks lifts up an humble song.

With sweeping motion of the mop and broom,
Leaving in spotless order every room,
With soap and suds upon the washing-board
My heart and muscles magnify the Lord.

For thus my polished pots and kettles shine
For God upon clean shelves—a litany; mine,
Immaculate and stainless all, divine,
Might rest in beds, with linen smooth and fine.

'Tis thus this house is served with earnest zeal
To manifest the joy of life I feel.
Woman and God, her household understands
The loving worship of her toil-worn hands.

Hollidaysburg, Pa.

Preparation for Marriage and Homemaking

BY WARREN D. BOWMAN

ONE of the greatest tasks confronting the Christian church today is the building of better homes. I believe it is safe to say that the church will not rise above the level of the homes that make up the church. When the church puts forth an effort to build homes that are more thoroughly Christian, it makes indirectly the greatest contribution to its own life. By the very nature of our society the child spends most of his time in the home, and those modes of thinking, patterns of action, and attitudes that make for wholesome Christian character are to a large extent acquired there. For example, I believe thoroughly in peace because peace was taught in my home. The type of teaching I received in the public school would have tended to make me materialistic. I believe in temperance, because temperance was taught and lived in my home. I feel that I have a vital religion because religion was taught and lived in my home during my childhood and youth.

From the standpoint of one's happiness, his contribution to society, and his relation toward his God, success in homemaking is more important than success in vocation, as important as that is. The kind of home one makes determines the kind of children that go out from that home. The kind of children that go out from one's home will determine in a large measure the kind of grandchildren he will have. Thus, one is not only a homemaker himself, but is preparing others for homemaking.

An individual's preparation for homemaking begins

when he is in the cradle. The little habits that one forms, the emotional patterns, whether he learns to get along with other people, whether he forms an abnormal attachment to his father or mother so as to hinder his going out and building a home of his own—all these begin early in life. While training for homemaking begins early, and childhood habits frequently persist to adulthood, yet we must teach people that they can improve at practically any stage of life, if they will only realize their deficiencies, and be willing to put forth the necessary effort to overcome their deficiencies. The earlier we undertake to improve ourselves the easier it will be to overcome our defects.

In homemaking there are certain factors that are highly essential, which must receive due emphasis. Of these the following four will be treated briefly: (1) the selection of a mate, (2) preparation during the period of engagement, (3) continuous preparation during the marriage state, and (4) preparation for the training of children.

I. Selection of a Mate

The selection of the right mate is the most significant thing of all. The young man should be taught that the greatest contribution he can make to his children is in selecting for them the right kind of mother. By the nature of society, which requires the father to be away at his work, the child learns more from the mother during the preschool days than from anyone else. The young girl should be taught that the greatest contribution she can make to her children is in choosing the right kind of father for them. The habits, attitudes and philosophy of life of the father influence the children in a remarkable way. The father determines largely the educational, social and material advantages that the children may have. We must teach our young people the hazard of playing fast and loose in order to attract the opposite sex. The young person who would cater to the fast life would likely make an unworthy parent anyway. The finer type of young person is looking for some one with ideals, whose life is dominated by pure motives.

If our teaching relative to the selection of a mate is to function it must come early, through the formation of ideals, and standards of judgment, before the love impulse becomes centered, a bias is created and judgment is not rational. Wise marriage is based upon both intelligence and sex appeal, but as Groves says in his book on *Marriage*, "Sex appeal, once it is thoroughly awakened, pushes aside any effort at analysis, and therefore the part intelligence plays best is preparatory. As soon as the emotion of love flows strongly resistance is exerted against any form of attack, and the endeavor to scrutinize the experience is interpreted by the individual as making war upon it. Clearly the opportunity for judgment lies in the building of a background

which will have a decisive influence upon sex interest, directing it in its beginning before it becomes firmly fixed upon any individual."¹ A number of persons who are happily mated have told the writer that they had set up an ideal in advance and that they would not center their attention on anyone who did not come up to their standard. Certainly this is the wise method.

In order that wise selections may be made, our young people should have opportunities for wide acquaintanceship. Wide acquaintanceship broadens one's opportunities for selection, increases his judgment through comparison, and aids in his social development. Of the ways by which the church may help broaden the opportunities for acquaintanceship among her young people, I shall mention only a few. First, the summer camps, which our denomination has been fostering. It would be wise for every local church to place as many of its adolescents as possible in some church camp for a few weeks during the summer. Second, through regional meetings of young people, where both sexes can mingle together under proper guidance and discuss their problems. Third, through our coeducational colleges. Studies show that of matches made on the campuses of coeducational colleges, far fewer are broken than of those made in general. Some day we shall perhaps awaken to a realization of what our coeducational colleges have contributed to our church and to society in general through the homes that have grown out of campus acquaintanceships.

There are a number of essential questions that a young person should ask relative to a prospective mate before permitting love to become fully centered, or going as far as the engagement. Here are a few of these:

(1) Can I acquire such a love for this person, that it will remain unshaken through all the changing experiences of life—the bitter and the sweet, adversity and prosperity? This is the most important of all. No marriage should be contracted without genuine love as the foundation.

(2) Can this person pass on the chain of life pure, free from those mental and physical defects which may result from heredity or dissipation?

(3) Is this person the type that I would want my children to be like?

(4) Is my prospective mate a true Christian? Will he make my home Christ centered?

(5) Is this person's character and reputation beyond reproach? Do his acts spring from pure motives within? Is he genuine or camouflage?

(6) Do I enjoy his companionship on a social and intellectual basis? Changing standards in society are

bringing to the front the companionship side of marriage. A couple should be well mated physically, intellectually, socially and educationally, if they are to enjoy the most wholesome companionship.

(7) Does the prospective mate always want his own way, or will he give and take? Two people can not live happily together who insist on having their own way. And the child who gets his own way from the cradle up has received very poor preparation for home-making.

(8) Can he get along with the folks at home? The adjustments one makes to the members of his own family are somewhat indicative of the adjustments he will make toward a mate.

(9) Does the prospective mate have an abnormal attachment for his father or mother so as to hinder his making a home of his own?

(10) Has the prospective mate played square dur-

The Things We Don't Have

BY LULA R. TINKLE

"COME, children. It is time for story hour and worship. Put away your playthings quickly before grandfather clock sounds his warning for little mice to scamper away to their nests." Mrs. Derino stood in the doorway of her cozy living room, now topsy-turvy with toys and games, where the children mingled in laughter and play.

Quickly the games were tucked into boxes and the children kneeled by mother's chair for their evening prayer. Each in turn offered a praise or petition as suited his mood and needs. Little Samuel always insisted on saving his prayer for the last. Big sister Mary said it was one of his queer notions, but he contended that the best things should always come last, like desert, and his prayer seemed best to him.

Tonight he was full of praise, and he prayed a "Thank you, Lord," for each blessing he could recall. His list was a long one, and finally when he could not think of another thing he said, "Thank you, Lord, for everything we have, and for the things we *don't* have."

Mrs. Derino was amused by the exhaustive praise from her baby boy; but after she had tucked each little tired body into bed and sat down to relax and meditate, a new thought came to her. "For the things we *don't* have," she repeated over and over to herself. "Why, to be sure there are many things we don't have and we certainly don't want. Smallpox, for instance. Yes, and bad neighbors, starvation, fire, war, heavy debts; these certainly would mar our happiness. Yet I have never thought of these suspended calamities as being a special blessing from God." Again she prayed fervently, "Yes, Lord, I, too, thank you for the things we don't have.

Upland, Ind.

¹ Groves, Ernest R., *Marriage*, P. 65.

ing the period of courtship? If he deceives before marriage, he will likely deceive after marriage. The idea of marrying a person with hopes of reforming him rarely ever works.

(11) Has he been successful vocationally, either in preparation for or in pursuit of his vocation? Will he undertake a task and see it through?

(12) Is he selfish, or does he put the welfare and happiness of others on a par with or ahead of his own?

(13) Has he learned to control his emotions, or does he fly into a rage, wrecking the home for the time being? Does he pout around until he gets his way? The one who pouts before marriage will likely pout after marriage.

(14) Has the prospective mate imagination? Can he see ahead and put himself into your place so as to understand how his acts will affect you? Is he considerate of the feelings of others?

(15) Is he the type of person who can be trusted to inform himself fully concerning the rights and privileges of marriage and the responsibilities of parenthood? Will he seek the best available information at all times, or will he just live on the plane of trial and error?

While a young person might profit by asking these questions concerning his prospective mate, he should not fail to turn the questions upon himself and ask, "Do I possess the qualities that I am looking for in a mate?"

Huntingdon, Pa.

Boys and Girls Will Get Together

BY GARRY CLEVELAND MYERS

Educator, Editor and Author in the Field of Parent Education

THE most powerful urge of adolescence is to be with youth of the opposite sex. Boys want to be with girls; girls want to be with boys. Boy-girl pairing at this age is the normal and universal goal. Against this overwhelming urge is the constant effort of adults to keep the boys and girls apart. In the Brethren meeting-house of my boyhood home, all the males sat on one side in the church, all the females on the other. This also was the practice in the Methodist church just over the hill. But during my later teens I saw this custom slowly change and, without exercising altruistic motives consciously, I contributed my small bit to the transformation.

But boys and girls and young men and women got together then as they do today; perhaps the pairing was delayed a little more than now. And as still prevails in rural places, more or less, a pairing which persisted for a month or two could generally be interpreted by the neighborhood to result in marriage. The automobile, of course, is slowly rendering such forecasts less reliable. Youths today have more opportunities for so-

cial contacts than of yesterday. The larger central high schools alone have had a widening social influence. The gradual transformation has advantages and disadvantages: advantages in affording wider mating chances; disadvantages in that the respective families are less known and parental influence less effective.

For youths who have acquired good self-discipline and whose families still maintain a wholesome hold, it is desirable for many boys and girls in their early teens to be together under safe environment and supervision. To spend hours and hours together, week after week, or evening after evening can not be best for young lovers. Besides they are so limited in the personality and general character values they can gain from each other. Their social education is too narrow.

Never was a time when there were so many perilous lures for our youths. To the Brethren family whose standards and ideals for the children are much higher than in the average family, the problem grows in magnitude. The very traditions of the Church of the Brethren and family have not encouraged social opportunities for young people, just because social recreation has so often been associated with the undesirable. These traditions do not make matters easy for their youths, who, therefore, instead of being held successfully to these standards, sometimes break away entirely, even going to the opposite extreme.

Without scrapping their fundamental standards concerning social recreation, the Church of the Brethren and Brethren family could consistently and conscientiously make tremendous contributions to the happiness and welfare of their young people. The church could provide many more opportunities for these young folk to get together for wholesome enjoyments. Nearly any home could, by coöperating with other homes, encourage many informal gatherings of these youths, especially in the home. We parents need early to cultivate an atmosphere in our homes to the effect that our children as mere toddlers and runabouts will think of the home as a place to which many of their playmates freely come and find good enjoyment. As our children grow older, their home will more and more become a joyous meeting place with their many friends.

Instead of wasting our efforts at trying to keep boys and girls apart, only to prove tempting means for them to get together clandestinely, and later go to recreation places perilous to their moral welfare, let us turn about and deliberately provide wholesome ways and means of helping them to get together in goodly numbers.

In addition to a sympathetic and understanding attitude toward these youths, we shall want to have cultivated in them from early years essential restraints and adequate regard for authority such as can safely be relaxed gradually as they grow older.

Cleveland Heights, Ohio.

KINGDOM GLEANINGS

Calendar for Sunday, September 8

Sunday-school Lesson, Lydia and Priscilla.—Acts 16: 11-15; 18: 1-3, 24-28.

Christian Workers' Meeting, The Forgotten Man.

B. Y. P. D., When You Don't Agree, What Then?

Intermediate, Am I a Good Friend?

* * * *

Gains for the Kingdom

Eleven baptized at Glad, W. Va.

One baptism in the Nezperce church, Idaho.

Two baptisms in the Norristown church, Pa.

Three baptisms in the New Hope church, Ind.

Three baptisms in the Live Oak church, Calif.

Twenty-one baptisms in the Poages Mill church, Va.

Ten baptisms in the Ogletown church, Rummel congregation, Pa.

Seventeen baptisms in the Paxton church, Big Swatara congregation, Pa., Bro. Hiram Eshelman of West Green Tree, Pa., evangelist. * * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. D. G. Berkebile of Bradford, Ohio, Oct. 20 in the Ross church, Ohio.

Bro. Ralph R. Hatton of Toledo, Ohio, Sept. 9 in the Wakarusa church, Ind.

Bro. R. H. Nicodemus of Sidney, Ohio, Sept. 2 in the Libertyville church, Iowa.

Bro. D. H. Snader of Akron, Pa., Sept. 15 at Hanoverdale, Big Swatara congregation, Pa.

Bro. J. O. Winger of North Manchester, Ind., Sept. 1-15 at the New Salem church, Ind.

Brother and Sister Oliver H. Austin of McPherson, Kans., Sept. 4-22 in the Lanark church, Ill.

Bro. John R. Snyder of Tyrone, Pa., Sept. 22 in Holsinger church, Woodbury congregation, Pa.

Bro. F. D. Anthony of Baltimore, Md., Aug. 26 to Sept. 8 in the Stony Creek church, Flat Rock congregation, Va.

* * * *

Personal Mention

Bro. Chas. A. Miller, formerly of Garnett, Kans., should now be addressed: Hutchinson, Kans., R. F. D. 2.

Eld. J. F. Hoke was chosen by the late district meeting of Texas and Louisiana as a member of the 1936 Standing Committee, with Eld. J. B. Firestone as an alternate delegate.

Bro. Grant T. McGuire is resuming work in Bethany Biblical Seminary in completion of degree requirements and his address is changed accordingly from Argos, Ind., to 3435 Van Buren St., Chicago.

Donald Eugene is the name of our newest missionary at Tsinchou, Shansi, China. He landed July 24 and at once weighed in for the encounter with life forces at nine pounds and five ounces. Congratulations to Brother and Sister E. M. Wampler are in order.

Bro. Robert L. Sink, after fourteen years of pastoral service in three states—at Ankeny, Iowa; Carleton, Nebraska; Sabetha, Kansas—returns as pastor to the old home church, Bachelor Run of Middle Indiana. He should therefore be addressed: Bringhurst, Ind.

Eld. W. H. Wine of Baileytown, Tenn., is reported to us as dangerously ill of a certain type of neuritis which causes him much suffering. He will greatly appreciate the prayers of the church in his behalf. Our correspondent says his service for the kingdom is sorely needed.

Brother and Sister Stroup of Mishawaka, Ind., had a happy idea last week. Out on a little vacation trip with their three little tots they thought they might as well include a visit to the Publishing House. Unlike some others with similar good intentions they converted their thinking into action.

Bro. Harlan Brooks and wife have been doing some fine work in the camps this summer. The family gave the Publishing House a call last week as they were on their westward way. They are to sail from Los Angeles (San Pedro), Oct. 15, returning to their work in India. Their address meanwhile will be 2344 Third Street, La Verne, Calif.

Bro. X. L. Coppock, pastor of the Dallas Center church of Middle Iowa, sends us a newspaper clipping describing the celebration they had Sunday, August 18. It was the "sixtieth anniversary of the church house that for thirty-five years stood as a landmark a mile and a half east of Dallas Center, and the twenty-fifth anniversary of the new church house built in Dallas Center and dedicated Aug. 7, 1910." On that occasion the dedicatory sermon was preached by Bro. I. N. H. Beahm. The guest speaker for the recent celebration was Bro. Frank McCune, a former Dallas Center boy, but now and for fifteen years pastor of the Mount Morris church of Northern Illinois.

Bro. Merlin E. Garber of Virginia, now pastor of the Champaign church of Southern Illinois and known for the fine response to his efforts there, will be the guest speaker at the twelfth annual B. Y. P. D. conference of Northern Indiana, to be held at Goshen, Oct. 6. He is an enthusiastic leader of young folks and will give two addresses, afternoon and night, on Giving Christ a Chance and Making Christ Count. There will be other attractive features. Secretary May Warstler thinks every young person in Northern Indiana ought to be there. She is probably right. Pastors, teachers and advisers of young people, even those from other districts, are invited.

* * * *

Miscellaneous Items

Sunday, Sept. 8, is homecoming day at the Green Tree church, Oaks, Pa. There will be helpful services morning, afternoon and evening.—Susan J. Famous, Collegeville, Pa.

Among school catalogs with which our files have been favored this season is the current bulletin of Bethany Hospital School of Nursing, with complete information as to courses of study and facilities for instruction. The alumni register shows classes for 1933, 1934 and 1935 with a total membership of twenty-four.

"**Yes, we do like the club plan** of the Messenger and hope to be able to use it next year." So writes Bro. W. G. McFadden, pastor of the Lincoln Heights congregation of Northeastern Ohio. He adds: "If the Bonsack book could be used in connection with Messenger subscriptions, I think it would be fine. I believe quite a few, say ten or twelve, would be interested in our church." How is that for interest at a mission church? It may be added that the Bonsack book is all set and soon to be printed. It will contain 288 generous pages, including sixteen pages of pictures. The House is sparing no pains to make it a fine book. We are not quite ready to announce the price to Messenger subscribers, but it will be one which should interest every reader.

Butte Valley church, Calif., is planning a homecoming for Sept. 15. We hope a goodly number may join with us in worship and fellowship at that time.—Mrs. Leo Shoemaker, Macdoel, Calif.

Remember the urgent call to prayer on page 17 of last week's issue of the Messenger. At this writing there is certainly no less in the Italo-Ethiopian situation calling for in-cision. Sunday, Sept. 8, is the day suggested.

Belleville church will hold her fiftieth homecoming anniversary Oct. 13. A special invitation is extended to every one who has ever lived here as well as to any others who wish to spend the day with us.—Anna M. Kuhn, Belleville, Kans.

New Salem church will hold harvest and homecoming services Sept. 15. Bro. J. O. Winger of North Manchester, Ind., will be the speaker of the day. We invite all former members and friends to be present.—H. J. Kreider, pastor, Milford, Ind.

Spring Creek church will have homecoming day on Sept. 15. Every one interested is invited to spend the day with us. Sermon in the morning, basket dinner at noon and a missionary program and play in the afternoon.—Mrs. Warren H. Slater, South Whitley, Ind.

Homecoming and anniversary service at Tyrone will be Oct. 20-27, it being the fortieth anniversary of the building of the original church. Former pastors and members and friends who once worshiped there are cordially invited to attend.—John R. Snyder, Tyrone, Pa.

Attention is called to the Christian Workers' Discussion Outlines for Oct. 6-Nov. 10, appearing on pages 23 and 24 of this issue. It is suggested that those in the local church who are responsible for arranging the Sunday evening programs look over these carefully, ordering now the suggested materials.

Churches of Southern Ohio are to have the privilege of having the Peace Commission from North Manchester spend a day in their midst in the interest of peace. This all-day meeting will be held at the Painter Creek church on Saturday, Sept. 14. The program will begin at 10 A. M., and we are looking forward to a great day.—Roy Honeyman, Greenville, Ohio.

On Oct. 6 the twentieth anniversary of the building of the Dry Creek church house in Robins, Iowa, will be observed. A program of addresses by former pastors of the church will begin at 11 A. M. A picnic dinner will be served by the Ladies' Aid. Afterward there will be a homecoming program with an address by J. K. Miller, member of the General Mission Board. He will relate incidents of his trip around the world with the deputation. A general invitation is given to all desiring to be present.—D. W. Miller, Cedar Rapids, Iowa.

Religious Education Week. Sept. 29-Oct. 6 is the time set aside by various denominations as Religious Education Week. It is an annual occasion for the promotion of religious education emphases and may include observance of Rally Day, Promotion Day, Father and Son Week, etc. A bulletin entitled "Religious Education Week" is available at 10c per copy. The four main headings of this bulletin cover the following subjects: Typical Observances; Local Church Observance; The Observance in the Home; and Community Activities. Another helpful bulletin for use at this time of the year is "How to Increase Sunday School Attendance." Its message comes under some of these topics: Why Increase Sunday School Attendance? Impor-

tance of Regularity; How Secure Regularity? Locating the Untaught; Securing New Enrollments. The price is 10c. Order all the above from the Board of Christian Education, 22 South State St., Elgin, Ill.

* * * *

Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

The Modern Family, by Garry Cleveland Myers. Greenberg. 296 pages. \$2.50.

In these days when so many undesirable sex books appear it is refreshing to read in the author's Preface: "I have deliberately omitted certain items frequently given considerable space and sometimes lurid presentation in books on family life. Those seeking spicy, pornographic paragraphs need read no further." Indeed those paragraphs do not appear, but in their place the reader finds sensible, intelligent treatment of the many problems that must arise in every family. You have here a wholesome treatment helpful for those about to be married and for those who have long been married. An expert psychologist and a family man, the author draws upon his own and the experience of others, and states his message in simple language that all can understand. A most usable book for parents and teachers as they study and discuss both parents and children and how to promote the best interests of all. Even though you have read other books and writings by the same author you will appreciate this one fully as much as the others. Reading the book will lead to a better family life.

THE QUIET HOUR

How to Meditate

PREPARED BY CALVERT N. ELLIS

For Week Beginning September 15

Without a definite object meditation is likely to become idle day-dreaming.

The Needs of Men

1. What do I really need?

Are my needs any different from my neighbor's? Can I as a Christian ask any more for myself than for my neighbor?

2. Are any of my supposed needs imaginary rather than real?

Have I confused my needs with my desires?

3. Am I fulfilling my Christian obligation toward the needs of my neighbor (1 John 3: 17)?

Who is my neighbor? Anyone in need whom I can help (Luke 10: 29-37).

4. Does the supplying of material needs immediately and surely bring happiness (Matt. 19: 16-22)?

Is there a minimum of material goods necessary before one can enjoy the things of the Spirit?

5. What is the supreme need of men (John 10: 10; 3: 3; 4: 14)?

When tremendous efforts are being made to improve the material welfare of our people, why is not a similar effort being made for their spiritual welfare? Who must bear the responsibility for this neglect?

Read: Matt. 25: 31-46.



MISSIONS

This Department

Conducted by

H. Spenser Minnich



Africa Mission Map Project

SOME of the faithful and earnest members of a certain Indiana church were not satisfied with their offerings for mission work. So they conceived the idea of a map of stamps, desirable not only from a monetary viewpoint, but also for the purpose of helping folks become better acquainted with our mission work. Those sponsoring the map were sure many people



This is the map built up from stamps referred to in Africa Mission Map Project

would respond better if they understood more about the work.

The map was made on a piece of sign cloth six by seven feet. An outline of Africa was drawn and the map put up on the wall of the church in full view of the congregation. Then an evening's mission program was given. The map was dedicated, slides from the Mission Board on our Africa field being shown. The explanation was given that any one giving for our mission work, the equivalent in canceled stamps would be placed on the map, thus registering his or her gift.

From the first evening there was no public service, but what some one gave something for missions. The gifts ranged from a penny to several dollars at a time. Our folks enjoyed watching the map grow. The missionary committee took care of the offerings and remitted to the General Mission Board as often as convenient.

The location of our field in Africa was outlined on the map and gold stars placed there for each worker on the field. Any one putting on a gold star deposited fifty cents with the treasurer. The silver stars placed in the name, Africa, represented each person paying five cents or more. Many brought their own canceled stamps, but the committee always saw to it that there were plenty of canceled stamps on hand for any one who might wish to give and not have his own stamps. The stamps were of as many different denominations and colors, from one cent to fifty cents, as could be collected from our folks. The stamps were for the most part American, but quite a number of foreign stamps were used.

Photos of our General Mission Board and the Secretaries were placed on the right hand side of the map; each photo was framed with stamps paid for in the same manner as those on the map. A photo of our pastor and his wife was placed just below those of the Board, as they were always urging and talking for the map. On the left hand side of the map were photos of all the workers who have served on the African field. The photo of Bro. J. H. B. Williams and a small gold cross marked his resting place on the east coast.

The map remained in the church a little over six months and \$127 was the amount raised for the General Mission Board.

This congregation is now starting a map of another field. Any one interested in such a map can get further information by addressing *Mrs. Floyd E. Middleton, 611 South 6th St., Goshen, Ind.*

What to Pray For

Week of September 7-14

"Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest" (Matt. 9: 38). Let us pray for the ministers and pastors of the church that they may be men with the God-given pastor heart; men who have entered into their office with the deepest sense of reverence; men who feel as Paul felt when he said, "Woe is me if I preach not the gospel"; men who carry on their labors with Paul's sacrificial self-forgetful willingness to "gladly spend and be spent."

Pray that every minister may be completely dedicated to Christ's own program of missions. Pray that not one preacher in our church shall be able to get away from the meaning of Christ's last commission. The minister of today is surrounded by an insidious

and challenging secular civilization, therefore, all the more imperative is the need that the preacher so state and translate into living reality the principles of Christ that he will make Jesus Christ indispensable. How necessary it becomes that the minister must be informed on the world mission of the church! The missionary passion dare not be lacking in his soul.

Pray for the ministerial and missionary training school—Bethany Biblical Seminary. This school has set for itself the great task of training the leadership of the Church of the Brethren. Pray that under the guidance of the Holy Spirit, Bethany shall continue to direct in the spiritual life of the Christian leaders of our church.

Fragrant Jade

BY MINNIE F. BRIGHT

JADE is very common in China. For many centuries the Chinese have used it as ornaments and decorations. For a few cents one is able to purchase lovely pieces beautifully carved, and some of it is very old. I have never ceased to marvel at the exquisite, intricate hand-carving produced by the artisan in this precious stone. And such perfect workmanship! In olden times jade ornaments were often buried in the graves of the rich. Some of these old graves have been robbed of these treasures which were then sold to the public. Jade pieces taken from these graves bearing tints and streaks of brown are especially rare, for the people say the blood of the departed one has gradually been absorbed by the jade. I have one of these in my possession, having been given it by a friend, and we prize the lovely thing.

But Fragrant Jade is of a different sort. Fourteen years ago a mother came to the city from a village not far away. She was leading a little girl. Famine was sore with her. She had been struggling along as best she could ever since the husband decided one morning to go to a far distant city to find work, and off he went leaving the wife and child with no means of support; the child was yet to be born. When the child was five years old, having never seen its father, the famine was especially affecting the villages, and such poor women as this one were sore pressed. They arrived at the mission premises one day, this poor mother and child, and were taken along with a number of others who had come in to find a bowl of millet. This food was made possible by gifts from friends.

After some months the worst of the famine was over and the women and children were sent away to their former homes, that is, those who had places to which they could return. But this mother and child had nothing to return to, so stayed on at the mission doing industrial work to support themselves. As the little child grew older she was able to assist her mother with the

sewing. Both went to school, patiently toiling over queer characters and plying their needles to earn their food. The little girl was named Fragrant Jade and more than this was she to her mother. Both became Christians in time. Fragrant Jade finished her work in our girls' school. She was quiet and lovable and her mother brought her up strictly in the ways of propriety and her way of thinking was "culture."

Fragrant Jade had a longing to do something more than to sit with her mother on the kang day after day and sew. She was vivacious and energetic but kept her emotions subdued. Then an opportunity came for a young woman to go to a near-by village and conduct a school for the village girls since the government has a few schools for girls in the villages. These schools last from three to four months, during which time the children are able to finish the simple course and receive diplomas for work done. Fragrant Jade recently closed such a school in the village in which she was born. She was the wonder of the village women. Had they not known the time when her mother took her by the hand as a little child and led her away to beg for food? And how the story of those sad years passed from mouth to mouth! But here was the child, a young woman now, beautiful, cultured, educated. She had returned to teach their daughters. How gladly they received her into their homes! It was an honor to have her eat with them and she was often feasted around their simple boards.

A few weeks ago while the deputation was here, Bro. Miller and myself attended the simple graduating exercises where fourteen girls received diplomas. No greater joy ever filled the heart of a recipient of a diploma for high distinction than filled the hearts of these village girls that day, and so were the mothers proud and happy. And they will never forget the interesting talk by Bro. Miller, nor his kindly and genial interest in them. Fragrant Jade not only taught them lessons from books, but each day they had their Bible stories and lessons to learn. I am sure they could repeat more scripture verses at the end of four months than many with a Christian background could repeat at the end of a lifetime. A Sunday-school was conducted each Sunday afternoon for the children and mothers. And now some of the mothers are asking that we send some one to stay in their village and tell them more of these "good stories."

Fragrant Jade has passed through years of hardship. Her life has been touched with the blood of her Master and because of him has been made lovely, beautiful and rare. I have said that jade is common in China, much of it exquisitely wrought by master hands into pieces of loveliness, and that occasionally a piece is found bearing the blood of some ancient—or so they say. But a Master hand has touched the life of one still

so young, and is creating a thing so exquisitely lovely and tinted with the his precious sacrifice that the one so honored is becoming truly Fragrant Jade.

Ping Ting, China.

News From the Field

CHINA

Liao Chow

BY ELIZABETH OBERHOLTZER

Evangelistic: Our District Retreat

From May 17 to 19 we held our yearly district retreat. In a few years we hope to introduce business and then we will announce it as a district meeting. The time was moved up considerably so as to make possible a membership welcome to the deputation, who spent six days with us at this time. All the sessions were held in the church and fully six hundred were in attendance at these meetings. The morning of the first day consisted of singing and short addresses of welcome given to our guests and replies given by our deputation brethren. At noon about fifty representatives of the church feasted our guests with a rather comprehensive dinner. The afternoon was given over to an informal conference with the membership. On the second day we installed two deacons and their wives and listened to a number of addresses. Forty-five were taken into the church by baptism on the morning of the third day. On Sunday, Bro. Bonsack gave the preliminary sermon and Pastor Chang administered baptism. The evening love feast was attended by one hundred and eighty communicants, probably the largest one ever attended at this station.

Our Schools: Boys' School

This term there are eighty-six boys enrolled. This spring two Bible classes were held after school for the boys, with fifteen boys in each class. The schoolboys worked hard to help welcome the deputation. They put up an arch cross the road, posted paper announcements on the wall, and in the afternoon marched out beyond the compound and played their band. Boys', girls' and women's schools lined up on both sides of the road as the auto came in. The brethren got out of the car and walked into the compound. Smiles, bows and handshakes made all feel welcome.

Addresses to the Schools

One of the many blessings enjoyed during the recent visit of the deputation was their talks given to each of our schools. These talks were interesting, instructive and inspiring. They were enjoyed by pupils and teachers.

Baptisms

Among the forty-five baptized during our retreat, twelve were schoolgirls, seven schoolboys, eight women from the women's school, and one teacher from the boys' school. The remainder were from the city and outstations.

Hospital

The number of in-patients shows an increase over last spring. At present there are twenty-five patients living in the hospital. During the months of April and May there were five Cæsarian operations and four or five normal deliveries. We are glad the women are becoming more confident of foreign medical aid and come in early making it possible for safer delivery. In January an army officer's wife gave birth to a baby girl. The mother and child did well for a month, when the mother became ill with some complication and died. The father is far away in the army and can not come for his little girl. He is paying for her

support in the hospital where she has been for five months. She is a sweet little child and the pet of the nurses. She will be missed when her father takes her away.

Recently, a little mountain boy was playing near his home and found a small cannon shell, a remnant of the 1926 war. The boy did not know the danger and while playing with the shell it was discharged and parts of the shell entered the left femur causing a compound fracture. The child was brought to our hospital and has been there three weeks. At this writing he is doing well.

"A Little Child Shall Lead Them"

Recently Pao Chen, one of the women's school pupils was weeping over the loss of her little girl, who had died of measles. Her little boy Fu Tai saw his mother crying and went to her side. He looked up into her face and said: "Mother, why do you weep? Has not Fu Jung [his sister] gone to Jesus up in heaven where Miss Cripe is? When Jesus comes again will they not be resurrected?" When his mother asked, "Who told you so?" he replied, "My teacher in kindergarten."

New Missionaries Needed

By the returning to the homeland of some and the death of others, our ranks have been depleted until reënforcements are sorely needed. Especially is a worker needed to fill the vacancy left in the girls' school and kindergarten by the passing of Sister Cripe. The temporary assistance by Sister Hutchison must necessarily be limited because of other pressing duties. We are praying that the Lord may lay it on the heart of some consecrated sister to say, "Here am I, Lord; send me."

INDIA

Dahanu

BY GOLDIE SWARTZ

Examinations—Then a Seaside Picnic

Our yearly examination is just finished and the results have been announced. Each pupil passed, which bespeaks hard work on the part of both teacher and pupil. Several of the pupils received grace passes in one subject, but the total marks received allowed promotions to all, and now there is great general rejoicing. The occasion was celebrated by an evening outing and picnic at the seaside, closing with an impressive vesper service in the moonlight.

Girls Prepare Their Own Questions

As a part of the examination in Bible of the fifth standard girls they were asked to prepare questions themselves on the subjects studied. It was a very worth-while venture and revealed some marginal learnings as well as intended learnings. They were also given an opportunity to present any other questions on which they were having difficulties or would like more light. Several very profitable class hours were spent on discussions of these subjects, just such as create problems in the minds of American youth. Then vacation time came. Those who have no homes to which to go, but who live here in the orphanage, asked that we continue the discussion of these questions at the daily evening prayer hour, at least several times a week.

Babies in Various Stages of Locomotion

Recently whooping cough visited our school, and the Babies' Home, and accompanied by pneumonia claimed two of the most delicate babies. All the others have recovered or are recovering nicely. We still have fourteen little ones in the Babies' Home in various stages of locomotion; some run about, some toddle, some creep, and some can only roll, but all are interesting and adorable.

Sewing Wedding Garments

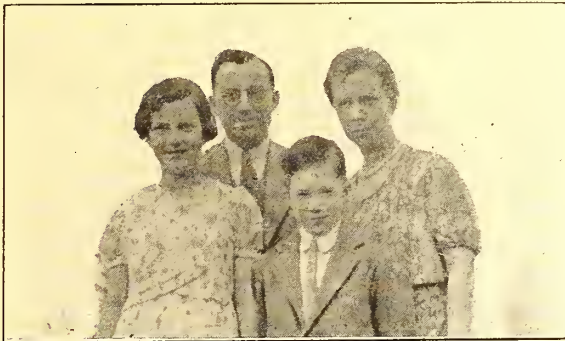
The attention of several of the older girls was centered upon their weddings which were shortly to take place. It is customary in this country for the groom to furnish the wedding clothes of the bride (also many give new garments to all near relatives of both bride and groom), usually prepared, however, by the tailor. But as these, our Christian girls, are good seamstresses the grooms have brought the pieces of cloth, and the girls have entered upon the joy of sewing their own jackets and wedding garments. The saris of course require no sewing as they are ready for draping upon leaving the looms. So, early in June there were several weddings. One of the grooms was Dr. Peter Paul who recently received his medical degree. Both he and his bride, a nurse, are members of our mission staff.

Summoned to Higher Service

BY ANETTA C. MOW

Mary Speicher Shull, born Sept. 27, 1893, near Waterloo, Iowa, died Aug. 15, 1935, at Dahanu, India.

The sudden death of Sister Chalmer Shull of India brings



sorrow to friends around the world. Especially in India among her co-workers is her loss most keenly felt. Another of the mission family circle is gone. Her stepsister, Jennie Blough Miller, passed away three years ago. Fifteen fellow-workers have already been called home; Mary joins their number, making it sixteen. Details of her sickness and death have not reached us, other than those received in the cablegram and printed in *The Gospel Messenger* of Aug. 24. Later on the account of her life will appear in the *Messenger* pages.

As these lines are written, a letter from Mary to a friend, lies on the table. The letter is dated July 24. The accompanying family picture was enclosed. This letter was sent just three weeks before her death. It tells of her recent return from the hills where she and Bro. Shull spent a short time with their daughter, Lorita, and son, Gordon. She continues:

"I am finding a lot to do just around the house. Then I am quite closely supervising two classes in religious education in the school. Within the last few years we have been able to secure some very good courses in religious education. These courses need revision and more adaptation so I am not only trying to see how I can help the teachers, but am also observing the new courses in operation.

"Very recently we received the minutes of the Mission Board meeting at Winona Conference, at which time our furlough was approved. So we are beginning to plan our sailing. . . . I do not know yet just when we will sail, but we hope to get home in time to attend the next Annual Conference."

Thus we see that life was filled full for her up to the last. The Shulls reached India in March of 1920, and from that time on until her death Mary's service was given to India in full measure. Her interest in missions awakened when she was but a child—aroused perhaps first by D. L. Miller's pictures making a lasting impression; and her call to be a missionary, which he realized was from God, led her to India where every added year enriched the beauty and strength of her life and the quality and quantity of her service.

Blessed are lives made fragrant with the balm of love contained.

Elgin, Ill.

Women's Work Program

(The four missionary programs are ready for September, October, November and December. September: Our Mission Girls' Schools; October: Christian Stewardship; November: Missions in America; December: Peace on Earth, Goodwill to Men. Each program presents a full hour's service. Each program is five cents. Order from the General Mission Board, Elgin, Illinois.)

CHRISTIAN STEWARDSHIP

PREPARED BY MRS. MARY ROYER

Worship Service

Hymn—Open My Eyes.

Call to Worship—

I saw three ships come sailing in
So fair at close of day;
Stewardship and Fellowship,
And Worship led the way.
And what rare gifts were in them,
Beneath the sunlight sifting—
The sacrificial gifts and prayers
For living, loving, lifting.
Dear God, the Father of us all,
Increase our gifts, we pray,
Till every nation in the world
Shall bow beneath Christ's sway.—Loucks.

Scripture Lesson—Matt. 25: 14-29.

Prayer—Pray that we may be good stewards of the abilities with which God has entrusted us; that all we have and are may be used to forward God's purposes for redeeming humanity.

Duet—The Bread That Giveth Strength.

Program

Statement by the Leader—What is a steward?

Christian Stewardship—"Would I had as many life-enlisted soldiers of the Cross as there are church members."

Life stories of Albert Schweitzer and Toyohiko Kagawa.

Phases of Stewardship—

1. Stewardship of Personality.
Poem: Prayer, Personality, Possessions.
2. Stewardship of Talents.
Poem Thought: God Wants Our Best.
3. Stewardship of Time.
Illustrations: Time spent in Bible study.
Time spent in intercessory prayer.
4. Stewardship of Possessions.
Personality finds no surer way of expressing itself than through our use of material values.
Incident: An orange grove in Florida.

Poem—Because of Thy Great Bounty.

Prayer Hymn—Take My Life and Let It Be.

Suggestion—Two good Stewardship plays: "The Way of the Lord" and "Who Is My Neighbor?" may be secured from the General Mission Board. Price 30 cents for both.

THE CHURCH AT WORK

CHRISTIAN FINANCE

Proportionate Giving

Brethren Plan of Church Finance

WHAT IS IT?

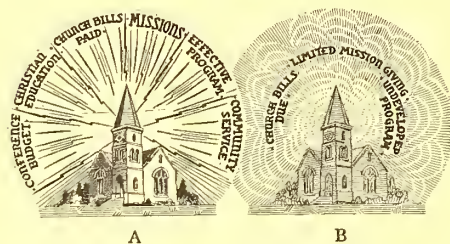
It is a plan by which Christians, having given themselves, dedicate a proportion of their income to the cause of Christ. The per cent is determined by the Spirit's leading in the light of personal circumstances and the needs of the world, at home and abroad. Since the need is so great the percentage of income given will be limited only by personal circumstances and the quality of love possessed by the giver. The uniqueness of this plan is its call for dedication of a percentage of annual income rather than a fixed pledge of a certain amount.



HOW THE PLAN WORKS

1. The resources of the church are estimated by totaling the approximate weekly or yearly incomes of the membership. The income may be ascertained at a members' meeting by asking each one to supply an unsigned statement of income. The Finance Committee may be well enough acquainted with the situation to estimate rather accurately the total income.

2. The church budget is built in the light of (a) the resources of the church, and (b) the need both locally and of the church at large. The budget includes all the expense and benevolence of the church and its total is not greater than a reasonable per cent of the total income of the membership. In the case of mission churches receiving outside aid or churches having endowment funds the budget includes the total amount to be expended.



the members give a generous proportion of their earnings. The members at B could well lift their church out of the fog by proportionate giving.

3. The Biblical doctrine of proportionate giving is taught (1 Cor. 16: 2 and 2 Cor. 9: 6, 7). The minds and hearts of the membership must be prepared to enter into the sacred experience of dedicating something as precious as a generous proportion of their income. This educational process will include a thorough explanation of the program of the church as included in the budget.

4. Every member is led to dedicate a definite proportion (per cent) of income to God; a certain portion of which is



to be paid to the church in weekly offerings. Every individual must decide the per cent in the light of conditions and teachings of the Bible. The New Testament motivation for giving is largely on the basis of need and the love and income of the giver. For this reason the

percentage of income given will be changed from time to time with a trend upward as circumstances permit. A true Christian experience gives one a yearning to minister to needs up to the limit of ability.

THE EVERY MEMBER DEDICATION

"In gratitude to God for his blessings to me in my spiritual and physical needs and because I desire to be a faithful steward of all which he enables me to earn I dedicate to his cause

☐ ... ☐ 5c ☐ ... ☐ 10c ☐ ... ☐ 15c ☐ ... out of every dollar with which he entrusts me during the year beginning 193.... Therefore on the basis of my present income or available funds and recognizing the importance of the church in the work of God I will give from my dedicated portion \$...... per week for the church program.

.....
For churches having separate budgets.

Local Church Expenses \$......

Missions \$......

In submitting this proposal for proportionate giving to the members of the church we desire your suggestions as to your experience and ways of improving this plan of church finance.

Note: This article is available in leaflet form by writing the General Mission Board, Elgin, Ill.

CHRISTIAN WORKERS' TOPICS

Forgotten Stumbling Blocks

PREPARED BY IRA H. FRANTZ

1 Cor. 8; Matt. 18: 6, 7

September 22

We are under obligation to try to calculate the probable effects of what we do on others. It was one evening at sunset. Two men were shooting at a target, a tall, dead tree on a hilltop. On the other side of the hill a settler and his family were sitting outside their cabin, when suddenly the mother fell over with a bullet through her heart.

1. The power of example.

Paul was willing to regulate his diet in deference to another's conscience.

All persons are imitators. If some boy or girl is imitating you, is that boy or girl being helped or hindered?

- (a) By your personal habits.
- (b) By your manner of speech.
- (c) By your church membership.

(d) By your presence at the places where you are seen.

2. Every life has its influence.

"No man liveth unto himself and none dieth to himself."

The unconscious influence may be greater than the purposeful influence. What we are speaks louder than what we say.

What are the by-products of my life, the unintended effects on the lives of others?

3. The forgotten effects of our words.

We can not tell how far our words will go. In this way they are worse than bullets.

The random effect of some words can be only good.

The random effect of some words may do much harm.

"Behold how much wood is kindled by how small a fire!"

The Conquest of Peace—Brandt
Cry Havoc—Nichols
Educating for Peace—Lobingier
Halt! Cry the Dead—Barber
The Horror of It—Barber
King Legion—Duffield
Merchants of Death—Engelbrecht and Hanighen
Peace and the Plain Man—Angell
Peace with Honour—Milne
The Power of Non-Violence—Gregg
Quakers in Action—Jones
Religion Renounces War—Van Kirk
Spreading the Germs of Hate—Vierick
The Turn Toward Peace—Boeckel
War Myth in United States History—Hamlin
One Hundred Poems of Peace—Clark and Garrison
The Red Harvest—Burns

Themes for Christian Workers' and Adult Discussion Groups

Oct. 6-Nov. 10, 1935 Inclusive

In order to make it easier to plan the program for Sunday evening meetings, the topics will be presented in groups throughout the year beginning Oct. 1, 1935. The first group consists of five outlines on the question of Peace for the period Oct. 6-Nov. 10. This material has been prepared by L. W. Shultz under the direction of the Manchester College faculty, our Peace Commission. It is suggested that each church follow these outlines for the five Sunday evenings and that the peace play, The Eleventh Mayor, by Ira H. Frantz be given on Nov. 19 as a conclusion of the study. This play may be secured from the Board of Christian Education, 22 South State St., Elgin, Ill., at 30c per single copy or nine copies for \$2. A single copy may be ordered for examination, but the purchase of nine copies is required for presentation. It is felt that this is one of the best methods to create public opinion for peace.

In churches where it is not possible to present the play, the plan is to divide into two parts the program for Nov. 3 and use the last section for the Nov. 10 discussion.

Source Materials

Particular attention is called to Minutes of the Annual Conference of the Church of the Brethren on War and Peace—a mimeographed document prepared after a thorough study of Minutes as far back as 1781. This compilation of decisions on War and Peace may be secured from the Board of Christian Education for 25c per copy. It should be in every church library or pastor's study, and is very essential for the preparation of these five discussion outlines.

Other materials as follows may be ordered from the above address:

Christian Pacifists free
The Bearing of Some Modern Psychological Trends Upon the Problem of War free
The Christian Philosophy of Peace free
Compulsory Military Training free
Peace Program of the Church of the Brethren, 1935-36 free
Studies in Quaker Pacifism\$0.20
The Turn Toward Peace 50
The Arms Inquiry—By Paul Hutchinson 10
Bury War (peace poster) free
Statement on Peace and War adopted by 1935 Conference free

The following books on peace are available from the Loan Library for payment of postage both ways (send ten cents per book ordered):

The Air Menace and the Answer—Fradkin
Arms and Munitions—Baccus
Between War and Peace—Boeckel
Bloody Traffic—Brockway
Character "Bad"—Gray
Community Conflict

Foundations for the Peace Position of the Church of the Brethren

October 6

- I. Old Testament was fulfilled in Christ, hence not the Christian's Guide (Matt. 5: 17; Gal. 3: 24, 25; Eph. 2: 14, 15).
- II. Teachings of the New Testament, the Christian's rule of action.
 1. Christians are servants of Christ (Rom. 8: 9; Philpp. 2: 5).
 2. Love motivates Christian conduct (1 John 3: 16; Matt. 5: 43-45; Luke 6: 27-35).
 3. Human life is sacred (Matt. 5: 21, 22).
 4. Physical resistance and revenge are incompatible with Christian conduct (Matt. 5: 38, 39; Matt. 26: 52; John 18: 36; 2 Cor. 10: 3, 4).
 5. Suffering for righteousness' sake is a Christian duty and privilege (Matt. 5: 11, 12; Matt. 10: 16-20; John 15: 19; Heb. 10: 32-36).
- III. The Lord's Example (1 Peter 2: 21-34; Mark 15: 16-20; Luke 23: 33-34).
- IV. The position of the Church of the Brethren is based on the teaching of Christ and therefore is a Christian doctrine.

The Record of the Church of the Brethren on Peace

October 13

- I. Annual Conference actions regarding peace.
 1. Decision of 1785—"From all these passages of scriptures we can not see or find any liberty to use any (carnal) sword, but only the sword of the Spirit" (Peace Minutes, page 8).
 2. Answer to a query of 1865—"We consider that we have no right to take up arms."
 3. Statement of Conference 1918 (Peace Minutes, page 20):
 - a. We believe that war or any participation in war is wrong.
 - b. That we can not conscientiously engage in any activity or perform any function contributing to the destruction of human life.
 4. Winona Lake, 1935 statement: "We believe that all war is sin; that it is wrong for Christians to support or to engage in it" (Annual Meeting Minutes, 1935).
- II. The program for peace in 1935-36. Secure through Board of Christian Education, Elgin, Ill., a copy of a suggestive peace program.

Heroes of Faith**October 20**

This session should be a study of biography and experience, using those of the community who may have suffered for their opposition to war. Use any other material you have to illustrate our record of peace observance.

- I. The story of Elder John Naas of Germany—his refusal to join the guards of the Prussian king.
- II. The story of Christopher Sauer and his printing press during the Revolutionary War.
- III. The story of Elder John Kline who was killed because he preached against slavery.
- IV. The story of our boys who refused to fight during the World War.
- V. Use some conscientious objector to tell his experiences.
- VI. "Two Creditable Clippings," by J. H. Moore in this Messenger.

Our Promotion of Peace and Goodwill**October 27**

- I. Living peaceably in all relations of life (the effect of example).
- II. Teaching and preaching peace (in school, in homes, in conversation and in churches).
- III. Using dramatic presentations (example—The Eleventh Mayor, by Ira H. Frantz).
- IV. Supporting coöperative peace action in communities and between denominations or groups.
- V. Helping build world peace machinery.
The World Court.
The League of Nations.
- VI. Giving to the peace program of the church.
- VII. Protesting military expenditures and building sentiment against war.

Outline for Study of the Peace Statement of 1935**November 3**

(Note—Explain that this statement was designed for presentation to the government of our country and to the other churches. This may help in the understanding of both form and content.)

- I. Our historic position on war and peace (paragraph 1).
 - a. Is anything further needed after our applicants for membership have promised not to engage in war and are then admitted to the church?
 - b. Do you think we have a claim to being a church which has stood all through our history in opposition to participation of war?
 - c. Are our peace principles a part of or an addition to our Christianity?
 - d. Can a people owe allegiance to God first and yet be loyal citizens of their country? Discuss the loyalty of the conscientious objectors in the Civil War. In the World War.
 - e. How much value is there for us in the Brethren peace tradition and history?
 - f. What are the ideals of the Church of the Brethren that make it impossible for its members to participate in war?
- II. Why we stand for peace and oppose war (paragraphs 2, 3 and 4).
 - a. Make a list on a blackboard of all our charges against war. Add others of your own.
 - b. Discuss security through superior armaments vs. security through goodwill.

- c. How heavily armed must you be in order to feel secure? How do others feel?
- d. Discuss war's effects on democracy.
- e. Will the principles of Jesus work in international affairs? Will any other principles or standards work?

III. Examples of the Brethren position on current issues, involving peace or war (paragraphs 5, 6 and 7).

- a. Add others to the list of the things we support and also to those we oppose.
 - b. Can we make more effective the witness of our personal lives by deliberately and courageously attempting to make institutions harmonize with Christian principles? Compare our activities for peace with our efforts against liquor.
 - c. Note that all of this section implies three steps: (1) Education of our own people; (2) education of others; (3) practical peace activities and efforts.
 - d. How is your church measuring up on **all three of these?**
- IV. Action on this statement.**
- a. Let the group sign a copy, specially prepared previously and send it to the President of the United States.
 - b. Let the church group take action as a body, approving the statement, and write your congressman and your senators to that effect.
 - c. Give a copy to your local newspapers. Show it to other denominational leaders.

CORRESPONDENCE**THE HUNDREDTH ANNIVERSARY OF SANDY CREEK**

BY J. M. HENRY

The Sandy Creek congregation is the second oldest Church of the Brethren in the state of West Virginia, but it is the oldest one which has retained its original name. In point of time the South Branch church was the first one established in West Virginia, and this by two very able young ministers, Martin and Valentine Powers, who settled on the South Branch of the Potomac River in what is now Hampshire and Hardy County, West Virginia, before the Revolutionary War. These young men built up one of the largest pioneer churches in the colonial period. They were under the eldership of Daniel Leatherman of Maryland, but when they turned sympathetic with the cause of the British Tories in the colonies, Bishop Leatherman called Elders Jacob and Henry Danner to help him. The matter could not be adjusted and was taken to the Yearly Meeting in 1783. The South Branch church declined and none of the later churches kept the name.

When the Sandy Creek congregation was organized in 1835 it embraced all the northern part of Preston County, West Virginia, the southern part of Fayette County, Pennsylvania, and the western part of Garret County, Maryland. A group of pioneers met, in all probability, at the home of Jacob Thomas, and organized the Sandy Creek congregation one hundred years ago this summer. However, these pioneers were not the first settlers of the Brethren in this part of West Virginia. The first recorded were the early hermit Brethren on Dunker Bottoms along Cheat River.

The Delaware Indians warned Dr. Samuel Eckerlin and his two brothers, Israel and Gabriel to leave their hermitage at Manhanaim on the Great Kanawha River because the

French were planning an attack on their settlement. The three brothers fled into the wilds of the northern part of the state and found a place of seclusion on what is now known in history as Dunker Run in south part of Preston County. In the summer of 1755 Dr. Samuel Eckerlin was sent to the Shenandoah Valley to old Strasburg for salt and a fresh supply of ammunition, and on his return he stopped at Fort Pleasant where he was arrested as a spy, but was allowed to continue his journey under heavy guard. When they arrived at the Dunker Bottom hermitage they found it destroyed by fire, the two brothers gone and all their crops ruined. An Indian had been left in hiding to shoot Samuel Eckerlin but when the old saint fell upon his knees in prayer the red man silently disappeared in the forest. Samuel Eckerlin returned with his guards and was released. It has been thought that he went to the Valley of Virginia and died soon after this tragic experience.

The next Brethren settlers were thought to be three families from the unfortunate South Branch church. Jacob, Martin and Isaac Judy settled on Sandy Creek about 1769 where they owned large farms. They induced other settlers to come, but it appears that they sold out about the year 1800 and moved to Ohio. The third tide of settlers began soon after 1800 and located along Sandy Creek. They were sturdy German folks who had come to establish homes, schools and churches. By the year 1835 they were strong enough to organize.

John Boyer was the first minister elected after the organization. Jacob M. Thomas was the second. He was elected in 1836, ordained in 1841, and was resident elder until 1875, when this grand old servant of God asked the church to select his successor. Solomon Bucklew was made elder of the Sandy Creek congregation until 1888 when he became the overseer of the Marklesburg congregation in Pennsylvania, which was separated from Sandy Creek in 1879, when the Bear Creek church in Maryland had part of Sandy Creek territory cut off.

The Sandy Creek congregation had only three elders in the first ninety-five years of its history. Jacob M. Thomas, and his grandson, Jeremiah Thomas, who was elder for forty-five years from 1888 to 1933, had the oversight of the church seventy-nine years of the century. Chester Thomas, son of the beloved elder Jeremiah, is the fourth elder in 100 years and the third of the Thomas family to hold that sacred office.

The wonderful growth of the Sandy Creek congregation was due to the marvelous work of Jeremiah Thomas who was elected to the ministry at the age of nineteen, ordained at twenty-eight, and preached for fifty-two years, baptized over 1,300 people, married 552 couples, anointed 253 sick persons, preached 1,068 funeral sermons, visited thousands of sick folks and literally gave his life for the good of all.

The Salem church is the oldest house of worship. The first church house was built in 1845 and replaced with the present large white church which was erected in 1890. Mountain Dale was built in 1895, Mountain Grove in 1900, and Shady Grove in 1913. The congregation has interest in two other preaching places, one at Clifton Mills and another at Glade Union. Preaching had been conducted in school-houses for many years.

The Sandy Creek congregation has been evangelistic and missionary in her message. More than seventy ministers have been invited to hold revival meetings, in addition to the meetings held by her local ministry. Such sainted leaders as John Kline, James Quinter, Samuel Fike, J. C. Johnson, J. M. Umstad and others have held meetings in the

Salem church. The Sandy Creek churches have liberally supported missions at home and abroad.

The centennial was held August 11 at the Salem church with the annual homecoming. Three visitors were present from California, four from Florida, three from Virginia, eight from Maryland, thirty-five from Pennsylvania, ten from Ohio, and about 400 from West Virginia. The morning sermon was delivered by the writer on the subject, "Love That Will Not Die." In the afternoon a paper was read giving a history of the congregation which had been prepared by Elder Jeremiah Thomas who had hoped that he might live to be present at the hundredth anniversary, but God in his infinite love had summoned him up higher. His granddaughter, Alma Thomas, recited a poem in his memory. Visiting ministers took part in the memorial services which were conducted by Elder John Fike of Eg-lon. Special music was furnished by Terra Alta, Uniontown choir and the Salem quartet. The services closed with "Blest Be the Tie That Binds." The audience moved silently away, realizing that their feet were on holy ground, and with deeper feeling that none present would be there at the next hundredth anniversary, while Sandy Creek still flowed on to the seas beyond.

Bridgewater, Va.

A GOOD WOMAN FALLEN ASLEEP

Edna Jane, daughter of John and Sarah Lair Sherfy, was born in Johnson City, Tenn., July 21, 1874, and peacefully slept in Jesus July 30, 1935, at the age of sixty-one years and nine days. Very early in life she with her parents moved to Indiana and later to Kansas. When but five years old her mother passed away. Later she received the kindly care of a loving stepmother. In early youth she accepted Christ as her Savior and united with the Church of the Brethren, in which she was always a faithful and consistent member.

On Oct. 24, 1894, she was united in marriage with Samuel J. Heckman. To this union were born three daughters who, with the bereft husband, mourn the loss of a faithful wife and mother. Besides these there are four grandchildren, a stepmother, four sisters, two brothers, many other relatives and a host of friends who are saddened by the going of a loved one.

For many years this good woman, with her devoted husband, served in the Appanoose congregation, Franklin County, Kans., first in the laity, and later as deacon, minister and elder. In all of these her strength, which was always limited, was generously given. She was one of these rare saints, the radiance of whose life, like the sun, brought warmth and health to those with whom she associated. Sister Heckman was a constant source of inspiration, encouragement, and counsel to her husband. For five years they lived in the Overbrook church and gave pastoral service to the flock there. In 1922 they took up their residence in Colorado Springs, Colo., as pastor, and assistant pastor, giving unselfishly of their lives until failing health demanded a change. In 1934 Brother and Sister Heckman moved to McPherson, Kans., so the mother could be near her daughters. They resided here until her going.

Sister Edna, as she was lovingly known, was a Christian in every expression of her life. Hers was a patient and sympathetic attitude. Although never in rugged health, and often suffering so that she was obliged to observe the strictest self-discipline, yet she never complained but always wore a smile. Even in her extended last illness she

never uttered a complaining word. Her influence upon her own loved ones was transforming and ennobling. Her home was filled with an atmosphere of gracious hospitality. Many families of friends, tourists, and others found lodgment in this home, but no word about being burdened was ever heard. Hers was a life of complete self-sacrifice. She literally spent, or "lost" her life for her family, her friends, and her church. Now her life is restored, or "found" in the hundreds of lives which were enriched and made happier by hers. "Her children rise up and call her blessed. . . . Her husband praiseth her saying, "Many daughters have done worthily but thou excellest them all."

She has fallen asleep in Jesus, free from the pain and trial of the present, and ever at home with her Lord. Funeral services were in the McPherson Church of the Brethren by the pastor, Bro. Ray E. Zook who was assisted by Bro. J. J. Yoder. Interment was made in the McPherson cemetery.

J. S. Sherfy.

McPherson, Kans.

DISTRICT MEETING OF TEXAS AND LOUISIANA

The 1935 District Meeting of Texas and Louisiana, held at Nocona, Texas, opened the evening of Aug. 1 with a sermon by Bro. J. A. Miller. The conference proper began Friday morning, Aug. 2, with the ministerial-missionary program. The general theme of the session was Facing Great Mission Facts. The discussion centered around the great needs of the world and the church's inadequate efforts and possible resources to meet these needs.

The general theme of the Christian education session in the afternoon was Christ in the Life of the Church. The speakers pointed out the need of more consecrated Christian living on the part of the members if the church program is to be Christ-centered.

The feature of the McPherson College program, Friday evening, was an address by Prof. R. E. Mohler of the McPherson College faculty. Prof. Mohler pointed out the possibility of undesirable leadership in the coming generation and the possibility of developing Christian leaders in our Christian colleges.

Saturday morning the district business session convened with J. B. Firestone as retiring moderator. J. B. Firestone was reelected moderator, Miriam Horner, reading clerk, and Glenn Harris, writing clerk. All churches of the district were represented by delegates. The petition from the Roanoke church, La., for the 1936 district meeting was granted. The recommendation from the Board of Extension and Supervision that a district news bulletin be published each quarter was passed and the district board was authorized to publish the bulletin. The recommendation from the McPherson College trustee that the district meet its quota of donations to the college was passed and the district treasurer was authorized to send \$125 to McPherson College. Officers elected are as follows: J. F. Hoke, delegate to Standing Committee; J. B. Firestone, alternate; J. F. Hoke, reelected ministerial secretary; J. F. Hoke, reelected trustee of Falfurrias Industrial School. Saturday afternoon was taken up with committee and board meetings. Saturday evening J. A. Miller gave the report of the delegate to Standing Committee and Prof. Mohler delivered his address, Balanced Rations.

Sunday morning the community met for its Sunday-school with Vester Molsbee as superintendent. At eleven o'clock Prof. Mohler delivered a very forceful message entitled Youth's Challenge to Its Leadership. Sunday after-

noon was given over to the young people's conference. The general theme for the session was Adventuring with Christ and the discussion centered around the idea that living a Christian life is a thrilling adventure demanding creative action and carrying divine reward.

The hospitality of the Nocona people was outstanding and sincere. They supported the meeting well and exemplified people who "hunger and thirst after righteousness." Although isolated and widely separated, the people of the Southland are earnest in their endeavors to propagate Christ's kingdom upon earth.

Jennings, La.

Glenn Harris.

ANOTHER GOOD DISTRICT MEETING IN THE SOUTHLAND

This year the Texas and Louisiana District Meeting was held at Nocona, Tex. The district, comprising most of Texas and all of Louisiana, though small in membership, is composed of those filled with real enthusiasm. One can not spend much time with them before he is convinced of the genuineness of these fine people, and the sincere desire they possess to bring the best in religion to their great country. To one who has attended district meetings in some of our older and larger districts, the attendance in a smaller district would seem like quite a drop, so far as numbers are concerned. But if one will weigh carefully the spirit and desire of those who make up the membership in our smaller districts, he finds a bigness that is hard to surpass.

The many years of faithful service of such men as Brethren J. F. Hoke, J. A. Miller, J. B. Firestone, M. H. Peters and others has not been in vain. Fruits of their efforts are manifest in the large number of young people who are today faithful and consecrated to their church. In youth there is optimism and hope and both of these qualities are present in this fine church district.

The spirit of the district is quite well exemplified by such decisions as the following: A decision to offer their Falfurrias school building (formerly a school for Mexican children) to the general brotherhood as a home for aged ministers, missionaries and teachers; a unanimous vote to assume in full their assessment for McPherson College; an active committee attempting to encourage young ministers to take up work in this needy field. These, with other decisions similar in character, were the encouraging features of the meeting.

It would not do for a guest to go into, and return from, such a community as Nocona without mentioning the wonderful hospitality of that good people. Our experience leads us to believe that you will always feel at home when visiting in the southland.

McPherson, Kans.

R. E. Mohler.

THE BLIND RESTORED TO SIGHT

For ten months prior to May 20, wife and I enjoyed a spiritual feast in visiting and laboring with children, grandchildren and great-grandchildren and several churches in Idaho, where in the gem state of the mountains we resided for sixteen years. We found life abundant; harvest of grains and fruits was heavy. The heaviest wheat reported to us was eighty bushels per acre by measure and eighty-five by weight.

The kingdom work in the churches was generally very vigorously pushed. In the face of hindering distances and the fact that they are far from markets, we feel the west-

ern churches are up to and above 'par. Per capita their support for home and foreign missions is most commendable.

Early in January we visited our only surviving brother, D. B., in Olympia, Wash., who has labored in the ministry sixty-two years, being elected at the age of twenty-two. Thirty-five miles out we visited an isolated but spiritual family, namely that of Eld. Lewis Holderread, wife, three sons and three daughters, and every one alive in the kingdom work. They are talented and their music in voice and with instruments stirred our souls. The father has been selected teacher of a large community Sunday-school class. He chose readers from the class for at this time he was nearly blind. A later letter states: "I am entirely blind." An operation by a Christian doctor followed and now he writes quite in the language of the blind man in John 9: 25, "One thing I know, that whereas I was blind now I see." And such joy in the family and community is hard to compute.

L. H. Eby.

North Manchester, Ind.

CLAIRVOYANCE

People in these modern times who are seeking to know the truth are likely to try to find some guide outside their immediate circle of friends. They are often not aware that some one near to them is well versed in the very thing they desire to know. They may find some one who has a new and alluring name to call it, but many times one's old-time friends, parents or pastor already knows the secrets of the very knowledge sought.

Some one may be seeking to know about the astral plane, another wishing phenomena, another a higher intellectual guide. These people usually wish to be considered unemotional. They wish to be freed from orthodoxy. They are usually people who have been brought up in a Christian home. They have had the necessary comforts, have been shielded and protected all their lives.

Many of these people have enjoyed the opportunities of higher education, and they begin to be unappreciative of those who have not attained. Many of them actually do not know the facts in the Bible although they have gone to church all their lives. Frequently they discover from some individual, club or school of thought some fascinating thing about magnetic healing, living according to the sign in which one is born, or according to some spiritual guide. Often these people eventually come to the point where they would give a good deal to have peace of mind and a firm belief in something.

If we turn to Daniel nine, two, we find these words: "In the first year of his reign [Darius], I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolation of Jerusalem. And I set my face unto the Lord God, to seek by prayer and supplication, with fasting, and sackcloth and ashes, and I prayed unto my God, and made my confession." His long prayer ceases with an interruption: "While I was speaking and praying and confessing my sin and the sins of my people, . . . Gabriel . . . touched me . . . and said, O Daniel, I am come forth to give thee skill, and understanding."

Many students of modern psychology take other writings than the Bible and believe the statements of the writers, yet they refuse to believe in the Bible. They do not seem to recognize that right in the Bible the deep mysteries of

fasting to get one's self in a condition to see spiritually are explained. Daniel anticipated Gandhi, and yet popular scholars laud Gandhi and forget some of the things Daniel prophesied.

Many students do not recognize the fact that they may function under the power of evil spirits, as well as good spirits. It is all one intelligence to them, yet the Bible gives a number of definite examples of this. We are definitely taught to try the spirits (Mark 1: 34; 3: 11, 14, 15).

If our church has in it people who are being given power to do many wonderful things, it might be well to study very carefully which spirits are giving the power.

If we turn to 1 Cor. 2: 1-16 we read that Paul was what the modern students would call clairvoyant. Read all the verses, especially verse 14: "But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." Read also 1 Cor. 3: 16-19. Tennyson has fittingly said:

"More things are wrought by prayer
Than this world dreams of. Wherefore let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer,
Both for themselves and those who call them friend?
For so, the whole round world is every way
Bound by gold chains about the feet of God."

A great Russian lady may give a demonstration of chairs getting down off a table and arranging themselves about it, but the Spirit of God was evidently with George Whitfield when he was called to preach to those wicked sinners off the coast of England, where a great and terrible demonstration had to be given to get people to recognize the saving power of God. Although many pleaded with Whitfield not to go to this island where the vilest of criminals were condemned to die, he went under the call and power of the Spirit. The words of his text were: "Men die, and after that the judgment." A man in the crowd fell dead. Whitfield repeated: "Men die, and after that the judgment." Another person fell dead. Many cried out: "What must I do to be saved?"

Modern students of Hindu philosophy seek to be unemotional. They shrink from an ordinary experience meeting in a prayer room, but God moves in a mysterious way his wonders to perform, as well as the clairvoyant who acts under the spell of evil spirits.

Spiritual discernment comes to born-again ones, as clearly as spirit bodies are visible in the astral plane, or to the clairvoyant and it is impossible to explain to an ordinary person the mysteries of the Christian experience.

Quincy, Calif.

Elice Laycook Neher.

FALLEN ASLEEP

Baugh, Bro. Gideon, Sr., died Aug. 8, 1935. Funeral services in the Buena Vista church, by the pastor, Bro. W. G. Kinzie, and Bro. M. Guy West. Burial in the Green Hill cemetery. Bro. Baugh was much loved and will be missed by many. He had long been a member of the Church of the Brethren.—W. G. Kinzie, Buena Vista, Va.

Beck, Margaret, nee Kroft, was born in Bedford County, Pa., Jan. 17, 1843. When she was a young girl she came in a covered wagon with her parents to Ohio to make her home, and settled on the Georgetown Road, northeast of Canton. During her teens she united with the Church of the Brethren and was ever a loyal and faithful member, living a consistent Christian life; her Christian graces developed and ripened beautifully during her old age. She united in marriage with Jonathan Beck, who departed this life forty-one years ago. She was the mother of four children, of whom two are living. She also leaves four grandchildren, three great-grandchildren, and one great-great-grandchild. She was exceptionally active for her age until about two months before her death, which came Sunday morning, Aug. 4. Fu-

neral services were held in the First Church of the Brethren of Canton by the writer.—J. C. Inman, Canton, Ohio.

Beckner, Anna T. Johnson, wife of J. Edward Beckner, died at Belvidere, Ill., Aug. 7, 1935, aged 58 years, 9 months and 5 days. She was born in Rock Bridge County, Va., and united with the church at Bethel, Va., at about eighteen years of age. On Dec. 24, 1896, she was married to J. Edward Beckner, and became the mother of one son and five daughters, all of whom with the husband and father, survive. In 1901 she with her family moved to DeKalb, Ill., later moving to Belvidere, where they have resided ever since. Just a few days before her passing she returned from a long deferred visit to her old home in Virginia, an experience which she enjoyed thoroughly, in spite of the deadly tumor which was later found to be eating away at her life. She was much devoted to her family and was especially helpful among her neighbors in case of sickness and other such needs. Her life was genuinely Christian through and through. Funeral services were in charge of Rev. Russell Lambert, a close friend of the family. Interment in the Belvidere cemetery.—W. O. Beckner, Elgin, Ill.

Bowman, Bro. John Samuel, born near Broadway, Va., March 3, 1870, died at his home in Ray County, Mo., July 13, 1935. He was married twice: in 1896 to Sister Alelia Newham and in 1903 to Sister Kittie Keim. His first wife and one son preceded him. He is survived by his widow, two sons, four grandchildren, his mother, one brother and three sisters. Early in life he united with the Church of the Brethren and served faithfully throughout the years as deacon, trustee and also on the District Mission Board. Funeral services at the Wakenda church by the writer, assisted by Bro. J. H. Mathis. Interment in the adjoining cemetery.—Oscar Early, Stet, Mo.

Brandenburg, Mehrle Henry, oldest son of Brother and Sister Keefer Brandenburg, died June 29, 1935, aged 25 years. He was drowned when the boat in which he was fishing upset. He was a member of the Church of the Brethren. Surviving are his father, mother, two brothers and a sister. Funeral services at the home by Eld. Geo. A. Early, assisted by Eld. J. Walter Thomas. Interment in the Westminster cemetery.—Mrs. H. Edgar Royer, Westminster, Md.

Carlisle, Geo. W., born at Plymouth, Ind., Aug. 10, 1860, and died Aug. 7, 1935, at Seattle, Wash. He went there shortly after Sister Carlisle passed away on Aug. 29, 1933. He was visiting with his sons and his brother when he was stricken. Dec. 8, 1886, he married Hulda Swanson; to this union were born four sons and one daughter. Four sons survive with one brother, one sister and two grandchildren. He was a faithful member of the Church of the Brethren for over forty years and served in the deacon's office for ten years. Although he was a deaf mute, this did not keep him from rendering much service to the church and to others. The body was brought back to La Porte, Ind., where Bro. Kenneth Murphy conducted a short service at the undertaking parlors and the writer conducted the services on the following day at the church, assisted by Eld. J. C. Collins. Burial in Carmel cemetery.—B. R. Cross, La Porte, Ind.

Cox, S. Frank, aged 64 years, died at his home in Bridgewater, Aug. 4, 1935, after a lingering illness. He was a lifelong member of the church and a faithful worker in the office of deacon, in the Sunday-school and many other positions. His wife, who was Miss Dora Brower, survives with four daughters, one son and one sister. Service at the Barren Ridge church by Brethren H. C. Early, C. M. Driver and D. B. Garber. Brethren C. B. Smith and H. L. Alley conducted services at the home.—Mrs. O. F. Foley, Bridgewater, Va.

Friend, Sylvia Marie, daughter of Lloyd and Laura (Thomas) Friend, born July 23, 1930, died July 17, 1935. She is survived by her parents, four sisters and three brothers. Funeral services in the church at Hazelton by Chester A. Thomas. Interment in the Union cemetery at Shady Grove.—Ruby VanSickle, Hazelton, W. Va.

Gochenauer, J. D., born Oct. 26, 1857, died Aug. 14, 1935, at the home of his daughter, Mrs. R. B. Stambaugh, Huntingdon, Pa. Death followed an illness of two years. He was received into the Church of the Brethren in the Lower Conewago congregation a number of years ago. He leaves his widow, Susanna Gochenauer, three daughters, seven grandchildren and one great-grandchild. Services by O. W. Cook, assisted by the undersigned. Interment in the Dillsburg cemetery.—S. S. Sheffer, Dillsburg, Pa.

Good, Joanna D., widow of John S. Good, died at the home of her daughter in Bareville, Aug. 4, 1935, aged 78 years. She united with the Church of the Brethren thirty-seven years ago and remained a faithful and consistent member. She was twice married. Her first husband was Benj. H. Myer. She is survived by two sons, one daughter, seven grandchildren, nine great-grandchildren and one brother. One son, Bro. D. S. Myer, is supervising elder of the Conestoga congregation. Funeral services at the Bareville church by Brethren Abram M. Hess and Paul D. Wenger. Interment in the cemetery near by.—Addie A. Myer, Leola, Pa.

Hummer, Sister Sarah, daughter of John G. and Maria Stauffer, died at her home, July 20, 1935, after several months' illness, aged 62 years. She united with the Church of the Brethren at an early age and was a devout and consistent member. She served as a deaconess for many years. She is survived by her husband, two daughters and three sons by a former marriage, two sisters and one brother. Funeral services at the Chiques house by the home ministers. Interment in the adjoining cemetery.—Mrs. Fanny Zug Shearer, Manheim, Pa.

Kuhleman, Minnie, daughter of Eld. August and Mary Kuhleman, was born at Pearl City, Ill., Nov. 18, 1896, and died at Lena, Ill., Aug. 7, 1935. She became a member of the Church of the Brethren in her early years, and was a devoted Christian the remainder of her life. She

was an invalid and a constant sufferer most of her mature years. She was taken to the hospital twelve times and submitted to major operations. She met it all with most remarkable Christian patience. Her mother, two brothers and one sister survive her. Her father died four years ago. Funeral services were conducted by the writer, assisted by Bro. J. F. Burton, at the Yellow Creek church.—P. R. Keltner, Freeport, Ill.

Metzger, Catherine, daughter of Samuel and Hannah Metzger, born near Dayton, Ohio, Feb. 14, 1854, died at her home in Rossville, Ind., Aug. 2, 1935, following a cerebral hemorrhage suffered a few days before. On Nov. 23, 1871, she was united in marriage to Aaron C. Metzger who preceded her in death nine years. To this union were born five children. Surviving are three children, the eldest being Sister Minerva Metzger, missionary to China on furlough, who has been caring for her mother. Other survivors are five grandsons, three great-grandsons and one sister. She was a faithful member of the Church of the Brethren since young womanhood and attended services as long as health would permit. Her kindness and thoughts for others won her a host of friends. Services were held in the Rossville church by Eld. John W. Root, assisted by the home ministers. Burial in Pleasant View cemetery.—Clara Metzger, Rossville, Ind.

Reckart, Ray Russell, son of Worley and Lou (Rodeheaver) Reckart, born Sept. 17, 1907, died Aug. 14, 1935. He married Thelda Livengood Nov. 4, 1931. He united with the Church of the Brethren in his early teens; he was anointed twice during his illness. He is survived by his wife, one son, father, mother, two sisters and three brothers. Funeral services in Cuzzart church by Geo. W. VanSickle with interment in Parnell cemetery.—Ruby VanSickle, Hazelton, W. Va.

Schisler, Edward, youngest son of Henry and Magdalena Wise Schisler, born March 26, 1875, near Astoria, Ill., and died at his home near the same place, July 19, 1935. June 9, 1896, he married Josephine Branchfield; to this union were born three sons and one daughter. His death was due to a paralytic stroke which rendered him helpless and from which he suffered almost nine months. He bore his affliction patiently. In June he was received into full fellowship with the Church of the Brethren. He leaves his wife, four children, eight grandchildren and three sisters, including the writer. Funeral services at the Astoria church by C. A. Gruber. Burial in the South Fulton cemetery.—Mrs. Rosella Sullivan, Astoria, Ill.

Spangler, Sister Amanda Bowman, born April 22, 1866, died July 2, 1935. She married Abraham Spangler Oct. 27, 1886; to this union were born three daughters and four sons. Her husband and two sons preceded her. She united with the Church of the Brethren while in her teens and lived a faithful life. Funeral services at Red Oak Grove church by Elders W. F. Vest and C. E. Williams. Interment in the church cemetery near by.—Mrs. O. R. Whitlock, Floyd, Va.

The Church of the Brethren

Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5:28, 29; 1 Thess. 4:13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28:19; Acts 2:38); feet-washing (John 13:1-20; 1 Tim. 5:10); love feast (Luke 22:20; John 13:4; 1 Cor. 11:17-34; Jude 12); communion (Matt. 26:26-30); the Christian salutation (Rom. 16:6; Acts 20:37); proper appearance in worship (1 Cor. 11:2-16); the anointing for healing in the name of the Lord (James 5:13-18; Mark 6:13); laying on of hands (Acts 8:17; 19:6; 1 Tim. 4:14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6:18-20; Philpp. 4:8, 9); stewardship of time, talents and money (Matt. 25:14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6:1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5:21-26, 43, 44; Rom. 12:19-21; Isa. 53:7-12); violence in personal and industrial controversy (Matt. 7:12; Rom. 13:8-10); intemperance in all things (Titus 2:2; Gal. 5:19-26; Eph. 5:18); going to law, especially against our Christian brethren (1 Cor. 6:1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19:9); every form of oath (Matt. 5:33-37; James 5:12); membership in secret, oath-bound societies (2 Cor. 6:14-18); games of chance and sinful amusements (1 Thess. 5:22; 1 Peter 2:11; Rom. 12:17); extravagant and immodest dress (1 Tim. 2:8-10; 1 Peter 3:1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28:18-20; Mark 16:15, 16; 2 Cor. 3:18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

NEWS FROM CHURCHES

CALIFORNIA

Glendora.—Through the month of March the theme carried out in our services was The Home, and during April a school of missions was held. Sister Mary Stover led the adult group. Bro. Harlan Brooks, the B. Y. P. D., and Sister Ruth Brooks directed the children. Their work was greatly appreciated. On the first evening, following Sister Stover's talk, the boys' and girls' clubs gave a Chinese missionary play. And at the close of the school the church held a memorial service for Bro. Wilbur Stover. Miss Marjorie Dimmitt, a returned Methodist missionary, gave an excellent talk on India and the Apollo quartet rendered very excellent music. On April 1 the workers' council of the churches of the town, including officers, teachers and Sunday-school workers, met with us and 104 enjoyed a fellowship dinner together, after which departmental conferences were held. On April 14 our women gave a program presenting the various phases of the Women's Work. On Easter night the young people gave the play, "For He Had Great Possessions." On May 18 about twenty-five, including girls, their mothers, teachers and leaders, attended the annual district conference for intermediate girls, held in the Pomona church. Sister Becker represented us at Annual Conference, and also helped to direct the children's work while there. The Sunday-school enjoyed a pleasant outing on the Fourth, at a near-by park. The men will have charge of our midweek meetings during August, while Brother and Sister Becker are away on their vacation. We have joined with the churches of the town in union Sunday evening services during the months of July and August. Eight boys and eight girls with four leaders from Glendora attended Camp La Verne this summer. Our delegates to district meeting at Long Beach will be Bro. A. D. Sollenberger and Roy Wolfe.—Lulu N. Miller, Glendora, Calif., Aug. 15.

FLORIDA

Okeechobee.—Since our last report we held Mother's Day services in May and Children's Day on June 30 with an all-day meeting. Our former pastor, Bro. Lininger, preached for us that night. Some of our number have gone north for part of the summer. Several members from Indiana have located here to help in the church work: Bro. Ray Lantz and family and Sister Nondas Parker. Bro. Lantz is a newly licensed minister. We also had some visitors from Connells-ville, Pa.; among them was Bro. Remo Fletcher, a son of our pastor. He preached for us one Sunday. Our midweek prayer service is growing in interest and attendance.—Mrs. Victor Domer, Okeechobee, Fla., Aug. 17.

IDAHO

Twin Falls.—We had our quarterly council meeting on Sunday evening. All the Sunday-school and church officers were reelected. Our pastor, Bro. C. H. Hinegardner, is leaving us in September; so of course we are trying to locate a new pastor to fill his place here in Twin Falls. Three weeks ago the young married people's class gave an ice cream festival on the parsonage lawn to help with the expenses of the church. The Ladies' Aid are quilting and taking turns at the lunch stand on the auction ground which is going along smoothly. The attendance of our church is holding up fairly well for the season. Next Sunday evening Bro. Kurtz will be with us and give the sermon of the evening. Bro. Ernest Coffman is coming to Twin Falls to hold evangelistic meetings here the first of November.—Ethel Hempleman, Twin Falls, Idaho, Aug. 19.

ILLINOIS

Virden.—Our union Vacation Bible School had good attendance and interest with Rev. Heuston of the Christian church in charge. Brother and Sister Caslow were away on a vacation trip for several weeks. We enjoyed messages from D. L. Forney of La Verne, Calif., Mitchell Stover of Waynesboro, Pa., and Lawrence Garst of Waynesville, Ohio; they were visiting here with relatives. Mr. Blake of the Prohibition Party gave a temperance lecture on June 9. We are having the union services, also union young people's meetings each Sunday evening during the summer. At our recent council the Sunday-school officers were chosen for another year, Clinton Fahs being reelected general superintendent. E. F. Caslow was unanimously reelected elder for another year. Ed Snell is our church collector and Jacob Rademaker, church trustee. Bro. J. H. Cassidy of Washington, D. C., will begin a revival for us Oct. 10 and continue for two and a half weeks, with a love feast at the close of the meetings. Delegates to district meeting are E. F. Caslow and Maurice Snell. The women's organization was quite successful in serving threshing dinners. We will have our Sunday-school picnic before the fall term of school opens.—Lola Brubaker, Virden, Ill., Aug. 17.

INDIANA

Blissville.—Our attendance in Sunday-school and church services has been very good so far this summer. Bro. John Markley was chosen to serve another year as elder. Bro. Arthur Long acted as our delegate to district meeting. Our annual homecoming will be held Sunday, Sept. 8, an all-day meeting. Bro. Canfield of the Plymouth church will conduct the services of the day.—Mrs. Mae Pippenger, Plymouth, Ind., Aug. 17.

South Whitley.—Our pastor, Bro. Mark Cripe, has handed in his resignation which has been accepted. He and his family are planning to leave for California Sept. 2, where he has accepted a charge. We certainly very much regret losing Bro. Cripe and family. At this writing no new pastor has been chosen.—Mrs. Elizabeth E. Baker, South Whitley, Ind., Aug. 17.

KANSAS

Ottawa.—A number of our young people who have married and gone into other fields to labor in the Lord's work have been home to worship with us, but all have returned to their homes. Soon also our young folks will start to college, some returning, others for their first term at McPherson. Recently a group from our church went to one of the neighboring Baptist churches and put on the evening program, later giving the same in part at our own church. The teachers' meeting once a month is proving to be quite an inspiration. The midweek services continue even through the warm weather, with Pastor Brady giving some worth-while messages. Likewise the women's chorus has been furnishing the music through the summer. The Ladies' Aid sponsored an ice cream social recently with splendid success. Several of our members attended the young people's camp at Lone Star where R. E. Mohler was director. The mothers and daughters' meeting held recently at the church was quite well attended. A pantomime was given, followed with a talk on the subject, Traits I Would Cultivate in My College Daughter, by our guest speaker, Mrs. M. W. Emmert. Bro. Brady has accepted an invitation to preach at the CCC camp. Our Sunday evening services have been recalled during the month of August in favor of the union services on the college campus, where our pastor assists and a guest speaker of note gives the address. On Sept. 1 we expect Bro. V. F. Schwalm to be our guest speaker in the morning and in the evening he will speak at the college campus.—Mrs. J. E. Ott, Ottawa, Kans., Aug. 18.

LOUISIANA

Roanoke.—During the summer the Roanoke church has prospered under the leadership of Paul H. Bowman, Jr. He has effectively led the morning worship programs and organized working units in the church. Under his direction the young people have sponsored a community recreation night once each week and purchased volley-ball equipment to use on the church lawn. On June 14 an all-day meeting was held. In the morning Dr. Howard Bosler, Africa missionary on furlough and now studying in the Marine Hospital in New Orleans, gave two very educational and inspiring addresses. Bro. Fletcher and his singers from Alabama also furnished special music. In the afternoon a McPherson College program was held, consisting of talks by former students and a report by the district trustee. The communion was held in the evening. A delegation of seven members attended the district meeting at Nocona, Tex., 550 miles distant, Aug. 1-4. The men of the church recently spent a day leveling lots for the site of a parsonage to be built as soon as we are able.—Virginia Harris, Jennings, La., Aug. 19.

MARYLAND

Locust Grove church just closed a two weeks' series of meetings conducted by Bro. W. N. Zabler. Good interest was shown through-

ANNOUNCEMENTS

DISTRICT MEETINGS

California, Northern, Empire, Oct. 11-14.
Colorado, W., and Utah, Fruita, Nov. 29-Dec. 1.
Florida and Georgia, Sebring, Oct. 11-13.
Indiana, Middle, Manchester, Oct. 11-13.
Kansas, Northeastern, Lone Star, Oct. 4-7.
Kansas, Northwestern, White Rock, Oct. 18.
Kansas, Southeastern, Gravel Hill church, Oct. 25-28.
Kansas, Southwestern, Newton, Oct. 11-13.
Missouri, Middle, Leeton, Oct. 4-6.
Missouri, Northern, Wakenda, Oct. 26-28.
Ohio, Northeastern, Freeburg, Oct. 8-10.
Pennsylvania, Southern, Lost Creek, Bunkertown, Oct. 29, 30.
Pennsylvania, Western, —, Oct. 22, 23.

Virginia, Eastern, Nokesville, Oct. 9-11.

West Virginia, First, Keyser, Oct. 4, 5.

LOVE FEASTS

Indiana

Sept. 7, Wabash Country.
Sept. 10, Turkey Creek.
Oct. 16, 7 pm, Yellow Creek.
Oct. 19, English Prairie.

Maryland

Aug. 31, 2 pm, Piney Creek.

Ohio

Sept. 7, Eden.
Sept. 21, Center.
Oct. 6, Painter Creek.
Oct. 6, 7:30 pm, Stony Creek.

Pennsylvania

Oct. 6, Holsinger.

Virginia

Sept. 14, 3:30 pm, Salem.

West Virginia

Sept. 14, Smith Chapel.

out the meetings in spite of the very warm weather. Bro. Zobler is a sincere and strong gospel preacher. He did quite a bit of personal work, visiting in seventy-five homes. As an immediate result twelve were added to the church by baptism and one was reclaimed. The church feels much encouraged. Our young people gave a splendid program on Aug. 18, entitled *The Home Maker*.—Bessie R. Purdum, Mt. Airy, Md., Aug. 19.

MICHIGAN

Shepherd.—On May 10 the B. Y. P. D. sponsored a peace program at which time the play, *Loyalties*, by Joseph Van Dyke, was presented to an appreciative audience. July 7 nearly 100 people came in response to invitations to help celebrate the twentieth anniversary of Shepherd church. We were very fortunate in having Bro. Otho Winger with us for the day, and he gave two fine addresses on *The Church*. The B. Y. P. D. continues to have interesting meetings; they sent two delegates to Camp Mack. We painted our church building and purchased some chairs and new hymnals. We have been meeting on Sunday evenings during August for the purpose of becoming acquainted with some of the new hymns. We sang one evening for a brother who has been bedridden for six years; he appreciated it very much.—Iva C. Harmon, Mt. Pleasant, Mich., Aug. 19.

MINNESOTA

Guthrie.—The Bible School held its closing classes on Aug. 9 and celebrated with a simple picnic on the church grounds. The two weeks spent in Bible study proved to be interesting and very beneficial to the twenty-five pupils enrolled. Aug. 11 the school presented a program for the community's benefit, consisting of material learned in study time. Much credit is given to Bro. Paul Heckman and his capable helpers. The B. Y. P. D. held the last of three meetings on Sunday night, Aug. 4, wherein its members had been presenting sermons on the topic, *Living Christianity*. The speakers on this last night were Bro. Paul Heckman and Edna Kesler. Four of the B. Y. P. D. girls made the service more beautiful by duets and quartets. We hope this opportunity has given a few B. Y. P. D. members a speaking acquaintance with both sides of the pulpit. The B. Y. P. D. presented a diversified program in the church Sunday night, Aug. 18. It consisted of music, readings, a play, a pantomime, a mother musical, and several instrumental numbers. It was well attended and thoroughly enjoyed. This program was intended to be a climax for the activities of the summer, the final service to be a banquet honoring the parents and new B. Y. P. D. officers.—Evelyn Saathoff, Guthrie, Minn., Aug. 19.

OHIO

Bradford.—In our recent members' meeting we retained Bro. S. E. Porter as elder for the church year. Sister Anna Hart was selected clerk-treasurer; Bro. J. R. Helman, Sunday-school superintendent. Seven letters of membership were granted. Oct. 20 to Nov. 3 our revival is to be conducted by Eld. C. L. Flory, closing with our love feast on Monday evening. Bro. John Eikenberry conducted morning worship for us recently. About forty fathers and sons met in a fellowship service recently with Eld. D. G. Berkebile giving the principal address.—J. E. Overholser, Bradford, Ohio, Aug. 18.

PENNSYLVANIA

Chiques church enjoyed several big days recently. July 27 we held our harvest meeting in the afternoon with an able force of ministers present. The following day, Sunday, all-day services were held in commemoration of the twenty-fifth anniversary of the dedication of the Mt. Hope house. Brethren J. C. Zug, Rufus Bucher, H. K. Ober and J. H. Longenecker gave us helpful messages. Children's Day services will be held Sunday afternoon, Sept. 15, at the Chiques house, with Bro. Roy Forney as the speaker. Several of our number are attending the young people's conference at Elizabethtown College this week.—Mrs. Fanny Zug Shearer, Manheim, Pa., Aug. 21.

Mingo.—May 19 to June 2 our revival was held at the Mingo house conducted by Bro. S. C. Godfrey of Red Lion, Pa., who labored earnestly and brought us inspiring messages. As a direct result ten accepted Christ. June 1 eleven were received into the church by baptism followed by our love feast in the evening. The Vacation Bible School held for two weeks, at the Skippack house, closed Aug. 2 by rendering a splendid program. Our harvest meeting was held at the Skippack house Aug. 10; Bro. Peter Heisey of Heidelberg delivered a very timely message; he also preached for us Sunday morning, Aug. 11. We were glad to have Bro. Jesse Ziegler of Easton, Md., with us Aug. 18 when he preached for us. Thirteen of our boys and girls were privileged to attend the young people's conference at Elizabethtown College during the month of August.—Carrie K. Hoffman, Collegeville, Pa., Aug. 20.

New Fairview.—May 12 we observed Mother's Day and rally day. Opening devotions were in charge of the young mothers' class. Our love feast was held May 19 with Eld. S. M. Lehigh officiating. Our Conference mission offering amounted to \$177. July 7 we observed Children's Day; the program consisted of recitations, special music by home talent and a talk by Bro. J. W. Whitacre of Shamokin, Pa. July 15 we met in council and selected Sunday-school delegates. Bro. Phares Forney from East Petersburg began a two weeks' series of revival meetings and brought us seventeen Spirit-filled sermons. As a result six were baptized.—H. B. Markey, York, Pa., Aug. 20.

Philadelphia (First).—In the absence of the pastor on July 14, Bro. Wilfred Stauffer, pastor of the Parkerford church, brought the mes-

sage. At the regular quarterly business meeting June 17 officers were elected for the year beginning Sept. 1; practically all were reelected. Also at the meeting Sister H. H. Funk presented a paper recommending that the church grant a license to preach to Sister Murphy. This has already been reported in the Messenger by Bro. Howe. It has been my privilege in the fifty years of my church activities in Philadelphia to see two sisters called to the ministry. Ten years ago Sister J. A. Croft was installed in the ministry. The Crofts are founders of two out of the five Philadelphia churches, Bethany and Calvary. The latter church was dedicated Oct. 8, 1933, and presented debt free; it now has 185 members. From July 19-27 the Scouts had a week's camping at Camp Hickory. They followed the Scout program directed by the scoutmaster, Bro. Russel Esray. Bro. Murphy took a group of younger boys to Camp Carlisle from July 29 to Aug. 9. While Bro. Murphy was absent Sister Murphy filled the pulpit; her theme was *The Bible, the Word of God*. Aug. 18 Bro. J. A. Bricker, who will be eighty years old on Oct. 18, preached for us. Sunday evening services will reopen on Sept. 15.—Mrs. Wm. H. B. Schnell, Philadelphia, Pa., Aug. 20.

Rummel church met in council July 5. Sunday-school and church officers were nominated at that time and will be voted upon Sept. 1. June 9 our children gave a splendid Children's Day program. June 9-21 the Vacation Bible School was held with an average attendance of seventy-six. The eight teachers gave their time free. We taught the junior mission book, *Rainbow Bridge*. Our offerings for the China-Japan project were \$7.05. Aug. 1 the Byler family gave a fine program to a large audience. Aug. 3 Rev. Karns of the Lutheran church delivered the evening message on *Home*. Two of our young people attended Camp Harmony co-ed camp and gave a report on Aug. 18. We have had no services in the Ogletown church for a number of years, but now the people have requested that the church be fixed up. We granted this privilege and they repaired it so that services can be held. The pastor held services Aug. 5 to 15 which were appreciated and ten applicants were baptized. We expect to hold services there every two weeks. During July and August the pastor is using the subject, *The Secret of Paul's Strength*, for Sunday morning sermons and *The Sermon on the Mount* in the evening. Our meetings will begin Oct. 7 with Bro. Jos. Clapper, evangelist.—Mrs. Warren Hoover, Windber, Pa., Aug. 18.

Tire Hill.—Since the last report we have enjoyed two evangelistic meetings. From Oct. 15 to 28 Bro. Chas. Blough of Davidsville, Pa., our elder, gave us very spiritual and uplifting sermons. Under his leading seven were baptized. June 13 to 30 Bro. John Cassady of Washington, D. C., gave us forceful messages at which time twenty-three were baptized and one was reclaimed. Oct. 28 we had a spiritual love feast and July 7 we enjoyed another, with 111 present, this being the third love feast service in this house. This is a new congregation and every one is willing to help. We bought all our table equipment during this depression and the young people bought individual communion glasses. Nov. 3 Bro. Virgil C. Fennell gave us an illustrated lecture on *Why Girls Smoke*. Nov. 28 our pastor, Arthur L. Rummel, led us in a Thanksgiving service. The offering was used for home missions. Dec. 23 the Sunday-school presented a fine program. We had two leadership training classes: from January to March we studied the Pupil. From April to May 13 we studied the Old Testament. April 21 our young people led over 100 people in the sunrise service; they gave a fine program. In the evening the Sunday-school gave an excellent program. April 24 our Sunday-school gave a program at the Old Folks' Home at Scalp Level which was much appreciated. July 21 our pastor preached at the Old Folks' Home. Quite a number from the congregation accompanied him. July 23-29 we enjoyed the services of the Harmony Assembly. Our officers for the year are: Elder, Chas. W. Blough; clerk, Mary Johns; Messenger agent, mission committee. Our pastor has delivered sermons at these different churches: Conemaugh, Waterford, Maple Spring, Pleasant Hill, Maple Grove and Westmont.—Mrs. Arthur L. Rummel, Johnstown, Pa., Aug. 13.

Waynesboro.—Aug. 5 to 11 we observed our third annual summer week of Christian Education. The theme for the week was *Builders—Building*. Each program included periods of recreation and fellowship, of worship and instruction. The mothers of the four departments of the children's division were invited to come with their children. While the children of the nursery and kindergarten departments (who met on two consecutive afternoons) were being entertained with games and stories, the mothers were being helpfully entertained elsewhere. The mothers of the nursery department were given talks: first, by a registered nurse on *Building Healthy Bodies*; second, by a kindergarten teacher on *The Proper Toys for the Physical and Mental Development of Children*; third, by the children's division superintendent on *The Value of Pictures in the Teaching of Small Children*. The mothers of the kindergarten department, having assembled in a workroom, were directed in handwork as a means of becoming co-workers in helping to "build the kingdom of God" in the hearts of their children. The primary and junior departments each began their activities with a picnic supper which was enjoyed by the children, their mothers and the teachers. This was followed by games and then by a period of devotion and the development by the pupils and teachers through project, songs and story telling of the theme, *Building the Kingdom of God*. The intermediates used as their topic, *Building the Kingdom of God Through the Right Use of Money*. This was developed by the general superintendent of our Sunday-school and by our pastor. The feature of the young people's department was a pageant entitled *The Old Candle Maker of St. Johns*, which was closed with a candlelighting service. At the adult meeting on Wednesday evening a period of visitation was followed by a song service and a talk by a visiting pastor

on Builders and Building. On Sunday morning the week's activities were concluded by a combined worship service at which time the pastor, Eld. Levi K. Ziegler, gave an illustrated talk on the Parable of the Builders. At this time two applicants were prepared for baptism.—Sudie M. Wingert, Waynesboro, Pa., Aug. 20.

VIRGINIA

Moscow church met in council Aug. 16. Reports of the visiting brethren were very encouraging. Elder and Sister O. S. Miller each gave an interesting and timely address. The ministerial committee reported that they had not secured a minister to hold meetings this fall. We decided to have pre-Easter services next spring, closing on Easter Sunday. The following officers were elected for the year: Elder, O. S. Miller; Sunday-school superintendents, J. Glen Byerly and W. Jos. Shull; treasurer, B. P. Clatterbuck; clerk, W. Jos. Shull; the writer, church correspondent.—Mrs. Verna Z. Sheetz, Mt. Solon, Va., Aug. 21.

Poages Mill church met in council Aug. 2. Nannie Henry was re-elected church clerk and Fred Grisso was elected treasurer; Mrs. E. I. Grisso, Messenger agent. Bro. Allen Hoover will serve as our pastor and elder again for the coming year. Our revival meeting was a success; twenty-one accepted Christ and were baptized. Our love feast will be Oct. 5 at 4 o'clock.—Annie Nienke, Salem, Va., Aug. 19.

Red Oak Grove.—We met in council at Stone Wall Aug. 3. Delegates to district meeting were Brethren Maurice Vest and Maston Sowers; alternates, D. P. Reed and Oscar Naff. Bro. Harold Byler taught a very successful singing school at Stone Wall from July 29 to Aug. 11. A group from the First Church of the Brethren of Roanoke is expected to render an all-day program at Red Oak Grove Sept. 1. Bro. Frank Layman from Franklin County conducted a revival at Red Oak Grove from May 6 to 19; he did some good preaching and visited in a number of homes. We have changed the time of our council meetings at Red Oak Grove and Stone Wall from 11 A. M. to 3 P. M. with the hope of having more members present. We are glad to say our young ministers of Red Oak Grove church are helping out with the preaching services this year.—Mrs. O. R. Whitlock, Floyd, Va., Aug. 17.

Timberville.—June 1 we united in a unified pastoral program with the Linville Creek and Unity congregations. Bro. Samuel Lindsay was called to serve the congregations as pastor. He will continue his duties with the Timberville congregation as he has done for the past five years and will equally divide the other half time between the Linville Creek and Unity churches. The resident ministers will continue to serve the church as they have done in the past. Eighteen delegates from our Sunday-school attended the state Sunday-school convention held at Bridgewater College in June. We were represented at Camp Bethel by two intermediate girls, twelve intermediate boys, two young people and one adult. July 7 the young people of the three congregations held a vesper service on a hilltop close to the Linville Creek church. A unique part of the program was the lining and singing of some of the old hymns. This was followed by a devotional period and an address by Bro. Earl Zigler of Bethany Biblical Seminary. The following visiting ministers have preached for us: July 14, Bro. Earl Zigler, using the theme of Growth; Aug. 4, Bro. Jesse Ziegler, using the theme of Stewardship. Eld. L. M. Clower presided at a brief council on Aug. 11 at which time Bro. Lester Huffman was elected adult Sunday-school superintendent with Mrs. L. M. Clower in charge of the children's school. The ladies of the church have formed a forget-me-not fellowship in which plan they remember their chosen friend at frequent intervals. They held a social on the church lawn the evening of Aug. 14 with twenty-eight present. Two have been received by baptism since our last report.—Mrs. Samuel D. Lindsay, Timberville, Va., Aug. 16.

Valley.—A children's program was rendered in June. Bro. Cecil Showalter gave us an illustrated temperance lecture. Brethren I. N. H. Beahm, E. W. Flohr and O. R. Hersh from other congregations have been helping out in our preaching services, giving us good sermons. Bro. John Glick of Bridgewater, Va., will hold our series of meetings another year. Bro. Glick began our meetings for this year on July 21 but on account of infantile paralysis the meetings closed on the following Friday night. During his short stay Bro. Glick visited in forty homes. Two were baptized following the meetings. Our delegates to district meeting are Brethren D. B. Showalter and F. H. May; alternates, Brethren S. J. Miller and N. E. Garber. The Sunday-school set aside a certain amount of money for improvements around the church. Our love feast has been postponed to Oct. 26 at 4 P. M.—Vernie Diehl, Nokesville, Va., Aug. 18.

WEST VIRGINIA

Glade Union.—Bro. S. P. Daugherty of Pleasant Dale, W. Va., conducted a revival meeting here from May 28 to June 9. He labored earnestly while here and his messages were full of inspiration and help for all. Interest and attendance were good. As a result eight confessed Christ, six of whom were baptized.—Ruby VanSickle, Hazelton, W. Va., Aug. 20.

Sunnyside Chapel assembled in council April 12 with Eld. B. W. Smith presiding. He was re-elected elder and pastor for the coming year. Our regular fall evangelistic meeting of two weeks' duration with love feast at the close will convene Sept. 15 with Bro. D. W. Bucklew of Lebanon, Pa., in charge.—Mrs. Casper Robey, New Creek, W. Va., Aug. 16.

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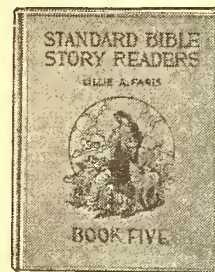


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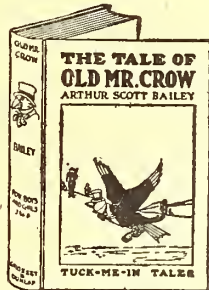
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came in, and found her dead, and, carrying *her* forth, buried *her* by her husband.

11 ^pAnd great fear came upon all the church, and upon as many as heard these things.

12 ¶ And ^rby the hands of the

Rom. 15. 19.
2 Cor. 12. 12.
Heb. 2. 4.
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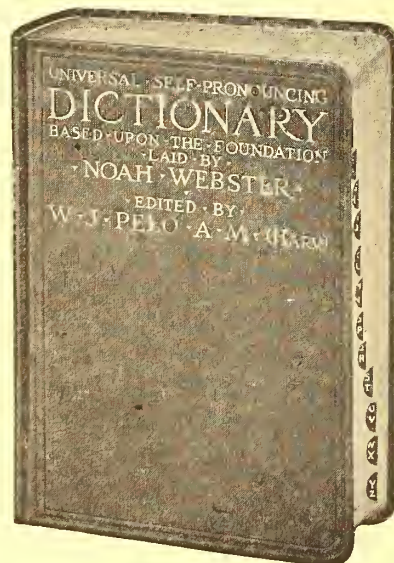
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THE GOSPEL MESSENGER

Vol. 84

Elgin, Ill., September 14, 1935

No. 37



Photo by Rodkey, Delphi, Ind.

YOUNG MARRIED PEOPLE'S CLASS, FAIRVIEW CHURCH, SOUTHERN INDIANA

(For Names and Brief Write-up, See Page 27)

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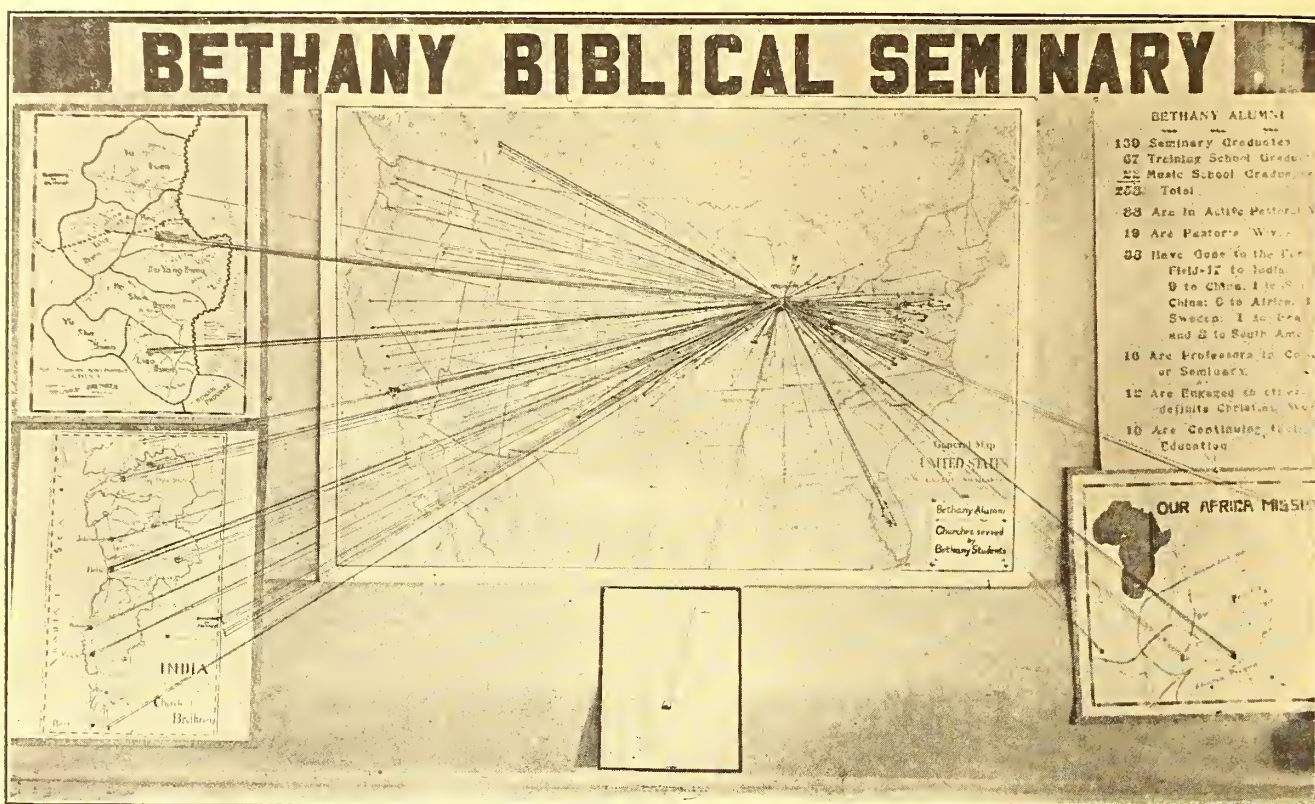
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BETHANY SERVES THE CHURCH

This map, which was used as a part of the Bethany Exhibit at the Winona Conference, shows: (1) the location of all Bethany alumni; (2) churches which are being served by pastors (or elders) who were former Bethany students; and (3) foreign missionaries who received their training at Bethany Biblical Seminary. This graphic representation shows the significant contribution Bethany Biblical Seminary has made to the whole program of the Church of the Brethren, both to its local churches in the homeland and to its missionary activities in foreign lands.

BETHANY AND THE CHURCH

Bethany Biblical Seminary is owned, and controlled, by the Church of the Brethren.

Annual Conference approves all appointments to the Board of Directors.

The program of the Seminary is an integral and vital part of the whole denominational program of the brotherhood.

The Church of the Brethren must have trained leadership in all departments of its work.

Annual Conference has approved a budget of \$25,500 for the year 1935-36.

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OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 84

Elgin, Ill., September 14, 1935

No. 37

EDITORIAL

What Steinmetz Probably Meant

REFERENCE is often made to certain words of the great researcher in electrical science, Steinmetz. He is quoted as saying that "material things do not bring happiness and are of little use in making men and women creative and powerful." When people learn this, he went on, "the scientists will turn their laboratories over to the study of God and prayer and to the spiritual forces."

The great truth hidden here should not be lost in the extravagance of the language. We are of necessity very much mixed up with material things and we need them. They can minister to human happiness very effectively. They can add much to the power of men and women. But all this they can do to advantage only when sweetened and undergirded by the spiritual forces. This is the point the great scientist meant to make. At least it is what he should have meant.

We would heartily favor the study of God and prayer, even in scientific laboratories, but we do not favor turning them over to this use, if by that is meant turning them away from the particular service they were made for. The world needs not less inquiry into the mysteries of matter but more into the secrets of the spirit.

We should not be asked to choose between the material and the spiritual. We should be taught to dignify and sanctify the one by more respect for and acquaintance with the other.

E. F.

Mistakes Big and Little

A HUNDRED and eighty years in prison is a long time to reflect on the consequences of a great mistake. One of the two women said that everybody makes mistakes, and that the only difference in their case was that they had made a big one.

But that only difference is such a terribly big differ-

ence. Little mistakes are a blessing when and if they teach us how not to make the big ones. When they grow into big ones they are a curse.

Yes, everybody makes mistakes. But those who see them and correct them need never make a fatal one.

E. F.

Wanted—an Adjective

Or Do We Really Need It?

It may seem strange to people in the States but Brethren in Canada have feelings too. The forty-ninth parallel may serve to separate nations but it marks no boundary line in human nature.

Every now and then somebody in the farther north writes us about something in the MESSENGER which takes for granted that its readers are all residents of the United States, or that readers outside this country do not count. In fact it has been told us that the paper constantly reflects this attitude. It is conceded that no offense is intended by the editorial management or by any contributor or correspondent. Unwitting or unconscious though it is, the slight is there, just the same.

The most conspicuous instance of this tendency is the growing use of the word national in connection with church-wide activities. The men started it when they called the officary of their new organization the National Council of Men's Work. General, the word in common use up to that time, was not distinctive enough for so significant a movement. Our women, already long in the field with their special activities and less in need of glorifying adjectives, were at first content to be organized simply as the Council of Women's Work. But the classy sound of the name which had been taken on by their freshmen brothers made them restive. They, too, have now a National Council. No other general committee or board has yet adopted this handy adjective but in various ways it seems to be increasing its appeal.

Anyone can see that its implications are unfortunate. Our church constituency is not bounded by national lines. In the interest of world peace we are trying to discourage emphasis on nationalism and cultivate the spirit of a wider brotherhood. International avoids this objection and has behind it a respectable tradition in the field of religious education, yet one can not quite like its political associations, its lack of church flavor. Ecumenical rates high in accuracy but smells too much of ecclesiastical controversy, besides being unwieldy and unattractive.

Had you noticed that one of our general agencies seems to be getting on very well now without any such qualifying appellation? We refer of course to the Board of Christian Education. We have local boards of similar purpose but they are easily distinguished by a local name. Everybody understands that when we speak of *The Board of Christian Education* we mean the one that serves the whole church. Would it not be so with *The Council of Men's Work*, for instance? Or with any of the general boards?

That word general, by the way, distasteful as it is to some, is still probably our best friend in the realm of which we speak. That is, if we must have some such descriptive term. Until somebody invents a better one, we regard it as first choice, everything considered. For second place we should probably choose international. But remember, please, that our very topmost choice is simply *the*. There is more real dignity in the definite article than in all the extra adjectives you can pile on it.

Why should we continue a usage that is a standing affront to our Canada constituents, not to mention the membership in Scandinavia, India, China and Africa?

E. F.

A Study in Thirds

ABOUT one-third of the good books and articles you read and the good sermons and speeches you hear would be still better if their own first third had been omitted. Another third of said books, articles, sermons and speeches would be improved by stopping short of their last third. That leaves yet one more third of life's best said and written things to be as well constructed as we ought to expect in a world so heavily stocked with human finiteness as is this one.

The foregoing figures have not been tested for scientific accuracy. They merely help to say that two faults are rather common among those who talk or write.

Some of us are too long getting started. We mean to give the reader or listener the background which will enable him to understand. Unless we are careful we confuse more than we enlighten, or exhaust his patience and so fail to get or hold his interest. Others of us

keep on too long after the point is made. With well meant purpose to make the lesson stick, we repeat and rehash until we tire listener or reader and the impression is weakened rather than made stronger.

Now and then the whole three-thirds seem to leave us an unfinished message. We wish for a final chapter or paragraph, to tell us what all the others were about. But in that case why the others? Not often is it needful, or even helpful, to tell what we are going to say, or what we have already said. It is better just to say it.

Is it not even so in living? Here too it is the middle third that counts. Why waste words to tell what one is about to do, or has just done. It is enough to do it.

E. F.

A Modern Course in Latin

THE study of Latin, with resultant familiarity with Roman history, may be a wiser procedure than some moderns think. That is, if it were possible for peoples, as it is for keener individuals, to learn the lessons of experience as recorded in history.

For a good many years close students of Roman history have been intrigued by what seems to be the unfolding parallel between the last centuries of Rome and the sweep of affairs today—especially in the American scene. Berthold L. Ullman, professor of Latin at the University of Chicago, is one of the latest to say that hard times, panic born of war spending, debasement of the currency, the scaling down of debts, relief problems and the trend toward dictatorship look like just another repetition of Roman history.

Of course, says he: "When history repeats itself it does not do so verbatim. The component parts of an event are too numerous and varied to make it possible for them to come together again in an identical formation. But human nature does not change much, and history is the story of human nature. If only nations would learn through the lessons of history, as individuals learn by experience, life would be much easier."

However, the significant thing is not the how of repeating history, but the fact and what to do about it. Perhaps Paul's emphasis on patience had some relation to the difficulties of the age in which he lived. For there are times when it seems that patience is the only remaining refuge. To those facing difficult times the Master says: "In your patience possess ye your souls."

Which leads to the trite observation that after all recovery is a fairly private matter. Governments can supply bread and entertainment but not the soul that revives a people. That is a something which arises from within, and with or without benefit of government, furnishes the true basis for a nation's rebirth.

H. A. B.

GENERAL FORUM

Hope

Free translation of "Hoffnung," by Schiller. Translation by Ora W. Garber, Polo, Ill.

Men unceasingly talk and dream
Of greater future happiness,
And in pursuit of its golden gleam
We see them ever onward press.
The world becomes old and becomes young again,
But this hope still lives on in the soul of man.

This hope leads him into life's on-flowing stream
And hovers about him in boyhood's bloom.
The youth is enticed by its magic gleam,
The aged feels its lure at the tomb;
While he there lays down this life's wearisome strife
He sets up new hope in that eternal life.

'Tis no mere delusion, empty and vain,
In a mind of its reason shorn.
Within the heart persists the refrain,
"To something better we're born."
Then well may the hoping soul rejoice,
For 'tis God who speaks through the inner voice.

Some Basic Needs of Our Church

BY WALTER McDONALD KAHLE

At least three world facts stare us in the face as church leaders and urge us to serious thought and constructive action. Our world is in the grip of an atmosphere of uncertainty, doubt and disturbing transitions with no definite idea of what is to come next. There is an almost frantic effort being made to discover a better method of living through which the human family may enjoy a more abundant life. The Christian church seems almost helpless in terms of any constructive contribution toward these dire needs and inviting opportunities.

Our own denomination faces a serious challenge as she humbly reviews these three searching world facts. We are beginning to see our predicament and to grasp the significance of the situation. There is an almost universal feeling that past methods and relations of life must be improved. There is a great undercurrent of wonder if after all the Christ concept of life is not the way out. There is an almost pathetic appeal for enlightenment and guidance that a bewildered world may find the light and experience a sense of reality in creative living such as the Christ blueprint seems to suggest. We are poorly prepared as a church to meet this appeal. Certain great basic needs demand our attention and immediate action if we are to make any constructive contribution to the world's undercurrent quest for reality in life such as God has made possible through Christ's method of living. What are some of these outstanding needs?

First, we need more vital contacts. Our connections with God are irregular and frequently quite feeble. We lack in vitality and spiritual vigor. Our contacts with our national church program are often vague and mechanical. We do not understand and can not appreciate our denominational purposes and plans. District contacts, group contacts and personal connections are increasingly meager. A large number of our leaders do not get out to district meetings, do not attend our special conferences, and are never seen at our institutes. Our pastors, our ministers, our men, our women and our youth are all suffering for lack of vital church contacts. This need is reflected in every phase of our church life. Vital church contacts are imperative.

A better understanding is a second need in our church. No church can make a real contribution to world needs unless it definitely understands the great purposes, plans and processes of God. Then a church must understand itself—its own needs, doctrines, mission, program, and responsibilities. Certainly it must understand world needs and opportunities. Our meager contacts make an intelligent understanding impossible. The demand for careful study not only of the Bible but of the searching issues of modern life and improved methods of service grows increasingly heavy.

A fuller possession of the abundant life is another serious need in our church. With too many church membership has become the end and not a means. Membership in the family of God is the real issue. This implies contact and understanding, but infinitely more. It involves a vital personal possession of the life of God and a joyous experience in abundant living. The world is really clamoring for contact with folk who possess God. We must go and preach, but this is mockery unless we first possess the Spirit of God and the mind of Christ. Spiritual bankruptcy within the church represents one of the most staggering problems of this generation. Would to God that as a church we might rapidly shift our attention from trivial forms, customs, opinions and petty differences and throw ourselves seriously into the quest for spiritual possessions.

A more effective sharing of life represents a fourth basic need in our church. Too much of our work is self-centered. We have been keepers instead of sharing. Why are missions suffering? Why are there so few pastors to feed the sheep? Why is district work neglected or only a formal effort? Why is our church scarcely touching world needs? We are not effectively sharing life. Our faith, our ideals, our vision, our compassion, our talents, our time, our money, our courage—our very life must be sacrificially shared in daily experience or our church doctrines and ordinances become sheer mockery. According to God's plan it is utterly impossible to possess unless we share. God gladly flows in, but he must immediately flow on out into the

life of others or life becomes static. Humanity longs for a sharing friend and certainly the world needs a sharing church.

A more efficient church program is of immediate importance if we are to improve our contacts, increase our understanding, enrich our spiritual possessions and actually share life in a daring way. Many of our districts have no program, or only a formal organization. When it comes to the local church the situation is almost alarming: no pastoral work, a very indefinite and poorly prepared pulpit plan, a meager Sunday-school with indefinite objectives, nothing for the women or the men, and in many cases no attempt to provide any place or guidance for the young people. There is no budget, no personal appeal to every member to share his income, no intelligent presentation of the great doctrines of the Christian life, no passionate appeal for missions, no place for our young ministers to fit into active service. Thank God our denomination is seriously facing this problem of an adequate church program, but we are only beginning to see the task.

Again, the need for a solid front in our church endeavors is quite obvious. Jesus prayed that his followers might be one as he and the Father were a unit in every undertaking. Whether it be missionary support; pastoral service; an adequate youth program; a definite response to the appeal for a working plan for our men and women; a vigorous service effort by each local church; adequate teaching in stewardship, worship, recreation, the Christian family, world peace, church doctrines or other kindred subjects; better preparation and planning for pulpit work; a New Testament finance plan; a constructive program for each district board or some other vital church issue—we do not have even a mild approach to a solid front. Both from the standpoint of overcoming world evils or meeting world needs a solid front is urgently needed.

In conclusion, we should certainly recognize the urgent demand for a burning passion for the realization of the kingdom of God. As a denomination we are not at present dominated by any burning passion. There would have been no cross and there could have been no resurrection without the passion of John 3: 16 as a motivating power. Nothing short of a burning kingdom passion can cope with the present white heat passion for nationalism, for military supremacy, for economic advantage and class privilege. Only such a passion will drive us out of our church complacency into the dangerous zones of current life conflict where creative living will give men a vital contact with the Christ way of life. Certainly we can not overlook this need.

The recently launched unified church program of the Southeastern Region centers its major general objectives in a concerted effort to consider and creatively co-operate in a united effort to deal with these pressing

needs and the problems that naturally grow out of their existence.

Daleville, Va.

“Honor Thy Father and Thy Mother”

BY ROY D. BOAZ

THE logic of history is inescapable. In the history of the race and in the experience of men we find revealed the God whom we worship.

While God does not mean to us exactly what he meant to the Hebrew prophets, we accept their conclusion that there is only one true God, and that he is holy and righteous.

Making a graven image does not mean to us the fashioning of a golden calf, but we accept their conclusion that it is dishonoring God and it is unworthy of us in whose image we are made to worship a physical object.

The name of God may mean to us what it did not mean to our fathers, but we accept their conclusion that reverence and godly fear lie at the base of all true religion.

The sabbath day most certainly does not mean to us what it meant to the Jews with their fifty-odd laws concerning sabbath observance at the time of Christ, but we accept their conclusion that one day in the week for rest and for worship is a physical and a spiritual necessity.

This fifth commandment does not mean to us exactly what it meant in patriarchal life when, after going through successive periods of the tribe and the clan, the family took on a meaning and was directly linked with reverence and fear of God. But we accept the conclusion that the family is the one sacred unit of social life upon which hangs the destiny of any people in any age. It has proved so to be. The family has survived revolutions in all periods of the world; it has survived political, economic and social changes. The family has held its own in communistic centers, and it has been discovered through research that in primitive family life, when sexual relations were promiscuous and children became the property of the whole clan, family life emerged as being the one biological as well as the one religious center of social life.

This commandment as well as all the rest was given to honor and to guarantee the nation of Israel. It was not addressed to children as we might well think; it was addressed to the nation! It was Israel that was to be redeemed! It was Israel that God had brought out of Egypt! It was Israel that was precious in the sight of God! These commandments were given to honor and to guarantee the soul of Israel! The guarantee of the future depended upon reverence for the past! Only that nation could be great in which there was a breath

of God breathing through the whole and in which the several generations are knit together by love and honor and reverence.

What is the meaning of this commandment for us today? The emphasis has shifted from the nations to the individual since Jesus lived and taught and died to redeem men! Jesus placing the child in the midst and saying, "Of such is the kingdom of heaven," has had a tremendous influence in religious history. "What shall it profit a man if he gain the whole world and lose his own soul?" Every soul is precious in the sight of God not only for the nation but for its own sake! Out of this Christian emphasis has come the public school, the Sunday-school, our colleges, our Christian institutions of welfare for the sick and unfortunate, the dignity and infinite worth of each individual person.

Looking at the matter from the Christian viewpoint, Henry Sloane Coffin has wisely stated that the Bible has a method of placing our duties around us in concentric circles, beginning with the child in the home and by means of education reaching out and including the wider circles of the community, the state and nations and God.

The first circle is the home. The first lesson to be learned there is honor. Not only obedience, but honor for those who have traveled a little farther than we.

There, by common consent, is the sore place in our society! In our shift from the old idea of authority to the new idea of freedom, we have about lost our balance. We can not go back with a club and say, "Thou shalt not." But we do need to find better methods of instilling the virtues of authority than we yet have, if we are not to become victims of whims and passions! A visit to the New Haven court some time ago revealed the astounding evidence that 90% of all who appeared that morning were young men around twenty years of age! We are muddled in our thinking and do not know how to use our boasted freedom! Whenever Israel cut herself off from the past; whenever she forgot the God who led her out of the wilderness, she never failed to reap the vengeance of God! The only reason why God was a jealous God then, and why he is a jealous God today, is that his law is written into the constitution of the human race. Jesus put it this way: "Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit. . . . Whereby, by your fruits shall ye know them!"

The wider circle surrounding the home, is the land with its laws. "Honor thy father and thy mother" is succeeded by "Honor thy state and its laws." A home which does not assume and enforce its rightful prerogatives in a Christian way presents the state with lawless citizens. Let your children grow up in homes

where there is no authority and you get a generation of people who have no respect, no authority outside themselves, and have no authority within themselves. There are homes today producing little anarchists. The rise of dictatorships all over Europe is a stinging slap at Christian democracy. *It becomes the duty of Christian people all over the world to discover the teeth of the Christian message.* Our gospel is not a spineless, easy-going philosophy of life, it is a rigorous discipline motivated by a love for man and a love for God which will not wink at lawlessness and unrighteousness! The moment we indulge as we have, we forget our heritage and we automatically cut ourselves adrift from the life stream of God in the history of the human race.

The next wider circle is the circle which embraces the whole race! "Honor all men" was the summons of Jesus' teaching. How Jesus criticized those Pharisees who were bound together only by their own ties! "I came not to call the righteous but sinners to repentance." It was sad to hear a fourteen-year-old lad of the South say: "I didn't know until the other day that I was better than a nigger!" We have seen Frenchmen and Germans hating each other for generations and we are bound to say: "How long, Lord, how long?" A sympathy that freezes at the sight of those outside our group, outside of our church, outside of our town, outside of our race, outside of our nation breaks the silver cord of God's grace through Jesus Christ which should bind men to each other and through that process, bind us to God.

Then there is that outer concentric circle which reaches out to the living God. We reach this through the process of religious experience. There are many well-meaning and intelligent people today who are lost in the process, lost in the religious education, and lost in its processes. It is when we lose the vision of our goal, lose the purpose of life itself, that we lose the silver cord which links us up with God. The Hebrews guarded that faith; the prophets called the people back time and time again.

How we need to look up these days—look up to our parents, look up to our teachers, look up to our laws, look up to God! Goethe makes Faust say: "The thrill of awe is man's best quality." Those who have seen Raphael's frescoes in the Vatican in Rome say that in the philosophical school no face is looking up, while in the theological school opposite, every face is lifted. No man ever gets close to God except as he goes up to him. Those who treat God as an equal, as a chum, or as a Deity in equality with themselves, seldom offer him their distinguished patronage, or have a touch with the God and Father of our Lord Jesus Christ! Jesus dwelt in his Father's love, but he said: "Hallowed, be thy name," and "I thank thee, Father, Lord." St. Paul made a striking statement when he

said: "I bow my knees unto the Father, of whom every fatherhood in heaven and on earth is named."

So this commandment means to us that beginning with the children, and all through life, we need to honor our fathers and mothers, the heritage of God's people and the laws of our land. This commandment means that we can not cut ourselves adrift from the life stream of God which courses its way down through human history, without paying the penalty.

West Haven, Conn.

"Lord, Teach Us to Pray"

BY ALBERT C. WIEAND

What Is the True Object of Worship?

IN his first teaching on prayer, so far as we know (John 4: 20-26), Jesus mentions "the Father" three times.

(a) "Ye shall worship the Father" (21), or the true object of worship is *the Father*.

(b) "The true worshipers shall worship the Father" (23a), or the true worshipers think of God as *the Father*.

(c) "The Father seeketh such to be his worshipers" (23b), or such true worshipers *the Father* is continually seeking.

Let us meditate on these thoughts: and first, *what is the true object of worship?*

"Man is incurably religious." It is a part of his inherent nature. By his very make-up he is bound to worship something. But what will the object of his worship be? That depends upon the knowledge he has—on the beliefs he cherishes.

Jesus tells the Samaritan woman that the Samaritans worship somewhat ignorantly: they did not properly know the object of their worship. Their worship may have been somewhat better than idolatry, because they did in a crude way worship God and did not worship idols. Yet the fuller knowledge of Jehovah which the Jews had, the truer concept they had of God, enabled the Jews to worship better, more truly, more effectually than the Samaritans did.

And yet Jesus is not satisfied with the idea the Jews had of God, with their concept of the Object of their worship. So Jesus teaches a truer worship, by leading men to think more clearly about God, to understand him better, to love him more fully, by thinking of God as *Father*. "Ye shall worship the *Father*," Jesus says.

And so it may be said that when Jesus was trying to lead men out to *worship* more effectually, he taught them first of all to think of *God* more truly. This he recognized as basic. If we are to worship successfully we must know the object of our worship and cherish this belief sincerely.

We, too, in teaching men to worship will do well to follow the lead of Jesus in this. We, too, must recog-

nize that a true knowledge of God, is basic, that intelligent belief and sincere and intense faith are decisive. "He that cometh to God *must* believe that *he is* and that he is a *rewarder* of them that diligently seek him." The more intelligently one understands this, the more he believes it, the more effectually will he pray.

The great psychologist and philosopher, William James of Harvard, recognized this when he said of George Müller of Bristol, England, that marvelous man of prayer, that praying to him was like talking over the telephone and that *he was as sure of God listening* to his prayers as we are of some one at the other end of the wire listening to us. And in praying we must *be sure of God*, or else we can not talk to him in this heart-to-heart way.

All this is yet more evident and seems necessarily true, when we consider that other word that Jesus stressed in his first recorded lesson on prayer, *worship*. What is worship?

Our English word worship originally was *worth-ship*. That is, its essential meaning was the instinctive recognition of superior worth in another and the assuming of the corresponding attitude of reverence of adoration, and the expression of this inner feeling attitude in appropriate words and acts.

The Greek word (*proskuneo*) here used to record the teaching of Jesus, in the New Testament regularly means an outward act or an inner attitude of homage, of reverence. But such an act of reverence in word or deed can not be genuine unless there is first of all the *inner recognition of superior worth* in the object of such worship. It can not be sincere, unless it is spontaneous; it can not be real unless it is the outward expression of an inner attitude.

The act depends upon the attitude; the attitude is the result of the feeling; and the feeling grows out of the thought or the perception of superior worth.

Where there is perception of a little superior worth there is a little respect. Where there is recognition of great superiority there is the profoundest adoration.

If then worship means worth-ship, it becomes of vital importance that our thought of God is supremely worthy. For only so can our hearts spontaneously feel the profoundest reverence, and only so can this deepest feeling of reverence express itself in attitudes and acts of worship in deepest reality.

What then is the worthiest concept of God? What name shall we give to him? What metaphor most adequately expresses our deepest thought of God? Of all the names we know, which one most stirs the heart and best leads into worship?

Shall we call him *Lord*? This name emphasizes the ideas of authority and power, but the name *Father* includes both—and moreover puts power and authority into true perspective.

Oak Park, Ill.

From the Teens to the Twenties

BY GARETH BARNES

Second Half

COLLEGE youth today are often not impressive and are frequently disappointing. They are often indifferent to many of the better things of life, are frequently cynical about a good many others, and lack drive and originality. All this is a reflection of a vanishing faith in a civilization that in more pessimistic moments can easily be termed effete. This attitude is not shared by all, but is quite common. The apparition of war with destruction of well-laid plans, the specter of unemployment with its threat of insecurity, the frustration of other plans and related defeats contribute to this attitude. Some call it a conditioning for life, but they are ignorant cynics. Disregarding this, however, how can constructive effort come from such education as the above? It is a problem that all college people who have any plans must face and they must find some conclusive answer.

One chief fault of college education today is the lack of leisure time for most students. Moreover, higher education offers no hint as to what to do with leisure time if you have it. The current attitude is to laud those carrying an overloaded curriculum and too many outside activities. The idea seems to be that the greater the load, the greater the development. It is a good idea if we want to develop pack horses and automations, but it is not so good if we want intelligent and free minds. Such individuals have no time for understanding life and themselves. They become entirely objective, unable to comprehend the soul or moral essence of man and its finer connotations, which make up the higher side of life. Intelligently employed leisure time is the answer to much of the mental trouble which develops in colleges. Every student should have time to introspect, to learn about himself and his relation to life. Professor Wieman reflects: "The hardest thing for a human being to do, and the thing most critically important for himself and all affected by him, is to discover what is wrong with him and so be able to expose himself to those influences which can work in him the needed transformation."* Maybe by this method we can change from machines into human beings. This is much needed in college and probably elsewhere.

True it is that some of our educators have succeeded in inducting fatalism and cynicism into some teen age people. The idea that humanity is an accident, and morality a subterfuge of the weak is not unknown. But it is one swing of the pendulum, and such pessimism is not typical of youth. Rather, youth believes that there is a purpose to life, behind all a unifying force evidenced by the mind-like universe, and revealed

by the inherent morality of man and the desire for perfection. Some call this rank optimism, wishful thinking, or even mental aberration, but a number of youth call it life substance. Youth still believes that we can achieve a better humanity, and this idealism points to a transcendental way of life here if not elsewhere.

Through a lessening sense of need for a future life, some teen age people have adopted an ethic of this world which is largely bounded by the terms of right and wrong conduct. They are not concerned with a heavenly future and consider the best immortality to be that lingering memory of the individual, crystallized by his good deeds and contribution to mankind. The personal inducement for this, of fame after death, is more real to them than an uncertain spirituality in an unknown existence. The final outcome of this worldly ethic is communism, which teaches this life to be the end. But teen age people in America have not descended to this yet.

The worldly ethic adopted by young people is characterized by a general skepticism of life. It is not sincere enough to govern their complete lives. It is only half-hearted. They doubt their religion and faith, yet are afraid to doubt their faith in science. They are skeptical of present governing methods, yet are afraid to doubt all governing influences. In short they question faith, yet they can not doubt ultimate truth. The result is no stability and no constructive effort. Perhaps the best thing that such youth can do is to adopt a truth seeking policy. The present tendency is to create an incomplete ethic, one that offers little security. It is a fault, but can be remedied.

In conclusion I might say that being so close to the teen age makes examination difficult and faulty. Distortions are themselves distorted. Impressions of the speeding years are likely to be considered too important or worse, of no significance. The variety of experiences prevents attention to any but the most important. These I have tried to cover. And as one turns the corner from the teens to the twenties hope lies in the residue of experiences, ideas, beliefs and convictions assimilated during the teen years. This is the significance of life to one at this time and the promise of the years to come.

Egdon, W. Va.

A Voice From the Pew

BY FLOYD M. IRVIN

6. Shall I Prepare to Meet God, or Live in Him?

ALONG the highway which I frequently travel there is a sign posted on a tree which reads: "Prepare to meet thy God." The same thought is often presented in sermons to which I listen. To me this conveys the idea that God is afar off in the beyond, that I can not

* Wieman, Henry N., *Methods of Private Religious Living*, Chap. 1, p. 20.

meet him until after death, and then not as a Friend or Father but as a Judge.

There is truth in this; but to me on every tree and plant that grows there is a wholesome and truthful sign which every one who has spiritual eyes can read. It is this: "In him we live . . . and have our being."

To me every one I meet who is doing his best to live a noble life, and every man who strives to help his fellows live more abundantly, is proclaiming the truth, "In him we live, and move, and have our being." Every noble impulse of my own soul proclaims to me that "I am in the Father" and that he is in me. The more I consider the fact that God is a Spirit, and everywhere present, the more I am convinced that I shall never be nearer God, even after death, than I am now. I rejoice that his Spirit is in me, that I am getting acquainted with him day by day, and that while death will sever my relations with my fellow men, it will not sever nor greatly change my relation to God. He will be the only old acquaintance who will accompany me into the beyond.

Eustis, Fla.

The Brethren on the Radio

BY J. H. MOORE

BOTH the press and the air are full of live questions these days, and it is interesting to note what liberties people enjoy in casting out their views over the air. My hearing is not good enough to permit me to get anything like all that may be helpful on the radio, but I get enough to enable me to keep track of at least a part of the passing events.

And by the way, I think the radio affords a marvelous privilege for broadcasting the good, or the evil. But the whole system is being amazingly abused. With music of every type, ideas and theories of every shade, and languages of many nationalities and peoples, the air is at the same moment being cut in every direction. To hear it all at the same instant would be Babel for sure.

And yet, in the ear of the Almighty, this is just what has been going on, day after day, ever since the beginning of the human race. As his ears are open to all sound it would seem that the world might appear to be full of nothing but confusion.

What if the Sermon on the Mount could have been broadcast, or Peter at Pentecost, or Paul on Mars Hill? How about the situation when Jesus returns to earth to direct affairs a thousand years? Will all of our late useful inventions be set aside, or will they be employed in the interest of righteousness? Will the gospel, the good news of the kingdom, be broadcast over the world? Will the press of the world be reformed and turned over for the use of the millennial kingdom? You say this is religious speculation. Well, specula-

tion or something else, it is nice to think about as one sojourns in the evening tide of life.

What about the present-day uses of the radio in the interest of the kingdom of God? Nearly every morning I listen in on a half hour period set apart for morning devotion and religious services generally. Scriptures are read, hymns sung, prayers offered, speeches made and Bible questions of all sorts answered. Occasionally I take in a sermon from New York or some other city pulpit.

I notice that some of the late religious cults are taking quite an active part in the radio service. Now and then a speaker may secure an almost world wide hook-up. And I further observe that none of the speakers are backward about bringing their doctrinal and denominational claims to the front. In fact some of them make a specialty of this. Not only so, but such denominational characteristics are quite frequently repeated. Two of them dwell on this as the last of the seven ages of the world, saying that the conversion of Israel and the second coming of Christ can not be far distant. They also dwell with equal emphasis on faith as the one and only condition of pardon. One may speak of baptism as merely an outward and public expression of accepting Christ. The same speaker looks upon the New Testament rite of feet-washing as merely an incidental lesson on humility and unselfishness, saying that the people of God should not attempt to make a ceremony out of such incidents. In this way sentiment against the Church of the Brethren is widely broadcast. Of course it costs money to secure such radio service.

All of this and much more of the same type has led me to wonder what might happen should one of our clear-headed and out-spoken Brethren be set apart for broadcasting service. I do not mean to preach mere undenominational pulpit sermons. I mean the type of discourses decidedly characteristic of our people, their principles and claims. Other churches use the radio in the interests of their denominational claims, and why not ours? And if we ever do get on the air, I would consider it our duty to do so.

Here is a marvelous opportunity for the Church of the Brethren. We have an interesting history, a story that in the hands of the right man might be made charming as well as instructive. Besides we have doctrinal claims that should interest all Christian believers. These facts, clearly and intelligently cast upon the air, would give rise to a lot of thinking and inquiring, and would doubtless broaden our home mission field for us. In the closing of special talks the radio audience could be told of books, tracts and papers published in the interests of our claims and where to get them. This is being done by others, and it creates quite a demand for the literature recommended.

The hour being known for such broadcasting thousands of our own people would listen in and they too would be helped, hearing more in defense of the Brethren claims and principles than half of them ever hear from their home pulpits. For us the method might be made a real educator, a thing that we greatly need in these days when so little effort is being made to indoctrinate the younger type of our church members.

Let it be distinctly understood that I do not mean the specializing of the external while neglecting the spiritual. In the New Testament sense they both go together, and any speaker of good judgment should know how to give the two parts their proper balance.

Finally, I am not, in this article urging our people to take the Church of the Brethren onto the radio, but I do mean to give all of them, and especially the leaders, something to think about.

Sebring, Fla.

A Minister's Pay

BY EZRA FLORY

"You ministers are paid less than we mechanics," said a man. He thought only of financial pay and could not realize other returns that are far better. When he was asked, "Do you know there is pay that is better than money?" he did not know what was meant.

Flu broke out and churches were closed. Someone said, "This will be hard for ministers; they will have nothing to do." How little this one realized that the work of the ministry had only begun.

A doctor looked tired, and when asked why it was so, he said: "I have been up every night for some time with a lady who has the pneumonia." The climax came, and when the doctor told the family that she could not live till morning, two boys said: "Send for the minister; we want him here if mother must go." To be called to answer such need was pay far better than money.

Some boys had associated intimately with their minister. One took sick. Later it was known he would die. The mother wept sorely. The son tried to console her by saying, "I'll not be far away, mother." The minister knew that he had unconsciously taught the boy not to be afraid of death. This was pay that is better than money. The friendship of a good, clean boy is another thing that is worth more than money to a preacher.

Thus no faithful minister looks entirely upon money as his only pay, important as it is. The essential element is that of aiding character to behold new things in new ways, and to grow like these ideals.

Sterling, Ill.

Toward an Equalized Program

BY OLIN F. SHAW

WITHOUT expounding any particular doctrine, and in harmony with a recent suggestion of our veteran editor emeritus, may I offer some suggestions for the church and its boards?

If any explanation is due my many *rightist* friends why I should have stated that my leanings were to the left, the explanation is that *rightist* movements may be far more dangerous than left movements. It was a *rightist* movement that crucified our Savior. The greatest hindering causes that Paul encountered in his extension work of the church were *rightist* movements in the early church. In fact, it may be a question whether left movements do not, as a rule grow out of ultra *rightist* movements. I think it has been quite generally the rule that all advances in civilization have been hailed, in their inception, with suspicion and as dangerous.

Acting on the psychological theory that, the mind-set of the average individual is taken between the ages of fifteen and twenty-five, a leading magazine made an investigation of the ages of those, at our national capital, who are most influential in shaping the present policies of the nation. The investigation revealed that a great per cent of the higher-ups ranged from seventy years and upward. In other words present-day decisions are being made, and principles laid down, by men whose mind-set was taken fifty years ago. Question to be considered is: What relation, if any, does that fact bear to the present ultra violent left movement in our government? Whatever element of truth, if any, there is in it that the government should profit by, the church also should profit by it in its polity.

Some time ago, in a conference of church school workers, I was quite astonished at a statement by one of the most widely experienced workers with youth in the middle west. He said: "Oh, yes, youth are keen for conferences, but so many of their findings are not based on the scriptures." Very evidently his experience in youth conferences had been something of an eye opener.

I feel safe in saying that, in proportion to our numbers, we have led all denominations in the development of our youth. Associate his statement with a recent statement of one of our very influential young men, that there has been a greater left movement in our church than any other denomination, and associate these statements with the further fact that the development of our youth has been very largely in the hands of young leaders. Cease our activities for the development of our youth then? Not at all. Cease using our young leaders for the development of our youth? Not at all.

Somewhere between these two extremes there must be a happy medium: a point for equalization and standardization. There must be a possibility for finding a balanced program. With all due respect for those whom this may involve, whom I love and greatly respect as brethren and sisters, there are *rightist* influences in the church that should not prevail; and to prevail could mean only one thing—disruption. Nor on the other hand do I think we could ever afford to have any other than a sacred regard for the council of these devout, godly men and women, many of whom are in those more advanced years of life. Let our ears always be open to hear their advice and profit by it.

I return to say again, that there are grave dangers in an ultra left movement both in the church and the state. Speaking for the state I repeat Professor Robbins, of the University of London: "If they are not willing at some point definitely to reverse their whole line of policy, there is no stop to this process short of complete socialism."

The experience of the youth leader quoted above may be a handwriting of the approaching time when the New Testament Scriptures will cease to be the man of our counsel and the guiding principle of life. Can not our youthful leaders, and our more mature leaders counsel together and go forward together in the greatest interest of the kingdom?

Adel, Iowa.

Evangelism Plus

BY H. H. HELMAN

THE Spiritual Emphasis Committee of one of the larger denominations set out to initiate an "evangelistic movement to reach youth with a view to the development of a deeper spiritual life among young people and a dedicated leadership." Here is a fine challenge to pastors and teachers of young people. Too often we stop short of the true purpose of evangelism. We get youth into the church and stop there. There should follow an effort to deepen the spiritual life. So many youth are disappointed in their discipleship, perhaps because we do not take this added step. They see visions of spiritual conquest and soul attainments, but never reach them because we let conversion or church membership represent the last goal of our efforts. Many disappointed souls go through life regretting that the mount of transfiguration was never reached.

Then there is one step more—the dedication to service. Even spiritual ecstasy can not be an end. It needs something upon which to practicalize itself. There are tasks to do and the spiritually strengthened need to do them. The end of evangelistic preaching is not reached until youth hear the call of God, "Whom shall I send?" and answer, "Here am I, send

me." This evangelism *plus* is the only kind that is thorough and far-reaching. It is the only complete evangelism. After this point is reached young disciples are pretty much self-sustaining. The danger of losing them is reduced to a minimum.

New Carlisle, Ohio.

A Trip to—Where?

BY GEORGE W. TUTTLE

I HAVE just come across a newspaper clipping, under Los Angeles news, which is both interesting and pathetic. It tells us of a man who had worked for thirty years to save enough money so that he and his wife might go back to Boston, their former home, to spend the Indian summer of their lives. Then he was struck down and killed by an auto in the busy street. In his cold and stiffening fingers they found two long green railroad tickets to Boston, Mass.

How these news notes stir our curiosity! Was the subject of this pathetic tale a Christian? Had he also been hard at work for the best Paymaster of all, our Lord Jesus Christ, and was his fare paid to the Heavenly City? He has gone on a trip—but where? If he landed in heaven he certainly traveled on the Grand Central Line of Faith, for there is no other road to heaven. And when we speak of fare being paid, do not misunderstand us, for there is no salvation by works: "Not of works, lest any man should boast." Works are the outgrowth, the fruitage of faith, the proof of our allegiance to him who died that we might live.

If he was a sinful man, who knew not God, all his hopes of peace, joy and rest must have been snuffed out as we would snuff a candle. Ah, but I have used a lame figure of speech for unless snuffed too closely the candle but burns the brighter, even as the Christian who passes from death into life. If this man was unforgiven, Satan must have clutched him even as he clutched those railroad tickets in his cold fingers. On the other hand if he was one of those who love our Master supremely we may well think of those words that fell from the lips of Christ: "Neither shall any man pluck them out of my hand."

For years this man had longed for the homeland of his youth; no doubt he dreamed alike of the green mantle of the springtime and the snow-blanketed hills of midwinter. Fairer views than these would be in store for him if he was a citizen of another country; that is, an heavenly. All is supposition with us as to this man and his final destination, but all is certainty with God.

"There is a time, we know not when;
A place, we know not where;
That marks the destiny of men
For heaven, or despair."

Pasadena, Calif.

OUR MISSION WORK

In the Land of Castes

BY SADIE J. MILLER

INDIA is still a land of castes even though Gandhi is working to better the condition of the outcastes. Missionaries have given the lower castes a chance all these years, so it is nothing new to see them being raised to higher levels and standards. In our school here at Jalalpor we have ten different castes. This you will find in very few places because the higher ones usually do not consent to live with those they deem lower than themselves. It is a matter of eating and drinking with them; therefore, it is commendable in these parents that they send their girls to this school where all are treated alike and eat the same food. We never hear the slightest dissatisfaction. This condition could not have been found ten years ago, which shows that there is a vast improvement. Those who give honor to the right place, invariably say it is because of what Christian missions have done that things are improved.

A man lay on the road badly bruised and hurt by his fellow drunks. Passers-by were like the people in the parable. They doubtless thought: "He is not of our caste; we are not obligated to him." But a Parsee lady came along, and stopped; she asked questions and called for help to lift the man and carry him to the near-by hospital. For a long while no one would heed her calling. Finally one person did come to her aid and together they carried him on. Just who was this Parsee lady? She is of the upper class. Furthermore, she has been to Europe and England where she learned the real worth of serving others and having mercy on the helpless and sick, whoever they be. Some who saw her called her foolish and others commended, saying: "You did a big piece of work today." In her own heart she knew she had done a good deed, receiving the reward of joy for it. Every such incident helps to create sentiment in the right direction.

The other day a shopkeeper was praising a certain American missionary, because, said he: "That person comes to my shop and always takes wares at the price we give, without ever questioning." Thereby hangs many a tale, for all people know that merchants have no fixed prices, and if you do not jew them down you are just about sure to be cheated, or at least you have paid too much for your goods. But note that this shopkeeper praised the person who goes on as if things were all right and pays for it, whatever the price be. There is another side to this way of dealing too. A shopkeeper may have his wares below proper price, but an Easterner is so in the habit of never paying what is asked that he will jew down even so. I saw one come to the same shop asking for a very small article which

was quoted at four cents. First thing he said upon hearing the price was: "Now speak fair, give it for three and one-half cents." When he did not get his way he walked off without taking the goods. So you can not say with such dealing, that "Honesty is the best policy," for they do not have a standard of honesty, such as we know it.

Still almost every schoolboy knows the story of George Washington and of Honest Abe. Yet in spite of it, this custom goes on. One of the first things an Easterner notices when he goes to Europe or America is that he must pay the price that is asked when he goes to buy. Equally as soon a Westerner traveling in the East, finds the conditions just noted.

Beggars are to be found everywhere; but they, too, have a very low standard for they do not expect the public to give them large sums. In fact, they ask for a pice (one-half cent), and strange to say, they would hardly know what to do with a rupee if they got that much from a giver. More than likely they would think they got cheated. One time Bro. D. L. Miller was ready to give a rupee (33 cents) to a beggar, but an Indian youth told him to give two annas, or four cents. The youth said to the beggar who was asking for a pice (one-half cent), Bro. Miller could not, of course, understand what the beggar was saying: "If you ask the gentleman for two annas he may give it to you." The ignorant beggar said: "No, I want a pice," a coin with only a fraction as much!

I fear that often we treat our Master in this fashion. We do not know how to ask for large things when we ask of him. So we just keep on, in our old way, in a rut, and receive not, because we do not ask.

Jalalpor, India.

What to Pray For

Week of September 14-21

OUR Home Mission workers live in the constant need of prayer in their behalf. Supreme sacrifice is being made by this group of Christian workers. It is their task to interpret God to the people they serve. To know the will of God and tell it to the people calls for extraordinary devotion. Intercessory prayer will enable them to be true to this sacred trust. Prayer for them will help them to serve joyfully in the midst of so much stress and strain. Pray that these workers may be free from fear and that they will be filled with Christian courage that knows no retreat from responsibility. Pray that the strong churches and individual Christians with means will share more generously so that this great work of Home Missions may go for-

ward with renewed enthusiasm. Pray that the Thanksgiving Offering may have a mighty response. Nothing will give our Home Mission workers more encouragement than to know that the church is enthusiastically supporting them with gifts and prayer.

The Lindberghs Visit Missionaries

BY ANETTA C. MOW

IN July of 1933, Charles and Anne Morrow Lindbergh started on their six month's flying trip around the North Atlantic. Starting off from Flushing Bay, they flew to the far northern countries of Newfoundland, Baffin Island, Greenland, Iceland, and then across to Norway, Finland, Sweden and the British Isles before starting home across warmer waters. A most entrancing account of this flight is told by Mrs. Lindbergh in the September, 1934, *National Geographic Magazine*.

This splendid article, written by Mrs. Lindbergh, should have special interest to any one who is interested in mission work, because she speaks with understanding kindness and appreciation of the missionaries they met along the way. Without announcing she is doing so, she pays them high tribute.

When they arrived at Cartwright, Labrador, she says she had a vague impression that Cartwright was the end of the world. She says: "The physical appearance alone was rather desolate; the low mountains, unspectacular after the great cliffs and bluffs of Newfoundland; the scrubby pine trees; the rocky shore; the gray water—all combined to give an impression of bleak monotony. The town itself was unprepossessing—a scattered group of whitewashed houses; a steeple; a fenced-in graveyard on the hill, in which we saw one day a monument to George Cartwright, the founder of the town, 'who paved the way,' according to the inscription, 'for the introduction of Christianity to this benighted people'; and, across the bay, the Grenfell Mission buildings. We knew, of course, that Cartwright was one of the centers for Sir Wilfred Grenfell's splendid medical and educational work on the Labrador coast. But we still felt that it was a very quiet place. We soon found out our mistake.

"It was the life of Cartwright itself, centered about the main dock, which changed my opinion. For we were a week in Cartwright, making one reconnoitering trip across the mountains to Northwest River and then waiting in fog and rain for clear weather before taking off for Greenland. Every morning we walked from our 'hotel' to the dock to reach the plane. The path, running along the water front, took us past whitewashed houses and fenced-in gardens, past fishermen spreading out their nets on the stones, past many huskies and the settlement's one horse, and usually two or

three native girls in calico dresses. The dock itself really started with a boardwalk or porch to the Hudson's Bay post. This long white shack held various activities under its red roof. First, the radio office, where people gathered for messages and news. Then the Hudson's Bay store, which held everything—cans of food, clothes, blankets, boots, leather and seal skins, real and toy guns, and many other things. The third door was the post office. The board walk met the icehouse, where fish were salted and packed, and passed through it under the peaked roof to the dock. Here there were always men in boots and oilskins rolling barrels up and down the rails to the icehouse or unloading boxes of fish from the small boats. By the end of our visit I realized that Cartwright was not the end of the world; in retrospect from Hopedale and Hebron I looked on it as a hub of civilization.

"At 14:22 Greenwich Mean Time, July 21, we left George Cartwright's settlement.

"We headed for Frederikshaab, Greenland, straight across the water. But about forty miles out we struck a heavy wall of fog and changed our course north for Hopedale on the Labrador coast. In the maze of rocky islands and promontories, it was difficult to find the little settlement crouched at the foot of a barren mountain. There were no trees except a small growth of pines in a ravine behind the houses and there was snow higher up in the crevasses. The little red-roofed houses were huddled together, as though from loneliness, around two large white buildings, one of which was the Moravian Mission. The missionary came out and took us ashore.

"A crowd of dark-faced Eskimos and howling dogs met us on the dock. This *must* be the end of the world, I thought. The howl of a husky is a peculiarly lonely sound. But the missionary's two daughters took me up to the Mission House very hospitably while my husband refueled. They had not expected us, as they had no radio operator in the settlement at the time. What was the news of Cartwright? 'The *Blue Peter* has left for England,' I said. 'With its load of salmon? Oh, yes.' They explained to me that salmon boats never came up as far as Hopedale. Only occasionally would a ship call for a load of salted cod.

"I asked how many people lived in Hopedale. Besides the Eskimos, just their family and the Hudson's Bay family—that was all.

"'But who is the doctor?' I inquired, for I saw a dentist's chair in a small room in the mission.

"'Why, mother, mostly,' the daughter answered. 'Mother and father—but sometimes a dentist comes up here and we use this chair.'

"But in spite of their isolation they had made a charming and comfortable home in the Mission. I saw a radio and organ in their living room. They had the

luxury of fresh eggs from chickens in their yard, fresh vegetables from a garden fenced in from the winds, and even—up among the stunted trees—blue larkspur growing about a summer house.

"We went away very much refreshed after coffee and cake given us by the missionary's wife. 'Tell them at Hebron that the boat left here several days ago,' they said—and we were off."

"We did not appreciate what 'the boat' meant until we arrived in Hebron, after a two-hour flight up the coast, over white sheets of field ice. Very much like Hopedale in its setting, red roofs perched against a snow-patched mountain, it was far more barren and desolate.

"The Eskimos who came out on the point to meet us were dark and ragged looking, all wearing hoods, some fur-lined, to protect them from the mosquitoes. For, as the breeze from the engine stopped, we found swarms around our heads. It was impossible to brush them off. We pushed up our collars, pulled our helmets down, and smeared our faces and hands with citronella oil. But it was not until we had climbed up the steep hill, entered the Mission House and shut the door behind us, that we were free of them.

"'We are almost starving, literally,' said the missionary, as his wife and little daughter hurried about to find something for us to eat. 'Our boat has not come in. Have you any word of it?' For they had no radio or regular communication of any kind except this yearly provision boat. We told them it had left Hopedale and that we had passed over it about a hundred miles to the south. They had no flour, no sugar, no vegetables.

"My husband went back to the ship to get the sandwiches and one banana saved from the lunch we had been given in Cartwright. It seemed impossible that we could have left such a luxury only that morning. Even Hopedale was looked back to as a land of plenty.

"'It was different in Hopedale,' the missionary's wife said wistfully, as she showed me a single rose in a tin can, the only one of five to survive the freezing winter. 'It was not so cold in Hopedale. Here in winter we leave this room uncomfortably warm at night, the stove going full. But in the morning the walls are coated with ice—oh, it is so cold here!'

"But this year they were going home on leave. The boat from Hopedale which was bringing the substitute missionary would take them to England. Our arrival with the news of its approach was very encouraging to the missionary and his wife. But not to little five-year-old Joan. She prattled on to me as we drank some much-appreciated tea. She had heard the big noise and thought it was the ship. But it was only a plane and so she had cried. We knew there was nothing we could do to lessen her disappointment. But we gave her the

one banana—to show our interest and sympathy."

Mrs. Lindbergh's entire account is so interesting that it is difficult to stop giving her story, but since this finishes her visits in missionary homes, may we close this article by saying that it is most refreshing and encouraging to find that men and women of the highest type see in mission work and in the lives of missionaries that "timber" and "sterling steel" out of which the kingdom of God is built around the world.

Elgin, Ill.

Junior Worship Program for September

(For Use With the Junior Project)

Theme: Sharing School Opportunities with the Chinese.

Call to Worship: "The fear of the Lord is the beginning of wisdom."

Response: "O come, let us worship and bow down, let us kneel before the Lord, our Maker."

Hymn: Shepherd of Tender Youth (verses 1 and 2).

Scripture: All over our land are schools and Christian teachers that are helping us to get wisdom and understanding. They help us learn the truth about God's world. Education has helped free America from fear and superstition. God wants his children to learn all they can. Let us listen to what the Bible says about wisdom. Read: Prov. 4: 7; 3: 13-18; John 8: 32.

Prayer: Let it be a prayer of thanksgiving for our schools and what they do for us. Pray that we may be willing to share the truth we learn with the children of other lands.

Song: Give of Your Best to the Master.

Our Mission Schools in China: The leader should tell a few facts about the locations, beginnings, and leaders of the schools in the China mission. Use a map.

Story: The Girl Who Would Be a Teacher.

Prayer Poem: "O Lord, Thy Benediction Give." This may be recited or sung.

"O Lord, thy benediction give
On all who teach, on all who learn,
That so thy church may holier live,
And every lamp more brightly burn.

"Give those that learn the willing ear,
The spirit meek, the guileless mind;
Such gifts will make the lowliest here
Far better than a kingdom find.

"O bless the shepherd, bless the sheep,
That guide and guided both be one,
One in the faithful watch they keep,
One in the joy of work well done."

Offering: In order that the missionaries may offer school opportunities to the children of China we at home must give generously. Freely we have received, freely let us give.

Response:

"Let us then praise the Lord for his blessings,
Every good gift sent down from above,
And with glad hearts of grateful devotion
Share with others the gifts of his love."

Note: The story, "The Girl Who Would Be a Teacher," may be obtained from the General Mission Board.

KINGDOM GLEANINGS

Calendar for Sunday, September 15

Sunday-school Lesson, Timothy.—2 Tim. 1: 1-14.

Christian Workers' Meeting, Forgotten Vows.

B. Y. P. D., Persons, Fixed or Moving?

Intermediate, Getting Along With Others.

* * * *

Gains for the Kingdom

One baptism in the Wakenda church, Mo.

Two baptisms in the Timberville church, Va.

Six more baptized in the Keyser church, W. Va.

Two baptized and one reclaimed in the New Salem church, Ind.

Six baptisms in the Baltic church, Ohio, Bro. C. H. Petry of Akron, Ohio, evangelist.

Eight baptisms in the Pleasant Hill church, Md., Bro. I. S. Long of Baltimore, Md., evangelist.

Six baptisms in the Maple Grove church, N. C., Bro. John R. Snyder of Tyrone, Pa., evangelist.

Twenty-eight baptisms in the Bethlehem church, Va., Bro. E. C. Woodie of Geer, Va., evangelist.

Two baptized in the Valley congregation, Va., Bro. John Glick of Bridgewater, Va., evangelist.

Nine baptisms in the Hartville church, Ohio, Bro. M. J. Brougher of Greensburg, Pa., evangelist.

Two baptisms in the Nocona church, Tex., Bro. Paul Bowman, Jr., of Roanoke, La., evangelist.

Eleven baptisms in the Mingo house, Mingo church, Pa., Bro. S. C. Godfrey of Red Lion, Pa., evangelist.

Eight added to the Topeco church, Va., Brother and Sister B. M. Rollins of Keyser, W. Va., evangelists.

Six baptisms in the New Fairview church, Pa., Bro. Phares Forney of East Petersburg, Pa., evangelist.

Nine baptized in the Mt. Etna church, Iowa, Brother and Sister B. M. Rollins of Keyser, W. Va., evangelists.

Six baptisms in the Maple Spring church, Quemahoning, Pa., Bro. Arthur Rummel of Tire Hill church, evangelist.

Sixteen baptized in the Bethel church, Unity congregation, Broadway, Va., Bro. Jesse H. Ziegler of College Park, Md., evangelist.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. H. Q. Rhodes of Berlin, Pa., Sept. 30 in the Maple Spring church, Pa.

Bro. S. S. Shoemaker of Hartville, Ohio, Sept. 22 in the Eden church, Ohio.

Bro. R. H. Nicodemus of Sidney, Ohio, Oct. 6 in the Ft. Wayne church, Ind.

Sister Florence June Yearout of Boulder, Colo., Sept. 1 in the church at Tacoma, Wash.

Bro. Cecil O. Showalter of Keyser, W. Va., Sept. 16 in the Pleasant View congregation, Va.

Bro. F. D. Anthony of Baltimore, Md., Sept. 8-22 in the Mountain View church near Mathias, W. Va.

Bro. E. S. Coffman of Elgin, Ill., Sept. 9 in the Boise Valley church, Idaho, closing with the love feast Sept. 23.

Bro. A. J. Beeghly of Somerset, Pa., Sept. 8 at Wooddale church; Sept. 29 at the Markleysburg church, Pa.; closing with a love feast Oct. 13.

Personal Mention

Southern Illinois has elected to membership on the 1936 Standing Committee Eld. Dolar C. Ritchey, with Eld. W. T. Heckman as alternate.

Tennessee has chosen Eld. J. R. Jackson as Standing Committee delegate to the Conference of 1936, with Eld. G. W. Petcher as alternate.

From the district of Southern Missouri and Arkansas, A. W. Adkins was chosen delegate to Annual Meeting of 1936, with R. L. Gass, alternate.

Bro. J. W. Fyock, formerly of Monticello, Ind., should now be addressed at 1841 S. Freedom St., Alliance, Ohio, where he has already taken up pastoral duties.

Western Maryland has chosen Eld. J. E. Walls to represent the district on the Standing Committee of the next Conference, with Eld. Newton D. Cosner as alternate.

Bro. D. C. Moomaw of Roanoke, Va., came to the end of life's long way on Sept. 4, according to a brief note from Bro. L. C. Moomaw. He was a victim of double pneumonia.

Bro. Max Hartsough is changing from the pastorate of the Woodland church to that of the Walnut Grove church, both Southern Illinois churches. His new address is Calhoun, Ill., R. F. D.

Standing Committee delegates to the 1936 Conference from Northern Illinois and Wisconsin are Elders J. Clyde Forney and D. D. Funderburg, with Elders I. D. Leatherman and J. W. Lear as alternates.

Bro. H. H. Hendricks, pastor of the Swan Creek church of Northwestern Ohio would like to correspond with any church and pastor interested in an exchange of pulpits for evangelistic meetings. Address him at Wauseon, Ohio, R. 1.

Bro. D. W. Kurtz will be at the Lansing church on Saturday evening, Sept. 14, and morning, afternoon and evening of Sept. 15. Basket dinner will be served Sept. 15. Adjoining churches are invited.—Samuel Bollinger, Holt, Mich.

Bro. Jesse H. Ziegler began his work as pastor of the University Park church near Washington, D. C., on Sept. 1. Bro. Ziegler is a Bridgewater graduate and will be engaged in graduate work in Washington along with his pastoral duties. His address will be College Park, Md.

Bro. James M. Moore, on the way with his wife and daughter to his new pastorate at Lititz, Pa., stopped at Waynesboro to renew old ties and enjoy the midweek prayer service. Pastor Levi K. Ziegler says also that the Crumpackers, E. C. and John, and O. S. Garber, all Brethren of Virginia, were with them that same night. It all sounds like a good prayer meeting at Waynesboro.

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Miscellaneous Items

Intermediate boys in Camp Harmony, according to a happy missionary leader, raised twenty-five dollars for an India project.

Eversole church is holding a harvest day service on Sunday, Sept. 15. It is to be an all-day service with a basket dinner.—Naomi Erbaugh, New Lebanon, Ohio.

The annual homecoming and harvest meeting for the Larned Rural church will be held on Sept. 15. Bro. Wm. Riddlebarger of McPherson will be the main speaker.—Edgar Stauffer, Larned, Kans.

The James River church of North Dakota, near Carrington, would like to have you worship with them in their all-day basket dinner harvest meeting Sept. 15, including also, if you can, their love feast the preceding evening, Sept. 14.

The first homecoming meeting in the Bloom church, Kans., will be held Sept. 29. There will be an all-day service with a basket dinner at noon. All former members of the church are invited to be present.—John H. Oxley, Bloom, Kans.

The District Meeting of the First District of West Virginia will meet at the Keyser church Oct. 4 and 5. Mission Board will meet Friday at 10 A. M.; elders' meeting at 2 P. M.; sermon by Eld. Ezra Fike at 7:30 P. M. Saturday at 9 A. M., District Meeting.—C. O. Showalter, Keyser, W. Va.

Buckeye church (N. E. Kansas) will observe the annual birthday Sunday with a homecoming on Sept. 22. The morning address will be at 11 o'clock followed by a basket dinner. All former members and friends are invited to attend and renew old friendships.—Mrs. Nellie V. Merkey, Abilene, Kans.

Christian Workers' Topics for Oct. 6 to Nov. 10 inclusive will be found in the Messenger for Sept. 7, pages 23-24. Note that the suggested plan is that the peace play, The Eleventh Mayor, be given on Nov. 10 as a conclusion to the study. This play may be secured from the Board of Christian Education, 22 South State St., Elgin, Ill., at 30c per single copy or nine copies for \$2. A single copy may be ordered for examination, but the purchase of nine copies is required for presentation.

The fifth annual observance of men and missions Sunday will occur on Nov. 17. Jesus Christ and the World Today, which was the theme of the National Younger Men's Missionary Congress held in Chicago in May, has been adopted as the theme for the day. The findings of the Men's Missionary Congress will be given wide publicity in connection with this observance. Copies of these findings may be had free upon request from the Laymen's Missionary Movement, 19 S. LaSalle St., Chicago, Ill.

Many opportunities for Brethren farmers to locate in Brethren communities and so assist in the local church work as well as find a new home for themselves must exist throughout the brotherhood. Of course, we are not suggesting hasty or ill advised moves. But where a change is contemplated, and other things are equal, it seems to us there is much to be said in favor of choosing a location in a Brethren community. And this applies to the laity quite as well as to the ministry, for an active layman can do much for a church. We were reminded of all this by some details of a local situation and seeming opportunity coming from Bro. J. A. Strohm of Redfield, Kans.

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Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

After All It's Up to You, by Frank H. Cheley. W. A. Wilde Company. 251 pages, \$1.50.

Of course you would expect Cheley to write something for Campfire leaders and their followers. He's done it in this book of twenty-two chapters. Among the chapter titles are such as these: The Art of Leadership, Babies That Never Grow Up, Some Intelligent Tests, Tuning In, Some Little By-Laws, Shoddy or Wool? Arriving at the Right Job, Away With Fears and Complexes, A Few Character Tests. The author knows what to say and how to say it. And best of all, he drives home the lessons with illustrations that will stick for years. Here is an example:

"A certain ambitious lad went to his high-school adviser and said, 'Sir, I want to train myself to be president of a

great railway. How much will such a course cost and how long will it take?'

"'Young man,' replied the professor, 'such a course would cost you \$20,000 and require twenty years of your time; but on the other hand, by spending four years in college and a few months electioneering, you may be elected to congress and once there, you will very likely feel yourself competent to direct, not one, but all the great railway systems of our country.'"

Or take the reply that ex-President Taft gave to the liquor interests when they approached him with a signed check and told him to fill it out for any amount he cared to fill in if he would take their case against prohibition to the courts of the land. Taft's reply was, "Gentlemen, you could not pile enough wealth on this continent to induce me to take your case before the courts and the public. I will have you know that my leadership is **not** for sale." The young man who reads that will understand what it costs to be a true leader and how to meet temptation.

It's a great book both for the younger generation and for their leaders.

The American Boy Little Leads Series by the same author is also valuable along the same line. In this there are three volumes, paper bound, each containing 64 pages. The titles are: Little Leads to Leadership (The Development of Personality), Little Leads to Character (Emphasis on Character Building), and Little Leads to the Game of Life (A popular rendition of the Ten Commandments). These books will help you and your boys wonderfully. Price, each 35 cents or the set of three for \$1.00.

THE QUIET HOUR

How to Meditate

PREPARED BY CALVERT N. ELLIS

For Week Beginning September 22

Note: This is a personal meditation and therefore the first person is used. Will you not make it your own?

The Love of God in Christ

1. Have I asked myself why God loves me?

There is nothing in me that he should love.

But God is Love. He has always loved me (1 John 4: 10).

2. How does this matchless love of God express itself?

a. In the life and death of Christ Jesus. "God commendeth his love toward me, in that, while I was yet a sinner, Christ died for me" (Rom. 5: 8; 1 Peter 3: 18).

b. In Christ's intercession in heaven for me now (1 John 2: 1).

c. In the friendship I have with Christ (John 15: 15).

3. Do I know this love actually and personally?

Can I point to definite instances of conquered sin and divine fellowship?

4. The love of God is eternal.

Nothing can separate me from this love (Rom. 8: 38-39).

The Father's arm is always outstretched.

5. How can I show my appreciation for this wondrous love?

With a life of obedience to Christ and love for my neighbor (John 15: 10; Luke 10: 27).

Would anyone know, without my telling him, that the love of God dwells in my heart?

Read: 1 Cor. 13.

"O love, that wilt not let me go,
I can not close my heart to thee."

HOME AND FAMILY

Reality

BY VERA I. EMMERT

I dreamed that life was very good,
I laughed and sang when'er I could,
I played around the livelong day
And gaily shouted, "Come what may!"

I woke and found that life was drear,
That there was doubt, distress and fear;
That sadness came and hardships too,
While helping hands were all too few.

I woke and found that life though long,
Could be more gay with just one song;
Or one kind word along the way
Made darkness turn to sunlit day.

Freeport, Ill.

The Automobile and Our Children

BY GARRY CLEVELAND MYERS

Author of *The Modern Family* and *The Modern Parent*

Too well we parents are aware of the added hazards to the life and morals of our children from the automobile. In it they can quickly go to places we could not approve, and easily, too, without our knowing about it. When a group or pair of early teen-age youths go out driving, the one at the wheel is not always very dependable. And necking lovers can't so safely pursue their primitive show of affections as their parents could during horse and buggy days. Parking on the roadside has its physical and moral hazards, obviously.

Even more than in our youthful days, it is desirable that the girl and boy find the home a welcome place and that lovers there can enjoy the privacy they will surely have. And if my observations are correct, pairing youths today, fortunately, spend less time than their forefathers did at mere togetherness, therefore less at primitive expression of mutual affection. More often they enjoy recreation with one or two other pairs, even if only listening to the radio together or joining in some group game or vying in conversation. The apparent change of custom has some manifest advantages. To sit and "spoon" for hours and hours on the secluded sofa several evenings a week continuously for months or years can hardly be wholesome physically, emotionally or morally; certainly not spiritually. It is fundamentally a very selfish method of amusement.

But the automobile. Many problems never would arise if parents first strictly would observe the law of their state concerning the minimal age for driving. When your boy or girl or mine drives the car without accompaniment of the owner, or without a license where one is legally required, we parents are party to

law violation. Furthermore we face financial hazards. Even if we carry liability insurance it may be invalidated. Granted that the lad or lass of fourteen might, with us along, drive more safely than we would, that's beside the point. Anyway, when he drives with other youths he generally is a far more dangerous driver than his parent. This rule will help: Don't let your child begin to drive a car until he reaches the legal age.

In order to effect this rule easily your child must have learned in much earlier years the unambiguous meaning of *no*. We can not overlook this fact. Unfortunately the average youth has never learned this monosyllable, and he and his parents are beginning to reap the irrevocable reward. At fifteen it may be too late to effect this learning or its acquisition may be made at excessive cost to all concerned. We best begin with the baby to engender adequate restraints that will be useful when he is an adolescent.

Observance of the aforesaid rule will help parents to delay safely the "going out with girl" or "going out with boy" age. It is in the early stages of adolescence when being together alone has greatest moral hazards to the boy and girl. The sex urge right after puberty normally is pretty riotous. It can be toned down and sublimated if these boys and girls can be together, preferably in numbers, under proper supervision. The passing of the chaperon is one of the biggest losses which our modern young adolescents have sustained.

But shall we not allow boys and girls to go together until they are legally old enough to drive. Of course we shall. There is no reason why the parent should not cheerfully serve as chauffeur, especially to take his boy or girl to gain wholesome group fun with other boys and girls of like age.

When a number of parents stick together and agree to stand by reasonably safe standards, it is relatively easy to lead their children to abide by these standards. Therefore in a community chiefly made up of Brethren families, this problem should not be nearly so difficult as elsewhere. On the other hand, the average Brethren family will find that the parents of its adolescent children's friends have standards comparatively low, as measured by the Brethren family. All the more necessary is it for this family to compensate with wholesome social recreation for its children and to maintain their esteem.

Many a parent can testify that in his youth he subscribed coöperatively to restraints of his parents even at tremendous sacrifice to him, just because he loved them so and because they tried so hard to give him the very best social opportunities within the limits of their conscience. It is surprising what a hold on a youth a pair of parents can have who have engendered in him adequate restraints in early childhood and have, through these restraints tempered by love and under-

standing, cultivated self-control and respect for ideals in this child. But without sufficient restraints to assist in parental guidance, even love may fail.

Cleveland Heights, Ohio.

Preparation for Marriage and Homemaking

BY WARREN D. BOWMAN

II. Preparation During the Period of Engagement

THE period of engagement should be of reasonable length, so as to avoid "marrying in haste, and repenting at leisure." This period of engagement should be used for two purposes:

First, as a final testing period for the young couple to discover more fully whether they are suited to one another and continue to love one another. And if during this period one or the other should come to feel that the wrong choice has been made, then it would be better to break the engagement. Broken engagements, while regrettable, are preferable to maladjusted marriages and broken homes.

Second, this period should be used to study together the demands and requirements of marriage. The engagement engenders a sense of belonging and creates an atmosphere which makes them feel free to discuss questions that they would hesitate to discuss hitherto. They should study what science has revealed concerning the physical and mental hygiene of marriage. They should study the causes of broken homes so as to avoid the danger signs. Here the old maxim, "An ounce of prevention is worth a pound of cure," is quite applicable. But more especially they should study the positive side—the factors that make for happy homes. Each should study the mental, physical, emotional and industrial traits that make a good mate. The lack of information on the part of many who enter the marriage state is appalling, and their children have to suffer because of maladjustments and broken homes. A very high percentage of divorces is applied for during the first two years of marriage, which gives further evidence of the need of thorough preparation for the marriage state. The question of children should be discussed during the engagement. One can easily visualize the trouble that may ensue if one mate desires no children, while the heart of the other is set upon having a family. It is scarcely necessary to emphasize that children should be planned for months, or perhaps even years, in advance.

III. Continuous Preparation During Marriage

Here the analogy might be made to one's vocation. We would not think much of a person in some vocation who did not continue to study his work and try to improve in service. The same is true in married life. It means continual preparation, a profiting from mistakes, a striving to be a better husband or wife this year than last year. The longer people live together, the more

their personalities should become integrated with respect to one another. We should strive to make marriage an art. If a husband and wife will keep their minds focused on the fine and beautiful things of marriage and home life, those thoughts are likely to find expression in reality.

There are several very essential factors in the continuous preparation of marriage which I shall mention briefly. *First*, the young couple should organize their lives around certain common interests. There should be common purposes that they can enter into and thus forget petty selfish interests. Such common interests may center around the building of a home, the training of children, religious activities, or at times around a vocation.

Second, they should learn to control their emotions. Here is where so many marriages go on the rocks, through emotional upsets. When one becomes angry, the natural tendency is for the other to become angry also and answer back in sharp language. But the well-controlled individual will know that when his mate is angry that is the very time for him to keep sweet. For example, an acquaintance of mine has a high temper. His wife is also high tempered, and they have agreed that whenever one becomes angry, the other must take a long walk.

An old couple had lived together for years. They had had their ups and downs. One evening they were sitting beside the fire when a little rodent ran across in front of the hearth. He said, "Look at that little mouse!" She replied, "It wasn't a mouse, it was a rat!" He said, "I know it was a mouse!" She answered, "I know it was a rat!" They continued to dispute until they had a real quarrel, and finally she said she could not live with him any longer, he was just too cruel. They separated for some months, but at Christmas time they decided that they would come together and try it again. Christmas Eve they were sitting before the hearth musing over old times, when the husband said, "Just think! What fools we were to have had all this trouble over that poor little mouse." She answered, "It wasn't a mouse, it was a rat!" And the quarrel started all over again.

Third, we must teach our young people the value of a sense of humor. Just to be able to throw in a little sense of humor when the situation becomes tense is of immeasurable worth.

Fourth, married couples should learn the value of comparative experiences. We have a tendency to think that we have a monopoly on all the problems, while if we could see into other homes and other lives, we would realize that they have as many problems as we do. Comparative experiences in solving problems can be gained from good household magazines, such as the *Parents' Magazine* (which should be in every home),

and from the exchange of experiences with other couples who are living under similar circumstances. In the writer's home town a group of young mothers with pre-school children meet weekly for about three months each year for child study. Through an exchange of experiences they learn that others face the same problems of home life and child training that they face, they learn how others strive to solve their problems, and they leave the study group with a more cheerful and hopeful outlook.

Fifth, a prime factor for marital happiness is unselfishness. If a young couple starts out, each forgetting self in the attempt to make the other happy, each looking for the nice things he can do for the other, they are almost certain to have happiness and a well-adjusted life. But if the reverse is true, and each expects the other to minister to his own happiness, selfishly, trouble is almost bound to follow.

Sixth, I would mention the prayer life of the young couple. The young man and young woman who daily seek the guidance of Christ in their relationships are not likely to go wrong in their adjustments. The essential thing is to make the home Christ centered. There is a striking relationship between the lack of religion and marital maladjustments. Studies show that there are seven or eight times as many divorces among non-Christian couples as among Christian couples. There should be three parties to the marriage bond—the man, the woman and Christ.

IV. Preparation for the Training of Children

A person may have good motives, he may be an otherwise good person, but he may not be a good parent. To be a good parent one must understand the child he attempts to train. As a teacher I have had parents come to me and shed tears about the waywardness of their son or daughter. Those parents had good motives, they were honest and sincere, they tried to live the Christian life, but they were not good parents. They may have been too indulgent, too strict, overtrusting, too lax, or they may have placed undue temptation before the child before he developed sufficient resistive power.

Every young couple should become acquainted with the fundamental contributions of psychology to child training. They should know its applications in the development of a wholesome personality in the child, its applications in the teaching for character, and for training in religion. Many a child goes through life crippled in personality, with habits and attitudes that materially affect his welfare, or with habits that may lead to criminality, or even insanity, because of the lack of understanding on the part of parents in the fundamentals of child training. For example, there is good evidence to the effect that there are only three kinds of stimuli that originally cause fear—a loud noise, re-

moval of support and pain. Other fears are acquired largely through association. Child life is so often made miserable through unnecessary fears, some of which may persist to adulthood. Parents should become acquainted with these facts and apply them in the effort to make child life happy and aid their children in developing wholesome personalities. Rabbi Stephen Wise tells the story of a little seven-year-old colored boy who was brought into a children's court for some misdemeanor. The judge asked: "You have heard what your parents have to say about you—now what can you say for yourself?" "Mistah Judge," he replied, "I'se only got dis here to say: I'd be all right if I jes' had another set of parents." Workers in child behavior clinics affirm that problem children are usually the result of problem parents.

There are parents who actually teach their children to lie and steal—not intentionally—but through conditions that they set up. For example, if a child does something that his parents think is wrong, and he tells the truth about it, but is punished severely, he learns that he may get off easier next time if he tells the untruth. We need to place a premium on truth-telling and a stigma on the untruth. Many a child is led to steal because he is denied certain things that he strongly desires. Frequently he may desire some little possession that would not only contribute to his happiness but also to his personal development, and which is easily within the power of the parents to provide. Parents should seek to understand the needs and desires of their children. When desire becomes stronger than inhibitions danger is near.

We must develop in present and future parents an appreciation of the responsibility of parenthood and an understanding of childhood. Many of our constituents are rural people, and the country can readily be the most wholesome place of all in which to rear children. But I have known of farmers who actually knew their livestock better than they knew their children. A certain father was awakened in the middle of the night by his little boy crying for a drink of water. The fact that he was thirsty at that time of night might have been indicative of developing fever. The father said: "You be quiet and go to sleep!" The child cried himself to sleep. A half hour later the father was awakened by a noise out at the barn. He got up and spent the rest of the night at the barn doctoring a sick pig. The difference was that the pig had a thoroughbred sire for a dad and the boy didn't.

Our boys and girls are thoroughbred—made in the image of their Maker. It has been entrusted to us to aid them in developing wholesome personalities, to train them in character, and in Christian living. Are we going to be true to this trust? The rights of childhood cry out for better homes in which to be reared.

We shall serve this right of childhood best by giving present and future parents thorough training in all the fundamental aspects of homemaking.

Huntingdon, Pa.

Come Out of Your Wardrobe

BY LULA R. TINKLE

It was one of those unbearably hot nights in August, when the bed itself seems a consuming heat, that I had a most unusual call from out of the night. After tossing about and fanning myself frantically with a folded newspaper for at least a half hour, I had fallen into a light doze. Suddenly I was awakened by loud talking and the hum of a motor. I sprang up in bed, hardly awake, rubbed my eyes, and pulled the curtain aside. The moon cast a halo of light around the still objects below. I saw at a glance that there was nothing alarming. Sadie May, our neighbor's daughter, was just entering a car, driven by a young man, a stranger from the east. Her mother had followed her out to see that all her baggage was securely and carefully tucked into the car; for Sadie May, now eighteen, was going on a long journey to visit relatives and friends in a large eastern city. It was to be a very new experience for her. As the motor gave a final whirr, I heard the mother exclaim: "Now Sadie May, do be careful with your clothes. You know how hard I have worked on your outfit; and mind what I say, don't give any of them away. Keep those silk dresses on hangers, and don't lose your gloves. Good-by."

Sadie May was gone, and the mother turned with a sigh to her husband, "Oh, dear, I know she is the most careless girl I ever saw. She will not take care of her clothes. If I didn't work my finger nails off sewing for her she wouldn't have anything decent to wear. Why she is just as happy in gingham as silk, and she pays no attention to the fashions, not a bit more than her grandmother does. I do hope she will learn a little pride while she is among her aristocratic cousins."

What a farewell to a dear innocent girl, just emerging from home into a waiting, tempting world! As I dropped the curtain on the scene I said to myself: "Oh, mother, come out of your wardrobe. You have lived in it so many years. You can not know how narrow is your life, how warped your judgments, how unfruitful your labors. Your daughter has gone from you without hearing one word of admonition that will help her to keep clean and pure. No words of yours will linger in her ears to safeguard her in trying temptations. No training from you will help her make big decisions or solve grave problems. All these years you have supplied well her material needs, but she will remember you always as *my mother of the wardrobe*."

Upland, Ind.

"Over and Over Again!"

BY GRACE HILEMAN MILLER

"MOTHER, listen to this stanza," called Mary Cassel, looking up questioningly from her book:

"Over and over again,
No matter which way I turn
I always find in the Book of Life
Some lesson I have to learn."

"Is the Bible the Book of Life?"

"Yes, it is," was her mother's deliberate reply.

"Well, does the author mean that you can read the same Bible verse or chapter over and over and learn new lessons every time?" asked Mary thoughtfully.

"Just that I believe; at least I know that is true, for I have proved it the past two nights!" reassured Mrs. Cassel.

"Proved it the past two nights!" cried Mary in surprise.

"Yes," was her mother's smiling affirmation.

"H-o-w?" ejaculated the daughter, in wide-eyed surprise.

"I was more wakeful than sleepy when I went to bed night before last and all my efforts to relax seemed futile; finally, I decided to try repeating the Twenty-third Psalm over very slowly. When I got down to 'Thou anointest my head with oil,' immediately the picture of the shepherd anointing the head of the little lost sheep with oil flashed before me. I recalled that rubbing oil on the head of frightened sheep restores confidence; then I thought how we human beings, when disobedient, all tired out, bleeding and footsore, turn to the Good Shepherd in prayer, he anoints our heads with the oil of gladness through answered petitions. He thus carries us safely back into the quiet peacefulness of the shelter of the fold—and I slipped away into refreshing sleep."

"Why, mother," volunteered Mary, "it gives me a peaceful feeling just to hear you talk about it!"

"Then last night," continued the mother, "I was wakeful again and could not get my mind off your brother's problems which had to be worked out this morning, so again I turned to the familiar Twenty-third Psalm, but I stopped with the first verse, 'The Lord is my Shepherd, I shall not want.' Right then came the thought, if I will allow the Lord to be my Shepherd, I shall not want even in wisdom in dealing with my children, and again I slipped away into peaceful sleep. And as you know this morning your brother Thomas worked out his own difficulties satisfactorily to all."

Mary drew a long sigh as she said, "Perhaps the poet does know what he is talking about, after all."

La Verne, Calif.

THE CHURCH AT WORK

ADMINISTRATION

Recognition Day for Church School Teachers and Other Leaders, Oct. 6, 1935

The following is reprinted by permission of the International Council of Religious Education:

There They Are!

Is there anything in the world like it—the devotion of these two million voluntary teachers and officers in the Sunday-schools of North America? Week after week, through fair weather and foul, there they are—the great majority of them regularly in their places, contributing the service which alone makes possible a program of Christian education in Protestant churches.

As they begin this year's work, let's give them a send off! An encouraging "God bless you" as they're off to another year's service is little enough recognition of the devotion for which their labor of love calls. At the very center of our church life today—there they are!

What Is Recognition Day?

In reporting Recognition Day last year in the *Christian Herald*, Dr. William T. Ellis, chairman of the sponsoring committee, summarized the activities as follows:

"In the volume of mail that has come, reporting celebrations, and expressing gratitude for the idea, the whole country has been represented. A surprising number of these reports were from rural communities, where the entire program of parade, mass meeting, and local church celebrations had been put through successfully.

"Individual ideas bristled everywhere. One Sunday-school department of a hundred members had a coronation service for its teachers, a crown of white carnations for the teacher and one of red carnations for the assistant. Another school pinned a red rose on every teacher. In Connelville, Pennsylvania, the teachers marched into the meeting in a body, each wearing a white ribbon. One meeting computed the aggregate length of service of the local teachers—and it was so long that, if stretched out, it would have reached back to Bible times."

The idea was supported by the press, by radio broadcasts, and by endorsements from the President of the United States and several state governors and city mayors.

What to Do

Community observances should come on Saturday, Oct. 5, or on Sunday afternoon, Oct. 6. They may include parades, mass meetings, exhibits in store windows of Christian education materials, radio broadcasts, editorials in local papers, stories about veteran Sunday-school teachers, pictures of those who hold records for continuous service, and news items or reports of the observance in different churches.

Addresses at mass meetings and over the radio should deal with the important service to community welfare of those who lead in Christian education, with the responsibility of parents to cooperate with them, and with the place of Christian education in our civic and national life.

Each church should give the observance central place in its Sunday program. A combination of the Sunday-school

and church program, in which the entire constituency participates, would be most fitting. All teachers and officers of the church school should be given seats of honor. Special recognition may be given the oldest teacher or officer, the youngest, and the one with the longest continuous service.

The sermon should be in keeping with the theme and may be made brief and simple in view of the presence of large numbers of children and also in order to provide time for other valuable features, such as:

A litany of thanksgiving for teachers and of reconsecration to the ideals which they have taught and exemplified.

Testimonies from some of the older people as to what church school teachers have meant in the enrichment of their lives.

Testimonials from prominent civic, professional, or business leaders as to what Sunday-school teaching means to the community.

Recognition from a public school leader of what church school cooperation means in rounding out the educational program.

An expression from parents of their gratitude for the service rendered them and their children by volunteer teachers.

An appreciation from a young person of his or her teachers.

A pledge of fidelity by the church school leaders and an answering pledge of cooperation and support by parents and by the church as a whole.

An original dramatic sketch portraying the faithfulness and influence of teachers.

Of course, only two or three such features would be selected for any one program. The list may suggest others even more appropriate to the local situation.

The *International Journal of Religious Education* for September, 1935, contains added suggestions and a complete program as a sample of what may be done.

Publicity

The local press and radio will, in most cases, gladly give emphasis to such a popular move as Recognition Day. Much of the value will consist in the public attention directed to the serious and effective work being done by these volunteer workers. The follow-up news stories and reports of what was done, together with pictures, will add to the publicity value of the observance.

Loyalty Day

Many churches and communities are planning to observe Oct. 6 as "Loyalty Day" in church life. The two emphases can be combined with mutual reinforcement. What finer demonstration and example of loyalty can be found in any church or community than that of these volunteer teachers? And what finer expression of loyalty could the whole church make than "Thank you" to them and a pledge to give them added support?

Rally Day or Promotion Day

Many church schools observe either Rally Day or Promotion Day on Oct. 6. Recognition Day need not interfere or itself be set aside. Let it be a feature which will grace any such special day!

Who Is Responsible?

Pastors, official board members, educational committee chairmen, class officers, it's up to you. Those teachers and officers are too modest to clamor for recognition. They would have quit long ago if that was what they wanted. Don't let them go unthanked longer! And don't expect them to take the initiative. There they are! It's your move.

The Brethren Loan Library

Many groups and individuals have been making use of the service from the Elgin office known as the Loan Library, but many more could use it if they realized its advantages. This library contains most of the recent and best books in the field of Christian education, church work, and topics of interest to Christian people. It is maintained as a service to the brotherhood, and books may be borrowed from it by any person, according to the rules for its use. The leaflet which gives the list of books may be obtained by writing to the Loan Library, 22 South State Street, Elgin, Ill., and requesting it. Those who desire to borrow books may write to the same address, asking for the book or books wanted, and including the necessary amount of postage. It is suggested that the rules be read carefully before ordering books. They are as follows:

1. Individuals may order one or two books at one time, to be returned within two weeks from the date received. Look on card pocket inside front cover of books for date due in office.
2. One person may order more than two books if they are to be used by a group. In such instances, user will be billed for actual amount of outgoing postage. These books must be returned within four weeks from date received.
3. Two weeks extension of time will be granted upon request if there is no previous call for the book.
4. Postage both ways shall be paid by the user. Send ten cents for one book, or twenty cents for two books, in coin or stamps, to pay outgoing mailing costs.
5. When ordering, indicate your willingness to wait for the book or books desired, or give first, second, and third choices of books.
6. Be sure to wrap books carefully when returning. Use corrugated paper, cardboard, or boxes for extra protection.
7. Books damaged or lost must be replaced or paid for.
8. A charge of 2c per day will be made for keeping books overtime.

This service provides a splendid opportunity for churches and individual members to be able to have the use of the best books at so small a cost. The Loan Library is here for the use of our people. It can not take the place of a local church library or of a personal library, but it will bring within reach of all a wider range of books than either can ordinarily contain. The charges that are made for wrapping and mailing are very small compared with the price of the books, and through this plan many people can enjoy the same books.

Special needs will be given careful consideration, and questions will be gladly answered by the librarian.

CHRISTIAN FINANCE**Our Church Financial System**

What is the approved system of finance for Brethren congregations? There has been no definite plan. Recognizing that church finance is a vital and oftentimes difficult issue in church life some attention is being given to the subject. The General Boards at Elgin have just issued in mimeograph form a manual entitled "Our Church Financial System." It is an outline of procedure for local congregations. The basic ideas in the plan stated briefly include:

The adoption of a date to begin the fiscal financial year, and launching the year with an every member enlistment. Some type of commitment from every member as to his partnership in supporting the church is sought. The procedure stresses, prior to the enlistment, a period of teaching on giving and the church program. At present there is no uniform fiscal financial year for local churches. Oct. 1 is the beginning of the pastoral year and many congregations prefer this for their financial year. However, with the summer months not suitable for the precavass educational program and with many churches changing pastors it is thought that in some respects Jan. 1 is a better date. This gives opportunity to use the months from September to December in building the budget, having it adopted by the church council, a period of stewardship teaching, the selecting and preparation of those who make the solicitation visit and the putting on of the every member enlistment the first week in December.

As no uniform fiscal date is yet approved, the plans issued are built on the basis of a Jan. 1 beginning date. Hence, congregations may adapt them to their own date.

According to the plans each member's giving is on the basis of income. The member dedicates a per cent of income as explained in last week's Messenger. Since income has been so uncertain with many members they have hesitated to pledge a fixed amount, thus it may be easier to pledge a per cent of income.

Bringing the dedicated portion weekly as a part of the church worship is recommended. The weekly offering envelopes are a big help in promoting regularity in giving. The plan recognizes the place of special offerings along with the plan of regular weekly giving. Church finance boards engaged in building plans for their financial year may secure a copy without charge. Write to General Mission Board, Attention H. Spenser Minnich, Elgin, Ill. By stating any special problems you may receive special help. If you have met and solved some hard problem please report your method so that it can be passed on to others.

CHRISTIAN WORKERS**Forgotten Assets and Liabilities**

PREPARED BY IRA H. FRANTZ

Luke 12: 16-21; Matt. 6: 19, 20

September 29

The man in this parable thought his were all assets with no liabilities, but in a single night he lost all because he "was not rich toward God." If we seek enduring happiness or well-being we must not forget our real assets nor our liabilities. Particularly in a time of material hardship do we need to take stock of really valuable possessions.

1. Health is an asset.

We would not put a price on good digestion, good eyes, ears, physical vigor, mental soundness.

Health has sometimes been sacrificed to gain something of inferior worth.

Mental health has been sacrificed in useless worry.

2. Home, family and friends constitute an asset to happiness.

What else in life could take their place?

Do we allow minor circumstances to spoil our enjoyment of these?

How may we increase the value of home and friendly ties?

3. Self-respect is an asset.

Self-respect means more than the good opinions of others, for a man knows himself as others do not know him.

4. Faith and hope are assets.

They enable a man to carry on against great odds until eventually he wins.

Despair and doubt are liabilities.

5. There is such a thing as treasure in heaven.

Wealth may be a liability, depending on how it is acquired and the use that is made of it.

How may we lay up treasure in heaven?

6. God is an asset.

"If God be for us, who can be against us?"

But if God be not for us (if we be against him) his judgment is an inescapable liability.

MEN'S WORK

They Find It Fun to Work for the Church

A year ago the men of the Harrisburg, Pennsylvania, church organized for active service. They made the organization as simple as possible but definitely assigned projects to different groups of men. As a result of their efforts the first year they have been able to completely refinish the interior of the church including all furniture and woodwork. Both their church and parsonage were given an extra coat of paint. This work was done without any expense for labor and considerable of the material was furnished free. The social side of their life has been kept up through monthly meetings at which time singing has been stressed. Their present president, H. L. Gibbel, writes that the men like it and it certainly makes the church go.

WOMEN'S WORK

The Moving Picture

Selected from Spencer's Family Life Series by Florence Wieand Noffsinger

"The influence of the movies is the strongest, the most all-compelling influence to which children have ever been subjected. There has never been an agency that so appealed to all the senses, especially to the eye with its supreme registry of impressions, and we have so far let it play upon child life with little direction from the educative process. What it is right and helpful to read is not always right and helpful to put upon the stage, with the more livid and popular appeal to eye and ear and with the lessened opportunity of the drama to explain and soften and balance the presentation of tragedy and evil. What the drama may safely give to the smaller and generally older audiences which it draws may not be suitable from any point of view, either of art or of moral influence, for the coarser and more pronounced representation of the moving picture. There is a place for film presentation that is unique and it may easily become the greatest educational agency in all recreational life. That place, however, seems self-limited to pictures of life that can be initiated without social harm, insofar as very young children are concerned."

YOUNG PEOPLE

God Working With People

A. The Leader's Own Religion

People don't always appreciate what we try to do for them. Sometimes they get exactly the wrong impression. Then comes a severe testing of our religion.

Some leaders feel that it is useless to keep on trying, but that may be due more to their own weakness.

1. Do you keep on trying as patiently as a physician does with a life in the balance?

2. Are you expectant that your youth will respond to the appeal of attractive goodness?

3. Do you actually treat them as you would like to be treated?

4. Do you grant to them the same right for independent thinking that you like?

B. What He Wants to Do

"God moves in a mysterious way
His wonders to perform."

This is true, but it is easy to get lazy and assume that we can never understand anything about God's ways. We can not understand all of his ways of working with people, but there is no excuse for leaving it all to him after a weak effort.

Because we can learn so little, at our best, it is our job to strive with our utmost to learn those ways. What is more, we can not expect God to contradict himself. "What kind of a God do you worship if you think he says one thing in his Word and an opposite thing in his work?"

Do you want to learn how God works with people?

C. How He Goes About It

Some suggestions:

1. Study your youth to see God at work there.

2. Did you meet the "mind of Christ" in any person within the last twenty-four hours?

3. Read the New Testament not as a religious duty, but to use it as a handbook in the laws of God.

4. Order the Loan Library leaflet from the Board of Christian Education to find the names of some of the best books on psychology.

5. Master three of them before the year is out.

6. After all you can understand, trust God to do much more.

INTERMEDIATES

New Intermediate Graded Lessons—Second Year

"A Journey Through the Bible" is the title of the unit which covers the first two quarters of the second year Intermediate Graded Lessons. Those who have been using the first year of the new series will doubtless be eager to know the contents of the second year course.

The desired outcome for the unit of twenty-six lessons is "An understanding of the Bible story, and a deeper appreciation of it." Through the years in Sunday-school until this time, the pupils have studied stories and passages from various parts of the Bible, but there has been no connected study of the Bible from beginning to end. These six months should give the pupils a clear feeling of the sequence of events, and make them able to fit the stories into the entire picture.

The lesson titles include: Beginnings, The Migration to Canaan, In Egypt, The Escape from Egypt, Wilderness Experiences, Into Canaan, In the Days of the Judges, The Hebrews Establish a Kingdom, The Kingdom Under

David, The Kingdom Under Solomon, The Kingdom of Israel, The Northern Kingdom and the Prophets, The Fall of Israel, The Kingdom of Judah, Four Kings and a Prophet, Reaction and Reform, The Fall of Jerusalem, In Exile, Attempts at Restoration, five lessons on the Life of Jesus, The Church Established, and The Spread of Christianity.

These graded lessons represent the latest and best material for Sunday-school lessons for this age group now available. It is recommended that they be used in every church for intermediate classes. The first and second years of the series are now ready, and may be ordered from the Brethren Publishing House.

Announcements regarding the remaining quarters of the second year work will appear later.

CHILDREN'S DEPARTMENT

Children, Public School, and the Social Order

If you are a children's worker, will you take a deep breath? This one is a large order!

During recent months American citizens are being increasingly drawn into discussion as to the constitutionality of the New Deal. Labels are flying rapidly through the air: "capitalism," "communism," "socialism," "red," radicalism." These terms are being applied to all kinds of institutions and persons.

Among institutions thus favored the public school is receiving its share. An issue is being made of the question as to what a teacher has a right to teach. Teachers in some states are being asked to swear themselves loyal to the constitution.

Does a schoolteacher have a right to teach according to his or her conviction? Two National Educational conventions in the last six months have devoted major time to discussing this problem. The first one decided the school did not have the function of trying to change our social order. The second, the National Education Association, passed the following decision: A committee of five people was appointed "with power to combat proposed legislation against freedom of teaching; to investigate cases of teachers discharged in violation of this principle and to assist such teachers (if they are found efficient) in any way. This committee was also empowered to coöperate with other organizations . . . in maintaining the principles of academic freedom."

Without saying whether teachers shall be allowed to teach everything they personally believe, there are the followings pros and cons:

1. Not all intelligent adults in America are agreed as to what kind of social order America ought to have in the years to come. There are many good and intelligent people on both sides of the question.

If intelligent adults do not agree, what then shall we teach our children?

Some one once said: "When all the experts are agreed, take their word. When the experts disagree, go ahead and do your own thinking." Children are growing up in a world where their adult leaders do not agree. Shall they be taught to think for themselves?

2. An outstanding educator has said: "We do not know the problems our children will face; still less do we know the answers to their problems. Instead of preparing them for a situation pretendedly known in advance, we must prepare them to take care of themselves in an unknown and changing future. This fact our curriculum must positively use."

If, during the coming year, a schoolteacher or teachers in your community should be called on the mat for being "red," "radical," "communistic," or whatever the label, church leaders should be first among those who insist on the real truth and nothing but the truth in the situation; and when the truth is known support should be given or withheld as deserved.

This is part of the task of a children's worker—to know what is going into the minds of childhood in your school, to be an intelligent supporter of the good, a kindly but insistent opponent of what is not good.

CORRESPONDENCE

REFLECTIONS ON OUR TRIP EAST

Home again after being away for five weeks, we want to write something of our trip for Messenger friends. We left Waterford, Calif., June 3. We went south to Los Angeles. Here we changed cars going east by way of New Orleans, then north to Knoxville, Tenn., where our brother and son met us and took us about fifty miles east to their home, near Bean Station.

Here we were reared and have many friends and relatives. It had been nine years since we saw the old home. We were glad to see the church working so well at Meadow Branch. There are a number of young people here. May the Lord keep them safe and in his care.

We are sorry to learn of trouble in some of the churches in the east. I have known people, even members of our church, who were not Christlike. For Christ never got so angry with anyone that he would not speak to him. We should remember, if any brother has aught against us, to leave our gift before the altar and first be reconciled. First John 3: 15 says: "Whosoever hateth his brother [or sister] is a murderer: and ye know that no murderer hath eternal life abiding in him."

How would you feel to go to church and find there a brother or sister whom you would not like to speak to? How can one worship God or love him, and hate his brother? I firmly believe that we can not love God and not love our neighbor. Therefore, if we are not at peace with each other we are not at peace with God.

It seems to me I would be willing to give all I possess in this world, if need be, to be at peace with God and men. There is no love like the love of God. Therefore let us love one another as God loves us. He is a great God who can help in time of trouble if we let him. We are indeed grateful for his care over us during our trip east. We feel we can trust him more than ever.

Waterford, Calif.

Cora A. Gammon.

FROM WESTERN CANADA

"The past year has been one of great spiritual awakening in our district. . . . The spiritual need in the Peace River country is appalling. . . . Some new districts in the north (meaning north of Edmonton) are the most thickly populated and offer a great opportunity. . . . A woman with keen church interests, though living in a thickly populated community, could not attend church for eleven months because there were no services." So read parts of the Mission Board report at the district meeting of Western Canada held in the First Irricana church July 16-19.

At this conference four young people were relicensed to

preach. One was reported licensed during the year. A group of about twenty-five young people offered themselves in the consecration service. Five Vacation Bible Schools were held during the year. Eight students attended the sixteen weeks' Bible School held at Arrowwood during the winter. This school was reported self-supporting.

We are greatly indebted for the assistance and inspiration of Paul Weaver of Lancaster, Pa., and of Geneva Suttle, Albert Hollinger and Prof. Brightbill, all of Chicago. These four had been in charge of the young people's camp held on the Indian Reserve near Arrowwood during the days just preceding the conference. While Canada is, comparatively speaking, an easy country to enter, yet she has been compelled to tighten up on entry regulations and restrictions, largely because of adverse world-wide conditions and the stricter regulations of other countries, particularly those of her nearest neighbor. As a result it is becoming increasingly difficult for church workers to pass freely back and forth across the line.

The attendance, though good, was scarcely as large as expected. While the Irricana and Bow Valley congregations (in Alberta) attended almost in a body, the Saskatchewan congregations, because of distance and adverse conditions, were not largely represented. Five to eight hundred miles round trip is, in hard times, quite a distance to travel to attend district meeting. Crop conditions in the Irricana district are at present excellent, but in all of our other congregations crops have been damaged severely by drought or hail.

The conference officers were: Moderator, J. S. Culp; reader, Rollin Hollinger; secretary, E. C. Cawley. I. M. McCune was selected Standing Committee delegate for 1936, with John Wieand, alternate. The district meeting of 1936 will be held at Arrowwood, Alta.

A call for the Annual Conference of 1937 to be held in the northwest region was passed to Annual Meeting.

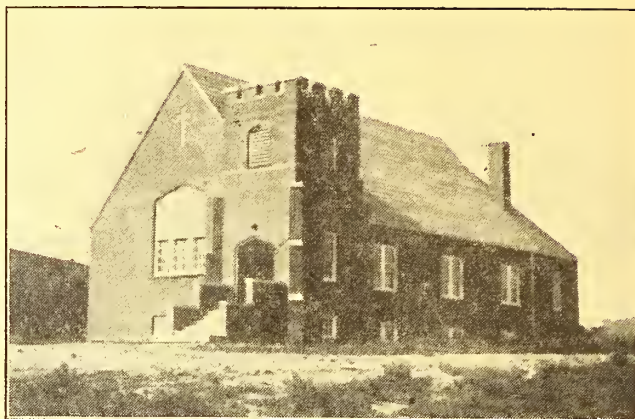
Kathryn, Alta.

E. C. Cawley.

DEDICATION OF THE GREEN HILL CHURCH

The new church house of the Green Hill congregation was dedicated on July 7, 1935, by an all-day service. In the morning, after a devotional period by the pastor, Bro. L. N. Kinzie, the dedicatory sermon was preached by Dr. Paul H. Bowman, president of Bridgewater College. He gave an unusually inspiring address, the text of which was taken from Matt. 9: 17. The address was given to a capacity audience. Not all of those present were able to get inside the church. During the noon hour the ladies of the church served all with bountiful plate lunches. The afternoon service consisted of a number of short addresses from men of near-by congregations who at one time or another had served the congregation as evangelists. Each talk contributed to the sacredness of the occasion. Then, as a fitting climax to the day, the fine spirit of interdenominational coöperation among the several churches of the community evidenced itself at the night services, which were conducted by the respective pastors of the Fort Lewis Baptist and the Fort Lewis Christian churches.

The Green Hill congregation, originally a part of the Peters Creek congregation, was organized in 1917; but it may be said that the nucleus was begun some years before, in a little union chapel located about one-half mile from the present church. This building was destroyed by fire, and was later replaced by the little white church which, with one enlargement, served the congregation until the



present brick structure was built on a more accessible location. The new building, built at a cost of approximately twelve thousand dollars, is the answer to a long-felt and urgent need, and is the result of the patient work and sacrifice of the members of the congregation. A large amount of the actual building was done by them. The contribution of the Y. P. D. has been particularly worthy of recognition. In working toward this common goal, our little congregation has learned to work together as never before, and it is to be hoped that from this new church will be opened for us a new vision, and a new opportunity for service.

Salem, Va.

Frances Harshberger Kinzie.

DISTRICT OF OREGON

The yearly conference of the District of Oregon convened in the Grants Pass church Aug. 16 to 19. Beginning Friday evening we had a stirring address on Christian Education by Eld. Geo. C. Carl of Hermosa Beach, Calif. Eld. Carl and wife formerly lived in Oregon but have been in California for a number of years.

Saturday morning, Aug. 17, we met for the business session. Eld. C. H. Barklow was chosen moderator at the conference of 1934 to serve this year. Eld. F. H. Barr was chosen writing clerk; Eld. R. C. Flory, reading clerk. There were fourteen delegates representing seven churches; one church was represented by letter. Reports were given by the different boards and vacancies were filled. Several had volunteered their services at our 1934 conference for work in the district, but as Bro. E. S. Coffman and wife had worked here not many volunteers were used. Some however were used in Vacation Bible Schools. Five schools were held this year, two more than last year. Five Sunday-school and C. W. conventions were held in the state.

The B. Y. P. D. sent \$208 to the General Mission Board for Bro. Wm. Beahm's work. Three churches elected children's workers. The director of Women's Work reported: total number of workers, 82; \$74.84 given to national project; total expenditures, \$166.39. The director of welfare reported much literature on peace, temperance and purity sent out, also programs and sermons given on these topics.

The conference rejoiced when asked if it would accept a tract of land offered by Brother and Sister Orlin Letts as a permanent ground for Oregon's summer assembly. The writing clerk was asked to send them a letter expressing our appreciation of their gift. This tract of land is situated near Bridge in Coos County where we met this year in our assembly.

Bro. E. S. Coffman presented a five-year program, which after much discussion was adopted, and by which we hope

to move forward in spiritual growth and development.

Sunday was a full day. At the Sunday-school hour Bro. R. C. Flory addressed the adults. Bro. Coffman talked at the 11 o'clock service about opportunities of service. At 2 P. M. Bro. Geo. C. Carl spoke on stewardship, showing by a helpful object lesson what God gives us and what we owe him. Following this a beautiful cantata, Pilgrim's Progress, was given by members of the different churches, directed by Sister Marie Pence.

We are indeed grateful for the rich spiritual fellowship enjoyed and for the splendid hospitality shown us by the brethren and sisters of Grants Pass church. Next year the conference will be held at Myrtle Point, which is twelve miles from the assembly grounds.

Ashland, Ore.

Mrs. M. C. Lininger.

YOUNG PEOPLE'S RALLY

The young people of Northwestern Missouri have had district rallies for the first time during the past year, and we have found them to be very helpful and enjoyable. The last one was held at Mound City, Mo., in the North Bethel church on July 26 and 27. Although this was not so well attended as our spring rally, it was especially beneficial because of the fact that those who did attend were intensely interested in the work.

On Friday evening Bro. John Prather gave a campfire address. On Saturday most of the day was given to group discussion. The subjects and their leaders were as follows: Building New Homes, Mrs. J. H. Mathis; Peace, Berniece Hoover; Christian Youth in the Modern World, Bro. Perry Williams.

Our next rally will be held in connection with the regular district meeting to be held at the Wakenda church in October.

Eugenia Hogan.

Norborne, Mo.

YOUNG MARRIED PEOPLE'S CLASS, FAIRVIEW CHURCH

(See Cover Page Picture)

The young married people of Fairview Church of the Brethren of the Southern District of Indiana felt the need of a class for themselves, so they met April 12, 1934, and organized. The name and motto, Semper Fidelis (always faithful) was chosen. There are no dues, but a free-will offering is taken at each meeting. The purpose of our class organization is to study scripture, encourage more regular attendance at Sunday-school and church services, support all Sunday-school and church functions, and get more young people interested in our class and church. The past year we have learned the major and minor prophets, books of Old and New Testaments and classified them. We also conducted a query box at each meeting and found it quite helpful. We have given devotional programs at church, made several shut-ins happier by bringing them a short program, given special songs at revival meetings, started to have a singing school during the devotional period when there is no preaching.

Bro. John Root is our teacher and much credit is due him for the progress and activity of the class. Sister Lula Root is our song leader.

In the picture the men are seated with their wives behind them. Reading from reader's left to right: Brother and Sister William Eheresman, Brother and Sister Roy Welch and daughter Betty, Brother and Sister Raymond Waggoner (secretary and treasurer), Brother and Sister Clyde Dick

(vice-president), Brother and Sister John Root (teacher and song leader), Brother and Sister Lowell Brooks (president), Russell Miller, Jr., Brother and Sister Russell Miller, Sr., Brother and Sister Milford Welch, Brother and Sister Wilbur Remaley, Brother and Sister Walter Holtman, Brother and Sister Albert Harshbarger and son Dickie Ben, Brother and Sister Paul Mellinger, Bro. Emmert Young, Sister Ida Oakes and daughter Rosemary.

Buck Creek, Ind.

Mrs. Albert Harshbarger.

BEFORE THE STORM

In the wee hours of the morning prior to the storm of Aug. 13 I could not sleep. On looking out the window the moon seemed unusually beautiful, being enshrouded in a mist. The Biblical verses came to mind: "The heavens declare the glory of God, and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge." Please read Psa. 19. It is beautiful.

I withdrew from the window and in an hour we witnessed the storm I had anticipated. The above named scripture returned and gave me a wonderful feeling of strength. In watching the storm I thought of the second coming of Christ, that it might possibly be accompanied by such as this.

Marguerite Plank.

Dayton, Ohio.

DISTRICT CONFERENCE OF SOUTHERN ILLINOIS

This conference was held in the Canton church Aug. 24-26. These three days were crowded full with splendid and helpful services in building the kingdom of God. The spirit and fellowship of all present exemplified the attitude of real Christian joy and beauty in a common interest of mutual sharing in sacrifice and service.

The members of the Canton church are to be commended for their labors in caring for the meeting, both in serving meals and entertaining the visitors.

The sessions preceding the business program began on Saturday, Aug. 24, at 10 o'clock and continued afternoon and evening until Monday morning when the conference of business began. These inspirational services included the Women's Work, ministerial meeting, young people's program and vesper service, religious education, peace, temperance and education, closing with the missionary meeting on Sunday evening.

Visitors from outside our own district who so ably led us in our approach to the motto, Christ Came Into the World to Save Sinners, were Ellen H. Wagoner of Elgin, Ill., for the women's program; Bro. C. Ray Keim of North Manchester, Ind., whose peace and educational addresses were very helpful; Mr. Alonzo E. Wilson of the Business Men's Research Foundation of Chicago on the liquor problem; Eld. J. W. Lear of Chicago who gave the missionary address; also Eld. G. A. Snider of North Manchester, working in the interest of our college. In addition to these Pastors Bechtel of Girard and Ralph Finnell of Springfield were speakers on the young people's program. Mr. Fred Hale of Evanston, Ill., also came, representing the National Council for Prevention of War. His reels depicting the Japanese in their life and work were good. The moderator, Eld. N. H. Miller, gave his address to point us to the work of the church to fulfill the mission of Jesus Christ our Lord in the world.

The meeting elected E. F. Caslow as reader and I. D. Heckman as secretary. There were thirty delegates who entered upon their work determined to do their best. The

work most largely affecting the district work was the change to a District Board of Administration which will direct the future work of the boards as formerly carried on. Eld. W. W. Peters was elected moderator for 1936. Eld. Dolar Ritchie will represent us at Annual Conference with Eld. W. T. Heckman, alternate.

Cerro Gordo, Ill.

I. D. Heckman.

IN MEMORY OF AUNT ANNIE GAUNT

Annie Belle Gaunt, daughter of Ner and Elizabeth Gaunt, was born Oct. 5, 1866 in Columbiana County, Ohio. She passed away Feb. 8, 1935, at the home of her niece, Mrs. Cordis Johnson, at Yuba City, Calif. She had been an invalid since July 23, 1880, at which time the family lived in Jay County, Ind. In October, 1888, they moved to Tennessee, then in December, 1919, she with one nephew and five nieces came to Live Oak, Calif. One nephew and family had come in August before.



These nieces and nephews were a brother's children, his wife having died when the youngest was an infant. Sister Gaunt and her widowed mother took the children into their home and cared for them. This was in January, 1907. In 1912 her mother went to her reward and the father of the children died Oct. 19, 1913. Thus the care of these children was left to her. Although she was an invalid and had to go in a wheel chair, she could do anything any other woman could in the way of housework. She cared for those children and kept them together until they were all married and in homes of their own. Today there is not one who could say that Aunt Annie ever misguided them. She also leaves two brothers: W. E. Gaunt of Indiana and Neal Gaunt of Live Oak, Calif. There are several nieces and nephews and many friends.

Sister Gaunt united with the Church of the Brethren in February, 1893, in Lawrence County, Tenn. She was baptized by Bro. Geo. Bowman.

Live Oak, Calif.

Mrs. Ervie Higgins.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Brubaker-Kauffman.—By the undersigned, July 7, 1935, in the Bow Valley church, Clarence E. Brubaker of Ojai, Calif., and Mildred May Kauffman of Arrowwood, Alta., Canada.—J. H. Brubaker, Arrowwood, Alta., Canada.

Detwiler-Strausbaugh.—By the undersigned, at the Zion Hill church, June 2, 1935, Bro. Wilbur F. Detwiler and Sister Dorothy Strausbaugh, both of Columbiana, Ohio.—G. S. Strausbaugh, Columbiana, Ohio.

Esenwein-Snyder.—By the undersigned, at the bride's home, June 22, 1935, Mr. Merrill Esenwein of Columbiana, Ohio, and Sister Bertha Irene Snyder of New Middleton, Ohio.—G. S. Strausbaugh, Columbiana, Ohio.

Freshly-Boron.—By the undersigned, at his home, June 27, 1935, Mr. Howard H. Freshly and Sister Ruth M. Boron, both of Homeworth, Ohio.—G. S. Strausbaugh, Columbiana, Ohio.

Lowe-Rothrock.—By the undersigned at Bethel church, Carleton, Nebr., Sept. 1, 1935, Leonard M. Lowe of Sabetha, Kans., and Viola M. Rothrock of Davenport, Nebr.—W. A. Kinzie, Carleton, Nebr.

Moss-Mason.—By the undersigned, March 9, 1935, in the Bow Valley church, Bro. Sampson Moss and Sister Alberta Mason, both of Arrowwood, Alta., Canada.—J. H. Brubaker, Arrowwood, Alta., Canada.

Stover-Tatum.—Bro. Glenn Stover, son of Mr. and Mrs. W. E. Stover, Friend, Kans., to Wilma Tatum of Bernard, Kans., Aug. 3, 1935, at Nelson, Nebr., by Rev. Daniels.—Mrs. J. D. Lanning, Hutchinson, Kans.

Swinger-Senger.—By the undersigned in the Woodland church, Astoria, Ill., June 2, 1935, Bro. Ausby Swinger and Sister Mary Senger.—I. D. Heckman, Cerro Gordo, Ill.

Wells-Dornink.—By the undersigned, at the home of the bride's parents, Aug. 24, 1935, Lester J. Wells of Dakota, Ill., and Alberta Dornink of Freeport, Ill.—Niels Esbensen, Freeport, Ill.

Woodcox-Kelham.—By the pastor, at the Cedar Creek church, Sept. 1, 1935, Mr. Josiah Woodcox and Sister DeMerice Kelham of Garrett, Ind.—A. F. Morris, Garrett, Ind.

FALLEN ASLEEP

Bender, Bro. Joseph, born Aug. 27, 1864, in Tuscarawas County, Ohio, the son of Bro. Geo. and Sister Elizabeth Garver Bender. May 30, 1897, he married Sister Annie Ellenberger and to this union were born three children; one son died Feb. 11, 1922. In early life he united with the Church of the Brethren at Baltic. He taught penmanship classes and was a teacher in the public schools for thirty-three years. He died at his home Aug. 2, 1935. Funeral by Eld. Ed Shepher at Fiat, Ohio, with burial in the cemetery at the Fiat church.—Mrs. Ellen Miller, Baltic, Ohio.

Brindle, Sister Anna Catherine, nee Heckman, born Dec. 31, 1870, died July 14, 1935. She united with the Lutheran Church in early life. In 1891 she married Jos. K. Brindle who was also a member of the same church. In 1918 they applied for membership with the Church of the Brethren. In 1919 she with her husband was installed into the office of deacon and served faithfully in this capacity until the end. She spent practically all forty-four years of her married life in the vicinity of Lemasters, situated within the bounds of Back Creek congregation of which she was a member. Surviving are her husband, three daughters, one son, fourteen grandchildren, five brothers and two sisters. Funeral in the Brandt meetinghouse by Eld. R. W. Schlosser and the writer. Interment in St. Thomas cemetery.—M. B. Mentzer, Chambersburg, Pa.

Brubaker, Sister Luella Heintzelman, wife of Bro. Jacob S. Brubaker, died July 13, 1935, aged 66 years. In 1900 she united with the Church of the Brethren. She is survived by her husband, three sons and one daughter. Funeral services at the Zion Hill church by her pastor, Eld. G. S. Strausbaugh, assisted by Rev. Stanley Fritz, reformed. Interment in Midway Mennonite cemetery.—Mabel Strausbaugh, Columbiana, Ohio.

Fry, Sister Emma L. Unangst, born in Easton, Pa., Sept. 27, 1847, died in her home in Diller, Aug. 8, 1935. She married Isaac Fry at Lena, Ill., Jan. 8, 18— To this union were born six sons and two daughters. Her husband and four children preceded her. Bro. Fry was a son of Eld. Daniel Fry who with Eld. Enoch Eby visited the churches in Denmark and Sweden years ago. Sister Fry united with the Church of the Brethren in youth and lived a consistent Christian life to the end. Four sons survive with fourteen grandchildren and eleven great-grandchildren. Services from the Methodist church in Diller by the undersigned with burial in the Diller cemetery.—Swigart F. Miller, Pickell, Nebr.

Hufford, Aaron, born in Fairfield County, Ohio, Dec. 31, 1846, died at his home in Cerro Gordo, Ill., Aug. 7, 1935. At the age of twenty-two he came with his parents to Illinois, driving with a team and wagon. With the exception of one year in Colorado and four years in Indiana, Bro. Hufford had lived in the community of Cerro Gordo since 1868. Since early manhood he was a member of the Church of the Brethren. While he never assumed to be a leader in any way, he was a consistent, faithful Christian and gave liberally to the church, even the larger part of his estate. In 1922 he married Sister Hester Brubaker who preceded him almost a year ago. He is survived by one brother and one sister. Funeral services by Eld. I. D. Heckman in the Cerro Gordo church with burial in Cerro Gordo cemetery.—Eunice Heckman, Cerro, Gordo, Ill.

Lear, George, died, aged 27 years, 1 month and 16 days. Funeral services by the writer and Bro. J. C. Beahm. Bro. Lear was a faithful member of the Greencastle church, and will be greatly missed. Death resulted from gasoline igniting from a spark while he was working under a truck in a garage. Before the flame could be extinguished he was so badly burned that he died on the second morning after the accident, Aug. 23, 1935. He is survived by his wife, Hazel Bivens Lear, and many other relatives and friends. The esteem in which he was held by all was manifested by the extraordinary floral offering and the large attendance at the funeral.—S. S. Blough, Greencastle, Pa.

Thompson, Sister Nannie, a consistent member of the church and a loyal worker in the Ladies' Aid of the church, passed away on June 8 after a week's illness. Services by the pastor, Bro. E. H. Wagoner, assisted by J. M. Burrall in the Pleasant Hill church.—Edith B. Lease, New Market, Md.

NEWS FROM CHURCHES

CALIFORNIA

Lindsay.—A six weeks' mission study was held early in the year. The junior and high school groups studied Africa, the young people, India, and the adults, China. A potluck supper was held in the basement of the church at the close of the study. Each group gave a number for the program pertaining to their study. The pastor, Bro. John I. Coffman, held evangelistic meetings the week before Easter in the Bakersfield church. A three-act play, *The Rock*, was presented on Easter Sunday evening and later on a week night; it was also given at the Empire church. The pastor has been called to the McFarland church and as yet no one has been secured to take the pastorate here.—Nellie May Hylton, Strathmore, Calif., Aug. 26.

FLORIDA

Bassenger-Okeechobee.—The writer has been working with the churches and getting acquainted with the workers and the work. Things in general are moving along very nicely and the Sunday-schools at both places are holding up despite the fact that a number have gone north on vacations and that the weather has been very warm. Our prayer meetings are very well attended and good interest is manifested. We were happy to welcome to our midst within the last month two families from Huntington, Ind., who have located here and will remain with us. We are hoping that many others who are desirous of spending some time in Florida will come into our midst as the place is about as ideal to spend a vacation as can be found anywhere.—Irwin R. Fletcher, Okeechobee, Fla., Aug. 26.

Miami.—Our regular monthly meeting was held Aug. 18 at the home of Brother and Sister A. H. Price at Homestead. We had a surprisingly large crowd for August. Bro. Amza Price taught the Sunday-school lesson which was enjoyed by all and Bro. J. H. Morris preached a good sermon. After the lunch and social hour we had our business meeting. Brethren Simon Richardson and Amza Price were chosen delegates to district meeting, with Sisters C. E. Schuldt and Louisa Watts, alternates. Bro. C. E. Schuldt was elected Sunday-school superintendent and Sister Watts, assistant. The locating committee and those appointed to work with the trustees are Brethren A. L. Kilmer and Vernon Dean. Bro. Amza Price is Bible class teacher. We are all very much grieved to know that our minister and his family are leaving; they go to Jacksonville, Fla., because of his business. Our next meeting will be Sept. 15 at the home of Brother and Sister C. E. Schuldt.—Doris Price, Homestead, Fla., Aug. 24.

ANNOUNCEMENTS

DISTRICT MEETINGS

California, Northern, Empire, Oct. 11-14.
 Colorado, W., and Utah, Fruita, Nov. 29-Dec. 1.
 Florida and Georgia, Sebring, Oct. 11-13.
 Indiana, Middle, Manchester, Oct. 11-13.
 Kansas, Northeastern, Lone Star, Oct. 4-7.
 Kansas, Northwestern, White Rock, Oct. 18.
 Kansas, Southeastern, Gravel Hill church, Oct. 25-28.
 Kansas, Southwestern, Newton, Oct. 11-13.
 Missouri, Middle, Leeton, Oct. 4-6.
 Missouri, Northern, Wakenda, Oct. 26-28.
 Ohio, Northeastern, Freeburg, Oct. 8-10.
 Pennsylvania, Southern, Lost Creek, Bunkertown, Oct. 29, 30.
 Pennsylvania, Western, —, Oct. 22, 23.
 Virginia, Eastern, Nokesville, Oct. 9-11.
 West Virginia, First, Keyser, Oct. 4, 5.

LOVE FEASTS

Indiana
 Sept. 10, Turkey Creek.
 Sept. 14, 7:30 pm, Upper Fall Creek.
 Oct. 5, 7 pm, La Porte.
 Oct. 6, 7 pm, Ladoga.
 Oct. 16, 7 pm, Yellow Creek.
 Oct. 19, English Prairie.
 Oct. 26, 7:30 pm, Middletown.
Iowa
 Sept. 20, Libertyville.
Maryland
 Oct. 13, 6:30 pm, Pipe Creek.
Ohio
 Sept. 21, Center.
 Oct. 5, 7 pm, Georgetown.
 Oct. 6, Painter Creek.
 Oct. 6, 7:30 pm, Stony Creek.
Pennsylvania
 Sept. 29, Hooversville.
 Oct. 6, Holsinger.
 Oct. 6, Lower Conewago at Bermudian.
 Oct. 12, 13, 4 pm, Pleasant Hill.
 Oct. 13, Shade Creek at Berkeley.
 Oct. 13, 5 pm, Harrisburg.
 Oct. 27, Woodbury at Replogle.
Virginia
 Sept. 14, 3:30 pm, Salem.
 Oct. 5, 4 pm, Poages Mill.
 Oct. 5, 4 pm, Topeco.
West Virginia
 Sept. 14, Smith Chapel.

IDAHO

Nezperce.—Bro. Coffman and wife came to this congregation May 28 and continued until June 11. The meetings were well attended and much appreciated by the entire community. One has been baptized. The love feast followed the meetings. The children of the Vacation Bible School gave an interesting program on Sunday evening, June 9. A reproduction of the Passion Play was also enjoyed recently.—Mattie E. Thomas, Nezperce, Idaho, Aug. 24.

Twin Falls.—Several weeks ago Bro. C. H. Hinegardner received a call to serve Lynchburg city church, Va., and to have the oversight of a community church a few miles out in the country. He will be leaving Twin Falls about Sept. 1. Bro. Hinegardner has served the church over a year. Under his leadership the church has entered into some splendid projects. They purchased the parsonage; the interior of the church was redecorated. A sales-ground lunch counter project has been successfully launched by the men's and women's classes, under the leadership of the pastor. Bro. Hinegardner leaves the church in good working condition with a hopeful outlook. Bro. B. D. Kerlin and F. G. Edwards will be in charge of the work until the coming of our new pastor. While serving the church here there has not been one death among her membership; however, Bro. Hinegardner has preached many funerals and performed many marriage ceremonies. He has a large friendship outside of the church through his regular broadcasting. Members of the Twin Falls district are very sorry to lose him.—Ethel Hempleman, Twin Falls, Idaho, Aug. 27.

ILLINOIS

Cerro Gordo.—The last Sunday in March the double quartet of Manchester College was with us in the morning service and gave a fine program which was much appreciated. Bro. Ezra Flory of Sterling, Ill., spent the week preceding Easter with us and gave a helpful Bible lesson each evening. On Good Friday he conducted the afternoon union service held in the Methodist church. Twenty of our members attended Annual Conference. Our delegate was Willard Christner. The last two weeks in June a Vacation Bible School was held in our church with an enrollment of 150 and an average attendance of 143. The school was ably directed by Willard Christner with teachers and helpers from the various churches of the town. July 7 a joint missionary meeting of the four Brethren churches of this community was held at Cerro Gordo with Bro. J. O. Winger of North Manchester as the main speaker. During July and August our church joined with the other churches of the town in union Sunday evening services held in the park. Five of our young people attended camp at Lewistown. We were represented at district conference by Brethren D. M. Henricks and I. D. Heckman.—Eunice Heckman, Cerro Gordo, Ill., Aug. 27.

INDIANA

Ft. Wayne.—The Annual Conference was a great inspiration to many of our members. Services were suspended Sunday, June 9, and many of the members went to Winona Lake for the day. July 26 the Apollo Four from California gave an open air program which was much appreciated. The B. Y. P. D. presented the peace play. The Eleventh Mayor, twice: in the Ft. Wayne church June 30 and at Camp Mack July 4. They are planning to repeat the play this fall. The B. Y. P. D. is taking an active interest in peace, as on Aug. 11 a peace conference was held here with a goodly number attending. The speaker was Bro. Lorell Weiss. Sunday, Aug. 18, the entire church enjoyed a sermon in the woods by our pastor, Bro. Leo H. Miller, followed by a basket dinner. It was a real outing, much enjoyed by all. Sister Ethel Sills and Bro. Leo H. Miller represented this church as delegates to the district conference. The Women's Work group will entertain the husbands on Sept. 7 at the farm home of Mr. and Mrs. Ross Sills. The program for the evening will be sponsored by Little Women, which is our newly formed girls' club. The finance board of our church put on a debt reducing campaign the last of July which has been very successful. Over \$500 has been pledged, to be paid before Sept. 24. The Sunday-school attendance through the summer has been very good, averaging 162. Our superintendent, Bro. Wm. H. Schwartz, has been appointed superintendent of the adult division of the Sunday-schools of Allen County. Evangelistic services will begin Oct. 6, to be conducted by Bro. R. H. Nicodemus.—Carl R. Nobles, Ft. Wayne, Ind., Aug. 27.

Middletown.—We had an enjoyable season of worship and praise in our homecoming and harvest meeting. We had the pleasure of hearing Bro. Geo. Studebaker of Muncie preach one of his uplifting sermons. He talked in the forenoon and after the children's program in the afternoon he spoke again. We also had the pleasure of listening to Bro. Moses Smeltzer of Noblesville, former superintendent of the Aged People's Home; he used to preach for us often. Our Sunday-school is progressing nicely. We will hold our business meeting Sept. 7 and will elect officers for the coming year. We also had the pleasure of attending the district meeting. Sister McCullough was our delegate.—Florida Green, Middletown, Ind., Aug. 24.

New Hope church is progressing nicely, both spiritually and in numbers. Three were baptized recently. We held our business meeting July 28. We elected Bro. Cecil Ross and John Borden to the deacon's office and they were duly installed by Bro. Rarick. Aug. 12 the choirs from the different churches met with us and sang which was much appreciated. Bro. Moses Smeltzer is their pastor and preaches for them the second and fourth Sundays.—Florida Green, Middletown, Ind., Aug. 24.

IOWA

Franklin church (Decatur County) met in council Aug. 13. The following church officers were elected for another year: Elder, A. L. Sears; church clerk, Susie Coontz; treasurer, Glen Petticord; Messenger agent, Mrs. Myrtle Hughes. Delegates to district conference were also chosen: from the church, Mary Sears and Ella Petticord; Sunday-school, Mrs. Esther Garber; Ladies' Aid, Ella Petticord. It was decided to insure the church building. There was some discussion about securing a minister to hold a meeting this fall, but nothing definite was decided upon. We decided to hold a communion in September, the date to be set later.—Mrs. Ella Petticord, Leon, Iowa, Aug. 17.

Libertyville.—Our church has been rather busy this summer, helping neighboring churches in their various meetings. We were represented three different times in revival meetings at Ollie church about twenty miles distant. We attended the homecoming at Ottumwa and gave a special number of music. When the young people's conference was held in Monroe County a few from our congregation were in attendance. Our district meeting has just closed at Ollie, where we were represented at every meeting. Susan Grotfelty and Jessie Carr were the delegates. We are to have an all-day meeting at the church Aug. 30; we are to clean the lawn and have quarterly meeting. Our revival meetings begin Sept. 2 and continue for two weeks with Bro. Nicodemus from Ohio in charge. We have purchased fifty new songbooks, Worship and Praise, which are to be used at the church. We have contributed \$5 toward McPherson budget.—Mrs. Helen Carter, Batavia, Iowa, Aug. 26.

Mt. Etna.—Brother and Sister B. M. Rollins came to our church July 29 to hold our revival meeting. Bro. Rollins' forceful sermons and Mrs. Rollins' commendable song service, together with their interesting stories for the children and their extremely friendly spirit, attracted good crowds each night; this in spite of the busy threshing season and intense heat. The meeting continued two weeks, closing Sunday, Aug. 11, with a record attendance at Sunday-school, basket dinner at noon, preaching and baptismal services in the afternoon and the farewell service at night. Nine were baptized—a mother and six of her children and two young men; there was also one reconsecration. At our recent council meeting our pastor, Bro. Harry Rogers, was unanimously called to serve the church another year. The work of the church is moving along splendidly under his leadership. Thirty-

five from our church attended the district conference at Ollie, Iowa. The young people's conference was held here in June with Bro. Stacy Shenton of Des Moines in charge. At this time our young folks gave a splendid play, *Whatsoever You Sow*; this was also given at district conference.—Mrs. Clare Thomas, Mt. Etna, Iowa, Aug. 29.

KANSAS

Independence.—On Wednesday evening, Aug. 21, after the midweek service the church gave a farewell social for Brother and Sister Galen Ogden who will soon close their work as our summer pastors and assume the pastorate of the Monitor church, Kans. Under their guidance the attendance and interest in our church services and activities have been kept at a very favorable mark during the summer months. Our church again cooperated with the union Daily Vacation Bible Schools of the city. Our annual Sunday-school picnic was held on July 27 at the farm home of Bro. Paul Pitzer. Our regular pastor, C. Ernest Davis, will resume his pulpit duties on Sept. 1 and, in addition, will give such time as is possible to field secretarial duties in Southeast Kansas.—Mrs. J. L. Amos, Independence, Kans., Aug. 23.

Newton City.—On Mother's Day we had a mother and daughter reception with an interesting program directed by Sister Murl Miller. Light refreshments were served at the close of the program. During Bro. Crist's absence from home over three Sundays, Bro. D. H. Heckman of Wichita filled the pulpit two Sundays and Prof. Voth of Bethel College brought the message the third Sunday. During July and August we joined with six other churches of the city in union meetings in the park. Our harvest meeting will be sometime in September. At a recent business meeting committees were appointed to take charge of arrangements for our district meeting Oct. 11-13. Our Women's Work groups have kept quite busy during the summer.—Mrs. H. F. Crist, Newton, Kans., Aug. 24.

Topeka.—Attendance and interest have kept up well this summer under the leadership of our pastor and wife, Brother and Sister L. H. Root. Each Sunday morning and evening Bro. Root gives us spiritual messages from the Bible. On June 30 our Christian Endeavor group had charge of the yearly birthday dinner at the church. A goodly number were present, a short program was rendered and a little more than \$19 was received in the birthday offering. Just recently this group purchased a piano for their room where they conduct young people's meetings each Sunday evening. Our Aid Society had screens made for the windows and doors of our church. The Aid was discontinued during the summer months but hopes to have meetings soon again. Last Sunday morning Miss Neva Root gave an impressive blackboard talk on Temperance. Since our last report quite a number have been received by letter. Aug. 29 the primary department of the Sunday-school will have a picnic.—Mary A. Smith, Topeka, Kans., Aug. 26.

MARYLAND

Pleasant Hill.—Bro. I. S. Long of Baltimore, Md., conducted our revival services which began on July 28 and continued for two weeks. The messages each evening were very forceful and inspiring and we feel that the meetings were quite a blessing. As a result eight were baptized at the close of the meetings. Our Sunday-school picnic, held on Aug. 4, was greatly enjoyed by all. Bro. Wm. Kinsey of New Windsor preached a splendid sermon for us on Aug. 18 in the absence of our pastor. We are planning a campfire service for the young people early in September.—Edith B. Lease, New Market, Md., Aug. 26.

Westminster.—The Sunday-school observed Children's Day on June 9 with the beginners, primaries and juniors giving an interesting program. June 16 our summer pastor, Bro. Stauffer Curry of Palmyra, Pa., preached his first sermon here. At the evening service a welcome was extended Bro. Curry by Eld. Geo. A. Early from the congregation and Bro. E. C. Bixler from the district. Bro. Curry has preached gospel sermons in a very forceful way. A church fellowship social was held June 26 in honor of the new members who have united with the church the past year. A short play was presented by the young ladies' class and the new members also contributed toward the program. A two weeks' Vacation Church School was held this summer with Bro. Curry as director. Sixty-nine were enrolled in the school and \$15.04 was given toward the Junior League project. The Sunday-school had their annual outing Aug. 13 with a program in the afternoon and a vesper service in the evening. The district Sunday-school convention was held here July 17 and in the evening the district B. Y. P. D. had charge of the program. Our B. Y. P. D. has united with the regular Sunday evening church service through the summer months. Varied programs have been given and several hilltop vesper services were held. Aug. 11 at the evening service Bro. Bonsack gave impressions of his trip to the mission fields and Aug. 18 Bro. Kermit Eby delivered the address, *The Church in a Modern World*. At the monthly Men's Work meetings this summer Bro. Curry addressed the group in June, Rufus Bowman in July and Dr. Chas. Forlines of the Westminster Theological Seminary in August.—Mrs. H. Edgar Royer, Westminster, Md., Aug. 24.

Westport.—Since our last writing two have been received into the church by letter. Our pastor held a revival in the Oak Dale church, W. Va., in July. The last Thursday night of the meeting about eighty members from our church motored to Oak Dale and attended the meeting. It was planned as a surprise to our pastor. Several from the church here attended the district Sunday-school convention at Accident Aug. 18. Each school in the district was to furnish a twenty-minute program. Our program consisted of music by the mixed quartet and a splendid talk by Bro. Cosner on Vision. Mrs. N. D. Cosner

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and S. K. Fike were delegates. The Sunday-school attendance this summer is very good, quite encouraging to our pastor and wife. We are looking forward to a new church in the near future. During the month of August the churches of the town had union services on Sunday evening. Our pastor preached in the First M. E. church the last Sunday of the month. We believe these meetings were helpful. At this time our pastor is holding a two weeks' meeting at Harmon, W. Va. While he is away, Bro. S. P. Digman has charge of the services.—Mrs. R. F. DeVore, Westernport, Md., Aug. 27.

MICHIGAN

Lansing.—Aug. 18 we elected delegates to district conference at Battle Creek: Sister Mosy and Sister Cheal; delegates from the Sunday-school were Sisters Markley, Bell and V. Tombaugh. Bro. J. J. Cook and Bro. K. Leckrone, who have been with us for a year, going to college at East Lansing, have left for their work. We will miss their presence as they were a great help to us. Our men's organization is trying to fix up the church a little and help at some other things; as we are a small group we have to go rather slowly. Bro. G. Mann is president of our organization.—Chas. Tombaugh, Lansing, Mich., Aug. 26.

OHIO

Baltic.—Bro. C. H. Petry of Akron, Ohio, began evangelistic meetings at the Baltic church Aug. 5 and continued until the evening of Aug. 18. Bro. Petry labored earnestly and brought us stirring sermons. His messages were forceful and inspiring. The attendance was good, although the weather was rainy most of the time. As a direct result of these meetings six young people united with the church by baptism. Mrs. Walter Young and family of New Philadelphia assisted in the song service and gave excellent service.—Mrs. Ellen Miller, Baltic, Ohio, Aug. 27.

Zion Hill.—Since our last report we have remodeled our church by putting in a new basement; we also purchased new seats and made other improvements which were much needed. On April 14 we held rededication services with Bro. Otho Winger of Manchester College present; he gave us a wonderful message in the morning, following in the afternoon with the rededication address. Bro. Winger also gave an inspiring sermon in the evening. An interesting history talk concerning our church was given by our retired pastor, A. W. Harold. April 15 Bro. Edgar Diehm, pastor of the Woodworth church, began a week's series of meetings. The messages were helpful and inspiring. As a result two were received by baptism and later two by letter. These meetings were followed with a love feast on April 22. Bro. Jonas Horst of the Woodworth church filled the pulpit Aug. 4 in the absence of our pastor, G. S. Strausbaugh. At our quarterly council meeting June 28 we elected new officers for the coming year. It was decided to have Bro. Deardorff of the Ashland City church hold evangelistic meetings early this fall. Sunday, Aug. 18, in the absence of our pastor, who conducted a two weeks' series of meetings at the Mohican church, the young people gave an interesting program on the subject, Who Is Our Neighbor? Aug. 25 Bro. David S. Lehman of the Mennonite church gave us an inspiring message.—Norma Longa-necker, North Lima, Ohio, Aug. 26.

VIRGINIA

Bridgewater.—All phases of our church work have been moving along nicely during the summer under the leadership of Bro. Chester Harley, summer pastor. At our regular council on Aug. 5 the pastoral board reported that Bro. C. G. Hesse of Roanoke has accepted the call to our church as regular pastor; he will move here to begin the work early in September. Since our last report four letters of membership have been received. Three of our recent Sunday evening services have been in charge of the adult Sunday-school classes who sketched our church history beginning in Germany and down to the present in the local church. The many friends of our elder, J. S. Flory, will be sorry to hear that he has been in the hospital for several weeks because of a broken leg, which was caused by his stepping on a loose stone.—Mrs. O. F. Foley, Bridgewater, Va., Aug. 17.

Woodstock.—We held a two weeks' evangelistic service at the Valley Pike church beginning on April 28. Bro. Wheeler Walker of Mathias, W. Va., was the evangelist. On Mother's Day our B. Y. P. D. rendered a program in the afternoon at the home of Bro. Burner. Our quarterly council convened on May 25 at the Columbia Furnace church. Bro. Edgar Crabill was appointed to care for the donation fund of the Valley Pike church. We had as our guests the ministerial board who held an election for two deacons. Brethren Leonard George and Stanley Day were chosen, and Edgar Crabill and M. O. Smith, who had been elected at the last council, were officially installed. A plan was presented and accepted to appoint a committee of eight men to canvass the congregation for donations to be used toward the support of our ministers. On May 19 Bro. Bucklew of Lebanon, Pa., began a two weeks' evangelistic meeting at this place. As a result of the Spirit-filled messages there were nineteen conversions. The church lawns at Antioch and Valley Pike have been beautified by the planting of trees and shrubbery. On June 30 our young people accepted an invitation extended by the B. Y. P. D. of Mt. Zion to the District of Northern Virginia to participate in a vesper service in the national park in Shenandoah Valley. The fellowship and service were inspiring. The B. Y. P. D. of the Valley Pike church has pledged to pay the tuition for our three ministers at Camp Bethel. We are expecting to be represented also by quite a few of our young people at camp.—Alfred P. Smith, Maurertown, Va., Aug. 17.

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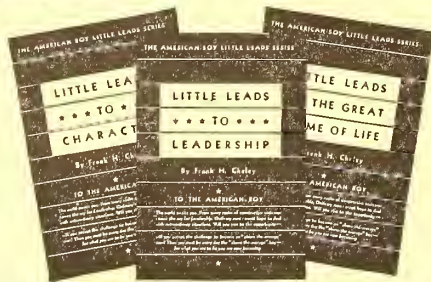
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THE GOSPEL MESSENGER

Vol. 84

Elgin, Ill., September 21, 1935

No. 38

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READING THE MESSENGER ON THE INDIAN OCEAN . . .

January 17. The sea was rough and many were ill. Our trio was able to attend meals and read the *Messengers* received a week earlier at Mombasa. This all led to talking of the home church and its work and problems. How we have had our appreciation of the church deepened by these experiences of separation! All of us would like to be home to help push her interests, bear her burdens and share her fellowship. But our task lay elsewhere and we felt we could help most by doing this well. What a privilege it was to read *The Gospel Messenger* out here on the Indian Ocean! Just how some folks feel in trying to get along without it, we can not understand.*

* This paragraph was taken from Bro. C. D. Bonsack's new mission travel book, *Sharing Observations With the Home Church*. The book is all set and will be on the press by the time you read these lines. It is to be printed from easy reading type as you see.

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"THY KINGDOM COME"

H. A. BRANDT—Assistant Editor

Vol. 84

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No. 38

EDITORIAL

Believing and Enjoying It

HERE comes the matter of beliefs again and this time it is the problem of making them seem real. Their importance is admitted as is also the tendency to think about them occasionally. But we are too easily content with that. They seem to make little difference in our actions. They are vague and dreamy. They lack the feel of reality.

And that's just it. We think them but we do not feel them. We accept them out of a certain respect for the demands of logic or common sense, but they stir no deep emotion. We could miss them without being conscious of any great loss.

Nothing is real to us that we do not feel. And whatever we do feel must express itself in action consistent therewith. So perhaps you'd better get to acting right whether you feel like it or not. The feeling may come, almost surely will. It will not be a feeling of make-believe but a new sense of the reality of what you do believe. And deep delight in it. E. F.

Not an Escape From Trouble

WE were called for freedom, Paul said in one of his most interesting letters, and the Declaration of Independence and the preamble to the Constitution both say something like that. But what that much coveted thing is continues to be something of a mystery.

Here's a statement, not a definition but an important fact about it, that may give a fresh slant on it. Maybe you will not agree. "It is just when we are free to do exactly what we like that our real troubles begin."

But if you think carefully enough you will agree. As long as there was some restraining circumstance outside of your control you could blame the failure on that. And it was rather nice to have something like that to blame it on, wasn't it? But when it is all in your hands the responsibility is overwhelming. That

calls for wisdom, perhaps a large supply of courage and perhaps also an even larger supply of patience.

As a safeguard against the danger in personal freedom Paul recommended love. Through love be servants one to another, he said. Shortage at that point is fatal. Freedom is a precious thing. God wants us to have it. But not just anybody can be trusted with it. E. F.

On the Invention of Integration

IF Jesus had asked the infirm man at the pool whether he wouldn't like to leave his personality integrated, would the story have a new attraction for your modern ears? Well, that is what he did ask him, only he did it in the man's own language. He must have wanted the man to understand him.

And how gloriously he did understand and respond! For the sequel of the story shows that it was not his body only that was healed. He was "made whole" through and through, inside and out, even down into the very soul of him. The several fractions of him were brought together and fused into a unit. He was "integrated."

We have no quarrel with this word or with the new emphasis upon it. What irks us is the ill concealed implication that it's a recent discovery. Jesus was well advised about the integration of personality. Else he could not have talked with such illumination about abundant life, and life a hundredfold.

And what psychological wisecrack of today would ever have looked for this integration doctrine in such an old-fashioned hymn as "O Happy Day"? But there it is:

"Now rest, my long-divided heart;
Fixed on this blissful center, rest;
Nor ever from my Lord depart,
With him of ev'ry good possessed."

And when philosophers so learnedly invite us to sweep the dusty cobwebs from our minds and think of

God as the integrating process of the universe, it is refreshing, if slightly amusing, to remember that a great disciple of the God revealing Christ invited us a long time ago to note that "in him all things hold together."

E. F.

The Marks of a Christian

WHAT makes a Christian? What are his distinguishing marks?

Jesus gave all of them. The great marks of a Christian may be known by seven great statements that Jesus made. They are:

First: "Ye must be born again" (John 3: 7). A Christian is a *new man*. He has put off the *old man* with the lusts of the flesh. If he hated, he now loves; if he was selfish, he now serves; if he once cared nothing for God, now he loves and adores him. There is a complete change in a man when he becomes a Christian. He is a marked man.

Second: "Seek ye first the kingdom of God" (Matt. 6: 33). A Christian in the world has one consuming passion that comes first and that first is the kingdom of God. "Whatsoever you do, whether you eat or drink, do all for the glory of God," is the slogan of the Christian. He puts this before everything else. His first ambition is to do the will of God first in every human activity. He is a marked man among men.

Third: "All of you are brothers" (Matt. 23: 8). A Christian is one who believes in the solidarity of the human race. He believes that God has made of one blood all nations that dwell on the face of the earth. He loves people he does not like. He is a marked man, this man called a Christian, because multitudes who do not call themselves Christians hate or dislike people who are not like themselves.

Fourth: "Love your enemies" (Luke 6: 27). The Christian is a man who goes the whole length with God, who loves sinners. He stands out as a marked man because he does what the great multitude is not in the habit of doing. He loves not only his friends, but his enemies. In so doing he creates a new passion in the world, entirely unknown before Christ was born.

Fifth: "Whosoever liveth and believeth in me shall never die" (John 11: 25). The Christian is a man who lives in the constant joy that his life is an endless one. That faith takes care of all accidents, of all trouble, of all disease, of old age and death. He is not afraid of anything that may happen. He is a marked man, for in a world of questions and of fear about the fact of another world, he has no fear, but he knows that, as Christ rose, so also he will rise in newness of life.

Sixth: "Go into all the world and make disciples" (Mark 16: 15). The Christian is a missionary. He is a disciple maker. He believes that when Jesus said

this he meant every disciple to go and make another. This distinguishing mark of a Christian has almost disappeared in the multitude of professing Christians in our churches. Nevertheless, the command of Christ to go and make disciples is still the same as when he first spoke that word. When the modern Christian begins to act as the early Christian did, we shall be at the beginning of the next great revival of the world.

Seventh: "If any man would serve me, let him follow me" (John 21: 22). The mark of a Christian that stands out most clearly is his personal devotion to his Lord and Master. Love of his Redeemer and obedience to his teaching distinguish the Christian from the man of the world. His Master is no political hero. He does not follow any human leadership as the last word. The Christian's Hero is Christ. His Commander is Christ. His Teacher is Christ. His Example is Christ. His Lord and Master is Christ. He follows him, not blindly, but with affectionate reverence. Christ is exalted into the first place in all his thought and action. This makes the Christian a marked man among men, who in large numbers make heroes out of money makers, athletics and adventurers.

Are you a Christian? You say you are, and you have joined a church and you companion with church people. But does the world look upon you as a marked man? Do you have *all* the marks of this peculiar human being called a Christian? Or do you have some of them, and lack others? Is this standard of a marked man in history too high for immortal reach? Is it asking too much that men strive for such character as this? Is the mountain too steep to climb? Is the command to be perfect too hard? Is the Christian life impossible, based on these seven statements of the Christ?

These interrogations raise the whole question of Christian discipleship and confront us with an ideal that seems at times to be in the region of the unattainable. But do we want a standard that is not perfect? Is it not true that what we call nominal Christianity defeats the very purpose of Jesus? Should not the Christian stand out in the world as a distinct individual, different from all others? Is it not a constant stumbling block to all human progress that multitudes who call themselves Christians do not follow their Lord? They say, "Lord, Lord," but do not do as he said. The Christian in the world must be a light, an example, a pattern, a *marked* man. We need such men in our churches. And until we have real Christians who have the mind of Christ, we shall not convert the world to him nor convince it that in Christ Jesus is the hope of a world.

Are you a marked man, O church member? Do you bear the marks of Jesus in your life? Ask it as you go out today.—Charles M. Sheldon in the *Christian Herald*.

THE GENERAL FORUM

Miracle

BY ORA W. GARBER

You say no miracle can be?
A tulip pushing through the snow,
A maple leaf in autumn's glow—
Each is a miracle to me.

You say no miracle can be?
A playful lamb in early spring,
A flock of wild birds on the wing—
These, too, are miracles to me.

You say no miracle can be?
A life once marred by deepest sin
But now transformed, with Christ within—
This is a miracle to me.

You say no miracle can be?
Though much I do not understand,
In everything I see God's hand.
All life's a miracle to me.

Polo, Ill.

Reënlisting Inactive Church Members

BY WARREN H. DENISON

Assistant Secretary of the General Council of the Congregational and Christian Churches

THIS message deals only with *reënlistment* and does not treat of the *prevention* of new church members from becoming inactive. That is a problem by itself. The full strength of the church needs to be developed. In the average American church ten per cent of its members do about eighty per cent of the work, one-third of its membership are consistent attendants at their own church, one-half the membership support the local church financially, one-third support its benevolences, twenty-five per cent do the active work of the church, one-half the additions are dropped from their rolls in about five years and only a small proportion of the churches produce their own ministry. *Our challenge is to enlist practically the entire strength of the church behind the program of the church.*

This plea is for the nameless numbers not available, never present at any given time for any given purpose, in person, mind or purse, those silent names that the clerk reads from time to time, but whose voices do not respond when the Lord's work is to be done, church business looked after, benevolent funds provided, or church services sustained. Our concern is that they may be made available. Once they professed Christ, were converted and joined the church. Their names are on the roll. No charges against character have been preferred. They are not bad people. They are our neighbors, friends, relatives. In every church there are great resources, uncomputed latent powers.

These inactives are not to be condemned, but enlisted in sympathy, support and strength. The power of the church is not any more manifest in reaching a man than in making a reached man reach another. These idlers in the church naturally make most of the trouble in the church. Not exercising, they get spiritual dyspepsia and develop an attitude of criticism, just as indigestion makes one unreasonable and unfair. Idlers yield to temptation more easily, too. They seek every new religious fad and "bury their letters in their trunks as symbols of spiritual decease, when they move elsewhere." Now let us consider some methods that will encourage reënlistment.

1. *The active half must arouse themselves actually to want the indifferent to become active.* Too often there is a "don't care" spirit. It would be easier to remove their names from the roll than to undertake their reënlistment. Sometimes we say impatiently, "They know what they ought to do and we are not going to run after them." That is taking the line of least resistance. It will not do. Interested ones must have a spirit of determination to plant interest in the affairs of the church and kingdom in the hearts of the indifferent members.

2. *The pastor will need to lay greater emphasis on his training work.* I believe heartily in pastors' training classes before membership, and I believe as heartily in training workers after membership begins. It is the pastor's job to secure and train an adequate force of workers. There must be leaders, heads, directors, or organization and workers will avail little. Jesus was a great Preacher, but his main work was the training of twelve men. Agassiz said his greatest work was the training of three men. Carnegie attributed his success largely to his ability to find and develop leaders. It is not how many people to whom one preaches, but how many are being thoroughly trained to head up departments, activities, forces and workers for the kingdom. The pastor who trains a group of leaders multiplies many times his usefulness. It is surprising how much undeveloped material may be discovered in every church. It does not meet the situation to say, "Our people will not work," or, "We can not arouse any interest." Many pastors would be surprised if, following a sermon on *The Need of Workers in the Church and Kingdom*, twenty men would step before the pulpit and offer for worth-while jobs in the church. There must be a new emphasis on the pastor's training work. He can not do this reënlistment work alone. It was not so intended. He must multiply himself through other personalities and leaders if the inactive are to be aroused.

3. *The challenge of the church task must be gotten*

to the inactive in various ways. Many new Christians have never realized the glory and supremacy of the church, her tasks, accomplishments and world power. They have lived in narrow environments, and never developed more than a limited understanding of Christianity. They have thought Christianity effeminate, having failed to grasp it in terms of a force in society, among nations, in business and in the world. There are those in that group of inactives who may be reached thus, for they can be challenged by things big and broad in their sweep. Sermons, lectures, printed page and conventions must have that challenge in them. Plan to get some of them at some great conferences and conventions of Christian workers where their vision will be greatly enlarged.

4. *Outline detailed opportunities for service.* Suggest lists of definite tasks for men, for women, for youth. It will be good exercise for pastor and his official board to tabulate the real tasks that need doing and personally present definite tasks to particular individuals and seek to enlist them for those, or for something of their own choosing. Printed cards with such lists from which to check items may be helpful. Nothing counts so much, however, as the living voice. We deal too much in generalities and at long distance rather than in detail, with individuals. There are different phases of work suited to each—evangelistic, educational, missionary, finance, social service; activities in connection with church services—teaching, clerical, visitation, ushering, music. Some form of detailed activity will appeal to many when rightly presented in person. Kingdom business has more types and forms than any secular business has. All too frequently we assign tasks and responsibilities and have no further check-up, which check-up is vitally essential. Sometimes, too, we assign tasks for which individuals have neither fitness nor interest.

5. *Efficiency institutes and enlistment occasions.* One-day institutes on phases of church work, and enlistment weeks for workers are exceedingly profitable. Outside church leaders should be brought in, and campaigns for the enlistment of workers should be conducted. These should be so planned as to make special and heroic efforts to get not only the faithful but the indifferent to attend, hear the speakers, see the pictures, and ask questions. Special enlistment occasions should be frequent. An occasional "enlistment week" when the church generally makes an effort to reach the less active is highly important. The educational process of enlistment is slow, but it is a permanent and successful way.

6. *Investment begets interest.* Probably more members become inactive through neglect of making worthwhile financial investment in their church at the very beginning of their membership than for all other causes

combined. We have yet to learn our Lord's teaching to any appreciable degree on investment matters. He taught plainly, "Where your treasure is there will your heart be also." We have waited too long to get a real kingdom subscription from new members. We have hesitated to ask them for money and have lost their interest. The heart follows treasure investment whether it be in stocks and bonds or church. For the individual's sake, rather than for the needs of the church, we should seek from each member his reasonable church investment. When members have become inactive there is nothing to be compared in value for their reënlistment, to the carefully planned, thoroughly prepared for every-member canvass.

7. *The big brother method is helpful.* Have an active worker become definitely responsible for enlisting one whose name only is on the church roll. The big brother method is just as fine in a church as in a juvenile court. Keeping your every-member canvassers paired throughout the year for visitation purposes will reach some. We should take the uninterested person into counsel occasionally about the work. Teach the present workers and officers to feel their responsibility to search out and train others for similar activities and positions.

8. *Assign definite tasks to the young people.* Train them young. Take special pains to use and train the young people of your inactive families. They can distribute songbooks, fold papers, deliver church envelopes, beautify church lawns, sing in junior choirs, bring flowers to the church, carry them to the sick, assist the pastor, be pages, etc. It is just a matter of taking time, directing the checking up on the work. Promote them as they develop and unfold to larger responsibilities. Recognize faithful service. Give them increasing tasks. A child must learn to add, but you must not keep him in an addition class always. Use the children of the indifferent families for they are a most effective agency in drawing the latent forces of your church to work.

9. *Keep the church democratic.* Give the membership a large voice in the plans. Manufacturing establishments distribute thousands of dollars for suggestions. Why not have a "suggestion department" in your church asking for ideas and criticisms? Urge careless members to make suggestions. Find out why your people are indifferent and investigate their objections. Generally the idlers in our church are not wholly to blame. Church work may be as interesting as other things. We should use new ideas and not associate church work with dullness.

No one will enlist all, but each plan will reach some. It is not too much to expect ninety per cent of our roll to be enlisted. We must seek by many ways to loose those folded hands, those sealed lips, those drawn purse

strings. Dr. Cope says: "So few are engaged in church work because they were never taught to do it and because no chance is offered them."

Dr. McGarrah says the average American church can increase its resultfulness for the kingdom by from one hundred to five hundred per cent.

Large numbers of those inactive members may be unfolded into beautiful lives and active workers if pastor and church will care and plan for their development. I grant you it will be a much easier task to drop them from the roll.

Dayton, Ohio.

The Meaning of the Communion

BY G. W. BOWMAN, JR.

THE communion was instituted by Christ who explained it carefully. He instituted it with all solemnity and yet with utter simplicity so that without difficulty and expense it might be observed by Christian churches, in all the earth through all the ages. He used two universal elements, the grain of the field and the fruit of the vine. Significantly the bread was broken and the wine poured out; and rightly the bread first and the wine second. Prayer introduced the two parts of the ordinance, one a benediction and the other a thanksgiving. The symbolism was made perfectly clear, the bread representing his crucified body and the wine representing his covenant blood.

Each element was given to the disciples by Jesus. He told them to take it, and they all ate of the bread and drank of the wine, omitting neither and partaking of both in order. Thus the memorial of his death was established and is to be kept until he returns and gives the new feast in the heavenly kingdom.

It is commanded, and therefore loyalty demands it.

At its institution Jesus said as to the first emblem: "Take, eat," as to the second emblem, "Drink ye all of it," and as to the entire ordinance, "This do in remembrance of me." Here are three divine commands; what loyal Christian can disregard them?

It commemorates, and therefore love demands it.

Nothing else so truly and so vividly pictures the broken body and the shed blood of the dying Lord as the two elements of this holy ordinance. No true lover of him who so loved the world can fail thus to remember his suffering Savior.

It develops, and therefore culture demands it.

Those who disregard the Lord's supper, disobeying the Master's plain commands and turning their backs upon his table, can but be spiritually sick and weak. On the other hand, those who partake truly of these elements find nourishment for their souls, strength for their tasks, and culture for their character.

It delights, and therefore happiness demands it.

There is delight of duty done, the delight of inward

upbuilding, and delight of communion with God. No Christian can neglect the Lord's table and be altogether happy in his spiritual life.

It unifies, and therefore fellowship demands it.

Association with each other about the Lord's table is not the primary thing, but it is, nevertheless, secondary, and so is important and vital.

The ordinance is intrusted to the church, and not to the individual; and there can be no higher expression of true Christian unity than that which welds believers together around the table of the Lord.

It testifies, and therefore usefulness demands it.

Truer than any spoken or written word of man, louder than any message from the individual lip or life, and farther than any personal influence can penetrate, goes the message which shines forth through the sacraments. Such testimony every church of Christ can bear, and without such testimony its usefulness would be greatly restricted.

Finally, it anticipates, and therefore hope demands it.

What a down-flashing from heaven and far look into glory yet to be there is in the words: "Till he come." Not a table of the Lord is spread in the assembly of the saints here but that it points onward and upward to the heavenly kingdom; so every observance should kindle the hope of the eternity ahead, radiant and unending.

Boone Mill, Va.

A Voice From the Pew

BY FLOYD M. IRVIN

7. Psychology Comes to Church

ONE evening in the young people's meeting a young sister, while making a speech, referred quite extensively to the laws of psychology. She was explaining why some folks think and act a certain way. To most of us this did not sound unusual, for we are accustomed to hearing quotations and references from various sources. However, at the close of the meeting we saw that she carried her college psychology textbook under her arm. And since we were accustomed to seeing her carrying a Bible at church, the change was a shock to us.

Perhaps we needed the shock, for when we come to think of it, is not that just what most of our young people are doing at every service of the church—bringing their college texts with them, if not under their arms, at least in their minds? It is no more than right that they should. We want them to take their Bibles with them into their college classes of science and psychology. It is a poor rule that will not work both ways. The same God who inspired the books of the Bible, also made man's mind and established the laws by which it works. True psychology only reveals these laws. The

teachings and activities of the church need to conform to the laws of psychology as well as to laws written in the Bible, for both are the laws of God.

Eustis, Fla.

"Thou Shalt Not Kill"

BY ROY D. BOAZ

THE moment we begin thinking of this sixth commandment we find ourselves defending one of two major points of view on issues of peace and war, both of which it appears may be justified by literal references to the Bible.

The first, or that point of view which has been held by the majority in practically every generation, is that of militarism—the right to kill in order to protect the state and rights of men, women and children. Militarists point to the Old Testament and show how the Israelites wiped out whole cities by the sword in the name of Jehovah. They show how men came to power in Israel because of military leadership. During the campaign for enlistment in the World War, there was erected in Philadelphia a huge sign bearing the words, "I will go forth and fight, said David!" Fighting and killing are written in the law of progress and justified by the Word of God, they tell us. But let us look further.

There is another point of view which has been held by a minority in every generation—the view of a peace based upon a conscience sensitive to the voice of God and a passion for human brotherhood. We peace lovers also turn to the Old Testament of even an earlier day and point to the story of Cain and Abel. These two men lived side by side in the distant past. In the heart of one there grew some bitterness against the other, there developed a sense of rivalry, and there followed a sense of jealousy over a matter of everyday concern, which developed into hatred. The voice of conscience sensitive to the Spirit of God said that this feeling of hatred was sin, and the voice bade to control this feeling. But one day when they were alone this feeling of enmity became so strong within Cain that he arose and slew his brother Abel. No one had seen the deed, and yet the obvious questions came: Where is thy brother? What became of him? Where has he gone? There was no use asking the question: "Am I my brother's keeper?" People do not just disappear from the earth. If he was slain somebody must have killed him! To be indifferent was unnatural. The blood of the murdered cried out against this man, signifying that it was evidence of his crime. The very ground which Cain had tilled became a place of horror for him. As a fugitive and as a wanderer he was in constant danger of being the victim of his own crime. Ah! yes, we can not escape this law written into the human conscience to protect men and destined to become

the genuine mark of real progress in the name of God.

This is neither the time nor the place to trace the development of these two antithetical points of view concerning peace and war, but they seem to thrive side by side in every age. At a time when we are about to despair because of the growth of nationalism all around the world, we can see evidences of the growth of peace and the increase of peace lovers all around us. There are more people pledged to the cause of peace today than ever before. This minority group has always and will continue to determine the pace of real progress in the world.

May I answer our militarists first of all by showing that the Hebrews as a minority group, in spite of their militaristic record, never waged wars for the sheer love of it, or for cruelty? They were as far in advance of their contemporaries as are our peace lovers today in advance of our militarists. Three thousand years ago they drew a distinction between just wars and unjust wars. They staked their lives upon greatly advanced ethical and religious ideals of God and they fought to preserve them against the proposed rout of the enemy! Said Amos: "If there must be war let there be war. But let there be no needless cruelty. Respect women and children. Do not become so keen on war that you lose a reasonable chance of making peace!" That was a far-sighted policy in that day.

Now to discover the basis for these advanced ideals about the sacredness of human life among the Hebrew people, we find ourselves shifting to the minority point of view which is the reason for a troubled conscience. We can not think of this without thinking of God. And we can not think of God and be true to God with a conscience guilty of murder. Cain knew better than he behaved. The Dillingers and their kind knew better than they behaved. I suppose that Cain had never before thought of the possibility of his being murdered. But after killing Abel he could not escape this thought. There was disclosed to him for the first time the danger of the thing. *He saw that as Abel's life had hung by the weak thread of his self-control, just so his life now hung by the self-control of others!* Cain cut the ground of just and divine protection from beneath his own feet when he slew his brother. Having committed murder he could not condemn it in others without condemning himself to be worthy of its punishment. That is what scared him. He was unjust and only justice can give security. That was gone for Cain, and he was in chaos, he was lost. The Cains of the world, whether in office chairs, on battlefields, or on thrones have been lost. They have been outlaws, marked men, which the police and the armies of nations spend the nations' money to subdue. Yes, it is just as true of nations as of individuals. The Cains of the world are outlaws, the anarchists who live at enmity with themselves and

the world! They are the real barriers to progress.

What a heritage we have as a people belonging to this minority group! Ours is the task and the privilege through devotion to these hereditary principles of peace not only to stand for, but to increase the power and prestige of this minority group. What a joy it would be to trace the workings and achievements of this small group if we had time. Elijah, Samuel, Isaiah, Amos, Malachi, and our own earliest church fathers who did not resist persecution in Germantown for their beliefs are a monument to the cause of peace. The death of the early martyrs contributed inestimable power to this small group! Theirs was the leaven for which they died, so that the whole lump might be leavened. Their testimonies manifested in their lives were the grains of mustard seed in the environments in which they lived. Their blood became the seed of the church. There were times when the commandment, "Thou shalt not kill," seemed mockery in the face of God, but on they went crusading in every generation!

Finally, our Lord, through his example in forgiving his enemies on the cross, gave us a new interpretation, a substitutionary motive for not killing when he commanded us to love, and not only not to hate!

World Problems and Preaching

BY H. H. HELMAN

It has been said that all the problems of the world today are problems of relationships. This seems to be true, and if it is, then all the problems of the world today are problems of religion; for the primary function of religion is to help folks to properly relate themselves to God, to the universe, and to human beings.

Preaching ought to be simple since this is true, but it is not. In fact, preaching is very complex and involved. It is so because motives underlie all relationships and it is the motive that is so difficult to affect. "Out of the heart are the issues of life," said the Master. Out of the heart are born the motives that dominate life. That is why we can not just tell folks to love God, to love each other. The heart must be reached, it must be changed, before preaching can yield right living. This is why contemporary effective teaching is so complex.

Perhaps we need not add that the heart is not always reached by information alone. There is a *plus* that must be added to preaching to make it effective. That *plus* is the Spirit of God, which can reach the heart and cause the motive to be purified. The Spirit of the Divine in every heart would remove most of the harassing problems of the world today, for then would all relationships be based on love. We must reach the heart to solve these problems.

New Carlisle, Ohio.

In the apparent constitution of the human race and in the universe itself we have the tendency to war! Each generation it seems has had to kill, then to regret! Yet in spite of it all, Divine Providence is leading us to higher ground. With enforced neighborliness everywhere, domestic and across the seas, there is growing a greater sensitiveness to human needs and the hammering demand on the part of peace lovers for peace. But the movement lacks power, it lacks crystallization, it lacks definite expression in deeds. After all, we are most to blame. Instead of declaring war on war by hating war, let us love our enemies and develop a passion for peace. For there is no peace except a peace based on the principles of love of Jesus Christ.

West Haven, Conn.

Liberty

BY REBECCA FOUTZ

WHEN the wets were fighting for repeal, they had much to say about liberty. Now the same cry is heard concerning measures designed to meet the conditions of the times, even to the forming of a liberty league. Webster says that liberty is freedom or the state of being free. But that leaves to each one the right to his own particular idea of freedom.

The gangster wants the liberty to get what he wants in his own way, even though he may have to shoot his fellow man to accomplish it. The racketeer demands his brand of freedom, even if it is that of being a leech. The distiller and liquor dealer shouted loudly for the liberty to make and sell their wares, regardless of their destroying effect.

The munitions maker wants the liberty to manufacture his goods which have only one purpose—to destroy life and property. He even wants the liberty to foment strife and discord so that he can do more business. He claims this right regardless of what his idea of liberty does to nations as well as individuals.

The capitalist resents any curb being put on his efforts to make profits in his own way. He considers it his right to have the liberty to use his ability or position to his own advantage, regardless of the effect it might have on his fellow man. And so on ad infinitum.

The difficulty is that no one can have his liberty all to himself. It always has an effect on some one else. That is why there are almost as many definitions of liberty as there are people. But is there no standard by which to measure or define liberty? Can it only be left to each individual's interpretation, which is likely to be according to his desires? As with all other problems of human relations, the Word does not leave us without a definition or its application.

All these ideas of liberty would be broken on the great rock of liberty as defined by Paul—the only kind of liberty there can be for a Christian. He says that

although one might be free as an individual to do certain things, yet if his doing them harms his fellow man then he can not do them. For one's liberty is bounded by the rights and well-being of others, whom Christ also died to save and to set at liberty.

"But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak. And through thy knowledge shall the weak brother perish, for whom Christ died? But when ye so sin against the brethren . . . ye sin against Christ" (1 Cor. 8: 9, 11, 12).

This hews close. But would not this kind of liberty go far toward solving the many problems that baffle both individuals and nations today? Let us make a start by applying and practicing it in our own life and work.

Philadelphia, Pa.

Little Helps for the Pastor

BY EZRA FLORY

THE pastor who succeeds has many interests to conserve. He must speak as much as a lawyer. He must make as many calls as a doctor. He must study as much as a professor. He must give as much time to church work as a business man does to business.

Mails bring him suggestions every day, but to succeed he must turn from most of this. He will seek to know men. Human nature is about the same in California as in Illinois. He studies it that he may direct men.

The minister who succeeds, is first of all one who lives an irreproachable life. He must be morally clean as well as physically and spiritually clean. People have a right to look to him as a worthy example. He is a clean vessel. He pays his debts. He is attractive in manners. He lives a good home life.

Second, he is sure of his message. He feels he has received it from God. He is not sent to argue, but to be a witness of what he has seen. This assurance comes to a minister by waiting in prayer till Jesus has impressed upon him what he should tell. He sticks to his text and people are interested because he avoids rambling. He appeals directly to life.

Third, he keeps awake mentally. He reads the best books. This he must do because people are more educated than formerly. The present day minister knows more about the Bible than his fathers because his opportunities have been greater. He avoids ruts.

Fourth, he uses his time wisely. Time is money. Both should be saved. The pastor is his own boss. No one checks on his time-card. His program is carefully studied and balanced in order to have sufficient recreation, study and service.

Fifth, he has an aim and works toward a particular

goal. Recognizing the work of the living God as being important, he rides no hobbies. He keeps moving toward his goal. The pulpit is a place to say something for God. It is not a side show.

Sixth, he puts the members of the congregation to work. A growing pastor said to me: "I have made a mistake. I allowed them to choose me as superintendent of the Sunday-school, and my wife as leader of the young people. And since the members are not shouldering responsibilities they are becoming indifferent." Exactly so! People grow by exercise. The wise pastor will see to it that as many as possible shall get exercise suitable to their capacities.

Seventh, he finds out where he and others can serve best. In making this discovery he listens to the interests of members and to their suggestions about his own points of strength. How good it is that the Lord gave members varying capacities and interests!

Eighth, the minister who succeeds relies upon the co-operation of the Holy Spirit. He believes there is a God. He believes in his revelation. He relies upon his Spirit.

Sterling, Ill.

Has the Church Invented Morality? Sin?

BY C. RAY KEIM

IT is needless to emphasize the fact that we are living in a day when standards of morals are being questioned and even ignored or scoffed at. People are saying that just because our fathers thought thus and so on a question, we do not need to agree with them. What they thought to be wrong is not necessarily wrong—it is just a matter of standards. These people take special pains to rid themselves of any Puritanical ideas of conduct. For example, we hear much about a *new morality* (which is usually no morality at all), just as good and better than the more restricted paths of our fathers. The reason certain things were wrong then was simply because the fathers declared them wrong. So say some of the moderns. And they charge the church with having invented this bothersome thing called sin as a tyrannous means of depriving men and women of perfectly harmless joys of life.

There is an element of truth in these contentions as there is in most misleading philosophies. It is true that men have at times pronounced as evil practices which, today, we feel are not harmful, even constructively good. An example of this is the position of woman in the home and in society. There is also an element of truth in the idea that what is allowable in one age may not be allowable in another, or even at another place.

On the other hand, these contentions are fundamentally unsound. Morality, after all is not a creation of the Puritans, Dunkers, or of any other people. It is

a law of life. Conduct is moral only when it results in good for both yourself and others. But what is good? Here we are back to the same old question as stated above, "Did our fathers know what is good?" I think they did discover what is good; that is, they actually discovered the moral law to a large extent. Many of the things, therefore, that they declared good or evil were so, not because they declared them so, but because they had discovered great laws of living.

Declaring there is no violation of moral law will not change it any more than repealing the law of gravity would change the physical universe. For example, gambling, a form of economic dishonesty, will bring negative results whether we legislate against it or not; whether we recognize it as an evil or not. Speculation, a form of gambling, will be paid for some time and by somebody. Would a general agreement that gambling is sound and moral business practice enable us to escape the effects? Would a general declaration that sexual promiscuity is not undesirable, but socially acceptable, change the evil effects which we always have suffered from such indulgence? *The social respectability of a practice or custom which is inherently immoral has never saved people from suffering the penalty of that immorality.* Japan licenses prostitutes (to get revenue for the government like we get revenue from liquor), but that has not changed the effects of this abominable practice.

I marvel at the wonderful wisdom of Jesus on this question. Jesus frankly condemned sexual immorality and other evils, not because he wished to deprive people of happiness, but because he would give them happiness by pointing out the foolishness, the danger, the penalty of sin. He told us what real freedom and liberty are and what real bondage is. Has anyone ever shown that Jesus drew lines too straight or too narrow? How perfectly he understood life! How clearly he understood sin!

The church does not need, necessarily, to judge a man for his sins. He is already judged. If he breaks moral law, regardless of what the church says or does, he will suffer the consequences of that violation as certainly as he would suffer if he came into conflict with the laws of the physical universe.

Then, has the church invented morality? Sin? No! But it is the business of the church to warn men of the consequences of sin and point them to the path of righteousness. If the church compromises on great moral questions only one result will follow—the church will be rejected of men and justifiably so. We can not preach peace in peace, and preach war in wartime, and retain a spiritual leadership. We can not sit supinely by and watch the wet parade pass in triumph and yet pose as the moral leaders of the people.

Finally, black is black, whether we call it so or not.

Likewise white is white, whether the wets, the new moralists and others call it so or not. *No national recovery act will fix or change the wages of sin.* They are fixed already. The only path to real moral and spiritual recovery, to freedom from the bondage of sin, is the path Jesus pointed out. We have failed to follow it because, perhaps, we hoped to enjoy (?) the pleasures of sin for a season and escape its consequences. Or, maybe, we are just too weak to up and follow him.

North Manchester, Ind.

Dr. F. B. Meyer on Feet-Washing

BY PAUL MOHLER

I THINK it was in 1910 that I heard Dr. F. B. Meyer address the ministers of Chicago. When it was over, a dear brother who was with me asked how it was possible for such a spiritual man to ignore such a plain scripture as John 13. The only answer I could think of was that perhaps Dr. Meyer was keeping the spirit of John 13 while we were keeping the letter.

Dr. Meyer was impressed with the cleansing idea. He found it in the laver, near the altar in the old temple service, where the priests washed before entering on their consecrated work. In this scene, he finds the laver just as near the cross, for the cleansing of the disciples. And did they need a cleansing? How could it be otherwise when, under the very shadow of the cross, they were showing their old ugly pride in contention as to who should be greatest? "He was the High Priest over the house of God, they were its priests. He knew that cleansing was necessary before they could receive the anointing of the Holy Ghost. He knew that the great work of carrying forward his gospel was to be delegated to their hands. He knew that they were to carry the sacred vessels of the gospel, which must not be blurred or fouled by contact with human pride or uncleanness. He knew that the very mysteries of Gethsemane and Calvary would be inexplicable, and that none might stand on that holy hill, save those who had clean hands and a pure heart; and because of all this, he turned to them, by symbol and metaphor, to impress upon their heart and memory the necessity of participating in the cleansing of which the laver is the type." Is it any wonder that he said, "If I wash thee not, thou hast no part with me"?

Dr. Meyer identifies Paul's "Taking the form of a servant" (Philpp. 2: 7) with John's "He riseth from supper, and layeth aside his garments; and he took a towel, and girded himself," doing this, not for show or pretense, but to fulfill a needed office. "In this," Dr. Meyer says, "he set forth the spirit of our redemption. He rose from the throne, laid aside the garments of light which he had worn as his vesture, took up the poor towel of humanity, and wrapped it about

his glorious Person; poured his own blood into the basin of the cross, and set himself to wash away the foul stains of human depravity and guilt.

"We have been washed. Once, definitely, and irrevocably, we have been bathed in the crimson tide that flowed from Calvary. But we need a daily cleansing. Our feet become soiled with the dust of life's highways. . . . Constantly we need to repair to the laver to be washed. . . . He never spends one hour without stooping to do the most menial work of cleansing filthy souls. . . . I have often thought that we do not often enough wash one another's feet. We are conscious of the imperfections which mar the characters of those around us. We are content to note, criticize, and learn them. We dare not attempt to remove them. This failure arises partly because we do not love with a love like Christ's—a love which will brave resentment, annoyance, rebuke in its quest—and partly because we are not willing to stoop low enough. . . . None can cleanse the stain, who is not willing to take the form of a servant, and go down with bare knees upon the floor. . . . It is of comparatively small consequence how much we suffer; it is of much importance that none of Christ's disciples should be allowed to go on for a moment longer, with unconfessed and unjudged wrongs clouding their peace, and hindering the testimony they might give." That is something of what Dr. Meyer said and that is the kind of life that Dr. Meyer lived.

There was a time when the church undertook to clear up all trouble, discord, and misconduct prior to a communion service. We still think that is necessary, but we no longer try to effect it by a visit and a council in which each offender meets his accuser and makes things right before all. We try now to impress upon each communicant that he should receive the cleansing of the Lord in the feet-washing service. Wouldn't it be wonderful if we could cleanse one another in this simple and easy way! But too sadly we know that sin does not lose its hold so easily. Often it requires a real soul surgeon to open up the hidden seat of corruption, cleanse it with the sterilizing blood, and soothe the suffering "through the comfort wherewith we ourselves are comforted of God."

And this is a work of real humility. Often the only way one can get another to confess his sin is to confess to him his own sin of the same kind. We have all sinned the same kinds of sins. Of course, we are not in any position to help others out of sins that are still mastering us, but when, by God's grace we have been given the mastery over any specific sin, we are indeed in a position to help others obtain the mastery over that same sin. But undoubtedly the most effective, if not the only way to do this is by confessing to him our own sin, struggle and final victory through

God. Here comes in Dr. Meyer's "willing to stoop low enough, willing to take the form of a servant, and go down with bare knees upon the floor." This is not easy—it takes a surrender to God in waiting before him for wisdom, power and grace, and a surrender to the brother to be helped, in very earnest, intense interest, deep sympathy, confidence, courage and thorough, faithful, patient effort to get all the evil out and the healing in. It is not as spectacular as our public observance of the ordinance, nobody else may know of the good work done, for all such work is confidential, and it may end in a repulse that will destroy a friendship if poorly done, or even if well done. Jesus failed to effect a cleansing in one man—Judas, and Judas did not give him credit for his effort, but went out and betrayed him. It may work out that way with us, even if we do our work as well as Jesus did.

Now some one may say: "Why observe the ordinance if it just means this other cleansing?" Ordinances are public proclamations of a spiritual truth and pledges to a life in harmony therewith. The ordinance of feet-washing proclaims the necessity for continual spiritual cleansing and registers our intention to effect this cleansing one for another by the grace of God. Every church, every Christian, needs to be very frequently reminded of this fact and inspired to extend this service. Observing the ordinance does not take the place of performing the duty, but it should go far toward keeping us active in this line of effort.

Have you bewailed the weakness, worldliness and corruption in the church you know? Have you done anything but complain about it? Will your prayers be very effective if you are not willing to work with the Lord to clean it out? Will just observing the ordinance of feet-washing clean up the church? Are you willing to give yourself to the Lord to clean it up in his way? If not, have you any right to complain?

This is not a work of organization, or for just the ministry. By Paul it is laid on those who have been born of water and the Spirit, for in Gal. 6: 1-12 we

A Song to Sorrow

BY M. B. RUMLEY

*Earth turns no beaten wanderer from her breast,
But heals them with her sunshine and her rain.
I know, for 'twas her ever-changing moods
That drew me back from sorrow and despair.
My loved one died, my heart was sorely crushed;
I was sure 'twas wounded far beyond repair.
And most befitting scene, he was buried while it rained.
My heart cried out: "The sun will never shine for me
again."
But God knows best, he made for us
The earth, who turns no wanderer from her breast,
But wholly heals them with her sunshine and her rain.
Payette, Idaho.*

read: "Brethren, even if a man be overtaken in any trespass, ye who are spiritual, restore such a one in a spirit of gentleness; looking to thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ."

Pasadena, Calif.

Stewardship of Time and the Law of the Sabbath

BY E. F. SHERFY

"Remember the sabbath day, to keep it holy" (Ex. 20:8).

By the almost irresistible call of the out of doors many of us are tempted to neglect the assembling of ourselves as the manner of some, even many, is. Moreover, having allowed ourselves to lapse in many of our moral and spiritual traditions which have been as bulwarks of our American civilization, it is becoming increasingly easy to hold lightly the law of the sabbath and to have little if any sense of obligation for the stewardship of time. But time is sacred. If all property is the Lord's, we should pay rent, so to speak, by paying, not giving, the tithe. And if all time is the Lord's we should, in a special way, pay or dedicate one-seventh of our time as a rental. What, then, is the meaning of the sabbath?

First, I would say that in the light of these things, the proper observance of the sabbath is a tacit recognition of God's loving but absolute sovereignty over our lives—our time, our property, our all. In no surer way can we quench the fire of the Spirit than to claim that our time and our money are our own to do with as we please.

Second, the keeping of the sabbath is a moral and spiritual thermometer. That thermometer at the Century of Progress which was one hundred feet high was small as compared to this thermometer. The Old Testament prophets used this thermometer freely. See Ezek. 22:8 as one of many illustrations which might be given. There we see that sabbath desecration was both a sign and a sin. It was a sign of both a moral and spiritual lapse in the nation.

These days, to use the sabbath for harvesting, for baseball, horse racing, golf, movies, swimming, indiscriminate Sunday visiting and joy-riding, are outward signs of inward sins. It is not the mere breaking of the fourth commandment as such that is our ruin, but rather the terrible moral and spiritual lapse to which we give sad but eloquent testimony by not keeping God's holy day in a holy manner.

Third, the fourth commandment has meaning in this that Moses was fundamentally and biologically right when he laid down a principle that, in the long run, a man can do as much in 313 days as in 365, if during the year he properly observes 52 days of rest and worship.

This thing has been tested out by business men and scientists. The sabbath was made for recreation. Recreation should be "re-creation." But much of our so-called recreation is anything but "re-creation." Yet many a one comes to Monday morning more dissipated than recreated.

Fourth, during six days of the week we must needs have fellowships—or at least contacts with the lower levels of human experience. But if we would be Christian we must of necessity come ourselves apart at least once a week and seek the higher fellowships of the temple of God.

But how shall we keep the sabbath holy? How about our youth? Shall we be Puritans or pagans? Neither, I hope. Fifty years ago a little girl sat for an hour each sabbath on the edge of a big chair, all washed, starched and ironed. This was to get her into a proper state of mind for grandma's church service. That was puritanic.

Or another illustration:

The Son: "Father, may I play ball this Saturday afternoon?"

Father: "No, son, you must hoe corn."

Son (under his breath): "Well, then I'll just play ball Sunday afternoon in the town league."

Now who is to blame for that boy's sabbath desecration? How many of you parents play with your children and give them time to play on week days? Or do you just pray, not with them, but for them?

"I was glad when they said unto me let us go up unto the house of the Lord." These days this might be parodied: "I was tickled to get a chance to go over to your church when they put on that big pageant." Now one can not hope to get and hold people by catchy programs. But we must needs have "programs"—dignified programs of worship and service centering in the temple of God. How few realize the cost of such things! Sunday-school teachers, B. Y. P. D. workers and others are often tempted to run off on Sunday. How much easier it is to criticise such people who stay by the guns year in and year out than to speak a few words of appreciation!

Sometimes there is an indictment lodged against youth, that they are not as dependable as they should be. Do you realize, parents and others, that they need words of appreciation for the effort they do put forth? And do you realize young people, that you are trusted with the church's program—a certain part of it—without which the altar fires will not keep burning? And you are trusted as some of us were not twenty and forty years ago. I know it costs to keep the fires alive on the altars of God's temple; but it is worth the price, is it not? One-tenth of all property and one-seventh of all time are, in a special way, THE LORD'S.

Stuarts Draft, Va.

HOME AND FAMILY

I Found a Garden Old

BY ALDA BICKNELL

While walking down a village street
I found a garden old
Behind a wall; the gate ajar
Displayed a wealth of gold:
And as I passed that garden said
As plain as plain can be:
"Why hurry so? Just step inside
And bide an hour with me."

The day was warm and I was tired,
The world seemed full of care;
Before I knew, I was within
That garden sweet and fair:
There was a path that led me on
To a sequestered nook—
My heart beat fast, I lived again
In some old storybook!

The garden soothed me by its charm—
I reached a shady seat,
Where busy bees hummed drowsy tunes
Beside a fountain neat:
Near lilies nodded in the breeze
And roses blushed demure,
As larkspur waved in graceful rows
To tell their love so pure.

Then suddenly it came to me
That I had left outside,
The cares and all the petty fears
That come from selfish pride;
There was no place for such as they
Within my garden dear;
And then, I slept and dreamed of God,
For heaven was so near.

Bridgewater, Va.

When the Entire Family Go to Church Together

BY GARRY CLEVELAND MYERS

Editor-in-Chief of Junior Home for Mothers

WHEN I was a boy on the farm, every Sunday morning on church day, the old spring wagon was pushed out—the sled it was in winter—a pair of horses harnessed and hooked up, and the whole family went to church. I can remember getting a little weary, for we had not just one preacher but three or four of them who sat behind a long plain table; and every one of them, some Sundays, preached. It did ease my weariness a little to figure out a forecast of how long each would talk. My guess was often over-optimistic. When Sunday-school was introduced, we all went together every Sunday—one Sunday in the morning, the next in the afternoon.

As I look back, I believe that the experience was

good for us children, especially the experience of the family's going together. And when any one came along for dinner, it was an entire family. The only flaw in that scheme was that it made a lot of work for mother. The boys of our family were, unfortunately, not trained to bear enough of that burden; nor was father. Let us hope that modern families have grown wiser. Anyway, this family practice had its good effect, I am sure. It is heartening to observe the family going to Sunday-school and church together in a number of the Brethren families still; disheartening, alas, to see it in some places disintegrating. It's too good to let pass. With the automobile today it should be easier, all else being equal, than of yore, for families to go to Sunday-school and church together.

There may, of course, be times when, especially with the prevalence of contagious disease in the community, the tot should not be taken. Otherwise, it won't hurt him; the quieting restraint usually is beneficial.

To cultivate the habit of the family going to church together, it is best to prevent all possible exceptions. Let it be a regular habit. When for the runabout it is understood that going to Sunday-school and church is the only thing to do, there will rarely arise objection; and it seldom seems a hardship when the entire family go.

Adolescence may introduce new problems. But if there is a good Sunday-school, and interesting, brief church services, and if the young folk can be led into very active participation, these youths may be willing to continue in attendance. Nevertheless, if the children at adolescence have had long practice in going to Sunday-school and church with the family, and if a family feeling and comradeship prevails, these young folk may keep on going, even though chiefly to please their parents.

Provided children of any age must, however, be always forced to go rebelliously to church and only after arguments, it is doubtful if the outcome will be good. Yet such arguments won't arise under favorable conditions. These conditions presuppose well-trained children in a family atmosphere of love and comradeship.

Let us hope that the Brethren families cultivate the precious custom of all going together to Sunday-school and church.

Cleveland Heights, Ohio.

What Do You Want First?

BY ROBERT HENRY MILLER

YESTERDAY I heard from the lips of a preacher in a small village church a sentence which has been ringing in my mind continuously. In writing it down today

it seems that I am repeating it for the thousandth time. The minister was speaking of our present distress and the way out of it. "If financial recovery is the first thing we get," he said, "we will likely get nothing more. Men will think that all is well when again they have enough to eat."

It is all a question of how far one sees and what one's aspirations are. Is he looking for the symptoms of our social disease, or is he seeking for the evils which poison our life? Is he disturbed by the inconvenience which grows out of our economic chaos, or is he troubled by the iniquity that causes it? Does he seek first the kingdom and righteousness of God, or is he after those things that are promised as a secondary consideration?

Prosperity is delayed because we seek it too ardently, with too little regard for the virtues that produce it.

North Manchester, Ind.

Come Out of Your Kitchen

BY LULA R. TINKLE

MARY JANE came up the front walk swinging her book bag in one hand and tossing her hat with the other, keeping time to the merry tune she whistled. As she closed the front gate her brother, Bob, a little past his tenth birthday, came sulking around the corner of the house, shoulders slouching, cap pulled low on one side of his head, half concealing the puckered mouth and drawn brow that told of swelling turmoil within.

"Ho, ho, what's the matter with my blustery brother now? Come, Bob, cheer up. Let's hurry and get our work done. Tonight is the ball game at Fiddlersville."

"Don't say ball game to me," he snapped.

"Why, Bob, don't you want to go?"

"Now, Mary Jane, you might have known we wouldn't get to go to that game. We never do get to go anywhere like the other 'kids' do. I just now asked ma if she or dad would take us to the game. She just stood and stared at me, and then said, 'How in the world do you expect me to get ready for company and do everything else there is piled up, and go to a ball game?' Isn't that the old story: always pies to bake, or cakes to make, or bread to mix? I wish we never did have any company."

"Now, Bob, you know you want Uncle Newtons to come; and it does really take lots of work to get ready for company."

"Well, if it wasn't company it would be something else. Last week when we wanted to go to the picnic, there were pickles to can, and jelly to make, and when that was done she was too tired even to talk about a picnic. Why in the world does mother spend so much time fixin' and stewin' around about things to eat? Pickles, bah! I'd rather eat plain celery or cabbage or carrots

any day than old sour pickles, especially if pickles mean I have to miss a lot of fun. And jelly! Why can't we eat sorghum or plain brown sugar molasses, or honey? I'll bet jelly costs a lot more, and it takes so awful much work, all for nothin' when other things are just as good. I tell you, Mary Jane, when I get married I don't want my wife to spend all her time in the kitchen, cookin' and fussin' 'round so much over knick-knacks. I'll take plain rashin' and we'll have more time for things worth while; an' I'll bet we find time to play games and go places with our 'kids,' 'cause I ain't goin' to forget how it is to have a mother so shut up in her kitchen, and a dad so swamped in business they can't give a feller a minute. Come on, let's ask dad if he will take us to the game. I've got to go or bust."

Upland, Ind.

The Spirit of the Missouri Thomas Cat

BY OSCAR DIEHL

WHEN we came to a new home in a certain congregation in Missouri, we had no cat. In a few days a most beautiful, fat, snow-white Thomas cat came to our door and at once proceeded to make himself master of the cat situation. A few days later a neighbor lady phoned that the pastor before us had left a cat at the parsonage. It had come to make its home with them, a very nice cat, but she would bring it over, which she did, making Thomas cat No. 2. A little trouble arose, yet nothing serious, because neither took serious objection to the other's right to the pan of milk, which was theirs to enjoy. Almost four weeks went by, when another cat, a beautiful white and gray, appeared on the scene. This made Thomas cat No. 3; and, from all appearances, one too many. There was the pan of milk, warm and foamy, with plenty for the three; but on three sides of the pan, and about one foot away from the vessel, sat the three Thomas cats eyeing each other with envy, glaring, meowing, growling. Not a few battles were fought, and not one touched the pan of warm, foamy milk, yet there was plenty for all.

As I watched those Missouri Thomas cats, I said: "How true that is to life! As long as some can be the horse, cart and driver, having all their plans and ideas catered to, how happily everything goes. But just let some one step in and advocate a different plan, and how soon everything stops! There are the power of God and the Holy Spirit being poured out, and sinners longing to be saved, yet no one to save them because church leaders are not partaking of the spiritual power being offered them. God with a grieved heart looks on, as such sit back eyeing each other with envy, jealousy and malice, refusing to partake of the power being offered them that will make them friendly and happy soul winners in the church.

Beaver, Iowa.

≡ KINGDOM GLEANINGS ≡

Calendar for Sunday, September 22

Sunday-school Lesson, James.—Jas. 1: 1-17.

Christian Workers' Meeting, Forgotten Stumbling Blocks.

B. Y. P. D., Shall There Be Children?

Intermediate, Pioneers and Vacation.

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Gains for the Kingdom

Four baptisms in the Ladoga church, Ind.

Two baptisms in the Bartlesville church, Okla.

Two baptisms in the Mt. Pleasant church, S. Ind.

Two baptisms in the Washington City church, D. C.

Two more baptized in the South Keokuk church, Iowa.

Two baptized in the Okaw church, Ill., Bro. Moyne Landis of Pierceton, Ind., evangelist.

Six received into the Chippewa church, Ohio, Bro. C. H. Deardorff of Ashland, evangelist.

One added to the Johnsville church, Va., Sister S. B. Broughman of Buchanan, evangelist.

Seven baptisms in the Salem church, W. Va., Bro. J. M. Henry of Bridgewater, Va., evangelist.

Twelve baptisms in the Fruitdale church, Ala., Bro. Walter Replogle of Rossville, Ind., evangelist.

Eighteen baptized in the Clover Creek church, Pa., Bro. John Glick of Bridgewater, Va., evangelist.

Eleven baptisms in the Pleasant Hill church, N. Ind., Bro. Ira E. Long of Ankenytown, Ohio, evangelist.

Twenty-eight members added to the Bethlehem church, Va., Bro. E. C. Woodie of Geer, Va., evangelist.

Nine baptized in the Tear Coat church, W. Va., Brother and Sister B. M. Rollins of Keyser, W. Va., evangelists.

Twelve baptized and one reclaimed in the Huntsdale church, Pa., Bro. Otho Hassinger of Carlisle, Pa., evangelist.

Two baptized in the Cedar Grove church, Flat Rock congregation, Va., Bro. Wilbur Garber of Mill Creek church, evangelist.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Jos. Caricofe of Luray, Va., Oct. 27 in the Mill Creek church, Va.

Bro. Max Hartsough, the pastor, Sept. 15 in the Walnut Grove church, Ill.

Bro. L. R. Holsinger, the pastor, Oct. 20 in the Springfield church, N. E. Ohio.

Bro. Norman Musser of Mountville, Pa., Nov. 24 in the Midway church, Pa.

Bro. John H. Good of Springfield, Ohio, Sept. 16-30 in the Plymouth church, Ind.

Bro. Wm. E. Thompson and wife of Dixon, Ill., Oct. 6 in the Salem church, Ind.

Bro. J. Andrew Miller of Muncie, Ind., Sept. 29 in the Beech Grove church, Ind.

Bro. R. H. Nicodemus of Sidney, Ohio, Sept. 15-29 in the Ft. McKinley church, Ohio.

Bro. J. O. Winger of North Manchester, Ind., Sept. 22 in the Brookville church, Ohio.

Bro. R. N. Leatherman of Union City, Ind., Sept. 16 in the Elizabethtown church, Pa.

Brother and Sister Oliver H. Austin of McPherson, Kans., Sept. 25 to Oct. 13 in the Grand Rapids church, Mich.

Bro. C. Walter Warstler of Bellefontaine, Ohio, Sept. 22 in the Cerro Gordo church, Ill.; Oct. 27 at Dupont, Ohio.

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Personal Mention

Middle Iowa has chosen Eld. I. W. Brubaker to represent the district on the Standing Committee of the 1936 General Conference.

Southern Iowa has chosen Eld. J. E. Smith as Standing Committee delegate to the 1936 Conference, with Eld. W. N. Glotfelty as alternate.

Bro. Lorell Weiss, recently pastor of the Elkhart church of Northern Indiana, has taken up the pastorate of the Pomona church of Southern California.

The 1936 Conference will have Eld. J. Schechter as Standing Committeeman from Northern Iowa, Minnesota and South Dakota, with Eld. W. H. Yoder as alternate.

Bro. F. E. Williar has closed his pastoral work at Daleville, Va., and is now located at Mount Airy, Md., from which place as headquarters he will carry on his work as Director of temperance education in the Southeastern Region.

Standing Committee delegates to the next Conference from Southern California and Arizona, according to the La Verne Leader, are Elders J. E. Steinour and A. O. Brubaker, with Elders J. P. Dickey and E. M. Studebaker as alternates.

Mrs. David Wolf, Rio Oso, Calif., R. 1, Box 50, would like to have Nead's Theology, The Wisdom and Power of God, both by Eld. Peter Nead, and The Brethren's Encyclopedia by Eld. Henry Kurtz. These books are long out of print but perhaps you can help her to find some old copies.

Bro. J. E. Miller is booked for the morning worship hour in the Dixon church of Northern Illinois, Sept. 22. He will conduct a consecration service in which pastor and people will dedicate their lives anew to the kingdom of God as Bro. Wm. E. Thompson begins the fourth year of his pastorate there.

The Bible Institute instructors at Elizabethtown College this year will be Rufus D. Bowman, Dan West, C. D. Bon-sack, D. W. Kurtz and Dr. H. H. Horne of New York University. The time will be Dec. 8 to 15 instead of the last week in January as heretofore. The college opened last Monday with the largest freshman enrollment in the institution's history, according to word from President Schlosser.

Bro. E. F. Sherfy and the White Hill church of the Second Virginia district waited until the infantile paralysis scare was over and then made effective use of "a sort of community letter" in their revival, telling the people of The Unturned Cake and asking whether they wanted Wishbones or Backbone. Bro. Sherfy is pastor of the neighboring Mount Vernon congregation where The Gospel Messenger is in eighty per cent of the homes.

Bro. D. C. Moomaw of Roanoke, Va., came to the end of his long earthly experience on Sept. 4. Word of his passing reached us too late for extended notice in last week's issue. He was not far from ninety-six. Most readers of the Messenger will think of the chief interest of his later years, opposition to war as shown in his two books, A Cloud of Witnesses and Christianity versus War. The older ones will remember that his life was full of activity, always intense. He was never weak or colorless. We shall hope to have a suitable account of his significant career for later publication.

Bro. O. H. Feiler and family have located in Colorado and are giving pastoral service to the First Grand Valley church. Their address is Grand Junction, Colo.

Bro. Chas. Dumond changes his address from Wiley, Colo., to 508 S. Division Ave., Sterling, Colo. He is taking up the pastorate of the Sterling church.

Dr. Fred A. Replogle, Dean and Registrar of McPherson College for the last four years, has accepted a position as Dean of Oklahoma City University. His new address is 1605 N. W. 25th St., Oklahoma City, Okla.

Sister Mary E. Stover and son Daniel have removed from San Dimas, Calif., to 706½ West Eighth St., Santa Ana, where Daniel will direct the music department in a junior high school. The daughter Miriam is teaching in San Dimas.

Bro. Nevin H. Zuck of Ephrata, Pa., will be formally installed as pastor of the Lebanon church at a special service on Sunday morning, Sept. 22. Chairman H. K. Ober of the Eastern Pennsylvania Ministerial Board will preach the sermon. Bro. Zuck's new address is Lebanon, Pa., R. 1.

Bro. V. F. Schwalm of McPherson College will be the speaker at the annual birthday service and homecoming at the fifty-fifth anniversary of the Buckeye church, N. E. Kansas, on Sept. 22. It is hoped that many former members and friends can renew their fellowship on that day.—Mrs. Nellie V. Merkey, Abilene, Kans.

Bro. Ezra Flory, pastor of the Sterling church of Northern Illinois, writes us that on account of health conditions he expects to retire soon from the active pastorate. He has spoken publicly nearly seven thousand times since he began his ministry over thirty-four years ago. He has on hand a number of copies of his Bible Book Study which he will send to persons interested at the greatly reduced price of fifty cents each. The book of 150 pages, 27 diagrams, gives in short but comprehensive fashion the setting of each book of the Bible. Write him at 614 Sixth Ave., Sterling, Ill.



Miscellaneous Items

The harvest meeting of the Auburn church will be held Oct. 6, forenoon and afternoon meeting with basket dinner. Arlo Gump of Middlebury, Ind., will be the speaker.—C. C. Cripe, pastor, Auburn, Ind.

The annual homecoming of the Wabash City church, Ind., will be held Sept. 22 with Sunday-school beginning at 9:30 A. M., followed by the sermon at 10:30; basket dinner at noon and services in the afternoon. A general invitation is extended to all but especially to those who used to worship here.—J. E. Smeltzer, North Manchester, Ind.

District Meeting of Western Pennsylvania will be held at the Windber church Tuesday and Wednesday, Oct. 22 and 23. Elders' meeting will convene at 9 A. M., Tuesday, with meetings for the men, women and young people being held simultaneously. All matters of business and reports should be in the hands of the clerk not later than Oct. 10.—T. F. Henry, Clerk, 1337 Roxbury Ave., Johnstown, Pa.

The Brethren Church Choir of the churches of Southern Alabama will broadcast a special test program from WALA (1380), the morning of Sept. 30, from 3:15-3:45 o'clock, central standard time. The radio commission at Washington is clearing the air for this program so it should be picked up anywhere in the United States. Seven-year-old Shirley Hope Petcher will sing with the choir in this program.

West Branch church (Ill.) is having a harvest meeting Sept. 22. Friends from neighboring churches are invited. Sister Anetta Mow will speak both morning and afternoon. A basket dinner will be served at noon.

Ministerial Conference at Bethany Biblical Seminary, Chicago, is scheduled for Oct. 16-23. The program is about complete and will likely be printed in next week's paper. The conference is naturally one which all ministers who can should attend.

Program of the District Meeting of Northeastern Kansas to be held in Lone Star church Oct. 4-7. Friday, 1:30 P. M., Elders' Meeting. 7:30 P. M., Moderator's sermon, Christ in the Life of the Church.—C. A. Shank. Saturday, 8:15 A. M., The Church's Ministry to Childhood.—Nellie Merkey. The Church's Ministry to Youth.—Leroy Sell. The Church's Ministry to Adults.—J. H. Snell. The Church's Ministry to the Aged.—W. W. Blough. The Church's Ministry to Her Ministers.—L. H. Root. 1:30 P. M., Christ and Peace.—Hylton Harman. Christ and Temperance.—M. C. representative. Christ and Missions.—Edward Frantz. 4 P. M., Meeting of delegates and board meetings. 7:30 P. M., Sharing Observations with Home Folks.—Edward Frantz. Sunday, 8:50 A. M., Bible Hour. 10 A. M., Missionary convocation. Sermon by Edward Frantz. 2 P. M., Simultaneous conferences: Men's Work, Women's Work, young people's work. 6:15 P. M., Joint vespers. 7:30 P. M., Educational address. Drama, Christ in the Life of the Church. Monday, 8:15 A. M., Business.—Paul S. Longenecker, Morrill, Kans. (Continued on Page 24)

THE QUIET HOUR

How to Meditate

PREPARED BY CALVERT N. ELLIS

"My grace is sufficient for thee" (2 Cor. 12: 9).

The All-Sufficiency of God

1. Sufficient in temptation.

When I was tempted today did I have the strength to stand?

Do I give up in the face of temptation?

Do I believe that I am never tempted above my powers of resistance in Christ (1 Cor. 10: 13; Heb. 4: 15)?

2. Sufficient in success and sorrow.

Do I need the grace of God when everything is prosperous (1 Peter 5: 5)? Do I turn to the Lord in times of triumph? Do I know the grace of humility?

In sorrow it is natural to turn to God, but in success one is more likely to feel independent.

Have I in sorrow found the "God of all comfort" (2 Cor. 1: 3, 4)? And do I believe that the grace of God is sufficient to carry me through any difficulty or adversity (Philpp. 4: 13)? Have I found it so?

3. Sufficient in this life and the next.

The revelation of God is the only information we have from the other side of the chasm of death. And the short space of time which I spend on this planet is negligible in comparison with eternity. Am I grateful for the assurance and the hope which are mine in Christ Jesus (1 Cor. 15: 57)?

My Heavenly Father is sufficient for today and for tomorrow, whether here or in eternity!

Read: Philpp. 4.

OUR MISSION WORK



Master Donald Myers and six Chinese men baptized some months ago. Bro. M. M. Myers is standing at the right in the back row.

The Healing Hand

BY CORDA WERTZ

IN our hospitals we treat both sores and souls. Within the last two months three women have come to our hospital with incurable tuberculosis of the spine. We have done all for them that surgery and nursing care could do. As the days have slipped into weeks, and the weeks into months, they have heard the message of the one true God. One morning as I went to the bedside of one of them, she grasped my hand and said: "There's only One who can save me, that's Jesus." Line by line they have learned the songs, and their pale faces have taken on a new light.

The wife of one of our evangelists was brought to the hospital seriously ill. At first she cried a great deal, asking us to pray that she might get well and live for the sake of her four little ones. We told her not to cry, to save her strength, and we would pray God to give us wisdom and skill to restore her. In a few weeks she went home, beaming with joy, and praising him who heals our diseases and carries our sorrows.

One morning two patients came with the nurses to morning prayers. After worship they asked for Testaments to learn the Lord's Prayer, and thus enter more fully into the services.

There is an old man in the men's hospital who has been with us about three months. His foot had been crushed in a coal mine. Day by day as he lay suffering he seemed to be clinging to life by will power, and afraid of what lay beyond. One day as we told him

about a heavenly home prepared by a loving Father, his drawn face relaxed, and tears streamed down his face. Might he too enter into that blessed rest? From that day he began to recover, and is now rejoicing in having found him whom to know is life eternal.

Ping Ting Chow, China.

Neighbors in Sorrow

BY ANETTA C. MOW

ALL India missionaries will be concerned in knowing that the *Indian Witness* of Aug. 8 brings the tragic word of the serious illness of seven Methodist missionaries and of the death of Miss Bessie Rigg.

These Methodist people are near neighbors to the Church of the Brethren missionaries in India. The majority of them live at Baroda which is fifty miles north from Anklesvar.

At the close of a committee meeting the seven ate some tinned salmon and within a couple hours all became violently ill with ptomaine poisoning. Those taken ill were Bishop B. T. and Mrs. Badley of Bombay; Dr. L. Huffman and Miss M. Precise, R. N., of Baroda; Mrs. A. Corpron, Miss F. Carter and Miss B. Rigg of Nadiad. Those who lived at Nadiad took sick on the train while returning to their home. Miss Rigg died twenty-four hours after she became ill. The other six survived the attack.

Feeling such deep sorrow in our own recent loss in India, we know how to extend our sympathy to a neighbor mission in its grief.

Elgin, Ill.

In China's Vocational School

BY ELIZABETH B. WAMPLER

It is easy to toss a copper to a beggar on the street and feel you have done a charitable act and hope to receive your reward in due time. It is exciting to tell of misery and want and receive gifts from those whose tender hearts are touched. It is pleasant to distribute gifts to those whose bodies are cold and whose stomachs are empty. But it is toil and labor to help the needy find a method whereby they can use the resources at hand to produce their own coppers, buy their own clothes, and care for their own families in an honorable and independent way. The morale of people accustomed to hand-outs is often low and self-respect and independence must be cultivated.

There was a family of four brothers living near Tsinchou. The second brother became a Christian some years ago and all who knew him spoke of his outstanding sincerity in his Christian life, in spite of the

opposition of the rest of the family. But alas! he sickened and died, leaving a poor, ignorant widow and two small children. The three remaining brothers were not very kind to her in sharing with her a portion of the income of the land, which was not much at best. Christian friends came to her rescue and helped her get justice. The little girls were poorly nourished. Who would not gladly give her a few cents and a garment or so occasionally? Finally the older girl entered a mission vocational school where with learning to read, write, cipher, tell Bible stories and sing Christian songs, she learned to spin woolen yarn and sell it, knit woolen clothes for herself, mother and little sister, or to sell her handwork, thus helping her mother provide for her little family in an independent way.

A young girl, the oldest of a large family whose father leaned heavily upon charities to help him feed his wife and children, was married to an opium-eating husband. She became the mother of three children, two so poorly nourished that they could not stand alone when they should have been playing around the home. This same woman is now in our vocational school learning to make woolen products and she is able to support herself and youngest child who is with her and who has become a lively, healthy little girl. Other such stories could be related showing how worthy people have been enabled to help themselves.

Tsinchou, Shansi, China.

The Growth of the Church Among Us

Prepared by Inawa Mshelia and Njida Ngwari; translated by D. W. Bittinger.

ONE day two white men came to Garkida. When the Bura people first saw them they did not know the purpose for which they came. On Sunday they said to the people, "Come and hear the news." The people said, "What news?" and they replied, "News about God and Jesus." Many people went and were shown pictures. When they returned they said to those who stayed at home, "Today we have seen the things of the white men; women and children, Satan and many things." And the people who stayed at home said, "Another Sunday we, too, will go." But even so we did not understand their news. People went to the gatherings that they might see the white man, and that they might get into his work and receive wages. But presently we began to understand that a certain Man came into the world and that his name was Jesus Christ. The white men also tied up sores and began a school to which some of us went. We could not understand much of what they said, for we were much afraid of them. But presently some Buras understood and said, "This news is very pleasant. We had better receive it." And the white people said, "If you believe

this good news, you should stand before the people and promise to leave the things of the world and things that are sinful behind." Of course we knew this was a covenant.

People soon began to say that the white men liked the boys who had taken the covenant. Many therefore came to take their covenant so they could get work and sit close to the white men. But presently, they began to see that taking the covenant and receiving work were different things. Then those who entered for unworthy reasons left, while many others entered for true reasons.

After the people who had taken the covenant grew stronger in the Christian way four of them asked for baptism. Those who were baptized first were: Njida Ngwari, Pilesar Mshelsawa, Risku, and Yerkawa Shelangwa. In those earlier days the white men asked the Bura people to come into the church, but now they need not ask because the Bura people themselves are asking to be taken into Christian fellowship. The Word has been sown and is bearing fruit in terms of eagerness to become disciples.

Soon the mission at Garkida became large and the church decided to branch out so that other people might hear the Word. Some of the Christians went first to Gardemna; then some went to Lassa in the Margi tribe, and then others to Marama. After that they left Gardemna, because it was close to Garkida. Then the church decided to send Bura missionaries to other villages. They sent Bura teachers and dispensers to Kwajeffa, Lakwaja, Birni, Ngwa, Dille and Duhu.

Now we praise God because, through his blessings, the people of America obeyed the words of our Savior Jesus and sent their people to us. And thus, through the blessings of God and the blessings of the people who sent us their children, we have come out of darkness and are now sitting in the full light of the Son. This is very pleasant to us.

What to Pray For

Week of September 21-28

THE churches of Idaho and Western Montana support Bro. Amsey Bollinger on the India field. Amsey grew up in Idaho and the churches of that district feel that he belongs to them, and he carries on a regular correspondence with them. The following quotation is from his last letter to his friends in Idaho:

"Day after tomorrow, I go down again into the valley of service, or to the plains. It is truly a *valley* after a mountain-top experience. But without the heat and struggle in the valley, the mountain top would soon cease to thrill. Mrs. Bollinger will stay up here a while longer. It is necessary for her to build up more before she gets back into active service. Our lives

have been full of joys and sorrows the past few months. In March the heavenly Father thought best to take home again the darling twin babies that had just come to us.

"It is for Ahwa—our field of service—that we especially invite your prayers. We have a great work there. Problems? Yes, life always brings problems. Discouragements? Plenty of them; but also many encouragements. It is so thrilling to see young life developing and growing, and so hard to describe. In our boarding school we have a group of fine boys who have come out of raw heathen homes, who are growing in every way. Several of them have been baptized the past year, and some more are on the verge of publicly acknowledging Christ as their Savior—and that takes courage. It often still means a clean break with their families. You probably think that the day of persecution because of religious belief is past, but it is far from it."

This coming spring Sister B. Mary Royer is to return on furlough after her third term of service in India. During the past six years she lived at Ahwa, back in the Dangs forest and jungle. Her attention has been given especially to the women and children. Although she has not had the best of health this past year, she has faithfully carried on her work. The people of Ahwa look to her as to an older sister, for she is quick to share her sympathy and concern with everyone. Whether it is in the schoolroom or in the homes, whether at the mission station or out in the villages, her touch is that of the kind, understanding heart.

" . . . She had a quiet smile
And a kindly word to say.

"Honest, patient, brave and true;
Thus she lived from day to day,
Doing what she found to do
In such a cheerful sort of way.

"There was always something sweet
And refreshing in her face."

Prayer for Missions Calendar

A LETTER from a sister in Virginia, who lives rather far removed from a church, makes the following request:

"I wish to have one of this year's Prayer Calendars. Please send me one. I also wish to get them into more homes of our membership. I am sending you five dollars for missions. Will you please take from this amount the postage needed to send Prayer Calendars to the following addresses:

Mrs. A..... B....., ... Va.
Miss C..... D....., ... Va.
Miss E..... F....., ... Va.
Mrs. G..... H....., ... D. C.
Mrs. I..... J....., ... Md.
Mrs. K..... L....., ... Va.
Miss M..... N....., ... W. Va.

Mrs. O..... P....., ... Va.

Mrs. Q..... R....., ... Va.

"May these Calendars be as great a blessing to those who receive them as mine has been to me. In what other ways could I be a help to further Christ's cause? I would be glad for your suggestion.

"May God bless the work and the workers."

Would that every member of the Church of the Brethren might show such eagerness to place the Prayer Calendar in other homes.

Monthly Financial Statement

Conference Budget

During the month of August contributions for the Conference Budget and agencies within the budget totalled \$4,423.87. Total cash applicable to the Conference Budget for the year beginning March 1, 1935, \$68,713.10, detail as follows:

	For the month	For the year
General Mission Board	\$3,539.91	\$31,118.27
Board of Christian Education	115.06	1,900.41
Bethany Biblical Seminary	120.73	1,262.12
General Ministerial Board		10.50
General Education Board		27.32
Ministerial and Missionary Relief		2.00
American Bible Society		2.60
Undesignated	648.17	34,389.88
	\$4,423.87	\$68,713.10

General Mission Board

During August contributions were received by the treasurer of the General Mission Board as follows:

	Receipts	Total rec'd since 3-1-35
World Wide Missions	\$343.31	\$ 6,406.07
Student Fellowship Fund		204.91
Women's Work Project	407.96	2,909.34
Home Missions	42.24	517.71
Greene County, Virginia, Mission	5.00	5.00
Foreign Missions	74.45	1,796.32
Junior League Project	62.80	371.52
B. Y. P. D. Project	5.00	116.07
Intermediate Project		5.00
India Mission	226.32	604.53
India Native Worker		85.00
India Boarding School	14.56	170.93
India Share Plan	31.35	628.63
India Missionary Supports	787.30	6,282.46
Stover Memorial		500.00
China Mission	53.21	578.81
China Native Worker		9.81
China Boys' School		19.24
China Girls' School		18.00
China Share Plan		213.75
China Missionary Supports	547.89	3,986.62
South China Mission		9.36
Sweden Mission		10.00
Sweden Missionary Supports		500.00
Africa Missionary Supports	861.27	4,100.02
Africa Mission	33.00	762.45
Africa Share Plan	31.25	254.60
Ministerial and Missionary Relief		2.00
Africa Leper	13.00	52.12
Conference Budget	620.39	34,261.72
Conference Budget Designated for—		
Board of Christian Education	115.06	1,900.41
Bethany Biblical Seminary	45.70	434.23
General Ministerial Board		10.50
General Education Board		27.32
American Bible Society		2.60

The following shows the condition of mission finances on August 31, 1935:

Income since March 1, 1935	\$47,354.78
Income same period last year	56,618.47
Expense since March 1, 1935	81,398.37
Expense same period last year	79,378.29
Mission deficit August 31, 1935	44,198.82
Mission deficit July 31, 1935	36,827.32
Increase in deficit during August, 1935	7,371.50

THE CHURCH AT WORK

PEACE**A Splendid Peace Play**

"Our Y. P. D. have presented the play, The Eleventh Mayor, twice this summer and are planning to give it many more times. I like the positive and constructive plot of the play. It has a reach of faith in it that many have not thought out. I recommend the play heartily for what it has done for our own youth. I judge the play to be a good tonic for a long-time peace loving people."—Leo H. Miller, pastor at Ft. Wayne, Ind.

INTERMEDIATES**An Indian Peace Campfire**

(As Conducted in an Intermediate Boys' Camp)

Before the campfire service each group was divided into tribes and each boy was provided with a stick which was to be carved to represent a war club. The group came in single file and the boys were seated by tribes around the fire.

Game Period

The games used were Indian games such as are easily found in any handbook of games for boys. Competition was by tribes.

Music Period

Each tribe was asked to furnish some music. If possible it was to be from some one who had lived in another country. In our case the music was given by a Russian, by an American and by a Japanese. In most communities it would be possible to have some foreign music. The music period was closed with group singing.

Peace Story and Ceremony

Indians have been thought of as a warlike people, but they were also great peacemakers. It was their custom to call a council fire for peace in which representatives from many tribes pledged their allegiance to each other. Mr. E. T. Seton in the "Book of Woodcraft," page 517, tells how the Indian girl known as "No Heart" made peace between two tribes. After the story has been told, each person drops his war club on the fire as a sign that he will make and keep the great peace.

WOMEN'S WORK**Movie Supervision**

"Although much will inevitably be given in the moving pictures which contains incidents that any wise person would not take part in for themselves, the main ideal and the outcome of the situations must be such as to leave a tendency toward good and not toward evil, if children and youth are safely to receive these strong impressions. This is understood by those who are trying to elevate the moving picture, but too often the reformers and the educators are so far removed from the main sources of control of any business or art center that they only brush the outskirts of the agencies that purvey to public amusement, and thus fail to reach any citadel of real control. There is a general uneasiness, however, among many people of all classes, even those usually very easy-going about any social influence, as

they read the tales of children testifying in the courts as to their holdups and their burglaries that they did them like the movies they had seen. It is surely true that the next thing we must do is to tame these movies and make them work in social harness for the better, and not the worse in the lives of children and youth. What line of cleavage may be drawn between what the elders may see and what should not be allowed so vividly to impress the younger minds, no one can predict. The recent public announcement of a determination to cleanse and uplift the moving picture business from within its own management is a most hopeful sign. But surely no parent can throw all the blame of any evil influence of a film exhibit upon the managers of a theater. Where are the parents, and what are they about, that they do not know what pictures their children see and how often they go to the place of amusement?"

CHRISTIAN FINANCE**The Church Budget**

To have a church budget is one way of planning the program of the church. That is, instead of being tossed hither and yon by the whims of "happenstance," definite goals are set up which the church seeks to reach.

The resources of a church should be estimated by totaling the approximate weekly or yearly incomes of the membership. The budget should then be built in the light of: (a) the resources of the church, and (b) the need both locally and of the church at large. The budget includes all the expense and benevolence of the church and its total is not greater than a reasonable per cent of the total income of the membership.

Some congregations prefer two budgets: one for local work, the other for benevolences. Even the poorest church will give something for others. To fail here is dropping out a basic element in the Christian religion. The portion for others should be not less than one-fourth even in poor churches and all churches should look forward to the day of giving 50% or more to others. Congregations with a free ministry may be able to give a much larger proportion to benevolences.

Every congregation is privileged to set its own goal for the Conference Budget. Suggestions as to the proper amount may be secured from the General Mission Board. In some districts a committee proposes Conference Budget quotas for the local congregations.

Example of Budget Items

Conference Budget	Music
District Missions	Repairs
Old Folks' Home	Printing and Postage
Fuel	Miscellaneous
Pastor's Salary	Interest, Taxes, Assessments
Conference Delegates	Janitor's Salary
Light, Gas, Water, Telephone	

A Youth Section

A youth section of the budget is a good method of encouraging the young people to begin supporting the church.

Encourage the youth departments, including the juniors, to pledge toward a definite goal. Weekly envelopes having numbers within a certain range should be given to these departments. By this plan the financial secretary can keep record and report to the church council the giving of the youth section.

Helps in Church Finance

Our Church Financial System. This is a manual outlining in detail the financial year for a local church. Considerable help is given on building the budget, presenting it to the church, the every member solicitation, the dedication form of pledge, etc.

Money and the Local Church Program. Similar to the Church Financial System manual but does not go into as much detail.

Proportionate Giving. A six-page leaflet setting forth the scriptural idea of proportionate giving.

The Canvassers' Ten Commandments. Gives suggestions to those who call on the members in behalf of church funds.

How to Figure Your Proportionate Giving. Tells how farmers and other classes of earners may compute their tithe or whatever proportion they dedicate to benevolence.

Coinage of Life. A good leaflet for distribution to prepare the members for active stewardship. Another leaflet, **A Business Man's Stewardship Platform**, is also good for the same purpose.

All of the foregoing leaflets may be ordered free, (postage is appreciated) from General Mission Board, Elgin, Ill.

LEADERSHIP TRAINING

"Praise Be for Books!"

Numbers of people who do not have time to take a course in class or by correspondence find help and stimulation in the books written for such work. The approved list follows below. This list would be worth considering in beginning to build a library in a local church. If you are building a library, however, these aren't all that ought to be considered; they are just a few of the more important ones.

For Pastor, Superintendent and Board of Christian Education

Our Pupils and How They Learn, McLester, 1930, \$.50.

What Is Teaching? McLester, 1932, \$.35.

Teaching Religion, Myers, 1928, \$1.

The Teacher's Appreciation of the Old Testament, Heckman, 1932, \$.90.

The Old Testament Story, McRae, 1933, \$.30.

The Teacher's Appreciation of the New Testament, Slabough, ready Jan. 1, 1936.

Into All the World, Casselman, 1933, \$.25.

The Message and Program of the Christian Religion, McRae, 1930, \$1.

The Church as a School, Munro, 1929, \$1.10.

Teaching for Christian Living, Vieth, 1929, \$1.25.

Improving Religious Education Through Supervision, McKibben, 1931, \$1.

Religious Education in the Small Church, Sherrill, 1930, \$.75.

St. Mark's Life of Christ, Sledd, 1927, \$1.

The Prophetic Movement in Israel, Knudson, 1921, \$.65.

Chapters in Church History, Wayland, 1930, \$1.50.

Missionary Education in the Church, Gates, 1928, \$.90.

Worship in the Sunday School, Martin, 1930, \$.75.

Drama in Education, Overton, 1926, \$2.50.

The Home and Christian Living, Hayward and Hayward, 1931, \$.75.

Character Building Through Recreation, Heaton, 1929, \$1.75.

The Adventure of the Church, Cavert, 1927, \$.60.

The New Vacation Church School, Blair, 1928, \$1.50.

The Formation of the New Testament, Goodspeed, 1926, \$1.

How We Got Our Bible, Smyth, 1912, \$1.

The Church's Opportunity in Family and Parent Education, 1934, \$.10.

Nursery Leaders

A Study of Babyhood, Haviland, 1927, \$.75.

Guiding Nursery Children in Home and Church, McCallum, 1934, \$1.50.

Ways of Working in the Nursery Department, Warren, 1932, \$.75.

Beginner Leaders

A Study of the Little Child, Whitley, 1932, \$1.10.

Experiences in the Church School Kindergarten, Moore, 1935, \$.75.

Guiding Kindergarten Children in the Church School, Shields, 1931, \$.85.

Story Telling for Teachers of Beginner and Primary Children, Cather, 1921, \$.65.

Worship of the Little Child, Baker, 1927, \$.65.

Primary Leaders

A Study of the Primary Child, Whitley, 1929, \$.75.

Teaching Primaries in the Church School, Smither, 1930, \$1.

Worship Training for Primary Children, Blashfield, 1929, \$.85.

The Primary Church School, Lewis, 1932, \$1.10.

Junior Leaders

The Junior, Chave, 1932, \$1.

Teaching Junior Boys and Girls, Eakin, 1934, \$1.10.

The Junior Department of the Church School, Smith, 1934, \$1.

Worship Training for Juniors, Baldwin, 1927, \$.85.

The Child From One to Twelve, Arlitt, 1931, \$.25.

Intermediate Leaders

Psychology of Early Adolescence, Mudge, 1922, \$.65.

Teaching Intermediates in the Church School, Sheridan, 1928, \$.85.

Intermediate Method in the Church School, McKibben, 1926, \$1.25.

The Psychology of Middle Adolescence, Moxcey, 1925, \$.75.

How to Teach Seniors, Shaver, 1927, \$.85.

Administration of the Senior Department, Donnelly, 1931, \$.85.

Young People's Leaders

The Psychology of Later Adolescence, Mudge, 1926, \$.65.

Young People's Method in the Church, Hayward and Burkhart, 1933, \$1.50.

The Young People's Department of the Church, Smith, 1934, \$.85.

Training Young People in Worship, Shaver and Stock, 1929, \$.90.

Leading Youth to Abundant Life, Miller, 1934, \$1.

Adult Leaders

A Study of Adult Life, Soares, 1923, \$.65.

Adult Religious Teaching, Darsie, 1930, \$1.

Organization and Administration of the Adult Department, Barclay, 1926, \$.75.

CORRESPONDENCE

SUNDAY-SCHOOL CONVENTION AND YOUNG PEOPLE'S CONFERENCE MIDDLE DISTRICT OF PENNSYLVANIA

The fifty-ninth Sunday-school convention and fifteenth young people's conference were held in the Roaring Spring church on Aug. 20 and 21. These meetings were largely attended and very inspirational. The theme for the convention was "The Church and Its Teaching Task" and for the conference, "Christian Stewardship."

The outside speakers were Bro. H. K. Ober of Elizabethtown, Pa., and Bro. Robert Tully of Burnettsville, Ind. Bro. Ober gave three lectures at the convention on the subjects: Three Philosophies of Life, Creating Right Mind Sets and Child Rights; also a short address at the Men's Work conference. He gave a lecture, Enemies of Youth, at the young people's conference. These messages were all great challenges to better teaching and clean living. Bro. Tully led a very interesting discussion at the sectional conference of young people's work at the convention and gave three worth-while messages at the conference: Stewardship of Time, Recreation in the Local Church, and the vesper message, So Long, Gang.

Miss Mary Keiper, district director of children's work gave a report of the children's demonstration school which she attended at Camp Winnepesaukee, N. H. She also noted the progress which is being made in the appointing of directors of children's work in the local churches of the district.

At the Women's Work conference Mrs. Ada Cassell Sell of Altoona gave a very interesting synopsis of the Women's Work of the Church of the Brethren during the past fifty years. A temperance reading was given by Anna Louise Crawford of Everett and special music was rendered by a group of women of Martinsburg.

At the business session of the convention a budget of \$1,050 was presented and accepted and this amount largely met by cash and pledges. Bro. A. E. Wilt was elected as a member of the Sunday-school board to succeed Bro. H. A. Brumbaugh, and Bro. Howard Long of Altoona was elected to fill the vacancy caused by the resignation of Bro. George B. Replogle.

Besides the addresses given at the conference Bro. Isaac Wareham of Everett gave an address on the theme and the missionary address at the closing session was given by Bro. Glen Norris, who recently took charge of the Twenty-eighth Street church, Altoona. Following this message and an appeal for volunteers for Christian service by Bro. Kenneth Morse, president of young people's council and volunteer group of the district, seven young people responded to the call and joined the other group of volunteers.

At the business session of the conference Merle Weyant of the Upper Claar church and Virginia Barrett of Bellwood were elected as members of the young people's council and Sara G. Replogle was reelected as adult adviser with A. E. Wilt of Altoona, assistant.

An interesting message was read at the convention from our representative in China, Sister Martha Neiderhiser Parker. In order that this message might reach every Sunday-school in the district it was decided that it should be printed in the District Echo, which paper reaches the various families of the church in the district.

New Enterprise, Pa.

Sara G. Replogle.

TENNESSEE DISTRICT CONFERENCE

This conference was a bit unusual in two respects: not one of the churches of the district sent a query or a paper for consideration and no one was able to recall a similar meeting where harmony of thinking and discussion were so in evidence. The interests of the kingdom can best be conserved and built up where there is a minimum of clashing of opinions in defining the policies and program of the church.

Every active church was represented in some way, even those located hundreds of miles from the church where the conference was held. S. H. Garst was moderator and Ray Wine, reading clerk. R. B. Pritchett was elected moderator for 1936. J. R. Jackson will represent the district on the 1936 Standing Committee with G. W. Petcher, alternate.

At the suggestion of a regional committee and the council of boards a change was made in our fiscal year to make it correspond to the General Conference year. Action was taken which may lead to discontinuance of work in one locality and the sale of church property. However, reports from the Kentucky field are most encouraging for rapid expansion. The Men's Work of the district is showing increasing signs of healthy growth. The men are actively sponsoring a camp for the young people. They are making a study of our district needs.

The 1936 conference will convene at the Cedar Grove church where the twin brothers, Sam and Abe Molsby, labored so effectively in the ministry more than a generation ago. The members of the Meadow Branch church should be commended for the efficient manner with which they cared for those in attendance.

Nashville, Tenn.

John B. White, Clerk.

SEVENTH YOUNG PEOPLE'S CONFERENCE OF EASTERN AND SOUTHERN PENNSYLVANIA

Caleb W. Bucher, Director of Young People's Work in Eastern Pennsylvania, was dean of the conference during the four weeks, July 28 to August 24. Mrs. Florence B. Gibbel served as dean of women and William C. Sweitzer as dean of men.

The theme for this year's conference was The Choices of Youth. The conference song was "Jesus Calls Us." Our conference is characterized by an unusually large amount of singing—group singing, special numbers by select groups, singing of short religious choruses, and antiphonal singing. The joy of the Lord was brought in a new way into the hearts of two young people who were converted during the conference.

There was a total enrollment of 323. There were 251 young people from Eastern Pennsylvania, 63 from Southern Pennsylvania, 3 from the Southeastern District, 2 from the Western District, 1 from Washington, D. C., and 3 unclassified. During the first week there were in attendance 93 intermediates—ages 14, 15. There were 89 of the group aged 16 and 17. The young people of the ages 18 to 20 numbered 80 and those of the ages 21 to 30 numbered 61.

Sara Shisler, Anetta Mow, and Harlan Brooks were our missionary instructors. President R. W. Schlosser, H. K. Ober and Calvert N. Ellis presented Biblical themes. Rufus D. Bowman, H. L. Hartsough and Kathren Holsopple gave great challenges pertaining to church life and personal living. Henry Gottshall and E. G. Meyer had charge of the music. During the first week Florence B. Gibbel and Caleb Bucher taught Home Ideals. The young people contributed \$194 for missions.

The Women's Work meetings in charge of Florence B. Gibbel were full of interest and were well attended by women of various congregations. Mrs. H. L. Hartsough gave an address on Mothers and Daughters and Mrs. Kathren Holsopple gave an address on India. The ministers' conference in charge of the dean of conference was very good. H. L. Hartsough was leader of the discussions.

Elizabethtown, Pa.

Martha Martin.

DISTRICT MEETING OF NORTHERN ILLINOIS AND WISCONSIN

The meeting this year was held at Lanark, Ill., Aug. 31 to Sept. 2, in the commodious Lanark church and in the high school auditorium. The attendance was unusually large. Officers of the meeting were: I. D. Leatherman, moderator; J. F. Burton, reader; and J. E. Miller, secretary.

On Saturday and Sunday inspirational meetings and conferences were held. In recent years sectional conferences prevailed, but this year the program was so arranged that all should hear what was being said and see what was being done. There was a feeling that, in a measure, sectional conferences were missing the mark because the several groups failed to grasp the whole of the church work as it is planned and carried on. Workers with children and young people need to know what adults are doing, and on the other hand adults need to know what workers with children and young people are doing. The church should understand the Sunday-school, and the Sunday-school should understand the church. The program as carried out was admirably fitted for giving this general view of the whole organization.

Speakers from beyond the district were H. L. Hartsough of the General Ministerial Board, C. Ray Keim of the Peace Commission, not to mention those of the General Boards whose residence is in Elgin. Two foreign missionaries—Mrs. Ellen Wagoner and Anetta Mow—appeared on the program.

Stress was laid on missions, evangelism, peace and temperance. Among other speakers in the general sessions, were addresses by H. L. Hartsough, D. W. Kurtz, Anetta Mow and C. Ray Keim. The high point of the meeting was reached Sunday night when a group from Elgin presented most effectively to an audience of 800, The Eleventh Mayor.

The business session was held on Labor Day. In recent years most of the time is devoted to hearing reports and making plans for the future. Not many queries have been coming to the meeting. Our district has tried various ways of securing its officers and making its appointments. These have been chosen by the delegates with or without nominations from the floor or from nominations made by the elders' body. For sometime it has been felt that too much time was consumed in making appointments and selections of officers. Last year the meeting voted that the officers should make nominations for such appointments as are not provided for otherwise, except for Standing Committee and moderator. Accordingly this year the officers made the nominations and presented tickets from which delegates made their choices. Two nominees were presented from which appointments were made, but it was understood that the delegates were at liberty to vote for others if they saw fit. This method saved considerable time but it remains to be seen whether it will prove satisfactory in coming years.

This district ordains its elders at district meeting. F. E. McCune had charge of the ordination when J. Clyde Forney was installed in the eldership on Sunday.

J. Clyde Forney and D. D. Funderburg were chosen as delegates for Standing Committee with I. D. Leatherman and J. W. Lear as alternates. Charles D. Bonsack was selected as the moderator for the next meeting, with the writer as secretary for three years.

Lanark and vicinity is a historic spot for the Church of the Brethren. Eight miles distant is the place where the first congregation was organized in the northern part of the state. Four miles away is where the special district meeting was called that inaugurated our foreign mission work. And on Main Street is the spot where the Brethren at Work was originally printed. These and other associations help to make Lanark a memorable place in our denominational history.

The meeting for next year will be held in the Chicago church on Sept. 5-7.

J. E. Miller.

Elgin, Ill.

Miscellaneous Items

(Continued From Page 17)

A busy evangelist writes under date of Sept. 10: "Just closed a good meeting in the old . . . congregation, the most active growing rural church I have ever worked in." He thinks this church has "growing pains." Does yours?

Pictures of Missionaries: Picture sheets (21 x 31 inches) giving the pictures of all active missionaries, and also the pictures of deceased missionaries, are now ready for distribution. Every church and Sunday-school class should have one on church or classroom walls. Any group studying missions in the Church of the Brethren will wish to have at least one of these sheets. In the School of Missions it would be well for each child to have a sheet in order to cut out the pictures for notebook work. Price: One sheet 10c; five or more sheets at 5c each. Order from the General Mission Board, Elgin, Ill.

McPHERSON CHURCH OBSERVES FIFTIETH ANNIVERSARY

The McPherson church will celebrate her fiftieth birthday anniversary on Sunday, Sept. 29. The program commemorating the founding of this church will begin Saturday evening with an informal reception in the church parlors. At this time old friends will renew acquaintances.

On Sunday morning, Dr. Edward Frantz will be the guest speaker. Dr. Frantz was formerly president of McPherson College. He is, therefore, acquainted with many problems in the early history of the McPherson congregation. The church is, indeed, fortunate in securing him for this occasion.

The Women's Council will have charge of the dinner to be served in the basement at the noon hour. Members of the McPherson church and friends coming from shorter distances are requested to bring well-filled baskets with them.

The afternoon will be given over to an informal discussion of old times and treasured memories.

The birthday anniversary closes Sunday evening. The entire service will be given over to the presentation of the pageant, "Founders of the Faith." Miss Della Lehman, head of the speech department of McPherson College, will direct the production.

McPherson church has played an important part in the development of this western area. From this congregation, great leaders have gone out to serve the church in every major capacity. The present membership, like that of the

past, is drawn from a wide geographical area and is representative of the life and thought of the Church of the Brethren. The members of the McPherson church take this opportunity to invite old friends and new to help make this fiftieth birthday a happy one for the church, the community and the brotherhood.

McPherson, Kans.

Mrs. R. C. Petry.

PASSING OF EDGAR A. SCHWENK

In the passing of Bro. Edgar A. Schwenk, not only the church but a host of friends suffer a great loss.

Bro. Schwenk was born near Loganton, Pa., May 7, 1856, and died nine days after his seventy-ninth birthday.



On April 29, 1925, he and his companion, Susan Schroyer Schwenk, celebrated their golden wedding anniversary together with their children

and about eighty friends. On Easter of this year they celebrated their sixtieth wedding anniversary, at which time the picture shown herewith was taken.

He is survived by his wife and six children: Eld. Chas. A. Schwenk, instructor in Jersey Shore high school; Mrs. Cora Herb and Russell of Loganton; Mrs. Samuel Starook of Mifflinburg; L. Anna, teacher at Mechanicsburg; Paul A. of York, Pa.

He was a public-spirited man, generous, unselfish and influential in his community. He served as trustee of the church for a number of years.

Funeral services were held in the Sugar Valley church near Loganton, where a large group of people assembled to pay their last tribute of respect. Services were conducted by Eld. Greene Shively of Millmont, assisted by Bro. John Boone.

Loganton, Pa.

Ada Douty.

A FAITHFUL MINISTER—ELDER H. F. MAUST

At a business meeting of the Lindsay church, in which he was earnestly considering the matter under advisement, Eld. H. F. Maust was stricken with a heart attack from which he never fully rallied and from which he died in the Lindsay hospital, Aug. 1, 1935. His last words were for the welfare and purity of the church for which he gave his life. Of him it can be said by the Master, "He hath wrought a good work on me."

Bro. Maust was born Feb. 24, 1861, at Summit Mills, Pa., where he lived for the first twenty-two years of his life. In 1883 he moved to Iowa near Waterloo. Here he lived for a number of years, engaged in business, and served the church faithfully. Later he moved to Macdoel, Calif., and pioneered in community, agricultural and church development, winning the love and esteem of all who knew him. In the summer of 1919 he moved to Lindsay, Calif., and became a successful orange and grape grower. Here he served the community, the farm bureau and the church in a most acceptable and helpful way. While the writer was pastor at Lindsay for a period of eleven years Bro. Maust was elder in charge most of the time, and I bear witness that he was a sincere, lovable and congenial elder, always considerate and sympathetic. I loved him as a brother and counseled with him as a father.

He became a member of the Church of the Brethren at the age of fifteen years, was installed into the ministry at twenty-five and ordained to the eldership at twenty-nine, serving the church conscientiously and well in this capacity for over forty-five years. He was a teacher in Sunday-school for over fifty consecutive years.

He was united in marriage to Sadie Hershberger in 1883. This proved to be a happy marriage for a period of fifty-two years. They celebrated their golden wedding anniversary at their home near Lindsay. Four sons and three daughters were born to them.

Having been Bro. Maust's pastor for eleven years, the writer in appreciation of him testifies to his life as one lived for others. Never failing when opportunity was given to the congregation, to call for the song, "Lord, help me live from day to day, in such a self-forgetful way, that even when I kneel to pray, my prayer shall be for others." His daily life a little nearer exemplified this than that of any other man I ever knew. He was loved and respected and appreciated by all, old and young, who knew him. He was affectionately called "Daddie Maust" by the congregation at Lindsay. He arose above the slogan, "Live and let live," to the Christian standard, "Live and help others to live."

Funeral services were held from the Lindsay church in charge of his pastor, Bro. John I. Coffman, assisted by Eld. Andrew Blickenstaff and the writer. Bro. Coffman likened his death to a glorious sunset, with its afterglow, showing that from his life there came to those who witnessed his departure an afterglow. In this he spoke truly. His optimism, courage, sacrifice, fidelity and fellowship remain as a benediction and a challenge to his surviving wife, to his children and to the church.

M. S. Frantz.

Empire, Calif.

MATRIMONIAL

Fitzwater-Vest.—By the undersigned at the Red Oak Grove church in Floyd County, Va., Aug. 14, Melvin Fitzwater and Elizabeth Vest.—G. L. Wine, Covington, Ohio.

Dasler-Shank.—By the undersigned, at the home of the bride, June 29, 1935, Forrest W. Dasler of Farmersville and Mrs. Edna M. Shank of Trotwood.—W. D. Fisher, Trotwood, Ohio.

FALLEN ASLEEP

Baker, Lydia Kemp, widow of Daniel Baker, born May 9, 1855, died July 20, 1935. She was a consistent member of the Church of the Brethren from early womanhood. She was always in attendance at the services of the church when possible. Nothing gave her keener delight than to entertain ministers and church workers. She leaves eight children, twenty-six grandchildren and eighteen great-grandchildren.—Florence Baker Pittenger, Huntingdon, Pa.

Bowman, Lydia Ann, daughter of Wm. and Susan (Landis) Conover, born in Madison township, June 2, 1858, died at the hospital, Aug. 13, 1935. Jan. 16, 1876, she married Abram Bowman. This union was blessed with four daughters; the father and three daughters preceded her. Brother and Sister Bowman became members of the Church of the Brethren early in their married life and remained loyal until death. Sister Bowman lived a beautiful life in the community; she was a regular attendant at church services and found great joy in serving her God. She leaves one daughter, a brother, nine grandchildren and eighteen great-grandchildren. Services at the Trotwood church by the undersigned, with interment in the Erstine cemetery.—W. D. Fisher, Trotwood, Ohio.

Bricker, Daniel K., born in Franklin County, Pa., April 28, 1850, died at the home of his son near Vermont, Ill., Aug. 25, 1935. He resided in Astoria for a number of years. He was married to Fianna Shumaker on Aug. 10, 1871, and to this union five children were born. His wife and daughter preceded him. Besides the four children he is survived by seven grandchildren, three great-grandchildren, three brothers and one sister. He united with the Church of the Brethren at Liberty, Ill., in 1882, in which faith he remained until death. Funeral services at the Astoria church by I. J. Gibson with interment in the Astoria mausoleum.—Mrs. Rosella Sullivan, Astoria, Ill.

Clark, Bro. Wm. C., died Aug. 25, 1935, aged 90 years. He spent his

entire life in the Barren Ridge community and was for many years a member of the Barren Ridge church. His wife died many years ago. Surviving are two sons, three daughters and a number of grandchildren and great-grandchildren. Funeral services by Bro. H. C. Early and Rev. Tinsman at the Barren Ridge church with burial in the adjoining cemetery.—Helen Coffman, Staunton, Va.

Cole, Charles, son of John and Catherine Cole, born Sept. 16, 1862, at Anamosa, Iowa, departed this life Aug. 20, 1935. At the age of two years he moved with his parents near Kent, Ill., where he spent his life since. Dec. 5, 1884, he was united in marriage to Margaret Kinman who preceded him in death May 22, 1908. To this union four children were born. His second marriage was to Mrs. Della Wolford. He was recently received into membership of the Church of the Brethren after which the anointing service was observed. He is survived by his wife, two sons, one daughter, ten grandchildren and one brother. Funeral services by the writer in the Yellow Creek church. Interment in the adjoining cemetery.—J. F. Burton, Lena, Ill.

Gifford, Lucy Ellen, nee Prentice, born near Peoria, Ill., March 10, 1852, died at the home of her daughter, Mrs. Wm. C. Hare, Lowpoint, Ill., May 17, 1935. In 1880 she married Chas. Gifford who preceded her in 1914. The five children born to this union survive. She was a member of the Christian church. Funeral services by the writer at her late home, with burial at Britt, Iowa.—M. A. Whisler, Lowpoint, Ill.

Hilligoss, Glenn Theo., born near Washburn, Ill., May 27, 1903, died Aug. 5, 1935, of appendicitis. June 26, 1926, he married Miss Frances Sharp; she survives with three children. Services in Washburn by the undersigned.—M. A. Whisler, Lowpoint, Ill.

Jones, Chas. P., of New Windsor, Md., was born Dec. 20, 1868. After an illness of several months he passed away at the hospital in Meyersdale, Pa., May 16, 1935. He was a faithful member of the Church of the Brethren and served well as a deacon for many years. He married Tabitha Fike Dec. 23, 1890. To this union were born three sons and three daughters. He is survived by his wife, children and several grandchildren. Funeral services in the Maple Spring church, Eglen, W. Va., by M. R. Wolfe, assisted by Ezra Fike. Burial in the cemetery near the church.—Gertrude F. Bowman, New Windsor, Md.

Kerstetter, Sister Hazel Hoover, born Feb. 4, 1901, and died Aug. 4, 1935. She spent her entire life in Shamokin, Pa. For a number of years she was a member of the Church of the Brethren. She leaves her husband, one son, parents, four sisters and one brother. She bore her cross, which was a heavy one, bravely and leaves an example in suffering for all who knew her. Funeral services from her home by her pastor.—Jesse W. Whitacre, Shamokin, Pa.

Minnix, Fleming H., son of Spirial and Susannah Kessler Minnix, born at Boone Mill, Va., May 3, 1843; he died at the home of his daughter, Mrs. Mary Berry, of Topeka, Kans., July 9, 1935. In 1874 he located in Carroll County, Ind., later going on to Ozawie, Kans. In 1877 he married Susannah Rhoades-Royer. To this union were born five children. His wife died in 1909. Surviving are two brothers, one sister, three children and two stepchildren, twelve grandchildren and nine great-grandchildren. In 1875 while living in Indiana he joined the Brethren church, remaining a faithful member of the Old Order Branch of the Brethren fraternity until the time of his death. He was chosen deacon in the year 1881 in which capacity he rendered long and faithful service. More than the usual amount of physical affliction seemed to be his lot. Late in life he suffered the amputation of a limb, as a result of an infection due to exposure as a soldier during the Civil War. In 1925 his eyes failed him and his declining years were spent in physical darkness. However, this seemed only to intensify his desire to know more of God's eternal light and he found much joy and comfort in the memory of God's Word as well as in hearing it read. Services by the Brethren in Cedar Creek with interment near by.—W. R. Barnhart, Ottawa, Kans.

Myers, Laura B., daughter of John and Mary Rieff, born in Monticello, Ind., May 15, 1878, died Aug. 23, 1935, at her home near Glendora, Calif. In 1922 she came to California, residing in Pasadena and Hollywood until April 3, 1932, when she married David R. Myers. She accepted Christ in her youth and united with the Church of the Brethren, living a beautiful Christian life until the close. The church has lost a faithful member and the Aid Society a tireless worker. Her husband survives with two sisters and two brothers. Funeral services in the Glendora church by the pastor, A. P. Becker, and Bro. A. D. Sollenberger. The body was taken to Monticello, Ind., where further services were held and interment made.—A. D. Sollenberger, Glendora, Calif.

Obenchain, Lydia Cathrine Skiles, born in Clinton County, Ind., Aug. 21, 1862, died at her home in Conway Springs, Kans., Aug. 26, 1935. She married James Obenchain Sept. 9, 1883, and to this union were born five children. She united with the Church of the Brethren when a young girl and lived an exemplary Christian life. For many years she and her husband served the church in the office of deacon. She leaves one sister, one brother, three daughters, one son and fourteen grandchildren. Services by the writer and burial in Conway Springs cemetery.—R. W. Quakenbush, Conway Springs, Kans.

Patches, Erma, daughter of Henry Patches and his wife, Hilda Gobble Patches, was born Aug. 28, 1922, and died July 15, 1935. She was an exemplary young member of the Midway Brethren church and is missed by many of her friends in the community. Besides the parents she is survived by three brothers and two sisters.—Lucille Sanger, Lebanon, Pa.

Seese, Sister Mary Layton, aged 82 years, died at the home of her

daughter in New Paris, Pa., May 18, 1935. Her husband passed away eight years ago and a daughter just five weeks before. She is survived by one sister, a brother, two daughters, son, twenty grandchildren, seventeen great-grandchildren and one great-great-grandchild. She was a member of the Church of the Brethren for sixty-three years. Funeral services in New Paris by Brethren Galen R. Blough and T. B. Mickle. Burial in the Berkey cemetery.—Mrs. Warren Hoover, Windber, Pa.

Shaver, Bro. G. B., son of Eld. D. H. Shaver, born at Bent Mt., Roanoke County, Va. He died in a hospital in Roanoke City, Va., July 7, 1935, aged 39 years. Surviving are his widow and eight children. He united with the church, Copper Hill congregation, at the age of sixteen. Later he moved into the Oak Grove church where he spent the remainder of his church life. He was elected to the deacon's office in 1931. His church life was one of unusual loyalty, consecration and helpfulness; also he was much interested in the saving of his family. Services by Brethren R. K. Showalter and Eugene King and the writer in Oak Grove church.—C. E. Eller, Salem, Va.

Sheffer, Bro. Paul J., died on his eighteenth birthday, Aug. 10, 1935. He died in the West Side sanitarium following injuries received in an automobile accident. He was a member of the Church of the Brethren. He is survived by his mother, three brothers and two sisters. Services at his home by Bro. Jos. Baugher and in the Evangelical church at Idaville. Interment in the adjoining cemetery.—Florence L. Keeney, York, Pa.

Shultz, Robert Lawrence, son of Herman and Beulah Shultz, was born in Huntington County, Ind., Dec. 3, 1918, and died Aug. 29, 1935, at his home in North Manchester. He is survived by the parents, one sister and three brothers. When he was seven an attack of scarlet fever left him with a weakened heart; however, he seldom complained. He was anticipating the completion of his senior year in high school. He united with the Church of the Brethren at the age of nine and was a faithful attendant at Sunday-school and church. Funeral services at the Salamonie church by Eld. Otho Winger, assisted by the writer and Rev. Chas. Payne.—W. C. Stinebaugh, Huntington, Ind.

Smerdon, Bro. Geo. W., born in Ontario, Canada, June 3, 1856, died Aug. 28, 1935. When he was seventeen the family moved to Henderson, N. C. Three years later he returned to Canada and in 1884 married Miss Anna Meadows. In 1900 they moved to Cushing, Okla., where they had resided since. He is survived by his wife, one daughter, three grandchildren, five great-grandchildren and one sister. His son preceded him in 1912. In 1913 he became a member of the Church of the Brethren, living a devoted Christian life until the end. Funeral services at the Big Creek church by his pastor, Eld. D. D. Fleishman. Interment in the cemetery adjoining the church.—Abbie S. Pote, Ripley, Okla.

Smith, Mrs. Lovina, aged 70 years, died Aug. 8, 1935, at the home of her nephew and niece in York, Pa. She was a member of the Baptist church. Services by Eld. M. A. Jacobs with interment in Slate Ridge cemetery, Delta.—Florence L. Keeney, York, Pa.

Stayer, Bro. Daniel R., son of Daniel S. and Mary Replogle Stayer, died at his home in Woodbury, Pa., June 26, 1935, aged almost 75 years. Oct. 11, 1883, he married Nancy Bechtel. To this union were born several children. He was a faithful and devoted member of the Woodbury Church of the Brethren for many years. Owing to failing health he was deprived of sanctuary privileges for some time, but he supported the work with his means. Surviving are his companion, two sons, four daughters, three grandchildren and two sisters. Funeral services in the Replogle house at Woodbury by Elders L. R. Holsinger and D. I. Pepple. Interment in the Replogle cemetery.—Barbara S. Frederick, Woodbury, Pa.

Ullery, Stephen E., born Aug. 20, 1857, died Aug. 25, 1935, at the home of his son in Dayton, Ohio. His wife died Sept. 13, 1933. He was a member of the Church of the Brethren at Trotwood. Services by his pastor, the writer. Interment in Memorial Park cemetery.—W. D. Fisher, Trotwood, Ohio.

Umberger, Brook T., born Aug. 8, 1876, died Aug. 22, 1935. He married Mary Grub in 1897; she survives with one sister, five brothers, his stepmother and one stepbrother. He was a faithful member of the Church of the Brethren since 1903, serving as a deacon for nineteen years. Funeral services at Hanoverdale, Big Swatara, by Elders Amos Kuhns, Thos. Patrick and Ulysses Gingrich. Interment in the adjoining cemetery.—Irene K. Fryinger, Harrisburg, Pa.

Weeks, Gerald Lee, son of Earl and Sylvia Weeks, was born near Trotwood, on Oct. 21, 1922, and after a brief illness of infantile paralysis, died at the hospital on July 18, 1935. He is survived by father and mother, two brothers and two sisters. He was baptized May 5, 1935. Though youthful in years his desire was to live a clean and wholesome life, both physically and spiritually. Funeral services at the home by the writer, assisted by Bro. David Mohler, German Baptist Brethren. Interment in the Bear Creek cemetery.—W. D. Fisher, Trotwood, Ohio.

Western, Bro. John D., born Aug. 28, 1865, in Augusta County, Va., died July 31, 1935. He was a son of Cyrus and Rebecca Western. He married Miss Nannie Shaver Feb. 11, 1892; to this union five children were born. He leaves his wife, four children, three grandchildren, two sisters and one brother. He was a member of the Church of the Brethren and always interested in others. He had been in ill health for several years. Funeral services at the Middle River church by Elders B. W. Huff, B. B. Garber and J. W. Wright. Interment in the cemetery near by.—Mrs. F. Y. Garber, Waynesboro, Va.

CHURCH NEWS

CALIFORNIA

Glendale (First).—Pastor H. A. Frantz and wife have returned from a short vacation and on Sunday, Aug. 25, the congregation enjoyed the sermons preached by Bro. Frantz. During his absence several guest ministers preached, among whom was J. S. Zimmerman of Long Beach. We were also privileged to have D. W. Kurtz here June 27. The regular quarterly business meeting was held Aug. 26. Officers for the coming year were chosen as follows: H. A. Frantz, elder; E. N. Flory, Sunday-school superintendent; M. Q. Calvert, clerk; Frank L. Cayford, treasurer; Mrs. Terford, correspondent and Messenger agent. At this meeting the superintendent presented a chart showing the Sunday-school attendance for the past several years. This record was indicated by lines on the chart. The past year showed a steady increase. By this method of presentation the congregation was enabled to see more clearly that the work is progressing satisfactorily. The district delegates are Lester Blocker and Lowell McCann.—Lulu Terford, Glendale, Calif., Aug. 30.

Laton.—A business meeting was held Sept. 2 when Sunday-school officers were elected, also delegates to district meeting. It was voted to hold a ten-day revival meeting to start Oct. 16 and close with a love feast. Members will meet the first week in October to clean the church and yard.—Mrs. O. S. Vaughn, Laton, Calif., Sept. 3.

Waterford.—On July 14 Bro. D. W. Kurtz from Bethany Biblical Seminary gave us a fine message. Following a basket dinner the dedication of the new recreation hall was held. Included in the program was a history of the growth of the Waterford church from the beginning July 15, 1918, until the present. In his address Bro. Kurtz said that the church should provide for the whole of life which includes clean social life. With the donations of labor, the building was finished at a cost of \$375.74. A small indebtedness was raised at the time of dedication. On July 28 in the interest of La Verne College Bro. Royal Glick of Empire delivered a message on the need of Christian Education. Following this an offering of \$22.38 was taken for the college. Aug. 4 the W. C. T. U. gave a program. Aug. 11 Bro. Fred E. Strohman of Bethany gave a message on Making Right Choices in Life. The women workers met on Aug. 21 in the church basement and canned 136 quarts of peaches for La Verne College.—Maude Sesser, Waterford, Calif., Sept. 2.

COLORADO

Haxtun.—A good delegation from our church, including our elder and pastor, attended the district meeting at Rocky Ford. In their absence the evening adult class was taught by Bro. Peter Grabill, after which we were dismissed in order to give members an opportunity to attend services at other churches. On Sunday evening, Aug. 11, Gladys Hunt gave an oration on What Repeal Has Done for America. She was the only participant from this church in the annual oratorical contest and was awarded first prize; at Rocky Ford she won third place. The Ladies' Aid recently sponsored a Saturday evening sale of ice cream and cake, clearing about \$8 which is to be used to help purchase new hymnals. Every Wednesday evening the teachers meet at the church to study the Sunday-school lesson. All others who are interested are invited to attend. Our pastor has charge of the meeting. Our evening adult class recently finished the book of James and will now take up the study of Peter. We held our quarterly business meeting Sept. 2. A brief report of the district meeting was given. Committees were appointed for the following: to revise the church membership list and to solicit members for pledges for the church budget. The budget plan and envelope system was adopted at this meeting. It was decided to drop the mission offering from our budget list and hereafter take up special offerings for missions. Our love feast will be held Oct. 11 at 7:30 P. M. Sunday-school officers were elected, superintendent being Bro. Erickson; assistant, Lloyd Montieth.—Mrs. Warren D. C. Wood, Haxtun, Colo., Sept. 4.

IDAHO

Boise Valley church met in council Aug. 31. Church and Sunday-school officers were elected for the coming year: Elder, David Betts; clerk, Roy Parker; Sunday-school superintendent, Russell Brockus. Our church is much encouraged by the recent arrival of Bro. Chas. Noble Stutsman of Manson, Wash., as pastor. He is a zealous worker and we are expecting great things. Bro. Coffman of Elgin is to be with us in a revival meeting beginning Sept. 9 and closing with a love feast the 23rd. We had a successful Vacation Bible School this summer under the direction of Sister Mary McClure of Nampa, assisted by home talent.—Mrs. Russell Brockus, Meridian, Idaho, Sept. 3.

ILLINOIS

Astoria.—Since our last report the work here has been moving forward and much good is being done through the work of the church. The churches of the town united in a Vacation Bible School. Our church has purchased new songbooks, The Service Hymnal. Sister Ethel Gibson was sent as delegate to General Conference, and on Sunday morning following the Conference gave a very interesting report. Two delegates were sent to the young people's conference. Our revival conducted by Brother and Sister B. N. King Aug. 4 to 18 was an inspiration to all who attended. The gospel messages brought to us from night to night were very helpful in strengthening the spir-

itual condition of the church. Sister King proved an efficient song leader and her work with the children was helpful and will long be remembered by them. As a result one was added to the church, this making three since our last report. Our church council was held Aug. 23. Officers were elected for the coming year. Bro. E. F. Caslow was retained as elder and Bro. I. J. Gibson will continue his work as pastor. I. J. Gibson was chosen delegate to district meeting. Our love feast will be held in the Astoria church Sunday evening, Sept. 15.—Mrs. Rosella Sullivan, Astoria, Ill., Sept. 4.

Oak Grove.—Mother's Day was observed with a good program, also the Children's Day program was appreciated by a full house. The Aid held its spring bake sale in Washburn on May 11. The delegate to Annual Conference brought a good report to us June 16. A number of our members attended the district conference at Canton; services were dismissed here for that Sunday. Those who filled the pulpit besides the pastor this summer were J. H. Hardman, Sparland; Wm. Hare, Polo; Arthur Whisler who has recently moved to Beaverton, Mich., and the writer, in the absence of a minister. Bro. M. A. Whisler preached at Kewanee, Ill., Aug. 18 in two services. Our revival was to have begun Sept. 19 but Bro. J. H. Cassady informs us he will not be able to fill the appointment, so we are looking for another evangelist.—Mrs. M. A. Whisler, Lowpoint, Ill., Aug. 30.

Okaw congregation recently closed a two weeks' revival with Bro. Moyné Landis, evangelist. Two were baptized. The Spirit-filled messages which we heard each evening will be a great help to the membership. Bro. Landis spent much time calling in the community. Our B. Y. P. D. was instrumental in purchasing the songbook, Worship and Praise, for the La Place church. Our love feast will be held on Thanksgiving evening at 6:30. At our last quarterly council Sunday-school officers were elected for the coming year. Delegates to district meeting were Sisters Bertha Beery and Ada Buckingham.—Estella Emmert, Hammond, Ill., Sept. 2.

INDIANA

Anderson.—Our Sunday-school is moving along prosperously with Bro. W. W. Wimmer, superintendent. This church had a good representation at the district meeting held last week at the Buck Creek church. Our elder, D. W. Bowman, and wife who have been touring different parts of the country have returned and are taking up the work. Bro. A. B. Roof served as elder in the absence of Bro. Bowman.—Sarah E. Clow, Anderson, Ind., Sept. 2.

Beech Grove church met in council Aug. 31. Bro. Frank Mills was selected on the ministerial board. Sister Hattie Shull was reelected secretary and treasurer; Bro. Even Fuqua, trustee; Vernie Beaver, Messenger agent and correspondent. Our two weeks' revival will begin Sept. 29 and close with our love feast on Oct. 12. Bro. J. Andrew Miller of Muncie will be the evangelist and Bro. Frank Denlinger of Anderson, song leader. Our B. Y. P. D. recently reorganized with Bro. Jos. Fuqua, president. The annual homecoming was held July 28. Bro. Estle McCullough of Middletown gave us a wonderful sermon in the morning which was greatly enjoyed; he is going to preach for us each Sunday evening during this month. We greatly appreciate his help.—Vernie Beaver, Pendleton, Ind., Sept. 4.

Spring Creek.—At our church council in June five new members were added to our number by letter. Our pastor, Moyné Landis, was reelected to serve the coming year. Plans were made for homecoming day to be held Sept. 15, the program to be in charge of the missionary committee. During the summer our pastor has been holding several evangelistic meetings and the pulpit has been ably supplied in his absence by Miss Nellie Young of Indianapolis, Bro. Mark Cripe of South Whitley and Brethren Lloyd Hoff and Otho Winger of North Manchester. The Willing Workers' class gave an interesting temperance program one morning. Children's Day program was exceptionally well given July 7. The exchange of programs among the B. Y. P. D.'s of five neighboring churches has given us several evening services of real merit. One Sunday evening service led by the pastor on the church lawn was especially appreciated during the hot weather. The Ladies' Aid paid for two new lawn mowers and the adult classes are paying for the mowing done. The temperance committee arranged for a playlet, The Sparkling Glass, given during the Sunday-school worship period last temperance Sunday.—Mrs. Warren H. Slater, South Whitley, Ind., Aug. 26.

South Bend (Second).—Sept. 21 there will be an address by Bro. D. W. Kurtz. Sept. 22 the harvest meeting will be held with Bro. Kurtz as speaker. Oct. 6 is Sunday-school rally day. Our harvest meeting will be morning, afternoon and evening with potluck dinner. An invitation is extended to all who would like to come and worship with us.—Ruth Lorenz Smith, South Bend, Ind., Sept. 1.

West Goshen.—On Aug. 27 a members' meeting was held for the purpose of reorganizing the church, Sunday-school and Christian Workers for the coming year. The following officers were selected: Elder, Foster Berkey; clerk, Ira Shidler; Messenger correspondent, Mrs. Glenn Cripe; Sunday-school superintendent, Mrs. Allen Miller; C. W. president, Glenn Cripe. Our annual harvest meeting will be held Sunday, Sept. 8. Bro. Bonsack will be with us in this meeting, both forenoon and afternoon.—Lottie M. Stutsman, Goshen, Ind., Sept. 2.

IOWA

Libertyville church met in council Aug. 30. Many people within our church have religious books of instruction and help which they wish to put in a library. We will have a church library with Helen Carter

as librarian. Books are to be donated, with approval of our pastor and elder. This is to be done immediately so as to have reading for the winter. We are buying screens for the church by personal and association contributions. During our series of meetings from Sept. 2 to 15 we wish to have an all-day meeting and invite our neighboring brethren to be with us. The date is to be set when Bro. R. H. Nicodemus arrives. Our love feast is to be held Sept. 20. The sew songbooks, Worship and Praise, have arrived. July 14 Bro. Wayne Carr was installed into the ministry.—Helen Carter, Batavia, Iowa, Sept. 2.

Monroe County.—Easter Sunday was observed with a short program in the morning before the address by Bro. E. S. Fouts. June 1 and 2 our church entertained the B. Y. P. D. conference. Our church gave the play, Two Builders, on Saturday night. Bro. Galen T. Lehman of Cedar Rapids, was the main speaker. Bro. E. S. Fouts and Ida McMulin served as church delegates to district meeting. An every-member drive for this quarter was made at this time. A short time ago several had the privilege of seeing the stereopticon slides of the Africa mission, shown by Bro. Caster at the Ottumwa church. Aug. 18 a large crowd attended the annual homecoming at the Ottumwa church.—Christina Henderson, Fredric, Iowa, Sept. 3.

South Keokuk.—Our church held an interesting and successful two weeks' revival July 15-28 conducted by Brother and Sister B. M. Rollins. Four children were baptized into the church on the last day of the revival. Two weeks later a mother and daughter (who had been too ill to attend the first service) were baptized. Our love feast was held Monday evening following the revival meetings. The district conference was held in the South Keokuk church Aug. 21-23. Sister Ida Brown and Bro. D. M. Power acted as our delegates. Many good speakers, including the Japanese from Hawaii, were on the program. The two plays given by the English River and the Mt. Etna young people were very well produced and much appreciated by all.—Enid Wonderlich, Richland, Iowa, Sept. 4.

KANSAS

Buckeye.—Our Sunday-school has held its attendance during the summer months. The local ministers have served in the pulpit—Brethren U. S. Brillhart, H. G. Correll, S. R. Merkey and Sister Merkey. We also appreciated the inspiration of three visiting ministers who spoke at morning services: Rev. Cook of the Christian church, Rev. Fagan of the Methodist and Bro. E. H. Eby. At our business meeting we reorganized for the coming year. Bro. C. A. Shank was chosen elder, succeeding Bro. W. A. Kinzie. Sister Nellie Merkey was chosen Messenger agent and church correspondent. Bro. Chas. Kauffman was reelected Sunday-school superintendent. We are still trying to secure a pastor. Bro. L. A. Walker of Omaha will hold a series of meetings here the latter part of October.—Nellie V. Merkey, Abilene, Kans., Sept. 3.

Rock Creek church met in council Aug. 19 and elected officers for the coming year. As we cooperated with the Sabetha church, our pastor and elder moving to Indiana makes it necessary for us to elect a new elder; this the church decided to do at a later date. Since our last report Bro. Lloyd McWhorter has been licensed to the ministry; he and his wife now have the pastorate at the Granada church fifteen miles south of Sabetha. We were successful in placing The Gospel Messenger into 75 per cent of our homes on the special offer. Our Ladies' Aid in various ways is doing exceptionally well and helping the church financially. Our church and Sunday-school have been progressing very nicely with good interest and attendance, also good Sunday-school collections. It is undecided as yet, but we hope to be represented at district meeting. We had a surprise farewell for our pastor and family and presented them with a token of our appreciation.—Mrs. Ethel Schmitt, Sabetha, Kans., Sept. 4.

OHIO

Beaver Creek.—The two-story addition to our church is nearing completion; it will provide three additional classrooms and entrance vestibule, with a kitchen and rest rooms in the basement. A room in the rear of the church was converted into three balcony classrooms; in all there will be nine classrooms. Cost of improvements will be met by the proceeds from sale of building and loan stock in which our building fund was invested. It is hoped that the building will be completed soon and that the date of the annual homecoming, which will be combined with the dedication service, may be announced at an early date. We deeply regret to lose our pastor, Bro. J. H. Eidemiller, who has been with us for fifteen years. During this time our Sunday-school has more than doubled its enrollment and attendance; it has grown from five classes to ten and the church likewise has developed in numbers, influence and fellowship in the community and township. Bro. Eidemiller tendered his resignation at the March business meeting but 85 per cent of the members voted against accepting it. However, he has decided to terminate his pastorate here with the dedication of the new building. Mrs. E. F. Couser is chairman of a committee to select a new minister which is proving a rather difficult task. A large delegation of our folks went to the mission church at Constance, Ky., and gave a short program. Our choir, directed by Elmer Wetzel, assisted the choir of another church in the county in a special Sunday evening program at that church. Mr. Wetzel also directed the choir in special numbers for Easter and Mother's Day programs, cooperating with the young people's and Home Makers classes who had charge of these programs. Bro. E. F. Couser has preached for us several times in the last few months. Arthur Stewart substituted for the pastor on Conference Sunday and Constance mission day.—Mrs. Henry M. Stewart, Xenia, Ohio, Aug. 30.

Brookville.—Our annual harvest meeting was held at Helwigs Grove on Aug. 24 with Bro. Whitacre of Pennsylvania as the speaker. At the council meeting on Aug. 28 Sunday-school officers were elected. Vern Dull was reelected superintendent. The series of meetings will begin Sept. 22 and continue for two weeks, with Bro. J. O. Winger of North Manchester, Ind., evangelist. The love feast will be held Sunday evening, Oct. 13, at 6:30.—Mrs. Gladys Knierim, Brookville, Ohio, Sept. 4.

Eagle Creek.—Several of our members attended the summer assembly held at Black Swamp church. A few of our number besides the delegates also attended Annual Conference. We received the minutes of Annual Conference last Sunday and are very glad for the stand our church takes on war and peace.—Mrs. Mabel Bibler, Arlington, Ohio, Sept. 3.

Eden church met in council Aug. 17. Officers for the coming year were elected including those for the Sunday-school. The superintendent is J. J. Domer and assistant, Robert Steffy. Delegates to district meeting are Sisters Frick and Detrick; alternates, Sisters Ida Miller and Nancy Lantz. Sister Detrick was appointed Messenger correspondent. The series of meetings was changed to begin Sept. 22 and continue for two weeks, with Bro. S. S. Shoemaker, evangelist.—Mary Detrick, Canton, Ohio, Sept. 2.

Springfield.—The regular business meeting, held on Sept. 3, was the best attended of the year, sixty-five being present. W. H. Williamson was elected general Sunday-school superintendent and Mrs. Emma Good, primary superintendent. A rally day is planned for Nov. 3. Prof. J. Raymond Schutz of North Manchester, Ind., will give two addresses, one in the morning and another in the afternoon. The pastor, Bro. John H. Good, will be absent from the pulpit Sept. 22 and 29; his place will be filled by W. H. Williamson.—G. W. Young, Springfield, Ohio, Sept. 7.

Trotwood.—The mother and daughter banquet was a delightful meeting with about 150 present. The committee directed by their chairman, Mrs. W. D. Fisher, had planned an enjoyable evening. Eld. Wm. Hollinger and Pastor W. D. Fisher were delegates to the Winona Conference. A special message was presented at the father and son serv-

ANNOUNCEMENTS

DISTRICT MEETINGS

California, Northern, Empire, Oct. 11-14.	Oct. 13, 6:30 pm, Pipe Creek.
Colorado, W., and Utah, Fruita, Nov. 29-Dec. 1.	
Florida and Georgia, Sebring, Oct. 11-13.	
Indiana, Middle, Manchester, Oct. 11-13.	
Kansas, Northeastern, Lone Star, Oct. 4-7.	
Kansas, Northwestern, White Rock, Oct. 18.	
Kansas, Southeastern, Gravel Hill church, Oct. 25-28.	
Kansas, Southwestern, Newton, Oct. 11-13.	
Missouri, Middle, Leeton, Oct. 4-6.	
Missouri, Northern, Wakenda, Oct. 26-28.	
Ohio, Northeastern, Freeburg, Oct. 8-10.	
Pennsylvania, Southern, Lost Creek, Bunkertown, Oct. 29, 30.	
Pennsylvania, Western, Windber, Oct. 22, 23.	
Virginia, Eastern, Nokesville, Oct. 9-11.	
West Virginia, First, Keyser, Oct. 4, 5.	
Maryland	
	Oct. 13, 6:30 pm, Pipe Creek.
Missouri	
	Oct. 15, Bethel.
Ohio	
	Sept. 21, Center.
	Oct. 5, 7 pm, Georgetown.
	Oct. 6, Painter Creek.
	Oct. 6, 7:30 pm, Stony Creek.
	Oct. 13, 6:30 pm, Brookville.
Pennsylvania	
	Sept. 29, Hooversville.
	Oct. 6, Holsinger.
	Oct. 6, Lower Conewago at Bermudian.
	Oct. 12, 13, 4 pm, Pleasant Hill.
	Oct. 13, Shade Creek at Berkey.
	Oct. 13, 5 pm, Harrisburg.
	Oct. 13, Huntsdale.
	Oct. 16, 17, 9:30 am, Springville at Mohler house.
	Oct. 19, 20, 1:30 pm, Little Swatara at Ziegler house.
	Oct. 26, 1:30 pm, Conestoga at Bareville.
	Oct. 26, 1:30 pm, Heidelberg.
	Oct. 26, 27, 1:30 pm, Midway.
	Oct. 27, Lititz.
	Oct. 27, Marsh Creek, Marsh Creek house.
	Oct. 27, Woodbury at Replogle.
	Nov. 9, 10, 1:30 pm, Myerstown.
Virginia	
	Oct. 5, 4 pm, Poages Mill.
	Oct. 5, 4 pm, Topeco.
	Oct. 5, 4:30 pm, Mt. Joy.
	Oct. 12, 4 pm, Red Oak Grove.
	Oct. 12, 4 pm, Pleasant Hill.
	Oct. 19, 6:30 pm, Brick.
	Oct. 26, 4 pm, Beaver Creek.
	Oct. 26, 6 pm, Middle River.
	Oct. 26, 4 pm, Mill Creek.

LOVE FEASTS

Colorado	
Oct. 11, Haxtun.	
Indiana	
Oct. 5, 7 pm, La Porte.	
Oct. 6, 7 pm, Ladoga.	
Oct. 12, Beech Grove.	
Oct. 16, 7 pm, Yellow Creek.	
Oct. 19, 7 pm, Pine Creek.	
Oct. 19, 10:30 am, Nettle Creek.	
Oct. 19, English Prairie.	
Oct. 26, 7:30 pm, Middletown.	
Iowa	
Sept. 21, Monroe County.	
Kansas	
Oct. 27, 7:30 pm, Ottawa.	

ice on June 16. During June guest ministers who brought sermons were O. F. Bowman of Harrisonburg, Va., and Harlan J. Brooks of La Verne, Calif. July 7 marked the close of a successful Vacation Bible School directed by our pastor and sixteen assistants. The summer activities at Sugar Grove Camp were attended by many from the Trotwood parish. Lovers of music enjoyed the evening of July 28 in the presentation of a program of hymns by the Imperial male quartet of Bradford, Ohio. The church school, class No. 15, some seventy-five in number, together with their teacher, Orien Erbaugh, and the young people's orchestra, spent Aug. 14 in our southern mission field. At the morning service Aug. 11 six beautiful collection baskets were dedicated, having been presented as a memorial by two of our workers. J. Raymond Schutz of Manchester College preached a forceful and much appreciated sermon in the vesper service. The church school picnic was held on Aug. 17. The evening proved to be a pleasant one with games and refreshments. At a recent business meeting of the church, Herman S. Plunkett and Warren J. Wagner were selected as superintendents of the school. The Byler family of Lancaster Pa., in an evening of sacred songs and hymns, were greeted by a representative group. Aug. 25 was set apart as missionary day. Missionaries Harlan J. and Ruth F. Brooks both spoke at the morning service. In the evening the missionary message was effectively portrayed with slides. An offering of \$55 was given. A joint meeting of Ft. McKinley, Happy Corner and Trotwood Aid Societies was an event of Aug. 28. The occasion was the leave-taking of the Brooks family for their work in India. An excellent dinner was served in the church dining room to 135 people. In the afternoon Sister Brooks gave an interesting address to the women. A number of useful gifts were presented to the Brooks family. A victrola and fifty records were given them by organizations of the church. Bro. A. W. Cordier of Manchester College preached the anniversary sermon Sept. 1, upon invitation of our pastor, this being his fourth year of service with us. Prof. Cordier also gave the evening address to a fine group of parents, high school, college and university students and graduates, Boy and Girl Scouts and their leaders. It was an evening of inspiration and new resolve.—Mrs. Myrtle Wagner, Trotwood, Ohio, Sept. 3.

Troy.—At the August council the officers for the coming year were chosen for the church school and church. The writer was chosen superintendent and reporter: Cora Smith, Messenger agent. We have a very fine school. The attendance most of the time is over 100; our average for the last three quarters has been over 100, the highest being 111. Twice we have had a penny-a-day campaign and almost cleared our church of the debt for remodeling. Our revival meeting will be held sometime this fall, with Bro. Walter Warstler of Stony Creek church as the evangelist. Brother and Sister Chas. L. Flory continue to serve our church as pastors; they are doing a fine piece of work among our people. We always look forward to his preaching services.—Mary Gnoddle, Troy, Ohio, Aug. 30.

Stonelick.—Aug. 11 our two weeks' meeting began with our elder and pastor, Bro. J. M. Garst, in charge. He gave us fifteen inspiring messages and visited in many of the homes. There was good cooperation and volunteer service in music and song. The attendance was large at the closing service on Aug. 25. The Stonelick church has been strengthened by the earnest efforts of Bro. Garst and all who contributed to the labor in the Master's vineyard. Sept. 8 was a red letter day. Following the Sunday-school hour Eld. John Beeghly gave an appealing message. Bro. C. G. Erbaugh and daughter were with us, also Sister Kathryn Royer and several from Constance, Ky., Cincinnati, Middletown and Hamilton for the sixteenth joint Sunday-school convention. Bro. J. M. Garst was moderator. Is there need for reform in the church today, and if Christ were here what changes would he make in the church? Also, what would Christ have us do in this reform? These questions brought temperance thoughts and pleadings for courage of conviction. Special music and a fellowship dinner all contributed to a glad day.—Anna Lesh, Goshen, Ohio, Sept. 9.

Wooster.—The Sunday-school members on Aug. 4 came within four of having a Bible for each member present. This was a result of a 100 per cent Bible challenge made by the Good Will Circle that is fostering the habit of carrying our Bibles with us to the house of God and making use of them in class under the teacher's direction. Aug. 5 Bro. Wilmer Petry of Mogadore, Ohio, began a series of meetings here. He is one of the younger ministers but he preaches with the power of conviction and his sermons are indeed productive of good in the hearts of his listeners. The music conducted by Bro. Andrew Yoder and wife of Orrville added to the spiritual tone of the meetings. Aug. 11 Bro. John I. Byler and family of Lititz, Pa., gave a splendid musical program, quite out of the ordinary. The men's meeting was held in connection with the church and Sunday-school social Aug. 20 and the annual Sunday-school outing was at Long Lake Aug. 28. During the summer we have been participating in union Sunday evening services which included the Methodist, Lutheran and Brethren churches. Sept. 1 Dr. Rolland E. Wolfe of Boxford, Mass., preached an interesting new type of sermon on the prophet Amos. The meeting of our men's organization was held Sept. 9.—Miriam Hoff Fetter, Weilersville, Ohio, Sept. 10.

PENNSYLVANIA

Clover Creek church met in council July 5. The mothers and daughters held a banquet May 7 and the evening was enjoyed by all. Mrs. A. R. Coffman gave a good message on Being Helpers. Our church participated in the community Vacation Bible School which was conducted in the Reformed church from May 13 to 24 with an enrollment

of 149. Each church furnished several teachers and officers. Community day was observed at our church May 31 when the men gathered to paint the church roof and beautify the lawn, while the ladies served the dinner and did some quilting. We had a two weeks' meeting conducted by Bro. John T. Glick of Bridgewater, Va. Eighteen were added to the church including grandparents, parents, boys and girls. Bro. Glick preached eighteen sermons and made eighty-five calls during his stay with us. The study of the Sermon on the Mount was given for a few nights. Bro. Glick preached in a forceful manner and the church was much strengthened by his able sermons. Our pastor, Bro. A. R. Coffman, assisted throughout the services. Aug. 18 an inspiring vesper service was conducted on the hillside near the church when Bro. Glick gave the message.—Pearl Snowberger, Martinsburg, Pa., Sept. 6.

Conestoga.—Our congregation was well represented at the Sunday-school and missionary meeting held in the Lititz church on July 4. Sara Groff and Mrs. Mabel Myer were our delegates. An interesting report of the meeting was published in the last issue of our church paper, The Beacon. July 7 we listened to an inspiring sermon on Christian Welfare by Eld. B. G. Stauffer of Chiques congregation. During the Sunday-school hour on July 14 the beginners' department rendered a short program in honor of the Cradle Roll. In the evening we enjoyed a program given at Bareville by the young people of East Fairview. Two features of the program were talks given by Chas. E. Weaver and Eld. H. A. Merkey on Social Purity. July 15 we opened our fourteenth annual Vacation Bible School with Bro. Paul D. Wenger in charge. There were 136 pupils enrolled and thirteen workers. The average attendance was 115; the daily offerings contributed by the school for India missions amounted to \$23.70. The handwork, consisting of scrapbooks, jointed toys, mottoes and posters, was sent to the coal region, and clothing brought by the children was given to the Rescue Mission in Lancaster. July 26 an interesting closing program and demonstration of the work done by the school was given to a large audience. Our annual harvest home services held on Sunday morning, Aug. 11, at Monterey, were well attended. Eld. John L. Myer of Springville congregation gave us an appropriate message. Eld. Reuben Myer of West Conestoga assisted in the services. An offering was taken for the orphanage at Neffsville. In the afternoon the third annual reunion of the descendants of Eld. Jos. Myer was held at the same place. Eld. Myer had been a minister in the Conestoga congregation from 1844 until his death in 1891. About 340 members of the clan assembled to honor his memory. In the evening, in connection with the young people's meeting at Bareville, Eld. A. W. Zuck of Ephrata gave us an interesting sermon on Temperance. Aug. 18 Eld. John F. Graham of Windber preached an impressive sermon for us on Keeping the Faith. Ten of our members attended the young people's conference held at Elizabethtown in August. Our love feast will be held at Bareville Oct. 26, beginning at 1:30 P. M.—Addie A. Myer, Leola, Pa., Aug. 23.

Elizabethtown.—A splendid program of verse and song was presented at the Children's Day service Sunday morning, June 9, by the children of the primary and junior departments. The Daily Vacation Bible School was conducted June 17 to 28, with an enrollment of 150 under the direction of Sister Mary B. Reber and a corps of nineteen teachers and helpers. A fine school was held with good interest and attendance; it was concluded by a public program and exhibit on the evening of the 28th. As in past years, during July and August, the regular Sunday evening services were conducted at the college pavilion. Special music was a feature of each service. July 21 the college faculty quartet of past years honored us with a splendid program of loved hymns and a message on the theme, "God's Love," as found in John 3:16. This was a rare treat and many recalled the messages of song brought by this quartet several years ago. We were particularly fortunate to have the services during August under the direction of the dean of the young people's conference, Caleb Bucher. Splendid messages of inspiration and encouragement were given by Sister Anetta Mow, and Brethren Harlan Brooks, Calvert Ellis, Rufus Bowman, and H. H. Hartsough, all of whom were instructors at the conference. We feel that the church was strengthened by the presence and messages of these consecrated workers. We are glad to add that twenty-seven of our young people were able to attend the young people's conference, and two attended Camp Peniel. We rejoice in the renewed interest and strength received, and look forward to the fruit it shall bear during the coming year. Aug. 6 we were happy to have the Apollo Four of La Verne, Calif., give a program of sacred music which was much appreciated by the folks of our town. Aug. 29 the children of the primary, junior and intermediate departments were entertained at their annual picnic, held this year on the college campus, under the direction of the superintendents and teachers of these departments. Since the last report, four have been received into the church by letter and one by baptism.—Lucille V. Fike, Elizabethtown, Pa., Sept. 7.

Heidelberg.—Our love feast was held June 1 with Bro. Samuel Meyer officiating. The young mother's class sponsored a Mother's Day program. Special music was rendered by the Apollo Four and Sister Edna Mohler gave several readings. Bro. Walter Hartman very fittingly spoke on the Ideal Mother. Eld. King, a member of Standing Committee at Conference, brought back a good report. Bro. Clayton Gehman preached an inspiring missionary sermon on the morning of July 21. At the council Aug. 5 Sunday-school officers were elected. The Vacation Bible School closed its work Aug. 18 with a fitting program. Sister Hannah Eby conducted the school with all home talent as helpers. A fine spirit of cooperation prevailed throughout. The

average attendance was 130. The daily offerings, amounting to \$20, will be used for China mission work. Our harvest meeting will be held Sept. 15 on the Paul Kurtz farm. There will be sessions both afternoon and evening. The date set for our love feast is Oct. 26, 1:30 P. M.—Kathryn Brubaker, Sheridan, Pa., Aug. 23.

Hooversville.—The mothers and daughters held their annual banquet on May 28 and the evening was enjoyed by all. Mrs. H. B. Speicher of Boswell was the principal speaker. The Ladies' Aid had the interior of our church varnished and papered during the summer which was a great improvement. One Sunday in June Bro. Paul Rummel preached for us and his message was much appreciated. Sunday morning, Aug. 11, Bro. H. K. Ober of Elizabethtown gave us a message. Our pastor, who had been cashier of a bank in Jerome, was transferred June 1 to Etna, Pittsburg, a distance of seventy-five miles. Bro. Rummel has preached for us every two weeks for a number of years besides teaching the young people's class. Mrs. Rummel also teaches a class. Bro. Rummel has not missed a Sunday at our church since being at Etna. Our Sunday-school gave a short program at the Old Folks' Home at Scalp Level on Tuesday evening, July 2. We are glad to welcome into our church Brother and Sister Dorsey Rotruck. We plan to have our love feast Sept. 29.—Blanche M. Hershberger, Hooversville, Pa., Sept. 2.

Huntsdale.—Our evangelistic meetings were conducted by Bro. Otho Hassinger in May, closing with our love feast. Twelve persons were baptized and one was reclaimed. We also had an interesting Children's Day program in June. The church held its regular business meeting Aug. 6. It was decided to have the communion services Oct. 13. Delegates to the district meeting are Brother and Sister Gilbert Hutchinson with Brethren Ralph Richwine and Edw. Spidle, alternates.—Mrs. Willis E. Cohick, Carlisle, Pa., Sept. 5.

Little Swatara.—July 14 an all-day German meeting was held at the Ziegler house. Helpful messages were given by Eld. J. H. Longenecker and John Zug. July 21 services were conducted for the inmates of the Lebanon County home. July 29-Aug. 9 a Vacation Bible School was held at the Ziegler house with Sister Miriam Madeira, director. Aug. 17 our church met in council at the Merkey house. Bro. Wilmer Ziegler was reelected Sunday-school superintendent. Bro. Geo. Snyder was ordained elder. Aug. 25 our harvest meeting was held at the Merkey house. A splendid message was given by Bro. Wm. E. Roop of Westminster, Md. An offering of \$36 was lifted for the Neffsville Orphanage. Oct. 19 and 20 our love feast will be held at the Ziegler house beginning at 1:30 o'clock.—Elizabeth Meyer, Myerstown, Pa., Sept. 4.

Long Run.—Bro. Chas. Ziegler, Richland, gave us an interesting message in the forenoon on the theme, Thou Shalt Not Covet. The evening message was brought by Bro. F. G. Handwerk, his text being In Love. Prayer meeting was held last Wednesday evening by Sister Minnie Ahner and the following Wednesday will be held by Bro. Howard Reber. Sunday-school will be held at 9:30 and preaching at 10:30. Services every Sunday in the Zimmerman church, Pleasant Corner.—Mrs. Quinton A. Kunkle, Lehigh, Pa., Aug. 26.

Lower Conewago.—On May 16 the congregation met in a special council at the Bermudian house to elect a minister and two deacons. Albert Cook of Dillsburg was elected to the ministry and Paul E. Reutzell and Chas. Eichelberger were elected deacons. The installation services were on the day of the love feast, May 26. J. E. Rowland officiated in the evening services and also preached the examination sermon. H. M. Stover addressed the Sunday-school and also assisted in the love feast. L. Elmer Leas of York and A. S. Baugher of Lineboro, Md., had charge of the installation services. S. S. Miller and Henry Miller also assisted at our love feast services. The fall love feast is Oct. 6 at the Bermudian house.—Irene H. Mummert, Dover, Pa., Aug. 28.

Midway.—Eld. Aaron Heisey gave an interesting report of the Annual Conference. Bro. Ammon Meyer of Fredericksburg was a welcome guest speaker in the B. Y. P. D. on June 30. On June 9 the children of the Sunday-school departments gave our Children's Day program which was followed by an interesting address by Eld. Phares Forney of East Petersburg. Bro. Cyrus Krall directed our Daily Vacation Bible School; 186 were enrolled. The handwork and an offering of \$22 was sent to the Indian Mission School conducted by Bro. Edw. Zeigler and his wife. The speakers at our annual homecoming or old folks' service were Elders Sam Eshelman and Chas. Coughlin. Eld. John Longenecker forcefully delivered our harvest sermon on July 21. H. H. Nye of Juniata College, renewed our missionary zeal by his sermon on Missions. One Sunday in July the B. Y. P. D. spent the day in worship with Carbon County Mission folks. During the morning service on July 28, Eld. Musser of Mountville favored us with a sermon. At our recent council Sunday-school officers were elected for the coming year: Bro. Howard Risser, superintendent; Kurtz King, assistant superintendent. The church officers were as follows: Church clerk, Aaron Heisey; church treasurer, H. M. Patches; Messenger correspondent, the writer; Messenger agent, Elsie Miller. The church decided to remove the greater part of the sheds and landscape that area. The Corn-wall church will be painted and a new entrance to the grounds built. Our elder, Bro. Samuel Wenger, has secured Eld. Norman Musser of Mountville to begin our evangelistic services Nov. 24.—Lucille Sanger, Lebanon, Pa., Sept. 4.

Quemahoning.—Maple Spring church held its quarterly council April 9. Bro. D. I. Thomas was elected delegate to Annual Conference. Pre-Easter service was conducted by Bro. Arthur Rummel of the Tire Hill congregation, resulting in six being baptized. The love-feast was

held the evening of Easter Sunday. April 28 a cantata was rendered by the chorus from the Scalp Level church. April 25 a play entitled The True Builders was given by the Aid Society of the Berkey church. A Vacation Bible School opened June 17 lasting two weeks. Mrs. Wilbert Speicher was the superintendent with ten able assistants. The enrollment was 136. A fine program was rendered by the school June 30. The quarterly council was held July 10. Our annual Sunday-school picnic was held July 31. Aug. 5 a fine program was rendered by the Byler family of Lancaster. Aug. 6 a program was given by the young people of the Moxham church, Johnstown. Evangelistic services will begin Sept. 30 and continue two weeks, conducted by Bro. H. Q. Rhodes of Berlin, Pa., the meetings to close with a love feast.—Nora A. Stutzman, Hollisopple, Pa., Sept. 3.

West Conestoga.—Bro. Elias Edris of Fredericksburg preached a German sermon for us on June 9. Six of our young people attended the Elizabethtown young people's conference this summer. Our council was held Aug. 21. The present Sunday-school officers were all re-elected. The exterior of the Middle Creek church has been painted and it has been decided to renovate the interior in the near future. Trees have been donated to be planted on the grounds. All church services will be held at the Middle Creek church during the months of November to February inclusive. Amanda Weaver has been elected Messenger agent and correspondent. Our harvest meeting will be held at the Middle Creek church on September.—Grace Hollinger, Lititz, Pa., Aug. 27.

Woodbury.—Brethren J. H. Clapper, Paul A. Stayer, H. H. Brumbaugh and Sister Alice Baker served as delegates to district conference held at Stonerstown in April. May 5 Eld. D. I. Pepple officiated at our love feast held at the Replogle house, having charge of both morning and evening services; his message was very inspiring. A union Vacation Bible School convened in the consolidated school building from June 24 to July 5, directed by Sister Pauline Keiper. As a demonstration of the work done, closing exercises were held in the Methodist church July 5. Beginning Aug. 5 Eld. G. E. Yoder conducted a two weeks' evangelistic campaign at the Replogle house. Bro. Yoder and wife visited in many homes during the meetings. One confessed Christ during this time and a young mother was baptized previous to the meetings. Delegates from each of our three schools attended the Sunday-school convention and young people's conference held at Roaring Spring Aug. 21 and 22. Harvest services were held at each church by our pastor, Bro. J. H. Clapper, with an offering for home missions. Beginning Sept. 9 Eld. Galen Blough will conduct evangelistic services at the Curry house. Our love feast at the Replogle house will be held Oct. 27.—Barbara S. Frederick, Woodbury, Pa., Sept. 2.

VIRGINIA

Antioch.—We are glad to announce that our church work has been progressing this summer because of the splendid cooperation that has prevailed. Our Vacation Bible School was held from July 8-19 with an average attendance of seventy-five. July 1 we were fortunate in having Dr. Riley B. Montgomery, associate president of Lynchburg College, to bring us a message on The Traits of a Christian Life. Aug. 4 Bro. Cephas Flora, Dayton, Ohio, conducted the Sunday-school worship period. An inspirational message on Man's Place in the Universe was given by Bro. Earl Mitchell, Brownsville, Md. At the evening service the B. Y. P. D. gave the play entitled The Two Builders. Aug. 3 at the regular church council the officers were elected for the coming year: Elder, C. A. Flora; Sunday-school superintendent, Harry Jackson; president of Women's Work, Mrs. Z. E. Mitchell; leaders of the B. Y. P. D., Margaret Flora and Cyrus Hoy; Junior League leader, Lucille Ikenberry. Our ex-superintendent, B. T. Flora, who resigned, served for twenty years, during which time the Sunday-school attendance was trebled, making it at present an average of 225. Our ex-elder, J. A. Naff, served for fifteen years; during this time the church membership was doubled. Both of these officials deserve credit and praise for the excellent work they have done in their humble way, which was possible only by the help of the Master. Let us pray and work together that greater accomplishments may be in the future than in the past.—Eunice Naff, Boone Mill, Va., Sept. 2.

Barren Ridge church met in council Aug. 17. We reorganized our Sunday-school with Bro. Samuel C. Diehl, superintendent and Bro. Paul Coffman, assistant. Owing to the prevalence of infantile paralysis in some parts of our state, the revival meeting which was to have been held by Bro. H. L. Alley in August has been postponed.—Helen Coffman, Staunton, Va., Sept. 5.

Bethlehem.—We observed Mother's Day with an all-day program. A program and sermon for the mothers were given in the morning and Bro. Ira Arnold, wife and daughter brought the afternoon message with illustrated hymns. The women's organization gave an impressive program June 16 consisting of a pageant, Ideals of Motherhood, and a play, The Two Builders. This program was also given at Monte Vista. July 14 we had an all-day singing. The special music by several churches was much appreciated. That night Bro. E. C. Woodie of Maryland began our revival. He brought seventeen Spirit-filled sermons. As an immediate result twenty-eight were baptized. We were fortunate also in having Mrs. Jack Mitchell of First church, Roanoke, as pianist and director of the choir. Our pastor, Bro. H. C. Eller, and family are leaving to continue study at Bethany after serving our church six years. Bro. M. E. Clingenpeel and family are with us now to begin pastoral work Sept. 1.—Hylda Pearl Peters, Boone Mill, Va., Aug. 30.

Cedar Grove church (Flat Rock congregation) met in council Aug.

10. The visiting brethren gave their report. Bro. Wilbur Garber from the Mill Creek congregation began a series of meetings July 28 and preached a number of inspiring sermons. The interest and attendance were very good during the meeting. Two were baptized into the church. Aug. 18 our harvest sermon was preached by the pastor, M. L. Huffman. The offering this year was sent to the Old Folks' Home at Timberville. Sunday evening, Sept. 1, the B. Y. P. D. from Melrose gave us a program.—Refa Wampler, New Market, Va., Sept. 4.

Middle River church met in annual visit council Aug. 24. The visiting brethren gave a good report. The B. Y. P. D. gave a good report and is trying to raise its budget. The Sunday-school superintendents, also the department superintendents, were asked to serve another year. We are looking forward to a revival some time this fall. Bro. Paul Moore was relicensed to preach for another year. Our Sunday-school was closed for juniors and primaries for several weeks because of infantile paralysis. We are hoping to have a mother and daughter banquet yet this fall. Quite a few of our people attended Camp Bethel this summer. Our communion service will be held Oct. 26 at 6 P. M. The church correspondent was asked to serve another year.—Mrs. F. Y. Garber, Waynesboro, Va., Sept. 4.

Salem church met in harvest and council meeting on April 17. The harvest meeting began at 2 P. M., with Bro. Wm. Hollinger of Shady Grove, Pa., preaching the sermon. The council meeting followed with Bro. L. R. Dettra presiding. The visiting brethren gave a very favorable report. Officers were elected for the coming year: Bro. Robert Lynn and Wm. P. Harris, superintendents; Bro. L. R. Dettra, elder; with Bro. W. L. Riggelman, assistant. Our love feast will be held on Sept. 14 beginning at 3:30 P. M.—Ollie Cline, Stephens City, Va., Aug. 26.

Topeco.—Our church met in council Aug. 31. Reports were made by the deacons of the visit with the members prior to the love feast which will be held on Oct. 5 at 4 P. M. Sunday-school officers were re-elected. Aug. 14 Brother and Sister B. M. Rollins came to us for a revival; he preached four sermons the first Sunday. The children were entertained by stories by Mrs. Rollins and Biblical tricks and cartoons by Bro. Rollins. One evening Mrs. Rollins gave her famous sermon in rhyme. They labored faithfully and as a direct result seven were added to the church by baptism, one was reinstated and one dedicated his life for the ministry. Bro. Rollins also spoke in the county Sunday-school convention and at the Slusher reunion.—Veda Weddle, Willis, Va., Sept. 2.

Valley Bethel.—Bro. F. Alonzo Carter, Jr., had charge of our revival meeting Aug. 25 to Sept. 8. The cottage prayer meetings held each Friday night were well attended and quite helpful. At the last few meetings the subject, The Nature of God, was discussed by the pastor. Our Sunday-school enrollment and attendance have increased over the preceding year. On the first Sunday of each month the B. Y. P. D. has charge of the Sunday-school worship service. The third Sunday is missionary Sunday. The mission secretary, Mildred Bussard, has charge of a brief program during the Sunday-school assembly period; this keeps the church informed concerning the foreign fields and increases our interest in missions. Our love feast will be held Sept. 7.—Edna C. Bussard, Bolar, Va., Aug. 28.

Wesley Chapel.—On Aug. 5 Bro. F. Alonzo Carter, Jr., began a Vacation Bible School and a revival meeting. The Spirit-filled messages brought new vision and inspiration to the church members. In the Bible School the juniors studied the life of Paul and the young people discussed problems which they must meet in their Christian life. Aug. 15 was visitors' day at the school. The parents and friends visited classes during the morning and following an enjoyable picnic hour an outdoor program was held. Bro. R. E. Bussard gave an address on the subject, The Place of the Young People in the Church. The school closed with a program on Sunday night, Aug. 18. The pupils meeting certain requirements were awarded certificates.—Edna C. Bussard, Bolar, Va., Aug. 29.

WASHINGTON

Omak.—We conducted a two weeks' Vacation Bible School beginning July 15. The school was ably directed by Sister Miriam Murray. July 28 a closing program was rendered by the pupils and Bro. Earl Swallow preached a sermon especially adapted for the children. Our delegates to district meeting were Bro. Earl Swallow and Sister Miriam Murray. Our love feast was held Aug. 18 with Bro. J. U. G. Stiverson officiating.—Florence L. Breshears, Omak, Wash., Aug. 23.

WEST VIRGINIA

Pleasant Hill.—Our series of meetings, held by Bro. H. C. Saunders, began Aug. 20 and continued until district meeting. The invitation was given each evening during district meeting. Bro. Saunders baptized eleven and two were reclaimed, the ages ranging from ten to eighty-nine. Bro. Saunders is a very busy man; he has a large farm and his help is his family. He is able to bring the people under conviction more than any brother we have had so far; but he can not stay long enough. He has big crowds and all are interested. We think if he could stay about four or five weeks, he could build up the church considerably. He has promised to come back this fall. We have a membership of between fifty and sixty and prospects of more coming. We have a wonderful Sunday-school with an interesting Bible class. The district meeting was helpful and everything was done satisfactorily for all the congregations represented. Saturday morning the board met and in the evening the love feast was held.—Jessie C. Saunders, Fairmont, W. Va., Sept. 4.

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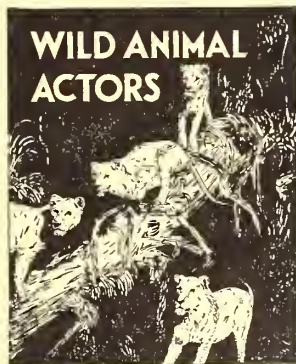
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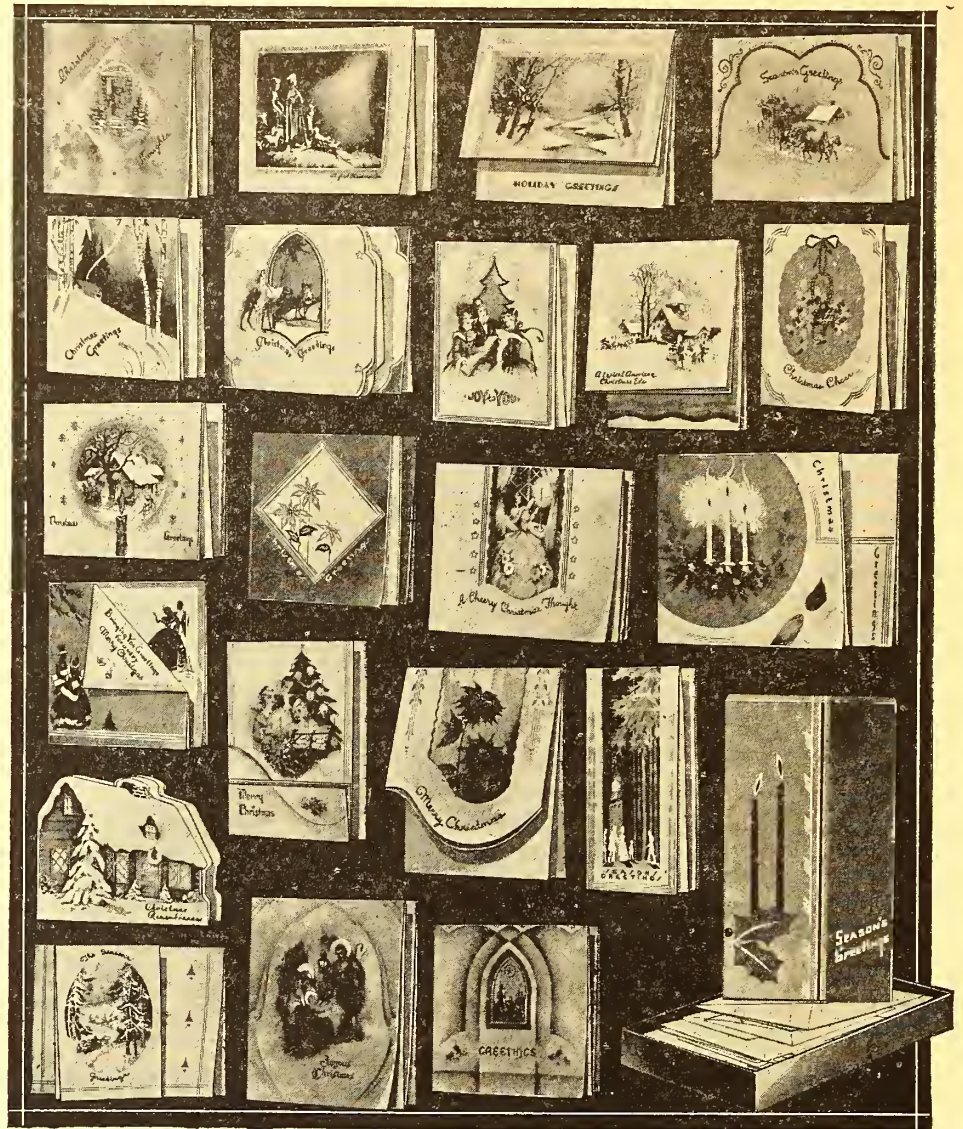
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GOSPEL MESSENGER

Vol. 84

Elgin, Ill., September 28, 1935

No. 39

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ALSO: CORRESPONDENCE, FALLEN ASLEEP,
ANNOUNCEMENTS, CHURCH NEWS AND
OFFICIAL DIRECTORY

How Is Your Missionary Pulse?



In the August 3 *Messenger* President Winger made a plea that we support the general missionary and service work of the church up to the program authorized by the Annual Conference. The Conference Budget is \$275,000. In recent years we have been giving only approximately \$200,000. For this reason the plea sounds the call for \$75,000 more.

Our Half Year Record

For the first six months of the fiscal year we have given \$68,713. This leaves \$206,287 to give in the last six months. At first glance this seems out of the range of possibility. It helps, however, to know that every year the last six months furnish the larger part of our total giving. But our giving for the first six months this year is 9 per cent below last year and 12 per cent below our average first six months for the past four years. Therefore we face no small task in bringing our missionary giving up to par by February 28, when the fiscal year closes.

An Every Congregation Pay-Up Before October 31

Let every church treasurer send in by Oct. 31 all Conference funds on hand, or by special giving, seek to reach Elgin with as much as your congregation averaged in the first eight months of the past four years. (A postal request to General Mission Board, Elgin, Ill., will bring report of your eight months' giving the past four years.) This will give your congregation a good standing and will allow four more months to reach your goal for the year.

A 40 Per Cent Increase Needed

To raise the \$75,000 more means about a 40 per cent increase in giving. Is it not actually possible for your congregation to give this year \$1.40 for every dollar you averaged annually the past four years? A few churches may have given all they should. Others should double or treble their giving. We suggest you call a meeting of your church to face this very problem. The future, not only of our missions, but of the church, is tied up with our response to general needs.

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GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

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Elgin, Ill., September 28, 1935

No. 39

EDITORIAL

Our Real Need

MOST of our needs are only imaginary; a few are real and genuine. But ignoring the more vital needs only causes the secondary and imaginary ones to multiply. This leads usually to nervousness and confusion—or worse, to indifference and defeat.

Our real need today in ourselves and in the church is a new sense of the care and love of God. We need to know that Christ is the revelation of God in redemption, character and power. It is more or less the common failure of us all to forget God. David had the same old malady when he spoke to his own heart and said: "Bless the Lord, O my soul, and forget not all his benefits." We need that which sent Paul into all the world. That which gave glory to Stephen's face in approaching death. That which gave Peter and John courage to speak the things of God. We need the passion that comes from the conviction that God has spoken to us in Christ.

We certainly need not fear this conviction, for it is an inspiring thing. It is the life of God in man. "But as many as received him, to them gave he power to become the sons of God." We allow so much rubbish to hinder this gracious power for sonship among us. Let us go deeper and higher! This power will make radiant every face, will vitalize every program of the church, will make helpful our sermons and class discussions, will make our worship and fellowship an inspiration, and will make our gifts more generous and life-giving.

C. D. B.

It Helps in Two Ways

"THE kindness of our friends in times like this helps but it can not go as far as the hurt goes."

No, it can not. But it can make the hurt endurable. The knowledge that others are sharing and carrying lightens the load immensely. Human sympathy is a very precious treasure.

Yet it can not go all the way. Nobody can completely take over the experience of another. This requires something more than human love and insight. To enlist the supporting strength of such Love and Insight is the high privilege and supreme achievement of Christian faith.

But even here the friendly hand and heart of human love can help. Nothing equals this for making the Greater Love seem real.

E. F.

A New Department—Daily Devotions

IN this week's MESSENGER there appears a new department—*Daily Devotions*. The Bible reading programs of one and two years ago were widely and enthusiastically used. This increased reading of the Bible naturally stimulated interest in the study and interpretation of scripture. Hence there have been repeated calls for some plan for brief, consecutive studies of God's Word.

Some months ago the Board of Christian Education and the MESSENGER joined forces in seeing what could be done to provide for this felt need. The daily devotional hour seemed to offer the convenient time, and some aspect of the year's emphasis on Christ in the life of the church the timely and challenging theme. It was therefore arranged that the Board of Christian Education and the MESSENGER should jointly sponsor a Bible study page written by Bro. Warren W. Slabaugh, Professor of New Testament in Bethany Biblical Seminary.

Both by training and by experience Bro. Slabaugh is splendidly fitted to conduct such a department. As the first Daily Devotions indicate, MESSENGER readers can look forward to devotional studies that will be brief, but nevertheless searching and satisfying. The first series of studies is to lead through the New Testament, and be directed toward a comprehensive survey of New Testament materials on the life of Christ.

Each week Bro. Slabaugh will write seven studies. Six of these will be for use as daily devotions from Monday to Saturday. There will also be a seventh study titled: Weekly Quiet Hour. This will take the place of the outline which once appeared on the second Kingdom Gleaning page. While written primarily for use at the midweek prayer service, it may also be used for a private devotional hour on Sunday.

Those who joined in the Bible reading program of other years, as well as all others interested in brief, daily devotional studies, are urged to make use of the Daily Devotions department. Comments and suggestions are invited. Give the MESSENGER the benefit of your thinking and knowledge of your desires.

H. A. B.

Streamlined and Everything

You know about children who have been held down by very strict parental control and then have a chance to break loose. At least you have heard how they do. Well, church leaders can be just like that.

The morning this is written the paper says that two crack trains between Chicago and New York are about to cut their time to sixteen and a half hours. They want to get it down to fifteen hours before long. No doubt they will if the big smash does not come too soon. When that comes they will back up again and decide on less speed and more sense.

It's the streamlined age and that has to do with more things than railroad trains and automobiles. An observer of no mean intelligence at the late Winona Lake Conference—he lives there and has seen our church in action there before—remarked upon the marvelous technique of certain features of the program. It was well-nigh perfect, he thought. And then he remarked also upon the decline in spiritual tone and congregational heartiness since ten years ago. Was he imagining things or was he noting an evident trend? Surely it is possible to be both mechanically correct and spiritually alive.

What do you think of this from a correspondent's letter? Is he too drawing on a highly wrought imagination? He cited cases, however, which do have a strong resemblance to supporting facts. Here is his charge: "Our leaders—'intellectual leaders'—do not regard the feelings of our conscientious God-fearing brethren who have a sense of loyalty to the principles for which our fathers lived and died."

There are three things we can do about a statement of that kind. We can resent it as unjustified and think some not very nice things about whoever said it. We can dismiss it with a what-of-it air of superiority, saying it is no concern of ours if some people's feelings are so easily hurt. Or we can consider it respectfully, dispassionately, honestly. The last is more honorable and more profitable.

The drama is an effective method of teaching important truth. That is, it can be. It is very old. The prophets used it. In this way our young folks are teaching temperance and peace with new vigor. Yet its value depends much on the favorableness of the conditions in which it is given. If many in the audience do not like it, if the presentation involves make-up or impersonations objectionable to them, especially if it seems, justly or not, to reflect unfavorably on cherished memories, the loss may be greater than the gain. Like many other things with undoubted possibilities of good, it requires handling with a fine regard for human sensibilities.

Instrumental music in our public worship is comparatively new. Not all are yet completely reconciled, particularly to certain kinds of it. Since these are gracious enough to permit its use when the peace of the church is not disturbed, it would seem correspondingly gracious on the part of leaders and program makers not to ask them to endure too much.

Streamlining is rather nice, don't you think? And it promotes speed. But smashups are not nice at all. It is better to go not quite so fast and have everybody alive and well when we get there.

Then there is this matter of brotherly love. We talk about it so much that we ought to improve every possible chance to practice it.

E. F.

This Hardhearted World

THE Prime Minister of the Union of South Africa thinks the world is entering "one of the bloodiest and cruelest periods it has ever known." There is much in the present atmosphere to suggest such a pessimistic outlook for the immediate future. For we do live in an overwrought and jittery world with nations as well as individuals supersensitive as to rights and privileges.

Yet we need to remember that the world's consciousness of neighborhood relations is a matter of recent and sudden realization. We are still in the midst of perfecting the technique for human relations on a national and racial scale. It will take considerable time to approach the ideal in this, but the final favorite outcome is guaranteed by the general triumph of goodwill in smaller group relations.

Then, too, this cruelest period should bring its natural revulsion. Sadistic periods of history normally give way to something more wholesome in due process of time. Even that which seems so cruel today is certainly not worse in kind than what has been. It seems more horrible because more people are involved and men generally more civilized and therefore the more sensitive to wrong. So there is some hope for men of faith, even though for the time being we must live in a hardhearted world.

H. A. B.

THE GENERAL FORUM

God Speaks

BY CARRIE HETRICK ALLEN

God speaks from out the tiny flower,
Whose velvet petals frame
The depth of slender filament,
To breathe praise to his name.

God speaks from out the mountain side,
There chiseled by his might,
The giant oaks arise to claim
From him their lofty height.

God speaks from sheaves of ripened grain,
"Thy need I will supply";
He speaks in gentle showers of rain,
Descending from on high.

God speaks from out the darkest night,
And casts away our fear;
Our hearts no terror shall possess—
We know that he is near.

God speaks in autumn colors grand,
Where beauty doth abound;
By his own hand the brush is held,
His glory circles 'round.

God speaks from baby's little face,
Such handiwork divine,
The smile of innocence enthalls—
He is your God and mine.

Greensburg, Pa.

All Things Work Together

BY R. H. MILLER

"In like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit himself maketh intercession for us with groanings which can not be uttered; and he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. And we know that to them that love God all things work together for good, even to them that are called according to his purpose" (Rom. 8:26-28).

THESE are familiar words. They are often read in the sick room and at funerals. Few passages in the New Testament are so rich in comfort for those who sorrow. Our text has been a banner of victory to millions of hard-pressed souls.

We should not limit its use to occasions of suffering, however. These words were spoken by Paul at the very zenith of his missionary career, while he was planning a grand program of church unification and extension. He was working out the details of two magnificent pieces of strategy. First, by a gift from all the gentile churches to the brethren at Jerusalem he hoped to heal the breach which threatened the unity of the church. Second, with a united church back of him he

purposed to make an advance upon Rome, the capital of the Empire.

Our text, therefore, expresses the faith of Paul as he set out upon his greatest adventure. The faith which supported him in his greatest work will support those who bear the risk and toil of modern life. Our text is quite as helpful outside the sick room as in it. The laborer can find as much here as the sufferer.

Its full meaning does not appear until we give some attention to the context, so let us follow Paul's thought as it is set forth in the paragraph as a whole.

I

"We know not what we should pray for as we ought." That is to say, our desires are very often in error. Our chief difficulty is not our inability to get what we want, but our success in getting the things which we foolishly desire. In the presence of wholesome food we choose to eat out of garbage cans. Our sense of values is at fault. We put evil for good and good for evil, darkness for light and light for darkness. We spend our money for that which is not bread and our labor for that which satisfieth not.

Two boys were bosom friends. In youth their ways parted. One went west to make his fortune; the other became a great preacher and lecturer. For over forty years neither heard from the other. Then the chautauqua committee of the home town of the westerner arranged for the lecturer to speak on their platform. When the farmer knew that the friend of his boyhood was to visit the community, he arranged to meet him at the train and to entertain him in his home.

At the appointed time they met, and were soon on their way to the home of the farmer. When they came in sight of it, the visitor spoke words of highest praise of his friend's home. It was a beautiful place.

His host was quite unresponsive. "Oh, I reckon it'll pass all right." Then he made his confession. Forty-some years ago he came west to make his fortune. He made it, but by such hard driving as to earn the ill will of all his children, who had left him for distant parts. His wife died under the regime of hard labor which he enforced. Now he was alone, taking his meals at the table of a hired hand, amid scenes which recalled long-lost happy days and wasted opportunities.

This poor man's life was a tragedy which grew out of a mistaken desire. He had set himself to achieve values which were less than the highest, and his success in their achievement was his sorrow.

"For cap and bells our lives we pay;
Bubbles we buy with a whole soul's tasking."

It was no ordinary insight which led Paul to say,

"We know not what to pray for as we ought." Our scale of values is in need of correction.

II

It is at this point that the Spirit of God comes to our aid, in the enlightenment and discipline of our desires. This is the work of God *within* our lives, in contrast to his providence over the world *without*. "We know not what to pray for as we ought, *but the Spirit comes to the aid of our erring hungers; the Spirit guides our desires aright.*"

A false standard of values will waste a whole life in profitless pursuits. It will guide us into blind alleys and set us at chasing phantoms. Everyone has time and energy enough to leave behind him some worthwhile achievement, if one's values are true and his desires are right. The character of our desires, therefore, makes all the difference between futility and achievement.

Paul further reminds us that God has perfect knowledge of our needs and that he desires our good with a yearning that is beyond human understanding, "with groanings which cannot be uttered."

III

This is the work of God's Spirit *within* our lives. Paul now directs our thought to God's providence over the world *around* us. "To them that love God all things work together for good." The thought of the whole paragraph rises to this great utterance of faith. Since God is the Author of high desires within us, will he not aid in their realization? Will he not be true to his own work? Will he not be true to himself? He has made us desire high things; assuredly he will make all things work together for the realization of these high desires.

My father died in 1892, leaving mother with four sons, ages six, five, three, and one. Mother moved into a house near to my uncle in order that he might "train the boys to work," as she expressed it. As he worked with us he was always talking about things which he thought boys should know and do. One of those things was that every young person should get a college education. He had been in college a couple of months and was forced to leave his course unfinished because of the pressure of the work at home. So he was set upon winning for his children the advantages which were denied him. He was never done pointing out the advantages of a college education.

He has lived to see all his eight children graduate from college. He paid the cost of it. First, he imparted the desire and then he put all his resources into the realization of the desire.

Is not God as good? If his Spirit trains us to desire the highest things, is that not a positive guarantee that he will order the world for the attainment of those high things which he has made us want? Will he not

make all things work together for the good of those who love him?

North Manchester, Ind.

"Thou Shalt Not Commit Adultery!"

BY ROY D. BOAZ

SOME people are apt to scoff at this commandment as a bigoted prohibition of a lot of religious enthusiasts. Lovers of sexual freedom are apt to think that only the church and a few Puritanical church people stand opposed to the possibilities of free love and free enjoyment. That is false. This commandment stands as a law upon the statute books of civilized countries today because it is the natural evolution of the law of the natural instincts. Monogamy, or the love of one man and one woman, was not invented by the church, neither is it an effort of narrow-minded people to coerce those who are broad-minded. Monogamy is the expression of custom approved through experience. It grew. It was not manufactured.

I wish to direct our thinking about this commandment into two channels: first, the purpose of moral legislation; and second, the place and value of Christian marriage in its relation to this commandment.

What is the value of moral legislation anyway? In a free country why should we not be allowed to do as we please? Thus reason many impatient young people today. Thus argued a prominent apostle of free love here in Sprague Hall at Yale University some time ago. He reasoned that if we could only rid ourselves of what he called old-fashioned and traditional attitudes and laws about sex and marriage, we could rely upon the newly acquired intelligence, knowledge, common sense and judgment of the race today to *themselves* guide their appetites and passions. "If that were true," said he, "we should be able to build a happier and more normal society." It seems almost too ridiculous to quote, yet there are many followers of this doctrine.

Every step in the moral progress of the race is registered in law! The state does not have to punish misconduct that is wholly within the individual. That reaps its own reward in time. Individually, "the wages of sin is death"! But the matter does not end there. Sinful acts as a rule can not be confined to the harassed soul of the individual violator, they sooner or later begin to express themselves in wrong conduct whereby other people are made to suffer. Then it becomes necessary for the state to punish the offender. When others are made to suffer because of the sinful acts of others, they are entitled to the protection of the government under which they live. Hence the value of moral legislation.

Lest our critics point to the morals of the Hebrews,

let me say that we need always to judge the serious effects of immorality in the light of the highest ideal current in the life of a people at that time. The morals of some of the Hebrews we would not for a moment sanction today. Monogamy was unknown then and polygamy was common. But their home life was sacred even then! Children were their most treasured possessions and the Hebrew home was a permanent institution for their nurture and training. Their neighbors, the Canaanites, were perhaps the most immoral people the world has ever known. Even their religion was a cult of licentiousness and bestiality. *To those who may think that being moral is old-fashioned, let me say that being wicked is just as old-fashioned as trying to be good—only it has not proved so rewarding.* Those people who licensed immorality and even made a religion of it, became weak and degenerate and were an easy prey for other nations who practiced a rigid discipline. The Hebrews in their ideals rose above the Canaanites. That is one reason why they prevailed. Adultery in the life of the Hebrews was a crime punishable by death. Their family life had to be preserved. Adultery was a crime because of their devotion to their ideal of the sacredness of the Hebrew family.

Is that ideal as sacred in our nation as it should be? There appears a veritable craze to be realistic rather than idealistic. The screen persists in playing up the natural passions of human life. They present "nature in the raw" as being dramatic because it is real, and then proceed to defend it! Accurate studies reveal that love pictures are greatly outnumbered by sex crime and tangled marriage relationship pictures. "But that is life," they say! We are developing a public opinion concerning these sacred factors which is already challenging the most serious thought of moral and religious leaders. Much of it is not only grossly exaggerated and not really representative of the home life of our nation, it is actually undermining the moral progress the race has made.

We who are members of the Christian church look for a deep underlying motive for our joy and happiness and thus for the security and well-being of all men. We find it in the Christian conception of the marriage relationship. The Christian in his marriage relationship, or in his plans or dreams of marriage, is not bothered in his attitudes or conduct on sex by the laws on statute books regarding adultery. He is motivated by a love which is sanctified by the spirit of sacrifice.

An experienced social worker told me recently that she was amazed to find how much discontent and unhappiness there exists among the younger married people! Temperamental differences seem almost unsurmountable to many of them. Dr. Johnson in his romance, *Rasselas*, sums up the reasons for this situation fairly well in these words: "A youth and a maid-

en meeting by chance are brought together by artifice; they exchange glances, reciprocate civilities, go home and dream of each other. Having little to divert attention or diversify thought, they find themselves uneasy apart and therefore they conclude they shall be happy together. They marry and discover what nothing but voluntary blindness before had concealed!" *Judgment as well as sentiment must be wedded. Sorrows as well as joys must be welded. Failures as well as successes must be shared. The greatest source of power in the world which can save men and women from adultery is the power of a Christian love based upon sacrifice and put on an actual working basis in one's philosophy of life.* Marriage is not simply a matter of mutual enjoyment, it is a partnership for a serious achievement in life. It is not just a thrill or a gay adventure as many movies reveal, it is a serious joint responsibility for service, sanctified by Christian love and developed and mellowed through mutual sacrifice. While I do not have statistics to support this statement, yet I feel sure that the greatest percentage of divorces occurs in marriages which were made for reasons other than Christian love. Marriages made for money, or for position, or for expedience, or because of parental desires are usually fraught with danger. We do not need a new conscience nearly so much about divorce as we need higher ideals of marriage.

Then, too, why not stress the positive pole of this eternal problem? I think the late Frank Crane was right when he said that the love of one man for one woman was not foisted upon the younger generation by the old, for the principle is rooted in the hearts and souls of young people themselves. A man and a woman who truly love each other will not want to share their affections with others; they will want to monopolize. The best romances, the best love stories, the best music are all about true love, for that is life. The vilest stories and the most questionable literature is all about adultery which is death—death of love, death of body (very often), death of soul, death to hope, and death to life itself. This ideal which I think most young people entertain about marriage is sacred. It is not merely physical enjoyment they want, it is an intellectual and a spiritual companionship, a completing of life, the finding of some one to whom romantic affection can be given and some one from whom in turn they may receive. The main reason this talk of companionate marriage has eclipsed is because it is sheer nonsense—it is a violation of what our young people themselves know to be right and sacred. Adultery has no place in the scheme of life, for it is death. It is failure. It is the betrayal of a trust. It is the breaking of a vow. It is being dishonest in the most sacred relationship of life. It is a crime against one's partner and against oneself. It is the sacrifice of all hope, idealism and progress!

In conclusion then, it is the Christian conception of marriage which has advanced the purity of the race and set us far along the road of moral progress. It is to this ideal we must adhere at all costs. It is the gospel we must preach and live as witnesses to those around us. It is this gospel which enables us best to understand the will of God and his eternal purpose in the world in which we live.

West Haven, Conn.

What About a Program?

BY I. S. LONG

DID you ever hear a pastor talk much about the program he is putting on? Too much of it may get on people's nerves.

There are churches in debt on the church house. I hope most of my readers have no experience of this. Of all institutions, the church ought to "owe no man anything, but to love." But how shall such a debt be eliminated? By forever urging its payment? By telling folks its our duty to give? Are figures alive to the rank and file of members?

A Church in Debt. No amount of preaching on duty is pragmatic. Even in a revival meeting, when many are led to Christ, some may refuse to join a group, thinking: "We may be wanted especially to help pay off the debt!"

Our Church's Program. The writer is thinking of the program for world-wide expansion of the kingdom, for which we are asking \$275,000. Surely this is needed and the church should give it gladly. Of all times, God's work should not languish in these days of deep distress and consequent opportunity. Our question is, how shall we inspire folks to live and give and go? Will the presentation of a great program of need and opportunity inspire them? For active workers in the kingdom, I think the answer is, "Yes." For the rank and file, I should say the answer is "No."

A great missionary once said, "For the love of Christ constraineth us." Paul is right. He is on bedrock here. Every consecrated man or woman the writer ever heard give his witness said the same, in effect. Not program, but Christ and his love is the motive force. If loving him who first loved us does not inspire one to go, to give and to live in the heights of the spiritual world, no amount of urging will bring it about. Indifferent people easily tire of hearing about duty.

A Consecrated Man. I know a man who was ordinarily intelligent, and was trying to live the good life, even trying to preach the Word, but like us all he met many discouragements and disillusionments, and felt he was failing of the grace of God. Defeatism is too much our common lot.

There came a time when this youth made a full sur-

render to Jesus, "presenting his body a living sacrifice." With a few rare souls he began to sing, "It is his will and I am satisfied." This meant to him the giving of all—body, time, possessions—to him whose we are and whom we serve. It was then that new life and peace and joy and power in service became his. Living for Jesus was sheer fun. Life was now filled with new interest and joy. "Doing the will of the Lord" thenceforth has been his one desire and purpose, whether here or there. "I am his and he is mine." "He that is joined unto the Lord is one spirit"—one with the Lord in his redemptive purpose for the world. No wonder life is interesting.

In that man's experience God is the owner of all things. He himself is the Lord's. His children are the Lord's. His property is the Lord's. He is a mere steward of the Lord being under obligation to be faithful in the goods entrusted to him. Every moment of time, every ounce of strength, and every cent of money is to be given or used to his glory. "For the love of Christ constraineth us."

The Love of Christ! Do you experience it, really? Is Jesus "All the world to you?" Is Jesus your Friend and Savior and Lord? Have you crowned him Lord of all. Do you love the Lord with all the heart, mind, soul and strength? Then, neighbor-love comes easily, and we shall love our neighbors across the seas as well as those next door. It is now easy to give and go, for we would win all men to the only Savior of men. If this is our experience, we need no longer be coaxed to give, to support the program; and our church's giving will not be next to the lowest in the list of churches. No, for we love our Christ and winning men to his allegiance is our one passion.

Every Christian a Missionary. "For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak anything" (1 Thess. 1: 8). The members of this church were so fine and noble in deed and word that Paul did not need to say much. Wonderful!

Every Church a Missionary Church. Why not? Antioch of Syria was. She sent out her two best men, and they did wonders in his name too. Any church that can truly sing, "Anywhere with Jesus" is a live group. Her service is joyous, gladly given. Such a church gives instinctively. It's her nature to give, not to receive only. She is a Galilean Sea, not a Dead Sea. Such a church grows and sends out her sons and daughters far and wide, to serve. She wins the favor of men and the smile of her Lord.

Our One Need. Christ, the uplifted Christ! Show folks what a wonderful Savior we have, how he lived and loved and died and rose again, and is coming back to judge the world. Show them that we need his smile

above all other things in life. Present him in the most winsome ways you can, doing it in the power of the Holy Spirit. Let men face their attitude and responsibility to *him*. Let them realize that they live in his sight ever. "I am with you always." In that event they will of their own accord live and give and go to the limit of their ability. "For the love of Christ constraineth us."

Baltimore, Md.

Sunday—A Day for Man

BY H. H. HELMAN

TRULY, the sabbath was made for man. It is a sweet day of needed rest emanating from the creation dawn of God's own tranquil eternity. It is illuminated with the smile of his goodwill to all his people. It is vibrant with the thunders of Sinai and fragrant with the odors of Calvary. It is the golden gate to a new week for humanity and a new chance. It is the archway into the sanctuary of rest and worship.

The Lord's Day travels around the world in its weekly visit of mercy. Like an angel of light it distributes its blessings upon all waiting human beings. It is the plateau of rest as it wipes the sweat from the brow of the toiler. It reassures the discouraged and the defeated while he gathers strength to renew life's battle. It soothes the heart of the sorrowing one and bids him quaff the cup of joy. It unburdens the oppressed and gives him liberty for a day and a taste of eternity's freedom. It reproves and smiles upon the erring one and points a better path to all who sin. It partners God with man in the everlasting pursuit of spiritual joy.

Divinity ordained Sunday in love and established it to meet human need. It recurs regularly as an expression of God's eternal goodness. In his interest in man he has bestowed this day of rest. The day is as sacred as it is useful and helpful. While it is set forth as a transcript of God's own life in creation, as a revelation of his own moral character, and thus bears the seal of divine authority and example, it stands or falls in our practical world and generation on the basis of human experience. But human experience everywhere corroborates its value. Truly, it is a day made for man.

So the worker has both the divine warrant and the human need to drop his labor and his burden and enter into physical rest and spiritual peace. Liberated by both command and necessity the servants of men can lift up their heads throughout one holy day and call no man master save the Lord himself. By both divine requirement and personal inclination all humanity may be released from labor that each and all may worship their Maker. It gives opportunity for body and soul to receive the full tide of new life. It is a day made for man by One who truly understood man's need, the elixir of life released by the holy Creator!

New Carlisle, Ohio.

Christian Warfare

BY OLIVER H. AUSTIN

THE Christian is not delegated to take life, but to proclaim the One who gives life, and that more abundantly. Our task is Christian and our weapons and methods must be in harmony with that task. Since our warfare must needs be Christian or not at all, this may account for our seeming defeat at times, but right is bound to win in the end.

Christian experience and Christian conflict spread themselves in glorious array to encourage us in the battle. Into this combat we have entered and it is our duty to survey the ground on which we stand and the country through which we are to pass, "for we have not passed this way heretofore."

There are enemies hostile to our happiness and intent upon nothing less than our defeat; and it is equally as important to know the dangers that surround us to have a proper estimate of the duties to be discharged. A mistake here may do incalculable mischief, if not in the final issue prove fatal to our religious stability and enjoyment. These enemies are not flesh and blood alone, but "principalities and powers, the rulers of the darkness of this world and spiritual wickedness in high places."

It is vital to consider well the nature of the conflict and the possible length of its continuance that we may nerve our hearts with a strong confidence and trust in God rather than in ourselves. Let us guard every point and leave no door of entrance open to our hearts; prepare for every possible attack; and whenever an enemy appears, renew our strength and charge. Many have lost the fight because they were not prepared for a long contest—this battle is for life. As we charge and make the attack, we should remember that "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds."

This warfare in which we are engaged as Christians is both offensive and defensive; offensive, against the deceitfulness, corruption and obstinacy of the heart, the carnality of the mind, "the lust of the flesh, the lust of the eye, and pride of life"; defensive, against the allurements of the world, the enticements of sin and the suggestions of the devil. All of these war against the soul, and wage an uncompromising hostility against the deepening of the spiritual life of the Christian.

If we are to succeed in the conquering and annihilation of these our enemies, and "come out more than conquerors," we must bear continually in mind the command of the Captain of our salvation—"Watch and pray." As warriors in the cause of righteousness, we must do more praying and less worrying, more listening to his voice and less hearkening to our own, we must do more than talk, we must do something.

McPherson, Kans.

HOME AND FAMILY

Baby

BY ADA SELL

Give me a pen and paper quick
 And let me write about
 The way you started baby talk,
 And threw your rattle out:
 Of how you found your little toes,
 And played at peek-a-boo,
 And wouldn't pat-a-cake until
 We acted cross at you:
 Of how your little hands would hold
 The bottle like a charm,
 Complete contentment on your face,
 And dimples in your arm;
 Of how you raised your head at first
 And then your back came too;
 The ages that it took to find
 A tooth had ventured through;
 The way you loved to have your bath,
 And gobbled orange juice;
 The naughty way you pulled our hair,
 And laughed at Mother Goose;
 How drowsily you nestled close
 When sleepy time had come;
 The sweet possession that we felt
 With you to bless our home;
 A poem is a sorry way
 To give expression to
 The lovely little ways you have,
 The happy things you do.

Altoona, Pa.

Children Ought to Be Restrained

BY GARRY CLEVELAND MYERS

Author of *Building Personality in Children*

Most children of Brethren homes learn in their early years the meaning of *no*, and it is well they do. Their parents still believe in the good old-fashioned spank (bare hand applied to little child's bare bottom). A few parents in Brethren homes have, however, drifted into the popular current of belief that children, even tots of two or three, only should be reasoned with but never spanked.

The recent movement known as parent education has powerfully swelled this current of belief in no restraint, since most who teach parents and write articles and books for them have left the impression that the parent is a brute who would lay the hand upon a youngster to restrain him; and this propaganda for no-spanking has been picking up momentum for about a quarter of a century. The result is that a young mother of social standing today would dread to confess among her set that she had spanked her three-year-old baby more than to admit that he had deliberately shattered a window of her neighbor with a stone or spat upon her Turkish rug.

In the April, 1935, issue of *Forum* I wrote:

"Parents with education and social prestige have been the first to accept this doctrine of no restraint for children. It gives them a feeling of exclusiveness and superiority, causing them to look somewhat contemptuously upon those 'benighted' parents of lesser education and social standing who still believe in teaching their children the meaning of 'No.' And educators almost universally have jumped upon the band wagon of no restraint, some shouting from the housetops about the glorious gifts which this newer freedom brings 'the unspanked generation.'

"Then there is the recent movement, of great magnitude, known as parent education. Most university professors who are training leaders in this field and writing texts for parents, either take 'no spanking at any age' for granted or condemn all spanking as stupidity or barbarism. Respect for the rights of others and regard for authority are subjects almost never touched upon in articles or books or lectures to parents. The books of the one, lonely writer who for years has been pleading for return of the good old-fashioned spanking for the young are blacklisted in some colleges and universities, just because he dares to advise selective physical punishments of children, to teach them the alphabet of safety and citizenship. In the *Children's Charter*, that fine document drawn up by the leading child specialists of America at the Hoover White House Conference, there is not a word suggesting the child's need to learn respect for the rights of others.

"I believe the leading single cause of increasing vandalism and crime, especially in early youth, is this doctrine of no restraint, that those, therefore, who have deliberately been spreading this doctrine have contributed mightily to the increase of crime. More dangerous than was Dillinger, perhaps, are those teachers and writers who are telling parents they must never spank their children."

Here I entreat my readers not to suppose that I approve the all too frequent brutality in punishment of children. Indeed, my hope is that employment of selective and judicious spanking in the early years of the child, beginning about as soon as he can toddle, and administered consistently in accordance with a plan thought through beforehand by both parents, will reduce corporal punishments tremendously. To this end nothing more than the bare flat hand may ever need to be employed and all physical punishment might well be abandoned before the age of four or five.

Teach the child early and effectively the meaning of *no*, which he should rarely hear, and you have cleared the decks so that you can properly enjoy his compan-

ionship and he yours. Then sympathy and love and appreciation can prevail undisturbed by constant irritation by the child and nagging by the parent. But how can any parent always be calm and gentle and affectionate toward a child who never learned to mind and never has acquired the alphabet of restraint, adequate regard for the rights of others or respect for constituted authority? Love can not reign without restraint, while restraint not tempered with understanding love becomes brutality. When, as parents, we do well, punishments of any sort, even commands of our child grow less and less as he grows older and older, approaching the vanishing point.

It is in our efforts to restrain the child intelligently that we parents need to exercise the greatest self-control. Our human frailties prompt us to punish often very injudiciously, sometimes merely for our selfish satisfaction and we will scold and nag. We too often let our baser feelings rule and do our children grievous harm. Our self-management is usually a far bigger problem than the management of our children. Besides, we often fail to gain their point of view and to treat their sacred personalities with the consideration and respect that they deserve. Next to living on a worthy, lofty plane with the wife or husband, living worthily with our children tests our Christian character more than any other experience. Unless we can earn and maintain the affection and esteem of our children as well as our marital companion, we have sadly fallen short of our Christian obligations; and to this end we have sadly fallen short of our Christian obligations; and to this end we parents all are constantly on trial.

Cleveland Heights, Ohio.

Our House of Life

BY HARVINE GILBERG

LIFE is like a house. We enter by the back door, pass through the rooms and leave by the front one. When we enter by the back door the first room we come to is the room of our babyhood. There are blankets and soap, powder puffs and safety pins, little toys and bumped knees, a room where love is supreme. Then quickly we pass into the room of childhood. That is a wonderful place. Everything is of a rosy hue. Here we find dolls and engines, marbles and skipping ropes, and a table of bread and jam. Oh, yes, and little tired prayers.

We leave this room reluctantly for the one of our young girlhood and boyhood. In this room one finds home work and scales, furnaces to clean and dishes to wash. Pretty party dresses and new bikes. But there is a change in this room: In the corner we find an altar.

Then all too quickly we reach the place of the young people. Here are law books and typewriters, nurses'

caps and engagement rings. The altar now is in the center of the room and is well worn.

Are we through that room already? Can this be parenthood's room? Yes, for here are babies and wash tubs, office desks and bills. But over all, love and happiness sheds its light. Here the room is one large altar.

Ah, here we are at middle age, the room of prayerful hours. The place of weddings, heartaches and grandchildren. Through the window we catch a glimpse of the place beyond the front door.

Now we are at the last room of all. Some linger for a time, but some pass quickly on. This is the place of old age. This room has a tired air, with slippers and easy chairs, knitting things and always the well-worn Bible. Here, as in middle age, the altar is in the heart. And always we face the open front door through which we pass to the great beyond.

Irricana, Alta., Canada.

The Kind of Good Money Can Not Yield!

BY GRACE HILEMAN MILLER

"No, we do not get a daily paper, we haven't for some months, surely miss it too; but money is so scarce we just have to economize. You know pa is not able to do anything scarcely. Oh, he did manage to take care of a little patch of corn this summer." Thus confided frail little Grandma Dee to her neighbor the other morning, after this neighbor had referred to some news that was in the daily paper.

"And you know that corn did so well, and we got so much good out of it!" enthused this genial woman of eighty summers. "We had all we could use for days and days and I took some to dear old Brother and Sister Brown. You know they have such a hard time, and they were both so pleased and so grateful. I came home from their place just as happy as a lark. Then the next day I sent pa with a few ears down to Granny Smith, and he came home tickled as a boy with his first long pants at Granny's remarks about how thankful she was that some one remembered her."

"Now, listen to me," commanded Mrs. Dee, with a twinkle in her eyes; "I believe pa and I got the most good out of the last dozen we gave away—just as we were pulling some for our own dinner. Naomi Hanson's second boy passed just then and he looked so longingly at us just after I said to pa, 'There is still more here than we can get away with.'"

"That minute he shot in beside pa, and said rather timidly: 'Will you give it to me? My brother and sister and I are awful hungry for corn but our mother hasn't enough money to buy any.'"

"'Sure, sonny,' pa fairly shouted, as he began to pull off ears and pile them in his arms. Did he thank us? Yes, with his mouth, both eyes, with his whole

little being. And he hardly had time to be home until Naomi had me over her neighbor's telephone thanking me and trying to make sure that her boy had not asked for the corn."

"But, grandma, you could easily have sold your extra corn for a good price," suggested her neighbor.

"Sure, we could have, but we got so much more good out of sharing it with the Browns, Granny Smith and Naomi and her little ones. We got the kind of good that money can not yield! Pa and I are both happier doing things that way."

La Verne, Calif.

Disagreeable People

BY MAUD MOHLER TRIMMER

LIKE attracts like. Thus it is natural for folks to enjoy others of similar heritage, same cultural background, the same degree of education, equal social position and like ideas of morality and religion. Just so, differences of these qualities in people will cause them to grate on each other even to the extent of becoming offensive or repulsive. At some time, everyone who is not spineless, if there be such as spineless people, will meet some one who gets on his nerves to the point of irritation. What is to be done in such a case?

Instinct causes inharmonious people to avoid each other, and in case where this uncongeniality is so strong as to lead to friction that would seem the wisest course. But what would Jesus do with such folks?

When we consider the handful of Jesus' friends we find the number slight because so few could understand and sympathize with his mission. John, the beloved disciple, and Mary of Bethany perhaps understood him best. Every day he faced hundreds of people absolutely unlike him in characteristics and ideals. Only once do we read that he was irritated, and then it was at the sin, not the sinner.

How did he act when he met the political grafter, Matthew? The woman taken in adultery? The Samaritan woman at the well? He looked deep into the souls of the errant ones, looking for almost dead embers of latent virtue, hidden talents, and germs of righteousness that might be fanned into flame. He looked with an earnest desire to help and with a heart filled with love.

So when a man meets some one down and out or who in some way merits his disapproval his first thought should be of how to help him to better living. But so long as he harbors the least feeling of aversion or dislike his efforts will be lost. But most people think that they can not love unlovely people. It is harder for women than men to overcome such prejudices. It can not be expected that folks will love ungracious people to the degree they do those who are congenial to them.

But every one can cultivate a kindly consideration for any one who needs it, and this may be done best on bended knees in the privacy of one's closet. It has happened and will again that longer acquaintance will reveal many admirable traits in some one who seems distasteful on presentation. Even warm friendship may arise between apparent opposites.

One of the best investments one can make is in friends. Therefore it is good sense to look on each new acquaintance as a potential friend. It is much pleasanter to go through each day of life warmed by the smiles of friends who have been won, than to pass by cold, indifferent faces. It harms no one to assume a friendly attitude to all who may cross one's path. The time passes more pleasantly with the cheerful interchange of thought and there is always the prospect of adding another to one's collection of friends.

In trying to make friends of ungracious people, it sometimes happens that unpleasant rebuffs must be endured. A sense of humor is a valuable asset for anyone, since nearly all minor problems may be laughed away. And if two people laugh together it is well nigh impossible to hold dislike or anger.

After all it is an ill wind that blows nobody good. A shrewd person can profit by every snub received and every unpleasantness endured. There are lessons to be learned from every discomfort. It is prudent to resolve to cast out of one's life every trait one abhors in another. One of the most winsome women I ever met made it a practice to rid herself of any habit or trait that annoyed her in the life of another and to add to herself what she esteemed as a virtue in another woman. Practicing the Golden Rule day by day will not only enhance one's charm, but make living with disagreeable people easier and profitable. In fact, they will cease to seem irritating.

Long Beach, Calif.

The Self-Righteous Christian

BY CLAUDE HARSHBARGER

If your religion has failed to make you happy and agreeable to work with, it should do its work over again. For a happy heart and a scolding tongue never go together.

It seems that some professed Christians become self-sanctified and fight their fellow-Christians harder than they fight the devil. Such a course is tragic and fatal.

Why speak evil, why think evil, why carry evil reports, true or not true of others for whom Christ died?

We can be friendly but not friendly to sinners. We can be pious but not useful; good, but not good enough.

If you do not love your brother whom you have seen, how can you love God whom you have not seen?

God is no respecter of persons. He loves us all.

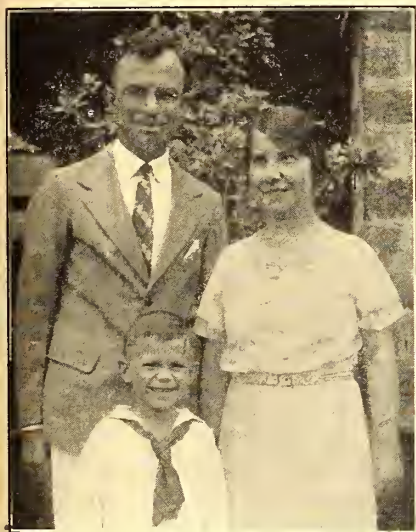
Ladoga, Ind.

OUR MISSION WORK

What to Pray For

Week of September 28-Oct. 5

WHAT a splendid report Bro. J. M. Blough of Vyara, India, sends to the groups and classes that are shareholders in the Vyara Boys' School! Surely it



Brother and Sister Edward Ziegler
and little son

would be splendid if far more church groups, classes and individuals were enrolled as shareholders and partners in the work, for then they would receive these intensely interesting share letters which come regularly and directly.

Bro. Blough says: "This boarding school has been running for twenty-five

years. It was started by Bro. A. W. Ross. It has been a very important factor in spreading the gospel in this area and bringing 1,800 people to Christ. By the children being in school and under Christian influence, their parents also came in touch with the gospel, for they made frequent visits to see their children; and when the missionary and Christian worker went to their village the parents received them and claimed them for friends, and so there was contact with the village and an opportunity to preach to the people.

"This last year 163 people were baptized in this Vyara area which is now divided into five separate churches. The village churches are growing in numbers and ability to carry on their own affairs. Many of the school children have gone right back to their farms in the villages to help build the church at home. For these also will you pray that they may be lights among their own people and village folk?"

The Bible School, for the Gujarati area has been located at Vyara. The opening term began this spring. Brother and Sister Edward Ziegler, along with two Indian elders, Govindji K. Satvedi and Jivanji Satsangi, are the teachers. This term there are thirteen young men and four wives in the regular classes. And Sister Ziegler has nine women in her special classes.

The Zieglers also have supervision of the village work. Sixteen day schools and seven night schools are scattered over two large districts. Brother Ziegler manages to make frequent trips to visit these schools. There are about 500 children in the village schools, which are aside from the pupils in the boarding school.

In the July 27 issue of *Our Young People*, Sister Ziegler presented a most interesting account of the Indian Young People's Camp held a few miles east of Vyara on the shores of a small lake. This same type of work with the young people is spreading to the district.

Sister Olive Widdowson will sail on furlough next spring. During the past five years she has directed the work of the Vyara Girls' Boarding School and has been instant in season and out of season, helping in village evangelistic work. It may require but a line to make a summary statement of a missionary's program, but it requires every hour of the day and many hours on into the night to be director, superintendent, teacher, counselor, mother, sister and friend to all those who need her help. Pray for Sister Widdowson in these last seven months of her third term of service.

Others, and Still Others are Healed

BY ELIZABETH W. OBERHOLTZER

CHRISTIAN teaching and healing go hand in hand. On a village tour we preached, prayed for the sick, and explained Christ in a home, the members of which had decided to walk the Jesus way. They took down their idols while we were there.

While teaching in another village, a man came to us with a swollen hand caused by a large splinter. We bathed the hand, made an incision, pressed the wound and the splinter flew out. He was healed. Others came for help and to listen. A child with a head ulcer was brought to us. We lanced the sore and gave relief.

To a group of women, we said: "We pray to Christ for power and he helps and heals where we can not."

One woman said: "I believe in Jesus. His is a good way."

"Yes," we said, "he wants good clean lives, and will give us stronger bodies."

Flood sufferers traveled three hundred miles from Honan, begging their way to Liao Hospital. Their boy of five, ill with stone in the bladder, was operated upon, was healed, and they heard of Christ.

The doctor tells of another family near Liao Chow in

which the father had a tumor on his arm. He came for treatment. "You need an operation," said the doctor. "It will cost \$2 and daily food 20 cents."

The man went home. In three weeks, he returned with one-third of his harvest money for his operation. In two weeks he was well.

Mrs. Wang, an ardent Buddhist, was ill. Buddhist priests performed heathen rites. The Chinese doctors were consulted. But there was no hope for her. Then Christians were called to pray. One follower prayed earnestly and felt the Lord tell him to have the woman get off her kang and walk. She did so. Nature's functions became normal, and her distress was gone. She got well, gave up idols and turned to Christ. Her father said: "This new way is best." Little by little the truth spreads and souls turn to Christ.

Liao Chow, China.

The Share Plan

BY ANETTA C. MOW

THE idea of the Share Plan in our mission work was born in 1919, sixteen years ago. The method has been adopted by quite a number of classes, groups, congregations and individuals, until at the present time more than 250 different parties are helping to carry on the work of a specific school or group on our foreign fields, and to support various church projects.

What is the Share Plan? It is a method by which individuals, congregations, Sunday-schools, classes and organizations can provide support for the general brotherhood work, and in return receive information of progress and achievements.

Any individual or group may have a share ranging from \$25 up to \$100 per year. In case \$25 can not be given, special arrangements can be made for smaller shares. The amount of the share is to be paid annually for three or five years, depending upon the type of share selected. The share will then be fully paid at the end of this period.

The Share Plan includes Mission and Church Service shares. These include all phases of the Conference Budget. Contributors may designate their money to go to whatever line of service they prefer. For example, the contribution may be given for the various lines of church service such as ministerial relief, youth training, preparation for ministry, etc., or for special mission shares, such as for the following schools or stations in India, China and Africa: Bulsar, India Station; Anklesvar, India Girls' School; Vyara, India Boys' School; Ping Ting, China Station; Liao Chou, China Boy's School, and the whole field of Africa.

To each group or individual taking a share, a certificate is given. Upon the completion of each annual payment, a seal, indicating the year for which such pay-

ment has been made, will be sent. When the payments for the three or five years have been completed, the share will be declared entirely paid, and if desired, a new certificate will be issued. A pledge may be canceled at any time by request.

The Share Plan of support payment blank is provided herewith and shows clearly how payments may be reported.

THE SHARE PLAN OF SUPPORT Payment Blank

Date Signed
Date

General Mission Board,
Elgin, Illinois.

Dear Brethren:

Find enclosed \$..... which is a payment on our share No. which (has been issued) (is to be issued) from the

.....
Give name of the station from which share is issued

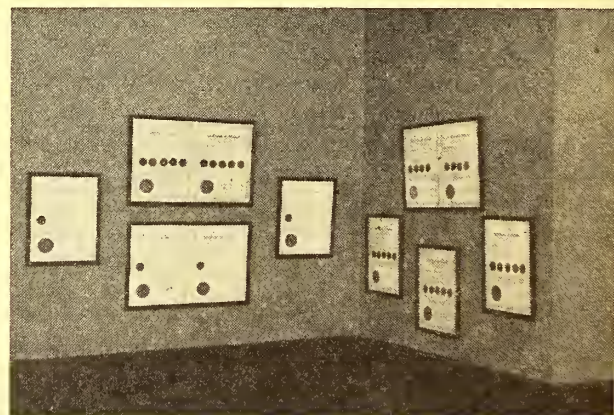
This share (is issued) (is to be issued) in the name

Signed

Address

An outstanding advantage of the Share Plan lies in the fact that each individual or group contributing receives letters of information regularly and frequently from the project to which he gives. The shareholders in special mission shares get letters from the field three or four times each year, and thus may know just what their money is accomplishing. Such letters bring the hearts of the givers very near to the work they support. Read the extracts from Share Letter No. 38 for a sample of the type of correspondence shareholders receive.

The time of year reminds us that plans should be made for the coming year. Classes and organizations, groups and individuals, may well be thinking of the projects they wish to adopt for 1936. The Share Plan



A corner of the Germantown, Pennsylvania, church, showing the Share Plans which different groups have chosen to support.

offers projects of proper scope to any group, no matter how large or small its capacity may be. Will your class decide on a definite share?

These shares become a matter of splendid education and inspiration along all lines of church work, whether they are for stewardship, the total church program, home missions or for foreign work. The Share Plan brings a rich opportunity for service in giving to the door of every member. How many will respond by taking a share?

For further information write for The Share Plan folder which gives complete details concerning the Share Plan. Secure this from The General Mission Board, Church of the Brethren, Elgin, Ill.

Share Letter No. 38

Ping Ting, Shansi, China.

July, 1935.

To Our Dear Shareholders:

Though the rain has been falling for about thirty-six hours now, we do not call this "blue Monday." It is Monday with us and every one is rejoicing for the break of the drouth. Had we gone another two weeks without rain we would have had a famine equal to that of fourteen years ago. Since last autumn we have had but two showers of rain, so you know it has been exceedingly dry.

Not long ago two old farmers near our house stood together in their little field of corn which was each day pitifully curling up under the merciless sun and said: "What have we done that the Old Heavenly Father does not give us rain? What is our sin for which he is punishing us?" And then they together turned their faces toward heaven, leaning on their hoe handles, and offered a prayer for rain to the unknown God. They do not know him intimately and personally, but as One far off; yet their souls long for fellowship with the Divine.

In the midst of this severe drouth a number of the rain gods were paraded through the streets and worshiped and implored to bring rain. If after three days rain did not come other gods were tried. I think I shall never forget the sound of the multitude of voices one evening about eleven o'clock as the crowd passed not far from our home imploring the gods for rain. The sound of children's voices mingling with those of mature years especially impressed me, and I thought how careful we are with our children, the little children, that they are put to bed at the bedtime hour. I doubt if the Christian church often brings the little children into its fellowship of prayer and intercession during some special crisis as do these who bow down to gods of clay. I sometimes wonder if they are not more loyal in their religious beliefs and blind devotion to their gods than we are to the true and living God.

It is almost twenty-four years since we came to China and during this anniversary many memories of the early years came to our minds. There is almost nothing to compare the now with then, as it is a matter of contrasts instead. How well I remember those early days and how we tried to win a few friends. Then, how fearful the women were and the children! How fast they would run away from us when they saw us approaching on the street! How many times the paper was torn off a knot hole by our front

door, and I did not know why until one day when I chanced to look at that same spot and saw a black eye peering through watching us on the inside, and I had a glimpse that showed it was a woman! When she saw me start to get up from my chair she took to her heels as fast as possible, and when I opened the door and very kindly begged her not to run away, but to come inside, she flew out the gate and onto the street without even a backward look. That knot hole had afforded much town gossip I am sure about the queer ways of the foreigners, and after this received special protection! The men were not so fearful and at times became a little more familiar than we always quite liked. I felt it was going beyond courtesy in those days to come home one evening and find the police official waiting for us, together with several of his good friends, and to be good-naturedly told that they had been through our house and in the bedrooms and had tried all the beds to see how it felt to lie on them! They had never seen a foreign bed before and never slept on anything but a brick bed. And there was the queue cutting time in the long years ago and how some of them cried at having to give them up! There ran a countless train of memories, but what a change now! Thousands upon thousands of homes are open now, and as many friends everywhere. How friendly the people are and how many calling for us to visit them! Open doors and opportunities were never so great as now.

Your Comrade in the Service,

Minnie F. Bright.

I Am a Christian

I AM a Christian—a convinced if not a complete Christian. As such I have a Christian experience, a Christian faith, a Christian philosophy of life and a Christian hope for the world. I wish everyone in all the world were a Christian. There is no one, no matter how good he may be, that would not be better and happier if he should have a deep and vital experience of the love of God in Christ.

Because of this, I am a missionary-minded Christian—frankly a propagandist. Everyone is a propagandist for the things which he most surely believes provided these things are significant enough to make a difference in his life. I eschew many of the methods of propaganda because they are unchristian, but I believe in all propaganda for Christ that will stand the test of Christlikeness.

This means that I believe in conversion. I am not foolish enough to believe that I can convert any one, but I believe that God can and that I can be an agency through which his Spirit works. I believe that through me, by the Spirit of God, men's lives can be completely transformed, changed, made over. I believe it because I have seen it take place. And if through me, then through all who in humility and gratitude can say with me: I am a Christian.—*Jesse R. Wilson.*

Picture sheets of our missionaries may be had for 10c per sheet; five or more sheets 5c each. Order from General Mission Board, Elgin, Ill.

KINGDOM GLEANINGS

Calendar for Sunday, September 29

Sunday-school Lesson, John.—3 John.

Christian Workers' Meeting, Forgotten Assets and Liabilities.

B. Y. P. D., God in the New Home.

Intermediate, School Life.

* * * *

Gains for the Kingdom

Two baptisms in the Ephrata church, Pa.

One baptism in the Lincoln church, Nebr.

One baptism in the Monitor church, Kans.

Four baptisms in the Stanley church, Wis.

One baptism in the Dry Creek church, Iowa.

Two baptisms in the Florence church, Mich.

Two baptisms in the Ellisforde church, Wash.

Three baptized and one reinstated in the New Hope church, Ind.

Two baptized and two reclaimed in the Mt. Pleasant church, S. Ind.

Two baptized in the Stonerstown church, Pa., Bro. H. S. Replogle of Oaks, Pa., evangelist.

Four baptisms in the Kaskaskia church, Ill., Bro. Geo. Miller of Cerro Gordo, Ill., evangelist.

Eighteen baptisms in the Hanover church, Pa., Bro. John Rowland of Mechanicsburg, Pa., evangelist.

Eight baptisms in the Mohican church, Ohio, Bro. G. S. Strausbaugh of Columbiana, Ohio, evangelist.

Six baptized in the Shrewsbury house, Codorus congregation, Pa., Bro. Nathan Martin of Lebanon, Pa., evangelist.

One baptism in the Flat Rock congregation, Stony Creek church, Va., Bro. F. D. Anthony of Baltimore, Md., evangelist.

Eight baptisms in the Colorado Springs church, Colo., Brother and Sister Oliver H. Austin of McPherson, Kans., evangelists.

Eighteen baptized and three received on former baptism in the Elk Run church, Va., Bro. J. D. Zigler of White Cottage, Ohio, evangelist.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Frank Carper of Palmyra, Pa., Nov. 3 in the Ephrata church, Pa.

Bro. R. L. Sink of Bringhurst, Ind., Oct. 27 in the Howard church, Ind.

Bro. A. H. Miller of Kent, Ohio, Nov. 16 in the Bethany church, Ind.

Bro. Ralph R. Hatton, the pastor, Oct. 20 in the Toledo church, Ohio.

Bro. S. L. Cover of Marion, Ohio, Oct. 27 in the Lick Creek church, Ohio.

Bro. I. R. Beery of Pleasant Hill, Ohio, Oct. 20 in the Mexico church, Ind.

Bro. G. E. Yoder of Scalp Level church, Pa., Oct. 7 in the Roxbury church, Pa.

Bro. Emeral B. Jones, the pastor, Dec. 1 in the North Webster church, Ind.

Bro. Ralph White of Naperville, Ill., Nov. 3-17 in the West Branch church, Ill.

Bro. G. G. Canfield of Plymouth, Ind., Nov. 4 in the Fairview church, N. W. Ohio.

Bro. John Rowland of Mechanicsburg, Pa., Oct. 6 in the James Creek church, Pa.

Bro. H. F. King of Reistville, Pa., Nov. 10 at the Annville house, Annville church, Pa.

Bro. Harvey Hostetler of Rocky Ford, Colo., Nov. 3 in the First church, Wichita, Kans.

Bro. Jesse C. Inman of Canton, Ohio, Oct. 14 in the Springfield City church, S. Ohio.

Bro. H. M. Snively of Carlisle, Pa., Oct. 6 instead of Oct. 14 in the Mt. Olivet church, Pa.

Bro. Newton D. Cosner of Westernport, Md., Sept. 29 in the Frostburg church, Md., with love feast Oct. 18.

* * * *

Personal Mention

Michigan's Standing Committee delegate to the Conference of 1936 is Eld. Charles O. Forror.

Bro. W. C. Sell has taken up the pastorate of the Glade Run church of Western Pennsylvania. His new address is 300 Northern Ave., W. Kittanning, Pa.

Bro. Guy E. Wampler is closing his work with the Salisbury church of Pennsylvania to become pastor of the Daleville church of Virginia. The change is effective Oct. 1. From now on he should be addressed at Daleville, Va.

Sister Naomi Harry, Mooreville, Nebr., writes us a very earnest letter soliciting the sympathetic interest and prayers of Messenger readers in behalf of her daughter Gracie M., who is confined to a hospital, practically helpless as the result of injuries received in an automobile accident.

Sister Lillian Grisso has just gone the round of the House offices—Tuesday of last week from the reader's viewpoint—telling us good-by. She had been helping in the mission rooms this summer. Friday, if plans did not miscarry, she and Sister Ella Ebbert sailed from New York, returning to their work in India. They seemed very happy in the prospects before them.

Sister Anetta Mow, returned India missionary, will give two missionary addresses in the First church of Toledo, Ohio, Sunday, Oct. 6, at 2:30 P. M. and 7:30 P. M. The evening address will be illustrated. The morning service will be a rally day program. October is rally month for the Toledo church. A special feature for the morning hour on Oct. 13 will be a "note burning service." Pastor Ralph R. Hatton will preach on Standing on the Promises.

Eld. A. S. Baugher, Lineboro, Md., and his son Eld. A. C. Baugher, Elizabethtown, Pa., were both members of the 1935 Standing Committee. The like thing has happened several times before but only the sons still remain with us. There were Enoch Eby and D. B. Eby in 1888 and 1895; Sidney Hodgden and Dorsey Hodgden in 1897; L. H. Dickey and J. P. Dickey in 1912. Twice the committee has had three brothers: D. A. Crist, J. E. Crist and H. F. Crist in 1911; J. E. Blough, J. M. Blough and E. E. Blough in 1929. The finder of these coincidences is Bro. Edgar M. Hoffer, Elizabethtown, Pa.

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Miscellaneous Items

The Quiet Hour which formerly appeared on the second Kingdom Gleanings page will hereafter be found in the Daily Devotions department. See at the foot of the middle column on page 18 of this Messenger.

Northeastern Kansas will meet in district meeting at the Lone Star church Oct. 4-7. Theme: Christ in the Life of the Church. Aim: conference, inspiration and fellowship. We are sorry the well planned program for this meeting arrived too late for a fuller notice in this paper.

Elsie church of Michigan will hold a harvest and homecoming day Sept. 29. There will be special speakers and music for the day. We invite all former members and friends to be present and worship with us. A basket dinner at noon with love feast in the evening.—Mrs. L. W. Shafer, Durand, Mich.

All pastors and Sunday-school workers of Michigan are urged to be in attendance at the one-day conference to be held at the Rodney church on Oct. 5, beginning at 10 A. M. Theme: Christ in the Life of the Church. Outstanding speakers are expected to have part in this service.—Lois Sherrick, Carson City, Mich.

Everett church will hold its fortieth anniversary of the dedication of the church building on Oct. 6. Bro. C. C. Ellis, president of Juniata College will be the speaker; in the afternoon Bro. W. J. Swigart of Huntingdon will bring a message. We invite all former members and friends to be present.—Mrs. Chas. R. Laher, Everett, Pa.

Pleasant View church, Northwestern Ohio will have homecoming on Sunday, Oct. 13, an all-day service with basket dinner. Bro. G. L. Wine of Covington, Ohio, will be the speaker. The peace play, The Eleventh Mayor, will form part of the afternoon program. A cordial invitation to anyone who can be present is given.—I. C. Paul, Lima, Ohio.

"The more I reflect upon the progress and development of the church, the more I become convinced that the church paper is an absolutely indispensable element in our work." This was written by a bishop of the Methodist Church, but what he says applies with just as much force to your Gospel Messenger and the progress of the Church of the Brethren.

The General Boards will meet early in November as follows: General Mission Board—Monday and Tuesday, Nov. 4 and 5, beginning at 8:00 A. M., Nov. 4. General Ministerial Board—Nov. 4 and 5, beginning at 7:00 P. M., Nov. 4. Joint Meeting General Ministerial Board and Board of Christian Education—7:00 P. M., Nov. 5. Council of Boards—8:00 A. M., Nov. 6. Board of Christian Education—Nov. 6, 7 and 8, beginning at 7:00 P. M., on Nov. 6.

McPherson College is interested in collecting information preparatory to writing a history of McPherson College. This data is being collected by Vernon Michael, a junior in McPherson College. Anyone having any information, data, or documents helpful in compiling such a history will confer a favor on those who have this work in hand if they would kindly send us the information. Please address data to Mr. Vernon Michael or to the President of McPherson College.

Zug-Zook-Zuck Reunion. The time is this very Saturday, Sept. 28, 10:30 A. M. to 3:30 P. M. The place is the Heidelberg Brethren church, about a half mile east of Reistville, Lebanon County, Pa. It's midway between Myerstown and Schaefferstown. The program looks interesting. "All members of the clan, their families and friends, are invited." That takes in a pretty wide scope but President John C. Zug and Secretary Kathryn Zug Snyder evidently mean it. And they will see that you have hot coffee for your lunch.

The annual report from local churches should now be sent direct to the offices of the General Ministerial Board, 22 S. State St., Elgin, Ill. For a fuller statement please turn to page 19, and the first article in The Church at Work department.

The District Meeting of Nebraska will meet at the Enders church Oct. 11-14. Elders' meeting on Friday at 2:30 P. M.; sermon in the evening by Eld. W. A. Kinzie; ministerial meeting on Saturday morning; missionary address Sunday morning; district meeting on Monday at 8 A. M.—L. A. Walker, Omaha, Nebr.

The seventh annual rally and homecoming service of the Claysburg church will be held on Sept. 29 with Bro. H. H. Nye of Juniata College as the afternoon and evening speaker. A full and interesting program for the entire day has been planned and our friends are invited to fellowship with us.—C. L. Cox, Claysburg, Pa.

To Ministers, Sunday-school Superintendents, and Presidents of Men's, Women's and Young People's Work: On page 24 you will find the program for the Minister's Conference at Bethany Biblical Seminary, Oct. 16 to 23. During the past decades many churches have paid the expenses of their ministers to attend this conference. Some of the men were sent by the missionary societies, others by the church, the Sunday-school, or young people's organization. If all the organizations of the church would unite and provide a small amount of money, the minister and his wife can easily attend. In order to serve his church well, every minister needs to attend annually a meeting of this kind. The local church receives the benefit and therefore should be willing to make possible this training for its minister. Please send in your reservation to Bethany Biblical Seminary, 3435 Van Buren Street, Chicago, Ill., at once so that adequate arrangements can be made for you.



With Our Schools

McPherson College Notes

McPherson College opened her work for the year on Sept. 9. We are happy to report an increase in enrollment over that of last year. Only once in the history of the college has there been a larger college enrollment than at the present time.

Extensive improvements have been made on our campus during the summer months. Several thousand dollars have been invested in improvements of the buildings but our greatest improvement is in the addition of a new Athletic Field which has been properly graded and sodded. Flood lights have been installed and a steel fence placed about the grounds. A stadium which will seat between 1,500 and 2,000 has been added to the equipment.

New teachers added to the faculty since the close of last year are as follows: Dr. John Boitnott, Ph. D., from the University of Virginia, takes the place of Prof. Blair who has long served on our faculty. Dr. Claude Flory, Ph. D., from the University of Pennsylvania, heads the Department of English, the vacancy being made by the resignation of Miss Edith McGaffey. Dr. Josephine Smith, Ph. D., from University of Iowa, is our new Dean of Women and Professor of Psychology, assuming the teaching work done by Dean Replogle. Dr. Donald Brown, Ph. D., from University of Illinois, heads our Department of Modern Language, relieving teachers who had been teaching part time in this department. Miss Mattie Shay, a former student of the college, is our new Professor of Violin.

DAILY DEVOTIONS

BY WARREN W. SLABAUGH

Our Quest for the Year

"We would see Jesus"

Read John 12: 20-22

Monday

Shall we not use this as our text for the year? Just as these devout men were attracted to Jesus, so we would seek to find him. For he is more than a historical figure who lived centuries ago; he lives today and men may find him. We shall study the simple story of his life and attempt to discover the spirit by which he lived that perfect life which has forever challenged the imagination of man.

It is our right to discover him for ourselves that in the revelation of his way of life and in the dynamic of his presence we may find his salvation.

Our Master, reveal thyself to us anew that we may walk in the light of thy presence. Amen.

The Incarnation

"And the Word became Flesh"

Read John 1: 1-18

Tuesday

The beloved disciple who wrote the gospel had one great theme, namely, to portray the character of One whom he regarded as the Son of God. Human mind can not fathom the mystery of the incarnation; but the human soul finds in him the satisfaction of all its longings, the answer of its questions. It finds in him that for which it has always sought, the presence of God. The theme of the gospel is simple: In Jesus, God is revealed. The attributes of God may be found in the attitudes and spirit by which Jesus lived.

Thou Spirit of God, we would find thee. Help us to see Jesus, in all his grace and truth, assured that when we have seen him, we shall have found thee. Amen.

The Archangel

"I am Gabriel, that stand in the presence of God"

Read Luke 1: 5-25

Wednesday

The gospel opens with a striking scene. Zacharias was burning incense while the people were praying outside, for it was the hour of prayer. Suddenly as he stood in the holy place, a shining one stood before him and spoke a startling message. Amazed,

INTRODUCTORY NOTE

This is the first of daily devotional Bible Studies based on the general theme of Christ in the life of the church. Bro. Warren W. Slabaugh, Professor of New Testament in Bethany Biblical Seminary, will write the studies, also the Weekly Quiet Hour topic which from now on will appear on this page.—Ed.

he could not keep back words of doubt and was rebuked by the angel. According to Jewish belief, there were seven "angels of the presence" over all the angels.

We are thrilled, our God, by the sheer beauty of the story. How fitting that one who stood in the presence of God should announce the coming of the kingdom! Amen.

John's Birth Announced

"Many shall rejoice at his birth"

Read Luke 1: 5-25

Thursday

Zacharias was deeply burdened. For years he had prayed for a son, even as he had longed for the kingdom, but seemingly in vain. To be childless was regarded as an affliction from God. But Gabriel was truly "the messenger of mercy." Zacharias and Elizabeth

WEEKLY QUIET HOUR

The Coming One

Gabriel. It was the Jewish belief that there were seven "angels of the presence" (1 Thess. 4: 16; Dan. 8: 16; 9: 21; 10: 13, 21; 12: 1; 2 Peter 2: 11; Jude 9; Rev. 12: 7).

"In spirit and power of Elijah" (Mal. 4: 5, 6). The Jews expected Elijah to return to usher in the kingdom. Cf. Matt. 11: 14; Mark 9: 11-13; John 1: 21.

"He shall be great." The older expectation that the throne of David was to be restored had given place to the hope of an eternal kingdom, ruled over by a special agent of God, called the Anointed One or Messiah. Matt. 1: 1; 4: 3, 6; 21: 9; Rom. 1: 3, 4.

On the incarnation, read Matt. 1: 18-25; John 1: 14; Philpp. 2: 5-11; Heb. 2: 10-18.

were to have a son in their old age. There would be indeed rejoicing at his birth; for this child was to become the prophet of the Messiah. And as a symbol of his high call, he was to bear the Nazarite vow from his youth.

Our God, help us to see thy hand ever shaping human events in working out thy plans for men. Amen.

Mary, the Mother of Jesus

"And the virgin's name was Mary"

Read Luke 1: 26-38

Friday

In this brief account we catch a glimpse of the character of her who was to enjoy the greatest honor among women, to be the mother of our Lord. She is an example of that group whose hearts responded to the gospel of Mary's Son, the pious poor who were longing for the coming of the kingdom.

Mary's fame is marred by the Mariolatry of the Roman Church and the prejudice of Protestants. This simple maiden commands our admiration. For when God so honored her, he was honoring all womankind. And he who was Son of woman took away the reproach which had been her lot.

Our Father, it was becoming to thee, in sending thy Son into the world, to make him truly a Son of humanity. Amen.

The Annunciation

"Thou shalt call his name Jesus"

Read Luke 1: 26-56

Saturday

Luke has told with delicacy and reserve the story of Mary, her heart leaping at the amazing honor offered her, yet perplexed and shrinking back; well did she know the shame that would attach to her. But in submission she cried, "Be it unto me according to the will."

She was to give birth to the Messiah. The kingdom for which her people had waited so long was near. The times of discouragement and sin were past and a reign of righteousness would be established on the earth. The Anointed One, the Messiah, was coming; not on the clouds of the heavens but through human birth.

In thy wisdom, our God, thou wast pleased to perfect thy gracious plan for mankind through One who was himself born of humanity. Amen.

THE CHURCH AT WORK

THE MINISTRY

The Annual Report

The statistical year for the Church of the Brethren ends Sept. 30. This date agrees with the church school year. Until recently two reports were requested of the local church. One asked for information concerning the Sunday-school and the other the church. This required two mailings of report blanks and double the cost of one mailing. To reduce expenditure the report blanks have been combined and the one blank is sent annually to the elder or pastor of the local church. It is expected that he, with the superintendent of the Sunday-school, will fill in the report blank.

The reports furnish statistics for the Yearbook, and mailing lists for the district and General Boards. Delays in the sending in of reports has made it impossible to get the Yearbook mailed by Jan. 1. This year we are asking those who prepare the reports to mail them directly to Elgin, unless otherwise instructed by the secretary of the Ministerial Board. When the information has been transferred to our record books in Elgin, the reports will be sent to the secretaries of the district ministerial boards for recording the information needed for the districts. These secretaries will forward the reports to the regional member of the General Ministerial Board.

We sincerely hope that we may have the coöperation of every minister and Sunday-school superintendent and that the reports will be mailed to the General Ministerial Board, Elgin, Illinois, as soon after Oct. 1 as possible. If this is done it will be possible to return the information for the whole brotherhood to you by Jan. 1, 1936, through the Yearbook. All regular subscribers to The Gospel Messenger receive one of these Yearbooks free. This means that nearly twenty thousand families will be waiting for this publication. If everyone responsible will do his part on schedule, the Yearbook will be available at the right time.

We will appreciate it if the ministers of the church will check the ministerial list in the 1934 Yearbook, and if there are any errors or omissions in names or addresses, please send the correct information to the General Ministerial Board, Elgin, Illinois.

LEADERSHIP TRAINING

Saving Ideas

Are you teaching your leaders to save their good ideas? Some one has said: "The difference between a genius and an ordinary man is a notebook." A recent biography of a great man said that his pockets were always filled with envelopes and scraps of paper on which were jotted down ideas that came to him through personal contacts or in unexpected moments of thought.

A popular speaker in our own church takes down in writing the outline of every address he hears.

Do your leaders have ways of saving their good ideas that come to them through sermon and lecture, discussion and the printed page? Could a Workers' Conference program be built around this idea?

It isn't enough just to save ideas. We need to save sys-

tematically. A committee chairman recently had a group in his home, and when the moment of need for a certain paper arose, he went to the drawer in his desk and began to hunt. The hunt was futile, and the committee got along without the paper.

Some kind of filing system for ideas and source materials is an essential for growing leaders.

Scrapbooks are easy to make. They can be purchased at the five and ten cent store or made at home. Some people are clipping the articles in these "Church at Work" columns and saving them for future use.

Large manila envelopes furnish a way of filing material.

A regular file is best of all. A pastor over a period of years may want a steel file. No efficient executive wants to be without a file, and church workers are executives. A good one costs fifteen or twenty dollars. Secondhand ones can be bought for less. There are cardboard files to be bought for a dollar or less. They will hold an ordinary filing folder (9x12) and can be used temporarily. Ingenuity could manufacture a homemade box which would hold these folders and when prosperity comes along, all these folders could be transferred to a more permanent file, if desired. The folders can be bought at any stationery store.

No good leader can depend on memory alone!

CHILDREN'S DEPARTMENT

Shall We Continue the Children's Leader Letter?

Have you sent in your questionnaire postcard regarding the Children's Leader letter? If not, will you do so soon?

During the last six years the Children's Leader letter, a mimeographed quarterly news letter, has gone out to two thousand children's leaders in the Church of the Brethren.

Since last October (1934) there has been a new plan for use of The Gospel Messenger for all phases of our church program. The question now arises as to the need for two printed page contacts for children's workers. The questions running over in our minds since last October are these:

How many children's leaders who get the Children's Leader letter are also getting the Messenger?

Could we afford to dispense with the Children's Leader letter in the light of this new channel for children's work?

The cards returned so far indicate that most of our children's leaders are reading the Messenger. But only 250 of the 2,000 have been heard from as yet.

The Children's Leader letter costs the Elgin Children's Department about two hundred dollars a year; but it's worth all that money if needs are being met that can not be met in any other way. The decision rests on your replies.

If you have not sent in your questionnaire postcard yet, indicating your preferences, will you do so at once?

INTERMEDIATES

Pastors! How About the Intermediates?

Are you remembering your intermediate boys and girls? No doubt some of them have attended camp this summer. They should have been inspired to greater loyalty to the

church. As you plan your year's program, give a place to these boys and girls who need your friendship and interest.

An increasing number of pastors are becoming interested in this age group. They enjoy working with them. One pastor writes: "I have enjoyed working with my intermediate boys and girls." He is hoping that more men and women will be challenged to work with this age group.

Bethany Biblical Seminary recognizes the need in this field and is offering a four-hour course for one quarter for intermediate workers. The pastor must understand adolescent boys and girls and know something about a program to meet their needs.

The Board of Christian Education feels the need in this field and has employed a person on part time to head the intermediate program. If you are interested and would like to have more information and material, write to the Board of Christian Education, 22 South State Street, Elgin, Illinois.

YOUNG PEOPLE

Some Usable Material

"Christ in the Life of the Church," a suggestive outline for the guidance of young people's groups during the coming year, should be in the hands of all leaders of youth. It may be secured, free, from the Board of Christian Education. (It is courteous to include postage when requesting free material.) Program suggestions throughout the year will be based on this outline. It will prove stimulating to further thought.

"Christian Youth in Action," by Frank W. Herriott, costs 60c in the paper-covered edition. This book is prepared as a mission study book, but it carries on the idea of the United Youth program, "Christian Youth Building a New World," and will be especially helpful for use during this year of emphasis on the church. It is filled with practical suggestions for things that young people can do that will count for the building of a Christian world.

"Do You Feel Inferior?" a pamphlet by Perry L. Rohrer, may be obtained in mimeographed form from the Board of Christian Education for five cents per copy. Most people feel inferior to some extent, and some are handicapped in usefulness to the church because of it. This article is simply written, but the viewpoint of the psychologist is evident, and it will give help to those who want to overcome feelings of inferiority, and thus fit themselves for better service.

All of these materials may be obtained from the Board of Christian Education, 22 South State Street, Elgin, Illinois.

MEN'S WORK

The Relation of Men's Work to the Financial Program of the Local Church

Certainly several hundred of our churches have some sort of financial program. The fact that these have the leadership of pastors or active elders implies as much. Is the usual program adequate? Is it prepared annually with studied effort and reviewed for results in the course of the year? Of course, every live congregation should have a formally organized Men's Work group with the acting pastor as chief counselor. But if not so far progressed, there is hope if a nucleus of laymen of reputed leadership in civic, business and farm circles take a leadership interest in their own church affairs. Such should take initiative in

the business affairs of the church. It is unfortunate that our beloved fraternity has the traditional background of the "sovereignty of the clergy" if the laymen then sit back and let the ministers and deacons run the whole kingdom plant. Our church buildings and grounds generally might be more a credit to the Lord's vineyard if we men not of the inner spiritual circle would go ahead with hammer, paint brush and subscription list and make our discipleship prove equal to the spiritual leadership of the church. Better yet, prior to every council meeting dealing with financial plans, budgets, repairs and improvements, should be the Men's Work or equivalent groups meeting as a forum to discuss ways and means. They should consider possible resources or estimates of the membership earnings in relation to an average percentage thereof that should be devoted to kingdom interests. Our men take such interest in civic or corporate affairs, why not as much for the Lord?—C. M. Culp.

WORSHIP

New Literature

Several mimeographed bulletins and printed pamphlets are available for those responsible for music in a local church. They are as follows:

Choir Ministries	Free
Instrumental Ministries	Free
Piano Music Suitable for Church Worship	Free
The Denominations and Their Hymns	5c
The Work of a Committee Choosing a Hymnbook	5c
The Music of the Bible	15c

WOMEN'S WORK

Women's Work at Naperville, Illinois

Before the women of the Naperville church started their plans for the new year, they stopped for a look at the work of the past year. During the year they held twenty programs. Eleven of these were missionary programs. The others were upon such topics as: The Home, Friendship, Courage, The Temperate Life, etc. As the Naperville women look back over the work of the year they feel that in some ways it should have been better, but in spite of weak spots it has been helpful, interesting and inspiring. It has given the women a greater desire to push the good work in 1935-36.

One of the programs greatly enjoyed by all was A World's Fair of Missions. After a brief devotional service, the guests were divided into three groups, and then sent to three different rooms. In each room a hostess, representing a foreign country, presided. The hostess gave a ten-minute talk on missionary work done in the field she represented, after which the guests were given an opportunity to examine curios from the respective fields. Then each woman was given a set of leaflets giving information about the field she had just visited. At a given signal the guests progressed to the next room, where the same kind of a program was given on the work done in another field. Each group of guests visited the three rooms which represented India, China and Africa. The General Mission Board very willingly loaned the curios used at this meeting.

Another event of the year which was enjoyed and found to be a help to create friendship and goodwill, was the mystery sister idea. When the program on friendship was given each woman was given an opportunity to draw the name of one to whom she was to be a mystery sister. Once each month she was to do some kind deed for her. Since the owl is an inquisitive bird, an owl card was used to re-

veal the identity of the mystery sisters. At the end of the year each woman received a card in the shape of an owl telling who her mystery sister was.

The Naperville women feel that they have too small a group to have several organizations; so have just one organization which covers the various phases of women's work such as temperance, peace, missions and mother and daughter. However, missions has a large part in the organization.—Mrs. Ralph White, Naperville, Ill.

CHRISTIAN FINANCE

Proportionate Finance Sharing

The following is the first installment of a finance plan for the Church of the Brethren as worked out by Walter M. Kahle of Daleville, Va., fieldman for the Southeastern Region:

The major problem of every individual is to actually live the abundant life as presented and made possible by the Christ. When this problem is really solved others will largely disappear. But to reach this coveted goal a number of important approach problems must be courageously dealt with.

The Money Problem

The money problem is an outstanding problem of the world. It is one of the most puzzling problems in the Church of the Brethren. Ours is not a problem of raising money, but of Christian concepts, convictions and habits in our dealing with money. It is futile to attempt to secure a dedicated portion from an individual until he has been helped to see that every dime and dollar he handles is dangerous unless it is dominated by the will of God. He must see that every department of finance must be Christian before any part can be honestly dedicated. He must see with both eyes that money presents a rare opportunity for a vital partnership with God. The money problem is inseparably related to the problem of living a life after the Christian blueprint. When the entire finance habits of an individual have been analyzed you will have a pretty correct interpretation of his entire life. If God is not seriously taken into one's money matters he is forced to be an outsider.

The Sharing Idea

Life on the Christ level is a vital sharing process. Giving in a modern sense is mechanical. Sharing is spiritual. In the ideal home there is a sharing of life relationship. When the beggar is at the door it is usually a giving relationship that results. The abundant life begins with this sharing process. One never becomes a good member of the family of God until he learns to sacrificially share life. Christ would make every experience of life a sharing experience, for genuine sharing is always progressive and creative.

Proportionate Finance Sharing

The Proportionate Finance Sharing Plan of the Church of the Brethren is largely a recent discovery growing out of dire financial emergencies. It is a serious approach to the Christian plan of the New Testament. Its chief value lies in its transforming spiritual influence in the life of the person who shares. It tends to invite Christ into every experience of life. It includes and vitalizes every phase of finance. It is simple, consistent, inclusive and creative. It demands a daring squaring of accounts with God. It is best appreciated in a six item study, to appear next week and the weeks following.

Personally fill in your own six columns. Prayerfully compare them and honestly face your findings and a miracle

will take place in your personal life experience. "Behold I make all things new."

Proportionate Sharing and Tithing

The Tithing Plan was the climax of the Old Testament system of finance. It has been a blessing to a host of God's choice partners. It is a source of great blessing today. The Proportionate Finance Sharing Plan is the New Testament plan. It is the Christian plan. It is inevitable if one insists on the Christ level in daily life. It takes every interest and emergency of life into account. Ten men have the same income. Some have no home and large families. Others have homes and small families. Other men have uncertain incomes. The Proportionate Finance Sharing Plan takes their various problems into practical account and brings all into fellowship with God with a clear conscience. If tithing is correct for some folk, it is cowardice for others. Proportionate sharing takes all of the differences and inequalities of life into sympathetic account. Faithful tithers who have tried proportionate sharing find it a great source of new spiritual power. Most faithful tithers become proportionate sharers.

Promoting the Plan

Certain factors are vital if this plan is to become operative in a local church. At least one person must be thoroughly sold to the idea. He must understand it, believe it, practice it and feel its importance and urge so strongly that he will be willing to present it at any cost to others for their spiritual welfare. The raising of money is incidental. A careful and complete budget should be worked out after tactfully listing the approximate income of each member and the urgent needs that call for support. A period of six to eight weeks should be devoted to the task of informing, instructing and inspiring the members to actually face this important life issue. Much helpful literature may be secured from the Elgin office. At the close of the preparation period the most capable supporter of the plan should personally see each member and give him an urgent opportunity to seriously face the will of God in his life and especially in his financial affairs. Each individual should be helped to make his own personal decision as to the exact per cent that he will share with God for definite kingdom extension work. This decision should be on a basis of anticipated income with definite agreement with God as to possible variations in income. The individual should be further helped to indicate the probable amount that he will designate for the budget with which he is now thoroughly familiar. He should be encouraged to wisely invest the undesignated part of his approved per cent.

Christian Growth

Life involves constant growth whether it be an individual or an institution. The church must grow to promote the growth of her members. The Proportionate Finance Sharing idea should be consistently taught from infancy. It should be faithfully presented as an essential to the abundant life. New members should be carefully instructed and challenged with its expectations. Only those individuals who are loyal to its principles should be selected to instruct and direct in the sacred ministrations of the church. It should occupy a vital place and part in the total program of the church. It should be faithfully kept alive in the hearts of each member that he may find increasing joy in its experiences as the years pass. This Christian level of dealing with finance should increasingly help to accumulate imperishable treasures for the larger life that human experience anticipates. "If any man will

come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16: 24). "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2: 10). When this Proportionate Finance Sharing Plan becomes operative in the life of the leadership of the Church of the Brethren our work will go forward by leaps and bounds. "God help us to take Christ seriously."

The Member's Personal Decision

Desiring to become a good member of the family of God, to live creatively, to share the abundant life in keeping with the will of God, and thus extend the kingdom of God, I prayerfully agree to attempt to take Christ into all the experiences of life. As an expression of gratitude and an evidence of my sincerity I will give a definite per cent of my income on a proportionate basis to kingdom extension work. On the basis of expected income I will give to the support of the church budget ☐ ☐ 5c ☐ 10c ☐ 15c out of every dollar which he intrusts to me during the year beginning 193.. This will amount to \$. per for the church program.

For churches using a separate budget:

Local Church Expenses \$.

General Conference Budget \$.

Further help will be gladly given as to details of plan, suitable literature to be used and other desired information.

CHURCH OF THE BRETHREN

The General Boards

22 S. State St., Elgin, Ill.

(Next Week: Proportionate Finance Sharing With Reference to Yourself.)

CORRESPONDENCE

HOME AGAIN

I spent the summer on the Pacific Coast. Having been invited from time to time to take part in different summer assemblies of the extreme west, I finally made a proposition that I would give the entire summer to the Coast Region if the different sections of the Coast would coöperate so that I could minister to all of them in one summer. For the distance is too great to make the trip for one assembly, because it requires nearly a week to go, and another to return.

We left on June 14 by auto: Mrs. Kurtz, and the two younger boys, Royce and Bernard (who wants to be called Bob), and myself. We had notice from Bro. Jay Eller of Wenatchee, Wash., who arranged the itinerary, that we were to visit Southern California, Northern California, Washington, Idaho and Oregon.

In a moment of sentiment I said, "Let us go the southern route, and visit my niece, Mrs. Carpenter, in Texas." This momentary thought crystallized into a plan before I knew it. I had not calculated the extra distance, but after letters were written, and hopes were raised, it was hard to change plans.

I left home June 4 for Conference, and went from there to Washington, Ind., to a State Sunday School Convention. On June 14 my family met me at that place for the summer's trip. I had planned to go directly to New Orleans, but floods along the Mississippi and bad roads compelled us to go further east. We went to Nashville, Tenn. We took advantage of this to see the Parthenon—a replica of the famous Parthenon on the Acropolis at Athens. I am

sure many lovers of art and history would make a special trip to Nashville if they knew of this building.

We continued south through Birmingham, where we were deluged with the second heaviest rain we ever experienced. At Mobile we met relations of Mrs. Kurtz, and visited for several hours. Then we had a beautiful trip along the gulf to New Orleans. We were especially impressed by the beauty of the gulf city, Biloxi, Miss. It seemed to us that this place had about all the advantages of more famous gulf cities, and not nearly so far away.

We drove through the streets of New Orleans, the old town, as well as the new. We visited her oldest cemeteries, and found them very interesting. The graves are all above the ground. We noticed many old Spanish inscriptions and found this a place of real historic interest.

The trip through Louisiana was uneventful. Our visit with our niece at Lamarque was short, but very enjoyable. Reports were plentiful about floods, washouts, and difficulties of travel. But the auto association of Houston assured us that by going north through Fort Worth we could move on. Just west of Fort Worth we were in a cloudburst, the heaviest rain I ever saw. We could scarcely see a foot ahead. In the course of an hour we again were on the move.

The long stretches through Texas gradually gave way to our Auburn, in high ratio. We calculated we could get to our first lecture engagement at Glendale, Ariz., and yet have time to see the Carlsbad Caverns in southeast New Mexico.

We arrived at White City in the afternoon. One can enter the great cave only once a day when the government guides direct the crowd, at 10:30 A. M. In the evening we went to the mouth of the cave to see the bats. The government estimated that about 5,000,000 bats live in this cave, and come out each evening and return before daylight in the morning. They looked more like a swarm of bees than anything else, but in absolute silence.

The Carlsbad Caverns are, I am told, the largest in the world. I have seen many caverns, very beautiful caverns, especially in Virginia. I also saw Mammoth Cave in Kentucky. But I never saw any so big, and so magnificent as this. The path that goes around the Big Room is two and a half miles long. The dining room is 750 feet below the surface, large enough for several thousand guests at once. The most beautiful room is called the King's Palace. Those who travel that way can well afford to spend an extra day and see these caverns.

It was a real treat to get back to the District of Southern California and Arizona. I was acquainted with these churches, and it was like homecoming to visit them again. I lectured in Glendale and Phoenix, Ariz. Then we went to San Bernardino, and from there to most of the churches of Southern California. Fourteen out of the seventeen churches were visited. This itinerary was arranged by Dr. J. Z. Gilbert, secretary of the Ministerial Association of the district. He not only arranged the itinerary, but was present at a number of the churches and took charge. His splendid efforts made it easy and pleasant for me.

We were present at Covina at their anniversary celebration. We also spent a full Sunday at La Verne. But the climax of the visit was naturally with our friends at Long Beach, where we lived and served for five happy years. The response of the members and friends at the meetings, and the special fellowship picnic will never be forgotten. Bro. H. B. Heisey, the pastor, did all within his power to make our visit pleasant. It was all we hoped for, and more.



This picture of Crater Lake, one of the natural wonders of Oregon, was sent us by Mrs. Goldie Fike Temby of Ashland, Oregon. It serves now as a fitting illustration for this travel article by Dr. D. W. Kurtz. Be sure to read what he says about Crater Lake near the foot of this column.

Friendship is our dearest possession. Life is worth living as long as we have friends.

Our next place to lecture was Bakersfield, in the northern District of California. We also visited the churches at Lindsay, Reedley, Laton, Raisin City, Fresno, Modesto, Waterford and Empire. I had been in most of these before, and was happy to visit them again, and add a few new ones. Everywhere the attendance was good, and the interest fine.

From Empire we went to Mt. Hermon for the Summer Assembly of Northern California. If I remember correctly, their largest enrollment in the past was 188. But this year the registration was 430. This assembly is a family assembly. The adults, young people, and children all come at the same time. The people live in cabins and board themselves. All meet together for the assembly period, and for some of the campfire programs, but at other times each group has its own meetings under its own leaders. This was my second visit to Mt. Hermon, and I can surely testify to their success in the highest terms. Under the able leadership of Prof. J. Estel Jones and Miss Grace Weimert they have developed an assembly that has risen to the greatest heights of inspiration. It is very heartening to meet so many good people who take their religion seriously. The life of the whole camp was excellent.

My manager gave us a hard task to go from Mt. Hermon to Olympia from Monday morning to lecture time on Thursday evening, about 1,000 miles. But we arrived in time for supper, and still saw Crater Lake. We started soon after 4 A. M. the second day, and arrived at Crater Lake in time to see the sun rise over the ruin of the old volcano. No one should miss this who travels through Southern Oregon.

We visited the following churches in Washington: Olympia, Seattle, Sunnyside, Yakima, Wenatchee and Ellisforde. From there we went to Lost Lake for the Assembly of Washington. This place is located northeast of Tonasket, near the Canadian border, and about 4,000 feet above sea

level. It is a small lake surrounded by gigantic fir trees, and mountains to the south.

I had a new feeling at this assembly which I had never experienced before. There were only two cabins, and they were given to Dan West and wife, and to our family. A large building was there, which was ample for our auditorium and dining room. But all the people had to bring their tents and bedding for their comforts. They came mostly in big trucks, loaded with household goods, and their families; in a few hours a veritable city sprang up in the primeval forest. What wonderful people! The northwest has a wonderful spirit. How many of our eastern people would pull up most of their belongings, drive hundreds of miles, pitch their tents in a forest, and in primitive fashion, live for a week, for a religious assembly? Perhaps they would do the same if necessary. But I had never seen the like. About 350 persons, from the various corners of that big state, came and enjoyed the assembly, which was followed by their district meeting. It was a wonderful meeting. There is an optimism among these people that stirred my heart. It was a great assembly. Again Brother and Sister Dan West were with us, as they were at each of the four assemblies which we visited.

From Lost Lake we had to go to New Meadows, Idaho, to the Idaho Assembly. We went via Coulee Dam which is exciting more interest in the northwest than the Boulder Dam did in California. We entered Idaho at Lewiston, and came to New Meadows from the north. The scenery along this route was among the most thrilling I ever saw anywhere. The mountain north of White Bird offers one of the most magnificent mountain scenes I ever experienced. The District of Idaho bought 40 acres of forest land near the old camp. They named it Camp Stover. Already a number of improvements have been made, and it will only be a matter of time till this will be one of our best camp grounds. The water is excellent, and three streams run through this plot. It has fine possibilities for an ideal camp.

To me, this was like another homecoming. Years ago I made frequent trips to Idaho. At one time we had twenty-eight students at McPherson from this far-away district. The camp was well attended, I think one of the best in their history. President Schwalm was also present as one of the leaders. Here also each family brought its own tent and comforts, and each family provided for its own eats. A new feature for us was that we boarded out three times per day. And such big meals! Fish, chicken, ham and eggs, grouse, and then some more fish and chicken, etc. Just what we all liked. But how could they supply such luxuries? Well, you must go to Idaho and get acquainted with these wonderful people to know. The program was rich and full, and the interest and response of the people were wonderful. I shall ever remember and appreciate the fine fellowship of Idaho.

From New Meadows we had a long trip to Bridge, Oregon, in the southwestern part of the state, 630 miles, and then returned to Fruitland, 530 miles. The Assembly of Oregon met near Bridge, in a grove on the farm of Bro. Orlin Lett. He secured this land as a homestead, and donated this grove to the district. The assembly was only three days, but very intensive days they were. A little over a hundred registered for this assembly. A cookhouse was built, and we had our meals together in a lovely shaded nook. I did not know that the district meeting of Oregon met immediately after the assembly at Grants Pass, else I

would have arranged to be there. I believe if the two would have been together it would have increased the enrollment for both. Our problems are one—for young and old—and the young people should attend the district meeting, and the old the assembly. The latter was, however, well attended by the older people as well as the young people. The spirit of the Oregon Assembly was all we could ask. I am sorry that I did not get into any of the churches of this district. I feel sure that Oregon will take on new life since they have this camp ground as their own, and a will to work.

After the Oregon Assembly we came back to Idaho and visited the following churches: Fruitland, Weiser, Payette, Nampa, Boise Valley, Emmett, Bowmont, and Twin Falls. The attendance and interest were most excellent in each place. It was a real personal pleasure to meet my old friends again. On Saturday evening the H. H. Keim family of Nampa gave us a picnic wiener roast. Bro. Keim and his wonderful family have the art of friendship and hospitality which makes such an experience an event in one's life.

From Twin Falls we headed east—but four days to Omaha, where I promised to lecture Aug. 29, was too much. What should we do with all this time? So we went north and saw the Black Hills of South Dakota on the way.

Our car got back Aug. 30. From June 14 to Aug. 30 it went 11,772 miles, and I lectured ninety-five times. A grand vacation, and feeling fine!

Chicago, Ill.

D. W. Kurtz.

BETHANY MINISTERS' CONFERENCE

October 16-23, 1935

Wednesday, October 16

7:30 P. M. Program will be arranged by Bethany faculty

A. M. Thursday, October 17

- 8:00- 9:00 Regular classes at Bethany open to visitors:
 A: Systematic Theology—D. W. Kurtz
 B: Social Pathology and Social Problems—F. L. Weller
 N: Essentials of Leadership—P. L. Rohrer
 9:00-10:00 Science and God—D. W. Kurtz
 10:00-11:00 Training Secretaries to Keep Records, and Ushers and Janitors—Ralph E. White
 11:00-12:00 Creative Sermon Building—J. Clyde Forney
 P. M.
 1:00- 2:00 Changes in Eight Years—Chas. D. Bonsack
 2:00- 3:00 Country Life—Chas. H. Keltner
 3:00- 4:00 Psychology of the Pastoral Call and Personal Interview—Perry L. Rohrer
 7:00- 7:30 Children's Work—Ruth M. Shriver
 7:30- 8:00 Worship—A. F. Brightbill
 8:00- 9:00 Palestine Today—J. W. Lear

A. M. Friday, October 18

- 8:00- 9:00 Regular classes at Bethany open to visitors:
 (See Thursday)
 9:00-10:00 Modern Theism—D. W. Kurtz
 10:00-11:00 Training Church School Teachers—Ralph E. White
 11:00-12:00 Locating the Areas of Human Need—J. Clyde Forney
 P. M.
 1:00- 2:00 A Look Back—Chas. D. Bonsack

- 2:00- 3:00 The World in Which We Live—A. W. Cordier
 3:00- 4:00 Developing Mentally Alert Attitudes in the Ministry—Perry L. Rohrer
 7:00- 8:00 Peace Program of the Church of the Brethren—C. Ray Keim
 8:00- 9:00 The World in Which We Live—A. W. Cordier

A. M. Saturday, October 19

- 8:00- 9:00 Regular classes at Bethany open to visitors:
 (See Thursday)
 9:00-10:00 Jesus' Teaching on God—W. W. Slabaugh
 10:00-11:00 Training Finance Committees—Ralph E. White
 11:00-12:00 Locating Specific Problems—J. Clyde Forney
 P. M.
 1:00- 2:00 Present Problems and Emphasis—Chas. D. Bonsack
 2:00- 3:00 The Minister as a Leader of Men—Paul H. Bowman
 3:00- 4:00 Learning to Relax—Perry L. Rohrer
 7:00- 7:30 Christian Finance—H. Spenser Minnich
 7:30- 8:00 Worship—A. F. Brightbill
 8:00- 9:00 The Message of the Christian Ministry to Our Modern Life—Paul H. Bowman

Sunday, October 20

- 11:00 A. M. The Meaning of Spirituality—Paul H. Bowman
 3:00 P. M. Why I Am a Dunker—Paul H. Bowman

A. M. Monday, October 21

- 8:00- 9:00 Regular classes at Bethany open to visitors:
 (See Thursday)
 9:00-10:00 Jesus' Teaching on Man—W. W. Slabaugh
 10:00-11:00 Training Officers of the Y. P. D.—Ralph E. White
 11:00-12:00 Searching the Scriptures—J. Clyde Forney
 P. M.
 1:00- 2:00 Basis for Future Work—Chas. D. Bonsack
 2:00- 3:00 The Minister and His Objectives—Paul H. Bowman
 3:00- 4:00 Christian History—F. E. Mallott
 7:00- 7:30 Intermediate Work—Raymond R. Peters
 7:30- 8:00 Worship—A. F. Brightbill
 8:00- 9:00 Cost of Moral Neutrality—Paul H. Bowman

A. M. Tuesday, October 22

- 8:00- 9:00 Regular classes at Bethany open to visitors:
 (See Thursday)
 9:00-10:00 Jesus' Teaching on Salvation—W. W. Slabaugh
 10:00-11:00 Training Workers in Building a Church Constituency—Ralph E. White
 11:00-12:00 Building a Preaching Program—J. Clyde Forney
 P. M.

- 1:00- 2:00 Our End of the Job—Chas. D. Bonsack
 2:00- 3:00 Subject to be announced—Dr. A. W. Palmer
 3:00- 4:00 Christian History—F. E. Mallott
 7:00- 7:30 Young People's Work—Dan West
 7:30- 8:00 Worship—A. F. Brightbill
 8:00- 9:00 Subject to be announced—Dr. A. W. Palmer

A. M. Wednesday, October 23

- 8:00- 9:00 Regular classes at Bethany open to visitors:
 (See Thursday)
 9:00-10:00 The Social Gospel—W. W. Slabaugh

10:00-11:00 Training Program Builders—Ralph E. White
 11:00-12:00 Art of Making a Sermon—J. Clyde Forney
 P. M.
 1:00- 2:00 Future Hope of the Work—Chas. D. Bonsack
 2:00- 3:00 The Family Budget—C. M. Culp
 3:00- 4:00 Christian History—F. E. Mallott
 7:00- 9:00 Communion Service—Conducted by M. Clyde Horst

A program for the women is planned for the hour from 3:00-4:00 each day.

The Seminary, as heretofore, will furnish lodging free. Meals may be secured at a very reasonable rate in the dining hall of the Seminary.

Elgin, Ill.

M. R. Zigler.

DISTRICT CONFERENCE OF SOUTHERN IOWA

The District Conference of Southern Iowa was held in the South Keokuk church, Aug. 21, 22, and 23. At 1:30 P. M. on the opening day the elders of the district met in their annual meeting. At this session the problems and needs of the various churches were considered in a careful and prayerful way. Nominations and recommendations were made also, to be acted upon by district meeting. Meanwhile the women, in their Women's Work meeting, were discussing such helpful topics as: "The Contribution of the Mothers and Daughters' Work to the Community," and "The Need of Greater Coöperation Between the Women's and Men's organizations." The evening session was devoted to the Welfare and Educational meeting. The feature number given was the play, "What Shall It Profit?" This play, given by the English River young people, was rendered in an impressive and effective manner to a large audience. The annual educational address, scheduled to have been given by Bro. J. J. Yoder, had to be omitted due to Bro. Yoder's inability to be present.

At the Thursday morning session the Sunday-school meeting was held, at which the delegates from the twelve schools of the district submitted reports showing, generally, a healthy growth and a spirit of optimism. Following these reports, several topics relating to various phases of Sunday-school work were helpfully discussed. At the ministerial meeting on Thursday afternoon the roll call of ministers revealed the fact that several new ministers have taken up the work during the past year, which is most encouraging. Some topics discussed were "If I Were a Layman," "The Pastor I Would Like to Have," and "Temporal and Spiritual Values." An inspiring message was given by Bro. Schwalm, who rather unexpectedly found himself able to be with us for just a few hours. At this same time the young people in their conference, following a business session, were enjoying an address on "Youth in Japan," by our conference guest from that country, Tedsuri Watanabe. In the evening session the emphasis was upon the missionary work of the church. Our Japanese friend, Mr. Watanabe, told of the "Work of Missions in Japan"; Bro. Schwalm brought another able message, and the Mt. Etna church presented the play, "Whatsoever Ye Sow."

On Friday morning the business session convened, and was organized by selecting Eld. Glenn Carr as moderator, Charles Albin, reader, and W. H. Brower, secretary. Most of the business was of a routine nature, consisting of hearing of reports and elections of officers and board members. The latter, with a few exceptions, resulted in reappointments. One paper which was presented resulted in a decision to elect the moderator a year in advance. Pursuant

to this action, Eld. Harry Rogers was chosen as moderator for 1936. Eld. J. E. Smith was selected as Standing Committee delegate to next Annual Meeting, with Eld. W. N. Glotfelty, alternate.

The attendance at our conference was good, nearly all the churches being well represented. The weather was ideal, the hospitality of our hosts was most generous and sincere, and the spiritual atmosphere seemed most refreshing and inspiring. All felt that we had indeed been blest by being present. Our next district meeting will be held in the Fairview church, Aug. 26, 27, and 28, 1936.

South English, Iowa.

W. H. Brower.

DISTRICT MEETING OF MIDDLE IOWA

The 1935 District Conference of Middle Iowa met with the Coon River church near Panora, Aug. 31, Sept. 1 and 2. The conference theme was Let Us Build Together. The elders' session met the first day at 9:30 with twenty-five in attendance, representing thirteen churches.

In the afternoon the ministerial meeting was well attended, and some very interesting topics were discussed which had a tendency to create a spiritual atmosphere for the sessions which followed. Saturday evening the principal speaker was Judge Allan A. Herrick of Des Moines. His subject was The Temperance Issue.

Sunday morning the different groups met in the church school session with 340 in attendance. Bro. D. W. Wise gave the message at the church hour. Dean R. E. Mohler was the principal speaker at the educational session in the afternoon. On account of rain the young people's vesper service was held in the church. Sunday evening Bro. J. K. Miller of Cedar Rapids gave an interesting account of part of his trip to the Orient.

Monday morning the business session met with Bro. S. L. Shenton, moderator. Thirteen churches were represented by delegates. Bro. I. W. Brubaker will represent our district on the Standing Committee at the 1936 Conference.

The Coon River church greatly enjoyed entertaining the large number of people which helped to make the meeting a very spiritual occasion. The church served 1,200 meals.

Panora, Pa.

Irving Haughtelin.

NORTHERN IOWA, MINNESOTA AND SOUTH DAKOTA

The District Meeting of Northern Iowa, Minnesota and South Dakota convened in the Union Ridge church near Dumont, Iowa, Aug. 29 to Sept. 2.

The meeting was in charge of Bro. J. E. Rolston with Bro. C. E. Schrock as reader and the writer as clerk. The moderator elect for next year is Bro. W. H. Yoder. Standing Committee member is Bro. J. Schechter with W. H. Yoder as alternate.

The report of Committee on Consolidation of Boards was tabled for one year.

The need for a field worker in the district is felt very keenly and the Mission and Ministerial Board was asked to take steps toward the securing of one.

We were fortunate in having with us Sister Ruth Shriver and Bro. C. D. Bonsack of Elgin and Prof. R. E. Mohler and J. J. Yoder of McPherson, Kans. Each one contributed to the inspiration of the meeting by the helpful suggestions of their messages and by their personalities.

The play entitled, "The Eleventh Mayor," was presented by the young people of the South Waterloo church on Sat-

urday evening. Its message is quite timely and was greatly appreciated.

The meeting is to be held next year in the Worthington, Minnesota, church.

Sheldon, Iowa.

C. E. Kimmel, Clerk.

SUMMER ACTIVITIES IN SOUTHERN CALIFORNIA AND ARIZONA

Our district program centered around the activities at Camp La Verne for several weeks. Nine camps were conducted with a total attendance of more than eight hundred. The Pomona Y. M. C. A. conducted the opening camp which started June 18. This was followed by a group from the Ontario Y. M. C. A. Our own boys, 109 of them, enjoyed a wonderful program July 13-22, under the capable leadership of Ernest Carl. The younger girls were in camp July 22-30 and the older girls July 30 to Aug. 8, under the direction of Mrs. C. P. Shaffer. The theme for these groups was: "Finding God in the Out of Doors." Many decisions were made and eleven were baptized in the lake.

The family group enjoyed their camp program Aug. 8-12 directed by Prof. J. C. Brandt and wife. Miss Muir and L. S. Brubaker led the discussion groups in this camp.

The Mennonites in the National Retreat of their General Conference were our guests Aug. 17-24. Many of their leaders and missionaries shared in the program. The worst hailstorm in the history of our twelve years at Camp La Verne failed to cool off the ardent spirit of these fine people. The lodge with its huge fireplace was appreciated on the cold rainy days.

The junior and senior young people followed Aug. 17-24 and 24-29 respectively, under the leadership of Forest S. Eisenbise and Mrs. Leland Brubaker. They centered their program around the thought of "Building a New World." The program of peace was a live topic in all the camps and resulted in a number of resolutions being presented to the district conference and an organization being formed with representatives from each church.

The writer acted as manager of the camp. Ten new boats, five cabins, a store and community kitchen were added to the permanent equipment. The boats were christened with water from Germantown, Pa., where the first Brethren were baptized in 1723; from Chautauqua Park, Beatrice, Nebr., where the first young people's camp was set up in 1916; from Winona Lake; Camp Mack and various other places of interest.

The camp season was the busiest and most largely attended of any of the twelve at Camp La Verne. The beauty of the mountainside was a constant source of delight.

The district conference convened at Long Beach, Aug. 30 to Sept. 2, following the camp program immediately. Friday was given over to Women's Work and district missions. The financial reports of both were very satisfactory and new responsibilities are being assumed for the new year. Saturday was devoted to the great cause of Christian education. In the forenoon A. C. La Follette directed a college program which was well planned and challenging. The Board of Christian Education sponsored the afternoon and evening programs. The many phases of their work were presented in an interesting way. Sunday afternoon the fiftieth anniversary of our work in Southern California was fittingly observed and at the same time 200 young people met with Dan West in a discussion of the peace question.

The business session was held on Monday, Labor Day. A full house showed the interest which our church work has commanded. Leland S. Brubaker was selected as mod-

erator, Forest S. Eisenbise as reader and the writer as secretary, with Earl Schrock as assistant. Every committee was ready with a written report and the business of the district was presented well, and plans for the coming year heartily adopted. Financial reports showed all bills paid and ample working balances in the treasuries.

Elders J. E. Steinour and A. O. Brubaker were chosen as delegates to the Standing Committee and J. P. Dickey and E. M. Studebaker as alternates. A request to hold the 1937 Conference on the Pacific slope was passed to the Annual Conference. Also a request that the Annual Conference decide as nearly as possible to hold every seventh conference on the Pacific slope is being sent to the 1936 Conference. We feel that it is unfair to our section to always have to compete with one of the three designated regions for the Annual Conference. Our plan would give each of these the conference twice and clear the way for our region every seventh year.

The Long Beach seashore climate and hospitality combined to make our stay pleasant. The presence of Dan West and wife was also appreciated.

Pomona, Calif.

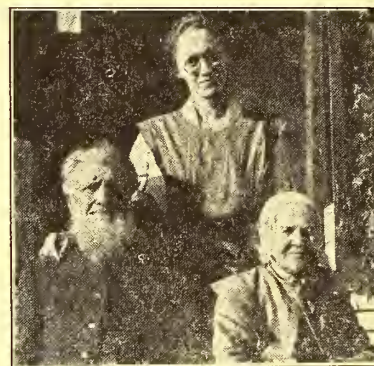
Edgar Rothrock, Secretary.

PASSING OF ELDER SAMUEL WEIMER

Eld. Samuel Weimer was born in Somerset County, Pa., near Berlin, March 24, 1849. He was the oldest of six children and the last to pass on. His father was Jacob Weimer.

His mother was Justena Fike, a daughter of the Peter Fike and wife (who was Magdalena Arnold) who emigrated from Pennsylvania to near Egton, W. Va.

May 11, 1871, Bro. Weimer married Mary Cosner. To this union were born six sons and two daughters. Five sons and one daughter



preceded him; his wife died Oct. 9, 1927. Since that time he had lived a while with Aaron S. Fike near Peace Valley, Mo.; then he lived alone for some time, or until the house in which he was living burned with all the contents, leaving him penniless. His library and papers were lost in this fire. He then moved in with his daughter, Nettie Bosserman, and son-in-law, Wm. P. Bosserman, of Peace Valley, Mo. Here he spent the rest of his days.

He had a stroke Dec. 28, 1934, and passed away July 31, 1935. He was very patient during his sickness and as long as he could read he wanted his Bible and church paper. Funeral services were by Eld. A. W. Adkins, assisted by P. L. Fike.

Bro. Weimer was active in temperance work. When he was eighteen years old he attended a sale and at noon the crowd was treated to a drink around of whisky. There he saw church members drink with others, but he refused and he had been an earnest worker ever since against the liquor trade. He rode two days at Jerico Springs, Mo., to get signers to keep a saloon from the town. At Buchanan, N. Mex., he again worked till two saloons were closed. At eighteen he resolved he would never drink, and when eighty-four years old he said he had kept his word.

In 1868 S. A. Fike and Aaron Fike held a meeting in what was called the Accident schoolhouse in West Virginia. It was at this meeting that Bro. Weimer was baptized. In 1881 he was elected to the ministry, and in 1887 was ordained to the eldership. He was active in the ministry from the first to the last few years. When eighty-one he held a meeting in the Peace Valley church. He took the Brethren papers, and when two and three papers were published he took all. He always attended district meeting when possible, and attended twelve Annual Meetings, mostly paying his own expenses. He was active in the ministry for over fifty years.

West Plains, Mo.

P. L. Fike.

TWENTY-FIFTH WEDDING ANNIVERSARY

The church in Detroit joined with their pastor, Bro. A. O. Mote, and wife in celebrating their twenty-fifth wedding anniversary on Aug. 11, 1935.

Bro. Mote had planned a special home program for this day and had sent out invitations to all the couples he had married since coming to Detroit, asking them to come to the morning worship service. The first couple, married in the fall of 1922, and the last one, married Aug. 10, 1935, were present, besides many others. Many who lived too far away sent greetings. The worship service was quite appropriate for the occasion. Brother and Sister Mote talked on These Twenty-five Years.

The auditorium was beautifully decorated by the mothers' club with palms and flowers. The organizations of the church—men's club, mothers' club, Ladies' Aid Society, young married people's class and the Tri-C's—presented them with a silver tree on the branches of which were hung twenty-five dollars in silver coins. The church also presented them with a silver vase and bouquet of flowers. Many greetings were received from friends near and far.

At the close of the service the pastor and wife invited the entire congregation to the dining room where fruit punch and wafers were served. On the church bulletin for the day appeared this announcement:

Aug. 11, 1910—Aug. 11, 1935

Miss Ora Etta Gibson of Girard, Ill., and Arthur O. Mote of Clarksville, Mich., were united in marriage at the home of the bride's parents, Rev. and Mrs. Chas. C. Gibson, on Thursday, Aug. 11, 1910, at 6:30 P. M. The bride's father officiated.

Brother and Sister Mote came to Detroit in 1922 and served us faithfully since then, with the exception of three years when Bro. Mote was in Y. M. C. A. work here in the city. During that period Mrs. Mote served as community worker for the church, so we really feel that they have been with us continually. They have won the love and respect of all and we hope we may have them with us for many years to come.

Detroit, Mich.

Mrs. Walter K. Gordon.

MATRIMONIAL

Aylesworth-Moomaw.—By the bride's brother-in-law, Bro. G. Miller Garber of Tuscola, Ill., at the Wooster Church of the Brethren, Sept. 1, 1935, Norman Douglass Aylesworth and Eunice Roberta Moomaw.—Miriam Hoff Fetter, Weilersville, Ohio.

Robison-Platt.—By the undersigned, at the San Bernardino Church of the Brethren, Aug. 30, 1935, Ralph Robison and Lucille G. Platt, both of San Bernardino, Calif.—W. M. Platt, San Bernardino, Calif.

FALLEN ASLEEP

Beckner, Clara Edith (nee Rousey), wife of Samuel E. Beckner, died Aug. 8, 1935, at her home, Flint, Mich., aged 57 years. She with her husband united with the Church of the Brethren at Roann, Ind., thirty-six years ago. The husband survives with three children, ten grandchildren. Services by the pastor, L. H. Prowant.—L. H. Prowant, Flint, Mich.

Bollinger, Sister Fannie B., widow of Benj. Bollinger, died at her home in Lincoln, Aug. 16, 1935, aged 92 years. She was a devout and consistent member of the church for many years. She is survived by one son, two daughters, twenty-five grandchildren and fifty-eight great-grandchildren. Services at Middle Creek by Bro. J. Bitzer Johns and John Myer. Interment in adjoining cemetery.—Mrs. Lida M. Zug, Lincoln, Pa.

Brumbaugh, Lloyd Lawrence, died at the home of his parents in Saxton, Aug. 30, 1935, after a protracted illness. He was the son of Daniel and Elizabeth Guthridge Brumbaugh. He was born in Saxton on May 6, 1905. He married Miss Dorothy Stevenson who survives with his parents and three children, six brothers and four sisters. Funeral services in the Stonerstown church, of which he had been a member

since early youth, by J. P. Harris, assisted by Fred Hollingshead. Interment in the Brumbaugh cemetery.—Mrs. C. C. Stapleton, Saxton, Pa.

Cober, Gilbert P., aged 67 years, of Somerset, Pa., died Sept. 5, 1935, after a year's illness, and being bedfast only a few days. Surviving are the widow, Mrs. Ada Schrock Cober, three children and three sisters. He accepted Christ early in life and was a faithful and loyal member up to his death. He served as trustee of the church for a number of years and was also a deacon. Funeral services by Bro. T. R. Coffman with interment in the cemetery at Somerset.—Mrs. H. R. Knepper, Somerset, Pa.

Cook, Bro. Jesse Roosevelt, was born June 22, 1905, and died Aug. 24, 1935. He gave his heart and services to his Savior in 1922, uniting with the Brethren church; he remained a consistent and faithful member. He was elected to the office of deacon by the North Fork congregation and as such took the leading part in church work there. For long periods of time the congregation has been without regular pastoral care but Bro. Cook always arranged to have regular services. He annually planned a homecoming meeting at the church and had already completed the program for this year. He died in the Harrisonburg, Va., hospital after a third operation over a period of a few years to correct a serious liver and gall bladder disturbance. Even though called home in his youth he was resigned to his Father's will, and God has called him to a greater work. Funeral services at Brick church by Bro. Albert Arnold, assisted by the writer. Burial in Maysville cemetery.—Alva Harsh, Petersburg, W. Va.

Culp, Bertha Ryan (Overholser), daughter of Monroe and Calista Overholser, born Nov. 19, 1897, died June 18, 1935. She married Clifford Culp in 1919. She is survived by a daughter, her father and six brothers and sisters. About twenty-four years ago she united with the Brethren church. Services at Yellow Creek by Chas. Herr and the writer.—Irvin Miller, Goshen, Ind.

Jones, Sherman Andrew, born May 12, 1908, died Aug. 31, 1935. He was buried in the family cemetery near the home. Services were by J. H. Peterson. He was the son of Mr. and Mrs. John Jones of Ewing, Va. His father died three years ago. He leaves his mother, five brothers and three sisters. He united with the Brethren church Nov. 2, 1924, and was an active Christian, serving well at all times. He had expressed his intention to enter the ministry in the future. He was a Sunday-school teacher in the Ewing church and filled his place each Sunday.—Mrs. Elbert Jones, Ewing, Va.

Kauffman, Sallie Patrick, born Dec. 15, 1911, died July 19, 1935. Her husband survives with the parents, three brothers and four sisters. She was a sincere and faithful member of the church. She died in the Harrisburg city hospital. Funeral services for her and her infant son were held at Hanoverdale, Big Swatara, by Amos Kuhns, Ulysses Gingrich and Hiram Frysinger. Interment in the adjoining cemetery.—Irene K. Frysinger, Harrisburg, Pa.

Kellam, Ovid Earl, son of William and Martha Fisher Kellam, was born Aug. 15, 1890, in Polk Township, Huntington County, Ind., and passed away Aug. 7, 1935. On May 15, 1910, he was united in marriage to Effie Winebrenner. The deceased had long been in poor health but his condition became critical for a very brief time. A triumphant faith in God, accompanied by good works, made him resign to his Father's will and ready for the final summons. Since 1923 he had been a member of the Salamonie Church of the Brethren and always ready to labor in furthering the work which the church was assuming. He is survived by his beloved companion, a son, his parents, two brothers and two sisters. Funeral services were conducted by the writer at the Salamonie church and burial was made in the Lancaster cemetery.—W. C. Stinebaugh, Huntington, Ind.

Matile, Willis Ernest, oldest son of E. C. and Mary Matile, born Dec. 19, 1911, died July 9, 1935, at the home of his sister, Mrs. Wm. G. Metz. He was a grandson of Dairus Buck. At the age of thirteen he gave his life to Christ and united with the Church of the Brethren, remaining faithful and taking an active part in the work of the church. He was a teacher in the Sunday-school and will be greatly missed by all who knew him. Surviving are his father, mother, three brothers and five sisters. Funeral services at the Verdigris church by Bro. Oscar Fike, assisted by Bro. S. E. Lantz. Interment in Blakley cemetery.—Leila E. Quakenbush, Madison, Kans.

McNeal, Mary Elizabeth, born at Woodstock, Ontario, Canada, died at her home in Flint, Mich., Jan. 31, 1935, aged 66 years. She had for many years worshiped with the Brethren here, a privilege she greatly enjoyed. Funeral services by the undersigned.—L. H. Prowant, Flint, Mich.

Mote, Elizabeth, nee Smith, daughter of Isaac and Mary Wise Smith, was born at Bradford, Ohio, Oct. 17, 1864. When a small child she moved with her parents to Berry County, Mich., and remained in the same county during her life. She united with the Church of the Brethren in her teens. She loved the church and all her work and never ceased to pray for her success to her life's end, which came Sept. 6, 1935. She was united in marriage to Jacob B. Mote, Oct. 24, 1884, who departed this life April 29, 1931. She was the mother of three daughters and one son, who survive her. She also leaves twelve grandchildren, one great-grandchild, three sisters, five brothers and a host of close friends to profit by her great faith and ever increasing trust in the Father. The funeral services were conducted by the undersigned, a nephew, assisted by H. V. Townsend, her pastor, in the Woodland Country church.—Arthur O. Mote, Detroit, Mich.

Redmon, Samuel S., born in Ohio on March 20, 1851, died March 31, 1935. He is survived by his wife, three sisters, five sons, a daughter, fifteen grandchildren and five great-grandchildren. He was baptized into the Brethren church in Kansas in 1877. He became a resident of Nampa, Feb. 15, 1901.—H. H. Keim, Nampa, Idaho.

Summer, David, born in Mahoning County, Ohio, Sept. 10, 1865, the son of Levi and Salome Summer; he died at his home Aug. 27, 1935. He married Annettie Clague Jan. 1, 1891; to this union were born four children, two of whom preceded him. He became a member of the Church of the Brethren at the age of seventeen and remained faithful to the end. He and his wife moved to Elkhart County, Ind., in 1893, where he spent the remainder of his life. He is survived by his wife, two children and two sisters. Services at the Yellow Creek church by Chas. Herr and the writer.—Irvin Miller, Goshen, Ind.

Winkler, Lizzie Irene, only daughter of Mr. and Mrs. P. J. Weigley, born in Wayne County, Ohio, Oct. 28, 1896, died Aug. 10, 1935. She married Christian W. Winkler Sept. 19, 1920. To this union were born three children. Surviving are her husband, two children, her father and mother and one brother. She accepted Christ as her Savior in youth and united with the Church of the Brethren at Beech Grove (Chippewa) and was faithful to her Lord and church until death. She spent a busy life in doing for others, having taught school for six terms and having spent much time as a teacher in the Sunday-school.—Grace Irvin, Creston, Ohio.

CHURCH NEWS

ALABAMA

Fruitdale.—Our series of meetings began Aug. 14, continuing for two weeks with Bro. Walter Replogle of Indiana, evangelist. The crowds were exceptionally large and twelve were baptized on the closing day of the meeting. Bro. Wilber Wine and Sister M. Wine were delegates to district conference. Ten of our number attended young people's conference which was held at French Broad, Tenn. Our B. Y. P. D. is doing a good work which we hope will continue.—Mrs. J. H. Bashor, Fruitdale, Ala., Sept. 7.

CALIFORNIA

Hermosa Beach.—In the absence of our pastor this summer, our pulpit was filled by Bro. Forest Eisenbise of Pasadena, Bro. Galen K. Walker of La Verne and Bro. Paul Mohler of Pasadena. We enjoyed having these brethren with us for the good messages and inspiration. We were represented at district conference by J. A. Waters and Hector Dixon. Quite a number of our members attended also and the inspiration and spirit were fine. Several outstanding speakers were there. Sept. 6 was our election for church and Sunday-school officers. Our elder is Bro. Carl; church clerk, J. A. Waters; correspondent and agent, the writer; Sunday-school superintendent, John Getz. Our financial report was good and we look forward to a better year of service. Brother and Sister Carl's return Aug. 25 was celebrated at the church with a basket dinner and short program. A beautiful bouquet was presented to them. Three of our young women have gone to Bethany for nurse's training and Bible school work.—Mrs. Vinna Bowman, Hermosa Beach, Calif., Sept. 11.

CANADA

First Irricana church met in council June 8. Bro. John Wieand was reelected elder; Bro. Roy Brant, Sunday-school superintendent; Bro. D. R. Beard, clerk. We sent a call to Bro. Bernard H. Suttle of Yakima, Wash., to be our pastor for the coming year. Twenty of our group attended the young people's camp held at Arrowwood from July 11-16. The district meeting of Western Canada was held here July 16 to 19. As a result of a series of meetings held by Bro. Paul Weaver of Lancaster, Pa., from Aug. 12-18 four united with the church. Bro. Suttle arrived on Aug. 25. Following the service a basket dinner and social hour were held at the church. On Sunday evening, Sept. 1, antiphonal singing was held at the coulee. An inspiring campfire service followed.—Virginia Cawley, Irricana, Alta., Sept. 9.

COLORADO

Colorado Springs church has just closed a splendid revival meeting conducted by Brother and Sister Oliver H. Austin of McPherson, Kans. As a direct result of the meeting, there were fourteen confessions of whom eight have been baptized, others to be baptized later, and seven received by letter. This is a wonderful encouragement to the Colorado Springs church. Brother and Sister Austin's messages in sermon, song and story were an inspiration and challenge to all who heard them.—Mrs. John R. Lemons, Colorado Springs, Colo., Sept. 9.

DISTRICT OF COLUMBIA

Washington City.—Our semiannual communion service was held on Sunday evening, May 5, with the pastor, Bro. Rufus Bowman, officiating. This was the largest and one of the most spiritual communions in the history of our church. On May 8 and 9 the young people of the congregation gave the well-known peace play, "The Enemy." It was given at Pierce's Hall which was well filled on both evenings by appreciative audiences. This play was directed by Mrs. Rufus Bowman and was rendered in a most effective manner. An appropriate Mother's Day sermon was preached by the pastor on the morning of May 12. Prior to the sermon a number of new members were received

by letter and there was also a consecration service for babies. At the evening service the Bridgewater College glee club gave a most inspiring program. May 13 we held our annual mother and daughter banquet with a record attendance. Mrs. Rufus Bowman was the toast-mistress and Mrs. Meeks, president of the Woman's Council of the Washington Federation of Churches, was the speaker of the evening. Our pastor conducted a class of instruction for new members each Sunday evening for approximately one month, with a view to familiarizing these members with the doctrines and ideals of our church. May 28 our choir gave a sacred concert under the direction of Bro. David Weimer. In the closing number of the program our choir was joined by the a cappella choir of the First Congregational church of this city. The combined rendition of these two choirs made a lasting impression on the audience. Our Children's Day program was given Sunday morning, June 9, and in the evening of the same day the young people of Oakton, Va., gave a play, "What Shall It Profit?" On June 23 the morning sermon was preached by Bro. C. E. Resser, one of our home ministers, owing to the absence of our pastor who delivered the morning message at Western Maryland College, Westminster, Md. On July 28 we were given a pleasant surprise by having Bro. Spenser Minnich and family of Elgin, Ill., with us in the evening service. Bro. Minnich showed us moving pictures of our mission deputation. During the month of August while the pastor and his family were on vacation, the preaching appointments were filled by the home ministers. Visiting ministers during this period were Bro. B. F. Summer, returned missionary from India, who gave us a most inspiring illustrated message on the evening of Aug. 4, and Bro. D. E. Miller, pastor of the Sebring church, Fla., who preached a Spirit-filled message on Aug. 11. Brother and Sister Miller were formerly members of this congregation and it was a pleasure to have them visit us again. Since our last report two have been baptized and seven letters received. Brother and Sister Rufus D. Bowman began their pastorate here one year ago the first of this September, during which period thirty-six members have been received by baptism, forty-nine by letter and one by reinstatement, making a total of eighty-six, and the pastor made approximately one thousand calls. What wonderful things can be accomplished for the Master with the united cooperation of his servants.—Mrs. Jacob H. Hollinger, Washington, D. C., Sept. 7.

IDAHO

Nampa church met in council Aug. 30. Sunday-school officers were elected and three letters were granted. Some marked changes in operation were made. Wednesday is church night and all weekday meetings will be at that time. Love feasts will be held the last Wednesday in April and October instead of the first Friday in May and November. Our building fund is growing. Bro. Coffman will hold our revival the last of October. Over 100 members from Nampa attended Camp Stover assembly Aug. 5-11. We enjoyed brief visits from Brethren Schwalm and Kurtz and family.—H. H. Keim, Nampa, Idaho, Sept. 6.

Payette Valley church recently held two business sessions: At one they elected church officers and at the other the Sunday-school officers. Bro. S. J. Kenep, was reelected elder; Mrs. Wm. Summer, church clerk; Mrs. Marvel Bowers, church correspondent and Messenger agent; Bro. Thurston Beckwith, Sunday-school superintendent; Mrs. Mary Grover, superintendent of primary department. Three deacons were chosen—Brethren Wm. Summer, Albert Hoffer and Robert Grimes—and with their wives were installed into office. Bro. Bontrager of Weiser assisted in the installation service. Our church is glad to report that we are out of debt and have a small balance in the treasury. The Sisters' Aid Society gave \$374.94 for the year ending Aug. 31. A short time ago our pastor, Bro. E. P. Glover, assisted in a beautiful and impressive memorial service at Weiser for Sister Myer who passed away at that place sometime ago. Most of our members attended part of the summer assembly at Camp Stover in August. We had one of the best meetings it has been our privilege to attend.—Marvel Bowers, Payette, Idaho, Sept. 9.

INDIANA

Anderson.—Our quarterly council was held last Wednesday evening. Bro. D. W. Bowman was reelected elder for a term of three years. The council adopted a plan known as the ministerial endowment fund, the purpose of which is to provide a permanent sum, the interest to be used to support pastors, when we employ all-time ministry. At present our six home ministers are carrying on the work, dividing the services among them.—Sarah E. Clow, Anderson, Ind., Sept. 7.

Buck Creek church has had many blessings during the summer months in addition to our home ministers' always inspiring messages. Rev. Frank J. Niles and colored quartet of Indianapolis were with us July 21. His subject was America's Greatest Institution and Its Present Perils. He hopes the time will soon come when Indiana will have a closed Sunday. Aug. 4 Bro. Ora Paul of the Muncie church addressed us on the subject, Ye Must Be Born Again. Aug. 18 the church was presented with a painting of Jesus in the Garden of Prayer, given by the family in memory of their father and our much beloved Eld. L. L. Teeter. Bro. Lewis Deardorff, a student of Manchester College, delivered the message on the evening of Aug. 18. Our church entertained the district conference recently. We enjoyed having Secretary C. D. Bonsack with us at this time; he gave us three messages. Sept. 7 we met in council. Officers were elected for the new Sunday-school year with Bro. Perry Hoover, superintendent. Our love feast will be held the evening of Oct. 12 following an all-day meeting.—Mrs. Elmer Wampole, Mooreland, Ind., Sept. 11.

Fairview.—Our love feast is to be held the second Saturday evening in October. Bro. Albert E. Harshbarger was the delegate to Annual Conference. Bro. Joe Fisber was delegate to district meeting, being sent by the church board. Sister Marion Quinn was sent by the Sunday-school. Sister Ruby Idle attended the young people's camp at Camp Mack and brought back so much of what she received while there, that the Sunday-school gave a donation of \$25 to the camp to carry on its work. The first Sunday in June Sister Minerva Metzger gave us a talk on her work in China. Our Ladies' Aid was affiliated with the district in their work. Sister Emma Fisher is the new vice-president of the Ladies' Aid of Southern Indiana. The young people's council of the county held a special meeting in our church Sept. 1, preparing for the Indiana young people's conference, to be held in our county in October. We have started having Sunday evening services with Brethren John Root and Albert E. Harshbarger bringing the messages. Our church was presented with a piano as a gift from a friend, and on Sept. 8 we held a dedicatory service. The young married people's class has built themselves a classroom in the church basement; also the trustees have been making repairs on the church.—Olive M. Harshbarger, Buck Creek, Ind., Sept. 11.

ANNOUNCEMENTS

DISTRICT MEETINGS

California, Northern, Empire, Oct. 11-14.
 Colorado, W., and Utah, Fruita, Nov. 29-Dec. 1.
 Florida and Georgia, Sebring, Oct. 11-13.
 Indiana, Middle, Manchester, Oct. 11-13.
 Kansas, Northeastern, Lone Star, Oct. 4-7.
 Kansas, Northwestern, White Rock, Oct. 18.
 Kansas, Southeastern, Gravel Hill church, Oct. 25-28.
 Kansas, Southwestern, Newton, Oct. 11-13.
 Missouri, Middle, Leeton, Oct. 4-6.
 Missouri, Northern, Wakenda, Oct. 26-28.
 Ohio, Northeastern, Freeburg, Oct. 8-10.
 Pennsylvania, Southern, Lost Creek, Bunkertown, Oct. 29, 30.
 Pennsylvania, Western, Windber, Oct. 22, 23.
 Virginia, Eastern, Nokesville, Oct. 9-11.
 West Virginia, First, Keyser, Oct. 4, 5.

LOVE FEASTS

Colorado

Oct. 11, Haxtun.

Illinois

Oct. 27, Dixon.

Indiana

Oct. 5, 7:30 pm, Anderson.
 Oct. 5, 7 pm, La Porte.
 Oct. 6, 7 pm, Ladoga.
 Oct. 12, Beech Grove.
 Oct. 12, 10 am, Buck Creek.
 Oct. 12, Fairview.
 Oct. 16, 7 pm, Yellow Creek.
 Oct. 19, 7 pm, Pine Creek.
 Oct. 19, English Prairie.
 Oct. 19, 10:30 am, Nettle Creek.
 Oct. 19, 6:30 pm, Spring Run.
 Oct. 26, 7:30 pm, Middletown.

Iowa

Oct. 11, Dry Creek.
 Oct. 13, 7:30 pm, Des Moines Valley.
 Oct. 20, Garrison.

Kansas

Oct. 6, Monitor.
 Oct. 12, 2 pm, Maple Grove.
 Oct. 27, 7:30 pm, Ottawa.

Maryland

Oct. 5, 6:30 pm, Sams Creek.
 Oct. 13, 6:30 pm, Pipe Creek.
 Oct. 19, 2 pm, Broadfording.
 Oct. 26, 27, 2 pm, Licking Creek at Pleasant Ridge.

Missouri

Oct. 15, Bethel.

Ohio

Oct. 5, 7 pm, East Dayton.
 Oct. 5, 7 pm, Georgetown.
 Oct. 6, Painter Creek.
 Oct. 6, 7:30 pm, Stony Creek.
 Oct. 12, Union City.
 Oct. 12, 10 am, Castine.
 Oct. 13, 6:30 pm, Brookville.
 Oct. 19, 7:30 pm, Beech Grove.
 Oct. 20, Greenville.
 Oct. 25, Toledo.
 Oct. 26, Dupont.
 Oct. 27, 7:30 pm, Lick Creek.
 Oct. 27, Cincinnati.

Pennsylvania

Sept. 29, Hooversville.
 Sept. 29, 7:30 pm, Ligonier.
 Oct. 5, 6:30 pm, Perry at Three Springs.
 Oct. 6, Lower Cumberland, Mohlers.
 Oct. 6, Holsinger.
 Oct. 6, Lower Conewago at Bermudian.
 Oct. 12, 13, 4 pm, Pleasant Hill.
 Oct. 12, 1:45 pm, East Fairview.
 Oct. 13, Shade Creek at Berkey.
 Oct. 13, 5 pm, Harrisburg.
 Oct. 13, Huntsdale.
 Oct. 13, 7 pm, Snake Spring Valley.
 Oct. 16, 17, 1:30 pm, White Oak at Longenecker.
 Oct. 16, 17, 9:30 am, Springville at Mohler house.
 Oct. 19, 20, 1:30 pm, Little Swatara at Ziegler house.
 Oct. 19, 1:30 pm, Conestoga at Bareville.
 Oct. 20, 6 pm, Penn Run.
 Oct. 20, 6 pm, Hanover.
 Oct. 26, 1:30 pm, Heidelberg.
 Oct. 26, 27, 1:30 pm, Midway.
 Oct. 27, Lititz.
 Oct. 27, Marsh Creek, Marsh Creek house.
 Oct. 27, Woodbury at Replogle.
 Oct. 27, Ephrata.
 Oct. 27, New Fairview.
 Nov. 3, Shrewsbury (Codorus).
 Nov. 9, 10, 1:30 pm, Myerstown.

Tennessee

Oct. 5, 3 pm, Mt. Valley.

Virginia

Sept. 29, 5:30 pm, Flat Rock.
 Oct. 5, 4 pm, Poages Mill.
 Oct. 5, 4 pm, Topeco.
 Oct. 5, 4:30 pm, Mt. Joy.
 Oct. 12, 4 pm, Red Oak Grove.
 Oct. 12, 4 pm, Pleasant Hill.
 Oct. 19, 6:30 pm, Brick.
 Oct. 26, 4 pm, Beaver Creek.
 Oct. 26, 6 pm, Middle River.
 Oct. 26, 4 pm, Mill Creek.
 Oct. 27, 4 pm, Beaver Creek.

West Virginia

Oct. 12, 13, Spruce Run.

Pleasant Hill.—The members met in regular quarterly business meeting on the evening of Aug. 6, at which time Sunday-school and church officers were chosen for the year beginning Oct. 1. Bro. Everett Chapman was reelected Sunday-school superintendent and Chas. Gump, elder; Sister Ruth Runyan, correspondent. On the evening of Aug. 18 we began a two weeks' series of meetings with Bro. Ira E. Long of Ankenytown, Ohio, evangelist. The attendance was not large due to the busy season but the interest was good and as a direct result eleven applied for membership and were baptized on Sunday afternoon, Sept. 1. We held our love feast in the evening following the baptismal service with a number of members present from adjoining congregations, Bro. Long being in charge of this service.—Bennie Green, Churubusco, Ind., Sept. 10.

IOWA

Council Bluffs.—Last Wednesday was a very busy day in the church. The council of Women's Work met in the afternoon. In the reorganization for the coming year Mrs. Homer Caskey was chosen president. In the evening a fellowship supper was much enjoyed by the whole church. Following this the pastor, Homer Caskey, presided at the regular church business meeting. A finance committee was appointed to work with the church treasurer. The undersigned was elected church clerk and Messenger correspondent. Ivan Caskey was elected general Sunday-school superintendent. After the business meeting the young people held their regular meeting and lesson. We miss our assistant pastor, Miss Pearl Severn, who is spending the summer in Idaho.—Mrs. John Stoker, Council Bluffs, Iowa, Sept. 6.

KANSAS

Bloom.—In our quarterly council of June 17 we elected Sunday-school officers for six months, C. C. Weddle being chosen superintendent. Four letters were granted and the four letters of our pastor and family were received. The pastor's program and contract were presented at this meeting and unanimously accepted. In the near future the young people plan to put on the play, What Shall It Profit? The Women's Work is progressing nicely. On Aug. 17 they gave a surprise and ice cream supper for the writer, it being her birthday. The group recently took charge of the morning worship service, which was a part of our church loyalty program. During September the church is putting on a church loyalty program with a special worship service every Sunday morning, given by different groups: men, women, children and young people, closing on the last Sunday with an all-day homecoming service. As we have been without a pastor for some time, we feel encouraged to press on since the coming of Bro. John H. Oxley and family.—Bertha Oxley, Bloom, Kans., Sept. 9.

Sabetha.—On the evening of Aug. 25 Bro. Sink preached his farewell sermon to a large audience, all the other churches of the city dismissing services to attend. Bro. Sink and family have been working with the Sabetha church for two years and every one was sorry to see them leave. A farewell party was held for them on Aug. 16 with all the members and friends present. Aug. 27 Bro. Sell and family of Sheridan, Mo., moved into the parsonage to take up the pastorate. Aug. 20 at our members' meeting church and Sunday-school officers were elected. Bro. Troupe was reelected Sunday-school superintendent; Loyal Whited, church clerk. Brother and Sister Sell were chosen delegates to district meeting. Three have been added to the church since our last report. Our communion service will be held sometime this fall.—Mrs. Ivan Keller, Sabetha, Kans., Sept. 9.

MARYLAND

Pipe Creek church had several representatives in each of the three groups at Camp Peniel this summer. Aug. 11 Bro. C. D. Bonsack spoke at our morning service; his message was interesting and helpful. Bro. M. R. Wolfe began a two weeks' series of meetings that day. He labored earnestly and as a result seven were added to the church by baptism. Two have been received by letter since our last report. Sept. 5 the Gleaners' class held a mother and daughter banquet at which the fathers and sons were invited guests. It was held in the church basement and proved to be a most enjoyable occasion. Our semiannual council was held Sept. 7. The report of the Board of Christian Education was accepted and their time extended another year. Three letters of membership were granted. The ministerial committee has engaged Bro. I. S. Long of Baltimore for our next series of meetings. Eld. J. J. John was elected elder for the coming year and Bro. M. R. Wolfe, assistant elder. Bro. C. Oren Garner and wife were ordained to the eldership. Bro. Keiper of Baltimore conducted the ordination service. The Sunday-school and church attendance has been good during the summer. Our love feast will be held Oct. 13 at 6:30 P. M.—Mrs. H. Paul Hull, Linwood, Md., Sept. 11.

MICHIGAN

Florence church met in council Sept. 6. Geo. Sherck was chosen elder; Bro. Harry Oxender, Sunday-school superintendent; Sister Ida Boles, Messenger agent; Sister Milo Slack, correspondent. Our communion will be Sept. 27. We enjoyed two splendid messages on Sept. 1 when we observed our harvest day service. Brother and Sister Dewey Rowe of Buchanan were with us. Bro. Petry of Akron, Ohio, who with his family was vacationing near here, also assisted with the afternoon service. Two applicants were received into the church by baptism recently.—Mrs. Kathryn Searer, Three Rivers, Mich., Sept. 11.

MISSOURI

Bethel church met in business session Aug. 26. Sunday-school officers were elected with Sister Martha Andes, superintendent. Delegates to district meeting were Sister Thelma Strough and Bro. Leroy Andes; church delegates are Brother and Sister Paul Wehrli. Brother and Sister Mathis were with us the third week of August and gave some very interesting lectures and musical help also. Four of our young people were in camp this year; four were in the intermediate girls' camp. Our communion will be held on Oct. 15 and the home-coming on Sept. 29.—Mrs. Jno. L. Marti, Mound City, Mo., Sept. 6.

NEBRASKA

Omaha.—The regular quarterly business meeting was held Sept. 3, with our pastor, Bro. H. Caskey, in charge. Sisters H. Caskey and J. N. Fry were chosen to represent the church at district conference. A committee was appointed to provide for the Sunday evening services. The election of officers for the Sunday-school for the new year was taken care of.—Mrs. A. J. Fry, Omaha, Nebr., Sept. 11.

OKLAHOMA

Bartlesville.—Since our last report two have been baptized. In July the Sunday-school had a picnic. Our pastor attended the young people's camp at Camp Little Wolf July 23-26 at Clinton, Okla. This was the first camp in the district and was well attended by a fine group of young people. Bro. Smith taught a Bible class twice each day. Two young men from our church went with the pastor and more are expecting to go next year. Brother and Sister Smith and daughter attended the district meeting at Waka, Tex., and four young folks went with them. Our elder, Bro. Groff, and family also attended. Our delegates report a fine spiritual meeting with a large attendance. Waka is in the dust-stricken country; the Brethren have great faith for with two crop failures they are willing to try again. They are showing a fine spirit. Sept. 1 at our council meeting we elected Sunday-school officers, with Bro. Victor Baughman, superintendent. Our attendance is increasing as the hot weather is over. Our Bible study is well attended. We are trying to raise money in order to have a revival meeting this fall or winter. Our ministerial board will try to secure an evangelist. Any evangelist who can come sometime in the next three or four months, please write the pastor, L. W. Smith, 200 S. Cheyenne.—Reporter, Bartlesville, Okla., Sept. 7.

OHIO

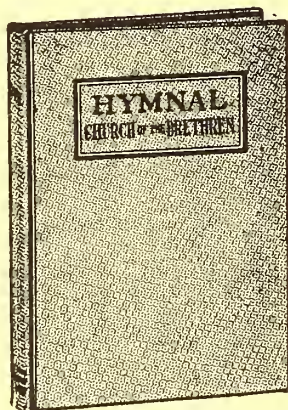
Chippewa.—We met in council in July electing our officers for the coming year: S. A. Showalter, elder; Ruth Irvin Leaman, superintendent; T. F. Yoder, B. Y. P. D. adviser. Aug. 4 to 18 our revival was conducted by Bro. C. H. Deardorff, of Ashland, delivering the messages and Bro. Walter M. Young of New Philadelphia in charge of the music. Six converts were received into the church. During the months of July and August the morning worship services were conducted by the different classes of the Sunday-school. On Aug. 4 Bro. Floyd M. Irvin of Eustis, Fla., delivered the morning message. Under the efficient supervision of our superintendent we have had nearly 100 per cent of our members on time every Sunday morning. Bro. C. H. Murray is conducting an interesting and helpful teacher-training course during the Sunday-school hour.—Grace Irvin, Creston, Ohio, Sept. 7.

Mohican church met in members' meeting July 18, when officers were elected for the year. Bro. D. E. Sower was chosen elder. Delegates to district meeting are Brother and Sister Sower. On Aug. 25 the church closed a very successful series of meetings. Bro. G. S. Strausbaugh labored earnestly and brought us inspiring messages. As a direct result eight were baptized—all Sunday-school pupils. Two letters of membership were received previous to the meeting. We had the pleasure of having with us during the revival Brother and Sister Bittel. The latter assisted in the song service which was much appreciated. Sept. 8 we held our harvest meeting and communion. Bro. D. E. Sower delivered the morning address and Bro. D. L. Desenberg the afternoon address. Bro. Desenberg also officiated at the communion. Aug. 14 we were entertained by the Byler family in spiritual song which all appreciated.—Mrs. J. F. Imhoff, Wooster, Ohio, Sept. 11.

PENNSYLVANIA

Springville.—We held our harvest service at Denver Aug. 25. Bro. A. P. Wenger of Ephrata brought the message. Our council was held at Mohlers Aug. 21. Bro. R. P. Bucher was reelected elder for another year. Sept. 8 Bro. David Gibbel from Chiques brought the message. Our love feast will be held Oct. 16 and 17 at Mohler house at 9:30 A. M.—Mrs. Lida M. Zug, Lincoln, Pa., Sept. 9.

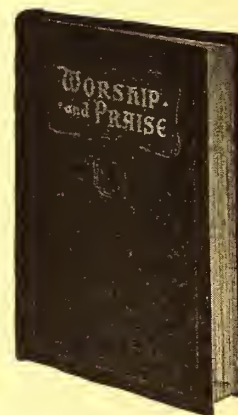
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SWEDEN

Graybill, J. F., and Alice, Spangatan 38, Malmö, Sweden, 1911.

CHINA

Liao Chow, Shansi, China.
 Hutchison, Anna, 1911.
 Oberholtzer, I. E., and Elizabeth, 1916.
 Sollenberger, O. C., and Hazel, 1919.

Ping Ting Chow, Shansi, China

Bright, J. Homer, and Minnie, 1911.
 Ikenberry, E. L., and Olivia, 1922.
 Parker, Dr. D. M., and Martha, 1933.
 Pollock, Myrtle, 1917.
 Schaeffer, Mary, 1917.
 Wertz, Corda L., 1932.

Show Yang, Shansi, China

Clapper, V. Grace, 1917.
 Neher, Minneva J., 1924.
 Smith, W. Harlan, and Frances, 1919.

Tai Yuan Fu, Shansi, China

Myers, Minor M., and Sara, 1919.
 Shock, Laura, 1916.

Tsinchou, Shansi, China

Wampler, Ernest M., 1918, and Elizabeth, 1922.
 Senger, Nettie M., 1916.

On Furlough

Crumpacker, F. H., and Anna, % General Mission Board, Elgin, Ill., 1908.
 Horning, Emma, % S. H. Horning, 750 Molino Ave., Long Beach, Calif., 1908.
 Metzger, Minerva, Rossville, Ind., 1910.

AFRICA

Garkida, Nigeria, West Africa, via Jos

Bittinger, Desmond, and Irene Frantz, 1930.
 Heckman, Clarence C., and Lucile, 1924.
 Moyer, Edna Faye, 1931.
 Studebaker, Dr. Lloyd R., and Modena, 1934.

Lassa, via Maiduguri, Nigeria, West Africa

Burke, Dr. Homer L., and Marguerite, 1923.
 Horn, Evelyn J., 1930.
 Kulp, H. Stover, 1922, and Christina, 1927.
 Royer, Harold A., and Gladys S., 1930.

Marama, via Damatura, Nigeria, W. Africa

Beahm, Wm. M., and Esther, 1924.
 Harper, Clara, 1926.
 Utz, Ruth, 1930.

Minna, Nigeria, B. W. Africa

Helser, Albert D., and Lola, 1922 and 1923.

On Furlough

Bosler, Dr. Howard A., and Edith, % C. O. Gump, Churubusco, Ind., 1931.

INDIA

Ahwa, Dangs, Surat Dist., India

Bollinger, Amsey, and Florence M., 1930.
 Ebbert, Ella, 1917.
 Royer, B. Mary, 1913.

Anklesvar, Broach Dist., India

Grisso, Lillian, 1917.
 Lichty, D. J., 1902, and Anna, 1912.
 Moomaw, I. W., and Mabel, 1923.
 Shickel, Elsie N., 1921.
 Warstler, Anna M., 1931.

Bulsar, Surat Dist., India

Cottrell, Dr. A. R., and Laura, 1913.
 Glessner, Ruth Lucille, 1931.
 Mow, Baxter M., and Anna B., 1923.
 Shumaker, Ida C., 1910.

Dahanu Road, Thana Dist., India

Messer, Hazel E., 1931.
 Nickey, Dr. Barbara M., 1915.
 Swartz, Goldie E., 1916.

Jalalpor, Surat District, India

Miller, Sadie J., 1903.

Palghar, Thana Dist., India

Shull, Chalmer, and Mary, 1919.

Box 92, Fort, Bombay, India

Blickenstaff, Lynn A., and Mary, 1920.

Umalla, Broach Dist., India

Miller, Arthur S. B., 1919, and Mac W., 1922.
 Miller, Eliza B., 1900.

Vyara via Surat, India

Blough, J. M., and Anna, 1903.
 Widdowson, Olive, 1912.
 Ziegler, Edward K., and Ilda, 1931.

Woodstock School, Landour, Mussoorie, U. P., India

Stoner, Susan L., 1927.
 Ziegler, Emma K., 1930.

On Furlough

Alley, Howard L., and Hattie, 14 Pelham Ave., Schoolfield, Va., 1917.
 Blickenstaff, Verna M., Cerro Gordo, Ill., 1919.
 Brooks, Harlan J., and Ruth, 2278 5th St., La Verne, Calif., 1924.

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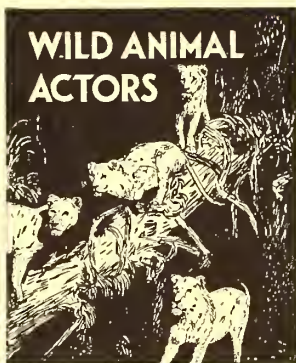
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11 I know all the fowls of the mountains: and ^d the wild beasts of the field are ² mine.

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THE GOSPEL MESSENGER

Vol. 84

Elgin, Ill., October 5, 1935

No. 40

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\$75,000 More for the Church!



A movement to raise this much is needed in order to put our general church work on a sounder basis by increasing our giving from the past four years' average of approximately \$200,000 up to \$275,000.

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	<i>Average for 4 years</i>	<i>This year</i>	<i>% increase</i>
Oklahoma	\$ 387.79	\$ 634.24	63%
Florida and Georgia	363.72	517.72	42%
Southern Indiana	1,413.84	2,028.00	43%
Southern Ohio	4,193.35	4,975.02	18%
Northern Indiana	4,254.14	4,820.20	13%

Other districts doing as well or slightly better in six months than this past four year average include Northwestern Ohio, Southern Missouri, Michigan, Southern Illinois and Middle Missouri.

A good sister in Northwestern Ohio sends \$5 toward the \$75,000 increase and hopes others will take similar action.

Why Increase Missionary Giving?

Because the church, more than any other, has the word to speak to recall mankind to the true path and restore the world to sanity. The church ought to speak this word (the word of God) with understanding, conviction and authority. There is no other salvation; only the Christ, his spirit, his revelation of God.

The Imperishable Message

"And after that, Jesus himself sent out by means of them from east to west the sacred and imperishable message of eternal salvation" (Mark 16: 20, Moffatt).

THE GENERAL BOARDS

Elgin, Illinois



GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 84

Elgin, Ill., October 5, 1935

No. 40

EDITORIAL

Ancient and Modern Universes

THE ancients thought the earth the center of the universe. Smart moderns smile at that and forthwith expose their own want of humor by making man the center. Their conceit is greater and their folly more ridiculous. For they know, no, not *how* big the universe is but that it is vastly larger and more wonderful than the ancients ever dreamed. And yet these latest arrivals on the scene would dare to claim first place in the whole cosmos. There's nothing bigger back of them nor outside of them.

One feels a strange wild wish to turn polytheist a while so there could be more gods to laugh at such pompous vanity. But soberer second wishing reassures us that it is far better to have just One, a Father who pities rather than derides. It is pity that these self-appointed centers of the cosmos stand in need of most.

We must remember that the sky line was the limit for our pre-Copernican forebears. The earth *was* the center of the universe as they knew it. But twentieth century men with high-powered telescopes and high-powered philosophies should—well, what a man thinks he sees is all he does see, isn't it? Perhaps they are right, after all. The cosmos which they know *is* man-centered. They are the centers of their respective worlds. E. F.

Church Work

ARE you doing any church work? The question makes you think at once of all the committees you are or are not a member of, and of that class you are or are not teaching. So far, so good, but what do you think of this? "Certainly the only church work really effective is the sum of the occupations of its members."

A little strong, is it not? We are not ready to dismiss as of no value the multiform activities usually designated by the term church work. But it is well to

be reminded that whatever value they do have depends wholly on the contribution they make to individual lives. Do they help the church members to carry on their daily occupations in ways that make the church influence more effective? Any work that needs to be done is church work if done in the spirit of the church Head.

The quoted words are not far wrong. Certainly the most effective if not the only effective church work is that which is done in shop and store and business office, on the farm and everywhere in contact with one's fellows. The field of church work is large. E. F.

Do We Need the Church?

IF actions speak louder than words, there must be many who do not feel a need for the church. For about half the nation's population have no church connection, while perhaps half of those within the fold are lukewarm or indifferent. Thus there is a sense in which our question is posed for us. In which case there can certainly be nothing lost through facing the facts with a determination to reach the true answer to the question: Do we need the church?

The church has often been criticized as being nothing more than a champion of the status quo. Nor do we hesitate to admit that a fairly strong case can be worked out for this thesis. And yet, our elaborate and costly public school system is based on the assumption that young persons can well afford to spend their best years conning the cream of racial experience. By the same token, what the church has conserved and would pass on must be worthy of consideration. Which begins to answer the question: Do we really need the church?

That the service performed by the church as a conservator of values is significant and appreciated is amply proved by the conduct of many who seem to care nothing for the church and her ideals. Usually such

persons are glad to enjoy the security and calm of a church community, even while slipping abroad to run taverns, gambling joints, commit crimes or to otherwise prey upon their fellow men. Our thought is that as a conservator of what has come down from the past the church is doing more than a passive thing. It is maintaining islands of comparative security, challenging to higher standards of living by the very fact that it resists the tendency to moral retrogression. Which is to say that while standing for convictions the church also functions as a redeeming element in society.

All of this leads very naturally to the next reason why we need the church. There is evil in the world. It is not of an accidental or impotent sort. Such evil as exists is persistent, alluring, organized. It eats and destroys like cancer. The most effective antidote to evil is pure and undefiled religion. This the church offers, not as just an ideal or possibility, but as a convenient and integrated force able to checkmate and battle the cohorts of sin.

It is true that when the prophet cries out against wrong he can and does turn many to a more righteous way of living. But how are good resolves to become most effective? Sooner or later there must be some sort of organization of the called out, if for nothing more than their mutual protection. And so to save themselves, the saved soon find they must be aggressive in helping others. This suggests yet another reason why we need the church. We need it not only as a checkmate of organized evil, but as the aggressive agent of righteousness, willing and able to bring the light to the remotest and most benighted of men. That is, we need the church because it is the sort of institution that specializes in rendering the neglected or overlooked services that mean so much toward the real liberation of man.

We would not leave the impression that the church is content with present light. It has never been wholly content, and as long as there is life it never will be. It is from the called out group that the prophet is most likely to spring. There is a very real sense in which the church is the mother of prophets and reformers. And as such the church is the mainspring of progress. Once men realize the truth of this they will see how great is our need of the church.

In the field of improved human relations it is still chiefly in the church group that one finds the sustained will to venture in the application of higher moral standards. We believe the church is still the principal company of those who dare to outthink, outlive and outdie the rank and file of men. With all its impotent members the church is still the chief challenge to better living in the average community. So we need the church as a testing ground for more satisfactory ways of living.

Whether the individual or the group represents the ultimate value is still a question in the minds of many. The church serves to remind us that the choice is not between the one or the other. That is, the highest ends of the group and the individual are not essentially antagonistic. The ideal group relation is that of brotherhood, a relation which does not crush the individual. The Christian system is based on the primary and irreducible value of the person. This is an axiom of life worth remembering in times like these. Or to the point of our question, we need the church as the chief protector of the rights of the individual.

But what are individuals to be protected and released for? Certainly for their fullest real development, a flowering forth which is at its best against the friendly background of a brotherly group. That is, according to the Christian philosophy, men are released for fellowship, or to live together as loving brothers and common sons of a gracious Father. As the company of the called out, the church is needed as a door to Christian fellowship, or life in the family of God.

Yes, life in the family of God. We need the church in order that those who seek the Father may find him the more fully. The quest for God succeeds best for the average man if conducted as a coöperative undertaking. This is not saying that the seer may not see best of all. But it is saying that the function of worship is to enable all, particularly the dull of vision, to see more clearly. Through worship all share in something of the glory of the vision of those who see God best.

And finally, who does not need the church in a day of crisis? There the majesty of the ongoing institution glows with something of its true importance. In the hour of disaster or death even those afar off are inclined to seek the comfort and help of the spokesman for the church. If the church thus answers to the full measure of need, how much more has it some proper place in the everyday of one's life! If for no other reason, we need the church as the soul's refuge in trouble as well as in calm.

Do we need the church? Think again on these things: The church is a conservator of the best our fathers knew. The church functions as a saving and redeeming factor in life. It is a worthy checkmate on organized evil. It is the champion of righteousness ministering near and far to the underprivileged. It is the mother of prophets and reformers. The church is a testing ground for challenging living. It is the chief bulwark of the individual's opportunity to develop. It is a door to an ideal fellowship. The goal of that fellowship is a richer experience of God. The church is the refuge of the soul in distress. Do we need the church? Has any other institution greater need for being?

H. A. B.

THE GENERAL FORUM

A Prayer

BY ORA W. GARBER

Our Father, in sincere humility
We glimpse anew thy holy majesty,
And out of loving hearts we worship thee.

Our Father, in this sacred hour of praise
Again to thee our hearts and voices raise
Thanksgiving for the love that crowns our days,
A love bestowed on us in many ways,
A love that ever with thy children stays.

Our Father, in this blessed hour of prayer
We bring our load of sorrow, sin and care—
Too heavy for our burdened souls to bear—
Unto thy altar, and we leave it there.
We turn, forgiven, and freed from deep despair.
May this experience our souls prepare
The struggles of a needy world to share.

Polo, Ill.

"Thou Shalt Not Steal"

BY ROY D. BOAZ

THESE ten commandments follow an interesting sequence. One after another follow commandments safeguarding life, family and property. In this issue, property is held sacred. So often we are apt to place the spiritual over against the material, as if one were good and the other were bad. But it is only the abuse of the material that is bad and not the material itself. The acquisition of private property marks a distinctly advanced step in the progress of any people. Property serves to build a man, when properly acquired and properly used. It serves to make of him a responsible citizen of his town, his state and of the kingdom of God, if and when he uses it aright. So property has come to be protected by the government because of its value for the characters of men.

Now the reason we speak of the religious significance of property is that all through the Bible we read that all things belong to God and men are stewards of this property. When David passed over to Solomon the materials he had collected for the building of the temple he said, "Thine, O Lord, is the greatness, for all that is in the heaven and in the earth is thine. Both riches and honor come of thee, and thou rulest over all. . . . All this store that we have prepared to build thee an house for thine holy name, cometh of thine hand, and is thine own, O Lord, keep this forever in the imagination of the thoughts of the heart of thy people, and establish their heart unto thee. . . . For we are strangers before thee, and sojourners, as all our fathers were." Yes, we are stewards. "We brought nothing into this world, and it is certain we can carry nothing out!" God's it was, and God's it will be. So we are stewards.

But a great deal of the trouble in the world about property and the stealing of property has come because men do not think of themselves as stewards of their property and hence owing allegiance to God! They forget their responsibilities and come to feel that to the victor at any cost belong the spoils! We are all agreed that the earth contains bread enough and to spare for all the people. Yet because of the failure of mankind to come anywhere near the ideal of the Hebrews or the Christ, worthy men have gone without food and proper raiment in every age of the world up to the present. In every age of the world, the gifts of God in the form of personal property and natural resources, such as coal, copper, gold, silver, oil, iron, *et cetera*, have been misappropriated. Using the law designed to protect personal property, men have actually stolen in such a way that equal opportunities could not be afforded to all men. The message of our Bible is one of deliverance—deliverance of the oppressed from all the ills of life over which they have no control. The poor are to be delivered from their poverty, slaves from their bondage, diseased from their sickness, debtors from their debts, and the sinful from their sin. What a glorious hope! Today we still have with us the poor, the slaves, the diseased, the debtors and the sinners! Is our vision too fanciful? Yet what if we should fail to carry that vision?

In our consideration of this gigantic problem we are driven to a consideration, *first*, of the generous gifts of God, *secondly*, the responsibilities of society, and *finally*, the duties of man.

We are so likely to forget the initiative of God in the age in which we live! Religion has come to be largely expressed in terms of activity. It is time to take sharp issue with men like Reinhold Niebuhr who have come to the place in their thinking when they say that we must use force to make people good! This is almost equivalent to denying what we know as God's grace and his influence in the world. The growth of religion does not all rest with men. When Jesus said that the very hairs of our head are numbered, that not a sparrow falls to the earth unnoticed, that he cares for the sheep that is lost, for the prodigal out in the far country, and that *he cares for his own, why can we not believe?* God has never failed in giving mankind all its needs: our natural resources in abundance, rain to produce crops for the just and the unjust, the sun to give light and heat and the soil to yield in multiplied abundance. God has not failed as yet. He never will fail us. In our feverish activity it will be wholesome to think more of his gifts.

Secondly, the responsibilities of society are para-

mount in our thinking today. Our present national administration has set about to prevent stealing by stressing the need of correcting the inequalities of wealth and opportunity through federal legislation. All men must have an opportunity to earn their living. If it is true that "the earth is the Lord's and the fullness thereof" and that "the earth is given to the children of men," it is society's duty to see that each individual born into this world has a portion of the heritage that he can call his own. If it is true that the acquisition of private personal property is an inalienable right, and if it is true that the ownership of private property however little is necessary for the development of religious responsibility, it follows that society should offer to every man the opportunity to acquire private and personal property in the fear of God and become a steward of God, a coworker with God in developing himself and the group in which he lives. A man without any personal property which he can call his own can never develop very much religious responsibility for he has no means through which to express himself! The great movement which took place when the Israelites left Egypt, took place because they felt that as slaves, without any possessions, they could not exercise their religion. The Lord spake unto Moses, telling him that he should go to Pharaoh and say: "Thus saith the Lord, Let my people go, *that they may serve me.*" The divine plan for man is the education of men into independent and reliant sons of God. As long as they are dependent upon charity and can not earn their own livelihood to buy food, clothing and shelter, they can not be religiously active. What use a man makes of his opportunity if he gets it is *his* responsibility, but to give him the opportunity, that is *society's* responsibility. That is the most difficult problem of our time. No generation ever faced this problem as clearly as do we.

The proper economic relationship between a man and his group must be worked out on a religious basis, if it is to endure. We have gone to extremes heretofore. We have found no satisfactory plan. We have been either individualists, or socialists, or communists. The Bible, written in the early days, is silent of course on any economic scheme for society. Any attempt to read into the Bible socialism or communism, or any other panacea, is simply reading what is not there. The good Book lays down religious principles which each generation must interpret in the light of its problems. *We must learn today to use private property religiously*, and in the interests of our fellow men in relation to ourselves. The idea that all men are to have equal shares is pure fancy. Christ nowhere teaches this. His parable of the talents presupposes an uneven distribution of possessions. Every man is entitled to a reward based on merited service. Yet he must have the opportunity. A child born into a Christian world

must be assured the chance to labor and to acquire, so he may be able to learn to give. Until society secures this right of private property for every sane man and woman, we are a party to a society that is stealing from them, thus depriving them of their due share in God's endowment of the family of man. Society must learn *not to steal!*

Finally, *man holds the key.* He must remember that what he acquires, or what he is given, is from God, *through society.* We could not own anything (except by sheer physical force) were it not for the community's protection of our rights through its laws. The whole function of government has come to us from the idea of God's supervision over us. First the family, then the tribe, the clan, the nation by divine right, and then on down through bloodshed to a democracy. Whatever we may enjoy as possessions comes to us because we are presumed to employ them for the good of society. A man's income and all that it enables him to buy is in a sense a salary paid to him by society for the services he is expected to render society. It did not come to him as rain from the skies without somebody else having had a part in it, and consequently it can not be used purely selfishly.

I wonder sometimes how much some men are worth to the community, town, or state in which they live. Should we figure up what it costs to feed us, educate us, house us, amuse us and preach to us—do we perform an adequate service in view of what we get to live on from society? For everything we use or enjoy—the clothes on our backs, the comforts of our dwellings, the leisure time we have, the amusements that entertain us, the religious inspiration and instruction we receive—we should make a corresponding payment in service or in money to the family of God's children. If we do *not do that we are stealing from society!* And stealing of this sort has been a cardinal sin of our generation. Not the sins of individuals as much as sins of corporations or combines, or mergers where personal responsibility was most difficult to locate. It has taken our courts a long time to ferret them out.

Thou shalt not steal! There are so many ways of stealing: not only picking pockets and breaking into banks, but forging checks, keeping back what belongs to somebody else, juggling bookkeeping; giving short measure; supplying goods not up to standard; poor workmanship; floating companies which the floaters know from the start will not succeed; lending money at exorbitant rates of interest; gambling at the stock exchange; sheer laziness; sale of poor goods by clever advertisement; false returns to income tax authorities; cutting prices to capture a fellow business man's trade. All temptation to steal from individuals, or from corporations, or from society of which men are a part, arises from one or both of two sources: either from a lack

of a personal religious consciousness that all property is sacred and as such it belongs to God, and that man is a steward of the same in relation to his fellow men; or the failure of Christianized public opinion to make itself properly felt either in legislation or in a proper program of equal opportunities for all. Man is so closely tied up with his fellow men during these days, it is not possible to always separate the determining factors causing a man to steal!

Jesus our Master and Lord came to fulfill the law, when he placed human values above property values. A man who truly loves his fellow men can not steal in any form. We grow in character, *not from contact with things, but with other men*. Property becomes a means of enlarging ourselves, only as we grow in Christian fellowship with others.

Will a man rob God? Not if his heart is pure and he loves his Lord. Will a man rob his fellow men? Not if he once understands that by robbing his fellow men he thereby blocks the progress of a Christianized public opinion which will block his own progress and which alone can guarantee the success of democracy. Will a man rob himself? Not if he once realizes that he is made in the image of God, and that by robbing himself, he brings death to his own soul.

West Haven, Conn.

A Voice From the Pew

BY FLOYD M. IRVIN

8. The Difficult Versus the Trivial

BOTH the difficult and the trivial may at first seem to be undesirable. But to me there seems to be something alluring in the difficult. I believe others find the difficult attractive too. I have often noticed that children in their play construct difficulties to be overcome. Men devise games full of difficulties. When building a golf course, at great expense of money and labor, they construct artificial hazards to make their play more difficult. Women of leisure do the same thing when they turn to intricate fancy work or to difficult bridge playing to occupy their time. If of necessity we have nothing difficult to do, we invent it. Our nature demands it. It challenges us to do our best.

The trivial produces the opposite result. I never in my life felt so much like shirking as when working for a rich man who gave me trivial things to do just to keep me busy. It destroyed my zest and enthusiasm on that job.

What I am asked to do in the church often produces the same effect. It is too trivial. I want something difficult to do. For the church to work zealously and steadfastly for temperance, for world peace, for local or national political reform, or to try to destroy racial prejudices, supplant competition with coöperation in

business and in religion, to champion social justice—is to launch upon difficult tasks. It means meeting a seething and powerful opposition from within and from without. But such a program would challenge us to do our best. It would make heroes of many who are now only cold and discontented dead weights.

Eustis, Fla.

"The Power of a Singing Church"

BY J. PERRY PRATHER

Sermonette for Installation of a Choir

(See A Service of Installation, Page 18)

GEORGE WALTER FISKE, in that most timely and well written book, *The Recovery of Worship*, has a chapter entitled: "The Power of a Singing Church." He aptly refers to many important things that we, as a singing church, ought to give heed unto.

"Let everything that hath breath praise the Lord" is not an idle reflection of the inspired writer of Ps. 150. "Break into music and song" seems to be the whole tenor or purport of the Psalms. There everything sings. The skies, the earth, the trees, the mountains, the sea and all within thunder praise. "Sing unto the Lord all ye peoples; praise his holy name in song."

In many places Protestantism has forgotten that one of the famous theses Martin Luther nailed to the door of his Wittenburg church was a plea for congregational singing. He demanded that laymen be given the right to sing hymns as a part of the worship service. His great hymn, "A Mighty Fortress Is Our God," was his battle cry and the support to his burning convictions. He set the German people to singing and their liberated faith and the Reformation were assured. H. Augustine Smith led the unaccompanied singing at our Annual Conference at Hershey in 1924 and marvelled at the heavenly singing of our people. I wonder what he would say if he were to lead us again? Have we allowed our church choirs and musical instruments to smother the power and influence of congregational singing? There is no substitute for a singing church. The purpose of a choir is to interpret, to teach us the significance of singing.

The momentous Wesleyan movement was a singing movement. England was as much stirred by the lofty singing of Charles Wesley's immortal convictions in song, as by the mighty preaching of John Wesley. They supplemented each other. It is a debatable question whether John's preaching or Charles' inspired music was the major influence in that soul-stirring spiritual awakening of their century. Be that as it may, there is no mystery about the transcendent part music has played in the story of our faith.

When we feel deeply we must unburden our hearts.

We can best do this through song. "Christianity must sing or die." There is no art that can express the feelings or satisfy the soul like music. Yet music rises to "ineffable heights only under religious inspiration." Music and song then are the handmaidens of our faith.

We Must Be Trained to Sing

It is the high task of the church to train the people not only to listen appreciatively to sacred music, but to join actively in singing. The educational task of the church is to develop congregational singing so that the vital power and faith of the church will function in life.

We must use our choirs to help our congregations sing, for choirs are not just to sing for them. In St. George's church, Edinburgh, Scotland, the choir is said to sit facing the pulpit, directly in front of the congregation, thus the better to aid in the singing. The congregation rehearses a half hour every Sunday night before the church services begin.

European travelers tell us that Maude Royden's church is filled to the doors every Sunday night. People have to go early to get a seat, the waiting time being spent in congregational singing. At times the singing is simply majestic. Sankey and his organ were not ornaments carried along with Moody in his great revival meetings. The people sang—and how they sang! Sankey taught them songs that stirred hearts and melted stubborn souls until sinners cried out: "What must we do to be saved?" Such was the power of a singing church!

A Flippant Attitude Kills

The flippant attitude manifest by many is a sad comment on their respect for music today. Too often music is desired for mere pleasure, or perhaps to draw a crowd or furnish variety. As to what is sung, or why, there is apparently no care. But music is power! It will excite or soothe the nerves. And certainly jaded nerves need soothing today. Music will awaken the deepest emotions, the highest point of awakening being reached in a worship service rightly conceived.

Singing Shapes Our Faith

Henry Hallam Tweedy, author of the prize hymn poem, "Eternal God," told his students that the hymns of the church shape the faith of the church. Ministers would do well, then, to select carefully the hymns used in congregational singing. The hymns Luther gave his people were militant and helpful, with tremendous reforming power. They voiced the people's faith. There was good reason for the triumphs of Luther. We know why the Wesleyan revival needed the hymns of Charles Wesley—why Moody needed Sankey and Torrey his Alexander.

It is not strange then, that the Bible is full of music

and hymns, from Jubal, the father of the art, to the vision in Revelation with which the record ends. In all of the important feasts and festivals of Israel, music and singing played an important part. They formed a large part of the temple worship. Those opposed to choirs and music in the church should read once again the story of the dedication of the temple of Solomon.

Singing Gives Courage

Who can measure the power of a singing church? What force can discourage her triumphant faith? What evil can stand in the way of her forward march? The Psalms have been the voice of the church in all ages. Is it any wonder, then, that Jesus went singing from the last supper to Gethsemane? Paul counseled people to sing with grace in their hearts. The visions we have of heaven in Revelation are filled with hosts singing praises to God our Father. Such should be the power of a singing church. It is the making of heaven here on earth. Let us then in song exalt God our Father, Christ our Savior, and sing with the Holy Spirit brooding over our hearts, that we might shed the melodies of our faith, hope and trust in heart-searching messages to all the earth. The hymns of our faith never serve their purpose so nobly as when sung by the people as a definite act of worship. It is not technique, but the spirit which gives life-giving power.

Ritual

The spirit is not in vestments which conceal the clashing colors of female attire or the sombre hues of gentlemen's clothing. No ritual or symbolism can supply the spirit. Yet we must not minimize vestments, processions, music or the altar in worship. They are great aids to worship—but not worship. Music and singing must have a more beautiful and definite part than it has ever held in our churches if we are to express the feelings and faith of the people so as to help them live without strain today.

Our emotional life is well nigh at the breaking point. No generation has ever faced such an era of excitation of the emotions as our present one. In such a situation it is clear that we must sing a joyous gospel if we are to stand the strain. We find sadness everywhere. Running from pleasure to pleasure is the vain quest of many. Christianity to them is a funeral. We can only win them back by singing the great triumphant hymns and anthems of our faith. Let us sing—

"Joyful, joyful, we adore thee,
God of glory, Lord of love;
Hearts unfold like flow'rs before thee,
Hail thee as the sun above.
Melt the clouds of sin and sadness;
Drive the dark of doubt away;
Giver of immortal gladness,
Fill us with the light of day."

Dayton, Ohio.

OUR MISSION WORK

What to Pray For

Week of October 5-12

THE Prayer Calendar directs us to remember Dr. and Mrs. Daryl Parker and Nurse Corda Wertz of Ping Ting, China, in our petition during this week.

Bro. C. D. Bonsack tells us in his *Sharing Observations* that as farewells were said in China and the deputation was off to the train Dr. Parker was at the wheel. His program is already that of a doctor with a strenuous schedule, although he is still in language study. On June 13 when the three visiting brethren spent the evening in the Parker home, he was called away even then on an urgent case. The life of a doctor and nurse on a foreign field is always a life "not your own." Pray for Dr. and Mrs. Parker as they spend part time in study and part time in medical service.

Corda Wertz rejoices because she feels that the work at Ping Ting is going on nicely, and yet she admits, as do all missionaries, that there is much more to be done than they can do. She puts it in a very graphic way when she says: "Little by little more candles are being lighted, and the true light is really shining in many hearts. Yesterday two of the patients came to our morning worship service and having heard us repeat together the Lord's Prayer, they asked us that we teach them to say it too. So day by day the work goes on."

"And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers [and may we add, some doctors and some nurses] for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

Mary S. Shull—Triumphant!

BY L. A. BLICKENSTAFF

Again the ranks on the line in India have been broken. What a gap we see! No wonder; Mary Shull has fallen! The line where she stood had already been thinned by retrenchment. The Shulls were responsible for a wide and difficult field. This explains Bro. Shull's absence from the home in Palghar on Saturday, Aug. 10, when Mrs. Shull became ill with painful pleurisy accompanied by a violent chill. As soon as word reached him the following day, Bro. Shull returned from conducting meetings in the Dahanu congregation, to Palghar, and with him came a faithful missionary doctor and nurse. The following morning



Mrs. Shull was taken twenty miles by train to Dahanu to our own mission hospital where the best of aid and care were given. For three more days Mrs. Shull faced and

fought that greatest of all enemies in an effort that was glorious. She confided to her husband the source of her strength:

"In quietness and in confidence shall be your strength."

"Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee."

These great promises, she said, she repeated to herself many times during the days of her illness.

On Thursday, Aug. 15, her last day, when Mrs. Shull's strength was failing, she said to those of us standing by: "You must all help me fight; it is a good fight." On Wednesday morning Bro. Shull had sent special requests to each mission station to join in group prayer meetings for her recovery and these were responded to by all in earnest intercession. We helped all we could in service and we prayed, but what can one pray, except: "O Lord, thy will be done?" For the suffering loved one had said: "I know where I would go, alright, and it would not be hard to go, but I hope to stay." And after a few minutes' sleep: "I dreamed this suffering was all over; it was so nice; when I woke and found it was not true, I was so disappointed."

Later, to a breaking-hearted husband, who nevertheless always responded with a smile to her appealing look and the touch of her hand, she spoke of the joy they had experienced together, and of the work to which they had dedicated their lives. To those of us who stood by, her words seem inspired and they encouraged us to a greater consecration and effort. May they be that to you also as you read these exact words from dying lips: "Mission work is the greatest endeavor in the world, and I am glad to be in it. Oh, there are discouragements, but that does not keep it from being the greatest endeavor in the world." Bro. Shull spoke to his wife words of encouragement and appreciation of what a wonderful mother she had been to their children, Lorita and Gordon. Then we saw intelligence, fortitude, trust and confidence, rising above sorrow and suffering, for the lips trembled but did not speak. Mrs. Shull knew her strength was not sufficient to enter the trying ordeal of a discussion of her precious ones. To us it seemed very evident that her jewels had been previously committed to the safe care of the heavenly Father. Only a month ago she had been with them and had done all she could for their pleasure and comfort before placing them in a good school hostel. Then she came bravely away one thousand miles, little knowing that she was so soon to give up her life to the cause she knew to be "the greatest endeavor in the world." There was real comfort to the bereaved husband in these telegraphed words of the good-hearted principal of that school, "Your children are precious to us."

Sister Shull's sickness rapidly developed into pneumonia and her suffering was intense. In this she was most heroic, patient and trustful. On one occasion she said: "God must have some great purpose in this suffering for it would be too great a price to pay if there were not some great purpose in it all." The end of the struggle came on Thursday evening at about nine o'clock; she winning her fight, we losing ours. The funeral was held at Dahanu on Friday, Aug. 16. It was conducted by Brethren Blough and Lichty, assisted by the pastor of the Dahanu Marathi congregation, in the presence of a large group of her fellow missionaries

and Indian friends. Kind and sympathetic hands laid to rest the earthly tabernacle which had been the home of a truly great soul and servant of the Lord. The fragrance of a beautiful life will remain with us long for so much of real worth has been left with us for memory to recall.

The deepest sympathy of the India Mission goes out to the heroic, aged parents of Mrs. Shull. Only three and one half years ago they suffered the loss, on the India field, of another daughter, Jennie Blough Miller. The bodies of these daughters rest in India's soil, their work lives on in Indian hearts; their souls are at peace with God.

May we all be encouraged by the devoted life of Mrs. Shull and reconsecrate our lives to the "greatest endeavor in the world." And may her glorious victory of spirit in its passing into the life beyond strengthen us in our faith and hope in life eternal.

Bombay, India.

TRIBUTES TO A BEAUTIFUL LIFE

Our Sister Shull won her crown of life much sooner than many of us. The characteristics of her life and work were well manifested in the few short days of her last illness. She was so poised and courageous, and we who ministered to her felt that we were ministered unto in a deep and lasting way. Through her suffering with pain and difficult breathing she so often looked into our faces with a smile and an appreciating clasp of the hand. She said: "I would be ashamed to ask to be saved for selfish purposes, but would be glad to be saved to serve." She had spent her life in loving service to the women and children of her community, and to her family. We and they loved her for her service, thoughtful and loving life and are the richer for what she contributed to our lives.—Barbara M. Nickey.

Mary is gone—that is, her bodily presence is gone. But the beauty of her spirit, the witness in her life of the Christ—these are only enhanced by her absence. The spiritual part of her stands out in a new way. God can speak more through her death than her life or he would not have taken her. We who loved her dearly shall miss her. But our hearts ache for the ones closest to her. For Mary shone with her home as her background. She was not only Mary, but Mary the homemaker, the wife, the mother. She lived in the lives of her children, enriching their lives and being enriched by them for greater service to others. Our children loved her, too.—Anna Mow.

Mrs. Shull with her husband spent one year and two months at the Palghar mission station and with the church, coming here from Vada mission station in June of 1934. During this sort period she took a keen interest in church activities, such as conducting the women's Sunday-school classes and a weekly Bible class, helping in evangelistic work and visiting the women folks during the week. She was very much interested in religious education for children and gave our teachers much help along this line.

Her life was inspiring. All she did was through God's love and inspiration. Though her stay with the Palghar church was very short, many practical lessons were learned from her life, such as economy, hard work, a sense of duty, and devotion to one's own responsibility. She was a loving mother, a willing helper and an effective teacher. God's purpose and plans are very difficult to understand. Why should he take away this devoted life and loving mother from her home? No one can answer this question. God

did it and he did it with some purpose. Our deepest and heart-felt sympathy goes to her husband, Bro. C. G. Shull, to the two children, Lorita and Gordon, and the relatives and friends who are concerned in this bereavement. May the Lord give them abundant strength to suffer this sorrow is our prayer.—V. J. Gorde, Headmaster, Palghar Mission School.

As the gardener comes into his garden in the morning and chooses the most beautiful flowers, so came the Master of men calling Mary Shull early in the day of her life to her eternal home. Those of us who knew her will feel very keenly the vacancy in her circle. The fragrance of her life did not wane in those last hours of pain as she was leaving us, for she lived in the Spirit of Jesus unto the very end.

Those of us who are left feel that a benediction has fallen upon us. Her life of joyous, upright, selfless service has helped us to see how petty are the lives of egotism, selfishness and discord. Some folks in passing are soon forgotten, but Mary will continue to bid us to "Let this mind be in you, which was also in Christ Jesus." There is no fairer heritage than this.—John W. Fox.

The sweet fragrance of Sister Shull's life remains with us as a blessed heritage. Only pleasant memories fill our minds as we recall her life and service among us. As a missionary she was most loyal and true, never giving any cause for grief or concern to the Executive Committee or to the Mission. As a Christian servant she was patient, orderly, unassuming and charitable. She sought not the praise of men, but the glory of God. Her quiet and pleasant manner made her personal work acceptable and effective. Her trust in God and victorious spirit during her days of suffering were a remarkable testimony to all of us. As a mother she made an ideal home for her children and trained them for the Lord. She has left them a good example. We praise the Lord for her fragrant life and her victorious death.—J. M. and Anna Blough.

Mary Shull, our beloved coworker, is gone from our circle. How we shall miss her in our conferences! We valued her good judgment and sought her counsel. Faith, courage and optimism were outstanding characteristics in her life. Most of her missionary career was spent in the more difficult and trying fields of our mission area. Hardship and trial were known to her but she never complained. Cheerfully and courageously she helped her husband plant

(Continued on Page 19)

Women's Missionary Program

(This is the outline of the third missionary program prepared by Sister Nora Rhodes for the women's societies. The complete program of five pages, giving material for a full hour, is 5 cents. Order from: General Mission Board, 22 South State Street, Elgin, Ill.)

MISSIONS IN AMERICA

Worship Service

Hymn: O Worship the King.

Scripture: Luke 10: 1-9, 17-20.

Hymn: Where Cross the Crowded Ways of Life.

Prayer: Special Prayer for the Land of America.

Hymn: Throw Out the Life Line.

Program on Missions in America

Missions in America.

Early Developments.

The Indians.

The Migrants.
Racial Groups.
Southern Mountaineers.

Questions for Discussion

1. Which of the things done by the church for the community is not done by any other agency?
2. What is your local church doing for the betterment of your community?
3. What responsibility does your church have for the boys and girls who roam the streets near your church?
4. If your church is on the home mission board, how long should it receive help?

We are inclined to think of the home mission enterprise in terms of our own experience and the work which our own denomination is doing. It may help us to enlarge our vision and have a greater appreciation of the task if we include in our thinking the scope and areas of the work of the Protestant denominations working with the Home Missions Council and the Council of Women for Home Missions.

In this one program it will be impossible to bring a complete picture which will include all areas, all the activities and all the groups which are benefited by the Christian service rendered by the home mission agencies. Only a limited number of projects will be listed. As others come to the minds of the women, they may be mentioned and discussed.

The home mission field includes the whole of the United States, the Canal Zone, the West Indies, Hawaii and Alaska. With this wide range of territory, people and human needs, it is easy to see the necessity of a diversified program. Differences in the economic standard, religion, race and occupation must all be taken into consideration by the missionary.

The most significant lines of home mission work are evangelism, colporteur work, religious services in homes for children and the aged, in prisons, hospitals, industrial camps and rescue missions. Religious education is promoted in Sunday-schools, vacation schools, public schools and young people's conferences. Health service programs, clinics, hospitals, agricultural projects and schools of various types are activities which come under the home mission agencies.

A very helpful book giving much information on this subject is "Toward a Christian America," by Hermann N. Morse. It presents a clear statement of the missionary enterprise in America. This book has been selected as the adult Home Mission study book for 1935-36. Price 60 cents. Order from: General Mission Board, Elgin, Ill.

New Thanksgiving and Home Missions Play

The play, *In Perfect Peace*, gives the story of a father who dislikes any claim the church has upon him, and refuses to give to the work of the church. He practically disowns his oldest son when he graduates from a Biblical seminary and accepts a call to serve in a little home mission point. After a long, painful struggle, lasting more than three years, the father is brought to see the error of his attitude. The faithful, sacrificial service of his son and devoted daughter-in-law wins the father to love the program of the church.

Characters: 4 men, 2 women, 1 boy and 1 girl; time about 40 minutes; price 10c. *In Perfect Peace* is offered free to each missionary committee ordering the play on the special order card sent to the chairman of the committee.

This is offered along with the Thanksgiving-Home Missions Material for 1935.

Available Material for Thanksgiving and Home Missions Programs

Program: THANKSGIVING MATERIAL

"Thanksgiving and Home Mission Program, 1935" Free. Poems, stories and illustrations presenting both Thanksgiving and Home Mission themes.

Stories:

"Thanksgiving on a Red Tablecloth" Free
"Thanksgiving Ann" Free

Plays:

"Sharing Our Benefits" 10c
Portrayal of religious blessings passed down to this day and age, and the great need of recognizing them and passing them on to others. Characters 29; time, 1 hour.
"Thanksgiving Ann" 10c
A play based on the story, Thanksgiving Ann. Characters, 6; time, 12 minutes.

Program: HOME MISSIONS MATERIAL

"Thanksgiving and Home Mission Program, 1935" (same as listed above).

"Missions in America" 5c

A program dealing with Home Missions in this land of America. Issued especially for Missionary Societies, but contains material which all adult groups would find helpful.

Stories:

"The Training of Missionary Mary" Free
"Pat Applied For" (or "Are You Your Brother's Keeper?") Free

Plays:

"In Perfect Peace" 10c
This play shows the hardships through which those who willingly and joyfully decide to carry on the Lord's program must pass, and also the joy which comes when others realize the beauty of the task and give their support. Characters, 8 (4 men, 2 women, 1 boy and 1 girl); time, about 40 minutes.

"Second Jenny" 10c

This title means the second generation of orientals and foreign peoples who are living in our midst. The play shows in a clear way that the Christian church must awake and fulfill her service of love to the peoples of other lands who now "sit on our doorsteps." Written by Mrs. John Dolby, the sister of Edna Geister, well-known author of books of games and recreation. Characters, 12; time, 20 to 30 minutes.

"Christ in America" 15c

A pageant of home mission opportunity. It is a challenge to the Christian church of America to share the Christ. Characters, 12 or 15; time, 25 minutes.

Poster:

Bears the Message: MAKE AMERICA CHRISTIAN FOR THE WORLD. Should be placed in every church where all members may see it clearly.

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Since the General Boards make no profit on any of their literature, it is requested that postage be enclosed.

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For use in Congregation.

General Mission Board, Elgin, Illinois.

KINGDOM GLEANINGS

Calendar for Sunday, October 6

Sunday-school Lesson, Isaiah Portrays the Suffering Servant.—Isa. 53: 1-12.

Christian Workers' Meeting, Foundations for Our Peace Position.

B. Y. P. D., How Big Is Your Religion?

Intermediate, Our Local Church.

* * * *

Gains for the Kingdom

Six baptisms in the Lower Miami church, Ohio, Bro. A. C. Wieand of Chicago, evangelist.

Seven baptized in the Pipe Creek church, Md., Bro. M. R. Wolfe of New Windsor, Md., evangelist.

Twenty-three baptisms in the Everett church, Pa., Bro. J. A. Robinson of Johnstown, Pa., evangelist.

Three additions to Mission Chapel, Cacapon Chapel, W. Va., Bro. Grubb of Martinsburg, W. Va., evangelist.

Seven baptized and one received on former baptism in the Westmont church, Pa., Bro. J. H. Cassady of Washington, D. C., evangelist. * * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. E. S. Coffman of Elgin, Ill., Sept. 26 in the Namipa church, Idaho.

Bro. Geo. Landis of Hatfield, Pa., Oct. 6 in the Quaker-town church, Pa.

Bro. L. A. Walker of Omaha, Nebr., Oct. 20 in the Buck-eye church, Kans.

Bro. G. O. Stutzman, the pastor, Oct. 6-13 in the Greenville church, Ohio.

Bro. Burton Metzler of Middlebury, Ind., Oct. 20 in the Walnut church, Ind.

Bro. Edw. Stump of North Liberty, Ind., Oct. 14 in Silver Creek church, Ohio.

Bro. J. W. Whitacre of Shamokin, Pa., Oct. 14 in the Harrisburg church, Pa.

Bro. R. N. Leatherman of Union City, Ind., Oct. 14 in the Georgetown church, Ohio.

Bro. Benj. G. Stauffer of Manheim, Pa., Oct. 27 in the Kemper House, Spring Grove, Pa.

Bro. Graybill Hershey of Manheim, Pa., Oct. 27 in the Mohler house, Lower Cumberland, Pa.

Bro. E. M. Hertzler of Windber, Pa., Oct. 27 in the Cumberland church, Md.

Bro. H. A. Claybaugh of Pine Creek, Nov. 17 to Dec. 1 in Union Center church, Ind.

Bro. Chas. Forror of Brethren, Mich., Oct. 14-20 in the Woodland Country church, Mich.

Bro. Irvin W. Heisey of Fredericksburg congregation, Pa., Nov. 16 in the Mt. Hope house, Chiques church, Pa.

* * * *

Personal Mention

Bro. J. H. Morris has changed his address from Groveland, Fla., to Toccoa Falls, Ga.

Dr. Leland Foster Wood, Secretary of the Committee on Marriage and the Home of the Federal Council of the Churches of Christ in America, will be one of the speakers at the Bethany Regional Ministers' Conference, Oct. 16 to 23.

Bro. Alvin S. Cox, formerly of Claysburg, Pa., should now be addressed at Warriors Mark, Pa., where he has taken up pastoral work.

The Standing Committee delegate to the next Conference from Oklahoma, Panhandle of Texas and New Mexico is Eld. Lester E. Fike, with Eld. D. Fleishman as alternate.

Bro. Harlan J. Brooks and wife who will return to India shortly by the Pacific route may be addressed at San Pedro, Calif., care S. S. Taiyo Maru, N. Y. K. Line, sailing Oct. 15.

Bro. Homer Caskey, pastor of the membership at Council Bluffs, Iowa, and Omaha, Nebr., has been called to North Manchester, Ind., by the serious illness of his mother. She is suffering from a heart attack.

Bro. G. I. Michael, formerly of Carrington, N. Dak., is now in Los Angeles, Calif., where he will spend the winter at least. Bro. Michael has been active in church work since 1902 and thinks that possibly he is entitled to a vacation.

Sister Lillian Grisso, writing from aboard the S. S. Carinthia, and for Sister Ella Ebbert also, says: "We do thank all the friends who have contributed in so many ways to a happy voyage. We carry with us many pleasant memories of fellowship in the homeland, but are happy to turn our faces again toward India."

Bro. Jno. Peters has returned to his pastoral work with the Waterford church of Northern California, after an absence of five months "due to the illness and death of the queen of our home." "In spite of all our sorrows and the death of three of our members," he writes, "the church has carried on beautifully."

Dr. Howard A. Bosler has been in the Marine Hospital at New Orleans, taking special work in preparation for his return to Africa this winter. The young people of Tennessee and Alabama "are very much interested in his work and are helping in a remarkable way toward his support," writes Bro. Merlin C. Shull, pastor at Johnson City. The following schedule has been arranged for his visit among the

Our October Missionary Pay Up

Christ bids us to increased missionary zeal. The world sorely needs it. In the face of this we have from March 1 to Aug. 31 this year declined 12 per cent in giving below the corresponding six months average over the past four depression years. There is great need to recover our loss in giving.

October is pay up month. Will every congregation send in any money on hand so it reaches Elgin before Oct. 31? Would it be well to call the members together and consider what steps should be taken? It may be necessary to lift a special October offering.

As soon as possible after October we will publish in the Messenger an honor roll of all congregations that reached their previous eight months' record of giving. A postal request will bring you a statement of your giving this year up to Sept. 30 and your eight-month average for the past four years.

For the love of Christ and the church, and because of our ministry to a needy world, let us make October a great missionary pay up month.—The General Mission Board, Elgin, Ill.

Alabama and Tennessee churches: Oct. 12 and 13, Fruitdale and Cedar Creek, Ala.; Oct. 14, Tuskegee, Ala.; Oct. 15, Oneonta, Ala.; Oct. 16, Nashville (White Home); Oct. 17, Beaver Creek; Oct. 18, Midway; Oct. 19, Limestone; Oct. 20, A. M., Pleasant View; Oct. 20, P. M., Johnson City; Oct. 21, Hawthorne; Oct. 22, Knob Creek; Oct. 23, Jonesboro; Oct. 24, New Hope; Oct. 25, Pleasant Valley; Oct. 26, Liberty; Oct. 27, A. M., Walnut Grove, Va.; Oct. 27, P. M., Pleasant Hill, Tenn.; Oct. 28, Ewing, Va.

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Miscellaneous Items

Springfield church of Northeastern Ohio, will hold a homecoming meeting Oct. 6. This is the first such meeting to be held in some years, and friends from neighboring churches are urged to attend. L. R. Holsinger is the pastor.

To the Churches of Northwestern Ohio: The annual gathering or homecoming of the Old Folks' Home at Fostoria, Ohio, will be held Oct. 10 at 10 A. M. J. J. Angemyer will give the morning address.—L. V. Rodabaugh, Williamstown, Ohio.

Denton congregation will hold its annual homecoming day on Sunday, Oct. 13. Regular worship services will be held morning and evening. In the afternoon a special program will be rendered. All present and former members are urged to come and enjoy the day.—Norman A. Seese, Denton, Md.

Lima, Ohio, homecoming will be observed Sunday, Oct. 6, with an all-day meeting, basket dinner at noon. Dr. D. W. Kurtz will be the speaker of the day, with the following subjects: morning: "The Man Four Square." Afternoon: "The Philosophy of Fellowship." Evening: "The Three Choices of Youth." Friends are urged to attend.—A. P. Musselman.

Rally day and homecoming of Chippewa church, Ohio, will be held Oct. 13 with Sunday-school beginning at 9:30 followed by the sermon at 10:30. Basket dinner at noon and services in the afternoon, closing with communion in the evening. A general invitation is extended to all, but especially to those who used to worship here.—Ruth Leaman, Wooster, Ohio.

A historical pageant, She Hath Done What She Could, celebrating the fiftieth anniversary of the Women's Work of the Church of the Brethren, will be given at the district meeting of Southwestern Kansas, Sunday afternoon, Oct. 13, at Newton, by the Newton and McPherson women. This will be a joint meeting of Men's and Women's Work.—Mrs. J. Hugh Heckman, McPherson, Kans.

District Meeting of Middle Missouri will be held Oct. 4-6 in the Leeton church. Friday, 2 P. M., Elders' Meeting. Saturday, 8:30 A. M., Business Meeting. 7:30 P. M., Welfare Program and Peace Address. Sunday, 11 A. M., Mission Address.—J. J. Yoder. 2 P. M., Women's Work Program. 7:30 P. M., Educational Address.—J. J. Yoder.—Adah Mohler, Warrensburg, Mo.

Notice to Ministers: A new 48-page booklet, entitled "Christian World Facts," has just come from the press. It is produced coöperatively for the use of all denominations. Some of the articles included in it are as follows: What Do Mexican Christians Think? Ethiopia—Brave and Unconquered; Health Program for the New Day in China; A World Program for the Local Church; Digests of Articles in Foreign Periodicals. We have secured a limited supply and will furnish them to ministers only as long as the supply lasts. Please send 12 cents in stamps.—General Mission Board, Elgin, Ill.

Pleasant Dale church is holding its harvest and homecoming service on Oct. 6. There will be an all-day service with a basket dinner at noon. All former members and friends are invited to be with us.—Russell Weller, Pastor, Keystone, Ind.

Walnut Grove church is holding a harvest meeting Oct. 13, with services morning, afternoon and evening. We have

(Continued on Page 29)

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With Our Schools

Bethany Biblical Seminary

Opening convocation was held in the chapel, Sept. 10. President Kurtz gave the address on the subject: The Purpose of the Seminary.

Enrollment at the end of the second week was 99, with several more coming in. This is a substantial increase over last year, and the largest enrollment for the Autumn Quarter in several years.

The Seminary welcomes Bro. M. Clyde Horst, pastor of the First Church of the Brethren of Chicago, who assumed his new charge Sept. 1. His recent chapel message on the relationship of the church and the seminary was appreciated by students and faculty alike.

Bro. Charles D. Bonsack, General Secretary for the General Mission Board, gave the opening number of the lecture course. He told in his own interesting way of his experiences abroad and his impressions of missions today.

Bro. J. W. Lear's recent address on his visit to Europe and Palestine was a rare opportunity for our students to hear firsthand impressions from one who has recently returned from a trip to the Holy Land.

Juniata College

Four hundred and twenty-five students, one hundred and twenty-five of whom are freshmen, comprise the student body of Juniata College, whose sixtieth year began on Monday, Sept. 9.

In his opening chapel address President Charles C. Ellis spoke to the faculty and student body on the life and character of the late President Martin Grove Brumbaugh.

The convocation sermon was preached by Dr. William J. Swigart, veteran Juniata teacher and dean of the board of trustees.

Four new teachers have been added to the faculty: Dr. Pressley L. Crummy, assistant professor of biology; Miss Frances J. Mathias, institutional manager and instructor in home economics; Prof. H. E. McConnell, supervisor of practice teaching; and Miss Gertrude L. Butler, instructor in home economics. The new resident nurse is Miss Hazel Ober, formerly superintendent of nurses at Bethany Hospital, Chicago, and later directress of nurses at Memorial Hospital, Johnstown, Pa.

McPherson College

Dean R. E. Mohler has been appointed Assistant to the President in charge of Public Relations. Dean Mohler's acquaintanceship throughout the church and local constituency of the college qualifies him in an excellent way to fill this position.

Dr. J. D. Bright, for a number of years head of the History Department at McPherson College, has been chosen Dean of the College to take the place of Fred Replogle who resigned to accept a similar position at Oklahoma University. Dr. Bright's fine personality, his high regard for scholarship, and his love for the best in a church college community makes his choice a popular one on McPherson College Campus.

HOME AND FAMILY

That Is God

BY LORITA SHULL

Lorita Shull was twelve years old when she wrote the poem, *That Is God*. Lorita's mother wrote to a friend just one week before she passed away and enclosed this poem in her letter. Out of the joy of her mother-heart she told how Lorita came to write these lines. She said: "The day after I arrived at Landour, Lorita handed me a bit of rough paper with something written on it. I asked her how she happened to write it and she said: 'I'll tell you, mother. One night it was storming; so some of us girls got up out of bed and went to the window to watch the flashing lightning. Then I wanted to write it.'" Her mother continues: "I have never known Lorita to be afraid of a storm. Her first idea of thunder was that God was shutting the doors and windows in heaven. So I know she wrote this not from fear but from genuine appreciation and enjoyment of the storm."

When at dusk among the pine trees
The wind is sighing low,
And echoes in the branches
Words we do not know,
You can feel a sense of greatness,
Of gladness that is true,
And in the silence of the twilight
New strength flows into you . . .
That is God.

When at dawn amidst the glory
Of the coming of the day,
The sun flings out its radiance,
"Good morning," it seems to say;
When the birds are newly stirring
And their songs begin to sing;
When the sleepy world is 'wakening,
You are glad for everything . . .
That is God.

When the golden sun is sinking
Beneath the horizon line,
And its colors it is flinging
Filling you with joy sublime;
Then you wonder at its beauty,
For 'tis such you never saw,
And it fills you with gratitude,
With greatness and with awe . . .
That is God.

When at times the thunder rumbles
In its dark and cloudy path,
And the sky shows rage in lightning,
In the rain it shows its wrath;
When you feel the sense of anger
In the thunder and the rain,
And the fearful blasts of wind
Make you stop and pray again . . .
That is God.

Sometimes you see the mountains
All dressed in snowy white,
And you watch their tinted colors
Fade slowly into night;
When the morning's golden sunbeams
Lighten all the land,
And you gaze up to the mountains
That seem so great, so grand . . .
That is God.

Oh, you'll feel a sense of beauty
When the sea throws up a spray
Of lightly foaming whiteness,
That blows most any way;
When the billows rise in mountains,
When the ripples softly flow,
You will find that awe is in it
No matter where you go . . .
That is God.

You will feel that sense of beauty
More times than you can say;
You can hear God's still voice speaking:
"Lo, I am here alway."
When you hear this still voice speaking
Stop and listen then;
For when the awe of God's own nature
Stirs the hearts of men . . .
That is God.

Woodstock School, Landour, India.

When We Are Near

BY CHESTER E. SHULER

A BOY was very ill. The doctor had grave fears concerning his recovery. The lad well knew that he might not get well. He lay silent for a short time, then asked that his Sunday-school teacher be called to his bedside.

"Yes, John," said the teacher, "and is there something that I can do for you?"

"I—I just wanted you to sit here," the boy replied. "They say I may die, and it—it's easier to think about Jesus when *you* are here."

The lad's life was spared and eventually he recovered his health. But that teacher never forgot those words.

I know two young men who make it easier for me to think about baseball and other sports when they are near. I know some folks who can make me hungry for certain kinds of food when they talk about them. I know others whose presence inspires one to think on the better things of life; others, whose conversation, ideals and ideas run along very low levels and make it more difficult to think about good things when they are near.

What do folks find it easiest to think about when we—you and I—are near?

We may not have much money. Our fame may not extend far. Our abilities may be meager. We may be obscure, weak and practically unknown. Yet, wherever we are, whatever we are, we have one thing which we can not get rid of, if we choose to do so.

That thing is our *influence*.

It can not be seen. It is a rather mysterious something. But its presence is constant. It reaches forth

and touches everyone with whom we come into contact.

It is that *something* which makes it easier for other folks to think about certain things, when we are near. It is the result of our living. It is the natural current which is thrown off by our habits of life. It may be a power that helps others, or a static which hinders them in their best efforts at living.

We do not live unto ourselves. We would not if we could; we could not if we would. God has so decreed.

It is one of the privileges of life so to live that this mysterious current which goes forth from our lives may be helpful to others. It is one of life's tragedies when our influence is not helpful to others.

"Watch and pray," commanded Jesus.

Watching our influence, and praying for strength, wisdom and power to make that influence good, are worth-while exercises in Christian grace.

What is it easiest to think about when we are near?

Newport, Pa.

If I Were a Giant

BY LULA R. TINKLE

"OH, I wish I were a giant," exclaimed five-year-old Bobby as he lay on the green grass, gazing far up into the floating clouds. "I know what I'd do. I'd take Uncle Jake by the collar and toss him up against that big black cloud. I'd throw him so hard he wouldn't ever get back, not until about Christmas anyway. I bet he'd yell for me to take him down. But I wouldn't, not even for Christmas."

"Why, Bobby! Whatever makes you say such a dreadful thing about Uncle Jake?" asked the astonished mother sitting near, busy with her mending.

"Well, you'd say that too, if he took you and tossed you way up to the ceiling, so your head almost bumped and it scared you so that your breath jest all went out quick, and it made your head all dizzy, and your heart jest thumped like a motor. Once he did bump my head, an' it hurt. Last night I dreamed he tossed me up to the moon, and I fell down with such a thump that it made me wake up and I was so scared I couldn't sleep. That's why I cried when you came upstairs. I didn't have the stomach ache at all, like I said I did. Jest 'cause he's so big he thinks he can bounce me like a ball. I hate big folks that think little boys are play-things."

As Bobby's mother thought seriously she could not find words to rebuke the sudden outburst from her indignant son. Well she knew it was a just accusation.

"Bobby, your Uncle Jake means well, but he is very thoughtless about the feelings of others, or at least of children. I shall talk with him about how to play with little folks, and I think he will understand you better. He should know that little folk have feelings as well as big folk. But he is not the only one who forgets this.

I know others, even some fathers and mothers, who never regard the feelings of children. They think of them as just cute little playthings. It isn't right."

Upland, Ind.

A Marvelous Statement

BY EZRA FLORY

A good parent wrote indelibly upon my soul when he said: "When it goes well with my children it goes well with me." These words mean more as I grow older. But I have a more remarkable statement when I hear Paul say: "God forbid that I should glory save in the cross of our Lord Jesus Christ" (Gal. 6: 14). Paul could have named many things in which he could have gloried. There was his *ancestry*, being of the tribe of Benjamin. He might have gloried in his *conversion*, when God seemed to go out of his way to reach him. But Paul gloried in none of these things. "What things were gain for me, I counted loss for Christ," said he.

With some the cross is only a sentiment; here it decorates a church, there it marks a grave or is worn as an adornment on the body. For Paul it represented the spirit of sacrifice. It stood for the infinite love of God for men who were hopeless, helpless and undone. For him, from the moment he stepped out of darkness, saying, "What wilt thou have me to do," to the last day, when as a conqueror he said, "I am ready to be offered and the time of my departure is at hand," it was to him his chief glory.

There is nothing in the world so awful as *sin*. My heart thrills as I contemplate the hosts of heaven shouting, "Holy, holy, holy," hell conquered, earth greeted with a new hope, all as Jesus died on the cross for men.

To this day there is nothing in all the world so powerful in redeeming fallen men as that Old Rugged Cross. I love to listen to the story of its uplift in foreign lands. It is the same old story that men love to hear everywhere. It found the Corinthians in sins of drunkenness, fornication, idolatry, superstition, lying, dishonesty. "And such were some of you; but ye were washed, ye were sanctified, ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God." Think of it! A church made out of such material as we are prone to discard in America! The *cross* has power enough to do that. I glory in that *cross*.

Where a church relies upon the cross it is as powerful as it was at Pentecost. Brethren, let us return to the divinity of Christ, to the power of the cross upon which he atoned for mankind, to the sacredness of the Scriptures that tell us the good old story.

I need that truth. Fallen mankind needs it and will listen to it with gladness. America needs it.

Sterling, Ill.

DAILY DEVOTIONS

The Birth of John

"What shall this child be?"

Read Luke 1: 56-80

Monday

There was excitement in the little town in the hills. The aged Elizabeth had borne a son and all the neighbors came to help name him. They were a bit affronted when their insistence on the family name was rejected and a new name substituted. And their astonishment deepened into fear when Zacharias recovered his speech and spake in prophetic fashion. And the interest increased as the report went out into all the hill country of the child whose birth had been accompanied by so many signs. "Surely he is intended for some special service." And throughout his childhood and youth the prophecy was being verified, for he grew into a man who was strong of body, independent of spirit.

We pray, our God, that we may ever see thy guiding hand in the course of human history. Amen.

Bethlehem

"To the city of David, which is called Bethlehem"

Read Luke 2: 1-7; Matt. 2: 5, 6

Tuesday

A wealth of tradition clusters about Bethlehem. Here Ruth gleaned in the fields of the great man of the village and won his affection. Here her illustrious descendent watched his sheep and was singled out for royal honors. But now a greater honor was in store for Bethlehem. He who was to be "Son of David" was to find his cradle here. And Bethlehem, "House of Bread," noted for its peace and plenty was to symbolize a world kingdom of peace.

It is tragic fate that for us the name, Bethlehem, is associated with a great corporation, noted for the quality of its armor plate.

We pray that the Son of David may be born anew in the Bethlehem of our hearts. Amen.

The Birth of Jesus

"And she brought forth her firstborn son"

Read Luke 2: 1-7

Wednesday

It was in the days of the first emperor. He would make a census of the whole world. So Joseph must go to

Bethlehem to register. Mary went along for he could not leave her behind in her hour of need. Being poor, they could not command the comforts of the inn; they must needs bed down with the animals. Here Mary bore her son and cradled him in a trough hollowed out of the rock. We need shed no tears over their discomfort; the poor have always borne their hardships bravely.

This little family appear here as helpless pawns in the world game Augustus was playing. He could not know that there had come One who would command homage when the Roman Empire had perished.

It was prophetic, our Father, that he who was to bring blessing to all the needy of the world should himself in his birth be a child of need. Amen.

The Angel's Message

"For behold, I bring you tidings of great joy"

Read Luke 2: 8-14

Thursday

We may well believe that the angel who brought his message to the shepherds was the angel of the Annunciation. His startling announcement

WEEKLY QUIET HOUR

The Birth of Jesus

Bethlehem. The earlier expectation of the Jews was that the Davidic kingdom would be restored. Bethlehem, therefore, was a place of special importance. Read Ruth 1; 1 Sam. 16:1-13; 1 Chron. 11: 15-19; Micah 5: 2.

Cæsar Augustus. It is well to remember that the beginning of the Christian Movement was contemporary with the first emperors. Of the eight who ruled during the first century, three are mentioned in the New Testament. See Luke 3: 1; Acts 18: 2. Two others, Nero and Domitian, were notorious for their persecution of the Christians.

She laid him in a manger. Tradition says that the stable was a cave.

The Wise-men. Read Esther 1: 13; Dan. 1: 20; 2: 12; 5: 11, 12; Gen. 41: 8. The ancients used many means in their endeavors to read the future. Recall the stories of Joseph and Daniel (Gen. 41; Dan. 2).

brought amazement and awe. That very night, in their own town, the promised Savior was born. And following his words they heard an angelic chant as a great antiphonal response out of heaven.

In the promise of "Peace on Earth" were summed up all the blessings of God for which the human race in their need have ever longed.

We too, our God, desire to share in thy gospel of peace for our torn and weary lives. Amen.

The Shepherds

"Let us go now even to Bethlehem, and see this thing that is come to pass"

Read Luke 2: 1-20

Friday

It was to shepherds on the Judean hills that the news was first brought. Terrified at first by the angel's presence, awed by his message, their faith overcame their fear. They went in haste and found the Babe even as they had been told. They poured out their story to the amazement of all who heard and then returned to their tasks. Having offered their testimony, they were satisfied to remain unnamed to later generations.

Our God, thy ways are not the ways of men. Thou didst pass by men of high degree and didst honor the simple ones with thy angel-borne message. Amen.

The Magi

"Behold Wise-men came from the east"

Read Matt. 2: 1-12

Saturday

The word translated Wise-man comes from "magus" from which we get our word magic. The magician is under a cloud in the Bible. But these men are cultured and sincere, using the highest at their command to read coming events. They had learned of the national hopes of the Jews and when there appeared a special phenomenon in the heavens, they concluded that the King of the Jews had been born.

The story exhibits their real dignity as we see them bringing rich gifts to the Babe of Bethlehem.

We rejoice, our Father, in the beautiful story. Help us to see in it a prophecy of that wider extension of thy kingdom to men of all races. Amen.

THE CHURCH AT WORK

ADMINISTRATION

Ministers and Superintendents

The statistical church year, 1934-35, closed Sept. 30. The elder or pastor of your church has received a copy of the annual report blank which should be filled in and mailed to the General Ministerial Board, 22 S. State St., Elgin, Ill., by Oct. 10 unless otherwise instructed by the Secretary of your District Ministerial Board. The information secured through this annual survey provides material for our Yearbook. Heretofore the reports have been sent to the District Ministerial Board, and then to the regional member of the General Ministerial Board, which required too long a period of time to secure the material so that the Yearbook could be ready by Jan. 1. This year the plan is to send the reports directly to Elgin where the information will be tabulated and later returned to the Secretary of the District Ministerial Board for use in the district.

If those in charge of this work in the local church will mail the reports as suggested above, we can easily be able to make available the Yearbook by Jan. 1, 1936. We sincerely hope that we will have the coöperation of every person who is responsible for this part of the church work. If you have not received a blank, please write at once to the General Ministerial Board, Church of the Brethren, Elgin, Ill.

MINISTRY

Preaching Program (1935-1936)

Christ in the Life of the Church

I. CHRIST FOUNDS THE CHURCH

September

1. Christ as the Teacher.
2. Christ as the Shepherd.
3. Christ as the Physician.
4. Christ as the Savior.
5. Christ as the Helper.

II. CHRIST IMPELLING THE CHURCH

October—Personal Life and Character

1. Poverty of Spirit—"Blessed are the poor in spirit."
2. Capacity for Grief—"Blessed are they that mourn."
3. The Glory of Meekness—"Blessed are the meek."
4. Holy Hunger—"Blessed are they that do hunger."

November—Personal Life and Character (continued)

1. The Reward of Mercy—"Blessed are the merciful."
2. The Virtue of Purity—"Blessed are the pure in heart."
3. True Basis of Sonship—"Blessed are the peacemakers."
4. Standing for Convictions—"Blessed are they that are persecuted."

December—Magnifying the Christ in the Community

1. The Light of the World—"Ye are the light of the world."
2. Preserving Life—"Ye are the salt of the earth."
3. Glorifying God in the Good Life—"Let your light shine."
4. The Word Made Flesh—"And the Word was made flesh."
5. Entering the New Life—"Ye must be born again."

III. STANDARDS OF JESUS IN THE LIFE OF THE CHURCH

January

1. Creative Religion—"Not to destroy but to complete."
2. Reverence for Human Life—"Thou shalt not kill."
3. Harmony in Worship—"Leave thy gift at the altar."
4. Christian Virtue—"Thou shalt not commit adultery."

February

1. Spiritual Discipline—"If thy right eye offend thee, pluck it out."
2. Marriage and Its Sanctity—"Whosoever shall put away his wife."
3. Christian Integrity—"Swear not at all."
4. Gospel of the Second Mile—"Resist not evil."

March

1. The Christian and His Enemies—"Love your enemies."
2. He Went a Little Farther—"If you love them which love you."
3. The Christian and His Money—"When thou doest thine alms."
4. The Christian and Prayer—"When thou prayest."
5. Self-denial—"When ye fast."

April

1. Christ Faces Jerusalem (Palm Sunday).
2. Victorious Christ (Easter Sunday).

IV. THE SPIRITUAL LIFE AND ITS FRUITS
(GAL. 5: 22, 23)

3. Christian Love.
4. Fullness of Christian Joy.

May

1. Inner Peace.
2. Longsuffering (Mother's Day).
3. Gentleness.
4. Goodness.
5. Conference Offering.

June

1. Meekness—"Become as a little child."
2. Christian Faith.
3. The Balanced Life.
4. The Freedom of the Spirit.

V. WHAT JESUS TEACHES HIS CHURCH

July

1. About God.
2. About Himself.
3. About Brotherhood.
4. About Other Races.

(The above was arranged by J. Clyde Forney, Elgin, Ill. The office of the General Ministerial Board, Elgin, Ill., would be glad to receive the preaching programs of any ministers who are willing to submit them. We will not be able to print very many, but they can be used for ministers' conferences.)

CHILDREN'S DEPARTMENT

Community Planning for Child Welfare**Co-ordinating Richard**

Richard has a problem. A number of people are trying to do things to him. He is a normal boy; but he is in danger. He is in danger of becoming what the psychologist calls a disintegrated personality because the people who are doing things to him have not integrated their thinking about him.

Richard's Schoolteacher

Richard started to school this September with a new teacher. She has dreams for Richard's future. She is a teacher of the new school and she believes that education is education for living, and not merely the learning of the three R's. She looks upon Richard as being all a whole piece of cloth. She does not think of him as being divided up into three equal parts—body, mind and spirit. She knows that everywhere he goes he takes all three of these with him. In this understanding she is unusual. She probably understands him better than any one else.

Richard's teacher is hired by a school board made up mostly of splendid men—all of them business men, however, rather than educators. At the moment they are being harassed by two groups: one, the people who say to "cut out the fads and frills" and thus protect the taxpayer; the other, the people who want to protect the school budget because they want the school to be a place of guidance in living. The school board itself is a bit bewildered.

Richard's Parents

Richard's father and mother are still trying hard, secretly but determinedly, to find out about this parent job. They are sure that they are at least supposed to feed, clothe and sleep him, and his sister Annette. They are having a hard time to do even that, just now. Richard's father was "laid off" three years ago, and has had irregular work since. Even when he did have a job, he was underpaid. He has worried about it, and so has his wife. This worry has created an atmosphere of tension in their home. Some of that tension has gotten into Richard's system. He feels vaguely insecure; and it affects his conduct.

Beyond the money problem, Richard's father and mother have other problems. They married because they were "in love." They knew no other standard. They have found things in each other that were not at first apparent. They have problems of adjustment to each other; and sometimes they succeed, sometimes fail, in doing the right.

Richard's Moving Picture House

Every Saturday afternoon Richard goes to the movies. He sees there—occasionally a good picture for children; more often gangsters, sex exploitation, and low comedy that contradicts every pattern of right and wrong taught him elsewhere.

Good authority has stated that the moving picture is a more powerful influence than church, home and school all put together.

Richard's sister wants a Shirley Temple dress, and Dick himself buys a tablet for school with a Clark Gable picture on the front of it.

Richard's Radio and Library

Part of his life is the radio. He listens to it every night, and often on Saturday and Sunday.

He frequently gets books at the library. He reads the newspaper in his home, especially the funnies. His parents trust the librarian to give him good books—and she is worthy of trust. With an occasional dime he goes to the 5 and 10 and buys Shirley Temple and Pop Eye the Sailor books.

Richard's Church and Sunday-school

He goes to Sunday-school every Sunday. He would have to; but fortunately he wants to. His teacher is an attractive, lovable person, and Richard adores her. But she is often vaguely troubled when she sits alone and thinks. There are so many things Richard needs. She is not sure what they are; and furthermore, she senses that things are

affecting Richard's life and personality far more than her teaching—and they are all things over which she has no control.

The term "church" does not carry very much meaning for Richard. He goes to "Sunday-school" rather than church. His parents both dropped out some years ago, mostly through carelessness and family cares.

Richard's Juvenile Court Judge and Truant Officer

If Richard should get into trouble, in his community are a judge and a truant officer who, out of long years of experience and firsthand contact with children, often wish they had a way of making certain things happen in their community.

Moral

Let the home, church and school leaders get their heads together. Let the public school leaders, the pastor, the parents and other child welfare workers sit down together around a table and face the weak spots in dealing with Richard as he is affected by every agency within the community.

Let all of them, in the next few years, pay not too much attention to getting exactly the right organization; let them rather spend much time studying the child Richard, and each other's programs for taking care of him. Out of their growing knowledge of his needs, they will almost unconsciously build a common program for his welfare.

A Service for the Installation of a Choir

The following service for the installation of a choir was prepared by Bro. J. Perry Prather, pastor of the West Dayton church, Ohio. It has been used with success in this church. The sermonette used at the close of the service is printed on page 7.

One of the most helpful days in the year in the West Dayton church is the last Sunday of September. This is the day for promotions and the installation of Sunday-school and church officers. Possibly one of the most beautiful and moving of the installation services of the day is that for the choir.

Music is the handmaiden of religion. Christianity must sing or die. Religion smothers and dies without the gracious ministry of music. Why not, then, a consecration service for the choir? Such a service will give dignity to the choir. For the choir and music are not filler in a worship program. Both add spiritual significance to the worship service if spiritually conceived.

The Service

Note: It will add to the effectiveness of the service if an illuminated cross is used, with lighted candlesticks conveniently placed, and the rest of the lights turned off. Each choir member should be furnished with an unlighted candle for the processional. At the altar of the church or on the pulpit is placed a large Bible with a large lighted candle on the Bible.

Hymn 191 may be used as the prelude. The choir, ready for the processional, will hum softly through one verse of the hymn. The chord for the processional hymn, No. 91, is then struck, the processional beginning with the singing of the processional hymn. The choir sings until the altar is reached, forming a semicircle at the altar.

Pastor:

"Let rivers clap their hands,

Let mountains sing in chorus

Before the Eternal—for he comes to rule the world" (Moffatt, Psa. 98: 8, 9).

"Enter his presence with songs of praise" (Psa. 100: 2).

"Sing a new song to the Eternal,

Sing all the earth, to the Eternal;

Sing unto the Eternal, praise him;

Proclaim to pagans that the Eternal reigns" (Psa. 96: 1, 2, 10).

Candlelighting

The choir director then steps forward and lights his candle from the large candle placed on the Bible. He in turn lights the candles held by the choir members. The choir then responds by singing the first two verses of hymn 230: "Take My Life and Let It Be."

The Consecration Service

Pastor (with choir kneeling): "Kneel before God in sacred vestments, Tremble before him, all the earth."

We thank thee, our Father, for the gift of song in the heart of man and for the voice that can express that song. With voices we lift our songs in exalted praise. Wilt thou take our voices and make them thine, always to sing thy praises. Speak through the songs this choir shall sing to needy hearts; touch them and make them whole again. May the members of this choir ever lift their voices in sacred song, honoring thy great and holy name. They are thine, their voices are thine, use them to thy glory. May they so sing that their hearts will be in tune and harmony with the choir gathered around thy great white throne. Exalt thyself through them in sacred song. May their singing lead all people closer to thyself, and into the closest communion with thee, helping all people to sense thy nearness. This we ask for the sake of the kingdom and in the name of Jesus our Lord and Savior. Amen.

The Charge

Pastor: I now recognize you as the duly elected choir of this church. In accepting your place in the choir you do honor unto the church and unto yourselves. There is great honor and dignity attached to your work and position. You can help to enrich the spirit of worship in this church. As your pastor I will pray for you when you sing. I want you to pray for me when I preach. I call upon you to pledge yourselves to the high purposes and ideals of this church.

Seek to be faithful at choir rehearsals. This may seem to be a small thing, but remember that fidelity in small things prepares you for spheres of greater service.

Exercise self-control in all matters of life. This discipline is necessary for efficiency. Be not given to indifference. Be loyal, and all that means. Strive to be reverent always. It is a mark of the divine in your hearts. Do you accept these ideals?

Choir: "We do."

Pastor:

"Oh, sing a new song unto the Lord for the marvels he has done.

Break into music and song . . .

Let the skies be glad, let earth rejoice,

Let the sea and all that is within thunder praise,

Let the land and all it holds, exult,

Let all the trees of the forest sing for joy

At the Eternal Presence—

For he comes, he comes to rule the earth, to rule the earth."

Choir (response in song):

"Take my voice and let me sing

Always, only, for my King.

Take my lips and let them be

Filled with messages from thee,

Filled with messages from thee."

The choir moves into the choir loft, with candles lifted high. The lights then are turned on as the congregation joins in singing hymn No. 1, "Come, Thou Almighty King."

Then follows a sermonette on "The Power of a Singing Church." See page 7.

CHRISTIAN FINANCE

Proportionate Finance Sharing

I

YOURSELF

You must deal with yourself before God can deal creatively with you. You must deal with yourself before you can deal wisely with your money. You can not handle any part of your money safely until you have a Christian attitude to all of it. But God wants you before your things. Until you yield yourself into the hands of God he can have no interest in your possessions. Christ is not Lord at all until he is Lord of all. The will of God expects a full surrender. Partnership with God is impossible without this surrender. When you give yourself to God his life sharing process begins. Membership in the family of God becomes a reality at this point and so does the abundant life. When you have honestly dealt with yourself you will be ready to place the kingdom of God first. "Seek first the kingdom of God." Proportionate Finance Sharing begins with you. It ends with all you are and have. It is the New Testament approach to the ever puzzling problem of finance. It is the Christ approach. It shall be mine. "They first gave themselves."—Walter M. Kahle.

(Next Week: Your Income)

TRIBUTES TO A BEAUTIFUL LIFE

(Continued From Page 10)

the cross of Christ in lonely out-of-way places. Her work among the women and children, the influence of her own Christian home, the loyal support she gave her husband in every circumstance and task, have left their imprint. The memory of her helps us to want to live and do our best.—Anna E. Lichty.

In casting about for appropriate words portraying a little concerning the life of our dear coworker, Mary Shull, they were found in Byron's "She walks in beauty." This is a fitting characterization of the one who has just left us so unexpectedly and so suddenly. In her walk of beauty three things are outstanding to me:

First, good cheer. Mary was radiant. Wherever and under whatever circumstances you met her she was like a ray of sunshine. This was evident in her dealing with children, youth and adults. I shall always remember her for her good cheer.

Second, calmness. Mary had that calmness so well expressed in that beautiful hymn of Bishop Heber's (written in India)—

"Calm in the hour of buoyant health,
Calm in the hour of pain,
Calm in my poverty or wealth,
Calm in my loss or gain.

"Calm 'mid the restless heaving throng,
Who do not know thy name;
Calm in the sufferance of wrong,
Like him who bore my shame.

"Calm as the ray of sun or star
Which storms assail in vain;
Moving unruffled through life's war,
The eternal calm to gain."

I shall love to remember Mary because of her calm spirit in life and in death.

Third, loyalty. Mary was genuinely loyal—loyal to her Lord whom she loved and obeyed, loyal to the great cause of missions to which she had dedicated her life. She was a loyal daughter, wife, mother, friend and fellow-worker. There was no sham or hypocrisy in this her beautiful walk of loyalty. I shall remember her because of her beautiful walk in loyalty.

"Be of good cheer, for Christ is near;
Be calm, in all you do:
The loyal Christ is standing by,
And bids you not to fear."

—Eliza B. Miller.

CORRESPONDENCE

MICHIGAN DISTRICT CONFERENCE

The District Conference of the State of Michigan was held in the Battle Creek church Aug. 20 to 23. The conference began with a meeting of the council of boards at 10:00 A. M. on the 20th and closed at 3:30 P. M. on the 23rd with a very helpful address by Bro. C. D. Bonsack of Elgin, Ill. The entire conference was very helpful.

The theme of the conference was "The Church," and Bro. Otho Winger of North Manchester, Ind., brought to every one present the first afternoon the full significance of the theme and spurred every speaker that followed him in the conference. The leaders of the churches of Michigan sensed a spirit of considerable dissatisfaction with the work that had been done in the churches in the recent past and felt repentant for any part they might have had in not doing a much better piece of work.

The persons directly responsible for the conference program saw to it that we had good strong speakers from the outside to help us in facing the problems of a growing church. Bro. Otho Winger was very busy during his stay bringing messages to various group meetings. Mrs. Kaja Linland of Muskegon, who is associated with the Michigan W. C. T. U., gave an illustrated lecture on the evil effects of alcohol. Bro. Bonsack, who had just returned from his trip visiting the mission fields for the Church of the Brethren, gave a number of addresses on Thursday and Friday that gave us a picture of the work being done on the mission fields of the church and also dug deeply into the needs of our own personal lives. The missionary address by Bro. Bonsack clarified for all the missionary task of the church and the responsibility of each member in the carrying out of the task. The missionary offering indicated that many carried out in a practical way the inspiring message.

The most outstanding feature of the conference was the place given Prof. Alvin F. Brightbill of Bethany Biblical Seminary in developing worshipful devotional periods. Prof. Brightbill did a fine piece of work in making God seem so near to us. We used the Brethren Hymnal during the entire conference and how glad we were for that as Prof. Brightbill uncovered for us some of the priceless treasures we have in hymns, the proper singing of which is a very deepening spiritual experience. We were all so happy to have Bro. William Beery with us for his splendid help and the solos he sang.

Some of the outstanding issues and problems that were brought before the folk at the conference were: "Christ in the Life of the Church," "The Place and Office of the Ministry," "The Minister as Prophet and Priest." The home received a good share of emphasis and along with that the importance of childhood and our responsibility to it. One

very important theme discussed was: "The Pastor and His Relation to the Children's Program of the Church." Some ministers are beginning to realize more and more the significance of childhood in the saving of society. "Christian Education in Social Reconstruction" was a challenging theme presented. The full implication of this theme can only be realized as those present endeavor to try this powerful instrument in making a better world.

The business session of the Michigan District Conference met this year for the second time on Thursday, or the middle of the conference week. This change was made hoping to increase the attendance and interest in the business of the district. Bro. Charles O. Forror was our moderator and did a fine piece of work in getting the business out of the way in record time. Bro. Van B. Wright, pastor of the Grand Rapids church, was chosen moderator for 1936 District Conference to be held in the Lake View Church at Brethren.

Bro. Bonsack closed the conference with an address on the theme: "The Price of Leadership." Conferences are good in many ways, but the good of them will not be realized to any great extent without the proper leaders. Leadership comes only as a very definite price is paid and it is our opinion that many left the conference for home and the local task, determined to pay the price that they might be worthy to assume leadership in the building of the kingdom.

Detroit, Mich.

Arthur O. Mote.

DISTRICT OF SOUTHERN MISSOURI AND ARKANSAS

The annual district meeting is now in the past, having met in the Cabool congregation in the Mountain Grove house Aug. 18-22. The program committee had secured L. V. Enos of Kansas City and L. A. Walker of Omaha, Nebr., to assist in Bible instruction.

The conference theme was Christian Service and we received much instruction in regard to service in various ways. On Monday there was much in regard to preparation for service. On Tuesday morning Bro. Enos gave an address on The Human Gospel, which God delivered in human form. He said that you and I are being read more than the written gospel. In the afternoon the elders' council met, also Women's Work and Men's Work. The theme, Workers with God, and young people's work were the considerations at the closing of the day.

Wednesday was educational day with the ministerial program. Theme, Choosing Helpers. And we need many helpers here, as the district is a large one, taking in about one-third of Missouri and all of Arkansas. We had twelve congregations on the list; one was dropped at this meeting and one other was divided in three, so at present we will have thirteen. The Cabool congregation was divided into three which will go on record as the Cabool, Greenwood and Mountain Grove churches.

Wednesday evening the missionary address was given by Galen Barkdoll of Carthage and an offering lifted for mission work in our district. Thursday was business session. The organization consisted of: J. B. Hylton, moderator; R. L. Gass, reader; Oren Harvey, writing clerk; P. L. Fike, assistant. A. W. Adkins was chosen delegate to Annual Meeting of 1936 and R. L. Gass, alternate. The next meeting is to be held in the Shoal Creek church, Fairview, in Newton County.

West Plains, Mo.

P. L. Fike.

STUNTS AND GAMES

At our summer assembly at Camp Stover two of the ministers' wives asked me to write an article for the Messenger, other than just the church news. I told them I never had, but would try.

For sometime I have wished that something might be said about the games and stunts that are put on at our programs and parties, etc. Do we put enough thought on these things? When putting on a stunt do we always give it enough concern? Are they always perfectly clean and above board? Do they leave the right kind of an impression on the minds of our young people? Do we always ask ourselves, What would Jesus do? Would he approve of this? Let us put more thought and prayer on these things, and as my dear old schoolteacher used to say to us: "If at all in doubt, don't, and you will always be on the safe side."

Payette, Idaho.

Marvel Bowers.

JOINT CHURCH CONVENTION

The sixteenth joint convention of the Cincinnati, Constance, Hamilton, Middletown and Stonelick churches met at Stonelick Sept. 8 with Bro. J. M. Garst, moderator. The day's theme was Is There Need for Reform in the Church Today?

Bro. John Beeghly of Dayton, Ohio, gave the morning message on the subject, If Christ were here, what reforms would he make in the church today? The afternoon message by Bro. C. G. Erbaugh on the subject, What would Christ have us do in this reform? brought out a practical application to each one present. The climax came in the round table conducted by Bro. Vernal Grossnickle on the subject, What can I do to help in this reform? A personal reform was felt necessary before homes and society can possibly be reached. Both vocal and instrumental music touched our hearts and brought messages in a forceful way.

It was an ideal autumn day and was much enjoyed, especially the fellowship during the noon hour. These conventions are very uplifting to those of us who are so scattered and widely separated from the strong northern churches. The next convention will be at Cincinnati, Ohio, after Jan. 1.

Constance, Ky.

Kathryn M. Royer.

SOUTHERN CALIFORNIA AND ARIZONA DISTRICT MEETING

The District Meeting of Southern California and Arizona was held in Long Beach Aug. 30 and 31 and Sept. 1 and 2. There was a good attendance, those coming farthest being the delegates from Phoenix and Glendale, Ariz.

The meeting was unusual in that it celebrated the fiftieth anniversary of the founding of the church in our district and also the fiftieth anniversary of the beginning of the Women's Work.

Dan West was the outstanding speaker. He drew a full house and rapt attention. The young people of the district working through the La Verne camp started a peace movement.

The women of the district adopted a constitution for the Women's Work. Under the direction of Mrs. Rose Calvert, the women put on a series of tableaux showing high lights in Hebrew history for the evening program. Last year the women of the Women's Work raised more than their quota of money and of this excess one hundred dollars was given

to the General Mission Board and two hundred and forty dollars to the Home Mission Board.

Miss Emma Horning gave interesting word pictures of our work in China and displayed some beautiful needlework done by the Christian Chinese.

Sunday afternoon a number of people who had lived long in the district kindly gave us some reminiscences of the early work. The Monday business session was well attended.

Long Beach, Calif.

Maud M. Trimmer.

DISTRICT MEETING OF OKLAHOMA, PANHANDLE OF TEXAS, NEW MEXICO

The District Meeting held at Waka, Texas, opened Aug. 20 with a stereopticon lecture on "The New Approach to Alcohol Education," by Bro. Fike of New Mexico, followed by a temperance address by Bro. J. J. Yoder of McPherson, Kans. These talks were especially interesting, having a challenging effect as to the value of temperance education.

Wednesday morning was the time for sectional meetings. The young people, Ladies' Aid and Men's Movement met to discuss their problems and make definite steps in their respective work. The Men's Movement is new in this district, but the men are responding and there is hope of great things being done in the near future. The Women's Work in this district is making rapid progress, and the women are to be commended for their activity.

The B. Y. P. D. program of the district consisted of a forum which was very helpful, a hike, and other things of interest with Brethren L. W. Smith, Lester Fike and Sister Haven Hutchison, sponsors.

Wednesday afternoon was ministerial meeting, theme: Efficiency in Service. The ministry of the district discussed this theme from various angles, showing the need for efficient service, citing all to the Christ as a solution of those needs. This meeting was followed by an educational address by Bro. Yoder.

Bro. Yoder's services at the conference were much appreciated. His temperance and educational addresses were inspiring and we believe what he said in regard to the church college will cause the church people to realize its value to them.

Thursday, Aug. 22, was the business session. Bro. Fike was elected moderator, Bro. McCann, reading clerk, and O. E. Fillmore, writing clerk. Most of the churches of the district were represented with delegates. A petition from the Bartlesville church for the 1936 district meeting was granted.

Due to the absence of the trustee to McPherson College, Bro. J. J. Yoder gave the report. He gave a detailed report of the college, both strong and weak points. We believe that her strength will far surpass her weakness, in that she builds character and fits youth for helpful service.

The Standing Committeeman is Lester Fike; alternate, D. D. Fleishman. At the close of the business session a memorial service was rendered in memory of three noble Christians: Bro. D. L. Kinzie, Sister D. L. Kinzie and Bro. Josiah Lehman. All who knew these faithful soldiers of the cross will be inspired to loyalty, courage and faithfulness to duty.

Friday morning was given entirely to Sunday-school work. General theme: Sunday-school Improvement. Interest was good at this meeting and it was noticeable how

each speaker exalted the Christ as the Ideal to be taught in the Sunday-school. The qualifications of the teacher were discussed, setting a high standard for each teacher to acquire. Though it would be impossible for all schools to secure teachers with such high standards, yet they were encouraged to use what talent they had and try to improve through training courses.

The district meeting in general was very spiritual, so much so that one could often hear one say, "This is the best meeting I have ever attended, not because I'm here, but because the Spirit of the Lord had been with us."

Ripley, Okla.

O. E. Fillmore, Clerk.

IN HONOR OF A WORTHY LIFE

On Sunday, Aug. 11, a special service was held at the Eaton church on honor of one of our ministers, Bro. A. G. Crosswhite, this being his fifty-seventh year in the Christian ministry. Bro. Crosswhite gave a very challenging sermon in the morning on Visions, using as his text, Joshua 13: 1: "There is much land yet to be possessed." This subject was well chosen for although Bro. Crosswhite is seventy-seven years old he is still young in ideas and he has great visions of things yet to be done.

At the noon hour over one hundred people enjoyed a fellowship dinner in the basement of the church.

The afternoon meeting was rather informal. Brethren Charles Essick and Ben Moomaw of Circleville each gave inspiring talks—telling how Bro. Crosswhite had influenced their lives. Bro. Crosswhite had served as pastor of the Circleville church several years ago. During the day there were several numbers of special music contributed by different members of the Eaton congregation and by the Circleville group.

At the close of the afternoon services Bro. Crosswhite was given a purse of money as a gift of appreciation for his faithful service in the church. One aged brother, who felt that he could not give a money gift, presented Bro. Crosswhite with a potted flower that he had carefully planted and tended until it was in full bloom.

Those from a distance at this meeting were Bro. Chas. Essick and family, Bro. Ben Moomaw and family, Bro. Pickle and family, Mrs. White from Circleville and Bro. David Rinehart and daughter from Fourmile.

This was a day well spent in Christian fellowship. Brother and Sister Crosswhite have been faithful in their work for the church for many years. They have given inspiration and help to many people. May they be permitted to serve yet more years in the work of the Master's kingdom.

Eaton, Ohio.

Kathryn Kiracofe.

ELDER A. M. WHITE

Alexander McCormic White was born in Edinburgh, Scotland, Feb. 26, 1861. He came to America with his parents when he was but three years old; they settled in Pennsylvania, and later moved westward to Ohio. In 1882 he was married to Miss Nora Gilson, and with his bride began their new home in the state of Iowa. One daughter Ocie was born to this home, but preceded her father in death by a number of years. His wife passed away on Nov. 14, 1900, and thus he was left without a companion. In 1903 he took to wife Miss Mary Deardorff, who proved to be a congenial companion for him, until the year 1928, when she too was called to the other world. Some years later Bro. White met Mrs. Minnie B. Porter of La Verne, Calif., they being married in June of 1931.

Bro. White became a member of the Church of the Brethren in October, 1883, and was consecrated to the ministry in Salem, Ore., in January of 1900. In later years he was ordained to the full ministry or eldership, and he served his Lord and church in this capacity for many years, spending and being spent, counseling and teaching the Scriptures, and upholding his Lord and Master in every way that he could. It was in this faith and practice that he died, Sunday, Sept. 8, 1935, at his home in Empire, aged 74 years, 7 months and 12 days. Bro. White was a resident of the Empire district for twenty-four years where he endeared himself to the hearts of all, assisting in the development of the community, financially, morally and spiritually. He served as a member of the board of trustees of La Verne College for a number of years. He thus leaves a host of friends and neighbors who share the sorrow with his wife, who survives him, together with one brother and sister, one son-in-law and three grandchildren.

Funeral services from the Church of the Brethren at Empire were directed by the pastor, Eld. M. S. Frantz, assisted by Brethren J. F. Baldwin and J. W. Deardorff. Five aged ministers, collaborators with Bro. White, sat on the platform paying their last tribute of respect to their departed fellow minister.

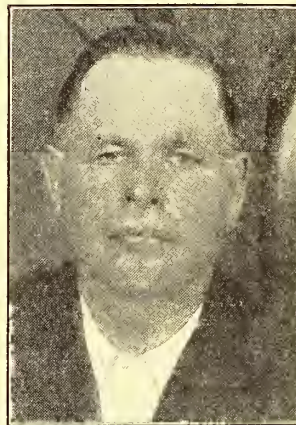
Funeral services at the Covina Church of the Brethren, where Bro. White ministered and worshiped for a number of years, were directed by Leland S. Brubaker. Interment in the Oakdale cemetery.

Covina, Calif.

Leland S. Brubaker.

PASSING OF DAVID L. KINZIE

David L. Kinzie was born Oct. 22, 1863, in Franklin County, Va., and died Aug. 7, 1935, at the home of his daughter, Mrs. Chas. O. Pote. He had been seriously ill for eight weeks.



Bro. Kinzie was twice married. Feb. 20, 1887 he married Eudora Belle Austin. Had she lived two more days they would have spent forty-one years of happy wedded life together. The first two years of their married life was spent in Jewel County, Kans. In the fall of 1888 they moved to Cook County, Tex., where they remained until 1898 when they moved on a farm near Cushing, Okla.

Three sons and three daughters were born to this union. The living children are: O. D. and W. C. of Cushing, C. O. of Perkins, Mrs. Joe Holsinger of Agra, and Mrs. Chas. O. Pote of Cushing. His wife, a daughter, Mrs. Rena M. Fillmore, and seven grandchildren preceded him.

May 23, 1930, he married Mrs. May Fillmore; she died Jan. 29, 1935. Afterward he made his home with his eldest son until his illness.

He united with the Church of the Brethren when a young man, serving many years in the capacity of deacon and director. He lived a devoted life to his church and family. His place in church was seldom vacant. He was a kind husband, a loving father and a well respected citizen. He bore his affliction with great patience. His passing will be keenly felt by all who knew him.

He was elected a member of the Mission Board in 1892 while living in Texas, serving five years there; he also served eighteen years on the board in Oklahoma. From 1929 to 1932 he served as a member of the relief board.

He leaves, besides his immediate family, two sisters, Mrs. A. C. Daggett of Elgin, Ill., Mrs. C. F. Alexander, Burr Oak, Kans.; one brother, Joel Kinzie, Peru, Ind., one half-brother, Frank Kinzie, Clovis, N. Mex.; twenty grandchildren, one great-grandchild.

Funeral services were conducted by his pastor, Eld. D. D. Fleishman. Burial in cemetery adjoining the church.

Ripley, Okla.

Abbie S. Pote.

MATRIMONIAL

Brumbaugh-Beach.—By the undersigned at the home of the bride's parents, May 26, 1935, Wayne R. Brumbaugh of New York City and Sister Maureen Beach of Waterside, Pa.—L. R. Holsinger, Mogadore, Ohio.

Colclesser-Weaver.—By the undersigned at Zion church, Sept. 15, 1935, Bro. Reuben Colclesser of Brethren, Mich., and Mildred Weaver, formerly of Prescott, Mich.—W. H. Good, Prescott, Mich.

Knight-Kroeger.—By the undersigned at the home of the bride's mother, Aug. 25, 1935, Mr. Lyle E. Knight and Sister Hazel Kroeger, both of Myrtle Point, Ore.—Charles E. Wolff, Broadbent, Ore.

Stutsman-Turney.—By the undersigned, the bridegroom's father, at his home, Paul S. Stutsman, Madison, Wis., and Sara Turney, Cerro Gordo, Ill.—G. O. Stutsman, Greenville, Ohio.

FALLEN ASLEEP

Allison, Mrs. Dora Clark, born Dec. 22, 1886, near Johnson City, Tenn., died Sept. 11, 1935, of typhoid fever. She was a faithful member of the First Church of the Brethren, Johnson City, Tenn. Funeral services in the home by her pastor, the undersigned, assisted by Eld. W. H. Swadley. Interment in Monte Vista cemetery. She married Bro. J. Arthur Allison Sept. 25, 1912; he survives with five children, two sisters and two brothers.—Merlin C. Shull, Johnson City, Tenn.

Batdorf, Bro. John Franklin, aged 80 years, died Sept. 10, 1935, and was buried at Spring Creek cemetery, Hershey. He was a member of the church for thirty years. He is survived by his widow, four children and two stepchildren.—Mrs. A. L. Espenshade, Palmyra, Pa.

Breitigan, Emma M., wife of Jas. H. Breitigan, born June 11, 1887, and died at her home in Lititz, Pa., Sept. 4, 1935. At the age of sixteen years she united with the Church of the Brethren. For many years she was a faithful teacher in the Sunday-school. She is survived by her husband, one brother and one sister. Funeral services by her pastor, Eld. Jas. M. Moore, assisted by the home ministers. Interment in the Longenecker cemetery.—Florence B. Gibbel, Lititz, Pa.

Coate, Noah, son of Benjamine and Mary Yancey Coate, born Dec. 20, 1853, died Aug. 4, 1935. He was married to Catherine Cordier Jan. 16, 1884. To this union were born nine children, all of whom survive him except one son. He was a member of the Church of the Brethren for about fifty years and was a deacon for over thirty years. He is survived by his wife and eight children. Funeral services were held in the Greenville church and Beaver chapel by Eld. Ira Blocher and the undersigned.—G. O. Stutsman, Greenville, Ohio.

Evans, Elizabeth Bell, daughter of Michael and Elizabeth Hargle-road, was born July 31, 1865, in Franklin County, Pa. When she was nine years of age the family moved to Indiana for a year, then on to Nebraska, in those pioneer days of sod houses when Indians roved over the prairie. She became the bride of Jacob G. Evans fifty-four years ago at Juniata, Nebr. They lived in the vicinity of Hastings, Nebr., until 1893 when they came to Los Angeles with three of their children. Four children were born in Los Angeles. About 1894 she was baptized at the old Tropico Church of the Brethren. Recently her husband was baptized in the Glendale church. She was coworker with Sister Ella Buckwalter, who started the Channing St. Mission. She took active part in the South Los Angeles church when it began as a mission point, and was a charter member when it later became the Calvary church. In the last years of her life she was a member of the Glendale church, having been in fellowship with the work here as it grew from a mission point to a church. According to Southern California history of the Church of the Brethren, she was the first Ladies' Aid president. She is the first of the immediate family to pass on, leaving her husband, three sons and four daughters. She was faithful in attending church services and always took her family with her. Her record is one of conscientious, honest dependability and simple, wholesome living. She departed this life Aug. 26, 1935. Funeral services by Wm. H. Wertenbaker, a former pastor, assisted by Bro. Harrison Frantz. Burial at Glendale.—Lulu Terford, Glendale, Calif.

Ferry, Sister Beulah, daughter of Mr. and Mrs. Geo. Popes, born

Aug. 1, 1894, at Chambersburg, Pa., died Aug. 28, 1935. July 5, 1913, she married Erwin Ferry. Since 1923 she had made her home at Mt. Pleasant, Mich. She came into the Shepherd church in 1926 and was faithful and generous in her support of the church. Funeral service at the home of her daughter in Mt. Pleasant by the undersigned with interment in Mt. Pleasant cemetery.—Chas. Spencer, Shepherd, Mich.

Fry, William Sylvester, born June 28, 1855, died Aug. 14, 1935. He was married to Susannah Bausman in 1887 who preceded him in death June 29, 1926. To this union was born one son who survives. He was architect and builder of the Old Folks' Home at Greenville. Funeral services in the Miller Funeral Home, Greenville, by the undersigned.—G. O. Stutsman, Greenville, Ohio.

Keefer, George Worthington, son of William H. and Catherine Keefer, born in Richland County, Ohio, died at Ashland, Ohio, June 20, 1935, aged 42 years, 3 months and 1 day. He was united in marriage with Fern Montgomery Feb. 20, 1916. Roy Victor, an only child of this union, died in infancy. In March, 1916, Bro. Keefer united with the church, becoming a member of the Owl Creek congregation. He served in Christian faithfulness until the close of his life. His illness was of long duration. Trust and patience marked the passing of the long period of suffering. He was anointed on different occasions. His widow, two sisters and one brother survive. Services at Owl Creek church, conducted by his pastor, Eld. C. H. Deardorff, assisted by William Desenberg and Ira Long. Interment in Owl Creek cemetery.—Oma Karn, Ashland, Ohio.

Kuhn, Josiah, born Oct. 1, 1848, in Defiance County, Ohio. He grew to manhood in Kosciusko County, Ind., and there married Eva Shock. At this time he and his wife were baptized in the Church of the Brethren. His wife died in early life, leaving him with four children. He later married Mary Weimer; to this union were born six children. Forty-two years ago he came to Wisconsin and located south of Stanley in Maple Grove where he had resided since. His second wife preceded him fourteen years ago. He was the last of a family of twelve children, most of whom lived to a great age, his mother being ninety-eight and also a brother. He is survived by eight children, nineteen grandchildren and eight great-grandchildren. Funeral at Stanley by Bro. Lewis Hyde.—Mrs. Jacob Winkler, Stanley, Wis.

McCurdy, Mrs. Allen, died Aug. 6, 1935, aged 46 years. Brethren F. S. Carper and J. C. Zug officiated at the funeral. She is survived by her husband, five children and four stepchildren. A daughter died in February, 1935.—Mrs. A. L. Espenshade, Palmyra, Pa.

Noffsinger, Jacob J., born Dec. 12, 1860, died Aug. 13, 1935. His parents were Joel and Mary Johnson Noffsinger. He married Libby Wagner Dec. 12, 1889. Four daughters were born to this union. One daughter died in infancy. The three daughters and the wife survive. He was a member of the Church of the Brethren for over fifty years and a member of the deacon board for over thirty years. Funeral services in the Greenville church by the pastor.—G. O. Stutsman, Greenville, Ohio.

Painter, Sister Minnie, born July 14, 1907, and died Sept. 6, 1935. She had been in failing health for the past eight or nine years. She is survived by four brothers and three sisters. She gave her heart to the Lord in service and united with the Church of the Brethren early in youth and remained faithful. She took an active part in the church work as long as health permitted. Funeral service at the Buena Vista church by L. G. Humphreys, assisted by W. G. Kinzie. Burial in the Green Hill cemetery.—W. G. Kinzie, Buena Vista, Va.

Replogle, Lester D., son of Jacob and Lucinda Replogle, born at Deedsville, Ind., May 28, 1882, died near Lodi, Calif., Aug. 31, 1935, as the result of an automobile accident. When about sixteen years of age he with his parents moved to North Manchester, Ind. While living there he was for a time a student in Manchester College. Later he went to Elgin, Ill., where he lived for a number of years. It was during this time that he was led to accept Christ as his Savior and united with the Church of the Brethren. He loved his church and was always a faithful member, ever ready to serve in any capacity to which he was called. He especially loved music and was gifted along this line. He served as chorister in various congregations in which he lived; his service in this office in the Pasadena church covered almost seven years. Feb. 26, 1912, he married Jessie I. Metz. They came to California about thirteen years ago where they have since made their home. He is survived by his wife, two brothers, a half brother and a half sister. Services by the undersigned, assisted by C. C. Kindy and G. K. Walker.—Forest S. Eisenbise, Pasadena, Calif.

Reppert, Jesse Nathaniel, died at his home in Stanley, Wis., Aug. 28, 1935, aged 76 years. He had been practically an invalid for more than ten years. He was born in Washington Township, Pa., March 1, 1859, and when a child of four years moved with his parents to Pyrmont, Ind. Dec. 28, 1889, he married Miss Iva A. Burns. In 1898 they moved to Wisconsin and in 1918 to Worden, where they have since resided. He leaves his wife, two daughters, two sons, eleven grandchildren and one brother. He was a member of the Church of the Brethren. Funeral by Bro. Lewis Hyde and interment in Oakland cemetery.—Mrs. Jacob Winkler, Stanley, Wis.

Royer, Harvey H., died suddenly at his home in Lititz, Pa., Sept. 9, 1935, aged 60 years. He was a member of the Church of the Brethren for many years and lived a consistent Christian life. He is survived by his wife, Ada, one son, one grandchild, two brothers and three sisters. Funeral services at the Lititz church by Eld. Jas. M. Moore, assisted by the home ministers. Interment in the Longenecker cemetery.—Florence B. Gibbel, Lititz, Pa.

CHURCH NEWS

CALIFORNIA

Inglewood.—Our communion was held April 19 with our elder, Bro. W. H. Wertenbaker, officiating. Easter Sunday our choir put on a splendid program. Children's Day was observed by a program. While we were without a pastor our pulpit was filled by Brethren W. H. Wertenbaker, Fred Brunk, J. S. Zimmerman, D. M. Brower, J. A. Smeltzer, Harlan Brooks and N. J. Brubaker. Their work was much appreciated. At a special meeting it was decided to ask Brother and Sister Fred Brunk to come and act as summer pastors. The call was accepted and very efficient work was done. We regret very much that they could not continue the work. While here a young man and three children were baptized; they all were in Sunday-school. July 12 a fellowship dinner was given for Brother and Sister Brunk, followed by a short program. Sister Asa E. Thomas and Bro. H. M. Stutzman served as delegates at district meeting. At our business meeting Sept. 6 Bro. W. H. Wertenbaker was reelected elder; Bro. H. M. Stutzman, Sunday-school superintendent; Sister R. C. Hollinger, Messenger agent and correspondent. Bro. J. W. Deeter has been secured as part-time pastor. We are glad to have Brother and Sister R. C. Hollinger back after an absence of about eight months.—Mrs. Susan B. Thomas, Inglewood, Calif., Sept. 17.

Lindsay church held its quarterly council meeting Sept. 4. At this time William M. Platt and family from San Bernardino were chosen for pastors. They succeed John I. Coffman, who has gone to McFarland. Other newly elected officers are: Elder, M. S. Frantz; secretary, Ira Myers; treasurer, Orion Collins; superintendent, Carroll Aeschbacher; and children's superintendent, Hazel Kennedy. The church is looking forward to the new year with a great deal of interest and enthusiasm. Attendance in the Christian Workers' meetings has held up well during the summer months. The church feels very deeply the loss of H. F. Maust, who passed on several weeks ago. He held a special place in the hearts of all who knew him and worked with him.—Gertrude Leonard, Strathmore, Calif., Sept. 9.

Long Beach.—In the latter part of August the church gave a farewell dinner for Bro. H. B. Heisey and family. Mrs. Heisey was presented with a new Bible and the women of the church gave her a handkerchief shower. The parsonage has been cleaned, repaired and redecorated and a new automatic heater installed. The electric bulletin board has been repaired. Aug. 23 the women of the Ladies' Aid Society cleaned the kitchen, scouring the woodwork, polishing the silver, cleaning all the dishes and rearranging the contents of cupboard shelves. From Aug. 30 to Sept. 2 district meeting was held in the Long Beach church. The Ladies' Aid ran a cafeteria for the benefit of our guests and the church people furnished free beds. Our young people helped serve in the dining room. The young people are actively interested in the peace movement. Sept. 8 Bro. Edgar Rothrock of La Verne conducted the installation service for our new pastor, Bro. Wm. Luckett. Following this Bro. Luckett preached his initial sermon in our church. Sept. 11 the church gave a welcoming reception for our new pastor and a farewell for Mr. and Mrs. J. S. Zimmerman who expect to take up the work at Fruita, Colo., before long. At this meeting all the organizations of the church pledged to support the new pastor. Mr. and Mrs. Zimmerman were presented with gifts from their Bible classes. Mrs. Evelyn Upright, who serves as hostess for our Aid Society, was recently married to Mr. Fred Johnson. On Sept. 7 one of the young men of the Plus Ultra class, Max Beistle, was married to Miss Maurine Vaught. Sept. 13 the church met in business session. Reports from various church organizations and the treasurer's reports were heard. Officers were elected for the following year. Bro. Luckett was chosen elder. Letters have been granted to the Heisey family and letters received from Mr. and Mrs. Jay G. Meyers, Brother and Sister Luckett and their two sons.—Maud M. Trimmer, Long Beach, Calif., Sept. 17.

Pasadena.—Vacation and camp time are over and all are returning ready for another year's work. During our pastor's vacation and time spent as instructor at Camp La Verne, we had as speakers: on June 30, Bro. J. Z. Gilbert; July 7, Bro. David Brower; July 14, Bro. E. M. Studebaker; July 21, Bro. Vernon Heckman; July 27, Bro. Edgar Rothrock, at which time Bro. Vernon Heckman and wife were installed into the ministry. Aug. 18 Miss Emma Horning gave two interesting talks on some phases of her work in China. While our attendance during the summer was about the same as last year, the Sunday-school and missionary offerings have been larger; this is quite encouraging. The women's missionary society kept up meetings all summer. The August meeting is always in the park, with a picnic dinner preceding the program. During the district conference at Long Beach the young people held a peace rally Sunday afternoon, Sept. 1. Dan West's help was especially appreciated during the interesting discussions. As an outcome of this a youth peace conference is to be held Sept. 22 in our church for the purpose of setting up a permanent peace organization and adopting a peace action program which will be put into effect immediately.—Lucy L. Mohler, Pasadena, Calif., Sept. 19.

Rio Linda church met in business meeting Aug. 26 and all officers for the coming year were elected. Bro. John Ernst was reelected elder; Bro. A. M. Whipple, treasurer; Sister Levi Fisher, clerk. Sunday-school officers also were chosen. We are still striving to keep things moving although our number is getting smaller, which makes the work much harder.—Mrs. Levi Fisher, Sacramento, Calif., Sept. 14.

FLORIDA

Tampa church held her semiannual members' meeting on Sept. 14 and elected officers for the coming year. Our elder, Bro. A. D. Crist, was unanimously reelected, also our pastor, Bro. H. M. Landis. Only a few changes were made among the other workers. Delegates to district meeting are Brethren Philip H. Lauver and Curtis Bowman; alternates, Sister Grace Stambaugh and J. B. May. A call was sent for the district meeting of 1936. For the Sunday-school J. B. May was chosen superintendent. The Board of Christian Education will appoint teachers for the classes and also choose some one to be responsible for the midweek prayer meeting. Attendance at Sunday-school was good throughout the year. There are eight who will receive perfect attendance diplomas and eleven who will receive seals for two or more years. A number of others have missed one or two Sundays over the margin allowed by the school.—Sarah H. Lauver, Tampa, Fla., Sept. 19.

ILLINOIS

Champaign (Ill.).—It has been decided to have Brother and Sister Merlin E. Garber continue the work here another year. July 17 a group from the church had a fellowship supper at the home of Sister Strong at Homer, Ill., it being her eighty-sixth birthday. Bro. F. A. Myers was passing through the city on Aug. 11 and worshiped with us; he preached the morning sermon. Several of the women from the church spent one afternoon in August at the country home of Clara Steiner, tacking comforters. Bro. W. W. Peters, Mrs. A. E. Burke and Mrs. Josephine Lewis attended district meeting at Canton. Mrs. Burke was the delegate and gave an interesting report on Sept. 8. The first two weeks in September Bro. Garber was holding a series of meetings at Oakley so the pulpit was filled by ministers of the city.—Mrs. Clara Steiner Miller, New Ross, Ind., Sept. 15.

Dixon church held its regular business meeting Sept. 16, at which time the officers for the coming year were elected. Bro. Roy Glessner was elected Sunday-school superintendent. It was decided to have our communion services Oct. 27. Our church attendance has been steadily increasing. Several have been baptized: four on May 26 and three on July 7. Several more have come forward to be baptized in the near future. The play, *What Shall It Profit?* was given by our young people on Sunday evening, May 19, to a packed house. This play has been given several times since in different communities and surrounding churches. A beautiful memorial service was conducted on Sunday morning, May 26. At a patriotic service on May 30 the W. R. C. of Dixon presented the church a beautiful silk flag. July 14 the district B. Y. P. D. rally was held in Dixon with good attendance of young people from Northern Illinois. Our homecoming was July 28. Bro. B. C. Whitmore, a former pastor, preached a fine sermon in the morning. The Crusaders class gave a fine program Sunday evening, Aug. 18. Sept. 15 was harvest Sunday. The church was decorated with the good things that nature has provided for us. Bro. Bonsack gave an inspiring sermon in the evening.—Lena Bowers, Dixon, Ill., Sept. 18.

Kaskaskia.—Eld. Geo. Miller of Cerro Gordo began a series of meetings and continued two weeks with increasing interest and attention. Basket dinners at the church on two Sundays added to the social part of the services. Ruth Eagleton of Decatur led the song services which added much inspiration and were highly appreciated by all. We had a very spiritual love feast with Bro. Miller officiating. Four were baptized and the members built up.—Jennie Wagner, Beecher City, Ill., Sept. 17.

West Branch church met in business meeting Sept. 8 when Sunday-school officers were elected for the coming year. We expect Bro. Ralph White of Naperville, Ill., to be with us from Nov. 3 to 17 in an evangelistic meeting. Our love feast will be held Nov. 24 at 7 P. M. We held a very successful Vacation School in June. Our attendance has kept up well during the summer. We miss a number of our young people who have gone away to college. The play, *The Lost Church*, will be given by members of our young people's class in the near future.—Mrs. Anna Laura Butterbaugh, Polo, Ill., Sept. 14.

INDIANA

Bethany.—The church will hold her harvest meeting Sept. 29, an all-day meeting. Bro. J. S. Zigler of Goshen, Ind., will preach for us. Bro. A. H. Miller of Kent, Ohio, will be with us in a series of meetings beginning Nov. 16. Bro. Noble Bowman preached for us Sept. 15.—Mrs. Bertha B. Weybright, Syracuse, Ind., Sept. 16.

Howard church met in business session Sept. 5. Our presiding elder now is Bro. Tom Shively. Our love feast will be held Oct. 26, or the fourth Saturday of the month which has been set as a permanent time for this service. Bro. Robert L. Sink will begin evangelistic meetings here Oct. 27.—Mrs. Ella Flora, Kokomo, Ind., Sept. 17.

Kokomo church met in council Aug. 26. We elected Sunday-school officers for the year beginning Oct. 1. Bro. H. C. Murphy was chosen superintendent. Bro. R. H. Nicodemus of Sidney, Ohio, conducted a two weeks' series of meetings for us starting Aug. 4. One was received by baptism. Our love feast will be held Oct. 6 at 7:30.—Gay Steiner, Kokomo, Ind., Sept. 19.

Mexico church met in council Sept. 5. Election of various officers was held. Bro. Ernest Fisher being reelected adult Sunday-school superintendent and Bro. Robert Kraning, assistant. The Christian Workers' meetings will begin in October under the leadership of Bro. Ralph Rarick, assisted by Bro. Lawrence Deardorff. Sister Effie Ockerman, assisted by Sister Clara Fisher, will have charge of the pri-

mary Christian Workers. The delegates to district meeting are Eld. L. E. Ockerman and Bro. Ezra Musselman, with Sister Mertie Graft and Bro. Ralph Rarick, alternates. The revival will begin Oct. 20 with Bro. I. R. Beery, evangelist. The love feast will be held at the close of the revival on Nov. 4 at 7 P. M. The annual visit will be made at the church on Oct. 6, preceded by a sermon.—Mrs. Helen Hunt, Macy, Ind., Sept. 17.

Michigan City.—Our Sunday-school is planning to hold rally day in the near future. Brother and Sister Chas. Zunkel and family have moved to their new home at Danville, Ohio. A letter received states they are very well satisfied with their new home. Since vacation time is over there is a noticeable increase in the Sunday-school attendance. With the exception of a few Sundays the junior class has held the banner for almost a year. Sept. 17 is the regular meeting night for the Come and See class. At the last meeting a new corps of officers was elected. Some very interesting meetings have been planned for the coming year. Bro. Landis, a pastor student at Manchester College, has been secured to fill the vacancy made by Bro. Zunkel's leaving. He will remain until about Jan. 1.—Mrs. H. E. Joers, Michigan City, Ind., Sept. 14.

Mt. Pleasant (S. Ind.).—Since our last report we have had two additions by baptism and two were reclaimed. Our pastor is doing effective work; he has only three Sunday nights a month as he gives the Ladoga church the rest of his time. Sister Heisey was our delegate to Annual Conference and Bro. D. L. Miller, delegate to district meeting. Five churches of the township cooperated in successful union meetings through July and August. Our Aid Society is doing some good work in beautifying the church with a new carpet and varnish; they also helped a family that lost their home by fire. Bro. Cripe from California stopped on his way to Conference and gave us an inspiring sermon. Last Sunday night Bro. West, pastor of the Indianapolis church, gave us a stirring message.—Mrs. Glen Page, Jamestown, Ind., Sept. 17.

New Hope.—Our attendance in Sunday-school and church has been very good so far this summer. Bro. Cecil Ross, our superintendent, and Bro. Thornton Borden, assistant, are faithful in their service. The church has been painted on the outside and some needed repair work was done; we also redecorated the interior which makes it look more inviting. The needed improvement has been made possible through the voluntary gifts of the members. Aug. 11 two were baptized and on Sept. 8 two more came, a husband and wife. The husband was reinstated in full fellowship and the wife was baptized the following Sunday. Our evangelistic meeting will commence Sept. 22 with J. W. Root of Lafayette, Ind., in charge. The love feast will be held at the close.—M. Smeltzer, Noblesville, Ind., Sept. 17.

New Paris church met in members' meeting Sept. 5. A report of the year's work of the children's director was given. The following officers were elected for the year: Clerk, Geo. Neff; treasurer, Galen Whitehead; Messenger agent and correspondent, Nora Bollinger; Sunday-school superintendent, Francis Mishler; Christian Workers' president, Galen Whitehead. Chas. Arnold was reelected elder.—Mrs. J. Galen Whitehead, New Paris, Ind., Sept. 11.

North Webster.—We had our quarterly council meeting on Tuesday evening. The church officers were reelected. Our love feast will be held Sept. 28. Our revival will be held the first of December by our own pastor, Bro. Emeral B. Jones. Our harvest meeting will be in the near future.—Ruth Rothenberger, North Webster, Ind., Sept. 17.

Pymont church met in business meeting May 12. A number of officers were elected to fill vacancies. Eld. Jeremiah Barnhart was chosen elder for one year. The Sunday-school work was reorganized with Bro. Cleo Metzger, superintendent of the main school. During the summer we enjoyed the visits and helpful messages in the pulpit from Bro. L. D. Eikenberry, Owen Cottrell and Ellis Wagoner. The two latter were former residents of this community. We are looking forward to a revival in the near future to be conducted by Brother and Sister E. R. Fisher.—Uda Wagoner, Delphi, Ind., Sept. 14.

IOWA

Cedar Rapids.—Brother and Sister Lehman and Bro. J. K. Miller represented us at district conference held at Panora. Bro. Lehman gave a splendid report of the conference the following Sunday morning. Bro. J. K. Miller has been much in demand for his excellent lectures on his tour with the deputation, not only in our own churches but in other denominations of the city as well. Our young people report a happy and profitable time at camp at Pine Lake held late in August. Twelve of our young people attended and four intermediates. Bro. Lehman was an instructor in both camps and Mrs. Lehman in the intermediate camp. The home pulpit was filled during Bro. Lehman's absence by Dr. S. B. Miller and Bro. J. K. Miller. The annual business meeting for the purpose of electing officers was held at the church Sept. 15. There were a few new appointments and a number of refections.—Mrs. O. A. Prather, Cedar Rapids, Iowa, Sept. 17.

Des Moines Valley church met in council Sept. 5. Our love feast will be Oct. 13 in the evening. Brother and Sister Paul Wingerd, formerly of Sheldon, moved here in August and have taken up the pastoral work. Bro. Wingerd was elected elder. Vacation time is over and work of the church is becoming more active. The Ladies' Aid Society and women's missionary work have taken an active start for the coming year. Sister Essie Howard was elected president of the Aid Society and Sister Wingerd, leader of the missionary work. The

church officers for the year have taken their places, some newly elected and some reelected. New Sunday-school officers and teachers will soon be taking their places.—Mrs. Mary Ahuhl, Slater, Iowa, Sept. 17.

Dry Creek.—June 23 Eld. O. A. Myer gave his report from the Winona Conference. July 7 Bro. I. W. Brubaker from Des Moines and Bro. M. W. Eikenberry of Dallas Center were with us. The former taught our Bible class and the latter gave the message of the morning. Missionary day was fittingly observed July 28 with a program arranged by our young people's class. Aug. 4 Bro. S. B. Miller of Cedar Rapids brought the morning message which was much appreciated. Aug. 8 at a called meeting our church officers were elected: Elder, Galen Lehman; clerk, Mrs. N. A. Burgess; treasurer, C. H. Schluntz; Messenger agent and church correspondent, the writer. Delegates to district meeting are Eld. O. A. Myer and Mrs. A. T. Olinger. Sept. 13 in business meeting Sunday-school officers were elected, with Mrs. C. C. Hoover, superintendent. The twentieth anniversary of the dedication of our church in Robins will be observed on Oct. 6. A program has been arranged for the day. At the noon hour a basket dinner will be served. During the summer one was added to the church by baptism. Oct. 11 has been set for our love feast.—Mrs. Jennie B. Miller, Cedar Rapids, Iowa, Sept. 16.

Garrison.—Sept. 15 the church met for the fourth quarterly council to elect officers for church and Sunday-school for the year beginning Oct. 1. Following are the officers chosen: Elder, U. H. Hoeffle; clerk, Ruth Fike; treasurer, Adam Suck; correspondent, Mrs. Ida Coleman; Sunday-school superintendent, Adam Suck. Sunday, Oct. 20, was the date set for the fall love feast.—Ida Coleman, Garrison, Iowa, Sept. 16.

Greene church met in business meeting Sept. 7. Sunday-school officers were elected for another year beginning Oct. 1. Bro. Frank Kingery was reelected general superintendent. Bro. Schrock was unanimously reelected pastor and elder. Our church will observe the annual homecoming and anniversary in October, the date to be announced later. July 14 and 15 Brother and Sister Burton of Lena, Ill., were welcome visitors. Bro. Burton, a former pastor, delivered a splendid message on Sunday evening. Monday they spent the day calling on the shut-ins and sick and gave much inspiration and encouragement. Sunday morning, July 28, Sister Harold Hoff of Milledgeville, Ill., gave a message in song, The Rose of Sharon, prior to the sermon by Bro. Schrock. Our church observed special prayer Sunday, Sept. 8, in behalf of Ethiopia, that peace may be maintained among the nations.—Elsie A. Pyle, Greene, Iowa, Sept. 16.

KANSAS

Maple Grove.—At our quarterly meeting Sept. 7, church officers were elected for the year beginning Oct. 1. Most of the church and Sunday-school officers were retained for the year. We have secured Bro. Willis O. Neff of Fruita, Colo., as pastor, and he began his work Sept. 1. The date of our love feast is Oct. 12, services to begin at 2 P. M. We have recently redecorated our church walls and the Aid is buying new carpet. The Aid meets this week at the home of our elder who lives fifteen miles from the church. Several families of members who have moved away were granted letters. Delegates to district conference are J. P. Ankenman, Kate Bishop and the writer.—Mrs. Lizzie Miller, Norcatur, Kans., Sept. 17.

Monitor.—One has been received by baptism since our last report. Aug. 25 we gave a farewell social for Brother and Sister Ora Garber who were leaving for Polo, Ill. Aug. 30 we gave a welcome reception for Brother and Sister Galen Ogden who are taking up the pastorate of our church. Sept. 15 we held our regular council meeting, electing Sunday-school officers for the coming year. J. B. Stutzman is superintendent and Chester Murray, assistant. We will hold our love feast Oct. 6. Brother and Sister Ogden will represent us at district meeting to be held in the Newton church.—Mrs. E. L. Crumpacker, McPherson, Kans., Sept. 17.

Wichita (First).—Our homecoming service will be Oct. 6. We extend a welcome to all former members and friends to be with us on that day. Several of our members enjoyed the homecoming at Darlow Sept. 8, which was the forty-first anniversary of the Kansas Brethren Home. Our pastor, Bro. Jas. Elrod, and three of our young people attended young people's camp at Junction City. All returned home having enjoyed a rich feast of good things, new fellowships and helpful instruction. All activities of the church have been functioning well during the summer. Sunday-school attendance has been low but we hope with vacation time over every one will be ready to take his place again. Eld. Samuel Brown passes his ninetieth birthday Oct. 12. He has recovered from an auto accident and is able to come to services again. Our evangelistic meeting will begin Nov. 3 with Bro. Harvey Hostetler in charge.—Orpha Highharger, Wichita, Kans., Sept. 14.

MARYLAND

Broadfording.—Bro. W. N. Zabler of Lancaster, Pa., was with us in an evangelistic meeting Aug. 25 to Sept. 8. We greatly rejoiced to see forty-two received into the church by baptism through these special efforts. Quite a number are Sunday-school pupils; one man was seventy-three. The church appreciates the untiring efforts of Bro. Zabler, his inspiring messages from the pulpit, his talks to the children and visits in the homes. The special music by Bro. Zabler and family on the last Sunday of the meeting was much appreciated. We were glad for the presence of folks from surrounding congregations during the meetings. The church met in business meeting on Aug. 24. Oct. 19, 2 o'clock, is the time set for our love feast. Brethren J. R. Reid and C. R. Ocker were elected Sunday-school superintendents.—Mrs. J. Richard Reid, Hagerstown, Md., Sept. 17.

MICHIGAN

Flint.—The church met in council Sept. 15. Bro. W. Shepherd was elected general superintendent and Sister Anna Taylor, superintendent of the children's department. Our trustees are very busy these days soliciting funds to lower the church debt, also planning some changes and improvements on church equipment and building. Bro. A. Taylor is taking some school work at Bethany this winter. For a change our Sunday evening meeting on Sept. 15 was conducted out in the open around a campfire. We had music, praise songs and poems, scripture, short prayers and talks. Then there was the rebuilding of the fire as each put fuel on as a token of his willingness to do all possible to keep the Lord's work going. We are expecting to have Sister Elma Rau with us for a few days in the near future in the interest of children's workers. We will observe the anniversary of the organization of the Flint church Oct. 6 with a homecoming and rally day. Bro. J. E. Utery and wife of Onkama will be with us, the former to have charge of the meeting.—Mrs. L. H. Prowant, Flint, Mich., Sept. 17.

Pontiac.—Our church has been going steadily forward this year under the guidance of our pastor, Mary L. Cook, who is to be with us another year if all is well. After our church was redecorated, our young people gave funds for painting the outside. The work was done with the help of the older men. The Home Builders' class built new cement porch and steps and the Ladies' Aid bought material for new stairs inside, leading to the basement. These are being built by the men who are also doing some painting and other work in the basement. Eight of our members attended the district conference at Battle Creek, with Ray E. Fleming and Mrs. Russel Wilsey acting as delegates. E. J. Ebey was our Sunday-school delegate. We held a successful two weeks' Vacation Church School in July with Mrs. Russel Wilsey as director and each helper doing good work. Our council meeting was held Sept. 14. Both church and Sunday-school officers were elected for the year: Elder, L. H. Prowant; clerk, E. J. Ebey; treasurer of church and Sunday-school, Mrs. Ray E. Fleming; trustee, Ray E. Fleming; Sunday-school superintendent, Glenn Shelton; assistant, E. J. Ebey; Messenger agent, Mrs. Paul Shafer. We are making plans for rally day Oct. 5 and for a visit from our state children's director, Elma Rau, on Oct. 12. Revival meetings the first two weeks in November will be conducted by our state evangelist, Chas. Forrort, to be followed by the love feast.—Ruth E. Wilsey, Pontiac, Mich., Sept. 19.

MISSOURI

Greenwood.—July 3 our Sunday-school enjoyed a social hour together. The purchase of new hymnbooks has added interest to our worship. Aug. 12 the women met to clean the church building. The men cleaned the yard and did some repair work. Aug. 18 Bro. I. V. Enos of Kansas City preached a much appreciated sermon. Bro. Enos held a series of meetings for this church a few years ago and we appreciated having him with us again. Following the district meeting at Mountain Grove Bro. L. A. Walker of Omaha, Nebr., served as evangelist for two weeks in this church. He preached many splendid sermons which furnished food for thought for future days. Many who heard him expressed their appreciation of his work, and we know that the value of his labor can not be estimated. There were no additions to the church but our group feels spiritually strengthened. Sept. 8, the last Sunday of the meeting, a basket dinner was enjoyed by the people of the community. The afternoon was given to the interests of the children. Aug. 11 the Sunday-school enjoyed a pleasant occasion with a dinner at the home of Mrs. Harley Crowel. Ninety-one guests were present. This occasion was held in honor of a family reunion of relatives who were visiting Mrs. Crowel from other states.—Coquella Weaver, Cabool, Mo., Sept. 14.

Mountain Grove.—The district meeting was held at Mountain Grove house, Cabool congregation, Aug. 19 to 22. We had a good attendance and an interesting and helpful meeting. Bro. Enos of Kansas City and Bro. Walker of Omaha, Nebr., were the visiting speakers. The young people of the Mountain Grove church plan to sell homemade candy at the tri-county fair in October, the money to be used for the district B. Y. P. D. project of helping support Virginia Bollinger of India. The young people are having a wiener roast as their social event for the month of September. The Ladies' Aid met Sept. 12. It was unanimously voted to retain the present officers. Plans were made to have a lunch stand again this year at the tri-county fair.—Ruth Atkins, Leota Atkins, Mountain Grove, Mo., Sept. 17.

NEBRASKA

Lincoln church met in council. Since our last report Bro. L. Birkin handed in his resignation as elder and pastor of the Lincoln church. Bro. Swigart Miller of Beatrice and Bro. Homer Caskey of Omaha were present at our business meeting. Bro. Miller opened our meeting and Bro. Caskey, who was elected elder for one year, then took charge. Mrs. Ross Jenkins was elected church clerk and Messenger agent; the writer, church correspondent. Bro. Birkin accepted a call to the church at Bakersfield, Calif. He and his wife were tireless workers, ardent supporters of the cause of the kingdom, ever ready to help where help was needed; their influence will long be felt in the Lincoln church. The church decided to make a call for the district meeting of 1936. Our homecoming will be Oct. 20 with rally day and installation services Sept. 29. Since our last report one has been added to the church by letter and one by baptism. Brother and Sister Don Spangler were elected delegates to district meeting, with Sisters Mease and Treadwell, alternates.—Mrs. Lillie West Treadwell, Lincoln, Nebr., Sept. 14.

South Loup church closed a two weeks' Vacation Church School on Sunday evening, Aug. 18. The enrollment was fifty-five and average attendance, thirty-seven. For opening exercises the intermediate and junior departments took up the study of the parables of Christ. For class work the entire group studied the life of Christ. We have been enjoying splendid sermons by Brethren John Kelley and James Ward. Sunday evenings are spent studying the book of Romans which is very beneficial to all who attend.—Ruby E. Cherry, South Loup, Nebr., Sept. 14.

NEW YORK

Lake Ridge.—A delegation of four brethren from Eastern Pennsylvania visited our new church on June 23. Our pastor's educational sermon was preached June 23 on the subject, Leave your nets and encumbrances behind you. Bro. Guy West of Roanoke, Va., delivered his Conference sermon on his visit here from Winona Lake, which was much enjoyed by all. Our Sunday-school picnic was held at Ithaca on July 4. Bro. E. F. Nedrow preached for us July 28 when our pastor was ill. Bro. Roller of Timberville, Va., preached for us Aug. 18. Bro. F. F. Holsopple will preach for us three nights prior to our communion service to be held Sept. 22. Bro. Orville Click of Ohio who has been confined to the Syracuse hospital for the past six months, on account of injuries received in an automobile accident, taught our adult Bible class on Sept. 8. A number of our men volunteered their services and graded the lawn on Sept. 11. The Ladies' Aid has been meeting in the basement of the church during the summer months. Sept. 1 twenty-two of our number met at our pastor's home for the day; they presented the pastor's wife with a coin apron which contained \$17. At the quarterly council Sept. 12 the following officers were elected for the new year: church clerk, E. L. Hoffman; treasurer, A. E. Stone; church correspondent, Marjorie Bowman; Sunday-school superintendent, A. E. Stoner. It was decided that our fiscal year for church and Sunday-school should begin Oct. 1. Our pastor and elder, H. D. Jones, was asked to remain with us until May 1, after which Bro. J. H. Cassady of Washington, D. C., will take up the pastorate.—Mrs. Avery Stoner, Aurora, N. Y., Sept. 19.

OHIO

Bellevue congregation met in regular business session Thursday evening, Sept. 12, with Eld. J. L. Guthrie in charge. Due to the resignation of Brother and Sister L. D. Young, as pastors, to assume duties as superintendent and matron of the Logan County Children's Home April 15, the church had called Brother and Sister D. O. Cottrell, Enterprise, Pa., to become our pastors. Thus Eld. N. I. Cool, of the District Ministerial Board, was present to have charge of the installation service. This was a high point of the service. Sister Geneva George was relicensed to the ministry, and also granted a letter as she has gone to Marion, Ind., to aid in the work of the kingdom there. For the coming year Almaretta Dick will be the general superintendent and Mrs. Cottrell the primary superintendent in our Sunday-school work. During the summer months the preaching services were taken care of by different ones. On Aug. 18 twenty-seven children from the County Home were received into church membership by the rite of baptism. Mrs. Cottrell was chosen president of the Women's Work Society, the new officers to assume their duties in October with other church officials. We are looking forward to new gains for the Master in this place of service.—Leo Lillian Wise, Bellevue, Ohio, Aug. 15.

Cincinnati church met in council Sept. 13 and elected officers for the new year. We plan to have our rally day on Oct. 13. The two adult classes plan to have a family day some time in November. Our communion will be held Sunday, Oct. 27. The choir will begin to function after the vacation of the summer months.—Julia Replogle, Norwood, Ohio, Sept. 16.

Dupont church met in council Sept. 7. Church and Sunday-school officers were elected: superintendent, Alta Winchester; prayer meeting leader, Elmer Prowant; C. W. president, Augusta Prowant. Our series of meetings will begin Oct. 27 and continue for two weeks with Bro. Walter Warstler, evangelist. Our love feast will be held Saturday evening, Oct. 26, and on the following Sunday the church will have a homecoming with a basket dinner. We extend an invitation to all our friends to be with us.—Stella Hire, Continental, Ohio, Sept. 17.

Fairview (Ohio).—The church met in council Sept. 10. Sunday-school interest and attendance have kept up well the past year with Bro. Fred Stutzman, superintendent; he was reelected for the coming year with Bro. W. M. Roberts, assistant. We expect Bro. G. G. Canfield of Plymouth, Ind., to be with us in a revival effort beginning on Nov. 4, closing with our love feast. We are also planning to have Bro. D. W. Kurtz with us for a week-end in the new year. Our pastor, Bro. J. A. Guthrie, recently closed a meeting in his old home church, County Line, with seven decisions and some reconsecrations. He will be with the Poplar Ridge church in a revival effort the latter part of November.—Gertrude E. Guthrie, Blissfield, Mich., Sept. 17.

Georgetown church met in business meeting Sept. 14. Reports of the annual visit were given by the deacons. Officers for the church and Sunday-school were chosen: Bro. Robert Honeyman, Sunday-school superintendent; Sister Emma Heisey, assistant; Sister Miriam E. Meyers, Messenger agent. Our annual love feast will be Oct. 5 at 7 P. M. There will be a special children's meeting and a sermon on the following morning. Our revival meeting will begin Oct. 14 with Bro. R. N. Leatherman assisting.—Mrs. Nora D. Spittler, Laura, Ohio, Sept. 19.

Greenville church met in council Sept. 13. Different reports were given, including that of the church treasurer, the Sunday-school treasurer and the Ladies' Aid. Our series of meetings is to be held by the pastor, Bro. G. O. Stutzman, from Oct. 6 to 13, with a love feast the following Sunday, Oct. 20. The district ministerial meeting is to be held in the Greenville church on Friday, Nov. 29.—Grace Rhoades, Greenville, Ohio, Sept. 17.

Lick Creek church met in council Aug. 30. The church and Sunday-school officers for the coming year were elected: Bro. Edw. Kintner, elder; Bro. Rollin Kyser, superintendent with Walter Brubaker, assistant; Bro. Forest Ruff, trustee; Bro. Leo Stombaugh, clerk; the writer, correspondent. Bro. Dewey Rowe and family have moved from Indiana to Ohio and will be close to our church; he will be our pastor. Oct. 6 will be installation service, an all-day meeting with basket dinner. Oct. 27 we expect Bro. S. L. Cover of Marion, Ohio, to begin a revival meeting; the love feast will be in the evening. We chose Sunday-school teachers last Sunday.—Minerva Kintner, Bryan, Ohio, Sept. 16.

Lower Miami.—We considered ourselves fortunate in securing the services of A. C. Wieand in a two weeks' revival ending Sept. 1. The interest shown in his Gospel teaching proves that many are still hungering and thirsting after righteousness. As a direct result of these meetings six precious souls were received into the church by baptism. Our church met in quarterly council on Sept. 5. Sunday-school officers for the coming year were elected at this meeting. Raymond Ebright was chosen superintendent of the adult division and Charlotte Stebbins, superintendent of the primary division. Bro. A. G. Crosswhite recently paid our church a visit. He has in the past years conducted five successful revival meetings in our church. We greatly appreciate having him with us again. Our love feast will be Nov. 2 at 7 o'clock P. M.—Mrs. Wm. A. Furrey, Dayton, Ohio, Sept. 16.

Poplar Grove (Ohio).—Our church has greatly enjoyed several special services in word and song. On April 7 the Volunteer Band deputation team from Manchester College, accompanied by Bro. R. C. Wenger, gave a splendid program. April 28 S. C. Gnagey brought us a special call for support of the Brethren's Home at Greenville. Hon. Oliver Stewart of the Flying Squadron gave a strong temperance lecture on the morning of July 28. On the evening of the same day the Apollo Four from La Verne College gave us a splendid program of song. Mrs. R. N. Leatherman, on Aug. 11, gave an address to the mothers and daughters, using as her subject, "Time." Recently we have received messages from Brethren Orion Erbaugh, L. H. Eby, R. N. Leatherman and Chas. Stocksdales. Bro. R. N. Leatherman has accepted the joint program of the Union City and Poplar Grove churches as pastor for the coming year. In order that this program may be worked out Poplar Grove has reversed the order of the Sunday-school and preaching hours. Bro. T. R. Eley will serve the church as elder for another year. The treasurer's report shows the church in good financial condition.—Bessie Huffman, Union City, Ind., Sept. 16.

Richland.—Considerable time has elapsed since our last report. A number of important activities have engaged the attention of our people during that time. Perhaps the most important was a ten-day evangelistic campaign in June conducted by Bro. D. I. Pepple of Woodbury, Pa. His messages were of the old time whole-souled type of fervent everyday activity and zeal especially helpful to our congregation. The entire church was built up and three young people made the good choice and were received into fellowship by baptism, in each instance completing the family circle for the church. Certainly we need more preaching in the Church of the Brethren along the lines Bro. Pepple laid down for us. Our love feast was held at the close of the meeting. The Christian forces of our county enjoyed a rich treat in May when D. W. Kurtz of Bethany was with us as the main speaker at all sessions of the 75th annual convention of the Richland County Council of Religious Education held in the city of Mansfield. Our church building is in the best condition for years by reason of being redecorated and repainted inside and out, and an electric light plant and attractive fixtures being installed since the spring months. At our last council Sunday-school officers were elected for the year beginning Oct. 1. W. S. Cocanour was reelected superintendent, and Edna Pifer, assistant. Our pastor, R. H. Cox, was elected delegate to district meeting, with C. E. Copeland, alternate.—W. Harold Copeland, Mansfield, Ohio, Sept. 17.

Springfield church, located between Akron and Mogadore in North-eastern Ohio, will hold an all-day combination, rally-harvest homecoming meeting on Sunday, Oct. 6. The Sunday-school rally with the superintendent, Mrs. M. S. Young, in charge, will open at 9:30 A. M. A visiting speaker will give a rally address at the close of the class period. A harvest message will be delivered by the pastor following the Sunday-school features of the rally. At noon accommodations for a basket lunch and social hour will be provided. At 2:15 a somewhat informal session will be held which will be featured by historical and reminiscent talks. An evening session beginning at 7:15 will be addressed by a visiting minister, suggesting a forward look and vision of possible activities and accomplishments in the future. All sessions will be featured by readings, recitations, musical selections, etc.—L. R. Holsinger, Mogadore, Ohio, Sept. 2.

Swan Creek church held a business meeting Sept. 6. Bro. J. F. Hornish was reelected elder for another year; Bro. Clarence Haller, clerk; Bro. Fremont Wyse, church treasurer; Bro. David Eberly, superintendent. Our Aid Society organized for the Women's Work of the district. Nancy Dixon is general superintendent. Our homecoming was held Aug. 25 with Sunday-school at the usual time followed

by morning and afternoon services. Our speaker was Bro. Edw. Kintner from North Manchester, Ind. Both sermons were interesting and inspiring. Special music was rendered by the different churches. We plan to have our communion service this fall.—Mrs. Nancy Dixon, Wauseon, Ohio, Sept. 14.

Toledo church met in council on Sept. 2. The teachers and officers of the Sunday-school will be installed on Sept. 29. For rally day, Oct. 1, a program is being arranged to be given by the children. Our Sunday night services will be resumed Sept. 22. The first service will be in charge of our elder, J. Hornish, as the pastor is away in a revival. On Oct. 6, missionary Sunday, Sister Anetta Mow will be the speaker for the afternoon meeting and illustrated talk at night. Oct. 13 the church will have a service at which time the note on the new Sunday-school building will be burned, the building now being free of debt. The Men's Work gospel team closed a series of Sunday night meetings held in various churches throughout the district and report a wonderful blessing. Good offerings were taken at the meetings which were placed in the building fund. The church will hold a week's revival this fall from Oct. 20 to 27 with the communion on Oct. 25. The revival is to be held by the pastor, Bro. Hatton. Bro. Hornish will officiate at the communion.—Mrs. Noah Chalmers, Toledo, Ohio, Sept. 11.

Union City church (S. Ohio) met in council Sept. 12. Sunday-school and church officers were elected and will take charge of their duties Oct. 1. The proposed budget for the year was accepted. Our pastor, Bro. R. N. Leatherman, gave an interesting report. It was the desire of the congregation that he hold the revival sometime during the winter. Bro. Leatherman will hold the following revivals during the year 1936: Elizabethtown, Pa., beginning Sept. 16; Georgetown, Ohio, beginning Oct. 14, and Eagle Creek beginning Nov. 30. In order that the pastor might be here for the love feast the date was changed from Oct. 19 to Oct. 12. In an impressive and sacred manner Bro. Leatherman and Bro. Stutzman administered the laying on of hands for those already in the office of deacon. The church accepted Bro. Leatherman's proposition concerning the joint pastorate with Poplar Grove church.—Mrs. Eula Washler, Union City, Ind., Sept. 16.

West Dayton.—At our recent business meeting we arranged for our pastor, Bro. Perry Prather, to remain with us five years. A Bible School was conducted for two weeks. Bro. Robert Nofsinger was elected Sunday-school superintendent; W. H. Gnagey, Messenger agent; Dorsey Hodgden, corresponding secretary. The Apollo quartet from La Verne, Calif., gave us one of their programs which was of interest to all. Union services have been held by the churches of the west side of the city during July and August. All boards met and arranged the work for the coming year. A fall festival was recently held for two evenings which was well attended. An orchestra from the city furnished the music one evening and a group of young people from Trotwood church furnished orchestra music the second evening. We are looking forward to a series of meetings to be conducted by H. K. Ober in November, closing with a communion.—Dorsey Hodgden, Dayton, Ohio, Sept. 17.

OREGON

Portland.—June 23 we enjoyed the presence of Brother and Sister D. W. Shock of Spokane, Wash. Bro. Shock brought us the morning message and Sister Shock sang and played for us. From July 8 to July 19 our Daily Vacation Bible School was held under the direction of Sister Phyllis Harding. There were fifty-four enrolled with an average attendance of thirty-six. The school gave a fine program of songs and sketches of their class work the last evening. Aug. 2 we met in special council to decide upon the five-year plan as laid out by the General Mission Board. It was unanimously adopted. Sister Phyllis Harding and Lorena Cheney were elected delegates to district meeting with Sister Rebecca Barr and Minta Schechter, alternates. We were very happy to have with us on Sunday, Aug. 25, our former pastor, Bro. Lorell Weiss, and his wife and baby. Bro. Weiss brought a splendid message to us in the evening. They were visiting his family here on their way down to his new pastorate at Pomona, Calif. At our regular council meeting Aug. 30, the officers for the coming year were elected as follows: Church clerk and treasurer, Sister Ruth Ahlstrom; Sunday-school superintendent, Bro. E. M. Hubbard; Messenger agent and correspondent, the writer. We were very sorry to lose our pastor, Bro. Barr, and his family but the district has transferred them to Myrtle Point, Ore. We have greatly enjoyed their ministry of good work and fellowship in the four years they have been with us. At the present time we are without a regular pastor, but the pulpit will be supplied by Bro. J. D. Miller of Damascus, Ore. Sept. 3 we had a farewell party for Brother and Sister Barr and family, and at the same time we bade farewell to Sister Phyllis Harding who has since gone to Chicago to attend Bethany Biblical Seminary.—Mrs. Fred C. Williams, Portland, Ore., Sept. 17.

PENNSYLVANIA

Annvile church met in council Sept. 7 at which time the newly elected Sunday-school officers were presented and approved by the church. Nov. 9 and 10 are the dates set for our love feast. Also on Sunday evening, Nov. 10, we expect to open our revival meetings at the Annville house with Bro. H. F. King, Reistville, evangelist.—Esther G. Bucher, Annville, Pa., Sept. 17.

Chambersburg.—With the coming of fall days, interest in all departments is increasing. Our two young people's organizations have resumed meetings each Sunday evening. We conducted a Vacation Bible

School from July 22 to Aug. 2 with fifty-five children enrolled. The school held a picnic at Roxbury on the closing day. A program was rendered in the church on Sunday evening following the close of school. Twelve of our intermediate and junior boys went to Camp Harmony Aug. 12. The pastor and wife served as delegates from the Sunday-school to the convention at Black Rock on Aug. 21. The Sunday-school held its annual picnic Aug. 30. A very delightful afternoon and evening were spent, closing with a campfire service. A re-consecration service for the membership was held Sept. 8 following the morning service. The semiannual council was held Sept. 11. The following officers were elected: Sunday-school superintendent, Blain Bear; two members on the Board of Christian Education; two advisers for the B. Y. P. D. The pastor's time was extended for one year. It was decided that the pastor should conduct the evangelistic meeting this winter. We are looking forward to a missionary meeting in November at which time Bro. Bonsack and party will be with us. We will have a week-end Bible institute again this winter. Our love feast will be held Nov. 3 at 6 P. M.—C. E. Grapes, Chambersburg, Pa., Sept. 14.

Codorus.—Aug. 18 Bro. Nathan Martin of Lebanon began a two weeks' revival meeting at the Shrewsbury house. He preached seventeen strong gospel sermons. As a result six have been baptized. Sept. 8 an all-day meeting was held at the Codorus house. Bro. Joseph Baugher of York delivered a missionary sermon in the evening. The offering for missions amounted to \$58.56.—Esther B. Hartman, York, Pa., Sept. 17.

East Fairview.—At our recent council Bro. J. Norman Weaver was reelected superintendent of our Sunday-school. Appointments were made on various committees and boards. Our love feast will be held Oct. 12 at 1:45 P. M. July 21 Bro. M. J. Weaver of Lancaster gave us a splendid temperance message. The missionary committee sponsored a program on Sept. 1. Bro. S. G. Myer of Lebanon delivered a missionary sermon. Our delegates to the district Sunday-school meeting on Labor Day were Sister Mary Weaver and Bro. Willis Stehman. Sept. 5 we held a local Sunday-school meeting when matters of interest were discussed by our own talent. Our revival meetings will be held the latter part of November with Bro. Paul B. Myer, evangelist.—Mrs. H. A. Merkey, Manheim, Pa., Sept. 16.

Ephrata.—We had an interesting Mother's Day program. The Kings Daughters class had the opening exercises for the Sunday-school and Bro. Nevin Zuck preached the sermon. Aug. 13 was our council meeting. The church building is being renovated. Bro. Alvin Wenger was reelected for another year. The love feast will be held Oct. 27. Our revival meeting will begin Nov. 3, with Bro. Frank Carper conducting the meeting. Election of Sunday-school officers resulted in Galen Kilhefner being chosen superintendent and Wm. Martin, assistant. Bro. A. P. Wenger performed the rite of baptism in the presence of a group of members; two were added to the church. A program on Aug. 9 brought to a close the two weeks' Vacation Bible School. Wilbur Martin, director of the school, had charge of the program. Memory and perfect attendance pins were given to deserving students and Bible school pins to all who attended.—Ella Mohler, Ephrata, Pa., Sept. 11.

Everett.—We enjoyed an evangelistic meeting April 29 to May 12. Bro. J. A. Robinson of Johnstown, Pa., labored earnestly and brought us inspiring messages. As a result twenty-three were received into the church by baptism. May 19 we held our love feast, which was the largest in the history of the church. June 9 the children gave a splendid Children's Day program. Sept. 29 to Oct. 6 we will hold homecoming and fortieth anniversary services. Services during the week will be in charge of Bro. M. J. Weaver of Lancaster and Bro. Ira C. Holsopple of Martinsburg, former pastors; Bro. Tobias Henry and Bro. J. A. Robinson of Johnstown; Bro. M. C. Swigart of Germantown and Bro. Jos. Clapper of Everett. Friday evening will be in charge of the pastors of the different churches in the community. Sunday Bro. C. C. Ellis, president of Juniata College, will be the speaker morning and evening. In the afternoon Bro. W. J. Swigart, who spoke at the dedication forty years ago, will bring a message.—Mrs. Chas. R. Laher, Everett, Pa., Sept. 14.

Hanover.—The Sunday-school held their annual outing on July 13 near Sherman's church with an attendance of about 125. The afternoon was spent in a social way after which a basket lunch was served. The B. Y. P. D. furnished a program on the evening of July 28. The program was of a historical nature. It is planned that the above organization give a special program the last Sunday of each month. Eleanor Rohrhaugh and Helen Myers represented the Sunday-school at the district Sunday-school meeting held at Black Rock. They gave a comprehensive report on the following Sunday. Four members of the Sunday-school attended the young people's conferences held at Elizabethtown College July 28 to Aug. 25. Our two weeks' evangelistic meetings ended on Sept. 1 with Bro. John Rowland of Mechanicsburg, Pa., in charge. Eighteen were received into the fold by baptism and we experienced a spiritual renewal. There was one baptism previous to the meeting. Prof. Chas. Rowland of Juniata College, a brother of the above, was with us during a part of the meeting and conducted the song service which was much appreciated. Our love feast will be held Oct. 20 at 6 o'clock.—A. P. Hetrick, Hanover, Pa., Sept. 14.

Harrisburg.—Aug. 6 the Sunday-school held its outing at Reservoir Park with 270 present. Before lunch was served we had a very fine vesper service and we were able to enjoy it more fully because all around we could see God's handiwork. Our semiannual payment on the building fund was due Aug. 6, the interest being \$866. With God's

help we were able to pay this and also \$500 on the principal. Aug. 27 we held our council meeting to elect the Sunday-school and church officers for the year. Bro. H. K. Ober was reelected elder; Bro. E. M. Byrem, Sunday-school superintendent; Bro. R. L. Fyock, assistant. From Aug. 12 to 25 our pastor, Bro. J. E. Whitacre, held evangelistic services at the Happy Corner church near Clayton, Ohio. On his return he gave us a fine report. Sept. 15 in our morning worship Bro. Whitacre had a special service for the aged of the church. Eighteen were present over the age of seventy; the oldest present was eighty-five. Rally day services will be held Oct. 6; our goal is 400. Our love feast and communion services will be held Oct. 13, preceding the evangelistic services which begin Oct. 14 with the brother of our pastor, Bro. J. W. Whitacre of Shamokin, evangelist. The ministerial meeting of Eastern Pennsylvania will be held here Nov. 6 and 7.—Mrs. E. M. Byrem, Harrisburg, Pa., Sept. 19.

James Creek congregation met in council on May 15 and elected the following officers: Howard Hunter, Foster Norris and Glenn Garner, trustees for terms of one, two and three years respectively; Mrs. S. Homer Beachy, secretary; S. Homer Beachy, treasurer. It was also decided to ask Bro. John E. Rowland of Mechanicsburg, Pa., to hold a series of meetings for us beginning Oct. 6; this he has arranged to do. Bro. John Enders of Huntingdon, Pa., has been preaching for us every second Sunday. The teacher-training class under the able leadership of Bro. Irvin B. Brumbaugh, which meets each Sunday evening, is very interesting and moving along nicely.—Mrs. S. Homer Beachy, Huntingdon, Pa., Sept. 11.

Juniata Park.—The men of our church have formed a Men's Work organization under the leadership of their president, J. F. Nelson. They have been doing a very fine work, digging the basement of the church. They also have formed a men's chorus under the direction of the chorister of our church, L. S. Simpson. Vacation Bible School was held for two weeks with forty-nine boys and girls on the roll and thirteen teachers. The following Sunday evening the pupils presented a program; twenty-six received perfect attendance certificates, and each boy and girl present received a New Testament. In our council meeting in April we decided to retain our pastor for another year. Recently the women of our church have organized the Women's Work with Mrs. J. E. Nelson, president. July 21 Bro. Kinsel brought us the morning message while our pastor preached at the Albright church. A Sunday-school outing was held July 27. The Women's Work group held a lawn festival at the home of Mrs. Edwards of Juniata on Aug. 23. The young people's fall rally of circuit No. 1 will be held at our church Sept. 29.—Betty Kubn, Altoona, Pa., Sept. 14.

Lower Cumberland congregation met in council at the Mohler meetinghouse on Sept. 4. Bro. Jacob Trimmer was reelected elder; Sister Sarah Mohler, secretary; Bro. Frank Saphore, treasurer. We expect to hold an all-day harvest meeting Sept. 22. We expect to hold a series of meetings but the time has not yet been set.—Lizzie Derrick, Mechanicsburg, Pa., Sept. 16.

Lititz.—Sunday, Sept. 1, was a red letter day for this church. Eld. Jas. M. Moore, the newly elected pastor, preached the morning sermon. Installation services were held in the afternoon. Eld. H. K. Ober, chairman of the Ministerial Board of Eastern Pennsylvania, preached the installation sermon and had charge of the service. A number of prayers of consecration followed. Rev. Light, president of the Lititz ministerium, brought greetings. The entire service was very impressive. The men's chorus, under the direction of Bro. Ralph Gonder, furnished special music at both services. The Lititz church is very happy to have Brother and Sister Moore lead us in the work of the kingdom. The church met in council Sept. 4 when Sunday-school officers were elected, the superintendent being H. M. Reidenbaugh. Our love feast will be held Oct. 27.—Florence B. Gibbel, Lititz, Pa., Sept. 6.

Marsh Creek.—We assembled in council Sept. 7 with Eld. W. G. Group presiding. He was reelected for three years, this beginning his thirteenth year as elder of the congregation. Our delegates to district meeting are Elder and Sister B. F. Lightner; alternates, Eld. W. G. Group and Bro. G. M. Brindle. We are glad to report a marked increase both in interest and attendance this past year at both the Marsh Creek and Gettysburg Sunday-schools. Eld. J. H. Brindle of Oregon, Ill., preached for us on Sunday evening, Aug. 18. We will hold our love feast in the Marsh Creek house Oct. 27.—G. M. Brindle, Seven Stars, Pa., Sept. 10.

Meyersdale.—Our mother and daughter meeting was held May 8. The young people presented a play of mothers of the Bible May 12. Seven of our young people attended Camp Harmony this year. Our church learned what camp really means to young people when these seven gave a program Aug. 18. At the Harmony Assembly July 27 our B. Y. P. D. presented a play, The Early Church, portraying the beginning of our church in Germany. The following Sunday evening the play was given in our church. Aug. 23 the third circuit of Western Pennsylvania held a B. Y. P. D. rally in Meyersdale. We had a most inspirational program consisting of a discussion, games, and vespers led by Bob Tully. Our B. Y. P. D. has met its pledge for the support of Sister Marguerite Burke in Africa. During the pastor's vacation our services were taken care of by Mary Gauntz, Guy Hartman and Harvey Arnold.—Delta Arnold, Meyersdale, Pa., Sept. 19.

Shamokin.—Since last spring many events have occurred in our church. At a council meeting conducted on June 1 with Elders P. J. Forney and Michael Kurtz presiding, the members elected Sister Elva and Bro. Richard Kerstetter as deaconess and deacon; Bro. Kurtz

(Continued on Page 30)

ANNOUNCEMENTS

DISTRICT MEETINGS

California, Northern, Empire, Oct. 11-14.
 Colorado, W., and Utah, Fruita, Nov. 29-Dec. 1.
 Florida and Georgia, Sebring, Oct. 11-13.
 Indiana, Middle, Manchester, Oct. 11-13.
 Kansas, Northeastern, Lone Star, Oct. 4-7.
 Kansas, Northwestern, White Rock, Oct. 13.
 Kansas, Southeastern, Gravel Hill church, Oct. 25-28.
 Kansas, Southwestern, Newton, Oct. 11-13.
 Missouri, Middle, Leeton, Oct. 4-6.
 Missouri, Northern, Wakenda, Oct. 26-28.
 Ohio, Northeastern, Freeburg, Oct. 8-10.
 Pennsylvania, Southern, Lost Creek, Bunkertown, Oct. 29, 30.
 Pennsylvania, Western, Windber, Oct. 22, 23.
 Virginia, Eastern, Nokesville, Oct. 9-11.
 West Virginia, First, Keyser, Oct. 4, 5.

LOVE FEASTS

Colorado

Oct. 11, Haxtun.

Idaho

Oct. 23, Nampa.

Illinois

Oct. 13, 7 pm, Franklin Grove.
 Oct. 27, Dixon.

Indiana

Oct. 5, 7:30 pm, Anderson.
 Oct. 5, 7 pm, La Porte.
 Oct. 5, 10 am, Lower Deer Creek.
 Oct. 5, Monticello at Pike Creek.
 Oct. 6, 7 pm, Ladoga.
 Oct. 12, Beech Grove.
 Oct. 12, 10 am, Buck Creek.
 Oct. 12, Fairview.
 Oct. 12, Blissville.
 Oct. 12, Bremen.
 Oct. 16, 7 pm, Yellow Creek.
 Oct. 19, 7:30 pm, Arcadia.
 Oct. 19, 7 pm, Pine Creek.
 Oct. 19, English Prairie.
 Oct. 19, 10:30 am, Nettle Creek.
 Oct. 19, 6:30 pm, Spring Run.
 Oct. 20, Kokomo.
 Oct. 26, 7:30 pm, Middletown.
 Oct. 26, Howard.
 Nov. 4, Walnut.
 Nov. 4, 7 pm, Mexico.

Iowa

Oct. 11, Dry Creek.
 Oct. 13, 7:30 pm, Des Moines Valley.
 Oct. 20, Garrison.
 Oct. 20, 7:30 pm, Iowa River.

Kansas

Oct. 6, Monitor.
 Oct. 12, 2 pm, Maple Grove.
 Oct. 12, Appanoose.
 Oct. 26, 11 am, Quinter.
 Oct. 27, 7:30 pm, Ottawa.

Maryland

Oct. 5, 6:30 pm, Sams Creek.
 Oct. 13, 6:30 pm, Pipe Creek.
 Oct. 19, 2:30 pm, Meadow Branch.
 Oct. 19, 2 pm, Broadfording.
 Oct. 26, 27, 2 pm, Licking Creek at Pleasant Ridge.
 Oct. 26, 2:30 pm, Locust Grove.
 Oct. 27, 6 pm, Beaver Dam.

Michigan

Oct. 12, 10:30 am, New Haven.
 Oct. 19, Woodland (country).

Missouri

Oct. 15, Bethel.

Minnesota

Oct. 7, Root River.
 Oct. 27, Lewistown.

Ohio

Oct. 5, 7 pm, East Dayton.
 Oct. 5, 7 pm, Georgetown.
 Oct. 6, Painter Creek.
 Oct. 12, Black Swamp.
 Oct. 12, Union City.
 Oct. 12, 10 am, Castine.
 Oct. 12, 7:30 pm, County Line.
 Oct. 13, Pittsburg.
 Oct. 13, 6:30 pm, Brookville.
 Oct. 13, 7:30 pm, Stony Creek.
 Oct. 19, 7:30 pm, Beech Grove.
 Oct. 20, Greenville.
 Oct. 21, 7:30 pm, Pleasant View (N. W.).
 Oct. 25, Toledo.
 Oct. 26, Dupont.
 Oct. 27, 7:30 pm, Lick Creek.
 Oct. 27, Cincinnati.
 Oct. 28, 7:30 pm, Silver Creek.

Oklahoma

Oct. 26, Big Creek.

Oregon

Oct. 19, 7:30 pm, Mabel.

Pennsylvania

Oct. 5, 6 pm, Shamokin.
 Oct. 5, 6:30 pm, Perry at Three Springs.
 Oct. 6, Lower Cumberland, Mohlers.
 Oct. 6, Holsinger.
 Oct. 6, Lower Conewago at Ber-mudian.
 Oct. 12, 13, 4 pm, Pleasant Hill.
 Oct. 12, 1:45 pm, East Fairview.
 Oct. 12, 2 pm, Mingo at Skip-pack.
 Oct. 13, Shade Creek at Berkey.
 Oct. 13, 5 pm, Harrisburg.
 Oct. 13, Huntsdale.
 Oct. 13, 7 pm, Snake Spring Val-ley.
 Oct. 13, Meyersdale.
 Oct. 13, Spring Grove at Kemper.
 Oct. 16, 17, 1:30 pm, White Oak at Longenecker.
 Oct. 16, 17, 9:30 am, Springville at Mohler house.
 Oct. 19, 20, 1:30 pm, Little Swatara at Ziegler house.
 Oct. 19, 1:30 pm, Conestoga at Bareville.
 Oct. 19, 20, 10 am, Schuylkill at Big Dam.
 Oct. 19, 20, 10 am, Fredericksburg at Meyer house.
 Oct. 19, 7 pm, Buffalo.
 Oct. 19, 20, 1:30 pm, Upper Con-ewago, Latimore.
 Oct. 20, 6 pm, Penn Run.
 Oct. 20, 6 pm, Hanover.
 Oct. 20, Quakertown.
 Oct. 23, 24, 10 am, West Cones-toga at Middle Creek.
 Oct. 26, 27, 10 am, Antietam at Prices.
 Oct. 26, 27, 10 am, Upper Cod-orus at Black Rock.
 Oct. 26, 27, Hanoverdale, Big Swatara.
 Oct. 26, 1:30 pm, Heidelberg.
 Oct. 26, 27, 1:30 pm, Midway.
 Oct. 27, Lititz.
 Oct. 27, Marsh Creek, Marsh Creek house.
 Oct. 27, Woodbury at Repogle.
 Oct. 27, Ephrata.
 Oct. 27, New Fairview.
 Oct. 29, 30, 10 am, Chiques at Mt. Hope.
 Nov. 3, Shrewsbury (Codorus).
 Nov. 9, 10, 1:30 pm, Myerstown.

Tennessee

Oct. 5, 3 pm, Mt. Valley.
 Oct. 19, Pleasant Valley.

Virginia

Oct. 5, 4 pm, Poages Mill.
 Oct. 5, 4 pm, Topeco.
 Oct. 5, 4:30 pm, Mt. Joy.
 Oct. 12, 4 pm, Red Oak Grove.
 Oct. 12, 4 pm, Pleasant Hill.
 Oct. 19, 6:30 pm, Brick.
 Oct. 20, 6 pm, Garber.

Oct. 26, Walnut Grove.

Oct. 26, 4 pm, Beaver Creek.
 Oct. 26, 6 pm, Middle River.
 Oct. 26, 4 pm, Mill Creek.
 Oct. 27, 4 pm, Beaver Creek.

West Virginia

Oct. 12, 13, Spruce Run.

Miscellaneous Items

(Continued From Page 13)

not engaged any special speaker but are inviting those who formerly worshiped here. If any old-time pastors would volunteer their services, we would be very grateful.—Max Hartsough, pastor, Calhoun, Ill.

Sebring, Florida is entertaining the district meeting for that section over this week-end and we are sorry the program did not reach us in time for earlier and more extended notice. This morning (Saturday) J. H. Richards, J. Kurtz Miller, S. G. Fahnestock, J. H. Morris, Mrs. Cora Bowen, J. S. Leckrone, T. S. Richardson, I. R. Pletcher, J. W. Myer and H. M. Landis are telling how to make the ministry more efficient. This afternoon is given over to the business session. This evening J. D. Reish, L. L. Lininger and Mrs. S. W. Bail will stir up missionary interest. Tomorrow morning (Sunday), just before the Sunday-school period Grant Mahan will tell of the chief need in child training and at the preaching hour Ira Arnold and Philip Lauver face up to the present world situation.

District Meeting of Northeastern Ohio will be held Oct. 8-10 in the Freeburg church. (Freeburg is located six miles east of Louisville and six miles south on route 80 out of Alliance and two miles west.) Tuesday, Oct. 8, 10 A. M., Ministers' Wives. 1:30 P. M., Women's Work program. 7:15 P. M., Men's Work and Welfare program. Wednesday, Oct. 9, 9 A. M. The Sanctity of the Christian Ministry.—Otho Winger. The Minister's Responsibility: To God.—Wilbur Bantz. To the Church.—G. S. Strausbaugh. To the World.—L. R. Holsinger. Forum. 1:30 P. M., Business. Does the Christ of the New Testament Meet the Needs of the World Today?—Otho Winger. Brethren, Pray for Us.—D. R. McFadden. The Place of Youth in the Church of Today.—Clyde Mulligan. 7:15 P. M., Mission program. Mission Work at Home and Abroad.—C. H. Deardorff. Address by Anetta Mow. Address by Ira E. Long. Thursday, Oct. 10, Business Meeting.—Ora De Lauter, Canton, Ohio.

Middle Indiana District Meeting will be held Oct. 11-13, in the Manchester church. The sessions are as follows: Elders' Meeting, and Women's Work at 1 P. M., Friday, Oct. 11; Men's Work, 2 P. M. Six conferences—music leaders, Sunday-school superintendents, adults, young people and young people's leaders, intermediate leaders, and children's workers, will meet at 6:15 P. M., Friday; General Education program, 7:30. Business Conference Saturday, 8 A. M.—3:30 P. M.; B. Y. P. D. hour, 6:30; Missionary Program, 7:30. Sunday-school in four departments Sunday morning at 9:30. Church hour in charge of Board of Christian Education 10:40-12. Ministerial Program at 2 P. M., Sunday. Vespers at 6 P. M. and peace play, "The Eleventh Mayor," at 7 P. M. The out of district speakers will be W. W. Slabaugh and A. C. Wieand. El River young people will give Bro. Ira Frantz's play, "The Eleventh Mayor." All main sessions Sunday will be held on the college grounds; others at the Walnut Street church. Manchester welcomes you to this conference.—L. W. Shultz, North Manchester, Ind.

performed the installation ceremony. On the following day, Sunday, the largest love feast for several years was reverently partaken of. July 21 a spirited Children's Day program portrayed the "Kingdom of God." Aug. 4 Sister Hazle Hoover Kerstetter was called to her eternal home; Bro. Jesse Whitacre officiated at the private burial on Aug. 7. As a result of the Ladies' Aid Society's efforts, new carpet has been laid in the church; toward the total cost of this improvement the previously mentioned organization contributed fifty-four dollars while the remaining expense was defrayed with donations from members and friends. Our love feast will be held on Oct. 5 at 6 P. M.—Mrs. Emma Dilliplane, Shamokin, Pa., Sept. 18.

Spring Run.—July 30 the Byler family gave us one of their delightful programs of song and worship. At our council meeting July 31 it was decided to hold a special council for the organization of our Sunday-school. Aug. 13 five persons were added to the church by baptism. Our third annual homecoming was held Sept. 8. Services in the forenoon were conducted by our ministers, Brethren L. D. Rube and David Hanawalt. At Sunday-school 327 were present and many more came as the services progressed. The program included music, historical clippings from old church papers by Bro. H. W. Hanawalt, talks by John Kanagy, W. J. Swigart, Mr. Bashore, Arlanda Mertz, Bro. Buffenmeyer and Mrs. Nannie Mumper. Vesper services were conducted by Bro. David Hanawalt. The closing service was a sermon by Bro. H. W. Hanawalt. Our Sunday-school superintendent for the coming year is Fern Dunmire; assistant, R. A. Ranck.—Mrs. Luther Dunmire, McVeytown, Pa., Sept. 16.

Stonerstown.—June 1 Bro. L. R. Holsinger, having served as part-time pastor and also elder, left us for an all-time field of labor in Mogadore, Ohio. We recall how carefully Bro. Holsinger closed his work here, seeing to little details, advising and making arrangements here and there, so that the work may continue as smoothly as possible. Bro. Frederick Hollingshead was elected pastor for the three summer months, and Bro. S. P. Early, elder for the coming year. Now that Bro. Hollingshead has gone to Chicago to finish his schooling, we feel that his work was both profitable to himself and the congregation here. He visited in many homes, both members' and others', whom he thought perhaps to reach. Here in the community where he was born and thus far spent the years of his life, Bro. Hollingshead is held in high esteem. Here, he preached his first funeral sermon, administered baptism, held a love feast, performed a marriage ceremony, and assisted in a two weeks' revival meeting, with Bro. H. S. Replogle as evangelist. The folks of the church family very much enjoyed the sermons of Bro. Replogle. Bro. Replogle is pastor of the Green Tree church at Oaks, Pa. At the close of this meeting two were baptized, and while the ingathering was not large, we realize there are sowing and reaping times, and trust that spiritual benefit has been derived which will continue in days that are to be.—Mrs. C. C. Stapleton, Saxton, Pa., Sept. 11.

Welsh Run.—July 14 we were glad to have with us a delegation of fifty-two members from near Hanover, Pa. Bro. S. M. Lehigh preached, assisted in the services by Bro. Paul Miller. Aug. 4 Sister Rebecca Foutz of Philadelphia gave a lecture to the young people. On Sept. 1 Bro. B. E. Waltz of Needmore, Pa., gave us a good sermon by which we feel we were benefited. Sept. 7 we met in council. We decided to hold our love feast on Nov. 2 at 1:30 P. M.—John D. Martin, Mercersburg, Pa., Sept. 14.

Westmont.—Since our last report to the Messenger, Sunday-school and church officers have been elected for the coming church year, which runs from Oct. 1, 1935, to Sept. 30, 1936. These officers will be installed Sunday morning, Sept. 29, at a combination installation and rally service. During the two weeks from Sept. 1 to 15 inclusive, we enjoyed a very spiritual revival meeting with Bro. J. H. Cassady of Washington, D. C., as evangelist. During the last week of the service, Sister Cassady was also with us. As a result of these meetings, seven were baptized and one was received on a former baptism. Some twenty years ago, Bro. Cassady served as our pastor; so it was with added pleasure we received them into our midst and renewed old acquaintances. In addition to the foregoing, since our last writing, we have remodeled the church basement and painted the auditorium. Upon completion of these improvements, a rededicatory service was held at which time gifts of money and necessary equipment were bought and likewise dedicated.—Mrs. John W. Head, Johnstown, Pa., Sept. 17.

TENNESSEE

Pleasant Valley.—The yearly council meeting of the church was held Sept. 14. Bro. John Hilbert was reelected elder for the coming year; Bro. Robert Hilbert, pastor; Martha Diehl, church correspondent. A report was made by the visiting brethren which was very pleasing. Plans were made for the communion services which will be held Oct. 19. It was decided to have council meetings quarterly instead of yearly, as has been the custom. The B. Y. P. D. of the church is launching on the new efficiency standard and has chosen the nine point standard. Sunday-school attendance is about the same, and interest is holding up well.—Martha Diehl, Jonesboro, Tenn., Sept. 19.

VIRGINIA

Buena Vista.—In May Bro. W. G. Kinzie accepted the pastorate at Buena Vista and began regular work June 1. June 3 a group from Bridgewater College gave a splendid program at our evening service. During the month of June Bro. Minor C. Miller completed his series of four weekly lectures on Christ in the Life of the Home, in which the churches of the city coöperated. June 23 Children's Day was ob-

served with a children's day service, worship service by the junior choir and a sermon by the pastor. The B. Y. P. D. meets each Sunday evening and the interest is growing. We have had programs and discussions on Church History and at present are making a study of the Art of Worship. A junior and a senior choir have been organized and meet twice each week. The choir period is divided into three units: study of hymns, sight singing and practice hymns for Sunday services. Two of our number attended intermediate girls' camp at Camp Bethel and the pastor and wife attended the ministers' conference. Plans are made to observe promotion day in our Sunday-school Oct. 6 with installation services for all Sunday-school officers and teachers. A new chart, graded lesson material and work material added to present equipment should increase the effectiveness of our church school. Aug. 25 the church met in council. Bro. Thomas was again chosen elder; Mrs. Herbert Nickols, clerk; J. B. Anderson, treasurer. A committee will study the needs of our church and lay plans for a yearly improvement plan. Sunday-school officers also were re-elected. The finance committee reported an increase in giving. The group formerly known as the women's sewing circle has changed its name to home enrichment group and plans are made for an improved home life. Some repairs have been made on the church and parsonage and plans are under way to begin treatment for termites and to restore girders and beams with protected materials. Bro. Elwood Humphries was licensed to preach, being the first to be licensed in the history of this church. An impressive service led by the pastor concluded the council. All are enthusiastic over the new church bulletin. We had a cut made of our church and our bulletins now contain a picture of the church. Our series of meetings with Bro. John T. Glick of Bridgewater, evangelist, will begin the last week in September and continue through the first week in October.—Mrs. W. G. Kinzie, Buena Vista, Va., Sept. 14.

Copper Hill congregation met in council July 1 with our elder, C. E. Eller, presiding. Our new pastor and wife, Brother and Sister A. R. Showalter, were with us. That night Bro. Showalter preached his first sermon, which was very encouraging. The church sent Brother and Sister Showalter as delegates to the Annual Conference, the first time our congregation has been represented at Annual Conference. The Sunday following their return from Conference Sister Showalter gave us a very interesting and helpful report. The summer has mostly been spent in evangelistic activities. We began with a union meeting with the Baptists, Methodists, and Brethren. The three pastors did all the preaching. Our pastor then conducted revival meetings at Mt. Union, Bottom Creek, Copper Hill, and Adneys Gap, all in the Copper Hill congregation. These meetings have helped our congregation very much. Twenty were received into the church by baptism; three went to other churches; two former members were reinstated, and three renewed their church covenant. The attendance, interest, and offerings were all unusually good. Special services were held during the Copper Hill meeting for the young people, and for the older people, which were highly appreciated and helpful. On June 30 Eld. J. S. Showalter, chairman of the District Ministerial Board, and our elder, held a special installation service for our pastor and wife. This service was very impressive and the covenants made by the pastor and church bind us together in a great kingdom enterprise. We appreciate the help from the general brotherhood and the First District of Virginia in launching our first pastoral program. A men's Bible class has been started with Bro. C. F. Holt and our pastor as teachers. Much interest is being shown by the men in their new activity. Our pastor is conducting a midweek service at the Copper Hill church, which we feel is going to greatly improve the spiritual interests of the church and community. A special study is to be made of the doctrines and ordinances of the church, with a view of giving special help to the new members who have been received into the church. At the visiting council Aug. 24 the brethren gave a good report, reporting the number of members visited and missed, and also the number of non-members in the homes of church members. At this council the finance committee gave a very encouraging report, and a suggested plan for raising our church debt during the month of September. Our pastor was granted permission to hold a series of meetings in Mathias, W. Va., from Sept. 23 to Oct. 6. Our love feast will be held Sept. 21 at 3 o'clock.—Cassie Shaver, Bent Mountain, Va., Sept. 18.

Flat Rock.—On Aug. 27 Bro. F. D. Anthony of Baltimore began a series of meetings at Stony Creek church, one of our preaching points. In spite of the inclement weather the attendance kept up well most of the time. One was added by baptism. On Sept. 7 a love feast was held with Bro. Anthony officiating. The meetings closed on Sunday night, Sept. 8. An all-day program on the general theme, The Church Service, is to be given at this place Sept. 15. Our love feast at the Flat Rock church is to be held on Sept. 29 beginning at 5:30 P. M.—Mrs. Medford Shaver, Moores Store, Va., Sept. 11.

Johnsville church enjoyed a two weeks' series of revival sermons opening Aug. 25 and closing Sept. 8. Sister S. B. Broughman of Buchanan had charge of the revival and gave us some inspiring and helpful sermons. Four conversions resulted, one has been added to our church and two more will be in the near future. Our meeting closed with the love feast on Sept. 7 and homecoming day on Sept. 8. Both services were well attended. Bro. C. D. Hylton of Roanoke officiated at the love feast. The services on Sept. 8 were conducted by Sister Broughman in the morning and Bro. H. S. Spradling in the afternoon. We were very glad for the latter's presence as he has been unable to be with us for sometime. We feel that much good has been accomplished in the meeting.—Clyde Starkey, Catawba, Va., Sept. 9.

Mill Creek.—April 21 we held a sunrise service near the church; in the evening an Easter pageant, The Lord Is Risen, was most beautifully carried out. April 28 the J. D. Wampler chorus class rendered a cantata which was much enjoyed. Our communion service was well attended May 4. We have had one gain for the kingdom since our last report. May 5 we made special mention and prayer in behalf of Bro. H. C. Early's eightieth milestone of May 11. Bro. Early gave thirty-three years of his most active service to the Mill Creek congregation where his good name will ever be revered. May 11 the baccalaureate service of the high school was held here by our pastor, Bro. Homer Miller. June 2 the B. Y. P. D. group from Pleasant Valley congregation gave us an excellent pageant entitled The Lost Sheep. Bro. J. W. Hess of the Mt. Bethel congregation brought us a fine message June 9. We were represented at Annual Conference by our pastor who brought back echoes from the sessions. A vesper service including six churches was sponsored June 16 on top of Blue Ridge Mountain, known as Skyland. Our Sunday-school has been somewhat handicapped for the past few months owing to the infantile paralysis epidemic. The District Aid meeting was held at Garbers church recently with a good attendance. Quite a number of our young folks attended Camp Bethel this summer. Our B. Y. P. D. has been very much enthused over exchanging programs with other churches. Aug. 24 we held our visit council. The district meeting will be held here next April. Our series of meetings will begin Oct. 27 with Bro. Jos. Caricofe in charge. The committee met recently and elected teachers and officers for the ensuing year. We have again chosen as our general superintendent C. P. Harshberger, with Victor Miller, adult superintendent. As our pastor and wife have been much interested and instrumental as well in looking up our church register—which is no small task for a membership of 600 or more—we decided to purchase a new register book that we may keep a more accurate account of members. Bro. Miller gave his pastoral report for the year: 206 visits, total number visited, 636; time spent, 221 hours. As Bro. Miller teaches school eight months of the year, the visiting is done through the summer months. The time set for our love feast is Oct. 26 beginning at 4 o'clock.—Mrs. I. J. Long, Port Republic, Va., Sept. 6.

Mt. Joy church met in council Aug. 31. The following officers were elected for the year: H. A. Hoover, reelected elder and pastor; Sister Irene Wymer, secretary; Gladys Camper, treasurer. The church held its annual homecoming Aug. 4. Bro. Hoover filled his regular appointment at 11 A. M. The afternoon program consisted of talks by local ministers and music by Selma choir. Bro. M. G. Wilson, pastor of Cloverdale church, held our revival meeting beginning Aug. 5. He delivered fourteen spiritual sermons. As a result one accepted Christ and awaits baptism. We feel that this meeting was a great help to our church as it was of great benefit to the members. Bro. O. L. Bryan filled our regular appointment Sunday in the absence of our pastor. Bro. Kinzie of near Roanoke preached for us on Aug. 25. We will hold our annual love feast on Oct. 5 at 4:30 P. M.—Gladys Camper, Buchanan, Va., Sept. 6.

Mt. Vernon.—The women of our church have been very active; besides regular dues they sent \$10 to the missionary home at Bridgewater, \$5 to Camp Bethel and supplies to the orphanage. Under the leadership of Miss Kimble our B. Y. P. D. has fulfilled the requirements for another seal in the standard. Miss Hope Sherfy has organized a separate worship service for the children which is very helpful. An organ was purchased for this purpose. A community Bible School was enjoyed during the summer. The Gospel Messenger is in 80 per cent of our homes and the Sunday-school is growing rapidly with an average attendance of ninety-five. Our elder, Bro. C. B. Smith, preached for us recently and also Bro. Robert Sherfy of Maryland. The young people with other churches of the community sponsored a union vesper service. Our pastor also had an all-night camp for young boys. Various plays on missions and stewardship have been given by the young people and the Women's Work group. The quarterly council was held Sept. 7. Bro. Orvil Flory was elected Sunday-school superintendent and Bro. Guy Stump, church clerk for the coming year. The church in all departments is progressing nicely under the leadership of our pastor and family. Their untiring efforts are met with a spirit of unusual cooperation.—Mary A. Powell, Waynesboro, Va., Sept. 14.

Pleasant Hill.—At our July council meeting Bro. Floyd Hylton and the writer were elected delegates to district meeting. Our Sunday-school rendered a service in song for our afflicted Sister Brown Cox. One letter has been received since our last report. Our love feast will be held Saturday, Oct. 12, beginning at 4 o'clock.—Mrs. Ava M. Canaday, Willis, Va., Sept. 8.

WASHINGTON

Ellisford church met in council Sept. 7 with Eld. Vern Stern in charge. He was reelected for another year and Eld. Luther Shatto made assistant. Sunday-school officers for the coming year were chosen as follows: Mrs. Galen Verbeck, general superintendent; Warren Shamberger, assistant; Mrs. Lawrence Loney, junior and intermediate superintendents; Mrs. Harold Robinson, primary superintendent. The attendance for the summer has averaged more than 100. Our Vacation School was held the second week in August with average attendance of sixty-two, including helpers. Bro. Kurtz gave an address July 30 on the "Ideals of the Church of the Brethren." Nearly all of our members attended Summer Assembly held for the first time in this section and we considered it a real privilege to be

host to the many visitors who came. Since last report two have been baptized.—Mrs. Alice Rothrock, Tonasket, Wash., Sept. 9.

WEST VIRGINIA

Maple Spring.—We have had many inspiring services during the summer. Our rededication and homecoming was well attended. Bro. Alva Harsh, formerly of this congregation, delivered the morning sermon. Bro. Tobias Fike was with us in our evangelistic meetings; his sermons and personal work were appreciated. An unusually large crowd attended the love feast. Brethren Kermit Eby, Raymond Peters, Elsworth Harman and Earle Ziegler met with the young people of this district and Western Maryland in a week-end conference. Aug. 19 Bro. Alva Harsh gave an illustrated lecture on the Holy Land. He has purchased a lantern for the benefit of this district. We were favored by having the county Sunday-school convention meet here. The program consisted of pageants on timely subjects, special music and short talks. Bro. Bonsack was with us in a service one evening since his return and gave an interesting account of his recent experiences. At our September council Bro. Ezra Fike was chosen elder. Delegates to district meeting are W. L. Teets, Olonzo Fike and John Teets. We have reorganized our Sunday-school with Bro. John Teets, superintendent. We will miss the young folks who have gone to school, but plan to continue our regular B. Y. P. D. programs with Sister Zelda Slaubaugh, president and Dr. Blanche Miller, adult adviser.—Mrs. Homer Diehl, Egdon, W. Va., Sept. 17.

Pleasant Valley.—Our Christian Workers' meeting is being well attended and much interest is shown. Our president, Dewey Greathous, is a splendid young man and should be commended for his effort in the Lord's work. Our Sunday-school held their picnic on Fawn Run which was much enjoyed by all. The Christian Workers' meeting gave an ice cream supper which helped much with the social part of our meetings. The Sisters' Aid Society has painted the church seats and carpet has been added to the aisle of the church; other improvements have been made and much interest is being manifested in our church work.—Mrs. Oral Spurgeon, Auburn, W. Va., Sept. 6.

Salem.—Sandy Creek congregation met in council Aug. 4. Our series of revival meetings began Aug. 4 and closed with the largest communion ever held at this place. Bro. J. M. Henry of Bridgewater, Va., conducted the services. The sermons were practical and inspiring. As a direct result seven were baptized. During the revival on Aug. 11 an all-day meeting was held, the homecoming of the centennial of the Sandy Creek congregation. Bro. Henry gave the history of the congregation. Eld. John S. Fike had charge of the memorial tribute. Reminiscences were given by some from out of the congregation. Special music was given by the Uniontown chorus, Terra Alta and the Salem quartet. Sunday evening, Sept. 1, the B. Y. P. D. discussed an interesting subject, The Christian Home. We decided to reorganize our Sunday-school on Sept. 29.—Ida Early, Brandonville, W. Va., Sept. 9.

The Church of the Brethren

Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5:28, 29; 1 Thess. 4:13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28:19; Acts 2:38); feet-washing (John 13:1-20; 1 Tim. 5:10); love feast (Luke 22:20; John 13:4; 1 Cor. 11:17-34; Jude 12); communion (Matt. 26:26-30); the Christian salutation (Rom. 16:16; Acts 20:37); proper appearance in worship (1 Cor. 11:2-16); the anointing for healing in the name of the Lord (James 5:13-18; Mark 6:13); laying on of hands (Acts 8:17; 19:6; 1 Tim. 4:14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

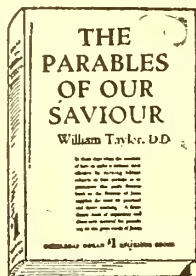
4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6:18-20; Philpp. 4:8, 9); stewardship of time, talents and money (Matt. 25:14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6:1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5:21-26, 43, 44; Rom. 12:19-21; Isa. 53:7-12); violence in personal and industrial controversy (Matt. 7:12; Rom. 13:8-10); intemperance in all things (Titus 2:2; Gal. 5:19-26; Eph. 5:18); going to law, especially against our Christian brethren (1 Cor. 6:1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19:9); every form of oath (Matt. 5:33-37; James 5:12); membership in secret, oath-bound societies (2 Cor. 6:14-18); games of chance and sinful amusements (1 Thess. 5:22; 1 Peter 2:11; Rom. 12:17); extravagant and immodest dress (1 Tim. 2:8-10; 1 Peter 3:1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28:18-20; Mark 16:15, 16; 2 Cor. 3:18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

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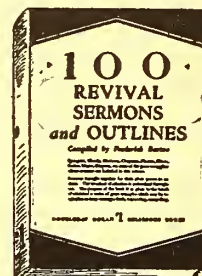
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THE GOSPEL MESSENGER

Vol. 84

Elgin, Ill., October 12, 1935

No. 41



CHURCH OF THE BRETHREN, BUENA VISTA, VIRGINIA

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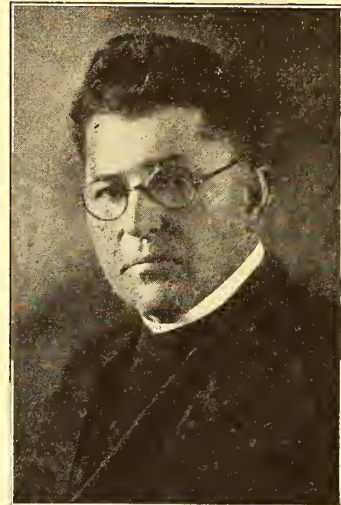
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THE HONOR OF THE CHURCH

By D. W. KURTZ

Moderator of Annual Conference for '36
and President of Bethany Biblical
Seminary



The Church of the Brethren has a program, which we call the Conference Program. No church can be truly Christian that does not promote its cause. The evangelistic faith demands the sharing of our life with others. Our program of Missions, Christian Education, Leadership Training (Bethany), General Education, Ministerial Distribution and Control, etc., is reasonable and necessary.

Our present Conference Budget for the promotion of the program is small, very small. With a membership of 160,000 it means less than two dollars per member in fifty-two weeks, to raise the \$275,000 of the Budget. At one time, not many years ago, we raised over seven dollars per member. Our church has her share of food, clothing and shelter, and of the usual comforts of life.

Is it honorable for us to do less than our small budget to promote our fine program of church work? I can not give my consent to lessen the program, and lower the budget. It does not seem honorable for our church to do less than pay four cents per week for our world-wide program. Surely, the honor of the church is at stake; to do less than our present program appears to me like insincerity, and trifling with our Lord.

For the honor of the church, I shall double my giving this year to promote our Conference Program. I want my church to be honorable, and I must help to keep her so. We have become well organized for service; our boards are efficient; our institutions are accredited and standard; our opportunities are multiplied. It is not honorable to create such splendid machinery for service in a needy world, and not use it for the kingdom.

I appeal to our brethren, for the honor of the church, to co-operate in this common enterprise of our brotherhood. Is it honorable to do less? Let us uphold the honor of the church by raising in full our small budget so our boards and institutions can function efficiently in the work to which we have called them.

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 84

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EDITORIAL

When Both Reasons Are Good

HE was giving his reason for not going to church that day, notwithstanding the strong urge from headquarters and this was it: "I have always attended religious services because I liked to, not because I felt it was advantageous to attend."

That's interesting but why not do both? Why not go because of the advantages in so doing and also because you like it? The two motives are perfectly harmonious and can work well together. In fact both of them will be all the nobler for being re-enforced by each other.

And what contributes more to richness of life than liking what's good for you? It's one of the ways to happiness and strong character, even if the going be sometimes a trifle difficult.

There are many activities quite worthy of this two-fold motivation. Would you not let going to church be one of them?

E. F.

The Church Is for the Poor

IN a recent study of how Wisconsin farmers were meeting the emergency, it was found that cash contributions to rural churches had declined seriously, and that attendance had also suffered. Of course, it is quite natural for those low in funds and short on new clothes to give fewer dollars and feel less like appearing at public gatherings. But even so, it must be remembered that in so far as the church retains the spirit and intent of Christ it must be a true friend of the poor.

Indeed, the church of Christ is for the poor. It was the poor of every sort that he came to help. The self-sufficient by their very attitude set themselves beyond the circle of his ministry. It was not that he did not wish to help these others, but because they would not receive, he could not give. Yes, the church is for the

poor, but what is offered must be in the spirit of a challenge to better things. It must stiffen self-respect and conduce to sturdy character, just as every contact of the Master with the needy seemed to result in renewed hope and incentive to achieve.

And so we second the statement that the church "must cause men and women to feel that Christian fellowship is not a fair weather matter, but that they belong to the Christian community, even though they have little or no financial support to give; and that new clothes are not essential to the worship of God." And you who labor and are heavy laden do not overlook the ministry of the church. Seek out what she has to offer. There may be more understanding and eagerness to help than you think.

H. A. B.

Youth and Blood

THE blood is the life. So said the ancient law. So says all experience. To give one's blood is to give "the last full measure of devotion." That's love to the end.

Youth likes red blood. It ought to like the doctrine of salvation by blood. It will when it knows that doctrine better. For salvation is abundant life. And blood is (the symbol of) life.

The Hebrew Christians were having a tough time of it. But they had "not yet resisted unto blood striving against sin." Their Lord had. A disciple must not be above his Lord.

The blood of Jesus Christ cleanses from all sin. Not the liquid thing that came out of his wounds, ran down his side, fell to the ground and was forever lost. But the imperishable thing in the heart of God of which that blood is the eternal symbol.

The Mosaic ritual was full of blood. So much so that the Hebrews writer could almost say that everything was cleansed with blood and that without it there was no remission. "Almost." There *was* remission

without the shedding of physical blood (Lev. 5: 13). But there was none without that complete devotion of which shed blood was the most expressive symbol.

Of all possible ways to make a pledge the covenant of blood was the most meaningful. Two men pricked their veins until the blood ran out. They put their blood together. By that act they mingled their fortunes, their lives, their *selves*. They became spiritual "identical twins." Each felt bound to the other in a pact of eternal brotherhood.

Shed blood is the symbol of the utmost in devotion. "What can wash away my sin?" "Nothing but the blood of Jesus." Nothing, that is to say, but the forgiving love of the Christlike God, made available to me by my sincere purpose to turn away from sin. Since Christ at Calvary was representative of both God and man, the blood of his cross carries a double significance. It is a symbol of God's devotion to me and, if I make it so, of my devotion to him. It is a covenant of blood binding God and me in an indissoluble friendship.

The poet's fountain of blood drawn from Immanuel's veins can be a gruesome picture, repellent to all thoughtful minds both young and old, or it can be a thing of beauty and dramatic power, according as one looks only at the symbol, or through it to the reality beyond. Symbols are windows. They should be left open to the bright sunlight of spiritual discernment, not boarded up with the thick planks of materialism. What that fountain is actually filled with is the fathomless grace of God. Is there anything abhorrent about being plunged beneath *that* flood? Nothing but the poured out blood of his beloved Son could be meaningful enough even to hint at measuring *that*.

It is *shed* blood, note carefully, that symbolizes this great reality. Blood in the veins of a living person, being a vehicle of physical life, is a most fitting symbol of spiritual life. In accord with this Jesus said with his strongest emphasis that one must drink his blood in order to have life. He meant, as he explained later, that one must partake of his spirit. And it is of course because of this natural meaning of the life blood that it becomes when shed the most powerful symbol of devotion. It is the giving of life itself.

When therefore we look through the symbol to the reality which it represents we find this great and simple truth: The doctrine of the blood is that God loves man with a supreme devotion and if man in return will seek God with his whole heart the two can live together in friendly fellowship to the eternal happiness of both. The greatest truth, the truth that is vital to human welfare, is always simple. The complications are due to that human perversity which is always mistaking means for ends and symbols for realities.

If modern youth turns a cold shoulder to the doctrine of the blood, we church leaders are largely to blame. We have been too much like architects who use windows to paint pictures on. The pictures are not always in good taste, to say nothing of what they do in obstructing vision. Symbols are windows. They are made to look through, not at. The more transparent, the better. The best windows are hardly seen at all.

Unless you drink the blood of Christ there is no life in you. The blood of Jesus Christ will cleanse you from all sin. Blood is the symbol of life. Shed blood is the symbol of the utmost in devotion. That's how much God loves you and how much he wants you to love him.

E. F.

A Colony for Criminals

OVERCROWDED prisons, the persistence of crime and the cost of protecting society from antisocial individuals and groups are some of the considerations that suggest the need for rethinking our methods for the control and possible elimination of crime. One rather novel suggestion in this field, so far as American procedure is concerned, is that of the establishment of a colony for gangsters and racketeers.

Col. C. A. Seoane is credited with the idea, and the place he suggests is Rat Islands, a group of four islets near the tip of that long chain of islands reaching out from Alaska toward Asia. These islands have an area of about 1,000 square miles and are practically uninhabited. Though isolated in the far north, Rat Islands are washed by the warm ocean current from the direction of Japan. They seldom have snow and are said to have an average temperature of 39° in winter and 54° in summer.

The suggestion is that hardened criminals could be sent to these islands where they would require a minimum of watching. At the same time, they could have the freedom of the islands, being "required to provide their own sustenance through their own endeavors, the United States assisting in the beginning with a minimum supply of foodstuffs and other supplies as might be necessary in establishing a colony."

Of course possible objections and abuses come to mind, but on the whole the suggestion has important considerations to commend it. If any part of the purpose of detaining criminals is to reform them, then such colony life would seem to offer more in that direction than crowded prisons in the homeland. Further, it would seem to promise the elimination of some of the worst features of crime and politics as they now exist. Again, the prospect of such an extended vacation should act as a deterrent to crime. Finally, in so far as banishment was substituted for capital punishment, it would certainly be more humane.

H. A. B.

THE GENERAL FORUM

Reflection

BY VERA I. EMMERT

A touch of gold on misty clouds,
A ball of flame in west,
Deep purple shading into blue,
A sunset I love best!

The blue has cradled one lone star,
Its luster dimly seen,
Dark clouds have piled to right and left,
The star and sun between.

Yet high above the tinted mist,
Hang mounds of grayish blue;
They float too high to ever catch
The sunbeams dancing through.

So let us live near our true Sun,
Then catch the touch of gold
And flash it back to help the ones
Whose lives are drab and old.

Then they in turn can catch the gleam,
And if they follow on
In reach of One with golden touch,
Their light shall ne'er be gone.

Freeport, Ill.

Peace or Armed Truce?

BY LORELL WEISS

THERE was almost insane rejoicing on Nov. 11, 1918, when people learned that the war had stopped and might not begin again. For the Allies this joy was enhanced, of course, by the fact that the peace was a victorious one. Yet in many hearts peace itself was even more welcome than victory. This pathetic joy is in evidence at the close of every war. Men and nations often go into war gaily, but they greet peace with tearful happiness. Unfortunately, the next generation usually goes just as gaily into another war. There were some, however, who believed and hoped that this time peace would be permanent.

Thus, on that first Armistice Day some rejoiced in victory, some in a temporary respite from war, and some few in the hope that this was the dawn of permanent peace. The first group was probably responsible for the fact that Nov. 11 has become a regular national holiday. It remains for the third group to give the day genuine worth for America and the world.

We can no longer take any great satisfaction in our victory. We won the war in the sense that the enemy was exhausted before our own side was. But the strength of the whole world was so severely taxed that the effects have been staggering ever since. We had to help the vanquished foe to his feet in order to prevent our own collapse. We learned—or did we?—that the

world is so closely bound together that when we strike our neighbor a crushing blow, we ourselves must suffer with him. With our victory came an era of great economic depression, broken morale, broken men and broken morals.

This war was to make the world safe for democracy. In particular, it was to introduce democracy to the German people. Today the Germans are the subjects of an autocracy more absolute than the one against which we fought. Russia, Italy, Turkey and several minor nations have also turned their backs on democracy. In our own country and in democratic England and France confidence in democracy is waning and many are turning to fascism. All this is the fruit of the war which was to make the world safe for democracy.

We were also assured that this war would end war. We believed that the enemy was the war maker and that our own inclinations were wholly peaceful. But after the war was won, the peace-loving victors proceeded to arm themselves as never before in peace times, and at this writing one of them seems determined to wage a war of conquest even if it involves the whole world. In our own country militarism has become much more vigorous. The same voices which condemned in holy horror the thorough military preparedness of prewar Germany now urge us to follow that example. Compulsory military training, larger armies and navies, and more deadly instruments of destruction are being forced upon us. All this is the fruit of the war to end war.

The world war was also represented to us a great moral crusade. We have since discovered how moral many of these superpatriots were. They sacrificed the health and lives of our soldiers for the sake of profits. They told the foulest lies in order to keep war enthusiasm at high pitch. They waved the flag to cover their iniquities. Yet many of us innocently believed that the war would bring moral good.

The question which now faces us is whether all this is to be repeated in a few more years. If not, it is highly necessary that Armistice Day be devoted to the glorification of peace instead of war. The only hope of making the day worth while lies in that direction. Those who would make it a commemoration of victory are becoming more and more absurd. Those who would make it a commemoration of a temporary peace are becoming more and more pathetic. But the minority who would make the day symbolize the dawn of permanent peace can give the day lasting significance.

The Church of the Brethren and similar pacifist groups should make every possible effort to have the

day used for constructive purposes. The task is not easy, for militarists have long dominated the day. Where community observances such as mass meetings or memorial services are customary, peace groups should use their influence in favor of speakers thoroughly committed to peace principles. The whole atmosphere of the program should harmonize in this respect. If speakers from our own brotherhood are on the program, they should have the courage to state their convictions. Sometimes they are so overwhelmed by their surroundings that they are tempted to relax their peace principles a bit. There is a story to the effect that on one such occasion a Methodist minister offered a fine Brethren prayer for peace, whereupon the Brethren minister gave a rather militaristic address.

If such observances are hopelessly in the control of militarists, let us arrange rallies and mass meetings of our own. Invite other denominations or groups if possible. A District Men's Work organization might well sponsor a peace rally on Armistice Day.

Perhaps most of us shrink from participation in peace parades and public demonstrations. It must be admitted that it is not easy to make a civilian parade impressive. Nevertheless, if something of this sort can be done, it will do much to dramatize the peace cause before the public. We might well conquer our timidity and participate.

If local newspapers print correspondence from readers, peace leaders should write letters on the significance of the day. Peace posters ought to be displayed. Many fine posters can be secured from the leading peace organizations. On the other hand, there is a special value in homemade posters. A poster contest will help to educate those who participate. The same is true of debates and oratorical contests on peace which may beheld on Armistice Day.

Church services before Armistice Day should, of course, carry peace emphases. A splendid feature of such services, in addition to appropriate sermons and music, is a prayer for peace prayed in unison by the entire congregation if possible. Such prayers should recognize the idea that peace must be worked for as well as prayed for.

This day is also an excellent time for war resisters to announce their intentions. The whole issue of war and peace may ultimately depend on the number of people who have such a conviction of war's sinfulness that they will absolutely refuse to participate in it, even at the cost of comfort, reputation and liberty. If there are enough such announcements in peace time, they will modify government policy. In any event they will strengthen and clarify the purpose of those who make them and help such persons to stand firm when the crisis comes.

Pomona, Calif.

"Thou Shalt Not Bear False Witness"

BY ROY D. BOAZ

THIS is the one commandment of the ten which searches us at almost every turn. It was true in the days of Israel or there would have been no need to include such a commandment in the decalogue. From Proverbs: "These six things doth the Lord hate, . . . a proud look, a lying tongue, hands that shed innocent blood. A heart that deviseth wicked imaginations, and a false witness that speaketh lies and he that soweth discord among brethren." From the Psalms: "What man is he that desireth life and loveth many days, that he may see good? Keep thy tongue from evil and thy lips from speaking guile. Whoso privily slandereth his neighbor, him will I cut off; him that hath an high look and a proud heart will not I suffer."

Historically, this commandment can be traced to the Hebrew court of law. Israel had to take measures to insure the truthfulness of its witnesses in its courts. They were severe too. One of Israel's codes contains the following enactment: "If the witness be a false witness, and have testified falsely against his brother; then shall ye do unto him as he had thought to do unto his brother; so shalt thou put away evil from the midst of thee. And those that remain shall hear and fear, and shall henceforth commit no more any such evil in the midst of thee. Thine eye shall not pity; life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot." Sounds harsh, doesn't it? But when we consider the frightful rôle played in the world's history by lying reformers, we see the need of absolute truthfulness in testimony.

But how does this commandment affect our daily living?

First of all in gossip!

David considered gossip a serious religious offense. "Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that backbiteth not with his tongue or doeth evil to his neighbor?"

How Mrs. Grundy lives on from generation to generation! She is still the chief talker in most social meetings. It matters not whether across the back-yard fence, or calling from window to window at house cleaning time, or whether at pink tea parties attended by those included in the social register. Such feed like a cancer, destroying the soul. George Meredith has said that gossip is a beast of prey that does not wait for the death of the creature it devours. It is a prevailing form of murder! To tamper with a person's good name without knowledge of facts which are generally known is like playing with fire. One of the oldest codes in the Bible enacts this law: "Thou shalt not go up and down as a tale bearer among thy people!"

How many people fall into the habit of running

down other people. It is so easy, particularly if that person has achieved something or gotten into the public eye. And when we sift it down we find very often that it is a habit into which we have fallen to minister to our own vanity. We try to justify ourselves, thinking that the one whom we criticize is no smarter or cleverer than we are. To belittle others somehow exalts us! Whether we explain it by calling it a "defense mechanism" or what not, the Bible condemns it. This matter of growing into the strength of Jesus Christ forbids such gossip. So often when some one brings a word of praise about one we know, we break in with our, "Yes, but" and then proceed to batter him down! Our eyes are so often glued to the weaknesses in humanity instead of to its strength.

On the other hand, there is that kindred habit of flattery which goes with slander! He who is continually overpraising to one's face is likely to condemn when out of earshot. Both slander and flattery are a part of false witness against one's neighbors. "Take heed how ye hear," said Jesus. Some one has written:

"The wisest of the wise
Listen to pretty lies,
And love to hear them told,
Doubt not that Solomon
Listened to many a one
Some in his youth, and more when he grew old."

Jesus interpreted this commandment in this fashion. "Judge not, that ye be not judged." How little we really do know of the inward spirits of men!

Have you ever had the experience of forming unkind judgments about people—judgments which you formed because you thought they gave that evidence? Then

Our Thanksgiving Offering

BY R. E. MOHLER, EXECUTIVE SECRETARY OF
MEN'S WORK

The men of our church are again co-operating with the Laymen's Missionary Movement in designating our special Thanksgiving offering for the cause of missions. We as a denomination have decided to stress home missions, and are designating the offering for that cause.

Home missions in our church is growing, and it is right that it should. This year there is designated in our budget \$26,000 for home work. It is the goal of the present campaign to raise this amount, and in that way relieve the already overburdened general budget of this load.

Home missions is strategic and worth while as is shown by a brief study of the churches aided by the general brotherhood last year. Statistics taken from our Yearbook show that our church as a whole here in America grew 3.2% in membership during the year, while the forty home mission churches mentioned above increased in membership 5.2%, or almost twice as rapidly as the self-supporting churches. Home missions pay in every way. We dare not neglect our Thanksgiving Offering.

McPherson, Kans.

when you acted on the judgment you formed, you found to your dismay that you were dead wrong! How unkind and untrue such judgments are!

But we are forced to judge men any number of times. Any public servant is called upon to pass judgments on people in letters of recommendation and by word of mouth. We must know how they will react in positions to which they are aspiring. Life is a series of such judgments. Jesus himself judged the men whom he chose to be his followers. But do you suppose that we would have chosen fishermen? The amazing thing about Jesus' judgment of men was the high value he placed on them! He judged them highly, and for some reason they responded to his valuation, and with one exception they lived up to it. Do you remember his expectation of Simon Peter? "On this rock," I dare say most of us would have thought of Peter as a rather dubious candidate, a shaky figure. One as flighty and as changeable as he did not look like good pastoral material. I rather think a pastoral committee looking for a pastor would have turned him down. But Jesus judged him for what he saw in him. Jesus overlooked the social ambitions of James and John and saw that they could drink the cup which he drank and be baptized with the baptism with which he was baptized. Jesus put stock in Judas up to the last! Jesus judged men by the rule of love, the preamble to his constitution for the kingdom of God. He was speaking to would-be good men warning them against a common fault, which is to become supercritical and to undervalue men and women.

We must discriminate, but it must be love's discrimination. It is staggering to estimate the degree of ill feeling and ill will caused by bearing false witness. Words spoken carelessly, idly, jealously, and in other ways have wrecked hearts, broken homes and sowed seeds of discord in the history of nations. Our Lord brings the prescription for cure to all of us when he says: "Why considerest not thou the beam that is in thine own eye?" That is a very practical suggestion. How far do we get in arriving at real truth, or in creating a desire for harmony, by continually misrepresenting others? Most of those who persist in bearing false witness are hypocritical. They overrate themselves and then underrate others. There is deceptive modesty in some people who will run themselves down with others, *in order to have others exalt them and tickle their vanity*. We need to clean our own prayer closets, for the prayers can not penetrate the layers of self-righteousness and complacency we have built around ourselves. Severity with self is the only safeguard of love with others!

This is essentially a commandment in favor of truth and honesty! When we stop to examine the structural basis of our own life, and the basis of social relations

in business, and trade and in government we will find that our sense of truth and honesty, and fair play centers in God and in the ethical standards set forth as lived by Jesus Christ, and I insist again, as I have always done, that we can not find a satisfactory basis of going on, except it be grounded in religion! Yes, the good old Book is right! Men and societies disintegrate and decay when we lose hold of the principle of truth and honesty in our speech and in our deeds.

Let us determine to be honest with ourselves and with others about little things and big things. Let us keep our minds and tongues bridled in the fear and in the love of God.

West Haven, Conn.

A Voice From the Pew

BY FLOYD M. IRVIN

9. Outgrowing Religion Versus a Growing Religion

ONE morning when the editor of our local newspaper brought his children to Sunday-school, I invited him to remain for the men's Bible class. He replied that he had had his day of going to Sunday-school when a boy. He brings his children regularly, but as for himself he feels that he has outgrown it. I might have told him the story of the little girl's calf that got too big to go to Sunday-school, but he is no calf. He is a man of honesty and good judgment. Why does he feel so? What is the matter with the religion taught in the Sunday-schools and preached in the churches that from one-half to nine-tenths of the men of every community do not attend its services, and in some cases, the majority of the small per cent who do, when questioned, say they go because they think it good for their families or to set an example for their children?

I can not answer for all, but I must confess that I often feel like staying away myself. One of the reasons is that I hear the same thing hashed over and over again that I learned in my boyhood and youth. While I have grown and my problems and interests have changed, the content of the preaching and teaching of the church has remained the same. I know the Bible stories fairly well; why must I listen to them over and over again? I believe in God, in Jesus Christ, and in the fundamentals of Christianity—why must I be exhorted to believe in these every Sunday? I know something of the problems faced by the children of Israel, how they met the issues of their day and the results. Why must I be made to relive those experiences when I have problems of my own to solve, momentous issues to face and a life to live today?

I do not mean to suggest that all of these things are not a help to me in my present-day living, but I do mean to say that unless they throw some light upon or reveal principles very pertinent to my problems of life today I am not much interested.

How can I make a living in this strenuous age without dwarfing my own soul? How can I engage in business in this competitive world and manifest the Spirit of Christ in all my relations? How should a Christian react to the tariff, unemployment, national armaments, racial discrimination and all those issues raised by our machine age? These are only a few of the problems which perplex me. I crave a religion that is live enough and big enough to guide me to their proper solution.

We Must Get Attention

BY R. H. MILLER

THE congregation was singing the old hymn:

"I need thee every hour, most gracious Lord;
No tender voice like thine can peace afford."

I faced them, sitting behind the pulpit. In the rear to my right were a half dozen teen age boys. An equal number of teen age girls sat in the bench in front of them. A program of teasing, whispering and laughing was in full swing. In the rear of the section directly in front of the pulpit was a group of older young people. The chief actor of that group was a girl whose painted face bore evidence of a triple rôle, whispering, gum-chewing and, now and then, a phrase of the song. A baby's yap from the left rear made the disheartening front complete. A general unrest prevailed throughout the entire audience. They were on the last verse of the song. In less than a minute I was to face that formidable situation. With what words should I begin? The singing closed with,

"O bless me now, my Savior; I come to thee."

I sat still for one moment while the clatter of song-books, reëntering the racks, increased the din. Almost desperate, I said to myself, "If I begin in the usual manner of sermons, this audience will be lost. It can be captured only by a device that is different." With a tone of voice that did not reveal my state of mind, I said, "Now I want you to *speak* in unison the prayer which you have just *sung*, 'O bless me now, my Savior; I come to thee.'" They did so, with bowed heads. I continued, "And that is exactly why you are here. You are come to your Savior for a blessing. You want the wounds of the last week healed. You are here for help."

I was surprised to note the result. Even the two benches of teen age youngsters were on my wagon. I was not able to keep them at perfect attention during the entire twenty-five minutes, but the sermon period was far happier than I feared it would be.

We preachers must get attention. A novel device will often do it. Our search for novelty, however, must never introduce anything which is not in harmony with the spirit of worship and the purpose of the sermon. Do not be afraid, therefore, to be wisely different.

No. Manchester, Ind.

OUR MISSION WORK

What to Pray For

BY ALICE EBHEY

Week of October 12-19

THIS week calls us to prayer for our missionaries who are sailing far out on the briny deep with faces set towards India, the land of their adoption, there to serve the Lord. Billows may toss, contrary winds may blow, but they have learned to trust in him who controls the winds and the waves.

Dear Lord and Father, fulfill their trust in thee. Give them journeying blessings and carry them safe to the far places where thou hast appointed them to be ambassadors for thee. Grant that they may again take up the work of building thy kingdom in the ancient empire of India, whose peoples have long been seeking to know thee, O God!



*Reader's
left: Ella
Ebbert.*

*Reader's
right: Lil-
lian Grisso*



Lillian Grisso and Ella Ebbert sailed from New York, Sept. 20. They are to reach India the latter part of October. They will begin their third term of service among Indian schoolgirls. The churches of America have been slow in bringing in their gifts and tithes and so they were detained beyond time.

Pray that our selfishness and unconcern may be forgiven. Pray that these dear servants of Jesus may be given health and strength, wisdom and grace, courage and patience for the manifold tasks which will soon fall into their hands.

Harlan J. Brooks and family who have also been



*Harlan J.
and Ruth
Brooks*



detained long over time, sail from Los Angeles about Oct. 16. They return to a second term of service with a great yearning in their hearts to bring the gospel to many who have not yet learned the gospel. Pray that they may be used mightily of the Lord in their evangelistic work and in their teaching and preaching among new converts. Betty Jean, nine-year-old daughter will be in school at Woodstock, a thousand miles from home and in a few years little Margaret will also be sent there. Pray for the children and the parents during the months of separation.

North Manchester, Ind.

Report of the Scandinavia Mission

BY J. F. GRAYBILL

This report is necessarily confined to what we can see with the natural eye. The seed sown that is germinating can not be seen. We must wait in faith upon its growth. We are left alone in the work as far as personal help is concerned. The Norrises have moved and are at this writing, as I understand, located in Altoona, Pa. Their five years in Sweden were a comfort to us and we hope fruits of their labors may mature.

Sweden

We are continuing the work here as best we can with the limited force of workers. We have not met with any special discouragements during the year. We believe that our workers are doing faithfully what they can for the advancement of the kingdom.

The regular church services are attended as usual. In this respect the interest should be better. We are endeavoring to have fewer services and thereby increase the attendance.

The Sunday-school work has increased and is on the increase. This was evident before Christmas. We had expected that there would be a smaller attendance after Christmas, but it has favorably increased since then and we are doing our best to keep on the upward trend. Some of the Junior work had to be abandoned because of a lack of helpers.

We are trying to incorporate the Bible class with the midweek meeting and give the latter more the nature of a Bible study. At present we are taking up the parables of our Lord.

The Young People's Society does not show the interest it should, and we are trying to find some way by which we can get this organization to boom. There is so much that seeks to attract the young. The enemy of souls and the church are bidding for the interest of the young and it appears that the enemy is the highest bidder.

Our midweek prayer meetings have grown in interest and are the most uplifting of all our meetings. It is here that we spend an hour or more, as the Spirit directs in prayer and prayer for special cases. These are attended by others than our members. A young man, who is not a Christian attends these meetings and seems to be a seeking soul. We are praying that he may be directed in the way of the Lord.

Bro. J. F. Graybill of Malmö, Sweden, tells us that this is Sister Gretha Nickhelsen at her home in Fredrickhavn, Denmark. She was ninety years old in February, 1935. She lives by herself in the suburbs of the city and attends the open markets on Wednesday and Saturday each week. Her contributions to missions in 1934-35 were 250 kroner (\$62). The church has too few of her kind. She is dressed in her national costume.



We had several evangelistic meetings the latter part of the year. At one of these a young evangelist from the Alliance Mission assisted in a profitable way. There were several converts at this meeting, of whom two were baptized.

Charity work has received some attention by the Young People's Society. A dinner was served to some sixty aged and unemployed and a set-out given at the Sailors' Mission for the benefit of sailors.

The monthly paper, which has a circulation of nearly twice the number of our membership, carries its message to the subscribers and our prayers accompany the message for the accomplishment of that for which God has inspired it. In addition to this we have published six different kinds of tracts setting forth general Christian doctrines as well as our distinctive principles.

The work at Olseröd moves along nicely, although they have had a little difficulty there during the past year, which has caused the loss of a few members. The enemy always tries to hinder a progressive work and so often uses the weapon of contention to destroy the peace of God's work.

The work at the Vannaberga church is slowly overcoming the difficulty we had there the past few years and the interest and attendance are growing. I have charge of the work, but the preaching is done mostly by workers from the Olseröd church, which is nearer at hand, hardly half the distance we have from Malmö. There should be some one right on the job there, but we do not think the time is yet here for the suggestion. We hope to be able to move this so as not to need a larger appropriation for district expenses, and yet be able to man this post.

Denmark

The work in Denmark has been unusually encouraging under the existing condition. Bro. Martin Johansen has not been able to do any work worth mentioning during the past year. In the beginning of the year he had a severe heart attack. He must keep perfectly quiet and not in the least exert himself.

The Sunday-school and Young People's work have been in the hands of Chr. Olsen, who is seemingly doing a good work. The Sunday-school attendance has increased and the young people are very much interested. The right leadership is much needed here. I have made three visits of from two to four weeks each. Bro. Persson from the Olseröd church made one trip with unusually good results. During his visit there were seven converts and two later. Some of these were baptized in February of this year; others will be baptized later. These additions do not appear in the report for 1934.

I was much encouraged on my last or December trip to

the work to Denmark. There is a little material appearing for development in the work. The question is to what degree we are able to encourage them in this.

At this writing Brother and Sister Persson are in Denmark and report a splendid interest in the meetings. There are many children of members who should be gathered into the fold. If we do not gather them in, others will. The words of the Master apply doubly to this work, "The harvest is great but the laborers are few." Help us pray the Lord of the harvest to send forth laborers.

Malmö, Sweden.

Missionary Education Books for 1935-36

The new prospectus lists many good materials. These books are produced by the Missionary Education Movement. We have selected certain ones as being most suitable for use in the Church of the Brethren and propose the lists as follows:

Foreign ADULT GROUPS

MEN AND WOMEN OF FAR HORIZONS by Jesse R. Wilson. Price, 60c. This is missions in all its fascinating variety. The book contains accounts written by missionaries and national Christian leaders from many countries. It is a mine of effective stories and illustrations.

Home

TOWARD A CHRISTIAN AMERICA by Hermann N. Morse. Price, 60c. This book is a restatement of the missionary enterprise in America. It describes what the home mission work of the churches has come to be and provides a basis for the study of its future program.

Foreign WOMEN'S GROUPS

WOMEN UNDER THE SOUTHERN CROSS by Margaret Ross Miller. Price, 50c. A book which shows clearly the life of our southern neighbors. It helps in the appreciation of a people less favored than ourselves. Especially does the book show the important contribution of Protestant missions in South America.

HOW TO USE (Women Under the Southern Cross). A booklet of 56 pages giving suggestions on how to use the study book. Price, 25c.

PROGRAM OUTLINES, prepared by Nora Rhodes, based on the study book, *Women Under the Southern Cross*. Six full outlines are given, each presenting material for an hour's program. Price, 10c.

FOUR PROGRAMS FOR MISSIONARY SOCIETIES: Our Mission Girls' Schools; Christian Stewardship; Missions in America; Peace on Earth, Goodwill to Men. Price, 5c each.

Home YOUNG PEOPLE

CHRISTIAN YOUTH IN ACTION by Frank W. Herriott. Price, 60c. Pictures of what youth groups are doing in every part of the nation are shown. The purpose of the book is to show how a Christian America can be built.

INTERMEDIATES

Home and Foreign

THE FLYING BOAT by Robert Norris McLean. Price, 60c. A well written book showing how missionary work is done among the Mexican people, both in Mexico and in the United States. Keen interest is sustained.

Home

JUNIORS

JUMPING BEANS by Robert N. McLean. Price, 75c. Eleven delightfully written stories about Mexican children, followed by Plans for Sessions. The book is filled with helpful suggestions.

Foreign

OVER THE MEXICAN BORDER by Hewitt and Thomas. Price, 75c. This book contains five units for class work with Juniors and is written in such a manner that it helps boys and girls become familiar with Mexican life. It builds goodwill attitudes.

Plan to have a school of missions in your church. Interest every age group in the study. For information or materials write: General Mission Board, Elgin, Ill.

Junior Worship Program for October

(For Use With the Junior Project)

Theme: Telling the Story of Jesus in China.

Call to Worship: "The Lord reigneth; let the earth rejoice. The Lord is great, and greatly to be praised."

Response: "Say to all nations, the Lord reigneth. Declare his glory among all people."

Song: We've a Story to Tell to the Nations.

Scripture: Isa. 52: 7; Matt. 28: 19-20.

Prayer: Pray for those who have gone out to China to tell the Chinese about Jesus. Remember those Chinese Christians who are helping spread the news about Jesus.

Song: I Love to Tell the Story.

Stories: How Some Chinese Christians Have Told the Story.

Wei Chin Lau: This Chinese girl was trained in our mission schools in China. After she finished school she could have become a teacher in one of the mission schools as many of her friends had done. Instead of doing this, however, she chose to go along out to the villages to witness for Jesus. She has been working in the villages of the Ping Ting territory. Sometimes the people have called her foreign devil, or the foreigner's dog. She has taken this patiently and has explained that she is as much Chinese as any of them, but that she has come to tell them of Jesus.

One day when the group of people, missionaries and Chinese workers, were returning from an evangelistic tour of several weeks they came to a stream. All were riding donkeys. Most of the donkeys walked through the water properly, but Chin Lau's gave a funny little jump and the rider landed in the middle of the stream. Chin Lau changed her clothes and was soon laughing at the incident.

Lui Fu Jung: Fu Jung was a bright boy in the mission school. His father was not a Christian. In fact he had helped persecute the foreigners. Lui Fu Jung learned about Jesus in the school and wanted to be baptized, but his father refused to give his consent. When the boy went home his father ordered him to worship the family god. Fu Jung begged and pleaded with tears to be excused, but his father denounced Christianity and stood over him with a club and forced him to bow before the idol. The boy was patient and tried to teach his father the new truth he himself had learned. He prayed much for his father who finally relented enough to permit the son to be baptized. Lui Fu Jung continued to witness in his own home and just a year later his father, too, became a Christian.

Wang: Another schoolboy was named Wang. He became a Christian while he was in school. When he went

home he succeeded in removing the idols from his home, putting up Christian pictures instead. He eagerly told his family of his new-found joy. At New Year's time when all the people put up new paper gods he put Bible verses on the walls of his home. The Chinese friends who came into the home inquired about the verses and Wang told them the story of Jesus.

Prayer: That we may be as faithful and brave and loyal to Jesus as these Chinese Christians.

Response:

"Our gracious Master and our God,
Assist us to proclaim,
To spread through all the earth abroad,
The honors of thy name."

(Last verse of O for a Thousand Tongues to Sing)

Offering Verse:

"Take these gifts and let them be
Consecrated, Lord, to thee;
Helping children everywhere
Feel and know thy loving care."

To Junior Leaders Who Delight in Books

BY MRS. NORMAN A. SEESE

Junior Missionary groups are studying about their Japanese and Chinese Neighbors this year. Rainbow Bridge is the delightful book they are studying. If you wish additional material about China, the splendid book, entitled **Ho Ming—Girl of New China**, may be exactly what you wish.

Ho Ming—Girl of New China presents a most interesting and sympathetic study of village home life in the Orient. The picture is a delightful one, real and charming in every detail.

Ho Ming, the second daughter of the Sung household, represents one type of Chinese youth. She is full of mischievous activity, which leads her into many amusing situations. At twelve years of age, when the story opens, she is causing her family a great deal of anxiety because she ignores the family traditions and superstitions which are very precious to the older generation. Her old grandmother, Lao Po Po, suffers much because of her granddaughter's modern ideas and her desire for an education.

The Wen girl represents another type of the Chinese youth, the radical element that sees no good in the influx of western civilization and will try to prevent it even at great sacrifice.

Doctor Wei is representative of the Chinese Christian girl who gives herself unselfishly to serve her people. Sincere in purpose, she shows the true Christian spirit at all times. As is true of all who are willing to serve in China, she finds ample opportunity to show the heroic and demonstrates a moral courage that convinces and commands. She is just the sort of person to captivate the interest of a girl like Ho Ming, and through her the little Chinese girl gains a chance to break away from custom and comes to realize the innermost longing of her soul.

The Chinese names and expressions may seem tedious at first, but the glossary removes that difficulty. The illustrations are very fine. The artist lived for many years in China and his drawings faithfully portray the charm and beauty of the Orient.

This is just the book for intermediate boys and girls and it will certainly help them to appreciate their brothers and sisters across the Pacific.

Denton, Md.

KINGDOM GLEANINGS

Calendar for Sunday, October 13

Sunday-school Lesson, The Story of Jeremiah.—Jer. 1: 6-10; 26: 8-15.

Christian Workers' Meeting, Our Record on Peace.

B. Y. P. D., What Is Sunday-school For?

Intermediate, Our Church—Its Beginnings.

* * * *

Gains for the Kingdom

Seven baptisms in the Dixon church, Ill.

Two baptisms in the Roxbury church, Pa.

Nine baptisms in the Quinter church, Kans.

One baptism in the Pipe Creek church, Ind.

Five baptisms in the Spring Run church, Pa.

Four baptisms in the Olseröd church, Sweden.

One baptism in the Black Swamp church, Ohio.

Three baptisms in the McFarland church, Calif.

Eight baptisms in the Willow Creek church, S. Dak.

One baptism in the Upper Conewago congregation, Pa.

Seven baptized and two reinstated in the Maple Grove church, Ind.

Seven baptized and three reclaimed in Cheat River church, W. Va.

Four baptisms in Richland church, Pa., Bro. David Snader of Akron, evangelist.

Ten baptisms in the Fruitland church, Idaho, Bro. E. S. Coffman of Elgin, Ill., evangelist.

Ten baptisms in the Oak Grove church, Va., Bro. D. C. Naff of Roanoke, Va., evangelist.

Fourteen baptisms in the Fraternity church, N. C., Bro. S. H. Flora of Sago, Va., evangelist.

One baptism in the Kokomo church, Ind., Bro. R. H. Nicodemus of Sidney, Ohio, evangelist.

Sixteen additions to the Mt. Horeb church, Va., Bro. J. S. Showalter of Roanoke, Va., evangelist.

Three baptisms in the Salem church, Va., Bro. Wm. Holinger of Shady Grove, Pa., evangelist.

Forty-two baptisms in the Broadfording church, Md., Bro. W. N. Zobler of Lancaster, Pa., evangelist.

Four baptisms in the Chimney Run church, Va., Bro. E. A. Lambert of Cherry Grove, W. Va., evangelist.

Thirty-two baptisms in the Smith Creek congregation, Va., Bro. O. F. Bowman of Harrisonburg, Va., evangelist.

Six baptized in the Wabash Country church, Ind., Bro. Moyne Landis of Pierceton, Ind., evangelist; one baptized before the meetings.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. John R. Snyder, the pastor, Oct. 27 in the Tyrone church, Pa.

Bro. Adam Miller of Ohio, Oct. 13 in the Blue River church, Ind.

Bro. Emra T. Fike of Oakland, Md., Nov. 10 in the Bareville church, Pa.

Bro. J. Perry Prather of Dayton, Ohio, Oct. 21 in the Elkhart City church, Ind.

Bro. Roy B. Teach of Loon Creek church, evangelist and Bro. W. C. Stinebaugh, personal worker, Oct. 14 in the Andrews church, Ind.

Bro. Geo. Canfield of Plymouth, Ind., Oct. 13 in the Logansport church, Ind.

Bro. Glen Weimer of Ashland, Ohio, Oct. 20 in the Middle District church, Ohio.

Bro. I. N. H. Beahm of Nokesville, Va., Oct. 13-27 in the Indian Creek church, Pa.

Bro. Walter Hartman of Annville, Pa., Nov. 24 in the Middle Creek church, Pa.

Bro. Wilmer Petry of Mogadore, Ohio, Oct. 28 to Nov. 10 in the Kent church, Ohio.

Bro. David H. Snader of Akron, Pa., Nov. 10 in the U. B. church at Mercersburg, Pa.

Brother and Sister Wilbur I. Liskey of Live Oak, Calif., Oct. 16 in the Laton church, Calif.

Bro. Newton D. Cosner, the pastor, Nov. 3 in Westernport church, Md., with love feast Nov. 17.

Bro. Hiram Eshelman of Mt. Joy, Pa., Nov. 10 in the Falling Spring house, same congregation, Pa.

Bro. J. M. Geary, the pastor, Oct. 12-20 in the County Line church, Champion, Pa., closing with the love feast.

Bro. E. H. Gilbert of the Clear Creek church, evangelist and Bro. J. H. Eberly, personal worker, Nov. 11 at the Huntington church, Ind.

Bro. W. C. Stinebaugh of the Salamonie church, evangelist and Bro. L. R. Goodmiller, personal worker, Oct. 28 at the Markle church, Ind.

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Personal Mention

The Standing Committee delegate to the next Conference from North and South Carolina is Eld. Fred F. Dancy, with Eld. C. B. Miller as alternate.

Bro. Paul S. Longenecker, recently pastor at Morrill, Kans., is now Field Director for Washington and pastor of the Yakima church. His address is R. 3, Yakima, Wash.

Bro. J. Kurtz Miller was widely known throughout the east by reason of his large experience in both pastoral and evangelistic work. For a year past he and Sister Miller had resided at Tampa, Fla., but had recently gone north for a visit with relatives and friends. At the home of their daughter in Philadelphia they both fell victims to pneumonia. The end came quickly, to her Sept. 18, to him Sept. 20. They were laid to rest together, Sept. 22, following funeral services in the Chiques church of Eastern Pennsylvania. This brief belated word will be followed soon, we hope, by a suitable account of the lives and strange passing of these servants of the kingdom.

Regarding Men's Work and missions, Bro. J. K. Miller of the National Council writes: "It is very encouraging to me as a layman to note the splendid progress the Men's Work organizations are making in the various sections of our brotherhood. They have a real contribution to make in planning, raising and handling the finances of the local church. The coming Thanksgiving Offering for home missions should appeal to every Men's Work group in our congregations. More funds are badly needed for carrying on this important part of the church's obligation in helping the isolated and struggling mission churches. With a little help and encouragement many a dying and discouraged church could be saved. The cause is worthy, the need is great. We are coming out of the depression. Let us show our faith by making this Thanksgiving Offering one that will be a credit to the church to which we have the honor to belong."

Bro. Galen B. Royer, having completed five years of pastoral service with the Morrellville church, Johnstown, Pa., Sept. 30, has, at the request of the congregation, entered on another five years' term.

Prof. J. E. Ockerman of Fort Des Moines, Iowa, retired pen artist and teacher of more than fifty years' experience, while visiting his friend and boyhood acquaintance, Bro. William Beery, favored the Messenger with a call last week. It was mutually gratifying to discover that he knew the editor's father in the days when the latter went down to Highland County, Ohio, to preach, this being the early home of the Ockermans.

Secretaries Bonsack and Minnich plan to spend the last half of November in the east in a series of missionary conferences. The purpose is to hear Bro. Bonsack's report on the deputation's visit to the mission fields and to discuss the missionary program at home. The afternoons will be given to a round table discussion of missions for church officers and all others interested. In the evenings there will be mass meetings for all members and friends of the church. The schedule is as follows: Nov. 14, 15—Regional Conference—Bridgewater; Nov. 17—Eastern Virginia—Nokesville; Nov. 18—Eastern Shore—Denton; Nov. 19—Southeastern Pennsylvania—Philadelphia (Germantown); Nov. 20—Eastern Pennsylvania—Ephrata; Nov. 21—Southern Pennsylvania—E. Berlin (Mummert house); Nov. 22—Eastern Maryland—New Windsor (College); Nov. 23—Middle Maryland—Hagerstown; Nov. 24—Southern Pennsylvania—Chambersburg; Nov. 25—Middle Pennsylvania—Martinsburg; Nov. 26—Western Maryland—Accident; Nov. 27—Northeastern Ohio—Hartville; Nov. 28—Northeastern Ohio—Ashland.

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Miscellaneous Items

"Make America Christian for the World." Remember the Home Missions Thanksgiving Offering. Write R. E. Mohler, executive secretary National Council of Men's Work, McPherson, Kans., for helps and suggestions.

The newly remodeled White Cottage church will be dedicated Oct. 20, with Bro. J. Perry Prather preaching the dedicatory sermon. There will be an all-day meeting with basket dinner. All former pastors and friends of this congregation are invited to join in this service.—Mrs. J. F. Shrider, South Zanesville, Ohio.

Richland church of Northeastern Ohio, will hold an all-day harvest meeting and homecoming Sunday, Oct. 20, with basket dinner at noon. A cordial invitation is extended to all to enjoy the day with us. Special speakers and a good program are being arranged for.—W. Harold Copeland, Mansfield, Ohio.

Hollidaysburg church will hold its homecoming Oct. 27; Sunday-school beginning at 9:45 followed by the sermon at 10:45, also afternoon and evening services. Lunch will be served in the church. A general invitation is extended to all but especially to those who used to worship here.—Elmer J. Brubaker, Hollidaysburg, Pa.

The Family Altar League, 189 West Madison St., Chicago, is proposing "that the first week in November be designated Christian Home Week in the calendar of the church and that it be a special occasion to enrich the spiritual life of the membership of the church and to enlist millions in the custom of daily Bible reading and prayer in the home." Bro. R. E. Mohler, our Men's Work Executive Secretary, is urging that Men's Work leaders co-operate in bringing this proposal to the attention of local congregations.

The Des Moines church of Middle Iowa will have its annual homecoming on Sunday, Oct. 13. There will be morning and afternoon meetings with dinner between. Pastor Stacy L. Shenton says friends and former members are invited to attend or write Frances Crowe, 1816 Des Moines St., Des Moines, Iowa. Looks like they will have to hurry.

Announcement to Ministers: A new 16-page pamphlet entitled, "Jesus Christ and the World Today," has just been issued by the Laymen's Missionary Movement. It contains excerpts of the best addresses from the National Younger Men's Missionary Congress held in Chicago last spring. It will be of special value to ministers preaching Thanksgiving home mission sermons. We are glad to make a copy available upon request to all Church of the Brethren ministers.—Address, General Mission Board, Elgin, Ill.

Raven Run church will hold its forty-second anniversary of the organization of the church, also its twenty-fifth anniversary of the dedication of the church building, with a homecoming on Dec. 1. There will be an all-day service beginning at 10 A. M. Bro. D. I. Pepple of Woodbury, Pa., will be the morning speaker. Dinner will be served at noon. A program is being arranged for the afternoon and evening. We give a special invitation to all former members and friends to be present, and to all others who wish to worship with us.—Mrs. Mahlon E. Hoover, Saxton, Pa.

The fiftieth anniversary of the building and dedication of the first church at Salem (known as Salem community church), near Nickerson, Kans., will be observed Oct. 20 in an all-day meeting. It is also the fifteenth anniversary of the present brick church. Bro. V. F. Schwalm, president of McPherson College, and Dr. Frank Richard, pastor of the community church at Partridge, are two of the main speakers. We hope all former members and friends who can will be with us and make it a real homecoming and rededication of our church home. We would also like to have a letter from those who can not attend, especially former pastors and elders.—Mrs. E. B. Van Pelt, Nickerson, Kans.

A conference of the peace churches of North America will be held at Newton, Kans., Oct. 31-Nov. 2. The conference is sponsored by peace leaders of the Society of Friends, the Mennonite Church and the Church of the Brethren. Representative members from each of these historic peace churches are urged to attend. A statement, titled "Basis for an Ecumenical Conference of Historic Peace Churches of North America," has been issued and will serve as a starting point for discussion. Delegates to the conference should send notice of their intention to attend at once. Address H. P. Krehbiel, Newton, Kans.

The Tyrone church of Middle Pennsylvania has planned a homecoming and anniversary week, Oct. 20 to 27, "in view of the past, the present, and looking into the future." Ten years ago an addition was built to the then thirty-year-old small brick structure. Again it has been found necessary to enlarge, this time by excavating the basement. The program calls for three sermons Sunday, Oct. 20, at 11:00, 2:30 and 7:30 by Elders W. S. Long, D. P. Hoover and C. O. Beery respectively. Monday is fellowship night with adjoining churches, sermon by Bro. Glen Norris. Tuesday is community night. Wednesday is Juniata College night with address by Dr. Ellis and music directed by Prof. Rowland. Thursday is young people's night with a pageant, "The Second Coming of Christ." Friday is Sunday-school night. Sunday, Oct. 27, evangelistic meeting begins. Pastor John R. Snyder invites all former members and friends and especially adjoining congregations. Lunch served noon and evening Sunday, Oct. 20.

HOME AND FAMILY

The Golden Now

BY DOROTHY OXLEY

Father dear, let me feel truly
 All the happiness that is mine;
 Let me express it fully,
 Let me show it with a heart divine;
 Let me live it meekly,
 In this present moment—now.
 Let my countenance then
 Show forth all the beauty
 Of happiness within;
 Let me release cold duty,
 That freedom may reign
 In the golden moments of now.
 Father dear, let me not be
 "Like a frowning fortress
 Outside—cold, stern, forbidding,"
 But let me be dauntless,
 Warm, mild, cordial, ardent, sincere
 In the power of the golden now.

Mountain Grove, Mo.

The Christ-Centered Home

BY MRS. JOHN BOOZ

A HOME is much more than four walls, furniture and carpets, although these things are necessary. A home is made of loving hearts, whose highest purpose in life is the development of Christian character. I like to think of the home of Mary, Martha and Lazarus at Bethany, because Jesus "oft resorted thither." It must have been a blessed place since the Master loved to linger there.

However, this type of home does not happen by accident, neither is the opposite type an accident. Our homes are the outcome of our ideals, longings, desires, aims and prayers. The mother and father of a Christ-centered home will be of Christlike character. Whether they are rich or poor does not matter, but they will dedicate a part of their income to God's work, since his spirit motivates their lives. No matter how busy they are, they will set aside a portion of each day in which they can unitedly worship God, and they will seek to make the most possible out of this period.

Also, there will be pictures of an uplifting character on the walls of a good home, so that there will continually be an incentive to good thoughts. Good music will also have its place. A beautiful hymn always enriches the soul. We are told that most of our criminals are folk who cared little for good music. Here, indeed, is an opportunity for us parents to create a love for the beautiful through good music.

And equally important with good pictures and music is good literature. The *True Story* magazine and other trashy reading matter have no place in the Christ-

centered home. We have much good reading on the market today. Why fill the mind of youth with trash?

I believe the little home at Bethany was also given to hospitality, since our Savior so often went there. We are enjoined in the Scriptures to be hospitable. And then there is the beautiful promise: "Many have entertained angels, unawares." But here is another opportunity for parents to set the proper example and mold the thought life of youth. Kindness is contagious, and furthermore, by planning so that the guests shall often be folk of the type we wish our children to become, these same guests will be a silent influence for good in our homes.

The influence of a Christ-centered home will be felt in the neighborhood, there will be a feeling of love and helpfulness which will reach far beyond the home itself and folk who chance to come into the home will feel a sense of uplift, an indefinable something which lingers to bless.

Last but not least, let us cultivate a love for the beautiful. God has placed much of it about us. It is all ours if we can appreciate it! There are beautiful sunsets, star-illuminated sky, flowers and birds, all of which help to reveal God to us. There is also the beauty of doing something altruistic, fine and noble. Religion is life, and every day is God's day in the Christ-centered home.

Shippensburg, Pa.

The Higher Judgment

BY FLORENCE S. STUDEBAKER

In Two Parts—Part I

GRANDMA ALLEN glanced sharply at Mary Ellen and knew instinctively that something was wrong. "Well, now, what's the trouble? Aren't things going right in the Aid Society? You look as sour as a vinegar jug, Mary Ellen."

Mary Ellen dropped into a favorite chair. "I had no idea it was that bad," she laughed in spite of herself. "No, it isn't the Aid work this time. It's Mrs. Probe!"

"Mrs. Probe? Her again?" There was a significant pause. "I thought since the Lord struck her with paralysis last summer and took away her speech for a spell, she'd mind her tongue a little better after recovering. I wish she could be like the woman the preacher told about last Sunday."

"You surely do not mean the one who was boasting about how many languages she could speak," mocked Mary Ellen.

"Oh, mercy, no, if she talked in any more languages the town could never stand it," answered Grandma Allen. "I refer to the other woman who declared she

could hold her tongue in seven languages. In my opinion she was the more talented of the two. Well, who is the victim this time, Mary Ellen? You haven't told me."

"None other than Mrs. Dawson," answered Mary Ellen.

"Who? Mrs. Dawson? That lovely little woman who marches in with her little flock every Sunday morning exactly on time? The children all look so shining and trim in their Sunday best."

"Yes, but that's it—the children are the point of argument," declared Mary Ellen, indignantly. "Mrs. Probe says their mother spends too much time with them."

"Whoever heard of such a thing?" It was plain that grandma shared her neighbor's indignation. "Can't folks see that poor Mrs. Dawson is putting forth a mighty effort to be father and mother both to the young 'uns? From what I can see, she's doing a mighty fine job of it, and I'd like to tell her so."

"That's a good idea, grandma. Why don't you run over and make her a call. No doubt this same gossip has come to her ears. She's so alone and she'll need some good cheer to counteract the poison."

Grandma Allen folded a neatly mended garment and laid it on the table. She glanced thoughtfully at the big clock, "Well, if you think it my duty, I can run over a spell after dinner. I can take the rest of my mending along. You know, Mary Ellen, my mother never went visiting during the week and sat with idle hands. I can't get away from the habit, though I guess it isn't so stylish any more."

The raucous sound of a horn brought Mary Ellen to her feet. "Oh, there's Reuben signaling for me to open the barn door. I must go. He doesn't know I'm not there."

Shortly after dinner grandma set out for the Dawson cottage two blocks away. "I just had to bring my mending along," she explained as she settled herself in a comfortable chair the hostess brought for her.

"Call me Sarah, please," begged Mrs. Dawson; "then you'll seem like my very own grandmother. She was just like you about sitting idle."

"Sarah?" repeated grandmother in a pleased tone, "that's a good dependable name. It suggests stability of character."

"Maybe you'll think it is a misfit, grandma, when you see what I'm working on," laughed Mrs. Dawson. "I'll finish this crepe paper while you do that piece of mending; then I want to show you something I think is right interesting."

Grandma stared wide-eyed at a gayly pictured strip of crepe paper. Suddenly Mrs. Probe's accusation flashed before her mind—"She spends too much time with her children." What she said aloud was: "Why, what is it, my dear? My mending can wait. I've never seen anything quite so pretty." She laid aside the

garment and stretched forth a trembling hand. "Isn't that supposed to be the picture of the Pilgrims going to church?"

"Yes, it is," answered Mrs. Dawson thoroughly enjoying the curiosity of her guest. "Come on out to the dining room," she invited, leading the way.

"Oh!" gasped Grandma Allen, eyeing the picture before her in surprise and admiration.

"This is the children's window," explained Mrs. Dawson. "I always have one window in the house that belongs to them. Every month it is redecorated with seasonable pictures. I think it is an excellent opportunity for entertaining the children. We are constantly on the watch for the best and most suitable pictures to be used each month. See, a tiny bit of paste holds them in place against the glass."

"Well, now who would ever have thought of such a thing!" exclaimed grandma scanning each little pictured contribution with keen enjoyment. "And now the top drape has the Thanksgiving scene on it. Isn't that fine with the woods and everything, even the log church in the background?"

"Yes, it's an excellent setting for telling the Thanksgiving story. See here's a little box where we're collecting stories to tell. You know, grandma, I'm about as foolish over the window as are the children. We do have lots of fun. Next month will be Christmas and then the window isn't nearly big enough."

"Well, bless your dear heart," grandma was wiping her eyes suspiciously. "It's no wonder you have such a noble little brood, Sarah. You take time to live with them."

"Yes, some think I spend too much time with them. But I do not agree. I shall never forget once when a noted lecturer was in our town. His words are indelibly printed on my mind. There isn't a day but what I think of them as I go about my work."

"He said, 'What if God should place in your hands a diamond and tell you to inscribe on it a sentence which should be read at the last day and shown there as an index to your thoughts and feelings? What care, what caution would you exercise in the selection. Now this is what God has done. He has placed before you the immortal minds of your children, more imperishable than the diamond, on which you are about to inscribe. Every day, every hour, by your instruction, by your spirit or by your example, you inscribe something that will remain or be exhibited for or against you at the judgment day.'"

It was growing dusk when Grandma Allen finally left the entrancing little cottage with its wonderful window. "Good-by, Sarah," she murmured, giving the proffered hand a warm caress. "You've got the right idea about writing on the hearts and lives of your children. God bless you, dear. Just keep a goin'."

Franklin Grove, Ill.

Meekness and Gentleness

BY D. E. CRIPE

PAUL reminds the Corinthians, who sometimes had been contentious, of the "meekness and gentleness" of Christ as an example it would be well to remember. It is good for us all to keep this constantly in mind.

When we remember that Jesus Christ was the only begotten Son of God, and that the Father had on several occasions recognized him openly before the world, the highest honor ever paid any one on earth, and that he was yet the meekest of all men, we can understand the high esteem heaven sets on meekness.

Christ was gentle as well as meek. Only on a few occasions did he sharply rebuke any one during the years of his earthly ministry. When Peter tried to give him advice and show him a better way than the way of the cross, Jesus gave him a rebuke that probably Peter always remembered. When he found dishonest men occupying the temple, which was to be known of all men as a house of prayer, his indignation was such that the guilty men fled from his wrath. To the self-righteous, selfish, hypocritical Pharisees he administered a rebuke so just and severe that it silenced them, but kindled their anger so they wanted to kill him.

When his disciples were ambitious to occupy the highest place in his kingdom, he reproved them gently. When a sinful woman washed the feet of Jesus with her tears and wiped them with the hairs of her head, he said, "Thy sins are forgiven thee" (Luke 7: 48). When scribes and Pharisees brought to him an adulterous woman to have her stoned, and yet not one of them was left alone with the woman, he said, "Neither do I condemn thee. Go and sin no more" (John 7: 11). When Judas Iscariot came into the garden to betray him, Jesus said to him, "Friend, wherefore art thou come?" (Matt. 26: 50).

In practical everyday life many hearts are saddened and homes are darkened by hasty, harsh, unkind words, and by unnecessary scolding. Indeed, it is a debatable question whether scolding ever is necessary or ever does any good. Often the parent's nerves are severely worn and tried by worries, aggravations and difficulties, and it is necessary to hold one's feelings in check while meeting other people. Then when it comes to talking with the children, they break loose because they can not resist or reply, and worse things are said than were meant to be uttered, but the effects of them remain. Margaret E. Sangster has forcefully and truthfully expressed it in these lines:

"We have careful thoughts for the stranger,
And smiles for the sometimes guest,
But for our own
The bitter tone
Though we love our own the best."

A minister of more than average ability had done much good in the active years of his life. He had preached powerful sermons that were much appreciated, and as an elder his counsels were highly valued. As age came on with its infirmities he became somewhat discouraged, and he found much in his children to rebuke, and this was not done with becoming gentleness. If one of them made a suggestion that was not according to his will, in ever such a mild and respectful manner, it would be rebuked with the force of his fine command of language that had given power to his preaching. This in a measure made his children lose confidence in him, and made the rift between father and children wider and wider.

In the long twilight of his unhappy old age he became more and more soured, partly because things were not as he would have liked them to be, and more because his children had little respect for him, and less for the church that he had so long loved and venerated. A closer following of the meekness and gentleness of Christ would have been much better.

Willows, Calif.

The "Next-to-Last" Verse

BY CHESTER E. SHULER

POOR "next-to-last" verse of the hymn!

It is often omitted, unnoticed, unsung. And sometimes it contains just the finest of messages—the very one we need.

"Let us open our meeting by singing the beautiful consecration hymn, beginning:

" 'Take my life, and let it be
Consecrated, Lord, to thee!'

We will omit the fourth verse," announced the leader in a missionary meeting.

"Pardon me," spoke up a consecrated member of the society, "but I object to omitting the fourth verse. We need its message—

" 'Take my silver and my gold,
Not a mite would I withhold!'

The others present probably hadn't noticed the real message of this verse at any previous time as they did that afternoon. As one member of the society later remarked:

"If it were just the *singing* of it that is omitted, it wouldn't be so bad, but we are omitting the *practice* of it in our church life, and funds are short everywhere."

What will be the message of the Lord with regard to our stewardship of funds for missionary purposes? Will he find us five-talent, two-talent or one-talent stewards at his coming—which must be so very near?

Newport, Pa.

DAILY DEVOTIONS

BY WARREN W. SLABAUGH

Simeon

"Now let thy servant depart, Lord"

Read Luke 2: 22-39

Monday

The venerable Simeon felt highly honored. Though the kingdom tarried, he had received assurance that he would see its coming with his own eyes. There came a day when in high exaltation he entered into the temple and there before him was a peasant couple presenting their babe according to the law. In a flash of intuition he knew that this Babe was the newborn Christ.

It was to men of simple faith that God could reveal his plans. Simeon could believe that the kingdom could come without the human glory of earthly kingdoms.

Thou Jehovah God, who didst keep the flame of hope alive through the centuries, grant to us faith in the triumph of thy kingdom. Amen.

Herod, the Great

"For Herod will seek the young child to destroy him"

Read Matt. 2: 13-19

Tuesday

The interest of the Magi in the Babe of Bethlehem put his life in jeopardy. Earthly rulers do not look with favor on possible rivals. Herod was noted for his suspicious nature which had caused him to put to death the most beloved of his wives, Mariamme, and her two sons. He had fought his way into power by intrigue and violence.

The sincere announcement of the Magi alarmed Herod. At first he used trickery; when that failed, he ordered a wholesale massacre.

The kings of the earth have their day but all in vain when their purposes cut across the purposes of God. Amen.

The Flight to Egypt

"Arise and take the young child and his mother and flee into Egypt"

Read Matt. 2: 13-15

Wednesday

Misfortune continued to vex the little family. Their very obscurity had been their safety; having come to the attention of Herod they were in danger. There could be no safety in his realm. So by night they stole away to go to Egypt. It was a long weary

The theme of these studies is "Christ in the Life of the Church." It is the purpose of the writer that they may constitute a simple story of Jesus' life in order that the reader may visualize for himself anew that perfect life. We trust that they may prove practical in their applications.

journey across the desert, but it was God's bidding and they rejoiced in his care. Since the days of the patriarchs, men had crossed the desert to Egypt to find safety. Here by the still waters of the Nile Joseph found safety for his loved ones from Herod, who was not to know that his bloody plot had failed.

We rejoice, our Father, in thy providence which keeps watch over thy children. Amen.

Nazareth

"And he shall be called a Nazarene"

Read Matt. 2: 19-23

Thursday

Herod was dead. Joseph was free to bring his family back to their native land. But the cruel Archelaus was ruling in Judæa, and preferring to trust the milder Antipas, they made their way back to the old home at Nazareth. And here Jesus grew to manhood and from his home town he received the title by which he was

WEEKLY QUIET HOUR

The Childhood of Jesus

Jesus, a Child of the Law (Gal. 4: 4). Circumcised the eighth day: Lev. 12: 3; Luke 1: 59; Philpp. 3: 5. Purification: note that their offering was that of the poor (Lev. 12: 6-8; 5: 7). On the presentation of the first born, see Ex. 13: 2-15; Lev. 27: 26, 27; Num. 18: 15-19. At the age of twelve, a Jewish lad was reckoned "a son of the commandment."

Herod. The family of Herod played an important and often a tragic part in the story of Jesus and the disciples. The following are mentioned by name in the New Testament: Three sons: Archelaus (Matt. 2: 22), Herod Antipas (Mark 6: 14-29), Philip (Luke 3: 1); two grandchildren: Herodias (Mark 6: 17), Herod Agrippa (Acts 12); three children of Agrippa: Agrippa II and Bernice (Acts 25: 13ff), Drusilla (Acts 24: 24).

best known, "The Nazarene," a name which was also applied to his disciples after his death.

It is significant that the early life of Jesus was spent, not in some specially prepared retreat, but in the ordinary environment of his fellow men.

Our Father, thou didst make thy Son a brother of mankind in his social heritage. Amen.

The Childhood of Jesus

"And the child grew and waxed strong"

Read Luke 2: 40

Friday

Pious Christians of the second century attempted to make a prodigy of Jesus. The stories they created seem puerile to us. Here is Luke's classic statement that the development of Jesus was normal in every way. We are in danger of neglecting the human side of his life in our desire to exalt him.

We may see in Jesus the unfolding of the greatest life that ever was lived. We can not understand all the mysteries of the Incarnation, but the unfolding of a life as exemplified in Jesus challenges our imagination and points the way to the solution of all human problems.

Help us to remember that Jesus was once a Child, and may that fact make his gospel more practical to us. Amen.

"My Father"

"I must be in my Father's house"

Read Luke 2: 41-51

Saturday

What a dramatic scene! Mary distracted and in tears; Jesus self-possessed, unaware that his behavior was out of the ordinary. They needed not to have looked elsewhere; his interest in things religious kept him close to the temple.

For the temple was his Father's house. The Jews thought of God as the Father of the nation, but Jesus forever brought him close as the Father of the individual. Not only in the endearing name, but even more in the simplicity of his fellowship with God, Jesus gave to the world the true conception of God.

Our Master, lead us into the secret of thy acquaintance with God. Amen.

THE CHURCH AT WORK

ADMINISTRATION

To Ministers and Superintendents

Last Thursday, Oct. 10, was the date set for the annual reports to be sent to Elgin, Ill. If you were not able to send the report for your church by the 10th, please do not delay longer. We sincerely thank those who have worked according to schedule so that we may have the material in our office to prepare immediately the 1936 Year-book.

CHRISTIAN FINANCE

The Financial Strength of Our Church

Your attention is called to the Dec. 22 Sunday-school lesson in the Advanced Quarterly. Under Problems of Thought, Editor E. G. Hoff has given us a glimpse of the financial strength of the church. All missionary committees, finance board members and ministers should read this amazing calculation of economic possibilities in our church.

Proportionate Finance Sharing

II

YOUR INCOME

An adequate income is a vital part of God's great plan of life. "It is he that giveth thee the power to get wealth" (Deut. 8: 18). All income should be legitimate and honest. "I will give thee the half of all I have, Lord, to the poor, and if I have cheated anybody I will give him back fourfold" (Luke 19: 8). Proportionate sharing demands a minimum adequacy of income. Personality, home, friends, citizenship and membership in the family of God take precedence over income. Too much income is a menace to one's abundant life possibilities. "I will pull down my barns and build greater—thou fool" (Luke 12: 18). All income should and must be used for creative living if one is to be Christian. There can be no reservations. "He went away sorrowful." An adequate income at best can be only a part of a balanced life. God's major concern is in a worthy life investment. "Seek first the kingdom of God" (Matt. 6: 33). All income should be consistent with the will of God. It will also be consistent with the income of others who share in its production. When you have developed a proportioned relationship between yourself, your income, and your God you will be well on the road to a sound finance experience. As long as your sharing habits grow you may safely increase your income.—Walter M. Kahle.

(Next Week: Your Savings)

LEADERSHIP TRAINING

Boone Mill Leadership Training School

For some years we had been contemplating a denominational Leadership Training School in the northern part of the Southern District of Virginia. Within the four organized churches there are eight Sunday-schools and a membership of some 1,600. We began to talk this proposal early in the spring. Several meetings of the superintend-

ents were held in discussing the plan. Members of our District Board of Christian Education assisted. Thus, through correspondence and meetings, we agreed to try for such a school. Several classes and interdenominational schools had been held during the past ten years.

Early in June, during a meeting held in the Boone Mill church, it was definitely decided to schedule this school in that church for six evenings beginning Aug. 11. In view of the courses which had been taught, we decided upon five courses to be taught, namely: "The Principles of Teaching," "The Teaching Work of the Church," "Material and Methods with Children," "Materials and Methods with Young People," and "Music in Religious Education." Teachers were proposed and agreed upon, all from churches within the district. They were immediately informed to begin preparations. Our General Board of Christian Education was advised with concerning teachers, courses and texts. Each Sunday-school was assigned a budget to be raised in support of the school. Our District Board of Christian Education gave a guarantee for any unpaid bills together with the above mentioned budgets. A goal of 100 enrolled was set. It was agreed not to require the purchase of textbooks, but to secure sufficient textbooks so that all pupils desiring to purchase would have the privilege.

Once the plans were completed, we began to publish the school. During the weeks each leader was written a number of times with new suggestions and reminders. Pupils were enrolled in the churches before the school was begun. Transportation arrangements were made in each church. A large public meeting was scheduled for the first evening with an inspirational address. Six different schools were asked to take the evening worship program in turn. A total of 120 pupils was enrolled, including some under age for receiving a certificate of credit, and a very few unable to attend sufficient for this. On the last evening an inspirational address was given by the Chairman of our District Board of Christian Education, Eld. J. B. Peters. The five teachers (Mrs. John Shickel, H. C. Eller, Miss Katie Bowman, Mrs. Edna Harman Smith and David Wampler) awarded a total of 84 certificates. We consider this as one of the most helpful efforts toward the training of our local church leadership that has ever been made in this district.—H. C. Eller, Dean.

MEN'S WORK

The Obligation of Men's Work to the National Program

The resulting difference between North and South America in resourcefulness and standards of abundant life rests in the superior educational system and spread thereof in our hemisphere. It may be our Brethren hemisphere, or way into the kingdom of our Lord, may not be as rich in Christian happiness and usefulness in the Lord's harvest as if we had been brought up in the doctrines of sharing as have some other communions. Can our Men's Work, or equivalent groups, do anything to improve our full opportunities? Perhaps our education would be improved if

more reader interest could be created in The Gospel Messenger. Many would then not remain longer in ignorance of our far-flung church activities, that are thrilling to keep informed about. More would then become alarmed to discover that our church is in the lowest depths of giving compared with most all other denominations. More could become impressed with the fact that 60% of our membership give on the average less than the cost of a stick of chewing gum per week to our international work. In this group are scores of whole congregations, around 200 members each, in good communities, with acting pastors or elders, which think or know no more of our home and foreign mission program, our Christian education, our ministerial and seminary activities than to be satisfied to give from one cent to fifty cents per member per year to carry on these outreaching affairs of the kingdom. Men's Work might do something to stir up these who are so at ease in Zion.—C. M. Culp, Treasurer Men's Work.

WOMEN'S WORK

"Common Sense for Mothers"—Reilly

What is the sensible solution? This is the captivating and practical approach to the problem of child training according to Mrs. John S. Reilly, writer and broadcaster. The book is based on the platitude: "Home Comes First." The age-old ideals of motherhood need the kindling fires of the searchlight of modern intelligent understanding of child and family life.

A mother of seven, she speaks authoritatively when she points out that for the mother it takes perseverance, patience, sportsmanship, system, self-control, practicality, a sense of humor to hold the emotions in leash, a judicious use of yes and no, open-mindedness, impartiality and perspective to give a sane balance—common sense, in a word.

The tiny baby requires cleanliness, exercise, sleep, good digestion and loving. The toddler and preschool child need lessons in night habits, a routine schedule, scope to grow in, freedom in play, a few books, and training in the give-and-take of family life.

The common sense method develops in the child of school age loyalties, resistance to hard knocks, cheerfulness to meet rebuffs, coöperation with those in authority, responsibility, the use of money, the truths about life and death, a technique of tactfulness and good manners.

The cure for the willfulness of adolescents is discipline and work. Daughters are naturally winsome, but need guidance in the selection of make-up, dress, beaux, social etiquette. Party life looms large. The knowing parent provides wholesome entertainment at home for an equal mixture of lads and lassies, plenty to eat and limited hours.

As in many other books, there are sections in this book which do not harmonize with one's own conviction. Reading books and newspapers is much like eating fish, for one must learn to appreciate the good food and set aside the bones. Brethren women with their background of total abstinence would never agree that smoking for women is an attractive habit when gracefully done or that it imparts smartness and poise—not even in moderation. This author's stand on drinking and the dance would likewise meet opposition. But the wit and wisdom of the book on most points combine to make an irresistible challenge to richer home life.

As a further whetstone to your desire to read the book, answer these questions yourself and then turn to the common sense answer: Is teaching the baby to cry, like giving

medicine, a real kindness? Do sensible mothers spank? Here are seven arguments for it. Could you say it offers a healthy resistance to a child's will, which is a foretaste of an unsympathetic world? Is there such a thing as a wholesome neglect of children? What is a staggered bedtime? Whose advice shall we take? Is there an escape from boredom for mothers? Is the completely unselfish mother a menace?

Yes, motherhood is a profession with romance and hard work aplenty. But praise, affection, appreciation and happiness of the family are ample rewards. Rich in years motherhood sinks gracefully into the background assuming a subtle, advisory yet appreciative part, the older the children grow.

This book is now among the Brethren Loan Library books, 22 S. State St., Elgin, Ill., and available to you upon request. Send 10c for outgoing postage.—Mrs. E. G. Hoff, Elgin, Ill.

INTERMEDIATES

The Sunday-school Teacher

The finest type of individual in the local church should be selected to teach in the Sunday-school. We should remember that the church is operating a school. Too often the school idea is left out—a school is a place where both study and instruction take place.

Those who are responsible for the selection of teachers should keep in mind the intermediate boys and girls. In all too many cases those boys and girls are overlooked.

After teachers are selected they should be encouraged to study and put their very best into the work. The task should be taken for a long period of time if possible. Teachers should try to determine which age group they enjoy working with, and then specialize in the leadership of that group. Teachers should be encouraged to read new books in their field. Those who are teaching and feel that they need help should get all the help possible from our church headquarters at Elgin. Write for the Loan Library leaflet and the catalogue of materials available from the General Boards.

The Sunday-school teacher has a wonderful opportunity. Remember the contacts you have both in the class and out. You may change the destiny of your boys and girls.

CHILDREN'S DEPARTMENT

Inexpensive Books for Children

At the Winona Lake Conference many people were interested in the exhibit of inexpensive books sponsored by Mrs. Margaret Houghton of the Lieber School Service Bureau.

Upon request, a free mimeographed list of all the books available in ten-cent editions will be sent. The address is: The H. Lieber Company, 24 W. Washington St., Indianapolis, Ind.

There are one hundred fifty-eight titles classified under the following headings:

Picture Storybooks for Boys and Girls

Things-to-do Books

Big Colored Picture Books

Nature Books

Social Science Books

Religious Books, or Books With Ethical Themes

Have you discovered that many of these books are on sale in your local 5 and 10 cent store?

What Can the Church Do Now for Temperance?

ARRANGED BY F. E. WILLIAR

I. SUGGESTIVE MATERIAL FOR TEMPERANCE SERMON

The church of Christ needs men who are undaunted by temporary defeat; men and women who will face it, come back again and through defeat realize a more glorious victory. The forces of temperance in America have suffered a temporary defeat. With all its imperfections, the dry regime in America represents the single greatest example in the history of controlling the drink habit. The church furnished much of the educational background which made possible this noble experiment. Perhaps the church was largely responsible for its repeal, because it failed to continue an educational program. Be that as it may, what can the church now do for temperance? Indeed, it must gird itself for a difficult educational task. Today, as in the day of St. Paul, it becomes necessary to put on the whole armor of God. There are at least five factors in this armor of God as it relates to the problem of temperance.

I. The Helmet of Facts.

- A. Facts of History.
Effects of alcohol upon the individual, home, community, nation and the race.
- B. Facts of Science.
 1. Alcohol and physiology. Alcohol is a narcotic, affecting color vision, accuracy in judgment and time of reflex action, as well as less delicate functions of the body.
 2. Alcohol and Sociology.
Alcohol affects the home, the child and causes crime.
 3. Alcohol and Economics.
National drink bill first year of repeal \$3,000,000,000, not to mention destruction of life and property.
 4. Alcohol and Psychology.
Heredity, craving, insanity, etc., resulting from beverage alcohol.
- C. Facts of Experience.
 1. Life today is a laboratory, demonstrating the facts of science.
 2. Experience is proving that the drink problem is dangerously different from any time before its history, primarily because of the new factor of rapid transportation.
 3. On the highways of America are being demonstrated the effects of alcohol upon quick judgment, color vision and reflex action. Split seconds often mean disaster.
 4. It is not the drunkard but the person in the first, second and third stages of intoxication who creates our greatest menace.

II. Breastplate of Courage.

- A. The forces of intemperance are daring. It takes Christian courage to meet them.
- B. The forces of intemperance are entrenched behind a hastily written repeal amendment and the walls of public opinion. It calls for aggressive courage to penetrate their stronghold.
- C. The opposition is further protected by an educational program involving millions of dollars in advertising alone. Nothing short of clear thinking and persistent determination in a noble adventure for a worthy cause will win.

III. The Shield of Faith.

- A. Have faith in the integrity of life and the laws governing it—temperance being one of them.
- B. Faith in folks. When the facts regarding temperance are clearly seen and understood, the masses will respond in a positive way.
- C. Faith in God. In the final analysis this is not our fight alone, but God's fight against sin for the highest good of the race.

IV. The Loins Girt About by the Principle of Total Abstinence.

- A. The proper connotation of the term temperance is as follows: "A temperate use of things useful and total abstinence in things harmful."
- B. Here is one of the acid tests for the church. It has repeatedly declared that alcoholic beverage is harmful. Does the church have the moral integrity to muster its forces into the ranks of those who touch not, taste not and handle not?

V. Feet Shod With Sandals of Enthusiastic Action.

- A. To think temperance is not enough.
- B. To stand for temperance is short of the call sounded to the church.
- C. The hour has struck for action. "Humanity waits for a generation of men and women who are intelligent enough, wise enough, ethical enough and courageous enough to free itself from the curse of beverage alcohol."

The problem of temperance is a specific human problem waiting for a divinely inspired solution. If the church is to maintain its spiritual integrity this task must be faced. It must be faced by the church, not as a politician or a demagogue, but in the spirit and with the technique of the Master Teacher. The church is already organized for moral education. Every local church should include in its curriculum a course on temperance education, strongly undergirded spiritually, soundly scientific in method, and genuinely moral and social in purpose. Amidst the confused thinking on this subject at this time, the church should lead the way in the new advance. It must have faith in youth as well as adults, believing that if they are informed and wisely directed, a proper solution of the problem of beverage alcohol will be found. The time has come for a forward look, and the call is for heroic action in a cause which is not only moral and social in purpose, but divinely inspired.

2. A SUGGESTIVE PROGRAM FOR WORLD TEMPERANCE SUNDAY OBSERVANCE

Theme—Christ in the Life of the Church Through Temperance.

Worship Program:

Prelude—Rose Dreams, or Variations of Nearer My God to Thee.

Invocation—

Our Father, help us, as we observe World Temperance Sunday, to catch some of the loving human interest that shone from the face of Jesus as he looked out upon a world suffering from the sin of intemperance. Help us to reconsecrate ourselves to the task of temperance in the hope of making the abundant life for all for whom he died. In his name. Amen.

Song—312 in the Hymnal.

Scripture—Prov. 23: 19-21 and 29-32.

Prayer—To be carefully prepared by the minister.

Offering.

Announcements—Call attention at this time to the significance of world temperance.

Special Music—"She Led the Way," a soprano solo, or soprano and alto duet.

Sermon—What Can the Church Do Now for Temperance? Song—319 in the Hymnal.

Benediction.

Postlude.

SHE LED THE WAY

A Memorial to Frances E. Willard. Tune: Follow the Gleam

There's a statue in Washington,
Of one who has led the way;
And her spirit is calling us,
To be true to our trust today.
Just remember, she led the way,
Follow we must and put our trust
In her Savior, and in his name,
We'll forward to victory.

She is beckoning us to stand
By all that is good and true,
In the cause which she gave her life,
And our vows to the cause renew.
Just remember, she led the way
In sun and storm, we'll carry on,
And we'll conquer, through Christ our King,
And her spirit will lead the way.—E. G. Coleman.

Mount Airy, Md.

CORRESPONDENCE

TERMITES AND FAITH

(See Cover Page Picture)

This article is sent to the Messenger in the hope that other churches might profit by the misfortune of the Buena Vista church.

Several months ago it was discovered that the main girder of our church was damaged by something like worms. Upon investigation we found that there were termites at work in our church. In the space of about three months the main girder was completely eaten out as well as upright posts and other woodwork in the church.

What are termites? Termites have been erroneously called winged ants because of their resemblance to ants in the adult stage. They have also been called white ants because of their resemblance to white ants in the "worker" stage. However, they are not ants, nor do they belong to the ant family. It is supposed that they are the most intelligent insect known, and a colony of termites is the most highly organized of all insect colonies, not excepting bees. They are very prolific, the queen producing around eighty-six thousand eggs per day. They also live longer than other insects, the average life of one termite being about thirty years.

Termites have been natives of our woodlands for thousands of years, scientists tell us, but only in the past thirteen years have they damaged buildings to any great extent. For some unknown reason, they have become national pests to buildings, infesting buildings now in almost every state in the union, and having already destroyed millions of dollars worth of property. In Buena Vista, Va., not only our church is infested and damaged, but other churches and buildings as well as many private dwellings. Our church was the first to find them and by advertising the fact, we hope we have saved others a part of the expense of replacement, inasmuch as other churches have found that they have them and are having the treatment before the expense of replacement was necessary. The damage done to our church, plus the cost of the treatment, will be around

three hundred and fifty dollars, a giant sum for our church at the present time.

How can you know if your church has termites? That is the question that some one in your church should be able to answer, since promptness in dealing with the insects is the thing. A serious accident may occur if you do not act quickly. Termites do their work quickly and without warning. There are several ways to tell whether or not your church is infested. First, in most cities now, there is a company that will give you free inspection. It must be a bonded company as there are many small quack companies already in existence. For our part of the country, The Terminix Company of Virginia, located at 311 First St., Roanoke, Va., is the only bonded company giving that service. That company is a branch of the E. L. Bruce Company of Memphis, Tenn. This company makes thorough inspection of your building and advises you as to how to proceed. A second method of finding termites, though much more uncertain, is to inform yourself as to their habits and watch for signs. One of the first signs you will find is bits of mud between cracks and on the outside of woodwork. Termites dislike light, so fill all cracks or passageways they have made, with mud, to keep light out. This dislike of light makes them doubly treacherous because it makes them work on the inside of timber and often much damage is done before one finds them. Then, it is hard to get folks very much excited when you can not show them the insects, and you usually can not find the workers unless you know where to look.

What can be done about it? The first thing to do is to try to keep your church from being infested. All new buildings should be built with termite insulation, since termites are almost as certain as bean beetles and potato bugs. This insulation can be had at small cost compared to the damage that may be done. If you find that you already have them in your building, there is only one thing left to do, and that is to replace what damaged woodwork you have and have the treatment as quickly as possible. There is no use to replace and not have the treatment, since your replaced timber will have to be replaced again in a very short period of time. Be sure that the company that does your treating is bonded, else it is very likely your treatment will not keep out the termites. The treatment given by such a bonded company insures you against future devastation.

Now what about the faith? Well, we wondered where our money was coming from to finance this extra work on our church, but we had faith that by prayer and work it could be done. After showing the damaged part of the church to the members we decided upon several plans of action. First, the members are helping in the actual work of repair. Already we are under way with our work. To pay for the treatment, every organization is at work thinking up ways and means of raising money to help. One suggestion we are following up now soon. Some one suggested that pictures of the church would sell good to the members, so we are having large pictures made and a number of members have already spoken for one. We will clear about two dollars on each picture. Why would not a picture of your church be a fitting ornament for your home? We believe that such a project will not only help raise the money, but the picture of God's house in the homes will be a constant reminder of the Christian's duty toward that church. We live just by the church, but we will have a picture.

There are other projects being talked too. If you have a good idea, we would like to have it.

We hope that no other church has had our sad experience, but we also hope that our experience may serve as a warning and prevent other churches from going through what we must go through at the present. If you desire further information, the writer will be glad to supply what he can if you will send a self-addressed envelope.

W. G. Kinzie, Pastor,

Buena Vista, Va. Buena Vista Church of the Brethren.

UNITED STATES SPONSORS A SMALL WAR

What sort of flaming inconsistency is this? As a nation, we condemn in no uncertain terms those who at present seem to be determined to start another war. We heartily endorse such a commendable attitude; yet a surprisingly large percentage of this same alleged Christian nation gets all worked up and will gladly pay a million dollars in good cold cash to feature a Baer-Lewis battle. Two men with bulging muscles and scowling faces confront each other with the supreme desire, apparently, to unmercifully beat each other into an unrecognizable pulp. We don't know how old the human race is, but it is certainly old enough to know better. I wonder if any of our Brethren folks sat around their radios and got a secret thrill from the bout. Well, we can't eradicate war with a spirit like that. Let's register a protest wherever and whenever possible against this barbaric practice. It was bad enough when ancient Nero and his ilk gloried in such bloody contests, but when present-day folks find enjoyment in such a cruel display of animal passions, there is something radically wrong and some Bible teaching, preaching and practicing is certainly needed. Can we count on you to strive for peace between nations, and also crusade for peace and love between individuals?

Roy Honeyman.

Greenville, Ohio.

NORTH AND SOUTH CAROLINA DISTRICT CONFERENCE

The conference this year was held at Pleasant Grove church, N. C., Sept. 4-6. Despite the fact that conference had been postponed two weeks, the attendance was good. We had the largest delegate body that we have had for several years. Officers of the meeting were: M. E. Bradshaw, moderator; J. H. Griffith, assistant; C. B. Miller, reader; Ethel Henderson, secretary.

On Wednesday evening Eld. Geo. A. Branscom, one of our oldest elders and one of the founders of the district, brought a message on Christ the Great Teacher.

Thursday was the inspirational day of the conference. The theme was Enriching Our Church Program. Mrs. W. H. Swadley in her talk on What a Good Layman Should Do challenged the laymen to put forth a more united effort to enrich and advance the work of the kingdom in the local churches. Our district is vitally interested in recreation and the place it should and does have in the lives of individuals; hence Earl Zigler was chosen to speak on The Place of Recreation in Our Church Program. Bro. Zigler could not be with us but his paper was read by Mrs. C. H. Welch. He pointed out in no uncertain tones that unless we as a church provide wholesome, worth-while and uplifting recreation for our young people, they will seek and find the unwholesome and degrading type.

In the afternoon the worship service was directed by the Mill Creek Sunday-school, the theme being Pray Without Ceasing. Loren Bowman in his discussion of Making the

Worship Program Vital pointed out that we should plan our worship program so that it will be free from distractions. It should be short, planned around a central theme, and carried to a climax if the worshipers are to be benefited by it. Merlin C. Shull showed very clearly that The Relationship of the Church School to the Home is one of vital importance. Unless the church school is supported by the home it is failing to function as it should. The church school should contact the home in such a manner that they will be cemented together. Fred Dancy in his treatment of the subject, Stewardship—a Privilege and a Duty, impressed us with the thought that we are not Christian unless we are willing to share our life, talents and income for the advancement of the cause of Christ.

At the B. Y. P. D. business meeting in the afternoon the work of the last year was reviewed and some goals set for the new year. The president, Loren Bowman, was in charge of the meeting.

Thursday was climaxed by the missionary address by Fred Dancy. He brought us some vivid word pictures of the sacrificial work being done on our foreign mission fields.

Sept. 6 was given over mainly to the business meeting. One query was held over since 1933; no new queries were presented. Fred F. Dancy was chosen delegate on Standing Committee with C. B. Miller, alternate. C. B. Miller was selected as moderator for the next meeting; W. A. Reed, assistant; the writer, secretary for three years.

The meeting next year will be held in the Melvin Hill church, Thursday and Friday before the fourth Sunday in August. The meeting closed Friday evening with an address by Merlin C. Shull of Johnson City, Tenn., on the subject, Before the Marriage Altar. Visitors from the Tennessee district were Mrs. W. H. Swadley, Brethren Merlin C. Shull and A. M. Laughrun.

Ethel Henderson.

Landrum, S. C.

IN MEMORY OF ALMA V. MASON

Alma V. Mason, only daughter of Brother and Sister Jos. Mason, began life on Sept. 30, 1901, in Rockingham County, Va., and passed away on Aug. 24, 1935, at her home in Spotsylvania County, Va., where she had lived with her parents since March, 1921.



Hers was not a long life but one of intensity. Intense in her devotion to her home, in her regard for her neighbors and friends, and in her consecration and service to her Master's cause. She never failed to grasp opportunity for the enrichment of her life—spiritual, mental and social.

She had been a most faithful and loyal member of the Church of the Brethren since the early age of eight years. In her passing the church at Belmont deeply feels the loss of church secretary, B. Y. P. D. adult adviser, treasurer of Women's Work group, Sunday-school teacher and an efficient worker wherever called. Her sunny disposition endeared her to all.

She was not feeling so well on Wednesday evening and a physician was called on Thursday; on Saturday death claimed her. The entire community was deeply moved by the suddenness of her passing.

A short service was held at the home by Bro. Stephens of the Baptist church and Eld. I. N. Zigler, assisted by Bro. Cameron Yagel. The body was then conveyed to Rockingham County, where funeral services were held in the Cedar Run church by Elders S. D. Zigler and S. L. Garber. Interment was made in the near-by cemetery.

Though her life was short her fine spirit and ennobling influence live on in the memory of those who knew her—a challenge to purity, devotion and consecration.

Holladay, Va.

Mrs. I. N. Zigler.

PASSING OF D. C. MOOMAW

Daniel C. Moomaw, one of the pioneers of Roanoke, Va., came to the end of life's long way on Sept. 4, aged ninety-five years. He was a son of Elder B. F. Moomaw and Mary

Ann Moomaw. He was born at Bonsack, Nov. 28, 1839, and was educated in the district schools.

In 1864 he married Rebecca Crumpacker, who lived in the Catawba Valley near Blacksburg, and for a time thereafter lived at Cloverdale. He then purchased the ancestral home of his wife and lived in Montgomery County, coming to Big Lick (Roanoke) in 1880. In 1882 he built "Guildhall," where he died, the brick being made on the place and the trimmings of the house being hand worked.

From that time he was closely identified with the progress of

Roanoke, which began soon after he moved here. His activities embraced farming, stock raising, real estate, writing, and for fifty years of his long life in the active ministry of his church. Bro. Moomaw built approximately 120 houses in the city, and erected the first three-story brick building to go up here. He built for his congregation a large brick church on Salem Avenue which later was sold to and is now used by the local Syrian congregation.

His land holdings at "Guildhall" embraced 400 acres and from this he sold the acreage that the country club grounds occupy. To the end he kept in close touch with political and religious affairs of the world, devoting a half century to the ministry of the Church of the Brethren.

A pronounced pacifist, he wrote two books, "A Cloud of Witnesses," and "Christianity Versus War," copies of the latter being sent by the author to the rulers of almost all countries in the world. Many of these gifts were acknowledged. After witnessing the horrors of four wars he spent the last quarter century preaching pacifism.

In a lifetime of little less than a century he was an actor in a most interesting period of world development, particularly industrial progress, or from tallow dip to electric light and from covered wagon to flying machines.



Surviving of nine children are: Mrs. Ella Miller, Warrensburg, Mo.; G. C. Moomaw, mayor of Dublin; W. H. Moomaw, Mrs. Annie M. DuVall, Dr. Ben C. Moomaw and Mrs. R. E. L. Shafer, Roanoke. A brother, C. A. Moomaw, is actively connected with the Mountain Trust Bank. There are sixteen grandchildren and thirteen great-grandchildren.

Funeral services were conducted at the home by Bro. M. G. West, pastor of the Central Church of the Brethren, with interment in the family plot.

Pallbearers were his nephews, Ben F. Moomaw, B. C. Moomaw, Clarence Moomaw and John Crumpacker.

Roanoke, Va.

M. G. West.

IN MEMORY OF BRO. MARK GRIM

Mark Woodson Grim was born March 14, 1875, at lower Catawba in Botetourt County, Va. He died Aug. 9, 1935. He married Lula F. Wright July 6, 1899. He was the father of eleven children, all of whom with the mother and six grandchildren survive.



He followed farming until 1913 when he entered the employ of the N. & W. Railway Company and continued with this company until the time of his illness in October, 1934.

He joined the Baptist Church in early manhood and was a faithful member and worker until he moved to Roanoke County. In the fall of 1930 Bro. Allen Hoover held a revival meeting at Oak Grove Church of the Brethren, and Bro. Grim with his good wife and five of his children joined the church. He was a man of very few words but showed an interest in all the different activities of the church. He and his family were present at church services in sunshine, also in

rain or snow. He endeared himself to the Oak Grove church as no other layman has in so short a time. He often called for the young people to come and sing for him.

During his protracted illness it became necessary to sit up all night with him, so the laymen and others of the church volunteered to do this. A program was worked out, whereby two would go each night. He was anointed twice, but finally succumbed to that dread disease, cancer of the bone.

Funeral services were held at Oak Grove church by his pastor, C. E. Eller, assisted by Allen Hoover and H. C. Spangler. Burial was in Troutville cemetery.

Salem, Va.

O. D. Eller.

PASSING OF MRS. W. E. SWANK

Mrs. Susan Jane Swank was born April 29, 1866, near McVeytown, Pa., the fifth child of Eld. George R. and Barbara Replogle Hanawalt. She was always interested in education and having received a normal degree from Juniata College, taught school seven terms. She was one of the outstanding teachers of her day in that section of Pennsylvania.



She was married to William E. Swank of Ligonier, Pa., April 2, 1891. In 1902 the family moved to North Dakota and six years later homesteaded in northwestern Montana. In 1919, because of her failing health and the severe northwestern climate, the family moved to Florida, where she had since made her home.

She united with the Church of the Brethren when quite young and lived a consecrated and devoted life. She took great pleasure in working with children and young people. In later years she devoted more of her time to adults and taught the Women's Bible class until about a week before her death. She was instrumental in helping to build a church and Sunday-school in Montana in the pioneer days. Soon after coming to Florida Mrs. Swank became very active in mission work at Lake Istokpoga, Arcadia and the crate mill mission at Avon Park.

Her chief happiness seemed to be in her church, and largely through her influence all of her children and many of her grandchildren are members of the church. Many times she sacrificed her health to "lend a helping hand" to her family, friends, church and community.

She was a devoted wife and mother and her absence will be keenly felt both in the home and the community. Besides her husband she is survived by nine children: Harry Swank, Mrs. Kenneth Chambers, Mrs. Henry Boyd and Miss Martha Swank of Sebring; Mrs. J. D. Reish of Lake Istokpoga; Paul Swank of Center Point, Ind.; George Swank of Lena, Ill.; W. Glen Swank of Poplar, Mont.; and Mrs. H. H. Wheeler of Froid, Mont.; three sisters, Mrs. Mary Stutzman of Sebring, Mrs. Nannie H. Strayer of Johnstown, Pa., Mrs. Hattie Titterington of Akron, Ohio; two brothers, W. C. Hanawalt of Gettysburg, Pa., and D. R. Hanawalt of Akron, Ohio; also five half brothers, two half sisters, twenty-one grandchildren and her many friends.

Funeral services were in charge of Eld. H. A. Spanogle, assisted by Eld. J. H. Moore. Interment in the Pine Crest cemetery, Sebring, Fla.

Mrs. K. R. Chambers.

MATRIMONIAL

Bair-Haven.—By the undersigned, at his home, Sept. 7, 1935, Mr. Robert S. Bair of Spring Grove, Pa., and Kathryn L. Haven of York, Pa.—M. A. Jacobs, York, Pa.

Barnard-Betz.—By the undersigned, Sept. 21, 1935, in the La Verne church, Gertha Barnard of Raisin City and Glenna Betz of La Verne.—Galen K. Walker, La Verne, Calif.

Boyer-Frantz.—By the undersigned at his home, Aug. 22, 1935, Bro. Ralph Boyer and Sister Edith Frantz, both of North Manchester, Ind.—Russell Weller, Keystone, Ind.

Du Bois-Abel.—By the undersigned on June 23, 1935, in the La Verne church, Zola Du Bois of La Verne and Ramona Abel of Hollywood.—Galen K. Walker, La Verne, Calif.

Holl-Ikenberry.—By the undersigned, in the La Verne church, June 15, 1935, Elmo Holl and Thelma Ikenberry, both of La Verne, Calif.—Galen K. Walker, La Verne, Calif.

Jenkins-Wampler.—By the undersigned, at the Flower Hill Church of the Brethren, Md., Sept. 21, 1935, Mr. Kasel W. Jenkins of Burnt Mills, Md., and Sister Fanny Mae Wampler of Silver Spring, Md.—G. L. Baker, Germantown, Md.

Kearns-Stump.—At the home of the bride's aunt, Wichita, Kans., by the bride's father, Sept. 22, 1935, Mr. Earl Kearns of Vici, Okla., and Miss Mae Stump of Waka, Tex.—Harley Stump, Waka, Tex.

Miller-Floyd.—By the undersigned, at his home, Aug. 31, 1935, Bro. Henry V. Miller and Sister Rebecca E. Floyd, both of York, Pa.—M. A. Jacobs, York, Pa.

Osdell-Dent.—By the undersigned, Sept. 5, 1935, in the home of the bride, Richard Van Osdell of Bakersfield, Calif., and Dorothy Lee Dent of Claremont, Calif.—Galen K. Walker, La Verne, Calif.

Swihart-Kinney.—By the undersigned, Aug. 29, 1935, in the La Verne church, Ernest Swihart and Ida Kinney, both of La Verne, Calif.—Galen K. Walker, La Verne, Calif.

FALLEN ASLEEP

Bastin, Raymond, son of Fred and Orpha Bastin, was born June 18, 1927. On Sept. 3, 1935, while on his way to school, he was struck and fatally injured by an automobile. Funeral services at the First church in Chicago by Brethren M. Clyde Horst, Ralph White and the writer. Interment at the Glen Oak cemetery.—Warren Slabaugh, Chicago, Ill.

Blough, Samuel A., born in Somerset County, Pa., Jan. 26, 1864, died at his home in Garrison, Iowa, Sept. 6, 1935. He was the youngest of twelve children of Joseph and Mary Blough, all except one sister having preceded him. He came to Benton County, Iowa, with his parents, in March, 1869. Dec. 31, 1885, he married Mollie Lehman; she died Feb. 11, 1891, leaving one son. March 24, 1892, he married Lillie K. Buck. To this union six children were born; these survive with six grandchildren. His wife died April 26, 1934. He was a member of the Church of the Brethren. Funeral services at the church by Bro. Hamer, assisted by Bro. U. H. Hoefle. Burial in the Garrison cemetery.—Mrs. Ida Coleman, Garrison, Iowa.

Boerner, Clarence Edw., son of Geo. and Sadie Stouffer Boerner, and nephew of the late Eld. D. F. Stouffer, was born in Waynesboro, Pa., April 19, 1881, died at his home, Aug. 1, 1935. Death was due to a blood clot of the heart; he had suffered light attacks for a number of years but recently they were more frequent. He united with the Church of the Brethren when twelve years old and was a faithful member until death. June 4, 1902, he married Ruby I. Bricker. Besides his widow and son, he leaves four brothers and one sister. Funeral services at his home by Eld. Ross D. Murphy, assisted by Brethren M. C. Swigart and H. K. Garman, after which the body was taken to Hagerstown, Md. Services by Eld. C. R. Oellig, assisted by Eld. A. B. Miller. Interment in the Broadfording cemetery.—J. A. Bricker, Philadelphia, Pa.

Brower, Mary L. (Miller), born in Van Buren County, Iowa, Aug. 24, 1857, died at her home near South English, Iowa, Sept. 1, 1935. She married Adam H. Brower on June 30, 1881. When about eighteen years old she united with the Church of the Brethren and lived a faithful, consistent Christian life to the end. For fifty-four years she served with her husband in the office of deacon. She is survived by her husband, two sons, one daughter, one foster daughter, thirteen grandchild-

dren, two brothers and three sisters. Funeral services in the English River church by Eld. W. D. Grove, assisted by Eld. H. C. N. Coffman. Interment in adjoining cemetery.—W. H. Brower, South English, Iowa.

Emmert, Ephraim, son of John George and Catherine Yoder Emmert, was born on the Levi Ulery farm two miles east of Nappanee, July 24, 1860. When he was six years old the family moved to a farm near the center of the present town of Nappanee. To this home he brought his bride, Emma Stahley, on Dec. 18, 1891. In this home their family of eight children was born; a son died in infancy. There are thirteen grandchildren living. His brother, John J. Emmert, lives in Menomonie, Wis. When he was thirty-five he and his wife united with the Church of the Brethren in Nappanee during a revival conducted by Eld. H. C. Early. His religion was ever very vital to him and was a wonderful comfort to him during his long illness. His was a high plane of Christian living. Twenty-five years ago he brought his family to their present home in Benton Township where they have been a real blessing to the community. For the last three years he suffered constantly, but he was patient and cheerful. He died on the morning of Sept. 23 in the Elkhart hospital. Funeral services were in charge of Eld. Charles Arnold and the writer at the New Paris church. Interment was made in the Union Center cemetery.—Burton Metzler, Middlebury, Ind.

Greiner, Sister Fanny Brandt Hossler, died at the sanatorium, Aug. 10, 1935, aged 39 years. She is survived by her husband, Norman L. Greiner, four sons, one daughter, her parents, Mr. and Mrs. Jacob Brandt, and one brother.—Emma C. Geib, Mt. Joy, Pa.

Hartell, Stanley David, born April 26, 1909, near Plattsburg, Mo. He died Sept. 11, 1935, at the family home in Plattsburg. He was stricken with typhoid fever about the middle of June and was seriously ill all summer. He attended one year at McPherson College but poor health kept him from continuing. He united with the Church of the Brethren at the age of ten. He had been a faithful worker in the local church and also held positions of responsibility in the local, district and state organizations. He was especially interested in young people's work. At the time of his passing he was president of the local interdenominational young people's group and superintendent of the Sunday-school. He is survived by father and mother, Mr. and Mrs. Albert C. Hartell, one sister and three brothers. Funeral at the Brethren church near Plattsburg by Rev. Mitchell and Bro. Chas. Austin. Burial in the cemetery adjoining the church.—Ada Sell, Plattsburg, Mo.

Kneisly, Clara, daughter of Amos and Fania Noffsinger, born Feb. 10, 1881, in Montgomery County, Ohio, died Sept. 16, 1935. At the age of thirteen years she was baptized into the Church of the Brethren and throughout her life she was a faithful member. She was constant in attendance, a willing contributor, and a ready helper in its many activities. Oct. 18, 1905, she married Daniel W. Kneisly. She leaves her husband, four children, three grandchildren, her mother, three brothers and one sister. Funeral services in Lower Miami church by Eld. John Beeghly and the writer. Interment in the cemetery near by.—E. E. Brumbaugh, Union, Ohio.

Miller, Bro. Geo. W., died Sept. 7, 1935, at his home in Fousttown, aged 80 years. Death followed a long illness. He was a member of the Church of the Brethren for several years. He is survived by his widow, Sister Ellen Bupp Miller, two sons, three daughters, nine grandchildren and one sister. Services in First church by Eld. M. A. Jacobs, assisted by Eld. Daniel Bowser. Interment in Greenmount cemetery.—Florence L. Keeney, York, Pa.

Moyer, Sister Elizabeth (Bean), wife of Bro. Jonas Moyer, died Sept. 14, 1935, aged 73 years, 5 months and 23 days. Her death was due to a fall sustained less than an hour earlier. Seven sons and four daughters as well as her husband remain. Services at the home and in the Mingo Church of the Brethren, conducted by Bro. Ralph Jones and the writer. Interment in the Mingo cemetery.—Q. A. Holsopple, Royersford, Pa.

Netzley, Clyde, of Naperville, Ill., was instantly killed Aug. 24, 1935, as the result of an automobile accident. He was 34 years old, the son of Mr. and Mrs. Rufus Netzley who preceded him. He is survived by his wife, son and daughter, two brothers and six sisters. In order to have more room, funeral services were held at the First Evangelical church. Since boyhood he was a member of the Brethren church. Bro. Ralph White, the pastor, preached the sermon. Bro. Netzley will doubtless be best remembered for his friendliness. In his garage business or recreational activities his even temperament was assured. Interment in the Naperville cemetery.—E. Overcash, Naperville, Ill.

Peterman, Sister Mary Ann, died at her home in New Freedom, Pa., Aug. 5, 1935, aged 86 years. She is survived by one daughter and two sons. Services at her home by Bro. Obed Frey with interment in the New Freedom cemetery.—Esther B. Hartman, York, Pa.

Rock, Mrs. Harriet, died June 14, 1935, aged 88 years. She was the oldest member of the Somerset Church of the Brethren. Funeral services by the pastor, Bro. T. R. Coffman. Interment in the Sipesville cemetery. She is survived by two brothers, one sister, thirteen grandchildren and seven great-grandchildren.—Mrs. H. R. Knepper, Somerset, Pa.

Shriver, Lucy, born Dec. 14, 1877, died at her home at Belfort, Ohio, Aug. 20, 1935. She was the seventh of nine children born to Benjamin and Lucretia Souders. She married Alva Shriver on Sept. 5, 1898, and to this union were born two daughters. She became a Christian about twenty-five years ago. She is survived by her husband, one daughter and two grandchildren, one sister and three brothers. Funeral services at the Center church by Eld. M. M. Taylor.—Esther Riemenschneider, Atwater, Ohio.

Springer, Harriet, daughter of Martin and Sarah Meyers, was born in Somerset County, Pa., March 31, 1849, and died after an illness of more than three months, at the home of her daughter, Mrs. Geo. McNitt. Her age was 86 years. She was the seventh child of a family of fifteen children, all of whom grew to maturity; two sisters and one brother remain. She united with the church early in life and remained true to her profession. She lived a life of service for her Master by administering to the wants of those about her. Dec. 12, 1867, she married John E. Springer. To this union were born six children, five of whom survive with an adopted son, twenty grandchildren and twenty-two great-grandchildren. Funeral services in the Quinter church by Bro. D. A. Crist with burial in Quinter cemetery.—Mary M. Bishop, Quinter, Kans.

Unger, Myrtle Charlene, born to Milton and Elva Unger on Sept. 5, 1912; she died at Gettysburg on Aug. 23, 1935. She was not considered strong yet she had graduated with the class of 1933. She was accomplished in music and had served faithfully as pianist of the Oakland Sunday-school for seven or eight years. She had also taught piano students for several years. Seven years ago she responded to the call of her Master and united with the Church of the Brethren. She was active in the work of the church as long as health permitted. Her last illness extended over a period of about eight months. She called for the anointing service a few hours before her death. Surviving are the parents, one sister and one adopted sister. Services from the Oakland church by the writer and burial in the Gettysburg cemetery.—Ray O. Shank, Gettysburg, Ohio.

Weddle, Sister Perna, daughter of Abner and Cora Brammar Weddle, born Dec. 17, 1892, died Sept. 20, 1935. She married Otho G. Weddle on Nov. 11, 1916. He died seven months later. She had been a patient sufferer for sixteen years. She was a faithful member of the Topeco church. Surviving are one daughter, father and mother, one sister and three brothers. Services at her home church by Elders L. M. Weddle, S. B. Alderman and A. N. Hylton. Interment in the Weddle cemetery.—Veda A. Weddle, Floyd, Va.

Welty, Sister Mabel C., wife of Earl Welty, died at the Waynesboro hospital, Aug. 26, 1935, aged 41 years. She was born near Waynesboro, but was living near Greencastle at the time of her death. She was the daughter of M. L. and Annie (Gossert) Newcomer. She was a member of the Church of the Brethren. She is survived by her husband, ten daughters and one son, her parents, five brothers and three sisters. Services in Prices church by Eld. Carroll Valentine, assisted by C. R. Oellig. Burial in adjoining cemetery.—Mrs. Pearl (Chamberlin) Beeler, Waynesboro, Pa.

Wenger, Cora, daughter of Adam and Susanna Michael, born near Phillipsburg, Ohio, April 30, 1880, and died June 25, 1935. March 8, 1903, she married Wm. Wenger. In October, 1909, she accepted Christ and lived an exemplary Christian life. For a number of years she was active in church and Sunday-school work, until affliction came to her about seven years ago. She is survived by her husband, two daughters, one son, three brothers and three sisters. Funeral services in Salem church by Eld. John Fidler and the writer. Interment in Bethel cemetery.—E. E. Brumbaugh, Union, Ohio.

Wiles, Bro. John Albert, died in the hospital, in Harrisburg, on Sept. 11, 1935, following an operation for the removal of a leg due to gangrene. He was 76 years, 4 months and 5 days old. He is survived by his wife, one daughter, three sons, two sisters and one brother. Funeral services were held in the Salem United Brethren church, north of Chambersburg, by Eld. Welty G. Smith, assisted by Eld. Samuel Gearhart. Two ministers from the Brethren in Christ church also assisted. Burial was made in the family plot adjoining the church.—Grace E. Smith, Waynesboro, Pa.

Wright, Rosella Mae, daughter of A. J. and Maggie Moyers, born May 30, 1899, died Sept. 5, 1935. She married Leman Wright Sept. 19, 1918. To this union were born five children. She joined the M. E. Church in early girlhood and seven years ago united with the Church of the Brethren. She received the anointing service the day before her death. Surviving are her husband, two sons, two daughters, one sister, three brothers and one half brother. Funeral services in the church at Hazelton by Bro. Geo. W. Van Sickle, assisted by Rev. S. E. Ryan and Rev. B. H. Barnes. Burial in Union cemetery at Shady Grove.—Ruby Van Sickle, Hazelton, W. Va.

Oct. 20, 7 pm, Sterling.
Oct. 27, Dixon.
Nov. 24, 7 pm, West Branch.

Indiana

Oct. 12, Beech Grove.
Oct. 12, 10 am, Buck Creek.
Oct. 12, Fairview.
Oct. 12, Blissville.
Oct. 12, Bremen.
Oct. 12, 7 pm, Bethel.
Oct. 16, 7 pm, Yellow Creek.
Oct. 19, Bachelor Run.
Oct. 19, 7:30 pm, Arcadia.
Oct. 19, 7 pm, Pine Creek.
Oct. 19, English Prairie.
Oct. 19, 10:30 am, Nettle Creek.
Oct. 19, 6:30 pm, Spring Run.
Oct. 20, Kokomo.
Oct. 20, 6:30 pm, Huntington.
Oct. 26, 7:30 pm, Middletown.
Oct. 26, Howard.
Oct. 26, Wawaka.
Oct. 27, Rossville.
Oct. 28, 7 pm, Logansport.
Nov. 4, Walnut.
Nov. 4, 7 pm, Mexico.
Nov. 9, 7 pm, Roann.
Nov. 16, 7 pm, Union Center.

Iowa

Oct. 13, 7:30 pm, Des Moines Valley.
Oct. 20, Garrison.
Oct. 20, 7:30 pm, Iowa River.

Kansas

Oct. 12, 2 pm, Maple Grove.
Oct. 12, Appanoose.
Oct. 26, 11 am, Quinter.
Oct. 27, 7:30 pm, Ottawa.
Nov. 3, 7 pm, Belleville.

Maryland

Oct. 13, 6:30 pm, Pipe Creek.
Oct. 19, 2:30 pm, Meadow Branch.
Oct. 19, 2 pm, Broadfording.
Oct. 20, 3 pm, Pleasant View.
Oct. 26, 4 pm, Manor.
Oct. 26, 27, 2 pm, Licking Creek at Pleasant Ridge.
Oct. 26, 2:30 pm, Locust Grove.
Oct. 27, 6 pm, Beaver Dam.
Oct. 27, 5 pm, Myersville.
Nov. 2, 2:30 pm, Longmeadow.
Nov. 3, Denton.
Nov. 10, Cumberland.

Michigan

Oct. 12, 10:30 am, New Haven.
Oct. 19, Woodland (country).
Nov. 9, Elmdale.

Missouri

Oct. 15, Bethel.

Minnesota

Oct. 27, Lewistown.

Ohio

Oct. 12, Black Swamp.
Oct. 12, Union City.
Oct. 12, 10 am, Castine.
Oct. 12, 7:30 pm, County Line.
Oct. 13, Pittsburg.
Oct. 13, 6:30 pm, Brookville.
Oct. 13, 7:30 pm, Stony Creek.
Oct. 13, 7 pm, Eagle Creek.
Oct. 19, 7:30 pm, Beech Grove.
Oct. 20, Greenville.
Oct. 21, 7:30 pm, Pleasant View (N. W.).
Oct. 25, Toledo.
Oct. 26, 10 am, Wooster.
Oct. 26, 10 am, Prices Creek.
Oct. 26, Dupont.
Oct. 27, 7:30 pm, Lick Creek.
Oct. 27, Cincinnati.
Oct. 28, 7:30 pm, Silver Creek.
Nov. 2, 6:30 pm, Lower Stillwater.
Nov. 2, 7 pm, Lower Miami.

Oklahoma

Oct. 26, Big Creek.

Oregon

Oct. 19, 7:30 pm, Mabel.
Oct. 25, 8 pm, Portland.
Nov. 7, Ashland.
Nov. 23, Grants Pass.

Pennsylvania

Oct. 12, 13, 4 pm, Pleasant Hill.
Oct. 12, 1:45 pm, East Fairview.
Oct. 12, 2 pm, Mingo at Skippack.
Oct. 13, Shade Creek at Berkey.
Oct. 13, 5 pm, Harrisburg.
Oct. 13, Huntsdale.
Oct. 13, 7 pm, Snake Spring Valley.
Oct. 13, Meyersdale.
Oct. 13, Spring Grove at Kemper.
Oct. 16, 17, 1:30 pm, White Oak at Longenecker.
Oct. 16, 17, 9:30 am, Springville at Mohler house.
Oct. 19, 20, 1:30 pm, Little Swatara at Ziegler house.
Oct. 19, 1:30 pm, Conestoga at Bareville.
Oct. 19, 20, 10 am, Schuylkill at Big Dam.
Oct. 19, 20, 10 am, Fredericksburg at Meyer house.
Oct. 19, 7 pm, Buffalo.
Oct. 19, 20, 1:30 pm, Upper Conewago, Latimore.
Oct. 19, Ridge at Fogelsanger house.
Oct. 20, 6 pm, Koontz.
Oct. 20, 6:30 pm, Roaring Spring.
Oct. 20, 6 pm, Penn Run.
Oct. 20, 6 pm, Hanover.
Oct. 20, Quakertown.
Oct. 23, 24, 10 am, West Conestoga at Middle Creek.
Oct. 26, 27, 10 am, Antietam at Prices.
Oct. 26, 27, 10 am, Upper Codorus at Black Rock.
Oct. 26, 27, Hanoverdale, Big Swatara.
Oct. 26, 1:30 pm, Heidelberg.
Oct. 26, 27, 1:30 pm, Midway.
Oct. 26, Indian Creek.
Oct. 27, Lititz.
Oct. 27, Marsh Creek, Marsh Creek house.
Oct. 27, Woodbury at Replogle.
Oct. 27, Ephrata.
Oct. 27, New Fairview.
Oct. 29, 30, 10 am, Chiques at Mt. Hope.
Nov. 2, 3, 10:30 am, Falling Springs.
Nov. 2, Mechanic Grove.
Nov. 2, 1:30 pm, Welsh Run.
Nov. 2, 3, 1:30 pm, Richland.
Nov. 3, 7 pm, Pike (Brothersvalley).
Nov. 3, 6 pm, Chambersburg.
Nov. 3, Shrewsbury (Codorus).
Nov. 9, 10, 1:30 pm, Myerstown.
Nov. 9, 10, Annville.
Nov. 9, 6 pm, Hatfield.
Nov. 10, 7 pm, Tyrone.
Nov. 13, 14, 10 am, Green Tree at Rheems.

Tennessee

Oct. 19, Pleasant Valley.

Virginia

Oct. 12, 4 pm, Oak Grove.
Oct. 12, 4 pm, Red Oak Grove.
Oct. 12, 4 pm, Pleasant Hill.
Oct. 19, 6:30 pm, Brick.
Oct. 19, 4 pm, Pleasant Valley.
Oct. 19, 3:30 pm, Linville Creek.
Oct. 20, 6 pm, Garber.
Oct. 26, 4 pm, Mt. Zion.
Oct. 26, Walnut Grove.
Oct. 27, 4 pm, Beaver Creek.
Oct. 26, 6 pm, Middle River.
Oct. 26, 4 pm, Mill Creek.
Oct. 27, 7 pm, Unity at Fairview.
Nov. 10, 7 pm, Elk Run.

West Virginia

Oct. 12, 13, Spruce Run.

ANNOUNCEMENTS

DISTRICT MEETINGS

California, Northern, Empire, Oct. 11-14.
Colorado, W., and Utah, Fruita, Nov. 29-Dec. 1.
Florida and Georgia, Sebring, Oct. 11-13.
Indiana, Middle, Manchester, Oct. 11-13.
Kansas, Northwestern, White Rock, Oct. 18.
Kansas, Southeastern, Gravel Hill church, Oct. 25-28.
Kansas, Southwestern, Newton, Oct. 11-13.
Missouri, Northern, Wakenda, Oct. 26-28.

Pennsylvania, Southern, Lost Creek, Bunkertown, Oct. 29, 30.
Pennsylvania, Western, Windber, Oct. 22, 23.

LOVE FEASTS

Nov. 17, Covina.

Colorado

Oct. 11, Haxtun.

Idaho

Oct. 23, Nampa.

Illinois

Oct. 13, 7 pm, Franklin Grove.
Oct. 19, Allison Prairie.
Oct. 19, Woodland.

CORRESPONDENCE

ARIZONA

Glendale.—Our Vacation School was held the early part of June with Grace Miller of La Verne, Calif., as superintendent. The average attendance was eighty-three. June 20 Bro. D. W. Kurtz spoke to our congregation and others in the city park. Services are kept up at the county home each month. A union Sunday-school at Yarnell Heights summer resort was presided over by Sister Maggie Statler, with an average attendance of thirty-five. A good representation attended summer camp at Prescott the early part of August. One of our number attended the older girls' camp at La Verne and four attended the young people's camp. Robin Swihart was chosen to represent our young people at the peace conference to be held at Pasadena Sept. 22. A number of our young people have left for school, creating vacancies which are very apparent in our church activity. We had more people vacationing this summer than the three summers previous. The pastor and wife represented the church at district conference and took a week's vacation in California. We constantly receive inquiries from folk in the east, desiring a change of climate for health. While we do not like to encourage them to come unless it is really necessary, we are glad to state that many people do find relief for bronchial trouble, asthma and kindred diseases when they come in time. We would be happy to have such move near one of our churches. General conditions are somewhat improved. There are fewer idle and most of the camp grounds and houses are filled; this offers quite a contrast to two or three years ago.—E. E. Barnhart, Glendale, Ariz., Sept. 21.

CALIFORNIA

Covina.—We were both glad and thankful to have our pastor, Bro. Leland Brubaker, return home safely July 20. We had a reception for him the evening of the 21st. At the Sunday morning service we had a full house to hear his message. July 30 he gave a travel talk at the evening service at the union meeting, also to a full house. The union meetings closed the last Sunday of August. Our Sunday-school attendance during the summer fell away some because so many of our number go away on vacations, but now that schools are opened and folks are again settled down to the common routine of everyday life, and with our pastor and wife working so zealously, our attendance will increase. Sister Matie Brubaker was Bible instructor at Camp La Verne for two weeks. Bro. Brubaker was there for several days to inspire and enthuse the young people. Sept. 9 Bro. Dan West of Elgin was our guest at the evening service. He conducted an open discussion at the C. W. hour which was very helpful. His message at the preaching hour was inspiring. We appreciated the visit and inspiration received by having Brother and Sister West in our midst. The women's council decided, instead of having a special Bible lesson during the week, to give a special boost for the Wednesday evening Bible class conducted by the pastor. The church met in council Sept. 13 with Eld. Edgar Rothrock presiding; he has been our elder during the absence of Bro. Brubaker. The latter will again resume the eldership. Officers for Sunday-school and C. W. were elected: general Sunday-school superintendent, Mrs. Leroy Eikenberry; adult C. W., Mrs. D. A. Lester. Our love feast will be Nov. 17. Our church and Glendora have decided to have a pastoral exchange in holding a revival meeting; ours will probably be about Easter time.—Mrs. Tempie Sauble Funk, Charter Oak, Calif., Sept. 19.

Live Oak church met in council Sept. 18. Workers for the various church activities were elected, as were the delegates to district meeting. Our present pastor is retained indefinitely. Sisters' Aid Society was recently rewarded in a material way. A quilt of the basket design, pieced by Sister Ann Fillmore and quilted by the society, was sent to the state fair at Sacramento, receiving first prize of \$4 and sold for \$25. They have quilted eleven quilts this year. The Dorcas Society reported their activities for the past year during which they have been organized.—Albert Crites, Live Oak, Calif., Sept. 23.

McFarland.—A most pleasant evening was spent Aug. 22 in a farewell social for our pastor, Bro. Long, and wife, who accepted a call to Raisin City church. Their five years with us have been helpful and pleasant and we trust will be as much so in their new field. Our new pastor, Bro. Coffman, and family arrived the following week. However, Bro. Coffman has been ill and unable to fill the pulpit, but we are praying for his speedy recovery as he is very desirous of entering into his work. Bro. Blickenstaff, Ora Weddle, and Sister Martha Shick have kindly filled our pulpit. Our fiscal year has been changed to begin Sept. 1; therefore our church election was held at the May business meeting, and at this time our elder, A. Blickenstaff, was reelected and the undersigned was elected Messenger agent and correspondent. Sunday-school and C. W. officers were elected at the August business meeting and delegates chosen for district meeting. Sunday-school superintendents for the year are: Adults, Arthur Grober; juniors, Mrs. Ed. Steward; Primary, Mrs. Ina Taylor; C. W. president, John Moomaw. Delegates to district meeting are J. I. Coffman and R. Armantrout. We are to have our fourth in a series of quarterly fellowship suppers which are planned by the various organizations in our Sunday-school. These meetings have been helpful as well as entertaining. A few of our church members attended the summer assembly at Mt. Hermon and 75 per cent attended the assembly meeting at Greenhorn Mt. park which was much closer. The two groups of the Aid Society assisted La Verne College by canning 100 quarts of fruit. The field representative, Mr. LaPollet, of La Verne College visited

our church and spoke at our service. Three have been received into the church by baptism this summer.—Mrs. Ed Baker, McFarland, Calif., Sept. 20.

San Bernardino.—Since our last report two young men have been baptized. On Aug. 25 we gave Brother and Sister Platt, and their daughter Pauline, a farewell dinner at the church following the morning service. They have gone to their new field of labor after five years of working with us here. Sister Platt and Bro. Neff gave short reports of the district meeting at our regular business meeting held Sept. 4. Bro. Edgar Rothrock was elected elder for the coming year. Bro. Neff continues as our Sunday-school superintendent. In the future our church clerk will be the Messenger agent and correspondent. Bro. John Ries is clerk for the coming year. Our new pastor, Bro. Royal Glick, began his work here Sept. 1 and was installed as our pastor Sept. 15 by Bro. Rothrock, a member of the Ministerial Board of our district. Several from here were privileged to attend Camp La Verne full or part time this summer. Sept. 15 we held our annual Sunday-school picnic in Sylvan Park in Redlands.—Freda Ries, San Bernardino, Calif., Sept. 24.

COLORADO

McClave church met in council Sept. 15 when the following officers were elected: Roy Miller, elder; Paul Cline, secretary; J. T. Greenwood, treasurer. We also organized a Christian Workers' Meeting with Wilma Morris, president.—S. A. Overfelt, McClave, Colo., Sept. 21.

Sterling church met in council Aug. 28. As our elder and pastor, Bro. S. G. Nickey, was closing his pastoral work here Sept. 1, the church elected Eld. R. P. Baker to be our elder. Sunday-school officers were elected for six months. During the summer the churches of the city held union services each Sunday evening. Sept. 1 at the last union meeting for the summer, Bro. Nickey delivered his farewell sermon. Bro. Chas. Dumond accepted the pastorate of this church and he and his family are here now. He has given us some inspiring messages. Sunday evening, Sept. 22, the young people of the church sponsored a candlelighting service for reconsecration. It was an impressive and inspirational service.—Mrs. Agnes Nickey, Sterling, Colo., Sept. 22.

FLORIDA

Lakeland.—The church and Sunday-school work has been moving along very nicely this summer. Since our last report a brother, the head of a family, has been received by baptism; also four were received by letter. Sept. 15 Bro. J. D. Reish delivered the morning message. In the afternoon our regular business meeting was held when the following church and Sunday-school officers were elected for the year: Elder, S. G. Fahnestock; clerk, T. M. Michael; treasurer, Roy Timmons; correspondent, Mrs. J. S. Leckrone; Messenger agent, Mrs. A. D. Bowman; superintendent, Mrs. Roy Timmons; assistant, J. S. Leckrone; trustee, three years, Walter Fisher. Delegates to district meeting are A. D. Bowman, S. Ira Arnold; to Sunday-school meeting, Paul Bowman and Mrs. Roy Timmons.—Mrs. J. S. Leckrone, Lakeland, Fla., Sept. 23.

IDAHO

Emmett.—Our new pastor, Bro. Montz, and family arrived here Sept. 6. Due to the busy times in harvesting the fruit, many of our members are not able to help as much as they would like with the building of the parsonage, but the work has not stopped. The B. Y. P. D. also had a hand in the construction of the building. The church is looking forward to a revival meeting to be held in the near future by Bro. Coffman.—Rosie Harris, Emmett, Idaho, Sept. 21.

ILLINOIS

Lena church met in council on Sept. 19 to elect church and Sunday-school officers. The superintendent is Edythe Brechtel. Sister Daisy Yeager was delegate to Annual Meeting and brought back an interesting report. Sisters Burton and Miller were delegates to district meeting. Most of the Lena folks attended on Sunday and many were able to attend all three days. Sept. 18 Brethren Bonsack and Funderburg were here in conference. This was a joint meeting of the three churches—Yellow Creek, Freeport and Lena. We enjoyed a potluck supper and there was a large crowd in the evening to hear Bro. Bonsack speak. At present our pastor, Bro. Burton, and wife are conducting a revival meeting at Yellow Creek. We are cooperating with them and for that reason we do not have Sunday evening services until Oct. 13. We are looking forward to a two weeks' meeting to begin the latter part of November. Bro. Burton will do the preaching and Sister Burton will have charge of the song service.—Mrs. Elta Gentz, Lena, Ill., Sept. 26.

Sterling.—We conducted a successful Vacation Bible School under the direction of Bro. Flory, our pastor, closing on June 30 with talks by the various teachers, explaining the courses of the classes. July 4 the members enjoyed a dinner together at the church followed by a social time. Bro. Flory baptized two at Kewanee on July 21. Bro. John Heckman of Polo had charge of our services during the time Brother and Sister Flory were on a short vacation. During the summer months we cooperated with the churches of Sterling and Rock Falls in outdoor Sunday evening services, but on Sept. 1 we resumed our Sunday evening services. We were favored with the presence of Brother and Sister D. W. Shock on Sept. 8 at both morning and evening services. Bro. Shock delivered two outstanding messages and Sister Shock gave some musical numbers which were much appreciated. Bro. Bonsack was with us Sunday morning, Sept. 15, and gave some of his impressions gained on his tour of the mission stations. His

message was one of unusual challenge to the Christians of America. The Sunday-school has been organized for the year with Bro. Galen Hauger, superintendent; Bro. Harold Lahman, assistant; Sister Helen Eikenberry, superintendent of the primary department. It was with deep regret that we received Bro. Flory's resignation from the pastorate; he resigns because of poor health. The great amount of good which both he and Sister Flory have done in our congregation will not be forgotten by the members but its influence will go on.—Helen Hoak Eikenberry, Sterling, Ill., Sept. 26.

Walnut Grove.—We are in the midst of a revival here and the interest is good. This congregation has been without a resident pastor for several years and so the interest must be built up again to a certain extent. But the members and neighbors are helping in a fine way. While we have been here only since Sept. 1 we see a change for the better.—Max Hartsough, pastor, Calhoun, Ill., Sept. 24.

INDIANA

Anderson.—A Men's Work organization was effected last Wednesday with Bro. Wilbur Hoover, president. The Bible class had a surprise on the birthday of Sister Etta Kilmer the first Sunday in this month and in the afternoon held their regular class meeting.—Sarah E. Clow, Anderson, Ind., Sept. 23.

Blissville church met in council Sept. 12. Sunday-school and C. W. officers were elected as follows: superintendent, Bro. Howard Rogers; president of C. W., Bro. Chester Burch. Our love feast will be Saturday evening, Oct. 12. Bro. Strausbaugh of Ohio comes to us in November to conduct our series of meetings. Our attendance has been very good throughout the summer.—Mrs. Mae Pippenger, Plymouth, Ind., Sept. 23.

Flora.—Brother and Sister Roy O. Shank closed their five years' work among us Aug. 20, with a strong final appeal from the text, Keep yourselves in the love of God. During the time that intervened before the coming of our new pastor, we had as guest speakers Bro. Barnhart from the Pyrmont congregation and Bro. Edw. Kintner from North Manchester. Sept. 9 Brother and Sister D. Warren Shock arrived from Spokane, Wash., to become our pastor. Sept. 15 Bro. Kintner, member of the District Ministerial Board, presented the charge to pastor and congregation and Bro. Shock took up his work among us. Sept. 23 we met in business session to receive reports from the various departments of the church and for reorganization of the church and Sunday-school. The letters of our pastor and wife were received and Bro. Shock was chosen elder for the year. It was decided to begin our series of meetings Oct. 14 and close with the communion service. Brother and Sister Shock were chosen delegates to district conference.—Mrs. Catherine Eikenberry, Flora, Ind., Sept. 23.

Maple Grove church met in council Sept. 5. The following officers were elected to serve for the coming year: Wm. Brubaker, elder; Calvin Bainter, church clerk; Herbert Vance, church treasurer; Messenger agent, Mary Clayton; Sunday-school superintendent, Röllä Neff. The harvest meeting was held Sept. 8 at Maple Grove. Bro. Swihart of Wabash was the afternoon speaker. Following was a series of meetings with Bro. Burton Metzler of Middlebury, Ind., assisting our pastor, Bro. Wm. Brubaker, the first week. As a result of the meeting seven people were baptized and two reinstated. Sister Mertie Misbler of Wabash, Ind., had charge of the music, assisted by Mrs. David Krull and Mrs. Francis Krull. Sept. 23 we had our love feast with Bro. Burton Metzler in charge. It was very well attended by our own members and by our neighbor churches.—Mary Clayton, Goshen, Ind., Sept. 23.

Middletown.—We held our business meeting on the 14th as our elder could not be with us on the 17th, which was the regular time. We elected officers for another year, retaining Bro. Miller as our elder. We discussed the matter of organizing a men's meeting and trying to revive our Aid Society. We organized the Sunday-school last Sunday. Bro. Harold Grady is our superintendent and Viola Zirkle, assistant. Bro. B. F. Summers was with us Sept. 15-17 showing pictures of the Old Testament the first night, of the New Testament the second night and the third night a hundred pictures of India which we greatly enjoyed. Our Sunday-school is progressing nicely, with seventy-four on the roll. Our collections are good.—Florida J. E. Green, Middletown, Ind., Sept. 25.

New Salem congregation recently closed a two weeks' revival with Bro. J. O. Winger of North Manchester, evangelist, assisted by our pastor, Bro. Howard Kreider. One was baptized. On the last Sunday of the revival we had homecoming day with sermons by Bro. Winger in the forenoon, afternoon and evening. There was also special music by a male quartet from Manchester College, readings and special music by home talent. Sept. 29 our pastor begins a two weeks' revival in the Milford church. An offering has been lifted for the benefit of Bethany Biblical Seminary. Bro. Herbert Morehouse has been elected Sunday-school superintendent with Bro. Earl Ulery, assistant.—Dora A. Stout, Milford, Ind., Sept. 25.

Pipe Creek.—The morning sermon on July 28 was given by Bro. Amsey, Snell, and on Aug. 18 by Bro. Perry Coblentz. Our council meeting was held Sept. 13. Bro. Willis Maugans was reelected superintendent and Bro. Jos. Wissinger, assistant. Other Sunday-school officers were elected at this time. Brethren Jacob Wissinger and Jos. Wissinger were chosen delegates to district meeting. One of the deacon brethren was recently married and his wife was also installed in office. Sept. 22 a young husband was received into the church by baptism. Bro. Ralph Rarick of Mexico will begin our revival meetings the third week of October.—Martha Hessong, Peru, Ind., Sept. 22.

Roann church met in council Sept. 11. Our love feast is to be held Nov. 9 at 7 P. M., and the homecoming Nov. 10, an all-day meeting. We decided to hold our series of meetings the first two weeks in December. Bro. Kintner was chosen elder and also pastor for the present; clerk, W. E. Rife; Sunday-school superintendent, R. W. Hoffman. Delegates to district meeting are Sarah Ranck and C. C. Miller. Sept. 8 Bro. Frantz preached a powerful sermon.—Mary A. Heeter, Roann, Ind., Sept. 21.

South Bend (Second).—The church met in council for reelection of officers. Bro. Edw. Stump was retained as elder and Bro. Harold Yoder, treasurer; clerk, Bro. Galen Hoover; superintendent, Bro. Raymond Kessler; prayer meeting leader, Bro. Edgar Carswell. The men's organization also reelected officers, Bro. Geo. Rummel being chosen president. Ladies' Aid president is Sister Adah Rummel. Bro. D. W. Kurtz brought us some wonderful messages Sept. 21 and 22 at our harvest day services, which were much enjoyed and very well attended.—Ruth Lorenz Smith, South Bend, Ind., Sept. 23.

Union Center church held their quarterly council meeting Sept. 13. This was an important meeting because of the election of Sunday-school and church officers. Bro. John Frederick and Bro. David Miller are joint elders. Sister Edith Byerly of Goshen City gave an interesting lecture concerning the Chinese mission field. We were very fortunate in securing D. W. Kurtz for our harvest meeting; he will give three addresses—on Saturday evening, Sept. 28, and Sunday morning and evening. Our communion will be on Saturday evening, Nov. 16, at 7 o'clock. Revival meetings start on Sunday, Nov. 17, with Bro. H. A. Claybaugh of Pine Creek, evangelist.—Cathrine Miller, Nappanee, Ind., Sept. 23.

Walnut church met in council on Sept. 13. Since Brother and Sister McGuire have gone to Bethany, Bro. Chas. Cripe and wife have taken the work. The harvest meeting and homecoming will be on Oct. 20, at which time Bro. Burton Metzler will be with us. Bro. Metzler also has charge of the revival meeting beginning Oct. 20 and continuing two weeks. At the close of this meeting, on Nov. 4, we will have a love feast. The Sunday-school officers and teachers have been elected for another year and will be installed Sept. 29.—Clara Fanning, Argos, Ind., Sept. 23.

IOWA

Des Moines City church met Sept. 9 in members' meeting. The following officers were elected for the year: Bro. I. W. Brubaker, elder; Mrs. Ray Emmert, Sunday-school superintendent; Mrs. Leon Long, church correspondent; Mrs. Ira Erb, president of the Aid; Mrs. Kneipfer, president of the women's missionary society. Our missionary society was dropped this summer, but the Aid has been meeting each week for quilting and sewing and they with the help of the Dorcas club have been helping to defray the church expenses. Our homecoming will be Oct. 13 and we invite those from surrounding churches to be with us.—Mrs. Phoebe Galt, Des Moines, Iowa, Sept. 21.

Iowa River church held its council Sept. 15. Eld. G. W. Keedy was unanimously reelected for the coming year, also the superintendent of the Sunday-school, Elroy Youker. The summer pastor, Clarence Sink, of Sabetha, Kans., has returned to his school work. We enjoyed some very interesting sermons this summer and are looking forward to the time when we can again enjoy his talks. Bro. Sink was entertained in many homes during his stay and was very well liked especially by the younger group. The council voted to continue the evening services until Jan. 1. The pastoral committee presented a calendar for the new year which was very well liked; it will be posted on the bulletin board where we can add to it as we see fit. There was a discussion concerning the making of a well for drinking water; this is expected to be done before cold weather as we are badly in need of a well. The church is attractive inside and out since the Ladies' Aid sponsored the papering and varnishing and general cleaning, and the men's organization replaced the shrubbery on the grounds. Both organizations are well attended and accomplish many helpful things to keep the church going. The love feast will be held Oct. 20.—Mrs. F. S. Wheeler, Marshalltown, Iowa, Sept. 25.

KANSAS

Appanoose church met in business meeting Sept. 11 when church officers for two years were elected: Bro. John Dague, clerk; Sister Ethel McEathron, Messenger agent; the writer, church correspondent; Bro. Lloyd Ikenberry, treasurer; Sunday-school superintendent (for a year), Bro. Everett Simmons; J. M. Ward, assistant. Sisters Cordia Beckner and Ethel McEathron were elected delegates to district meeting. Our communion will be Saturday evening, Oct. 12. On Sunday, Sept. 15, the regular services were omitted to allow those who desired to attend the all-day service at Washington Creek church in honor of the fiftieth anniversary of the dedication of that church. Sept. 22 Brother and Sister E. H. Eby came to our church and the former occupied the pulpit both morning and evening.—Mrs. J. M. Ward, Pomona, Kans., Sept. 23.

Galesburg church met in council Sept. 8. Officers for the ensuing year were elected. Bro. C. Ernest Davis was chosen elder; he will hold a revival meeting Oct. 1-5 ending with a love feast. We would be glad to have any neighboring churches attend. Our attendance for the summer has been very good.—Lahoma Reed, Galesburg, Kans., Sept. 23.

Morrill.—In our last business meeting letters were granted to our pastor, P. S. Longenecker, and wife. A call had been extended them to come to the North Yakima church, Wash., to serve as part-time pastor and field man. The church here was reluctant to grant the re-

quest, but realized that their field of opportunity would be enlarged. A series of farewells was given during the last month of their stay by Sunday-school classes and departments, the whole church uniting in a last farewell Sept. 2. The program included music, short talks, readings, parting wishes with responses from our pastor and wife. A poem composed and read by our Sunday-school superintendent, F. E. Poister, was presented by the writer in book form to our pastor and family. The pastor's farewell sermons were given Sept. 8—to his own congregation in the morning and to the community and fellow pastors at the union service in the evening. A call was extended to Bro. Harvey Hostetler of Rocky Ford, Colo., to serve as pastor here. He will take up the work as soon as proper adjustments can be made. At the business meeting all church and Sunday-school officers were elected: church clerk, Roy Eisenhise; treasurer, J. E. Peck; Christian Workers' president, Mrs. Clarence Bailey; Sunday-school superintendent, F. E. Poister. Roy Eisenhise was chosen to represent the church at district meeting. Our communion will be held shortly after Bro. Hostetler takes up his work here.—Mrs. W. H. Argo, Morrill, Kans., Sept. 19.

Quinter church met in council Sept. 8. Since our last report nine have been received into the church by baptism. Our Sunday-school attendance has been small, for during the summer a number have gone away to find employment. Our elder, D. A. Crist, spent two months in California and during his absence our young ministers filled the pulpit and brought us inspiring messages. Sept. 1 we appreciated very much having with us Bro. J. Edwin Jarboe and wife of Syracuse, Ind. He preached both morning and evening. The election of officers for the primary department was left to the Sunday-school board. The church decided to be represented by delegates at district meeting. The time set for our love feast is Oct. 26, commencing at 11 o'clock.—Mary M. Bishop, Quinter, Kans., Sept. 23.

Salem community church had their business meeting Oct. 3 when officers were elected for the coming year. Bro. J. J. Yoder was re-elected elder; Clinton Trostle, Sunday-school superintendent; John Lolling, treasurer; Mariah Risley, Messenger correspondent. Aug. 18 a male quartet from Covina, Calif., gave a splendid program. The young people are working on the play, *The Old-fashioned Mother*, which they intend to give some time this fall. The Ladies' Aid has been busy quilting and making comforts all summer. We made and gave four comforts to some families who had their things destroyed by a cyclone last spring. Our church is having a homecoming on Oct. 20, an all-day meeting with basket dinner. This fall is the fiftieth anniversary of the dedication of our old church and the fifteenth anniversary of our new church. We are extending a hearty invitation to all former pastors and members to be present.—Mrs. Mae McGonigle, Nickerson, Kans., Sept. 21.

MARYLAND

Beaver Dam.—Our church met in council Sept. 7. We elected Sunday-school officers for the coming year, which resulted in the reelection of most of the former officers. Eld. Jesse R. Klein is superintendent and Bro. Norman E. Bohn, assistant. It was decided to hold our love feast on Sunday, Oct. 27, at 6 P. M.—Norman E. Bohn, Union Bridge, Md., Sept. 23.

Cumberland church is starting the new year with quite a large program outlined for the strengthening of the Lord's work here in the Sunday-school and church, both from an educational and spiritual standpoint. A program of teacher-training and study for workers and laymen is being planned. Sept. 15 was recognized as auto Sunday, with a special program and a record attendance. Oct. 20 will be Cumberland day, with all-day services and basket lunch at the church. Oct. 27 Bro. E. M. Hertzler of Windher, Pa., will begin a two weeks' evangelistic campaign with love feast and communion on Sunday, Nov. 10. Prior to this a four weeks' series of cottage prayer meetings will be held.—C. L. Snocberger, Cumberland, Md., Sept. 23.

MICHIGAN

New Haven.—Our homecoming and rededicatory services were held on July 14 with Bro. Chas. Forror giving the address. This was also the opening day of our series of meetings conducted by our summer pastor, Bro. Walter S. Coffman. At our fall council the date of Saturday, Oct. 12, was selected for our communion services. This will be an all-day meeting beginning at 10:30 with the love feast in the evening. Our Sunday-school is doing well and we enjoy the new songbooks which our Aid Society helped purchase.—Lois Sherrick, Carson City, Mich., Sept. 20.

Woodland (country) church is looking forward to a busy and interesting church year. We have asked our pastor, H. V. Townsend, to continue with us another year. He has also been approved as adviser for the local young people's group from three churches. Bro. Chas. Forror of Brethren will conduct a week of evangelistic meetings beginning Oct. 14 and continuing to Oct. 20. On Oct. 19 we will hold an all-day communion service. A. R. Teeter has been chosen superintendent of our Sunday-school for the coming year.—Doris Teeter, Hastings, Mich., Sept. 23.

MINNESOTA

Lewiston.—Since our last report the work has been moving forward. The Sunday-school has held its attendance during the summer months. The Easter cantata was splendidly given by the choir, assisted by the young people of the church. We were much pleased to have Bro. Minnich of the General Mission Board call here on Sunday evening,

April 28; he gave us a fine talk on missions. The Children's Day program was exceptionally well given Sunday morning, June 16. In the evening the young people from the Preston church gave a splendid program of songs and readings. Mother's Day was observed with special music and a fitting sermon by our pastor. We were represented at district conference by our pastor, Mrs. Eddy and Bro. C. Wirt. The Women's Work is moving along splendidly under the leadership of Mrs. Laura Weimer. We held a hake sale in the spring and just recently a chicken supper; both netted us a nice sum of money. We are making plans for a hazaar to be held sometime this fall. Sept. 10 the regular business meeting was held. Church officers were elected for the year and various committees were chosen to look after the welfare of the church. Mrs. Eddy will continue to serve as superintendent of the school for another year. We miss the help of our young people who are attending college and teaching school in various places. We were pleased recently to have with us in Sunday morning worship Bro. Jacob Harshman, who lives at Dover; he is now nearly ninety-one years old. Our communion will be observed Oct. 27.—Mrs. Lulu Williams, Lewiston, Minn., Sept. 23.

MISSOURI

Plattsburg.—The past four months our work has been under the direction of Bro. Perry Williams with Bro. Chas. Austin again as summer pastor. The young people's projects were stressed mostly during the school vacation time and various camp groups were especially emphasized. Intermediate boy and girl groups were a new feature of the district program; camp was held at Wallace State Park near Cameron early in the summer. There were eleven boys and ten girls from this church. The leaders and teachers from our group were Bro. Perry Williams and wife, Bro. Austin and Wanda Hoover. The young people's group attending at Camp Stover numbered sixteen, with Bro. Williams, Bro. Austin and Bernice Hoover as leaders and teachers. An ice cream social and sale helped to defray the expenses of the group. Some activities of the young people consisted of study, social activities and interesting trips, which were interdenominational in character. The study groups were taught by the pastors of the several denominations associated and were most helpful. One interesting trip consisted of a group participating in a program given for the inmates of the Helping Hand Institute at Kansas City, Mo. Dr. Garrison of the Institute returned the courtesy by giving our church a much appreciated sermon one Sunday. Beginning in the early spring, following the district workers' conference, plans were begun for the Vacation Bible School which was held the first two weeks in July. This was conducted by local teachers. There was an enrollment of forty-four and resulted in eleven uniting with the church by baptism. These were from our regular intermediate Sunday-school department. The school closed with a pageant entitled *Uncle Sam and His Family*, which was well rendered. We united with the churches of the town in the evening union services during the summer. A vesper service was held on the church lawn preceding the regular evening service. Our Ladies' Aid has met regularly once a month for work and business. A fiftieth anniversary program and social afternoon was held in July with Sister Mary Polk Ellenberger as our guest. The following Sunday morning she gave us an excellent and much appreciated message. The Aid Society assists in the financial and social life of the church. At the regular quarterly business meeting Sept. 14 officers were chosen for church and Sunday-school for the year. Also the several committees and delegates to district meeting. Bro. Oscar Early was elected elder. Our church year will begin Oct. 6. Bro. Austin will continue with the church here.—Ada Sell, Plattsburg, Mo., Sept. 23.

Wakenda.—A joint meeting of the Ladies' Aid Societies was held in our church in July. The churches participating in the program were Rockingham, Bethany and Wakenda, the occasion being to celebrate the fiftieth anniversary of the Aid Society in our church. Sunday morning, Aug. 18, Sister Grace Early gave us a message. She was accompanied by four young people from Shelby County. In the evening the five young people who attended camp at Stover, Mo., gave their reports. Aug. 23 the ladies of the church sponsored an ice cream social; the proceeds were used to finish paying for the new songbooks. Sept. 8 Bernice Hoover gave us a much appreciated message on Peace. We are very grateful to Bro. Milton Early for the sermon Sunday evening, Sept. 22. Our church met in council Sept. 7. The committee in charge of making plans to build two new Sunday-school rooms was continued. Details of the love feast were put in charge of the deacons and their wives. The following officers were reelected for the year: Messenger agent, Fannie Minnick; correspondent, the writer; church clerk, Grace Hawkins; treasurer, Geo. Bowman; elder, Frank Van Pelt; Sunday-school superintendent, Luther Van Pelt; assistant, Everett Hawkins. Since district meeting is to be held in our church Oct. 26-28 the following delegates were elected: Lahan Hollar, George Bowman; Sunday-school delegates, Mildred Minnick, Lawrence Hawkins. Plans were made to continue Sunday night services.—Mrs. Roy E. Bowman, Hardin, Mo., Sept. 23.

NORTH CAROLINA

Fraternity.—On Aug. 11 our revival started and continued through Aug. 25. In the absence of our evangelist on Sunday, Aug. 11, Bro. F. E. Woodie of New Lebanon, Ohio, preached in the morning and Bro. S. Earl Mitchell of Brownsville, Md., at 2:30. Sunday night our elder and the two visiting brethren all spoke. Our evangelist, Bro. S. H. Flora, of Sago, Va., began the preaching on Monday night and continued throughout the rest of the services. As a result of our

meeting fourteen were baptized. The communion services were held on Sunday evening, Sept. 1, with the largest number present that ever communed. We feel that we all have been greatly blessed by having Bro. Flora with us. Sept. 5 our church met in council and elected officers for the coming year. Bro. W. M. Robertson was elected superintendent and Bro. D. G. Church, assistant. Eld. H. J. Woodie and Bro. W. M. Robertson were appointed to secure an evangelist for next year. Sept. 8 a special offering was taken for Bethany Biblical Seminary.—Mary Robertson, Winston-Salem, N. C., Sept. 21.

NORTH DAKOTA

Ellison.—Easter Sunday was observed with a special program in which each Sunday-school class contributed a part. A program was also given on Mother's Day. We were privileged this summer to hear messages from Bro. J. E. Miller and Prof. Brightbill. Our delegates to district meeting were Mrs. Sarah Fike and Mrs. Marie Keim. Instead of a few individuals having mission projects as last year, each class has had a special project this year and more interest has been created. The adult class gave a missionary program at which an offering was taken and birthday money of the members has been added to it. Each member of the young married people's class gives ten cents a month for six months. The young people's class gave a play at the high school and charged admission. The senior class sponsored a program by the Mennonite choir of a neighboring town and will give the proceeds. The two children's classes have kept a penny jar and also took up a penny offering in the church. A special program will be given in October at which time the mission money will all be received. We feel a greater interest in missions because of putting forth some effort. The pastor and family will move to Cando for the winter months but will keep the appointments here as long as weather permits.—Mrs. Ralph Petry, Rock Lake, N. Dak., Sept. 26.

OHIO

Black Swamp church met in council Sept. 17. Sunday-school officers were elected for the coming year, Bro. Walter Kurfes being chosen superintendent and Bro. Lester Garner, assistant. We decided to have a love feast Oct. 12, an all-day meeting, to be preceded by a revival meeting if a speaker can be secured. Attendance has been good at all of the services during the summer. Sept. 15 at Sunday-school 108 were present. In the absence of our pastor, Bro. Claud Leslie filled the pulpit and gave us a fine talk on the subject of Sanctification. The B. Y. P. D. conducts the evening services. The Sisters' Aid has been busy quilting. The summer assembly held at this church was largely attended and many fine talks were given.—Mrs. Asenath Baker, Lemoyne, Ohio, Sept. 21.

County Line.—Revival services were held in this church Aug. 18-31 with Bro. J. A. Guthrie from Blissfield, Mich., in charge. Sister Myrtie Mishler of Wabash, Ind., led the singing. There were seven converts. Our communion and love feast will be held Oct. 12.—Alice Staley, La Fayette, Ohio, Sept. 25.

Lower Stillwater church met in council Aug. 7. Sunday-school and church officers were elected for the coming year with Lon Karns, superintendent and Dan Smith, associate. Our love feast will be Nov. 2 at 6:30. The Brookses were with us for all-day service and basket dinner at the church and also for a farewell service Aug. 11. An all-day meeting for the old folks was held Aug. 11. J. A. R. Couser led the singing of old hymns. Aug. 12 we began a series of revival meetings with J. E. Whitacre of Harrisburg, Pa., evangelist. Interest was splendid throughout. Twelve were added to the church by baptism. We have had two mother and daughter meetings since our last report, with Sister Brooks and Mabel Couser as our speakers. Bro. Friend Couser conducted the song service during our revival. Sept. 15 Mr. Tearman from Hamilton gave us a fine chalk talk which was appreciated by all.—Altha M. Bowman, Dayton, Ohio, Sept. 24.

Marion.—At Easter time we had our annual sunrise service with program and breakfast. May 10 at the mother and daughter banquet fifty-two were present, Mrs. S. L. Cover giving the address of the evening. We held two weeks' Vacation Bible School in June with an enrollment of 110, an increase over last year which is very encouraging. Our Children's Day program was June 16. July 7 the young people's rally was held here with about 100 present. Some very fine addresses were given. Women's Work has been organized with Mrs. Cover, president and adviser. We have had two meetings since with large attendance and good interest shown. Bro. Cover was our delegate to Annual Meeting. Church and Sunday-school attendance is good. Sunday night services were not held during July and August since there were union services in the city. Since the beginning of school the Sunday-school attendance has increased. Ten boys and girls have not missed a Sunday during the past year.—Grace Blessing, Marion, Ohio, Sept. 24.

Middle District.—June 2 Bro. X. L. Coppock of Dallas Center, Iowa, brought a very forceful sermon on Peace which was much appreciated. Our tenth Vacation Bible School was held from Aug. 4 to 16 with an enrollment of seventy. The cooperation was fine between the teachers and the director, Sister Mary Alice Shook. They did splendid work which was shown at the close of the school. Our pastor, Bro. C. V. Coppock, has been giving us a series of sermons on The Church which are most helpful and inspiring. Our homecoming day will be Oct. 20, an all-day service with a basket dinner at noon. A two weeks' revival will begin the same evening with Bro. Glen Weimer of Ashland, Ohio, evangelist.—I. J. Coy, Tiptecanoe City, Ohio, Sept. 25.

Pleasant Hill.—For two weeks in June a Vacation Bible School was

conducted by Miss Rachel Erbaugh and helpers. A program was given by the children one Sunday evening at the close of the school. A farewell service for Mrs. Erbaugh and children was held at the parsonage in August. Sept. 1 an all-day service was held at the church with a basket dinner. The installation service for Bro. Oliver Royer and wife was conducted during the afternoon. Sept. 4 a members' meeting was held when Sunday-school officers and committees were chosen for another year. A revival was planned to be held by the pastor after the holidays. There are Sunday evening services and a prayer meeting was recently started. Bro. Royer was chosen elder; Harry Renner, church clerk. Five of our young women are attending Manchester College this year. Letters of membership were granted to Bro. Mark Shellhaas and wife as they have moved from us. The writer was elected Messenger agent and correspondent.—Mary West, Pleasant Hill, Ohio, Sept. 19.

Silver Creek church met in council Sept. 7. The following church officers were elected for another year: Elder, G. S. Throne; church clerk, Samuel Whisler; treasurer, John Throne; Messenger agent, Nettie Long; correspondent, Ottie Fisher. It was decided to have Bro. Kenneth Long (who had been our summer pastor) return to help in the work. We expect Bro. Edw. Stump of North Liberty, Ind., to begin evangelistic meetings Oct. 14, in the Hickory Grove house. Our communion service will be held Monday evening, Oct. 28, 7:30.—Mrs. Ottie Fisher, Pioneer, Ohio, Sept. 23.

Springfield (N. E.).—Bro. S. Shoemaker from Hartville delivered the Mother's Day message. The regular Mother's Day services were held in the evening. Our mothers and daughters held their annual banquet May 22. An all-day service was held June 2 for the reception and installation of our new pastor, L. R. Holsinger, recently from Woodbury, Pa. Our former pastor, Bro. C. H. Petry, conducted the installation service while Bro. M. S. Young officiated at the communion held that evening. The monthly teachers' meeting was held June 9, conducted by the pastor. On June 16 our B. Y. P. D. visited the Hartville group. The district Sunday-school convention was held here June 25-27, also the district Fourth of July meeting. The members' meeting was held July 6 for the election of officers for the coming year. The greater Women's Work held their meeting Sunday afternoon, July 14. The annual Sunday-school outing was held at North Canton July 20. July 29 to Aug. 9 the Vacation Church School was conducted under the direction of Bro. Holsinger. Aug. 4 we were happy to have Bro. Frederick Hollingshead from Woodbury, Pa., give us a message. The Vacation Church School program was held Aug. 11. The subgroup of the B. Y. P. D. visited the Akron church Aug. 30. Our pastor, Bro. Holsinger, and our adviser, Bro. M. S. Young, led the services. Aug. 31 to Sept. 2 a large number attended the annual B. Y. P. D. conference held at Maple Grove. Our Sunday evening services were recalled in order that we might attend the homecoming at the East Nimishillen church Sept. 8.—Geneva Kurtz, East Akron, Ohio, Sept. 16.

Stony Creek.—Our work is progressing nicely. We have again reached the highest mark in our church membership. Every department of the church and Sunday-school is doing splendid work. Our homecoming service was a great success with Eld. Edw. Kintner preaching both morning and afternoon. At 1 P. M. there was a young people's retreat. Miss Mary Rodabaugh gave the main message. At the evening service The Eleventh Mayor was given to a full house. It was also presented at the De Graff high school. Our series of meetings was held in August by Eld. Chas. L. Flory of Troy. One was received by baptism. Because of our pastor's absence, our communion was changed from Oct. 6 to 13. Our quarterly council was held Sept. 6. Bro. A. Derringer was elected superintendent and Luther Keenan, assistant.—Mrs. Mary Shultz, De Graff, Ohio, Sept. 24.

OKLAHOMA

Big Creek church convened in council Sept. 12. Bro. D. D. Fleishman was reelected elder for another year. Sunday-school officers were elected for six months with Bro. Chas. Kinzie, superintendent. Bro. O. E. Fillmore was elected president of Christian Workers' Meeting. Beginning with October the children will meet in the basement for their own opening service, under the superintendency of Sister Mabel Lee Fillmore, who is also our director of children's work. Our love feast will be Oct. 26 and the homecoming services on the day following. We observed Bethany Sunday and sent an offering of \$31. A church fellowship social was held Sept. 10 in connection with this; groceries and a name quilt were presented to our pastor and family.—Abbie S. Pote, Ripley, Okla., Sept. 21.

PENNSYLVANIA

Chiques church held its quarterly council Aug. 28. Church officers were elected. Bro. P. Clinton Geib handed in his resignation as church clerk. Bro. Henry E. Ginder is his successor. Our love feast will be held at the Mt. Hope house Oct. 29 and 30, 10 A. M. Our revival will be held at the same house beginning Nov. 16 with Bro. Irvin W. Heisey, Fredericksburg congregation, Pa., evangelist. The children's meeting held at the Chiques house Sept. 15 was well attended. Bro. Roy Forney was the speaker, using the theme, Bread. Sept. 8 Bro. J. Kurtz Miller from Tampa, Fla., gave us a well prepared sermon. Our congregation was well represented at the Sunday-school and missionary meeting held on Labor Day at Palmyra. Delegates from Chiques were Mrs. Isaac Bomberger and Stanley Greiner; from, Mt. Hope, Fanny Zug Shearer and Geo. Summy. These delegates reported the following Sunday. Sunday-school officers were elected for both our

schools. Several changes have been made. Bro. M. B. Ginder is assistant superintendent for Chiques.—Fanny Zug Shearer, Manheim, Pa., Sept. 21.

Frederickshurg.—June 9 Bro. Walter Hartman gave us a talk on Child Rescue at the Meyer house. June 16 an all-day meeting, mostly in German, was held at the Union house. Bro. Hiram Kaylor, Nathan Eshleman and David Gihle gave us some good messages. July 14 Children's Day services were held at Frederickshurg house and Bro. Perry Sanger gave a talk to the children. In the morning Bro. Geo. Snyder brought us the message. July 21 a peace meeting was held at the Meyer house and Bro. Henry King brought us a fine message. Aug. 18 Children's Day was held at the union house. Following the children's messages, Bro. Clayton Geiman gave an interesting talk. Aug. 26 revival meetings started at the Meyer house with Bro. Henry King, evangelist. He brought some good Spirit-filled messages. Two confessed Christ. Sept. 15 W. W. Cox of Virginia brought us the morning message at Frederickshurg house. Sept. 22 Bro. Otho Hassinger of Carlisle brought us the message at the Meyer house, after which the converts were baptized by Samuel Meyer. Our love feast is to be held Oct. 19 and 20 at 10 A. M. at the Meyer house.—Mrs. Annie L. Weaver, Lehanno, Pa., Sept. 23.

Green Tree congregation met in council Aug. 6. The time set for our love feast is Nov. 13 and 14 at the Rheems house, starting at 10 A. M. We met one week later, Aug. 13, in a special council to call a minister. The lot fell on Bro. Abram N. Eshleman. Bro. I. N. H. Beahm will open a revival service at the Florin house on Nov. 24.—Emma C. Geib, Mt. Joy, Pa., Sept. 23.

Indian Creek congregation assembled in regular quarterly council Sept. 7. Brethren J. N. Cassel and L. G. Nyce were reelected Sunday-school superintendents for the ensuing year; the writer church correspondent and Messenger agent. At a special young people's meeting on the evening of Aug. 24 we enjoyed the privilege of hearing Bro. F. S. Carper of Palmyra, Pa., in a very practical and impressive address on the subject of "Purity." Our annual harvest home service was held on Aug. 31. There were a number of visiting ministers present all of whom participated and brought short messages of interest to the large number of people in attendance. Eld. Hiram Eshelman of Lancaster County was the specially invited speaker for the occasion and brought very practical and helpful messages at both the harvest service and at the regular services on the following Sunday morning. On the evening of Sept. 8 a special open-air service, arranged by the Busy Men's class of the Sunday-school, was held on the spacious lawn at the home of Bro. Waldo Ziegler and family. The program was of much interest throughout. Bro. Ralph Jones of the Mingo congregation was the guest speaker. A program of memorial services in honor of the early church leaders of the Church of the Brethren was held at the Old Klein meetinghouse near Harleysville on Sunday afternoon, Sept. 15. This service was well attended and an interesting program rendered, in charge of the missionary committee. Visiting ministers who spoke were Norman Frederick, Souderton; S. H. Hess, Royersford, and Jos. Cassel of Fairview Village. We are looking forward to a series of evangelistic services to be conducted in our church by Bro. I. N. H. Beahm of Nokesville, Va., from Oct. 13 to 27 inclusive. Our love feast will be held on Oct. 26.—Mathias P. Landis, Vernfield, Pa., Sept. 25.

Koontz.—May 20 Sister Leatherman came to this church and held a two weeks' meeting. Each evening she had a message to present that was full of truth. The meetings were well attended, especially the last week. As a result of her labors fourteen accepted Christ, and the whole church was much encouraged by her Bible sermons. Saturday evening, July 27, the Byler family presented a beautiful program which was very much appreciated. Bro. Isaac Wareham of Snake Spring Valley held our harvest home meeting which was well attended. The communion service at the Koontz church will be held Sunday, Oct. 20, at 6 P. M., with the preparatory service in the morning.—H. S. Koontz, New Enterprise, Pa., Sept. 24.

Mechanic Grove.—The church decided at the last council meeting that every family in the church shall receive The Gospel Messenger during the year 1936. Provisions have been made by the church to make this possible. Our love feast will be held Nov. 2 at 2 P. M. A Vacation Bible School was conducted July 29 to Aug. 9; the enrollment was 180 with an average attendance of 160. Bro. Greene Shively of Union County gave us an inspiring message on Sept. 1 at the harvest meeting. The offering amounted to \$56. Our regular Sunday-school and church services are very well attended this summer.—Martha Bucher, Quarryville, Pa., Sept. 16.

Mingo church met in regular council meeting Sept. 14, with Eld. J. N. Cassel presiding. Brethren Henry F. King, Myerstown, Pa., and A. A. Price, Vernfield, Pa., were present when Bro. Franklin Cassel was installed into the ministry. The Sunday-school officers were elected for the coming year: Superintendent for Mingo Sunday-school, Bro. Paul Hessler, for Skippack, Bro. Harry Hartley. Our love feast will be held at the Skippack house Oct. 12, 1935, at 2 P. M.; we will have a week of meetings preceding the love feast. We are planning a homecoming service to be held at the Skippack house Oct. 13.—Carrie K. Hoffman, Collegeville, Pa., Sept. 21.

New Fairview.—Sept. 9 we met in council. Eld. Michael Markey's time had expired and he was reelected for three years. We held an election for two deacons which resulted in C. J. Keeney and G. E. Chronister being chosen. We also elected our Sunday-school officers at this meeting. Bro. J. L. Miller was reelected superintendent and David Fitz, assistant. Our delegates to district meeting are Ervin

Myers, G. E. Chronister and J. L. Miller. Our love feast will be held Oct. 27.—H. B. Markey, York, Pa., Sept. 14.

Palmyra.—On Aug. 18 Bro. Franklin Cassel from Montgomery County, who recently graduated from Elizabethtown College, preached at the morning service. In the evening the ground breaking services were held in the rear of the church where the new addition will be built. Eld. F. S. Carper had charge of the services. Short talks were given by Eld. A. C. Reber, W. F. Garher, F. S. Carper and J. H. Longenecker. The last named, being eighty-three and the oldest minister in the service in the Eastern District, dug the first shovel of earth. He was followed by representatives of each department of the Sunday-school. Sept. 2 the Labor Day meeting was held in the Palmyra church. Eld. Jas. Moore, pastor of the Lititz church, gave the morning address. The sectional conferences of the morning were in charge of Bro. John Hershey, Aaron Breidenstein, Willis Gihle and Sister Edna Mohler. The afternoon conferences were in charge of Bro. J. I. Baugher, Caleb Bucher, Mrs. Ezra Wenger, Bro. Rufus Eby and Edna Mohler. Bro. H. B. Heisey gave the afternoon and evening addresses. The program was interspersed with selections from several mixed choruses. A large crowd attended all these services. The meeting next year will be held in the Lancaster City church. The following officers were elected for next year: Moderator, A. P. Wenger; assistant, Simon Bucher; secretary, Lucille Fike; treasurer, Clyde Hollinger. The love feast was held Sept. 15. Elders M. J. Weaver and B. F. Waltz were the speakers. A mother and daughter meeting was held in the church on Sept. 10. Mrs. Wm. Glassmeyer spoke on the Modern Daughter and Old-fashioned Mother. About 100 mothers and daughters were present. Harlan Brooks, missionary from India, gave an interesting message on Sunday morning, Aug. 11. The Apollo Four from La Verne College, Calif., rendered a musical program in the church on Aug. 14.—Mrs. A. L. Espenshade, Palmyra, Pa., Sept. 17.

Penn Run.—Bro. F. F. Holsopple of Washington, D. C., conducted a two weeks' revival meeting, closing Sept. 1. These meetings were well attended and the church was strengthened spiritually. During the summer seven of our young people were privileged to attend Camp Harmony and eight attended Camp Jorai, our district camp. Our children attended the community Daily Vacation Bible School. Three of our young people assisted with the teaching. Two vesper services were held by our young people during the month of August. Mrs. Grace Holsopple and our pastor, Bro. Ivan Fetterman, were the speakers at these meetings; they were very inspirational and much appreciated. Church met in council Sept. 8. Officers for the church and Sunday-school were elected for the coming year. Bro. H. C. Hess was retained as elder. Three delegates were elected to district meeting. Our love feast will be Oct. 20 at 6 P. M.—Florence Dick, Clymer, Pa., Sept. 11.

Quakertown.—During the summer months we held vesper services instead of the B. Y. P. D. programs, but are again taking up the young people's programs. The young people had several social functions this summer which were very successful. At the quarterly business meeting Sept. 17 Sunday-school officers were elected with Bro. Russel Rotenherger, superintendent. A two weeks' revival service will start Oct. 6 with Bro. Geo. Landis of Hatfield, Pa., evangelist. We expect to have our homecoming Oct. 13. We will hold our love feast at the close of these meetings which will be Sunday night, Oct. 20.—Mrs. Raymond Bleam, Coopersburg, Pa., Sept. 23.

Richland.—Our evangelistic meetings were held from Aug. 18 to Sept. 1 by Bro. David Snader of Akron. The services were well attended and the messages Spirit-filled. Four young people witnessed for Christ and were baptized on Sept. 15. The church met in council Sept. 6. All Sunday-school and church officers were elected by the use of a prepared ballot. Our harvest home services were held the afternoon and evening of Sept. 8. Ministers from neighboring congregations gave the messages at both meetings. The attendance was large and the offering of \$81 was designated for the Children's Home at Neffsville. Our love feast will be held on Nov. 2 and 3, starting at 1:30 P. M. The missionary committee has arranged a special program for the evening of Nov. 10, having the promise of D. W. Kurtz to deliver an address at that time.—Eva A. Bollinger, Richland, Pa., Sept. 23.

Roxbury church is nearing the close of another successful church year. Since my last report two young men were added to the church by baptism. Our church was represented at the Winona Conference by Sister Mollie M. Blough and the writer. Our annual Sunday-school outing was held in Ideal Park. During July and August we united in Sunday evening meetings with the Evangelical and Methodist churches of our ward, our pastor and J. D. Ellis of the Moxham church doing a third of the preaching. One Sunday morning Bro. Robert Tully, who was teaching in Camp Harmony at the time, spoke very acceptably in our pulpit. Notwithstanding the vacation season in which a number of our folks participated, our Sunday-school attendance kept up remarkably well all summer. So did the Ladies' Aid and the Women's Missionary Society. A number of our members were present at the Harmony Assembly and a greater number took in some of the sessions of our annual ministerial meeting, Sunday-school convention and young people's convention which gathered in the Morrellville church; also the fellowship supper. At different times throughout the summer it was the pleasure of the writer and Mrs. Blough to worship with the members of the Maple Spring, Everett, and Geiger churches in Pennsylvania, and the Cincinnati church in Ohio. Our church will engage in an evangelistic effort, with Bro. G. E. Yoder, pastor of the Scalp Level church, as evangelist, beginning

Oct. 7 to continue two weeks, and our love feast will be the last Sunday of October. Our pastor, T. F. Henry, began evangelistic services in the Scalp Level church Sept. 16, to continue two weeks. These will be exchange revivals. During the revival services in the Tire Hill and Westmont churches our church took delegations. Our fall council met Sept. 10 with a larger attendance than on some former occasions. The report of the treasurer showed a substantial balance. Eight delegates were elected to the coming district meeting at Windber. The election of church and Sunday-school officers resulted in few changes from the present year.—Jerome E. Blough, Johnstown, Pa., Sept. 17.

Schuylkill.—June 2 Bro. Nathan Morgan of our congregation gave an educational talk. June 23 Eld. S. K. Wenger gave the address at the Children's Day program. July 28 Bro. Hiram Eshelman preached an interesting German sermon at the old folks' meeting. At our council Aug. 26 Sunday-school officers for the following year were elected: Big Dam, Bro. Geo. C. Lehman, superintendent; Swopes Valley, Bro. Irwin Zimmerman and Bro. Arthur Wolfe. Our harvest meeting was held at the Big Dam house Sept. 1. Eld. Walter Hartman of Annville delivered a timely message. Eld. Rufus Bucher from Quarryville began a two weeks' series of meetings and brought us seventeen Spirit-filled sermons. As a result thirteen were baptized. We expect to have the Volunteer group of Elizabethtown College with us Nov. 24 in the evening. Our love feast will be held Oct. 19 and 20 at Big Dam house.—Mrs. Arnold Zechman, Pine Grove, Pa., Sept. 23.

Upper Conewago congregation met in council Aug. 20. Elders Michael Markey and Howard Danner assisted in the work when we licensed Bro. Bruce Anderson to preach. We also reelected S. S. Miller as elder for three years. Other officers elected were superintendents for the three schools: Hampton, Earl Witters; Latimore, Paul Wagner; East Berlin, D. E. Brandt. We decided to make a change in our church services which will take place at the beginning of the new year. Our delegates to Annual Meeting are Brethren Monroe Danner and S. S. Miller. We chose Brethren W. G. Group, Bruce Anderson and Paul Miller as our delegates to district meeting. Aug. 18 we had an all-day meeting at the Mummert house. Bro. Samuel Gearhart gave us a very fitting sermon in the morning and Bro. Elmer Leas in the afternoon. We were glad to have with us at this meeting Sister Rebecca Foutz who gave an interesting talk to the women. Since our last report one was added to the church by baptism and two by letter. Our love feast will be held at the Latimore house Oct. 19 and 20.—Bertha E. Hull, East Berlin, Pa., Sept. 21.

SOUTH CAROLINA

Mill Creek (N. C.)—At the July business meeting S. Loren Bowman was reelected pastor for another year. July 21 Brother and Sister Robert Sherfy of Frederick, Md., worshiped with us. The former brought the message at the morning service. July 28 the pastor began a series of evangelistic services which continued for two weeks. His messages were inspirational and uplifting. Each evening prior to the sermon he gave a short talk on High Lights of Church History which were both educational and enlightening. As a result of this campaign one young man affiliated with the church by baptism. Three of our number attended Camp Carmel this year. Homecoming was observed Aug. 4 by an all-day service. Delegates to district conference were Inez Jackson and Ethel Henderson. At the September business meeting the Sunday-school officers and teachers were elected for the new year. Our B. Y. P. D. has elected officers also and is setting its goals for 1935-36. Last year was the first we have had an organization. We qualified for a ten point department under efficiency standard for the southeastern region; we hope to reach fourteen points this year. Sept. 18 and 19 our regional director, Bro. W. M. Kahle, held the initial meetings of the round table in this part of the Carolina district.—Ethel Henderson, Landrum, S. C., Sept. 26.

SOUTH DAKOTA

Willow Creek.—Our little congregation has been quite active during the past spring and summer. No doubt few of our brotherhood know that this organization here is the only church of our faith in all the vast state of South Dakota. Due to our isolation we have had but two visiting members in the last five years: Sister Mae Wolf in 1930 and Bro. H. Spenser Minnich in 1933. Several weeks before Easter we began preparing for decision day and as a result eight Sunday-school pupils were baptized. Mother's Day was fittingly observed by a contribution from each teacher of the school. The children rendered an interesting program on Children's Day. In June the annual state Sunday-school convention convened in Aherdeen, with Miss Mary Alice Jones of Chicago and Dr. Donald Tippet of Columbus, Ohio, as the leading speakers, and quite a number from our church were privileged to hear them. A special program has been prepared for each quarterly review Sunday and we have also enjoyed many volunteer numbers or recitations and music throughout the summer. The Aid Society, though small in number, has been quite busy quilting and we have been able to pay our quotas and have a surplus besides. The Sunday-school has also done very well in its offerings and has already paid the 1936 pledge of \$10 to the county association. Sept. 8 we had lunch together at the church after morning services and in the afternoon we held our business meeting for the annual election of officers. Eld. Grant Tooker, our faithful pastor, presided. With few exceptions, all the present officers were retained for the next year.—Mrs. Etha Loomis, Wetonka, S. Dak., Sept. 23.

TENNESSEE

New Hope.—On Saturday night, Aug. 10, Bro. A. M. Laughrun began

a series of meetings, which continued for two weeks, at our church. Large crowds attended each meeting and listened attentively to very inspiring and helpful sermons. As a result of the meetings, four young people gave their hearts to God and were baptized. We believe that the revival was a great success and that every one who attended was benefited by it. We feel that part of this success was due to the aid given us in our song services by the members of the Liberty church, who attended almost every service. We appreciate their interest in our meeting. Our regular quarterly council meeting was held on Saturday before the second Sunday in September, and our communion services will be held on Saturday night before the second Sunday in October.—Mary Emma Morrell, Jonesboro, Tenn., Sept. 24.

VIRGINIA

Mt. Horeb.—Our revival meetings closed Sept. 15 with sixteen new additions to the church. Bro. J. S. Showalter of Roanoke, Va., delivered sixteen strong challenging messages. People of all denominations in the community attended and nearly everybody expressed their appreciation for the good meetings. The membership is greatly strengthened spiritually and numerically. On Saturday evening after the baptizing we had our love feast. Bro. E. C. Crumpacker of Roanoke preached the examination sermon and Bro. Showalter officiated.—Edna Elgin, Columbia, Va., Sept. 21.

Mt. Zion.—Our church met in council Aug. 30. Favorable reports were given by the committees. Nominees for Sunday-school superintendents were approved by the council to be voted on later by the Sunday-school. The church plans to call Bro. Dan Garber of Waynesboro for our meeting in 1936. There was an increase in membership of two and one-half per cent for the year. The Sunday-school offering for the third Sunday was to be used toward painting the church roof. An official board was approved by the council to help the different groups become better acquainted with the work of the church. The church work has been progressing splendidly during the summer due to the fine coöperation. Our Bible School was held the last two weeks of July with an attendance of eighty-five. Two of our B. Y. P. D. members were teachers. We had an interesting school; at the closing program six made the decision to live for Christ. Following the school our pastor, Bro. Jos. Caricofe, gave a week of inspiring messages, stressing the importance of Christ in the life of the home. Six were baptized at the close of the meeting. Our pastor and wife were delegates to Annual Conference and gave an interesting report when they returned. Our love feast will be held Oct. 26.—Elsie Broyles, Luray, Va., Sept. 25.

Peters Creek church met in quarterly council Sept. 4. The Sunday-school and other departments were reorganized. Bro. J. S. Showalter was elected elder and Bro. Luther Shepherd, superintendent. Sister Mary Naff and Bro. Galen Showalter were chosen leaders of the B. Y. P. D. and Sisters Ruth Naff and Ruth Plunkett leaders of the junior work. Our love feast, which was well attended, was held Sept. 14, with Bro. J. S. Crumpacker of Bonsack officiating.—Cleo Nolley, Roanoke, Va., Sept. 21.

Walnut Grove congregation met in council Sept. 14. It was decided to postpone the love feast service until Saturday, Oct. 26. This was done in order to have Bro. S. H. Garst of Blountville with us. Sunday, Oct. 27, we plan to have with us our Africa missionary, Dr. Howard A. Bosler.—Edith Gentry, Taylors Valley, Va., Sept. 21.

WEST VIRGINIA

Bethel church (White Pine congregation) met in council Sept. 21. Arrangements were made for a series of meetings and love feasts in the near future. We regret very much the leave-taking of Brother and Sister Raymond Martin who were with us a year and two months and did a noble work for us. Bro. A. S. Arnold is to take charge of our preaching services for the winter until further arrangements are made.—Mary E. Hinkle, Old Fields, W. Va., Sept. 23.

Cacapon Chapel.—Bro. Chas. Grubb from Martinshurg, W. Va., was here visiting Mt. Dale Sunday-school Aug. 25. He delivered a wonderful sermon at 3 o'clock. Bro. J. L. Shanholtz has been in the Memorial hospital at Cumberland, Md., but has returned home again; he is improving slowly. He requests the prayers of the people. Bro. Grubb held a revival at Mission Chapel closing the 6th. Fifteen sermons were delivered and there were three additions to the church. The meetings closed with a communion and an all-day service. About 400 attended the all-day service.—Myrtle Yost, Paw Paw, W. Va., Sept. 23.

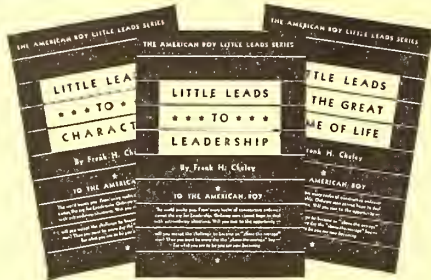
Spruce Run church met in council Sept. 7 preparatory to our love feast the time of which was set for Oct. 12 and 13. The deacons reported the church in union. Bro. Kahle preached on Sunday night, the 8th. We are expecting a two weeks' revival to begin Sept. 29, conducted by our pastor, provided he can come at that time. The revival will close with the communion Oct. 12 and 13.—Glenna Fleshman, Lindsie, W. Va., Sept. 16.

WISCONSIN

Stanley.—The cottage prayer meeting of the city of Stanley held its annual meeting Aug. 16 in the Church of the Brethren with a good attendance. The following Sunday four young people confessed Christ and were baptized by the pastor, Bro. Lewis Hyde. During an electrical storm a few weeks ago, lightning struck the chimney of our church building, demolishing it, also damaging the roof and plastering considerably. The chimney has now been rebuilt and the building repaired.—Mrs. Jacob Winkler, Stanley, Wis., Sept. 17.

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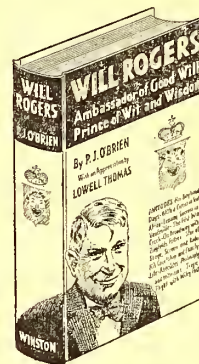
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THE GOSPEL MESSENGER

Vol. 84

Elgin, Ill., October 19, 1935

No. 42

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October Missionary Pay Up Honor Roll



Because our church for the first six months, March to Aug. 31 this year was 12% below our average missionary giving for the past four years something needed to be done to recover lost ground. An October Pay Up plan was proposed. All congregations doing as well or better than they averaged the past four years for the eight months, March 1 to Oct. 31 deserve to be on the Honor Roll. Already a number have reached this goal. This is our first report. Another will be made in the November 16 issue. Will your congregation be in the list? We realize some congregations having given very well in past years will find it difficult to be on this Honor Roll. They deserve commendation. We believe special credit is now due to churches that are increasing over their past giving.

To these congregations listed here we say congratulations and express the hope that when the year ends Feb. 29, 1936, they will be on the Honor Roll by increasing 40% for the year over their past four-year record. Such an increase over the whole brotherhood is needed to carry the whole program approved by Conference.

THE GENERAL BOARDS

Elgin, Illinois

HONOR ROLL CONGREGATIONS

Florida and Georgia	Second Virginia	Glendale	Ridge	Elkhart City	Kingsley
Bassenger-Okeechobee	Buena Vista	Lower Claar	Sugar Valley	English Prairie	Lewiston
Sebring	Elk Run	Stonerstown		Fort Wayne	Minneapolis
Seneca	Hiner			Goshen City	Sheldon
Winter Park	Lebanon	Western Pennsylvania		Maple Grove	Spring Creek
	McCray Chapel	Berlin		Middlebury	Winona
Tennessee	Mt. Vernon	Hostetler		Mt. Pleasant	Worthington
Cedar Grove	Staunton	Ligonier		Nappanee	
New Hope		Locust Grove		New Paris	Middle Iowa
Oneonta	Northern Virginia	Maple Grove		North Webster	Beaver
Pleasant View	Brooks Gap	Nanty Glo		North Winona	Cedar
	Cooks Creek	Scalp Level		Osceola	Fernald
	Pleasant View	Somerset		Pleasant Chapel	Prairie City
Southern Virginia	Rileyville	Windber		Pleasant Valley	
Bethlehem	First West Virginia			Second South Bend	Southern Iowa
Coulson	Beaver Run	Eastern Pennsylvania		Syracuse	Ottumwa
Germantown	Cheat River	Akron		Turkey Creek	Nebraska
Maple Grove	White Pine	Hatfield		Walnut	Enders
Pleasant Hill	Eastern Maryland	Heidelberg			Falls City
Spray	Beaver Dam	Indian Creek			Lincoln
	Green Hill	Maiden Creek			South Loup
First Virginia	Middletown Valley	Mechanic Grove			Northeastern Kansas
Cloverdale	Piney Creek	Palmyra			Buckeye
Copper Hill	Washington City	Peach Blossom			Southeastern Kansas
Daleville		Schuykill			Galesburg
Hopewell	Middle Maryland	Swatara, Big			Osage
Johnsville	Licking Creek				Verdigris
Oak Grove	Long Meadow	Southern Pennsylvania			Southwestern Kansas
Roanoke, Central	Manor				Bloom
Troutville	S. E. Pa., N. J. and E. N. Y.				Eastern Colorado
	Philadelphia, Calvary				Denver
Eastern Virginia	Middle Pennsylvania				Miami
Madison	Carson Valley				Wiley
Richmond	Dry Valley				Oklahoma, Panhandle of Texas and New Mexico
Valley					Ames
					Big Creek
					Pleasant Plains
					Thomas
					Northern Missouri
					Rockingham
					Middle Missouri
					Centerville
					Kansas City
					Southern Missouri and Arkansas
					Cabool
					Fairview
					Northern California
					Butte Valley
					Chico
					Fresno
					Southern California and Arizona
					Glendale, First
					Long Beach
					Los Angeles, Belvedere
					Phoenix
					Santa Ana
					Idaho and Western Montana
					Clearwater
					Washington
					Ellisford
					Outlook
					Tacoma

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 84

Elgin, Ill., October 19, 1935

No. 42

EDITORIAL

About the Church

HERE'S a very recent characterization of the church—the church of Christendom—that invites reflection. You will surely want to ask yourself whether it is true of the church as you know it and whether there is anything which anybody, especially you, should do about it.

"The life of the church has drunk deep of the enthusiasms of the secular world and fallen heavily under the spell of its assumptions and ideals. Bigger and grander churches, more and cleverer mechanical contrivances, larger and more inflated budgets, sermon topics inspired by newspaper headlines, sermon treatment guided by advertising technique, sermon results tested by external and numerical computation, the aims of the church defined in harmony with prevailing secular goals, the power of the church measured by accepted business norms."

Sounds much like a description of what was once called worldliness, doesn't it? But that is the only ancient thing about it. The passage is from one of the newest books by one of the newest-minded men of our day. And maybe it's all right for the church to be like this, but having some misgivings on the point we thought it wise to bring it to your attention. E. F.

The Real Wonder

WE can not share the whole letter with you but there is something so fine about the flavor of it that we must let you taste it.

"I have, I hope, just as much faith in the Lord and his Word as ever, and I want to love the brethren and the church. . . . We have labored, sacrificed, wept, rejoiced, but this is the greatest trial of affliction in all our years of ministry and unless the Lord had been by our side . . . we are not yet out into the calm. Bro. Frantz, in all truth and earnestness of my

soul, I do not wonder at what the evangelist says; I wonder at the marvelous grace of our Lord and Savior, how that in spite of our weakness, our failings, our everything, his work goes on, souls are saved, God's promises are true. Seedtime and harvest, etc. Praise the Lord."

And that was how his two-page closely typed letter ended. You can easily see that, like a certain letter of Paul, it was written out of much anguish of spirit and yet, like that same Pauline letter, carried a clear note of triumph. Isn't that worth seeing? E. F.

As Judged by the Fruit

THE man was speaking of result, not content. The question was, not what is stewardship but what comes of practicing it. What does it do?

Incidentally that may not be a bad way to get at the substance of the thing itself. Some things can be defined only in terms of their function or accomplishment, and many things are best understood by that method of approach. A tree is known by its fruit, if not everything about it, at least whether it is good or bad.

And so the speaker, without confusing us with definitions of this much handled thing called stewardship, began to mention in a very casual way some of the nice things it does to the man who practices it, and to the church in which that man lives if there are a good many of him.

Taking the second point first, he said it makes more money, much more money, available for church use. The debt, if there is one which there very likely is, can be paid off. District dues for the home mission work and for the old folks' home can be sent in promptly. The church roof can be fixed, the weather worn trimmings can be painted, and possibly some new chairs procured for the primary department.

Those annoying reminders from the central office about the Conference Budget can be stopped, or the edge all taken from them by anticipating them with frequent and generous installments on the church apportionment. The missionary force in the fields abroad can thus be strengthened and encouraged, and the contribution of the church to kingdom service increased greatly. The whole tone of the church life is lifted up and sweetened.

All this makes for a most wholesome influence of the church in the community. Just as the successful business man is classed as one of the substantial citizens, so this church is regarded as a substantial community asset. Its members can hold their heads up whenever its name is mentioned. They are glad to be known all over town or throughout the county as belonging to such a church.

According to this man's talk the reaction of faithful stewardship on the individual Christian is correspondingly fine. Indeed this is logically first since the church life is just what the individual lives make it. Here are some of the results he mentioned:

The realization that all of one's so-called possessions, farms, stores, stocks, brains, face, hands, health and whatever else are a trust for the good of all mankind makes for humility. Any man who has handled these things wisely has increased their capacity and value, but basically they are not his. He did not create them. They are a gift. They are only his to use in such ways as will increase the total sum of human happiness. To see this is to make one feel like walking humbly before his God.

And yet, by one of those strange paradoxes in which great truths are usually hidden, whoever sees this clearly will have a new sense of dignity. Who doesn't like to be connected with a well and favorably known business house or enterprise? What honor then to be a trustee for the Maker and Dispenser of all the wealth of the world?

There's another of the finer graces fostered by the practice of stewardship. It's good judgment of values, ability to discriminate and to appreciate the best. The very recognition of the responsibility in handling the property of Another is evidence of this and practice in discharging this responsibility acts as a perpetual whetstone for sharpening spiritual discernment.

Then think of the daily yield in solid satisfaction. The joy of sharing with others is very sweet and only the faithful steward knows the full meaning of it. The sense of partnership with the Infinite is wonderful. Stewardship puts actual content into that much used and often abused phrase, fellowship with God. This is the real thing. It's joining up with him in the great business of building his kingdom. It's companionship with him in the most thrilling work in the world.

Do you know this man's fifteen-minute talk just about made us quit thinking of stewardship as a disagreeable obligation. He seemed to be trying to lift it into the investment class. In fact he claimed it's the biggest money's worth on the market today. Some of us thought of what Jesus said about a hundredfold in lands, houses, brothers, mothers and everything.

He surely did leave the impression that stewardship must be something good.

E. F.

This Young Man Knows

To find her place in the social awakening is one of the great next needs of the church. And the first step in that program is to get a little wider awake herself. Let's try it out right now. You are a part of the church, are you not? Can you put yourself in the place of the young man who told his story in the October *Forum*? Do you feel what he feels?

"I tried to get work, of course, and still do, but what a tragic, heartbreaking task it is. Rebuffs at factories; long waits with hundreds of others outside places where one or two jobs are available; no replies to letters; discourtesy and sneers wherever I go; everlasting walking, waiting, writing; everlasting failure. It saps the spirit; it breaks the self-respect of the stoutest; it turns men gloomy, morose, bitter."

You know all that but do you feel it? Are you awake to its terrible meaning? Hear the young man a little further before you go.

"It is easy for comfortable middle-class people, sitting in their armchairs at home, to feel satisfied and happy under present conditions; they it is who must be brought to realize the terrible wrong that is being done to millions of their fellow men, to see the cruelty and unfairness that put profits before human happiness, that overestimates all values except human values."

Yes, it is easy and it is easy to say amen to this but are you of those who have been "brought to realize the terrible wrong" here? The church will not figure much in this matter until a good many folks like us, you and me, see the facts more clearly and feel them more deeply. That is why this young man added yet this other timely and true word.

"It will be a change that must start and grow in the hearts of men themselves and in their actions, before ever it will affect the system under which they live."

Now you know how sound at the core this youthful philosopher is. Society has cast him off, doesn't know what to do with him, but it is not his fault. He wants to fill a useful place in the world but he can not, not until there is a change in the hearts of men, a change which will mean justice to all. We are far enough along in that matter that we like to talk about it, but the desire to do it is not strong enough yet.

E. F.

THE GENERAL FORUM

Companions

BY MYRA BROOKS WELCH

I know Pain . . .
I go to his school,
He teaches patience
By a hard, fast rule . . .
Yes, I know Pain.

I know Laughter . . .
As the years come and go
We play together
Where south winds blow . . .
Yes, I know Laughter.

I know Tears . . .
(Pain's cousin, once removed)
We've walked together
Along hard roads, rutted and grooved . . .

Yes, I know Tears.
Pain, Laughter, Tears,
Life's close companions
Down through the years.

La Verne, Calif.

A Half Hour in an Idol Temple

BY J. M. BLOUGH

Missionary to India Since 1903

It was the temple of the most popular goddess in India, the famous black-faced Kali or Durga. The location was a prominent place in a city. The time was evening, about an hour before twilight. After removing my shoes I was allowed in the first room which is the room for the worshipers. It was small, affording standing room for only about twenty-five persons at a time. From this room a door led into the shrine where only the priests are allowed to enter. This was a room about 20 x 10, and in the center at the rear stood the hideous idol, all decorated with jewelry and flowers. Over her head was a canopy and on the walls decorations of various kinds. In the center of the ceiling was an electric light, otherwise the room would be very dark.

I stood right before the entrance into the shrine where I could observe the worshipers as well as the priests. One priest sat in the doorway and received the gifts from the worshipers. The worshipers were men, women and children of all ages, all together in a mixed multitude. They came in a constant stream averaging perhaps twenty or twenty-five to the minute. Nearly every one brought an offering which he presented before the priest who sat in the door. The offerings consisted of money, rice, flowers, cocoanuts and ghi (clarified butter). After presenting his offering the worshiper would face the idol, fold his hands,

bow his head and repeat some brief prayer. Some would kneel and bow to the floor. The offering represented the fulfillment of some vow, simply thanksgiving, or special request for some favor. After the prayer the worshiper would go to the suspended bell and ring it, then put on his forehead the sign of worship with his finger which he dipped in a mixture of ashes and water. After this act he would leave the temple, the whole ceremony lasting but a minute or two. Occasionally some person would remain in the temple for several minutes, but the worship was by the individual and not by the group, so each one came and went whenever it was convenient for him. All was done in reverence and order.

At six o'clock the lamp-waving ceremony took place. A priest took a metal lamp dish with seven lighted candles in one hand and a dish of sweetmeats in the other and waved these before the idol for about five minutes while some one played the drum and another rang the bell continuously. You may imagine the noise in that small room which was then packed to its limit. The lamp-waving ceremony was to remove the effect of the "evil eye" which some witch may have cast. In order to receive the benefit of this the priest brought the lamp to the door where the worshipers eagerly waved their hands over it and then rubbed them on their faces. And he also gave to each one present a small piece of the sweetmeats which had been offered, and this they ate with pleasure. He also offered me a bit. Would you have received it? I refused it.

This goddess is called the bloodthirsty goddess because only animal sacrifices can really satisfy her. In front of the temple there is a low altar on which formerly goats were sacrificed. But because of the influence of the Jains who hold all life sacred and refuse to kill even a harmful insect, these animal sacrifices have been discontinued, and instead on certain days a pumpkin is offered instead of a goat.

What thoughts would pass through your mind if you should stand half an hour in such a temple? What feelings would you have? Curiosity, pity or grief? The worshipers the writer watched represented all the higher classes among the Hindus, many of them very intelligent and educated in English. They seemed in earnest, to have come for a purpose. It is their custom to come regularly; many come daily. Why? They have faith; they want something; they need something. Can we rest satisfied that millions in India still worship idols? Idolatry is not a thing of the past. What shall we do about it?

Vyara, via Surat, India.

Statistics Which Challenge

BY WILBUR S. BARNHART

A Heart-to-Heart Talk With the Lay Members of the Church

ABOU BEN ADHEM awoke one night from a deep dream of peace, to see an angel with a book. This book contained the names of those who loved the Lord, and you will remember how anxiously ben Adhem inquired if his name appeared on the list.

An experience which came to me recently was unlike that of Abou ben Adhem in at least two respects. In the first place, I was very wide-awake. A second difference was that the man who came to me with a book was not an angel, but nevertheless a good Christian man who

had on his heart the burden of the work of the kingdom.

This man had in his hand a book in which were listed the names of twenty-five leading Protestant denominations—communions, he called them. After each denomination were listed the total gifts which the supporting members had given for all purposes during the year 1934. In addition, the book showed what the gifts had been for the conference budgets and for the denominational benevolences not included in the conference budget. Finally, it showed what the members of each communion had given for the support of their local congregations during the year. These figures were then translated in terms of the *giving per member*. The book called these the “per capita” gifts.

Like Abou ben Adhem, the first question which came to my mind concerned my church. “Is the Church of the Brethren on the list?” I asked the question with confidence because I knew that we Brethren love our church and take second place to no one in church loyalty. We hold to the New Testament for our creed and doctrine and we daily strive to emulate the Christians of the apostolic church who came and laid their all at the feet of the apostles.

And so I asked him to show me the record. Where do we stand in our giving in comparison with the other denominations in America?

Lowest per Member for Congregational Expenses

The man with the book showed me first the giving in 1934 for congregational expenses. Among the twenty-five churches listed there, I felt sure that we would not be first. Many of our congregations do not have a paid ministry. Few of our church edifices are large and showy, requiring thereby a heavy expenditure for upkeep. Neither do we pay our ministers as much as many denominations. So I felt sure that we would not

be near the top in our average giving per member for local church expenses.

But to my dismay, I found that we were *last*! For local church expenses we gave an average of \$3.50 per member in 1934, and every one of the other twenty-four denominations gave more than this amount per member. Here is a partial reproduction of the table:

*** Contributions per Member for Congregational Expenses by Communions for the Year 1934**

Communion	Average per Member
Church of Nazarene	\$19.58
Reformed Church in America	17.52
Evangelical Church	14.68
United Presbyterian	13.86
Methodist Episcopal	12.59
North Moravian Church	12.00
United Brethren in Christ	8.28
Methodist Episcopal, South	6.40
Southern Baptist	4.70
CHURCH OF THE BRETHREN	3.50

The remaining fifteen churches were scattered among these with none lower than the Southern Baptists and none higher than the Nazarenes.

Then the thought struck me that by giving less for local congregational expenses we were able to compensate by giving more liberally for the support of budget benevolences and for the upkeep of our colleges and other nonbudget benevolences. This thought I expressed to the man with the book, and again he looked to see how the members of the Church of the Brethren compare with other Protestant members in supporting these denominational benevolences.

How much did we give per member in 1934 toward our conference budget, and how did this compare with the average given for the same purpose by other denominations?

Fourth Lowest per Member for Conference Budget

The answer, my Brethren, is one which should make us quite ashamed. The members of the United Presbyterian Church (a denomination not much larger than ours) gave \$13.86 for the support of their local congregations and then sent an average of \$4.79 per member for their conference budget. The Reformed Church had \$17.52 for local expenses per member and \$3.12 for their conference budget. The Moravian Church, with \$12.00 for local expenses, had \$11.91 for the denominational budget. And the Church of the Brethren stood twenty-first among the twenty-five with \$3.50 for local expenses and only \$1.18 per member for the conference budget.

Lowest per Member for All Purposes

I had one more thought—that this should make it easy for us to give to the support of our colleges and

* From the report of the United Stewardship Council, 152 Madison St., New York City.

nonbudget benevolences. But here again the figures are most unfavorable for us. Our giving for *all purposes* averaged in 1934 only \$5.34 per member, and there were none lower than this. All except two of the denominations averaged *twice, three times, or four times* this amount per member.

Before the man with the book had left, I tried to think of other excuses. I mentioned the depression, but he reminded me of the fine automobiles in which we ride. A single tire for an auto costs more than our average giving for an entire year for all our benevolent purposes—local church, conference budget and non-budget items combined.

I told him that our members are a rural people, hard hit by the depression. But I found that conditions among the farmers are now greatly improved over 1934; but our giving toward the 1935-36 conference budget is now 9% below that for the same period in 1934, and 12% below the average for the past four years.

I then tried the last defense of all—which is that a few of our members are giving very liberally. But the man with the book was not impressed and expressed doubt that there was anything to be received vicariously by living next door to a man who tithes.

Statistics Mixed with Religion

Some of us are mystics and care very little for figures. Others are practical and know little about mysticism. Perhaps we would do well to mix our statistics a little with our spiritual life. Let us project our minds a little into the future when each of us must come face to face with our Lord and Master. Then shall we hear him say: "Inasmuch as ye have done it unto the least . . ."

But we can not let him finish those words. We rush from the presence of the Master and cry: "No, dear Lord! Not yet! This is not what we would do for thee. We have not been good stewards. Give us opportunity to bring back to thee that which we have withheld!"

My friends, the Church of the Brethren has a great mission to perform in the world—a torch of light to hold aloft. If we fail, there may be another Revelator to say to us as John wrote to the church at Ephesus: "Remember, . . . or I will come and remove thy candlestick out of its place."

To meet our local expenses and raise our present conference budget of \$275,000 is a task for every member in the church from the youngest to the oldest. This is our labor of love for the year ending on Feb. 29, 1936. Let us pray that we Brethren, collectively, may on that day hear our Master say: "Well done, thou good and faithful servant."

These are the statistics which challenge. You will

see statistical tables again and again in the MESSENGER. If you will just look at them long enough you will see back of them the loving face of the Lord Jesus; and if you listen, you will hear his words: "Inasmuch as ye have done it unto one of these brethren, even these least, ye have done it unto me." What can you do in the face of this challenge, but join with me and all other laymen who work and earn and declare: "LORD, WE WOULD DO MORE FOR THEE."

Indianapolis, Ind.

Purpose and Method in Temperance Education

BY H. H. HELMAN

INTEMPERANCE in America has now become so involved that any effective program of temperance education must include a number of different phases of the problem. The collapse of prohibition forces us to include the reasons back of this failure. The recent popularity of drinking imposes upon us a study of the underlying psychology which made this possible. The many different ways used by the various states to control the sale and distribution of liquor provides another problem for study. Thus the matter of temperance education has become exceedingly complex and involved. We face no easy task. Determination, intelligence and tact are required to meet the challenge.

The first thing those responsible for temperance education in the Sunday-schools need to decide is whether or not total abstinence is to be the aim and goal of our efforts. This is not said because total abstinence is not the proper aim, but because it has not been accepted by some who are helping to build a temperance education program for the churches and Sunday-schools. The habit building effect of drinking small quantities of alcohol is so marked and so positive, that an aim lower than total abstinence is conflicting and contradictory. Alcoholism starts with moderate drinking. Drinks with small alcoholic content form the first step toward a drunkard's life. If total abstinence is not our ideal we shall not get far in effective temperance education.

Starting with total abstinence as the first and fundamental purpose in our program of temperance education the following suggestions are made:

(2) That the Christian church accept the responsibility for informing the American public on the harmful effects of alcohol upon body, mind and soul.

(3) That its agencies of the press, the pulpit and the Sunday-school definitely share in the efforts at temperance education.

(4) That instruction shall be the primary duty, with political action as a secondary consideration.

(5) That instruction shall go beyond merely giving information, to the building of a Christian conscience upon the matter of drinking.

(6) That scientific facts and evidence regarding the use of alcohol shall be sought and used as a basis for instruction.

(7) That special emphasis shall be placed upon the instruction of the present generation of children and youth to enable them to resist the temptation while drinking is so popular.

(8) That, no matter what the popular feeling may be, or what is the legal status of selling or drinking alcohol, the Christian church commits itself unalterably to these ideals and purposes, to persist in its educational efforts until all society is properly informed.

New Carlisle, Ohio.

How May We, as Laymen, Best Assist Our Pastors?

BY MAUDE SHARP

Given at the District Meeting of Northern Iowa and Minnesota and published by request of the meeting.

How may we, as laymen, best assist our pastors? Here are ten simple things that you can do:

1. *Be regular in attendance at all church services*

Irregular attendance is a fair index to a layman's lack of interest. Would you appreciate working hard all week preparing a gospel message, and then presenting it to a church half full of empty pews? Do you expect your pastor to have the same enthusiasm in his work when laymen are so indifferent in their attendance?

2. *Words of appreciation*

If the pastor's sermon hits you, be glad you have been shown a fault and thank him for it. If he has given a good spiritual message which strengthens you, express your appreciation in words. Our pastors are human and are inspired to greater work when we tell them that their messages have been helpful to us.

3. *Suggestions for sermons*

Most pastors are glad for sermon suggestions. They often find the real needs and desires of their churches by such suggestions.

4. *Willingness to serve in all church activities*

Most laymen are willing to serve the church in the limelight where everyone will see and appreciate their work. It takes a real Christian to always remain in the shadows, never seen, yet planning and pushing the work forward. The most beautiful ferns grow in the shadows and are seen by few people. We, as laymen, must have a willingness to serve our churches anywhere and all the time.

5. *Settle family troubles outside the church*

If anything in God's world tears down a pastor's work, breaks up a church, and puts everything in confusion, it is family troubles coming into the church. If families are so unfortunate as to have troubles, they

should certainly get them settled outside the church in a very quiet and orderly way.

6. *Invite the pastor for meals*

Every pastor should have the privilege of being entertained at least once a year in every home of the church. Much fellowship is lost between pastor and laymen by the failure of laymen in this respect.

7. *Give helpful suggestions to your pastor and not about him*

If you, as an individual, or as a group, feel you have suggestions which would promote the work of the church and the pastor, give them to him and not to all the neighbors. Be sure your suggestion is constructive and present it tactfully. After you have given your suggestion, do not pout if your pastor does not use it. Do you put into practice all the suggestions given to you?

8. *Welcome advice from your pastor*

You have asked the pastor to come into your church to be your shepherd. He is expected to help guide and direct your life. Why not then take all reproofs and suggestions graciously? Don't dislike him because he attempts to help you. You are only bringing harm to yourself.

Men's Work and the Thanksgiving Offering

BY R. E. MOHLER, EXECUTIVE SECRETARY OF
MEN'S WORK

The quickest way for any organization to kill itself is to refuse to exercise. This fact holds true for Men's Work the same as for any other group. Men's Work must function or it dies. Those in charge of directing the general program of Men's Work, feeling this situation, have again asked that the men be given the privilege of sponsoring the Thanksgiving Home Mission Offering.

This does not mean that the men alone must be responsible for this offering, but it does mean that they should feel a direct responsibility for its success or failure. In many local congregations there is no active Men's Work organization, and in such it is necessary that some other group or the pastor assume the leadership and guidance in this campaign.

Home missions has grown in our general brotherhood, and today reaches directly more than forty local congregations, all of which are located in strategic points promising rich returns for the kingdom. In addition to these local churches many more are reached through the efforts of regional and field men who are paid partly or in whole from general brotherhood funds.

The men must recognize that no church can long function that does not keep up at the home base, and by home base we dare not mean just the home church or district. We must reach out into new fields and extend our work. The most effective means we have for this enlarged program is our home missions work, and the general brotherhood must assist in this work if it is to function as it should.

McPherson, Kans.

9. Pay your pastor promptly

Every church should be so organized that a pastor need never ask for his salary. We, as laymen, ought to feel our responsibility so deeply to the work of the church that the finance board need never remind us that our pledges are due. We expect our pastor to keep up with the laity of the church in personal appearance, in his home, etc., and yet some of us never consider that it takes money for his family as well as our own. Then, some of us, are so narrow-minded that we refuse to pay our pledges, because the pastor has said or done something of which we disapprove. Just as if we were perfect in all our ways!

10. Build deeper spirituality in your home

Practically all the problems of a pastor would be solved if we, as laymen, would deepen our spirituality. Every home should have daily Bible readings and prayer, as well as grace at meals. Sincere and earnest prayers in a home each day are bound to deepen one's spiritual life and bring about goodwill, love, and co-operation in the home. If every layman's home would live thus, we would find more spiritual churches. A pastor can help to inspire one to a deeper spirituality—but he can not force or thrust spirituality into your life. You must build and deepen that yourself.

Fredericksburg, Iowa.

Promise—Past and Present

BY REBECCA FOUTZ

WITH the entrance of sin into the world, there was given the promise of a deliverer (Gen. 3: 15). Abraham was repeatedly assured concerning him and later, when Israel became a nation, this promised deliverer was still oftener and more definitely spoken of. Place of fulfillment and characteristics of person and work were given. In fact, their whole divinely-given system of worship was a type of him.

Because of her many vicissitudes during the centuries, Israel often longed for the coming of this Messiah. There must have been many times when the conditions seemed ripe for the fulfillment of prophecies and promises. Then when the great event finally did take place, there were only a few who recognized it and were spiritually prepared to receive him (Luke 2: 25-38).

As Christ's ministry progressed and he spoke more and more of his death and resurrection, he also gave the promise that at some future time he would come again. This was the climaxing note (John 14: 3).

He told them that their part or duty was to live so as to be always ready (Matt 24: 42, 44; Mark 13: 33) and to give the gospel to the world, that his return could not be expected until this latter had been done (Matt. 24: 14; Mark 13: 10).

When he was ready to ascend, again he tells them, yes, commands them, that giving the gospel is to be their chief work and concern (Matt. 28: 18-20; Mark 16: 15; Luke 24: 47). Still they want to know when some of the promises are to be fulfilled and again Christ tells them that only the Father knows (Acts 1: 7), but that they are to spread the gospel (Acts 1: 8).

Then as if to soften the disappointment over being refused the information they desired and to reassure them as Christ took his departure, two heavenly messengers appeared and gave the gazing disciples this blessed promise, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

After they tarried at Jerusalem and received the Holy Spirit, they obeyed the last command and with much zest started giving the gospel. Yet it seems that they expected his return in their lifetime, that they would not have to go through death. Then as some of their number passed away, this caused them some concern, so that Paul assures them as well as us that being dead or alive will make no difference as far as meeting Christ when he comes is concerned, for the dead in Christ shall rise first (1 Cor. 15: 51, 52; 1 Thess. 4: 13-18).

As with Israel in her time of looking for his first coming, believers during the centuries since have looked and longed for the Lord's return. From a human viewpoint, there have been many times when prophecy seemed to be fulfilled and conditions ripe for it, but our vision is too finite and limited to see and grasp all so as to be able to judge this.

In fact there are those who spend their energies so much in trying to figure out what only God knows that it almost brings this precious promise into disrepute.

On the other hand there are those who wholly spiritualize it and say he is here now and that there will be no bodily return of the Lord. It is difficult to understand why there should be any conflict in the fact that he is here now as well as coming again. This would be a far sadder and harder world than it is if Christ were not here in Spirit in the work of redemption and in the hearts and lives of his followers.

Yes, just as surely as the promise of his first coming was fulfilled, just as certainly will that of his return come to pass in God's appointed time.

In the meantime our duty is clear. To keep true to the one great work of the church—giving the gospel and all that it implies to all the world. And to so live that, if we have not seen death before he comes, we will be ready, for he will come "in such an hour as ye think not," and can say with the Revelator, "even so, come Lord Jesus."

Philadelphia, Pa.

HOME AND FAMILY

It Takes So Long to Learn to Live

BY CARRIE HETRICK ALLEN

Life comes to us without our asking
And helpless, we depend
On tender care of mother's hands
And love that knows no end.

She guides our baby footsteps well,
That danger we may miss
And if perchance we tumble down
There's solace in her kiss.

There's no such comfort as her arms
To soothe the fevered brow
And calm the little throbbing heart
As mother dear knows how.

And then we go to school and learn,
That we may fill a place
In God's great plan of life while here
We drift about in space.

We learn to work and play a bit,
We learn to take and give,
But oh, it takes so very long
To really learn to live.

We fret when everything goes wrong
And can not see our way;
We never stop to think that this
Is part of life today.

That we must learn to walk by faith,
We are so slow to see;
We'd never learn to grow in grace
If clear our road should be.

There are so many curves to watch
In the highway we call life,
So many trials we must bear
In this world of toil and strife.

We learn to wait, to hope and trust
And to the Father pray
For guidance every hour we live
Throughout the night and day.

And then we learn the joy we find
In serving as we give
Ourselves in blessed fellowship—
'Tis then we learn to live.

Greensburg, Pa.

The Higher Judgment

BY FLORENCE S. STUDEBAKER

In Two Parts—Part 2

"LAW me!" exclaimed Grandma Allen the next morning to Mary Ellen, "I went over there for the express purpose of cheering her up. . . . Yes, and she asked me to call her Sarah, . . . but let me tell you, she doesn't need cheering. Nobody's tongue is long enough to disturb her in the big job she's got before her."

"What is she doing?" queried Mary Ellen, wonderingly.

Grandma Allen laughed heartily. "What is she doing, you ask? You'd better ask what she isn't doing. Mary Ellen, I just wish you and Reuben could see the children's window. Oh, it's all decorated up in preparation for Thanksgiving with paper drapes. On these are pictures of the Pilgrims going to church. She says it's the best way to teach the children the real significance of the seasons. And the children all help because there are pictures each of 'em found and cut out standin' in neat rows on the glass, as pert as life itself. She fixes the window different every month. Imagine what it'll look like on Christmas."

"Did she say anything about what Mrs. Probe was telling around?"

"Not a word." Grandma's face glowed with pride. "I doubt if she has a mite of worry about what folks say about her. She's more concerned with what judgment the Almighty is going to pass on her. Mary Ellen, children to her are like diamonds upon whose immortal minds a parent writes words and deeds that will be presented for or against them before the bar of God in the last day."

"Well, it is just as we said. Her family shows that she has put a lot of time and effort in training them," declared Mary Ellen earnestly. "It seems to me she puts some parents to shame. Some do not use as much judgment as they would were they renting a farm to cultivate. If a proprietor of land hands over a piece of virgin soil, he does not relinquish his own claim. He demands that his property shall be restored to him and increased in value by being brought under cultivation. The child is given to the parent in an undeveloped moral condition, but God retains his own inheritance in the gift. He looks for nurture, for cultivation; he demands from the parent such a fulfillment of parental duties as will insure him that gift shall grow of more and more worth in the moral universe. A day of reckoning will surely come."

Mary Ellen paused for breath.

Grandma pointed an accusing finger, "I declare if you don't show some talent for public speaking, Mary Ellen; you surprise me, sometimes. I would have thought you were reading from a book if I hadn't been looking straight at you."

Mary Ellen flushed scarlet. "Well, don't you remember I'm on the program at our next mothers and daughters' meeting? That was part of my speech. Reuben helped me write it out. Somehow your testimony about Sarah Dawson and her little family gives

me new inspiration. I was beginning to lose faith in the modern way of raising children. I guess I could give a better talk if I found some real families on which to practice."

Grandma Allen nodded. "Yes, so it is, a study of real life is bound to give one a message. Oh, yes, I almost forgot to tell you about the folding screen picture book that Sarah had. It was the cunningest thing. She said she found an old folding screen in the attic. She repainted it a deep brown and recovered it with green denim. Then she collected real life pictures . . . let's see what did she call them . . . oh, yes, pictures with a definite child appeal. She says she uses this to entertain the children when they're sick. The convalescent children she called them."

"That is when they are getting better," offered Mary Ellen.

Grandma nodded emphatically. "Yes, I know, and that's when they're the hardest to take care of too. A person needs lots of things to entertain them with. She said each day she added new pictures on the screen and wove new stories about them. Then there was a box of toy balloons, another with crayons, clay-wax and scissors. She showed me how she colored the wax with a bit of crayola. My, a young 'un could make all sorts of pretty things with that box of materials."

Reuben coming in from the barn stood unnoticed in the doorway. A discreet cough warned of his presence.

Grandma turned about in amazement. "Why, Reuben, I didn't know there was a soul about besides us."

Reuben laughed good-naturedly. "Well, if I get the drift of the conversation, I'm thinking Mary Ellen and I will have to cart you off to Sarah Dawson's some of these days when you catch a sick spell."

"Why, Reuben, shame on you," chided Mary Ellen in dismay.

But grandma stood her ground. "Never mind, Mary Ellen, let him talk. I can guess a person wouldn't have a lonesome minute with Sarah Dawson's methods of entertaining. I wouldn't mind being a grown-up child." She paused a moment as if lost in reverie.

"Yes," she went on, "parents these days do have such different ways. Some think they're not as strict as they used to be about punishing, and so on, but I guess they have other ways of managing now and getting them to mind. It makes me think of a story that is told of Dr. W. L. Breckinridge, I think he's a great preacher or lecturer or something. He once said, 'Mother, I think you ruled us with too rigid a hand in our boyhood. It would have been better had you used gentler methods.' The old lady straightened up and said, 'Well, William, when you have raised up three as good preachers as I have, then you can talk.'"

Franklin Grove, Ill.

Considerations Before Cigarettes*

BY HAROLD C. MILLER, M. D.

You who are about to smoke . . . consider. The decision you make is important and not easily changed. For Lady Nicotine rarely permits the divorce of a devotee. You can probably count on the fingers of one hand all the smokers you ever knew who stopped smoking of their own free will.

NOT RECOMMENDED

How often have you heard the seasoned smoker exclaim incredulously: "You don't smoke?" "No." "Then never begin. I wish I hadn't." It is well to remember only the billboards and the novices recommend it. The former for financial reasons, and the latter because they are hoping to get a new kick out of life.

USELESS

For the kick is a dud. Its dulling effect is of value only to those who have no hope: the soldier on tragic duty, the convicted prisoner, the incurable. The rest of us would do better to get our kicks from new ideas and experiences. For unless your brain is too clear, or your hand too steady, why start a habit which is anything but harmless.

NOT HARMLESS

All narcotics produce their effects by a sort of short circuiting of the nervous system. Repeated often enough, their use can not but produce nervous harm. The production of the feeling of self-sufficiency and careless disregard which seems so stimulating at first, may finally come to be the habit of life. Moreover, the smoker comes to feel below par when not being so stimulated; hence he can not be satisfied without more and more of the narcotic. Why be duped by dope?

CHEATS YOU

"But tobacco never made a man beat his wife!" Let us see. A moderate smoker will beat his wife out of a good coat or a washing machine every year, or a car in ten, or a home in thirty. An insurance man told me one day that a certain high school student smoked enough cigarettes to pay for six thousand dollars worth of insurance! But what did the student get? Smoke!

OFFENSIVE

There are yet many folks who do not like tobacco. The gentleman says, "Do you care if I smoke?" "No." "Thank you." Strangely enough a lady is usually neither so considerate nor polite. When she smokes she expects you to be polite by showing no objection.

NOT DISTINCTIVE

Who in this smoky era can make the tobacco habit contribute to the strength of his personality? It is too common now. So why bother with it?

* Available in tract form. Order from General Mission Board, Elgin, Ill.

EXPLOITATION

To smoke before you consider is to make yourself a dupe in what amounts to a dope racket. The tobacco trust sits at the center of its far-flung web. It catches and holds, but does not kill its victims. Instead, it bleeds them insiduously, just a couple of dimes at a time for the rest of their lives. So that even if tobacco were harmless, or even mildly beneficial, I should hate to be caught in a web like that, obliged to pay daily taxes to a trust for life! I am not going to be exploited if I can help it. How about you?

Eggon, W. Va.

Why Love God?

BY JOHN E. MOHLER

OUR best love to God is because of the boundless pleasure of it.

Love is a plant which grows forever, and without limit. It reaches a limit if centered upon any object but God. For it is greater than all but God.

Love cloy upon any individual or thing. Upon parent or child, upon brother or sister, upon husband or wife, upon friend, self, or property. That is, there is not perfect, satisfied joy, peace and assurance, when love is centered upon any or all of these. There is an unfilled void at times, if not all of the time. For love is greater than any or all of these. Therefore it grows to the end unsatisfied.

God is different. For God is the source and inclusion of all individuals and things. Therefore love, which outruns all things else, can not reach beyond God. Ere it entirely scales one height in God another height rises into view, to lead love on and on. And the farther it reaches out the more perfectly it coalesces with God in oneness with him. This is the atonement of Jesus the Christ whose love was centered upon the Father.

When love is centered upon God until oneness with the Father in all things is reached, then it falls like an overflowing fountain over all else. Love then covers all persons and things without condemnation.

It is the sheer joy and freedom of such love, and the fullness of living, which has made the command to Israel ring with anticipation down the centuries: "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." And it is the pleasure of such love in reaching one's fellow beings by way of the cross which Christ knew when he told us that the commandment second only to this greatest of all commandments is to "love thy neighbor as thyself." But the glory of loving is not perfect except love to the neighbor reaches him by the way of Jesus who loved us in this manner.

Such love is attained only through bringing the human self under the control of the Holy Spirit. But it

is worth all it costs. For then one's real self reaches all things, enjoys all things, and rules all things by loving all.

Do we then love all persons alike, as some say? No, because all can not receive alike. Accordingly as each receives or drinks in our overflowing love does our love reach them. One of the twelve enjoyed the distinction of being called "that disciple whom Jesus loved." This disciple was the one who received of his love more abundantly, although it flowed as freely over all of them. For it fell upon them by way of the throne where all is love without distinction.

When our love is perfected via the same route we love the more those who are able to receive the more abundantly. We are not then partial in our loving. For by a natural law our love sent forth seeks and finds lodgment in those who are one with us, and therefore prepared to receive. And the pleasure of loving them is greater because of the reaction upon us in their receiving.

Los Angeles, Calif.

What to Pray For

BY EFFIE V. LONG

Week of October 19-26

You have been following the requests for your prayers for the mission work of our church. Will you now turn your attention to one of the most important things—prayer for the native fellow workers of India, China, Africa and Sweden? You do not know them personally, but you do know that the work of the church in those lands is more and more falling upon their shoulders. They are doctors in charge of hospitals, elders and pastors of our churches, translators of the Bible and other Christian literature, principals and teachers in our schools, and best of all perhaps, evangelists seeking to lead their neighbors and fellow citizens into the light and joy and knowledge of God. They are as weak as we, but prayer will bear them up. So let us not fail to help in this wonderful work by our prayers. And may we pray that they may be real evangelists along with any other vocation they may have, and really find great joy in this service for God.

Dear Father, keep them pure, humble, willing to sacrifice, filled with love for thee and their fellow men. Give them a passion for souls, strength for the task, a willingness to work and joy in service.

A recent letter from one of our leading Indian brethren says: "I have faith in our heavenly Father that he will take care of his children, so we are never discouraged by any difficulties because our Lord is always present to help us. You may have heard of my sickness last March. It is the Lord who saved me for his work and glory. Thank him!"

Baltimore, Md.

OUR MISSION WORK

Opium Refugee Work

This account of opium refugee work by the Show Yang evangelistic band was reported by Pastor Ho Wei who was in charge of the work. Report translated by Minneva J. Neher.—Ed.

AN opium refuge was opened for one month in the market town of Pei Ho in Show Yang County. The purpose in opening this refuge was: (1) to help the poor, weak, sick and distressed of society; (2) through this means to show forth the church's love in thus working to strengthen the country; (3) in the spirit of Jesus to fulfill the great commission and broaden the influence of evangelism so as to lead folks to really know Jesus in deed and in truth; and (4) to aid our Christians who have fallen victims to the opium habit to break off use of the drug.

How the work was carried on. Each person furnished and prepared his or her own food. Voluntary contributions by the patients were made to help meet the expense of light and heat. Almost half of the expense for medicines used was met by fees received from the patients. The remaining expense was cared for by a special fund from a church in America.

Number of opium patients. Altogether there were six patients, five men and one woman, ranging in ages from 30 to 60 years, who entered the refuge and broke off the habit.

Study program. The forenoons were given to gospel teaching, the afternoon to singing and hand work. Knitting was taught in the hand work period. In the evenings the workers and patients met together for a worship service. But from morning to night the workers did personal work with individuals as opportunity afforded.

Benefits to opium patients. During this month the opium patients learned in a general way the life of Jesus, the fundamental teachings of Jesus as found in the Sermon on the Mount and how Jesus can become our Savior. They much enjoyed singing and learned seven new songs. The favorite song with all was the one breaking off the opium habit. The comfort and satisfaction which opium users get from smoking opium and the agony of breaking off the habit are as different as heaven from earth. In spite of this there was no serious condition or illness which developed during the breaking off process. But during this time the patients experienced the blessing of victory which was a full evidence of the unlimited mercy and care of God.

Thanksgiving. When the opium patients first entered the refuge they were thin, sallow and withered in appearance. Most listless and downcast were they, but just let some one mention a smoke of opium and in an instant they were alert and interested. But after

having been changed by God their whole attitude and appearance were different. Their faces took on a rosi-ness and plumpness and shone with a new light. With returning energy everything took on new interest. Pessimism gave way to optimism. Now mention opium and it gives them a feeling of horror and dread. Hal-lelujah! Praise to Jesus! Were it not for the glorious and marvelous changing power of God, how could these things be! Therefore we can not but thank the Lord. We hope you all will pray much for this kind of work so we can make still better progress and glorify God.

Radiating a Living Religion

BY SARA Z. MYERS

H. M. WANG is a middle-aged man and a returned student of law from America. While in Northwestern University he accepted Christ. After his return, even though not active in any church for a number of years, it was evident that the seed had been sown in good ground, for recently he became spiritually awakened. A short time ago he united with our church and now, having an outlet for the life germinating within, he noticeably radiates a living religion. His place is on the front seat at services. His interest in the working program of the church is extremely keen. His presence is an inspiration to all who come in touch with him.



In a recent conversation Bro. Wang testified that Christianity now means much to him. He said: "When I pray I very consciously feel the presence of God near me. I know that he hears me." He also said that he now reads the Scriptures and has prayer each evening with his wife. She is an uneducated woman to whom he remained faithful during those years of his own educational opportunities and advancement in a foreign country. She, too, is changing most remarkably. Instead of being the timid, lifeless looking person we first knew a year ago, she now carries a beautiful dignity that commands respect as she comes each Sunday to church. Our evangelist, Mrs. Cheng, is teaching her to read and that with her husband's help is giving her a new outlook on life.

Bro. Wang's Christian experience is also reaching out to his friends. In our city are a number of other returned students from foreign countries. They re-

spect him very highly. They feel that his life has something in it different from theirs, and that difference, they tell us, is meaning a great deal to them. In a Bible and discussion class among returned students from England, America and Japan, Bro. Wang is the keyman. He helps very tactfully in explaining Bible truths to these educated men, and imparts to them the gospel message in a way that no missionary could possibly do. We are hoping and praying that he may steadily grow in his Christian life and that he may be the means of bringing many others into the kingdom.

Tai Yuan, Shansi, China.

"They Counted Not Their Life Dear"

The following extract from a letter received by Minneva Neher from one of her Presbyterian friends in Tsinan, Shantung, retells some of the most dramatic moments in the Stam incident of some months ago.—Ed.

"You have doubtless seen the newspaper accounts of the death of young John and Betty Stam of the China Inland Mission, at the hands of the communists in Anhui. Betty was the daughter of Dr. and Mrs. C. E. Scott of our station. The three-month-old baby, Helen Priscilla Stam, has been rescued and brought to the Scott home, bringing great comfort and joy to her grandparents. When the reds threatened to kill the baby, a man who has just been released from the local jail by the reds when they first entered the town, stepped up to argue the point. Finally, the head communist said that he would not spare the baby unless some one would *p'ei ming* (give life for her). Upon hearing this, the released prisoner without hesitation said he would be the baby's substitute, and he was killed at once.

"The young parents were taken on a Thursday morning. On Friday they were taken on a thirty-five-mile journey, John walking and Betty on a horse. Friday night they were in a room of a Chinese home that had been looted; Saturday morning the parents' hands were tied behind their backs and they were taken out to be killed, the whole village having been invited (by reds) to come out to see their death. John was given an opportunity to speak and used it to give a ringing witness to their faith in Jesus. They were made to kneel, John's throat was cut from ear to ear, Betty's head was cut off from the back. Later, a Mr. Lo, one of their evangelists, found the bodies and with the help of a local Christian woman, took stitches in John's neck and sewed on Betty's head, washed the faces and provided coffins, which were taken to Wuhu by officials later.

"After thirty hours from the time the parents had to leave the babe in that empty room, Mr. Lo found her. Local women had not dared to go in but as he came along one old woman silently motioned to the right entrance. Near the baby he found lactogen and

a diaper hanging on a chair, evidence that Betty had been allowed to care for her before leaving. In the basket he found a \$10 bill and clean clothing. His wife has a child born a year ago at the Wuhu hospital, so she gave this baby good care on their five-day journey to Wuhu. This baby is in perfect health and we all rejoice that Mrs. Scott has her. It is something of a challenge to be a neighbor to a little one so clearly chosen of God. One of the newspaper men quite fittingly gave her the name, the *Miracle Babe*."

News From the Field

INDIA

Ahwa

B. Mary Royer

One Cup of Water at a Time

This being the monsoon season, we are having delightfully cool weather. We have had only peeps of the sun for the past six weeks and those peeps were few and far between. After a water shortage, such as we had just before the rains began, one can not only endure a long stretch of rainy weather, but sincerely thank the Lord for it. The last ten days of the dry weather all the wells in Ahwa (there are ten) except two were dry. It took so long for the people to wait their turn at the well, for they had to wait till enough water trickled in that the vessels might be filled. The schoolboys dug in a ravine near by, and brought our drinking water from there. At that place also the water had to be dipped up with a cup. After straining and boiling this water, it was quite decent.

Ahwa School Pupils

There are 102 pupils in the Ahwa school. About twenty are girls. There would be more girls, but a number of the girls about eight years old are kept at home to care for the babies while both parents are at work. This is one of the situations which hurts one, but we have not yet found a solution for the problem. There are more boys in the boarding school this year than there have been for some time. We pray that they may come to know our Lord, the source of joy and life.

Thanks God for a Safe Journey

The father of one of the boys in the school is a patel, or headman of his village. He first heard the gospel during Bro. Garner's time in the Dangs. He has entirely given up idol worship. He is of the farmer caste, which is the highest caste in this section. It so happens that the Christian teacher in this man's village is of very low caste origin, but the patel does not let this fact hinder him and he goes to the teacher's home to attend the Christian night school. Last hot season, a couple of the patel's bullocks died. His friends urged him to do sacrifice to their gods lest a worse thing come upon him and them. But he refused to carry out the sacrifice. Just before the monsoon rains began, the patel went some distance away from home to buy a new bullock. It was dark before he could reach home with the new animal. So thankful was he to reach home in safety that he put the animal in the stable and then went immediately to the teacher's home for prayer and praise for a safe journey. He had passed through the mountainous woodland where many wild animals make their home, and so he felt truly grateful that he had reached home unmolested.

This man has not yet had the courage to be baptized. He seems honest and sincere. Will you pray that he may have the courage to walk in the light as it comes to him?

Vyara

Ilda B. Ziegler

Vyara Bible School

The first semester of the Bible school is nearly over. School is going very well. These young men and women are eager to learn more about the gospel and prepare to tell it to others. During August Bro. A. S. B. Miller spent one week teaching rural reconstruction in the Bible school. He taught in the day, and at night gave lantern-slide lectures. This was much appreciated by the students.

Bright Hopes

Our monsoon season is very good this year. We look for good grain and cotton crops if the frost doesn't come again.

Swim Back to Work

Rupsing and wife, Dhirajbai, left their village work in Patadra and took their sick five-months-old baby to the hospital at Bulsar. When the baby became well enough to go home the rivers were very high, but these folks were very eager to get back to their work. There was no way to cross the river but to swim. So they put the baby in a big gourd, tied gourds around themselves and swam across the swift stream. They reached the other side safely and are again busy and happy in their work.

His Next Book May Be Different

Ramanlal V. Desai, a land officer and novelist of social problems, has spent some time in Vyara. He has written several very interesting novels. In one of them one of his characters is a missionary. He had never met a missionary until this year when he came to Vyara. His book missionary was not what one would consider the ideal character in a book. He says that now since he has really become acquainted with some missionaries his ideas of them have changed somewhat. We hope that his new acquaintance with missionaries will not only cause him to have a better impression of missionaries, but will help him become acquainted with the missionaries' God. He presented to us some of his novels and we presented to him a New Testament.

Holidays, Both Christian and Non-Christian

In India there are so many holidays. The government schools have many vacations. These days are generally celebrated by drinking, dancing and idol worship. Bolidas doesn't give vacations on these days. Instead, he has special programs and days of prayer, and has all of his pupils and a great many of the parents at his school on these holidays.

Six Villages Build Schoolhouses

Although the weather was hot during the hot season the Christian village people kept on working. Six new school buildings were built during the season. These are not fine school buildings. The total cost was only about three hundred dollars. The people themselves did the work. When the school has the right kind of leadership it is a great educational and religious center in the village.

The New Church at "Kee-Kaa-Koo-ee"

A new church has been organized at Kikakui. There are three night schools and one day school in the village. Two of the teachers are volunteers and receive no pay from the mission. The day school and one night school are taught by the master there.

A Dialogue

In India it is not against the law to make whisky so long as the government gets the profit—so moonshining is not allowed. Some time ago a revenue officer visited Somchand, the schoolmaster and minister in Kikakui and a conversation something like this followed:

Revenue officer: "I received a letter from some one in your village saying that a lot of moonshining is going on here. How is this? Who wrote that letter?"

Somchand: "I don't know who wrote the letter. There are a lot of people in this village who could have done it. As to the moonshining, you had better look around for yourself."

Revenue officer: "Do you mean to say that you have folks in your village who can write letters?"

Somchand: "Yes, we have quite a few who can read and write."

Revenue officer: "About how many?"

Somchand: "About one hundred and fifty."

Revenue officer (astonished): "One hundred and fifty who can read and write! I never heard of the like in an Indian village! Do you have a school?"

Somchand: "Yes, we have four schools in our village."

Revenue officer (more astonished): "Four schools! Who runs them?"

Somchand: "We do, ourselves."

Revenue officer: "What kind of people are you, anyway?"

Somchand: "We are Christians."

Revenue officer: "Well, this is unusual. I will go around and see about this moonshining business." (Goes out.)

Revenue officer (returning after some time): "Well, I have never before seen a village like this. I have looked all through the village and I have not found one moonshine-still and the people tell me they do not drink. How is this anyway?"

Somchand: "I told you we were Christians. That is why we don't drink."

Revenue officer: "Say, I'd like to know more about these people. Tell me more about them."

Somchand: "They live right in this village. Come on, I'll take you to visit them. Then you can see them and talk some more with them for yourself." (Both go out.)

Women's Work in a Small Church

BY MRS. R. E. BROCK

The women of the Clearwater church in Northern Idaho organized for Women's Work under the supervision of Miss Anetta Mow. Not wishing to exclude those who are not members of our church, we made it a community organization. We have sixteen active members. Under the present plan we devote our time principally to sewing and piecing quilts. Thus far we have not received calls for a great deal of outside work, consequently our weekly meetings are held mostly with the idea of helping one another.

Due to the fact that money is scarce we have no regular dues, but once a month a free-will offering is taken. We also held a bazaar at Christmas time. Up to the present our total income has been \$18.19 and our expense \$7.17.

Lenore, Idaho.

KINGDOM GLEANINGS

Calendar for Sunday, October 20

Sunday-school Lesson, The Message of Jeremiah.—Jer. 7: 1-26.

Christian Workers' Meeting, Heroes of Faith.

B. Y. P. D., What Are Meetings at the Church For?

Intermediate, Our Church—Pioneer Days.

* * * *

Gains for the Kingdom

One baptism in the Rockford church, Ill.

One baptism in the Lakeland church, Fla.

Six baptisms in the Mt. Zion church, Va.

Three baptisms in the Elsie church, Mich.

Two baptisms in the La Porte church, Ind.

Two baptisms in the Seattle church, Wash.

Four baptisms in the Bear Run church, Pa.

One baptism in the Mill Creek church, N. C.

Three baptisms in the Springfield church, Pa.

Four baptisms in the Connellsville church, Pa.

Six baptisms in the Ludlowville mission, N. Y.

One baptism in the Roaring Spring church, Pa.

One baptism in the Poplar Valley church, Mont.

Two baptisms in the San Bernardino church, Calif.

Six baptisms in the Waka church, Tex., Bro. Harley Stump, pastor.

Seven baptisms in the Brake church, W. Va., Bro. P. I. Garber, evangelist.

Sixteen baptisms in the Brownsville congregation, West Brownsville church, Md.

Two baptisms in the Pleasant View church, Tenn., Bro. J. R. Jackson, the elder, evangelist.

Two baptisms in the Clearwater church, Idaho, Bro. E. S. Coffman of Elgin, Ill., evangelist.

One baptism in the Stony Creek church, Ohio, Bro. Chas. L. Flory of Troy, Ohio, evangelist.

Two baptisms in the Tacoma church, Wash., Sister June Yearout of Boulder, Colo., evangelist.

Nine added to the Oakley Brick church, Ill., Bro. Merlin Garber of Champaign, Ill., evangelist.

Fourteen baptisms in the Boise Valley church, Idaho, Bro. E. S. Coffman of Elgin, Ill., evangelist.

Two baptisms in the Jennersville church, Pa., Bro. Jesse Whitacre of Shamokin, Pa., evangelist.

Seven converts in the County Line church, Ohio, Bro. J. A. Guthrie of Blissfield, Mich., evangelist.

Three baptisms in the Rough Run church, W. Va., Bro. P. I. Garber of Petersburg, W. Va., evangelist.

Four baptisms in Lincoln Heights church, Ohio, Bro. Moyne Landis of Pierceton, Ind., evangelist.

Eight baptisms in the Eel River church, Ind., Bro. Wilmer A. Petry of Mogadore, Ohio, evangelist.

Thirteen baptized in the Schuylkill congregation, Pa., Bro. Rufus Bucher of Quarryville, Pa., evangelist.

Four baptisms in the New Hope church, Tenn., Bro. A. M. Laughrun of Jonesboro, Tenn., evangelist.

One baptized in the New Salem congregation, Ind., Bro. J. O. Winger of North Manchester, Ind., evangelist.

Four baptisms in the Clear Creek church, Ind., Bro. J. H. Eberly of the Markle church, Ind., evangelist; Bro. Roy B. Teach, personal worker.

Twelve baptisms in the Lower Stillwater church, Ohio, Bro. J. E. Whitacre of Harrisburg, Pa., evangelist.

Fifteen baptisms in the Hanoverdale church, Big Swatara congregation, Pa., Bro. Snader of Akron, evangelist.

Fourteen accepted Christ in the Koontz church, Pa., Sister Mary Leatherman of Mt. Airy, Md., evangelist.

Eleven baptisms in the Harman church, W. Va., Bro. N. D. Cosner and wife of Westernport, Md., evangelists.

Two baptisms in the Meyer house, Fredericksburg church, Pa., Bro. Henry King of Myerstown, Pa., evangelist.

Eleven baptisms in the Harman church, W. Va., Brother and Sister N. D. Cosner of Westernport, Md., evangelists.

Twenty-nine baptisms in First church, Des Moines, Iowa, through personal work campaign in church and church school.

Eighteen baptized and three received on former baptism in the Elk Run church, Va., Bro. J. D. Zigler of White Cottage, Ohio, evangelist.

Fifteen baptisms in the Loon Creek church, Ind., Bro. L. R. Goodmiller of Andrews church, Ind., evangelist; Bro. H. H. Keim, Jr., personal worker.

Twenty baptized and one received on former baptism in the church at Lanark, Ill., Brother and Sister Oliver H. Austin of McPherson, Kans., evangelists.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. J. E. Jarboe of Syracuse, Ind., Oct. 27 in Rock Run church, Ind.

Bro. C. L. Flory of Union, Ohio, Oct. 23 in the Bradford church, Ohio.

Bro. J. E. Rowland, the pastor, Nov. 3, in the Mechanicsburg church, Pa.

Bro. Jos. H. Clapper of Yellow Creek, Nov. 4 in the Fairview church, Pa.

Bro. L. A. Walker of Omaha, Nebr., Nov. 4 in the Kansas City church, Mo.

Bro. S. S. Blough of Greencastle, Pa., Nov. 17 in Longmeadow church, Md.

Bro. Dewey Rowe of South Bend, Ind., Nov. 10-24 in Elkhart Valley church, Ind.

Bro. B. B. Ludwick of Quakertown, Pa., Oct. 13 in the Second church, York, Pa.

Bro. G. L. Baker, the pastor, Oct. 20 to Nov. 3 in the Flower Hill church, Md.

Bro. Jos. Whitacre of Harrisburg, Pa., Nov. 11 in the Boiling Springs church, Pa.

Bro. J. D. Huffman of New Market, Va., Oct. 27 in the Mountain Grove church, Va.

Bro. Howard Merkey of Manheim, Pa., Nov. 10 at the Conewago house, same congregation, Pa.

Brother and Sister John W. Root of Lafayette, Ind., Oct. 13 in the Upper Fall Creek church, Middletown, Ind.

Brother and Sister Oliver H. Austin of McPherson, Kans., Oct. 16 to Nov. 3 at the West Charleston church, Ohio.

Bro. Ralph G. Rarick of Mexico, Ind., Oct. 21 in the Pipe Creek church, Peru, Ind.; Nov. 10 at Battle Creek, Mich.

Bro. E. R. Fisher of Kitchel, Ind., Oct. 27 in the Pyrmont church, Ind.

Bro. Ray O. Shank of Oakland, Ohio, Oct. 20 in New Paris church, Ind.

Bro. J. A. Robinson of Johnstown, Pa., Nov. 4 to 17 in the Martinsburg church, Pa.

Bro. Leo H. Miller of Ft. Wayne, Ind., Nov. 3-17 in the Beaver Creek church, Ohio.

Bro. J. Oscar Winger of North Manchester, Ind., Oct. 27 in the church at McPherson, Kans.

* * * *

Personal Mention

Northeastern Kansas has selected Eld. L. H. Root as Standing Committee delegate to the next General Conference, with Eld. Roy Kistner as alternate.

Dr. D. W. Kurtz is scheduled for a series of doctrinal sermons and lectures at the church in Westminster, Md., Oct. 24 to 27. He will speak each evening and several afternoons.

Sister Kathryn M. Royer, who for six and one-half years has been pastor of the mission at Constance, Ky., has resigned and her temporary address will be Union City, Ind., R. 3, care of Frank Huffman.

Brother and Sister B. M. Rollins of Keyser, W. Va., who have been active in the evangelistic field, have decided to take another year's school work. They have entered Juniata College and may be addressed at 301 Eighteenth St., Huntingdon, Pa.

Dr. C. C. Ellis is one of the college presidents who did not accept the invitation to become a member of the newly launched Council for Moderation. In his reply Bro. Ellis says: "I am not signing the enclosed card because I believe that the ultimate effect of your Council of Moderation will be to increase rather than decrease the use of alcoholic beverages and, further, because I am convinced, after a life time of study of the problem, that what we need in relation to habit forming beverages is a sincere 'council of abstinence.'"

To Bro. D. E. Miller, in particular, pastor of the Sebring church, and to the entire Florida and Georgia membership, in general, the Messenger offers its sincere apology for the error in the item about their district meeting, issue of Oct. 5, page 29. The date was correctly given in the standing announcements, Oct. 11-13, but in that item it was wrongly assigned to "this week end." It would be difficult and profitless now to explain the confusion which led to so obvious a blunder but the Messenger deeply regrets it and accepts full responsibility for it.

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Miscellaneous Items

The 1936 Conference will be held at Hershey, Pa., June 10 to 17. So Committee Chairman M. C. Swigart writes us.

Big Creek church will have homecoming day Oct. 27. Former pastors, members and friends who once worshiped here are cordially invited to attend.—Abbie S. Pote, Ripley, Okla.

Santa Ana church will have an all-day service, a homecoming, on Oct. 27, with dinner. President E. M. Studebaker of La Verne College will be the speaker for the morning service. In the afternoon a number who were formerly in the congregation will speak. The love feast will be held in the evening.—Mrs. H. B. Landis, Santa Ana, Calif.

Walnut church of Northern Indiana is having a homecoming on Oct. 20. All members and friends who have been interested in the work at this place are especially invited to attend. Bro. Chas. Cripe is pastor now.

Nov. 3 will be observed the eleventh anniversary and homecoming at the Calvary church, Los Angeles, Calif. Bro. J. H. Cassady of Washington, D. C., begins an evangelistic meeting on the same day.—J. W. Cline, Los Angeles, Calif.

Boiling Springs church will have harvest home services on Nov. 3 in the morning, rededication service in the afternoon and a program by the men's chorus from Lititz in the evening. Neighboring congregations are invited to attend.—Mrs. O. J. Hassinger, Boiling Springs, Pa.

District Meeting of Southern Pennsylvania will convene in the Bunkertown house, Lost Creek congregation, on Wednesday, Oct. 30. Elders' meeting on Tuesday beginning at 9:30. Eld. C. D. Bonsack will bring the missionary message on Tuesday evening.—J. E. Rowland, Mechanicsburg, Pa.

Make America Christian for the World. This is a challenge to the men of the church to promote a greatly worthwhile task, the Thanksgiving Offering for home missions. Write R. E. Mohler, McPherson, Kans., Executive Secretary National Council of Men's Work, for helps and suggestions.

Love feast dates in the Washington City church are almost as unchangeable as the laws of the Medes and Persians, the first Sunday in May and November, 6 P. M. This time the pastor's absence at board meetings will make a change advisable. The hour stands but the day will be Nov. 10.

A recent Sunday calendar of the La Verne church of Southern California contains a brief report of Pastor G. K. Walker's sixth year of service with this congregation. Passing over such items as calls, conferences and committee meetings we note 24 baptisms, 79 sermons, 22 addresses, 13 anointings, 4 weddings.

Greene church will observe the sixty-second anniversary of the Old Stone church on Sunday, Oct. 27. Bro. Earl E. Jarboe will deliver the sermon at 11 A. M. The young people will have charge of the afternoon program which will include a play and other special numbers. Basket dinner will be served at noon. Former members, pastors and friends are invited to fellowship with us.—Elsie A. Pyle, Greene, Iowa.

An appeal to nonresident members: Your help is greatly needed in the general missionary work of the church. For some reason missionary giving this year has not kept pace with the average giving the past four years. An effort is being made during October to recover lost ground. On page 25 of this issue is a blank for use in sending an offering. We invite not only nonresident but all other members to give through their local church or to send direct an offering to strengthen the church in its program of work.

"Pioneering in 1935" is just as challenging as it was in 1835, though our pioneering is in a different field today. Much spiritually unoccupied area confronts the home missions project of the Church of the Brethren in America. The men of the church are undertaking the task of pushing back the spiritual frontiers of our day. "Christ in the Life of the Church Through Home Missions" is our opportunity and the Thanksgiving Offering is the time and place. Will we be courageous pioneers in our advance on the present frontier?" So writes D. C. Gnagy of Warrensburg, Mo.

DAILY DEVOTIONS

BY WARREN W. SLABAUGH

The Carpenter

"And he was subject unto them"

Read Luke 2: 51; Mark 6: 3

Monday

When Jesus was twelve, he had no thought of setting aside the authority of Joseph and Mary. He remained in the home at Nazareth eighteen years, taking his share of its responsibilities. His life was that of a toiler, working with Joseph in the carpenter shop.

Jesus has forever exalted human labor. Never can it be said that work is a degrading thing. These years are a parable of the great truth that service is the law of the kingdom.

Help us, our Master, not to repine when our lot is hard. Thou canst be touched with the feelings of our fatigue and care. Amen.

John, the Man

"What went ye out into the desert to see?"

Read Mark 1: 1-8

Tuesday

John was an ascetic. He loved the desert but not the town. By choice he lived the simple life. He preached in the desert. Jesus went to the people; John compelled them to come to him. And they came, drawn by this strange man who preferred locusts to mutton and camel's hair to silk. There had been no prophet in Israel for generations. And John was a prophet, speaking under the compulsion of the Spirit of God. When men saw him they thought of Elijah or Amos come back to earth.

God of the prophets, help us to catch something of the abandon of the prophetic spirit. Teach us thy message and give us courage to speak it. Amen.

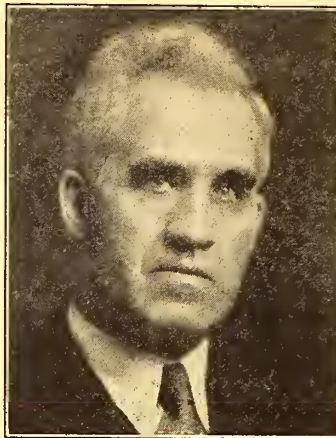
The Message of John

"The kingdom of heaven is at hand"

Read Matt. 3: 1-12

Wednesday

It was exciting news that spread like fire through the land. A strange man of the desert was preaching at the fords of the Jordan that the kingdom was at hand. Through the centuries the Jews had been hoping that God would "restore the kingdom to Israel." A pawn in the game of the nations, they clung to the faith that in his own time God would exalt them over the nations.



Their speculations had been too often material and selfish, yet in their hearts they desired the glory of God and the reign of righteousness.

Our God, we too are heirs of the promise. Strengthen our faith that the right shall prevail. Amen.

The Pertinent Question

"What then must we do?"

Read Luke 3: 1-14

Thursday

John was a true son of the prophets. Their message of social justice and unhypocritical piety is echoed in his words: "He that hath two coats, let him share with him that hath none." John was striking at the heart of the social problem. It was not charity that he preached, but the true social philosophy which regards material things, not as intended for private profit, but for the welfare of all men

alike. Violence and graft and all the rest of the selfish brood can not live in the pure air of the kingdom of God.

O Christ, in the face of the materialism of our age, and of the selfishness of our own hearts, give us grace to follow thee. Amen.

Judgment

"Who warned you to flee from the wrath to come?"

Read Matt. 3: 10-12; Luke 3: 15-17

Friday

John was a stern moralist. He greeted his audience with the epithet, "offspring of vipers." He demanded genuine repentance; being Jews was not enough to secure God's favor. If the kingdom meant nothing more than that, God might as well people it with puppets made of stones. Membership in the kingdom required personal righteousness. And the time was short; the Day of Jehovah was near at hand. Like Amos he cried: "Repent and at once lest he break out like a fire." His words like a clap of thunder cut through their smug self-righteousness.

May thy church, O God, be courageous to condemn modern nationalism which continually threatens the world's peace. Amen.

Herodias

"It is not lawful for thee to have thy brother's wife"

Read Luke 3: 18-20

Saturday

The ambitious Herodias had left her citizen husband in Rome to marry the governor of Galilee. He could offer her more of wealth and power. But she was not pleased with her reception. A loud-mouthed preacher dared to criticise her. He pointed the finger of judgment at the guilty pair and with brutal frankness denounced their adultery. Herod might cringe under his words, but not so Herodias. John must be silenced and so Herod threw him into the dungeon for her sake. Thus was cut short the career of the fiery tongued prophet of the desert. Truth indeed was on the scaffold and wrong for the moment was on the throne.

Our Father, forgive our faint heartedness. May we be courageous, whatever the cost. Amen.

WEEKLY QUIET HOUR

John the Baptist

Annas and Caiphas. See Luke 3: 2; John 18: 12-14; Acts 4: 5, 6. It is of interest to know that Annas and his family held the office of high priest most of the time during the New Testament period. James, the brother of Jesus, was put to death by a son of Annas. Theirs was a bloody record.

John. He was a Nazarite (Luke 1: 15). He grew up in the desert (Luke 1: 80). He had a call (Luke 3: 2). He was simple in his living (Matt. 3: 4). He was practical (Luke 3: 10-14). He was severe (Luke 3: 7). Compare the temper of Jesus (Matt. 11: 28-30). He was courageous (Luke 3: 19).

THE CHURCH AT WORK

PEACE

Armistice Day Program

Problems of Neutrality

Neutrality which is to be for the good of all concerned must operate in the direction of making war impossible. It is doubtful if the blind leaders of the world at the present time would willingly allow their peoples to outline and carry on a policy of honestly altruistic neutrality. They would see to it that they drifted into the next war as surely as we were compelled to drift into the Spanish-American War and the World War. There was no reason for these wars. In fact wars are due to lack of reason. The people of the United States wanted neither of these wars. (Millis, Road to War.)

To insure peace there must be a shift in leadership. The insatiable selfishness of commerce and diplomacy must be replaced by an increasingly powerful force of faithful men and women whose lives are uncompromisingly committed to a policy of national and international understanding and goodwill. In the hands of any others, peace is not even a possibility.

It seems our way is clear to support all national moves which will serve to eliminate the causes of war. The congressman or other official who will vote to fight the people of another nation will very probably sacrifice his own people for the same cause. Let our neutrality go all the way.

In building a program for Armistice Day, The Gospel Messenger and Our Young People both have presented excellent materials in recent weeks. Every song, scripture, reading and discussion should sound clearly the message of universal peace. Peace and goodwill to all men is the highest patriotism. The flag of the United States and the Christian flag should be placed at the speaker's right and left respectively.

The National Council for Prevention of War has prepared a series of leaflets on "World Problems—1935," among which are "The Neutrality Policy of the United States and Proposals to Modify It"; "Insulation, No Isolation"; and "American Neutrality and the World War." The series may be secured for 15c from the Board of Christian Education, 22 South State St., Elgin, Ill., and could be used in connection with a study of the subject of neutrality. Concerning the first named folder, the recent congress adjourned without doing more than to slightly limit munitions sales for a limited time. Congress could hardly have done much less.

Have all the young people (or the entire congregation) recite the "America First" declaration by Bishop G. Ashton Oldham.

Use the best talent that you can possibly secure for discussions on these various phases of neutrality.

Other excellent sources of material for this program are: "Road to War," by Walter Millis, showing how the United States was pushed into the World War; "The Martial Spirit," by the same author, concerning the United States and the Spanish-American War; "Scholastic" (the National High School Weekly, 180 N. Michigan Ave., Chicago, Ill.);

AMERICA FIRST

Not merely in matters material, but in things of the spirit.

Not merely in science, inventions, motors, and skyscrapers, but also in ideals, principles, character.

Not merely in the calm assertion of rights, but in the glad assumption of duties.

Not flaunting her strength as a giant, but bending in helpfulness over a sick and wounded world like a Good Samaritan.

Not in splendid isolation, but in courageous coöperation.

Not in pride, arrogance, and disdain of other races and peoples, but in sympathy, love and understanding.

Not in treading again the old, worn, bloody pathway which ends inevitably in chaos and disaster, but in blazing a new trail, along which, please God, other nations will follow, into the New Jerusalem where wars shall be no more.

Some day some nation must take that path—unless we are to lapse once again into utter barbarism—and that honor I covet for my beloved America.

And so, in that spirit and with these hopes, I say with all my heart and soul, "AMERICA FIRST."

Bishop G. Ashton Oldham.

"Peace Action" (News Bulletin issued by the National Council for the Prevention of War, 532—17th St., N. W., Washington, D. C.); current magazines which may be secured at city libraries or school libraries.

CHRISTIAN WORKERS

Christ the Head of the Church

These Christian Workers' Outlines were prepared by Ira H. Frantz of North Manchester, Ind. They deal with five aspects of the relation between Christ and the church. As indicated, the outlines are for use for the five Sundays beginning with Nov. 17.

Eph. 1: 22; 4: 15; Col. 1: 18

November 17

1. Christ founded the church (Matt. 16: 18).

He gave his life for it (Eph. 5: 25). He loves it (Eph. 5: 25, 27). All this makes it his church. He is the Head. His will governs.

2. God made him Head over all things (Eph. 1: 22).

By virtue of his wisdom, love, sinlessness and sacrifice he is entitled to be the Head. "Never man spake as this man." He is not a Mussolini ruling for his own satisfaction, but he is a Servant, a suffering Savior, a King ruling in love. To subject ourselves to him is not a burden but the highest blessing.

3. The church is the body of Christ (1 Cor. 12).

This is an effective figure. As a man expresses himself and does his work by means of his hands, feet, mouth, etc., so Christ should be able to express himself and do his will through his church. Is his body vigorous or palsied? Your hands respond instantly to your will. Do Christ's "hands" respond thus to his?

4. In all things he has the pre-eminence (Col. 1: 18-20).

He was pre-eminent in suffering (Heb. 12: 2). The peculiar quality of his suffering is the way he bore it "despising shame." Because of this God exalted him (Philpp. 2: 8-10). He is pre-eminent also in the divine strength and goodness of his manhood, pre-eminent in his teachings, pre-eminent in his self-mastery.

5. What this means to us.

If Christ is the Head of the church we as members of the church are subject to him. Paul expresses the ideal in this regard in 2 Cor. 10: 5: "Bringing every thought into captivity to the obedience of Christ." Why not do this? Why not let him have his way? God is not God if our wisdom is wiser than his. Let us make him pre-eminent in our lives by giving him control of our thoughts. This voluntary captivity of our thoughts to Christ will hinder us from sin but will set us free. Captivity to Christ is the only freedom (John 8: 32). Your body is free only when your nervous system so functions that every part responds to the will. This is the meaning of Christ's being the Head of the church.

The Church's One Foundation
Matt. 7: 24-29

November 24

1. The church was built upon faith in Christ (Matt. 16: 18).

This faith is like a rock in that it can not be moved (Acts 4: 19). Some who did not have it went back (John 6: 66).

2. Aside from Christ there would be no church.

The word "church" always means Christian church. Other religions as Mohammedanism, Buddhism, etc., are not called churches.

3. Faith that Jesus is the Christ, the Son of the Living God (Matt. 16: 16).

The church that denies the divine nature of Christ is denying its own power. It is doomed to extinction. Men need a Savior who is more than man. If the church can not offer them this we may as well close our doors. In no other name is there salvation (Acts 4: 12).

4. Faith in his purposes.

His way is the way of life (John 10: 10; 14: 6). His kingdom will grow (Matt. 13: 31, 32). He will not fail (Isa. 42: 4). We need to guard against the defeatist philosophy of much of our present-day religion, which avers that there is no hope of righteousness prevailing upon earth. The way of Christ is right. His teachings are sound. Bro. J. Hugh Heckman used to say that "the truth of God and the human heart are made for each other." Men do, and will increasingly, accept his way. He came to establish a kingdom. He taught us to pray, "Thy kingdom come." He came "that the world should be saved through him." The task is far from being accomplished and we do not know how long it will take, but the church must have faith in his purpose and in the ultimate success of his program. We can afford to live his way and, if necessary, suffer and die for it.

5. Faith in his resurrection.

This was the basis of apostolic zeal (Acts 4: 2). Faith in the resurrection gives power (Philpp. 3: 10). Without it our faith is vain (1 Cor. 15: 13-20). Have you ever thought how much of our Christianity centers in the hope of eternal life? What would our faith be without it?

Christ's Will for the Church

December 1

John 17

1. That it be pure (Rev. 3: 14; James 1: 27).

Sin is the curse of humanity. To rid men of sin was the purpose of Jesus' coming into the world. Certainly then he must insist that the church keep herself from sin (Matt. 5: 48).

2. That it be faithful to him (Rev. 2: 4, 5; 3: 10).

There are trials to test the loyalty and endurance of all of Christ's followers. He does not want us to be tossed about but to stand firm. "When the Son of Man cometh will he find faith on the earth?"

3. That it be aggressive (Rev. 3: 15, 16).

Indifference is a too common characteristic of church membership. If the church stands for anything distinctively good, certainly in the face of humanity's need we ought to be more than lukewarm in proclaiming that good.

4. That it be rich in good works (Rev. 3: 17, 18).

For a discussion of the relation of good works to faith see James 2: 14-26.

5. That it be united (John 17: 11).

A divided Christendom humiliates us and our Lord before a pagan world. What can we do about it? As conscientious Dunkers, what should be our relation and attitude toward other Christians? Is it not high time that such questions were receiving some attention officially in the church?

6. That it bear fruit (John 15: 8).

Is God glorified in the fruit of the church today? Would he not be glorified more in a deeper consecration? If the church would assert her strength in opposition to war? If the church would assert the principles of Jesus in showing the way to economic well-being? There are different kinds of fruit (See Isa. 5: 1-7).

7. That it proclaim the good news (Matt. 28: 19).

Christ established a missionary church. He has "other sheep" to be brought into the fold. Nothing less than the whole world satisfies his program.

8. That it establish his kingdom (Matt. 10: 8, 9).

Not only all men, but all of man must come under his rule. All the areas of human life are affected by his will. What is the relation between God's will and his kingdom in Matt. 6: 10? What does the kingdom mean in regard to war? Temperance? Economic justice? Righteousness? Does the church need to undertake a bigger, broader program? Might people become more enthusiastic in their support if it did?

Christ's Presence in the Church
Matt. 28: 16-20

December 8

1. Christ promised to be with us.

"I will not leave you comfortless; I will come unto you (John 14: 11). The Holy Spirit was sent in Christ's name and was to bring to remembrance his teachings (John 14: 26). We need to believe that Christ is still interested and

active in the work which he started. He is present with us. "Where two or three are gathered together in my name there am I in the midst of them" (Matt. 18: 20).

2. The Holy Spirit is Christ's representative.

We must recognize the essential unity of the Father, Son, and Holy Spirit. Christ was God manifest in the flesh. The Holy Spirit is God in the lives of men. What God wills Christ revealed and did, and that the Holy Spirit inspires men to do. Immanuel means God with us. God is not far from each one of us (Acts 17: 27, 28). When we think of God as the great Ruler and Sovereign of the universe we think of him as Father. When we think of God as the Savior of mankind we think of him as Christ. When we think of him as a present Force in the world and in our own lives we think of him as Holy Spirit. But in any case we think of God. Christ is with us always (Matt. 28: 20). His Spirit dwells in us (Rom. 8: 9). If we do not have it we are none of his. If we have it we have life.

3. Christ's Spirit is a spirit of wisdom.

"If any man lack wisdom let him ask" (James 1: 5). "It shall be given you in that hour what ye shall say" (Matt. 10: 19). "He shall lead you into all the truth" (John 16: 13).

4. Christ's Spirit is a spirit of power.

"Ye shall receive power" (Acts 1: 8). "In the name of Jesus" (Acts 3: 6). Boldness and power (Acts 4: 31, 32).

5. Hear what the Spirit saith unto the churches (Rev. 2: 7, 11, 17, 29).

Our work will be more effective and truer to him if we recognize the presence and power of Christ in the church through the Holy Spirit. Let the Spirit lead where he will and let us follow all the way! I look for the dawning of a new era of power in the church through a clearer recognition of and deeper loyalty to the Holy Spirit.

Christ, the Glory of the Church

Eph. 1: 15-23

December 15

Not only should the church glorify Christ and exalt his name, but the church itself is glorified in Christ. Glory stands for that beauty, goodness and magnificence which commands admiration and inspires praise. The church is highly honored by having Christ for its Head.

1. The riches of our Christ.

Riches of grace (Eph. 1: 7). Riches of glory (Eph. 3: 16). Riches of goodness (Rom. 2: 14). Unsearchable riches (Eph. 3: 8). Riches which can not be lost (Matt. 6: 16-20). The riches of Christ are not the false, deceitful riches, but they have true, positive and eternal value. Christ knows real values and puts first things first (Matt. 6: 33). The church shares in the glory of Christ's riches.

2. The perfect character of our Christ.

He is without sin (1 Peter 2: 22). He overcame every temptation (Matt. 4: 1-11). When he was reviled he reviled not again (1 Peter 2: 23). His teachings have no peer among men. He met suffering and death unflinchingly. We need never apologize for anything he ever said or did. We need not be ashamed of him (Mark 8: 38). Our highest ambition should be to be like him. He is the "fairest of ten thousand."

3. The power of our Christ.

"All power is given unto me" (Matt. 28: 18). He has power to draw men unto him (John 12: 32). He has power to forgive sins (Matt. 8: 6). He spoke with power (Luke

4: 32). He had power over his own life (John 10: 18). He rose victorious from the tomb (Acts 2: 24). He has power to give life to his saints (1 Cor. 6: 14). Well may the church glory in the power of him who is the Head.

4. We shall be glorified with him (Col. 3: 4).

This glory far excels any present humiliation (Rom. 8: 18). We have not been called to shame but to glory and virtue (2 Peter 1: 3). It is a glory to be one of his disciples even now, but "when he shall appear we shall be like him."

5. "To him be the glory in the church" (Eph. 3: 21).

Let his name be magnified in the church and to the world! Speed the day when all shall see his glory and every knee shall bow to him!

CHRISTIAN FINANCE

Proportionate Finance Sharing

III

YOUR SAVINGS

A home, a family, education, the accident, illness, and old age constantly challenge us. God takes them all into account. So does a thoughtful Christian. Proportionate Finance Sharing insists on a savings plan as soon as there is an income. Such an account if consistent with the other interests of Christian finance is a real factor in abundant living. The minimum should also hold true in our savings. All savings must square with the will of God. Your savings should never take precedence over any other legitimate finance obligation. When everything goes into an effort to build a home the result is likely to be a house. When there are no savings for a home there will likely be no house. Savings that do not increase a zeal for sharing life should be labeled as losings. Christ will not approve of any savings that do not contribute to creative living. Your savings should always be a means to an end. The high purpose which should dominate in our dealings with the total dollar is the extension of the kingdom of God. The savings of a Christian will always be considerate of the home, the family, the education, the accident, the illness and the old age of the other members of the family of God. "Lay up for yourselves treasures in heaven" (Matt. 6: 20). Daringly invest the treasure God has in you.—Walter M. Kahle.

(Next Week: Your Expenses)

WOMEN'S WORK

Requests to District Presidents and Secretary-Treasurers

Practically all of the district meetings have been held for this year and that means that the Women's Work officers have met, and have reorganized for the coming year. This does not always mean that there has been a change in officers for the district, but in many districts perhaps some change has been made in the personnel of the officers.

Will the president of each of our forty-nine districts send the names and addresses of your district cabinet for the new year to Miss Anetta C. Mow, Elgin, Illinois, immediately? It is hoped that all the names will be sent in soon in order that the correct lists may appear in the new Year-book and also in our Women's Work leaflets. Whether you have made any changes or not in your district officers, please send in the complete list, giving the names and addresses of your president, secretary-treasurer, director of

missions, director of the aid, director of mothers and daughters' association, and of any other department you may have.

The second request is this: Will the district officers of our women's organization make a special effort to help their local groups to send in to the General Mission Board whatever money they may have on hand before the last day of October? Without doubt you have read the appeal of the General Mission Board asking that the church have an October Missionary Pay Up this fall. It is hoped that every department of the church, every class and every group will send in what money it has on hand before the last of October. Realizing that the giving of the church is \$10,000 behind what it has been at this time during the past four years, the church is challenged to respond to this urgent request sent out by the Mission Board. If every officer in our Women's Organization will make this a matter of real concern, and not only urge the women to send in what they have on hand, but help other groups in the church to do the same thing, it will be a splendid help in the giving of the church. Perhaps many people throughout the brotherhood do not realize the added expense it means to the Board when the church holds its money in the local treasury or in the bank until the final month of the fiscal year. The church could easily save the extra expense of borrowing money if it would send its offerings in immediately. May we as a group of women, keenly interested in the total church program, help every department of our local churches to respond to this call from the General Mission Board.

CORRESPONDENCE

TEACHING THE SUNDAY-SCHOOL LESSON

This is not a discussion of the art or science of teaching; and yet what we teach and how we present it are the two factors to keep in mind.

Our International Lessons are arranged under a certain subject for study and class discussion. It may be the same scripture lesson that has been studied at different times, under some other heading; but here the aim is to consider the lesson from a different viewpoint. And it is supposed that both teacher and scholar have prepared the lesson from this angle.

The teacher, having the lesson well in hand, may give a thoughtful presentation of the lesson in harmony with the subject for the day; or he may have some one in the class prepared to present it. This can then be followed by a class discussion, an open forum.

Whether a presentation of the lesson is given or not, the teacher should aim to direct the discussion along the line designated by the subject.

As teacher of a brotherhood class I like to slip away some days and visit other classes. Naturally I have noticed some differences. One class follows closely the subject given for the day. This plan is inspiring; it is an incentive to better preparation for both teacher and pupil. Besides, when you happen in on such a school, you feel at home because you know the lesson. Another class with the same lesson will treat it from some other angle. This may be as good, yet why not all look at the lesson in the one light for that day? Another class reads the lesson, then in apostolic fashion, go everywhere teaching the gospel. This is the rambler class. We visited another class where they did not use the International Lessons, for they were studying God and God's Word—as if the International Lesson was not God's

Word! On the previous Sunday they had ended with a discussion on a certain verse, so began with that verse for the lesson. And again they used that method, bringing in irrelevant discussions. At the close the teacher stated that on the following Sunday they would start with the next verse and go as far as they could. These two latter classes were going, but where? Having no ideal to reach, they could naturally arrive at none.

It is my candid opinion that the classes keeping in line with the International Lessons get the most out of their study. A teacher, like a preacher, should have an outline of the lesson. He should have in mind the approach, the content and the conclusion. "Well begun is half done." "All's well that ends well."

Riverside, Calif.

L. D. Bosserman.

REDEDICATION OF WHITE COTTAGE CHURCH

In 1901 the Goshen church became a separate organization, being previously a part of the old Jonathan Creek congregation, now Olivet. The old Goshen church was located on the Roseville road about eight miles southwest from Zanesville and three miles east of White Cottage. Through the generosity of Bro. M. W. Printz a church house was purchased in the village of White Cottage which was remodeled and dedicated Aug. 4, 1901. The dedicatory sermon being preached by Bro. Quincy Leckrone, assisted in the service by Bro. Elijah Horn and ministers of other local churches. The principal services of the congregation were then held at this place.

The old Goshen house was robbed about eight years ago of the lighting plant, communion dishes, etc., even the plush from the pulpit, thus making the building unfit to hold regular services. Therefore the building and seats were sold, one-half the proceeds to be retained for upkeep of the cemetery at the rear of the church and one-half to be applied on a new building at White Cottage which was now the center of the congregation. No regular elder or pastor had charge of this congregation until 1919, when through the efforts of Bro. Jonas Horst a reorganization was effected, there being only two living officers. A members' meeting was called, the first in eleven years, when all needed officers were chosen. Bro. Q. E. Horn was clerk and deacon and Bro. Marcellus Holloway, trustee, at the last meeting. Two more deacons, Brethren J. F. Shrider and L. H. Gray, with their wives were duly installed by Eld. G. S. Strausbaugh who had been chosen elder.

In 1916 Bro. Quincy Leckrone organized a Sunday-school, at first held alternately at the White Cottage and Goshen houses. During the winter the churches were not opened except for funerals unless some minister happened to be in the vicinity over a week end.

In 1921 Bro. C. H. Deardorff moved to White Cottage, taking up the work as pastor April 1, remaining until Sept. 1, 1925. He soon had an evergreen Sunday-school at White Cottage, also other organizations of the church functioning. A gain of forty by baptism was one visible result of his labor here. The work grew by leaps and bounds.

Sept. 1, 1925 Bro. Ervin Weaver took up the work and continued four years. As a partial result of his labor twenty-four were added to the church by baptism. Sept. 1, 1929 Bro. Clinton I. Weber took up work here while attending Muskingum College near by. During his five years in this congregation, twenty-three were added by baptism and five by letter.

Bro. J. S. Zigler became pastor and elder Sept. 20, 1934,

and still is doing good work. Already six have been baptized and one received by letter. Bro. E. E. Neff was installed into the ministry from this church Dec. 3, 1934 and together with his wife is working among the mountaineers of Kentucky at present.

In June, 1935, work was begun on remodeling and enlarging the church house. With the aid of an addition, and by rearranging the interior, four Sunday-school rooms were added so as to open into the auditorium when needed. A basement was put under all the church, making not only furnace room but kitchen and dining room which will be used for Sunday-school purposes. This new church is to be dedicated Oct. 20, with Bro. J. Perry Prather preaching the dedicatory sermon. There will be an all-day meeting with basket dinner at noon. All former pastors and friends of this congregation are cordially invited to join in this service.

This church has a missionary on the Africa field, Sister Evelyn J. Horn who was reared in this congregation.

South Zanesville, Ohio.

Mrs. J. F. Shrider.

GOLDEN WEDDING ANNIVERSARY

On Sept. 24, 1935, Brother and Sister Jacob Winkler observed their golden wedding anniversary. It was made the occasion of a family gathering in which neighbors and friends participated at their home and at the Brethren church. Dinner was served to a party of seventeen and they kept open house to their neighbors and friends during the afternoon. In the evening a formal program was presented at the church, attended by members of the church and friends. At this time a purse of money was presented and refreshments were served.

Brother and Sister Winkler, now aged seventy-five and sixty-six respectively, were married at the home of Sister Winkler's parents, Mr. and Mrs. J. B. Felix, at Pymont, Ind., on Sept. 24, 1885. They moved to Stanley, Wis., on Feb. 21, 1903. Fourteen children were born to Brother and Sister Winkler.

Mrs. L. Hyde.

Stanley, Wis.

LETTER AND SPIRIT

In 2 Cor. 3: 6 Paul says: "The letter killeth but the spirit giveth life." In all ages the letter has been a frequent cause of contention, division, discord and misunderstanding. Over and about the letter have been fought many battles. The valley of dry bones lies about the wrong interpretation of the letter. Its relation to the spirit seems never to be clearly understood.

No man is safe who knows only the letter and not the spirit. Matter does have its place and uses, when not made preponderant or dominant; otherwise death results.

As a basis for aping letter worship holds first place. The Pharisee could ape the sheep, but Jesus could discover the wolf. The profile of a wolf can not be hidden under the fleece of a harmless sheep. The letter is a thing you see; the spirit a thing you feel, that moves, stirs, compels and directs.

The letters of the alphabet are only signs of certain sounds. We need them in order to teach or learn. To write letters across the sky great and large does not make them mean any more or less than the smallest letters read under a magnifying glass. "A" has the same sound in either case. The Pharisees sought to make the letter mean more

by making broad their phylacteries and enlarging the borders of their garments. All their works they did to be seen of men. What an awful indictment!

Paul urges that we serve in the newness of the spirit, and not in the oldness of the letter. "The spirit of a man is the candle of the Lord," says the wise man. No man has power over the spirit. The spirit shall return to God who gave it. Draw the curtain and ask God where men have fought most bitterly and the longest. He will say: "About the letter."

More promise and prospect has been sunk here than in all other quicksands. Rightly related the letter serves its purpose as an indicator of the spirit's force and power within. It gives meaning, light and beauty; otherwise it leads to an area of bleaching bones, the bones of those who fought and died over the letter. The spirit versus the letter—which?

John R. Peters.

Waterford, Calif.

WOMEN'S WORK IN SOUTHERN CALIFORNIA AND ARIZONA

The women of our district met at Long Beach Aug. 30 for our yearly conference. Our chorister was Miss Ada Teeter of Santa Ana. Mrs. J. S. Zimmerman gave us a hearty welcome to the Long Beach church. In the absence of our president, Mrs. Della Lehmer, who is spending three months in the Orient, Mrs. W. H. Neher had charge of the business session. Forty-three delegates answered the roll call. Three churches were not represented.

Mrs. Rose Calvert led devotions, taking the ninetyeth Psalm as the basis of her remarks. Mrs. W. H. Neher gave an inspirational talk which contained much food for thought. District secretary, as well as council secretary, reports were very interesting. Treasurer's report was excellent, showing all bills paid and a balance of \$391.49 in the bank. We had a good year, having taken in \$1,839.11 for national and district work. We decided to send \$100 to the General Mission Board toward the \$75,000 deficit. As a new project we decided to help the Chinese mission work in Los Angeles to the amount of \$240 for the coming year. This new work, added to what we have been doing, namely, support of Modena M. Studebaker, helping with the girls' schools in India, China and Africa, and helping La Verne College, gives us great and varied opportunities for service.

We adopted a new constitution for our work which we feel will be very beneficial. Mrs. H. A. Frantz was re-elected mothers and daughters' director for five years. A banquet was served at noon to more than 125 women.

A number of short talks were given including one by Miss Emma Horning who is here on furlough from China. Our good summer convention committee gave us the evening hour also. At this session Mrs. W. B. Stover led our devotions. Miss Horning gave a very interesting talk on the schools in China and industrial work. A mission class was taught by Mrs. Leland Brubaker and a tableau, Call of Abraham, was given by young people from Glendale. This ended a very busy but interesting day.

The hospitality of the Long Beach members will be fresh in our minds for a long time. Our prayer has been that this year may show added interest in all lines of Women's Work.

Mrs. Cora Neher,
Secretary-Treasurer.

Pomona, Calif.

MATRIMONIAL

Baldwin-Andrews.—By the undersigned in the First Methodist church, Modesto, Calif., June 2, Eld. J. F. Baldwin and Sister Gladys Andrews, both of Modesto, Calif.—M. S. Frantz, Empire, Calif.

Heiny-McCoy.—By the undersigned, Aug. 31, at the home of the bride's parents, Mr. Loyal Heiny and Miss Pearl McCoy, both of Modesto, Calif.—M. S. Frantz, Empire, Calif.

Kauffman-Frederick.—By bride's father, Aug. 25, 1935, at bride's home, Harve Kauffman of Goshen, Ind., and Helen LaFern Frederick of Nappanee, Ind.—John Frederick, Nappanee, Ind.

Tarrence-Chastain.—By the undersigned at the parsonage, Sept. 14, 1935, Clell O. Tarrence and Katherine Chastain of Leon, Iowa.—Stacy L. Shenton, Des Moines, Iowa.

Zuck-Carlson.—On Aug. 10, 1935, by the undersigned at the First Church of the Brethren, Chicago, Ill., Bro. John B. Zuck and Miss Hazel M. Carlson.—James M. Moore, Lititz, Pa.

FALLEN ASLEEP

Cox, Sister Brown Mitchell, born July 15, 1860, died Aug. 31, 1935. She married Bro. Jacob Cox Oct. 16, 1877. Eleven children were born to them, four having preceded her. She was one of the charter members of Pleasant Hill church and had been a member forty years. She attended church as long as health would permit; she called for the anointing. Surviving are her husband, seven children, two sisters and a number of grandchildren. Funeral services in Pleasant Hill church by Brethren A. N. Hylton and Hampton Marshall. Burial in Pleasant Hill cemetery.—Mrs. Ava M. Cannady, Willis, Va.

Demner, Bro. Chas., who spent the whole of his life in Somerset County, passed away at the age of 55 years. He leaves one daughter and one grandson. His wife died several years ago. He was a fine neighbor and consistent member of the Church of the Brethren from young manhood.—B. B. Dickey, Berlin, Pa.

Dyer, Mary Elizabeth, daughter of Mr. and Mrs. Wm. Jones, was born in Liverpool, England, Nov. 23, 1859; she died Sept. 14, 1935, at Bethany hospital in Chicago. In 1881 she married Alfred Dyer and about two years later they became residents of Chicago, making this their permanent home. Five daughters survive, the husband, one daughter and an only son having preceded her. In the church where she became a member in 1910 and among friends she was known as "mother," a place well earned among those who knew her. Funeral services by E. Wayne Gerdes, her pastor. Burial in Oak Ridge cemetery.—Mrs. J. Loun, Chicago, Ill.

Fairchild.—Aaron J., died at his home at Vanderbilt, July 11, aged 83 years. He is survived by his widow, Mrs. Susan Fairchild, three sons and two daughters. Funeral service at the home by his pastor, Bro. R. E. Shober. Interment in the Dickerson Run cemetery.—Mrs. R. E. Shober, Connellsville, Pa.

Friend, William H., aged 63 years, died in the Connellsville State Hospital July 23, of injuries received in an automobile accident, when the auto which he was driving turned over several times after a tire had blown out. Surviving are his widow, Mrs. Ivenore Friend, three sons and one daughter. Services at the home near Mill Run by his pastor, Bro. R. E. Shober, of Connellsville. Interment in the Indian Creek Baptist cemetery.—Mrs. R. E. Shober, Connellsville, Pa.

Ganger, Mary Ann, born Sept. 2, 1857, near Goshen, Ind., the daughter of Chas. and Hannah Cripe Lehman. She married Edw. Inbody April 23, 1876; he died Aug. 22, 1893. July 14, 1896, she married Andrew Ganger. She lived near Goshen till six years ago when they moved to New Paris. She is survived by her husband, one son, daughter, stepson and four grandchildren. She united with the Church of the Brethren in 1878. Funeral in the West Side church, Goshen, by Frank Kreider and Melvin Stutsman, with burial in the West Side cemetery.—Nora Bollinger, New Paris, Ind.

Hartman, Bro. William Franklin, died Aug. 27, 1935, at his home near Clay Hill, Pa., aged 69 years and 13 days. Death was due to complications. Bro. Hartman united with the Church of the Brethren when a boy and remained faithful until death. He is survived by three daughters, two sons, one sister and three brothers. Funeral services were held in the Brown's Mill house conducted by Eld. Samuel Gearhart, assisted by Bro. D. E. Stouffer. Burial was made in the cemetery adjoining.—Grace E. Smith, Waynesboro, Pa.

Hepner, Mary Minerva, was born in Polk County, N. C., near Saluda, March 14, 1865, and died at her home in Covina Sept. 23, 1935. She was the third child of Robert and Martha Jones. Her girlhood was spent in North Carolina. Her early training led to her conversion and baptism into the Church of the Brethren on Aug. 30, 1881. She married Wm. Henry Hepner Jan. 29, 1885, and shortly after their marriage they moved to Fort Lupton, Colo. In the fall of 1887 they moved to California and located on the ranch in Covina which had been her home since. Her life was saddened by the loss of her husband in 1900 but, without a word of complaint, her courageous spirit took up the task of rearing their five children. Her life has been an untold influence for good throughout the community, especially in her wonderful ministry in caring for the sick. She leaves her five children, seven grandchildren, one great-grandchild, four brothers and four sisters. Services in the Covina church by the pastor with interment in Oakdale cemetery.—Leland S. Brubaker, Covina, Calif.

Kratz, Jacob H., aged 84 years, died Sept. 20, 1935, at the home of his sister, Mrs. Jacob W. Rosenberger, in Hatfield, Pa. Another sister and one nephew survive. He was a member of the Church of the Brethren at Hatfield and became a member fourteen years ago. He was a lifetime resident of this community, retiring from farming about six years ago.—J. Herman Rosenberger, Souderton, Pa.

Lapp, Sister Grace Adel, daughter of Brother and Sister Henry J. Hulse, died at a Haxtun hospital, Sept. 23, 1935, aged 43 years. She had been in failing health for sometime. Jan. 26, 1916, she married Harvey Lapp; he died fifteen years ago. When but a young girl she united with the Church of the Brethren, for which she always manifested a deep love and interest. After her marriage she was installed into the deacon's office with her husband, and at his death she continued in this office. She was a faithful and active member, both of the church and the Ladies' Aid. She is survived by two sons and several brothers and sisters. Funeral services at the Haxtun church by the pastor, E. F. Weaver, assisted by Eld. Roscoe P. Baker. Interment in the Haxtun cemetery.—Mrs. Warren D. C. Wood, Haxtun, Colo.

Marker, Samuel Lewis, son of Zacharias and Elizabeth Marker, was born in Wayne township on Oct. 5, 1853; he died Sept. 24, 1935. Dec. 26, 1878, he married Miss Leah Overholser. To this union was born one daughter who died in infancy. Afterward they opened their home to three other children and gave them all the care and protection they would have bestowed upon their own. Feb. 9, 1921, his wife died. Since that time he lived alone. About forty years ago he united with the Oakland Church of the Brethren and in this fellowship he lived and served until death. Surviving are two sisters. Funeral service by the writer from the Oakland church with interment in the adjacent cemetery.—Ray O. Shank, Gettysburg, Ohio.

Nicola, Ray Judson, son of J. J. and Jessie Nicola, born April 4, 1912; he was killed instantly in a truck wreck Sept. 4, 1935. He united with the Church of the Brethren, being baptized on Aug. 4, 1935, and had the privilege of enjoying one communion service. He leaves father, mother, five sisters and two brothers. Double funeral services were held in Shady Grove church by Bro. Chester Thomas, assisted by Rev. S. E. Ryan, for him and his cousin, Floyd Shaffer, who was in the same accident. They were laid to rest in adjoining lots in Union cemetery near the church.—Ruby VanSickle, Hazelton, W. Va.

Prowant, Vellie Vernell, daughter of Mr. and Mrs. J. J. Prowant, born at Chadwick, Ill., Dec. 12, 1886, and died Aug. 27, 1935. At the age of eighteen while attending Mt. Morris College she united with the Church of the Brethren. Always faithful, she filled a large place in the community, the home and the church. Her chief concern was for others. She bore her illness bravely and her last days were a picture of calmness and fortitude. Surviving are the parents, three sisters and seven brothers. Services at the home by the undersigned with interment in the cemetery near Chadwick, Ill.—P. F. Eckerle, Lanark, Ill.

Reber, Florence Mary, only child of Elizabeth and Franklin Ellsworth, born in Minnesota, March 13, 1860; she died July 29, 1935. She married Benj. L. Reber in Waterloo, Iowa, Jan. 23, 1879. She was baptized into the Church of the Brethren in July, 1880. She moved to Sunnyside, Wash., in March, 1899, and to Olympia in 1906. Her husband died March 26, 1923. A daughter and a son survive with three grandsons. Services by Brethren S. S. Stookey and E. J. Michael.—Mrs. Rachel Michael, Olympia, Wash.

Shaffer, Floyd Willard, son of Clarence and Rebecca Shaffer, was born May 29, 1908; he was instantly killed in a truck wreck Sept. 4, 1935. He married Goldie Friend Sept. 15, 1928. He was a member of the Church of the Brethren for several years. He is survived by his wife, two sons, one daughter, mother and four brothers. Double funeral services were held in Shady Grove church for him and his cousin, Ray Nicola, by Bro. Chester Thomas, assisted by Rev. S. E. Ryan. Burial in Union cemetery.—Ruby VanSickle, Hazelton, W. Va.

Shultz, Mrs. Emma, daughter of Chas. and Anna Woodruff, died Sept. 29, 1935, aged 69 years. She was the wife of Jacob Shultz who survives with two sons. She united with the Evangelical Church when a young girl and later lived and worked in the Church of Christ. Funeral in Fostoria, Ohio, by the contributor. Though not a member of our church she quite frequently attended services.—Walter Swibart, Fostoria, Ohio.

Smeltzer, Bro. Frank, born Dec. 20, 1864, in Elkhart County, died at his home, Sept. 12, 1935. He was the son of John C. and Mary (Gordner) Smeltzer. He married Lydia Ann Burket who died in 1919. In 1922 he married Martha Wise. Besides the wife, two daughters survive with one stepdaughter, seven grandchildren, two step-grandchildren, one brother and one sister. He was a member of the Church of the Brethren. He was a patient sufferer for nine months, being bedfast for twenty weeks. Services at the Yellow Creek church by David Miller and the writer.—Irvin Miller, Goshen, Ind.

Smith, Sister Ruby Edna (Martin), born near Larned, Kans., Jan. 14, 1907. She was the youngest of five children of John and Mary Martin. At the age of fourteen she moved with her parents to Waterford, Calif., where she resided until death. She accepted Christ as her Savior and became a member of the Church of the Brethren at the age of nine. She worked with untiring effort and devotion; even though young in years she had become a most valuable member, and a guiding light in her church. She was married to Cecil Ward Smith March 26, 1925. To this union were born one son and two daughters. Two daughters, companion, father, mother and one sister survive. For two weeks she bore her cross of suffering and pain bravely and

patiently until she answered the call of her Master Aug. 23, 1935. The funeral service was held by Eld. J. F. Baldwin, assisted by Eld. J. W. Deardorff. Burial in the Citizens cemetery.—J. F. Baldwin, Modesto, Calif.

Weldy, Ida Elizabeth, daughter of Joseph and Sarah Beeghly, born Sept. 28, 1864, died at a hospital in Dayton, Aug. 27, 1935. She was a consistent member of the Church of the Brethren for many years, finding great joy in service. The church has lost a faithful, loyal member and the Aid Society an energetic worker. She is survived by her husband, Chas. Weldy, seven children, three brothers and one sister. Funeral services at Trotwood church by her pastor, assisted by J. Perry Prather and Wm. Hollinger. Interment in the Bear Creek cemetery.—W. D. Fisher, Trotwood, Ohio.

Withers, Sister Hanna, the youngest daughter of Eli and Barbara Wolfe, was born Jan. 17, 1852, in Rossville, Ind., and died Oct. 15, 1935. She came to Oregon in 1896 and had resided here since. She married John E. Withers Feb. 28, 1873. She united with the Church of the Brethren early in life and remained in that faith until 1930 at which time she changed her membership to the Newberg Dunkard Brethren church where she was a faithful member until death. She leaves her husband, three sons, twelve grandchildren and nine great-grandchildren. Services by J. A. Barnett, assisted by Bro. Harp.—Esther S. Rothrock, Dundee, Ore.

ANNOUNCEMENTS

DISTRICT MEETINGS

Colorado, W., and Utah, Fruita, Nov. 29-Dec. 1.
Kansas, Southeastern, Gravel Hill church, Oct. 25-28.
Missouri, Northern, Wakenda, Oct. 26-28.
Pennsylvania, Southern, Lost Creek, Bunkertown, Oct. 29, 30.
Pennsylvania, Western, Windber, Oct. 22, 23.

LOVE FEASTS

California

Nov. 17, Covina.
Dec. 1, Reedley.
District of Columbia
Nov. 10, 6 pm, Washington.

Idaho

Oct. 23, Nampa.

Illinois

Oct. 19, Allison Prairie.
Oct. 19, Woodland.
Oct. 20, 7 pm, Sterling.
Oct. 27, Lanark.
Oct. 27, Dixon.
Nov. 24, 7 pm, West Branch.

Indiana

Oct. 19, Upper Deer Creek.
Oct. 19, Pleasant View.
Oct. 19, Bachelor Run.
Oct. 19, 7:30 pm, Arcadia.
Oct. 19, 7 pm, Pine Creek.
Oct. 19, English Prairie.
Oct. 19, 10:30 am, Nettle Creek.
Oct. 19, 6:30 pm, Spring Run.
Oct. 20, Kokomo.
Oct. 20, 6:30 pm, Huntington.
Oct. 24, Burnettsville.
Oct. 26, 7:30 pm, Middletown.
Oct. 26, Howard.
Oct. 26, Wawaka.
Oct. 27, Rossville.
Oct. 28, 7 pm, Logansport.
Nov. 4, Walnut.
Nov. 4, 7 pm, Mexico.
Nov. 9, 7 pm, Roann.
Nov. 16, 7 pm, Union Center.
Nov. 24, West Marion.

Iowa

Oct. 20, Garrison.
Oct. 20, 7:30 pm, Iowa River.
Oct. 20, Waterloo City.
Oct. 20, 7:30 pm, Brooklyn.
Oct. 27, Spring Creek.

Kansas

Oct. 26, 6:30 pm, Washington Creek.
Oct. 26, 11 am, Quinter.
Oct. 27, 7:30 pm, Ottawa.
Nov. 3, 7 pm, Belleville.
Nov. 3, 7:30 pm, First Calvary.

Maryland

Oct. 19, 2:30 pm, Meadow Branch.
Oct. 19, 2 pm, Broadfording.
Oct. 20, 3 pm, Pleasant View.
Oct. 26, 4 pm, Manor.
Oct. 26, 27, 2 pm, Licking Creek at Pleasant Ridge.
Oct. 26, 2:30 pm, Locust Grove.
Oct. 27, 6 pm, Beaver Dam.
Oct. 27, 5 pm, Myersville.
Nov. 16, 2:30 pm, Longmeadow.
Nov. 2, 2:30 pm, Monocacy.
Nov. 2, 4 pm, Brownsville.
Nov. 3, Denton.
Nov. 10, Cumberland.
Nov. 10, Flower Hill.

Michigan

Oct. 19, Woodland (country).
Nov. 9, Elmdale.

Missouri

Nov. 9, 8 pm, S. St. Joseph.

Minnesota

Oct. 19, 8 pm, Guthrie.
Oct. 27, Worthington.
Oct. 27, Lewistown.

Ohio

Oct. 19, 7:30 pm, Beech Grove.
Oct. 20, Greenville.
Oct. 21, 7:30 pm, Pleasant View (N. W.).
Oct. 25, Toledo.
Oct. 26, 10 am, Wooster.
Oct. 26, 10 am, Prices Creek.
Oct. 26, Dupont.
Oct. 27, 7:30 pm, Lick Creek.
Oct. 27, Cincinnati.
Oct. 28, 7:30 pm, Silver Creek.
Nov. 2, 6:30 pm, Lower Stillwater.
Nov. 2, 7 pm, Lower Miami.
Nov. 4, Bradford.
Nov. 9, 7 pm, Salem.

Oklahoma

Oct. 26, Big Creek.

Oregon

Oct. 19, 7:30 pm, Mabel.
Oct. 25, 8 pm, Portland.
Nov. 7, Ashland.
Nov. 23, Grants Pass.

Pennsylvania

Oct. 19, 20, 1:30 pm, Little Swatara at Ziegler house.
Oct. 19, 1:30 pm, Conestoga at Bareville.
Oct. 19, 20, 10 am, Schuylkill at Big Dam.
Oct. 19, 20, 10 am, Fredericksburg at Meyer house.
Oct. 19, 7 pm, Buffalo.
Oct. 19, 20, 1:30 pm, Upper Conewago, Latimore.

Oct. 19, Ridge at Fogelsanger house.

Oct. 19, Lower Claar.

Oct. 20, 6 pm, Rummel.

Oct. 20, Fairview.

Oct. 20, 6 pm, Koontz.

Oct. 20, 6:30 pm, Roaring Spring.

Oct. 20, 6 pm, Penn Run.

Oct. 20, 6 pm, Hanover.

Oct. 20, Quakertown.

Oct. 23, 24, 10 am, West Conestoga at Middle Creek.

Oct. 26, 27, 10 am, Antietam at Prices.

Oct. 26, 27, 10 am, Upper Codorus at Black Rock.

Oct. 26, 27, Hanoverdale, Big Swatara.

Oct. 26, 1:30 pm, Heidelberg.

Oct. 26, 27, 1:30 pm, Midway.

Oct. 26, Indian Creek.

Oct. 26, 7:30 pm, Upper Claar.

Oct. 26, Jennersville.

Oct. 26, 2 pm, Akron.

Oct. 26, 27, 2 pm, Maiden Creek.

Oct. 26, 27, Big Swatara.

Oct. 27, 5 pm, Carlisle.

Oct. 27, 6:30 pm, Yellow Creek.

Oct. 27, Lititz.

Oct. 27, Marsh Creek, Marsh Creek house.

Oct. 27, Woodbury at Replogle.

Oct. 27, Ephrata.

Oct. 27, New Fairview.

Oct. 29, 30, 10 am, Chiques at Mt. Hope.

Nov. 2, 3, 10:30 am, Falling Springs.

Nov. 2, Mechanic Grove.

Nov. 2, 1:30 pm, Welsh Run.

Nov. 2, 3, 1:30 pm, Richland.
Nov. 3, 7 pm, Pike (Brothersvalley).

Nov. 3, 6 pm, Chambersburg.

Nov. 3, Shrewsbury (Codorus).

Nov. 3, 6:30 pm, Philadelphia (First).

Nov. 3, 7 pm, Connellsville.

Nov. 6, 7 pm, Greencastle.

Nov. 9, 10, 1:30 pm, Myerstown.

Nov. 9, 10, Annville.

Nov. 9, 6 pm, Hatfield.

Nov. 9, 10, 2 pm, Conewago at Bachmanville.

Nov. 10, York, First.

Nov. 10, 7:15 pm, Royersford.

Nov. 10, 7 pm, Tyrone.

Nov. 13, 14, 10 am, Green Tree at Rheems.

Nov. 23, 1:30 pm, East Petersburg.

Tennessee

Oct. 19, Pleasant Valley.

Virginia

Oct. 19, 4 pm, Pleasant Valley.
Oct. 19, 3:30 pm, Linville Creek.
Oct. 20, 6 pm, Garber.
Oct. 26, 4 pm, Mt. Zion.
Oct. 26, Walnut Grove.
Oct. 27, 4 pm, Beaver Creek.
Oct. 26, 6 pm, Middle River.
Oct. 26, 4 pm, Mill Creek.
Oct. 27, 7 pm, Unity at Fairview.
Nov. 2, 4 pm, Mountain Grove.
Nov. 3, 6 pm, Summit.
Nov. 10, 7 pm, Elk Run.

West Virginia

Oct. 19, 6:30 pm, Brick.
Oct. 20, 6 pm, Leetown.

CUT HERE

October Missionary Pay Up

Blank for Sending Money

General Mission Board, Elgin, Ill.

Dear Brethren:

Enclosed find dollars as an offering for the whole general work of the church (The Conference Budget). This is to help the church recover lost grounds in the general missionary program.

Please place this money to the credit of

..... Individual
..... Class
..... Sunday-school
..... Congregation
..... District

Name of sender

Street Address or R. F. D.

Post Office State

Make bank draft, personal check, P. O. or Express money order payable to Brethren's General Mission Board, Elgin, Ill.

Please state what congregation and District should have credit for this. Full name and address should be given to insure a prompt return of receipt.

Date	Amount Enclosed
.....193...	\$.....

CHURCH NEWS

COLORADO

Haxtun.—The time changes for the evening services on Oct. 6 from 7:30 to 7 p. m. Sept. 29 was promotion day in the Sunday-school and as a fitting climax our pastor brought an inspiring sermon on How God Promotes, stating that children are promoted according to age, but adults determine their promotion by their interest and efforts in Christian culture. There was also a short consecration service for the Cradle Roll babies. The Ladies' Aid served lunch for a farm sale recently and cleared about \$20.—Mrs. Warren D. C. Wood, Haxtun, Colo., Oct. 2.

FLORIDA

Miami.—Our monthly meeting was at the home of Brother and Sister C. E. Schuldt in Fort Lauderdale. We had a good Sunday-school lesson, also an interesting and beneficial talk by Bro. C. C. Price. After the lunch a group of those present gathered for a song service. We are always glad to welcome any members coming down from the north. Our meetings are every third Sunday in the month.—Doris Price, Homestead, Fla., Oct. 3.

Tampa.—Sept. 29 the church here had a day of services of more than usual interest. During the Sunday-school hour the pageant suggested by the children's leader was given. The symbolism of the Keepers of the Light was emphasized throughout the hour by scripture, prayer and special music. Immediately following a short memorial service for Brother and Sister J. K. Miller was conducted by Bro. H. M. Landis. About one year ago Brother and Sister Miller came to Tampa to live. They soon became busy in the work of the church; Sister Miller taught in the Sunday-school for several months, while Bro. Miller taught a class Sunday morning and filled nearly all of the evening appointments. He gave a series of interesting talks especially for the young people. He had a great fund of knowledge to draw on and made many helpful applications from nature. His last sermon here Aug. 18 was a particularly fine one, the theme being Learning From a Wasp. In the evening our B. Y. P. D. rendered the play, Two Builders, bringing a timely message in an impressive way to an appreciative audience.—Sarah H. Lauver, Tampa, Fla., Oct. 2.

IDAHO

Boise Valley church just closed a successful revival conducted by Bro. E. S. Coffman. He preached the word with power to convince sinners of sin. Fourteen were baptized, four being one family—father, mother and children; also another mother and her three children. We closed with a love feast on Sept. 23 at which sixty-five members were present. The church is much strengthened and built up. Recently the community gathered at the home of our pastor for a pound party and social evening. Many useful gifts were received.—Mrs. Russell Brockus, Meridian, Idaho, Sept. 26.

ILLINOIS

Allison Prairie church met in council Sept. 28. Sunday-school officers were elected for the year. Eld. Dolar Ritchey is superintendent and Adam Jellison, assistant. Bro. Guy Rich and Faye Racop were chosen deacons. Brethren Ausby Swinger and Oliver Deering from Lamotte Prairie assisted in the service. Our love feast will be held Oct. 19. Sunday-school attendance has increased during the past year under the leadership of our superintendent, Adam Jellison. The Ladies' Aid holds regular meetings each month. Recently an ice cream supper was sponsored by the Aid, the proceeds amounting to more than \$20.—Mrs. Viola Frye, Lawrenceville, Ill., Sept. 29.

Canton church is glad to report it will start the new year with Eld. F. A. Myers as pastor; we will appreciate the help of Bro. Myers and family. At a recent council I. J. Gibson of Astoria was elected elder; Willis Mummy, Sunday-school superintendent; Mary Rohrer Courtney, clerk and correspondent. During the latter part of August the church entertained the district meeting. Since our last report two new members have been added to the church. The B. Y. P. D. promises to be very active during the winter months. Nov. 10 they will give the play, The Eleventh Mayor. A chicken supper was sponsored by the Women's Work and the B. Y. P. D. to finish paying our district mission fund. Our church has been redecorated. Improvements on the parsonage are being planned. Much of the work has been volunteered by the members.—Mary Rohrer Courtney, Canton, Ill., Oct. 1.

Lanark.—Brother and Sister Oliver H. Austin have been holding an evangelistic campaign here for two and one-half weeks, and a great work for the Master has been accomplished here and in the surrounding community. A great spirit of coöperation was manifested especially by the Cherry Grove Church of the Brethren and the First Brethren at Lanark. Special prayer meetings were held in different parts of the town, also prayer service each evening before the usual service; prayer hour was observed each day at noon. Brother and Sister Austin accompanied by Bro. I. D. Leatherman, our pastor, and wife visited in 200 homes. The attendance was wonderful throughout the meeting, reaching 500 on Sunday nights. Sister Austin's ability in music was appreciated by the children as well as young people and adults. Each evening there was rendered in a beautiful way a program of worship in song. The sermons and messages by Bro. Austin were most uplifting and inspiring. As a result of these meetings twenty-one have been added to the church, twenty by baptism and one on

former baptism. Two of these will hold membership at Cherry Grove; three new families are in the group.—Luva E. Geary, Lanark, Ill., Oct. 2.

Oakley Brick.—On Sept. 1 our homecoming was held in conjunction with the beginning of two weeks' evangelistic meetings. The evangelist, Bro. Merlin Garber, of Champaign, was the speaker of the morning. Bro. Garber gave us a wealth of inspiration and encouragement all during the meetings. Nine were added to the membership. The love feast was delayed until Sept. 20 so that Bro. Garber could be with us. Eld. D. J. Blickenstaff called a members' meeting Sept. 19 for the purpose of electing Sunday-school officers. Bro. Wayne Heckman was chosen superintendent. Four of our young people attended camp at Lewistown this summer with the result that they hope to return next year and take others with them. Several attended district meeting at Canton. Bro. Levi Blickenstaff and Bro. Everett Snoke were elected delegates with Sister D. J. Blickenstaff and Sister Ida Buckingham, alternates.—Mrs. D. L. Blickenstaff, Cerro Gordo, Ill., Sept. 27.

Panther Creek church met in council Sept. 7. Bro. Small was re-elected elder; Lois McCauley, clerk; the writer, Messenger agent and correspondent; Harold Wiley, Sunday-school superintendent; Amos Yordy, assistant. It was decided to reshingle the church and the Home Builders' class is going to paint the church. Ruth Yordy was a delegate to district meeting and gave us a report the following Sunday. Bro. M. A. Whisler of Oak Grove and Bro. Small exchanged pulpits Sept. 22. The Aid Society held their annual chicken supper Sept. 17 and cleared \$56. Sister Ruth Yordy and Lorene Wiley attended camp at Lewistown; they reported time and money well spent. Bro. W. E. West of Mt. Morris preached for us twice this summer.—Alta Small, Roanoke, Ill., Sept. 26.

Rockford.—On Sept. 22 Eld. J. W. Lear preached in the morning and in the afternoon the annual election of officers was held. At the evening service Bro. Lear spoke of his recent trip to the Holy Land which was much appreciated by all. During the summer months our church joined with four others for the evening services; several speakers from other churches were secured. The Elgin church folks presented a play, The Eleventh Mayor. These services were very well attended. One has recently been received into the church by baptism. Our Ladies' Aid and missionary society are newly organized for their year's work. Several of our intermediate boys and girls attended camp at Franklin Grove. Last Sunday was promotion and next Sunday will be rally day. Our young people have had ice cream socials this summer and with some of the money have bought twenty new hymnals for the church which were badly needed.—Mrs. Guy Andrews, Byron, Ill., Oct. 2.

INDIANA

Andrews church met in council Sept. 24 for election of officers. Some of the officers for the year are: Chas. Eckman, Sunday-school superintendent; Roy Shelton, superintendent; Lucile Prillaman, clerk; Sarah Hawse, treasurer. We elected as our delegate to district meeting, Mrs. Pearl Eckman. The twelve weeks' evangelistic meetings of Huntington County Churches of the Brethren are almost half over, with good results. Andrews church starts her two weeks Oct. 14. The meetings are coöperative, three pastors working in each meeting. Oct. 9 the church will enjoy a fellowship supper. A fine program is planned, with Bro. Hartsoough of North Manchester as the principal speaker. Our love feast will be held the week after Thanksgiving.—Mrs. Rhoda Rittenhouse, Andrews, Ind., Sept. 27.

Bachelor Run.—The regular business meeting was held Sept. 11. The Sunday-school officers were elected for the coming year, Bro. Fred Hood being superintendent and Bro. Mark Garrison, assistant. Bro. Chas. Sink and Bro. Fred Myer were chosen delegates to district meeting. Sept. 8 we held our homecoming and harvest meeting. Bro. Robert Sink was with us just beginning the pastoral work here for the coming year. Our communion services will be held Oct. 19.—Mrs. Glen Booth, Flora, Ind., Oct. 1.

Bethel church met in council Sept. 1. The Sunday-school officers were appointed, the adult superintendent being Bro. Jess Miller. Bro. Howard Kreider of New Salem will hold a two weeks' revival meeting at this church beginning Sept. 29; following this will be our communion services Oct. 12. Aug. 25 the mixed choir gave a program of sacred music by Bach and Handel which was very much appreciated. Bro. Shultz of Camp Mack, who has been bringing us inspiring messages each Sunday this summer, gave his last sermon Sept. 9.—Mrs. Clara Price, Milford, Ind., Sept. 27.

Blue River members met in council Sept. 19 and elected Sunday-school officers for the coming year. Bro. Wilson Frank was elected superintendent with Sister Faith Phend, assistant. Our attendance has been good during the summer months. We have had a number of visiting speakers, several of whom gave temperance lectures. Sept. 1 we had our homecoming and harvest meeting services. Bro. Otho Winger was the speaker and his messages were enjoyed by all.—Hildreth Gump, Columbia City, Ind., Oct. 1.

Cart Creek church held council meeting recently. New Sunday-school officers were elected for the coming year, with Jesse Winger, superintendent. Eld. Obed Rife was elected for another year. The communion service was set for Sunday evening, Oct. 6.—Berniece Winger, Marion, Ind., Sept. 27.

Eel River.—Sept. 2 our church elected Sunday-school and church officers for the coming year: adult Sunday-school superintendent, Bro. Dan Miller, with Rudy Michael, assistant. Bro. Geo. Deaton was re-

elected elder for the coming year. Bro. Ralph Spangle and Sister Bessie Miller were elected delegates to district meeting. Bro. Mark L. Cripe of South Whitley gave two interesting sermons at our harvest homecoming meeting Sept. 1. An offering of \$36 was taken, to be used for missions. Sept. 9 Bro. Wilmer A. Petry of Mogadore, Ohio, began a two weeks' series of meetings. He gave good messages and as a result of the meeting eight young people were baptized. We held our love feast at the close of the meeting. Our young people have been giving the peace play, The Eleventh Mayor, at the adjoining churches this summer, exchanging with four other churches. They are also to give it at district meeting.—Mrs. Emma Freed, Claypool, Ind., Sept. 27.

Elkhart City.—During the past summer our attendance has maintained a good average at all services. Our Sunday evening services have been varied and interesting. Bro. Weiss gave a fine series of talks on The Sermon on the Mount which were enjoyed by many. Special programs were given on several Sunday evenings. Two adult Sunday-school classes helped on these, one of them giving a play entitled How the Lord Led Prayer Meeting. This play was also given at the Bethany and the New Paris churches. The B. Y. P. D. besides giving a play had a campfire service and several vesper services which were much enjoyed. The church enjoyed entertaining the district conference Aug. 12 to 15. All of the meetings were very interesting and profitable. A farewell party was given for Brother and Sister Weiss on Aug. 16 before they returned to California to take up their new work at Pomona. Brother and Sister Geo. Phillips came here Sept. 1 from Danville, Ohio, to take charge as our new pastors. At our last council meeting Bro. Levi Arnold was reelected Sunday-school superintendent. Installation services were held for all officers and teachers Sept. 29. Bro. J. Perry Prather of Dayton, Ohio, will begin a two weeks' evangelistic service Oct. 21.—Theo. Fish, Elkhart, Ind., Oct. 2.

Logansport church met in council Sept. 17. Our church and Sunday-school officers were elected for the year as follows: church treasurer, Jesse Klepinger; clerk, Guyneth Paul; Messenger correspondent, the writer; Sunday-school superintendent, reelected, Jesse Klepinger. J. J. Johnson and John Mumert are delegates to district meeting. Our two weeks' revival which is to be conducted by Geo. Canfield of Plymouth will begin Oct. 13 and will close with the communion.—Florence E. Arnold, Logansport, Ind., Sept. 28.

Loon Creek church met in council Sept. 25. Bro. Merritt Hoover was elected treasurer for another year; Bro. Everett Paul, church clerk; Bro. Ora Kitt, Sunday-school superintendent. The six Churches of the Brethren of Huntington County are holding a coöperative evangelistic campaign, two weeks at each church. One visiting minister will assist each pastor as evangelist and another will aid in personal work. The first meeting began at Loon Creek Aug. 26 with Bro. Lawrence Goodmiller as the evangelist and Bro. Howard Keim, personal helper. These meetings were inspirational and the church has been greatly built up. As a result fifteen were added to the church by baptism. During the summer our pastor, Bro. Roy B. Teach, had a two months' vacation for a much needed rest. During his absence Bro. Lawrence Barnhart of Chicago very ably filled the pulpit. Our Aid is busy and much good has been done this year. The men plan to regravell the church yard in the near future.—Mrs. Elizabeth Labr, Huntington, Ind., Sept. 27.

Middletown—Sunday morning Bro. Hewitt and several others visited at our church and Bro. Hewitt preached an uplifting sermon which we all enjoyed. We had good attendance at Sunday-school. Last evening we met at the home of our superintendent and gave him a surprise.—Florida Green, Middletown, Ind., Oct. 2.

Syracuse.—Our congregation met in council Aug. 20 and the following church officers were elected for the year: Roscoe Smith, trustee; Jesse Shock, treasurer; Leonard Barnhart, clerk; Sister Barnhart, Messenger correspondent. It was decided that the Ladies' Aid would try to do the work of the Messenger agent. Sunday-school officers were elected, the superintendent being Bro. Guy Symensma. Among the many good things enjoyed since our last report were a full evening entertainment by Bro. Roy Metzler and family and a program given by the missionary committee, using slides furnished by the General Mission Board. Sister Iva Coy and Bro. Guy Symensma were our delegates to district meeting. Aug. 7-10 our Ladies' Aid held a successful quilt exhibit and food sale. Bro. Jarhoe is exchanging pulpits this fall with West Manchester, Rock Run and English Prairie. He has been at West Manchester for two Sundays where he is also conducting a two weeks' revival. Bro. Snyder and Bro. Keim brought the messages during his absence. We are planning to have our love feast sometime in October.—Mrs. Peter Plew, Syracuse, Ind., Sept. 30.

Wabash Country.—Aug. 18 the young people conducted an impressive vesper service. Aug. 19 to Sept. 1 we held our revival meeting with Bro. Moyne Landis of Pierceton, Ind., in charge. Six were received into the church by baptism and one was baptized before the meetings. The last day was also homecoming day. Bro. Landis preached three splendid sermons and Bro. E. S. Brubaker gave a brief history of this church. It was organized in 1859. Two charter members were present and many others who had attended services here in the past. At our regular business meeting Sept. 5, Sunday-school officers were elected and other business disposed of. We held our communion Sept. 7 with Bro. Brubaker officiating. Sept. 9 men's and women's organizations were formed. We had an Aid Society but it had been inactive for some time. We hope these organizations will make us all more interested in church work. The men started work

at once, building a new driveway at the church. Yesterday the young people had charge of the services.—Mrs. Pulley, Wabash, Ind., Sept. 30.

Wawaka church held a council meeting Sept. 19. Sunday-school officers were elected for the year, the superintendent being Floyd Jett. We recently held our harvest meeting when two inspiring sermons by Bro. Arthur Morris of Cedar Creek were enjoyed by a large audience. Our young people have been giving a sacred cantata at several churches. Oct. 26 is the date of our love feast.—Blanche Blosser Frick, Wawaka, Ind., Sept. 28.

IOWA

Coon River church met in business meeting on Sept. 21 to elect officers for the coming year. Irving Haughtelin is elder; E. O. Reed, Messenger agent; the writer, correspondent. Sept. 29 the Sunday-school reorganized, Earl Reynolds being superintendent. The C. W. also elected officers Sunday evening. Pearl Neal is president.—Mrs. Estella Knight, Panora, Iowa, Sept. 29.

English River church celebrated the eightieth anniversary of its organization by a homecoming on Sept. 22. Many friends from far and near met to greet old acquaintances and form new ones. Regular Sunday-school with a record attendance of 227 was followed by an interesting talk by Bro. J. K. Miller of Cedar Rapids; he told of his recent trip through Africa, India and China. At noon 332 persons registered as they went to enjoy the bountiful meal which had been provided. Wm. P. Senger was chairman of the afternoon program. Letters and greetings from some who could not attend were read by W. H. Brower. H. C. N. Coffman and A. H. Brower gave a history of the past eighty years of the church. W. D. Grove told of the things which are being done at the present time and Lynn Brower gave his vision of the future church. This future church will have for its goal the words of the Master, "I came that ye might have life and have it more abundantly." This will include not only the spiritual life but also the mental, moral and physical. Reminiscences were given by a number including guests from Illinois, Wisconsin and Minnesota. In the evening our young people presented a drama of religious education, The Unlighted Cross. It was a fitting climax and challenge to the church of the present and future. Sept. 29 dedication services were held for the Sunday-school officers elected at the September council. We feel that we have finished a very successful year and we hope our Sunday-school motto, "To grow and glow and go," will be even more fully realized during the coming year.—Virgil S. Coffman, South English, Iowa, Sept. 30.

South Keokuk church met in council Sept. 14. Sunday-school officers for six months were elected with Sister Mata Davis, superintendent. Bro. Leo Power was reelected church clerk for one year; Bro. D. F. Shelly, presiding elder. We have decided to make a special effort to get the Messenger in all of our homes this year and take advantage of the special rates offered.—Enid Wonderlich, Richland, Iowa, Sept. 29.

Spring Creek.—On the evening of May 26 the members of the church, neighbors and friends gathered at the home of Brother and Sister Stern to help them celebrate their twentieth wedding anniversary, also Sister Stern's birthday. A short program was given and a social time was enjoyed by all. They were presented with a set of dishes, it being their china wedding anniversary. The young people of the Root River, Lewiston and Winona churches held their conference here June 28 and 29 with Bro. Perry Rohrer as the main speaker. Bro. Garner, returned missionary from India, spent the second Sunday in August with us, giving us a splendid talk about India. The Ladies' Aid served dinner on Sept. 19 to the Baptist conference, also to some of the business men of the town and others. The church met in council Sept. 19. Sunday-school and church officers were elected for the coming year, Bro. W. H. Yoder being chosen elder.—Mrs. Hazel Waggoner, Frederickshurg, Iowa, Oct. 3.

KANSAS

Belleville church met in business meeting Sept. 21. Sunday-school officers were elected for another year with Bro. Lawrence Dooley, superintendent of the main school. Bro. W. W. Gish was chosen elder for another year. Bro. W. W. Blough has been secured to hold a series of meetings in April. Delegates to district meeting are Bro. W. W. Gish and Sister Lizzie Dooley; alternates, Bro. W. F. Baker and Sister Seitz. Our love feast will be held Sunday, Nov. 3, beginning at 7 P. M. Final plans were made for celebrating the fiftieth anniversary of our church.—Anna M. Kuhn, Belleville, Kans., Sept. 29.

Conway Springs church met in council Sept. 29. We had our harvest meeting the same day. Bro. Paul Heckman of McPherson, Kans., gave us a good message on The Challenge of Christian Service. The amount raised for district missions was \$8. We had a fellowship dinner at the noon hour. Bro. R. W. Quakenhush was in charge of the business meeting in the afternoon. Bro. Jas. H. Elrod was chosen elder. No arrangement has been made yet for a pastor or preaching. Bro. Quakenhush is our delegate to district meeting and Amos O. Bruhaker, alternate. The trustees will look after repairing the church which needs a partial new roof and painting on the outside. Sister Minnie Troxel is clerk; Sister Ida Bruhaker, treasurer; the writer, Messenger agent and church correspondent. Our Sunday-school is moving along nicely with some new officers. Kenneth Beal is superintendent and A. O. Bruhaker, assistant. We recently bought new songbooks, Tabernacle Hymns No. 3.—Amos O. Bruhaker, Conway Springs, Kans., Oct. 2.

Gravel Hill.—At our council Sept. 26 Clara Kaufman was elected

clerk; Joe Phillips, treasurer; Emily Phillips, delegate to district meeting; W. J. Kaufman, superintendent of the Sunday-school, and E. L. Endsley, assistant. Mrs. C. F. Oldham is president of the Aid Society and Marie Dressler, of the young people. We also made plans for district meeting which will convene here Oct. 25-28. Twenty-four boys and girls received diplomas at our promotion day exercises Sept. 29. The boys and girls earned \$21 for the junior mission project this year. They are now making scrapbooks. The Aid Society has been active and earned over \$100 for home work this year.—Clara Kaufman, Gridley, Kans., Oct. 2.

Mont Ida.—Bro. C. E. Davis of Independence gave an interesting report of Annual Conference at our church July 14. Aug. 18 there was a good attendance at the basket dinner and farewell gathering for Bro. Miller and family at the church. He has accepted a pastorate at Darlow. Aug. 25 the church held a business meeting and Sunday-school and church officers were elected. Bro. Oscar Fike was chosen elder to fill the vacancy left by Bro. Miller. Church delegates to district meeting are Brother and Sister E. A. Vanscoyoc; alternates, Brother and Sister B. F. Watkins; Sunday-school delegates, Elsie and Fern Watkins; alternate, Hazel Tilton. Motion was passed to call for district conference for 1936. Bro. Miller preached his farewell sermon Sunday evening, Aug. 25, to a goodly number. The Brotherhood of Man was his subject. Aug. 28 there was a farewell social at Bro. Miller's; they have worked with us four years and all regret to have them leave. Our communion service will be held at the close of our revival which began Sept. 29, to continue two weeks. The meeting is being conducted by Bro. G. E. Barkdoll of Carthage.—May G. Shaefer, Garnett, Kans., Sept. 30.

Ottawa.—On Sunday evening, Aug. 25, Bishop J. A. Gregg, one of America's greatest Negro preachers, was the guest speaker at the union services. He brought us a wonderful message on the subject, A Handful of Corn, making it very clear that great things come from small beginnings. A colored choir furnished the music. The following Sunday evening, the last of the union services, Bro. Schwalm of McPherson was the guest speaker; he spoke at our own church in the morning. On Sunday evening, Sept. 22, Bro. M. G. Miller, professor in Emporia Teachers' College, gave an excellent address in our church. Sept. 8 the services at our church were of an unusual nature as Hymns of the Century were used in a special program prepared on the songs. Aug. 27 a pleasant surprise was planned for our pastor and wife, it being their fifth wedding anniversary. The members and friends met at the country home of Brother and Sister A. J. Puterbaugh. A varied program, presentation of a large wedding cake, a miscellaneous shower, and serving of refreshments were part of the features of the evening. The annual birthday dinner for the Sunday-school was held in September. The tables were decorated for each month of the year, the members seated accordingly. A varied program was given after the supper, then as a fitting climax of the evening Bro. Brady gave a talk on Christ in the Home. At the regular fall council, church and Sunday-school officers were elected for the year. Bro. De Vilbiss will be our elder again; Mrs. H. B. Wheeler, church clerk and Messenger correspondent; Bro. Ernest Watkins, general superintendent of Sunday-school; Mrs. Ernest Watkins, president of Women's Work. Bro. R. M. Brady and Mrs. Ellis Keim were delegates to district meeting. The missionary meeting of Sept. 19 was of a most interesting nature. The men's group did some worth-while work in paving the parking space at the church.—Mrs. J. E. Ott, Ottawa, Kans., Sept. 27.

Prairie View church held their council meeting Sept. 15. Mrs. Emma Cheney was reelected superintendent and Sister Emma Armentrout, assistant. The church voted to have a revival as soon as an evangelist can be secured. The B. Y. P. D. elected Miss Ruby Stillwell president. She and Hazel Miller were chosen B. Y. P. D. delegates to district meeting. Our young people's attendance reached as high as seventy-five.—Minnie Dague, Scott City, Kans., Oct. 1.

MARYLAND

Manor.—At our fall business meeting Sept. 7 we selected Oct. 26 as the date for communion service. The district Sunday-school and ministerial meeting which was held here Aug. 21 and 22 was largely attended and the excellent program was enjoyed by all. As has been our custom for the past few years, we again held union meetings during August with the Lutheran, Progressive and Christian churches. These meetings were largely attended and quite inspirational. The last of the series was held at this place on Aug. 25, the service being conducted by Rev. Roy Long of the Progressive church. July 21 Bro. B. F. Summers had charge of the morning service and remained with us for the evening, at which time he gave his illustrated lecture on Life in India. On the evening of our ministerial meeting he gave an illustrated lecture on the life of Christ. During September we granted our pastor, Bro. Rowland Reichard, a month's vacation. During his absence we were glad for the cooperation of brethren from adjoining congregations who willingly aided us by taking charge of the various appointments and fulfilling the obligations thereof. We are grateful to the following for their help at the Manor services: Brethren John Bowlus, E. Russell Hicks and Harry R. Rowland, and to Brethren Elmer Rowland and Harry K. Zeller for taking charge of services at the Downsview house.—Naomi H. Coffman, Fairplay, Md., Oct. 1.

Myersville.—Several members of the B. Y. P. D. attended camp at various places during the summer. The Sunday-school partially supported them financially. Aug. 7 Bro. B. F. Summers, a retired India missionary, gave an illustrated talk showing 100 pictures on mission

work. Aug. 11 Dr. Chase of Washington, D. C., delivered a lecture at a union mass meeting, his subject being The Church vs. Armament Competition and War. Bro. Jas. Grossnickle was again elected superintendent of our Sunday-school at a recent election. The average attendance has been good at our services during the summer.—Mrs. Ray Clark, Myersville, Md., Oct. 2.

MICHIGAN

Crystal church met Sept. 21 in business meeting to elect church officers for the year. The same officers were retained and Eld. C. L. Wilkins is again our elder. He stayed with us over Sunday and gave an encouraging message Sunday morning. He will also be with us the last of October. Bro. J. F. Sherrick has been with us several Sundays and preached for us. We are without a minister and it means much to us to have our ministers' help and encouragement. Our summer pastor, Bro. Walter Coffman, closed his work here Sept. 1 to take up his school work again in Bethany. We had a fellowship dinner at the church at the close of the services, the New Haven and Vestaburg members and some of our neighbors and friends enjoying it with us. Bro. Coffman gave us a week's meeting which closed with a love feast Aug. 3. Our Aid members are getting ready for the annual Christmas sale, making garments of different kinds.—Mrs. Martha E. Shrider, Butternut, Mich., Sept. 28.

Elmdale.—At our quarterly council meeting Sept. 14 Bro. Scholten was ordained and installed as our pastor, with Sister Scholten, assistant pastor. Sunday-school officers were elected, the superintendent being Sister Mae Tyler and assistant, Bro. Orville Deardorff. Our love feast will be Nov. 9.—Bernice Deardorff, Elmdale, Mich., Sept. 30.

MISSOURI

Deepwater.—Sept. 8 a special service was conducted by the pastor for the purpose of dedicating our new songbooks. In the evening Bro. D. C. Gnagy of Warrensburg began our revival which continued until Sept. 20. Sept. 22 we had an all-day meeting. Bro. Jas. M. Mohler of Leeton brought the morning message. In the afternoon we held our regular quarterly council. Church and Sunday-school officers were elected. Bro. Mohler was reelected elder; Sister Erma Argabright, clerk; Bro. Fred Adkins, treasurer; Bro. Wallis Varner, Sunday-school superintendent; Bro. Paul Woods, assistant. Bro. Paul Woods is also president of Christian Workers. Bro. M. F. Varner and Sister Erma Argabright were chosen delegates to district meeting with Brethren B. Wilson and Fred Adkins, alternates. The Men's Work and Women's Work met at the church Sept. 19. The men cleaned the church lawn while the women quilted. Lunch was enjoyed under the trees at noon. Mrs. W. R. Argabright, Deepwater, Mo., Sept. 27.

Shelby County.—We have been greatly encouraged by having with us Sept. 28 and 29 Bro. J. H. Mathis, wife and son, Bro. E. W. Mason and Grace Early. On Saturday afternoon we held our business meeting. Bro. Mathis was reelected elder for the coming year. Officers of church and Sunday-school also were chosen. Our church staff and helpers will organize Christian Workers' Meeting. We felt very fortunate in having Brother and Sister E. J. Stauffer, located at Paris, Mo., with us Saturday night and Sunday morning. We greatly enjoyed the love feast which was held Sept. 28 with Bro. Mathis officiating, assisted by Bro. Stauffer, Bro. Mason and Grace Early. On Sunday morning we enjoyed the worship services sponsored by Sister Early, the children's story by Mrs. Mathis and the spiritual message by Bro. Mathis. We have greatly enjoyed our summer work with Sister Early at Shelby County. She came May 22, was sent as delegate to Annual Conference. She sponsored our Vacation Bible School July 1-14 which was a great success. July 21 she also sponsored the service in scripture and song; July 26 held a campfire service. July 28 we held an all-day service. Rev. Flowers of the Methodist church gave a talk in the afternoon. Aug. 11 Sister Early sponsored the peace play, They Just Won't Talk. Aug. 12-17 she accompanied four of our young people to Camp Ozark; each gave a fine report of the trip on Aug. 18. We are making plans for the future and hope to do more the coming year.—Mrs. Esta N. Folger, Leonard, Mo., Sept. 30.

MONTANA

Poplar Valley church met in council May 5. Officers were elected, Bro. Geo. Swihart being reelected elder. It was decided to have Sister Stella Taylor of Glasgow represent us at Annual Meeting. The church also met in council Sept. 22. Sister Taylor gave her report of Annual Meeting. One member was baptized into the church during the summer. It was decided to have a love feast this fall, but the date was not chosen. Our Sunday-school was discontinued through the summer months because of scattered members, but is being resumed now.—Mrs. Frank Rock, Poplar, Mont., Oct. 3.

NEBRASKA

South Beatrice church met in council Sept. 18 and elected church and Sunday-school officers for the year. Bro. Ross Beckner was reelected general Sunday-school superintendent. During the summer an L. T. L. was organized with sixty-three pupils, five teachers and one sponsor. They met once each week and at the close of summer gave a program demonstrating their work. Sept. 8 a district Sunday-school meeting was held at our church with covered dish luncheon at noon and an afternoon program. This district consists of five neighboring churches. Four of our young people are attending McPherson College.—Mrs. O. C. Frantz, Rockford, Nebr., Sept. 28.

NORTH DAKOTA

Surrey.—Our congregation has been enjoying a feast of good things lately. On Sept. 8 Bro. Frank Wingert of Franklin Grove, Ill., preached for us. Sept. 22 we had an all-day meeting with dinner at the church. In the morning Bro. Buck preached the Bethany Bible sermon and in the afternoon we had our harvest meeting when Bro. Buck preached for us again. Sister Ira Buck brought us two messages in song. We were very happy to have them with us and very much appreciated their help in our services. Sept. 19 at our council meeting we elected Sunday-school officers, Bro. D. S. Petry being chosen superintendent. The offering for Bethany Biblical Seminary was \$18.65.—Minerva S. Lambert, Minot, N. Dak., Sept. 27.

OHIO

Eversole church held its regular business meeting on Aug. 29. Sunday-school officers were chosen for the coming year, with Roy Priser again serving as superintendent. Many friends from neighboring churches attended the all-day harvest service on Sept. 15. Bro. John Beeghly gave the address in the morning and J. O. Groff brought a message in the afternoon. Under the direction of the B. Y. P. D. a Sunday evening service was devoted to the celebration of the four hundredth anniversary of the printing of the English Bible. In connection with the program, an exhibit of old Bibles was held. Many family treasures, several of them over 100 years old, were brought to the service.—Naomi Erbaugh, New Lebanon, Ohio, Oct. 1.

Kent.—On July 15 at a special called meeting the church, after a great deal of careful thought and prayer, decided to assume the entire financial responsibility of the pastor's support and church expense. At this meeting were present our elder, Bro. M. M. Taylor, and Eld. Stuckey, both members of the District Mission Board. A very fine Christian spirit was manifested in the fact that the church was willing to cooperate with the Bristolville church by sharing the pastor with them. Two of the resident members, Brethren E. J. Eshelman and Elmer Brumbaugh, have volunteered to help with the preaching at both churches. Two brethren offered to buy paint for the church if the rest of the men would see that it was put on, which they cheerfully agreed to do. The regular church council was held Sept. 6. The reports of committees were very encouraging. Officers were elected for the church and all departments and the church is looking forward to a blessed year in the service of the Lord. Our pastor, Eld. A. H. Miller, is in Clymer, Pa., at present conducting a revival meeting. The Kent church is planning a fall revival to be held Oct. 28 to Nov. 10 with Eld. Wilmer Petry, evangelist.—Mrs. Averie Brumbaugh, Ravenna, Ohio, Sept. 27.

Prices Creek.—Aug. 17 we held our annual harvest meeting and Sunday-school picnic at the church with a basket dinner. Our offering at this time was \$94. Aug. 25 Bro. H. F. Richards of South Bend, Ind., began a two weeks' series of meetings. He gave us sixteen spiritual sermons; three accepted Jesus as their Savior. Sept. 13 at our regular quarterly meeting we elected Sunday-school officers, the superintendent being Emmet Burnette; assistant, Harvey Petry. Our love feast will be held Oct. 26, 10 A. M.—Mrs. C. C. Longanecker, Eldorado, Ohio, Sept. 26.

Salem.—Brethren H. M. Coppock, Ezra Flory and Kenneth Hollinger were recent Sunday morning speakers. Aug. 11 Bro. Roy Engle from Happy Corner had charge of vesper services. We held our regular council on Sept. 4. By unanimous vote Bro. Albert Landis was again elected Sunday-school superintendent and Earl Gorill, assistant. Our love feast will be held Saturday evening, Nov. 9, at 7 o'clock, followed by breakfast Sunday morning. Sept. 8 Mr. Dowdell from Dayton showed slides concerning social evils of the day. Sept. 10 about 150 mothers and daughters met at the church and enjoyed their annual banquet. Mrs. Ginn, a Chinese Christian, and her two daughters of Dayton were with us. She is overjoyed because she has found her Savior and her only regret is that she did not know him sooner. Mrs. Mark Shellhaas gave the talk of the evening on the responsibilities of both mother and daughter. This meeting will long be remembered by all. On Sept. 12 the fathers and sons held their banquet. Chas. Flory, one of the home boys, and Bro. Prather spoke. The third annual children's workers' conference of Southern Ohio was held at our church Sept. 28. Home talent rendered the panel jury, What Can We Do for This Child? or The Child in the Midst.—Naomi Sibert, Union, Ohio, Oct. 2.

OKLAHOMA

Pleasant Plains.—Bro. Geo. R. Eller and wife began the year here as pastors May 1, 1935. The work has been moving right along under their leadership. Sept. 1 we had our yearly members' meeting. Bro. Eller who had been acting elder for a few months, since Bro. Herndon's resignation, was chosen elder. Other officers elected were: Bro. Kenneth Thralls, Sunday-school superintendent; Bro. J. S. Ayers and wife, presidents of B. Y. P. D. Mrs. Eller is president of W. C. T. U., to be held in connection with Women's Work which meets twice a month at the church. J. S. Ayers is chairman of Men's Work. In July Bro. Eller had a special service for the aged. We are planning for new songbooks, also for a revival sometime this winter.—Mary Prentice Wilson, Aline, Okla., Oct. 1.

Washita.—It has been our privilege during the summer to have a number of visiting ministers. June 16 Bro. Frank Howell of Phoenix, Ariz., gave us an inspiring message. June 30 Bro. Riddleberger of McPherson, Kans., was with us. Bro. A. L. Boyd of Bowmont, Idaho, who was elder of our church here in its early history, visited our

church and community for several weeks during the summer; he gave us a number of helpful messages. July 31 our Sunday-school held an all-day picnic. July 23-26 three of our young people attended camp at Clinton, Okla. It was the first camp held in our district. Those present felt it was a success and very beneficial. Aug. 20-23 the district conference was held at Waka, Tex. A number from our congregation attended and brought back splendid reports. Bro. D. J. McCann and family of Oklahoma City stopped over Sunday with us on his return from Conference. Sept. 2 we were especially favored by having with us the Apollo quartet of Covina, Calif. Since Aug. 1 we have been without a pastor, but the work has been carried on by home talent and outside help when available. We hope to have a pastor in the near future. Sept. 16 at our quarterly business meeting officers for the new year were elected. Bro. D. J. McCann was elected elder and Price Howell, Sunday-school superintendent. Oct. 18 we will have our love feast.—Mrs. Price Howell, Cordell, Okla., Oct. 2.

OREGON

Grants Pass church met in business session Sept. 8. Bro. C. H. Barklow was chosen elder; Bro. Russel Harlacher, Sunday-school superintendent; Bro. J. O. Brubaker, assistant. It was decided to have our love feast Nov. 23, Saturday evening. Nov. 24 we will celebrate the fifteenth anniversary of the Grants Pass church which was organized Nov. 30, 1920, with the writer as superintendent of the Sunday-school. We started with faith, trust, hope and prayer. The first Sunday there were eight adults present; second Sunday there were twelve present; third Sunday, eighteen. God blessed our efforts far beyond our expectations and at the close of the year we had seventy-five in attendance, with good interest. Our district meeting was well attended and I think the best meeting ever held in Oregon. Brother and Sister E. S. Coffman of Elgin, Ill., were with us and we certainly appreciated their help and presence. Bro. H. G. Shank of Bowmont, Idaho, gave us two able sermons recently which were enjoyed by all. We are glad that Brother and Sister Barklow have located in Grants Pass as we need help in the ministry.—Mrs. J. S. Christlieb, Grants Pass, Ore., Sept. 28.

Newberg.—The regular quarterly council of the church was held Sept. 14. Nine letters were granted. At this time both church and Sunday-school officers were elected: Elder, Bro. Ritter; clerk, Sister Bessie Harp; treasurer, Bro. Crumrine; Messenger agent and correspondent, Sister Mary Crumrine; Sunday-school superintendent, Sister Bessie Harp. Bro. J. A. Barnett is our pastor. Quite a few of our young members are away at school but we feel sure that although it leaves us few in number, they will also be in the Lord's work.—Esther S. Rothrock, Dundee, Ore., Oct. 2.

PENNSYLVANIA

Ambler.—Our Sunday-school attendance is gradually increasing again after vacation time. The men's Bible class sponsored a membership contest which ended last June, and our attendance reached the 200 mark. The winning team, Charles Haff, Sr., captain, and the competing team led by Paul Kopenhaver joined in a delightful outing on the farm of Mr. and Mrs. Forrest Henning. On the evening of Sept. 22 the Wise chorus (colored) of Philadelphia presented a concert of unusual and inspirational excellence. Sept. 26 the teacher-training class under the leadership of Mrs. A. R. Kratz and Mrs. Elizabeth Blough held their commencement exercises.—Mrs. John K. Snyder, Ambler, Pa., Sept. 29.

Falling Springs.—At our regular fall church council held in the Hade house on Aug. 31, we reelected Bro. Samuel Gearhart as presiding elder for three years. One letter of membership was accepted. Four names were nominated for each of our two Sunday-schools (Brown's Mill and Shady Grove). These names are presented to the schools out of which each one chooses a superintendent. Our delegates to district meeting are Brethren Guy Stamy, Samuel Gearhart and D. E. Stouffer. The alternates are Brethren William Hollinger, Jacob Statler and John Kell. Our love feast has been set for Nov. 2 and 3, beginning at 10:30 on Nov. 2, closing at noon on Nov. 3. We tried to elect a minister but, on account of the scattered vote, decided to defer election until spring council. Bro. John Kell and wife were elected deacons and were duly installed the following day. We held our harvest home services at the Hade house the last Saturday in July. Bro. Hiram Eshelman preached a very helpful sermon after which an offering was lifted for home missions. Bro. Eshelman is to begin a revival meeting at the Falling Spring house on Nov. 10. We were pleased to have Bro. Dentler with us on Sept. 15, at the Shady Grove house, also Bro. Neiswander on Sept. 1, at the same place. Bro. Barry Fox gave us a very able sermon at the Brown's Mill house on Aug. 25.—Grace E. Smith, Waynesboro, Pa., Sept. 28.

Hatfield congregation met in council on Sept. 28. Various committees were appointed and Sunday-school officers chosen for the coming year. Sunday-school superintendent is Arthur K. Landes; assistant, Clayton Hendricks. The term of the elder in charge also expired and Bro. Norman S. Frederick was chosen to serve our church for the coming year in this office. Our love feast will be held on Saturday, Nov. 9, at 6 P. M., in Hatfield house, preparatory services at 2 o'clock.—J. Herman Rosenberger, Souderton, Pa., Oct. 2.

Maiden Creek.—Our regular fall council was held Sept. 7. Bro. J. G. Reber announced his resignation as elder in charge of Maiden Creek church. A vote was taken, the lot falling on Eld. H. H. Reber. Brethren E. K. Wenger and Ira Gible assisted in the work. New Sunday-school officers were elected: two were chosen on Sept. 29 for

a period of three years: Claude Weidman, superintendent, and Moses Krommes, assistant. Harvest home services were held on Sunday, Sept. 8. The sermon was brought to us by Bro. Geo. Snyder of Little Swatara congregation. An offering of \$70 was taken for Neffsville Orphanage. Bro. Moses Krommes and Mabel Reber served as delegates to the Labor Day Sunday-school meeting held at Palmyra. Our love feast will be held Oct. 26 and 27 beginning at 2 P. M., Saturday, Maiden Creek house.—Claude C. Weidman, Hamburg, Pa., Oct. 3.

Pottstown.—Dec. 1 Bro. A. C. Miller and family came to take up the work here. He reports that he is well pleased with the co-operation of the workers; all organizations of the church and Sunday-school seem to be functioning properly. The pastor and family were well received from the very beginning. The reception given for them was enjoyed by a large gathering. In addition to this the Aid Societies furnished paper for the parsonage and six rooms were papered by Bro. Miller and family, making a great improvement in general. At the last council meeting Bro. Quincy Holsopple was elected elder for one year, to begin his work on Oct. 1. Sept. 22 many of the members of this church experienced quite a sad occasion. Fifty-eight members with the pastor and wife motored to Manheim, Pa., in the afternoon to attend the funeral of Sister J. Kurtz Miller who with Bro. Miller had spent five years in pastoral work here. On reaching Manheim, just a few moments before time to leave the undertaking home, we found that Bro. J. Kurtz Miller also had passed away soon after his wife and was to be buried with her. The district meeting for next spring will be held at our church and the membership is contemplating some improvements before that time.—J. W. Miller, Pottstown, Pa., Sept. 30.

Roaring Spring.—We met in council on Sept. 3. Sunday-school officers for the coming year were elected, general superintendent being Geo. B. Replogle; assistant, Howard C. Long. Oct. 27 is the twenty-fifth anniversary of the dedication of the First church in Roaring Spring. We expect to have C. C. Ellis with us on that day. He delivered the dedicatory message twenty-five years ago. Bro. Kenneth Morse of Altoona, Pa., filled the pulpit Sept. 22 in the morning and the young people's society held the evening service. Our revival meeting will be held the beginning of November, conducted by our pastor, assisted by the pastors from surrounding churches. Our love feast will be held Sunday evening, Oct. 20. One was added to the church by baptism since the last report.—Mrs. Lena M. Hoover, Roaring Spring, Pa., Sept. 26.

Windber.—Aug. 11 we elected church officers and Aug. 18 Sunday-school officers for the year beginning Oct. 1. Elder is E. M. Hertzler; corresponding secretary, Ferne Dilling; Messenger agent, Edw. Ishman; Sunday-school superintendent, B. F. Heckler. Our midweek prayer meeting which started a few weeks ago has been increasing in attendance each week, and with Bro. Hertzler leading in a study of the Gospel of Mark, to be extended into the winter months, we are anticipating an enjoyable and profitable hour with the Bible. Yesterday was rally day in our Sunday-school with a good attendance and a splendid program consisting of recitations and exercises by the beginners and primary departments and a pageant, Building Together, by all departments. This was followed by an installation service for Sunday-school officers and a consecration service for teachers. Among the recent events in our church which have been greatly enjoyed have been a musical program by Bro. Byler and family and an illustrated lecture on Africa missions by our pastor. The intermediate boys' group from Camp Harmony came over one Sunday and helped in our evening service. The closing session of the summer union Sunday evening services was held in our church Sept. 1. The W. C. T. U. held its regular monthly meeting on Sept. 17 in our church. Our Vacation Bible School which convened two weeks in June was the largest school we ever had. It closed with a program showing a cross section of the work done. The men's and women's Bible classes met in a joint meeting Sept. 24 and decided to combine the two classes. Bro. Hertzler was elected teacher and Bro. L. C. Penrod, president. The B. Y. P. D. reorganized Sept. 22 with Edna Gibson as the new president. The Somerset County Sabbath School association held its annual convention in our church in June at which time Bro. H. K. Ober of Elizabethtown lectured to a capacity audience on Child Rights. He will be with us again Oct. 18 to give a lecture, Orange Blossoms. This will be the first in a series of educational features to be presented throughout the winter. Bro. C. D. Bonsack will give a missionary lecture on Oct. 21. District meeting will be held here Oct. 22 and 23. Several of our number attended the assembly at Camp Harmony this summer; all received new inspiration and through reports of camp activities have given many others a desire to be among the campers next year. Bro. Hertzler has been our pastor now for six months and through his leadership a number of new activities have been started and others have been revived which we believe will put new spiritual life into our church.—Mrs. Calvin Blough, Windber, Pa., Oct. 2.

TENNESSEE

Pleasant View church met in council Aug. 10 and elected church officers. Bro. J. R. Jackson was elected elder and Bro. E. J. Rowe was reelected pastor for another year. Bro. Henry Edwards and Bro. F. White have recently been elected deacons and installed. Bro. Jackson began a series of meetings on Sept. 1 and continued until the 8th. Two were added to the church by baptism. The church has been strengthened for further duties and good seed has been sown for future work. Our love feast was held Sept. 8.—Mrs. F. J. Rowe, Johnson City, Tenn., Sept. 27.

VIRGINIA

Chimney Run.—On Aug. 31 Bro. E. A. Lambert began a revival meeting at this place and continued for two weeks. He labored earnestly and brought us inspiring messages. As a result four were added to the church by baptism and we feel that we have been strengthened and built up in the Master's cause. Our love feast was held on Sept. 14. We highly appreciate what Bro. Lambert has done for us.—Zella Kniceley, Warm Springs, Va., Oct. 1.

Elk Run church met in council Sept. 5. The following church officers were elected for the year: Elder, W. H. Zigler; clerk, D. H. Smith; treasurer, W. F. Masincup; correspondent, Anna Lee Smith; Sunday-school superintendent, E. D. Smith; assistant, W. F. Masincup. Our love feast will be Nov. 10 at 7 P. M. Our series of meetings began Aug. 4 with Bro. J. D. Zigler of White Cottage, Ohio, evangelist. He delivered deep spiritual messages which were very helpful. As a result of the meeting eighteen were received into the church by baptism and three received on former baptism. On Sunday evening, Aug. 11, before church service, the B. Y. P. D. and the Christian Endeavor of the Presbyterian church held vesper services on the church lawn.—Esther E. Miller, Mount Solon, Va., Sept. 27.

Oak Grove.—Our church met in council Aug. 28. Good reports were made by the deacons of the visits with the members prior to the love feast which will be held Oct. 12. Church and Sunday-school officers were reelected for the coming year: Bro. C. E. Eller, elder in charge; Bro. H. C. Spangler, superintendent; Bro. John Jamison, assistant. Bro. D. C. Naff held our revival services the first two weeks in September. We had good attendance and all his sermons were Spirit-filled messages which brought new vision and inspiration to the church members. Ten were added to the church by baptism.—Ruth Spangler, Roanoke, Va., Oct. 1.

Poages Mill.—The Sunday-school met Sept. 15 for reelection of officers for the coming year. Those who will take charge Oct. 1 include Harvey Grisso, superintendent, and Irving Grisso, assistant. Our B. Y. P. D. also reorganized Sept. 1. Margaret Henry was elected president and the writer, adult adviser.—Annie Nienke, Salem, Va., Sept. 23.

Richmond church recently met in council. Organization for the new Sunday-school and church year was effected. Frank Coffey, the outgoing Sunday-school superintendent, has served us long and faithfully. Melvin Renolds is the newly-elected superintendent. Bro. E. E. Eller was reelected elder for another year and Mrs. F. J. Wampler, clerk. Our men's and women's organizations are beginning this year with renewed enthusiasm and have organized into two groups for the Sunday-school hour. The men's and women's Bible classes hope thus to strengthen and simplify their work through this medium. These organizations have recently sponsored a drive to get more Messengers into the homes of our congregation and as a result one-fourth of our entire membership is subscribing to our church paper. We feel fortunate that our present pastor, Bro. Samuel A. Harley, and wife will be with us again this year. Many fine things have been accomplished through their untiring labors. The young people of our church have a splendid organization and wide-awake sincere workers. Wm. Naff is president. Sept. 29 the young people with the church choir rendered a musical program at Mt. Horeb on their homecoming day. We expect to continue our fellowship suppers through the winter as this has created a fine spirit of friendliness and sociability which are vital factors in the growth of a church.—Ruby Lee Bowman, Richmond, Va., Oct. 2.

Salem.—Our series of meetings began Aug. 17, continuing for two weeks, with Bro. Wm. Hollinger of Shady Grove, Pa., evangelist. He preached nineteen gospel sermons which were much enjoyed by all. There was a good attendance at each meeting. Three were received into the church by baptism. Our love feast was held on Sept. 14 with Bro. Hollinger in charge. Bro. D. W. Bucklew of Annville, Pa., also officiated at the meeting. We feel that the church has been greatly strengthened through these meetings.—Ollie Cline, Stephens City, Va., Sept. 29.

Summit.—On Sept. 8 Bro. Robert Garber of Staunton, Va., came to us as part-time pastor, while resuming his studies at Bridgewater College for the school year. Our series of meetings was postponed because of infantile paralysis; we hope to secure an evangelist sometime in 1936. Our Sunday-school has been reorganized with Bro. S. I. Cline, superintendent. All officers and teachers have been installed ready to begin the new year Oct. 6. The B. Y. P. D. is progressing nicely under the leadership of Ward Fifer for another year, with Robt. Garber, adult adviser. We are planning to begin some repair work on our church in the near future. Our love feast will be held on Sunday, Nov. 3, at 6 o'clock.—Mrs. H. E. Cline, Weyers Cave, Va., Oct. 3.

White Hill church has just closed an interesting revival conducted by Eld. E. F. Sherfy. As a result four were baptized. We appreciated the special music by Waynesboro, Barren Ridge and Mt. Vernon churches. The second week of the meeting the church was filled. Our love feast was held Sept. 29. Bro. Weldon Flory was ordained to the ministry Sept. 2 by Eld. N. W. Coffman. He has now gone to attend Bethany Biblical Seminary. Our Sunday-school superintendent for this year is Bro. Donald Harris.—Mary E. Hall, Stuarts Draft, Va., Oct. 7.

WASHINGTON

Olympia.—Several of our young people have gone away to college and others will go later and we miss them in our homes and in church work. Our church has been blessed in many ways this past summer. Miss June Yearout, a consecrated young woman, paid us a visit and

spoke for us one evening. Bro. D. W. Kurtz gave us a very interesting lecture on our church and its history and what it should mean to us. Our summer assembly held at Lost Lake near Tonasket, was well attended and inspiring reports were brought back to us by those who attended. Our church met in council Sept. 9 when officers were elected for the year. The coast churches of Washington held their semiannual convention at Tacoma Sept. 29.—Mrs. Rachel Michael, Olympia, Wash., Oct. 2.

Tacoma.—Our congregation has been through a season of refreshing during this month. First, an evangelistic meeting from Sept. 1 to 22 was conducted by Sister June Yearout from Boulder, Colo. Her consecrated presentation of the word brought three persons to renewed consecration and three confessions, with two young girls baptized. Sept. 29 the Sunday-school and B. Y. P. D. convention of our four coast churches was held in the Tacoma church—a very profitable meeting. The theme of the convention, Christ Dominant in the Life of the Church, was very acceptably treated by four speakers.—W. H. Greenawalt, Tacoma, Wash., Oct. 2.

WEST VIRGINIA

Brake church began a meeting July 15 and closed the 28th. Seven were added to the church by baptism. Interest and attendance were both good. P. I. Garber was the evangelist.—Gracie A. Shreve, Petersburg, W. Va., Sept. 30.

Cheat River.—Since the last report seven have been baptized and three reclaimed. Our pastor, J. J. Scrogum, and Bro. Boyd Phares were our delegates to the district conference at Pleasant Hill Aug. 29 to Sept. 1. We had very nice Vacation Bible Schools at Wildell and Gladly conducted by Sister Ada Scrogum.—Edith M. Scrogum, Elkins, W. Va., Sept. 21.

Harman.—Our Sunday-school and church work has been progressing very nicely during the summer for the reason that splendid coöperation has prevailed. The young folks organized a B. Y. P. D. and are carrying it along with much enthusiasm. On Sunday evening, Sept. 1, the B. Y. P. D. rendered the play, Come Out of the Beaten Path, written by Mrs. Alva Harsh. It was well given and enjoyed by all. Aug. 26 Mr. and Mrs. Newton D. Cosner of Westernport, Md., began a series of meetings, continuing two weeks, preaching in all twelve sermons which were very inspirational. Each evening prior to preaching we had group singing for a half hour, conducted by Ellsworth S. Harman who also filled the pulpit on Saturday night. On Sunday morning, Sept. 8, Eld. Ezra Fike preached the examination sermon, preceding our love feast which was held in the evening. As a result of the meetings eleven were baptized. Sept. 22 our elder and Bro. Emra T. Fike of the Ministerial Board came in our midst. The latter delivered a sermon following which Ellsworth S. Harman was installed as elder.—Nettie Harman, Harman, W. Va., Sept. 24.

Rough Run.—Our meeting began June 10 and closed the 16th, with P. I. Garber, evangelist. Interest and attendance were both good. Three were added to the church by baptism, one being a man in his seventy-sixth year.—Gracie A. Shreve, Petersburg, W. Va., Sept. 30.

Tearcoat congregation met in fall council Sept. 21. Two delegates were elected to district meeting. The love feast was held Sept. 28. Bro. Dan Bucklew of Pennsylvania preached a very helpful sermon for us on Sunday morning, Sept. 15. Aug. 1 the Y men's club of La Verne College, Calif., gave an interesting and spiritual message in song which was enjoyed by all who heard it. Brother and Sister B. M. Rollins held our series of meetings from Aug. 25 to Sept. 8. Nineteen sermons were preached besides stories told for the children, Biblical tricks and special singing. Nine gave their hearts to Christ and were baptized on Sept. 8. Both Sundays were spent in worship, with three services each Sunday.—Mrs. Howard Singleton, Hanging Rock, W. Va., Sept. 28.

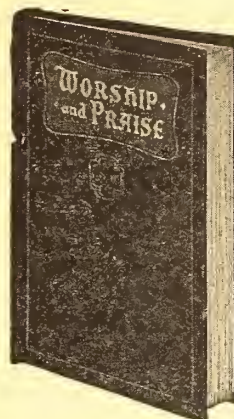
Vanceleville.—The work is going along very well at Martinsburg and we are duly grateful for the blessings of the Holy Spirit. During the past two years the church has adopted the envelope system and many now are tithing. This has enabled the congregation to gradually decrease home mission aid until on July 1 of this year this aid was no longer required. And now, for the first time in the history of this congregation, it is self-sustaining. We are overcrowded and at the present time handicapped because of lack of Sunday-school rooms, and in this connection have begun a building fund with the hope of erecting a new edifice in the next few years. We recently introduced a junior prayer meeting in conjunction with the senior body. The juniors meet in the Sunday-school room and are supervised by Mrs. Snider, while the pastor leads the seniors in a comprehensive study of the fundamentals of Christian faith. Many are taking the course in writing—a course which will run thirty-eight weeks.—Harold Snider, Martinsburg, W. Va., Sept. 23.

WISCONSIN

Rice Lake.—A successful Bible School was conducted by Sister Edna Hieline June 3-14. A program was given at the close. The young people gave a play, Out of the Shadows. June 26 A. F. Brightbill and a group from Bethany gave a musical program of illustrated hymns. June 30 Otho Winger preached in the morning and in the evening Sister Winger gave a talk on their trip abroad. Reports from delegates to district conference were given. At the business meeting Sept. 10 we reorganized the Sunday-school and also elected church officers. Bro. Lear visited us Sept. 14 and gave two talks on his recent trip to the Holy Land. During the pastor's absence Mr. Inman, a Christian business man, filled the pulpit.—Mrs. H. F. Tripp, Rice Lake, Wis., Oct. 3.

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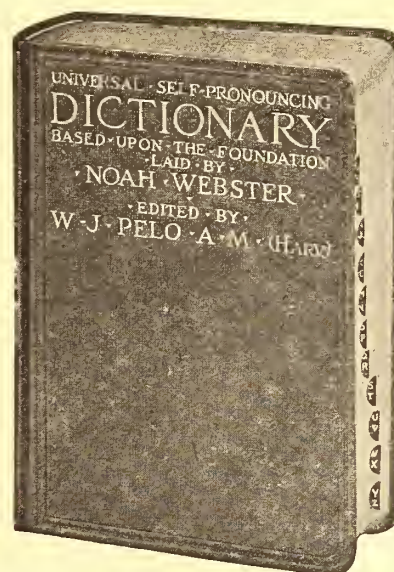
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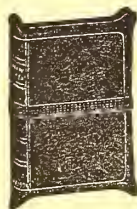
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chāz begat Ēz-ē-kī'as;

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10 For every beast of the forest is mine, and the cattle upon a thousand hills.

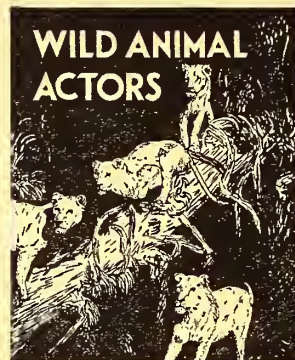
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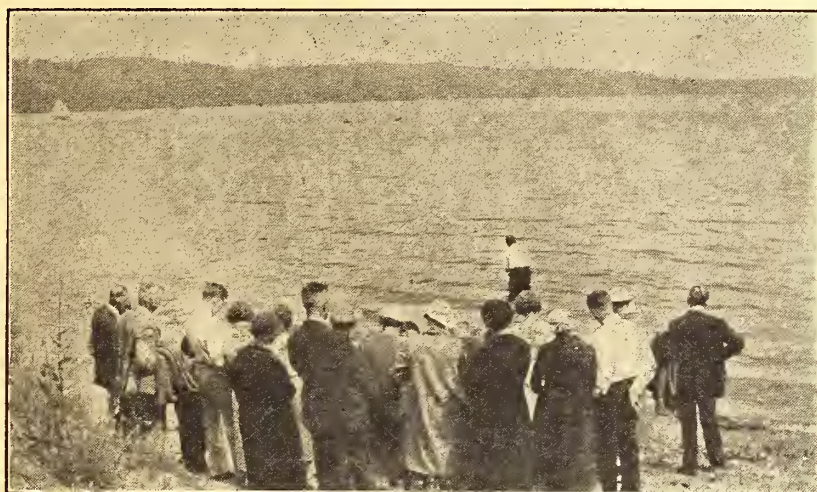
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THE GOSPEL MESSENGER

Vol. 84

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No. 43



BAPTIZING IN LAKE WASHINGTON

(See Seattle, Wash., church note on page 30)

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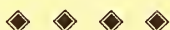
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What Shall We DO ABOUT IT? . . .

By EMMA HORNING
Pioneer Missionary to China



Several years ago we had from forty to fifty missionaries in China. Now there are but twenty-three on the field—eight families and seven single sisters for five central stations and numerous out-stations. Yes, our China field is only half staffed.

Next year at least one-third of these missionaries are due for furlough. Then we will have but a handful left to heal, educate and evangelize the million and a half of people in our district. Yes, and this handful must also shepherd the two thousand who have already entered the church.

Why this burden on the few? Because the Board does not have the funds to return the old missionaries or send out new ones. The budgets on the field have been cut until we now have few Chinese evangelists to carry on the work left by the missionaries.

Now what are we going to do about it? Are we going to let this great work go down, or are we going to spend a little less and give a little more? Come now, everybody, and give a lift. Then how easy it will be to fill up the ranks again!

How dare we let the young churches on the mission fields die because of inadequate shepherding! The Lord is calling. Where will we get the money to send them? What are you going to do about it?

On Furlough, Long Beach, Calif.

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

H. A. BRANDT—Assistant Editor

"THY KINGDOM COME"

EDWARD FRANTZ—Editor

Vol. 84

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EDITORIAL

Here Is Some One Like You

THERE'S something so truly human about the words, so much like life as we all know it, that we want to share this bit of the letter with you.

"We just sort of live along from day to day and keep hoping. I think we'll be able to keep going but don't you have a sinking heart sometimes?"

Yes, we do, and who doesn't? But as long as we can "keep hoping" and "keep going" we can keep coming out of it. And as for the day to day living along, why, that's just the way our Lord meant it to be. He only permits us to ask for one day's bread supply at a time.

But even at that we could, and should, live these one by one days victoriously, gloriously. It is not his plan that we "just sort of live." He would have us live really, abundantly, triumphantly.

To do this it is not a long, clear, open stretch of road ahead that we need. It is strength for the day and the knowledge that more is available for the next day when it comes. That's why the writer of the words quoted can keep going.

After all the note of triumph is the most outstanding thing in her letter. She's doing much more than "just sort of live." She is living, an occasional sinking heart notwithstanding.

E. F.

The Good News About God

THAT was pretty strong language that Paul used about the man who would preach any other gospel than the one that he had preached to the Galatians. *Anathema* is an awful word. And yet, do you know that we seem to glimpse a faint measure of sympathy with his feeling when we hear people try to distinguish so carefully between the gospels they find in the New Testament?

There is the gospel of Christ, as you know, and the gospel of God and the gospel of grace and the gospel

of the kingdom. And then besides all these there is just the gospel. And to this day there are persons who do not know that these gospels are all one and the same. There is only one gospel. Paul said there wasn't really any other and he was right. God, Christ, the kingdom, grace, love, mercy, faith, hunger and thirst for righteousness are all deeply involved in it. But *it* is always and in all places and all ages the good news about God and what he longs to do for men.

E. F.

The Nature of War

THERE is one service Mussolini is rendering the civilized world which may eventually represent something of an offset to the cost of his bloody adventure. And that is the pointed revelation of the true nature of war. For a thinking world can hardly look on and not see—

That war is undemocratic. For years Mussolini has made his country a land of one kind of ideas. In Italy there is no such thing at the present time as the poise which comes through untrammelled thought. The Italian people are in no position intellectually to protect themselves against the will of a war-minded dictator.

That war is degrading follows as a logical consequence. Men can not give up their right to independent thought and action without eventual loss of self-respect. Thus war accentuates and hastens the deterioration of character which begins with the acceptance of a dictator and his will for life.

That war is utterly selfish, for the present war is not just a struggle in which Italy is seeking to impose her ideas on another. It is not just the will of Italy against the desires of Ethiopia, but the Italian system against the sentiment of the world. Herein is violated that basic principle of human relations that men should respect and defer to each other.

That war is not a civilized procedure, since the nation insisting upon its mission to civilize another, as is usually the case, is proving itself the less reasonable and

civil of the two! Nor is it unusual for such irony to be revealed when some self-appointed civilizer runs amuck.

That war is group insanity. The Italy of today is not the Italy of yesterday when industry, science and art were her major interests. The Italy of today is as truly out of character as the individual who goes insane. And it has been a painful and sobering thing to see how Mussolini has worked his people up to a war frenzy through years of militaristic propaganda.

That war is collective murder. The next step after the generation of group insanity is that of collective murder. Thus it is that we see the Italians using every modern weapon of destruction against a poorly armed but courageous people. This is much the same in spirit as the racketeer who aims to shoot first and even in cold blood.

That war is a kind of double destruction, a contest in which one destroys himself as he seeks to impose his will on another. For in stooping to the rape of Ethiopia Mussolini is working worse ruin in the soul of Italy. The simple farmers, clerks, barbers, professors and artists being shipped to Africa, if they ever return to their native land, will be infinitely less than they might have been. War means a double destruction in which the victor may easily lose his own soul.

H. A. B.

Which Course Is the Most Pleasing to Christ?

ONE church gives \$4,000 a year for missions. It keeps six missionaries at work in different parts of the world. This church believes that Christ meant what he said when he commanded his disciples to go into all the world and preach the gospel to the whole creation, and makes it its chief business to obey that command. In this church missions are not considered an outside cause; they have the first place in all the thoughts and plans and expenditures of the membership. The building in which that church worships is convenient and commodious, but strikingly plain. No money has been wasted in adornment. The building is not a Greek temple nor a magnificent cathedral; it is a workshop. It is a place where the Lord's business is transacted. There is no pipe organ. The carpet is inexpensive. Opera chairs serve as seats. There are a number of churches in town more impressive from an architectural point of view; there are several that cost two or three times as much, but this church gives more for the extension of the gospel than all the other churches in the place combined. This church is known and honored in all parts of the world.

Other churches take the opposite course. They set their hearts on having the finest building in the neighborhood. Their ambition is to outclass all their rivals.

When the building is dedicated there is almost always a heavy debt upon it. This debt is a millstone around the neck of the church; it is a lion in the path. Until the debt is paid, little or nothing can be given for missions. Members urge the shameful excuse that they must be just before they can be generous; as if the cause of Christ had not the earliest and strongest claim upon them; as if that divine claim should not be met before a sacrifice was made to the pride and vanity of the membership. As soon as the debt is paid a pipe organ must be provided. Until that is paid for, the missionary cause must be content with a pittance or with nothing at all. As soon as the organ is clear of debt, the building must be frescoed again and new and costly carpets must be laid. The music of a more elaborate character must be secured; expensive singers must be engaged. The church proceeds on the assumption that the local church is the supreme thing and must be attended to first, and that the evangelization of the world is a matter of small importance and one that can wait for convenient seasons.

Which course is most pleasing to Christ? Which honors him most? To ask this question is to answer it. A church needs and should have a suitable building for its work and worship. But while half the race are without the gospel, it would seem that simplicity should be the order of the day, that more money be available for the support of the missionary enterprise. Surely if the church spends \$30,000 for a building for itself and gives twenty-five dollars or less for missions, or pays \$2,500 for an organ and pays five dollars or less for missions, it has not adopted the course that is most pleasing to her Lord.

The church exists to help Christ accomplish his gracious and eternal purpose. In many churches the emphasis is put on the wrong place. That which should be greatest of all and finest of all is last of all and least of all. For this reason many churches are weak and sickly and some are dead. They misapprehend the purpose and the plan of Christ, and because they do they miss the path that leads to prosperity.

The church is not to lavish her thought and her resources upon herself. She is not to study ornamentation and elegance and magnificence. She can well afford to leave that to the club. Her mission is a higher one. Her work in the world is to seek and to save the lost. Her business is to publish the truth far and near so that the prophecy may be speedily and gloriously fulfilled, "They shall see to whom no tidings of him come, and they that have not heard shall understand." By doing this the church will please and glorify the Lord, and she will bring down upon herself such a blessing that there will not be room enough to receive it.—Editorial in "World Call."

THE GENERAL FORUM

Hold My Hand Tighter, Father

BY CARRIE HETRICK ALLEN

Hold my hand tighter, Father,
Thy little child is weak,
And often through the busy day
Thy blessing I must seek.

Hold my hand tighter, Father,
My strength is very small;
On thy great power I must depend
Or I would surely fall.

Hold my hand tighter, Father,
The way is long and steep;
The guidance of thy loving hand
In the narrow way doth keep.

Hold my hand tighter, Father,
So long and dark the night;
I shall not fear if thou be near,
In thee is wondrous light.

Hold my hand tighter, Father,
Increase my faith I pray,
That I may look to thee for grace
And wisdom every day.

Hold my hand tighter, Father,
In thee I would abide,
And in the shadow of the rock,
Dear Father, let me hide.

Greensburg, Pa.

"That Good Thing . . . Keep!"

BY RUFUS D. BOWMAN

"THAT good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us" (2 Tim. 1: 14). These are the words of Paul to Timothy. They are the words of one who knew full well the hardships and the joys of the Christian ministry. He was speaking to a young man whose work lay before him. Paul was writing from his prison in Rome shortly before his martyrdom. He was committing his charge to Timothy, revealing the thing that was nearest to his heart, the most precious thing in his ministry, that which must be the inspiration of the young man's ministry.

"That good thing . . . keep!" The Greek word from which we translate *that good thing*, literally means a sacred deposit, a trust fund. What is *this good thing*, this sacred trust fund that Paul is so anxious for Timothy to keep? These epistles have much to say about the details of the Christian ministry, but Paul means something more fundamental than that. He has in mind something that underlies and controls all the rest of the activities of the ministry. The preceding verse unfolds the secret: "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus."

Here, then, the door is opened into the holy of holies of the life of St. Paul. The thing that inspired his ministry, enabled him to face mobs and hold his poise, gave him courage to sacrifice life rather than give up his ministry was his experience of God through Christ Jesus. Before he departed, Paul was anxious for the young man to be strong at the basic controls of life. "O Timothy, that good thing . . . keep!" In explanation he might have said: "It will in the long run determine the kind of a man you will become, the strength of the work that you will do, the content of the truth that you will utter!"

The one thing most needful for the minister is this experience of God in and through Christ Jesus. I would not minimize the other phases of the minister's preparation. It is becoming increasingly necessary for the young men entering the pastorate to have both a college and seminary course. In addition to this, the minister must be a diligent student and know what is going on in the world around him. But undergirding everything else, there needs to be a deep, warm experience of God. This is the source from which all Christian preaching flows. A trained mind, without a vital Christian experience, can not warm the hearts of hearers. People do not want information so much as they want spiritual guidance, the interpretation of their spiritual possibilities, the re-enforcement of their hopes and aspirations.

There is something more important than giving our people newspaper headlines and magazine stories. Our people read the same newspapers that we read, and the same magazines. Some of them read the same books. A pastor should read one or two books each week. But there are two books he must know above all others—the Bible and the Book of Life. He must know the Word of God and he must know life, and be able to interpret truth in terms of human needs. This is the function of the preacher, the presentation of truth in terms of human needs.

The question is sometimes asked: "Has the pulpit lost its power?" No it has not. Some preachers have lost their power. Others are becoming more powerful instruments of God every day. I am not one who believes that preaching is out of date. The minister who has a deep experience of God, knows life, and interprets truth in terms of human need may stand in his pulpit on Sunday morning with confidence in his mission. Such preaching is just coming into its own. Church history teaches us that the tides of civilization rise and fall with the courageous and prophetic preaching of the Word of God.

"That good thing . . . keep!" Paul is exhort-

ing Timothy to keep a positive and courageous faith. Things were no more settled in Paul's time than they are today. It was necessary for the young man to have convictions and to have those convictions rooted in an experience of God. One of our great needs is to have deep and abiding convictions. Of course, we must be open-minded and constantly seeking for truth. But some people are so open-minded that they can not hold a stable idea. Amid the tragic conditions of modern life, people need a faith upon which they can stand with assurance. In great numbers people are looking for a sense of certainty that lies beneath all other values. I have talked to many men who have lost material values. They realize that money can buy a house but not a home, a poem but not the soul that produced it, a book but not spiritual understanding.

This vital contact with God through Christ, which Paul commissioned Timothy to keep, involved the whole man. The intellect to know God, the emotions to love God, and the will to obey God. Some people seem to think that the universe can be interpreted in terms of the intellect alone. But there are some things the intellect alone can never understand. What can the intellect tell us about the tear on the baby's cheek? The mother with her heart of love knows why the tear is there. What can the intellect tell us about that beautiful picture? The structure of the canvas and the chemical analysis of the paints? Yes! But the great soul whose heart knows the beautiful and the good grasps the message. My conviction is that for a knowledge of God we must not only have the facts of history, but first of all and above all a vital experience of God.

It will make a difference whether the minister's work is coldly intellectual or warmly spiritual. It will make a difference when he preaches, when he stands beside the sick, when he hears the problems from the lips of youth, when he endeavors to give hope to those who have lost loved ones.

"O Timothy, that good thing . . . keep!" But Paul didn't mean to keep it, he meant to give it. The only way he could keep "that good thing" was to share it. Paul was anointing him as a sharer of the divine radiance. Brother ministers, that is what we are if we are fulfilling our mission. We are called to be sharers of this experience of God through Christ Jesus. And this sharing is the hope of the world.

Washington, D. C.

Our Home Mission Challenge

BY GALEN T. LEHMAN

IN recent years the distinction between foreign and home missions has gradually given way to the conception that the whole world is one vast mission field. We once were appalled by the so-called heathen customs in pagan lands. More recently we have been forced to

consider the elements of paganism at our very door. It is true that followers of other religions bow down to gods of wood and stone; but do we not have just as real an idolatry, though possibly not at first as apparent, yet ultimately as devastating, and far more subtle, in the daily practice of thousands of our neighbors? When we see people sell their souls on the altar of amusement, of lust, of the almighty dollar, of worldly power or social prestige, one is made to wonder if such is not a violation of the first commandment, and as harmful in the long run as bowing down to idols of wood and stone. "If any man love the world the love of the Father is not in him."

It has been frequently pointed out to us by missionaries that one of the most embarrassing situations they have to face, and one of the most serious obstacles, is the unchristianlike practices in our own nation and by representatives of our nation in foreign lands. Our lynching record, the rate of homicides, and the divorce situation make us bow our heads in shame. Our race distinctions, war preparations, big navy, intemperance and crime are difficult to explain to a native of India and China, yes, even to ourselves.

There are probably more challenges to home mission work in our own neighborhoods than might at first be apparent. In the city of 56,000 people where I reside we have approximately one thousand negroes that constitute a social problem and at the same time a real opportunity. The members of the ministerial association of the city are planning to ask their congregations to finance religious and social work among this group of people. It was discovered that one does not need to go to Egypt to find Moslems, for twenty-nine families of that faith are found in our city, and a representative of that faith visits here to minister to their spiritual welfare. Neither do we have to go to Russia to find atheists, for our city is reported to have the largest society for the advancement of atheism in our nation. Last week the judge of our court granted seven divorces and one marriage annulment in the short space of forty-five minutes. A mother and daughter, both prostitutes, came to our city and within a month's time they were patronized by over seventy high-school boys, many of whom became diseased, and a substantial number of whom came from what are considered respectable homes. And yet our city is not an exceptional city at all; in fact, it has a better record in many respects than the average city of its size!

The situation resolves itself to this: we can not do our best ministering to the spiritual needs of people in foreign lands until we raise the social, moral, political and spiritual life of our own people. Neither must we wait until we have neared perfection before we take the message to others. The two must go hand in hand. The leaders of our church have wisely made provision

for this by aiding strategic points in this country with funds from our general budget. If the message of the Church of the Brethren could be presented and exalted throughout our nation, it would be a mighty factor in checking many of the pagan tendencies and practices that present such a menace to the civilization of our day.

Cedar Rapids, Iowa.

Warnings for Wartime

BY KERMIT EBY

ITALY and Ethiopia are at war. By the time this article is in print, England may be fighting Italy, and Europe facing a new World War. In case such a fate awaits Europe, we, in America must be on our guard every minute against the forces that would drag America into the struggle.

1. *Atrocity Stories:* The first reports from Ethiopia reported Italian atrocities, such as the bombing of cities and hospitals. Remember, if England blockades Italy, she will shut off the Italian news sources, as she did German news in the World War. It was this education by propaganda that swung us into line with Britain against Germany. Britain is courting us again.

2. *Rise in Prices:* If war breaks out in Europe the demand for American commodities and agriculture products will rise. A wave of prosperity will strike us. Once that it develops, American pressure groups will attempt to block every attempt to place an embargo on sales. Today everything from sawdust to mules can be used for war purposes. Embargoes on arms are not enough. There may have to be embargoes on *cotton, copper and wheat*.

3. *Insults to Honor:* European war will mean blockades. Blockades will mean the interception of American ships. We may feel that no nation has a right to interfere with American shipping. There may be occasions when submarines and bombing planes endanger American lives. Even though Americans are killed, war to avenge our honor would only mean more death.

4. *Communist Activity:* According to Marxist teaching, war in Europe is the inevitable result of imperialistic rivalries. Such a war can only be prevented by sabotage and internal revolution. If the Fascist states of Europe are defeated and internal revolution breaks out with possible communist victory, the pressure by our own capitalistic groups to use force to prevent the spread of communism will be terrific. Much will be written about the preservation of our sacred institutions.

5. *Demands for More Armaments:* During the last war America entered by progress stages. (a) Anti-German propaganda, (b) armed neutrality, (c) pre-

paredness parades, (d) war. A blazing Europe will give our warmongers the cue for cries concerning our need for fire-fighting apparatus.

6. *Japanese Aggression:* European war will mean, as it always has, Japanese advances in Asia, particularly in North China. America will not tolerate such advances, indefinitely. The use of force to block Japan will mean war. American public opinion may be opposed to an Atlantic war, but not to a Pacific one.

7. *An Escape From the Depression:* America faces a winter of continued depression and mounting prices. While the rich and the upper middle classes are slightly better off, the workers are feeling more insecure. Riots may result. War would mean an alleviation of economic troubles. War would solve many an administrative problem.

8. *Conclusion:* The war in Africa is a result of increasing economic pressure and the intense rivalries of the imperialistic powers. If war does not come this time, it will come sooner or later. When it comes, America will be as much to blame as anyone. There is only one hope to prevent war in such a world; that is the League. American absence from the League has always weakened it. If war comes now the League may collapse and Europe break into revolution. Peace might have been possible through peaceful economic adjustments. It may even be possible now. But all signs point toward a clash between the *haves* and *have-nots*.

Ann Arbor, Mich.

Wings

BY JAY ELLER

ONE glorious heady October morning, all those who were glancing heavenward as they went about the early chores, saw a tiny speck. It lifted itself above the jagged mountain crests that stand eternal guard on the western wall of our valley. It grew larger and larger and seemed to be losing altitude fast, dropping into the pocket of the Columbia Valley. True enough, a huge crimson monoplane was outlined against the azure of our skies. Nothing unusual about that, you say! But pandemonium broke loose on an erstwhile peaceful agricultural valley.

Almost every creature in the full faculty of his locomotive powers poured out into the roads and highways. In cars and trucks, on bicycles, afoot and horseback, humanity flowed in a mighty stream, all converging and choking the winding canyon road that led to the airport on the huge bluff. Radios and radio announcers went wild. "They are here, *they are here!* They made it! The Lord preserve them, they have no way to get down." As the pilot swung in wide circles, viewing the airport, those looking up saw the plane had no

landing gear. Her undersides were as smoothly reflecting the shining sun, as her glistening wings. "They are rising and going east," continued the frantic announcer. "They are dumping their gas, on the waste sage deserts, now they are back at the field!"

At the field, humanity stood in a crushed pack, leaving open wide the spaces on the runways. The huge crimson plane skimmed the air, turned and pulled over the runway. A fire truck and ambulance keep pace with her full speed on each side. Not a soul breathed, not a baby whimpered, even the birds and crickets were hushed. This was an hour never before witnessed by man. The pilot, judging all factors accurately, "belly-flopped" the plane onto the ground in a pancake landing. She buried herself and plowed into the earth. Stopped—swung up on her nose. "She's going over!" Slowly, oh, so s-l-o-w-l-y, the weight in her tail pulled her down—safe. The crowd so long suspended in agonized silence went insane. The doors opened and an unharmed trans-Pacific pilot stepped into the outstretched arms of his mother. The first time in history man had conquered the mighty Pacific with wings. Pangborn had flown the Pacific non-stop.

It was a great and wonderful feat, which even after four years of aeronautical improvements has not been duplicated. Such things are not accomplished by accident. What are the factors of success? First, Pangborn's unwavering, never questioning faith. "It can be done." Second, his diligently acquired technical knowledge of the air business. Third, his consistent hours, days and years of practice in this one thing. Fourth, his adequate and thorough forethought and preparation for this *one* thing.

The Men's Work group have signified their intentions of launching out on an undertaking this November. They have not, nor will not, receive the great publicity of these air events. The effects for good or ill, if they fail or succeed, will be of greater concern to man than any air flight. In fact, of so grave a concern that they dare not fail. They must employ the factors of success.

First, an abounding, determined faith that *it can be done*. There is no question but what the Men's Work group of the Church of the Brethren can, should, and will back the mission offering in November to a most successful landing. We need only collectively and individually determine *it shall be done*.

Second, we already have available the finest course of instructions—technical knowledge. Much more thorough, more adequate, more tested by time and practicability, than any course yet to be devised by the combined forces of the world's aeronautical engineers. We must more diligently pursue the instructions available in the Scriptures.

Third, lost is the pilot who does not practice his pro-

fession, piling up "hours in the air." Lost is the soul who does not consistently "practice his Christian living." If the Men's Work group can get all professing members to "practice the instructions of their Bible," the coffers of the office at Elgin will not hold the November offering.

Fourth, Pangborn did not announce on Monday that he was going to try the Pacific flight, and hop off on Tuesday. Nor can the local Men's Work president arise during services and announce: "The Men's Work is sponsoring the offering for missions. We urge you to consider the great need and be liberal in your giving." Pangborn spent months in the study of the project, pouring over charts, maps, weather reports, gas and fuel consumption reports, ice and wind conditions, and planned his strategy accordingly. That is what the National Men's Committee have done. Then he got on the ground. He set Miss Veedol down on the beach in Japan weeks ahead of time. There he spent hours and hours of preparation. That is what the local men's groups must do. Educate their people, go over the project again and again, have the people planning and saving for this one event.

After all this Pangy still looked to all the factors that would assure success. "What more can I do?" There were his wheels, huge appendages and struts that hung from the main body of the plane. They were sure to offer wind resistance, to collect ice, add weight, and use up his precious fuel supply. But wheels on an airplane are a necessity. "Maybe so, maybe not. Guess I'll take them off and figure to get down somehow." Not an airman or a newspaper but branded him as crazy, a fool, as a stunter. Are we carrying burdens? We need clothes, food, fuel, insurance, housing, education, this and that. I don't say, "Give our living"—Pangborn did not take out his engine—but I say we can give what sometimes looks like our living and leave the landing to God.

All factors considered . . . the day arrived . . . all set . . . contact . . . she roars down the runways . . . wobbles her excessive load into the air . . . salutes Japan . . . heads out over the vast Pacific. Her wheels are cut loose and go dropping, splashing into the waves . . . gone . . . irrevocably gone. There is no way but *on*. The motor roars steadily and in a few more hours she is set down in Wenatchee.

Three years later a fisherman pulls in one of the wheels, corroded, filthy, evil-smelling and barnacle covered. Men, are you going to give the mission work of the Church of the Brethren *wings*—or are you going to let her drift, float, belated, incompetent with only half of her possibilities ever arriving? *Let's launch on wings.*

Wenatchee, Wash.

HOME AND FAMILY

Faithful Trust

BY EMMA R. MARTIN

I sit here sad and lonely;
I've been sick for many years;
Sometimes I am so weary,
I almost am in tears.

Then I look up to the Savior
And everything comes right;
So why be sad and lonely
For Jesus is the Light!

He makes the way seem brighter
And seems to say to me:
"Lo, I am with you alway;
Just put your trust in me.

"If you will be my follower
No sorrow you will know,
For I will ever lead you
Where living waters flow."

Eglon, W. Va.

Father and Son

BY GARRY CLEVELAND MYERS

Head Department Parent Education, Cleveland College, Western Reserve University

THE average Brethren home can be proud of its traditions and ideals. Although some Brethren parents of the last few generations have been led by the pernicious philosophy of "no restraint" to relax unduly in the upbringing of their children, most parents in Brethren homes seem to maintain fairly strict child discipline, especially in the early years—a few dangerously severe.

Now restraint is essential to character and citizenship, not to mention Christian living. But restraint is unwholesome when not tempered with love and comradeship. Shall we say it is unchristian when so unbalanced? Probably so. Without love and comradeship restraint becomes destructively repressive.

Of course we might be able to discipline the young child in strict obedience by very severe measures; yet if family affection is lacking, if the child does not gain a warm devotion to, and esteem for his parents, he only awaits the time when he is old enough to outwit his parents and declare his freedom from restraint. This is peculiarly true during early adolescence.

Ever so many parents find that the child who was very docile rather suddenly becomes almost or entirely unmanageable in his early teens. When such tragedies arise, we can be almost sure that the child is still being managed about as he was at the age of eight or ten. Yet he is not the same kind of child.

To face successfully his many new problems of adolescence, he needs to have learned gradually to take

on more responsibility for his own conduct. He needs to feel, moreover, that he is understood by his parents, who endeavor to get his point of view. Most of all he needs assurance of their comradeship.

The girl at this time is in special need of close companionship with her mother, and the boy with his father. As a rule, the mother is probably nearer to her daughter's heart than the father to his son's. The mother and daughter have been together more, though sometimes this oft-togetherness may hinder more than help growth of understanding.

Fortunate the son whose father from the child's early age had spent a great deal of time with him—had gone fishing with him, gone to wholesome games and to other places with him; who also had gone regularly to church with him, and with the whole family. How can a boy even at eight or ten feel much enthusiasm about going to Sunday-school or church if his dad generally or always sits at home?

Wonderful the dad who treats his boy of ten or fifteen as if he were a grown-up, carries on conversation with him when they go places together or work together as on the farm, sit about the dinner table chatting, or on the porch in summer after chores, or about the fireside on long winter evenings. What can be more enjoyable to father and son than such fine relationships? It is a delight to listen to them. I have now in mind a farm home which I lately visited. I was impressed with the delightful atmosphere and understanding manifest between the fifteen-year-old boy and his dad.

A good father takes his adolescent boy into his confidence about the family finances—the income and the expenditures. If the lad had not in earlier years had an allowance with training in making expenditures for himself, let him begin on such a program, properly supervised, at once.

And then the plans of the family. Blessed is the youth who shares in their making. Then he feels he is a worthy member of the family and, therefore, has a strong motive to make self-denials and to share in furthering the successes of the family plans. Besides, this in itself fosters family ties.

One of the most useful customs I can think of is the father-son or mother-daughter banquet—some prefer to call it dinner or luncheon—which has developed in recent years. Practiced in many organizations, it is at its best, I think, in the church. There is something about the church associations and atmosphere which renders these occasions peculiarly effective. Besides, these meetings make religious parents more aware of their opportunities for closer human touch with their

children. Our church leaders see in the father-son banquet a means of eliciting more active interest by dads in the programs for the young people and by youths themselves in these programs.

At the father-son banquet some fathers will for the first time really grow acquainted with their boys. Those dads who had never enjoyed close fellowship with their sons see at these meetings how other fathers and sons pal together and, like measles, these fine relationships are "caught."

Every boy on entering his teen age—even long before—faces certain personal problems. Through his playmates he hears all sorts of things, some of which are filthy. He also may develop bad sex habits, either in solitude or with other boys. Worse still, he may be seduced through bad companionship into immoral adventures with the opposite sex.

To the farm adolescent boy, especially, are the lures of the small town strong, where he can be led, perhaps, into associations with lewd girls, even immoral mature women. In addition to undermining his self-respect and moral fibre, such experiences often result in venereal diseases.

The boy whose dad has his confidence, esteem and comradeship is protected and forewarned against such sinister allurements; and if this boy ever should go astray, the father will be the first to be sought for wise and sympathetic counsel, and the ablest to help the child regain his moral bearings. And if, alas! the worst should come to pass, provide proper medical aid.

The father of the younger son looks ahead. Seeing all the dangers which face his boy, he gives constant thought, in co-operation with the mother, to guiding this boy and to winning and maintaining his esteem, affection and confidence.

Since so many Brethren families live on the farm, the wise father there has an unusual opportunity to cultivate in his boy a wholesome attitude toward sex. Normally the farm animals mate and bear young. The sensible father, instead of acting as if the child should never see these functions—when he knows very well he will—nor should ask the common questions about them, will welcome the child's inquiries, however young he is, and will answer in a sympathetic matter-of-fact way.

At certain moments when this father feels especially close to his son, he will ask the boy not to talk about such matters with other children, and to refuse to engage in, or listen to dirty talk.

The son treated so by his wise father will naturally go to him about any problem concerning himself which worries him in the least, knowing that he will be met with love and understanding. Accordingly this boy will have no occasion to suffer any anxieties whatso-

ever about the phenomena concerning his own sex maturing. The same principle will apply to the boy's first shave. He will not choose to steal off to the old wash-house or barn and use his father's razor clandestinely. He will know his father wholly understands. Maybe dad will be the first to suggest to his youth when to begin to shave, having bought for him a shaving kit, or had the lad do so for himself. Certainly it won't be a matter for the father to joke about nor his son to feel shy about. You see, it is the trustful relationship that is so important.

Under these relationships there will be times when this father, in a calm and matter-of-fact way will, even before his boy's dawn of puberty (sex maturing), be able to lead his lad to see that it is not wholesome ever to play with himself, that to do so is a dirty, filthy habit. On the other hand, this father will not be a sneak and detective. I just wish every father would know what is an established fact, that pimples on the face do not necessarily mean that the child has been masturbating. Pimples are about as normal to the early teen age boy and girl as is breathing. The pores of the skin do not often function well at this age. The physical growth has been too rapid for their quick adjustment. These pores become clogged with impurities; hence pimples and other skin blemishes. Just see what a father loses if, every time he looks at his pimpled son, his face and eyes bespeak a silly notion that his boy has been practicing self-abuse! The boy, in turn, feels that not all is well; and what can he do? Behold the wall which has been built between the father and his son. Many an innocent lad under such conditions undoubtedly begins masturbation just because he feels he is supposed to have done so anyway.

How may the parent be most helpful? By saying nothing at all until he is able to speak in a calm and sympathetic way. You may merely state that since you know that some youth do practice masturbation you wanted to tell him that you hope he will never choose to engage in such a dirty, childish habit, since he wishes to have self-respect and feel grown-up. Then dismiss the matter wholly from your mind. Strive harder henceforth to enjoy his companionship more fully and have more good times with him. Show more interest in his work and play and do more to help him win many friends among the boys and girls of his age. Help him attract them to your home and make them very welcome. Conspire with him to extend his social contacts, under wholesome supervision.

The more you can do to help him acquire good health, wider interests in good companions, wholesome recreation, and broad activities and interests of a wholesome sort outside himself, the more you will help him regain self-regard and self-control.

As for pimples, have the youth consult a physician

who probably will advise regulation of diet—with less meat, starch and sugar and more fruit and leafy vegetables, and drinking of lots of water; ample sleep, more-over, and out-of-door exercise. And then many boys should bathe oftener. Pimples worry youth more than we oldsters realize, and all too often we parents needlessly—and shall we say ignorantly?—cause this worry.

I have tried to show how we dads can be better dads, how by doing so we may not only find more family enjoyments with our boys and they more with us, but how we can by closer comradeship with our sons lead them into wholesome attitudes and ideals in human relationships.

The Brethren father has so much to give his son. Living up to the ideals of his church fellowship, he has lived a good life himself. But it is not enough for a father just to be a good man, in the usual sense; he needs also to be a good father. Such parental goodness will not come by accident, but by thought and effort. We dads want that the best in us shall register in our sons.

To this end we dads rejoice over the good being done in the brotherhood during father and son week. And may the spirit of it last through all the year, and for years to come.

Cleveland Heights, Ohio.

Thirty-Two-Year Faithfulness

BY GEORGE W. TUTTLE

A BUSINESS man of my acquaintance has been an usher in the same church for thirty-two years. His church has just honored him by fine resolutions of thanks and appreciation, accompanied by a beautiful basket of flowers. Think of it! Thirty-two years of service in a humble place! As the psalmist says: "I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness."

This was not only a humble place but a trying one. Many a young usher walks confidently up a long aisle only to discover that his personally-conducted visitor has sidetracked only a few seats up the aisle. A few such experiences and the fellow who is easily discouraged says: "Time for me to quit; no one appreciates an usher!" But why be discouraged? This is but the thorn which precedes the flowers. The briars on my rose bushes appear first, the flowers of wondrous beauty come later—and are all the more appreciated. If treated discourteously, see the humorous side; possibly that stranger only sidetracked that he might make an easy getaway in case of fire or earthquake—or even because of the qualms of an uneasy conscience. Then you learn worldly wisdom and watch the stranger's step—as well as your own. If you have chanced to be an usher for a single year do not say:

"A thankless task; no more ushering for me," but try it out for the next thirty-one years!

Is not faithfulness more than brilliancy? Is not the humblest service great when performed for the Master's sake and to his glory? Who doubts that faithfulness is one of the most luminous words in the dictionary of heaven? This faithful usher's task was his "blessing, not his doom." Was not every step up and down those long aisles a step nearer the hearts of his fellow workers, and a step nearer to his heavenly reward?

Please note that this usher is a successful business man. The same qualities of perseverance and faithfulness have made his business great. His success is the fruitage of long years of courteous dealing and square treatment—the Golden Rule in action. The business did not spring up in a night, like Jonah's gourd. He has made not only a business, but a life. No doubt he has felt the prick of many a business thorn but he saw the roses, and he cultivated roses.

Meteors flash across the sky, a blaze of glory, and go out in darkness, but the silent stars abide. Even so brilliancy may glow like a meteor only to fade away, but faithfulness abides. Possibly there are no verses in the Bible which illustrate faithfulness better than Hab. 3: 17, 18: "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet will I rejoice in the Lord, I will joy in the God of my salvation."

Pasadena, Calif.

Quotations

See Father and Son Week material on page 20 of this issue of the Messenger

"A noble character is a father's best gift to his own son."

"It is far better for a boy to be equipped to make a life than to make a living."

"What shall it profit a father if he gains the wealth of the world and loses his own son?"

"What shall it profit a community if it gains the whole world and loses its own boys?"

"What shall it profit a church if it gains an abundance of wealth, social prestige and material equipment, and yet loses its own boys?"—H. W. Gibson.

"The greatest profession in the world is that of being a father."

"The biggest job in the world is the job of helping a boy grow into the right kind of a man."—H. W. Gibson.

"A boy is like an iceberg, only a little of him shows; the real boy is out of sight waiting for some explorer."—Frank H. Cheley.

"A son stands on his father's shoulders. What kind of a foundation are you?"

"Where men go boys will follow."

KINGDOM GLEANINGS

Calendar for Sunday, October 27

Sunday-school Lesson, Belshazzar's Feast (Temperance).—Dan. 5: 17-28.

Christian Workers' Meeting, Our Promotion of Peace and Goodwill.

B. Y. P. D., What Are Young People's Meetings For?

Intermediate, Our Share in the Church.

* * * *

Gains for the Kingdom

Nine added to the Bassett church, Va.

Three gains in the Stanley church, Wis.

One baptism in the Kaskaskia church, Ill.

Two baptisms in the Fresno church, Calif.

Two baptisms in the Pittsburgh church, Pa.

One baptism in the Middleton church, Ohio.

Five baptisms in the Rock House church, Ky.

Four baptisms in the Black River church, Ohio.

Two baptized and one reclaimed in the Parsons church, Kans.

Four baptisms in the White Hill church, Va., Bro. E. F. Sherfy, the elder, evangelist.

Eight added to the Pleasant Dale church, Ind., Bro. Chas. Oberlin of Peru, Ind., evangelist.

Seven baptisms in the West Manchester church, Ind., Bro. J. E. Jarboe of Syracuse, Ind., evangelist.

One baptism in the Paradise Prairie church, Okla., Bro. Lester E. Fike of Clovis, N. Mex., exangelist.

Eighteen additions to the Buena Vista church, Va., Bro. John T. Glick of Bridgewater, Va., evangelist.

Four baptisms in Cedar Bluff church, Boone Mill congregation, Va., Bro. Robert Strickler, summer pastor, evangelist.

Nine gains in the Worden church, Wis., and fifteen in the Maple Grove church, Wis., Bro. Neils Esbensen of Freeport, Ill., evangelist.

Seven baptized and two received on former baptism in the Plymouth church, Ind., Bro. J. H. Good of Springfield, Ohio, evangelist.

Eight added to the Yellow Creek church, Pa., Bro. H. H. Nye of Huntingdon, Pa., evangelist; thirty added to the Bethel house, Bro. D. I. Pepple of Woodbury, Pa., evangelist.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. I. C. Snaveley, the pastor, Oct. 27 in the Carthage church, Mo.

Bro. Ira Long of Ankenytown, Oct. 27 in the Black River church, Ohio.

Bro. M. J. Weaver of Lancaster, Pa., Nov. 3 at Mountville church, Pa.

Bro. Bernard N. King of Grand Junction, Colo., Oct. 27 in Ridgely church, Md.

Bro. R. H. Nicodemus of Sydney, Ohio, Oct. 27 in the Defiance church, Ohio.

Sister Pearl Severn of Council Bluffs, Iowa, Oct. 20 in the Richland Center church, Kans.

Bro. R. E. Shober of Connellsville, Pa., Nov. 4 in the Purchase Line church, Manor congregation, Pa.

Personal Mention

Nebraska is to be represented on the 1936 Hershey Standing Committee by Eld. Homer F. Caskey.

Bro. Byron M. Flory is taking charge of the Oakton and Cannon Branch churches of Eastern Virginia. His address is: Vienna, Va., R. 3, Box 253.

Northeastern Ohio has chosen Elders Ira E. Long and D. F. Stuckey as Standing Committee delegates to the next Hershey Conference, with Elders Adam Miller and Ora DeLauter as alternates.

Bro. F. D. Anthony of Baltimore writes us out of a wide and successful experience in both the evangelistic and pastoral fields that he is available for evangelistic meetings during the coming year. He would also consider a call to a pastorate. Address him at 2420 Guilford Ave., Baltimore, Md.

Bro. Omer B. Maphis, superintendent of Bethany Hospital, was elected first Vice President and Secretary of the Trustee Board of the American Protestant Hospital Association, at the recent St. Louis convention. He was also made a member of the American College of Hospital Administrators, an organization for elevating standards in hospital management.

Remember the name of C. H. Balsbaugh, Union Deposit, Pa.? Not unless you are one of the older readers of the Messenger. When Bro. I. N. H. Beahm was holding meetings recently in that vicinity he—well, let him tell it himself: "Yesterday I called to see the hale and hearty and bright and cheerful widow of that wonder man of God a generation ago with his prolific and saintly pen. She is 96 today."

Sister Mary Ellen Lauver, 1040 N. Euclid Ave., Tucson, Ariz., wishes to secure "recollections of the life and work of father among the churches and with individuals in his institute work." The reference is to Bro. George M. Lauver of sacred memory, widely known for his evangelistic and teaching activity. See the daughter's communication on page 21, this issue, for a better understanding of her request.

"Rev. J. Perry Prather, pastor of the Church of the Brethren at Dayton, Ohio, was elected chairman of the Prohibition State Committee of Ohio on July 4. . . . He attracted some attention by putting out of business the saloon directly across the street from his Dayton church, carrying the matter up to the governor." So states the National Prohibitionist for Sept. 20.

The Bonsack Book Is Ready!

See Detailed Statement on Page 29

You do not need to wait until your Messenger subscriptions expire to get the new mission travel book by Chas. D. Bonsack. Sharing Observations With the Home Church is a book you will want to see and read right away.

Why not renew your Messenger subscription now at our bargain rates for paper and book? You can have your subscription extended one year and get the Bonsack book by return mail. Look for details on page 29.

Order through your Messenger agent, or send direct.—Brethren Publishing House, Elgin, Illinois.

In the article, "Rededication of White Cottage Church," Messenger for Oct. 19, it was J. D. Zigler who became pastor on Sept. 20, 1934, not J. S. Zigler. We are sorry to have misread an initial.

Bro. Geo. N. Falkenstein writes us under date of Oct. 18: "I am leaving Philadelphia where my ancestors settled 189 years ago and where I began my eight years' pastorate under the General Mission Board forty-three years ago, and where I spent many of the most active years of my ministry, and my evangelistic work and my literary endeavors." His new address is R. 3, Harrisburg, Pa.

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Miscellaneous Items

Do you? An Indiana pastor says: "We enjoy the daily devotional page in the Messenger."

Considerations Before Cigarettes is a timely new tract by Bro. Harold C. Miller, M. D., that can be had from the Board of Christian Education, 22 South State St., Elgin, Ill.

The **San Bernardino** church of Southern California will have homecoming day Sunday, Nov. 3. It will be an all-day meeting with basket dinner at noon, closing with love feast in the evening.

Roaring Spring church will have its twenty-fifth anniversary services and homecoming day on Sunday, Oct. 27. Bro. C. C. Ellis will preach both morning and evening. There will also be services at 2:30 P. M.—Mrs. Lena M. Hoover, Roaring Spring, Pa.

Make America Christian for the world. No church is stronger than its home base. Remember the Thanksgiving Offering for home mission work. Write R. E. Mohler, executive secretary National Council of Men's Work, McPherson, Kans., for helps and suggestions.

Southeastern Kansas is holding its district conference in the Gravel Hill church this week end, Oct. 25-28. The program is attractive with live themes and such names as Dr. V. F. Schwalm, Mrs. Schwalm, C. Ernest Davis and others. They are thinking about The Great Teacher, Christ in the Life of the Church, Present-day Women's Work, Brethren Youth Who Dared, and topics of like import. We note that The Eleventh Mayor is down for a presentation this (Saturday) evening.

More than 350 churches, or one-third of our congregations, succeeded with the Messenger club plan last year. The plan was so well received we are continuing it this year, with the new Bonsack book as an added feature. Among the 350 churches were big congregations and small ones, city churches and country churches, or congregations just like your own. You, too, can succeed with our economical plan. If you have not organized a Messenger club, why not see what can be done in your church toward the formation of such a Messenger club? Write the Brethren Publishing House, Elgin, Ill., for information.

471 Annual Reports Received. During several days following the 10th of October, the date set for the sending in of the congregational reports, there have been 471 reports received in the Elgin office. Again as has been true during the past few years, the district of Western Maryland is the first district to complete a district report. We appreciate this fine co-operation. Some have written stating that they could not get the report in as quickly as desired, but promised to have it in soon. Others have sent their reports by air mail. A few pastors did not receive blanks and have written asking for them. The spirit indicates that we will be able to get the material ready for the Yearbook for January 1 publication. We hope that within the next ten days all the reports will be in the Elgin office for tabulation.

The **Parsons church**, Kansas, announces a homecoming service for Nov. 16 and 17. The service will open with a love feast on Saturday evening and continue over Sunday. Details of the program are not yet available. An invitation is extended to all who have at any time had contact with the congregation.

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With Our Schools

Bridgewater College

Bridgewater College opened the fifty-sixth session on Sept. 11. The total registration of 216 is slightly in excess of last year. There is a decided increase in boarding students. All available dormitory space is occupied. Rooming arrangements were made for a number of men in the homes of the community.

The **convocation address** was made by Bro. C. E. Hesse, the new pastor of the Bridgewater church, whose ministry is being received with enthusiasm among the students of the college.

Faculty changes of the session are somewhat more numerous than usual. Dr. Walter S. Flory, Jr., Professor of Biology, and Prof. J. E. Ikenberry, Associate Professor of Mathematics, are on leave of absence for university study at Harvard and Cornell respectively. Prof. E. R. Shober of Juniata and Columbia is serving as Acting Professor of Biology; Prof. Wilmer Kensinger of Juniata and the Biblical Seminary of New York is added to the faculty as Associate Professor of Philosophy and Religion and Acting Dean of Men; Miss Marjorie Bullard of Harrisonburg State Teachers' College and Columbia joins the faculty as Professor of Economics and College Dietitian; Prof. Chas. Graham of Emory and Henry College and the University of Virginia is added to the teaching staff as Supervisor of Teacher Training; Miss Grace Zigler of Bridgewater College and Rockingham Memorial Hospital is College Nurse and Mrs. Helen George of Manchester and Bethany is Assistant Dean of Women.

Dr. Jno. S. Flory, Professor of English, so widely known over the brotherhood and so highly esteemed among Bridgewater alumni, suffered a serious injury during the summer in the form of a fractured ankle. He is improving gradually but is compelled to meet his classes at his home. It is thought that he may be active on the campus before many more weeks.

Elizabethtown College

The **enrollment** at Elizabethtown College has increased eleven per cent over that of last year. The majority of the freshman class represent honor students from the high schools.

The **regular Bible institute** will be held this year from Dec. 8 to 15, instead of in the month of January as heretofore. The instructors are: D. W. Kurtz, Chas. D. Bonsack, Rufus Bowman, Dan West and Herman H. Horne, Professor of Philosophy of Education of New York University.

Ezra Wenger, Professor of Sociology, will represent Elizabethtown College on the Faculty Research Commission of the Church of the Brethren. Rural life is the field assigned to this institution.

Dr. H. Harold Hartzler of Belleville, Pa., is the new Professor of Mathematics and Physics. He is also acting as Dean of Men.

The **musical attractions** of the year are: The Curtis Institute Concert and the Siberian Singers.

OUR MISSION WORK

Building International Friendships

CHRISTIAN friendship is the very first and most essential requirement in international relationships, in missions, and in the church of Christ. Today there is much talk about peace, which is well and good, but deeper far than talk there need to be personal attitudes of fair play, goodwill, friendship, the spirit of brotherhood and love. These are the most powerful forces that exist in the world today.

During this past summer it was a pleasure to know that in a number of Young People's and Intermediate Camps a very definite instance of friendly relationships was experienced. The presence of one of the sons of Japan was a source of inspiration and comradeship in six of our church camps during the months of July and August.

Tetsui Watanabe was born in Japan and lived for a number of years in Hawaii; then he came to America and at the present time is studying at one of the larger universities of the middle west. He was invited to be guest camper and to bring messages of peace and goodwill to the young folk of our church. He accepted the invitation with pleasure and associated with our young people in Camp Harmony, Pa., Camp Mack, Ind., Lewistown, Ill., Pine Lake, Iowa, and in a B. Y. P. D. Camp in Kansas, as well as with the Intermediate boys at Franklin Grove, Ill.

After the close of a busy summer, Mr. Watanabe wrote a letter giving his impressions and reactions. The church will be glad to know how he felt, and hence some extracts from his letter are quoted:

"Now that I have been through the whole schedule of camps as outlined from the beginning, it seems that it is a long time since I started at Camp Harmony. However, it also seems that the summer has traveled very swiftly, and it was a good experience for me, meeting the young people of the Church of the Brethren.

"It is a long way from Pennsylvania to Kansas, but I have found that all the campers and leaders had the same attitude of courtesy toward me. Everywhere I went, people were anxious to know what I had to say about Japan and Hawaii and I hope I have stirred an interest about these places.

"I think I can safely say that I made a lot of friends. My experience shows that friendship can be made between one race and another. I might not have made such good speeches on peace—others have done much better—but if the old maxim holds, that 'actions speak louder than words,' then I guess I have done a tiny share in broadening the minds of the young people of

the Church of the Brethren and others who will come into contact with them.

"The one thing which struck me most, is the fact that the young people are fortunate in having such a wonderful opportunity to live an ideal life at camp under such a splendid group of advisers. I should think that more should take advantage of it.

"I hope I have put the Japanese people under a more favorable light. All the campers can say that they, at least, have one Japanese friend and I hope they will get to know more in the future.

"I am most thankful that it was possible for me to have attended all these camps this summer."

Similar reports from several campers show that the enjoyment was mutual and that the Americans were as happy to form close friendship with Mr. Watanabe as he was to feel they were his friends.

As on the Judean hills nineteen hundred years ago, so today in the modern setting of camp life is heard the call to peace on earth and goodwill toward men.

What to Pray For

BY GLEN E. NORRIS

Week of October 26 to November 2

Our Scandinavian Missions

IN northern Denmark and in southern Sweden the Church of the Brethren has been maintaining mission churches whose establishment dates back to the time of Bro. Christian Hope's labors in these lands. The effort put forth to establish and maintain Brethren missions on these fields served to arouse and stimulate the interest of our denomination in the work of foreign missions generally. The establishment of the Brethren missions followed closely upon what is sometimes called "The Great Awakening" in these lands, a reaction to the formalism and lack of spirituality of the state churches, marking the organization of many dissenting, or free churches. Thus our own work may be considered a phase of the free church movement in Sweden and Denmark.

At present our only American representatives on this field are Brother and Sister Graybill. Bro. Graybill has the general supervision of the whole field, edits a monthly magazine for the benefit of the members and does most of the preaching and pastoral work of the Malmö congregation. The two congregations in northern Denmark are without a resident pastor. Bro. Graybill and Bro. Persson (the pastor of the Olseröd congregation in Sweden) have been giving some time to the Danish field, holding series of meetings there. In Sweden the membership is greatly scattered, necessi-

tating a great deal of itinerant work. Several of the Swedish ministers make regular tours on their bicycles, maintaining a schedule of meetings at various points in their territory, many such meetings being held in the homes of members and interested friends. Two women evangelists take active part in such meetings. They are Sisters Hanna Persson and Clara Nilsson.

Our Swedish Brethren are grateful for the help they have received from the home church. Let us continue to uphold them in our prayers, enabling them to give a faithful and true witness to the saving grace of our Lord, thus making a valuable contribution to the progress of true spirituality in lands where the traditions of a strictly formal Christianity have so long held sway.

Altoona, Pa.

Monthly Financial Statement

Conference Budget

During the month of September contributions for the Conference Budget and agencies within the budget totalled \$8,273.25. Total cash applicable to the Conference Budget for the year beginning March 1, 1935, \$76,986.35, detail as follows:

	For the month	For the year
General Mission Board	\$5,340.32	\$36,458.59
Board of Christian Education	114.32	2,014.73
Bethany Biblical Seminary	1,359.77	2,621.89
General Ministerial Board		10.50
General Education Board		27.32
Ministerial and Missionary Relief		2.00
American Bible Society		2.60
Undesignated	1,458.84	35,848.72
	<u>\$8,273.25</u>	<u>\$76,986.35</u>

General Mission Board

During September contributions were received by the treasurer of the General Mission Board as follows:

	Receipts	Total rec'd since 3-1-35
World Wide Missions	\$1,330.15	\$ 7,736.22
Student Fellowship Fund		204.91
Women's Work Project	555.67	3,465.01
Home Missions	12.50	530.21
Greene County, Virginia, Mission		5.00
Foreign Missions	97.72	1,894.04
Junior League Project	79.09	450.61
B. Y. P. D. Project	176.27	292.34
Intermediate Project		5.00
India Mission	83.17	687.70
India Native Worker		85.00
India Boarding School	131.23	302.16
India Share Plan	192.50	821.13
India Missionary Supports	1,047.42	7,329.88
Stover Memorial		500.00
China Mission	64.09	642.90
China Native Worker	40.00	49.81
China Boys' School		19.24
China Girls' School		18.00
China Share Plan	96.25	310.00
China Missionary Supports	545.25	4,531.87
South China Mission	75.00	84.36
Sweden Mission		10.00
Sweden Missionary Supports		500.00
Africa Missionary Supports	534.18	4,634.20
Africa Mission	182.32	944.77
Africa Share Plan	92.51	347.11
Ministerial and Missionary Relief		2.00
Africa Mission	5.00	57.12
Conference Budget	1,447.84	35,709.56
Conference Budget Designated for—		
Board of Christian Education	114.32	2,014.73
Bethany Biblical Seminary	1,050.63	1,484.86

General Ministerial Board	10.50
General Education Board	27.32
American Bible Society	2.60
Conference Budget Share Plan	11.00 139.16

The following shows the condition of mission finances on September 30, 1935:

Income since March 1, 1935	\$ 54,745.10
Income same period last year	63,573.70
Expense since March 1, 1935	100,212.09
Expense same period last year	96,101.95
Mission deficit September 30, 1935	55,622.22
Mission deficit August 31, 1935	44,198.82
Increase in deficit during September, 1935	11,423.40

News From the Field

CHINA

Liao Chow

BY ELIZABETH OBERHOLTZER

Village Evangelism

During the summer months Bro. Oberholtzer and two evangelists made a tour of small villages where there are no chapels. Some of these villages are in the mountains and are very much isolated. In other places where there are a few people who know a little about the gospel, we were asked to come and preach. As the season was very dry there have been theatricals and worship for rain in every village. We loaded up with charts, tracts and gospels and spoke to the crowds as opportunity presented itself. When people want rain badly and bring their sacrifice to the rain god, they are in a good mood to listen. After the three days of temple worship were over, the preaching was taken to some home or inn in the village—spending about two weeks in each neighborhood. At a new place it is difficult to hold an audience for more than a few minutes, when once they hear that you are talking about religion, so we carry a phonograph and play familiar Chinese songs at intervals. Two different times we were marooned in disinterested villages for three days at a time till it ceased raining! It would seem that rain without would offer a fine opportunity to preach, but the result was quite to the contrary. On rainy days most of the men folks gather for light drinking and gambling for pennies. In villages where there are a few Christians we find the people much more interested in hearing the gospel.

Vacation Bible School

Our Vacation Bible School was held for four weeks during July. Pastor Chang, assisted by two men and two lady teachers of our schools, had charge. There were twenty-six children in regular attendance. Most of these were from Christian homes. The interest was good and the children were eager to be present. On the closing day a nice program was given.

Han-Tou

BY O. C. SOLLENBERGER

The Han-Tou Vacation Bible School

Each year the children of the Han-Tou Christian families and their neighbors look forward to the Vacation Bible School with increasing interest. This year regardless of the rain and muddy streets the attendance was good. On the closing day a program was given by the children when their handwork was displayed and songs, scripture verses and Bible stories were repeated. It was inspiring to see how eagerly they entered into the program.

A Life Reconsecrated to the Lord

Shen Chiu Tang, one of the faithful members of the Han-Tou church, took very sick. The devoted wife, fearing the end of his life on earth was near, called all the children

home, who were then away at school. Dr. Wang of the Liao Chow hospital, being informed of his critical condition, jumped on his bicycle and rode to his home. His disease was diagnosed as a very bad case of erysipelas. A treatment was prescribed and fervent prayers by the members of the church offered in his behalf. Bro. Shen, realizing the seriousness of his condition, was heard during the night singing and praying. He is now well and says that during his sickness, he promised God to serve him more faithfully in the future. Recently he has established a family altar which is proof of his sincerity.

A Mountaintop Experience

One Sunday in August the writer with a few Christians from Ho-Shen had a little retreat in the mountains. The exquisite scenery of the mountains and beautiful view of the valleys below, with fields of growing crops and meandering rivers, spoke to our souls of the goodness of God in such a wonderful way, that like Peter with Christ on the mount of transfiguration, we wished to dwell there. Yet on looking over the valley with its villages filled with thousands of illiterate and superstitious people, our hearts were stirred to help them to new light.

A Preaching Tour Among the Villages

Shen Shou Tao, the evangelist at Ho-Shen, with a few Christians as helpers, spent a few weeks preaching in the villages. Although it was a busy time of the year and the weather warm, the farmers who gathered on the street to eat their noon meal had time to hear the Word of God as it was preached to them. In the evenings as they returned from the fields they listened to songs and Bible stories. As a result of this preaching a few in these villages are seeking to know more of the new doctrine and a few Christians were stimulated to begin regular services on Sunday, which we hope may be the beginning of a church.

Personal Glimpses—A Narrow Escape!

Tien Ming, son of our Liao evangelist, is a venturesome little boy and likes to experiment for himself. One day while playing with some other children near a muddy pool he thought to measure the depth of the water with his foot. Another child came up from behind and gave him a push. Into the water with a splash went Tien Ming and only the top of his head and outstretched arms could be seen. The other children were frightened and did not know what to do, but our pastor's two little girls were equal to the emergency. Taking each other's hands they ran to the edge of the pool, grabbed the little boy's hand and pulled him out of the water—wet, muddy and sputtering. In a short time the boy was able to go home not much the worse for his muddy bath. His parents though greatly frightened were very thankful for his escape.

Coming of Our New Doctor

Our Dr. Wang has been given a year's leave for refreshing in larger hospitals and Dr. Yang from Ping Ting hospital was moved to Liao Chow to substitute for a year. We are very thankful for the hospital and the untiring efforts of the doctors and nurses. The Christians gave Dr. Yang a reception and are co-operating with him in a fine way.

SCHOOL NEWS

BY ANNA HUTCHISON

When Christianity Proves Its Worth

A teacher in the girls' school, who is a deacon and leader in the church, had been misrepresented and mistrusted by a friend and former classmate, who reported injurious statements about him. The teacher was deeply wounded and

grieved. Many would have retaliated and sought revenge, but not so our honored teacher; instead he said: "I shall do nothing; the hurt though deep, I forgive. I am as David in Psalm 55, whose familiar friend turned against him."

Financial Straits Not Without Blessings

In our women's evangelistic department, it has been no little problem to adjust expenses to meet budget deficits and the loss by the closing of the bank in which we had deposits. After consulting with Chinese co-workers, we saw no room to curtail expenses, except to cut salaries or close some of our work. No one sanctioned closing work, but a fine spirit of co-operation and a willingness to sacrifice prevailed on the part of those already on low salaries. As a result nearly every teacher in the Bible school and village work took a cut of one dollar per month. This was most gratifying and we pray the Father may make it up to them in spiritual enrichment.

Experiences of Girls Who Read

Chao Tsun, a bright girl of fifteen years, had been in school two terms when the announcement came that the parents of the boy to whom she was engaged wanted her to come and get married. Later we learned that there was no marriage. Her parents-in-law were superstitious and did not want their daughter-in-law to read, so took this method to get her out of school.

Hsien Chin, another village girl of fourteen years, has a happier lot than the former. Her father, a stranger to us, brought her here and said: "Hsien Chin is my only child; I have no son, but I want to educate my daughter." Handing us the money for her books and food, he said: "I want her to stay in your school until she graduates."

About Missiongrams

Glad for Missiongrams

"We also wish to thank the Board for Missiongrams. They not only keep the church acquainted with our missionaries and their work, but they bring the missionary life before the children, making them missionary-minded as well."—A Sister from Indiana.

How Missiongrams Are Used

"One Sunday of each month, the Missionary Committee has ten to fifteen minutes' time in the opening worship program of the preaching service hour, during which a presentation of mission news and needs is given. This is given by a different person each month. The young people take their turn most frequently, although each Sunday-school class or group has been represented.

"This method has proved very interesting and I notice that those who prepare and give this part of the service are much more interested in the missionary activity after they have taken part than they were before.

"Our pastor is very much interested in all things missionary, and he makes this little service more impressive by taking the one who is to give the service on the platform with him, thus making it a very real part of the worship period."—Testimony from California.

Using Missiongrams

"Please send the missiongrams and worship program to each of my superintendents. I want them to have them so they can use them at the devotional period in the Sunday-school on, when we will lift our special offering."—From Pennsylvania.

DAILY DEVOTIONS

BY WARREN W. SLABAUGH

The Coming One

"There cometh he that is mightier than I"

Read Luke 3: 15-17

Monday

So vivid was John's personality, so dramatic his behavior, that some of his audience questioned whether he might be the Messiah. Keen to sense their thought, he was quick to deny. He was only a voice crying in the desert, the prophet of God to announce Messiah's coming. He had authority to preach the coming of the kingdom and to administer the rite of purification necessary for entrance, but Messiah when he came would usher in a new age and bestow on men the Spirit of God.

As the Son of God came in the flesh, may he come in the Spirit into the world today. Amen.

The Baptism of Jesus

"Thou art my beloved Son; in thee I am well pleased"

Read Matt. 3: 13-17

Tuesday

There came the moment in the midst of a busy day when John looked into the face of Jesus from Nazareth. Though he had not known him before, in a flash of illumination he knew that this was the One for whom Israel was waiting. Compelled by a will stronger than his own, he obeyed the quiet request for baptism. "Suffer it to be so now." And in the hush of that hour as Jesus prayed by the riverside, there hovered in the air above his head the symbol of the Spirit and there came the voice unheard except by Jesus and John confirming God's choice. And so the work of John came to its great fulfillment.

O God, may our hearts be hushed as we contemplate this scene. Amen.

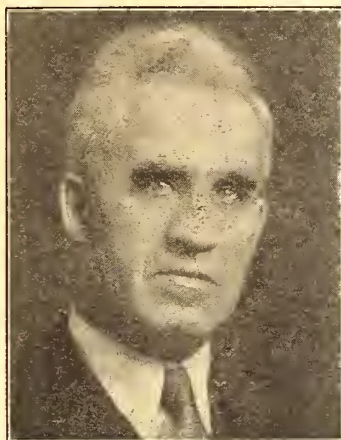
In the Desert

"And straightway the Spirit driveth him forth into the desert"

Read Mark 1: 12, 13

Wednesday

In high exaltation of spirit Jesus came from his baptism. He was the chosen one to bring salvation to his people and the hour had come. He knew the hopes of his people, how crude and material they were. His sensitive soul distrusted them; this was not the Father's will. But if he did not



cater to their desires, they would not respond. Perhaps it were best to forget his ideals and become the kind of Messiah they desired. So acute became the struggle that he forgot to eat. But he could not put the will of God behind him.

Our Father, may we remember that Jesus was tempted in all points like as we are. May this knowledge give us courage. Amen.

Bread

"Man shall not live by bread alone"

Read Luke 4: 1-4

Thursday

For days Jesus had forgotten his hunger in the stress of his problems. When the conflict was over measurably, the demands of his body made themselves felt. A stone at his feet—why not turn it into a loaf? He was the Son of God; why not use his power? But Jesus would work no miracle for his own comfort.

WEEKLY QUIET HOUR

Days of Preparation

To fulfill all righteousness. Perhaps Heb. 2: 10 and 2 Cor. 5: 21 will help us understand these difficult words. Was it a part of his sharing our humanity and our needs?

The temptation. Read Heb. 2: 18; 4: 15. Were these temptations real or were they staged for effect? Why was it wrong to make bread out of stones? When is it presumption to trust God for protection? Is it ever right to use questionable means to secure a good end? How did Jesus' temptations differ from ours?

And further such an act would set the standard for his kingdom. The people longed for material things: bread in plenty for hungry bodies. If he would feed them, they would make him king. Bread was important then as now, and Jesus was no ascetic. But man was to be more than a well-fed animal.

Give us, our God, a vision of the life abundant, which is higher than the mere physical. Make us hungry for the words of God. Amen.

Human Glory

"Thou shalt not tempt the Lord thy God"

Read Matt. 4: 5-7

Friday

The Jews had waited long for their Messiah. And the longer they waited, the more extravagant their speculations. They pictured him coming on the clouds with superhuman powers. Jesus in the desert imagined himself in the temple; the Passover crowds thronged the courts. If he were to hurl himself from the pinnacle to the pavement below without harm, they would acclaim him as Messiah.

It seems foolish to us but it was not to the Jews. For Jesus it was a real temptation. But it was not God's will. It would have contributed only to human pride and that was abhorrent to the meek spirit of Jesus.

Our selfish desires lead us into many foolish actions. Forgive us, Lord. Amen.

National Deliverance

"Thou shalt worship the Lord thy God, and him only shalt thou serve"

Read Luke 4: 5-8

Saturday

The Jews chafed under the Roman yoke. Surely it was not right that the chosen people should be thus treated. Had not the Maccabees thrust back the Syrian tyrant? The national spirit flamed high among the Zealots. Surely God was on their side and a revolution could win out.

But it was the way of violence; it was not God's way, but the devil's. The kingdom must be set up, not by physical forces of violence, but by the spiritual forces of love.

We, too, long that the kingdom of God shall come on earth. Give us the vision of Jesus. Amen.

THE CHURCH AT WORK

ADMINISTRATION

American Education Week

American Education Week will be celebrated Nov. 11-17 the country over by public schools and their loyal supporters. The theme, "The School and Democracy," will be emphasized.

School people are facing two important questions with their public these 1935 days:

What constitutes "fads and frills," and what "necessity" in the school program?

Does the public school have a right to give its guidance as to what kind of social and economic order America needs, or shall it be a supporter of the status quo?

Churches wishing to give recognition to this week can get the following materials:

American Education Week Announcement Poster, 5c.

The School and Democracy, 1935 Message to the Home, 25c per hundred.

The American School, Message to the Home, 25c per hundred.

Order from the National Education Association, 1201 Sixteenth St., N. W., Washington, D. C.

CHILDREN'S DEPARTMENT

Lake Winnepesaukee Training School

As reported by Mary Keiper, District Director of Children's Work, Middle Pennsylvania

During the month of July, 1935, the District Board of Middle Pennsylvania and the Elgin Board made it possible for me to attend the International Leadership Training School held at Lake Winnepesaukee, New Hampshire.

The purpose of my attending this camp was to study and observe the set-up of the children's demonstration school, with the possibility of introducing a similar type of school at Camp Harmony, Pennsylvania, in the future.

The camp at Winnepesaukee, known as Geneva Point Camp, is located at the foot of the White Mountains within sight of the mountain where Whittier wrote some of his great hymns. Here the student is challenged not only by the beauty of the lake, but also by the poise and dignity of the mountains in the distance.

Stately trees, long winding trails, a beautiful beach, open fields, dormitories, cottages and tents offered a unique setting for the Summer School.

A Galilean service was held at 4:30 on Sunday morning down by the water's edge. Here we were permitted to sit on the beach and wait for the break of day. The messenger for this early sunrise service was brought to shore on a boat, from which she gave a very inspiring message. Having visited the Holy Lands herself she was able to take us back to the days when Jesus taught by the seaside and walked by the Sea of Galilee.

One afternoon we visited many interesting scenic features that are peculiar to the New England section, one of which was "The Old Man of the Mountain," or "The Great Stone Face."

The children's demonstration school to which I have already referred formed an integral part of all courses es-

pecially designed for beginner, primary, junior and intermediate teachers. In this way student teachers had the opportunity to have the theory and principles of the classroom demonstrated in a teaching situation.

I enrolled in courses 31 and 33, studies in Primary Psychology and The Primary Demonstration School. Miss Frances Hedden, director of children's work of the New Jersey Council, was the instructor in Primary Psychology and acted as supervisor of the department, while Mrs. Robert Baldwin of Bridgeport, Conn., assumed charge of the demonstration class.

The total enrollment of the primary department was seventeen with children ranging from grades one to four with the majority belonging in the second grade. This condition proved valuable to us as it gave us a good cross section of age groups.

The children represented many different localities. Some were faculty members' children, while others were from family groups who attended camp.

One of our basic assignments was to select two children from the group and record daily their outstanding characteristics and progress made during the school.

The unit of study used was "Jesus, the Child." Practically all of the teaching centered around this theme.

The children as a group were contented and happy, as well as the leaders and students, who experienced periods of elation that come so definitely with each new day.

One of the outstanding accomplishments of this primary group may be recognized in the poems written by several children in Creative Poetry. The leader stimulated the group by reading the first line from "Our Wonder Poems."

One child wrote—

"I wonder—who made the ferns.
The woods are full of ferns;
They make the path so green;
They make the path so cool."

Still another child wrote—

"I wonder how the seeds grow
To be such pretty flowers;
How they know to come again
And be the same flowers.
I wonder who made the pine trees;
They are so big and tall and green."

INTERMEDIATES

The Intermediate Sunday-school Teacher

With the reorganization of the Sunday-school Oct. 1, doubtless some new teachers came on the job. You have a great opportunity to direct life. The following suggestions may prove helpful:

1. Start early in the week to prepare your lesson. An early start will give an opportunity to live with material. Enough preparation should be made so that you can teach out of the "overflow." Have more material at hand than you expect to use.

2. As soon as possible learn all you can about each pupil. Get into the homes and have personal conferences. Understanding the background of a person helps wonderfully in interpreting conduct.

3. When things go wrong, don't get discouraged. Re-

member that intermediate boys and girls are sometimes almost perfect in conduct, and the following Sunday the opposite will be true. Remember also that they must be reminded many times about the same thing.

4. The early adolescent period is one of hero worship. This being true, the teacher will teach as much if not more by example and way of living than in the presentation of facts implicit in the lesson.

The Y. P. Leader's Own Religion

It is still popular to talk of laxity as broad-mindedness and to speak of tolerance when we are weak in convictions. Some religious leaders offer bargains in life in order to attract youth, but this only cheats them out of real life.

In athletics, in music and in scholarship the way to excellence is narrow and the road is hard. This is equally true of life.

1. Do you ask easy things of your youth?
2. Do you favor meetings that are short and entertaining?
3. Do you think you can develop great souls with soft training?
4. Do you have the nerve to present life in its fundamental aspects to your youth?

The Leader's Appeal to Youth

The motives to which any leader appeals shed light on a number of things at once:

1. His faith in his people—or the lack of it.
2. His own sincerity.
3. His patience—or his keenness for quick results.
4. His opinion of the way people find abundant life—and some other things.

Here is an incomplete list of the motives that have driven most people:

- a. Fear of the future—here or hereafter.
- b. Desire for power.
- c. Sex impulse.
- d. Creative impulse: art, music, literature.
- e. Winning a game.
- f. Love of doing something congenial.
- g. Love of other persons.
- h. Loyalty to a group—a name furnishes the symbol.
- i. "The approval of our fellow-men is sweet."
- j. Devotion to a great cause.
- k. Love of God.
1. To which motives have you appealed in trying to guide your youth?
2. Which of these motives fit with the New Testament?

CHRISTIAN FINANCE

Every Member Dedication Cards

At this season of the year when many churches are conducting their annual enlistment, a good pledge form of dedication is needed. In the recent literature on proportionate sharing, a new type of pledge was purposed. The Every Member Dedication card was prepared to fill this need.

This is the regular pledge card which has been available for some years.

Either of these cards is available at 50 cents per hundred. In ordering give the full title at top of card. Send to General Mission Board, Elgin, Ill.

Annual Total \$.....

No.

THE EVERY MEMBER DEDICATION

In gratitude to God for his blessings to me in my spiritual and physical needs and because I desire to be a faithful steward of all which he enables me to earn I dedicate to his cause

☐ ☐ 5c ☐ ☐ 10c ☐ ☐ 15c ☐

out of every dollar with which he entrusts me during the year beginning 193.... Therefore on the basis of my present income or available funds and recognizing the importance of the church in the work of God I will give from my dedicated portion \$.....per week for the church program.

For churches having separate budgets.

Local Church Expenses \$.....

Missions \$.....

Annual Total \$.....

No.

MY SUBSCRIPTION FOR KINGDOM ENTERPRISES

During the coming fiscal year, in gratitude to God and in recognition of my responsibility to Him and His cause, I agree to pay to the treasurer of the Congregation, Church of the Brethren, the amount indicated below for

\$100	\$50	\$25	\$10	\$5	\$4	\$3	\$2	\$1	75c	50c	40c	30c	25c

(Use more than one space, if necessary)

I will pay the subscription weekly or

Mark an X in the square below the Weekly amount you will pay. Being purely voluntary, this pledge may be altered or revoked at any time by giving due notice.

Signed

Address

Date

FATHER AND SON WEEK

THIS PAGE CONTRIBUTED BY THE NATIONAL COUNCIL OF MEN'S WORK

The Purpose of the Father and Son Idea

The general purpose of the Father and Son idea is usually stated to include such matters as the following:

1. To keep alive the very best in American home life for the growing boy.
2. To help fathers to have a deeper respect for their sons and appreciation and sympathetic fellowship with them.
3. To help sons to have a deeper respect and appreciation for their fathers, for their homes, for their privilege of citizenship and for world responsibilities.
4. To lead both fathers and sons to experience Christian fellowship in the home and in the community, to lead them to recognize the church and Sunday-school as necessary to the finest development of their character, and to help them co-operate in the work and support of the church's program in extending and making effective the teachings of Jesus Christ in social and economic life.
5. To advance the cause of world peace by creating among the fathers and sons of the world a spirit of Christian brotherhood.—H. W. Gibson.

Origin and History of the Father and Son Idea

The father and son idea originated at Providence, R. I., on May 26, 1909, at which time a get-together was held for men and boys at the Young Men's Christian Association. As a result of the success of the above meeting it was suggested that it be made an annual affair, for it was realized that there was need for a closer fellowship between fathers and sons. The idea did not remain long in the city where it originated, for other cities heard of the success of the movement and were at once interested. In 1911 the Men and Religion Forward Movement took hold of the idea and gave it wide publicity. Robert E. Lewis, general secretary of the Cleveland Young Men's Christian Association in 1913, sent out requests to five hundred mayors of cities urging their consideration of such a project. One hundred responded to his request and the National Father and Son Movement was at once started.

In order to secure more hearty co-operation from the Sunday-schools a joint committee from the Young Men's Christian Association and the International Sunday School Association was appointed in 1921. As a result of the deliberations of this committee it was agreed that the date for not only a Father and Son Day, but better yet for a Father and Son Week, should be in November, and should cover the week which includes Armistice Day. Since that time this date has been widely used, but local churches and communities many times find other dates more desirable.

The appointment of a National Father and Son Committee in 1923 marked a new epoch in the development of the movement. The personnel of this committee has always been composed of men of the highest type. The church, the Sunday-school, the Young Men's Christian Association and Rotary and other service clubs have continued to promote the idea until it has grown to be one of the great annual days and weeks in the life of the American boy.

Additional help materials for the observance of this week may be secured by writing to The International Council of Religious Education, 203 North Wabash Ave., Chicago, Ill.

Father and Son Pledge

Pledge by Fathers

We, the fathers, pledge our help to the Lord Christ in making boyhood more attractive. To our boys we pledge our love and comradeship; to all other boys of whatever nationality or name, we will honor the name of father.

Pledge by Sons

To my father I will be true and loyal. To every father I will be kind and thoughtful. To every boy with whom I come in contact I will try to present the nobler life in order that the fatherhood of the land may grow pure, strong and Christlike as the years go by. I will honor the name of son.—Used in the Payson Park Congregational church, Belmont, Mass.

Suggested Topics for a Talk

For Dads

- How Dad Spells God to His Son.
- The Kind of Boy I Would Like to Be If I Were a Boy.
- My Son.
- Fathers' Challenge to the Sons.
- Son, Through Father's Specs.
- Our Boys—It's Great to Be Their Fathers.

For Sons

- The Kind of a Dad I Would Like to Be If I Were a Dad.
- Shortcomings of a Father.
- The Chums Who Help Us Grow Wisely—Our Fathers.
- Son's Challenge to the Fathers.
- Our Dads—It's Great to Be Their Sons.
- Father, Through a Boy's Specs.

For the Main Address

- The Boy and His Father.
- Father and Son—Partners.
- Dad—a Hero or Hermit?
- The Biggest Job in the World (to be a father of a growing boy).
- The Unfinished Tasks of the World.

Program for Fathers and Sons' Week

November 10 to 17

- Sunday:** Special sermon for the fathers and sons.
- Monday:** Family Night at Home, or an evening with games, stories, music, popcorn and apples.
- Tuesday:** Visiting Night, or fathers and sons together visiting in the homes of other fathers and sons. This visitation should be planned by some organization, such as the Men's Work group.
- Wednesday:** Fathers and Sons' Banquet.

Banquet Program

Theme: "Lives of Great Men All Remind Us"
(Build program around great personalities.)

- Group singing.
- Meal (served by the mothers and daughters of the church).
- Group singing between courses.
- Welcome: A Father.
- Response: A Son.

Special Music.

Address: Banquet theme with address built around such lives as that of Phillip Brooks, Dr. Grenfell or David Livingstone.

Closing Song: "I Would Be True."

Note: The program should close with a masterly challenge for men and boys to follow the Master of Men, Jesus Christ, in everyday living.

Mimeograph song sheets may be secured for one cent each or fifty cents per hundred of R. E. Mohler, Secretary of National Council of Men's Work, McPherson, Kans.

Thursday: School Day, fathers are to spend part of the day visiting their son in school.

Friday: Play Day, an afternoon at a baseball or football game, or games at home with the boy and his friends.

Saturday: Picnic, cook out in the open with eats a boy likes.

Sunday: Fathers and Son's Day at Church, families sitting together. Use boys as ushers. Entire program should be built honoring the boy and have as its goal the leading of both fathers and sons closer to the church and Jesus Christ.

CORRESPONDENCE

THE CONVERSION OF A SINNER

I was going to church one evening
With some friends that I adored;
But among them was a sinner,
Who had not yet found the Lord.

I looked to the sky above me
Where the stars were shining dim;
And I asked the Lord to help me,
Win this precious soul for him.

The pews were filled with Christians
They, who long had loved the Lord;
And I led this shirking sinner,
As the organ struck its cord.

Our pew was near the altar
Where sins were laid,
And then, my heart beat wildly
As to my friend I said:

"Dear friend, our Lord is calling
To sinners of this earth;
So why not go confess your sins,
And fill your heart with mirth?"

Her eyes were filled with wonder
As she stared at me in fright;
And her face was white and ghostly
As she shook her head so light.

The preacher in the pulpit
Brought forth his message sweet
And told of downcast sinners
Whose home is on the street.

Her face was gaily lighted
As we sang a prayerful hymn
And I took her arm and led her
To confess her worldly sins.

She kneeled before the altar
And I began to pray
And asked the Lord of Mercy
To wash her sins away.

The preacher knelt beside her
And she said anew she'd start
Since the Lord had lifted the burden
Of sins, from off her heart.

She rose and faced the people
Who could only sit and stare
And said in tones so lightly
"And my name is written there."

The services are over,
And I'm going home once more,
Not with any sinners,
But with Christians I adore.

—Sara Mae Baker.

MEMORIES OF GEORGE M. LAUVER

Just a few weeks ago there appeared in the columns of the Messenger a little statement from a sister who was sending in a gift for missions, mentioning the influence upon her life of a contact with my father, Geo. M. Lauver.

Such items are always treasured by his children. It will soon be twenty-four years since he died, and we were then too young to appreciate his public work. For some time we have been wishing there was some way in which we might put together some of these memories from the minds of other people, and thus have the inspiration of his counsel and guidance in our own lives. A tangible record of the more public phases of his life will grow increasingly valuable as the sources of such a record diminish. When a man's words live in the minds of others, outside his family circle, for over two decades one can not help but feel that those words must have had a peculiar power and value. We had little hope of being able to gather such information from the scattered individuals who could give it, but this little item just sent in shows that there are folks who still have these things in mind, and would share them with us if they knew we desired it.

Could you publish a request from us for any information, or recollections of the life and work of father among the churches, and with individuals in his institute work? Responses to such a request, if you can give it space somewhere in your columns, should be sent to me at 1040 N. Euclid Ave., Tucson, Ariz. Mary Ellen Lauver.

GROWING PAINS

Recently the writer held an evangelistic meeting in the Broadfording church, Middle Maryland. This congregation was formerly a part of the old Welsh Run congregation where Elder D. L. Miller, of sacred memory spent his early youth. Within the bounds of Broadfording the old mill stands where he spent many nights at work listening to the clatter of the old gristmill. Here he served not only as a miller's apprentice, but did much meditating on the side that blossomed in a great life later on.

These two congregations, namely, Welsh Run and Broadfording, adjoin Hagerstown, Maryland, with its membership of about fifteen hundred. Quite a number of Broadfording members live in the city and vice versa. This is interesting. There seems to be no special rivalry between these two groups, but a mutual growing interest in one another's welfare.

Within the bounds of these and surrounding churches, Barnhart, Roland, Miller, Zuck and Fahrney are still fa-

miliar church names. In fact some of the aged are still active in the ministry and considered good preachers.

The Fahrney Memorial Home for the Aged is an outstanding example of the contribution of these older families. Middle Maryland will retain some of these familiar brotherhood family names as long as there is human history in this community. What was said of Abel in Hebrews 11, may well be said of these sincere historical characters, "And they being dead, still speak."

The writer often heard the Pennsylvania German folks speak of growing pains in children, who apparently grew too fast, and were of a restless disposition. Whether or not there is such a thing in the physical realm, I would not argue here, but I do know that in the spiritual realm there is such a thing as growing pains. For example, when a whole community has a burning passion for souls.

We too often hear of dying rural churches. Now death is always preceded by some cause. But few churches need fear decay or deterioration so long as they have growing pains. This Broadfording church I have found among the most active rural churches I have labored in. Just what particular factor enters into the life of this splendid group, it would be hard to particularize. Yet, for one thing, there is harmony in the official board. One had to look into the church directory to locate the elder in charge. He frequently spoke of his good young people. His associates spoke similarly. If the term may be used, they were proud of their young folks, and the young folks felt the warmth of their love, whether members of the church or not. The officials thought in terms of the young; the young respected the elder. He was humble, but firm and kind. One felt no rivalry in a plural ministry here.

The deacons were real deacons who felt their responsibility, knew their respective territory, and with few exceptions every prospect there. They still have the good, old custom of extending the annual visit to every member. In a questionnaire or query as to whether it should not be discontinued, the question was settled for a long time when it was recognized as a reconsecration service for every individual member of the church.

Their local ministerial board is an active one. With the deacons the members of this board arranged the itinerary for the next day. They worked the evangelist hard, but also knew when to give him rest. They laid propositions before him, but they also loyally helped him work them through.

The young folks at times took the whole worship program prior to the preaching hour. It was more than an opening service. Their aim was worship, and the program was worshipful.

Excepting the song service before the preaching hour, the young folks selected the hymns—even the invitation hymns. How they selected the easy singing, good, old gospel hymns! The congregational singing, though not always technically perfect, was spiritual and full of meaning.

Growing pains? Yes, not only to increase the membership, but an inward longing for the deeper spirituality which can only be found in close communion with the Divine. Is it not possible that this atmosphere was created by those godly men who lived a generation before? Will not this generation set up ideals and live them in a way that will preserve posterity?

In meeting with folks in this community and discussing the activities of the Broadfording Church of the Brethren,

it was well said, "That group is the hope of the community."

A peculiar condition was created by many of the young and devout members of the church in that their associates just could not feel at ease who were not within the inner circle and secure in the Lord Jesus.

A few years ago their old church building was remodeled into a real cozy and yet roomy modern plant with a number of Sunday-school rooms. But they are rapidly outgrowing the building and will need larger quarters before many years.

God bless this growing church and the growing churches of that community. It is a credit to Middle Maryland to have such a fine group of churches in such a healthy spiritual, growing condition right in the heart of Maryland.

Lancaster, Pa. ————— W. N. Zabler.

NORTHEASTERN KANSAS

The district conference of Northeastern Kansas assembled at the Lone Star church on Oct. 4-7. Those who have lived in the district affirmed that never had they witnessed such an exodus of leaders as during this year. Only one member of the program committee remained; five of the nine members of the Board of Administration had moved from the district; the retiring moderator had moved; the moderator-elect was confined to his home because of illness. The burden of setting up the conference rested with the chairman of the program committee, W. B. DeVilbiss.

The work of the elders' meeting was routine, except they voted that pastors become members of this official group. In the absence of the moderator, L. H. Root of Topeka was asked on short notice to bring the opening message on Friday evening. He responded willingly with a sermon on the subject, Christ in You.

Saturday morning the conference was profited by five addresses: The Church's Ministry to Youth, by Leroy Sell; The Church's Ministry to Children, by Nellie V. Merkey; to Adults, by J. H. Snell; to the Aged, by W. W. Blough; to Her Ministers, by L. H. Root. In the afternoon Hylton Harmon of Kansas City spoke on Christ and Peace; V. F. Schwalm on Christ and Temperance, and Edward Frantz on Christ and Missions. In the evening Bro. Frantz took a Bonsack theme and made it his own, Sharing Observations with the Home Folks, being observations of the day in America.

Sunday morning Bro. Schwalm brought the Bible message. He with Bro. Frantz spoke at two sessions of the missionary convocation. The crowd being so large, the young people moved to the town hall. The offering was reported as larger than any in the past four years. In the afternoon there were three conferences: young people, women and men. The vesper service was in charge of R. M. Brady who also had charge of the worship services for the conference. Bro. Schwalm brought the evening message concerning McPherson College.

At the business session L. H. Root was elected moderator; the writer, secretary; Hylton Harmon, reader. Twenty-one delegates were present. Roy Kistner was elected moderator for 1936. L. H. Root was elected to Standing Committee, with Roy Kistner, alternate. The 1936 conference will probably be held at the Morrill church.

The weather was fine for most of the meeting. The Lone Star people had redecorated their church. Their hospitality was gracious; their food and service splendid.

Ottawa, Kans.

R. M. Brady.

NORTHEASTERN OHIO

The annual conference of the Northeastern District of Ohio met in the Freeburg church Oct. 8-10. Thirty-four met in elders' meeting, the work of which was largely routine. Brethren Chas. Zunkle of Danville, J. Y. Fyock of Alliance, L. R. Holsinger of Springfield and Wilbur Bantz of Olivet, new pastors in the district, were heartily welcomed and urged to participate freely in the work of the conference.

The members of the ministerial board explained their method of supervising the location of pastors in the district, and declared their policy of refusing to recommend for pastorates any one who fails to subscribe fully to the faith and practice of the Church of the Brethren. The elders by resolution unanimously sustained the work of the board and urged them to continue to safeguard the church.

The business session of the conference convened Thursday morning with fifty-nine delegates present, representing thirty-three churches. The general work of the conference and the reports of the various boards showed that the work of the church is well organized in the district, that skillful and consecrated leaders are in charge and that the challenge of the world is being met in a splendid way.

Brethren Ira E. Long and D. F. Stuckey will represent the district on Standing Committee at General Conference with Adam Miller and Ora DeLauter, alternates.

The ministers, the Men's Work, women's organization and missionary activities were all represented by fine programs built around the theme of exalting the Christ. Miss Anetta Mow and President Winger attended the conference and gave freely of their splendid abilities.

The resolutions committee consisted of J. W. Fyock, chairman; DeWitt L. Miller, secretary; and Mrs. M. M. Taylor. Messenger readers will be interested in the following from the committee's report:

That in keeping with the spirit of this conference which has so exalted Christ as our Master and Lord—

A. We protest against:

1. The use of armed force in international controversy as it affects all nations, and the useless expenditures of our own nation for military preparedness.
2. The return of legalized alcoholic drink with all of its attendant evils and the misleading advertising program of the tobacco companies issuing in the widespread use of their products.
3. The lowering of ideals caused by the growing spirit of selfishness and paganism as evidenced in the exploitation of the baser impulses of human nature by most forms of commercialized recreation.

B. Further, that we urge those who attend this meeting to return home and admonish our entire membership:

1. To manifest a greater loyalty to Christ and the church.
2. To live lives of obedience to the principles of life which Jesus taught and for which he died.
3. To show themselves good stewards of the material blessings which the Father has intrusted into their care, that the cause of Christ at home and abroad may go forward with increasing power.
4. To seek more diligently a greater degree of spiritual excellence and closer unity with God through Christ.

Freeburg, one of the smaller churches of our district, was highly commended for the splendid way in which it entertained the convention.

Ashland, Ohio.

C. A. Helm, Clerk.

PASSING OF ELDER AND MRS. J. KURTZ MILLER

The double funeral of Eld. J. Kurtz Miller and his wife, Sister Louisa M. Miller, was held Sunday afternoon, Sept. 22, with brief services at the Beck Funeral Home, Manheim, followed by further services at the Chiques church, by Brethren S. S. Eshelman, H. K. Ober, B. G. Stauffer and the writer. They were laid to rest in the adjoining cemetery.

Brother and Sister Miller were on a visit north from their

home in Tampa, Fla., and were taken ill at the home of their daughter, Mrs. Wm. F. Schweikert, Philadelphia, Pa. Sister Miller passed to the great beyond on Wednesday, Sept. 18 and Bro. Miller followed her on Friday, Sept. 20. Both their deaths were due to pneumonia. Bro. Miller was born in Franklin County, Sept. 26, 1865. He died aged 69 years, 11 months and 24 days. Sister Miller was born in Lancaster County, June 26, 1867, and was aged 68 years, 2 months and 22 days. They are survived by a daughter, Mrs. Wm. F. Schweikert; a son, Paul; and three granddaughters.

Bro. Miller succeeded J. Edson Ulery at the Brooklyn Mission as pastor of the newly organized First Church of the Brethren, in 1901, where he served not only as pastor but was at the same time authorized by the General Conference to solicit funds to erect a church building and parsonage. Largely through his efforts the objective was reached and the buildings were completed and dedicated in 1908. Through many years of patient endeavor, the Millers saw the work grow from a small nucleus of possibly a dozen, to over a hundred members.

Subsequent, pastorates in which they labored faithfully were Frederick, Md., for ten years; and Pottstown, Pa., for five years.

The delegations at the funeral from former churches where they had served, with about 1,500 others from far and near, was an evidence of the large influence the Millers exerted in their respective fields.

Bro. Miller should be remembered as a successful evangelist, a devoted pioneer city missionary and pastor, and an able expository preacher who knew and loved his Lord.

In his last sermon, two weeks prior to his decease, Bro. Miller spoke of a questionnaire sent to ministers asking what text they would select if they knew it to be their last sermon. He said his selection would be John 17. He spoke very impressively upon this prayer, especially emphasizing the unity of the Christian church.

Sister Miller was a great and versatile soul, who fed the hungry, cheered the lonely, smiled upon the young till they blossomed into fragrance of youth, visited the sick, and considered the poor and needy. In short, she was a saint, for her life was not disappointing anywhere to those who knew her best. She trusted her Lord, believed his Word, lived the truth in her life, and then taught by example as well as precept.

We believe that Brother and Sister Miller are at home with their Lord, whom they loved, glorified and served.

Manheim, Pa.

A. P. Geib.

PASSING OF MRS. MARY COPPOCK

Mary Coppock, nee Heikes, was born near Tiptecanoe City, Ohio, Feb. 17, 1853, and died at the home of her son, Harley, near the same place, July 18, 1935.

Sept. 25, 1873, she married John W. Coppock with whom she lived almost fifty-five years. Bro. Coppock passed away Sept. 24, 1928. Five children grew to maturity; they are, Iva D. Coppock, Harley M. and Claude V. Coppock, all of Tiptecanoe City, and X. L. Coppock of Dallas Center, Iowa. The daughter, Hazel, has the sympathy of all. She with her husband, O. C. Sollenberger, is serving her second term on the China mission field. Two of their three children are attending college at North Manchester, Ind.

Sister Coppock's entire life was spent in Miami County, Ohio, except nine years, that time being spent in Taylor County, Ky. She was a faithful member of the Church of the Brethren and enjoyed nothing more than attending services which she did whenever possible. The writer has known her for a number of years. She had a smile and a kind word for every one. She was a good mother.

Besides the children, there are left: one sister-in-law, seventeen grandchildren and seven great-grandchildren and a large number of friends.

Funeral services were in the Middle District church by Bro. Chas. Flory. Interment in Maple Hill cemetery near her home.

Tiptecanoe City, Ohio.

I. J. Coy.

MATRIMONIAL

Arick-Holsopple.—At the home of the bride's sister, Mrs. Judson A. Parsons at Rochester, N. Y., Ned W. Arick of Ft. Wayne, Ind., and Mary Catherine Holsopple of Washington, D. C., by the undersigned, the bride's father.—F. F. Holsopple, Washington, D. C.

Cornbower-Laughman.—By the undersigned at his residence, Oct. 5, 1935, Raymond P. Cornbower of Hanover, Pa., and Sister Lillie V. Laughman of Brodbeck's, Pa.—N. S. Sellers, Lineboro, Md.

Dolan-Fike.—By the undersigned, at the Grand Valley (Colo.) Church of the Brethren, May 18, 1935, Mr. James F. Dolan of Aspen, Colo., and Miss Mildred Irene Fike of Seneca, Kans.—Bernard N. King, Ridgely, Md.

Handsaker-Hankins.—By the undersigned at the home of the bride, Sept. 29, Ronald L. Handsaker of Nevada and Mildred A. Hankins of Colorado.—Oscar R. Fike, Gridley, Kans.

Hensler-Coverston.—At the home of the undersigned, Harry H. Hensler, Essex, Md., and Sister Laura Bell Coverston, Baltimore.—I. S. Long, Baltimore, Md.

Nies-King.—By the brother of the bride, at the Ridgely Church of the Brethren, Oct. 5, 1935, Bro. Joseph H. Nies of Reading, Pa., and Sister Ann V. King of Ridgely, Md.—Bernard N. King, Ridgely, Md.

Seapey-Shiveley.—By the undersigned at Voorhis Chapel in San Dimas, Sept. 7, 1935, Windsor Seapey of Chino, Calif., and Mildred Shiveley of Irwindale, Calif.—O. V. Long, Fullerton, Calif.

FALLEN ASLEEP

Anderson, Bro. Carmen W., son of John A. and May Fickle Anderson, was born at Red Cliff, Alta., Canada, Dec. 27, 1914; he died Oct. 2, 1935. His death was due to drowning. He came to Cushing, Okla., with his parents in 1917. He is survived by his mother, two sisters and one brother; his father and a sister preceded him. He attended Sunday-school at the Christian church in Cushing. Funeral by the pastor of that church, assisted by D. D. Fleishman.—Abbie S. Pote, Ripley, Okla.

Barnhart, Mrs. Lucinda, born at Gosben, Ind., Oct. 29, 1849, died Aug. 26, 1935, at Wenatchee, Wash. She was married to Isaac Barnhart in Elkhart County, Ind., in 1865. She united with the Church of the Brethren at an early age and lived a devoted and consistent life. Interment in the Sunnyslope cemetery beside her husband who preceded her twenty years ago. She leaves three daughters, four sons, thirty-one grandchildren and nineteen great-grandchildren. Services by Bro. H. S. Will, assisted by Rev. Keckley.—Mrs. O. A. Travis, Wenatchee, Wash.

Burket, Mrs. Harriet Viola (Replogle), wife of Edw. Burket, of Piney Creek, died suddenly at her home, Aug. 20, 1935. She was born at New Enterprise on Sept. 14, 1879, a daughter of Andrew and Nancy Replogle. She married Mr. Burket on Dec. 17, 1899; he survives with eleven children, eight grandchildren, one brother and three sisters. She united with the church at an early age and was a faithful and consistent member. Funeral services in Memorial church by A. R. Coffman. Interment in Fairview cemetery.—Kathryn L. Lehman, Martinsburg, Pa.

Getz, Sybilla Miller, widow of Jacob Getz, died Aug. 15, 1935, at the home of her oldest daughter in Biola, Calif. She was 83 years old at the time of her death. She was born in 1847, in Hopeville, Pa. With her husband and two children, she left their home in Lititz, Pa., in 1871, to go west and take up land in Kansas. They settled in Osborne County, near Osborne City. This land was, at that time, still a land of unbroken prairie, its only inhabitants the buffalo and Indians. Through the efforts of a neighbor, Mrs. Morrow of the Brethren church, they were converted. As there was no Brethren church there at that time, a minister was sent for, who came fifty miles to baptize them. He preached two sermons, resulting in the conversion of three others. This was the start of the Brethren church in Osborne County. Sister Getz was a faithful member of this church for sixty-one years. Brother and Sister Getz lived in Kansas for twenty years, with the exception of a two-year trip to Pennsylvania, and then removed to the south for Bro. Getz' health. They lived in Alabama, Arkansas and Pennsylvania for many years before journeying to Los Angeles, Calif., where they remained. Sister Getz was a resident of Los Angeles for thirty-two years and, when she passed away, was a member of the Belvedere Church of the Brethren. She leaves fifty-two descendants, including nine children, twenty-two grandchildren, twenty great-grandchildren, and one great-great-grandchild. Of these eight children, ten grandchildren and one great-grandchild are members of the Church of the Brethren. She was buried in Evergreen cemetery, Los Angeles, by the side of her husband, who died in 1921.—Sophie Getz Wright, Los Angeles, Calif.

Guilfoil, Sister Eva R., daughter of Elder and Sister I. R. Young, was born in Carroll County, Ill., Sept. 21, 1893, and died Sept. 30, 1935. Her life, beautiful and gracious, exemplified the training of a Christian home and the spirit of her Lord, whom she accepted as her Savior at the age of fourteen. At this time she united with the Church of the Brethren and remained faithful until death. Oct. 16, 1919, she married Bro. Fred Guilfoil. She became the mother of four children, two of whom preceded her. Her mother died in April, 1919. She also

leaves one sister. Services from the church by the writer, assisted by Eld. Harold Kurtz. Burial in the Glendale cemetery.—E. E. Barnhart, Glendale, Ariz.

Hoover, Calvin H., born June 2, 1879, near Martinsburg, died at the hospital in Altoona, Aug. 8, 1935. He spent his entire life on his father's homestead where he was born. He married Miss Hannah Wineland on June 28, 1900, and is survived by his wife, one son, one daughter and a sister. He was a lifelong member of the Church of the Brethren. Funeral services were conducted at Diehl's Cross Roads Church of the Brethren by his pastor, A. R. Coffman, and D. I. Pepple of Woodbury. Interment in the church cemetery.—Kathryn L. Lehman, Martinsburg, Pa.

Hornbaker, Dicie L., born near Newberry, Ind., Jan. 7, 1850, and died at the home of her daughter, Mrs. C. A. Rundell, near Darlow, Kans., Sept. 19, 1935. Her husband, Finley Hornbaker, preceded her in death a number of years. Seven sons and two daughters survive. At an early age she accepted Jesus as her Savior and was faithful until death. Funeral services in the Pleasant View church by the pastor and interment in the church cemetery.—Chas. A. Miller, Hutchinson, Kans.

Kolp, Bro. Henry M., of Landisville, born Nov. 18, 1868; he died Sept. 11, 1935. He was a faithful member of the church and Sunday school at Salunga. He is survived by his wife, Elizabeth, one son and three daughters. Funeral services at Salunga by Eld. M. G. Forney and Phares Forney. Interment in the Salunga cemetery near by.—Mrs. Emanuel Seifert, Manheim, Pa.

Laughman, William, born March 16, 1856, died Sept. 6, 1935. He married Nancy Minnich and they were life companions for more than fifty years. He was a member of the Church of the Brethren for many years. His companion survives with one son, fifteen grandchildren, five great-grandchildren and three brothers. Funeral services from the Bradford church by Elders S. E. Porter and D. G. Berkebile. Interment in Harris Creek cemetery.—J. E. Overholser, Bradford, Ohio.

Love, Nettie, daughter of Joseph and Mary Wenger, born April 16, 1883, died Sept. 16, 1935. Her death was caused through an automobile accident which occurred at Ottawa, Kans. Brief services were held at Ottawa by R. W. Brady. She united with the Church of the Brethren in 1920. The last years of her life were spent in the southwest. She was greatly concerned about her spiritual welfare; and found much comfort in her Bible. She was a former resident of Clayton, Ohio. Funeral services at the Happy Corner church by Eld. J. W. Fidler, assisted by A. W. Oren and the writer. She is survived by her husband, Chas. A. Love, of Ottawa, Kans., four sisters and two brothers. Interment in the Fairview cemetery at Englewood, Ohio.—W. D. Fisher, Trotwood, Ohio.

Phillips, James N., born Jan. 31, 1855, died June 14, 1935, at the home of his son, Bro. Earl H. Phillips, near Darlow, Kans. Phillips, Nancy Elizabeth, his wife, born Aug. 18, 1850, died in March, 1934. Both lived consistent and devoted Christian lives. Funeral services and interment at Pleasant View.—Chas. A. Miller, Hutchinson, Kans.

Richardson, Mrs. Mary Frances, daughter of Joel and Phebe Flora, was born April 22, 1864, in Franklin County, Va., and died Sept. 12, 1935. Richardson, W. M., son of David and Tempie Richardson, was born in Grayson County, Va., May 13, 1864; he died at his home in Rocky Ford, Colo., Sept. 26, 1935. Brother and Sister Richardson were married July 4, 1887; an only child died in infancy. In 1929 they moved from Oklahoma to Rocky Ford, Colo., where they lived since. Both were faithful members of the Church of the Brethren. Funeral services by the writer, assisted by Roy E. Miller. Burial in Rocky Ford cemetery.—Harvey R. Hostetler, Rocky Ford, Colo.

Rike, Alice (Lehman), born Jan. 31, 1857, died Oct. 4, 1935, after a lingering illness. She married John H. Rike Oct. 17, 1878, who died twenty-three years ago. She united with the Church of the Brethren some years ago. The last two years she was given the comforts of home with her sisters, Mina and Anna Lehman. Three brothers also survive. Services from the Bradford church by Eld. John M. Stover with interment in Harris Creek cemetery.—J. E. Overholser, Bradford, Ohio.

Sensenbaugh, Bro. John C., born in Dayton, Ohio, Feb. 17, 1852; he died at the home of his daughter, Mrs. Minnie Stuart, in Decatur, Ill., Oct. 1, 1935. He married Mary Hamm in March, 1875, who preceded him in 1924. To them were born seven children who survive, also five brothers, one sister, fourteen grandchildren, eleven great-grandchildren. He united with the Church of the Brethren early in life, remaining faithful and serving in the office of deacon and other official positions. Funeral services in Decatur by the undersigned, assisted by Eld. N. H. Miller.—D. J. Blickenstaff, Oakley, Ill.

Stillwagon, James, 15-year-old son of Mr. and Mrs. Ernest Stillwagon, was instantly killed Aug. 1, when he was returning home from picking blackberries. He was walking on the railroad track when a fast passenger train struck him. Besides his parents he leaves two brothers and two sisters. Rev. David Minerd of the M. P. church officiated, with services at the home. Interment in the Hill Grove cemetery, Connellsville.—Mrs. R. E. Shober, Connellsville, Pa.

Wagner, Sister Emma K., died Aug. 30, 1935, at her home in York, Pa., aged 65 years. She was a member of the Church of the Brethren for many years. She is survived by her husband, Bro. Eli Wagner, four sons, three daughters, twenty-one grandchildren and two great-grandchildren. Services in the Second church by Eld. M. A. Jacobs. Interment in Mt. Rose cemetery.—Florence L. Keeney, York, Pa.

ANNOUNCEMENTS

DISTRICT MEETINGS

Colorado, W., and Utah, Fruita,
Nov. 29-Dec. 1.
Kansas, Southeastern, Gravel Hill
church, Oct. 25-28.
Missouri, Northern, Wakenda,
Oct. 26-28.
Pennsylvania, Southern, Lost
Creek, Bunkertown, Oct. 29, 30.

LOVE FEASTS

California

Nov. 17, Covina.
Dec. 1, Reedley.
District of Columbia
Nov. 10, 6 pm, Washington.

Illinois

Oct. 27, Lanark.
Oct. 27, Dixon.
Nov. 24, 7 pm, West Branch.

Indiana

Oct. 26, 7:30 pm, Middletown.
Oct. 26, Howard.
Oct. 26, Wawaka.
Oct. 27, Rossville.
Oct. 28, 7 pm, Logansport.
Nov. 2, Santa Fe.
Nov. 4, Walnut.
Nov. 4, 7 pm, Mexico.
Nov. 9, 7 pm, Roann.
Nov. 16, 7 pm, Union Center.
Nov. 17, 7 pm, Four Mile.
Nov. 24, West Marion.

Iowa

Oct. 27, Spring Creek.
Oct. 27, Dallas Center.

Kansas

Oct. 26, 6:30 pm, Washington
Creek.
Oct. 26, 11 am, Quinter.
Oct. 27, 7:30 pm, Ottawa.
Nov. 3, 7 pm, Belleville.
Nov. 3, 7:30 pm, First Calvary.
Nov. 16, 7:30 pm, Parsons.
Nov. 17, McPherson.

Maryland

Oct. 26, 4 pm, Manor.
Oct. 26, 27, 2 pm, Licking Creek
at Pleasant Ridge.
Oct. 26, 2:30 pm, Locust Grove.
Oct. 27, 6 pm, Beaver Dam.
Oct. 27, 5 pm, Myersville.
Nov. 16, 2:30 pm, Longmeadow.
Nov. 2, 2:30 pm, Monocacy.
Nov. 2, 4 pm, Brownsville.
Nov. 3, Denton.
Nov. 10, Cumberland.
Nov. 10, Flower Hill.

Michigan

Nov. 2, Sugar Ridge.
Nov. 2, 10:30 am, Thornapple.
Nov. 9, Elmdale.

Missouri

Nov. 7, Cabool.
Nov. 9, 8 pm, S. St. Joseph.

Minnesota

Oct. 27, Worthington.
Oct. 27, Lewistown.

Ohio

Oct. 26, 10 am, Wooster.
Oct. 26, 10 am, Prices Creek.
Oct. 26, Dupont.
Oct. 27, 7:30 pm, Lick Creek.
Oct. 27, Cincinnati.
Oct. 28, 7:30 pm, Silver Creek.
Nov. 2, 6:30 pm, Lower Still-
water.
Nov. 2, 7 pm, Lower Miami.

Nov. 3, 7:30 pm, Middletown.
Nov. 3, 7:30 pm, Swan Creek.
Nov. 4, Bradford.
Nov. 9, 7 pm, Salem.
Nov. 11, 7:30 pm, Defiance.
Nov. 24, Piqua.

Oklahoma

Oct. 26, Big Creek.

Oregon

Oct. 25, 8 pm, Portland.
Nov. 7, Ashland.
Nov. 23, Grants Pass.

Pennsylvania

Oct. 26, 27, 10 am, Antietam at
Prices.

Oct. 26, 27, 10 am, Upper Cod-
orus at Black Rock.

Oct. 26, 27, Hanoverdale, Big
Swatara.

Oct. 26, 1:30 pm, Heidelberg.

Oct. 26, 27, 1:30 pm, Midway.

Oct. 26, Indian Creek.

Oct. 26, 7:30 pm, Upper Claar.

Oct. 26, Jennersville.

Oct. 26, 2 pm, Akron.

Oct. 26, 27, 2 pm, Maiden Creek.

Oct. 26, 27, Big Swatara.

Oct. 27, Martinsburg.

Oct. 27, 7 pm, Conemaugh.

Oct. 27, 5 pm, Carlisle.

Oct. 27, 6:30 pm, Yellow Creek.

Oct. 27, Lititz.

Oct. 27, Marsh Creek, Marsh
Creek house.

Oct. 27, Woodbury at Replogle.

Oct. 27, Ephrata.

Oct. 27, New Fairview.

Oct. 28, 7:30 pm, Aughwick
(Spring Run).

Oct. 29, 30, 10 am, Chiques at Mt.
Hope.

Nov. 2, 3, 10:30 am, Falling
Springs.

Nov. 2, Mechanic Grove.

Nov. 2, 1:30 pm, Welsh Run.

Nov. 2, 3, 1:30 pm, Richland.

Nov. 3, 7 pm, Pike (Brothersval-
ley).

Nov. 3, 6 pm, Chambersburg.

Nov. 3, Shrewsbury (Codorus).

Nov. 3, 6:30 pm, Philadelphia
(First).

Nov. 3, 7 pm, Connellsville.

Nov. 6, 7 pm, Greencastle.

Nov. 7, 7:30 pm, Calvary (Phila-
delphia).

Nov. 9, 10, 1:30 pm, Myerstown.

Nov. 9, 10, Annville.

Nov. 9, 6 pm, Hatfield.

Nov. 9, 10, 2 pm, Conewago at
Bachmanville.

Nov. 10, York, First.

Nov. 10, 7:15 pm, Royersford.

Nov. 10, 7 pm, Tyrone.

Nov. 10, Pittsburgh.

Nov. 13, 6:30 pm, Waynesboro.

Nov. 13, 14, 10 am, Green Tree at
Rheems.

Nov. 16, 17, 1:30 pm, Mountville.

Nov. 23, 1:30 pm, East Peters-
burg.

Virginia

Oct. 26, 2:30 pm, Woodstock,
Valley Pike.

Oct. 26, 4 pm, Mt. Zion.

Oct. 26, Walnut Grove.

Oct. 27, 4 pm, Beaver Creek.

Oct. 26, 6 pm, Middle River.

Oct. 26, 4 pm, Mill Creek.

Oct. 27, 7 pm, Unity at Fairview.

Nov. 2, 4 pm, Mountain Grove.

Nov. 3, 6 pm, Summit.

Nov. 10, 7 pm, Elk Run.

CHURCH NEWS

ARIZONA

Phoenix.—On June 21 Bro. D. W. Kurtz gave an inspirational talk to us. Various departments have held ice cream socials which have been very successful. Aug. 1-5 the Glendale, Ariz., and Phoenix young people went to Camp Emmert, near Prescott, Ariz. The camp had intermediate, young people and adult classes. The camp is five years old and was named in memory of the founder, Bro. Jesse B. Emmert. Aug. 13 at our council meeting Bro. H. A. Frantz was re-elected elder; John Allman, Messenger agent; Sister Lois Greenawalt, re-elected Sunday-school superintendent. The opening and closing of Sunday-school has been made spiritual and interesting by Sister Greenawalt. In our elections we have found the nominating committee quite successful as it shortens the time of the meeting. Aug. 17-24 Amelia Burgess and Marion Oliver were delegates to Camp La Verne. Bro. F. D. Howell was a leader in this camp. Bro. H. M. Fields and Bro. Howell were delegates to district meeting. The women began their fall work with a heart sister meeting Sept. 20. They are striving to make this a worth-while project by getting acquainted with other women.—Marion Oliver, Phoenix, Ariz., Oct. 9.

CALIFORNIA

Fresno congregation has been enjoying the leadership of Bro. B. F. Waas. His messages are thoughtful and stimulating. Under his leadership the young people have been discussing life problems and very consistent and growing interest has been shown. Sept. 10 our church met in council. The following officers were elected to serve the coming year: Elder, Bro. B. F. Waas; clerk, Harry Hoff; superintendent of Sunday-school, J. E. Jones; Messenger agent, Mrs. Lee Pearson. Sept. 28 was observed as roll call day for all church members. The church was filled but only about forty-six per cent of members were there to answer to roll call. Bro. Waas preached a challenging sermon on The Christian and His Church. The women's auxiliary reorganized, Mrs. Jewel Ozias being re-elected president. The finances of the church are in excellent condition. Some improvements have been made about our church building and we expect to paint it this fall. Since our last report two have been received by baptism and one by letter.—Mrs. J. E. Jones, Fresno, Calif., Oct. 7.

Reedley church met in council Sept. 4 at which time Bro. D. F. Sink was re-elected elder in charge for another year. Sister Fannie McKahill and Paul R. Miller were elected delegates to district conference with Grace Miller, alternate. Our love feast will be held Dec. 1, an all-day service with the love feast and communion in the evening.—Ida R. Miller, Reedley, Calif., Oct. 5.

Santa Ana.—On July 6 the new pastor, Herman B. Landis, was installed by Elders Edgar Rothrock and S. J. Miller, members of the district ministerial board. At the annual Brotherhood meeting when the ladies were invited, Aug. 13, Leland Brubaker gave an interesting account of part of his recent deputation trip. Bro. Bury Henard is president of this organization. During the month of September the church was treated for termites, repainted, part of it reroofed and otherwise repaired. The work was done by the men's Brotherhood. We are fortunate to have efficient mechanics in the church. It was estimated that if the job had been contracted, it would have cost over \$600. The cost for materials alone was about \$275, with the labor all donated. Sept. 15 Dan West gave the morning message and met with the young people in the afternoon. Both of these meetings were much appreciated. The church is happy to have Sister W. B. Stover, Daniel and Helen as resident members of our congregation. The annual election, held Sept. 18, resulted in Bro. J. M. Wyne being chosen elder in charge, and Mrs. Ray Cooney, Sunday-school superintendent. On the second Sunday of each month the church furnishes workers for an afternoon meeting in the county jail. Bro. Charles Baker has charge of the work from our church. On the third Sunday, Bro. J. M. Wyne has charge of a service held under a highway bridge, near which a number of men have built small shelters. From twelve to twenty men attend these meetings. Oct. 27 the church is planning a homecoming, an all-day service with dinner at the church. President E. M. Studebaker of La Verne College will be the speaker for the morning service. In the afternoon a number who were formerly in the congregation will speak. The climax of the meeting will be a love feast in the evening. All friends and former members are invited.—Mrs. H. B. Landis, Santa Ana, Calif., Oct. 5.

COLORADO

McClave.—Our homecoming meeting was held Oct. 6. We had a large attendance from other towns and other churches. Bro. Mondell, pastor of the M. E. church of McClave, gave us an eloquent opening address, which was highly appreciated by all. We had a nice program conducted by Sister Lula Mason of McClave and Eld. Hostetler of Rocky Ford preached an interesting sermon. Following dinner was another program and our elder, Roy Miller, closed the meeting.—S. A. Overfelt, McClave, Colo., Oct. 7.

Wiley.—Aug. 4 our church took a vacation trip by way of scenic views. Most of these were of Yellowstone National Park. A group of our young people gave the play, The Eleventh Mayor, on Aug. 11. A week later they gave the same play at district conference at Rocky Ford. Over this Sunday sixty from our church were in attendance at the conference. In the district oratorical contest our entrant, Lucille Wade, was placed first. Chas. Dumond, our pastor for two years,

left with his family Sept. 9 for Sterling, Colo., where he is now pastor. On Sept. 8, their last Sunday with us, the congregation surprised them with a basket dinner in the church and an afternoon program. As yet we have no pastor but each Sunday morning there has been some one in the pulpit. In the evening only the sectional groups meet. At present in the adult group a parents and leaders' forum is being conducted. One evening there was a debate, Resolved that it was easier to raise children twenty-five years ago than it is now. At a recent council meeting Sunday-school officers were elected. Earl Brubaker is the adult superintendent. Sept. 29 was observed as promotion day and our homecoming day is scheduled for Oct. 27.—Naomi E. Fasnacht, Wiley, Colo., Oct. 5.

FLORIDA

Seneca (Fla.).—On Sept. 8, after the Sunday-school session, the following topics were discussed: Bible Reading in the Home, Christ in the Home and Christ in the Church. At noon a basket lunch was served, after which we convened in business session. Bro. C. E. Bower was chosen elder for the coming year and Sister Theresa Swanson, Sunday-school superintendent. The presence and help of a number of friends and members of our congregation who live in and near Leesburg added much to the enjoyment of the day.—Mrs. J. H. Morris, Toccoa Falls, Ga., Oct. 9.

Winter Park church has organized for the following year by selecting Bro. C. E. Bower, elder; Paul Cox, clerk; J. A. Richards, treasurer; Bro. Gaskin, trustee; J. W. Chambers, church correspondent and Messenger agent. Forrest D. Chambers is Sunday-school superintendent. All departments of church, Sunday-school and B. Y. P. D., etc., were fully organized for the year's work. Plans are being made for our new church building which will supply ample room and equipment for the various departments of church activities. Brother and Sister Bower are our delegates to district conference.—J. W. Chambers, Orlando, Fla., Oct. 9.

IDAHO

Clearwater church has enjoyed some special blessings during the summer months. Bro. E. S. Coffman held a two weeks' revival here in May which was very helpful to all. As the result of the meetings two were added to our church by baptism and a number united with other churches. Four of our young people attended the assembly at Camp Stover and report an inspirational meeting. During the last two weeks of August Sister Minna Heckman conducted a Vacation Bible School which we feel was well worth while. Interest and attendance at all services have kept up well. We hope soon to revive our Women's Work. Our communion service will probably be held in November.—Mrs. Eva Clanin, Lenore, Idaho, Oct. 5.

ILLINOIS

Kaskaskia.—Bro. Deering of Palestine preached for us Oct. 6, both morning and evening. A young wife made application for membership and was baptized Oct. 8. Bro. Deering is engaged to preach for us the first Sunday of each month and Bro. Fred Eagleton of Decatur on the third Sunday. We hope to accomplish much good through the united efforts now put forth by the church.—Jennie Wagner, Beecher City, Ill., Oct. 9.

INDIANA

Anderson.—We enjoyed a wonderful communion service on Oct. 5. Visiting ministers were Brethren Estel McCullough, Harold Rarick, R. K. Showalter, W. E. Summers and J. Andrew Miller who officiated. Our Aid Society is doing excellent work providing clothing for the poor of the city; they also rendered splendid help in financing our new church building.—Sarah E. Clow, Anderson, Ind., Oct. 7.

Burnettsville.—The church met in council Oct. 3. Our pastor presented a program for the coming year. Sister Ella Shessler was elected delegate to district meeting; Sister Minnie Reiff, alternate. Bro. C. M. Mertz is church treasurer; Sister Ida Prichard, clerk; the writer, correspondent and agent. Bro. Russel Reiff was re-elected Sunday-school superintendent with Sister Ella Shessler, assistant. We plan to have a church sale this fall when the committee sees fit. Our love feast is to be Oct. 24.—Martha R. Tobias, Burnettsville, Ind., Oct. 7.

Nappanee.—The members met in regular quarterly business meeting on the evening of Sept. 12. The Sunday-school and church officers were elected. Bro. David Metzler was elected elder and Floyd Klaus Sunday-school superintendent for the coming year. Sunday, Sept. 15, our church observed as our harvest day and Bethany Sunday. We had a very interesting service on that day. We were happy for the good attendance on Sept. 29, which was rally day. An interesting program was given by the different departments of the Sunday-school. Awards were presented by the superintendent, Lawrence White, to those having perfect attendance for the past year. Sunday, Oct. 6, was promotion day. Installation service was conducted by our pastor, Bro. Emmert, for the newly elected officers and teachers of the Sunday-school and church. A Ladies' Aid rally was held all day Thursday, Oct. 3, at the church. A co-operative dinner was served at the noon hour. Much work was accomplished that day by the ladies in quilting and knotting comforters. There were thirty-five present and all seemed to enjoy the day. The midweek service was again resumed Oct. 3, after being discontinued for the summer. The pastor is directing a ten-weeks' course in Bible study and a working knowledge of the Bible. The course consists of work done during the week and discussed at the following meeting. Our church has enjoyed the ex-

cellent sermons given by our pastor, Bro. H. B. Emmert, who was called to the Nappanee church last February.—Mrs. Lawrence White, Nappanee, Ind., Oct. 7.

Peru.—At the regular June council our church voted unanimously to retain Bro. Oberlin as pastor for an indefinite period. Our pastor was away in two revivals during the summer. The pulpit was filled by pastors of the city and Bro. Rarick of Mexico. Our church during the past summer participated in the Sunday evening union services, closing with a special three weeks' series of union evangelistic services which were held at the First Baptist church. The preaching was done by the local pastors and a choir composed of members from each of the churches assisted in the congregational singing. Our church held its regular yearly outing at the city park with preaching and dinner. Our pastor gave a very interesting and satisfactory report for year ending Aug. 31. There were thirty-one baptisms, one received on former baptism, three received by letter. We lost several of our members by letter. Our present membership is 262. We had another record attendance (363) for the sixth consecutive year. Our church met in regular council Sept. 4, at which time our Sunday-school officers were elected for the coming year. Most of our former officers were retained. We had special promotion services and installation of Sunday-school teachers Sunday, Sept. 29. Oct. 6 was rally day with a special program in the morning. In the evening the Bethany class sponsored the play, "In His Steps," which was written by ladies of the church and taken from the book by the same name by Chas. Sheldon. The house was filled to overflowing. Our delegates to district meeting are Bro. Oberlin and wife.—Mrs. Daisy Peters, Peru, Ind., Oct. 10.

Pleasant Dale.—Bro. Chas. Oberlin held a revival here in July. The spirit-filled messages which we heard each evening were a great help to the church. Our pastor, Bro. Weller, led the song services which were inspiring to all. Sister Oberlin also was with us during the entire meeting which proved to be a blessing to the church. Eight were added to the kingdom. At one council meeting plans were made for our homecoming which was held Oct. 6 with a good program both forenoon and afternoon. After Sunday-school Bro. Wm. Schwartz of the Ft. Wayne church gave a chalk talk which was appreciated by all. Bro. Weller preached an inspiring sermon after which a hymn was dramatized, The Reaping Time. Some of our friends who came the greatest distance were Sister Pearl Brown of Michigan, Brother and Sister H. A. Olwin of Elgin, Ill., and Bro. Nicodemus of Ohio. We also enjoyed having a large number come from the Ft. Wayne church with their pastor, Bro. Miller; many of these spent their childhood here. In the afternoon service Bro. Nicodemus led the devotions and Bro. Miller gave us a splendid sermon on Our Homecoming in Heaven. Several other special readings and musical numbers were given by visitors and home talent. Our young people recently gave a play in order to raise money for the church and their efforts proved successful. Brother and Sister Weller are doing much to promote the spiritual interest of the church.—Mrs. Sam Henschen, Decatur, Ind., Oct. 8.

Pleasant View church met in council Sept. 12. Bro. H. H. Helman was elected elder for the coming year. Church and Sunday-school officers were chosen with Bro. Shirley Lepley, general superintendent. Bro. B. F. Emley was chosen delegate to district meeting. Aug. 25 our harvest and missionary meeting was held with Bro. Roy Gilmer giving the first address and Bro. Mark Cripe the afternoon. Both were greatly appreciated. Bro. Roy Gilmer, who has been licensed recently to preach, has been filling his appointments ably a number of times. Our love feast will be held the evening of Oct. 19. We are glad for the return of Sister Ella Reiff who spent the summer in Glendora, Calif.—Etta Wine, South Whitley, Ind., Oct. 8.

Upper Deer Creek church met in council Aug. 31. Sunday-school officers were elected with Sister Grace Walker, superintendent; L. Hausenfluck, assistant. Sister Mary Kitchel was chosen delegate to district conference. During the last two weeks in September Bro. Mark Cripe of South Whitley held our revival meetings, preaching a series of very interesting and inspiring sermons. A mother, father and their daughter came into the church and our members feel new inspiration to do good works. Through the Men's Work organization the church house was repainted and two days were spent cutting wood for the church. The Aid Society financed papering the church and refinishing woodwork, floors and furniture. Our communion will be held Oct. 19.—Mrs. Geo. R. Murphy, Walton, Ind., Oct. 8.

West Marion church met in council Sept. 16. Sister Alma Wood was elected Sunday-school superintendent with Sister Beatrice Dennison, assistant. Sister Geneva George and Bro. Fred Kendall were chosen delegates to district meeting. Sunday evening, Nov. 24, was chosen for our love feast, and Dec. 8 for our homecoming. Bro. Otho Winger of Manchester College has promised to bring the message to us both forenoon and afternoon. Bro. J. W. Norris, our pastor, has been in poor health for a year. Sister Geneva George of Bellefontaine, Ohio, is assisting Bro. Norris for the coming year.—Mrs. Helen Norris, Marion, Ind., Oct. 5.

IOWA

Dallas Center.—At the business meeting Sept. 12 Bro. Homer L. Mesamer was re-elected superintendent of the Sunday-school and Sister Iona Wise, assistant. Our communion will be held Sunday evening, Oct. 27. We are sorry to lose our pastor and his family. Brother and Sister X. L. Coppock have accepted the pastorate of the church at Rocky Ford, Colo., and will assume their duties Dec. 1. At present they are conducting a revival meeting at Leeton, Mo. During their five years of service here they have labored untiringly and have done

much to build up the work at this place as well as in the district where they have both held office.—Mrs. W. H. Royer, Dallas Center, Iowa, Oct. 8.

Greene.—Sept. 29 installation service was held and a splendid message was given to the new officers of the Sunday-school by our pastor, Bro. C. E. Schrock. Oct. 6 was rally day in our Sunday-school and church with an increased number in the services. An impressive program was presented by the children, including missionary exercises and a play. Talks were given as follows: by Sister Lulu Smith on the subject, What Constitutes a Successful Sunday-school; by Sister Myrtle Shook on the subject, An Efficient Teacher; by Bro. C. E. Schrock on the subject, Rally Day. Oct. 27 our church will observe the sixty-second anniversary of the Stone church and homecoming with an all-day program. Bro. Earl E. Jarhoe, pastor of the Union Ridge congregation, Hampton, will bring us the message at 11 A. M. The young people of our church will have charge of the afternoon program which will include a play and other special numbers.—Elsie A. Pyle, Greene, Iowa, Oct. 7.

Prairie City.—We were happy to secure as our summer pastor Bro. Leonard Lowe from McPherson, Kans. He was with us during June, July and August and gave us many good talks. Near the close of his stay among us we observed a birthday rally day. A long table was prepared and beautifully decorated to suit the season of each month of the year. A large crowd enjoyed the day with us, including many from both our rural churches—Methodist and Christian. Bro. Sink from Grundy Center gave us a wonderful message in the forenoon, and a good talk in the afternoon. Sept. 15 we held our quarterly council. Most of the officers of both church and Sunday-school were re-elected. We decided to hold our love feast Oct. 17. On Sept. 4 Brother and Sister B. F. Buckingham observed their silver wedding anniversary and Sept. 22 Brother and Sister E. M. Brubaker observed theirs. A number of the church members and other friends gave both couples a surprise and shower, all taking lunch and enjoying the day together. Our Women's Work council served a number of dinners during the threshing season.—Lida Cadwallader, Prairie City, Iowa, Oct. 6.

KANSAS

First Calvary church met in council to elect officers for another year. W. W. Keltner was chosen elder; F. C. Hopfinger, pastor and treasurer; Jesse Kalehaugh, Messenger agent and church correspondent. Our Sunday-school officers are Jesse Kalehaugh, superintendent and Henry Wright, assistant. We will have our love feast Nov. 3 at 7:30. We are a small church but a faithful flock. If any minister wants to live in a city where he can help in the ministry we would be glad to have him come to Armordale in the First Calvary church at 826 Packard St., Kansas City, Kans.—Jesse Kalehaugh, Kansas City, Kans., Oct. 7.

McPherson church celebrated her golden anniversary with a full day of spiritual activities on Sept. 29. Bro. Edward Frantz of Elgin, Ill., gave two splendid addresses. An offering of golden anniversary gifts were presented which amounted to over \$8,000. This is very encouraging and we hope to have our beautiful church free from debt in the near future. On the eve of this great day a pipeless pipe organ was brought to the church and a program of music rendered. Our quarterly council was held Oct. 5 and church officers were elected. Bro. J. J. Yoder continues as elder and D. C. Wampler as clerk. Four letters of membership were received. Our communion will be held Nov. 17. Our pastor, Bro. Zook, and Bro. J. S. Sherfy were elected delegates to district meeting. Bro. J. Oscar Winger of North Manchester, Ind., will begin a series of meetings on Oct. 27. The opening of college has brought some new recruits. Brother and Sister Leonard Lowe have charge of the high school Christian Endeavor. Miss Ruby Weimer directs the junior Christian Endeavor and Bro. Paul Miller is president of the college Christian Endeavor. The religious life committee of the college is sponsoring a vesper service at the church each Wednesday from 6:45 to 7:10 which is proving a spiritual blessing to the church, college, and community. Recently the women's council purchased robes for the choir. A reception was held for college students in the parlors of the church following the evening worship on Sept. 22.—Mrs. J. Hugh Heckman, McPherson, Kans., Oct. 8.

KENTUCKY

Rock House.—We held our communion Sept. 28. Our pastor, Bro. Lester Heisey, of Laura, Ohio, officiated. About sixty-four surrounded the Lord's table. A number of brethren and sisters from the Cumberland church, Va., and Wolf Creek, Ky., communed with us. Only eighteen members communed with us in our first love feast held in this congregation about three years ago. Bro. Heisey preached for a week prior to our communion. Five accepted Christ and were received into the church by baptism. Three young brethren were licensed to preach: Bro. Carl Reed, Ermal Staton and Rell McGuire. Bro. Jas. Francis and Russell Elkins were put in to serve as deacons. We are getting along fine on our church building; it was painted recently. We had a pie social and raised \$64 which we applied on our church building. We have the inside walls to finish and a basement yet to build, but we are thankful for what we have already been able to do.—Emma Conley, Heisey, Ky., Oct. 9.

MARYLAND

Brownsville.—Evangelistic meetings at West Brownsville church were conducted in June by our pastor, Bro. S. Earl Mitchell, the first week and Bro. E. C. Woodie the second week. There were six con-

verts; ten others have been baptized since, making sixteen altogether. A splendid Vacation Bible School was held in July for two weeks at our church in Brownsville. The enrollment was 156 and average attendance, 146. There were eight classes and the school was supervised by Brother and Sister Mitchell. Aug. 4 Bro. Frank Williard gave an illustrated lecture on Temperance. Aug. 12 Bro. Benj. Summer gave an illustrated talk on the New Testament; at West Brownsville on the 13th on his work in India; at South Brownsville on the 14th on the Old Testament. Our Sunday-school combined the adult classes for the past two quarters and Bro. Mitchell taught the life of Christ in a very interesting manner. Several of the classes are trying to finish the work this quarter, with the help of their own teachers and Bro. Mitchell's outlines. We had our election for Sunday-school officers and teachers and an impressive installation service was held on Sunday morning, Sept. 29. Our regular council was held Sept. 25. The time for our love feast has been set for Saturday, Nov. 2, 4 P. M.—Mrs. Ira L. Kaetzel, Brownsville, Md., Oct. 7.

Flower Hill.—Brother and Sister G. L. Baker officially took charge as pastors of the Flower Hill church, Sept. 1, 1935. Bro. D. Howard Keiper, member of the District Ministerial Board, was present to officially install the pastors. Brethren Weybright and Bowman, of the District Mission Board, were also present for this occasion. On Sept. 29 the Sunday-school was reorganized for the coming year. The following officers were elected: Superintendent, Walter A. Miller; assistant, Perry B. May. These brethren and sisters and also the teachers with their assistants were installed into service, Sunday, Oct. 6. The church met in council Oct. 6 with Eld. J. H. Bowman, member of the District Mission Board, presiding. We were pleased to have with us in this service Brethren Jesse P. Weybright and J. W. Thomas of the Mission Board and also Bro. William E. Baker, of Union Bridge, Md. The following brethren and sisters were elected to serve as officers of the church for one year: Church clerk, Walter A. Miller; treasurer, Mrs. D. A. Davis; Messenger agent, Mrs. D. A. Davis; Messenger correspondent, Mrs. G. L. Baker. It was decided that the pastor, G. L. Baker, should conduct an evangelistic campaign in the church, beginning Oct. 20 and continuing to Nov. 3. The love feast and communion service will be held Nov. 10. This church, recently organized, with a widely scattered membership, gives much promise of development. These brethren and sisters are to be given much credit for their loyalty and their faithful service to the church. We would be happy to have the brethren come to visit with us at our church. Services each Lord's Day at 2:00 P. M. and 7:30 P. M. Our church is located about three miles east of Gaithersburg and near to the village of Redlands. Gaithersburg is along the Frederick-Washington Road, Route No. 240.—Mrs. G. L. Baker, Germantown, Md., Oct. 7.

Long Green Valley church met in council Aug. 10. The committee secured Bro. Herbert Miller, Jr., as summer pastor for this congregation and he rendered satisfactory service for ten weeks. Bro. Miller was also superintendent of the Vacation Bible School; he was assisted by a splendid corps of teachers. The enrollment was thirty-eight and average attendance thirty-three. The summer pastor conducted an evangelistic service for two weeks; six stood for Christ. It was decided to have a rally day service this fall. Our elder, who was delegate to Annual Meeting, gave an encouraging report of the Conference. A committee was appointed to devise a plan for mutual helpfulness, for more of the young and older folks to attend and enjoy the blessing of our Sunday evening services.—Mrs. John C. Breidenbaugh, Long Green, Md., Oct. 7.

Monocacy congregation met in council Sept. 28. The visiting brethren gave a good report. C. A. Putman was re-elected on the trustee board. E. P. Schildt and Jas. I. Renner were chosen delegates to the joint district meeting at San Mar Old Folks' Home. Our Sunday-school was reorganized with S. R. Weybright superintendent, and Jas. I. Renner, assistant. The interior of our church is now undergoing repair. Our church work is moving along nicely. On Sept. 8 Eld. Melvin Jacobs from York, Pa., delivered an interesting sermon on the subject, The Great Shepherd. A number of other folks from York were visitors on that day. Our love feast will be held on Saturday, Nov. 2, beginning at 2:30 P. M.—Elsie A. Eigenbrode, Rocky Ridge, Md., Oct. 5.

MICHIGAN

Elsie.—On Sept. 15 we met in business meeting when church officers were elected for the year. Bro. Shafer was re-elected elder; Bro. Somers, treasurer; Bro. Funderburg, trustee; Sister L. W. Shafer, church clerk. It was decided to have an all-day meeting Sept. 29 to observe homecoming day, with a communion service in the evening. This meeting proved very successful spiritually but not so many were in attendance as most of the churches were having special meetings. Bro. Wilkins officiated in the evening, assisted by Bro. Funderburg and L. H. Prowant. Sept. 8 the Sunday-school and church services were held near Durand in the Shafer home and again on Sept. 22 with an all-day service. At this time we had the pleasure of having with us Bro. Uriah Garner and family from near Toledo, Ohio. Bro. Garner was the speaker for the afternoon. Brethren Prowant and Stong with their wives were also present. Immediately after the service we assembled by the riverside where three were baptized. We are looking forward to having our state evangelist, Bro. Forror, hold a two weeks' meeting in the near future.—Susan P. Shafer, Durand, Mich., Oct. 5.

MINNESOTA

Guthrie.—Sept. 29 the brethren surprised Brother and Sister F. K.

Allen at their home in honor of their silver wedding anniversary. A picnic dinner was served and then a short but beautiful program was presented. Oct. 6 we met in council at the church. The date for the love feast was set for Oct. 19 at 8 o'clock.—Evelyn Saathoff, Guthrie, Minn., Oct. 7.

Worthington.—The church observed promotion day and installation of church and Sunday-school officers last Sunday. H. I. Metz was elected Sunday-school superintendent and Miss Elsie Finckh, superintendent of the children's department. The church decided at the last business meeting to present each pupil with a Bible as they are promoted from the junior to the intermediate class. Bro. J. Schechter was chosen adviser for the B. Y. P. D.; Mrs. Ray Fowler, leader of the adult group; Mrs. J. Schechter, leader of the juniors. Our communion is to be held on Sunday evening, Oct. 27. Mrs. Ray Fowler and Mrs. Harry Strom represented our church at district meeting. Next year the district meeting is to be held in our church.—Mrs. H. H. Hauenstein, Reading, Minn., Oct. 8.

MISSOURI

Kansas City.—Special council was held Sept. 19 for election of officers for the coming year. Allen Keltner was re-elected Sunday-school superintendent; Jewell Wyatt, assistant; W. W. Keltner, Messenger agent; I. V. Enos, re-elected elder. Juliette Keltner and R. J. Gibbs were chosen delegates to district meeting. The regular quarterly council was held Oct. 3. Bro. Enos was retained as pastor for another year. The Friendship class held a supper Sept. 20 clearing about \$10. Mrs. Jennie Franks was chosen president of the Ladies' Aid Society. The Aid has recently remodeled the kitchen, bought new linoleum, canned sixty quarts of fruit to be used for dinners served every Wednesday. They cleared \$245 this year on lunches and quilting, also made 300 cookies and filled twelve sewing boxes for the children in Mercy Hospital. Bro. L. A. Walker of Omaha, Nebr., will hold a series of meetings beginning Nov. 4. We expect to have a love feast shortly after the revival. The Women's Work will sponsor a McPherson College benefit dinner Oct. 24, the proceeds to go to the college. President Schwalm will give an address after the dinner.—Mrs. Cecile F. Gibbs, Kansas City, Mo., Oct. 7.

South St. Joseph church met in council Sept. 28, with the writer in charge. After hearing all the reports for the past year, most all of the officers were re-elected for another year. The writer and wife were elected delegates to district meeting and Kenneth Thompson and Freddie Wyley delegates to S. S. and B. Y. P. D. meeting to be held in the Wakenda church the 26th to 28th. We decided to have our communion Nov. 9 at 8 P. M. A group of citizens raised a fund of \$595 to provide ice for the poor and sick during the hot weather. The writer was placed in charge of the same; 1,006 families were served to the amount of over seventy-six tons. It was a great relief to them, especially the sick.—E. N. Huffman, St. Joseph, Mo., Oct. 8.

NEBRASKA

Afton church met in business meeting Sept. 8 with Eld. D. G. Wine in charge. Bro. Wine was re-elected elder for the coming year. Church and Sunday-school officers were elected: Nellie Garman, church clerk; Earl Marshall, church and Sunday-school treasurer; Lena Weybright, Messenger agent and correspondent; Nellie Garman, Sunday-school superintendent; Gertrude Garman, assistant; W. D. Proud, trustee. Nellie Garman, Myrtle Marshall and Dorance Miller were elected delegates to district meeting to be held at Enders in October. Rev. Vernon Rice, pastor of the Congregational church in Cambridge, preached for us on Sunday evening, Sept. 29.—Lena B. Weybright, Cambridge, Nebr., Oct. 8.

NEW YORK

Ludlowville.—After our regular services on Sunday, Sept. 22, four young people, all parents, and a grandmother were received into the church by baptism. Two of these came forward during the revival at King Ferry. On Sept. 29 another young lady was baptized at Ludlowville. Since the work at this point was begun we have had a hard struggle; discouragements were many. At times it seemed as if it would be impossible to continue. But this little faithful group kept working and praying with an earnestness that defies defeat. With these reinforcements we feel encouraged to attempt larger things for God.—R. A. Nedrow, Ludlowville, N. Y., Oct. 5.

OHIO

Bradford.—We rejoice that it is now possible for Elder and Sister John M. Stover to reside in Bradford and to assist in our church activities. We await with interest the arrival of Eld. C. L. Flory to begin our revival Oct. 23. We close with a love feast Monday evening, Nov. 4. Our church is planning to make the new church year one of progress.—J. E. Overholser, Bradford, Ohio, Oct. 6.

Center.—Aug. 2 closed our Daily Vacation Bible School under the supervision of Lois and Miriam Inman of Canton, Ohio, with an enrollment of 134, and an average attendance of 111; of this number there were thirty-three whose parents were not connected with any church and three were Catholics. The school left a good impression among the parents and children of the community. Our love feast was held on the evening of Sept. 21 and the following day a children's meeting in the forenoon with dinner at the church and a harvest meeting in the afternoon, with an offering for home missions. Oct. 4 at our quarterly business meeting an annual report was given by all boards and committees of the various activities of the church which indicate good

work being done. The finance committee presented a budget for the coming year of \$1,600, of this amount \$400 to be applied to missions, home and general. A committee was appointed to see about new song-books. We are looking forward to our series of meetings to begin Dec. 1, conducted by J. Oscar Winger of North Manchester, Ind. District group Sunday-school institute, including the following churches, Center, Hartville, West Nimishillen, East Nimishillen, Canton and Maple Avenue, to be held at Center Nov. 2.—Mrs. Milton Taylor, Louisville, Ohio, Oct. 8.

Lincoln Heights.—The Lincoln Heights church was organized in March of this year. It was formerly a mission point of the Richland church, but is now under the Mission Board of this district. We enjoyed two weeks of splendid meetings in June under the leadership of Bro. Moyne Landis of Pierceton, Ind. These were very helpful to the church, and four were received by baptism as an immediate result. The last Sunday of the meetings marked a record attendance for the church, 127. We met in council on Sept. 5 to elect the church and Sunday-school officers for the coming year. Three members of the Home Mission Board were in attendance: Bro. Ora DeLauter, Bro. D. F. Stuckey, and Bro. M. M. Taylor, our elder. Paul Garverick was re-elected Sunday-school superintendent. The Board of Christian Education decided to try the junior Sunday-school, with Mrs. Elizabeth Bowers chosen as superintendent. Our attendance held up splendidly during the vacation months of July and August. Seven from our group attended summer camps, including our district young people's camp, Camp Mack training school, and Camp Mack young people's camp. These were much enjoyed, and proved very helpful. Just before school started the young people had a hamburger fry and a campfire meeting following. During July, the Men's Work sponsored a lawn fete which netted the building fund about \$50. The Ladies' Aid has also donated help to the fund, and we are moving toward a new building in the near future. Our Sunday-school is planning to take part not only in a special rally day, but in a special rally month which is sponsored by the superintendents of the city churches.—Mrs. Eva McFadden, Mansfield, Ohio, Oct. 7.

Pittsburg church met in council Sept. 22. The Sunday-school officers were elected for the coming year. We had the report of the different officers; also the report of the annual visit was given by the deacons. We had our promotion exercises Sunday evening, Sept. 29.—Reporter, Arcanum, Ohio, Oct. 8.

White Cottage.—Our pastor and family spent the month of August in Virginia, where he held a successful meeting at Churchville, Va. Bro. Quincy Leckrone filled the pulpit in the absence of the pastor and brought us inspiring messages at each service. Aug. 25 a number of our people joined Olivet in their all-day meeting and enjoyed an inspiring program. While our church was being remodeled and enlarged we held our services in the schoolhouse until school opened, Sept. 2, then in the parsonage until Sept. 29. Midweek meetings were held in our homes. Our prayer meetings are indeed helpful and Bro. Zigler is a good leader. The men's and women's Bible classes met with their teachers, Brother and Sister G. A. Thompson, on Labor Day for their annual picnic supper; more than forty were present to enjoy a social evening in this hospitable home. Brethren G. A. Snider and E. B. Bagwell of North Manchester, Ind., were our guests at this meeting. The Golden Rule class took advantage of all being together and elected officers for the year, with Sisters Ethel Woodward and Mae Koon, president and secretary respectively. This class has paid its pledge of \$100 on the new church and has started a fund for the equipment. Other classes are paying pledges of various amounts. A number of the men have spent every minute possible working on the church lot; much of this is donated work even by non-members. Sept. 11, while a number of men were clearing rubbish, etc., from the church grounds, the ladies held their Aid meeting and served the men a hot dinner in the new basement. Our Sunday-school has kept up well considering the handicap during the summer. Our present enrollment is 112 with an average attendance for the quarter of ninety-nine. We hope to do better work when we get into the church where we have separate rooms for many classes. We will have four classrooms on the main floor opening into the auditorium when needed, others being in the basement. The B. Y. P. D. has held its own and hopes to gain more rapidly in the near future. Rev. Chas. Bay of Zanesville brought the message on the evening of Sept. 29 which was enjoyed by all. Our pastor brings us fine messages each week. He has worked untiringly in every way on the new church to hasten its completion. We hope to dedicate our new church Oct. 20.—Mrs. J. F. Shrider, South Zanesville, Ohio, Oct. 7.

OREGON

Albany.—Aug. 11 Eld. Geo. Carl of Hermosa Beach, Calif., brought us the morning message. He was on his way home and also to attend the summer assembly at Bridge. We always appreciate having visiting members with us as we are few in number and need encouragement and fellowship. Stanley Keller, who has served this church as pastor for a year, gave his farewell talk after Bro. Carl's sermon, encouraging our little group to be faithful. During the time he was with us he made many new friends and won the love and friendship of both young and old alike. He is greatly missed by the congregation. He will attend Bethany Biblical Seminary to more fully prepare for the Master's work. Since August we have been without a pastor. Some of the lay members have been giving talks on Sunday morning. Bro. Edw. Harader has brought the message several times. Mrs. H. H. Snowberger, our delegate to district meeting, gave a splendid report one Sunday. Eld. H. H. Ritter met with us in our regular business meeting Sept. 15, at which time church and Sunday-school officers were

ected. Bro. F. D. Standish is general superintendent; Mrs. Edw. Harader, church clerk; Mrs. Amos Nofziger, treasurer; the writer, Messenger agent and correspondent. Bro. J. D. Miller of Damascus, Ore., will soon move here to take up the pastorate.—Mrs. D. H. Holl, Corvallis, Ore., Oct. 8.

PENNSYLVANIA

Big Swatara church held its love feast May 18 with Bro. B. G. Stauffer of Chiques officiating. Brethren J. H. Longenecker, John Zug, J. B. Brubaker, Wm. Delp and I. W. Heisey also contributed toward an inspiring service. July 21 the Hanoverdale Sunday-school

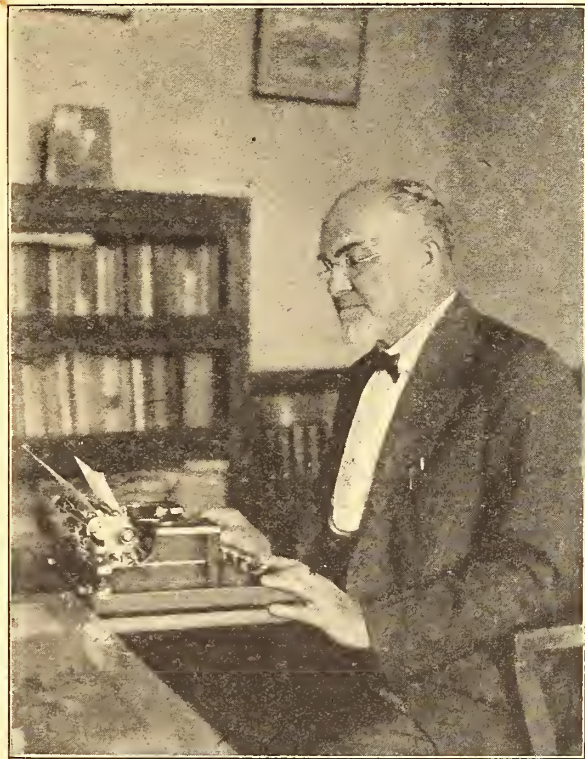
gave a Children's Day program. Bro. A. C. Baugher of Elizabethtown gave an interesting talk to the children and adults. Aug. 4 the Paxton school presented their Children's Day program with Bro. Hiram Eshelman of West Green Tree as speaker. Aug. 4 Bro. Eshelman began a series of evangelistic services which continued until Aug. 20. Seventeen were added to the kingdom and the church was strengthened. Aug. 24 our members met for a harvest service at Hanoverdale. Brethren Hiram Eshelman, Chas. Cassel of White Oak and Samuel Hertzler of Elizabethtown brought the message. Sept. 15 services began at Hanoverdale with Bro. D. H. Snader of Akron, evangelist. Fifteen accepted Christ as their Savior. The Sunday-schools began the

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new year with superintendents S. B. Shiffer, Hanoverdale, and John Kauffman, Paxton, directing the work. Our love feast will be Oct. 26 and 27.—Irene K. Frysinger, Harrisburg, Pa., Sept. 30.

Boiling Springs.—At our business meeting held recently we elected Bro. C. B. Sollenberger of Carlisle to serve as our elder for one year. We also planned for our love feasts to be held the first Sundays in June and November, beginning in 1936. On Nov. 3 we plan to have our harvest home service in the morning, rededication service in the afternoon, and a program given by the men's chorus from Lititz in the evening. Bro. Sollenberger will bring the morning message and Bro. Howard Merkey the afternoon message. We decided to have our revival services in August, 1936, our elder to conduct them. Delegates elected to go to our district meeting in Bunkertown Oct. 29 and 30 are Brother and Sister Hassinger, with Brethren Robert Cocklin and Charles Trimmer as alternates. One letter of membership was received. Our various Sunday-school and church officers were elected at this time, Bro. Herman Carr being our superintendent for another year and Bro. Charles Trimmer our joint treasurer for Sunday-school and church. Our revival services will begin Nov. 11 and continue for two and perhaps three weeks, with Bro. Joseph Whitacre of Harrisburg conducting them. Our love feast will be held the latter part of November, and if possible will be announced later through the Messenger.—Mrs. O. J. Hassinger, Boiling Springs, Pa., Oct. 7.

Carlisle church met in council Sept. 30. Various reports were read by officers and committees. The pastor and elder gave an interesting statement as to the work at this place which we very much appreciated. Our delegates to district meeting are Eld. H. M. Snively and Sister J. E. Trimmer; alternates, J. E. Trimmer and Lou Cohick. Sunday-school officers and teachers were installed Sept. 29. Our love feast will be Oct. 27 at 5 P. M.—J. E. Faulkner, Carlisle, Pa., Oct. 6.

East Petersburg.—Sunday afternoon, Sept. 22, the a cappella male chorus of East Petersburg and vicinity held their second annual music fest at the East Petersburg house. The afternoon session consisted of congregational singing led by different choristers. We were favored with two German selections. Bro. Paul Eshelman gave a short talk on music. The children from the Neffsville Orphanage also sang. At 6 o'clock they had vesper services. The evening service was conducted by the a cappella chorus and Sister Edna Mohler gave a reading. The offering amounted to \$165.90; after expenses were deducted the balance was equally divided between the Millersville Mennonite Orphanage and the Neffsville Orphanage. The church was filled and amplifiers were placed to accommodate the people outside. Sept. 23 we started a singing class at Salunga with Bro. Paul Eshelman, teacher. Nov. 3 the Hatfield mixed chorus, directed by Bro. Henry Gotschall, will render a sacred program at East Petersburg. The young mothers' class of the East Petersburg Sunday-school will sponsor the program. Our love feast will be Nov. 23 at 1:30 P. M. at the East Petersburg house.—Mrs. Emanuel Seifert, Manheim, Pa., Oct. 8.

Fairview.—Our semiannual love feast will be held at the regular appointed time, the third Sunday of October. An evangelistic meeting will begin Nov. 4 and continue for two weeks, Bro. Joseph H. Clapper of Yellow Creek, as visiting evangelist. Our Sunday-school has had very good attendance for the past year ending Sept. 30. Fifty have perfect attendance. Our Aid Society, B. Y. P. D. and adult Bible classes have been very active throughout the summer months. The B. Y. P. D. is planning to give the Thanksgiving play, "Sharing Our Benefits," by W. G. Nyce.—Mrs. Ernest A. Brumbaugh, Williamsburg, Pa., Oct. 5.

Yellow Creek.—Sept. 1 Bro. H. H. Nye of Huntingdon closed a successful two weeks' revival meeting with eight added to the church by baptism. On Sept. 15 Bro. D. I. Pepple of Woodbury closed the two weeks' revival at Bethel house. Thirty were added to the church by baptism. Our love feast will be held Sunday evening, Oct. 27, at 6:30.—Mrs. Bertha Snyder, Hopewell, Pa., Oct. 7.

WASHINGTON

Seattle.—Since our last report two have been baptized. This baptism was on Aug. 4 at one of the beaches of Lake Washington. On Aug. 11 Sister June Yearout of Boulder, Colo., opened a revival meeting in our church which lasted nearly three weeks. These sermons were very instructive and enjoyed by all who attended. On Sept. 4 we held our regular business meeting. At this time we elected Bro. Walter Peckover as our pastor for a year. On Sept. 29 the Sunday-school convention of this district was held in the Tacoma church. A large crowd was present and the meeting was one of the best ever held in this district.—Mrs. John A. Hopkins, Seattle, Wash., Oct. 5.

WEST VIRGINIA

Harman.—We began a revival meeting here Aug. 26 with Bro. N. D. Cosner and wife of Westernport, Md., evangelists. He preached thirteen inspiring sermons and Sister Cosner told the children an interesting story each evening. Nine Sunday-school children and two mothers were baptized. Sept. 8 we held our love feast. Eld. Ezra Fike preached an impressive examination sermon after which fifty-three brethren and sisters participated in the feast. Sept. 22 Eld. Emra T. Fike preached a powerful sermon on the elder's duty to the congregation and the congregation's duty to the elder, after which Bro. Ellsworth Harman was ordained elder. He with Bro. Frank Vandevander was chosen delegate to district meeting with Sister Mae Judy and Bro. Floyd Cooper, alternates. Brother and Sister Cosner made many friends during their short stay here both in and out of the church.—Cora A. Harman, W. Va., Oct. 2.

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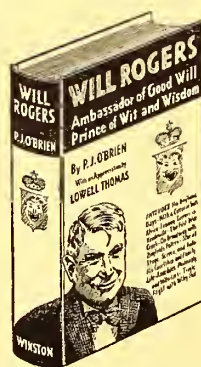
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SWEDEN

Graybill, J. F., and Alice, Spangatan 38, Malmö, Sweden, 1911.

CHINA

Liao Chow, Shansi, China.
Hutchison, Anna, 1911.
Oberholtzer, I. E., and Elizabeth, 1916.
Sollenberger, O. C., and Hazel, 1919.

Ping Ting Chow, Shansi, China

Bright, J. Homer, and Minnie, 1911.
Ikenberry, E. L., and Olivia, 1922.
Parker, Dr. D. M., and Martha, 1933.
Pollock, Myrtle, 1917.
Schaeffer, Mary, 1917.
Wertz, Corda L., 1932.

Show Yang, Shansi, China

Clapper, V. Grace, 1917.
Neher, Minneva J., 1924.
Smith, W. Harlan, and Frances, 1919.

Tai Yuan Fu, Shansi, China

Myers, Minor M., and Sara, 1919.
Shock, Laura, 1916.

Tsinchou, Shansi, China

Wampler, Ernest M., 1918, and Elizabeth, 1922.
Senger, Nettie M., 1916.

On Furlough

Crumpacker, F. H., and Anna, % General Mission Board, Elgin, Ill., 1908.
Hornung, Emma, % S. H. Hornung, 750 Molino Ave., Long Beach, Calif., 1908.
Metzger, Minerva, Rossville, Ind., 1910.

AFRICA

Garkida, Nigeria, West Africa, via Jos

Bittinger, Desmond, and Irene Frantz, 1930.
Heckman, Clarence C., and Lucile, 1924.
Moyer, Edna Faye, 1931.
Studebaker, Dr. Lloyd R., and Modena, 1934.

Lassa, via Maiduguri, Nigeria, West Africa

Burke, Dr. Homer L., and Marguerite, 1923.
Horn, Evelyn J., 1930.
Kulp, H. Stover, 1922, and Christina, 1927.
Royer, Harold A., and Gladys S., 1930.

Marama, via Damatura, Nigeria, W. Africa

Beahm, Wm. M., and Esther, 1924.
Harper, Clara, 1926.
Utz, Ruth, 1930.

Minna, Nigeria, B. W. Africa

Helser, Albert D., and Lola, 1922 and 1923.

On Furlough

Bosler, Dr. Howard A., and Edith, % C. O. Gump, Churubusco, Ind., 1931.

INDIA

Ahwa, Dangs, Surat Dist., India

Bollinger, Amsey, and Florence M., 1930.
Ebbert, Ella, 1917.
Royer, B. Mary, 1913.

Anklesvar, Broach Dist., India

Grisso, Lillian, 1917.
Lichty, D. J., 1902, and Anna, 1912.
Moomaw, I. W., and Mabel, 1923.
Shickel, Elsie N., 1921.
Warstler, Anna M., 1931.

Bulsar, Surat Dist., India

Cottrell, Dr. A. R. and Laura, 1913.
Glessner, Ruth Lucille, 1931.
Mow, Baxter M., and Anna B., 1923.
Shumaker, Ida C., 1910.

Dahanu Road, Thana Dist., India

Messer, Hazel E., 1931.
Nickey, Dr. Barbara M., 1915.
Swartz, Goldie E., 1916.

Jalalpor, Surat, District, India

Brooks, Harlan J., and Ruth, 1924.
Miller, Sadie J., 1903.

Palghar, Thana Dist., India

Shull, Chalmer, 1919.

82 Esplanade Rd., Fort, Bombay, India

Blickenstaff, Lynn A., and Mary, 1920.

Umalla, Broach Dist., India

Miller, Arthur S. B., 1919, and Mae W., 1922.
Miller, Eliza B., 1900.

Vyara via Surat, India

Blough, J. M., and Anna, 1903.
Widdowson, Olive, 1912.
Ziegler, Edward K., and Ilda, 1931.

Woodstock School, Landour, Mussoorie, U. P., India

Stoner, Susan L., 1927.
Ziegler, Emma K., 1930.

On Furlough

Alley, Howard L., and Hattie, 14 Pelham Ave., Schoolfield, Va., 1917.
Blickenstaff, Verna M., Cerro Gordo, Ill., 1919.

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—John 10:11

B211—BIRTHDAY GLADNESS

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Where many fragrant flowers bloom,

The flowers of gladness and of cheer
That grow and grow from year to year!

"Grow in grace!"—II Pet. 3:18

B200—MANY HAPPY BIRTHDAYS TO YOU

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BIRTHDAY cheer, and
GLAD RETURNS with
EVERY YEAR!

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—Isa. 26:4

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That Someone's Remembering!

"The righteous shall be in everlasting remembrance."
—Ps. 112:6

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—Ps. 145:9

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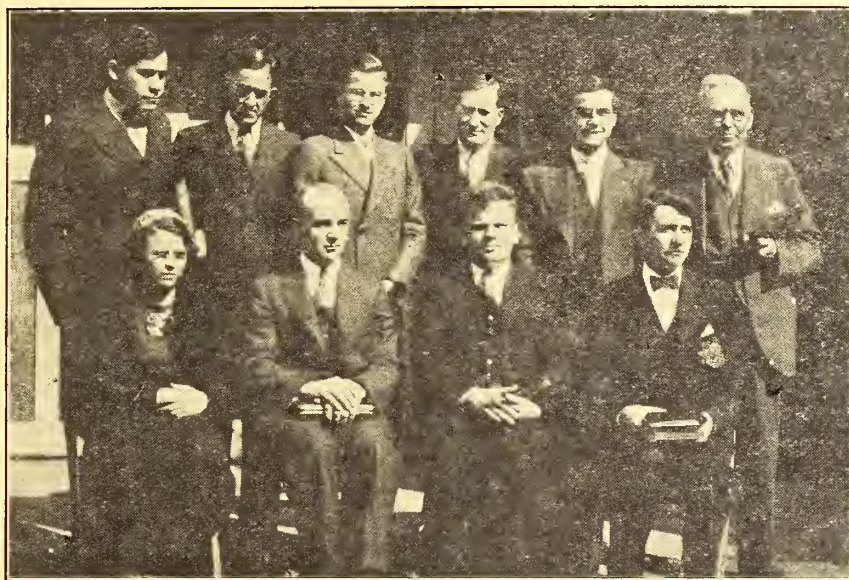
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THE GOSPEL MESSENGER

Vol. 84

Elgin, Ill., November 2, 1935

No. 44



MEN'S WORK GOSPEL TEAM, TOLEDO, OHIO

See page 22, article entitled: A Summer of Sunday Nights

Reading from left to right, the members of the team are: Seated—Sister Florence Eberly, pianist; Roy Eberly, chorister; Ralph R. Hatton, pastor; Joseph Hudson, leader; standing—John H. Van Dyke, secretary; Lewis Siler, Rodger Hatton, Clifford Hardwick, Paul Cousino and Will Furgeson.

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GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 84

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No. 44

EDITORIAL

The Recovery of Discipline

THESE are days when more and more men are being forced to give thought to discipline and its place in life. In the dark days which came to Germany, when it seemed no adequate outside help could be had, the last recourse was to that inner control which is giving a new Germany amazing strength.

In the dilemma which Mussolini has created for his people, the Italians are being called to new prodigies in fortitude. And however we may lament the uses to which they are putting these resources of strength, we can not belittle the significance of their recovery of discipline.

So also for the Ethiopian, the American, the Christian and for every other race or class challenged by the hard conditions of these times. For there is something magnificent in the way the human spirit rises to newness of strength in the midst of trials.

Gone are the easy times and the easy way of life. We are in for a long struggle on new frontiers. These run through the fields of better living as visioned by thoughtful men. We live in an age when every man, be he old or young, has need for inner mastery, for the recovery of discipline.

H. A. B.

Goals—Obstacles—Resources

It was cause for regret that we could not hear the discussion. The topics were attractive and the logical arrangement was such a clear and frank facing of reality as to compel admiration.

First of all are the goals. Christians ought to have some place to go, something to strive for. It should be worthy of one's best, something worth having or being, something to call out all that is in you.

The high calling of God in Christ Jesus has had tremendous appeal for some. It can have yet. It means making the kingdoms of this world into the kingdom of

our Lord and of his Christ. There is nothing little or mean about that. It involves great things too for the persons who select that goal, nothing less than the stature of the fulness of Christ.

But there are obstacles. Indeed there are, plenty and mighty. Nothing is gained by trying not to see them. There is greed and selfishness and hate and pain and callous indifference to the finer things. It would be very discouraging if that were all.

But there are resources. There is goodness and love and faith. There is conscience and insight and courage. There are friends and comrades. There is the church and there is God. They that be with us are more, infinitely more, than they that be with the enemies of righteousness.

And time is on our side, if our side is the right side. Always time is on the right side.

E. F.

Twilight or Sunlight

THOSE who have lived in one or more of our great cities know how truly perpetual twilight engulfs canyonlike streets, public buildings, and even the crowded quarters many are obliged to call home. How would you of the sun-lighted country like to live and work where an electric light must be used for a good share of the day as well as at night?

So it is twilight which is characteristic of our bigger and bigger cities, while sunlight remains a special heritage of the country man. And looking to the future, is not twilight a good symbol for the day and sunlight an equally apt symbol for the country? You who are tempted to go to the city, or to think of a city's advantages, think also of the other side. For example—

1. It costs more dollars to live in the city than in the country. At least the NRA wage scales assumed this as a fact.

2. The great city is often a waster of time. Consider

how many hours must be put in at nothing more profitable than going to or returning from work!

3. The city increases the health hazard. There are less sunlight and more contacts that can result in an infection of some sort.

4. The city is less social than the country. In a city a man may find more samples like himself, but he most likely will fail to get acquainted with his next door neighbor.

5. City competition is harsher and doubtless keener. A man may get richer in the city than in the country, but he also runs a greater risk of being poorer.

6. The large city is the demagogue's paradise, with the result that taxes are high, the public debt load heavy, and the political outlook seldom anything to be encouraged about.

7. The city is more vulnerable to some forms of disaster, as fire, storm and attack in war.

8. The city is not a self-sufficient economic unit. In a pinch the country can get along without the city, but not the city without the country.

9. There are signs that many of our cities are due for a decline due to unsatisfactory location, shifts in population, and persistent misgovernment.

10. So far, city civilizations have always ultimately gone into decline. Recovery or renewal has required the infusion of new country blood.

Thus we come to the question of just what field the Church of the Brethren should choose for the main investment of resources. Our people are still two-thirds rural on the basis of place of residence, and far more than that in spirit. We are not advocating withdrawal from cities, or even the ignoring of new city opportunities. But we are suggesting factors that have a bearing on the general direction we can choose to take.

There is a sense in which an institution can choose with greater deliberateness than an individual. For the individual has but one short lifetime in which to work; the institution can live on and on if it chooses wisely. For it, an hundred years may be as a day. So as a church, let us think in terms of our heritage and the probable field of most rewarding effort. The choice of emphasis is between the city and the country; and it seems to us, between twilight and sunlight. H. A. B.

When People Laugh

WAS it Portia or some other of Shakespeare's characters who noticed that the quality of mercy is not strained but droppeth as the gentle dew from heaven? Many other fine qualities are like that. If they are strained they lose their fineness. They get coarse and unattractive.

Of nothing is this more true than of the sense of

humor. It is a noble gift. When it is of the unstrained sort, the kind that's like the gentle dew, it is one of the rarest of the graces. And one of the most useful. How it lightens up the drab, dark places, and makes the bitter, if not sweet, at least more endurable.

There are few more revealing tests of character. Is some one under consideration for a position requiring delicacy of judgment? Better find out the kind of thing he laughs at. That will tell you much about his qualifications for weighing values.

It is interesting to note how fashions change in this as in other realms. A generation ago there was a great vogue in a type of humor which tried to make something funny out of tragedy. For example, little Willie fell in the well and as they could not get him out, his mother was quite upset about it because it made the water taste so bad. You wonder what sort of mentality could find anything funny in a joke so revolting to all the finer impulses.

We are past that stage and in another. Now we have a generation in process of developing the inability to tell the difference between what is funny and what is just plain silly. Witness for instance a recreation stunt in which the victim is being "hypnotized." Under the influence of the operator's suggestions he becomes colder and colder until he can scarcely put on coats and wraps enough to keep him from freezing. Reversing the process the hypnotizer soon has him warming up and growing hotter and hotter until in his frantic effort to find relief he is completely disrobed save only for the scantiest kind of summer underwear. At which everyone is supposed to laugh uproariously.

One is less shocked at the offense against common decency in such a proceeding than at the affront to intelligence. The delight to youngsters of the giggling age can be understood and excused, but what of the I. Q. of grown-ups who enjoy that kind of entertainment? Stupidity is sometimes harder to forgive than impropriety. It will not do to say that after all we are all boys and girls at heart. We ought to be in malice but not in understanding. One of the most beautiful and generally admired prose poems in all literature encourages putting away childish things when one becomes a man.

The quality of true humor is not strained. It feeds naturally on life's queer coincidences and incongruities. For the most part it is as gentle as the dew of heaven. Now and then it will break out in hilarious laughter. Let it. "A merry heart doeth good like a medicine" and wholesome laughter is better than most medicine. The wholesome kind is clean. It is worthy of sensible minds.

Let the people laugh. But let them know that what they laugh at tells the listener something interesting about the kind of folks they are.

E. F.

THE GENERAL FORUM

An Autumn Sunset

BY ALDA BICKNELL

An angel up in heaven,
While painting scenes today
Upset his gorgeous colors
Just as he stooped to pray.

They reached the earth at sunset
And dyed the west with gold,
With crimson and with purple,
For mortals to behold.

*Bridgewater, Va.***The Minister Facing His Prophetic Ministry**

BY DE WITT L. MILLER

The gist of a sermon-address delivered at a Ministers' Conference

THE charge which appears in 2 Tim. 4: 1-5 is a charge concerning Timothy's prophetic ministry. It is a charge that present-day ministers would do well to heed.

The first words of verse two and the last words of verse five are the key words of the passage. "Preach the word. . . . Fulfill thy ministry." These words mean for us to preach the whole gospel. There is a vast difference of opinion as to what the whole gospel means. Just how much of the area of human experience shall we cover in our preaching ministry? This question can perhaps best be answered through a consideration of Christ's ministry. If we would be good under shepherds of the Great Shepherd our ministry should be as all-inclusive as his. He discussed public and private morals as well as family relationships. He preached a social gospel, one that is applicable to rich and poor, hopeful and hopeless, happy and sad. He discussed civic, national and international affairs. In fact, there is no area of human experience into which the ministry of Jesus did not reach. The minister's task is as broad as life and he is to take, in his prophetic ministry, the problems of the people, apply eternal truth to those problems, and point men to a higher and better life.

When we conscientiously strive to preach the word and fulfill our ministry," or preach the whole gospel, there are eight problems that we face, and the first is that of catering to the folks to whom we preach.

Sometimes ministers try to be tactful at the expense of their prophetic ministry. When a leading deacon, a liberal giver, and a power in the church is unethical in business and places political loyalty ahead of a moral consciousness it is easy to say that religion has no place in the realms of business and politics. Yet the prophet Amos did not think so, and neither did the Master. If the power of the cross is to save us eternally it must

save us here and now from unethical business and political actions.

I pray that the Church of the Brethren may have a courageous ministry whose highest allegiance is to the eternal truth of God as applied to life as we live it.

The second problem ministers face is that of becoming personal in the pulpit, or of using the pulpit to preach to an individual.

Jesus did not heal with personalities in public address, and neither should we. The pastoral call and the pastor's study is the place to deal with individuals. If we are not courageous enough to face folks in private, let us be manly enough not to disgrace our ministry by hiding behind the pulpit. As ministers we must discover the fine art of preaching against sin, but not at the sinner, of hating sin and loving the sinner. If we would be true prophets we will know the difference between tactfulness and soft-pedaling upon the sore spots of sin in the lives of our members.

Let us be courageous to preach against the sins of the present day, but not so cowardly as to use the pulpit to rebuke individuals.

As prophets we face a third problem, the problem of being negativistic in our preaching.

My parents once gave me a motto that read: "A good thing to remember, and a better thing to do, is to work with the construction gang, not with the wrecking crew." It is my conviction that we can not be true to Christ and go into the pulpit condemning things without knowing why they should be condemned and without having a more excellent way to show unto those to whom we preach. Christ was positive. If ministers will do this conscientiously they may preach shorter and fewer sermons, but they will spend much more time in thought, study and prayer concerning the problems on which they should give positive enlightenment.

Our next problem grows out of a desire to live up to the measure of the last one, the problem of becoming too scholastic, too theoretical and too bookish.

While the sin of the Church of the Brethren preachers is, for the most part, in the other direction, the problem here mentioned is real to anyone who would be a true prophet. Ministers must not make the mistake of getting their sermons away from life. Happy is the man who knows life as Amos knew life, yet who can be so well informed that he can bring to the problems that life presents great prophetic utterances of eternal truth.

The minister's fifth problem as a true prophet is the other extreme—the problem of sensationalism. The sensationalist is the one who, for lack of ideas, rants

and raves, performs acrobatic stunts in the pulpit, says other churches are wrong, other ministers imposters, and uses sermon subjects as daring as motion picture titles.

Such was not the spirit of Jesus. He was always gentlemanly and courteous. He was never rude. Why should we as ministers pattern our lives after a Billy Sunday, with all due respect for the possible good he has done, when we might have Christ as our ideal?

As preachers of the Word we face, in our prophetic ministry, the problem of being too theological.

In the discourses of Jesus he did not discuss whether or not there were two Isaiahs, or whether Daniel was supposed to be in the canon. If he were here today he would probably not preach about the synoptic problem, the authorship of New Testament books or the interpretation of Revelation in face of immorality, increasing divorce, a crime wave, economic injustice, unethical business methods, race prejudice, and international problems involving the brotherhood of man.

It is considered a serious indictment against Protestantism that we argued denominational differences while the movies poisoned the minds and morals of people, that we waited until our Catholic brethren organized a legion of decency before we did anything about the matter.

Let us hold our ministry in sacred trust. Let us be like the Master. Let us keep our theological problems in our studies and let our pulpits glow with living reality.

In the seventh place we face as prophets the problem of traditionalism. I heard a Catholic bishop preach a sermon that revealed an original mind. His sermon was brilliant and flowery and showed creative thought, but he would come to a place where conclusion should be made, and there he would run counter to a conclusion that had been made for him. He couldn't be a prophet because he was a slave to traditionalism.

It was the purpose of the founders of the church that our church should not be bound by tradition and creed. Christ was more interested in getting a thing done than he was in the method of doing it. He seemed to seek the best way for any given time and place. Let us be prophets and not slaves to traditionalism.

Finally, the subtlest problem which the minister faces as a prophet is the problem of personal opinion. When a minister is called upon to minister in sacred things, to rightly divide the word of truth, it is too bad if he uses his opportunity as a chance to air his own opinions.

How do we know when we interpret God's Word that we are not reading into it our own ideas rather than giving the true interpretation? We perhaps would not do it intentionally but because of training and environment we interpret as we do. How do we know we are right? This, my Brethren, is a serious problem.

We need to approach God's Word with open minds. We need to be critical of our present convictions but holding to them tenaciously until we discover a better way. We need to make an intelligent study of all the interpretations of the past. We need to diligently seek the wisdom of God in approaching our work. We need to bring into our work a tremendous sense of our responsibility as prophets of the Eternal God. We must enter upon our tasks with deep humility and no sense of security in our own wisdom and opinions. Let us therefore drink at all human fountains of knowledge and at the same time seek Divine wisdom, guidance and revelation as we "press on toward the goal, toward the mark of the high calling of God in Christ Jesus."

Brethren, let us be prophets who preach the whole gospel; prophets who "preach the word and fulfill our ministry."

Cleveland Heights, Ohio.

The Alcohol Problem

BY CHAS. E. WEAVER, M. D.

From a Men's Work Temperance Address

"LEGAL Liquor Will Flow Today," this was the headline in the newspaper on Dec. 5, 1933. That day marks a dark spot on the pages of our history. I still believe that the Eighteenth Amendment was a noble experiment. I still believe that it was beneficial to our country. However, we must face the fact that our country has gone wet. And it is very evident now that predictions of prohibition advocates as to what would happen in America in case of repeal have come true with a vengeance. We who know the nature of alcohol are not surprised. Alcohol as a beverage just can not fit in civilization.

As a Christian I am interested in glorifying God in my daily living, in winning souls to Christ and in disappointing the devil. Therefore, I shun the use of alcohol as a beverage.

As a citizen I am interested in good government, in high standards of living and in sound economy. Therefore, I disapprove of the use of alcohol as a beverage.

As a physician I am interested in the prevention of disease, in the improvement of health and in the spreading of happiness. Therefore, I oppose the use of alcohol as a beverage.

As a father, I may now add, I am interested in being a worthy example for my son and in proving the love I have for him by using time and energy against that which would cause much trouble to him and his generation. Therefore, I attack the use of alcohol as a beverage. Consider these points:

1. Alcohol is not a wholesome food. Recently the German Association of Neurologists and Psychiatrists passed the following resolution:

"The German Association of Neurologists and Psy-

chiatrists is bound to consider any claim that beer is healthful by virtue of the calories contained therein as an attempt to mislead the people. Because of the high percentage of alcohol, beer can by no means be considered a true article of food, or even harmless. The association feels duty bound to declare the custom of drinking and advertising of the many different kinds of beer is a great menace to the health of the population. The drinking of liquor, and also of beer, even in such quantities not ordinarily considered intoxicating, lessens personal resistance to all kinds of disease, shortens life and produces crimes and accidents."

2. Alcohol is deceitful. It gives a feeling of warmth, of vigor, of exhilaration when real warmth or vigor or exhilaration does not exist. It gives the impression of a power or a pleasure or an activity which we do not possess. It forces the nervous system to lie. The result of the habitual use is to render the nervous system incapable of ever telling the truth.

3. Alcohol is a habit-forming drug. The medical use of alcohol as a stimulant has been largely given up in the better hospitals, because today we know it is really not a stimulant but a narcotic. We know, too, that alcohol creates a craze for more alcohol. A comparatively few alcoholics expected to become such when they began drinking, and only about one-half of the chronic alcoholics can be permanently cured of the drinking habit by the best methods of treatment.

4. Alcohol enfeebles the mind. I quote from an article by Dr. E. K. Henderson, in the *Edinburgh Medical Review*, January, 1933: "One necessary means of checking the progress of alcohol poisoning is that people be led to see the seriousness of it in its early stages. No one becomes much concerned if a person gets 'decently' drunk, but if the person who is drunk creates a disturbance of the peace, or in any way makes himself a nuisance or a danger, he is made to feel the rigors of the law. The so-called convivial drinker would feel insulted if he were called a chronic alcoholic, but there is no essential difference between the two groups. Each is steadily soaking his tissues in alcohol, and sooner or later the man who carries his liquor well and the one who becomes obstreperous may meet in the stage of enfeeblement of their mental and moral powers. By repetition and continuance the drinker comes ultimately to a lowered state of resistance, to a feeling of inevitableness and a certain callousness to the world and its opinions."

5. Alcohol lowers human efficiency. In research for the Carnegie Institution, Dr. Miles found that alcohol by its action on the nervous system causes decreased reflex irritability, slower reaction, higher sensory thresholds, slower muscular movements, less adequate and accurate muscular control and less agile mental operations.

6. Alcohol is a primary cause of disease. All beer

drinkers have rheumatism more or less, and no one can recover from it as long as he drinks beer. At least four-fifths of the people who have rheumatism are habitual beer drinkers. At least 90% of chronic Bright's disease victims are beer drinkers. The majority of saloon-keepers die of dropsy caused by liver or kidney disease. Gout is much more frequent in Europe than in America. We attribute this to the fact that Europeans have been using the more wine and beer. Alcohol is a frequent cause of heart disease and of arteriosclerosis. It also frequently causes insanity.

7. Alcohol lowers resistance against disease. Beer drinkers who get pneumonia, pleurisy, erysipelas or tetanus run a much poorer chance of recovery than abstainers. Habitual drinkers, all practical surgeons agree, are poor surgical risks.

8. Alcohol aggravates industrial poisoning. Such poisons as TNT, ether, aniline, carbon tetrachloride, all have their action enhanced by alcohol. The tremor of mercurialism is worse in an alcoholic and so are the changes in the blood vessels caused by lead.

9. Alcohol enfeebles germ cells. Experience has shown that in parents repeatedly intoxicated with alcohol, the germ cells are enfeebled so that offspring of such parents, whether male or female, are more likely to be feeble and sickly, and so to die. They are frequently feeble-minded. Plutarch said, "One drunkard begets another," and Aristotle said, "Drunken women bring forth children like unto themselves."

10. Alcohol shortens lives. In an investigation including forty-three American life insurance companies the combined experience on users of alcohol has been compiled. We find the following increase of mortality over the average death rate of insurance risks generally: Steady moderate drinkers but accepted as standard risks, 86%; having past excesses but apparently cured, 50%; very moderate drinkers, 18%. In these groups the death rates from Bright's disease, pneumonia and suicide are higher than normal.

11. Alcohol causes accident. Injuries and deaths in Chicago automobile accidents involving intoxicated drivers were more than 300% greater in number during the first half of 1934 (under repeal) than during the first half of 1933 (under prohibition). According to Dr. Richard C. Cabot, "Most of the 'drunken drivers' arrested every week on our streets are not 'drunk,' in the ordinary sense. They can walk and talk well enough; they have imbibed only a moderate amount of liquor. They are temperate drinkers; but they are the most dangerous of all drinkers in this fast-moving age. The man who is drunk—the excessive drinker—rarely tries to drive a motor car. It is the moderate drinkers who do the most harm."

12. Alcohol brings the saloon. The saloon brings and increases many social evils, among them prostitu-

tion. With prostitution spread venereal diseases. Practically every case of venereal disease would have in its complete medical history the story of some one being drunk.

13. Alcohol corrupts good manners. In a recent issue of "Motor Boating—The Yachtmen's Magazine," is an article on yachting etiquette which concludes with these sentences: "Last, but not least, no well-thinking yachtsman would have his guests indulge in drinking to the point of becoming intoxicated, for danger and trouble invariably lurk around with such members of the party aboard. It is common that under such circumstances guests resort to talk and conduct unbecoming that of ladies and gentlemen, and a cruise that may have been looked back upon with cherished memories will prove to be one that some members of your party will prefer to forget."

14. Alcohol causes crime. We need read only some of the details of the terrible crimes recorded on the front pages of our newspapers to see the part liquor plays. Or attend a few sessions of criminal court to hear what men under the influence of alcohol will commit in the way of crime.

15. Alcohol breaks homes. In a great majority of homes broken by divorce, liquor is one of the chief causes. Marriage vows and the sanctity of the home mean little to the liquor interests.

16. Alcohol causes loss of jobs. Employers usually give preference to abstainers, other things being equal. Many employers would not think of hiring drinking men. They know alcohol makes men less dependable, less efficient and less polite. Therefore, alcoholics frequently find it difficult to find employment, to hold jobs and have little hope for advancement.

17. Alcohol brings poverty. Habitual drinkers, because of no work or a low grade of work, are very likely to become poor. Or should they be fortunate enough to have a moderate income, they spend so much for drink that not enough is left to provide the necessities of life for themselves and their natural dependents. It is a common thing for the church or welfare agencies to support the families of drinking men. It is a common thing for other people to pay for the damage done to property by drunks. It is a common thing for drinking men not to be able to pay their own and frequent hospital and doctor bills; the state and welfare agencies must pay these bills or they go unpaid. The treatment of thousands of cases of venereal disease, caused by drunks, is paid for by the state; the drunks do not or can not pay. Many who are eager for old-age pensions have wasted their money for drink. Most of the alcoholic insane are cared for by the state. In spite of these facts, the friends of liquor say it is none of our business if they wish to drink. Yes, give them "personal liberty" at our expense!

18. Alcohol wrecks ideals. Given a person who thinks even social drinking is all right and you usually have a person to whom almost any other questionable social practice is all right. He who sees no harm in drinking usually sees no harm in swearing, smoking, modern dancing, gambling, the common movies, fornication, sacrilege, etc. Alcohol wrecks ideals!

19. Alcohol robs the innocent. The parents drink and the child is robbed of the right of being well-born. The father uses the money to buy liquor and not enough is left to buy milk and cod liver oil for the baby. The father spends his time at the beer joint and his family lives in a place hardly fit for rats. The father and mother get drunk on Saturday night and their child dies next week because they "did not have money to get a doctor." The older son and daughter must stop school and support the family because their drinking father can not hold a job and mother is a nervous wreck from worrying. A loving mother is watching for her three girls to come home from school. Only one comes home alive. The other two were run down and killed by a drunken driver. Alcohol robs the innocent!

20. Alcohol sends souls to hell. "The liquor traffic is always heaviest on the road to ruin." According to 1 Cor. 6: 10, no drunkard shall inherit the kingdom of God. Indeed, it is hardly reasonable to believe that those who persistently yield themselves to the pernicious influence of beverage alcohol can escape eventual destruction.

Manheim, Pa.

Which Is the More Alarming?

BY E. LLOYD CUNNINGHAM

In a report on a district meeting it was incidentally mentioned without comment or discussion that in a certain year it took two and a half ministers and four hundred and nine lay members of the Christian church to win one soul to Christ. That Sunday evening great interest was shown in the alarming aspect of the European situation.

But it seems to me that the first fact is many times more alarming and of much greater significance both locally and internationally than the latter. Such a church must be dead! Yea, verily it seems near blasphemous to call ourselves the Christian church under such conditions. Surely there is not much that is Christlike about it.

Can it be a praying church that is concerning itself so little about others? Christ emphasized again and again in his farewell discourse that whatsoever is asked in his name would be given. Are we asking for the salvation of anyone? Or maybe we are not asking in his name. Or again perhaps we are doing our praying for ourselves or for the success of the coming church supper

or some other activity and forgetting all about the lost souls about us. Do we all have faith that souls may be won? "According to your faith be it done unto you," said Christ to a certain group of people. Should we not expect results to come the same today?

Ah! friend, is it not alarming when God has promised unlimited power to his workers that they will not accept enough to win one soul to him in four hundred and ten years? How can such careless people prevent wars, or change the trend of times, or carry on stable governments, or do anything else? We can be sure of one thing—old Satan will do a plenty to the hearts of men if we whom God has asked to use his power to take Satan out of those hearts lie down on the job.

Oh! there are so many problems before the world today! The destiny of so many people is dependent upon the kind of solution to these problems. Either God's people will solve them through prayer and faith in love and righteousness under the guidance of the Holy Spirit, or they will be left to the discretion of his satanic majesty. If we are so dead that we can not win a soul in less than four hundred years we can not do much about it. But think of the power that is ours, yes, mine, that could save the day! Is it not alarming?

Let's get ashamed of ourselves and get on our knees and beg forgiveness. And then prepare ourselves for the job of solving the world's problems and ask God to help us make up for lost time. Let's not forget that you and I are the church! You and I can save the world, for God will do his part, of that we are certain. The League of Nations can not do it, organization can not do it, no revision of the economic system can do it, no social development can do it! Let's you and I wake up and use the power that God has given to us, his children.

Oakland, Calif.

Can We Experience Pentecost?

BY A. T. HOFFERT

THE church that leads its membership into vital spiritual reality has a loyal following. The church that leads its members into deeper, more satisfying spiritual experiences develops in them abiding convictions, sacrificial enthusiasm, consecration of life and joyous devotion in promoting the kingdom of God. Thus it is that the conversion experience takes on new meaning and vitality when followed by the Pentecostal experience.

The Holy Spirit

Unquestionably a true conversion experience brings a marked inflow of the Holy Spirit into our lives, for we are not left in doubt as to our relationship with the Father: "The Spirit himself beareth witness with our spirit, that we are children of God" (Rom. 8: 16). Furthermore, all Christian communities are blessed

with saintly men and women in whom the fruit of the Spirit—love, joy, peace, longsuffering, kindness, goodness, faithfulness, self-control—is apparent in their lives.

Jesus said to his disciples: "Already ye are clean because of the word which I have spoken unto you" (John 15: 3). The cleansing experience of conversion had been applied to their lives. Further, they experienced some measure of the Spirit's presence before Pentecost. John 20: 23 tells us that Jesus breathed upon them and said: "Receive ye the Holy Spirit." Yet the coming of the Spirit with power was still a future event with them.

The Power of the Spirit

The Pentecostal experience brought the power of the Holy Spirit into the lives of Christ's disciples. Conversion may be thought of as repairing or rebuilding the locomotive; the presence of the Spirit as adding sufficient water and heat to do light switching in the yards; while Pentecost—the baptism of the Holy Spirit—indicates a blazing furnace with sufficient steam pressure to drive a hundred cars across the country at forty miles an hour. Before leaving his disciples, Jesus instructed them to "tarry . . . in the city until ye be clothed with power from on high" (Luke 24: 49). They needed something more than he had thus far given them.

That something could not be developed from within; it must be prayed down from above. The disciples with other believers tarried for ten days when they all with "one accord continued stedfastly in prayer" until the power of the Holy Spirit was released in their lives. As a result of their united seeking and waiting for a definite objective, "they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2: 4). The power of the Spirit became theirs not as an attainment but as a gift.

A Seeker for Power

Satisfying as my conversion experience was, I felt the need for more power—and still do. According to Acts 2: 38 those who repent and are baptized "shall receive the gift of the Holy Spirit." I am glad the Brethren recognize that promise. In my case, however, I received no marked spiritual uplift at the time of my water baptism; the great change came at the time I publicly gave my heart to Jesus as my Savior. When the people of Samaria heard Philip's preaching and were baptized they failed to receive the Holy Spirit. When Peter and John came they prayed for them with the laying on of hands and they received the Holy Spirit. At the time of my advancement to the full ministry I again received the laying on of hands with earnest prayer by the elders. This brought me a distinct spiritual uplift; but still there was a thirst for

more power. I am conscious of other spiritual uplifts received while in school and out on the mission field, yet I had a feeling that God had something for my life. The work and writings of E. Stanley Jones intensified my thirst for more of God's Spirit.

During the winter of 1931-32 from an occasional contact with a Pentecostal group I learned that they held tarry meetings following a preaching service for those who seek the baptism of the Holy Spirit. A year later the Foursquare people began holding weekly tarry meetings in the homes for those seeking this deeper spiritual experience. From an occasional attendance of these meetings I received real spiritual uplift. Later I began attending these meetings regularly with the view of obtaining the fulness of life which comes from united and persistent prayer.

The Tarry Meeting

Note that the promise of the Spirit is held out to us at the time of baptism. I failed to realize that promise. Others received this blessing later with the laying on of hands. This brought great spiritual uplift to me but not all I desired. Only one thing left, that was to tarry for the promise as the apostles did. The tarry meeting has all the earmarks of an intercessory prayer meeting. The purpose of the meeting is more definitely centered upon the one great objective of "releasing the power of God in the lives of those seeking the fulness of the Holy Spirit.

The meetings open with singing and sometimes with Bible instruction upon the Holy Spirit. All kneel for prayer. Sometimes different ones lead in prayer; at other times all pray at the same time, some silently, others in an undertone, still others aloud. In this respect I am reminded of schools in India where all study aloud. One soon becomes used to the confusion. The meeting continues until all have finished praying.

I have never felt the power of the Spirit more distinctly than in these meetings. Some seekers are affected differently from others. With me there was a quiver in my fingers with a slight shaking of the hand, but no inclination to slump in a reclining position or lie on the floor. Where one does not know how to yield to the Spirit, there may be a violent shaking of the head, hands and feet. These are evidences of the Spirit working with the seeker, not that he has been filled.

Spiritual Uplift

Heart-searching experiences accompany the seeking of this full-tide blessing. Others were receiving this power, why not the writer? Was I seeking with the right motive? Was there envy, hatred or jealousy lurking somewhere in my heart? Was pride standing in the way? Had I wronged some one and failed to make it right? Was I fully surrendered to God's will? "Seach me, O God, and know my heart; try me and

know my thoughts; and see if there be any wicked way in me, and lead me into the way everlasting" (Psa. 139: 23, 24). Again and again I prayed those searching words.

Each returning prayer service seemed to bring me closer to the goal. How wonderfully God manifested his presence in those tarry meetings! About three months after beginning this intensive search a short tarry meeting was held in the prayer room following a Friday evening service. Before the meeting closed the leader noticed there was a chance of my getting victory that night. He called the group to gather around where I was kneeling and with the laying on of hands very earnestly prayed for the Spirit to fall. Again I felt a great spiritual uplift. Indeed I had a feeling that this experience was mine, only there was no unusual manifestation such as speaking in tongues. However, this was held up as Bible evidence of having been baptized with the Holy Spirit; others were receiving the gift of tongues, so who was I to suggest a different standard?

That night I went home determined to pray it through before retiring. Back and forth across the room I paced, pleading for faith to claim that which seemed to be within arm's reach. I had no inclination to kneel, sit or lie down. This struggle against doubt as I strove to get a new grip on God continued for about half an hour. Then without warning, without strong emotion, words of another tongue began to roll from my mouth. Speaking in an unknown tongue! Certainly a miracle, such was my first thought. An experience never to be forgotten. I must have talked close to an hour before going to sleep that night.

Thereafter speaking in tongues became a regular part of my prayer life. As the weeks passed I found myself speaking in a variety of tongues. Paul's statement, "I thank God, I speak with tongues more than you all," took on a new meaning. He doubtless had reference to a variety of tongues quite as much as time spent in speaking. The wonder and the meaning of an experience similar to that which greeted the disciples at Pentecost requires further consideration.

Osceola, Iowa.

A Study of the Holy Spirit

BY PAUL MOHLER

So much is being said about the Holy Spirit, and there is such a confusion of ideas regarding his operations, that a bit of study is in order. This lesson and any that may follow are not to be regarded as being the product of exhaustive research. They are simply what a busy man found time to give to a Christian Workers' Meeting in a local church in a very simple way to promote the development of greater spiritual

power and more definite spiritual guidance in ordinary people.

The Occasion

Why did God ordain the sending forth of the Holy Spirit? In Ezek. 36: 22-27, in connection with a promise of the Spirit, we find that it was because of the way in which Israel had profaned God's name among the nations, and because of his desire to sanctify his name before the nations, that the Spirit was to do the wonderful things that were promised.

Perhaps you have thought of the Old Testament Hebrews as being a very primitive and rude people, without the benefits of modern advantages and influences, especially the New Testament standards of life and conduct. Just ask yourself the following questions: (1) Did they profane God's name because the Mosaic standards were too low? Would higher standards have helped them? If you think so, look over the book of Deuteronomy, the Psalms and Isaiah, all of which antedated Ezekiel, before deciding. (2) Did they profane God's name because they were ignorant and uncultured? If you think so, compare the Old Testament Scriptures with modern literature from any standpoint and see if you think we are more intelligent today. In addition, see if you think the name of God is being glorified in the lives of the modern, university trained Hebrews whom you know. (3) If you think the trouble was in the weakness of God's people, see if you can find any people stronger in intelligence, in will power, in tenacity of purpose, in faithfulness to their religion and in religious instinct than the Hebrews. (4) Were they weak because they were unprotected and exposed to overpowering influences for evil? Study the geography and the topography of Judea and Samaria and see if you can find another spot on earth as well located for remaining aloof from outside associations while watching the movements of the world as they passed by. Read the history of the campaigns of Jerusalem's conquerors, if you think it was an easy city to conquer.

If the Hebrews had as favorable conditions for development in righteousness as any people of any age can have without some special divine arrangement, what is your conclusion? If God were to be glorified in any body of people, what must he do for them? Must he not make special provision for their development? Is there any other possibility?

A Promise and Fulfillment

Read a bit further to find what God planned to do: "A new heart also will I give you, and a new spirit will I put within you." Is that not in substance what Jesus said to Nicodemus (John 3: 3-7), that he must be born anew—of the Spirit—from above? Was that what he did to Mary Magdalene when he cast out seven demons from her (Mark 16: 9)? Was that what he did with Zacchæus (Luke 19: 2-10)? How about the

multitudes that followed and went before Jesus in the triumphal entry, the eleven disciples that were faithful to him, the faithful women that followed him, and the thief on the cross? Were all of these and many more changed in their spirits—given a new spirit? Have you any doubt about that?

A Second Promise

But that is not all that he purposed. Ezekiel adds (v. 27): "And I will put my Spirit within you, and cause you to walk in my statutes." Was this to be something more? Was anything more needed? Consider the disciples mentioned above; were they ready to glorify the name of God before the nations? Were they steadily and uniformly dependable? Think of their frequent failures in faith, their quarrels over leadership, and their inability to understand the plans, purposes and destiny of our Lord. Remember how he enjoined them not to leave Jerusalem, but to wait for the Holy Spirit (Luke 24: 49; Acts 1: 4, 5).

Its Necessity

Evidently God knew that even a renewal of the dormant spiritual faculties of men, and a consequent reform of their moral character, great and important as that might be, was not sufficient for his great purpose in and for humanity. There must be a new order of men, indeed, with whom he could make immediate, close and vital contact through the faculty which corresponds to his own spiritual nature—the spirit of man; but if that contact were to be maintained effectively he must dwell in man, not sporadically, and occasionally, but generally and continuously; not in weakness, but in power. This was the second part of his great promise through Ezekiel, fulfilled through Christ.

Getting It

It might be a fine thing if a casual reading of the foregoing would enlighten the reader sufficiently for faith in God's great purposes to grow strong for grasping the great blessings promised through Ezekiel, but most of us must take time to become holy—time to wait before God in deep humility for his Spirit within us to work the changes in us that are necessary before we can appreciate our very great need of the fullness of this promise. Our Lord just stands at the door and knocks, with our blessings in his hands; he does not force the door. When we are so full of our thoughts, plans, purposes, doubts, fears and ambitions, we do not notice his quiet waiting or his gentle tapping at the door. "Be still, and know that I am God" is fundamental to understanding. Just ask yourself quietly, but very earnestly, if you have all of these blessings that God wants you to have. There is much ahead for you if you desire it.

Pasadena, Calif.

KINGDOM GLEANINGS

Calendar for Sunday, November 3

Sunday-school Lesson, Judah Taken Captive.—2 Kings 25: 1-12.

Christian Workers' Meeting, Study of Peace Statement.

B. Y. P. D., Your Time and Your Church.

Intermediate, Sharing With Others.

* * * *

Gains for the Kingdom

One baptism in the Uniontown church, Pa.

Three baptisms in the Ligonier church, Pa.

Four baptisms in the Olathe church, Kans.

Two baptisms in the Norborne church, Mo.

Two baptisms in the Oakland church, Calif.

One baptism in the Perry congregation, Pa.

Four baptisms in the Wabash City church, Ind.

Three baptisms in the Walnut Grove church, Pa.

Two baptisms in the Claysburg church, Pa., Bro. C. L. Cox, pastor-evangelist.

Three baptisms in the Spruce Run church, W. Va., Bro. Kahle, pastor-evangelist.

Fourteen baptisms in the Grand Rapids church, Mich., Brother and Sister Oliver H. Austin of McPherson, Kans., evangelists.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. M. G. Wilson, the pastor, Oct. 27 to Nov. 10 in the Cloverdale church, Va.

Bro. Edw. Stump of North Liberty, Ind., Nov. 18 in the Liberty Mills church, Ind.

Bro. J. F. Baldwin of Modesto, Calif., Nov. 10 in the Hermosa Beach church, Calif.

Bro. Max Hartsough of Walnut Grove church, Nov. 10 in the Lamotte Prairie church, Ill.

Bro. Graybill Hershey of Manheim, Pa., Oct. 27 in the Lower Cumberland church, Pa.

Bro. J. O. Winger of North Manchester, Ind., Jan. 12-26 in the Franklin Grove church, Ill.

Bro. D. D. Fleishman of Cushing, Okla., Nov. 10 in the Clovis church, N. Mex., with the love feast Nov. 25.

Brother and Sister Oliver H. Austin of McPherson, Kans., Nov. 6-24 in Goshen City church, Ind.; Nov. 28 in the Reading church, Ohio.

* * * *

Personal Mention

Northern California has chosen Eld. John H. Price as Standing Committee delegate to the next Conference, with Eld. W. R. Brubaker as alternate.

Bro. S. I. Driver, formerly of Lima, Ohio, writes that on account of ill health he has moved to North Carolina. His address is now: Melvin Hill, N. C.

Bro. Robert L. Sherfy, pastor of the Frederick church, Eastern Maryland, was a caller at the House recently. He had attended the Ministers' Conference at Bethany and came out to Elgin not only to visit the Publishing House, but to see some cousins as well. With him were his wife; his mother, Mrs. E. F. Sherfy; his aunt, Mrs. Fred Strohm of Bethany Hospital.

Bro. S. L. Cover, pastor of the Marion church of Northwestern Ohio, was one of a group attending the Bethany Ministers' Conference who came out to visit the Publishing House and extend their greetings to the Messenger.

Bro. I. C. Snively, at present engaged in an evangelistic meeting in the Carthage church of Southern Missouri, has open dates for a few meetings if churches desire his services. Address him at 1007 W. Chestnut St., Carthage, Mo.

Two Ohio pastors, who added to their attendance at the Bethany Conference a late afternoon visit to the Publishing House, were Bro. Clyde Mulligan of Hartville and Bro. Geo. W. Garner of Walbridge. With them were their wives and the son of the former.

Bro. H. K. Garman has closed his twenty years of pastoral service with the Ambler church of Southeastern Pennsylvania, and has entered into the reward of his earthly labors. He was stricken at the communion service Sunday evening, Oct. 20, and died within two hours.

Dr. Paul H. Bowman, president of Bridgewater College, will preach the sermon at Harrisonburg, Va., Sunday, Nov. 10, at the rededication of their refurnished house of worship. Bro. N. D. Cool, former pastor and long time elder in charge, will speak in reminiscent vein. In the afternoon there will be a sacred organ recital and at night a program of sacred music by the choir. Dr. J. M. Henry is the present pastor.

Sister Almeda Caskey of North Manchester, Ind., past seventy-four years of age, is slowly recovering from a severe heart attack. Her son, Bro. Homer Caskey of Omaha, Nebr., pastor of the Omaha and Council Bluffs churches, was with her for two weeks. One day after the anointing service conducted by Pastor Hartsough and her son, she said to the latter, "I feel so good that I think I am going to get well."

* * * *

Miscellaneous Items

The Wiley church (Colorado) is to hold its fourteenth annual homecoming on Nov. 3. Sunday-school at 9:45; morning worship at 11:00; special homecoming program at 2:00 P. M. Over the noon hour there will be a free basket dinner and social time with the Ladies' Aid in charge.

Beaver Creek (S. Ohio) homecoming and dedication will be Nov. 10, with homecoming services in the forenoon and the dedication in the afternoon. Bro. J. Raymond Schutz of Manchester College will be the speaker. A special invitation is given to former members, ministers and evangelists and friends of the church. Bro. J. H. Eidemiller, who sends us the notice, also states that he is closing fifteen years of pastoral service in the church and will spend the winter months in California.

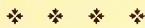
A widow who reads the Messenger, referring first to the editorial This Young Man Knows, then goes on: "I once had a nice family and home but the kind loving husband and father was taken with that awful flu of 1918 and now I am left with but a little home and only an eighteen-year-old boy as my supporter, and as he is still called a boy he can get but little work and only half a man's wages. Therefore, we just can not get the necessities to keep our home going comfortably, and of all the rebuffs we get by supposed Christians, it almost makes my blood turn cold at times. Are there any Christians? Where can we appeal for help, not charity, but a chance to help ourselves?"

The latest neatly printed District Meeting Minutes to come to hand served to remind us that the House specializes in this kind of work. Why not save money and patronize your church owned printing plant by sending programs and minutes to the Brethren Publishing House, Elgin, Ill., for printing?

In the Lake Ridge (New York) church note, see Messenger for Oct. 5, page 26, we should have said that seventy-two, not twenty-two, persons met at the pastor's home for the day. On this occasion the pastor's wife was presented with a coin apron which contained \$17. Thanks for the correction. In some way a seven was taken for a two and fifty people not accounted for!

Southeastern Regional Conference Sunday. Sunday, Nov. 3, will be Regional Conference Sunday in the Southeastern Region of our general brotherhood. This will be the day on which every local church is expected to elect delegates to the annual Regional Conference to be held at Bridgewater, Nov. 13-15. The program committee has prepared a very strong program. Chas. D. Bonsack, H. Spenser Minnich and Ruth Shiver will represent the Elgin staff. Other out of state leaders will include Rufus D. Bowman of Washington, D. C., Warren D. Bowman of Huntingdon, Pa., and J. Quinter Miller, Hartford, Conn. Every phase of church work will be represented on the program. Delegates should be selected on Nov. 3 and advance registration blanks mailed promptly to Minor C. Miller, Bridgewater, Va. An article giving more details will appear in next week's paper.

The forty-first annual ministerial meeting of Eastern Pennsylvania will be held at Harrisburg, Pa., Nov. 5-7. Tuesday, 7:30 P. M., Sermon by G. N. Falkenstein. Wednesday, 9:30 A. M., Moderator's Address.—F. S. Carper. The Exemplary Ministry in the Lord.—Chas. Cassel, John Myer, D. S. Myer, Perry H. Sanger. 1:30 P. M., The Exemplary Minister.—Harvey Frantz, Phares J. Forney, Amos H. Kuhns, Graybill Hershey, David N. Cassel. 6:45 P. M., Educational Address.—A. P. Wenger. Missionary Address.—I. S. Long. Thursday, 9:30 A. M., Business Period. The Exemplary Minister.—John Hershman, B. F. Waltz, M. J. Weaver, H. F. King. Round Table. 1:30 P. M., The Exemplary Minister and the Doctrine of Non-Conformity to the World.—F. S. Carper, R. W. Schlosser, J. N. Cassel, Paul Myer, Harry Neff, Nathan W. Eshelman.—S. H. Hess, Royersford, Pa.



Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

How to Spend Money, by Ruth Brindze. The Vanguard Press. 309 pages. \$2.00.

This is "Everybody's Practical Guide to Buying." The author has made a thorough study of buying and selling conditions and explains fully why the difference in price in goods that seem so much alike. The reader gets a close-up of the tricks of the trade and learns how to buy after examining the weak and strong points of an article. Paper and leather covered in a shoe may not show up when displayed in the window but wear will tell. Few of us could tell the difference between new and clean material in a mattress without trying it out for a time. The author tells why certain mattresses that look all right are not desirable—secondhand goods can not make a good mattress. She also explains how to judge canned goods where water may

give weight but does not furnish nourishment. Read this book and you will learn much about wool, cotton, rayon, silk. You will also find your eyes opening to the tricks of the trade that has "clearance sales" which often prove more profitable to the seller than to the buyer. Do you know how to judge a good stocking, well-made underwear, men's shirts, ice cream (in which one often pays for air rather than cream)? This book will tell what to look for.

After reading the book I understood why the publisher could print this statement on the jacket: "If after reading *How to Spend Money* you are not convinced that this book will save you many times its cost, return the book to the store where you purchased it, and the price will be refunded without question."

As a guide to wise buying this volume in the home should help you lift the depression.

Sharing Observations With the Home Church, by Charles D. Bonsack. Brethren Publishing House. 287 pages. \$2.00.

This is a revision of the letters that appeared in the Messenger during the year that the mission deputation was on its tour of inspection of our foreign mission fields. The revision reads even better than the weekly letters which proved so popular with Messenger readers. The introductory pages and the closing chapter, which are all new material, add much to this book which is destined to become the book to which Brethren people will turn for information and inspiration concerning missions. Printed in leaded twelve point new type on clean white paper, and well margined, the reader races along without eyestrain and that tired feeling which accompanies the reading of pages that are mechanically faulty.

The author has made four trips abroad, two of which were all the way around this little globe. Extensive reading and wide travel in America where he meets with all classes fitted him especially to write a book that is readable. He has eyes that see, a mind that understands, a heart that feels and a literary style that takes him to the heart of his story which he tells in language so simple that all readily follow him and comprehend his meaning. His comments open one's eyes to much that folks ordinarily fail to note.

He deals with missions in the broader sense of the word and includes the entire life of the people of whom he writes. Sympathetic with missions, he is not blind to their shortcomings. His criticisms are constructive. He helps one to understand the people of other lands and other faiths. My guess is that those who read this book will double their interest in and contributions to missions and will remember in their daily prayers those laboring in foreign fields—and also the churches in those fields.

This book is not the product of one who has just taken his first trip abroad, which usually covers about six weeks, resulting in a mass (or shall I say "mess"?) of rash statements that may be characterized as misstatements. Being the author's fourth visit to the foreign mission field, he had a background that enabled him to draw sane conclusions. This is not a propaganda book but one that honestly tries to portray true pictures and thus to lead the reader to a fuller appreciation of what carrying Christianity to the world really means.

Not the least in the good things found in these pages are the sixteen pages of halftones, twenty-nine pictures, selected from the hundreds that were taken on the trip. Though the price is \$2.00, Messenger subscribers can secure the volume at a special rate far below this. Watch the Messenger pages for announcements.

DAILY DEVOTIONS

BY WARREN W. SLABAUGH

John's Witness of Jesus

"Behold the Lamb of God, the one taking away the sins of the world"

Read John 1: 29-34

Monday

John was still baptizing at the fords of the Jordan. Weeks had passed since Jesus had come for baptism and then gone away into the desert. Then one day in the midst of his busy ministry, John caught sight of Jesus again as he walked by in meditation. For the first time John had the opportunity to point him out to the people. The Passover was near at hand, the memorial of Israel's deliverance from bondage. But the Messiah would deliver them from the terrible slavery of sin; in this One all their hopes of salvation would be realized.

We rejoice, our Father, that we have a part in thy salvation which thou dost offer to the world in Jesus Christ. Amen.

Early Disciples

"We have found the Messiah"

Read John 1: 35-39

Tuesday

It was the next day. John was alone with two of his disciples. Again he pointed out Jesus as the Messiah. And the disciples, drawn as by a magnet, followed Jesus, leaving John behind. Jesus saw them eager yet hesitant, and graciously put them at ease. And after a few hours in his company, they went out eager to tell others the good news. They had looked on his face, they had heard him speak and they were convinced beyond a doubt that he was the Messiah.

We, too, our Master, would abide with thee that we may see thee face to face, and in that experience may all doubts give place to faith. Amen.

Simon, Son of John

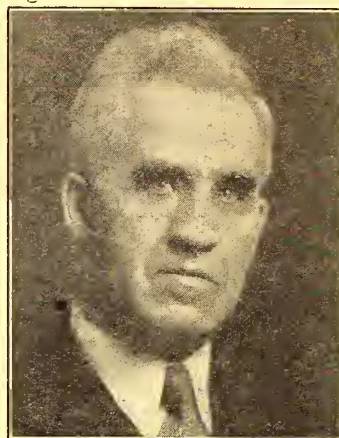
"Thou shalt be called Cephas"

Read John 1: 40-42

Wednesday

We are here introduced to one of the great characters of the gospel story. He was only a rough Galilean peasant; he made many mistakes because of his impulsive nature, and yet through his love and devotion to his Lord he won his way up to a place of leadership.

And Jesus with that insight which



enabled him to know the hearts of men spoke gracious words of commendation and conferred on Simon a new name, the Rock, and by that act bound the heart of Simon to him forever.

We, too, would win thy confidence, our Master. May our weak lives be cleansed and made strong that we may be worthy of thy confidence. Amen.

The First Missionaries

"Come and see"

Read John 1: 43-51

Thursday

This is a beautiful story. Philip ran to his friend Nathanael with the glad news, "We have found the Messiah." Nathanael was skeptical, for surely Messiah could not come out of a Galilean village. But Philip wisely did no argue; he only said, "Come and

see." He knew, as the two disciples of the previous day knew, not by argument but out of the beauty and glory of that life. There was that magnetic attraction which characterized the whole of Jesus' life. Men could not be indifferent to him; they wholeheartedly gave themselves in devotion just as his enemies were driven to bitter hatred.

Our Lord, give us the joy of knowing thee so intimately that we too may invite men to come and see. Amen.

The First Miracle

"This beginning of his signs did Jesus in the presence of his disciples"

Read John 2: 1-11

Friday

The story is full of human interest; the wedding with its joy and feasting, the dismay when the meager supply of wine failed, the surprise at the quality of the new store so miraculously provided. It was indeed a sign, proclaiming the glory of the Master, and his disciples believed the more in his divine mission.

But the story is a parable as well, of the gracious spirit of Jesus. He loved the solitude, but he also loved to be with men. He honored their occasions of joy with his presence, as he soothed them in their sorrows.

We rejoice, our Master, that thou wilt come as Guest into our lives when we invite thee. Amen.

The Higher Authority

"Mine hour is not yet come"

Read John 2: 1-11

Saturday

One of the most significant things in the life of Jesus was his spiritual dependence on God. For him, God was "my Father." He had been a good Son to Mary but the time came when he must put human ties second. Mary in her concern for the success of the feast and in her pride in her illustrious Son, presumed. Kindly but firmly he renounced her authority forever. He would take orders from the Father alone and he would wait till God spoke. This was the rule of his life, "the Son can do nothing of himself."

We, too, would be sensitive to thy voice, our Father. May we always wait for thy leading. Amen.

WEEKLY QUIET HOUR

Early Witnesses of Jesus

The tenth hour (John 1: 39; 4: 6, 52; 19: 14). The method of time reckoning used elsewhere in New Testament is Jewish which starts at sunrise and sunset. It is clear from 19: 14 that the Greek method is used in John. Compare Mark 15: 25.

Heaven opened. They may have been passing old Bethel and the story of Gen. 28 suggested the imagery of this verse. The communication between Jesus and God was spiritual. Is this possible for us too?

Come and see. How did seeing Jesus produce faith? What does this suggest in our preaching Christ?

HOME AND FAMILY

A Home

BY MRS. R. BRAUN

Oh, give me a home, just an humble home,
Where love and truth entwine.
Give me a home where kindness is shared,
Where the spirit of God doth shine.

Give me a home that is peaceful and sweet,
Not a mansion of luxury and caste,
For a home worth while is a place one can smile,
Where sympathy and gratitude last.

Oh, give me a home that the Lord has blessed,
Where we work and sing and pray;
Where our hearts are mingled with peace and rest,
And we live to brighten each day.

Oh, give me a home, just an humble home,
Where the light of love shines in,
Where we walk with God down a pathway clean,
A home that is free from sin.

Low Point, Ill.

Grandma

BY ELIZABETH R. BLOUGH

"GRANDMA, will you help me to do these sums?"

"Yes, darling." And there she was teaching Barbara to invert the divisor and multiply the fractions. After one explanation, Barbara solved the problems herself. Grandma, smiled as she always did when her girl was around. There was such fine straight material in the child who was like her Grandfather Kent. Others loved her. She knew everybody in town and had a word for every one. The girls tried to copy her style; was it a beret she wore, they wore berets; was it a trim blue smock, they wore blue smocks. But none of them could look at you as Barbara did; none of the other girls had a smile like a ray of sunshine.

Barbara and her Grandmother Kent were true pals. Whatever Barbara happened to be interested in, whether it was skating, or ways of doing one's hair, or a story from Hardy . . . no matter what it was, grandma was just as interested as Barbara. She knew more poetry that she could say right out of her head. She told thrilling stories, many of them her own experiences; others she had read. Barbara could start in the middle of some story and grandma always understood and the two never got done talking and laughing.

When Barbara entered high school she went with grandma to a parent-teachers' meeting. She noted the dignity with which grandma presided at this meeting, and concluded: "My grandma is a really smart woman."

After grandpa's death, Grandma Kent was offered a school and so began her years of service as one of the

best teachers in Robesonia. Many of her patrons came for counsel and help. Among them the poor Thomsons and the shiftless Weigners as well as Judge Harrison, who often talked to her about his boy. Mrs. Kent was responsive, used to deciding things for other people. She gave generously in attention, interest and sympathy.

But finally Grandma Kent went to live with her son William, Barbara's father. He was a good man, but could not provide for the needs of a growing family. Barbara went to him after she graduated, with her plea: "Father, I have worked hard and spent no money these four years, because I had to win that scholarship; and now it is mine. But I must have three hundred dollars more to go to college next year. Can't you get it for me?"

"I can't help you. I'd like to give you the money if I had it." The utter hopelessness of discouragement was in that droop of his shoulders and his set face. Barbara did not come down to supper that evening. When the dishes were washed and the kitchen and dining room were in order, grandma went up to Barbara's room. She found her girl crying.

"My world's come to an end, grandma. No college for me." After talking for a while, grandma went to see William, who had but one answer.

"I know, mother, she ought to go," he said, "but I can't give what I haven't got."

"When my house was sold, I gave you fifteen hundred dollars; I'd gladly give every dollar of that money to help Barbara," grandma reminded William.

"I can't lay my hands on any of it; it's invested."

Grandma felt very tired as she recalled how eagerly William had appropriated all her savings through the years. She blamed herself for being too easy. In the morning she went to see Judge Harrison. He welcomed her with outstretched hand. "Why, Mrs. Kent, it is a long time since you gave me hot doughnuts. I never ate anything better. You knew when a boy was starving." But grandma was in no mood for reminiscences; she came to the point at once. And the judge noted her pale face, her agitation.

"Judge, you are the only person in the world I can turn to now."

"What is it, grandma?"

"It's money, judge, to send Barbara to college. I thought maybe you could see your way clear to lend it to us."

The judge turned to his desk. "I'll write a check for that amount now." The tears were streaming down grandma's face as she said, "You know that Barbara will pay this debt."

"Yes, because Barbara is like you," said Judge Harison.

With a singing heart grandma went home. The bare boughs disclosed the paintless gingerbread porch. As she went up the walk she did not trip over the rough bricks or the roots that disdained the sandy soil. She loved the chrysanthemums which were white and yellow drifts by the kitchen door. How could she praise the Lord for all his mercies? In Barbara's room she gave her the check. For one moment she looked at it; then she came to her grandmother and knelt beside her: "Always, always you have helped me over the rough places. You have never failed me." The recognition of depths of greatness poured in on Barbara for the construction of her house of life. There was a place in her heart waiting for just this golden flood. She only knew that she felt like crying, when grandma said: "Let your life praise the Lord."

Several mornings later, grandma did not come down to breakfast. She would not have a doctor. It might be only a dizzy spell, but she wondered whether a merciful God was answering her prayer, that she might never be a burden to any one. She had traveled a long hard road and she was weary. Barbara brought hot water bottles. Grandma hoped that somehow the neighbors would never know that she had slept on a poor hard bed between patched sheets, with hot water hard to get.

She dreamed of still waters; the night was coming on but she knew no fear. Upheld by her trust in her Redeemer she said: "The darkness deepens, Lord, abide with me." Barbara fell asleep; when she awoke, she leaned close to her grandmother; then she went to the door and her long low cry brought the family. It was Barbara, who voiced their sorrow. "We never did enough for grandma; she bore all hardships for us."

Hatfield, Pa.

A Mother's Loneliness

BY HELEN HOAK EIKENBERRY

"WELL, I guess Jim won't be home tonight. I hoped he would come to surprise me for Mother's Day. It is late now. The last train has been in an hour already. I was foolish to expect him. He didn't write anything about coming. Let's see, it must have been about six weeks ago when I heard from him last. He was so busy. I guess they keep smart young men pretty busy in those big cities. Jim may even have forgotten that tomorrow is Mother's Day. Perhaps his work is on his mind too much.

"Oh, dear, I hope the poor boy doesn't go and break down his health by overwork. He always was full of ambition. I wonder if he is well.

"How we used to plan together! Jim would say he

was going to get a good position in the city and then he was going to bring his old mother there to tidy up his apartment and cook his meals. How his poor old mother would love it! Just we two, Jim and I. But I guess he hasn't got a suitable place for us to live yet. He's been in the city a long time though. Maybe he doesn't need me as much as I need him.

"Mercy, how late it is! And how lonesome! But I just can't bear to go up to bed yet. I think I'll wait another hour or so. Maybe some old friend stopped Jim on his way out here from the train. Maybe he'll come yet.

"I wonder if anything could have happened to my dear boy. No letter. No call. And he didn't come. May as well go to bed. It's getting cold sitting here waiting, and the fire has gone down. It is past midnight anyhow. He won't come.

"How I wish that Jim were my little boy again! He would put his head in my lap and I would smooth his hair with my hand. But children all grow up as my Jim has, and then often the big cities take them away.

"I wonder if Jim will think of me tomorrow."

The weak little gray-haired mother slowly climbed the stairs to her lonely room, knowing in her heart that Jim would not come. To God she sobbed out her disappointment as only a hurt little mother can. She didn't want to believe that Jim had forgotten. She wanted to believe that business or illness had made his visit impossible. But she knew, of course. Mothers know. It is indifference that breaks their hearts, the thought that perhaps they are no longer needed by their children. If the Jims all over the world could only realize!

Sterling, Ill.

"So Little Good"

BY JULIA GRAYDON

Not long ago a convicted gang leader, sentenced to the electric chair, wrote a letter to the warden of his prison. The gangster thanked him for his kindness. And he added these significant words at the end: "I wish you would keep this letter as a keepsake and in memory of one who has done so little good in this world, but who at this hour *has seen the wrongness of his sins.*"

He was at one time a boy among other boys, happy and carefree, but he fell into bad company and took the downward path. The letter shows his intelligence. He might have been a brand plucked from the burning, but God decreed otherwise and while repentance came, he did not have a chance to make amends in this world.

But he has left a message for the youth of this land who will do well to heed it.

Harrisburg, Pa.

OUR MISSION WORK

Perilous Days of 1900

BY MRS. LI WEN MING

In the year 1900 a force called Boxers, recruited from the adherents of gymnastic societies, arose in China. These adherents believed that all of China's reverses and humiliations had arisen because of the presence of foreigners in their land. The movement originated in Shantung, but the leaders hastened to Peking. They destroyed rail-ways, murdered 232 European and American missionaries and their children, and killed several hundred Christian Chinese. Whatever savored of progress and the foreigner was destroyed.



Our readers will recall "Meet Miss Li," the challenging story of the Chinese Christian girl who so courageously stood for the right when put to the test. Her account appeared in Our Young People and was also presented in leaflet form. The leaflet must be reprinted.

The author of "Perilous Days of 1900" is the mother of Miss Li. The mother gives her experiences when she was a girl about the age of her daughter now. The mother, as a girl, attended the same school her daughter attends today. Mrs. Minnie Bright gives the information that Miss Li's mother is a beautiful Christian woman, highly cultured and deeply spiritual, who has had a wonderful influence in the lives of her daughter and her son.—Ed.

In the year 1900 I was a student in a mission school in Peiping. We had been hearing of an organized movement in Shantung called the "Great Knife Society." We heard also that the movement was sending representatives to Peiping to organize groups there. We students did not know much of the significance of this movement and only occasionally caught rumors which seemed wild and far away to us. The servants sometimes told us what they were like and how cruel they were. We saw from their expressions that they were frightened about the rumors they were hearing. When at home we trusted the care and protection of our parents in times of danger and in school we trusted our teachers; so we felt no fear or responsibility and often laughed at the servants for being frightened.

At this time there were two Chinese evangelists holding revival meetings in Peiping and vicinity. The power of the Spirit seemed unusually manifest and many were added to the church and the believers greatly strengthened. In June these evangelists came to the

mission where I was attending school, and as elsewhere the Spirit moved with unusual power in our midst. I well remember a text used by these ministers of God during those days: "Except ye be born again, ye can not see the kingdom of God." They preached with tremendous power. As soon as the meetings were over the Boxers seemed to be springing up everywhere. Many of the Christians in trying to reach their homes in distant places were killed along the way. Others living not so far away flocked to the city for protection.

We were approaching our final examinations when one morning about 8 o'clock our fellow-Christians from Tung Chou, about twelve miles away, arrived at the mission compound. They had traveled all night. They were taken in and places found for them. We now learned how really serious was the danger. We had no examinations though the close of school was only five days away. As many as possible of the students were sent to their homes, but some lived too far away to attempt such a perilous journey and these were allowed to remain. I was one of the number who could not go to my home and parents.

We all were in constant prayer. Dr. Tang, a deeply spiritual evangelist, led us in Bible study and prayer each day and taught us Bible verses, to build us up in spiritual strength. Isa. 59: 1 was especially precious to all of us during those days: "Behold Jehovah's hand is not shortened that it can not save, neither his ear heavy that it can not hear." We believed in prayer.

Go See My Sky

BY MODENA MINNICH STUDEBAKER

When troubles come, as troubles always will,
I steal away a bit, my heart with peace to fill.
To sit and watch God's face, by gazing at his sky—
To sit and see God's strength, in silent hills nearby.

The sky most delicate
A blue—
Streaked with lacy clouds
The blue peeps through.

With wooded rising slope
Then very near,
Firm, stand the hills,
Immovable, sere and seer.

God, forgive my little, little thoughts.
Give me the quiet my stumbling spirit sought.
And tell me, God, "Go now, and see my sky!
Go, feel my strength in hills which stand nearby."

Garkida, Nigeria.

Though we could not see God with our eyes we felt his presence.

One evening we had word from the American consul asking all foreigners, together with Christians in their care, to move to the Methodist compound one and a fourth miles away near the south wall of the city. This place was thought easier to protect being near the city wall. We were immediately moved to this new place, going under cover of darkness. In a very short while about two thousand Christians gathered within the walls of the Methodist compound. Twenty American marines were sent to help protect the place. This vast number of people was organized for work. The men were kept busy building embankments and we younger women prepared food. The older women cared for the children. We were told that in case of serious danger the church bell would ring and in that event we were all to gather at the church. We stayed in this place for eleven days and during this time all the other mission places in the city were destroyed. We could see lurid flames and smoke in the direction of our beloved mission and wondered if it might be that the place which was so dear to us was being destroyed. And when bits of singed and scorched paper carried by the wind fell into the Methodist compound and were recognized as being some of our textbooks and other literature from the press rooms our fears were justified. We felt sad indeed.

On June 23 the Dowager gave orders to the foreign ministers to take their nationals to Tientsin. She said: "You may go home to your own countries, but you dare not take any Chinese with you. If you do not go immediately we shall open warfare on you at the end of twenty-four hours." The powers sensed the grave danger of trying to reach Tientsin so decided to remain in Peiping.

After eleven days at the Methodist compound the British and American ministers realized the seriousness of the situation and the urgent need of united action so gave word to their various nationals and the Christians to move immediately to what is now the Japanese legation. We heard the ringing of the church bell and we all wondered what the serious danger might be. We were informed that we must move quickly to another place. The girl students, about two hundred of us, were marched out first, followed by a long, long line of refugees. It was about 10 o'clock in the morning.

When we reached the place where we had been ordered to go, French police were on guard and would not allow us to enter, as they had not received orders to this effect. An old bishop said to us: "Turn your heads and look at the children of Israel leaving Egypt. In front of us is the Red Sea, while on our sides is the enemy ready to cut us down." We turned our heads and looked back. I shall never forget the sight. As

far as our eyes could see were men, women and little children, old and young, helpless and waiting for guidance. Then at 3 P. M., we were allowed to enter and one hour later the guns of the enemy were ordered to be let loose upon us. The twenty-four-hour ultimatum of the Dowager was ended. The grounds which we entered belonged to one of the princes. It was very large and spacious and beautiful. He had fled some days before leaving only caretakers in charge. We found much grain stored in this great palace so we had food to eat.

The second day after being in this place the enemy set fire to the buildings on three sides of us while from the city wall they kept firing into our quarters. Our situation was precarious. We remained but four days in this place and were then moved to what is now the British and American legations. We girl students were given tickets to enter the new quarters and were moved at night. I was the last in line of the two hundred and somehow in the confusion I got lost. We had been carefully told about the paths leading to the new place but being alone and separated from the rest I became confused and forgot which path we were to follow. The night was dark and I lost my sense of directions. We had been told that one path led straight to the enemy and one to our refuge. I stopped and prayed for the Lord to lead me in the right path. My prayer was simple and brief: "O God, I ask thee to lead me into the safe road," and then with perfect quietness of heart I moved on and turned into the right path as

What to Pray For

Week of November 2-9

WE feel the world is on the brink of another catastrophe such as occurred twenty years ago. We feel the cause is materialism, lust for power, and the ambition to rule. We feel that the American nation is forgetting Christ and that we will suffer for it. We know that as for the individual soul, so with the nation—there is no peace away from Christ. Our home mission work is the effort of our church to preach the message of Christ in areas of need. In co-operation with the District Mission Boards of the west coast we are assisting in the support of the following workers: In California, Glendale, H. A. Frantz; San Bernardino, Royal Glick; district work in Western Canada, John Wieand; in Idaho, Bowmont, H. G. Shank; Clearwater and Moscow, A. R. Fike; Emmett, Glen Montz; Payette Valley, E. J. Glover; Twin Falls, Whitefish, Mrs. Minna Heckman; in Oregon, Myrtle Point and field work, J. H. Barr, and Portland; and in Washington, Yakima and field work, Paul S. Longenecker.

They are praying for divine guidance and strength to do the work they have been called by our church to do. Let us join them in their prayers.

though led by some one. I had gone but a short distance when I came across a little girl crying bitterly, for she had become separated from the rest and did not know what to do. I took her hand and we went on together until one of the missionary men found us and helped us to continue forward.

Bullets were falling all about us and just in front of me before I entered the gate a dog was killed by a stray bullet. Never shall I forget that night of raining bullets all about us on roofs and courts.

We students were kept busy sewing up bags for sand and dirt to make embankments. These bags were a curious array of all colors. Many of them were made from beautiful silk and satin, even from clothes. We wondered how missionaries had come into possession of such beautiful material for sandbags. We were told that there were many stores and shops all around us, and that one of the missionaries, who was a good organizer, went to some of these shops and asked them for cloth and grain. At first the shopkeepers did not want to give anything, but he told them if they would not allow them to take it upon a promise of refunding with interest after the trouble was over, they would simply help themselves, for they could not allow some thousands of people to starve to death. In this way we were supplied with food and cloth, which was stored toward a long siege. And when the trouble was over they were repaid everything with interest.

The weather grew exceedingly hot, and at times food was scarce, yet it was remarkable how few people became ill and how wonderfully God protected us. I will remember one day when our situation seemed exceedingly dangerous. It seemed that the enemy would break through any minute. We had been besieged for many days already and it looked as if the enemy was overpowering us. Then suddenly their guns and artillery were turned toward the heavens and they fired madly and wildly into the sky above us. A day or so later one of the Christians had the opportunity to ask one of the soldiers why they suddenly changed their firing into the space of the heavens. He replied: "We saw a great army of soldiers dressed in white hanging in the air above you, so we fired upon them." (This story has been verified by others who passed through the siege.) We did not know at the time when we were in such imminent peril that God had sent his host of angels to care for us.

Our protectors deemed it very necessary to get word to Tientsin to the foreign powers there to send help at once as they could not hold out much longer. A Christian lad of sixteen offered himself to carry a message. He made a false abscess on his leg and pasted Chinese court plaster over it hiding the message in the "sore" and when all was ready he slipped away. When meeting people he posed as a crippled beggar

and at other times he made his legs carry him as fast as possible. He traveled mostly at night. He reached his destination safely and delivered the important message which caused the powers to rush an army at once toward Peiping. The lad led the way. With great difficulty they reached Peiping and early one morning they came through the water gate of the city wall. For over two months we had been besieged by the enemy and no one except those who passed through those terrible times will ever know what it meant. God marvelously protected us when human power was too weak, and frustrated the enemy in his own way. But passing through such a fiery trial strengthened the faith of the Christians. When the day of release came they scattered everywhere more deeply grounded in their love for God than ever before."

Ping Ting, China.

Women's Missionary Program

(This program prepared by Mrs. Ada Arnold of Elgin, Illinois, is ready for the December missionary society meeting. The full program of 9 pages may be secured for 5 cents. General Mission Board, Elgin, Illinois.)

Peace on Earth, Goodwill to Men

Worship Service

Call to Worship: "The Lord is in his holy temple, let all the earth keep silence before him."

Devotional Thoughts: Peace I leave with you.

"He gives an inner peace which the world can not give."

"Our lives are weakened by care and inner disquiet."

"Breathe through the heats of our desire

Thy coolness and thy balm;

Let sense be dumb, let flesh retire,

Speak through the earthquake, wind and fire,

O still small voice of calm."—Whittier.

Hymn: Dear Lord and Father of Mankind.

Scripture: John 4: 7, 8; John 3: 16; Gal. 6: 22, 23; John 14: 27; Philpp. 4: 7.

Meditation: Poem—Peace on Earth, Goodwill to Men.—Edwin Markham.

Prayer: Pray for a peaceful world.

Program on Peace

Leader: Talk—The Spirit of Christmas Is Giving.

Story—The Peasant Girl With Her Flower Gift.

Poem—A Christmas Prayer.

Poem: Christmas Bells.—Longfellow.

Story: The Other Half of the Christmas Message.

Story: Where the Young Child Lay.

Hymn: Christ for the World We Sing.

Messages of Peace:

Is War Ever Right?

If War Is Sin.

If We Want Peace.

The Unknown Soldier.

Hymn: Let There Be Light, Lord God of Hosts.

Benediction.

(Note: The new peace play entitled "The Eleventh Mayor" gives the message of peace in a most effective manner. Eight characters. Price 30 cents per copy; 9 copies \$2.00.

THE CHURCH AT WORK

ADMINISTRATION

The Church at Work Calendar

A suggestive Church at Work calendar has been prepared and sent out to all pastors. Some have followed the suggestion that additional copies be ordered for the use of officers of various organizations in the church. In order to make the calendar available to more local church organizations and officers, we are making a further special offer of 3c each in lots of more than six. In smaller quantities, the price is 5c each or six for 25c.

It is urged that Sunday-school superintendents, presidents of Men's and Women's Work organizations, B. Y. P. D. presidents and others who have local church or church school responsibilities order these calendars for their work this year. Your use and criticism of this year's suggestive calendar will help in the building of one for next year.

General Board Meetings

Next week Board members will assemble in Elgin from all parts of the brotherhood to take an inventory of work that has been done and to plan for the future. The General Mission Board will meet on Monday and Tuesday; the Ministerial Board on Tuesday. The Council of Boards which is composed of all Boards will assemble on Wednesday. This Council is responsible for the planning of the Conference Budget. The Board of Christian Education will meet following the Council of Boards meeting. Many very important problems will be considered. It is the duty of the General Board members to interpret the needs of the church and to authorize methods of meeting those needs. These Boards will consider the mission work of the church, Christian education, evangelism, the ministry and the many causes in which the Church of the Brethren is interested. In order that the work of this week may be very successful, it would be well if the churches of the brotherhood remember them in prayer and public worship on Nov. 3.

PEACE

Dr. Van Kirk's Observation on the Church and the Present World Crisis

In a recent letter to one of our offices at Elgin, Dr. Walter W. Van Kirk, of the Federal Council of Churches, wrote:

"I have just returned from Europe and am more than ever convinced that the Churches of Christ in America will have to speak their minds clearly and without hesitation if we are to avoid a general world catastrophe."

Since that time it appears that the world catastrophe may be upon us. I am wondering just what is the responsibility of the Christian bodies in our country in this crisis.

The message of the Church of the Brethren ought to be plain. We have the message the world needs to rid humanity of this dreadful scourge. Let us redouble our efforts to impart the spirit of peace and goodwill in our sermons and Sunday-school teaching. Let us give thought to methods and means whereby we can use our influence as citizens to shape the policies of our government in accord with Christian principles.

As Dr. Van Kirk well says, our message must be clear and we must not hesitate.—C. Ray Keim.

LEADERSHIP TRAINING

Cardinal Principles

The dedicatory page of Dr. Forrest L. Knapp's book, "Leadership Education in the Church,"* carries these lines:

"TO MY MOTHER AND FATHER, OLIVE R. AND MELVIN S. KNAPP, WHO BEGAN DURING MY EARLY YEARS TO DEMONSTRATE LEADERSHIP BY EXPECTING ME TO ASSUME RESPONSIBILITY ACCORDING TO MY CAPACITY, ENCOURAGING ME TO USE INITIATIVE IN MEETING MY PROBLEMS, PERMITTING REASONABLE FREEDOM OF CHOICE AND OF EXPERIMENTATION, HELPING ME TO ACHIEVE SUCCESS IN SIGNIFICANT ENTERPRISES, INSISTING UPON INTEGRITY AND DEPENDABILITY IN ALL THINGS AND BY EXEMPLIFYING CHRISTIAN CHARACTER."

All of which would seem to indicate that growing good leaders is not only a matter of study, but a matter of actually putting one's shoulder to the wheel and doing things.

Are you following these principles in growing good leaders in your church:

1. Expecting your potential leaders to assume responsibility according to their capacity?
2. Expecting them to use their own initiative?
3. Giving them freedom to experiment?
4. Helping them to achieve success?
5. Insisting that they be good examples?
6. Being a good example yourself?

*In the Elgin Loan Library.

CHRISTIAN FINANCE

Proportionate Finance Sharing

IV

YOUR EXPENSES

Normal living involves certain essential expenses which must be met by some one. A normal Christian wants to meet his own expenses. They will be essential and consistent. Nonessentials will be eliminated. Proportionate Finance Sharing will keep your expenses to the minimum. Here is the point where the major sacrifice should be made in Christian finance. Any expense that does not result in creative living should be avoided. Jesus taught that the larger one becomes on the inside the less he requires for the outside. Human experience has proven that the more we try to get for self the more selfish we become. The will of God should prevail in all our expenses. No expense should ever take precedence over the other major demands of a sound system of Christian finance. When you have honestly dealt with yourself, with your income, and your expenses you will be on the high way to scientific simple living. The simple life will be your happy lot. There will be a happy margin before you that will guarantee God a fair deal and the kingdom of God a fair chance for first place in your life desires. "God help me to keep myself well in hand and my expenses to the minimum."—Walter M. Kahle.

(Next week: Your Investments)

MEN'S WORK

Men's Work in the Northern District of Iowa

If one studies Men's Work in Northern Iowa, he finds various degrees of activities from no organization and no definite program for the men to a well outlined and directed Men's Work program as is found in the South Waterloo church. The report given at district meeting by this last group was indeed encouraging. Men's Work has been responsible directly or indirectly for the raising of more than \$1,600 for the local program. Eighty-five per cent of the men of the church have contributed to this work. Bro. A. B. Zuck, district director of Men's Work, together with the work of Bro. W. H. Yoder, has been largely responsible for providing the inspiration of the program. The Men's Work program in connection with district meeting was filled with enthusiasm and promised fine things for the future.

WOMEN'S WORK

Bura Women's Prayer Meeting

"A women's prayer meeting," you repeat, "well, what of that? It has been done before." Ah, but I am speaking of an African women's prayer meeting. Not until you have been to a country where women have been considered as property, more or less valuable—quite often less—can you appreciate what it means for the women to take part in public services, let alone what it means for them to conduct a prayer meeting.

Not very many years ago if a missionary had asked a Bura woman to speak in meeting, the Bura woman probably would not even have giggled in embarrassment, for she would not have thought the missionary serious. So I wish you might have shared the joy we had a few weeks ago when these same Bura women presented the whole Friday evening prayer meeting program. Of course you must realize that back of that program were months and years of devoted work with the women by Miss Harper and others.

The first cautious step in leading the Bura women to take part in the church service was when Mrs. Bittinger taught them a new song and asked them to sing it in church. Oh, such consternation as showed on their round, black faces! "Why, no, truly, such things just weren't done. What would the men say?" They insisted the men would laugh at them right in meeting. But finally their fears were partially dispelled, and the women all sat on the front mud benches at church that morning. Then when Mrs. Bittinger called for the song the bitterest pill of all came! She asked them to rise and turn around and face the congregation. Imagine! To face all the men and the white people was really too much! But Mrs. Bittinger was standing back of them to lead them, and if they did not turn around they could not even see her nor catch her reassuring smile. So turn around most of them did, hesitatingly and warily. Then they sang, and their first public performance was history. Several other appearances in song followed.

Now that they had found that they could do something in meeting, the knowledge had the touch of a new tonic to their hearts. It wasn't too bad; in fact, it had a pleasurable side to it, they grudgingly admitted.

Then came the invitation to the women to take full charge of the prayer meeting. Their verdict was eagerly awaited. Their answer was to be made entirely by themselves. Then came the word: "Yes, we will do it. We have a program all arranged."

When Friday night came, the church was quite well filled.

No one wanted to miss this program. The women filled the first six or seven benches. Many of them had little curly headed babes fastened on their backs or held in their arms. It was plain to be seen that they were nervous. But each one did her part, and did it well. They were quite shy as they stood on the pulpit to tell a Bible story or to sing a song.

You can just imagine the queer, new sensations which must have been running up and down their spines. May God bless their hearts, and give them joy in his service.—Modena Minnich Studebaker, Garkida, Africa.

CHILDREN'S DEPARTMENT

Food for Thought for Children's Leaders

A recent study* of the heroes children rate showed aviators, baseball and movie stars, musicians, statesmen, financiers—but no religious leaders.

Tabulation of votes among boys showed the following rating:

- | | |
|-------------------------|-------------------------|
| 1. Charles A. Lindbergh | 12. Johnny Weissmuller |
| 2. Admiral Byrd | 13. John D. Rockefeller |
| 3. Babe Ruth | 14. Albert Einstein |
| 4. Dizzy Dean | 15. Herbert Hoover |
| 5. Will Rogers | 16. Walter Damrosch |
| 6. President Roosevelt | 17. William Tilden |
| 7. Tom Mix | 18. R. G. Tugwell |
| 8. Jackie Cooper | 19. General Pershing |
| 9. Eddie Cantor | 20. Bobby Jones |
| 10. Henry Ford | 21. Max Bear |
| 11. Charles E. Hughes | |

Girls voted slightly differently in terms of names, but chose their heroes from the same kinds of folks:

- | | |
|-------------------------------|-------------------------|
| 1. Shirley Temple | 11. Johnny Weissmuller |
| 2. Amelia Earhart | 12. Will Rogers |
| 3. Mrs. Franklin D. Roosevelt | 13. President Roosevelt |
| 4. Katharine Hepburn | 14. Eddie Cantor |
| 5. Admiral Byrd | 15. Tom Mix |
| 6. Helen Jacobs | 16. Dizzy Dean |
| 7. Walter Damrosch | 17. Albert Einstein |
| 8. Norma Shearer | 18. Joan Crawford |
| 9. Charles A. Lindbergh | 19. Greta Garbo |
| 10. Frances Perkins | 20. Babe Ruth |
| | 21. Henry Ford |

Are religious leaders heroes to boys and girls?

If not, why not?

* Reported in Parents' Magazine, July, 1935.

YOUNG PEOPLE

The Leader's Own Religion

1. Do you like to be bossed, to have something crammed down your throat, to have some one else make up your mind for you and tell you what to think?

2. It is interesting to observe that the Master didn't make choices for his followers as some modern religious leaders do. He pointed out what would happen in both cases and then left it to them.

3. When you have learned the right way to do, does it belong to your religion to choose it, or do you need to have some one else furnish the drive?

4. Next, is it a part of your religion to let your youth decide important life questions after you have helped them see the different ways of living? It is easy to worship the words of the Master and then do some other way.

Looking Backward

You may have suspected already that this section has had to do with the Sermon on the Mount. For forty-odd times I have tried to approach some part of that "religious charter" through some questions intended to touch your own religion.

Also I have tried to make clear that young people's work is a difficult engineering task, to point out some of the main factors in that task, and to help you make clear what you want to do.

In the third place, I have suggested some "handles" where you may take hold. It might be helpful to look over all the old copies you have.

INTERMEDIATES

The Small Sunday-school

This statement is often heard, "Our church is too small to do anything for the intermediates." That can be an excuse rather than a reason. It is true that in a few churches there is no intermediate class. However, most churches do have a separate class for this age group. It is possible to enrich the work of any Sunday-school class. Definite suggestions for the intermediate teacher have been prepared by the Elgin staff. If you are interested, write to the Board of Christian Education, asking for the "Program for Intermediates, 1935-36." A copy will be sent to you on request.

Give the best to your adolescent boys and girls—they need your friendship and helpful guidance.

CORRESPONDENCE

A SUMMER OF SUNDAY NIGHTS

(See Picture on Cover Page)

The First Church of the Brethren at Toledo, Ohio, during the months of July and August, usually disband their Sunday night services. Due to this fact, a group of men and young men of the Men's Work organization had a feeling that these Sunday nights should be used in work in the various surrounding churches. On May 6 a group met together in one of the homes, and after a service of prayer and consecration, and much thought with the leading of the Holy Spirit, the Men's Work Gospel Team of Toledo was organized.

On May 13 the group met in a prayer meeting and the following pledge was accepted, and each member was asked to sign: "I pledge myself by the help of God to live a clean life. Abstaining from the things of the world such as the use of tobacco, whisky, wine or beer in any form and for any reason. I will not attend picture shows, dances and will not take part in card playing or any gambling device. I will refrain from swearing and the telling of smutty stories or the use of foul language. I pledge my life to the cause of Christ by reading at least ten verses of scripture each day, by prayer each morning and evening, and by doing a Christlike deed at every opportunity. Object: to see souls saved at an altar of prayer; to visit and have prayer with the aged, the sick and the discouraged; to advance the kingdom of God on this earth by song, by testimony, and by prayer. I do put myself in subjection to this pledge, and if any time I fail to keep it, I will withdraw from the gospel team, or be subject to correction by two or three members of the team."

Several meetings were held in preparation for the work of the summer. Officers were chosen as follows: Joseph

Hudson, leader; John Van Dyke, secretary-treasurer; Brother and Sister Roy Eberly, chorister and pianist. Nine men signed the pledge and carried on through the summer. Ten public meetings were held, eight in the surrounding churches and two in city missions. In these meetings, there was a total attendance of 1,390. The team drove 882 miles in the summer's work. In these ten meetings, seventeen hands were lifted for prayer, and twenty-six sought Christ at the altar. Free tracts were distributed to the number of 2,654, eleven Bibles placed, thirty New Testaments, thirty-eight chorus books, and ninety-five mottoes, "Have You Prayed About It?" A total of \$46.04 was given by the churches for expenses, and \$42.04 was turned in by the gospel team to apply on the Sunday-school building debt at Toledo.

We feel that this has been a summer spent very profitably in sowing seed for the Lord, realizing that the harvest has not been garnered, but trusting that there will be much good brought forth in these churches in the months to come. Our plan is to continue the work with week night services being held where invitations come, through the fall and winter months.

852. Rodgers St.,
Toledo, Ohio.

John Van Dyke,
Secretary-Treasurer,
Men's Work Gospel Team.

MIDDLE MISSOURI

The district conference of Middle Missouri was held at the Leeton church Oct. 4 to 6. This fall date seems to be more favorable than in August, and the date for next year's conference at Adrian has been set for Sept. 25 to 27.

A meeting of the elders was held Friday afternoon. The program for that evening opened with a public meeting of the district board of administration. Their regular business was attended to, thereby making the duties of this board clearly understood by the church members. Bro. D. C. Gnagy gave the conference address.

A new plan of having our business meeting on Saturday instead of on the following Monday was inaugurated this year. The delegate body was a larger representation than it has been for many years. A revision in the term of our moderator was made. The new moderator, Bro. James Mohler, began his duties immediately after the close of this year's business meeting and his term expires at the close of the 1936 business meeting. A district budget was adopted for the coming year. The young people are co-operating in raising the budget this year.

Saturday evening the Warrensburg young people presented the play, "What Shall It Profit?" An address, The Unknown Soldier Speaks, by Bro. Hylton Harman of Kansas City, Kans., followed this. The evening's program was exceptionally interesting and inspirational.

Sunday-school was held at the regular period Sunday morning. The worship service followed with Bro. Ira Witmore in charge. The choir, composed of people from the Warrensburg church, sang the anthem, Sanctus. Bro. J. J. Yoder of McPherson, Kans., gave the missionary address. He pointed out the wonderful work that has been done on the mission fields and the need for the continuation of spreading Christianity.

After dinner the district Women's Work organization had a varied program which included a radio play, Who Is My Neighbor? and a talk on What Women Can Do in the Church, by Miss Maude Stump. The business meeting followed.

The young people of the district were guests of the Leeton group from 3 to 6 P. M., Sunday. The social hour and the renewing of friendships made the event very pleasant.

Sunday evening the educational program was given with Bro. I. V. Enos of Kansas City in charge. Bro. Yoder gave us information concerning the problems and accomplishments of McPherson College.

The conference was well attended by members from all over the district.

Mary Roop.

Warrensburg, Mo.

MISSIONARY HISTORY REPEATING ITSELF

The farewell reception tendered Brother and Sister Brooks on Oct. 11, revived memories of years gone by. We happened to be living near Carlisle, Ark., while Brother and Sister D. L. Forney were stationed about fifty miles east, at Palestine, during the time when Bro. J. R. Gish was looking after the spiritual needs of that part of central Arkansas. We recall that Bro. Forney's locks were coal black at that time; now they are full of snowflakes. Perhaps Messenger readers do not all realize that Brother and Sister Brooks' return to the India mission field is history repeating itself. Sister Brooks first saw the light at Palestine, Ark. Bro. and Sister Forney received their appointment to India while stationed there.

Thus Sister Brooks was born a missionary, grew up a missionary on the India field, got the missionary spirit firsthand, and as she grew up saw the urgent need. We are quite sure she does not remember a time when the missionary altar fires were not burning in her home.

Small wonder she is anxious to follow in the footsteps of her parents, and those of the Stovers, in carrying the message to those who have never heard!

La Verne, Calif.

I. B. Niswander.

ANOTHER HOUSE PARTY

In the Oxford Group Movement, "house party" is the term applied to religious and social gatherings in which fellowship in Christ is developed along with practical plans for further work, and to which may be added witnessing for Christ, instruction, etc. In a church, it would probably be called a conference or retreat. Such a gathering was held at Hermosa Beach recently. The attendance was not large, since only a limited number of invitations were sent out, but it lasted for one week, and the interest was intense.

The special purpose was to enlist and develop a team in southern California for large-scale operations in this section. The special inspiration and direction of thought came from those who had attended the International House Party at Oxford, England, and had taken part in international teamwork in Denmark and Switzerland. The movement, while still basing everything upon individual surrender of life to God and the spiritual changes resulting therefrom, is going on from there to change national life by changing individuals in every walk of life, political, financial, industrial, social, educational, home and church. As demonstrations of what God-guided and God-ruled nations will be, the movement has undertaken campaigns in the smaller nations, Norway, Denmark, Switzerland, and others yet to be entered. A year ago, a team of 30 entered Norway; last spring a team of 300 entered Denmark, and recently a team of 700 went into Switzerland, each nation entered furnishing additional teamworkers for the next.

The response from those nations has been so encouraging

that California is now under serious consideration for a real campaign; but everything will be held until God's guidance is clear. The self-sacrifice required in teamwork is so great that few, if any, dare to undertake it unless certain of God's guidance. It will be interesting to see how soon a working team can be formed out of the hundreds of groupers in this section of country. Leaders of the movement, here and elsewhere, who have heard communists singing, "We are changing the world," are convinced that the world is to be changed, either to communism or to Christ. Or possibly that it will be changed to a Christ-dominated communism, or to a pagan communism. In either case, it is their life work to do all in their power to change the world to Christ.

Paul Mohler.

Pasadena, Calif.

DISTRICT MEETING OF NEBRASKA

The district meeting of the state of Nebraska was held in the Enders church Oct. 11-14. The conference began with a meeting of the elders at 2:30 P. M., and closed with the business session on Monday. Eld. David G. Wine was the moderator of the meeting. The entire meeting was very helpful and inspiring, and those who attended were encouraged to go on in the Lord's work and do greater things for the kingdom of God.

The theme of the Conference was: "Special Aspects of the Christian Religion." Dr. V. F. Schwalm, President of McPherson College, was the guest speaker. His addresses were well received, and he again endeared himself to all who were present.

The delegates voted to hold the 1936 Conference at the Kearney church. Bro. Paul K. Brandt was chosen for the 1936 Moderator. Bro. Homer F. Caskey was chosen for delegate to the Annual Conference.

The Enders church is not large in membership, but the congregation is large-hearted by the way they entertained their guests. The basement of the public school building was used as a dining hall during the meeting. This also shows the co-operation of the community.

Omaha, Nebr.

L. A. Walker.

DOGS AND PIGS

Recently we visited in a farm home where a little pig had been rescued and was nursed back to health. Ordinarily, the little runt would have died. But sympathy on the part of the wife of the farmer prompted her to take it into the house and raise it on the bottle. The pig responded to kind treatment and was revived, soon restored to health, and then adopted by the house dog, just an ordinary collie.

The pig was about six weeks old when last seen by the writer, outweighed the dog, and the dog was the only associate the pig had during that time. When the dog runs along the fence and greets visitors with his friendly bark, the pig runs along and actually tries to bark like the dog. He had taken on many dog habits. The pig and dog played together, slept together on a side porch, and it was amusing to see this fat little pig climb up on an old sofa.

That ate out of the same dish and the pig would not eat tainted or dirty food, nor out of a dirty vessel. The pig knows his name. Lies down when told to do so, and really responds to kindness like a dog. He expressed pig gratitude with a friendly grunt.

Is it true that the animals partake of the human environment created on the farm? That they show the friendliness of the folks, or selfishness or fear?

But this pig's piggish nature is cropping out. He roots about the collie dog until he can use his bushy tail for a bed. He is becoming too heavy for the dog's tail and their natures clash.

The pig readily submits to a bath, and one can not find a trace of that peculiar odor common to swine. He is cleanly in his habits about the house and yard. Yet he needed a ring in his snout, for he has begun to root up the yard and act like his ancestor, the hog. The dog also is partaking of some of the traits of the pig.

There is a lot more than most folks think in both heredity and environment. Bro. S. H. Hertzler of Elizabethtown, Pa., wrote an article on "If It Is in the Blood," and almost convinced the writer that if it is in the blood (certain traits) there is no remedy. But men are different from pigs and dogs. We humans may be born again; our natures may be changed. Our very desires may be changed and we come to love the things that God loves and hate the things God hates because we have partaken of his divine nature.

In justice to this good farm woman, a sister in our church, it should be said she has not only a number of pets about the farm, but the Judge of Washington County, Maryland, has asked her to take what the law considered almost hopelessly delinquent children into her home. She is making good in giving them the inspiration that appears to be getting them on the right track.

Lancaster, Pa.

W. N. Zobler.

TO THE EDITOR

Would you think it a good thing to encourage the ministers of our church to comply with President Roosevelt's request for help from the clergy? Could you suggest through the Messenger that they do not miss this opportunity to express their opinion of the present administration?

What is economic recovery, if we have such, when our youth are being robbed of mentality through the drink habit? This will handicap them in any attempted success in life. With 350,000 CCC boys acquiring the drink habit, what is the outlook for the future homemakers and lawmakers of our fair land? Of small value in view of this is the attempt to make up for the loss in youth week or family week or even the funds appropriated for the training of the youth. There is one promise the administration has kept, and that was to bring back beer and make drinking respectable!

You know how important it is, and how we need to use every opportunity to mold public sentiment, as well as the underhanded scum of our country. They have only unworthy motives to defend and we have the truth and freedom. You will know just what to do so I will leave it to your judgment.

La Verne, Calif.

Mrs. I. D. Yoder.

AGAIN THE WORD "MARANATHA"

In the Gospel Messenger of Sept. 7 there appeared an article commenting on the Aramaic word, "Maranatha" as it appears in 1 Cor. 16: 22 of both the King James and American Revised Versions of the New Testament. I was much interested in the information which this article conveyed and appreciated the author's comment on this word.

However, the author left the impression that the English meaning of the word, "Maranatha," as he has given it, viz., "The Lord is coming," does not appear in any of the trans-

lations of the New Testament into English up to the present time. He says, "This word seems to have a charmed life. No one, apparently, is willing to touch it. . . . I shall not venture to touch it either."

True, Dr. Moffatt did not venture to translate the Aramaic word "Maranatha" in his new version of the New Testament in English, but other modern translators of the New Testament in English did venture a translation of the word. For proof of this, please see 1 Cor. 16: 22 as given in an American translation of the New Testament by Edgar J. Goodspeed, professor of Biblical and Patristic Greek, the University of Chicago, also the above reference as given in the New Testament in Modern Speech by R. F. Weymouth. In these two translations the word "Maranatha," is translated respectively, "Lord, come quickly," and "Our Lord is coming." Hence the word "Maranatha" is "touched" by some translators.

Baltimore, Md.

F. D. Anthony.

A THANK-YOU LETTER

Ever since leaving the states in September of 1934, have I had a strong desire to write and thank each one of you who so kindly ministered to my needs in such a beautiful, courteous and hospitable way while I was in your midst, and especially while going about among the churches. Of course this I could hardly do. However, I did get my messages through by way of the throne of grace, which was far better. Your sweet and sacred ministry to one of the very least of his little ones, and to one who so appreciated all that was done for her, will not go unrewarded. You can claim the inasmuch of Matt. 25: 40. So again, I want to say with no ordinary meaning, and from the depths of my heart: "Thank you and God bless you one and all."

I have also desired to thank each and all who sent uplifting messages of true Christian love. We frequently thank God for those who remember us in this way. The silent pen ministry is a blessed and sacred service. Blessed be those so used of God.

Then, too, I want to thank you who are praying each day for me, especially those of you who have dedicated your lives to that of an intercessory missionary. This is a sacred service much needed in furthering the work of the Lord.

You have heard many times about what God hath wrought. So again we desire to thank him for what he has done, is doing and will yet do, through those who give and pray and work. May God bless each one who has made so much possible. Hand in hand, let us go forward and belt the globe with the good news of salvation.

Khergam, India.

Ida C. Shumaker.

MATRIMONIAL

Burroughs-Kepler.—By the undersigned Sept. 29, 1935, at the Independence Church of the Brethren, Bro. Kermit A. Burroughs and Sister Florence R. Kepler, both of Independence, Kans.—C. Ernest Davis, Independence, Kans.

Denney-Damewood.—By the undersigned Sept. 30, 1935, at the home of the bride's brother in Coffeyville, Kans., Bro. Merle E. Denney of Independence, Kans., and Miss Edith D. Damewood of Coffeyville, Kans.—C. Ernest Davis, Independence, Kans.

FALLEN ASLEEP

Biddle, Barbara, nee Smith, born at Waterside, Pa., Oct. 7, 1859, died Oct. 4, 1935. She married Chas. O. Biddle at New Enterprise, Pa., Dec. 25, 1879. He preceded her Oct. 23, 1927. One son survives, who resides on the home place at Sunnyside, Wash. One brother also remains. She was a lifelong member of the Church of the Brethren, having kept the faith. Services at the Sunnyside church by the writer. B. J. Fike, Sunnyside, Wash.

Correll, Samuel, son of Daniel and Sarah Fultz Correll, born in Wayne County, Ohio, June 27, 1850. On Oct. 9, 1873, he married Mary Elizabeth Baker. In the early years of their married life they moved to Keota, Iowa, where he helped to organize and maintain the first Sunday-school ever held in that part of the state. In 1893 the family moved to Manvel, Tex., where they resided until 1900, when their home was destroyed in the Galveston disaster. Afterward they moved to Payne County, Okla., residing there until they took up a government homestead near their present home in this vicinity. He was taken to a Colorado Springs hospital in July and underwent three serious operations. He passed away Aug. 26. Services by Bro. Oliver H. Austin with burial in the Antioch cemetery. He leaves his wife and three sons, two daughters, eleven grandchildren and seven great-grandchildren. He united with the Church of the Brethren soon after his marriage and had been a faithful member, deacon and church worker for over sixty-one years.—Irene Heaston, Yoder, Colo.

Davis, Patsy Ann, daughter of Alan and Beulah Davis, born Aug. 12, 1933, died at the Wabash County hospital, Sept. 2, 1935. She is survived by her father, mother and one sister. Funeral services were conducted at the Wabash City church by J. E. Smeltzer. Burial in Falls cemetery.—Mrs. Wilford Crumrine, Wabash, Ind.

Deakin, Thos. E., born Aug. 22, 1869, died of toxine poisoning and pneumonia at the hospital, Merced, Calif., Aug. 30, 1935. He was a native of Prairie City, Iowa, and a resident of California for the last fifteen years. Surviving are his widow, Sister Elvina Cline Deakin, a son and a daughter by a former marriage, two brothers and two sisters. He was a faithful member of the Christian church. Funeral services at Long Beach, Calif., by Rev. Geo. Taubman, a former pastor. Interment in Rose Hill Memorial Park.—Ernest J. Cline, Long Beach, Calif.

Harmon, Elizabeth Belle, born in Millersburg, Ohio, June 27, 1868, died Sept. 17, 1935. In 1908 she married Bro. Jacob Harmon who died in 1913. In 1905 she with her mother moved to Shanesville, Ohio, after which she united with the Church of the Brethren. The only surviving relative is a cousin. Funeral services by Eld. Ed Shepfer with burial at Shanesville.—Mrs. Ellen Miller, Baltic, Ohio.

Headley, Gail Wm., son of Leo and Anna Headley, born Dec. 6, 1922, in Toledo, Ohio, died by accidental drowning at Danbury, Ohio, Sept. 22, 1935. He spent his childhood in Toledo, coming to Metamora with his parents two years ago. He was a member of the Fairview Sunday-school. He leaves father and mother, one half brother and two half sisters. Funeral at Metamora by Bro. Jas. A. Guthrie. Burial in Amboy cemetery.—Gertrude E. Guthrie, Blissfield, Mich.

Hess, Sister Florence M., born in Scotland, Pa., Feb. 5, 1872; she died at her home in Waynesboro, Pa., Sept. 29, 1935. She was the daughter of Bro. D. W. and Sister Amanda Whitmer Hess. While attending Huntingdon Normal School, now Juniata College, in 1893, she united with the Church of the Brethren to which she was ever loyal. Her place in church and Sunday-school was seldom vacant; she had a record in the Sunday-school of thirteen years' perfect attendance. In the earlier records of the Aid, missionary and Christian Workers' meetings we find her name mentioned frequently among the workers. During the past twenty years she was a faithful worker in the W. C. T. U., being both a local and county official. She is survived by two sisters and two brothers. Services at her home by her pastor, Eld. Levi K. Ziegler. Interment in Green Hill cemetery.—Sudie M. Wingert, Waynesboro, Pa.

Keifer, Anna Groff, born June 27, 1852, in Wayne County, Ohio, the ninth of thirteen children. She died at her home in Cerro Gordo, Ill., Sept. 21, 1935. Nov. 24, 1870, she married Henry Keifer. At the age of twenty she with her husband united with the Church of the Brethren. She was deeply devoted to her faith and was an ardent supporter of church work. For ten years she was blind and then both blind and speechless for the remaining three years of her life. She bore her affliction with a grace and good cheer that was truly remarkable and that persisted to the end. She is survived by her husband, one daughter, two grandchildren and one great-grandchild. Funeral services in the Cerro Gordo church by I. D. Heckman. Burial in the Cerro Gordo cemetery.—Eunice Heckman, Cerro Gordo, Ill.

Kirkwood, Sister Nancy Isabelle, daughter of Wm. and Mary McCoy, born in Brown County, Ind., Aug. 1, 1866; she died at her home near West Point, Ind., Oct. 9, 1935. She married Edw. Kirkwood on July 10, 1886, and to them were born eight children. She united with the Church of the Brethren Jan. 28, 1912, and remained a faithful member. She leaves her companion, one son and one daughter, fourteen grandchildren, five great-grandchildren, two sisters and two brothers. Services by Bro. Root and Albert E. Harshbarger.—Mrs. A. E. Harshbarger, Buck Creek, Ind.

Leckrone, Alvah, son of Daniel and Sarah Leckrone, born in Perry County, Ohio, Feb. 7, 1852, died at his home in North Manchester, Ind., Sept. 22, 1935. He was one of a family of eleven children. One of his brothers was well known, Eld. Samuel Leckrone. He married Catherine Klingler July 13, 1876; to this union were born ten children. The mother died Nov. 10, 1901; four sons also preceded him. His second marriage was to Martha Dilts in 1908. She and six children survive. He moved to Indiana in 1884 and lived for thirty years in the Eel River community. He spent the last year of his life in North Manchester. He was a member of the Church of the Brethren for forty years. Funeral services by the undersigned, assisted by Eld. E. B. Bagwell.—Otho Winger, North Manchester, Ind.

Lehman, Gertrude Violet, daughter of Eli Jefferson and Mary Ann Shafer, was born Aug. 3, 1894, and died Aug. 17, 1935, at the hospital,

Ft. Wayne, Ind. April 28, 1912, she married Elmer Lehman; to this union were born nine children. She leaves her husband and seven children, two grandchildren, two sisters and one brother. In October, 1908, she united with the Church of the Brethren which faith she kept until death. She was anointed on July 21.—Stella Hire, Continental, Ohio.

Lieb, Levi, son of Christian and Mary Lieb, born in Henry County, Ohio, Dec. 28, 1854; he died at his residence near Leipsic, Ohio, Aug. 31, 1935. His father had settled in what is now Henry County in 1844 and he being the fourth in a family of eleven children, assisted in the labor and endured the hardships of creating a farm and making a home out of the wilderness. March 5, 1882, he married Maranda Burns. They purchased a farm adjacent to that of his father which they cleared and improved and remained there until 1922 when they moved to his late home near Leipsic. He leaves his wife, two brothers and two sisters. Funeral services in the M. E. church in Leipsic by the undersigned with interment in Sugar Ridge cemetery.—J. L. Guthrie, La Fayette, Ohio.

McCann, Jos. L., died at his home near Greensboro, Pa., Oct. 4, 1935, aged 72 years. Surviving are his widow, Ida Sterling McCann, one son and two daughters; three children preceded him. He was a member of the Church of the Brethren for thirty-two years. Funeral services in the home by Rev. Lindsey Shearer with burial in Mongahela Hill cemetery.—Mrs. Chas. De Bolt, Masontown, Iowa.

Mummert, Sarah Jane, daughter of Wm. and Anna Cassel, born Sept. 22, 1855, and died suddenly at her home in Astoria, Ill., Sept. 26, 1935. She married Cornelius Mummert on Oct. 22, 1876. To this union four children were born. Soon after her marriage she united with the Church of the Brethren, remaining faithful to the church to the end. She leaves her husband, four children, one brother, two sisters, eleven grandchildren and thirteen great-grandchildren. Funeral services at the Astoria church by E. F. Caslow. The body was placed in the Astoria mausoleum.—Mrs. Rosella Sullivan, Astoria, Ill.

Murphy, Bro. J. Edw., born at Clearspring, Md., April 28, 1875; he died Sept. 30, 1935. He was the son of John E. and Rue Christian Murphy. His wife, Nancy Mallott, preceded him about twenty-five years ago. In 1909 he united with the Church of the Brethren and led a quiet Christian life. He was very regular in attending church services and had a perfect Sunday-school record for more than ten years. He is survived by one brother. Services by Eld. Levi K. Ziegler, C. R. Oellig and H. M. Stover. Interment in Burns Hill cemetery.—Sudie M. Wingert, Waynesboro, Pa.

Pearson, Lert, son of Samuel and Irene Pearson, was born Dec. 28, 1880, in Preble County, Ohio; he died at Ockley, Sept. 30, 1935. He moved with his parents from Ohio when two years old and spent the rest of his life in the vicinity of Flora and Ockley, Ind. He married Carrie Fisher in 1909. She died in 1917 leaving two children. He married May Foster in 1921; one child was born to them. His wife died in 1924. He leaves three children, four grandchildren, two sisters and two brothers.—Mrs. A. E. Harshbarger, Buck Creek, Ind.

Repogle, James C., born at Woodbury, Pa., Feb. 23, 1874; he died Oct. 2, 1935, after an illness of three months caused by cancer. He was the son of Bro. Geo. W. and Sister Mary Camerer Repogle, both deceased. He came to Pittsburgh in 1895 where he was employed by the Prudential Insurance Company. In 1900 he married Charlotte Mosely; to them four daughters were born. Together they attended and supported every activity of the church, until eight years ago when she was called by death. Three daughters survive with four grandchildren, four brothers, two sisters and his stepmother. Funeral services in Pittsburgh by his pastor, N. M. Shideler, assisted by D. Z. Eckert and V. C. Holsinger. Interment in a Pittsburgh cemetery.—M. Elizabeth Barnett, Pittsburgh, Pa.

Tucker, Franklin Clifford, born at Denver, Colo., Dec. 21, 1878, died Sept. 22, 1935. Much of his life was spent in the state of Oregon. During the past eighteen years he had resided in the Bow City district, Alberta. Oct. 8, 1917, he married Mrs. Ida May Stanley. He is survived by his wife, mother, two children by a former marriage, one stepdaughter, six brothers and four sisters. Funeral services by the writer, assisted by Rev. Hallett. Interment in the Lomond cemetery.—John Wieand, Arrowwood, Alta.

Umbaugh, Christian W., son of Wm. and Elizabeth (Clovis) Umbaugh, was born in Union township, July 29, 1861; he died Oct. 11, 1935. In September, 1883, he married Susan Stump and to them were born four children. Nearly forty years ago he and his wife united with the Church of the Brethren and remained loyal to their faith until death. The last two years often found him in physical suffering but he seldom complained. About ten days before the end he called for the anointing service. He leaves one daughter, two grandchildren, one sister and one brother. Funeral services by John D. Frederick and the undersigned in the Union Center church with burial in Union Center cemetery.—David Miller, Nappanee, Ind.

Wotring, Nicholas, son of Frederick and Kathryn Wotring, was born in Preston County, W. Va., Jan. 26, 1853, died at his home in Ogden, Mich., Oct. 18, 1935. He with his parents came to Michigan in 1874. June 3, 1877, he married Miss Libbie Corwin. To this union were born two sons and seven daughters; the wife and two daughters preceded him. Early in life he became a member of the Church of the Brethren. He maintained an interest in religion and the church and was a cheerful giver to any worthy cause. He leaves two sons, five daughters, twenty-two grandchildren, eighteen great-grandchildren, two brothers and one sister. Funeral services at Fairview church by Bro. Jas. A. Guthrie. Burial in Zion cemetery.—Gertrude E. Guthrie, Blissfield, Mich.

CHURCH NEWS

CALIFORNIA

Empire.—At our last council meeting David Foutz was given a license to preach. At the request of our pastor, M. S. Frantz, the former minute employing him for a period of five years was changed to an indefinite term as recommended by the General Ministerial Board. Sept. 29 the building committee sponsored a homecoming day. The morning service was planned to cover the growth of the Empire congregation. Bro. J. W. Deardorff, a charter member, told of the organization, growth and struggles in connection with the building of our present church house. Bro. Levi Winklebeck, also a charter member, spoke. Looking forward for a house to adequately take care of the needs of the community was given by a member of the building committee, Bro. H. R. Livingston. To bridge the gap between the present and the outlook for the future, the committee secured the services of Bro. Geo. Carl of Hermosa Beach who ably filled the place. Many goodwill promises were turned in which increased the building fund. In the afternoon Bro. Carl also gave us a practical address. The evening service was devoted to a temperance program.—Mae Kappler, Empire, Calif., Oct. 12.

Raisin City.—This year the church has had very sad experiences, by two fatal automobile accidents, first, in the death of Mrs. Emma May Glick, the wife of our pastor, and a few weeks later Mrs. Nellie Hilton, our church secretary. After the accident Bro. Royal Glick immediately resigned the pastorate; he had been favoring us with splendid sermons and we were sorry to lose his services. For seven months our pulpit was supplied by our elder, Harvey Snell, and others until Aug. 8, when Bro. Alvin Long was secured as pastor. Since beginning his work the church services and Sunday-school have taken on new life and interest, attendance increased, and the church and community have taken a new outlook on life. At our business meeting Bro. Long was chosen elder; Mrs. J. B. Flickinger, church secretary; Mrs. Lucile Ransier, Sunday-school superintendent; Louis Haney, assistant; Messenger agent, Mrs. Nancy Rowland.—D. H. Forney, Raisin City, Calif., Oct. 9.

ILLINOIS

Freeport.—Our pastor, Bro. Niels Esbensen, held two series of meetings in Wisconsin this summer. While he was away our pulpit was very capably filled by Bro. J. E. Miller of Elgin, Bro. W. E. West and Bro. E. R. Henricks of Mt. Morris and Bro. P. R. Keltner of Freeport. We appreciated very much the message that these men gave. Our delegates to district meeting were Sister Walter Le Baron and Bro. Roy Long. During the summer the parsonage has been painted through the efforts of the men's committee. Sept. 9 we had council meeting. Bro. Martin Johansen was elected superintendent of our Sunday-school with Bro. Dan Fierheller, assistant. A group of our congregation went to the Lena church on Sept. 18 to hear Bro. Bonsack speak; the message he brought was very inspiring. Sept. 29 was promotion day. Exercises were given by the children and consecration services held for the new officers. In the evening a play, Thanksgiving Ann, was given under the direction of Mrs. Fierheller. On rally day, Oct. 6, a short program was given under the direction of Mrs. Fierheller and Mrs. Renner. Afterward Bro. J. W. Lear delivered a powerful sermon. In the evening he talked to the young people and at the 7:30 services, telling of his trip abroad. Sept. 29 ended our Sunday-school and church year. We closed with an average attendance of fifteen above that of last year.—Florence Hauger Firebaugh, Freeport, Ill., Oct. 14.

Lamotte Prairie church met in council Oct. 13. Officers for the coming year were elected: Elder, our pastor, D. C. Ritchey; church clerk, Laura Plunkett; church treasurer, Florence Seymour; district mission treasurer, Ausby Swinger; Messenger agent, Ellen Dearing. We had a successful Vacation Bible School this summer conducted by Sister Mary Swinger. The Ladies' Aid have been very active this summer in that they cleared around \$135, cooking for threshers; they served twenty-nine dinners. Bro. Max Hartsough of the Walnut Grove church will conduct our revival services which will begin Nov. 10. Bro. Ritchey brought an inspiring message Sunday morning at the installation service for the new Sunday-school officers.—Ellen Dearing, Palestine, Ill., Oct. 16.

Yellow Creek church met in council Sept. 7. Bro. Burton was elected elder. Church and Sunday-school officers were elected. Sister Orpha Blocher and Bro. Eisenhower were our delegates to district meeting. The following Sunday Orpha Blocher gave us an interesting report. Oct. 6 our church closed a two weeks' revival meeting with our pastor, Bro. Burton, evangelist. He brought us forceful and inspiring messages and we feel the meetings were a great blessing to the entire congregation. Sister Burton led the song services which were appreciated by all. The young people's class has organized and held their first meeting Friday evening. We started our new year Oct. 6 with large attendance at the preaching service and Sunday-school. The Kent township Sunday-school convention will be held at our church Oct. 27.—Martha Clair, Kent, Ill., Oct. 15.

INDIANA

Anderson.—Our communion was held Oct. 5. Bro. Jacob Miller officiated, assisted by Bro. Ben F. Summers, Bro. Russell R. Showalter and Harold Rarick. Bro. E. McCullough from Middletown, Ind., gave an inspiring message on Prayer. We are getting ready for our revival which will be sometime in November. We had a very fine meeting

Wednesday night in preparation for Bro. McFadden's coming; he will conduct our evangelistic meeting. Bro. Leslie Wiley was our leader and the theme was Vision.—Icy Nelson, Anderson, Ind., Oct. 12.

Indianapolis church met in council Sept. 10. Eld. F. E. Hay was retained as elder for the coming year and Bro. Vernon C. Fairburn as Sunday-school superintendent. Bro. R. G. West was called by the Mission Board to work in the Roanoke church in Virginia and since that vacancy has been made our local ministers have had charge of the work with the aid of visiting brethren which has been very much appreciated. Two of our young people have returned to Manchester College for another year. Since the beginning of school the Sunday-school attendance has increased. Sept. 29 was promotion Sunday and a short program was given by the department.—Omer I. Cripe, Indianapolis, Ind., Oct. 14.

Plymouth.—The annual homecoming was held at the Union church southwest of Plymouth July 21. The morning service was conducted by Bro. Edw. Stump; the afternoon service consisted of speeches and songs. Aug. 4 Bro. G. W. Miller of Cerro Gordo, Ill., delivered the morning message at our church. Aug. 18 Sister Cecile Markley gave a report of the young people's work at Camp Mack and Sister Rose Shively gave a report of the missionary work of our district meeting. Bro. G. G. Canfield and Bro. Clyde Joseph were delegates to district meeting. Aug. 18 we had a musical service conducted by Miss Mabel Pence of Bethany. Our Sunday-school reorganization has been completed with Bro. Harry Rohrer chosen superintendent and Bro. Ray Welborn, assistant. An installation service was held for officers and teachers the morning of Oct. 6. Our revival began Sept. 15 with Bro. Canfield preaching on Sunday morning and evening. Bro. J. H. Good of Springfield, Ohio, came to us on the 16th. The meeting continued two weeks. Bro. Good brought splendid spirit-filled messages. Seven were baptized and two received on former baptism. Our love feast was held the evening of Sept. 30 with Bro. Good officiating. We had a good attendance and a spiritual meeting. Annual family day was held Oct. 3. The forenoon was spent in doing Aid work and in preparation for the fellowship dinner which was partaken of by a goodly number. At 2:30 a missionary program was given and the mite boxes, given out a year previous, were brought in. They contained a splendid offering which was given to the Women's Work fund. On the evening of Oct. 3 the Blissville Aid gave the play, The Challenge of the Cross, which was much appreciated. Bro. Otho Winger will be here Oct. 27.—Emma E. Foust, Plymouth, Ind., Oct. 12.

Rock Run church met in council Oct. 10. Steps were taken toward organizing a Men's Work group. Sept. 11 we held our harvest meeting with Bro. Chalmer Faw giving both the forenoon and afternoon sermons. This was also the first Sunday that our pastor was home from his western trip. We are receiving many good things through Bro. Zigler's sermons that he gleaned along the way. A district young people's rally was held at Rock Run on Sept. 11. The Wawaka young people gave us a cantata on Sunday evening, Sept. 22, and on the next Sunday Bro. Samuel Miller of West Goshen preached in the absence of our pastor. Our revival meetings will begin Oct. 27 with Bro. Jarboe of Syracuse, evangelist.—V. Strycker, Goshen, Ind., Oct. 14.

Santa Fe church met in council Sept. 19. Sunday-school officers were elected with Bro. Adrian Clingenpeel, superintendent. Other officers were also chosen. Bro. Perry E. Coblenz was chosen delegate to district meeting with F. P. Hostetler, alternate. The communion will be Saturday night, Nov. 2, the revival meeting to begin just after the communion. There is to be an all-day meeting on Sunday before Thanksgiving.—Dossie Webb Fewell, Bunker Hill, Ind., Oct. 12.

Turkey Creek.—At the council Sept. 6 Sunday-school officers were elected for the coming year. Bro. Wm. Fervida was re-elected superintendent. Our harvest meeting was held on Aug. 4. Bro. David Miller from the Union Center congregation delivered the message in the morning and also in the afternoon. Jesse Keck and Marvin Mishler served as delegates to district conference. Our love feast, held Sept. 10, was well attended. On the evening of Sept. 24 about eighty members of the church and Sunday-school pleasantly surprised our elder, Leroy Fisher, and his family with a supper and a shower of gifts. Bro. Howard Kreider from the New Salem congregation will conduct our revival meetings the first two weeks in December.—Mrs. Leroy Fisher, Milford, Ind., Oct. 15.

Wakarusa church met in council Sept. 4. The following officers were elected to serve for the year: Bro. Edw. Stump, elder; Roy Summer, treasurer; Goldia Kehr, church clerk; H. O. Metzler, Sunday-school superintendent. Sept. 8 Bro. Dewey Rowe preached two fine harvest meeting sermons. The following evening the church began a two weeks' revival. The meetings were in charge of Bro. Ralph Hatton of Toledo, Ohio. The music was in charge of Bro. Geo. Anglemeyer of Nappanee. Two united with the church and were baptized. Bro. Lee Cory of Milford has accepted the pastorate of this church and began Sept. 29. On this same Sunday evening the Munn brothers of radio station WOWO, Ft. Wayne, gave us a fine musical program.—Rose E. Wise, Wakarusa, Ind., Oct. 16.

West Manchester.—Our evangelistic meetings were held Sept. 22 to Oct. 6 by Bro. J. E. Jarboe of Syracuse, Ind. The services were well attended. Bro. Jarboe gave some strong doctrinal sermons which were much appreciated. The church was built up and strengthened for greater work in the kingdom. Seven were baptized, two of them coming from other denominations. One was received by letter since our last report. Our love feast was held Sept. 21.—Mrs. Mettie Kreider, North Manchester, Ind., Oct. 16.

IOWA

Cedar Rapids.—Bro. Lehman attended the Hill Top meeting at Pine Lake the past week for the purpose of planning for the young people's camps for next summer. The regular quarterly business meeting was held Sunday afternoon. Yearly reports from various departments were given. The average attendance at church services has been the same both morning and evening; this in a city where very few churches open their doors for evening service the year round. The average attendance for B. Y. P. D. was twenty-eight. That a genuine spiritual growth has been made is shown by the fact that there has been a substantial increase in the number of tithers and in the prayer meeting attendance. We are praying and making plans for a revival meeting in the fall of 1936. We are planning a unique service for Oct. 26. An extended calling program will be carried on by the ladies of the church; candles will be left in each home and the church will be illuminated by the candles brought by the people who attend the service that night. We plan to have our love feast and communion Nov. 5 at 7 P. M.—Mrs. O. A. Prather, Cedar Rapids, Iowa, Oct. 16.

Indian Creek.—May 5 Bro. Fred Flora began a series of Bible lectures which continued for two weeks. Our love feast was held May 18. Bro. Flora officiated, assisted by Elders D. W. Wise and S. B. Miller. A splendid Children's Day program was rendered June 23. Three of our young people attended Camp Pine Lake and gave a good report when they returned. We rejoiced in being able to meet our district quota in full this year. Phyllis Enfield and Mrs. T. U. Reed were delegates to district meeting. Our church met in business session Sept. 10. Election of officers was held with few changes. C. W. Rouzer is Sunday-school superintendent. Our love feast was held Sept. 28. The attendance was small but we had a wonderful meeting. Bro. Oscar Diehl of Beaver officiated. On Sunday morning Bro. Diehl gave us a fine harvest sermon. The B. Y. P. D. from Fernald gave us an interesting lesson; their adviser, also minister, Bro. D. W. Wise, gave a very inspiring sermon following the lesson. Our missionary and Aid meet once a month; the latter does quilting and sells jello; they have done a number of things for the church. The election of officers this month resulted in but little change. We receive some very uplifting and inspiring sermons from both Brother and Sister Reed; we regret very much to lose them in the spring.—Mrs. Iva French, Maxwell, Iowa, Oct. 16.

Kingsley.—The high school chorus and their director visited us on February 22 and March 23 and rendered three selections which were enjoyed by all. On Easter the Protestant churches of the town met in the park for a morning watch program. April 28 the Sheldon chorus brought us a cantata which was appreciated by all. Bro. Jesse Rolston delivered a rich message on May 26. The children and young people rendered a short Children's Day program of recitations and songs on June 23. June 29 and 30 a number from here attended the B. Y. P. D. conference at Sheldon. Bro. Frank Wingert brought us a most inspiring sermon on July 14. The young people by sponsoring a box social in April and an ice cream social on July 27 raised our quota for McPherson College. On Aug. 24 the Ladies' Aid sponsored an ice cream social. Sept. 22 we met in council. Earl Wilson was re-elected superintendent with Walter Karlson, assistant.—Ora Lehman, Kingsley, Iowa, Oct. 14.

Monroe County church met in yearly council meeting Sept. 7 to elect officers for the year. Sunday-school superintendent is Bro. Edwin Rodabaugh; church treasurer, Wm. Reeves; clerk, Messenger agent and correspondent, Sister Melissa Roberts. Bro. W. H. Brower was re-elected elder. Sept. 21 a large crowd had the privilege of surrounding the Lord's table. Bro. C. A. Albin officiated, assisted by Brethren Fouts and Rodabaugh. Sept. 29, after church services, a basket dinner was enjoyed. In the afternoon officers were elected for a men's organization, the first in the southern district. Bro. A. R. McMulin was elected president. Our Ladies' Aid meets every two weeks and is doing good work, making rugs, aprons, setting quilts together.—Christina Henderson, Fredric, Iowa, Oct. 14.

Waterloo City.—While our pastor, Bro. A. P. Blough, and family were on their vacation the services were in charge of Bro. O. R. Hamer, Bro. J. W. Garret and Bro. Frank Meyers. The sermons were inspiring and very much appreciated. Rally and promotion day exercises were followed with a special service of installation and consecration of officers and teachers. On Sunday evening the juniors, B. Y. P. D. and adults meet at the same hour. In the adult section Bro. Blough began a series of studies on the minor prophets. Last Sunday evening the theme was The Yearning Heart of God for His Wayward People. At the midweek service we have taken up the study of tithing as taught in the Old Testament, with its corresponding corollary in the New Testament, the one under law and the other under grace. The women's missionary society, which includes all the women of the church, had a strenuous week at the national dairy cattle congress booth. But all are well pleased with the proceeds as well as the increase in business. Recently the women of the church organized the Women's Work with Mrs. Maggie Miller, president. The board of religious education has again set up an organization for the observance of our annual Thanksgiving festival Sunday. Bro. Miller from Cedar Rapids is expected to be with us. At our quarterly business meeting it was decided to hire a music director; the meeting authorized the appointment of a committee to have full charge of arrangements for choir as well as securing a director. We are planning to landscape the church grounds this fall. The Utopian class is partly financing this.—Clara Miller Lichty, Waterloo, Iowa, Oct. 14.

KANSAS

Appanoose.—Sept. 29 the members and friends gathered at the church with well-filled baskets and after the morning service had dinner in honor of the pastor, Bro. S. E. Thompson, and wife. They have gone to take up a new pastorate. A large percentage of our membership attended district conference at the Lone Star church Oct. 4-7. Our love feast was held Oct. 12 with Eld. L. A. Whitaker officiating. We were glad to have with us members from Lone Star, Overbrook and Washington Creek churches, also Brother and Sister Ed. Fager, former members of our congregation. We also appreciated having with us Elders I. L. Hoover and Geo. A. Fishburn of Overbrook and L. H. Griffith and L. A. Whitaker of Lone Star. Sunday morning we had our regular services and in the afternoon devotionals and reports of district meeting by our delegates and echoes of the meeting by others present.—Mrs. J. M. Ward, Pomona, Kans., Oct. 15.

Parsons.—Since our last report two have been received by baptism and one reclaimed. The church had their annual organization meeting the afternoon of Sept. 29 and that evening the pastor, Bro. C. Ernest Davis, had installation services for the newly-elected church and Sunday-school officers. Bro. J. S. Clark was retained as elder. Bro. B. S. Miller was elected Sunday-school superintendent. Delegates to district conference are Bro. W. F. Jones and Sister Lena Wall. Sunday-school delegates are Sister Dan Bowser and Sister Lena Wall. Bro. and Sister J. A. Campbell are alternate delegates in both instances. The time set for our love feast is Nov. 16 at 7:30 P. M. Our church is planning a homecoming on Nov. 17, an all-day meeting with dinner at the church. A miscellaneous shower was given at Bro. and Sister Barrett's the last week in August for Brother and Sister Ogden, who were with us as summer pastors.—Mrs. D. F. Moore, Parsons, Kans., Oct. 12.

Richland Center.—The church and Sunday-school at this place are moving along nicely under the leadership of Brother and Sister J. H. Snell. At our last business meeting officers were elected for the coming year. Our minister and wife attended district conference and report a very interesting meeting. Both gave a report of the meeting at Sunday morning services and at Aid meeting. We are planning a bazaar to be held Nov. 8. We are expecting Sister Pearl Severn from Council Bluffs, Iowa, to begin evangelistic services in our church next Sunday—Gussie V. McPherson, Summerfield, Kans., Oct. 14.

MARYLAND

Glade View.—The Sunday-school and church work has been moving along very nicely during the summer months. On Sept. 15 the members met to reorganize our Sunday-school. Bro. Lester Moon who has been our superintendent for several years was re-elected. The Ladies' Aid has been very active during the summer, conducting a meeting at least once each month. On Oct. 6 Bro. Olonzo Fike of Eglon, W. Va., began a series of meetings here. He brought us some very worthwhile and interesting sermons. The meeting was attended with good interest. One half hour singing and a short talk by Bro. Fike each evening to the children added greatly to the interest of the meeting. The meeting closed Oct. 13, everyone feeling that some good work had been accomplished.—Winona Fike, Oakland, Md., Oct. 15.

Hagerstown church called Bro. Perry L. Huffaker of South Bend, Ind., as director of Christian education and also to take charge of an unusually heavy music program on Sept. 1. Sept. 2 we began a two weeks' series of evangelistic services conducted by Bro. M. J. Brougher of Greensburg, Pa. At the end of the two weeks the sentiment was very strong in favor of continuing the meetings for another week. As a result of the services fifty-seven were added to the church, fifty by baptism, two by reconsecration, and five by transfer of letter. Bro. Brougher and Bro. Huffaker bore the burden of responsibility for the meetings because of the illness of Bro. Miller, our pastor. We were thankful that Bro. Miller had recovered enough to attend and enjoy the third week's services. Sept. 22 we had a harvest home service with a large attendance and an unusually large offering. Bro. Brougher delivered a very inspirational sermon. Oct. 7 the congregation assembled for regular council, with Bro. A. B. Miller, presiding elder. The church and Sunday-school sent J. Harlan Brooks and family, our missionary representative in India, handkerchiefs as a token of goodwill and Godspeed as they boarded the ship at San Francisco to return to the mission field. Our love feast and communion will be held Dec. 1.—Alice Bittinger, Hagerstown, Md., Oct. 16.

MICHIGAN

Sugar Ridge church had homecoming on Sunday, Oct. 6. The forenoon was taken up by the Sunday-school and a worship period. Sister Mabel McKenzie gave an excellent original poem, Welcome, followed by an address by Bro. J. J. Cook of Buckley, Mich., former pastor of Sugar Ridge. At noon the Ladies' Aid served dinner in the church basement. The young people's chorus opened the afternoon session with two numbers of music. Several letters, which had been received from former members, were read. Many who were present expressed their pleasure at being home once more. Bro. J. S. De Jean, formerly of Ohio, gave an address which brought the meeting to a close. Bro. De Jean with his family has come to Sugar Ridge as pastor. Visitors were present from Buckley, Flint, Fountain, Hart, Grand Rapids and Ludington. The church met in council Oct. 11. Bro. J. S. De Jean was elected elder in charge. It was decided to have the communion on Nov. 2.—Corinne L. Cable, Custer, Mich., Oct. 14.

MISSOURI

Cabool church met in their last joint council at the Greenwood house Oct. 6 and completed the division granted at the last district meeting. There will now be three separate churches to be known as Mountain Grove, Greenwood and Cabool. The Cabool congregation met in council Oct. 10 with Eld. A. W. Adkins in charge. We decided to hold our council the last Thursday in each quarter. We will hold a revival as soon as an evangelist can be secured. Our father and son banquet is to be held Oct. 24. Our love feast is to be held Nov. 7. The young people are giving the peace programs as suggested in the Messenger and will give the play, The Eleventh Mayor, Nov. 19. Our Sunday-school is going strong with Bro. M. G. Neighbors, superintendent.—M. Isabelle Brubaker, Cabool, Mo., Oct. 12.

Carthage church met in council Sept. 13. Bro. Barkdoll was retained as pastor for one year, beginning Sept. 1. Bro. Glenn Trowbridge is our Sunday-school superintendent. The writer was named Messenger agent and correspondent. Eld. I. C. Snively and family, formerly of Colorado, are located with us at present. Bro. Snively has ministered to our spiritual needs for the past three Sundays, in the absence of Bro. Barkdoll who has been away in a revival. These brethren and their families have rendered valuable service in our Sunday-school classes, in several special numbers of song and in an inspirational capacity. Sept. 29 we had dinner at the church following the morning service, and in the afternoon Sister Addie Amos, president of the district Women's Work, organized the women of the church for more efficient work. The men also organized for more practical service. Several spiritual and physical projects are already under way and others in contemplation. Bro. Trowbridge is leader of the Men's Work group. Several of our classes have organized and are holding monthly meetings, and in connection enjoying lunch and a social season together. We expect to begin a revival on Oct. 27, to be conducted by Bro. Snively, closing with a love feast.—Orin Harvey, Joplin, Mo., Oct. 14.

Peace Valley church met in council Oct. 5. Bro. P. L. Fike was chosen elder for another year. We decided to start a series of meetings Nov. 3 unless advisable to change the date. We will close the meetings with a love feast.—Minnie M. Jarboe, West Plains, Mo., Oct. 12.

Rockingham church held a Vacation Bible School in June under the direction of Mrs. J. H. Mathis, with fifty-six enrolled and an average attendance of fifty. A large number of our young people attended summer camps—fourteen intermediate boys, ten intermediate girls and nine young people. On decision day fourteen children asked for church membership. Our regular council meeting was held Sept. 21. Bro. Oscar Early was re-elected elder and Irl Newham, general superintendent. Bro. Frank McCune of Mt. Morris, Ill., began a revival meeting for us Oct. 9 which will continue until Oct. 20. On Monday following the meeting we will hold a love feast. A large number of our people are enjoying the Messenger this year, as we took advantage of the offer made last January and have the paper in three-fourths of the homes. The young people are holding midweek meetings twice each month. These are for the purpose of recreation and discussion. Our church recently purchased the new Brethren hymnal.—Vera Early, Hardin, Mo., Oct. 16.

OHIO

Black River church met in members' meeting July 19. Officers for the coming year were elected. Bro. C. H. Deardorff was elected elder; Ethel Garver, Sunday-school superintendent. Since our last report four have been added to the church by baptism. Three of these, father, mother and son, were baptized in their own home. The father being seriously ill and unable to come to the church a tank was provided and the rite administered in the home. Our church received a very substantial and much appreciated gift, in tables and chairs for our communion room, this summer. They were the gift of Mr. and Mrs. A. V. Sanford. Bro. Ira Long of Ankenytown is to conduct a week of meetings for us beginning Oct. 27, closing with an all-day love feast Nov. 2, 10:00 A. M. We were pleased to have the officers of the local B. Y. P. D.'s, also the district cabinet, meet at our church in a retreat Sept. 21, 22. Bro. Ora DeLauter, adult adviser of the district B. Y. P. D., brought the morning message. Our local B. Y. P. D. was recently reorganized. Our church will entertain the district ministerium the forepart of November.—Mrs. Arthur L. Dodge, Spencer, Ohio, Oct. 16.

East Dayton congregation assembled in council Sept. 3. Bro. Henry Barnhart was re-elected adult Sunday-school superintendent. The last two weeks of September Bro. G. O. Stutzman from Greenville, Ohio, held our series of meetings. He preached splendid sermons which furnished much food for thought. A week following on Saturday night we had our love feast. Oct. 6 Bro. Ira Orion preached the installation sermon for Sunday-school officers and teachers.—Ada Klinger, East Dayton, Ohio, Oct. 16.

Lexington church had their annual homecoming Oct. 6. The morning service was opened by Eld. R. C. Davidson and Bro. Alva Richards brought the message. Members and friends came from far and near. The Stonelick congregation had no Sunday-school and all who could attended the homecoming. A fellowship dinner and social hour were much enjoyed. In the afternoon a musical program by a choir of twenty young people was inspiring. Bro. Eidemiller and Bro. Lawrence Garst were the speakers. An unusual co-operation was seen in the help and attendance of Methodists, Friends and Brethren. Elders J. O. and J. M. Garst were leaders in the day's work. In this well-known congregation Eld. Allen Ockerman and Van B. Wright lived

and were beloved in the past. Many well-known names are found in the little cemetery by the church. Quickly the day passed, old friends met, the Word of God was delivered and many were encouraged.—Anna Lesh, Goshen, Ohio, Oct. 12.

Middletown church met in its autumn business meeting on Sept. 14. The following officers were elected for the coming year: Bro. P. L. Badgley, Sunday-school superintendent; the writer, correspondent. Our church officers were elected in 1934 for a term of three years, consequently are not mentioned in this year's election. We decided to hold our love feast on Sunday night, Nov. 3, beginning at 7:30. Since our last report one letter was received and one member was taken in by baptism. The men of the church are redecorating and making such repairs as are needed about the church as their project for this fall. The women of the church decided in one of their workers' meetings to send the pastor and his wife to the Bethany ministers' conference as their present contribution.—Mrs. Mildred Hamilton, Middletown, Ohio, Oct. 12.

Piqua church observed its tenth anniversary with an all-day meeting July 14. Prof. Shutz of Manchester College delivered two very interesting addresses. Former evangelists and members of the Mission Board were present and gave brief talks. Oct. 6 was rally day with Bro. Edw. Miller of Pittsburg delivering the morning sermon and installing the teachers and officers of the Sunday-school and church. The average attendance of 163 for the past year shows the splendid work the Piqua church is doing, even without the help of a pastor. Nov. 24 has been set aside for the love feast with Bro. C. F. McKee in charge.—Lorene Foster, Piqua, Ohio, Oct. 15.

OKLAHOMA

Paradise Prairie.—Bro. Lester E. Fike of Clovis, N. Mex., came to us on Aug. 27 to conduct a revival meeting. His talks on church ordinances were very instructive and all talks and sermons, both to children and adults, were enjoyed to the fullest extent. On Sept. 1 we had an all-day meeting and were glad to have a nice crowd from Big Creek with us. One was received into the church by baptism and all members were encouraged and strengthened for greater work for the kingdom. We have no pastor here but greatly feel our need of one. Our members are few but we have a live Sunday-school with a total attendance this quarter of 654. Sept. 7 we met in council. Bro. D. D. Fleishman was elected elder. We organized a young people's meeting for Sunday evening and are having good attendance and fine interest. The writer was elected correspondent and Messenger agent. Clifford Lance has been elected Sunday-school superintendent for the next year. Oct. 13 Bro. Walter Fillmore of Ripley was with us both morning and evening and we enjoyed two fine services.—Pearl Henderson, Coyle, Okla., Oct. 14.

PENNSYLVANIA

Claysburg.—The following members spent the last week of July at Camp Harmony: Mrs. C. L. Cox, Lucretia Black, Ruth Miller and Alvin Cox. At our quarterly business meeting Aug. 31, church officers were elected for the coming year. It was decided to install Alvin S. Cox, son of our pastor, into the ministry in view of the fact that he had accepted the pastorate of the Warriors Mark church, Bro. W. N. Hoover having resigned. Bro. S. P. Early, secretary of the ministerial board, preached the installation sermon on Sunday evening, Sept. 1. Sisters Lucretia Black and Myrtle Miller were our delegates to the Sunday-school convention held at Roaring Spring. Our rally day and homecoming services were held on Sept. 29. Eld. D. B. Maddocks assisted with the morning services. Bro. H. H. Nye of Juniata College gave two splendid addresses, one in the afternoon and one in the evening. The following evening our pastor, C. L. Cox, began a two weeks' evangelistic meeting which was very helpful. Two were baptized at the close of the meetings. Our love feast was held on Sunday evening, Sept. 13, with the pastor officiating, assisted by Brethren Samuel Weyant and Alvin Cox.—Harry D. Miller, Claysburg, Pa., Oct. 16.

Conemaugh church met Aug. 3 in council for the purpose of electing officers for the coming year. Bro. John Ellis of Moxham was chosen presiding elder; S. W. Pearce, pastor; Bro. John Brumbaugh, Sunday-school superintendent. During September our six adult organized classes held their regular monthly meetings and elected officers for the new church year; also the married people's organization, young people's department and Women's Work. The board of religious education approved the names of teachers for the children's department. On Sept. 29 we held our installation service for all officers and teachers of the Sunday-school and church. This was an impressive and sacred service, being conducted by Bro. Arthur Rummel. We also had a short promotion service for the children's department. Each class had something interesting to offer which it had learned in the past year. Due to an increase in the children's department it was necessary at this time to create another class. For the past three months we have changed our regular prayer meeting, having three groups: adult, young people and children. The adult class is studying Doctrine and Devotion and the young people, Our Church. The children are divided in two groups, both of which do homework along with study. These meetings last only an hour. Nearly each week we have had an increase in numbers; at our last meeting seventy were present, which is encouraging to all.—Mrs. Fred Agey, Conemaugh, Pa., Oct. 14.

Conewago church met in council Sept. 5. Sunday-school officers were elected for the Bachmanville school with Bro. A. H. Shissler, superintendent, and Bro. Roy Reiber, assistant; for Conewago, Bro. Paul

Kaylor, superintendent; Bro. Roy Brandt, assistant. Bro. J. W. Brandt handed in his resignation as treasurer because of failing health. It was accepted with regret since Bro. Brandt has acted as church treasurer since the organization of the local congregation. Bro. Clayton Hollinger was elected treasurer. It was decided to hold our love feast at the Bachmanville house Nov. 9 and 10 beginning at 2 o'clock. We expect Bro. Howard Merkey of Manheim to begin a revival meeting Sunday evening, Nov. 10, at the Conewago house.—Jennie Hoffer, Elizabethtown, Pa., Oct. 7.

Fairview (Georges Creek).—Our church and Sunday-school have been going steadily forward the past year under the guidance of our summer pastor, Bro. J. D. Long, and our local ministers—Brethren Albert Haight and Edgar De Bolt. Bro. J. D. Long of Myersdale, Pa., came to us June 15 and labored earnestly until Aug. 28 when he returned home to prepare for finishing his schooling at Juniata College. Beginning July 29 Bro. Long held a week of Bible School with an enrollment of twenty-six. Our evangelistic meeting Aug. 11 to 25 was also in charge of Bro. Long, assisted by the local ministers. Sixteen were received into the church by baptism, all being members of our Sunday-school. Our love feast was held Aug. 24. The Sunday-school has more than doubled the enrollment since the first of the year; the enrollment last quarter was ninety-eight. Oct. 4 we met in council to elect officers for the coming year. Bro. J. W. De Bolt was re-elected Sunday-school superintendent with Ruth Fretts and W. A. Townsend, assistants; Mrs. Alberta Haight, Messenger agent and correspondent; Edw. Yanchus, president of C. W. We are looking forward to being able to secure a regular pastor to locate with us in the near future.—Mrs. Chas. De Bolt, Masontown, Pa., Oct. 16.

Jennersville.—A two weeks' evangelistic meeting was conducted by Bro. Jesse Whitacre of Shamokin, Pa., beginning Aug. 5. This was a good meeting, well attended with a fine community spirit. Two were baptized. Bro. Whitacre delivered excellent sermons and the church is much encouraged. Sister Whitacre assisted in the singing and told stories to the children. The evangelist and our pastor, Bro. John Ebersole, visited in almost every home in the congregation. The church met in council Sept. 13. The Sunday-school was favored with a visit by Bro. Amos Heisey's Sunday-school class from Springville congregation. Bro. Heisey delivered our harvest sermon at the morning service. The offering at this time was for the orphanage. The church has purchased new songbooks which are greatly appreciated. Our love feast will be held on Saturday evening, Oct. 26.—Mrs. Lula K. Grinestaff, Oxford, Pa., Oct. 5.

Lebanon.—During the absence of our elder, Nathan Martin, Eld. A. L. B. Martin of Baltimore, who with his family spent the summer at Mt. Gretna, filled our pulpit on the eve of Aug. 11 and also Aug. 25. He gave us two inspiring and helpful sermons. Our young people's department gave a good program on the eve of Sept. 1. The address during this program was given by Bro. Nevin H. Zuck, and was very helpful. Quite a number of our young people attended the young people's conferences at Elizabethtown College during August and brought back good reports. On Aug. 13 the mothers and daughters held an outdoor meeting at the home of Sister Nora Edris. An excellent program was rendered. Sept. 8 the Junior B. Y. P. D. gave an excellent program in the main room of the church just prior to the sermon. Bro. Nevin H. Zuck of Ephrata has been chosen as our pastor for one year. A welcome reception was given him on Sept. 19 at the home of Brother and Sister Adam Smith. About one hundred were present and an appropriate program was given. Eld. James M. Moore, pastor of the Lititz church, gave the address of the evening. On the morning of Sept. 22 installation services were conducted for the pastor and also the Sunday-school officers and teachers. This service was conducted by Eld. Henry F. King of the Heidelberg congregation. We are very glad to have Bro. Henry Bucher and family move into our city. They came to us from the Lancaster City church. Bro. Bucher very ably conducted a Bible study class for us last winter, and we know his labors among us will be very much appreciated. On Oct. 1 Elders H. K. Ober and H. F. King, members of the District Ministerial Board, were present at our council and conducted an election for two deacons. Brethren Perry Liskey and Caleb Ziegler were chosen and will be installed later, according to a recent decision by Conference. Attendance at our prayer meetings has more than doubled, and an increasing interest is manifested. Sunday-school Workers' meetings are held occasionally, with good interest. Rally day will be observed on Oct. 27.—Martha Z. Eckert, Lebanon, Pa., Oct. 12.

Manor church met in council on Oct. 5 in the Purchase Line house. Officers for the coming year were chosen with W. N. Myers, elder in charge. The delegates to district meeting are S. L. Fyock and J. I. Fyock. It was decided to hold a love feast on Nov. 3 at 5:30 P. M. We are without a pastor but have a faithful attendance at Sunday-school. Eld. W. N. Myers has had charge of the church services this summer. Bro. R. E. Shober of Connellsburg, Pa., will begin a two weeks' revival meeting at the Purchase Line house on Nov. 4.—Mrs. Jacob I. Fyock, Clymer, Pa., Oct. 16.

Martinsburg.—During the summer months interest and attendance in Sunday-school, B. Y. P. D. and church services kept up unusually well. We have had a number of visiting pastors with us which we appreciated very much. Bro. Louis Bauman of Long Beach, Calif., preached for us Friday evening, Aug. 2. He spent ten days at Lakemont Park, Altoona, teaching at the Bible conference. Bro. E. N. Cassel of Spring City, Pa., preached an interesting sermon on a Wednesday evening in August. We were very happy to have Bro.

C. B. Smith and wife of Bridgewater, Va., with us on Sunday, Sept. 29; he preached the morning sermon. Sunday-school officers were elected in September, Prof. J. E. Butts being re-elected superintendent and Prof. Reiman J. Shaffer, assistant. Oct. 6 was promotion day. We are starting our Sunday-school and church year with renewed energy and enthusiasm to accomplish greater things for the Master. Dr. E. J. Pace of Philadelphia, Bible cartoonist for the Sunday School Times, will be with us Oct. 14-19. He will use stereopticon slides in his lectures. We are also anticipating with pleasure the coming of Bro. J. A. Robinson of Johnstown, Pa., who will conduct revival services for us Nov. 4 to 17.—Kathryn L. Lehman, Martinsburg, Pa., Oct. 9.

Mountville.—Our church enjoyed some rare musical treats during the summer months, the first being an old folks' singing of favorite songs, including German hymns, led by Bro. John C. Zug of Palmyra. Following was annual recital of the ladies' chorus; last was the capella chorus of Soudertown, directed by Henry Gottshall. Our harvest home services were held at the Manor house; Bro. Benj. Stauffer and Phares Forney brought us very timely and spirit-filled messages. On Sunday evening, Aug. 29, Bro. Wm. K. Kulp of Mt. Pleasant gave us a splendid message on Coming Back to Bethel. On missionary Sunday Sister Sara Shisler delivered an interesting address on missions. We anticipate the pleasure of a visit from the Student Volunteers of Elizabethtown College on Oct. 27. Bro. M. J. Weaver of Lancaster will be the evangelist for the meetings beginning Nov. 3 at Mountville. Our love feast will be held Nov. 16 and 17, beginning at 1:30 P. M.—Florence K. Herr, Millersville, Pa., Oct. 15.

Philadelphia (First).—The annual business meeting was held Sept. 16 when reports were given by the officers and various organizations. Sept. 18 the prayer meetings were resumed. Mrs. J. D. Reber, director

ANNOUNCEMENTS

DISTRICT MEETINGS

Colorado, W., and Utah, Fruita,
Nov. 29-Dec. 1.

LOVE FEASTS

California

Nov. 17, 6:30 pm, Oakland.
Nov. 17, Covina.
Dec. 1, Reedley.

Colorado

Nov. 3, 7 pm, Denver.

District of Columbia

Nov. 10, 6 pm, Washington.

Illinois

Nov. 24, 7 pm, West Branch.

Indiana

Nov. 2, Pleasant View.
Nov. 2, Santa Fe.
Nov. 4, Walnut.
Nov. 4, 7 pm, Mexico.
Nov. 9, 7 pm, Roann.
Nov. 16, 7 pm, Union Center.
Nov. 17, 7 pm, Four Mile.
Nov. 24, West Marion.

Iowa

Nov. 5, 7 pm, Cedar Rapids.

Kansas

Nov. 3, 7 pm, Belleville.
Nov. 3, 7:30 pm, First Calvary.
Nov. 16, 7:30 pm, Parsons.
Nov. 17, McPherson.

Maryland

Nov. 2, 2:30 pm, Monocacy.
Nov. 2, 4 pm, Brownsville.
Nov. 2, 2 pm, Beaver Creek.
Nov. 3, 5 pm, Woodberry (Baltimore).
Nov. 3, Denton.
Nov. 9, 3 pm, Welty.
Nov. 10, Cumberland.
Nov. 10, Flower Hill.
Dec. 1, Hagerstown.

Michigan

Nov. 2, Sugar Ridge.
Nov. 2, 10:30 am, Thornapple.
Nov. 9, Elmdale.
Dec. 1, Lansing.

Missouri

Nov. 7, Cabool.
Nov. 9, 8 pm, S. St. Joseph.

Ohio

Nov. 2, 6:30 pm, Lower Stillwater.

Nov. 2, 7 pm, Lower Miami.
Nov. 3, 7:30 pm, Middletown.
Nov. 3, 7:30 pm, Swan Creek.
Nov. 4, Bradford.
Nov. 9, 7 pm, Salem.
Nov. 11, 7:30 pm, Defiance.
Nov. 17, 7:30 pm, Harris Creek.
Nov. 24, Piqua.

Oklahoma

Nov. 11, Thomas.

Oregon

Nov. 7, Ashland.
Nov. 23, Grants Pass.

Pennsylvania

Nov. 2, 3, 10:30 am, Falling Springs.
Nov. 2, Mechanic Grove.
Nov. 2, 1:30 pm, Welsh Run.
Nov. 2, 3, 1:30 pm, Richland.
Nov. 3, 7 pm, Pike (Brothersvalley).
Nov. 3, 6 pm, Chambersburg.
Nov. 3, Shrewsbury (Codorus).
Nov. 3, 6:30 pm, Philadelphia (First).
Nov. 3, 7 pm, Connellsburg.
Nov. 3, 5:30 pm, Manor.
Nov. 3, Walnut Grove.
Nov. 3, 5:30 pm, Lancaster.
Nov. 3, Everett.
Nov. 6, 7 pm, Greencastle.
Nov. 7, 7:30 pm, Calvary (Philadelphia).
Nov. 9, 10, 1:30 pm, Myerstown.
Nov. 9, 10, Annville.
Nov. 9, 6 pm, Hatfield.
Nov. 9, 10, 2 pm, Conewago at Bachmanville.
Nov. 10, York, First.
Nov. 10, 7:15 pm, Royersford.
Nov. 10, 7 pm, Tyrone.
Nov. 10, Pittsburgh.
Nov. 10, 6 pm, Reading.
Nov. 13, 6:30 pm, Waynesboro.
Nov. 13, 14, 10 am, Green Tree at Rheems.
Nov. 16, 17, 1:30 pm, Mountville.
Nov. 23, 1:30 pm, East Petersburg.

Virginia

Nov. 2, 6 pm, Manassas.
Nov. 2, 4 pm, Mountain Grove.
Nov. 3, 6 pm, Summit.
Nov. 10, 7 pm, Elk Run.

of children's work, visited the Sunday-school Sept. 29 and gave a short talk. In the evening the Scouts and camp boys had charge of the services and the junior choir of the music. The Bethany Bible and training class for adults and young people registered and organized Sept. 22. This class is in charge of Sister Murphy and meets Sunday evening. Oct. 6 the rally day program included each department in the exercise, Bringing in the Sheaves; children's promotion and installation of the new officers followed. In the evening the annual recognition for Sunday-school teachers was observed. Dr. A. C. Schofield, who taught a class of young women for thirty-two successive years, resigned on account of failing health. The class presented him with a beautiful bouquet of flowers; responses from the class were given in appreciation for his years of service and deep regrets for his resignation. One member of the class came forty miles for the service. Bro. Miles Murphy gave the address. The love feast and communion will be held Nov. 3 at 6:30 P. M.—Mrs. Wm. H. B. Schnell, Philadelphia, Pa., Oct. 8.

Pittsburgh.—While many of our church folks spent vacations away, our pastor, N. M. Shideler, was in his pulpit and gave us much of the best in thought each Sunday morning. Union services in the evening were attended by twenty churches including ours. During August two were received by baptism into church fellowship. Three of our girls attended Camp Harmony. Since school opened our attendance has increased in every department. At a special council Sept. 25 church officers were elected for the year beginning Oct. 1. Very few changes were made, except in the Sunday-school. Bro. C. L. Burket was elected superintendent to take the place of Bro. Robt. McMillen who so faithfully served the past two years; he will act as assistant. Evening services at which we spend an hour in Bible study are in charge of Bro. Stanley Fadely, president of the young people's organization. At the regular quarterly council Oct. 10 it was decided to hold our love feast and communion Nov. 10. Installation services were held Sunday morning, Oct. 6, in which each worker made a pledge to faithfully perform his part in the work.—M. Elizabeth Barnett, Pittsburgh, Pa., Oct. 14.

Walnut Grove.—Our annual rally month began Sept. 29 with the installation of all church and Sunday-school officers and teachers and promotion services. Bro. J. A. Robinson was re-elected elder; Bro. Harry McDowell, general superintendent of the Sunday-school. Sept. 29 to Oct. 5 was visitation week when an organized effort was made to visit all homes of our members and friends in the community. Oct. 6 the dedication of the new Hammond electric organ, the gift of Brother and Sister W. L. Brougner to the church, was held with appropriate services. The Apollo Four gave an exceptionally fine concert in the church Aug. 9. Sunday evening, Aug. 18, Bro. Robert Tully preached for us on the subject, Life's Cafeteria. We have opened a mission Sunday-school in the vicinity of Arbutus Park where there is much need for providing religious training for the many children. The opening Sunday, Oct. 6, there were forty-three present and Oct. 13, sixty-five. Bro. R. W. Williams is acting superintendent. Three have been admitted into church fellowship by baptism this past quarter. Our love feast will be the climax of our rally month and will be held Sunday, Nov. 3.—Mrs. Waldo Strayer, Johnstown, Pa., Oct. 15.

Waynesboro.—Our third annual church rally week began on Sept. 29. This was promotion day in the Sunday-school. Exercises were held in the intermediate, junior, primary and kindergarten departments. Recognition was given to seventy persons who had perfect attendance records for the year. During the church worship service the newly elected Sunday-school teachers and officers were installed by the pastor, Eld. L. K. Ziegler; his theme was Fellowship and Fruitfulness. One junior boy was given recognition for having attended the morning church service every Sunday since Jan. 1. Sept. 30 the Sunday-school officers and teachers assembled in the church social room for a fellowship luncheon. Our Sunday-school superintendent, Stoler B. Good, was the toastmaster. During the program he read our Sunday-school constitution of March 31, 1878, and challenged us to hold fast the things which the signers of the constitution prized so highly and to reconsecrate ourselves to service for our Master. Responses were given by ten persons. The rally of our missionary activities was held on Oct. 2 when Rev. J. Lester Myers, a missionary on furlough from Rhodesia, Africa, gave a stirring address on Over the Mountains to the West. The father and son banquet, held on the following evening, was attended by 116. An address was given by Dr. J. L. Isenberg of Shippensburg State Teachers' College on the Relationship Between Father and Son. The next evening the Women's Work meeting was held when annual contributions were brought for the national project. Election of officers for the ensuing year was held. Mrs. Ritz, the wife of one of our neighboring pastors, gave a talk on Women and the Church. Our Sunday-school rally was on Oct. 6 and a special offering was taken, part of which was used to reimburse our treasury for the help given to some of our pupils for Camp Harmony expenses. For the combined worship service the pastor's sermon theme was Elements of Church Strength, developed in a way easily understood by the children. A rally of the Christian Endeavor forces was held on Sunday evening. In the young people's group the pastor installed the newly elected officers when a beautiful candlelighting service of consecration was held. The theme for the Sunday evening worship services during rally week was Characteristics of True Christianity. At our quarterly business meeting last evening our pastor gave an interesting annual report: he delivered 134 sermons and addressed and attended 295 week-day meetings. We decided to hold our love feast on Nov. 13. The following delegates were elected to represent our church at district meeting: Levi K. Ziegler, J. J. Oller, Sudie M. Wingert,

C. R. Oellig, W. C. Wertz.—Sudie M. Wingert, Waynesboro, Pa., Oct. 12.

Wooddale church has enjoyed many blessings during the year, some of which were a Vacation Bible School during the last of June and a successful revival meeting which began Sept. 8, and closed on Sept. 22. Bro. A. J. Beeghley of Somerset, Pa., was the evangelist. As a direct result four young people were baptized, which makes a total of ten additions to the church during the year. We had fine attendance during the meeting with as many as ninety-five in one evening. There were delegations present from County Line, Mt. Pleasant, and Connells-ville was represented by their pastor. Our church met in council Sept. 6 with Bro. Shober of Connellsville presiding. At this time officers were elected for the coming year. Our pastor, Bro. Jones, was elected elder, the writer, Messenger agent and correspondent; Merle Wilson, Sunday-school superintendent. Oct. 13 we observed the love feast and communion in which thirty-three took part. Eld. Wm. Knop-snyder of the Elbethel church officiated.—Amelia F. Jones, Connells-ville, Pa., Oct. 17.

VIRGINIA

Bassett (Mt. Herman) church met in council Aug. 31. Officers for the coming year were elected: P. E. Bowman, pastor; J. B. Peters, elder; Henry Eanes, clerk; Alvis Haynes, treasurer; the writer, correspondent. It was left for each organization to elect its own officers. A committee was appointed to work out pastoral help for the next year as our pastor has accepted for this year only. Our Sunday-school attendance has been excellent most of this year, being around 175 during the summer for both schools, except during the quarantine. Work on our new church building at Bassett, which has been at a standstill, is going along nicely and we are hoping to have it ready for use in a few weeks; it is badly needed for Sunday-school. We have just closed a successful revival meeting held by different ones conducting services the first week and Bro. Sam Flory of Snow Creek, the last week. Nine were added to the church. We held our love feast Oct. 5 with Bro. Levi Bowman officiating. Our Ladies' Aid Society, organized a little more than a year, has been doing excellent work, helping with the financial program of the church and paying mostly for the wiring of Mt. Herman church. The young people have been doing wonderful work, helping with the finances of the church, also giving programs.—Laura Stone, Bassett, Va., Oct. 8.

Cedar Bluff (Boone Mill).—On June 14 Bro. Robert Strickler, now a senior in Bridgewater College, came to our community as summer pastor. Immediately upon arrival he began planning and putting into operation a very fine program of church activities. Bro. Strickler met with the married folks on Wednesday evenings for a discussion on home life; with the young people Thursday evenings, and with the boys Saturday afternoons for play, story and prayer. We had services every Sunday morning and evening. The crowds were good and good interest was shown in appreciation of Bro. Strickler's efforts. We had never had a Vacation Bible School until this summer and rather doubted that much interest could be aroused. But through Bro. Strickler's friendly visits in the homes and his religious enthusiasm, we had one of the largest schools in our district, with an enrollment of seventy and an average attendance of sixty-two. Sister Mozelle Boone from the Brick church helped make the school a success; home talent was used for other classes. Bro. Strickler also conducted our revival meeting. We had good crowds and interest but had to close the second week on account of infantile paralysis quarantine. Four were added to the church by baptism and one joined the Christian church. I feel sure this community was helped much and appreciated the work done by Bro. Strickler and the help given by the boards of our district in making this fine experience possible.—E. E. Bowman, Boone Mill, Va., Oct. 7.

Mountain Grove church met in visit council and the visiting brethren brought in a good report. J. S. Zigler was chosen elder for one year. Bro. J. D. Huffman of New Market, Va., preached our harvest meeting sermon. We expect him to hold a revival meeting beginning Oct. 27. Our love feast will be held Nov. 2 at 4 o'clock. Sister Pauline Funk was chosen Sunday-school superintendent.—P. H. Turner, Genoa, Va., Oct. 7.

Roanoke (Ninth Street).—Three months have passed since the coming of our new pastor, Bro. Earle Wm. Fike. In viewing the situation we feel much progress has been made and the foundation for a wonderful year ahead has been wisely and carefully laid. In spite of the paralysis scare in our vicinity the church attendance was greater throughout the summer than most churches with a much larger membership. The pastor's personal visitation in the homes, his sympathetic interest in the sick, his well planned sermons and general program, coupled with his earnest enthusiasm, are certainly factors which have meant growth and will continue to do so. A large attendance both morning and evening at the homecoming and anniversary programs probably was the peak of the summer's work. In the organization for the new year various new committees were formed and the general work of the church was distributed over a larger percentage of the membership than any time before. General plans for new work in all departments in keeping with the general theme of the year—Christ in the Life of the Church—are being worked out. A careful and well directed program of church finance through pamphlet distribution, church bulletins, sermons and general discussion has been in progress the latter part of September and continues through October. At that time the finance committee will make their yearly campaign, hoping to meet all church indebtedness as well as district and general quotas. Our revival begins Oct. 6 conducted by the pastor. Thirteen have been

added during the summer to our membership.—Mary Funk, Roanoke, Va., Oct. 8.

Sangerville church met in council Sept. 6. Teachers and officers for the three Sunday-schools were approved for the coming year, being selected before by the nominating committee. We considered the matter of getting a new heating furnace or repairing the old one. Our love feast was Sept. 15. Elk Run B. Y. P. D. favored us with a program on Sunday, Sept. 22. The Bible School was called off on account of the infantile paralysis. Our Sunday-school superintendents for the coming year are Caleb Kiracofe and Otha Zimmerman.—Fannie Shull, Bridgewater, Va., Oct. 5.

WASHINGTON

Spokane church has had no regular minister since August, but several able speakers have been with us. Among them were Rev. Ralph Schlichtig, the Gideon Band, Rev. Pederson and Bro. W. H. Tigner. Many others have volunteered to assist in any way that we wish. Sept. 8 the Olmstead players of California presented the dramatization of St. Claudia to a large audience. Council meeting was held Sept. 29. Church and Sunday-school officers and teachers were elected for the coming year. Bro. Tigner promised to be with us and hold services each Sunday beginning Oct. 20. A revival service is being planned for the first of November to be followed by the love feast. We hope to obtain Bro. Rufus McIntosh for these meetings. The Aid Society has resumed meetings; they spent the first day cleaning the church.—Alice Aschenbrenner, Spokane, Wash., Oct. 8.

WEST VIRGINIA

Morgantown.—The reorganization of the church took place at a council held Oct. 1. Bro. Obed Hamstead was unanimously re-elected elder and pastor. Other officers are: treasurer, M. W. Reed; clerk, Robert Sterner; Messenger agent, Allie Fike; correspondent, the writer. S. F. Guthrie was re-elected Sunday-school superintendent. The organization was completed Sunday. Teachers were elected and appointed for the various classes. A rally day program was given consisting of music by the adults and readings by the children. All departments of the church are active and much interest is manifested. On Sunday evenings there is C. W. meeting, B. Y. P. D. and Junior League followed by preaching. The weekly services are: Tuesday, song service, and Thursday, teachers' meeting and prayers. The attendance of the Sunday-school is continually increasing. The Ladies' Aid meets every Thursday afternoon for quilting. Bro. J. D. Ellis of Johnstown, Pa., will begin a series of meetings at this church Jan. 5.—Mrs. Samuel Hayes, Morgantown, W. Va., Oct. 8.

The Church of the Brethren

Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5:28, 29; 1 Thess. 4:13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28:19; Acts 2:38); feet-washing (John 13:1-20; 1 Tim. 5:10); love feast (Luke 22:20; John 13:4; 1 Cor. 11:17-34; Jude 12); communion (Matt. 26:26-30); the Christian salutation (Rom. 16:16; Acts 20:37); proper appearance in worship (1 Cor. 11:2-16); the anointing for healing in the name of the Lord (James 5:13-18; Mark 6:13); laying on of hands (Acts 8:17; 19:6; 1 Tim. 4:14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6:18-20; Philpp. 4:8, 9); stewardship of time, talents and money (Matt. 25:14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6:1-7).

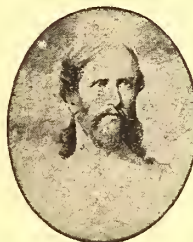
5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5:21-26, 43, 44; Rom. 12:19-21; Isa. 53:7-12); violence in personal and industrial controversy (Matt. 7:12; Rom. 13:8-10); intemperance in all things (Titus 2:2; Gal. 5:19-26; Eph. 5:18); going to law, especially against our Christian brethren (1 Cor. 6:1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19:9); every form of oath (Matt. 5:33-37; James 5:12); membership in secret, oath-bound societies (2 Cor. 6:14-18); games of chance and sinful amusements (1 Thess. 5:22; 1 Peter 2:11; Rom. 12:17); extravagant and immodest dress (1 Tim. 2:8-10; 1 Peter 3:1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28:18-20; Mark 16:15, 16; 2 Cor. 3:18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

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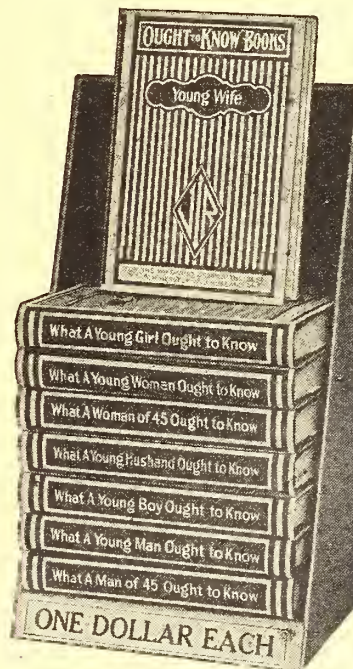
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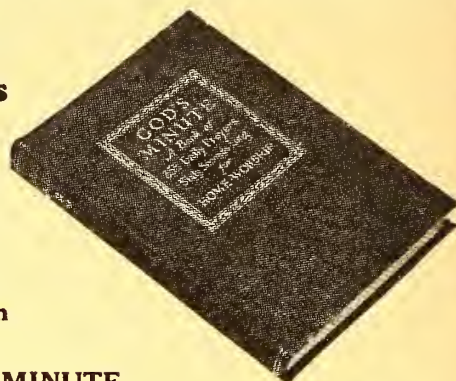
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THE GOSPEL MESSENGER

Vol. 84

Elgin, Ill., November 9, 1935

No. 45

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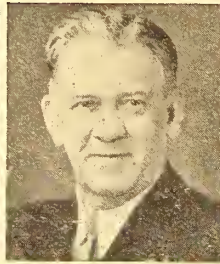
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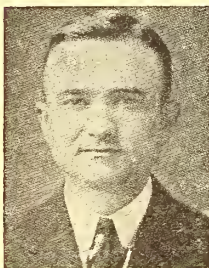
D. M. SELL

MEN'S WORK

CHURCH OF THE BRETHREN

History and Organization

Men's Work in the Church of the Brethren was recognized by Annual Conference in 1926. Interest in this department of church work has grown from year to year until at the present time there is a National Council of Men's Work consisting of eighteen members organized as follows:

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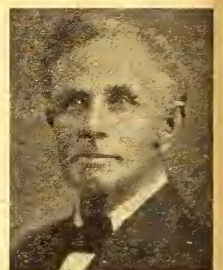
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Four projects that are national in scope are being sponsored by Men's Work for the current church year. They are:

1. *Thanksgiving Home Mission Offering.*
2. *Father and Son Banquet.*
3. *Gospel Messenger Subscription Campaign.*
4. *Church Attendance Campaign.*

Information and Literature

For information and literature on Men's Work in the Church of the Brethren, write: Robert E. Mohler, Executive Secretary, McPherson, Kansas., or Board of Christian Education, 22 S. State St., Elgin, Ill.



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OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 84

Elgin, Ill., November 9, 1935

No. 45

EDITORIAL

Leaves and Their Uses

THE Master's treatment of the fig tree that had leaves and no fruit seems to have suggested to some that leaves are of doubtful value. If such is the case, there is ample evidence to show that leaves have their uses, also that it was not the presence of leaves but the absence of fruit which Christ condemned in the tree mentioned in Matt. 21: 18-22 and Mark 11: 12-14 and 20-25.

For example, careful studies of the growth of fruit, show that its size and rate of development bear a definite relation to the number and size of leaves per fruit. Which is enough to indicate that leaves have their essential part in plant growth and in fruit bearing. Indeed, a plant or tree soon dies if it can not put forth leaves; for it is in the leaves that the profound chemical changes take place which correspond to assimilation and elimination in the human body.

But leaves are also a sign of fruit. Seeing a tree with leaves, even though it was not the time of figs, the Master assumed that there would be fruit. For what is true of trees in general is especially true of the fig tree. That is, leaves and fruit go together. The early light crop comes on the tips of the old wood as leaves are put forth. Soon thereafter the main crop sets, figs appearing in the axils of the leaves. But on the fig tree of the Bible incident there were leaves only. Here was the out-of-season boast of fruit, yet the Searcher found leaves only. Hence the greater condemnation.

H. A. B.

Drilling in the Simple Virtues

WHY go on preaching, teaching, writing, saying what everybody knows already? Because hardly anybody does it, very much.

Still, why go on? What good will it do? If the people do not heed the oft-repeated monitions of the past, how can we hope that further effort will be more effective? But they do heed, some. And some heed

more than a little. That last statement in the first paragraph needs qualifying.

"Suppose, in an emergency, our church had to do something big and daring and even reckless. Who'd be likely to offer, or to let themselves be drafted? Well, you know; the people who have been well drilled in the elements of Christian behavior."

He's right. There is something in it. Don't quit. Just keep hammering away.

E. F.

After Seventeen Years

No one can tell what the war situation may be by the time these lines are seen. There is no use in staking conclusions on that uncertainty. The next great world conflagration may be on in deadly actuality or Mussolini's big bluff may show clear signs of evaporating. Or anything between those two extremes may have happened.

A few things are sure. The dream of world peace is still a beautiful dream. The danger of war is a fearful reality. More people hate war than ever before. More people see its utter futility. More peoples promise never to engage in it. There is more righteous wrath when these promises are broken.

All of which points to another great certainty, the most meaningful of all. It is the meek and not the militarists who will some day inherit the earth. Indeed it is they who come nearest to inheriting it now. Switzerland and the Scandinavian nations make less war noise and less preparations for war than most others. And they enjoy more peace and prosperity.

To inherit the earth really is not to get nominal title to a small portion of it or even to all of it. It is to have and to hold permanently the utmost in satisfaction which it is capable of yielding. It is not to control the most bulk. It is to extract the most juice. It is not to secure numerous symbols of ownership. It is to know how to appropriate and appreciate its richest

treasures. It is not to acquire implements of physical power over it. It is to discover the instruments of spiritual power hidden within it.

All this was known long ago to discerning souls. The seventeen years since the armistice have only added fresh proof of it. Must there be yet new and more terrible demonstration of the folly of force as a way of getting on with neighbor nations? If so, it is for those who understand to renew their own allegiance to the higher law of love, and to pray and work for its wider acceptance. To become fainthearted and quit is close to renouncing one's own faith in the principle.

It's valid and it will win. It has won already, times without number. It has not filled the whole earth yet by a long ways but it will. The divine dynamic is in it. The foundations of the universe are laid in it. The stars in their courses are fighting for it.

The chief trouble is there are not yet enough people in the world who believe it. The shortage is especially noticeable among men in responsible positions of statecraft and world leadership. And especially disastrous there. If a hundred positions—perhaps a dozen positions—in the councils of the world's great nations were held by men who truly believe that the faithful practice of goodwill is a stronger guarantee of national security than the practice of war or preparations for it, the world's worst plague would be rid of forever.

The wisest church strategy on this issue is plain. Why do pacts and leagues continually disappoint us? The men who make them are not in them wholeheartedly. There are too many reservations in the back of their heads. They sign with their fingers crossed.

To make world peace we must make world statesmen who know that the law of love is the law of life. This is the lesson of the years. This is the message of the Christian gospel. This is where the church must get in her best work.

E. F.

A Prayer for the Politician

"TONIGHT we bow our heads in the kind of reverence which makes men humble and meek to the Creator of all that is. We are men in whom the welfare of the nation rests. We are likened unto the gods of the ancients in the eyes of the layman, but never let us [forget] . . . that all men are created equal . . . [and have] the duty of living constantly in close harmony with the laws of creation. Let us never allow ourselves to be so self-important as to forget the ground from whence we sprang. . . . Give us this day ourselves to act with justice and regard for all from whom we have this trust."

The quotation is from a prayer of the Educational Adviser in the CCC camp at Flagstaff, Arizona. His estimate of what the layman thinks of them may be

a little high, but the fine sense of responsibility, first, to the great Creator himself and, then, to their human brothers who gave them "this trust," is most commendable. The sentiment is wholesome, not for politicians only but for "all that are in authority," all who have any responsibility for leading others into the more abundant life.

E. F.

Making or Breaking Ministers

PERHAPS no single factor is more important in the making or breaking of a minister than the spirit shown by the church to which he is called. For a good man can be received in such an atmosphere that he is whipped from the start. Or an average man can be received and so challenged as to surpass himself.

What, then, is the attitude which a church can take with the assurance that the new man will prove an investment and not just an expensive misfit? Obviously this is too big a subject to cover in a few brief paragraphs. But there lately came to hand a suggestion which bears on this problem that may be worth while passing on.

What we have in mind was the story of a rural church that has had unusual success in securing real pastors. "Judging by practically any standards, this country church seems to be doing a successful and influential piece of work and has been doing so for many years. Certainly no claims to perfection are advanced, . . . but it is succeeding well enough to be offered as an example of what a country church can do."

As we understand it, the church in question has not tried to get the highest priced or best known pastor in the brotherhood. It knew its financial limitations and realized that the so-called ideal pastor was out of the question. And then, rather than call a second or third choice, only to hire and fire because men called under such conditions could hardly succeed, our unique country church deliberately set out on a different line.

It chose rather to call a promising student pastor from the near-by seminary. Because too much was not expected of such a pastor, and principally because the calling church realized it must do all in its power to help the young man succeed, it has turned out that over a period of years young minister after young minister has made good in a surprising way.

Of course, investing in a student minister is not offered as a panacea for one of our gravest pastoral problems. But the experience of a certain church is offered to show: (1) that men worth investing in may not be so far afield; (2) that the spirit in which a pastor is received tends to make or break even the best of them. Then why not approach this location problem from the investment angle? For to do so, promises to save church funds and feelings, as well as help to a more efficient ministry.

H. A. B.

THE GENERAL FORUM

One of War's Victims

BY ORA W. GARBER

I saw him limping down the street
With crutches aiding crippled feet,
One eye, three fingers gone;
Quite plainly wrecked in nerve was he.
I pondered why all this should be,
As he went slowly on.

It was not always thus with him.
Once he was young and strong of limb,
His parents' pride and joy.
Then came his country's call one day.
He heard that call and marched away,
A happy soldier boy.

Long weeks within a front-line trench, . . .
The nervous strain, . . . the sick'ning stench, . . .
Knee deep in filth and mud, . . .
The shriek of shrapnel and of shell, . . .
The cries of comrades as they fell, . . .
The sight of flowing blood!

One night across the shell-scarred plain
They swiftly charged. They must regain
Advantage they had lost.
A thund'rous crash! A blinding light!
His whole life-course was changed that night.
Success—but at what cost.

He knows now that the war was fought
Not for ideals, as he had thought.
He knows he was deceived.
His wasted years, filled with distress,
A sacrifice to selfishness,
Can never be retrieved.

Polo, Ill.

The Church of the Brethren and World Peace

BY HYLTON HARMAN

THE largest pacifist organization in the world with enough potential power to seriously handicap the makers of war, the Church of the Brethren, faces a crucial hour concerning its teachings on war and peace. We are proud of our record in being among the first to renounce war, but we are ashamed of our failure to utilize our opportunities. One of the fundamental tenets of our church from the beginning is that war can not be made to harmonize with the teachings of Jesus. Some of our brethren have stood by this conviction at a great cost, despite the fact that the church as a unit has not supported them. As we face another war shall we again be blinded by lying propaganda and allow the courageous few who resist the military regime to stand alone, or shall we as a church stand united on the side of the Master? Shall we put into painful practice the concepts of our doctrine, or shall history repeat itself?

Is there to be a next war? To those who believe in hope fantasies it may seem as though peace is the happy prospect ahead. But to those who face realities, it is clear that the horizon is black with clouds of another international conflict.

Among the forces making for war today are the disputes, misunderstandings, trade rivalries, suspicions, frustrations, and political ambitions arising out of the so-called settlements of the last war. Nationalism, that exaggerated love of one's country that seeks the aggrandizement of one's own land at the expense of other nations, always and everywhere a disease that consumes and destroys, is now ravaging the world anew. The insane race for armaments is in full swing the world over. The United States is leading the procession spending three million dollars a day to equip ourselves for another war. President Roosevelt recently stated in a message to Congress, "The people are being taxed to the point of poverty and starvation in order to enable the government to engage in a mad race for armaments which, if permitted to continue, may result in war." Then in a later address the President asked Congress for an increase of \$180,000,000 for military purposes in the coming year. One of the major reasons why the world is near the brink of war is the sinister influence and activity of the munition-makers and armament interests who shape the policies of governments, determine the programs of War and Navy Departments, and mold public opinion through a controlled and subsidized press. These forces and many others have helped to create revolutionary Russia, over-ambitious Italy, Nazi Germany, frightened France and England, the familiar chaos in the Balkans and the strained relations in the Orient. What are these but combustible materials that need only a spark to set them aflame?

What should be the program of the Church of the Brethren in the light of these trying times? The Peace Commission has divided the program into two main divisions; peace education and actual peace steps. If the church would support this plan on a large scale we would travel a long way toward our objective. Every pastor should familiarize himself with these suggestions and put them into practice. Naturally any article on this subject would include the program of the Peace Commission with perhaps a few other considerations.

Beginning with our educational program we have a rich heritage as a basis. For years our church has taught that war is sin. That being our stand should we not use all our religious educational agencies to teach that no Christian may with any degree of consistency engage in, or sanction another war? Kirby Page says,

"It is not the privilege of a follower of Jesus Christ to engage in deliberate sinning." It is impossible to be loyal to the Master and support the worst of all sins.

There is a growing conviction that religion alone can permanently remove war. Certainly our education for peace should have this spark of optimism. There must be faith in a fact oftentimes before the fact can become a reality. We must believe that our religion can stop war.

We must teach our youth that they should not take military training. Pledging allegiance to the Founder of the gospel of love which seeks to develop human life and at the same time take training in the art of killing our brothers is a high mark of inconsistency.

If we are not going to settle our international disputes by war then we must substitute another method, that of arbitration. The world has the foundations for such procedure in the World Court and the League of Nations. Our educational endeavor may well have as one of its aims the creations of public opinion in favor of America entering these two organizations.

Wars are possible because we have warlike society. The final removal of war will depend upon the creation of economic and political orders that will make an atmosphere in which war can not live. We have started in this field and have made a good beginning. In its educational program the church need not be hesitant in exposing the failure of our social and political systems in following the principles of Jesus.

In the present crisis mere education is not enough. We must have a definite program if we want peace, one that is constructive. Peace shall be attained when we have rid ourselves of a warlike society, but that takes time. In the present hour we have no time. We must stop the next war. Then perhaps it will be possible to create a peacelike society. Actual peace steps must be taken now.

Our church would be putting its peace philosophy into real application if it would use its influence in a political way to influence legislators to act for peace. The church is not a political organization but its members do vote, a fact which interests politicians. Space prohibits a discussion of possibilities here, however the National Council for Prevention of War, located in Washington D. C., has worked out a method that holds in the opinion of many the most practical way of stopping the next war. Every peace worker needs to become familiar with it.

Another step we may take is the refusal to place any reliance whatever in armed preparedness against other nations. Having declared war as sin it is not enough to reduce armaments; they should be abolished, except those necessary for a police force. History teaches that by preparing for war nations have got precisely what they prepared for.

Again, we must insist that our government spend more money in the pursuit of peace and less in pursuit of war. For every one hundred dollars for armaments our government spends thirty-eight cents for the state department. Are we ourselves willing to forego the privileges of military protection of foreign investments? To bring it closer home will we be satisfied with lower profits for the sake of peace?

Most of all every true follower of Jesus should with one high resolve of the spirit determine to have nothing to do with the bloody business of war; and in so doing be assured that the church will back him.

Our real hope lies in an unconquerable faith in God, and the realization that this is God's world. With God and man working together, world peace is possible. Let us revive primitive Christianity, the rebirth of a spirit that will cause us to resist Cæsar in the name of Christ. Let our church seek to become the incarnate presence in our time of the Eternal Christ. If we are willing to become such, we may be despised and rejected of men, but with our stripes, future generations will be healed, and we shall shine as stars in the firmament to eternally bless mankind.

Kansas City, Kans.

Why the Churches Are Opposed to War

A Statement Issued by the Federal Council of Churches

THE effect of the world crisis has been to strengthen the purpose of the churches to put an end to war. More than ever, the churches are convinced that the Christian religion and war do not mix. Churches in every land are denouncing the sinfulness of war; they are pointing out the incompatibility of the churches rendering moral support to nations that resort to war; they have given and are giving practical support to measures designed to promote peace and to uproot war.

And why? Why all of this concern among Christian churches regarding peace and war? The economist opposes war because war is an economic folly. The humanitarian opposes war because of its devastating effect on human life. The statesman opposes war because war is political stupidity. The churchman opposes war not only for these reasons but for the deeper reason that war is alien to Christian faith and the very antithesis of the Christian way of life.

Jesus exalted human personality as the creation of God; war degrades human personality. Jesus proclaimed the brotherhood of the human family under one Father of all; war is a denial of brotherhood. Jesus put his confidence in the constructive power of goodness; war is the enthronement of sheer might regardless of right. Jesus made primary the law of love; war makes primary the law of the jungle. Jesus taught the forgiveness of one's enemies; war makes necessary the hatred of one's enemies. What Jesus held dear, war

denies; what Jesus hated, war extols. Jesus envisaged a kingdom of God without racial or national barriers; war transforms the natural differences of race and of culture into divisive antagonisms.

The churchman opposes war also because war means the sundering of the body of Christ. The church, as the fellowship of his disciples, is made up not of the citizens of one nation but of all the nations of the world. Of that supra-natural character of the Christian church, the missionary movement, built up by the world vision of sacrifice of generations, is the living expression. When war is seen as the dismembering of the body of Christ, no Christian can tolerate it.

The churches, grounded in faith in a creative and triumphant God, do not believe that war is inevitable. They intend to utilize every constructive measure to prevent war and to establish peace with justice. Not only at home, but abroad, the churches are seeking to develop a strong antiwar sentiment and to secure effective action on the part of their respective governments, to rid humanity of the curse of war.

"Died on the Field of Honor"

BY WM. E. WHITE

THE world is giving just honor to the soldier who fell in Flanders field and to others who did great things before their fall. But today let us remember other great men who we fear have not, nor ever will, receive just recognition for their sacrifice. Those we have in mind have done things as great as the other, though not so spectacular.

Just now we think of an elder, who among several others as a young man, was called to the ministry. He felt the call as from God. He was a natural leader of men, quiet, unassuming. Soon he saw one of his co-workers step out to become one of our leading college presidents. Another left the home field to become an evangelist. He was called to many fields of labor, praised by many. But Andrew stayed on. He received calls also, but when he considered the home field should he leave, as told him by his official board, he quietly stayed on, able to fill with honor many high places, able to sway audiences; yes, but he stayed on at a personal sacrifice for the sake of souls on the home field. Evangelists would come and stir up many, but they moved on and left Andrew to work over the partially converted, to cheer the weak, to divide out the unworthy, to call to higher service the worthy.

Soon the congregation numbered in the hundreds. It had ministers many, and all at work; also deacons, an able board and an active, consecrated membership. At one time we counted thirty-two high school pupils ready and able for service, but Andrew stayed on till age came and younger men were called to fill his place.

Andrew was useless as far as the eyes of the world were concerned. Soon he "wilted and died," died without honor from man. His ability had been great, his aspiration high, and opportunities many, but for the sake of the home field he gave his life. And crucifying his ambitions, he died on the field of service. He received no worldly honors, though we feel the angels of heaven sang his praise even if men forgot.

All over our brotherhood we fear we have many Andrews for whom the church has but little consideration. There are many whom we can not let go on at the present rate of sacrifice, lest we lose them, yet we give them scant consideration. Their work is the life of the church, even though it is the spectacular one we praise; he receives our feasts, our "well done," our money. The one who stays on, who is the stay of the church, does not get even the gift of a load of wood cut ready for use, a bushel of corn for his chickens or a hand on the shoulder with a "well done," meaningfully spoken. It is the Andrews who hold up the banner of Christ Jesus, who make the real sacrifices. In eternity they will hear the "well done" of the all Father. But here their sacrifice is in vain and their lives just common. They are as the rest of us, and not worthy of honor. We act as though it was the evangelist who builds the congregation, while often he is a troublemaker for the Andrews. He leaves us greater in numbers but lower in spirituality. Give the evangelist just praise and use him, but do not permit the Andrews to die on the field without the honor due them. Search them out, show them appreciation while they live and give them due honor when they pass.

Citronelle, Ala.

"Thou Shalt Not Covet"

BY ROY D. BOAZ

THIS final commandment in a sense bridges the gap between the Old Testament and the New. It is not enough just to refrain from theft, you must refrain from greed. It is not enough to refrain from adultery, but you must refrain from lust. This law takes us beyond action to thought and purpose. Most of us refrain easily from stealing, or murder, or adultery, or idol worship, but it is not so easy to refrain from covetousness which is the mental basis of almost all evil doings. So we find ourselves drifting into the spirit of the New Testament.

We shall think of covetousness from but one angle—the personal point of view. The religious experience of Saint Paul very well illustrates the difficulty of this law. He kept all the commandments from his youth up. He was a Pharisee of the Pharisees. He was vigorous in his literal observance to the letter of the law. He never worshiped an idol. I doubt whether he ever had taken the name of the Lord in vain. He never

cursed his parents. I dare say he was an obedient, intelligent, young Jew. Yet he knew he had never conquered the sin of covetousness. He tells us in a frank chapter of autobiography in the New Testament: "The law said, Thou shalt not covet, and yet sin has wrought in me all manner of coveting." He struggled against this evil desire, and the more he struggled the more conscious he was that he became a slave to it. He knew the law of God, yet he could not keep it. What he wished to do, he could not, and what he hated doing, that he did. And in the awfulness of this agony, he called for some one to deliver him from the "body of this death." One wishes that Saint Paul might have been more specific and told us just what he coveted. But it is useless to guess, we don't know! He spoke often of the difficulty of governing his body, keeping the desires of the flesh in subjection to the ideals of the spirit, yet how thankful we are for his confession of his mastering difficulty! It gives us comfort to know that even the saints of God had their crosses to bear. It made of him at times a "most wretched man"!

Just how does it work for us at times? Here is one who craves the admiring words spoken to another! There is one who covets another's charm, or his ability, or his capacity for soliciting love. Right now I know of a good man who resigned as a Sunday-school superintendent of a large school and was then succeeded by a more capable administrator as Sunday-school superintendent. The achievements of this new superintendent have literally fanned into flame the jealousies of the former superintendent! There are times when he is miserable because of it! How we set our hearts on the comforts, or social prestige and personal popularity we see others enjoying. Then we begrudge these things to others in our selfish wish to have them for ourselves. How folks have actually schemed to get ahead of others in trust and esteem, in official positions or in lucrative opportunities! There is hardly a business office that does not witness coveting—one man who does not wish himself in another's shoes. There is many a home wherein there is some one who wishes to outdistance some other member of the family in favor or power! There is scarcely a meeting where a covetous desire to outshine another is not evident in the course of one or more persons present! It is rare in group meetings that some one does not display a covetous craving and a veritable bid for attention or applause or honor. Yes, Saint Paul was right! "All manner of coveting"—one need scarcely to specify, for our consciences will of themselves permit us to go on and on itemizing as many illustrations as there are qualities of the human spirit. There is always some one close enough to us, either in business or in a profession, or in a social group, with an array of personal gifts similar to our own, which classifies them as

"rivals." Then, as we find that it overtakes us, we cry out with Paul, "Sin revived and I died."

Now the pity of this is that there is so little joy in life for those who thus either ignorantly or consciously give way to this most subtle of all passions! This coveting, when we sift the thing down, is the spring of crime, of murder, of adultery, of stealing, of false witness to my neighbor's harm. But even when restrained it is a sin. It is a sin against my neighbor and myself! It need not spend itself in the commission of a bestial act which the law forbids, in order to be a sin! Covetousness is the spring of stealing, but a man need not actually steal in order to sin! He may make himself so miserable in coveting his neighbor's goods that he hates his neighbor and wishes him ill. It brings such bitterness into some lives that they can not enjoy the things they do possess! How mistaken most folks are! They think they want what they see others have, but in the privacy of their own hearts, they want joy and peace and contentment and they don't know how to get it! Covetousness lay back of the kidnapping of the Lindbergh baby! Covetousness, concealed, lies back of much attempted reform—many politicians and would-be officeholders have boldly exposed evils and shouted reform from the housetops, when in reality they merely coveted the positions of others.

No amount of argument or discussion about covetousness will be as convincing as the presentation of the life of the Christ! How meager was his outfit—he had nothing really but a conviction and a character, and how sufficient that outfit proved to be! Of course he used what natural ability he had to further his cause! He loved God first of all, supremely! He used art to dress up his messages in the parables with undying beauty and simplicity! He used the affection and the loyalty of his friends to further his cause when he used Peter and James and Andrew and John! When men's hospitality turned to rejection in the tragic prosecution of the last days; when he could no longer get a hearing for his messages; when one disciple turned traitor and the rest went to sleep instead of watching with him in his tragic hour in the garden, there was no let up in his confidence and in his faith. He was content with the stern and awful necessity of enduring the cross! He again practiced the gospel he preached when he said: "They that take the sword shall perish with the sword." He again fulfilled his gospel when he said: "He who loseth his life shall save it!" He had a righteous and loving God that seemed to fill his every need! The only covetous cry was the prayer, "My God, my God, why hast thou forsaken me?"

Coveting anything apart from God, means to lose God! I said at the beginning this is the most difficult of all commandments: If we are honest, we must admit that God is to us as a rule more of an idea than he

is a force as he was to the Master! Jesus would tell us that covetousness produces a divided spirit, loving God supremely one day, and money and power, or social prestige supremely another day! James would call most of us today "double-minded," and Jesus would explain this double-mindedness by two deities—God and mammon, which he said can not both be served at the same time. We need a single purpose, a single goal.

Our individual problem after all becomes that which baffled Saul of Tarsus. How may we become single-eyed, single-goaled and pure in heart? Jesus Christ proved the solution to Saul's problem. After the truth dawned upon him, Paul said: "One thing I do"; "For me to live is Christ!" When God comes to us through the figure of Christ, he claims and captures as much as is in us! Jesus engrosses a whole man, he fills the horizon completely. Yes, we do covet; we covet his life with God. We covet his life with men. We covet his gifts. And we are so covetous of him that we covet nothing else. Our safety from coveting other things lies in constantly looking at him, letting him draw out our every desire and confidence to fasten them on himself: "Thou, O Christ, art all I want; more than all in thee I find."

West Haven, Conn.

A Study of the Holy Spirit

BY PAUL MOHLER

Conditions for Receiving

IN a former study, we learned that God promised two spiritual blessings: The renewal of man's spirit, and the bestowal of his own Spirit. We saw the first blessing bestowed on the disciples of Jesus while he was still with them. We also saw that they needed something more before he could entrust his cause in their hands. This they were commanded to await.

Some thoughtful person is sure to recall that the Spirit of God was active during the Old Testament period: in the act of creation, in enlightening the prophets, in enabling mechanics, artisans, economists and rulers for their special lines of service. One might even turn to Luke 11: 11-13 for a promise to the disciples; and to Matt. 16: 17 for at least a partial fulfillment in Peter. Is all of this puzzling?

Let us all give these facts some consideration. It must be assumed that all who believe in God's revelation through the Scriptures also recognize that the Old Testament covers a great period of promise and of preparation, and that as far as the Holy Spirit is concerned, this period lasted until the Day of Pentecost. It certainly can be no denial of the great significance of the promises made through the prophets as recorded in Ezek. 36: 26, 27 and Joel 2: 28, 29 and confirmed by John the Baptist, Christ and Peter (Acts 2: 16-18) to

find certain men in the period of preparation enjoying splendid foregleams of this great blessing promised unto all future believers. Rather should we regard these as confirming the promises and guiding us as to the conditions most favorable for receiving them. In this connection, turn to John 14: 17b: "He abideth *with* you and shall be *in* you."

The short statement quoted above may prove to be a key to much that we wish to know. Notice the contrast that Jesus sets forth. In the period of preparation, the Holy Spirit was *with* the disciples. While just having the Spirit *with* them, they became mighty in word and in deed—preaching the coming of the kingdom, healing the sick, etc. Later he was to be *in* them to do even greater works than Christ had done. But notice that it was those who had responded to the influence of the Spirit while he was *with* them that later received him to be *in* them.

Is that true? Well, let us see. There can be no question about the first group to receive the Spirit. The "they . . . all" of Acts 2: 1b can easily be traced to the apostles and their believing associates. But what about the second group? Acts 2: 5-12 would seem to indicate a good class of devout men, but verses 13 and 23 suggest quite a mixture of a different class. These were not walking *with* the Holy Spirit at this stage of proceedings; they were on the other track. But wait a bit until Peter's sermon is finished. Verse 37 tells their response: conviction and humble enquiry: "Brethren, what shall we do?" Here was undoubtedly the work of the Spirit *with* them to convict them of sin. Would they go along with the Spirit? Peter directs them to repentance and baptism. "Then they that received his word were baptized, . . . and they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." They yielded to the influence which the Spirit exerted upon them from the outside, obeyed the word coming from the Spirit through Peter, and received the Spirit to dwell within them, even as did those who had walked with Jesus from the beginning. This is, undoubtedly, a typical case and may be taken with confidence as a guide in our study of conditions for receiving the Holy Spirit.

This being a typical case, outstanding because of the remarkable success of the apostles working by this marvelous new endowment of the indwelling Spirit, it merits much more careful study than it is generally given. There are several facts that should be especially noticed. One is that only two results were mentioned by Peter in case his hearers should follow his directions: (1) the remission of their sins, (2) the gift of the Holy Spirit; the one a negative result, and the other positive. If Peter said anything about heavenly rewards or punishments in hell, it must have been in-

cluded in the "many other words" with which he "testified and exhorted them," saying, "Save yourselves from this crooked generation." His great emphasis was upon the promise of the Holy Spirit, "to you and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him." Undoubtedly in his mind the remission of sins was important, but rather as a condition necessary to receiving the Spirit.

How tragic it is that in the preaching of the gospel in these modern times the emphasis has been reversed. Our evangelists have laid their heavy stress upon the remission of sins as the great aim and object of divine grace, and have said but little, and that little quite hazily, about the power and glory to be received through the Holy Spirit.

A second important fact to be noted is that, contrary to the opinion of many people, there were no startling demonstrations of spiritual power in those who were added to the church that day. No talking with tongues, no miracles or signs; just accepting teaching, entering into fellowship, and taking part in the breaking of bread and the prayers. These were the evidences of the Spirit's presence in them. Not a word is even said about how they felt, except that "fear came upon every soul." The idea that they became a highly excited, emotion-frenzied, miracle-working group is without foundation.

Brief as is the statement of the results of the Spirit's work in these new believers, it covers a great field; for in accepting the apostles' teaching, they were accepting the "all things whatsoever I have commanded you" of Matt. 28: 19. What a life-change that must always effect—to "continue stedfastly in the apostles' teaching and fellowship, in the breaking of bread, and the prayers"! What more could be asked of anyone; how can anyone of us ask less of himself?

Pasadena, Calif.

What the Pentecostal Experience Means

BY A. T. HOFFERT

THE coming of the Holy Spirit into my life accompanied by the gift of tongues (one of the spiritual gifts mentioned by Paul in chapters 12 and 14 of 1 Corinthians) occurred in November, 1933—twenty-eight years after my conversion. During these years I enjoyed the presence of the Holy Spirit to a larger extent, perhaps, than the average believer. My constant prayer was for more of God's Spirit. As told in a previous article this deeper experience came after several months of regular attendance at weekly tarry meetings where with one accord believers spent one to two hours definitely praying for God's fulness. Here I shall endeavor to interpret the meaning of this experience.

The Abiding Realities

As the wonder of this abounding life becomes more apparent, God becomes increasingly real. The Holy Spirit has become a greater motivating and guiding factor; prayer has taken on new meaning and power; the joy and peace of Christian fellowship has become increasingly real; the inflow of life more abundant is directing my life to more definite and positive ends.

The inflowing tide of spiritual power is matched by outflowing streams of spiritual refreshing through Christian service. Looking forward to this great experience, the birthright of every believer, Jesus said: "He that believeth on me, as the scripture hath said, from within him shall flow rivers of living water" (John 7: 38).

This experience has intensified my love for Jesus Christ. The central place of the cross in human redemption has become more meaningful. Vicarious suffering abounds with fruitfulness.

The deeper religious experiences of godly men as revealed in scriptures have for me a larger and deeper meaning. Similar experiences beget mutual understanding.

This life more abundant has given me a more optimistic view of my future work. It has intensified my desire to write with a clearer vision as to what I should write. This intensified driving power in my life seems to carry with it all the elements of companionship and fellowship in service (Matt. 28: 20).

Symbol of God's Approval

When one is given a diploma or degree from an institution of learning, this puts society's approval upon his qualifications for service. Speaking in tongues—the emblem of God's fulness—puts God's approval upon one's life to witness for him and serve in the kingdom of our Lord.

Further, the diploma serves as an intellectual symbol—a barometer, so to speak, which indicates the intensity of one's mental life. Speaking in tongues, as a barometer, symbolizes the intensity of one's spiritual life. A high tide of mental intensity is maintained by much study. A high tide of spiritual intensity calls for a growing knowledge of God's Word, Christian service and an intense prayer life.

As one's capacity for the Holy Spirit grows, he needs constant refilling. Because of a greater spiritual capacity there are those who have never had the gift of tongues, yet, I dare say, have more of God's Spirit than many who have had that experience. Again there are those who maintain an intense prayer life and who enjoy deep spiritual experiences, yet have never looked upon the gift of tongues as intended for them. With or without spiritual gifts, a high-tide spiritual life can not be maintained apart from much prayer.

I look upon Pentecost as a mountain-plain experi-

ence rather than a mountaintop experience. You are permanently lifted to a life in the heights. The wonder and marvel of that experience grows into ever deeper meaning as the weeks and months glide by. My speaking frequently takes on poetical expressions and at times I find myself singing in tongues. Speaking in tongues is not an end in itself. This gift simply indicates that something deeper, richer and more satisfying has taken place within. To him that persists in intercessory prayer Pentecost marks the beginning of a larger and more vitalizing fellowship with God.

Pentecost gives the incentive to use all the gifts and powers God has given us. It does not make an orator out of one who has no speaking ability. At present my public work is mainly that of teaching a Bible class. Am sure that this experience has deepened and enriched my teaching message. It vitalizes the ministry of those in pastoral or evangelistic work.

Inter-World Harmonies

When a repentant sinner comes into harmonious relationship with Jesus Christ, "there is joy in the presence of the angels of God" (Luke 15: 10). So intimate are the spiritual connections between two worlds that the harmonies of heaven vibrate to the newly realized harmonies in the life of man. Likewise, when a believing soul has opened his life to the full and unhindered surge of the Holy Spirit, across the vocal cords of human expression roll the melodious voices of another world.

Speaking in tongues—do you know what you are saying? No. Can others understand you? No. Not without an interpreter. Then what is the use of it? Simply this, speaking in tongues serves as an audible symbol of spiritual harmonies which exist between two worlds. My organs of vocal expression, as it were, are tuned in to catch the voices which come from the broadcasting station in the presence of God. The beauty and the majesty of it thrills me!

Furthermore, I like to think of the gift of tongues as the seal of God's Spirit upon my organs of expression. It's personal—not for public display. It's a gift—not an attainment. It's my password for ready access to the ear of my heavenly Father. It's real—wondrously real! I feel the energizing uplift, the impelling impulse of a power not my own. I hear the voices of another world roll from my lips. It's real, because so close at hand—within my very being! I open my mouth; God fills it to overflowing.

Pentecost is for a purpose. God chose to pour into my life the same gift which the disciples of Jesus received when he sent them forth to usher in the spiritual conquest of the world. Necessarily, with so great an energizing unction rests upon my life the urgency of that great unfinished task!

Osceola, Iowa.

Something to Do in Our Churches Sunday, November 10

This year, Armistice Day, Nov. 11, will be celebrated by a world apparently on the brink of another great conflict, more devastating and ruinous than the one whose close we commemorate. Certainly, this is one day when peace people ought to speak out. It is no day for further military preparedness. The present crisis demonstrates tragically the futility of such measures. Europe must either disarm or be destroyed. So must we.

Our government has declared our neutrality in the present conflict between Italy and Ethiopia. We have gone farther in an effort to remain neutral than in previous wars, under the recent Neutrality Act, sponsored by Senator Nye. When our government takes steps or makes efforts that are obviously in the right direction, we ought to commend her for such action.

Therefore, we, the peace committee of the church, suggest that Sunday morning, Nov. 10, every church take the following action, or something to the same effect, and send a statement of that action to (1) the President, (2) both Senators of your state, (3) the Congressman from your district:

1. Commend the President and the Congress for the passage of the Neutrality Act in an effort to stay out of this or any other war.
2. Commend the President for proclaiming the act in force.
3. Urge our officials to remain firm in the face of pressure brought by business interests whose profits are curbed by our neutral stand.
4. Urge our government to exert every effort possible to bring peace between the nations now at war, either by co-operation with the League of Nations or independently, or both. May we be a definite power for peace in the world.
5. Urge that our officials resist the war hysteria of the hour which calls for greater war preparedness on our part. It is time governments see the folly of such a course.
6. Any other expression of sentiment your church feels necessary and appropriate, not included above.

This will be some bother, but, remember, war is some bother, too!

PEACE COMMITTEE,
Church of the Brethren.

KINGDOM GLEANINGS

Calendar for Sunday, November 10

Sunday-school Lesson, Ezekiel Teaches Personal Responsibility.—Ezek. 33: 7-16.

Christian Workers' Meeting, Peace Statement.

B. Y. P. D., Armistice Day for Christians.

Intermediate, Mexican Journeys.

* * * *

Gains for the Kingdom

Six baptisms in the Olivet church, Ohio.

Nine accepted Christ in the Sipesville church, Pa.

Two additions to the Luray church, Va., Bro. A. J. Caricofe, pastor-evangelist.

Ten baptisms in the Reading church, Pa., Bro. W. C. Sell of Kittanning, Pa., evangelist.

Four baptisms in the Deerfield church, Va., Bro. J. L. Driver of Sangerville, evangelist.

Nine baptisms in the East Chippewa church, Ohio, Bro. D. R. McFadden, pastor-evangelist.

Two baptisms in the Wakarusa church, Ind., Bro. Ralph Hatton of Toledo, Ohio, evangelist.

Two baptisms in the Union Bridge church, Md., Brother and Sister Bernard King, evangelists.

Four baptisms in the Wooddale church, Pa., Bro. A. J. Beeghley of Somerset, Pa., evangelist.

Thirty-five baptized in the Waynesboro church, Va., Bro. Jos. Caricofe of Luray, Va., evangelist.

Three baptisms in the Osceola church, Mo., Bro. D. C. Gnagy of Warrensburg, Mo., evangelist.

Fifty baptisms in the Hagerstown church, Md., Bro. M. J. Brougher of Greensburg, Pa., evangelist.

Twelve baptisms in the Boone Mill church, Va., Bro. Alva Harsh of Petersburg, W. Va., evangelist.

Nine baptisms in the Hartville church, Ohio, Bro. M. J. Brougher of Greensburg, Pa., evangelist.

Ten conversions in the Root River church, Minn., Bro. J. H. Cassady of Washington, D. C., evangelist.

Seven baptisms in the Old Furnace church, W. Va., Bro. J. E. Whitacre of Harrisburg, Pa., evangelist.

Eight baptisms in the Maple Grove church, Pa., Bro. John Graham, pastor of Berkey church, evangelist.

Twelve baptisms in the West Goshen church, Ind., Bro. J. O. Winger of North Manchester, Ind., evangelist.

Three baptized and one reclaimed in the Beach Grove church, Ind., Bro. J. A. Miller of Muncie, Ind., evangelist.

Sixteen baptisms in the Fairview church, Georges Creek congregation, Pa., Bro. J. D. Long of Meyersdale, Pa., evangelist.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Wm. E. Thompson and wife, Nov. 10 in the Dixon church, Ill.

Bro. John R. Snyder of Tyrone, Pa., Dec. 1 in the Rome church, Ohio.

Bro. J. W. Fidler of Brookville, Ohio, Dec. 1 in the Auburn church, Ind.

Bro. S. E. Thompson of Pampa, Tex., Nov. 3 at Bartlesville church, Okla.

Bro. W. G. McFadden of Mansfield, Ohio, Nov. 10 in the Anderson church, Ind.

Bro. Leo H. Miller of Ft. Wayne, Ind., Nov. 12 at Pleasant Chapel near Ashley, Ind.

Bro. R. N. Leatherman of Union City, Ind., Dec. 1 in Eagle Creek church, Ohio.

Bro. Phares Forney of East Petersburg, Pa., Nov. 17 at the Mohler house, Springville congregation, Pa.

Bro. D. R. McFadden of Smithville, Ohio, Dec. 1, Nettie Creek congregation at Brick house near Hagerstown, Ind.

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Personal Mention

From Eastern Virginia Eld. Byron M. Flory was chosen delegate to 1936 Annual Conference with Eld. E. E. Blough, alternate.

Florida and Georgia will be represented on the Standing Committee of the next Conference by Eld. Jos. D. Reish, with Eld. H. M. Landis as alternate.

Bro. W. M. Hubbard, Alex, Okla., writes us that he is in position to consider a pastoral engagement where "one who believes and teaches the Brethren doctrine" is desired.

Bro. Galen E. Barkdoll is pastor of the Carthage church of Southern Missouri. It was through an inadvertence that the evangelist, Bro. I. C. Snively, was so designated in our issue of Oct. 26, page 12.

Middle Indiana has chosen for membership on the Standing Committee at Hershey next June Elders J. O. Winger and Chas. R. Oberlin, with Elders W. C. Stinebaugh and Roy B. Teach as alternates.

Western Pennsylvania has chosen as delegates to Standing Committee for the Hershey Conference, Elders M. J. Brougher, T. F. Henry and Geo. L. Detweiler, with Elders G. E. Yoder, E. M. Hertzler and T. R. Coffman, alternates.

Bro. Rufus D. Bowman of Washington, D. C., stopped off at the Publishing House last week on his way to the Friends-Mennonite-Brethren Peace Conference at Newton, Kans. He returned Monday morning in time for the meeting of the General Mission Board, of which he was made a member by the last Conference.

Bro. Leland S. Brubaker of Covina, Calif., got in early for the Mission Board meeting. This gave opportunity to go over the motion pictures which he took while on the deputation to the mission fields, and to prepare them for the most effective showing among the churches. They are interesting and illuminating. Write the mission offices and ask how you can get to see them.

Sister Mary A. Johnsonbaugh of Plymouth, Ind., is one long-time reader who distinctly remembers the name of C. H. Balsbaugh and greatly appreciated his writings. She makes this observation in allusion to a recent "Personal Mention." She is nearly 83, has always had access to our church literature and thinks "we Gospel Messenger readers can be thankful that we have such a good paper."

Prof. O. G. Davis, well known for his wide experience as teacher, lecturer and social investigator, was a leading instructor in the recent Bible institute at Elmdale, Mich. Bro. Davis has some open dates this fall and winter for churches or other organizations that may desire his services. The Supreme Task of America, Christ or Communism and Chaos are subjects typical of his line of thought. You may write him at 6541 Perry Ave., Chicago, Ill.

Sister Verna Blickenstaff of Cerro Gordo, Ill., India missionary now on furlough, was our earliest Monday morning caller this week. She was here for the Mission Board meeting. Strange to say, this was her first visit to the Publishing House.

Bro. J. K. Miller of Cedar Rapids, Iowa, layman member of the deputation to the mission fields, arrived on the scene in time for a Sunday conference with his comrades in travel, in preparation of their report to the Board at its meeting this week.

Bro. V. R. Wotring, Woodland, Mich., told us week before last at the Elmdale Bible Institute that he is now booking engagements for his well known chalk talks. His pictures are all original and if you have seen them you know that they are interesting, instructive and inspiring.

Bro. J. W. Deardorff of Waterford, Calif., was the leader of a party of motorists who visited the Publishing House last week. In the group were his wife, a son and a daughter with their respective consorts and younger members to a total of nine. They were on their way to points farther east, visiting relatives and friends.

Bro. Kermit Eby, well-known peace worker, writes us suggesting that Gospel Messenger readers may be glad to know of the peace lectures and pictures by Dr. Francis S. Onderdonk, just returned from his seventh trip to Europe. For details write "International Lectures," 1331 Geddes Ave., Ann Arbor, Mich. You may also confer with Bro. Eby at the Ann Arbor Senior High School.

Bro. F. H. Crumpacker and wife, pioneer missionaries to China, landed on American shores last week with their son and daughter, returning for furlough by way of India, Palestine and the Atlantic. They have located at Bethany for the time being and may be addressed accordingly at 3435 Van Buren St., Chicago. They were expected to be in attendance at the Mission Board meeting.

Bro. A. L. B. Martin of Baltimore, Md., widely known throughout the brotherhood for his pastoral and evangelistic service in many fields, has entered into the reward of his labors. A telegram to his daughter, Mary Grace, received at Elgin in the early morning of Oct. 30, is the source of our scanty information. The unexpected end was possibly due to a recurrence of the paralytic stroke suffered some time ago. Miss Martin who has been assisting in the offices of the Board of Christian Education left at once for Baltimore. We expect of course for early publication a more complete account of Bro. Martin's life and homegoing.

* * * *

Miscellaneous Items

Have you some used Brethren Hymnals of the new edition that you would like to dispose of? If so, Miss Iva Lozier, Warsaw, Ind., would like to hear from you.

"When we came a year ago not more than five Messengers were coming to this church. We took up the club idea and now we have it in twenty-five homes. I hope we may get it into a few more homes this year, of those who are able to pay nothing on it. You can see a change in the life of the church where the Gospel Messenger goes."

Root River church, Minnesota, was one of the first of 350 congregations to succeed last year in putting the Messenger in at least 75% of the resident Brethren homes, thus securing the club rate on the paper. A letter at hand from Bro. J. S. Flory, the pastor of this church, indicates his congregation is out for honors this year. Take a tip from Root River: Succeed with your Messenger club before the Christmas rush is on!

The Texas and Louisiana News Bulletin, Vol. 1, No. 1, is on our desk. Its interesting echoes and items are brought to an instructive conclusion by an illustrated dramatization of "the difficulty of the half-hearted Christian who walks with one foot in the church and the other in the world."

Albany church will hold their love feast Nov. 9. at 7:30 P. M. The following Sunday, Nov. 10, will be a homecoming meeting with an appropriate program. Basket dinner at noon. We invite all in the district who can to come and enjoy the day with us.—Mrs. D. H. Holl, Corvallis, Ore.

Says the Beacon, weekly calendar of the Morrellville church, Johnstown, Pa., "It would have been a god-send beyond estimate had every member heard Rev. Chas. D. Bonsack at the Windber convention last Monday evening and Tuesday. He brought a great message from the field to large congregations."

Every church is urged to read before the congregation on Sunday morning, Nov. 10, the Peace Statement adopted at the Winona Lake Conference this year. It is in pamphlet form and in the minutes of Conference. Also a single copy has been sent to the elder or pastor of every congregation. Please note the statement on page 11 of this issue of the Messenger.—Peace Committee of the Church.

The Waterloo City church will again, as in former years, set apart Sunday, Nov. 24, as "Thanksgiving Festival Sunday." However this year it will have the added feature that we will celebrate the 33rd anniversary of the dedication of our present church building. We extend a most cordial invitation to all who at some time in the past lived in this church as well as all others who can do so, to spend the day with us. There will be forenoon, afternoon and evening services with a picnic luncheon, served cafeteria style, at noon. Dr. S. B. Miller of Cedar Rapids, Iowa, will be the speaker for the day.—Mrs. Clara Miller Lichty, Waterloo, Iowa.

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Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

Luke the Evangelist—A Study of His Purpose, by Wilfred A. Hannam. The Abingdon Press. 238 pages. \$1.50.

When this English author set himself to the task of telling the story of Luke's Gospel as it appealed to him he did a fine piece of work for those who will be teaching the Sunday-school lessons during the first six months of 1936, though the lessons were not what the author had in mind. The approach is different, the treatment is different from other books you may have read about Luke's Gospel. He says: "I am content, and I invite my readers also to be content, to attend solely to what Luke has to say. I am a guest in his house." There you have it. The book is not so much an interpretation as a chance to see Luke and his message. Not many of us can interpret artistically a beautiful sunset, but all of us can enjoy it. This book helps us to see and so to enjoy to the full those matchless pen pictures found in Luke's Gospel. To see Jesus moving among the multitude and teaching them from day to day, to sit with the crowd, and then to read again what Luke says will open one's eyes to truths he has often read but seldom got the point. Somehow this author knows how to help us see and appreciate. Here is much food for the common reader, for the teacher, the pupil, the minister. Young and old alike will appreciate Dr. Luke's Gospel as never before, if they will turn to these pages and read with an open and inquiring mind.

HOME AND FAMILY

Autumn

BY DOROTHY OXLEY

A walk into a garden fair,
To pluck a bouquet neat,
Of autumn's flowers yet blooming there,
Noting all her colors complete;
The breezes that buoyantly float,
Bring accents of nature's beat;
They chant with nature's notes,
To put living things asleep.

A stroll among the forest trees,
To find some nuts that fall;
Or ripe persimmons on the russet leaves,
Answering nature's wildwood call;
Bidding farewell to summer's growth,
Accepting autumn's lovely grace,
Keeping love warm for them both,
Then bracing ourselves, cold winter, to face.

Mountain Grove, Mo.

The Voice of Thy Brother's Blood

BY FLORENCE S. STUDEBAKER

Chapter I

MARTIN HARRIS slipped the bright new key in the lock and turned his back upon the Harris General Store for the day. He was unusually tired and instead of pausing as was his usual custom for a critical inspection of the window display, he gave it only a passing glance and hurried down the elm-shaded street toward home.

"Good evening, Mart. How's business been today?" Charles Handley, proprietor of the local theatre, fell into step beside his neighbor.

Martin sighed. "Slow, sir, it's never been so dull. I'd like to know where that fellow is who said things are looking up. He would change his viewpoint a bit if he should get a glimpse at my books. Money! Bah! It has ceased to be a reality."

"Well, what's this?" Mr. Handley paused to scan the big headlines of a poster on the village bulletin board.

MASS MEETING OF ALLIED TEMPERANCE
FORCES

AGAINST RETURN OF LIQUOR
MAIN STREET CHURCH
IF INTERESTED IN MORAL WELFARE, COME
THURSDAY EVENING, EIGHT O'CLOCK

"Fools!" exclaimed Mr. Handley, shaking a heavy fist at the offensive announcement. "Why can't thinking men see that the return of beer is the very thing that will set our country on its feet again. It'll pay our taxes, restore the confidence of men, and prosperity will be assured."

Mr. Harris was about to reply when the deep voice of Reverend Winston caused the two men to turn sharply.

"Good evening, gentlemen. I see our posters are bearing fruit. I trust you will both be present at the meeting."

Mr. Handley reddened and looked appealingly at his companion. For some strange reason Martin had nothing to say.

At home he encountered his wife dressed for the street. "Dinner is on the table, father; the girls are waiting to serve."

"But where are you going?" he demanded, catching sight of a trim blue notebook tucked in the flap of her large black purse.

Rose Harris colored. "It's a new venture for me, Martin . . . I . . . I promised to take the poll of this ward for the wet and dry issue. I've been working afternoons for some time, but so many are away during the day that now I must go back and finish. They want all reports in by seven tonight. I hope you won't be too tired to attend the mass meeting tonight at eight."

Martin's face turned from red to white and back to red again. A terrible wrath surged within his soul. "Rose Harris, do you mean to say that you have stooped so low as to go from door to door prying into the private affairs of your neighbors, trying to find out their convictions? Where is your sense of propriety? No wonder my business at the store has dropped off in the last two weeks!"

"But Martin!" Rose Harris' voice sounded very meek and helpless in the face of the unexpected onslaught.

"Don't *but* Martin me. I'm not listening to explanations of any kind. However, I do find myself wondering why my wife should meddle with affairs which are of no concern to her. Oh, I know you'll say the Allied Dry Forces are asking thus and so and some people are nitwit enough to imagine they are fighting a mighty battle in complying with their demands."

"Martin Harris, what on earth has come over you?" interrupted Mrs. Harris, at last recovering her poise. "How can you say, 'It is not concern of mine that the wets plan to thrust temptation into the very streets of our city'? Indeed, they've declared their first step is teaching the people to drink. Certainly it is the duty of every citizen to protest in every way possible against the return of liquor. I am doing no more than my duty."

At this juncture a black curly head appeared at the

dining room window. James Harris, fourteen, eyed his parents indignantly, "Aw, come on, dad. Finish the argument in next week's paper. I'm starving."

"Shame on you, Jimmy Harris. Mother hasn't had a chance to speak to father all day." Violet's low musical voice seemed like sweetest music to the turbulent thoughts surging through the heart of her mother.

Martin Harris heard it too, and felt a strange sense of rebuke at her words. He felt suddenly ashamed of his angry outburst without in the least knowing why. "Come, mother, let's go up on the porch and talk things over a bit. I guess I was a bit hasty. He slipped her arm within his own and drew her to a comfortable chair.

Rose Harris glanced hastily at her watch. As Martin Harris saw the act he knew that no argument of his could effect a compromise. "Steadfast, immovable always abounding in the work of the Lord," was Mrs. Martin Harris. Slow to make decisions, when once her duty was clear nothing could shake her determination to carry it out.

"It's only that I'm so worried. Things are going awfully slow for me these days . . . sales are as scarce as hens' teeth."

"I'm so sorry, Martin," Rose was at once sympathetic.

"I've come to the point where I'm willing to accept anything to bring back better days." He paused a moment to note the effect of his words. "Rose, I can't

help what you think or say, I've got to save my business; I've got to keep our home; provide for you and the children. I can't see things go to sticks when it's within my power to do otherwise."

"Martin, what do you mean?"

"I mean just this: Let things take their course. If men of bigger calibre than I seem certain of the return of prosperity with beer, let it come."

"Martin Harris!"

"That's exactly my conviction, and why not? We're not affected here in Newby. Our boys won't touch the stuff. They're too well trained. Let the fellows who want it have it."

For one long moment Rose Harris stared at her husband in amazement, wonder and fear. At last she rose with a decisive air and turned without further comment toward the street.

"You're going on in spite of what I said?" Martin's tone was incredulous.

"Yes, Martin, I am going, not in spite of it but because of it. I've got to save my sons and daughters," she pointed across the street where a gay group of young people chatted on the corner, "and likewise my neighbors' sons and daughters."

Martin rose angrily. "And that means more to you than business . . . than money to live on . . . to buy food and clothing?"

"Yes, Martin, you speak the truth. The souls of men and women—of boys and girls, mean more to me than dollars and cents."

"But I tell you, it can't touch me. It can't; my boys know better," shouted Martin Harris, but his words fell on deaf ears.

Franklin Grove, Ill.

(To Be Continued)

I Am Disease

BY P. R. HAYWARD

A Message to Parents

I am disease.

I am a strange product of the ceaseless warfare for the right to live.

In countless ways I give expression to the struggle of tiny forms for their own life—at the cost of life to men and women.

My victory means death for people.

Their health means death for the myriad organic beings that wage under my banner their warfare on the world.

Thus, in countless ways and in strange far places, I lay my plans to destroy the health of your child.

I know no boundaries of social caste or of finance.

I move from the slums to the boulevards without distinction.

I play no favorites.

All tissues are alike to me.

Driven out of a community by the rich, I enter through the back door of the poor.

I yield at last only to concerted mass attack.

So long as all men are not free from my assault, none, not even your children, can be free.

I am disease.

How to Learn the Bible

BY I. S. LONG

THE Bible can not be learned by reading comments on it. It is necessary to go to the Book itself. One should read and study the Bible, by sections and paragraphs and books. He should look up references in the margin, "comparing spiritual things with spiritual." After one has done his best with a passage, comments may throw more light on the sacred page; and other translations may also be useful.

Who Should Use the Bible? Peter answers: "As new-born babes desire the sincere milk of the word, that ye may grow thereby." The babe needs proper food. The spiritual babe needs his proper food too. Paul's testimony is as apt here. "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith

which is in Christ Jesus. All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect." The Holy Scriptures were good for Timothy, a child in the faith. No wonder he became a man of God! The prophet speaks of a time (and is not that time today?), when: "All thy children shall be taught of the Lord: and great shall be the peace of thy children" (Isa. 54:13). This happens when children are taught to take up the Book itself.

Children With Their Own Bibles. Recently a boy came proudly showing me the new Bible his parents had given him. He was glad to read from it in turn at morning prayers. Children in vacation Bible schools might well be taught the books of the Bible, and taught to read from it in their lessons. How fine if they are able without hesitation or shame to turn to any book called for! In India children are glad to carry their Bibles to church. I know of a church out there where 80% of the members carry Bibles to church. This sort of a Christian is at home in a Bible class or in a prayer meeting. Jesus was perfectly at home in the temple at the age of twelve years.

Sunday-school Notes Without the Text. In that event, all would turn to the Bible, hunt up the text of the lesson and compare. One can not learn the Bible out of a quarterly or leaflet. These "helps" discourage, rather than encourage, Bible study, it seems to me. Having these helps, folks simply do not refer to the Bible. Consequently, they never become students of the Word.

A pastor of long experience recently told me that many church members do not open the Bible once a year, that it is a sealed Book to them. I was shocked. What interest would a midweek Bible class or prayer meeting have for one such?

Enthusiastic Christians! Enthusiasm means "En Theos"—in God. The writer was in a midweek service not long ago in our city, when about 400 enthusiastic folks were present, saying "Amen" to much of the teaching, and truly enjoying every word of God as it was presented. It is true that many shouted "Amen" or "Praise the Lord" at the wrong time, but that they were a happy group, happy in the Lord was undoubted.

There is another church near by where midweek services are held. To this church also they come not by tens and twenties but by hundreds and they study the Word. Here examinations are given, and after years of study the persevering receive certificates for having satisfactorily passed. This church is large and is supporting six missionaries on the foreign field. The members are informed, and hence transformed; they are a wide-awake lot of folks. One worshipping with them

senses the presence of the Spirit, and receives blessing.

Bibles in Bookracks. Many churches have Bibles in the racks. This has a tendency to inspire their use. I do not suppose pastors are satisfied with the amount of Bible study their folks do. Every one knows one's spirituality depends on his Bible study and prayer and the service that grows out of these. The Brethren of Berea were more noble than the Thessalonians in that they received the Word with all readiness of mind and searched the Scriptures daily whether these things were so. "Searched the scriptures daily"! No wonder Paul could praise them!

Are God and his Word popular in your church? In your home? If the midweek service is an index of the popularity of God, is a group of two dozen out of four hundred members satisfactory? Some of us pastors will *live* only if we can inspire Bible study and love for Christ and his kingdom.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." This text will be true of teachers and preachers only when we can get folks to face up to the Bible itself. Let us quit giving them leaflets in the Bible class on Sunday.

Baltimore, Md.

First Aid to the Bible Class Teacher

BY GEORGE W. TUTTLE

Pupils with responsive hearts and retentive minds.

Listeners whose ears are not dulled by Saturday night excesses, nor fast-closed by the wax of business.

Being on time for soul meals and thus aiding the on-time teacher.

Those whose longing looks seem to say, "Feed us with strong meat, teacher; we must go seven days in the strength of that received."

Pupils against whose names the angels may well write: *Dependable.*

Spiritual life in the class that is deep, purposeful and serviceful; life which soon cuts out the cancers of self assertion and pride.

Members who look forward eagerly to the lesson hour, and who remember the words of a wise humorist: "I don't care how much a man says if he only says it in a few words."

Eagerness to give a newcomer a warm welcome and thus make the return trail easy traveling.

Faithfulness as evidenced by voices that echo in the classroom rather than by the great salt sea, or in the depths of some charming, fern-beset canyon, where rippling waters flow.

A bit of appreciation now and then. For instance, if new light comes to us from faithful teaching, why not say, with new light in our eyes: "You have made me your debtor"?

Pasadena, Calif.

DAILY DEVOTIONS

WARREN W. SLABAUGH

Cleansing the Temple

"Make not my Father's house a house of merchandise"

Read John 2: 13-17

Monday

The character of Caiaphas was notorious. It could not be said that he was a true priest. On the contrary, he used the office for unworthy ends. He was head of the Sanhedrin. The multitude of rich gifts and offerings flowed through his hands. As though this were not enough, he had turned the temple courts into a market.

It was not sufficient excuse that they dealt in things necessary for the temple worship. To Jesus' sensitive soul this merchandising was sacrilege. For the spirit of big business was the same then as now. There is nothing so sacred but that business would sell it for profit.

Our Master, wilt thou cleanse the temple of our civilization from the things that pollute. Amen.

The New Temple

"Destroy this temple and in three days I will raise it up"

Read John 2: 18-22

Tuesday

The Jews challenged Jesus to prove his authority; he challenged their right to administer the temple of God. Through their ungodliness and materialism they were defiling the sanctuary. When forty years later the Romans destroyed the building, it was only an empty shell; the presence of God had departed. For these evil men would fill up the measure of their wickedness by crucifying their Christ.

But out of the wreckage of the Jewish temple, out of the tragedy of the cross, there arose a new and better temple, the kingdom of God on earth.

Our Father, give us a vision of the new world thou art building. Amen.

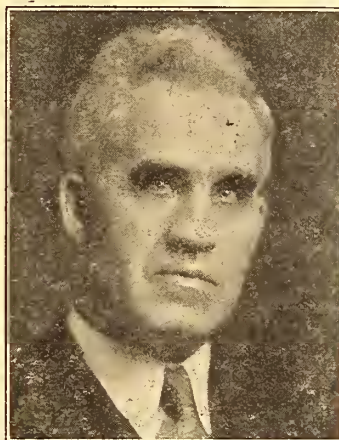
Nicodemus

"Nevertheless even of the rulers many believed on him"

Read John 2: 23-3: 2

Wednesday

At the feast Jesus made a profound impression on the people. Among these was the Pharisee, Nicodemus. Though sincerely impressed by Jesus' wisdom and power, he was bound by traditions and clouded in his spiritual perceptions. He was inclined to ac-



cept the claims of Jesus, but was fearful of the consequences. He came to Jesus, but by night. He was a good man but the victim of his system. He appears more than once in the story but never quite daring to take the step of faith.

Be patient with us, our Father, when we too are slow to follow the Light which finds its way into our heart and conscience. Amen.

The New Birth

"Except one be born from above, he can not see the kingdom of God"

Read John 3: 3-15

Thursday

Nicodemus could not imagine the kingdom apart from his system. For him, men were to gain the favor of God by their birth and good reputation. Jesus cuts across his preconceived notions; the kingdom of God first of all depends on spiritual forces.

WEEKLY QUIET HOUR

The Spiritual Nature of the Kingdom

In the temple. This traffic was carried on in the great court of the gentiles. See Isa. 56: 7; Mark 11: 17; cf. John 12: 20.

Forty-six years. Herod began to rebuild the temple about 19 B. C. This dates this incident at 27 A. D.

A scourge of cords. Not a weapon, only a symbol of authority.

What was wrong with the traffic? Does the spirit of modern business agree with the ideals of Christ?

How does Jesus' stress on the spirit compare with Nicodemus' nationalist interpretation of the kingdom?

Only men who have been born of the Spirit of God can get into it. It is indeed a new life and the baptism of water is its symbol. The Pharisee, Nicodemus, built his system of a bundle of laws; Christ built his kingdom on the spiritual presence of God among men.

We rejoice, our God, in thy plan for us. Though we live in the flesh, we may also live in the realm of the spirit. Amen.

The Love of God

"For God so loved the world that he gave his only begotten Son"

Read John 3: 14-21

Friday

Already across the pathway of Jesus falls the ominous shadow of the cross. The attitude of the rulers of the temple is prophetic of it. "The Son of Man must be lifted up."

There is a close connection between the cross and the promise of the new birth. Out of the life and death of Jesus were to flow spiritual forces which would transform men into children of God. And back of it all we see God, not cruel and vindictive, but infinitely loving. The love of God which shines on every page of the gospel is here introduced in the classic verse, "God so loved."

Our Father, may we see that love, flowing from thy very nature, becomes the law of the kingdom on earth. Amen.

The Spirit of John

"He must increase, but I must decrease"

Read John 3: 22-36

Saturday

Some of John's disciples refused to leave John and follow Jesus. When the fame of Jesus began to win the crowds away from their master, they bitterly complained. They were jealous for the honor of their leader, not by any desire of John but contrary to his wishes.

For the complaint that all men were flocking to Jesus was music to John's ears. It was proof that his ministry had been a success. He had pointed men to Jesus and they were finding in him the satisfaction their souls craved.

Lord, may we have the spirit of John. May we preach so effectively that men will look beyond us to the Christ. Amen.

OUR MISSION WORK

The River Crossing

BY MRS. MODENA MINNICH STUDEBAKER

Yes, it's really true, that folks still cross the Hawal River in the picturesque bathtub style, if cross the river they must, when the waters are very high. Our eagerly anticipated co-workers, the Royer family and Miss Moyer, had made an uneventful motor trip from the railroad terminus at Jos to Marama. And this, in spite of the fact that we were in the midst of the heavy rains, and travel often next to impossible. They were so fortunate, however, that when they reached Marama, and had only forty miles to go before reaching Garkida, the battle seemed all but won.

But woe, woe, one should not count chickens before they are hatched in Africa any more than at home. Although it was rainy and threatening, the little party with Bro. Bittinger, the dauntless driver at the wheel of the old Garkida lorry, waved farewell to their friends at Marama, and started merrily ahead.

All went well, in spite of mud, until they came near the Hawal bridge. To their amazement they found the river swollen by heavy rains, and coming down the valley in a wide, unbroken sheet of water. The sturdy concrete bridge, all banks, and all signs of the confines of the river were completely missing from view. Nothing lay before them but—water, water, water. Some of the natives declared it was the highest they had ever seen the river. At places it was close onto three miles in width. There it lay, huge, rapidly moving, carrying logs, boards, anything in its wake on its tossing bosom.

What to do now! The two men grinned at one another a little sheepishly for bringing the women and children into such a sweet mess as this, but after all—how could they have dreamed the Hawal would be in this mood, just at this particular time?

Dusk was coming on; so the men searched out a rest-house (a native mud, thatched roof, round house, made for the convenience of travelers) near by, and set the women and children up for the night, in comparative comfort. The men then tried to take the lorry on to Garkida by another route, but they were soon stuck securely in a mudhole. Then the men started dicker-ing with the natives, to try to get them to assist them in swimming the river. The natives shook their heads dourly. Indeed, they would not be inveigled into such folly! Why, look at that water! They remained adamant in their refusal, although they did consent to let the white men use their big gourds which they always use in crossing the river. It was not until the fool-hardy white men were actually in the river and strug-



This picture shows Mrs. Clarence Heckman crossing the Hawal River in a bathtub. It should help the reader to a better understanding of the experience related in Mrs. Studebaker's article.

gling against the current, that the black men repented, and sprang to assist the swimmers. It must have been a rather stormy crossing, but all Garkidaites were peacefully slumbering by this time, all unaware of the drama.

The men trailed in to the mission compound, wet, but in their right minds at 1:30 o'clock at night. In the morning there was a great stir, as preparations were made for the "bathtub event." Four bathtubs, tin variety, were lashed carefully together, and this improvised raft sent down to the river. Horses and laborers were sent down and the men with the doctor recrossed the river in the tubs, to get the ladies.

Everyone of the Garkida staff and an assembly of black friends turned out to welcome the incoming party. The water had gone down a great deal during the night, and left a great sandy beach for the kiddies to play on, as we waited. The children had a gala day, since for once they could play in the water. Usually the riverside is forbidden territory to them, because of schistosomiasis (parasite which enters blood stream) in the water. But on this day, due to the flood and the swift moving waters, the danger from these tropical enemies was thought nil, and the children waded and splashed in glee in the shallow water at the side of the river.

We waited for what seemed an interminable time, when some one finally spied Faye Moyer's white helmet. Then we picked them out, one by one, from the procession of tiny figures, tramping along far over across the river. Before they could reach the place on the Hawal where they were to board the bathtubs, they had a long slushy trek through the mud. The ladies had been carefully guarding their dresses, on the trek so as to appear in prime condition when they were

finally greeted on the opposite shore, but a tributary of the river settled all vain notions. Everyone went down, down, into the stream till only the tallest could at all touch bottom. The shorter ones were held up, and the children were carried high and dry on daddy's and friend's shoulders. Short Miss Moyer, came through with only her chin above water. So when the party reached us, they were still dampish from their bare feet to their shoulders.

Finally the two women, Mrs. Royer and Miss Moyer, and two Royer children were safely seated on boxes in the four-tub raft, and the trip across the river began. The little raft rode the water very sturdily. About eight or ten native helpers were surrounding the raft, swimming and kicking their black legs vigorously, trying to steer the raft across the river. The current was strong, however, and more black legs had to assist in the work before the raft could be induced to cross the current. The raft had gone some distance down the river before it gradually edged toward the middle of the stream. After the middle of the river was reached, the real work was finished and the natives walked in on the submerged sandbank, pulling the raft to shore.

Then glad, wet welcomes were enjoyed by all. The men came in a little later, crossing the river with the assistance of the gourds and black men again. Entrance—the Royer, Moyer party at Garkida, Africa.

Garkida, Africa.

What to Pray For

BY SARA SHISLER

Week of November 9-16

WE have not prayed for our missionaries when we pray, "Lord, bless the missionaries on the foreign field." That is too general to help much. If we are going to be praying for our missionaries, as we all should be, we must pray for them individually (by name). We must know something about their specific tasks, burdens and problems. Briefly, we must know their needs.

This week six of our workers in Africa are saying to all who read this, "Pray for us." Let us pray for their health because both the work and the climate are strenuous. Let us pray that each may have grace to live a radiant, Holy Spirit-filled life in the midst of interruptions and depressing environment. Let us pray that their faith and courage may always be strong. Let us pray that each may have power for the tasks at hand.

Mr. and Mrs. Beahm went to Africa in 1924. During these years they have given much of their time to the educational work of the mission. Bro. Beahm has also an outstanding linguistic gift which has been most

helpful to the work in scripture translation and other lines. He has also been the mission treasurer for a number of years. This in itself is a big task. Just recently the Beahms were transferred to Marama where they have charge of the educational and general evangelistic work. West Bura is a large and promising field. Pray for them as they teach and train youth for Christian life and service. Pray for them as they preach Christ to the multitudes. Pray for them in their example and witness.

Miss Harper went to Africa in 1926. Much of the time she was needed in the medical work as a practical nurse, but her longing all the time has been to give her time to work among the women. For several years now she has been free to give herself wholly to that work. Recently she, too, was transferred to Marama to do women's work in that field. It is a difficult task. How very much the women of Africa need what Christ has to give them! And so much patience and faith is needed. Pray for Clara as she teaches the women the way of life. Pray that she may be able to lead them to see their need.

Mr. and Mrs. Bittinger went to Africa in 1930. They are working at Garkida in educational and evangelistic work. They have varied talents which makes them useful in all station work. Pray for Bro. Bittinger that he may have complete physical healing and may be allowed to serve in Africa for many years. Pray for them as they teach and preach that they may be used mightily in bringing Christ's kingdom into Africa.

Miss Moyer has just recently returned from furlough. She has a number of gifts that make her a useful missionary, but her chief task is the training school at Garkida. What an opportunity to help train Nigeria's teachers, to so inspire them with the Master's way of life that they shall go out to be Christian teachers! Pray for Faye in this work that she may inspire youth with the high ideals of the Master Teacher. Pray that the time may soon come when every village shall have a Christian teacher.

Vernfield, Pa.

Drive Out the Devil Service

BY I. E. OBERHOLTZER

A SHORT time ago I went to visit the home of a Christian whose family was greatly agitated and made unhappy by the residence of an evil spirit. They believed the house to be haunted. For many years every one who had lived in that house had suffered in one form or other, some through losses, some through sickness, and still others through death, until of late no one could be found to occupy the place. Finally, our Christian brother heard of it and accepted an offer to live in the place rent free. The gospel had shattered some of his superstitions and he was sure this story was a mere

imagination. At any rate he was going to try it. But it was not long until the mother became mentally unhappy and physically uncomfortable. She felt herself in the grip of haunted surroundings. When I came to see them she was lying on the kang, not caring to speak to any one, eating very little and quite unhappy. The baby was fretful and the larger children were irritable. The father laid the situation before me, wondering what there was to do.

Now, there was an old dilapidated and neglected shrine at the rear of the house by the side of a high terrace. In it the spirit was said to reside and the whole neighborhood was anxious not to irritate this spirit. I arranged for a number of Christians to meet with me at this home to form a "Drive Out the Devil Party." We took a great deal of time in explaining to the family, and especially the mother, the absurdity of their fears, how our Lord caused evil spirits to flee before him and always sought to establish faith in him and not in spirits. We then followed by a season of prayer when each one prayed for the unhappy woman. But I also insisted that the wife openly and audibly pray for herself, which she did. Then we all went out to the hillside before the shrine. A number of inquisitive guests had gathered. I asked the owner of the land and the neighbors of the valley for permission to break down and wipe out every vestige of the shrine, which permission was gladly given. Thereupon, several of the Christians, including the evangelist and myself, tore down the shrine. Soon there were no marks of it left. The family was now at peace, the neighbors rid of this spirit and we thought we had done a day's work.

Liao Chow, Shansi, China.

Junior Worship Program for November

(For Use With the Junior Project)

Theme: Thanksgiving for Our Friends of Other Nations.

Quiet Music: Jesus Shall Reign Where'er the Sun.

Hymn: All People That on Earth Do Dwell.



Call to Worship: "Let the people praise thee, O God; Let all the people praise thee, O let the nations be glad and sing for joy. . . . God shall bless us and all the ends of the earth shall fear him." "All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name."

Poem: Seeing a Map

"The map is not a map to me
But mountains, rivers, lake and sea,
People sad and people gay,
Little children at their play,
Folks with feelings like my own
And some place they call their home,
Their skin may black or yellow be,
But brothers and sisters are all to me,
Members of God's great family."

—Minnie B. Wilkins.

Song:

"It makes no difference, east or west,
Wherever we may be,
God is our Father, Friend and Guide,
His gifts are showered on every side;
He cares for you and me!"

(Tune: Dear Lord and Father of Mankind.)

Leader: "A man that hath friends must show himself friendly."

Children: "A friend loveth at all times and a brother is born for adversity."

Leader: "Greater love hath no man than this, that a man lay down his life for his friends."

Children: "As in water face answereth to face, so the heart of man to man."

Prayer: Thanksgiving for our friends of other nations.

Story: "The Artist That Forgot Four Colors."

Offering Service: "Give unto the Lord the honor due unto his name: bring an offering and come into his courts."

Response:

"Now our gifts we offer,
Savior dear, to thee;
Bless us as we send them
Far across the sea,
For the other children
In homes far away
We have saved the offerings
Which we bring today.
So we gladly bring them,
Savior dear, to thee;
Bless us as we send them
Far across the sea."
(Tune: Onward, Christian Soldiers.)

Christmas Dime Cards

For several years Sunday-school superintendents and teachers of classes have found the use of the dime cards helpful in encouraging class members to save for the Christmas Missionary Offering. Each card holds ten dimes. For classes working toward the world wide Christmas missionary offering, these dime cards are free upon request to General Mission Board, Elgin, Illinois.

THE CHURCH AT WORK

ADMINISTRATION

To the Men of the Church

A little leaflet prepared by the Men's Work of the United Brethren Church has recently been sent out, and it carries on the front page the following stirring challenge:

Calling Christian Men to Crusade for Christ

"Rise up, O men of God!
Have done with lesser things;
Give heart and soul and mind and strength
To serve the King of kings."

The Council of Men's Work, in a search for a great project to challenge the men of our church, decided to sponsor the home missionary enterprise. The home mission points represent the pioneering sector of the work of the church we love. Keen, well-trained men have been selected to serve in these centers. Most of them are in places where they do not have a strong Brethren background. To succeed at such places demands hard work. The most powerful contribution to a missionary at home or abroad is an understanding that the church is supporting him with sincere devotion. One of the ways to express this devotion is to make it possible for him to have enough to provide the necessities of life.

This Thanksgiving time the men are sponsoring the raising of \$26,000 for this purpose. This does not mean that the men are to give all the money. They are to create the influence to interest the entire church, men, women and young people, in this enterprise in America. Every church, church school and young people's department should take seriously the challenge to set aside enough money to carry our program for the year. By unitedly working together on this proposition, the one hundred and sixty thousand members of the Church of the Brethren ought easily to present a Thanksgiving Offering equal to this amount, and more.

The ministers of our churches should feel keenly the responsibility of supporting our home mission workers and encourage the men to promote this movement in the local church so that we can achieve our goal at this Thanksgiving time. This proposition is worthy of a movement equal to an every-member canvass of the churches. There are many people who do not attend church who ought to be visited and given an opportunity to share in building a Christian nation. America today stands in the midst of the nations as a mighty power. However, everyone knows that there are indications that the church is going to have a hard struggle during the next decade. We trust that the Church of the Brethren shall through these days remain a virile, strong and moving force for righteousness.

PEACE

Peace Institutes

Just a year ago Prof. O. W. Neher, Prof. L. W. Shultz and the writer were appointed by the management of Manchester College to act as a faculty committee on the study of peace. This was done at the suggestion of Bro. M. R. Zigler, who was instrumental in having similar committees appointed on other studies in our sister colleges. Last November the Board of Christian Education made Dan

West, director of Young People's Work, and our committee the Peace Commission of the Church of the Brethren.

Under this double responsibility we have labored in the cause of peace the past year. One of our most important activities has been a series of peace institutes which we have held in five districts of the Manchester area. These have been arranged by our efficient secretary, Prof. Shultz, with the Ministerial Board or the Board of Christian Education, or both, in a district. Nearly always we have held them on Saturday because of our teaching schedule at the college. These programs were given without expense to the district, as far as our services were concerned. (In one district an offering was sent to the General Board of Christian Education.)

In each of these programs we had the help of three ministers of the district and also the able assistance of Bro. H. L. Hartsough, pastor of the church at North Manchester and chairman of the General Ministerial Board, who conducted forum discussions. The following is the form of program given in each meeting:

10:00 A. M.—Opening Devotions, by local leaders.

10:30-11:00—Three ten-minute talks on the Christian Philosophy of Peace by men of the district.

11:00-11:30—L. W. Shultz—The Record of the Church of the Brethren on Peace.

11:30-12:00—H. L. Hartsough—Open Forum.

12:00- 1:30—Noon Hour.

1:30- 2:00—Devotion, Business Session of Boards, etc.

2:00- 2:30—C. Ray Keim—The Peace Program of the Church of the Brethren.

2:30- 3:00—O. W. Neher—Peace Materials.

3:00- 3:30—H. L. Hartsough—Open Forum.

Since the first of March we have held five of these institutes, in the following districts: Northern Indiana, Middle Indiana, Northeastern Ohio, Northwestern Ohio and Southern Ohio. Tentative arrangements have been made for at least three more in the coming year.

We have been gratified at the good attendance at these meetings (from 60 to 200), and even more so at the deep interest our ministers and other workers have in the cause of peace. The only way we can have a peace movement that is a movement of the church is to have it carried on by the regular leadership of the church. This should be no side issue, but an integral part of the program of the church. That is why we have been conducting these institutes.

It is our hope that in other areas similar institutes may be held. If any one is interested in further details of the institutes we have held, we shall be glad to answer any inquiries. How splendid if in every district during the coming year the leaders might come together for a day's study of this problem of war and peace, thinking in terms of our Christian faith! If this is impossible in some districts, surely the present critical situation in the world will justify giving a place to a study of these problems in other district gatherings.—C. Ray Keim, Chairman.

Report of a Peace Meeting

We are glad to report a very fine peace meeting at the Painter Creek church Sept. 14. This was the first meeting of its kind ever held in our Southern Ohio District. It was appreciated and well received and other gatherings of this nature will probably be held at convenient intervals in the future. Four of our local ministers—Oliver Royer, D. G. Berkebile, H. H. Helman and Ray O. Shank appeared for duty in the early part of the forenoon's program and led us by their well prepared remarks concerning the Christian Philosophy of Peace to the level where we could better appreciate the efforts of the Peace Commission from North Manchester, who were with us for the day. This commission is composed of C. Ray Keim, L. W. Shultz and O. W. Neher. H. L. Hartsough accompanied the group. This commission is at the service of any church or churches who need reliable information and inspiration in the campaign against war and in the drive for peace, which constitutes, perhaps the greatest problem confronting the world today. Such interesting subjects as "The Record of the Church of the Brethren on Peace," "The Peace Program of the Church of the Brethren" and "Materials and Sources for Peace Information" were well handled by various members of the commission. The forenoon and afternoon sessions were each brought to a close by a lively forum led by H. L. Hartsough. Many interesting questions were proposed by the audience and discussed at length. Twenty-seven churches were represented at this meeting.—Roy Honeyman, Greenville, Ohio.

LEADERSHIP TRAINING

Leaders Who Rate Themselves

(A possible theme for a Workers' Conference)

Some one has remarked that everyone is three persons—the James that James **thinks** he is;
the James that James **really** is;
the James that **Henry** thinks James is.

Some leaders are satisfied with trying to create the right impression in Henry's mind. Other leaders are afraid to face the reality of what James is, and instead keep well preserved in their own minds the picture of the James that **James** thinks he is. The leaders who have turned the world upside down have not been afraid of the truth about themselves.

What is an adequate rating for oneself?

Here is one. Add to and subtract to your liking.

1. Am I striving in my own living—in every area of my life—after every Christian ideal I am trying to teach others to follow?

2. Do I love people? which means in part, Do I understand them? Do I love them in the way they want and ought to be loved?

3. Am I willing to work hard, patiently, and to make my task of leadership a first thing in my life?

4. Do I know my Bible, not in terms of facts alone, but in terms of the values for living it contains?

5. Do I have a personality that attracts rather than repels other people? A little girl prayed: "Dear Lord, make all the nice people good; and if you can, make all the good people nice."

6. Do I understand the character-building process, or do I scorn it as high-brow stuff?

7. Do I have the self-control to choose one field of leadership and do that one well; or am I one of those, who,

"mounted on his horse and rode rapidly off in all directions"?

8. Do I read constantly and broadly both from books and magazines? Do I tend to read only those books and periodicals that bolster up the ideas I already have?

9. Do I have my source materials for help well organized—through scrapbook, file, or envelopes, or do I have a table drawer full of things unclassified?

10. Am I open-minded on every question, realizing that in the last ten years I have changed my mind about many things and that in the next ten I am likely to change it about many more?

CHRISTIAN FINANCE

Proportionate Finance Sharing

V

YOUR INVESTMENTS

Modern life is so regulated that certain investments are often necessary to have a minimum adequate income. Investments should be just and consistent. Christ would keep them to the minimum to maintain a proportionate balance in life. When one becomes an investor he may easily cease to be a Christian. All investments should be a part of a vital partnership with God. If one is a good member of the family of God his investments will enrich the lives of the other members of the family. A wise investment will always serve to advance the interests of the kingdom of God. Study Matt. 25: 14-30 and Luke 19: 12-26. God supplies the raw materials, endows us with talents, and then coöperates with us in the process of increase. To ignore God in our investments is to defeat all the high purposes of life. No investment obligation should ever take precedence over one's obligations for kingdom extension work. A consistent Proportionate Finance Sharing Plan will obviate the occasion for inconsistency in any of our legitimate finance obligations. As long as an investment increases one's passion to share life it is safe to invest. No investment can be Christian that deprives another of his just rights and privileges. He who fails to invest his time, and talent, and energy will in the final account fail in his money investments.—Walter M. Kahle.

(Next Week: Your Share for Kingdom Extension Work)

WOMEN'S WORK

Mothers and Daughters' Banquet, Pipe Creek, Md.

The Gleaners' class, which was organized in 1920, and has had for its motto, "We glean for Christ," sponsored a Mothers and Daughters' banquet at the Pipe Creek church on the evening of Sept. 5. The fathers and sons were the invited guests.

The basement of the church was tastefully decorated in pink and green. Seventy-five were present and sat around the three long tables which were spread with a delicious supper.

Mrs. Anna Snader Spoerlein acted as toastmistress, and Mrs. M. R. Wolfe, director of Mothers and Daughters' work in the Eastern District of Maryland, gave the address of the evening. The following program was given:

Invocation.—Mrs. Ida Englar.

Introduction of Toastmistress.—Mrs. John D. Roop.

Response and Address.—Mrs. Anna Snader Spoerlein.

Group Singing.—Led by Miss Jeanette Crumpacker.

A Toast to Our Daughters.—Mrs. D. Myers Englar.

Response and Toast to Our Mothers.—Mrs. J. Walter Speicher.

Solo—"Songs My Mother Taught Me."—Miss Reba Snader.

Reading—"Being a Daughter."—Genevieve Weller.

Address—"The Daughter I Should Have Been and the Mother I Want to Be."—Mrs. M. R. Wolfe.

Sextet—"The Little Church in the Valley.—Six Daughters.

Candlelighting Service.

Song—"Follow the Gleam."

The candlelighting service was impressive. Four Spirits, after lighting their candles from Love, lighted the mothers' candles. The mothers repeated the pledge, and they in turn lit their daughters' candles. Their daughters then repeated their pledge.

We hope that from this meeting there may come a closer relationship between mother and daughter and a deeper appreciation of home life.—Mrs. H. Paul Hull, Linwood, Md.

MEN'S WORK

A Year of Men's Work at Osceola

About a dozen active laymen and their pastor, Bro. Ervin Weaver, of the Osceola church of Indiana, met at the home of Carl Messick on Sept. 11, 1934, for the purpose of discussing plans for a Men's Work organization in their local church. After a brief devotional period the matter of the need and advisability of Men's Work was discussed by Allen Weldy, President Men's Work of Northern Indiana. After a lengthy discussion period and answering of questions, an organization was affected with the following men elected to head the group for the year: President, Marion McClurg; Vice President, Perry Bottorff; Secretary-Treasurer, Paul Singrly.

The organization, under this splendid leadership, has been very active and has made substantial contributions to the church program in both a spiritual and material manner. During this first year, meetings have been held regularly on the first Monday night of each month. The attendance has been splendid, the average being twelve at the regular meetings, forty at the Father and Sons' banquet, and one hundred at the All Church New Year's Watch Party sponsored by the men.

Several very worth-while projects were sponsored by the men during the year: Church attendance, Thanksgiving Offering, Father and Son banquet, Bethany food contributions, and an extensive building project as their major task. Several of the money-raising schemes devised by the men were: Dime cards, farming and a community auction sale.

As the result of the interest and fine spirit of co-operation it has been possible to excavate for a church basement, move church building, cement the floor, and install a furnace. Altogether the organization was directly responsible for turning \$275 into the building fund of the church treasury. These much needed improvements should mean much toward a more efficient church program and the winning of souls for the kingdom.

Osceola men were represented at all six of the regional and district men's programs sponsored by the Northern Indiana District Cabinet, as well as attending one district meeting held by the Middle Indiana group and being present at the annual meeting held in connection with the Conference at Winona Lake, Ind.

The president, Marion McClurg, states that he is very much pleased with the "year old" organization and gives much credit for its success to the loyal support given by his fellow workers. He hopes, however, that during the coming year more emphasis will be placed upon the matter of church attendance and personal evangelism, thereby making contributions to the church program from a spiritual standpoint. The first meeting of the new year was held recently with all of the old officers being re-elected for a second year. Various committees were also appointed by the president to serve for the coming year.—Allen Weldy, President Northern Indiana Men's Work Organization.

YOUNG PEOPLE

Facts

The Church of the Brethren has claimed to have the New Testament as its "rule of faith and practice." Sometimes it has done this with admirable faithfulness; at other times it has missed it somewhat. Every honest attempt has been to the good, and if our determination had been steadier, we would not need so much the present emphasis on "Christ in the Life of the Church."

In a number of places this past summer I asked youth from many churches, "Is Christ dominant in the life of your local church?" In only two out of perhaps one hundred churches was it reported so. Most of them were quite clear that he was not dominant. Many said that he was there, but not controlling. Evidently there is need for the emphasis.

In this section will appear suggestions and recommendations on how we can make Christ dominant in our local churches, and to make a noticeable beginning before next October.

Before going on, it is good to settle the facts in your own church. Is Christ dominant there?

CHILDREN'S DEPARTMENT

A Suggestive Church Program for Children's Work 1935-36

1. Use the 1935-36 "Christ in the Life of the Church" emphasis in some way as applies to children. (See the leaflet, "The Church Presses On.")

2. Continue the "Christ in the Life of the Home" emphasis by helping to see that some kind of parent guidance is going on in the home.

3. If a director of children's work is not yet appointed, see that one is.

4. Use the new graded curriculum materials (write for new graded lessons prospectus).

5. Someone (pastor, superintendent, or director of children's work—or all of them) should be discovering potential leaders of children and giving an incentive to grow.

6. Have every worker with children following some plan for personal enrichment and growth—reading, workers' conference, standard leadership training course—or whatever seems most available.

7. The church or Sunday-school budget should provide funds for the purchase of all needed book materials and equipment.

8. Some thought should be given to unifying the children's program—so there are not duplications between the different types of session, as between Sunday-school and vacation school.

CORRESPONDENCE

SOUTHEASTERN REGIONAL CONFERENCE

The Southeastern Regional Conference will be held Nov. 13-15 at Bridgewater, Va. It is a conference to which every local church should send delegates, as suggested in last week's paper.

The program committee has prepared a very strong program. Chas. D. Bonsack, H. Spenser Minnich and Ruth Shriver will represent the Elgin staff. Other out of state leaders will include Rufus D. Bowman of Washington, D. C., Dr. Warren D. Bowman of Huntingdon, Pa., and Dr. J. Quinter Miller, Hartford, Conn. Every phase of church work will be represented on the program. This will not be just another conference! It promises to be a conference which will mark the beginning of a new day in the churches of the Southeastern Region.

Advance registration blanks should be mailed to Minor C. Miller, Bridgewater, Va. A large crowd is expected, hence the importance of knowing how many to provide for. There will be no registration fee. Lodging and breakfast will be provided free for all delegates to the conference. Other meals will be served by the Ladies' Aid Society at reasonable rates. It costs nothing to register, but co-operation in the suggested plan will mean much in making the conference a success.

Who should attend from a local church? Here is a list: ministers; all Sunday-school superintendents and division and department officers; representative Sunday-school teachers; children's division leaders; leaders of young people and representative young people chosen by the B. Y. P. D.; representatives selected from each Aid Society or Women's Work group; leading men from each church, the Men's Work group to elect; all friends of church work.

The Bridgewater Regional Conference will not be just another conference! Come and see.

Roanoke, Va.

Minor C. Miller, Chairman.

MIDDLE INDIANA

This year the district conference was entertained by the Manchester congregation Oct. 11-13. External conditions were quite favorable; the weather was fine and the accommodations adequate in every way. The Manchester people added to these advantages a genuine feeling of willingness to serve our special needs. Attendance and interest in all of the meetings were unusually good.

Besides the timely and stimulating discussions which were conducted by our district leaders, there were brought to us the special messages from two of our seminary teachers—Bro. W. W. Slabaugh and Bro. A. C. Wieand. Each one spoke to several groups on various phases of our church life and also addressed the mass meetings. Sister Anetta Mow gave a very instructive talk on missions to the women's group on Friday afternoon. All Sunday meetings were held in the college buildings. At the closing session on Sunday evening the peace play, The Eleventh Mayor, was effectively given by the Eel River young people.

Thirty-five of our thirty-seven churches were represented in our business sessions on Saturday. Eld. Edw. Kintner was chosen moderator and Eld. Chas. R. Oberlin, reading clerk. Reports from our district boards were encouraging, financial reports better than for several years. Our churches were urged to put forth special efforts on behalf of our Conference Budget. A very interesting letter from Sister Mabel Moomaw was read. As a token of our interest in

the work which the Moomaws are doing at Anklesvar, India, the conference Sunday-school offering amounted to nearly one-fourth of the amount which we raise annually for Sister Moomaw's support. Mexico Welfare Home was made the official name of our institution which cares for our aged people and orphans.

Elders J. O. Winger and Chas. R. Oberlin were chosen to represent this district on Standing Committee, with Elders W. C. Stinebaugh and Roy B. Teach, alternates. The invitation of the Flora church was accepted as the place for the 1936 meeting.

W. C. Stinebaugh.

Huntington, Ind.

LOCATING THE 1936 ANNUAL CONFERENCE

The committee representing the Eastern Zone of the brotherhood for the purpose of locating and holding Annual Conference for 1936 has held two meetings, one in Washington, D. C., and the other in Staunton, Va. Eleven state districts were represented in these meetings.

In the letter calling the meetings each member of the committee was invited to come with suggestions as to the place for holding the next Conference. Invitations for the Conference of 1936 were received from Hershey, Pa., Ocean Grove, N. J., and Staunton, Va. Each invitation was separately considered as to accessibility, surrounding membership, facilities offered from the standpoint of auditorium fitness, group and committee meetings, exhibit rooms, board, lodging, parking and camp grounds. After considering the advantages as well as the disadvantages of each place inviting the Conference, the vote was cast in favor of Hershey, Pa.

Further details, including the date of the Conference, were left with the executive committee to complete and announce later.

Bridgewater, Va.

N. D. Cool, Secretary.

EASTERN DISTRICT OF VIRGINIA

The district conference and associate gatherings were held in the Nokesville congregation Oct. 9-11. The elders met at 10 A. M., on the 9th to prepare the business for the conference.

The B. Y. P. D. gave a program on Wednesday evening, their theme being Youth's Contribution to World Brotherhood. Eld. F. J. Byer of Pennsylvania gave a very earnest address.

The second day's meeting was full of inspiration. The ministerial board, the women's organization, the board of Christian education and the mission board all gave programs.

The ministerial board gave an unusually interesting program. Among the topics were Facing the Disturbing Facts of Our Day, Recognizing the Demands of Today and Seeking a Solution to Our Problems, discussed by such men as W. E. Cunningham, for years in pastoral-mission work of the district; Byron M. Flory, for some years missionary to China (he recently assumed the joint pastorate of two of our churches); and Rufus D. Bowman, pastor of the Washington City church.

Mrs. B. M. Flory gave the principal address on the women's program. Some Avenues of Christian Training was the theme of the program of the board of Christian education. The sub-topics, The Home, the Sunday-school and the Vacation School, were well handled.

Bro. Foster M. Bittinger, who has been in mission work in this country for several years, gave a very timely address

on the missionary program Thursday evening. Mr. John Locke gave a very forceful address on Peace.

The business conference was held on Friday. Nothing much but routine business came before the meeting. Eld. Byron M. Flory was chosen delegate to 1936 Annual Conference with Eld. E. E. Blough, alternate. Eld. G. W. Beahm was chosen moderator for the 1936 conference.

Nokesville, Va.

A. K. Graybill.

NORTHERN CALIFORNIA DISTRICT MEETING

The twenty-ninth Conference of the Northern District of California was held in the Empire church, Oct. 11-14, 1935. The attendance was unusually good throughout the conference. A most effective temperance drama, Prisoner at the Bar, was given on the first evening of the conference. Another outstanding feature of the conference was the contribution of Bro. Leland Brubaker in giving, both by addresses and by motion picture, impressions received on his recent trip with the Mission Deputation.

Elder John H. Price was elected as a member of the Standing Committee for the 1936 Annual Conference, with Elder W. R. Brubaker as alternate. Elder Andrew Blickenstaff will be the moderator of the district conference in 1936. Bro. J. Frank Baldwin was the Moderator this year.

Submitted by the Writing Clerk.

LAYMEN'S MEETING

The laymen of Northern California held their annual banquet and business meeting Oct. 12 in the Modesto church. There were 125 in attendance. President Frank Bowers presided.

Following the fellowship dinner a splendid program was given. The principal address of the afternoon was given by J. E. Jones of Fresno who paid tribute to the women of the church and compared the work of women and men in church history. He stressed the need of fellowship and a closer relationship between the men and the youth of today. He urged men to be loyal to their own convictions and to encourage others to do likewise. He spoke of the need of more co-operation and challenged the men to put forth a greater effort in the work of the church.

Reports from the churches of the district were given, after which Bro. L. M. Davenport of Los Angeles, representative of the National Council of Men's Work, told of the work of the laymen of the brotherhood.

During the business session the following officers were elected: president, Cecil Smith of Waterford; vice-president, J. E. Jones of Fresno; secretary-treasurer, Carl D. Woody of Oakland.

The generous hospitality of the Modesto church and the inspiration derived from this meeting will be long remembered by those who attended.

Carl D. Woody.

Oakland, Calif.

DISTRICT MEETING CHALLENGE

We left our home in La Verne last May, much strengthened for the hardships we were to endure. In our mountain home we were entirely away from Christian people, with only the temple of the forest to worship in. Here we had much time for communion with our Master. The Gospel Messenger and La Verne Leader were our only sources of outside news, and how welcome they were!

The Messenger told us there was to be a district meeting

in Northern California. How we longed to go! but it meant a lot of hard work to get ready to go 200 miles over mountains and through valleys. We had a clean up in our gold mine and put things away so they would be safe while we were absent. We decided to bring in our load of supplies to last till spring before snow should come, but a foot of snow slipped in while we were away.

How happy we were to arrive at district meeting! Even the first night we saw many people we knew. The drama of the evening showed the trial of a drunkard who had killed his wife and was condemned to die. The condemned man's last speech to the judge and others was impressive. All felt the awfulness of the drink curse. I am sure if this drama could be given in every church in California, and if all people would catch the vision as this audience seemed to, California would again be a dry state.

Morning worship was to me the best part of the day. Twice during the meetings this period was centered around the 27th Psalm, and as this is my favorite psalm, I was happy to hear the thoughts other people had concerning it.

As the days went by more people came, and the speeches were full of challenges. The social gospel was stressed: It costs something to take a stand against sin. Amos of Tekoa was mentioned. It is easy enough to say things against sin at a distance, but can we face sins in our own lives? By what standard do we measure? Can we quote a price?

A statement was made that about fifty-seven per cent of the young people on entering college, even from Brethren homes, smoke or dance, whether the parents know it or not. This was astounding. In this case, we should arouse ourselves quickly and establish our own grammar schools and high schools, employing spirit-filled teachers. Train a child up in the way he should go. Youth is not to blame, but we as parents, ministers, teachers and leaders are. Every speech was full of challenges, yet it costs a lot to stand for something—false accusations, misunderstanding, even loss of fellowship. But here I am back in the heart of the hills again; I can let the rest of the world go by, and forget—or, shall I act?

Quincy, Calif.

Elice B. Neher.

SARAH ELIZABETH LONG GOOD

After lingering illness and bodily disability, covering years of suffering, Sister Good passed into rest Oct. 3, at the age of 80 years, 3 months and 23 days, leaving an aged husband of 87 years, two sons and a host of friends to mourn their loss.

"Aunt Lizzie," as she was affectionately called, spent her entire life in the community in which she was born, scarcely out of sight of her birthplace, where she built herself into the life of the church and community. It is beautiful to spend one's whole life—from the cradle to the grave—where one knows everybody and is known and loved of everybody as was "Aunt Lizzie," and where there is complete identity of interest.

On Nov. 25, 1872, "Aunt Lizzie" became the wife of Bro. D. M. Good of her community. They were sweethearts from childhood, I think, and marrying at an early age, they lived happily and prosperously together as husband and wife for sixty-three years. To them three children were born. The two sons, with their father, survive. Hattie S., the daughter, passed away in 1894, just as she was merging into beautiful, sweet young womanhood. The stroke was almost beyond the endurance of the family. In fact, I think the mother never fully recovered herself.

"Aunt Lizzie" was born of an illustrious father, Elder Isaac Long, who was the ruling spirit among our people of the Shenandoah Valley of Virginia for many years. He was just beginning to gain recognition as a leader when Elders John Kline and Daniel Thomas, both illustrious in their day, were called away in the early sixties of the last century. Elder Long was a great soul, a charming personality, beautifully balanced in intellect, feelings and will, a great preacher and singer, a true friend of the people. Honesty and sincerity were his crown. "Aunt Lizzie" inherited much of her father's beauty and strength of character, his frankness and honesty. And I think I may say that his virtues have descended upon his offspring to the second and third generation.

"Aunt Lizzie" became a member of the Church of the Brethren in her early girlhood. She was a member of the Mill Creek congregation, Rockingham County, Va., where she rendered faithful service to the days of her invalidity. She and her husband have been among the most faithful members of their congregation. Her funeral was conducted at Mill Creek in the presence of an immense throng of friends and sympathizers. Her remains were buried in the sepulcher of her fathers, to await the resurrection of the just. Funeral by the writer assisted by Elder Joseph Pence.

Dayton, Va.

H. C. Early.

MATRIMONIAL

Keiner-Hochstetler.—By the undersigned at his home, Oct. 16, 1935, Mr. Andrew Keiner of Dalton, Ohio, and Sister Beulah Hochstetler of Apple Creek, Ohio.—R. M. Moomaw, Wooster, Ohio.

Stauffer-Harley.—By the undersigned, Sept. 19, 1935, in the Church of the Brethren, Royersford, Pa., Wilfred N. Stauffer of Pottstown, Pa., and Esther S. Harley of Royersford, Pa.—Foster B. Statler, Huntingdon, Pa.

West-Dotson.—By the undersigned at the home of Mr. and Mrs. Max Plum, Polo, Ill., on Sept. 17, 1935, Lester West of Prescott, Iowa, and Cecile Dotson, Prescott, Iowa.—Francis Shenefelt, Polo, Ill.

Miller-Bowser.—By the undersigned, Aug. 31, 1935, at the Pomona Church of the Brethren, Bro. William J. Miller and Sister AuVesta LaVurla Bowser, both of Pomona, Calif.—Lorell Weiss, Pomona, Calif.

Wine-Meyers.—At the home of the undersigned, Oct. 11, 1935, Clarence V. Wine and Miss Fern Meyers were united in marriage.—B. W. Huff, Ft. Defiance, Va.

Kendall-Frick.—At the parsonage by the writer, Sept. 28, 1935, Brother Laurel Kendall of Detroit and Sister May Blanche Frick of Ligonier, Ind.—Beryl E. Hoover, Wawaka, Ind.

FALLEN ASLEEP

Andes, Josephine Kanella, daughter of Willard J. and Ora Hollar Andes, born Sept. 23, 1934, died Oct. 17, 1935. Death was caused by pneumonia and complications. She leaves father and mother, six brothers and three sisters. Funeral by Bro. Cheslie Hinegardner, assisted by Bro. J. A. Hinegardner at Midland church. Burial in near-by cemetery.—Mrs. Leila E. Andes, Remington, Va.

Atherton, A. O., born Jan. 1, 1864, died Sept. 13, 1935. Funeral services at the home by the undersigned. Interment in the Greencastle Cedar Hill cemetery.—J. C. Beahm, Greencastle, Pa.

Fahnestock, Sister Katie M., nee Haldeman, wife of Bro. Levi Fahnestock, died Aug. 9, 1935, at their home near Manheim, Pa., aged 52 years. She united with the Church of the Brethren when quite young, living an exemplary life. In 1911 she with her husband was elected to the deacon's office which she filled as long as health permitted. She is survived by her husband, her foster father, Nathaniel B. Minnich, one brother, two stepsisters and one stepbrother. Services by the home ministers at the Graybill house. Interment in adjoining cemetery.—Susan M. Cassel, Manheim, Pa.

Grady, Amanda, daughter of John and Rachel Markley, was born near Canton, Ohio, on Dec. 8, 1853, and died Oct. 9, 1935. In March, 1865 she came with her parents to Kosciusko County, Ind., and they located on a farm near Syracuse. She united with the Church of the Brethren at the age of fifteen. Feb. 18, 1875, she married Isaac S. Grady and the following fall they moved on a farm near Syracuse; here their three children were born. In 1910 they moved to West Goshen. Services by Brethren Melvin Stutzman and Samuel Miller.—Mrs. Glenn Cripe, Goshen, Ind.

Grossnickle, Bro. Wm. Clayton, son of David and Elizabeth Gross-

nickle, born near Frederick, Md., May 5, 1866, died Oct. 13, 1935. He was the youngest son of a family of eight children, all of whom have preceded him. At the age of eighteen he came to Ohio, locating in Darke County, where he spent the greater part of his life. Nov. 26, 1892, he married Sarah Elizabeth Emerick, to which union were born two daughters. In 1910 they also took into their home a motherless babe whom they cared for and brought up to manhood as one of their own. Oct. 5, 1926, his wife died. May 4, 1929, he married Sister Lydia Elhara Wandle. In middle life he accepted Christ and united with the Church of the Brethren and was an active, faithful and consistent member until his death. He was chosen to the office of deacon and served as treasurer of the church funds for many years. In his passing, the church has lost one of its most outstanding and loyal supporters. He leaves his wife, one daughter, foster son and five grandchildren, also a stepmother. Funeral services at the Castine church by Bro. S. A. Blessing, assisted by Brethren J. W. Fidler and Glenn Rust.—C. M. Simmons, New Madison, Ohio.

Loose, Bro. Abraham T., died Sept. 28, 1935, at the home of his daughter, Mrs. Lillie Showalter, in Denver, aged 77 years. He is survived by two daughters, one son, ten grandchildren and eight great-grandchildren. Services at Swamp church by Bro. John Myers and Bro. J. Bitzer Johns. Interment in adjoining cemetery.—Mrs. Abram G. Zug, Lincoln, Pa.

Mellenger, Sister Annie, died Oct. 6, 1935, at the home of her sister-in-law, in Denver, aged 62 years. She is survived by two brothers, one sister and several nieces and nephews. Services at Lutheran church, Denver, by Bro. John Myer. Interment in adjoining cemetery.—Mrs. Lida M. Zug, Lincoln, Pa.

Messick, Sister Salome Elizabeth, a daughter of Wm. A. and Susan R. Andes, both deceased, was born April 20, 1894, near Midland, Va. She met her death in an automobile accident Oct. 13, 1935. When about twelve years old she united with the Church of the Brethren and was a faithful member until death. She was a teacher in the Sunday-school, an active member of the Aid Society, an able leader of song and a faith co-worker in all branches of the Lord's work. Aug. 12, 1914, she married Bro. C. Ernest Messick. To them were born five daughters and two sons. Besides the husband and children she leaves four brothers and four sisters. Funeral at Midland church by Bro. J. A. Hinegardner, assisted by Bro. E. E. Neff. Interment in adjoining cemetery.—Mrs. Leila E. Andes, Remington, Va.

Richard, S. R., son of Samuel and Mary Howe Richard, born Feb. 27, 1861, at Maitland, Pa., died Oct. 11, 1935. Death came within a few hours as a result of apoplexy. At the age of eighteen he came to Illinois and for seven years made his home with D. B. Eby. Nov. 15, 1888, he married Ella Finkenbinder and this home was blessed with two daughters. He united with the Church of the Brethren about forty-six years ago and served as a deacon for about forty years. Surviving are his wife, one daughter, grandson, and one brother. Services by the writer in the Lena church, assisted by Eld. John Heckman. Interment in the Yellow Creek cemetery.—J. F. Burton, Lena, Ill.

Ritter, Sister Minnie, wife of Bro. Hiram Ritter, died July 25, 1935, at their home at Manheim, Pa., aged 53 years. She was a faithful member of the Church of the Brethren for many years. She is survived by her husband, one daughter, three sons, one brother and four sisters. Services at the Kreider house by Chas. Cassel, Chr. Gible and Isaac Kauffman. Interment in adjoining cemetery.—Susan M. Cassel, Manheim, Pa.

Royer, Sister Kate, wife of Bro. Wm. Royer, died July 5, 1935, aged 69 years. She is survived by her husband, one son, daughter and one sister. She was a faithful member of the Church of the Brethren for many years. Services by Brethren Chas. D. Cassel, Chr. Gible and Graybill Hershey at the Manheim house. Interment in Manheim Fairview cemetery.—Susan M. Cassel, Manheim, Pa.

Smith, Clement B., born near Akron, Ohio, May 12, 1857; he died suddenly at the home of his son, Lloyd, near Midland, Mich., Sept. 1, 1935. In 1887 he married Florence V. Higgins and to this union were born nine children. He was a member of the Church of the Brethren forty-one years, serving as deacon many years. Surviving are his wife, six sons, two daughters and nineteen grandchildren. Services at Midland by Eld. Perry Arnold, assisted by J. L. Van Meter. Burial in Dale cemetery.—Dora Ray, Freeland, Mich.

Warner, Harry W., was born near Burnips, Mich., April 19, 1871. He departed this life at the family residence at Wyoming Park, Grand Rapids, Mich., Oct. 16, 1935. He had been a sufferer from pulmonary disorders for about two years, culminating in tuberculosis. His near living relatives are two sisters, Mrs. Maude May, Tampa, Fla., who was unable to be present, and Mrs. Blanche Bassett of Wyoming Park. His genial and hospitable disposition made his home a cherished place for the nieces and nephews and others who found in him a friend. Services at the home by the undersigned. Interment at Grandville, Mich.—Van B. Wright, Grand Rapids, Mich.

Wilson, Woodrow David, aged 23 years, son of Bro. W. D. and Mary Wampler Wilson, met death, as was supposed, by falling accidentally from the window of his apartment on Sept. 14, 1935. He united with the church when quite young and possessed rare ability to do things. He sought higher education and left his home for Washington, D. C., for employment and further study. A better position took him to Boston where he was pursuing his studies at night. He leaves father, mother and one sister. Funeral in the home by Bro. N. D. Cool, assisted by Bro. J. M. Henry. Interment in the city cemetery.—Mrs. A. Fred Cline, Harrisonburg, Va.

CHURCH NEWS

CALIFORNIA

Chico.—Sept. 1 the young people from the Rio Linda, Live Oak, Codora and Chico churches met at Chico in a quarterly circuit meeting. There was a good attendance from all churches. J. E. Morrow of the Chico Baptist church, and manager of the U. S. Plant Introduction Garden at Chico, was the guest speaker. As he has had much experience in organizing young people's groups his talk deeply interested those present. Sept. 6 our church met in council. Bro. John Reynolds was elected elder; Sister Eldora Wright, church clerk; Bro. Ennis Rife, re-elected treasurer; Eva M. Harmon, church correspondent and Messenger agent. Bro. Ennis Rife was re-elected Sunday-school superintendent. Bro. John Reynolds' resignation as pastor was accepted, but he will continue to help with the ministerial work. The ministerial board will have charge of working out a program for the coming year. Last spring the church was very happy to welcome Bro. Elmon Sutphin and family of Emmett, Idaho; they have recently moved within a short distance of the church which will make it possible for them to be of greater service in the church work. Oct. 13 twenty-five of our members enjoyed the district meeting at Empire. All feel that they derived much good from the meeting and are looking forward to greater Christian work for the coming year. The young married people of the church have organized a class and are hoping to be of better service under the leadership of Sister Hamilton Sheley. The old and young people are now having a combined Christian Workers' meeting while studying the peace program as given in the Messenger.—Mrs. Eva M. Harmon, Chico, Calif., Oct. 23.

Long Beach.—Oct. 7 the teachers and officers and friends of the Sunday-school had a meeting to discuss problems of the school. Bro. Luckett gave a very helpful address. The second week of October was used by the laity of the church in making visits on members and friends to promote interest in the work. The Ladies' Aid will spend next Thursday quilting for one of our faithful sisters who has been quite ill. The junior young people's Endeavor recently elected officers. This group and also the young people's Endeavor each gave \$2.50 for the repair of the electric bulletin board. Mrs. Oral Garwood resigned as church correspondent and Mrs. Maud Trimmer has taken up that work again. Saturday evening Mrs. Jay Meyers will be at home to officers and committee heads of the junior young people's Christian Endeavor. The next women's missionary society meeting will be held Nov. 1 at the home of Sister Eunice Horning and Miss Emma Horning will be the speaker. Our communion services will be held Nov. 13, the second Wednesday in November. Bro. Steerman of the U. S. N., stationed on the steamship Minnesota, gave an instructive talk to the adult Christian Workers' meeting.—Maud M. Trimmer, Long Beach, Calif., Oct. 23.

Oakland.—Aug. 30 at our regular council officers were elected to serve this year: Elder, Ed Cunningham; clerk, Mabel Speicher. Our delegates to district meeting were Lelah Walton and Carrie Brown. Dale Calkins was appointed Sunday-school superintendent and with his interest and enthusiasm for the work and the loyal corps of workers under him, this department is going forward. The Women's Work was reorganized with Reuena Baugh, president. They are sewing for the Red Cross and Chung Mei Home for Chinese boys. Sept. 15 Pastor Cunningham preached a fine sermon in keeping with Bethany Day. Sept. 29 was promotion day in the Sunday-school and an impressive program was given, each department of the school being represented. Oct. 6 was observed as rally day with consecration and installation of the new officers. A large number of our members attended the city-wide rally day service in the afternoon. Our school of social service opened Oct. 9 with a potluck dinner. Russel Fitzpatrick, our speaker, gave an interesting account of labor conditions throughout the country. A large percentage of our members were privileged to attend the district meeting at Empire. During our pastor's absence at this time the local services were conducted by Dale Calkins. Oct. 17 the Ecclesia choir of southern California, under the direction of Elton M. Roth, gave a beautiful service in song. There have been two baptisms since our last report. Our love feast will be held Nov. 17 at 6:30 P. M. Oct. 20 at the morning service Pastor Cunningham brought us an inspirational message entitled I Believe in the Bible. This was preparatory to the evening service at which Rev. Lawton Harris, secretary of the Oakland federation of churches, spoke commemorating the 400th anniversary of the printing of the Bible in English. He also showed his display of Bibles of all ages and translations.—Mary A. Woody, Oakland, Calif., Oct. 21.

FLORIDA

Bassenger-Okeechohee.—The Bassenger group met in council Oct. 6. The matter of electing an elder was deferred. The letters of Bro. Lantz, wife and son, Sister Parker and daughter, Bro. Pletcher and wife were presented and accepted. Church officers for the year are: treasurer, Zeb Durranee; clerk, Margaret Bass; Messenger correspondent, Stella Campbell. Bassenger-Okeechohee congregation was represented at district conference by Bro. Pletcher and Stella Campbell. The Sunday-school and church work is interesting many people in these communities for which we are glad.—Stella Campbell, Bassenger, Fla., Oct. 19.

ILLINOIS

Franklin Grove.—Many of our young people have been privileged to enjoy the benefits of camp services during the past summer months,

nine enrolling at Camp Lewistown and seven intermediates at the Franklin Grove Camp. We have enjoyed two excellent missionary services with Sisters Anetta Mow and Lillian Grisso participating. The officers of our Women's Work met during the summer for their quarterly meeting and made plans for work for the year in which each division was emphasized. As a result mission study once a month is provided for the entire church, with emphasis on temperance education the last Sunday in October, peace play, The Eleventh Mayor, on Nov. 19; missionary pictures to be shown in February. The official board of the church was recently reorganized to comply with the suggestions of the general board and now includes the heads of each of the various departments of the church. At the first meeting of this new board a program for the coming year was worked out. This was presented to the church at the last council and was accepted. Rally day services were enjoyed by a good-sized audience Sept. 29. A varied program of music, recitations and drama was well rendered. Recognition and consecration services for the officers and teachers of the Sunday-school were impressively conducted by our pastor, Bro. Paul B. Studebaker, on Oct. 6. Promotion services were conducted the same morning by the Sunday-school superintendent, Lloyd L. Group. We observed the Lord's supper the evening of Oct. 13. With our program well arranged, every member working toward an ultimate goal, a revival to be conducted Jan. 12 to 26 by Bro. J. O. Winger of North Manchester, we are looking forward to a year of enjoyable fellowship and spiritual growth.—Mary Miller, Franklin Grove, Ill., Oct. 21.

INDIANA

Beech Grove.—On Sept. 29 Bro. J. A. Miller of Muncie began a two weeks' series of meetings and gave us some inspiring and helpful sermons. Four were added to the church, three by baptism and one being reclaimed. Our love feast was held Oct. 12 with Bro. Miller officiating. Attendance and interest were good throughout the services. The Men's Work has been organized with Bro. Geo. Beery, president. They have taken hold of the work with much enthusiasm and are getting more work than they can do. They have already shucked corn two days with an average of twelve men helping. A church board has been organized which consists of the elder and the president or head of each department of the church.—Vernie Beaver, Pendleton, Ind., Oct. 23.

Liberty Mills.—Our church met in council Sept. 20. Sunday-school and church officers were elected for the coming year. J. O. Winger was re-elected elder; Roy Gump, Sunday-school superintendent. A. R. Eikenberry will continue as pastor for another year. Harvest meeting was held Sept. 29. Bro. Alexander Sharp of North Manchester was the speaker in the forenoon and Bro. J. R. Schutz, also of North Manchester, spoke in the afternoon. A large crowd enjoyed these services with us. Our evangelistic services will begin Nov. 18 with Bro. Edw. Stump of North Liberty, Ind., assisting the pastor.—Reporter, Liberty Mills, Ind., Oct. 22.

Mount Pleasant (No. Ind.)—Brother and Sister N. H. Miller of Decatur, Ill., have accepted the call to a joint pastorate of the Mt. Pleasant and Camp Creek churches and have moved to Bourbon, and begun their work. During the summer we had no pastor but we enjoyed messages every Sunday from a number of guest ministers. We held our harvest meeting the last Sunday in July. Bro. Canfield gave the messages of the day. An offering of over \$40 was given for missions. Our Sunday-school was organized for the coming year with Bro. Willard Sellers, superintendent of the adult department. Sept. 15 our juniors had a W. C. T. U. medal contest. Several of our teachers are attending a county leadership training school at Plymouth.—Lillie Markley, Bourbon, Ind., Oct. 19.

Wabash City.—Sept. 22 was our annual homecoming services. Bro. Ralph Rarick and family from the Mexico Home were with us for the morning and afternoon services. We had an attendance of 181 and a most inspirational meeting throughout the day. The church has been blessed abundantly in many ways this summer. Four have been added to the church by baptism. The officers elected at our quarterly council were: clerk, Roy Crull; church treasurer and Sunday-school superintendent, Wilford Crumrine; Bro. J. E. Smeltzer is to remain here as pastor for another year. The Aid Society had a rummage sale and market Sept. 28, and are planning a harvest sale for Nov. 1. The women are paying the expenses for refinishing the seats in the church for the men to do the work. Dorsey Brubaker was delegate to district meeting.—Mrs. Wilford Crumrine, Wabash, Ind., Oct. 21.

IOWA

Union Ridge.—We met in business meeting Sept. 12. Sunday-school officers were elected for the coming year: Bro. Raymond Cuffel, superintendent; Bro. John Burns, assistant. Our fall birthday anniversary was held on Sept. 29. We appreciated very much having with us on this occasion Brother and Sister W. I. Buckingham, former pastors, and other visitors from adjoining churches. Bro. Buckingham gave a splendid message during the morning preaching hour on The Eight Christian Graces. Our pastor, with the help of his wife, has just closed a two weeks' revival meeting. He preached the word with power and while there was no applicant for baptism, we feel some good seed has been sown. The pastor and wife spent much time going out into the homes of the community, inviting people to the services and getting in closer touch with them. A good children's program was given on the evening of June 17, followed by a helpful message by our pastor. It being decision day, four from the junior and intermediate groups made request for baptism. The interest and

attendance have been good during the summer. Both Aid Society and Homebuilders served lunch at the Hampton fair this year. The time for our fall love feast is indefinite.—Mrs. J. R. Allen, Dumont, Iowa, Oct. 21.

KANSAS

Pleasant View.—Prior to the coming, on Aug. 30, of our pastor, Bro. Charles A. Miller, and family of Garnett, Kans., the parsonage was put in order by repapering, repainting, cleaning and some repair work including new basement steps. On the outside a general "clean-up" was inaugurated which included fixing the pump, tearing down the old yard fence (which will be rebuilt), trimming trees, burning brush, etc. On Saturday evening, Aug. 31, the members and friends gave them a "surprise shower" donation. Brother and Sister Miller held a four years' pastorate at Pleasant View, previous to their leaving here Aug. 31, 1931, for Garnett, Kans. With a splendid new church building, and Brother and Sister Miller and son, Harvard, with us again, we have reason to expect much good to be accomplished in the name of the Lord. Sept. 1, at the request of Bro. Miller, Bro. John Ward of Overbrook, Kans., gave the morning address. Sept. 8 the homecoming of the Brethren Home was held in the Pleasant View church. A goodly number of brethren and sisters from over the state were present to enjoy the splendid meeting with us. Our council meeting for the election of church and Sunday-school officers convened the evening of Sept. 18, with our pastor presiding. The ministerial committee was instructed to continue its efforts to secure an evangelist for this fall. The financial board submitted a budget for the coming year which was accepted. The main officers elected were: Charles A. Miller, elder; V. W. Hornbaker, clerk; O. F. Hornbaker, treasurer; Bro. Glen Finfrock, general Sunday-school superintendent; Sister Anna Miller, C. W. Band president for the adult department. Bro. Glen Finfrock and Sister Anna Miller were our delegates to district conference. Brother and Sister Glen Finfrock were Sunday-school delegates to the conference. The writer is retained for another year as Messenger correspondent. In our new church our young people have a room for their very own where they hold their C. W. Band meetings. For this quarter they have taken up Social Problems under the leadership of Sister Velma Hornbaker. Sept. 29 the services at Pleasant View were withdrawn complimentary to the pastor and members of the Castleton Union church in their rededication and rally day services which we attended. The services throughout the day and evening were very interesting. Oct. 6 we held our rally day and promotion day services at Pleasant View. We also received the yearly birthday offering of the adult department. The offering amounted to \$19.30. In the forenoon the primary department gave a short and interesting program under the direction of Sister Gertrude Finfrock. In the afternoon Bro. Kathernman of the Brethren Home, who is eighty-six years old and blind, sang a hymn and then requested the audience to help him sing the hymn as the Brethren sang them seventy-five years ago. Mrs. Lillian Swartzell gave a reading entitled The Church Spire. There were also two short, instructive addresses by Miss Davis, teacher of Zion school, and Bro. H. L. Ruthrauff of the Hutchinson church. At this writing Bro. H. L. Ruthrauff of the Hutchinson church has been secured to conduct our revival meetings, date to be announced later.—Mrs. Barbara Showalter, Hutchinson, Kans., Oct. 18.

West Wichita.—Bro. Wm. Riddlebarger, who has been principal of the Galva grade school for the past three years, is our new pastor, Bro. H. L. Ruthrauff having accepted the pastorate of the Hutchinson church, Kans. At a farewell program in honor of Brother and Sister Ruthrauff a resumé was given of the five years they had been working in this church. The attendance has nearly doubled since 1930 and the financial standing of the church is the best in five years. Bro. Ruthrauff served as principal of the West Side co-operative Bible school and was a member of the Wichita Christian Board of Education. The unified services, the junior church and the weekly bulletins are three plans instituted during this time which are proving successful. As to the building itself, it has had a new roof, interior decorations, remodeled basement; the lawn has been put into condition and an outdoor bulletin board built. A new Sunday-school building was leased. Two new organizations were made to function: the women and girls' and the men and boys' organizations, and have been taking an active part in church work. Several young people attended camp at Junction City, Kans., in August, together with Bro. Ruthrauff, a camp director, and Mrs. Ruthrauff, camp leader. The young people attended the district conference at Newton on Oct. 13. The B. Y. P. D. has reorganized under a new plan and will function more informally, and with almost no actual officers, discussing problems—national, world-wide or personal—which claim their attention. They have called themselves Questors with a head questor, elected from the group, whose only duty will be to direct partially, by suggestion, group discussions and activities. At a recent council meeting new officers for Sunday-school and church were elected. Bro. D. H. Heckman of Wichita is the new elder and Miss Marie Hoag, Sunday-school superintendent. The women and girls have reorganized and have their work for the fall and winter under way. The Ladies' Aid will hold a rummage sale soon. Harvest day was celebrated Oct. 20 and more than the amount to be raised was given by the members to the church.—Dorothy Stephens, Wichita, Kans., Oct. 22.

MARYLAND

Meadow Branch congregation held its semiannual love feast Oct. 19 in the country church, with Eld. J. J. John officiating. He also preached an excellent examination sermon in the afternoon. He also preached a very telling sermon on Giving the following Sunday morn-

ing, after which an offering was lifted, some of which is to go to Bethany Biblical Seminary. Eld. J. M. Prigel of the Long Green Valley church preached the first sermon on Saturday afternoon on general doctrine, taking for his text John 8:12. His thoughtful discourse helped to fit all for one of the best and most largely attended love feasts here for some time. There were nine ministers in attendance. Those who took an active part in the evening services, besides the home ministers and the two already mentioned, were Bro. C. O. Garner, Eld. David Klein, Bro. John D. Roop, Jr. On Oct. 6 Eld. C. D. Bonsack gave us a very graphic report of his visit abroad among the churches and missions in foreign lands. Bro. Berkley Bowman of New Windsor recently preached an inspirational sermon at this place. Bro. Walter M. Kahle, regional director, gave us his quarterly outlines in our Westminster church for furthering the work assigned him, and stressed Christ in the Life of the Church, as suggested for the main program for the Church of the Brethren for 1935-36.—Wm. E. Roop, Westminster, Md., Oct. 22.

Verdigris church met in council Sept. 22 with Eld. Oscar Fike in charge. He was re-elected for another year. Leita Quakenbush was chosen church clerk and Messenger agent; Arvilla Johnson, church treasurer; Louise Callen, superintendent of the Sunday-school. Bro. Ralph Quakenbush from Conway Springs gave us some very good thoughts. Bro. Argabright from Missouri began a series of meetings Sept. 22 which lasted until Oct. 3. He gave us some very inspiring and helpful sermons. Several from here attended the district meeting at Gravel Hill. Four were baptized into our church during the summer. Our love feast will be held Nov. 9.—Leita E. Quakenbush, Madison, Kans., Oct. 31.

Woodberry.—Oct. 3 Bro. Walter M. Kahle held a conference with the workers of our church and gave us some fine thoughts which we hope to benefit by in the fall work. Oct. 13 our rally day services were held followed in the afternoon by the fall business meeting. Officers for the Sunday-school were elected and again Bro. S. F. Rairigh was chosen superintendent. It was necessary to elect another elder, as Bro. J. S. Garber's health will not permit him to serve any longer. Bro. Jacob Hollinger of Washington, D. C., was unanimously voted in and we will be happy to have him help carry on the work of the church. Bro. Ernest Coffman of Elgin, Ill., will be with us the week before Easter for an evangelistic service. Oct. 17 the mothers and daughters started their fall work. Sister Marshall Wolfe was the speaker and there was an hour of entertainment. Sister Ada Kaufman, our president, keeps us well supplied with quilting. The B. Y. P. D. has started fall work and the meetings have been well attended. Mrs. V. Atkinson is training her young people's chorus for some programs of music, the first to be given Nov. 27 at the morning services. The church will entertain the pioneer district B. Y. P. D.

ANNOUNCEMENTS

DISTRICT MEETINGS

Colorado, W., and Utah, Fruita,
Nov. 29-Dec. 1.

Missouri
Nov. 9, 8 pm, S. St. Joseph.
Nov. 13, 7 pm, Warrensburg.

LOVE FEASTS

California
Nov. 13, Long Beach.
Nov. 17, Los Angeles, First.
Nov. 17, 6:30 pm, Oakland.
Nov. 17, Covina.
Dec. 1, Reedley.
Dec. 1, 6:30 pm, Glendale.

Ohio
Nov. 9, 7 pm, Salem.
Nov. 10, 7 pm, Owl Creek.
Nov. 11, 7:30 pm, Defiance.
Nov. 17, 7:30 pm, Harris Creek.
Nov. 24, Piqua.

District of Columbia

Nov. 10, 6 pm, Washington.

Oklahoma
Nov. 11, Thomas.
Nov. 15, Bartlesville.

Illinois

Nov. 24, 7 pm, West Branch.

Oregon
Nov. 23, Grants Pass.

Indiana

Nov. 9, 7 pm, Roann.
Nov. 16, 7 pm, Union Center.
Nov. 17, 7 pm, Four Mile.
Nov. 20, 7:30 pm, South Bend, First.
Nov. 24, West Marion.

Pennsylvania
Nov. 9, 10, 1:30 pm, Myerstown.
Nov. 9, 10, Annville.
Nov. 9, 6 pm, Hatfield.
Nov. 9, 10, 2 pm, Conewago at Bachmanville.

Kansas

Nov. 16, 7:30 pm, Parsons.
Nov. 17, McPherson.

Nov. 10, 7 pm, Norristown.
Nov. 10, York, First.
Nov. 10, 7:15 pm, Royersford.
Nov. 10, 7 pm, Tyrone.
Nov. 10, Pittsburgh.
Nov. 10, 6 pm, Reading.
Nov. 13, 6:30 pm, Waynesboro.
Nov. 13, 14, 10 am, Green Tree at Rheems.
Nov. 16, 17, 1:30 pm, Mountville.
Nov. 17, Elizabethtown.
Nov. 23, 1:30 pm, East Petersburg.
Nov. 24, 1:30 pm, Boiling Springs.

Maryland

Nov. 9, 3 pm, Welty.
Nov. 10, Cumberland.
Nov. 10, Flower Hill.
Dec. 1, Hagerstown.

Michigan

Nov. 9, Elmdale.
Nov. 24, 7 pm, Battle Creek.
Dec. 1, Lansing.

Virginia

Nov. 10, 7 pm, Elk Run.
Nov. 23, 6 pm, Barren Ridge.

this fall. Our love feast will be Nov. 3. Our Thanksgiving services will be held Nov. 28 by the pastor. The offering will be given to the mothers and daughters to be used for the needy of the community.—Mrs. Wm. T. Horn, Baltimore, Md., Oct. 19.

MICHIGAN

Grand Rapids church just closed a revival which began Sept. 25 and continued until Oct. 13, conducted by Brother and Sister Oliver H. Austin of McPherson, Kans. We were very much impressed with their work. Bro. Austin's messages were inspirational and practical, challenging each one of us to a new sense of our duty in the home, church and community. Mrs. Austin is very capable as a leader of music and as a soloist, and her stories to boys and girls, also to adults, were much appreciated. We feel that the church has been greatly blessed by their work among us. Fourteen made the confession of whom nine were baptized.—Grace Oaks, Grand Rapids, Mich., Oct. 21.

Lansing.—Bro. D. W. Kurtz was with us Sept. 14 and 15 and gave us some very fine sermons which we enjoyed very much. Bro. Edw. Stump of South Bend, Ind., was with us two weeks and gave very fine sermons. Seven gave their hearts to God. At the council meeting Bro. Peters was re-elected elder; Bro. Munn, secretary-treasurer; Sister Merle Bell, superintendent of the primary department; Sister Bessie Markley, director of children's work; the writer, Sunday-school superintendent and Messenger agent. We will have a love feast and all-day meeting Dec. 1.—Chas. Tombaugh, Lansing, Mich., Oct. 19.

Midland church met in council Sept. 14 to elect Sunday-school officers for the year; the superintendent is Dora Ray. Bro. Forror was with us the week of July 14-21 and gave a splendid talk each night, closing with our love feast. Sister Mary Cook gave an inspirational talk Sunday evening, Sept. 8. Five of our number went to the district conference at Battle Creek and brought back many good things which they shared with the rest of us. We had promotion exercises Sept. 29 and six were given diplomas.—Dora Ray, Midland, Mich., Oct. 23.

MINNESOTA

Root River.—Sept. 19 Bro. J. H. Cassady of Washington, D. C., began a series of evangelistic meetings which continued until Oct. 6. The house was full nearly every night and the last evening many were standing. Many from our neighboring churches were much inter-

ested. Special music was given by those churches and their pastors led the devotions. Many rededicated their lives in service to the Master. It was a season of refreshing and great rejoicing when ten were born into the kingdom. Five were boys from the intermediate group and the rest were adults. Following the close of the meeting we held our communion. We also held our harvest meeting during the meetings when the members brought the produce from their farms, gardens and orchards. The proceeds from the sale went for missions.—Mrs. Cora M. Ogg, Preston, Minn., Oct. 22.

MISSOURI

Osceola.—Oct. 14 to 21 our revival was held by Bro. D. C. Gnagy of Warrensburg, Mo. He gave us eight inspiring sermons and on Sunday three young people accepted Christ as their Savior and were baptized. Oct. 21 our love feast was held with Bro. Gnagy officiating. Oct. 20 we held our quarterly council meeting with the pastor, Bro. Gnagy, in charge. We decided to begin our church year Oct. 1 instead of Jan. 1. Also to have Vacation Bible School one week next summer. Bro. Sam Simmons and Bro. A. Replogle attended district conference at Leeton. Oct. 6 our Sunday-school was reorganized. Miss Elsie Osborn was re-elected superintendent.—Mrs. Barnett Walker, Osceola, Mo., Oct. 22.

NORTH CAROLINA

Peak Creek.—Sept. 20 Bro. J. R. Jackson of Limestone, Tenn., began a series of meetings which closed Oct. 6. Bro. Jackson labored earnestly for the Lord but only one, an eleven-year-old girl, came forward for baptism. Our love feast and communion were held Oct. 5 with a fairly good number present. At our council meeting Oct. 5 the following officers were elected: Bro. Geo. A. Branscom, elder; Bro. C. B. Miller, assistant; Bro. Gilbert Osborne, pastor; Bro. Kermit Farrington, assistant; Bro. Archie Wyatt, treasurer; Bro. Vaughn Sheets, clerk. The Sunday-school elected Bro. A. L. Sheets superintendent.—Hallie Sheets, Wagoner, N. C., Oct. 23.

OHIO

Castine.—Bro. Michael Petry of Minot, N. Dak., who was visiting his parents for several days, preached for us Sunday evening, June 9, his subject being Spiritual Visions. June 9 several of our members attended Conference at Winona Lake. A few of our members attended the Conference from beginning to end. Sept. 1 we held our annual

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homecoming, an all-day meeting. Bro. Tbeo. Eley of Union City, Ind., preached for us in the morning and Bro. Herbert Richards of South Bend, Ind., preached in the afternoon on the subject, Worthy Church Membership. Sept. 21 at our council meeting the church and Sunday-school officers were elected for the coming year. Bro. Christian Crawford was chosen Sunday-school superintendent with Bro. Orville Fourman, assistant. Oct. 12 an all-day communion was held. Bro. R. N. Leatherman of Union City, Ind., preached for us in the afternoon and Bro. Norris, pastor of Richmond church, in the afternoon. Bro. A. G. Crosswhite of Eaton, Ohio, officiated at the communion in the evening. Sister Elizabeth Weaver from Prices Creek church talked to the children during the Sunday-school hour and Bro. Kenneth Hollinger from Beech Grove church brought the message.—C. M. Simmons, New Madison, Ohio, Oct. 23.

Harris Creek church met in council Aug. 3. Officers were elected for the year, superintendent being Vicie Cassel; assistant, Sister Etoile Sargent. Bro. Ray Shank of the Oakland congregation will hold our next series of meetings for us. Our communion will be Nov. 17 at 7:30 P. M.—Mrs. Harley Hoover, Bradford, Ohio, Oct. 19.

Olivet church cabinet convened Oct. 2. Favorable reports of the various organizations for the past quarter were given and plans presented for the ensuing one. During the former period the pastor, Bro. Wilbur Bantz, made seventy-five calls, taught one week at camp at Gatton's Rock, held two weeks' revival meeting in Pennsylvania and one week's meeting in the local church. The superintendent called a workers' conference Sept. 15. Promotion services were conducted Sept. 29, followed by a short message by the pastor. Five of our young people attended camp at Gatton's Rock. They also sponsored a lawn social, the proceeds of which were used to help purchase 100 hymnbooks for the church. The women had three Aid meetings. Three offerings were taken by the missionary committee amounting to \$69.92. A drama entitled *The Two Builders* was sponsored by the welfare board for family service at annual conference. The trustees have placed coal for the winter and taken care of the cemetery lawn. The finance board planned the budget and helped to distribute church envelopes for the next year. The music committee planned several special numbers for the first annual conference of the local church. For the last quarter our Sunday-school enrollment was 166 with an average attendance of 125. Offerings amounted to \$125.82. Two delegates represented our church at district conference. Our pastor, Bro. Bantz, planned the first annual conference of the Olivet church held Aug. 20-25. Special phases of church work pertaining to missions, Christian education, group activities and evangelism were considered on various evenings. Hereby a better conception of the work of the church was obtained. A large crowd attended each service and much enthusiasm was shown. On Friday evening an inspirational evangelistic sermon was preached by the pastor. Prof. R. H. Miller closed the conference by preaching appropriate sermons showing the relation of the pastor, family and Christ to the life of the church. Six were received into the church by baptism. Several talks were given by members on Sunday evening concerning the week's conference and a desire was expressed for the same to be continued another year. The congregation appreciates very much the efforts and plans of Bro. Bantz in the furtherance of the conference.—Mrs. Chloe DeRolph, Thornville, Ohio, Oct. 23.

Owl Creek church met in regular council Oct. 11. It was decided to hold our love feast Nov. 10 at seven o'clock. We held our homecoming service Oct. 13 with a fine attendance. We especially appreciated the goodly number from the Brethren church who attended this service. The pastor brought the morning message and Bro. Chas. E. Zunkle from Danville the missionary sermon in the afternoon. Several letters of greeting from former residents were read with appreciation. The parsonage has been painted recently and presents a much improved appearance.—Mrs. Della M. Long, Ankenytown, Ohio, Oct. 23.

Painter Creek.—Our new Sunday-school year began Oct. 1 with Bro. Raymond Eberwine, superintendent. Sunday evening, Oct. 6, we met in communion service. Brethren Bagwell and Snider from North Manchester, Ind., contributed to our service both morning and evening. Oct. 13 C. D. Zellers of Dayton gave an address in the interest of temperance. He told the story of his life as a saloon keeper and then the new life which he found through the power of Christ saving him from all desire of the old habits. We are looking forward to the coming of Bro. J. Perry Prather from the West Dayton church to help us in a series of revival efforts in March.—Mrs. Levi Minnich, Greenville, Ohio, Oct. 20.

Reading.—We met in council Sept. 20 and elected officers for the year: Elder, J. C. Inman; A. C. Hahn, clerk; the Aid Society, Messenger agent. Delegates to district meeting: Sisters Ruth Lehman and Nettie Johnson. Brother and Sister Oliver H. Austin of McPherson, Kans., will begin a revival here on Thanksgiving evening, Nov. 28. Our Sunday-school officers and teachers took their places Oct. 6. Sister Dorothy Stoffer is superintendent and Bro. Walter Johnson, assistant.—Rena Heestand, Homeworth, Ohio, Oct. 22.

OKLAHOMA

Thomas.—The church at this place will observe its love feast the evening of Nov. 11. R. E. Gripe was re-elected Sunday-school superintendent for the next year at our recent council. B. F. Stutzman is the adult supervisor of the Sunday evening meetings. Work of redecorating and reshingling the church house has begun. The Men's Work is behind this project, and the Ladies' Aid promises to help some, too. The Men's Work organized this summer and have meetings each

month; recently they have challenged the women to a debate on the respective values of Men's and Women's Work. Last summer eleven were in attendance at Camp Little Wolf, Oklahoma's first B. Y. P. D. camp. More than this hope to be able to attend from here next year. The camp site is less than twenty-five miles from Thomas. A number enjoyed the district meeting at Waka, Tex., in August.—Haven Hutchison, Thomas, Okla., Oct. 21.

PENNSYLVANIA

Ligonier.—The church members enjoyed a week of meetings with a different minister preaching each evening. We had some wonderful sermons. We were favored with special music by the Wolford sisters' quartet of the home church and a male quartet from the Walnut Grove church of Johnstown. Our communion, in charge of Bro. Chas. Blough, was an impressive service. Three were added to the church by baptism, this making eight members received during the year. We had our church floor painted during the summer, also new windows placed, which add much to the appearance of the building.—Opal W. Leonard, Ligonier, Pa., Oct. 21.

Lower Cumberland.—Our harvest meeting, held Sept. 22, was very well attended. Bro. W. G. Group, East Berlin, delivered the message which was both interesting and helpful. Oct. 6 our love feast was held. Eld. J. E. Trimmer preached the sermon in the morning and Bro. Graybill Hershey brought the examination sermon in the afternoon. Bro. Otho Hassinger and Bro. Fahnestock also gave short talks; the latter was in charge of the communion service in the evening. A number of members were present from adjoining congregations. Oct. 27 Bro. Hershey will begin our evangelistic services.—Ethel Snyder, Mechanicsburg, Pa., Oct. 21.

Maple Grove church met in council Sept. 1 and elected officers for the church and Sunday-school. Most of the former officers were re-elected. P. C. Strayer was re-elected pastor and elder for another year. Bro. John Graham, pastor of the Berkey church, held a service Sept. 22 and installed the officers. Sept. 16 Bro. Graham began revival services at the Maple Grove church and continued until Sept. 29. He preached sixteen gospel sermons which were enjoyed by all who heard him. Sept. 24 the chorus from the Berkey church had charge of the music and entertained the audience by singing several hymns. Oct. 3 eight new members were received into the church by baptism—two heads of families and six Sunday-school scholars. Oct. 13 we held our love feast. The Aid held its monthly meeting on Oct. 15. It was decided to furnish and paint a room at the Old Folks' Home at Scalp Level. Mrs. P. C. Strayer and Mrs. Russel Moore were elected delegates to district meeting for the women's group. Mrs. Chas. Weaver and Mrs. P. A. Berkey were chosen delegates to district meeting.—Mrs. P. A. Berkey, South Fork, Pa., Oct. 23.

New Enterprise.—After serving the church here as pastor for eight and one-half years, Brother and Sister D. O. Cottrell left us the latter part of August to take up similar work at Bellefontaine, Ohio. Brother and Sister Cottrell labored most earnestly while with us and during their term of service one hundred eighty or more were added to the church by baptism. The women's missionary society was also organized and other phases of church work were strengthened. Our harvest home service was held on Sept. 21 with Eld. D. B. Maddocks of Altoona in charge. On Sept. 29 rally and promotion day was observed in the Sunday-school. Nine of our young people and one adult were in attendance at Camp Harmony during the summer. Our Sunday-school has reorganized with Bro. S. E. Baker as superintendent of the main school. Eld. J. J. Shaffer of Hollidaysburg assisted in the love feast service which was held on Oct. 6. Other outside ministers who preached for us during the time we were without a pastor were Eld. F. R. Zook of Martinsburg and Bro. John Byler of Juniata College. The church extended a call to Bro. Wilfred N. Stauffer of Pottstown to serve us as pastor. The call was accepted and Bro. Stauffer and his bride, Sister Esther (Harley) Stauffer, came to us on Oct. 13 to begin their work. Oct. 18 a reception was held at the church for them, following which a generous donation was given them at the parsonage.—Sara G. Replogle, New Enterprise, Pa., Oct. 19.

Perry.—Since our last report one has been baptized and one received by letter. Sept. 29 the Sunday-school elected officers for the coming year with Gard Smith, superintendent and John Reeder, assistant. Oct. 5 we held our council meeting. Both Farmers Grove and Three Springs voted to retain their pastor, Bro. C. H. Steerman, for another year. Our revival meeting will be held at the Three Springs house sometime in early spring. Delegates to district meeting, Bro. D. B. Gutshall and John Simonton; alternates, John Reeder, Lillian Book. Our love feast on the evening of Oct. 5 was well attended. Bro. S. C. Godfrey, our elder, officiated.—Clara E. Steerman, Blain, Pa., Oct. 19.

Reading.—One of the most successful revivals ever held in this church was conducted Sept. 30 to Oct. 13 by Bro. W. C. Sell of Kittanning, Pa. The services were well attended and ten were baptized. During the campaign the evangelist made about 180 visits and calls. On Sunday afternoon, Oct. 6, Bro. Sell gave a soul-stirring message to a record attendance at the old Pricetown church—the oldest unaltered church in the brotherhood. Sunday afternoon, Oct. 13, he delivered an interesting message on *Why I Believe in God*, at the Baumstown chapel. Oct. 14 thirteen babies were consecrated and the baptismal service was conducted. Souvenirs were presented by the evangelist to the faithful attendants and also to the converts. At our July council meeting J. B. Shaffer was advanced to the eldership. At the October council our new officers were elected for the coming year. Bro.

Jerome Crowther was re-elected Sunday-school superintendent and Bro. Frank Nies, assistant. D. H. Markey, associate elder, will be our part-time pastor for the next year. Our love feast will be held Nov. 10 at 6 P. M.—Marjorie Shaffer, Reading, Pa., Oct. 19.

Royersford.—Oct. 6 we had promotion exercises for primary and intermediate departments. Oct. 8, at our quarterly council meeting, good reports were given and a letter of membership was granted Esther Harley Stauffer who with her husband is taking up pastoral work at New Enterprise, Pa. Nov. 6-8 we expect to have Bro. F. F. Hol-sopple with us for meetings prior to our love feast Nov. 10. The juniors meet for singing each Friday night and assist in morning worship. A leadership training school for Christian workers will meet each Friday evening beginning Nov. 15, continuing for six weeks.—Mary F. High, Spring City, Pa., Oct. 21.

Springville church held their love feast Oct. 16 and 17. Eld. R. P. Bucher, John Ebersole and Jas. Moore were with us, the last named officiating. Our revival is opening Nov. 17 at the Mobler church with Bro. Phares Forney of East Petersburg, evangelist. Oct. 27 our young people are rendering a missionary program at the Mobler church.—Mrs. Lida M. Zug, Lincoln, Pa., Oct. 23.

Uniontown.—The Sunday-school convention held at Johnstown Aug. 28 and 29 was well attended by our church members. The delegates brought back a much appreciated report the following Sunday evening. The B. Y. P. D. has been having some splendid meetings this fall. Aug. 15 the circuit rally was held at the home of Bro. C. H. Baker. Robert Tully was among the speakers at this meeting. Sept. 12 a social event was held at the Cunningham home at New Salem where all had a fine time around the campfire. Oct. 6 Miss Florence Seese, member of the district cabinet, gave a helpful message on the Bible. Bro. Geo. Wright preached for us on Sunday morning, Aug. 18, and Bro. Edgar Debolt brought us the morning message Aug. 25. The different committees and boards have been busy the past few weeks planning the work for the new year. The installation services for the church and Sunday-school officers was held Sunday morning, Sept. 29. Oct. 6 was rally day. At our quarterly council Oct. 7 plans were made for our fall meetings to be held Nov. 3-17 with the love feast at the close. Delegates to district meeting were Geo. Wright and Golda Sumy with Mary Fearer and Darwin Barnhouse, alternates.—Mrs. Alta Lowdermilk, Uniontown, Pa., Oct. 21.

VIRGINIA

Manassas.—The young people of the church are planning a communion project preparatory to our love feast Nov. 2. The church welcomes Bro. Byron Flory and family into our group as part-time pastor. The Oakton church will have their services half time and Manassas half time. The second and fourth Sundays he will preach at the Cannon Branch church at Manassas and visit and work in our neighborhood during those weeks. Each first Sunday of the month Bro. O. R. Hersch will preach; the third Sunday, Bro. E. E. Blough; and the fifth Sunday, Bro. J. M. Kline. Bro. E. E. Blough is also responsible for the preaching services at the Bradley church twice each month. The quarantine for infantile paralysis necessitated a close of the night services for more than a month and our B. Y. P. D. got behind with our part support of Bro. Ed. Ziegler in India. During the first part of October the young people were active and successful in raising the needed amount. We are placing more emphasis upon the B. Y. P. D. programs and having a contest for membership and attendance until the close of the year.—Mrs. O. R. Hersch, Manassas, Va., Oct. 17.

WASHINGTON

Yakima is at last supplied with a pastor, namely Bro. Longenecker, our district field man. Sept. 15 he was installed by Bro. Holmes of the White Stone church. In the afternoon there were group meetings of the men, women and young people. Several members of other churches of the district were present. The following Thursday evening Sunnyside, Outlook and Yakima had a joint campfire service in the park. The closing address was given by Bro. Longenecker. Since the arrival of our pastor, a men's organization has been started. One evening meeting has already been held. Oct. 6 Bro. Longenecker held an installation service for the new officers and teachers of the Sunday-school. The superintendent is Bro. Robert Faw. Several letters have been received recently into the church.—Dora West, Yakima, Wash., Oct. 12.

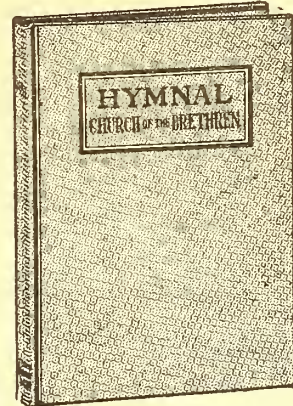
WEST VIRGINIA

Pleasant Valley.—On Sunday night, Oct. 6, we were favored by a visit from the B. Y. P. U. of the Auburn Baptist church. They rendered a program of talks and music which was very much enjoyed by all. The Sisters' Aid Society sold lunch at a local sale and for this and other things received \$12 for the benefit of the church. Sunday-school officers were elected at the beginning of the last quarter, with Bro. Lawrence Czigans, superintendent. Dewey Greathouse was retained as president of our Christian Workers' Meeting.—Mrs. Oral Spurgeon, Auburn, W. Va., Oct. 14.

Spruce Run church enjoyed a very spiritual love feast Oct. 5, with Eld. J. S. Showalter officiating. Our pastor, Bro. Kahle, began a revival Sept. 29 and continued to Oct. 10. Four stood for Christ, three have been baptized into the Brethren church and the fourth will go to some other church. Bro. Kahle gave the people sound gospel. At our church council we asked Bro. D. C. Naff to be our elder for the coming year. Bro. Kahle was retained as pastor for another year. Sister Beda Dunn was chosen treasurer; Sister Ethel Boothe, retained as clerk.—Glenna Fleshman, Lindside, W. Va., Oct. 16.

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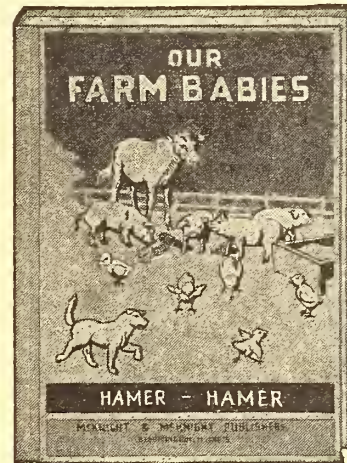
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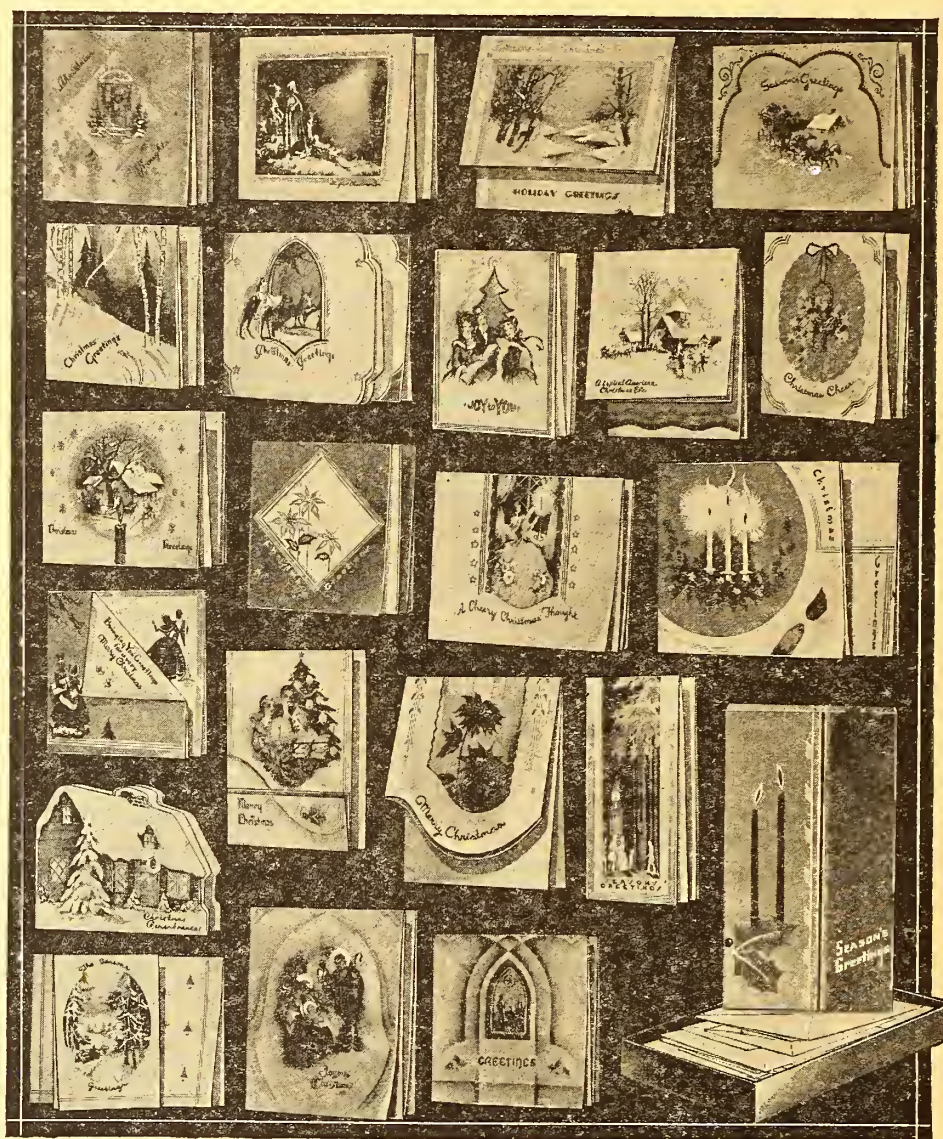
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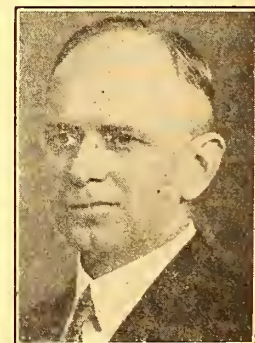
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THE GOSPEL MESSENGER

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EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

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EDITORIAL

The Value of Filthy Rags

A TREE is known by its fruit. Good fruit is wholesome. Good deeds are good fruit on the tree of human character. They make for better and happier living conditions everywhere. God is pleased when man does good things.

Isn't it strange that such trite things, such self-evident things, should need to be said over and over again?

Rhetorical exaggeration is a well recognized figure of speech with the sanction of Biblical usage. It is especially useful for deflating human pride. To this end the speaker could plead the high example of Isa. 64: 6 when he said "the best we can do is nothing but filthy rags by the side of what Jesus did." But the impression he made was that our best is not only as nothing in comparison with what Jesus did, but that it is of little worth for any purpose and of no use at all in securing the favor of God. The effect was to discourage all effort to do good.

It is always unfortunate when a preacher or anybody else can not stress one truth without disparaging another. And it should be conceded without argument that no truth is more precious than that which magnifies the grace of God. Yet even this does not destroy the need or worth of human effort in behalf of righteousness. Indeed it is the very thing that gives confidence in the value of such effort. It has pleased God to commit to human instruments the great work of winning the world to him.

Wise fathers and mothers are not too exacting in measuring the accomplishments of their children. But they are greatly delighted when they see their children doing the best they can. God is like that, only wiser and fairer in his judgments.

It would be such a gain for the kingdom of God if church leaders could be zealous and sensible at the same time.

E. F.

The Christ of the Church

LEADERS in Christian education are putting the emphasis this year upon Christ in the life of the church. They are not forgetting what was said last year about the importance of Christ in the home. All that is to be remembered and utilized even while we enlarge the field for the study and application of Christian principles to everyday living.

Certainly it is obvious that Christ should be dominant in the life of the church. But granting this, we believe it is still in place to re-examine what we believe concerning the Christ of the church. For restudy does not necessarily involve any loss or eliminate any essential value. Indeed it may reveal new and significant aspects as well as contribute to greater appreciation of that already known and accepted.

Thus it is in place to raise the question: Just what is the place of Christ in the church? And, granted that this is quite as dominant as we believe it to be, what specific and practical direction should this emphasis take? It may be an old-fashioned approach, but the first step seems to us to be a survey of the New Testament for answers to these questions.

Nor does one have to search far for something to the point. The Christ of the church, as Christ himself thought of his mission and relation, is set forth under at least three familiar yet telling figures. First of all, one recalls that he said: "I am the Good Shepherd." And even we moderns are not so far from some familiarity with the shepherd's life but that we feel the force of the Master's figure of speech. Then what is the place of Christ in the life of the church? First of all, he would have us think of himself as the Good Shepherd, or as an unselfish Leader willing to give his life for his followers.

Then there is the picture of Christ as a Servant. Certain of the prophets visioned him as the Suffering

Servant. He accepted this characterization, but with a joyous and fearless abandon that stressed service rather than suffering. He was neither a cautious nor dictatorial Leader. He asked nothing of men that he did not accept for himself. And to make it unmistakably clear that all his disciples should cultivate a similar spirit, he on one occasion took a towel, and girding himself, demonstrated what should be the spirit of those accepting him as the King of their lives.

Finally, the same night that this demonstration took place, the Master used another significant figure to illustrate his place in the life of the church. Said he: "I am the vine; ye are the branches." And how evident it is that mere branches can do nothing of themselves! They can not live, much less bear fruit, except they abide in the vine. Thus the Christ of the church in terms of this figure is the central Stalk through which the church derives its vitality. Hence the Master gives us three simple illustrations of his place in the life of the church: he is Shepherd, Servant and Vine; he protects, helps and sustains.

Looking at our question through the eyes of the apostles, one soon discovers as many supplemental views of Christ's place in the church. For example, Paul thought in terms of organization, and to him the church was a living organism with Christ as the Head. He thought also of Christ as Lord, Deliverer, Savior and Mediator; as our Redemption, Righteousness and our Sanctification. But certainly as characteristic as any was Paul's concept of Christ as the Head of the church.

The Apostle Peter, whose name means rock, or rock-like, thought of a body of believers as not unlike a splendid building in which each one is a living stone. But the chief cornerstone is Christ; once rejected, to be sure, but now the Head of the Corner.

John the Revelator has his own unique concept of Christ and his place in the life of the church. In the opening chapter of Revelation Christ is pictured as the triumphant and eternal One. He is seen as standing in the midst of symbols representing the seven churches of Asia. Thus through the eyes of the apostles one sees the Christ of the Church as the Head, as the Chief Cornerstone, as the Triumphant One.

Of course the point of reviewing these things is that we may see what Christ and those nearest to him thought of his place in the church. And knowing this, we can see the more distinctly what he should mean both to the individual believer and to every truly Christian group in the church. Let us then envisage the Christ as Shepherd, Servant and Vine. Let us acknowledge him as Head, Chief and Triumphant One. Then indeed he will tend more and more to become the Way, the Truth and the Life for every member of the church.

H. A. B.

Fallen Leaves Are All Right

THERE'S music in the rustle of the fallen leaves as you walk through them, there's beauty in the carpet of gold they spread over the lawn, and there's something strangely pleasant in the feel of them against your foot. It would not be so, perhaps, surely not so much so, if this were the first time it ever happened to you. But the accumulation of like experiences in the past underscores each recurrence of it with a new and heavier line.

The answer is that life is getting ripe. The fragrance and flavor of it grow increasingly delectable. Sensitiveness sharpens. Sensitiveness, that is to say, to sweetness in bitter places. To shallow and superficial minds, autumn is mostly bitter. They can think of nothing but approaching winter. To those who understand, it means maturity, not hope but realization, not promise but performance, not planning but fruition, not the first green blade but the full corn in the ear. Crops are grown for garnering in.

Autumn is assurance that life is not all experimentation. It is more than an eternal try out. It is more than a wandering pilgrimage. It is not an endless and vain search. It is finding. It is achieving. It is arriving.

And the unfailing regularity with which the season comes is God's answer to the blasphemy that life is chance and chaos. It is an irrefutable answer. This is a universe of law and order. It has meaning. That meaning is man and the possibilities in him. That meaning is a full-grown man, a man of the stature of the fulness of Christ.

E. F.

Peace With Victory

DR. ABRAHAM CRONBACH of Hebrew Union College, Cincinnati, proposes that Jews raise a fund of \$5,000 to give to the American Friends Service Committee for the relief of persecuted Nazis in Austria. How is that for heaping coals of fire on the head? He says that Jewish tradition teaches that people should make friends of their enemies. "He cited the precedent of Moses Montefiore, a Jewish leader of England, who raised a fund to relieve the distress of Damascus Christians who twenty years earlier had persecuted all Jews in Damascus."

The only effective way to conquer an enemy is to turn him into a friend. This is much better than getting even with him. This is getting ahead of him. Subjugation by violence is only external at best and is likely to be temporary. The conquest of the spirit gives promise of permanence. This is the only guarantee of security, national or individual. This is peace, not "without victory" but with victory. This is real victory because both sides win.

E. F.

THE GENERAL FORUM

Christ and Creative Personality

BY RUFUS D. BOWMAN

"I CAME that they may have life, and may have it abundantly." This scripture includes everything that I purpose to say in this article. The work of Jesus was to impart life. Life is communicated through union with him. The life which Jesus shares with us is redemptive and eternally creative.

Jesus discovered and called out the untold possibilities of personality. His supreme concern was for persons. He always saw persons in terms of their possibilities. He saw the prodigal in the far country in terms of his moral possibilities. He called fishermen to be his followers, and thought of them in terms of what they were to be. The Master never cast soul-sick sinners away. He gave them power to become. Jesus had faith in personality, its supreme value, its spiritual nature, its boundless possibilities. It was his mission to redeem life and to release fresh resources for the spiritual life.

With this thought in mind, we can agree with Baron Van Hügel that "the originality of Christianity consists in the discovery, through the person and example of its Founder, of the altogether unsuspected depths and inexhaustibleness of human personality and of this personality's source and analogue in God." To understand Jesus means a new appreciation of the capacities of personality for creative experiences. There are deep resources of the spiritual life unexplored. Too many of us are content to live a lesser life when there are marvelous creative powers of thought and action ready for our use. As we use these powers and tax the deeper resources of life, behold we discover other realms of unexplored treasure. The path of advancing spiritual experience is the path along which we attain spiritual powers, enter into a more intimate fellowship with God, and discover with perpetual newness the secret of an expanding soul.

Jesus emphasized the spiritual values of life. "The kingdom of heaven is within you." Everything else is secondary. That which contributes to the abundant life is all that really matters. How many of us have taken this mat-

ter seriously? We center our minds upon possessions and crush the spiritual. We take no time for the quiet hour in the hushed silence of which God may speak to our souls. We allow the pressure of things and the intensity of life to destroy our chance for creative living. Thank God, here and there you find a noble soul who is conquering the rush of life, who takes time for creative thought and empowering prayer. A creative religious experience today depends upon the mastery of the intensity of life. Our spiritual lives will never grow strong and beautiful as long as we hurry through our meals, run off to work, and back again, only to leave for an evening away from home. Modern life is marked by scientific progress, but not by the high adventure of exploring the depths of the soul. "What doth it profit a man if he gain the whole world and lose his own soul?" What doth it profit a generation if it conquers the waves and harnesses the winds but fails to realize that abundant living means the discovery of spiritual power which is eternally creative of higher reaches for the soul?

Jesus imparted life through creative sharing. There was resident in him a new principle of living which he communicated to those who touched the hem of his garment. He shared his life, his experiences, his God, his joys and his sorrows with the disciples. These men became endowed with new powers and new capacities. They were inspired with new purposes. They went forward under the stimulus of a new dynamic. Their lives were reorganized because the Master opened fresh releases of the spiritual life.

The abundant life is a present possession. It is communicated through union with Christ. He shares



it with us as we enter into his personal fellowship. He brings us into contact with the creative source of life, our heavenly Father. He shows us the values of friendship with our fellow men and how we may through the personality of a friend come into most intimate touch with God. "If ye do not love men whom ye have seen, how can ye love God whom ye have not seen?"

"Sharing" is a significant term in our Christian experience. It is the heart of our Christian gospel. But sharing is creative. The sharing of spiritual values never dims the radiance of the one who shares. Sharing feeds the spiritual flame of the sharer and lights the candle in another soul. When Jesus shares life with us, he imparts a creative principle of living. The Christian shares his gospel with others and becomes more Christlike as he shares.

Jesus called his followers to an adventure in creative living. "Follow me, and I will make you fishers of men." The disciples did not understand all that was implied in that call. They were invited to undertake a way of living untried before. They were to share the Master's life and his cause. Through humility and self-sacrifice they were to attain spiritual power. "Whosoever would save his life shall lose it, and whosoever shall lose his life for my sake shall find it." Through a costly adventure in Christian service they were to discover the deeper realities of the spiritual life.

Quiet hours with God give us inspiration for service, and through service we get a new understanding of God. The Christian life is not static. It is a way of creative living. It is a path of perpetual discoveries. It is a day of expanding horizons. It is an eternity of limitless development.

The Christian religion is creative. It can never become static as long as the spiritual life of man in contact with the Eternal discovers new truth. The Christian life is a daring adventure in the application of the gospel of Jesus to personal living and social relationships. And along this path new light will break for the soul.

We have a creative church. We are held by no man-made creed. Our creed is the New Testament. We are consecrated to the discovery of truth and to the application of that truth when it is discovered. Our loyalty is to a continuous and progressive understanding of truth.

"*Christ in the Life of the Church*" is our great objective for this year. Let us pray for more of a religion of Jesus, rather than a religion about Jesus. Christ in the Church will purify its life and make church membership mean more. Above all, he will communicate life which will create a new spirit and a new day.

Washington, D. C.

Meet the Children's Christ

BY MARY GRACE MARTIN

FORTUNATE it is that the personality of Christ need not be reserved for adult appreciation only. If that were so, we would not need to be so concerned about the early experiences that children have in our church schools. We would say, "It doesn't matter so much what we teach our children there; they can't understand or appreciate the life of Christ. They are too young. When they are older we shall see that they acquire an appreciation of the One who has meant so much to us."

How inconsistent that sounds! Most of us can testify from our own experiences that our appreciation of Christ roots back to earlier days. Then too we need but observe about us the children today to discover that even small children have learned to love the greatest of all men, Christ. What emotional loyalty they express as their young voices chime in the children's classic song, "Jesus Loves Me." There is no uncertainty about his love. Children in turn profess love for him. But how has this come about? Why is it that they are attracted to Jesus? Why do they like to hear stories of his life, to sing about him? Is it merely a matter of social imitation, desiring to profess love for him because teachers wish them to say those words, or because parents and adults occasionally speak of their love for him when telling of their religious experiences before children? I am inclined to believe that there is something deeper and more fundamental than social imitation of elders that motivates some of the spontaneous expressions of children revealing their love for and appreciation of Jesus Christ. What then are some of those attitudes and qualities of character of Christ which even little children can admire? What is it that makes him appeal to the love of little children as well as adults?

1. *He is the friendly Christ:* Little children as well as adults like to have friends, but too often their friendships are limited to those of similar age. This is not usually their fault. They are quite willing to become friends with adults, but the older person is the one who holds aloof. He finds it difficult to "become as a little child" in interests and activities, and consequently the child looks upon him as just another of the many unfriendly people of the world with which he is becoming acquainted.

As we read the New Testament, however, we are led to believe that Jesus was not only friendly with those of his own years, but with all ages. He appealed for recognition of children because he was their Friend. Some of the artists have vividly revealed the secret of his popularity among the children with whom he once lived. In Tarrant's, "The Lord of Joy," he is enjoying with them a period of happy play activity. Perhaps



he has suggested to them the game they are playing while he is teaching a lad to get the clearest musical notes from his pipe. He is sharing their life, their interests. And because he was a Friend of children long ago, he is the Friend of children today.

2. *He is the sympathizing Christ.* Not only is Jesus the Friend of all children, but he is a sympathizing Friend. He knows when one is wronged, when one suffers and he feels keenly about it. Children easily sense this quality of sympathy in other people, and they most readily find it in Jesus. Another artist, a young girl of fifteen years, a pupil in the Cizek school of Vienna, portrays the sympathizing Christ in the gentle manner by which he holds the hand of a crying child. A nursery child who had become familiar with this picture caught the message of the picture as he explained to his mother, "Jesus doesn't want the little girl to cry." Neither does he desire any of us to suffer, to be unhappy. He knows the depths of suffering, yet he would have none of us experience it also. He would save us from it. Is it any wonder that men and little children are attracted to such a Christ?

3. *He was One who went about doing good.* Then again, this sympathizing and friendly Christ was not a passive Soul. His life was full of activity, of doing things for other people. Activity is a characteristic of normal children. They like stories and pictures that are full of activity and are constantly eager to be doing things themselves. But it is probably not alone the activity of Jesus that appeals to young children, but the fact that his activities were always directed into channels of doing good, of helping people, of showing kind-

liness. Now it is true that "goodness" and "kindness" are abstract words with little meaning in themselves for children, yet children can readily sense these qualities in the stories and lives of people that come into their experiences. Jesus is one who helps to make sick people well, to make lonely and unhappy folks happy, to make evil people good. He has a deep concern for people, be they little children or great kings. He is grieved when they suffer injustice at the hands of those who have not yet learned his way of living. He hates wrong. Through his teachings and activities he has shown boys and girls, as well as older folks, the best way to live. It is because of the way *he* lived that "all the dreams and hopes of childhood respond to him." The children's Christ went about doing good.

4. *He loved Beauty.* The children's Christ was a lover of the beautiful. It took him to quiet mountainsides, to wayside paths by which nodding flowers grew, to distant places by a whispering sea. He loved all outdoors, and in it he must have sensed keenly the presence of God. Children too love beauty. God's out of doors with its teeming life must always have been the favorite playground of childhood. Children are attracted to those persons who have a common level of experience with them. On this level the experience of Jesus meets with that of the children. But more than beauty in nature did Jesus love beauty in lives, and he by his own life tried to show people how to achieve beauty in living. Yes, Jesus loved the beautiful, and because he did children love him also. And do we not love him for the same reason?

5. *He is a challenging Christ.* Because of the life that Jesus lived, he challenges conduct and attitudes of people today. He commands love and loyalty as no man ever did, but the way in which he does it is through his own widespread love. He wins the love of people and then their conduct and attitudes change. Perhaps the following incident will illustrate the kind of effect his love may have on our conduct and attitudes.

Billie had wandered away from a group of children who were taking a walk with a leader. Sensing his absence, the leader commissioned James to run ahead, find him and bring him back to the group. By and by James came toward the group bodily forcing Billie amid many yells and much resistance. Inquiring into the cause of all the struggle, the leader heard the explanation: "Well, James made me come and I didn't want to, but if he had told me that *you* wanted me, I would have come right away." Knowledge of the desires of the leader was sufficient to change Billie's attitude and conduct. Even more than the love of the leader challenged Billie, does Christ challenge us. We also wish to follow our Leader, a Leader whose life was constantly motivated by the principle of love, and

for which he was willing to die. The children's Christ is a challenging Christ.

Since one of the goals of Christian education is "to develop in growing persons such an understanding and appreciation of the personality, life, and teaching of Jesus as will lead to experience of him as Savior and Lord, loyalty to his cause, and manifest itself in daily life and conduct," we who may be leaders of little children should constantly strive to meet Christ on the same level that children meet him. If we are to interpret Christ to them in such a way that he will increasingly influence their living, we must remember that we must ever keep close to him ourselves. We can not give to children what we ourselves do not possess, but once we know him as our own sympathizing Friend, loving Helper and Savior, we are more likely to lead children into meaningful Christian experiences. Have you met the children's Christ?

Elgin, Ill.

The Release of Womankind

BY EFFIE V. LONG

ALL the blessings and freedom and opportunities of women in the lands where Christ is known, are "blood-bought." "No one owes more to Christ than woman, and no one has a deeper debt to repay than she." In fact, it is only in lands where Christ is known and revered, that women have freedom and are honored and on an equality with men.

Up to the present, in almost all the countries of Asia, except Japan, women have been kept illiterate, and looked upon as inferior, and not even capable of becoming educated, so not more than three or four per cent of the women of those countries are literate. The bondage has been long and hard and heavy. Now and again when some noble woman's soul would shine forth and she would show by example what woman could become, it was always through great trials with the odds against her.

Pandita Ramabai, of India, was one such. She was a remarkable woman and did a great work for her Indian sisters, rescuing child widows and famine sufferers, and preaching the doctrine of freedom for womanhood. In reading her history we find that she came in contact with Christian missionaries early in her life, and after she was married at twenty-two she came across Luke's Gospel, and saw the Light, but her husband opposed her becoming a Christian.

Later she was baptized in England and returned to begin her release for womankind. She opened the door, but there were so many who stood guard over that door! The men who were true to their religious books were trying to keep women in their proper sphere! It seems incredible that men who have a university education and speak correct English and follow many English customs can keep their wives and daughters in purdah, and illiterate even, in some cases! Even some of the present-day reformers, who write strong articles on freeing women from their age-long bondage, keep their own wives and mothers and daughters behind the veil! Can you believe it? That's why reforms have made such little progress.

Mrs. E. Stanley Jones, speaking recently, told of her visit to a Brahman home. In fact, she was invited by the husband to visit his wife. As she entered, the gentleman of the house was in the front yard under the shade trees with his books and papers, drinking tea. He invited her to join him and they chatted in English. He then led her through beautifully furnished rooms, to the back of the house—the zenana. Here she met the wife who reached out a hand and pulled her in. The poor woman was so eager for news—any news, from the outside! "I urged her going out with me," said Mrs. Jones, "but she led me into the backyard, high-walled, and pointed to the tops of the trees outside, saying, 'That's all I've seen of the outside since I came in here at nine years of age!'" Her eleven-year-old daughter was lying in the next room with swollen eyes, weeping because she had to leave her home and mother, and go to her husband and mother-in-law on the morrow.

But our hearts rejoice as we see and know and feel that in these lands the dawn is beginning to break for our sisters and they are seeing the light—yes, it may be glimpses only to many of them, but light it is. And



how we long for that scripture to be fulfilled soon for them: "Those that sat in darkness saw a great light." It is coming and let us all pray that the day may be hastened.

Take, for example, what is being done in India. There is a Woman's Club in Bombay which has over its door this slogan: "The world was made for women too." The Bhegum of Bhopal, woman though she was, and queen, strove to make her land of Bhopal a dry country, for she thought it was right.

And the All-India Woman's Association, which is growing in numbers and power, is made up of the élite of Hindustan. They are only a handful, comparatively, but very religious and represent many faiths. At a recent meeting of this association, a missionary was present, and she says it was wonderful how even the purdah ladies who were never allowed to go unveiled, and some not even to go out of their own homes, were present, and spoke. They discussed many things. One thing seems sure, the women of India have endured long enough. Now they are ready to fight for their rights.

Just recently a Hindu said: "We do not put our girls into purdah till they're eleven years old." A Mohammedan judge replied: "We put ours in at six, for we think it's better for them never to have known freedom than to have it taken away." What did these women, assembled, say? They said: "A woman behind the purdah is just as much a prisoner as the criminal behind iron bars. We will not stand for it." But there are many sad cases of prisoners and will be for years to come. Women are becoming literate. A few, comparatively few, have an English education, and read the Bible and English literature. How can they remain in bondage?

I knew a dear little girl of twelve years. Her father was a Nawab, princely class of Mohammedans, and she with her older brothers was sent to a select school in Poona. The lady principal was a Christian. There little Farukh learned English, and music, became a Girl Scout, enjoyed all kinds of outdoor games and sports. She read her Bible every day. Then the parents came and took her home. It was time for her marriage, so she at twelve was married to a young man of twenty years, who was fond of his club and golf. I went to see her. She was behind lattice work upstairs, guarded by an old eunuch down at the front. How rejoiced she was to see me, although she had never known me. She was glad to talk over her school days and time of freedom! Now she is a little prisoner with fine clothes, good food and waiting servants, but with nothing to do but think! How hard to have a taste of light and then to be thrust back into darkness!

The assembled women of the association said it is not right that women have no say in their choice of

husbands. One said: "I was married at ten to a man of fifty, and I know." They are all for the Sarda Act, prohibiting the marriage of girls under fourteen years of age. "It shall not be repealed," they declared. But it is more difficult to enforce than was our prohibition law, for it means prying into the privacy of the homes to find out conditions, and many of the homes are purdah!

They were against polygamy, against enforced widowhood, in favor of women's right to inherit property as men do, and of looking into the cause of India's awful child mortality.

And women are beginning to realize the power of the press. They may, and can write so they are expressing their thoughts. This will mean much for the future. Some of their sayings I quote: "Men can not think of unveiled woman as pure." "We demand to work side by side with the men." Our shastras were written by Brahmans for men; our religion was made by man for men, so let them have it." "Every barrier against womankind is imbedded in our shastras." "We want the freedom of Christian women."

And the best testimony of all at this conference of women was this statement: "Behind every Indian woman who spoke today, I saw the form of some lady missionary."

God grant that the noble women of all lands of the Orient may be encouraged and sustained in their endeavor to find freedom, and may they find that real freedom comes only through our Christ. "And ye shall know the truth, and the truth shall make you free."

Baltimore, Md.

Life for Every Man

BY M. CLYDE HORST

SPIRITUAL life is the need of the hour for every man. Everything else has been tried and found wanting. This is true of economics, law, diplomacy, education and culture. In many cases it applies to theology and ecclesiasticism as well. Spiritual death is the fundamental ailment of the world, and there is no remedy for it but life.

This is especially true in the present international crisis. War is not only the cause of death, but it results from death. Peace is the product of life. The conditions that threaten peace come from the realm of death. Only when men love have they passed from death to life. If there is no peace there is no love, and therefore no life. As long as men persist in crying "Peace, peace," when there is no peace, there will be no peace. Armistice is better than war, but it is a poor substitute for peace. Without life, men have no peace. At best they have only an armistice.

This principle applies likewise to the industrial situation. The real cause of labor disputes is death, and usually on both sides of the controversy, for where there is no love, death reigns. Both employer and employee need life. It takes life to conserve personality in the midst of temptation to increase dividends illegitimately. It takes life to make the living of a life worth while the goal, instead of the mere making of a living. "Man liveth not by bread alone," is the testimony of life.

Temperance depends on life. The spiritually dead can not be expected to abstain from the illicit and be moderate with the legitimate. The sanctification that results in the preservation of body, soul and spirit blameless is wholly unintelligible to those who have passed from death unto life. But those who have been raised with Christ seek the things that are above. Without spiritual prohibition there can be no legal prohibition. Where there is spiritual prohibition, legal prohibition is fulfilled.

Life must be the ultimate remedy for lawlessness. The natural man rebels against all law, and especially the law written on tablets and in books. Only when law is written on the heart is lawlessness effectually dealt with. The law is written on the heart when men abhor that which is evil and cleave to that which is good; when old things pass away and all things are become new. One is dead who must be governed from without; only when he is constrained from within to do the right and avoid the wrong is he alive.

The home needs life. Divorces, actual and incipient, indicate the presence of death. Indifference to the higher values of marriage and the family is death in reality. Books and lectures on the technique of family relationships are good, but they can not impart the life needed. Home fires must be kindled by love, and love comes only from life.

Education needs life. The undying record of what man has thought and done should be interpreted spiritually. The new physics makes matter a realm of energy that can come only from life. The universe is alive—a real spiritual system, and knowledge thereof should lead to life rather than to materialism, which is death. Educators should have life in themselves and make life the goal of education.

Does every man have life? Every man shares in the inheritance produced by the breath of life that made man a living soul. But every man has also bartered away this original life for death by selfishness. To be carnally minded is death. Having died, man can not rise from the dead of himself. It is true in the realm of the spiritual as well as the natural that life can come only from life. Man, therefore, must be raised from the dead to walk in newness of life.

Whence, then, must life come? "In him was life."

"He that hath the Son hath life; he that hath not the Son hath not life." "I am the . . . life." "I am the resurrection and the life." "The hour cometh and now is when the dead shall hear the voice of the Son of God, and they that hear shall live." "If we have become united with him in the likeness of his death, we shall be also in the likeness of his resurrection."

How shall this life come to every man? Through teaching? Teaching is necessary in defining the nature of life and pointing out its source, but it can never impart life. Life comes through union with Christ by faith. The Word leads to this source of life. Christian personality may also lead to Christ. In fact the true religion is caught, rather than taught. The most effective evangelism is a living church of whom the world takes knowledge of having been with Jesus.

The greatest need of the hour, therefore, is more life in the church itself—the life that produces moral victory and leads to "dangerous living" for the sake of the kingdom. The love whereby all men may know that church members are his disciples must abound more and more. Higher standards of morality must obtain within the church, and divisions must be healed before she can be the channel of life to the world. An unconverted and troubled world is the price of an unsanctified and divided church. Statesmen and reformers who endeavor to mobilize existing good for the making of a better world deserve our sympathy and prayers; but it behooves Christendom to honestly and penitently acknowledge why there is not more good to be mobilized.

Chicago, Ill.

Putting Youth to Work

BY JOHN WIEAND

IN the last General Conference of the United Church of Canada it was advocated that every young minister should spend a year in mission work in the west before marriage, or in a single state. The expenses of moving and maintenance of a home are considered too great to permit pastoral care by a married man in every community.

In this recommendation, can we not find the solution to some of the problems of the Church of the Brethren?

We have very many small congregations which feel unable to support a full-time pastor. In numerous instances they have dwindled and been disorganized. Many more seem to be headed in the same direction. Quite a number are not thought of as in a critical situation, yet they are not serving the community, and are losing spiritual power, because their efforts have not been carefully directed. Frequently other denominations have started a new work and crowded out the Church of the Brethren.

Most any community would support a single young person who was willing to faithfully witness for the Lord from house to house and teach and preach on the Lord's Day. Such effort would be rewarded by the ingathering of souls, enlarging of the work, and in the course of a year, more or less, many such communities would be prepared to support a helpmeet of the one already there.

If these things were allowed to run the course mapped out by the Holy Spirit and followed by the early church, how different the present would be! But we can not remake the past; so let us do now what should be done. Challenge youth with the need. Tell them sacrifice will be needed, but their Lord set the example. Let them have the whole truth. They may not be regarded as heroes as the foreign missionaries are. In some ways their deprivations will not be as great as those of the foreign workers. In other ways they may be called upon to suffer more.

Youth will respond if they have a chance. It is up to the leaders to give them a chance. Youth in other denominations are responding; ours have as much courage and consecration. Other denominations, at least some of them, have grown rapidly during the depression, through such consecration. Lack of money is no excuse for not giving the challenge. The willing laborer will be fed and clothed.

When some sacrifice in this way, others, who have money, will be made willing to give. When there is the dedication of personality to service, those unwilling to do as much will not be so likely to drift into worldliness. Here, perhaps, is the main cause for the supposed drifting of the youth of our church. We have gotten into a vicious circle. Scarcity of money for missionaries; the call not issued; decline in dedication of personality; therefore not so much appeal to those who have money; then less money; and around the circle again.

Let us go the other way around the circle: appeal for sacrificial dedication; put young people where they can be used on minimum expenditure. This is a good basis of appeal for money, also for turning from worldliness. Results: money for missions and less worldliness to contend with.

One Bethany student was given \$25 to get to his point of service. At the end of the season, when he was ready to return to Bethany, he wrote that he did not want any more money from the Mission Board. Also, although he was supposed to have the evening offerings, he did not feel that he should take them, because they would be needed for his successor. Therefore he hiked to Bethany, about 1,800 miles.

A young woman worked five months and at the end of that time returned to the Mission Board part of the \$35 she had from them when she arrived at her post of

duty, even though she was short of money to go to school.

Another young woman, a schoolteacher, a product of both Bethany and Manchester, who paid her schooling with her own efforts, is working in the Southern Prairie of Canada, a district which has been drouth stricken most of the time since its settlement. There are only a few members there. Yet the people there are practically supplying her living. And she says she does not wish remuneration.

I know other young people who are looking forward with anticipation to such service. So I assert that I am not making rash assertions when I declare that youth will arise to these emergencies if they have a chance. They always have; they will again.

I advocate that this challenge for sacrificial service should in no way be related to general financial conditions. That herein lies the solution to the pastoral problem of the small church. That this indirect approach is the biggest single counteraction to the worldliness of the church (scriptural formula). And that the dedication of personality in increasing numbers is the only sound, safe propaganda (aside from the sacrifice of Christ), in the raising of missionary money.

Arrowwood, Alta.

"That Would Spoil All My Joy!"

BY GRACE HILEMAN MILLER

Mrs. A opened up a beauty shop recently, and being anxious to build up a good trade, she was desirous of having as much publicity as possible.

In conversation with a grade school teacher, while giving her a finger wave a few days before commencement exercises in this teacher's school, she incidentally asked how many girls were in the graduating class.

"Only a few, and three of them are from the Orphans' Home," was the reply. "They never see the inside of a beauty shop, never have any money for anything, and how they feel it! how they do feel it!" exclaimed the customer.

"Well, I believe I know how they feel," said Mrs. A. "You know I am an Armenian, just a little different, and my children are a little different, and children make my children so unhappy at times because they are different." Then she added: "If you will bring those girls here tomorrow afternoon I will give each one of them a complimentary finger wave and help make them happy on commencement night!"

At this the teacher remarked to the benefactor: "This will make a good story for the local newspaper editor, and good publicity for you."

"Oh, no, no! That would spoil all my joy!" protested Mrs. A.

La Verne, Calif.

OUR MISSION WORK

The October MISSIONARY Pay Up Honor Roll

Appreciation and Explanation

A couple months ago a movement was launched for congregations to catch up in missionary giving. In the October 19 Messenger appeared a list of congregations already having given more than they averaged the past four years in the **eight** months, March 1 to October 31. Below are given the **additional** and final names of congregations having achieved the October Honor Roll.

Realizing that some of the best giving congregations do not exactly meet the specifications of the October Honor Roll, we include other names, viz.: (a) The congregation (indicated by *) in each district having given the **largest total sum for the eight months**, March 1 to Oct. 31. (b) The congregation (indicated by †) in each district having given the **most per capita for the same eight months**.

The Church of the Brethren is seeking to be a vital influence not only within the bounds of our local congregations, but through our mission fields over the world. The trend of the world toward war, and the unredeemed condition of countless, precious human beings call for the prophetic and good Samaritan ministry of our brotherhood. This October Honor Roll should call our attention to the importance of giving adequate support to the work of the church. Will your congregation be on the Achievement Honor Roll at the end of the year, Feb. 29, 1936? To do so you should increase in giving over the average of the past four years.

A Prayer

Heavenly Father, we thank thee for the completion of thy plan of redemption and for the opportunity we have of sharing in that plan as it reaches out into every aspect of our world, including all of thy children and all of the institutions that exist for their good. In the name of Jesus we pray. Amen.

THE GENERAL BOARDS

Elgin, Illinois

THE HONOR ROLL

Florida and Georgia

*Sebring
†Sebring

North and South Carolina

*Flat Rock
†Flat Rock

Tennessee

Jackson Park
Knob Creek
Mountain Valley
Pleasant Hill
Pleasant Valley
White Horn
*Meadow Branch
†Meadow Branch

Southern Virginia

Antioch
Boone Mill
*Antioch
†Fraternity

Virginia, First

*Roanoke, First
†Oak Grove

Virginia, Eastern

Hollywood
Manassas
Oronoco
*Manassas
†Manassas

Virginia, Second

Moscow
*Bridgewater
†Lebanon

Virginia, Northern

Linville Creek
Mill Creek
Timberville
Woodstock
*Mill Creek
†Mill Creek

West Virginia, First

Petersburg
Red Creek
Sandy Creek
*Sandy Creek
†White Pine

West Virginia, Second

*Pleasant Valley
†Pleasant Valley

Maryland, Eastern

Flower Hill
Frederick
Locust Grove
*Washington
†Green Hill

Maryland, Middle

Brownsville
Leetown and St.
Margarets

Martinsburg and Vanclevessville

*Hagerstown
†Long Meadow

Maryland, Western

Westernport
*Bear Creek
†Bear Creek

Pennsylvania, S. E.

Amwell
Springfield
*Philadelphia, First
†Royersford

Pennsylvania, Middle

Altoona, 28th Street
Artemas
Claysburg
Dunnings Creek
Fairview
Holidaysburg
New Enterprise
Tyrone
*Huntingdon
†Huntingdon

Pennsylvania, West- ern

Fairview
Glade Run
Greensburg
Johnstown (M o x-
ham)
Maple Glen
Tire Hill
Uniontown
*Scalp Level
†Scalp Level

Pennsylvania, East- ern

Harrisburg
Lebanon
Springville
*Palmyra
†Maiden Creek

Pennsylvania, South- ern

Boiling Spring
Carlisle
Codorus
Huntsdale
Lower Conewago
Wetlys
*Waynesboro
†Waynesboro

Ohio, Northeastern

Akron
Ashland City
East Nimishillen
Eastwood
White Cottage
*Olivet
†East Chippewa

Ohio, Northwestern

County Line
Defiance
Lick Creek
*Pleasant View
†Rome

Ohio, Southern

Beech Grove
Bethany
Cincinnati
Circleville
Columbus
Fort McKinley
New Carlisle
Pleasant Hill

Prices Creek

Salem
*Lower Stillwater
†Lower Stillwater

Michigan

Long Lake
Onekama
Sugar Ridge
*Woodland
†Shepherd

Indiana, Northern

Cedar Lake
La Porte
North Liberty
Union Center
Wawaka
*Goshen City
†New Paris

Indiana, Middle

Loon Creek
Monticello
Pleasant Dale
Salamonie
Wabash, Country
West Manchester
*Manchester
†Clear Creek

Indiana, Southern

Arcadia
Beech Grove
Indianapolis
Mt. Pleasant
*Muncie
†Muncie

Canada, Western

*Bow Valley
†Bow Valley

North Dakota

Ellison
*Ellison
†Ellison

Illinois, Northern, and Wisconsin

Maple Grove
Mt. Morris
Rockford
*Chicago, First
†Mt. Morris

Illinois, Southern

Astoria
Walnut Grove
Woodland
*Girard
†Girard

Iowa, Northern

Curlew
Root River
*Ivester
†Curlew

Iowa, Middle

Dallas Center
English River
*Dallas Center
†Cedar

Iowa, Southern

Libertyville
*English River
†English River

Nebraska

*South Beatrice
†Falls City

Kansas, Northeastern

Richland Center
*Morrill
†Overbrook

Kansas, Northwestern

Belleville
Burr Oak
White Rock
*Quinter
†White Rock

Kansas, Southeastern

Hollow
Parsons
*Osage
†Hollow

Kansas, Southwest- ern

Garden City
Hutchinson
Larned
Wichita, West
*McPherson
†Monitor

Colorado, Eastern

Colorado Springs
Haxtun
*Rocky Ford
†Miami

Colorado, Western

*First Grand Val-
ley
†Grand Junction

Oklahoma

*Big Creek
†Big Creek

Texas and Louisiana

*Roanoke
†Falfurrias

Missouri, Northern

North Bethel
Wakenda
*Wakenda
†Wakenda

Missouri, Middle

Spring Branch
Turkey Creek
*Kansas City
†Turkey Creek

Missouri, Southern

*Cabool
†Cabool

California, Northern

Bakersfield
Chowchilla
Laton
*Fresno
†Fresno

California, Southern

Glendale
Hermosa Beach
San Diego
*La Verne
†Covina

Idaho

Boise Valley
Fruitland
Moscow
Whitefish
*Boise Valley
†Boise Valley

Oregon

Mabel
Myrtle Point
*Myrtle Point
†Mabel

Washington

*Olympia
†Tacoma

What to Pray For

BY ALICE EBEY

Week of November 16-23

THIS is the week to pray for Chalmer G. Shull and family, so recently bereaved of the loving wife and mother. Almost two terms of service Brother and Sister Shull served their Lord together in sweet companionship on the India field, and then dear Mary was called to enter into higher service.

Pray that Bro. Shull may be comforted in this great sorrow. Pray that strengthening grace may be his portion now as his motherless children, Lorita and Gordon, return from school and proceed with him on the long journey to America. Bless the children and open doors of usefulness and service to them.

Dear God, grant that through tears they may look up into thy face to receive the smile of approval and sure word of guidance on how to move forward.

For Brother Alley and family we are also to pray. It is now time for their return to the India field where they have already given two terms of service. Will the mission budget permit the Board to send them? They worked in the same station where the Shulls worked, and so they are longing to fill in the gap made by the homegoing of our sister.

They leave the two sons in America to continue their college work, and so will be learning a new sacrifice. Pray for the sons, for the four younger children and the parents.

Dear Father, fulfill thy will and thrust out laborers into the fields white already unto the harvest.

North Manchester, Ind.

Monthly Financial Statement

Conference Budget

During the month of October contributions for the Conference Budget and agencies within the budget totalled \$11,436.50. Total cash applicable to the Conference Budget for the year beginning March 1, 1935, \$88,422.85, detail as follows:

	For the month	For the year
General Mission Board	\$ 7,958.43	\$44,417.02
Board of Christian Education	53.59	2,068.32
Bethany Biblical Seminary	2,155.54	4,777.43
General Ministerial Board		10.50
General Education Board	1.00	28.32
Ministerial and Missionary Relief		2.00
American Bible Society	1.00	3.60
Conference Budget Undesignated	1,266.94	37,115.66
	\$11,436.50	\$88,422.85

General Mission Board

During October contributions were received by the treasurer of the General Mission Board as follows:

	Receipts	Total rec'd since 3-1-35
World Wide Missions	\$1,388.79	\$ 9,125.01
Student Fellowship Fund		204.91
Women's Work Project	999.03	4,464.04
Home Missions	143.89	674.10
Greene County, Virginia, Mission		5.00

Foreign Missions	289.08	2,183.12
Junior League Project	103.61	554.22
B. Y. P. D. Project	164.55	456.89
Intermediate Project		5.00
India Mission	38.82	726.52
India Native Worker	21.00	106.00
India Boarding School	41.06	343.22
India Share Plan	308.47	1,129.60
India Missionary Supports	1,873.30	9,203.18
Stover Memorial		500.00
China Mission	130.42	773.32
China Native Worker	97.45	147.26
China Boys' School		19.24
China Girls' School		18.00
China Share Plan	62.50	372.50
China Missionary Supports	887.72	5,419.59
South China Mission		84.36
Sweden Mission		10.00
Sweden Missionary Supports		500.00
Africa Missionary Supports	1,283.84	5,918.04
Africa Mission	70.81	1,015.58
Africa Share Plan	20.00	367.11
Ministerial and Missionary Relief		2.00
Africa Leper	34.10	91.22
Conference Budget	1,210.94	36,920.50
Conference Budget Designated for—		
Board of Christian Education	53.59	2,068.32
Bethany Biblical Seminary	1,442.41	2,927.27
General Ministerial Board		10.50
General Education Board	1.00	28.32
American Bible Society	1.00	3.60
Conference Budget Share Plan	56.00	195.16

The following shows the condition of mission finances on October 31, 1935:

Income since March 1, 1935	\$ 64,703.54
Income same period last year	75,440.91
Expense since March 1, 1935	108,686.55
Expense same period last year	106,021.68
Mission deficit October 31, 1935	54,138.24
Mission deficit September 30, 1935	55,622.22
Decrease in deficit during October, 1935	1,483.98

News From the Field

INDIA

Khergam

Ida C. Shumaker

While They Sit!

After fields of rice have been transplanted there passes a time when the planters have almost nothing to do. They have little else to do but sit and wait for the weeds to grow. And while they sit they have time to think and wonder whether any of their number have been eating with Christian neighbors and thus defiled themselves. The Arya Samajists feel that it is their religious duty to ferret out any laxity on the part of families likely to be friendly with the Christians. They feel that this watchful spying is an essential requirement of their religion. Those who confess to association with the Christians, and who wish to recant, are then required to take the "Chityu" purification rite. Then they may be reinstated into their faith.

Standing Firm

During the past summer, the Arya Samajists have been after two families related to Christians living near Khergam. A young man from each of these families was accused of eating with Christians. They were pressed hard by the caste leaders to take a firm stand against Christ and to go through the purification ceremony. But both young men refused to be moved. One of them made his statement before a group of Christian young people saying: "They may put me to jail, or kill me if they like, but I will never deny the Lord Christ and I will never take the ceremony to be reinstated into the Hindu religion."

The Fourth Attack

Persecution is again running high and we are face to face with another attempt to destroy the work at Khergam.

This is the fourth attack. The same Arya Samaj leaders who have given us trouble in the past are working against us now. They are calling a great mass meeting and the Vakil (judge) is to make a rousing speech in which the Dhodia people are to be urged to take all their children out of both the village and the boarding schools. It seems to be more than the Arya Samajists can stand that their past attacks against us failed and that today the Wankal Boys' Boarding stands right on the spot of ground which they had bought to start an Arya Samaji Boarding in opposition to our school.

False Council

The men who consider themselves leaders are ever on the alert to give such advice to the simple-hearted people as will lead them into trouble and put the Christian people in as bad a light as possible. When the angry Poonaji was told, "Go not to the mission, but go to the policeman and he will take the case to the chief of police and then on to court," both he and the Arya adviser thought they would bring shame upon the Christians; but neither of them had reckoned on little signs of evidence which would turn upon them and condemn them. The policeman was too wise to be misled and so he put the whole affair into the hands of the Christian elder who knew how to pour healing oil on troubled waters.

The Oxcart Turned Over

When Naranji and I were going to the Kamba school, it was necessary that we go off the main road. We had asked if it would be safe to drive across the muddy fields and around the edge of the hill. A boy was sent to direct our tonga and oxen. As we were nearing the school, the road looked difficult and I had just said, "Drive carefully," when I found myself in the middle of the mud. The tonga was thrown over and I was tossed out like a rubber ball! What a sight I was! How thankful I was that none of us was hurt. Aside from bruises and sprains, I was all right even if I had felt as if my neck was snapped loose from my shoulders. The tonga driver had been kicked by the oxen and yet he was able to go on in a short time. Visiting village schools during the monsoon season always provides new and varied experiences!

CHINA

Liao Chow

Our Schools

BY I. E. OBERHOLTZER

Midyear opened with a new principal over our girls' school and boys' school. Nieh Chih-hao recently completed his college work and has now come back home to teach and help in the school where he as a boy received his primary education. He has the distinction of being the first college graduate of our Liao mission schools. In answer to the requirements of government registration he becomes the head of both schools. Even so, it is necessary to maintain a matron for the girls' school, whose responsibility it is to supervise the immediate needs and interests of the girls in school, and put in force such recommendations as the principal may desire. In the death of Sister Cripe this vacancy has been temporarily filled by Sister Anna Hutchison.

Liao Revival Meetings

These were planned for far in advance. The week previous to the opening of these meetings the membership of the city, together with the schools, gathered for an hour each evening for a whole week in prayer for the success of

these, that God might prepare every heart for the gospel message. Three of these cottage prayer meetings were conducted simultaneously in different parts of the city.

Two opportunities were given to confess Christ. It was previously announced so. When the first invitation was given to stand, without delay or looking who else was rising, fifty-five promptly rose from the audience. The meeting closed with sixty-eight who registered their desire to study the Truth and become followers of the Jesus doctrine. Some of these had been inquirers before but made this public announcement at this time. A number of these who stood are boys and girls from our schools who ought to make good Christian leaders for the church of the future. But a greater number are those of mature years for whom we have prayed many years. Some of them are men of influence in the city. Thus we see gospel seed sown during passing years now growing up and bearing fruit.

Bible Classes

Pastor Chang has conducted a Bible class for several months seeking to present the Christian way of life to a number of scholars and business men of the city. This class meets each Sunday evening. Another class of recent inquirers meets each evening. Two other classes are held each evening for the schoolboys who recently stood for Christ. Similar classes are being conducted among the girls, and the adult women who stood for the Jesus way are for the most part in the Woman's Bible school. We have a record of ninety-four inquirers here in the city. It is often easy to secure a promise to become an inquirer, but not always so easy to build up an ardent interest in becoming familiar with the Word and genuine repentance. These are some of the responsibilities following a revival.

Heaven Without Father

Tuberculosis took the life of Yin Pao-lien, the third daughter to go of that disease. It appears that the first sister contracted the disease somewhere away from home, lingered for a while, transmitted the germs to the next older sister who waited upon her, and then finally died. Several years later this sister developed active tuberculosis, lingered for a long time, spread her germs to the third sister who nursed her and finally succumbed. Several years ago this third sister came down with the disease, struggling in a losing battle till the day of her death. These sisters were all former schoolgirls and Christians. The father was a robust man who died several years ago of dropsy. He never became interested in the Jesus religion. The mother is a Christian and is still living. Shortly before her going, while on her deathbed, Pao-lien had a vision of heaven. As she appeared there, her youngest sister Wen-liang came out to greet her, exclaiming: "Oh, Pao-lien, have you come?" Then followed Chen-chu, the next sister, also rejoicing to welcome her to the heavenly home. But grieving, she said: "I didn't see father." And so it was, father wasn't there because he never became a Christian.

Yin Pao-lien had a hard and lonely life. Her husband used opium, gambled and lived a promiscuous life away from home much of the time, so that the home was bare of furniture and necessary food. She passed away almost alone, and then the neighbors and few relatives put into operation the usual ceremonial offerings and burning of incense. Whereupon Pao-lien suddenly revived, it is said, and reproved their unchristian superstitions, relapsed into unconsciousness and died. The burial was after local heathen practices. And so it is, that one may live the Christian life in China, but at death the friends do with one what they please.

DAILY DEVOTIONS

BY WARREN W. SLABAUGH

The Samaritan Woman

"And he must needs pass through Samaria"

Read John 4: 1-9

Monday

She came upon the Jew as he sat by the well and was surprised that he asked a favor. The disciples in turn were surprised when they found him speaking with a woman. But Jesus saw nothing surprising about it all. It was true that she was a Samaritan woman whose morals were off color. But to Jesus, who free from prejudice regarded human personality as something exceedingly precious, she was worthy of respect. And in spite of the barriers which society had set up, the woman was won because she could not resist his loving interest. And there was born in her that day a new dignity which changed her from an outcast into a saint.

Our Master, may we too see in our fellow men the values which thou didst see. Amen.

The Water of Life

"Give me this water that I thirst not"

Read John 4: 10-15

Tuesday

She came to the well to draw water, for this was one of the duties of the Oriental woman. Far too much of her life had been drab drudgery. When physical necessities are scarce, life becomes more and more a mere animal existence. It was Jesus' mission to lead men from the purely physical into higher planes of living. He was not unmindful of hunger and pain, but he wished for men to enter into a fuller life.

So he led her step by step until she caught a vision of that higher life in which all the desires of the soul are satisfied.

Our Master, we too thirst for the water of life, that abundant life which comes from union with thee. Amen.

The Spirit God

"God is a Spirit: and they that worship him must worship in spirit and truth"

Read John 4: 19-26

Wednesday

Men of earlier centuries thought of God as being limited by material bounds. Therefore they built temples where he was supposed to dwell. The



Jews and the Samaritans quarreled as to the relative value of their respective shrines.

In answer to the woman's eager question, Jesus declared that the quarrel was out of date. For God is spirit and therefore he is everywhere. No longer shall there be sacred places to which men must journey in order to find God. For God's shrine is in the hearts of men.

We rejoice, our God, at this revelation of thyself which Jesus brought. May we live our lives in the sense of thy presence. Amen.

White Harvest Fields

"Lift up your eyes on the fields"

Read John 4: 27-42

Thursday

She found herself strangely at ease with Jesus, but shy when the disciples

WEEKLY QUIET HOUR

Jesus in Samaria

He must needs, etc. It was not a physical necessity; the easier route was on the east side of the Jordan. Why through Samaria? Was God sending him? Is such guidance possible for us?

My meat. Jesus had forgotten his hunger. Why? What is true fasting?

Samaritans. Read Matt. 10: 5; Luke 9: 52, 53; 2 Kings 17: 24-33; Neh. 4. Remember that this feud was due to prejudice rather than to racial and religious differences. Can we say that our prejudices are Christian?

appeared. She hastened away, even forgetting her jar of water, for she had great news. Out at Jacob's well was one who was different from any man she had ever met. So gracious was he and so wonderful his words! "Can this be the Christ?" So contagious was her faith that they hurried out to see him for themselves.

Jesus rejoiced at the sight. He had forgotten his hunger in his service to the woman, and now as the result of her sowing, he foresaw a harvest of souls in that village.

Our Father, may we too find our deepest joy in doing thy work. Amen.

Beginning in Galilee

"Galilee of the Nations"

Read Matt. 4: 12-17

Friday

The work of John was done. It was a signal to Jesus that his was to begin. But not in Judæa where the rulers had already shown their hardness of heart. It was to his native Galilee that he went, despised indeed by the orthodox of Jerusalem, yet simple of heart and responsive. Yet not to his home town in the hills, but to Capernaum in the valley by the lake. Here on the great highway from the east to the west, where flowed the traffic of the world, Jesus made his home.

Our Father, may we in our service seek that place which is close to thee and close to men. Amen.

The Message

"The kingdom of God is at hand"

Read Mark 1: 14, 15

Saturday

Down through the centuries pious men had longed for the time when God's rule on earth would be a reality. It was the theme of the prophet and the song of the psalmist. Wars would cease, the desert would blossom as the rose, sorrow would give place to joy.

Jesus caught up the aspirations of his people and refined them. The selfish nationalism of the Jews must be given up. With clear vision Jesus pictured a world where men found God as their Father and men as their brothers.

Our God, at a time when war clouds darken the horizon, give us faith that thy kingdom will prevail. Amen.

KINGDOM GLEANINGS

Calendar for Sunday, November 17

Sunday-school Lesson, The Return From Captivity.—Ezra 1: 1-6; Psa. 126: 1-6.

Christian Workers' Meeting, Christ the Head of the Church.

B. Y. P. D., Annual Conference Action on Peace.

Intermediate, A Journey Up and Down Mexico.

* * * *

Gains for the Kingdom

Four baptisms in the Verdigris church, Kans.

Six baptized in the First church, Toledo, Ohio, Bro. Ralph R. Hatton, evangelist.

One baptized and one received on former baptism in the Glade Run church, Pa.

Ten baptisms in the Schoolfield church, Va., Bro. H. L. Alley, pastor-evangelist.

Four baptisms in the Stanley church, Wis., Bro. Lewis Hyde, pastor-evangelist.

Eleven baptisms in the Little River church, Va., Bro. W. H. Zigler, the elder, evangelist.

Five baptisms in the Jubilee church, Va., Bro. Emra T. Fike of Oakland, Md., evangelist.

Thirty-five baptisms in the First church, Roanoke, Va., Bro. R. G. West, pastor-evangelist.

Six baptisms in Markleysburg church, Pa., Bro. A. J. Beeghly of Somerset, Pa., evangelist.

Three baptisms in the Black Swamp church, Ohio, Bro. S. L. Cover of Marion, Ohio, evangelist.

Ten baptisms in the Logansport church, Ind., Bro. G. G. Canfield of Plymouth, Ind., evangelist.

Eight baptized and one reclaimed in the Frostburg church, Md., Bro. N. D. Cosner, pastor-evangelist.

Fifteen baptisms in the Oak Grove church, Md., Bro. Geo. Vansickle of Hazelton, W. Va., evangelist.

Four added to the Bean Settlement church, W. Va., Bro. Emra T. Fike of Oakland, Md., evangelist.

Eight baptisms in the Troy church, Ohio, Bro. Harley Coppock of Tippecanoe City, Ohio, evangelist.

Twenty-six added to the Georgetown church, Ohio, Bro. R. N. Leatherman of Union City, Ind., evangelist.

Twenty baptisms in the Elizabethtown church, Pa., Bro. R. N. Leatherman of Union City, Ind., evangelist.

Eight baptisms in the Green Hill church, Md., Brother and Sister B. N. King of Ridgely, Md., evangelists.

Ten baptisms in the White Rapids church, Wis., Brother and Sister I. D. Leatherman of Lanark, Ill., evangelists.

Three baptized in the Cacapon Chapel congregation, W. Va., Bro. J. S. Whitacre of Old Furnace church, evangelist.

Sixteen baptisms in Black Rock house, Upper Codorus congregation, Pa., Bro. B. F. Waltz of Hershey, Pa., evangelist.

One baptism in the New Dale church, Lower Lost River congregation, W. Va., Bro. W. D. Walker of Mathias, evangelist.

Two baptisms in the Salamonie church, Ind., Bro. H. H. Keim of Huntington, evangelist and E. H. Gilbert, personal worker.

Ten baptisms and two received on former baptism in Andrews church, Ind., Bro. Roy B. Teach of Loon Creek church, evangelist; Bro. W. C. Stinebaugh of Lancaster church, personal worker.

Our Evangelists

—Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Robert Cocklin, Dec. 1 at Wolgamuth house near Dillsburg, Pa.

Bro. Edw. Stump of North Liberty, Ind., at Liberty Mills church, Ind., Nov. 18.

Bro. Robert L. Sherfy of Frederick, Md., Nov. 17 at Thurmont church, Md.

Bro. Wilmer Petry of Mogadore, Ohio, Dec. 1 in the Yellow Creek church, Ind.

Bro. Oliver Royer of Pleasant Hill, Ohio, Nov. 18 in the West Nimishillen church, Ohio.

Bro. M. A. Jacobs of York, Pa., Nov. 17 in the Fairview house, Peach Blossom congregation, Md.

Bro. Guy E. Wampler, the pastor, Nov. 17 to Dec. 1 in Pleasant Dale church, Va., with the love feast Nov. 24.

* * * *

Personal Mention

Bro. Wm. J. Wadsworth, Jr., minister and elder, changes his address from 717 Haws Ave., to 544 George St., Norristown, Pa.

Bro. D. M. Sell, district director of Men's Work for Middle Pennsylvania and a member of the National Council, has passed to his reward.

One member of the Mission Board got his date lines crossed and was one day late getting to the meeting. There was still much to be considered after his arrival, however. With his coming and the presence of the deputation members, the representation was once more complete.

When Pastor W. E. Thompson of Dixon, Ill., wrote us that nice letter the other day about praying for the "good news campaign" he was on the point of beginning in his home church, he did not know that he and Sister Thompson would drive over in time to get here almost as soon as his letter did. For both letter and personal call, thanks.

Charles the First and **Charles the Second** are so named here only because that was the order in which Board Secretary Bonsack and Conference Moderator Ellis addressed the Council of Boards. We make no attempt to rank them on any other basis. The messages of both were so vital and timely that we hope you will have a chance to hear at least some echoes from them in these columns.

Dr. Howard A. Bosler and wife, Africa missionaries on furlough were in attendance at the Mission Board meeting last week. They return to the field in January. Their presence, with that of the Crumpackers from China and Sister Verna Blickenstaff from India mentioned last week, gave this meeting of the Board the unique advantage of personal representation from all three fields.

Two Board Chairmen took thoughtful precaution to bring their wives along this time. The mellowing influence of personalities like Sister Winger and Sister Hartsough is good for men and meetings. These with other good women who came in, Sisters Murphy, Shively and Rhodes, not to name again the missionaries of the gentler sex, did much to relieve the council tables of the heavy pressure of too much masculinity.

Southern Pennsylvania has elected to Standing Committee for 1936, Elders C. E. Grapes, N. S. Sellers and Levi K. Ziegler; alternates, Elders S. S. Miller, S. C. Godfrey and J. A. Buffenmyer.

Bro. E. G. Diehm, pastor of the Woodworth church of Northeastern Ohio and for fifteen years instructor in public speaking and dramatics at South High School, Youngstown, is directing dramatic work broadcast over radio station WKBN. He also supervised religious drama in summer camps. He will be glad to give information concerning religious plays suitable for churches. Address him at 4717 Market St., Youngstown, Ohio.

Three Boards in separate session, Missions, Ministerial and Christian Education, with an occasional pairing off in joint session and the Council of Boards including them all, made the halls of the Publishing House very much alive with human interest and church problems. And it gave opportunity for many personal contacts with leaders from the firing line, for which we are always grateful, even if recognition of the fact does not appear in a "personal mention" of every instance.

When Dr. J. M. Henry of Bridgewater College and the Board of Christian Education dropped into the Editorial offices to extend his greetings—well, don't blame him, please, if he wondered a little whether those articles of his on certain pioneer Maryland churches are ever going to find their way into the Messenger columns. He was marvelously gracious about it. Perhaps other contributors with a like unfortunate experience with editors will be comforted a little to know of this.

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Miscellaneous Items

The fiftieth anniversary of the building of the Union Grove church, eight miles north of Muncie, Ind., will be celebrated on Sunday, Nov. 24. Bro. Geo. L. Studebaker will deliver the sermon in the morning. Basket dinner in the basement at noon. Miscellaneous program in the afternoon of music and speeches. Everyone who ever worshiped here is urged to be present.—W. Carl Rarick, Muncie, Ind.

A welcome is hereby extended to men and women and young people to help at Camp Mack on Thanksgiving Day and the day following, Nov. 28 and 29. On Thanksgiving Day a service of Thanksgiving is planned. A potluck dinner is to be served. The work planned is moving of kitchen and dining room equipment, setting out trees and shrubs, and cutting fireplace wood. Some teams from the local community can be used. We hope the weather will be favorable.—L. W. Shultz.

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With Our Schools

Bethany News Notes

Dr. D. W. Kurtz spent the week of Oct. 20 to 27 at Westminster, Md., where he gave a series of doctrinal sermons.

Mr. John Sayre, secretary of the American Branch of the Fellowship of Reconciliation addressed the students and faculty in chapel, Oct. 31. His subject was "The Church and World Peace."

Bro. Chalmer E. Faw, a senior in the Seminary, was chosen to represent Bethany at the Conference of the Peace Churches, held at Newton, Kans., Oct. 31-Nov. 2. Leaders from the Society of Friends, the Mennonite Church, and the Church of the Brethren, met to discuss their historic stand for peace and possible plans of action in the present international crisis.

Bethany had the opportunity of entertaining the Regional Ministers' Conference, Oct. 16 to 23. The program was exceptionally strong this year and there was a splendid interest on the part of those in attendance. Bethany students greatly appreciate such contacts with the active pastors and the leadership of the church; and the Seminary always welcomes our church people whenever they have an opportunity to visit the city.

The Union B. Y. P. D. Conference, representing the Elgin, Batavia, Naperville and Chicago churches, was held at the First Church, Nov. 2 and 3. A banquet was served on Saturday night; and on Sunday a program on "Making Christianity Live" was ably handled by men who are specialists in their field. The guest speaker was Professor H. H. Nye, of Juniata College, who spoke on "Christianity and International Relations." Other speakers were Brethren Raymond R. Peters, Forest L. Weller and M. Clyde Horst.

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Findings and Program of Historic Peace Churches

I. Statement of Position

We, Friends, Brethren and Mennonites, assembled in the Conference of the Historic Peace churches, at Newton, Kans., Oct. 31-Nov. 2, 1935, remembering in gratitude to God the historic war testimony of our churches, desire, in absolute renunciation of war for the wholehearted practice of peace and love, to state the basis of our common position.

1. Our peace principles are rooted in Christ and his Word.
2. Through Jesus Christ, who lived among men as the incarnation of the God of love, we become partakers of the spirit and character of our Lord, and thereby are constrained to love all men, even our enemies.
3. Christ has led us to see the value of human life and personalities, and possibilities in all men, who by spiritual rebirth from above may become sons of God.
4. The spirit of sacrificial service, love and goodwill promotes the highest well-being and development of men and society, whereas the spirit of hatred, ill will and fear destroys, as has been demonstrated repeatedly in human experience.
5. Since good alone can overcome evil, the use of violence must be abandoned.
6. War is sin. It is the complete denial of the spirit, Christian love and all that Christ stands for. It is wrong in spirit and method, and destructive in results. Therefore, we can not support or engage in any war, or conflict between nations, classes or groups.
7. Our supreme allegiance is to God. We can not violate it by a completely lesser loyalty, but we are determined to follow Christ in all things. In this determination we believe we are serving interests of our country, and are truly loyal to our nation.

8. Under God we commit ourselves to set forth in this true way of life this statement of position and assume the obligations and sacrifices attending its practice.

II. Our Concept of Patriotism

The members of the historic peace churches love this country and sincerely work for its highest welfare. True love for our country does not mean a hatred of others. It is our conviction that only the application of the principles of peace, love, justice, liberty and international goodwill, will make for the highest welfare of our country; and the highest welfare of our country must harmonize with the highest welfare of humanity everywhere. Our faith is se-

(Continued on Page 25)

HOME AND FAMILY

Keepers of the Gate

BY MINNIE B. SHERRICK

That we might know what heaven is like, God sends a little child,

Gives him a magic wand our hearts to sway.

Vainly we seek a word to tell or some way to explain

Just how he grips and holds the soul for aye.

The coo of helpless infancy; the smile; and ah, the cry;

The thrill of baby eyes turned up to mine;

The feel of baby arms, the cling of hands, the dimpled feet,
Engulf one in an ecstasy divine!

Oh, where is music sweeter than the patter of small feet;

The lisp of words, the lilt of childish glee?

They're heaven's keepers of the gate, who hold it wide ajar
So angel hands may beckon you and me!

North Manchester, Ind.

The Voice of Thy Brother's Blood

BY FLORENCE S. STUDEBAKER

Chapter 2

MARTIN HARRIS turned and strode angrily into the house. All through the meal he maintained a morose and sullen silence from which Jimmy's lively chatter failed to arouse him.

"I hope you'll not be too tired to attend the meeting," Rose's words flashed into his mind again and again, each time cutting deeper as he thought of the determined stand he had taken. To know that she disapproved of his attitude hurt more than he dared admit. Deep within his heart he knew she was right. No good could come with the return of beer, and yet why should he lose the trade of the best families by lending his influence against the thing they were upholding?

"Anything to get us out of this mess," Charles Handley had declared only the day before. And Martin consoled himself with the thought that bigger statesmen than he were advocating the return of liquor.

He was roused from his reverie by the merry jingle of the telephone. Maurine, the eighteen-year-old blonde daughter, flew to answer. "Jerry. . . . Yes. . . . Oh, tonight? . . . Why, yes, sure. . . . Eight o'clock? . . . Okay, I'll be ready."

"Maurine Harris!" Violet's voice was sternly disapproving. "Do you mean to say you've made other arrangements for tonight?"

Maurine giggled nervously. "Why not, Mother Hen? No one objects to Jerry, do they?"

"No, it isn't Jerry. It's the idea of missing the temperance meeting tonight. You know our girls' quartet is to furnish music."

"Oh, that?" Maurine tossed her head disdainfully.

"Pooh, that's nothing but a meeting of fussy old hens and I'm not the only one that thinks so either. I heard Charles Handley say the other day that if people would not agitate the question of return of liquor, that folks wouldn't want it half so much. It's just like saying *don't* to a child all the time. It only makes him more determined to have his own way."

Maurine paused to throw a triumphant glance toward her sister. Encouraged by her silence she went on: "For instance, there's Jimmy. He's perfectly crazy for the movies, but mother insists that he must never go except when she or father goes or when she's perfectly sure there's a good picture on. Well, he's curious to know what's going on in the movies that he mustn't see. Boy, he's going too. Right now he's saving bread wrappers for dear life just to get a free ticket to the show. I argue, stop saying *don't* to folks for awhile and see if it doesn't have a better effect."

"I might be impressed by your argument, Maurine, if it wasn't so inconsistent. Suppose when Jimmy was a baby we would have allowed him to put his hands in the fire just as he pleased. You know what would have happened. He would have been cruelly burned. The same thing holds true of questionable habits. Start a young person smoking and drinking and soon his mind and body will be hopelessly injured and his entire life wrecked."

"Oh, Violet," Maurine's tone was full of scorn. "You're so preachy. What do you expect me to do about present conditions? I'm not even a voter. My influence counts little."

For a long moment Violet stood regarding her sister. She seemed to be weighing her words. "It's true, you are not a voter, but you are a Christian and you do have your influence. What if everyone would deny responsibility for moral welfare and stay away from the meeting tonight . . ."

Maurine placed her hand to the side of her face and motioned in the direction of Martin Harris. "Father isn't going, so there!"

"Father isn't going!" repeated Violet in an undertone.

"Indeed not. I heard him tell mother so just before supper." Maurine chuckled triumphantly. "And he's one of the leading members of Main Street church. If he can stay away, so can I."

Martin Harris turned with flushed face. "Girls, it's my opinion you'd better get busy clearing away the supper dishes. You're only wasting time discussing problems which never need concern you." As if dismissing the matter definitely he turned and sought

refuge from his turbulent thoughts in the evening paper.

But the words danced uncertainly across the pages and finally ended in a blurring mass. For once he could not concentrate on the markets and world news. Maurine's defense rang in his ears, "If father can miss, so can I." It left a stinging uneasiness in his breast.

Then the still small voice flung a stern warning back at him: "Yes, Martin Harris, you may stand against righteousness if you will, but remember, selfish soul, you are leading your children out into the world and into dangerous pathways. Sometime you may see the folly of your way and turn back, but alas, it will be too late; they will never return."

Franklin Grove, Ill.

(To Be Continued)

Social Progress Through the Christian Gospel

BY H. H. HELMAN

A SOCIAL purpose seems to be a part of most religious idealism and Christian thinking today. Social reconstruction and regeneration is accepted rather universally as a part of the evangelistic task of Christianity. In its ability to save human beings lies inherently its power to save human society. So the world must look to the Christian message and program in its hope for social betterment. The minister of the gospel therefore has thrust upon him at this time an unprecedented challenge.

This challenge can be accepted because Jesus himself taught and labored to establish a kingdom. He began with individuals, with James, Peter and John and the others, one by one, but his ultimate purpose was a kingdom. This kingdom was to be inclusive and expansive, capable of all that is implied in social regeneration. He even taught the principles that should govern it. He made it the hope of all whom he taught and never once intimated that it could not be realized.

But the minister of today must insist upon the Christian method to accomplish social regeneration. In the plan of Jesus there was first the instructed and converted individual. Then each one was invited to become an ambassador of the kingdom in areas where it had not been established. They were called, "The salt of the earth," and were commissioned to save the earth. It was a one-by-one method and still is. Let no one be diverted by the enticements of a "planned social order" based on some man's scheme and such as is often encouraged in our religious press.

The only safe social gospel is the Christian gospel. Man-made schemes have been tested, even recently, and have been found wanting. Human knowledge and human power can only be trusted when sanctified by

divine influence. Any successful social program must be a religious one. 'This is true because social reform in any degree is not possible without social regeneration. Society needs to be re-created along new lines, to conform with divine order.

God has heard the call of present day humanity for a new social order. In fact, he anticipated it and provided for it. His Son, Jesus Christ, came with the solution. His gospel is the effective social gospel. It is built upon a God consciousness. This is central in it. The call is to enlist under God and not under man. Its end for individuals is for them to identify themselves with Jesus, who leads in the only amelioration plan that has ever effected social salvation. In and through him are friendship and brotherhood possible. These are the steppingstones, or more, the basis, for any satisfactory social order.

There is a ripeness for the application of the right kind of a social gospel. There is a pathetic, wistful waiting for a remedy for our social evils. In their eagerness the people are likely to accept an unsanctified, and wholly ineffective gospel, as indeed many have, some of them leaders, who have in turn substituted it for the gospel of Christ. The situation is extremely precarious. Let us hasten with this gospel which we have been called to proclaim. If the ministry fails in this hour it will be in one of the times of greatest need. Tomorrow may be too late. The world may not be so fluid again for a long while, when it can be molded into a common brotherhood under Christ.

New Carlisle, Ohio.

We Are the Teachers of Your Children

BY P. R. HAYWARD

A Message to Parents

We Are the Teachers of Your Children.

We are those upon whom the community has laid its hand and declared to be worthy to be the teachers of your children.

We fitted ourselves for our work through years of patient study and of severe self-discipline.

We have industriously tracked the laws of life as they work themselves out in the mind of the child.

The results of all this we have poured into our life work and made it yours—and your children's.

We are bonds between the culture of the past and the growing minds of your boys and girls.

Your children move back and forth between two worlds—yours and ours.

You send them out to us and we send them back to you. And each of us knows very little about the ideals and habits of the other.

We each begin anew each day as if the other had done nothing to the children with whom we deal.

We should know each other better.

We Are the Teachers of Your Children.

Hinsdale, Ill.

THE CHURCH AT WORK

ADMINISTRATION

Give Unto the Lord

Men are prone to say, "There is nothing I can do"; but may we remember, men, that we can at least be thankful and express that gratitude in a tangible way.

All of us have gifts and we can best ascertain those gifts by going to work for Christ. As a rule, no one knows what gifts he possesses until he begins to use what he has. These talents may be discovered by seeing some crying need in the community, and then in a compassionate way, like the Master, attempting to supply that need. The men of the Church of the Brethren have seen a need and are courageously attempting to supply it. What is that need? It is Christ for every life.

"Will you go or send?" In Civil War times when men could not go to war they often sent a substitute. It is not intended that all should be ministers; all can not preach like Paul, nor pray like Peter, nor give as Christ, but they can send substitutes by the giving of their wealth which represents life. Thereby they can find their place and fill it to the glory of God. I am convinced that if any man will take up the first case of spiritual need which presents itself, and endeavor to meet it and continue so doing, it will not be long until he will discover that he has a real gift for some kind of spiritual work. Let us not minimize our talents and wish they were something else; rather, let us exercise them vigorously and cheerfully; thus we shall receive untold joy and blessing. If your gift be giving—give unto the Lord that his work may go forward.

Unless we employ our talents they will be taken from us, for the law which governs all our faculties is—use them or lose them. Darwin in early life was very fond of poetry and passionately fond of music. He became interested in natural science and lost his interest in poetry and music—lost them through the lack of use. God forbid that any member of Christ's body should lose his gift of giving through the lack of use. Men, let us make this the greatest Thanksgiving Offering ever because of our sacrificial giving unto the Lord's work.—For Men's Work, Oliver H. Austin.

LEADERSHIP TRAINING

Long Time Planning

In every area of life just now there is talk of long time planning. America is being accused of having no national plan.

Do you have a long time plan for getting adequate leadership for your church? Here are a few touchstones:

1. Are you, as "leader of leaders" quite conscious that every ten or fifteen years the leadership personnel in your church will have changed? That your most stable, mature and dependable leaders may be gone and a new group at the helm?

2. Each generation in a church can and will actually rise or fall according to the strength or weakness of its then present leadership. A church that was weak thirty or fifty years ago may be virile, active, dynamic now because it has a good leadership personnel. That same church may fail

again in the next thirty years because leadership has passed into the hands of a group of leaders who are either indifferent as to their responsibility, sincere but not good planners, or not artists themselves in Christian living—or all three combined.

3. Do you believe that a really good leader is grown? That he or she can not possibly be suddenly thrust into a new field of responsibility and expected to make good? "Even the wisest man is at a loss in a new field."

4. Theoretically, everyone in your church and mine would say at once that the most crucial problem in the church is its leaders. But do our time and money budgets show that to be true?

Money first. The yearly budget—whether you have a written one or not—shows coal, light, Sunday-school quarterlies and papers, pastor's and janitor's salary (perhaps), but nothing for growing better leaders. And growing leaders costs money. How much money is your church willing to invest in the thing it says is most important?

Second, time. Do you, as pastor, superintendent, or leader of leaders budget your time as though you really believed that the leadership problem is "tops" in importance? Most of our workers' conferences and teachers' meetings that have failed have done so because we must build deep before we can build high. Study the technique of a workers' conference until it can not fail. Study your whole leadership problem until your plan can not fail.

"I would rather plant an acorn that will make an oak in a lifetime and a forest in a century than to plant morning glories that will bloom this morning and tomorrow be gone forever."

CHRISTIAN FINANCE

Proportionate Finance Sharing

VI

YOUR SHARE FOR KINGDOM EXTENSION WORK

The will of God centers in the extension of the kingdom of God. This is the major task of the church. It is the supreme obligation of every Christian. Time and talent and energy are never exempt with any member of the family of God. But they do not suffice with God. Any person who spends has an income. Every person with an income will share for kingdom extension if he is a good member of the family of God. This share should be set aside regularly. "Upon the first day of the week let every one of you lay by him in store as God has prospered him" (1 Cor. 16: 2). This maximum sharing should be joyful and a source of power. "God loveth a cheerful giver" (2 Cor. 9: 1-15). If you have seriously dealt with yourself in the first column of your finance account you will find this maximum response easy in this sixth column. God will have a good chance to occupy a first place in your life. God does not expect this share to take precedence over either your expenses, your investments, or your savings but he does expect a sacrifice in the other columns for the sake of this. The honest adoption of Proportionate Finance Sharing does guarantee God that he will always receive the part that has been covenanted with him.—Walter M. Kahle.

MEN'S WORK

District Activities of Men's Work of Northern Indiana

Men's Work, as carried on in Northern Indiana, may serve as a suggested district program for other districts, and for that reason we are giving this brief outline.

The District Men's Work Cabinet as it is referred to in this district is responsible for sending out each month a news letter to the local chairman of Men's Work in each of the churches. This news letter contains general information, suggested program for the month and statements concerning activities of special interest that have been carried on by local groups.

Twice each year the District Cabinet is responsible for a mass meeting of the men of the district. These meetings are highly inspirational. Plans for the next months are made and reports are given from the local churches.

A third activity includes the annual report from each church. The District Chairman of the Men's Work Cabinet sends out a questionnaire to each local chairman calling for a report of the activities for the year.

Additional information concerning the program may be secured from Allen Weldy, R. 2, Mishawaka, Ind.

WOMEN'S WORK

Mothers' Study Courses for 1935-1936

Do you aspire to have a Mothers' Study Group in your church? If you do, and there are a few mothers who are interested, the problem is not great for there are splendid courses available. Program planning is outlined entirely for you. There are three magazines which have prepared monthly programs, namely: The Parents' Magazine, The Junior Home for Mothers, and The National Parent-Teacher Magazine.

Each course presented is based on a series of articles by specialists, eminently qualified. Each article is accompanied by an outline, questions for debate and a bibliography for collateral reading. The copies of these programs are free on request. Write the companies for leaflets giving full details, and then make your selection. Having decided upon a course, there should be at least one subscription to the magazine in the group. If you can not have a program each month and can not subscribe to a magazine and find one topic particularly alluring, buy the issue when it comes out or secure it at the library. It might be from Parents' Magazine one month, and from National Parent-Teacher next.

1. The Junior Home for Mothers, published by Child Training Association, 1018 So. Wabash Avenue, Chicago, Ill., presents topics as: Managing Dad, A Baby Is Expected, Forward to Christmas, Your Child's Speech.

2. The National Parent-Teacher Magazine, 1201 Sixteenth Street, N. W., Washington, D. C., builds a course for parents around the home and family relationships. It is called "The Progressive Home" and is rich in its selection of topics as: Founding a Family, The Well-Managed Home, Money Management, Play and Recreation, The Home as a Cultural, Spiritual Center, Children as Future Homemakers. This course is perhaps the most comprehensive in appeal.

The course for the P. T. A. group includes some interesting material as: Art in the Life of the Child, The Influence of Music on Children. Ask for a leaflet of this also.

3. The Parents' Magazine, 9 East 40th Street, New York City, offers two courses,

(a) What Mothers of the Pre-school Children Need to Know. It discusses, among other topics, A Practical Bed-time Routine, Your Child Needs Friends, Beginning of Sex Education.

(b) Mothers of School Age Children and Adolescence. Ten programs on School Life as: How Schools Capitalize a Child's Interest, Grown-ups Go to School, Failure Is Too Costly for the School Child.—Mrs. E. G. Hoff.

CHILDREN'S DEPARTMENT

Peace Education and Children

Last November, sixteen years after the signing of the Armistice, students of international relations were telling us that the nations were confronted with a world situation more serious than that which prevailed in 1914. During the past year war clouds continued to gather and actually broke in a distant area. Today the threatening darkness of the cloud is spreading over even wider areas. Those of us who live in America may try to think we are at a safe distance from the threatening world-storm, but storms often take freakish turns and scatter damage in their tracks.

In such a crisis, we of the Church of the Brethren like to congratulate ourselves that we have always stood on the principle of peace, but can it be that we have taken up so much of the standing room ourselves that we have left little space for children to plant their feet on the same principle? What are we doing about peace education for the younger generation? How are we attempting to write peace in the hearts of the children who come to our church schools? Are we so busy teaching about the wars and conflicts of the Old Testament that we do not have time to teach the needs and values of peace in our own day? Perhaps it would be well to forget the "lessons" in the quarterlies some Sundays and turn more attention to this great principle that Christ taught. The following are suggested times when this could be done easily.

1. **Armistice Day.** The American Legion is utilizing this day for parades and gatherings which tend to emphasize the need of war. If we do not agree with this philosophy, what are we doing in the church school to counteract it? Last year the Connecticut Council of Churches and Religious Education prepared a program on the theme, "Peace Among Nations," for use in assemblies of elementary grades in the public schools. There were a number of calls for this program from teachers in the public schools. Are we doing as much for our children in the church school?

2. **Christmas.** There is probably no need to suggest that this is an opportune time for the teacher of children to emphasize the desire for "peace on earth, goodwill toward men," since it was the desire of him whose birthday we then celebrate.

3. **Washington's Birthday.** Instead of lauding the accomplishments of General Washington, why not use the day to reaffirm the ideals of peace for which he would like his nation to stand?

4. **Goodwill Day** (May 18). This is a day that should not be ignored in the church-school program for children. It suggests opportunities for bringing together children of various nationalities in an effort to write world peace and friendship in the hearts of children before race and national prejudices are written there.

5. **Memorial Day.** This day is often overlooked in the church-school program, but why shall we not make it a day to honor the heroes of peace instead of the heroes of war?

6. July Fourth. The teacher of children here has an opportunity to teach the higher patriotism. Amid the noise of guns and colorful display of flags, she will take time to remind others that the Christian flag, which stands for peace, is the only flag that may fly above the one we most love.

7. Peace Pact Day (August 27). Recognizing this day will undoubtedly help to make children more peace conscious.

8. Columbus Day. Since Columbus found the land which we hope to see stand for peace always, here again we have an opportunity for presenting peace songs, poems, stories, or playlets.

Although the above days are suggested as times when peace themes may well find place in worship programs or class activities in the children's division, this does not mean that such recognition should take the place of a unit of continued study of world friendship or related theme. Rather, the recognition of these days in terms of a peace emphasis should supplement class study, and in this way lend weight to the place peace should have in our thinking. Splendid work in fostering peace-loving attitudes among children has been done through special units of study in vacation or week-day church schools, but where we do not provide such experiences for the children of our church schools, let us see that we try to use every opportunity in the Sunday church school to make the younger generation conscious of this principle which our church has long cherished.—Mary Grace Martin.

INTERMEDIATES

Guiding the Adolescent

Dr. D. A. Thom has prepared a ninety-four-page booklet entitled "Guiding the Adolescent." This material is well written. It is easy reading, and deals with the practical problems of adolescents. Some of the subjects discussed are:

- Physical Growth and Development
- Attitudes Toward Sex
- Adolescence and Mental Development
- Some Educational Pitfalls
- Learning to Use Leisure
- Evading Realities
- The Adolescent and His Companions
- The Needs of the Parents

Parents, Sunday-school teachers, and adult leaders will find this book very helpful. It will give help on some of your every-day problems.

We are glad to announce that this valuable booklet can be obtained from the Board of Christian Education for only **ten cents**. Order a copy today.

YOUNG PEOPLE

Two Aims for Every Church

If Christ were dominant in the life of every church, the members would be at least as warmly enthusiastic as students are of their favorite ball team or school. Church activities would not be chores but chances to work, to be together and to worship.

On a cold day young people do not have to be coaxed up to a roaring fire. So with a church where Christ controls. They don't have to be coaxed to attend services. They are attracted by the friendly group. "By this shall all men know that ye are my disciples, if ye have love one for the other."

Precious as goodwill is, it is not enough. There must be a "hunger and thirst after righteousness," or the friendly group will become a mutual admiration society.

Most people have good intentions, and there are good people everywhere, but it is an unrighteous world that we live in. It seems that churches stand generally for good things a little better than the average of the community, but that is not enough.

Where Christ controls, that church will measure by the standards that he set. And if we mean business we shall measure our church life by those standards instead of any other.

These are the two great aims I urge for your young people's group.

== CORRESPONDENCE ==

A LAYMAN'S IMPRESSION OF A MINISTERIAL CONFERENCE

In the beginning I wish to say that I would that it were possible for every lay member of the Church of the Brethren to attend their regional ministerial conference. They would have a deeper appreciation of their pastor, and I feel sure that they would have a new idea of co-operation in the work of the kingdom. I attended this year's conference at Bethany, and came away with a keener sense of duty toward the church, and especially toward the pastors and their problems. In these trying times it seems to me that, if the problems of the church were placed squarely before the membership at large, somehow the going would not be so rough, as we could and would help each other over the bumps.

I think that most of the laity take the work too matter-of-factly, or as it were, let the pastor do it. Of course most of these problems are taken to the members by their pastors, but I am wondering if some of us are not doing the very thing that Bro. J. W. Lear so wisely stated when he said that the most of us are trying to get to the top of the ladder in our strivings for power and leadership, when the area of human need is located at the bottom where there is room for all of us who wish to work. If all of us could have heard the two lectures by Dr. D. W. Kurtz on "Science and God," and "Modern Theism," I am sure that it would have startled us into doing some serious thinking along these lines as to whether the relationship between science and God really counted.

In Bro. J. Clyde Forney's lecture, "Locating the Area of Human Need," he stressed the fact that we should use our imagination in solving this problem. Then Bro. C. D. Bon-sack followed this with the statement that if we would imagine ourselves to be the other fellow, how much easier it would be to help him. This idea was helped along by Dr. Leland Foster Wood, when he said that if we could see life from the standpoint of others, we would try to bring out the best in each other.

In Bro. W. W. Slabaugh's lecture, "Jesus' Teaching on Man," he pointed out facts that most of us should know, but seem to have lost sight of, that Jesus' chief concern was for mankind and human life, that he lived solely for the purpose of bringing man closer to God. We seem to feel that human life does not count so much in these days, as is manifested, for example, in our utter disregard for human safety in our speed laws. These lectures brought out also the fact that Jesus' gospel is a social one; it is not only for the rich, but for rich and poor alike. In Bro. Forney's sub-

ject, "Searching the Scripture," he spoke primarily to ministers, but it would be well, I think, for all of us to search likewise, since we can find the same words of truth in the Book of books. If all of us could have heard Dr. Paul H. Bowman enumerate the costs of "Moral Neutrality" not one of us would stay away from the polls at any election. It seems to me that such a lecture should be sent to every corner of our church world, as we are so prone to follow the lines of least resistance, losing sight of the teaching of Jesus, that if one is not for him, he is against our Master.

Another high peak of the conference was the hour on "Christian History," so ably handled by Bro. Mallott, who brought us through nineteen hundred years of strife and peace in the history of the Christian church in just a few hours. I am sure that if we as lay members could have been there, we would love the church with a love so profound that we would feel the urge to do something definite to further its work. Then on the last evening of the conference, when Bro. M. R. Zigler asked for sentence prayers, it seemed to me that the prayers that were not spoken were louder than the cry of our Master in the Garden. As it is humanly impossible for all lay members to attend these conferences, may I suggest that by all means we send our pastors to them? May God bless our pastors in their work, and may we do all we can to help them solve the problems that confront them today.

Forest Park, Ill.

Ray S. Dean.

AN OLD FOLKS' MEETING

A meeting as conducted by the Brethren of fifty years ago was called for at the First Church of the Brethren in Roanoke, Va., on Sunday, Oct. 6. It was under the direction of Bro. J. N. Via of our National Council of Men's Work, who is a resident of the above city. A large crowd was in attendance, anxious to learn how their fathers worshiped in years gone by. The object was not to cast critical reflections on our fathers but to show their earnest, simple custom in worship. But very few were present who were witnesses fifty years ago and therefore the reproduction was lacking in many points.

In those early days our churches were mainly in the rural districts and hymnbooks were not kept in churches and not all members owned hymnbooks. Usually the minister carried his book to church, selected the hymn and for the benefit of the congregation, he read two lines and all who could sing joined in the singing. Then two more lines were read and then sung. This we called "lining" the hymn. It was necessary then, but not now. A deacon, if there was one present who could read, would read a chapter, after which a brother would lead in prayer and another brother would close with the Lord's Prayer. All would kneel in prayer. Sometimes there would be more than one minister behind the table and in that case they would wish each other "the liberty." One of them would lead off and often all the ministers would "bear witness."

The sisters would dress in modest apparel with a plain white cap or veil on their heads, but no jewelry. In our above mentioned meeting there were present a few aged sisters who were dressed "in the order" and but one minister who was past threescore and fifteen, who began preaching fifty years ago in September of this year, besides two others approaching threescore, and the pastor who is a young man.

We feel very grateful to our forefathers for their earnest, sacrificial devotion to the Lord's cause. We thank them for their spiritual example.

In our meeting we sang three old-time hymns as they were "lined" with no instrumental music, after which a few short talks were made and the pastor closed the meeting according to our modern custom.

Roanoke, Va.

C. D. Hylton.

NORTHERN CALIFORNIA WOMEN'S WORK

The Women's Work conference met Oct. 12 at Empire, Calif., with Mrs. J. F. Bowers, the president, in charge. Mrs. C. H. Yoder of Fresno led our devotional thinking, using as her scripture Luke 27: 31, 32 and prayer was led by Mrs. Bowers.

Fourteen of our churches responded to the roll call. A delegate told of their outstanding accomplishment during the past year. A few of the things mentioned were: canning fruit for La Verne College; repairs and improvements at local churches; piecing and displaying a quilt at the state fair. This quilt received first prize.

A committee of three—Mrs. Fike of Empire, Mrs. Shryer of Lindsay, Mrs. Yoder of Fresno—was appointed to draw up a constitution which will be presented at our meeting next year.

A few years ago the church building at Butte Valley burned. This year's offering of \$57.86, which was taken at our meeting, was given toward a fund to rebuild the church. Our women gave \$268.66 for the national Women's Work project this past year.

Mrs. Grace Hileman Miller of La Verne gave the address of the afternoon. She gave many helpful suggestions as to how our children can be put to work in the several phases of their church life. This is a great help in building Christian character. Our children love to share themselves and their talents.

The pageant, *She Hath Done What She Could*, was presented by groups from the Empire, Oakland, Waterford, Modesto and Fresno churches. The district officers for the coming year are: Mrs. J. F. Bowers, president; Mrs. Ellis Martin, vice-president; Mrs. J. M. Davis, secretary-treasurer.

Mrs. J. M. Davis.

Live Oak, Calif.

DISTRICT MEETING OF FLORIDA AND GEORGIA

The first two sessions of the meeting were held at the same time, the women's meeting in the church and the elders' meeting in the home of our dear Bro. Moore. He listened and helped even as the younger ones did. One year ago Eld. J. Kurtz Miller was in our meeting, but a few weeks ago the heavenly Father called him and his companion to their eternal home. A committee prepared and read a brief memorial expressing our feelings of sadness and our willingness to submit to the ruling of the heavenly Father.

After an evening with the young people and a good night's rest, we were ready for the busy day that always comes on Saturday with the ministerial meeting, business meeting and the missionary meeting for the night service. The ministerial meeting had plenty to say and a good group of men to say it. The twelve churches were represented by nineteen delegates who followed with the tactful moderator, Bro. Landis, and disposed of much business in the time allotted to us. In the election of officers, Elsie Liniger continues on the program committee; C. E. Bower becomes a member of the ministerial board; S. G. Fahnestock becomes a member of the board of Christian education; H. M. Landis becomes a member of the mission board; Samuel W. Bail was chosen on the locating committee for Annual Con-

ference; Jos. D. Reish was chosen on Standing Committee, with H. M. Landis, alternate.

The topics of the evening for missionary meeting were well discussed by the assigned speakers. Sister S. W. Bail treated us to another of her excellent readings. The story showed that when the old man's real self was drawn out by the little needy child, his selfishness had to flee and all children were welcome and happy in his presence. The little needy child proved to be the Christ and the Old Man's Savior. The offering, when augmented by the Women's Work offering, shows that we want to move on in the coming year.

Sunday was a full day, that is the forenoon, because the work began at seven to continue to the close of the peace program. After the good breakfast the audience assembled to be broken up into group meetings to study some of their specific problems. These groups all came together to report their findings. At 9:45 o'clock the Sunday-school assembled with Bro. Hollenberg as superintendent.

At eleven J. H. Garst conducted the devotional for the peace program. After some special music by the Sebring choir the topic for the morning session was taken up. The topic, "Facing the Present World Situation," was assigned to S. Ira Arnold and Philip Lauver.

This is the third such gathering at Sebring since we have been a separate district. The next meeting will be held in the Arcadia church, Oct. 9-11, 1936. We are getting into the habit of expecting to be well cared for and this year was no exception to that rule. We are already looking forward to a good time next year at Arcadia.

Our competent resolution committee gave us a good summary of the blessings we enjoyed during the year. Also, all that were present could easily read some of the future of the district by noting the number of extra ministers that have come to stay. They are the type that know what church work means where every one puts a shoulder to the wheel. Since last district meeting two groups were organized into working churches: Bassenger-Okeechobee that now has a membership of 99, and Miami with a membership of 22. There is plenty of room for both of them to spread out yet more.

Toccoa Falls, Ga.

J. H. Morris, Clerk.

NORTHEASTERN KANSAS WOMEN'S WORK

The conference at Lone Star was in charge of our district president, Mrs. H. B. Wheeler. The meeting was opened by the singing of two hymns and the devotions were conducted by Mrs. Myrtle Derrick.

The treasurer's report was read and accepted. Since last October our women have contributed \$206.06 to the national project of Women's Work. Consent was given to allow the district secretary to secure picture slides for use in the district when practical. It was decided that hereafter the president and vice president, along with the secretary-treasurer, should serve three years, only one of the officers retiring each year.

The new personnel of the district officers is as follows: president, Mrs. Alda Kauffman, Topeka, 1938; vice president, Mrs. Sam Merkey, Abilene, 1937; secretary-treasurer, Miss Esther Van Dyke, Abilene, 1936; director of missions, Mrs. J. W. Gorbitt, Lone Star; director of Aid Society, Mrs. Myrtle Derrick, Abilene; director of mothers and daughters, Mrs. Guy Brammell, Ozawkie.

Following the business session the time was divided among the three phases of Women's Work: missions, Aid

and mothers and daughters. Bro. Edw. Frantz of Elgin used the time allotted to missions, speaking in an interesting way on Women and Missions. For the time given to mothers and daughters, Mrs. R. M. Brady of Ottawa had prepared a touching pantomime, Life in Pantomime, illustrating life from babyhood to old age. A talk in behalf of the Aid Society suggesting methods of service was made by Mrs. W. W. Blough of Olathe. A round table of helpful suggestions was promoted by Mrs. H. B. Wheeler, the retiring president. Three musical numbers were given during the conference. A large crowd was in attendance and a fine spirit was manifest. Esther Van Dyke.

Abilene, Kans.

A LETTER TO THE PRESIDENT

My Dear Sir:

Sunday night there was another bad auto accident in our vicinity in which one man was killed and another injured. The accident was beyond doubt due to the use of liquor. How long do you intend to wash your hands of this great curse which you and the wet people have brought back upon our nation? Before Almighty God I feel that the responsibility of every life taken by strong drink due to the return of legalized liquors should rest in a large measure upon your shoulders. I feel with a host of others that you are the one who led the way in turning America back to beer. In the years to come history may record that at least in one place you kept your word to the American people, "You gave us beer."

Mr. President, you took solemn oath, did you not, to protect the constitution of the United States? Now I feel with Jesus Christ that the oath is abominable. He said, "Let your communications be yea, yea, and nay, nay, and whatsoever is more than this cometh of the evil one." It is certainly taking the name of God in vain to take solemn oath by his name, and then not make good that oath. God can not be false to himself.

Now, Mr. President, I know you can not be blind to the growing wreckage and wholesale slaughter of mankind due to what I believe may be called in your own language, your baby, beer. There is yet a day for repentance in high places. I trust that day may speedily come. Certainly unless it does come the American people will not elect you to be their leader for another four years.

Very frankly yours,

McKinley Coffman, Pastor
of Church of the Brethren.

Troutville, Va.

THREE BOOKS FROM THE GISH FUND

During the early part of my ministry I got quite a few books through this fund, and they were of much benefit. However, of late years, three books have been approved which, it seems to the writer, surpass all others. These are: The Finality of Jesus Christ, Grace in the New Testament and Life Portrayed in the Sermon on the Mount.

The first book brings Christ before one's mind as no other book, except the New Testament itself. It brings out the facts in such a readable and forceful way. Read this book and be benefited.

The second book is Grace in the New Testament. This book handles a wonderful subject. Is grace not the fourth subject in point of magnitude in God's revelation? The order is: God, his Son, the Holy Spirit and then the grace by which we are saved. Every young minister should get this book.

Life Portrayed in the Sermon on the Mount is the third book. This is the one of the three which brought the victory, that moved me to write these lines. I do not wish to compare these books and say good, better and best, but I do want to call attention to their great value. To the rank and file of our church people Bro. Miller's book is most useful. Oh, had I seen this book years ago! Not only from the standpoint of information, but for its inspiration. Get this book for your son and daughter and yourself.

Pomona, Calif.

N. N. Garst.

PASSING OF M. N. RENSBERGER

Melvin N. Rensberger, son of Samuel Rensberger and Martha Hess Rensberger, was born July 24, 1863, near Goshen, Ind., and passed away at his home in LaVerne, Calif., Sept. 19, 1935, aged 72 years, one month and twenty-six days.

Bro. Rensberger lived a busy and varied life. He was reared on a farm, but a desire for an education beyond that offered in the public schools led him to Logansport, Ind., where he attended American State Normal and prepared himself for teaching. This vocation he followed for six years, all of which time was spent teaching in the elementary schools of Elkhart County, Indiana.



At an early age he accepted Christ as his Savior. When at the age of twenty-seven he was called to the ministry, he felt the need of more training, so that he might the better serve his Master and his church.

He spent two years in college at Mount Morris, Ill., and in the fall of 1895 entered Manchester College as one of its charter students. Later, or during the years of 1897-1902 he acted in the capacity of trustee of the college.

In 1898 he married Esta Simmons of Union City, Ind. To this union was born one son, Gorman B. Rensberger who resides at Santa Ana, Calif. In 1907 a niece, Reatha Rowdabaugh Brunk, then five months of age, was taken into the home when her mother, a sister of Bro. Rensberger, passed away. Since that time Reatha has shared the home as a daughter.

The years 1906-1909 were spent superintending the Brethren's Home at Greenville, Ohio. While in Greenville, the church there saw fit to advance him to the eldership, Aug. 23, 1907. In this capacity he served various churches.

In 1911 he, with his family, moved to western Canada. On this frontier he was ever active in Christian duties. He was one of the charter elders of what is now known as the District of Western Canada.

In 1924 he with his family moved to La Verne. Here he resided till his death.

He leaves his wife, Esta Rensberger; his son, Gorman, and wife; his foster-daughter, Reatha Brunk, and husband; also a brother, Albert, of Goshen, Ind.

The services were conducted by Bro. G. K. Walker, assisted by Bro. D. L. Forney. "A Tribute From the Evening Glow Sunday-school Class," of which Bro. Rensberger had been an active member, was written by Bro. I. B. Niswander and read by Bro. D. L. Forney. Members of this class sat together in the auditorium during the service. Old favorite hymns sung were: "Whiter Than Snow," by Prof. and Mrs. B. S. Haugh; "Jesus, Savior, Pilot Me," by Brother and Sister Marvin Bollinger.

La Verne, Calif.

Mrs. Reatha Brunk.

Findings and Program of Historic Peace Churches

(Continued From Page 17)

curity through love, protection through goodwill; and for such we are willing to make the necessary sacrifice. We are opposed to war as a method of settling disputes because it is unchristian, destructive of our highest values and sows the seeds of future wars. We feel that we are true patriots because we build upon the eternal principles of right which are the only foundation for stable government in our world community.

III. Joint Committee of the Historic Peace Churches

We recommend that the American Friends Service Committee, the Mennonite Central Committee and the Peace Commission of the Church of the Brethren, each appoint a representative on the Joint Committee of the Historic Peace Churches. We recommend that this committee be empowered to add to its members and to appoint such subcommittees as may seem necessary.

We recommend that this committee meet as early as possible and be charged with formulating its own plan of procedure and with the duty of conserving and perpetuating our co-operative program.

We recommend that the representatives appointed by the American Friends Service be requested to call the first meeting, at which time the committee will organize itself.

IV. Exchanging Our Literature

We recommend that the Joint Committee create a Joint Sub-Committee on literature for the purpose of exchanging and disseminating literature of mutual interest and value.

A Program of United Action

We recommend:

1. Co-operative peace conferences.
2. Exchange of speakers in our educational program.
3. Peace work for our own young people, especially in our colleges.
4. That we encourage historic peace churches to be diligent in the presentation of their peace message to others than their own members.—Peace Commission, Church of the Brethren.

MATRIMONIAL

Bowman-Peterson.—By the undersigned at the bride's home in Johnson City, Tenn., Oct. 11, Charles Bowman and Edna Peterson, both of Johnson City.—Merlin C. Shull, Johnson City, Tenn.

Faw-Moberly.—By the undersigned in the Church of the Brethren, Yakima, Wash., Sept. 27, Wendell Faw of Yakima and Gladys Moberly of Selah.—Paul S. Longenecker, Yakima, Wash.

Hand-Koontz.—By the pastor of the Bremen church, G. A. Zook, at his home, Oct. 27, 1935, Miss Donna Koontz and Mr. Willard Hand, both of Bremen, Ind.—G. A. Zook, Lakeville, Ind.

Hess-Carter.—By the undersigned at the Rileyville Church of the Brethren, Aug. 18, 1935, Bro. George A. Hess, M. D., of Bridgewater, Va., and Miss Helen May Carter of Trenton, N. J.—A. Joseph Caricofe, Luray, Va.

Miller-Bowers.—At the pastor's home on Sept. 28, Miss Irene Bowers of Beavertown, and Bro. Harold Miller of Columbus Grove, Ohio, by the undersigned.—I. C. Paul, Lima, Ohio.

Miller-Montel.—By the undersigned at his residence, Oct. 19, 1935, Bro. Ira Ray Miller of Claypool, Ind., and Sister Elva Montel of Silver Lake, Ind.—Geo. W. Deaton, Claypool, Ind.

Oberle-Leslie.—By Leo Pursley of Lafayette, Sept. 28, 1935, Harold F. Oberle of Lafayette, Ind., and Sister Helen G. Leslie of Heath, Ind.—Eunice Wagoner, Rossville, Ind.

Peters-Remaly.—By H. C. Stordorff at his home, Sept. 21, 1935, Earl Peters of Mulberry and Sister Edith Remaly of Heath, Ind.—Eunice Wagoner, Rossville, Ind.

Riffey-Scott.—By the undersigned in the Church of the Brethren, Yakima, Wash., Oct. 17, Ivan Riffey of Wapato, and Jeannie Scott of Yakima.—Paul S. Longenecker, Yakima, Wash.

Thompson-Strayer.—By the undersigned in the Waterloo City church, on Oct. 6, 1935, Mr. Thomas Thompson, Jr., and Miss Miriam Maxine Strayer, both of Waterloo, Iowa.—A. P. Blough, Waterloo, Iowa.

FALLEN ASLEEP

Beagle, William Ray, was born Oct. 3, 1888, at Ada, Ohio. He died following an operation in Edmonton, Alberta, Oct. 12, 1935, aged 47 years, 9 days. Ray accepted his Savior and united with the Church of the Brethren in 1906. He leaves behind his wife, one son, one daughter, mother, four brothers, and one sister. Funeral was held in the Arrowwood Church of the Brethren by the undersigned, assisted by Bro. J. S. Culp. Interment in the Arrowwood cemetery.—John Wieand, Arrowwood, Alberta.

Clark, John S., son of Wm. C. and Sarah Wampler Clark, died at the hospital, Staunton, Va., Sept. 26, 1935, aged 68 years. He is survived by one brother and three sisters. Funeral services at the Barren Ridge church by Rev. C. W. Tinsman, assisted by Eld. N. W. Coffman. Interment in adjoining cemetery.—Helen Coffman, Staunton, Va.

Coffman, William Henry, son of Abram and Eveline Johnson Coffman, died at the home of his son, Eld. N. W. Coffman, Sept. 14, 1935, aged 85 years, 4 months, 16 days. He is survived by one son and one daughter, his wife having died a number of years ago. Bro. Coffman served the church faithfully in the office of deacon for many years. He was a carpenter by trade and built many substantial dwellings in the community in which he resided. Although his eyesight and hearing were impaired by reason of age, he was seldom absent from his place in the Sunday-school and church services. Funeral services were held at the Barren Ridge church by Elders B. B. Garber and C. M. Driver. Burial in the adjoining cemetery.—Helen Coffman, Staunton, Va.

Cooperrider, Brook Ramsey, son of Guy O. and Ruth (Ramsey) Cooperrider, born Jan. 18, 1915, and died May 26, 1935. He was stricken with appendicitis and died following an operation. He made his home with his grandparents, Adam and Sarah Cooperrider, near Glenford, his parents residing at Marion, Ind. A few hours before his death, an anointing service was held by the pastor of the Olivet Church of the Brethren of which he had become a member during the meeting held by A. D. Helser in July, 1934. He leaves father and mother, one brother and one sister. Funeral services in the Olivet church by the undersigned.—Wilbur M. Bantz, Thornville, Ohio.

Fordenwalt, Robert Wm., youngest of a family of twelve children of Brother and Sister Ira Fordenwalt of near Marshallville, Ohio, was born Feb. 24, 1930, died in the hospital, Cleveland, Sept. 27, 1935. He leaves his father and mother, seven sisters and four brothers. Funeral services in the East Chippewa church by Bro. D. R. McFadden. Interment in the church cemetery.—Sarah Blough, Sterling, Ohio.

Frye, Leah Ann, aged 85 years, was born in Shenandoah County, March 2, 1850. She had been a widow for thirty-five years. Her husband, Sylvanus Frye, was struck by lightning. She came to Harrisonburg twenty-six years ago, making her home with her son, Bro. I. M. Frye. She was a member of the Lutheran church. She had an increasing interest in all Christian endeavor. She was ill for two years preceding her death. She leaves one son, three grandchildren, a brother and sister. Funeral in the home by Bro. D. H. Miller, assisted by Bro. Minnich. Interment in the Mt. Jackson cemetery.—Mrs. A. Fred Cline, Harrisonburg, Va.

Funkhouser, Bro. Perry M., born in Shenandoah County, Va., Nov. 25, 1871; he died near Winchester, Va., Oct. 25, 1935, of apoplexy. He was a member of the Church of the Brethren. He was a deacon in the Salem congregation and for a long time a superintendent at Jubilee church and teacher. He is survived by his wife, two sons and one daughter. Funeral services at his home and in the Maurertown church by L. R. Dettra, N. H. Blough, N. D. Cool, W. L. Riggleman and Cephas Fahnestock. Interment in the cemetery near the church.—Frances Fahnestock, Winchester, Va.

Garner, Annie Grace, daughter of Eld. John Zuck, born Aug. 5, 1872, at Shady Grove, Pa.; she died at her home near Clarence, Iowa, Oct. 11, 1935. She had a lingering illness due to Bright's disease but was bedfast only three weeks. About one month before her death she called for the anointing. She united with the Church of the Brethren while attending Mt. Morris College. Dec. 10, 1895, she married Fred A. Garner. Having no child of their own they raised a boy taken from the orphanage. She was Sunday-school superintendent and one of its teachers for a number of years. She is survived by her husband and child, her father, four sisters and four brothers. Funeral services from the Cedar church by Eld. J. D. Brower. Interment in the Clarence cemetery.—U. J. Fike, Clarence, Iowa.

Jones, Sister Bertie C., widow of Jacob M. Jones, died at the home of her daughter, Mrs. Meda Bragg, Staunton, Va., Sept. 21, aged 64 years. She had been a member of the church for many years. She was the mother of eight children, seven of whom survive. She also leaves three sisters, two brothers and one half brother. Funeral at Barren Ridge church conducted by Eld. N. W. Coffman, assisted by Eld. J. C. Garber and Rev. C. W. Tinsman. Burial in near-by cemetery.—Helen Coffman, Staunton, Va.

Moreland, Mary, daughter of Mr. and Mrs. Chas. Long, was born at Lacon, Ill., June 8, 1895, and died Oct. 13, 1935. Jan. 31, 1922, she married Ora Moreland; to this union was born one son who died in infancy. In October, 1926, she united with the Oak Grove Church of the Brethren and had served with her husband in the ministry at that place. Funeral services at Lacon by the undersigned.—M. A. Whisler, Lowpoint, Ill.

Morris, Elva M., was born to Mr. and Mrs. David Clark, near Lakeville, Ind., April 17, 1875. She was married to Walter Morris Aug. 18, 1889. They had resided in and about South Bend for twenty years. She united with the church in 1900 and remained a faithful member, living a beautiful life that had won to her a host of friends. She is survived by her husband, two stepchildren and eight grandchildren. Relief from a prolonged illness came in her death on Oct. 17. Funeral service by the writer.—H. F. Richards, South Bend, Ind.

Motts, Jacob, son of David and Christina (Cocanower) Motts, was born Feb. 15, 1868, near Osceola, Ind., and died Oct. 23, 1935. For several years he suffered from ulcers of the stomach and submitted to an operation last June. He received the anointing about a month ago. For many years he served the church as clerk and treasurer, and was treasurer at the time of his death. Nov. 22, 1903, he was baptized and remained a faithful member of the Church of the Brethren. He married Sylvia Schmeltz on May 24, 1903. His wife survives with four sons and one daughter, also two sisters. Funeral services at the Olive Mennonite church by the writer, assisted by Rev. V. O. Vernon. Burial in the Noffsinger cemetery.—Ervin Weaver, Elkhart, Ind.

Musgrave, J. F., son of Hiram and Adeline Musgrave, was born in Hancock County, Ohio, Dec. 21, 1862; he passed away at the hospital, Oct. 12, 1935. April 15, 1886, he married Lydia Rodabaugh. She preceded him Aug. 4, 1928. Three children remain, also eight grandchildren. Soon after his marriage he made a public confession of Christian faith and was received into the membership of the Eagle Creek Church of the Brethren. Here he had been a faithful and interested member through the years. He will be missed in the worship services of the church, for his place was always occupied. Funeral service at the Eagle Creek church by his pastor.—Jesse J. Anglemeyer, Williamstown, Ohio.

Reed, Roy D., was born to Mr. and Mrs. Donald A. Reed, at Yakima, Wash., March 9, 1913, and died at Yakima, Oct. 22, 1935. He united with the Church of the Brethren and was an active worker in the B. Y. P. D. He leaves his father, mother, sister, two brothers. Services were conducted by his pastor, the writer, at the chapel. Interment in the Terrace Heights Memorial Park, Yakima.—Paul L. Longenecker, Yakima, Wash.

Sellers, Catharine (Stotz), born Feb. 20, 1847, in Bolingen, Wittenberg, Germany, died Oct. 24, 1935. She came to America at the age of eight years and located in Tiffin, Ohio, and was a resident of that vicinity the remainder of her life. She married Frederick A. Sellers Dec. 23, 1873, who preceded her Jan. 10, 1919. To this union were born four sons and one daughter. She united with the Church of the Brethren at the age of twenty-nine years and remained a faithful member until death. She was always interested in the welfare of the church and received much comfort in the reading of her German Bible. She leaves three sons, nine grandchildren and one great-grandson. Funeral services in the Greenspring church by the writer, assisted by Eld. S. U. Snively. Burial in the Pleasant Union cemetery.—H. V. Thomas, Tiffin, Ohio.

Sollenberger, Moses, the son of Mr. and Mrs. John Sollenberger, born at Union, Ohio, April 7, 1857; he died Sept. 12, 1935, from injuries sustained in an accident. He married Susan Catherine Martin Feb. 7, 1878. To this union were born eight children. Surviving are his wife and five children, two grandchildren and one sister. He was a member of the Brethren church for many years and spent most of his life in Montgomery County. Funeral services at Happy Corner church by Bro. John Fidler, assisted by the writer.—A. W. Oren, Clayton, Ohio.

Spitler, Cora Ellen, daughter of Nathan and Amanda Johnston, born Aug. 27, 1880, died Oct. 20, 1935. She married Clarence S. Spitler Feb. 14, 1902, who survives with four sons, one daughter and four brothers. She became a member of the Church of the Brethren when quite young. Funeral services in the Georgetown church by Elders S. A. Blessing and N. W. Binkley. Interment in Mote cemetery.—Mrs. Nora D. Spitler, Laura, Ohio.

Taylor, Elva Tasher, born to Mr. and Mrs. Silas Tasher on Dec. 9, 1907, closed her brief life of 27 years on Oct. 22. She united with the church at the age of ten. Nine years ago she was united in marriage to Ralph Taylor. To them were born one son and one daughter. She is survived by her husband, two children, mother, brother and two sisters. Ten days before her passing she had been present, despite ill health, to answer to her name in a membership roll call service of the church. Funeral services conducted by the writer.—H. F. Richards, South Bend, Ind.

CHURCH NEWS

CALIFORNIA

Glendale (First).—The autumn work has been made lively with rally day, installation of church and Sunday-school officers and reports of district meetings, etc. The C. E. have elected Paul Taylor as their new president and Sister Frantz as adviser. Sister Emma Deeter is again president of the Ladies' Aid Society. Since the new addition to our church is in process of building, the foundation having already been laid, this is indeed a busy place. Oct. 18 the regular business meeting was held. This was a little different from the usual as a pot luck supper was given by the Ladies' Aid after which talks were given and business was discussed. H. A. Frantz, pastor and elder, presided. Dec. 1, 6:30 P. M., was the time chosen for our love feast. A little jollity along with the serious business of church building seems in order sometimes. A contest afforded some good laughs; the poorest guessers were to buy some small articles for the church building. They were the real fortunate ones after all as it is such a worthwhile way to spend money. The Sunday-school classes and different organizations take great pleasure in handing in dime envelopes and other contributions to the building fund.—Lulu Terford, Glendale, Calif., Oct. 23.

IDAHO

Payette Valley church held her love feast Oct. 25 with sixty-seven at the tables. Bro. E. J. Glover, our pastor, and Bro. Bontrager of Weiser officiated. Our homecoming day will be Nov. 10. Since our last report the laymen held a very pleasant and profitable meeting at the church. They appreciated having some of the Fruitland brethren present who gave interesting talks. Lunch was served at the close of the meeting.—Marvel Bowers, Payette, Idaho, Oct. 28.

ILLINOIS

Chicago (First).—Our D. V. B. S. began June 18 and continued four weeks. Mrs. Claude Harner had charge and had a good force of helpers. A farewell social was held for Bro. J. M. Moore's Aug. 7. He preached his last sermons Aug. 11 and they started for their new field of labor the next day. A number of our children and young people attended the camps this summer, and report having had a splendid time. We had quite a large attendance at our D. M. at Lanark. Bro. Wayne Gerdes, Mrs. G. H. Ridgely, and Mrs. J. W. Lear were the delegates from our church. Sept. 8 installation service was conducted for our new pastor, Bro. M. Clyde Horst, by Bro. M. R. Zigler, of the General Ministerial Board. We had a large attendance and a very impressive service. Our annual Women's Work meeting was held Sept. 27. The officers for the general organization and directors for the different departments were elected. Installation services were held for the officers and teachers of the Sunday-school Oct. 6. In the evening Bro. Dan West of Elgin gave us a stirring message on "The Christian in the Present Crisis." On Sept. 24 Bro. Lear gave a lecture on his trip to the Holy Land and Oct. 8 D. W. Kurtz gave a lecture on "The Philosophy of Progress." We had many visitors during the ministers' conference, which lasted from Oct. 16-23. We had all-church day Oct. 20, and had a very large attendance, and served basket dinner in John Naas hall. Bro. Paul Bowman and Dr. Leland Foster Wood of New York gave us splendid addresses during the day and Bro. Horst gave us a stirring message in the evening. Our church choir is getting a fine start again this fall under the leadership of Bro. A. F. Brightbill. The spirit of worship is kindled in the audience by the spiritual tone of the anthems rendered.—Martha E. Lear, Chicago, Ill., Oct. 26.

Oak Grove church met in semiannual council Sept. 29. Sunday-school officers for the ensuing year were elected: superintendent, John Raney; assistant, E. R. Moreland; B. Y. P. D. president, Zona McFarlin. Sept. 22 Bro. J. E. Small of Roanoke brought us a fine message. Bro. Small and our pastor, Bro. Whisler, exchanged pulpits for the morning service. Oct. 27 at our love feast Bro. Whisler officiated. We are planning a teacher-training class for our Sunday-school to be conducted by the writer.—Mrs. M. A. Whisler, Lowpoint, Ill., Oct. 28.

INDIANA

Anderson.—Our autumn revival will begin Nov. 10 to continue two weeks. Bro. W. G. McFadden of Mansfield, Ohio, will be in charge. Programs of special music are being arranged. An old-time husking bee is to be conducted at the farm home of Bro. Amos Spall who is quite ill. The sisters will prepare and serve the noon luncheon. Our Aid Society is doing excellent work with fine co-operation.—Sarah E. Clow, Anderson, Ind., Oct. 25.

Auburn church met in council Sept. 26. Bro. Frank Kreider, member of the Ministerial Board of Northern Indiana, had charge of the devotional period of the evening. The election of officers was held, Kenneth Graham being elected superintendent with Mary Kennedy, assistant. Bro. Clyde C. Cripe, our present pastor, will continue indefinitely at this place. The church voted to have The Gospel Messenger sent by the Sunday-school to the families of the church in place of the weekly paper, Our Young People. Oct. 6 there was a good attendance at our harvest meeting. Bro. Arlo Gump of Middlebury, Ind., gave an inspirational and challenging message both forenoon and afternoon. The offering of the afternoon was sent to Bethany Biblical Seminary. The Ladies' Aid met Oct. 24 to clean the church. A business meeting was held in the afternoon for the purpose of dis-

cussing some work for the future and also for the mothers and daughters' meeting to be held at this place on Nov. 9. We are expecting Sister Nettie Weybright of Syracuse to be the speaker at this quarterly meeting. On Dec. 1 Bro. J. W. Fidler of Brookville, Ohio, will begin a two weeks' evangelistic meeting.—Ruth Kennedy, Garrett, Ind., Oct. 28.

Logansport church was extremely fortunate in securing Bro. Geo. G. Canfield, pastor of Plymouth church, for two weeks' evangelistic meetings which began on Oct. 14. He delivered fourteen uplifting messages and also sang several solos for us. Ten were born into the kingdom through baptism by his efforts and many already in the church were strengthened for future service. Oct. 28 we held our communion at which approximately seventy surrounded the tables. Bro. Canfield officiated with a beautiful service which was a fitting climax to these spiritual feasts already enjoyed. We appreciated the visiting ministers and others from neighboring churches. Oct. 8 our B. Y. P. D. sponsored a fellowship supper for the church which closed with a pound shower for the pastor's family. Beginning this quarter the order of service was reversed from unified worship back to the old method of Sunday-school first and preaching following.—Mrs. Florence E. B. Arnold, Logansport, Ind., Oct. 31.

Michigan City.—Promotion day was Sept. 29. At this time the new officers were also installed. Bro. Claire Sampson is our new Sunday-school superintendent. The Come and See class held a doughnut sale Oct. 25, the proceeds from which were \$26. The class plans to use this money for a Christmas dinner to be given for the Sunday-school children. Another sale is to be held soon. The junior and intermediate classes are planning for the services on Sunday evening before Thanksgiving. The young people's class is putting on the evening services for Armistice Day. The B. Y. P. D. held a Halloween party on Oct. 26 and all reported a good time. Several of our members attended the communion services at La Porte recently.—Mrs. H. E. Jones, Michigan City, Ind., Oct. 31.

Middletown.—We enjoyed another spiritual love feast on last Saturday evening. Bro. J. S. Aldredge of Anderson officiated. We had our called council on Wednesday evening. The deacons made a report of the visit to the members before the love feast. Bro. D. W. Bowman preached an uplifting sermon for us on Sunday morning.—Florida Green, Middletown, Ind., Oct. 28.

Nettle Creek church met in council July 5. Bro. O. D. Werking was elected to serve as elder for another three years. Three delegates were elected to represent the church at district meeting: Eber J. Holler, Verna Dutro and Josie Werking. Bro. Eber J. Holler was elected Sunday-school superintendent for the coming year. We enjoyed a wonderful communion service on Oct. 19. The services began at 10:30. Bro. J. W. Fidler of Brookville, Ohio, gave us a message in the morning and Bro. Estle McCullough gave the message of the afternoon. V. B. Browning officiated and Bro. Geo. L. Studebaker preached for us Sunday morning. Other visiting ministers were Brethren L. L. Paul, Perry R. Hoover, E. O. Norris and Samuel G. Burnett. We have engaged Bro. D. R. McFadden of Smithville, Ohio, to assist us in a revival meeting to begin Dec. 1.—Mahlon Rinehart, Hagerstown, Ind., Oct. 30.

IOWA

Iowa River church met Oct. 20 for the love feast. Bro. Morris Eikenberry of Dallas Center officiated. Brother and Sister B. K. Hoffer of Greene, Iowa, also were with us. Bro. Eikenberry gave us an interesting sermon at our morning service.—Mrs. Lulu E. Duft, Marshalltown, Iowa, Oct. 24.

MARYLAND

Frederick.—On July 14 our pastor left on a two weeks' leave of absence during which time he was married to Evelyn Clark in the Brethren church of Johnson City, Tenn. During his absence our pulpit was filled by Bro. E. F. Sherfy of Stuarts Draft, Va., and Norman Ford of our own congregation. On Aug. 4 the members of our church held a reception for our pastor and his bride. They were presented with several pieces of furniture by the members of the congregation. Aug. 11 six of our young people who had attended Camp Peniel put on a program in the B. Y. P. D. meeting. Reports from the camp were also given. Our young people held their meetings regularly each Sunday evening throughout the summer with an average attendance of 22. Aug. 11 our church had charge of the union park service. Aug. 20 Bro. B. F. Summers was with us showing a series of pictures of the Life of Christ, also his pictures of the work in India. Sept. 11 the Women's Work organization held their election of officers. Mrs. Roy Leatherman was elected president for the new year. Sept. 20 our church held its semiannual council meeting, our elder, Bro. Marshall Wolfe, presiding. The following officers were elected: Elder, Bro. Marshall R. Wolfe, re-elected; treasurer, Jesse C. Shaver; trustees, Ralph Fahrney and Gilmer Garst; missionary secretary-treasurer, Ralph Fahrney; clerk, John W. Wolfe. Our Sunday-school elected for general superintendent, Jesse C. Shaver; adult superintendent, Harry B. Grove. Sept. 29 we held our rally day and promotion program. Oct. 6 Brother and Sister Charles Rice were installed into the office of deacon, which service was conducted by our elder.—Mrs. John W. Wolfe, Frederick, Md., Oct. 31.

Frostburg.—Sept. 3 we met in business meeting and church officers were elected for the year: Sister Anna Irwin, church clerk; Bro. Victor Wilson, church treasurer; Sister Ruth Irwin, Messenger correspondent. One member of our group attended the young people's camp

at Peniel. Sept. 29 our pastor began a two weeks' revival here. The attendance was exceptionally good. Bro. Cosner brought us spirit-filled sermons. Sister Cosner told a story for the children each evening that was much appreciated by all. As a definite result of the meeting eight were received into the church by baptism, one was reclaimed and four came in by letter. We held our love feast Oct. 20 with about fifty participating. Our pastor, Bro. Newton D. Cosner, officiated. The recognition service for the young people of Western Maryland was held in our church Oct. 15. Bro. Kahle directed the meeting. Bro. Newton D. Cosner was elected young people's adult adviser for the district. The young people's work of the district looks very encouraging. Our Sunday-school, young people's meeting and church have been well attended this past year. Our church is planning to make the new year one of still greater progress.—Ruth Irwin, Frostburg, Md., Oct. 31.

Oak Grove.—Oct. 5 Bro. Geo. Vansickle began a series of meetings at this place and continued for two weeks. He labored earnestly and brought nineteen inspiring messages. The church house would not begin to hold all the people that came from far and near. Fifteen were added to the church by baptism. Oct. 19 sixty-five surrounded the Lord's table. Bro. Walls and Bro. Jonas Sines were present. We highly appreciate what Bro. Vansickle has done for us. We organized the young people's meeting Aug. 28 with forty-two on the roll and more attending each evening, as we have the meeting on Wednesday of each week. Officers were elected, Bro. James Savage being president. Our Sunday-school is held each Sunday at 2 P. M. The school is progressing very nicely with large attendance each week.—Mrs. Mary Dewitt, Hayes, Md., Oct. 28.

Union Bridge church met Sept. 8 in business meeting to elect church and Sunday-school officers. Bro. Ira Albaugh was chosen Sunday-school superintendent. Brother and Sister Bernard King closed a two weeks' evangelistic campaign Sept. 29 and a great work for the Master has been accomplished here and in the surrounding community. Sister King's ability in music and story telling was appreciated by the children as well as young people and adults. Each evening there was rendered in a beautiful way a program of worship in song. The sermons and messages by Bro. King were most uplifting and inspiring. As a result of the meetings two young ladies were baptized. The Sisters' Aid Society is doing some good work; they have just had the benches and floor of our church brightened up with paint.—Mrs. C. C. Dickerson, Linwood, Md., Oct. 25.

MICHIGAN

Detroit (First).—We had a combination of anniversary dinner and fall council on Sept. 20. At that time we elected the church officers for the coming year. A. C. Mote being chosen elder. Rev. Paul Wengel of the Baptist church was the guest speaker. Miss Elma Rau, state director of children's work, conducted a week's intensive training. There was a ninety-five per cent average attendance of Sunday-school teachers at these meetings. The pastor, Bro. Mote, attended the pastors' conference in Chicago Oct. 16-23. During his absence Mrs. Mote filled the pulpit the morning of Oct. 20, giving us an inspiring talk on *The Triumphant Life*. In the evening A. L. Norris, a lay preacher, gave us a message and Webster Blough led in an old-time hymn sing. A number of our group attended the district young people's conference at Grand Rapids on Oct. 20; they report a splendid meeting. The men's club entertained the women at a chicken supper on Oct. 25. A short musical program followed. The mothers' club held their annual birthday party on Oct. 16. Mrs. Bruce Wallace, president of the Detroit council of church women, was the guest speaker. Oct. 27 Kermit Eby of Ann Arbor was with us for his first lecture of the season, using as his subject, *Fear in Modern Life*. Last winter we enjoyed having Mr. Eby with us one Sunday night each month and are to have the same privilege this winter. Mrs. Eby accompanies her husband and gives us an inspiring message in song. Nov. 17 A. W. Cordier of North Manchester is to be our guest speaker both morning and evening. The Detroit chapter of the Manchester-Mt. Morris alumni will have their fall meeting on that day.—Mrs. Walter K. Gordon, Detroit, Mich., Oct. 30.

MISSOURI

Happy Hill church met in council in August. At that time it was decided that Maud Stump from Texas should continue as assistant worker here another year; she has been with us since May 1 and is doing fine work. Bro. D. C. Gnagy of Warrensburg is to continue as pastor and elder and preach the fourth Sunday night of each month. Official board was organized at this meeting with Merle Witmore, chairman. Aug. 11 we had election of church and Sunday-school officers. Rolland Link was chosen superintendent. Sept. 8 our Sunday-school had dinner and a program in honor of Bro. Geo. W. Lentz and wife; he was pastor here for eight years. He has now for the past nine years been confined to his home as the result of a paralytic stroke, but enjoys company and music. Sept. 22 was our rally day. A short program was given by the children in the morning. After dinner at the church we had discussions and talks on the subject, *How Can We Improve the Work of the Church During the Coming Year?* At night we had installation services for our new Sunday-school and church officers. Bro. D. C. Gnagy had charge of this service which was held out of doors by a campfire. Sept. 23 we had baptismal services followed by the love feast and communion. Sept. 29 the young people gave a play, *The Color Line*. This play has been called for and put on several different places. The young people meet one Sunday each month for dinner and a social time in the different homes. Also a

social evening is held once each month. Nine of our number attended district meeting at Leeton. It was a very good meeting and well attended by all the churches of the district. The Ladies' Aid meets once each month in the different homes. At present we are making two wool comforts to sell. During the summer months we meet in the church.—Mrs. Zylpha Erikamp, Rich Hill, Mo., Oct. 28.

Warrensburg church met in council Oct. 10. Church officers were elected at a previous council: Adah Mohler was chosen adult superintendent and Mrs. Louise Redford for the junior department. Bro. Jas. M. Mohler was re-elected elder and the writer was chosen church correspondent. The young people gave a play on Sunday night, Oct. 13, "What Shall It Profit?" which was very interesting and expressed the present conditions of the liquor traffic. We are going to have rally day Nov. 10, with an all-day meeting. Nov. 11 we are to have the state meeting of the ministers. Our communion will be Wednesday, Nov. 13, at 7 P. M. Brother and Sister Austin are to hold a revival meeting for us in the spring beginning March 25.—Mrs. J. J. Wampler, Warrensburg, Mo., Oct. 28.

NORTH DAKOTA

Kenmare.—Oct. 6 our church met in council when officers for the coming year were elected. Bro. Dierdorff was re-elected elder; Lyle Hodgson, clerk; Bro. Jorgen Boe, treasurer; Opal Schwartz, Messenger agent; Ida Hodgson, correspondent; Bro. Jorgen Boe, superintendent of the Sunday-school; Lyle Hodgson, assistant. We are having preaching services every first and third Sunday by ministers from Minot. The young people give a program on the Sunday evenings when we have no preaching. Oct. 27 at our morning service Bro. Wingert from Illinois, who is visiting here, gave us an encouraging sermon on *Prepare to Meet Thy God*. In the evening the young people gave a good temperance program.—Ida Hodgson, Kenmare, N. Dak., Oct. 28.

OHIO

Black Swamp.—Our revival was held one week prior to the love feast. Bro. S. L. Cover of Marion, Ohio, came to our church Oct. 7 and preached seven acceptable sermons. He also gave a chalk talk each evening. Three accepted their Savior and were baptized. Our love feast was held Oct. 12. Bro. Cover filled the pulpit in the morning and afternoon and officiated at the love feast. On Sunday morning 174 were present at Sunday-school. The offering was \$11.10. An offering was taken for our pastor which amounted to about \$30. Bro. Cover delivered the sermon. Our pastor and Brother and Sister Garner spent a week at Bethany attending the ministers' conference. Sunday morning during the sermon hour Bro. Garner reported on the meeting. During the year our church has been growing; thirty-five have been added to the church by baptism and by letter.—Mrs. Asenath Baker, Lemoine, Ohio, Oct. 28.

Bristolville church met in council Nov. 2 with our newly appointed elder, Bro. Strausbaugh, in charge. A new budget was adopted for the coming year. A special meeting of the ministerial committee was held. It was decided that we have morning services every other Sunday conducted by Bro. Elmer Brumbaugh and Bro. Eshelman of Kent in turn, and alternate Sunday afternoon services conducted by Bro. A. H. Miller, our regular pastor, thus relieving Bro. Miller a bit of his strenuous duties. Beginning Dec. 4 a few evening meetings will be held leading to the love feast on Dec. 9 at 7 P. M.—Mrs. John Sass, Spokane, Ohio, Nov. 4.

Eagle Creek.—Our communion service was fairly well attended. Several from other churches were present. During the absence of our pastor, Bro. J. J. Anglemeyer, who is holding a two weeks' meeting near Ashland, Bro. Gale Freed brought us two splendid messages from God's Word. Our young people had B. Y. P. D. on Sunday eve-

ANNOUNCEMENTS

DISTRICT MEETINGS

Colorado, W., and Utah, Fruita,
Nov. 29-Dec. 1.

LOVE FEASTS

California

Nov. 17, Los Angeles, First.
Nov. 17, 6:30 pm, Oakland.
Nov. 17, Covina.
Nov. 25, 7:30 pm, Hermosa Beach.
Dec. 1, Reedley.
Dec. 1, 6:30 pm, Glendale.

Illinois

Nov. 24, 7 pm, West Branch.
Nov. 28, 6:30 pm, La Place, Okaw
congregation.

Indiana

Nov. 16, 7 pm, Union Center.
Nov. 17, 7 pm, Four Mile.
Nov. 20, 7:30 pm, South Bend,
First.
Nov. 24, West Marion.

Kansas

Nov. 16, 7:30 pm, Parsons.
Nov. 17, McPherson.

Maryland

Nov. 16, 2:30 pm, Longmeadow.
Nov. 23, 6 pm, Thurmont.
Dec. 1, Hagerstown.

Michigan

Nov. 24, Flint, all-day.
Nov. 24, 7 pm, Battle Creek.
Dec. 1, Lansing.

Missouri

Nov. 13, 7 pm, Warrensburg.

Ohio

Nov. 17, 7:30 pm, Harris Creek.
Nov. 24, Piqua.
Dec. 9, 7 pm, Bristolville.

Oregon

Nov. 23, Grants Pass.

Pennsylvania

Nov. 16, 17, 1:30 pm, Mountville.
Nov. 17, Elizabethtown.
Nov. 23, 1:30 pm, East Peters-
burg.
Nov. 24, 1:30 pm, Boiling Springs.

Virginia

Nov. 23, 6 pm, Barren Ridge.

ning with Clarence Bame as leader. Recently several of our members with our pastor attended the homecoming at the Old Folks' Home, Fostoria. Bro. Leatherman will hold a two weeks' meeting at our church beginning Dec. 1.—Mrs. Mabel Bibler, Arlington, Ohio, Oct. 23.

East Chippewa.—Since our last report the church enjoyed two splendid musical programs by the J. I. Byler family from Pennsylvania and the Marvin Stauffer family of our own community. Both programs were deeply spiritual, consisting of sacred hymns of the church. Aug. 11 our two weeks' meeting began with our elder and pastor, Bro. D. R. McFadden, in charge. Music was in charge of Bro. Walter M. Young of New Philadelphia and Sisters Amanda King and Ferne Throne. Bro. McFadden gave us eighteen spiritual messages and called in many homes. The music was inspirational with special numbers at each service. We also enjoyed a good attendance and co-operation. As a result nine were received into the church by baptism. Our church was represented at Camp Mack and also at our own district camp near Mansfield. Brother and Sister D. R. McFadden represented us at the district conference. A splendid Cradle Roll program was given Oct. 13 when three from the nursery class were promoted to the beginners' class. Consecration service for the new babies was held in connection with the program. An all-day communion service is being planned for Nov. 3. At our recent council meeting Oct. 24, church officers were elected with some changes. At this time Bro. Carl Smucker was continued as a licensed minister. Brother and Sister Smucker are now in Chicago where he is attending Bethany Biblical Seminary. During the summer our church co-operated with four others of the community in Sunday evening services. Our church and Sunday-school attendance is keeping up well.—Sarah Blough, Sterling, Ohio, Oct. 25.

Georgetown church closed a very successful revival meeting Oct. 27 with Bro. R. N. Leatherman of Union City, Ind., evangelist. His spirit-filled messages and work for the past two weeks were an inspiration to the church. Twenty-six souls were added to the kingdom. The interest and attendance were very good.—Nora D. Spitler, Laura, Ohio, Oct. 29.

Hartville church enjoyed a season of spiritual fellowship during the two weeks of Bro. Brougner's evangelistic campaign. As a result of the meeting nine were received into the church by baptism. Our installation service for Sunday-school and church officers was held on Sept. 20 and rally day on Oct. 6. The young people have given the play, *What Shall It Profit?* at various churches. A leadership training school is in progress. The four subjects being taught are: Principles of Teaching, Later Adolescence, Life of Christ, Primary Worship Materials and Methods. Our members' meeting was held Oct. 3. Since this was the close of the fiscal year all committees of the church reported. Delegates to district meeting were elected. It was decided to hold our communion the first Sunday evening following Thanksgiving.—Sarah Goodenberger, Hartville, Ohio, Oct. 25.

Troy church has recently closed a successful revival campaign with Bro. Harley Coppock, evangelist. The attendance throughout the meeting was good. Many delegations came from neighboring churches of our own denomination and others. They contributed much to the meeting by giving special music. Eight were received into the church by baptism. Our Sunday-school attendance on rally day was 206. The interest in the school continues to grow. We look forward each Sunday to the spirit-filled message of our pastor, Bro. Flory.—Mary E. Gnodle, Troy, Ohio, Oct. 31.

PENNSYLVANIA

Elizabethtown.—Sept. 16 two weeks of evangelistic services began under the direction of Bro. R. N. Leatherman, Union City, Ind. The messages so ably brought were spirit-filled and practicable, and the church was much strengthened by the work and inspiration of this consecrated elder. Twenty witnessed for Christ, consisting of children of the Sunday-school, a father, mother and daughter, and a young married couple. The messages will echo through the months in the lives of those who were touched by the power of the Spirit in these meetings. Oct. 6 baptismal services were held for the twenty new members. The Sunday-school has ended a year of activities by promotion exercises in all departments, and was climaxed Oct. 6 by the installation of teachers and officers for the coming year. This service was in charge of the pastor, Bro. H. K. Ober, who chose the fitting theme, "Feed My Sheep." This service, as well as the remarks of the superintendent, in his opening remarks the same morning, was a plea to keep the Sunday-school and church Christ-centered in an effort for growth and effective work during the year. Bro. Isaac Madeira is the Sunday-school superintendent for the new year, with Bro. Elmer Eshelman as assistant. Six of the teachers and young people are attending the county leadership training school in Lancaster during October and November. The B. Y. P. D. has started another year with inauguration of new officers, and formulating goals for the year; Robert Madeira has been elected president, and the entire group is taking renewed vigor in Christian work. They are assisting in a canvass of the town to arouse the Christian folk to vote against the open Sunday in Elizabethtown as this question comes up at the election in November. Of special interest are the doctrine classes which convene every Wednesday night during October and November. The juniors and intermediates are under the direction of Sister Anna Wolgemuth, the young people in charge of Sister Martha Martin, while the pastor and his assistant direct the adult group. Excellent attendance and interest mark the success of this project in which great truths are taught, and practical discussions engaged. Sunday evening,

Oct. 6, Bro. Nevin Zuck of Lebanon conducted the service and was assisted by the Lebanon male quartet who rendered in a pleasing way some gospel themes by song. This program was much appreciated. Bro. Amos Geib, from the Chiques congregation, brought a timely message on "Purposeful Living" on Sunday evening, Oct. 20. Our semiannual love feast will be observed Nov. 17, it having been decided at the last council session to observe this occasion the third Sundays of May and November.—Lucille V. Fike, Elizabethtown, Pa., Oct. 25.

Glade Run.—Sept. 3 our new pastor, Bro. W. C. Sell, took up the work here. Sept. 11 Brother and Sister Sell were installed as pastors. Bro. R. Shober, member of the District Ministerial Board, officiated. Sept. 29 our Sunday-school and church officers were installed by the pastor and Sister Sell preached the installation sermon. Sept. 30 to Oct. 14 our pastor held an evangelistic meeting in Reading, Pa. During his absence Sister Sell had charge of the pastoral and pulpit ministrations. Oct. 13 Sister Sell installed the choir in a beautiful candlelight service. Afterward she gave us a song sermon which was greatly enjoyed by all present. We are much pleased with the splendid attendance at all services. Our prayer meetings on Wednesday nights are an inspiration; we usually have an attendance of fifty. Once a quarter we have a membership rally which is greatly enjoyed by all. The last Sunday of each month a program is put on by one of the classes. In October the young people's department gave a splendid program entitled *Christie's Old Organ*. November will be sponsored by the women; December by the children; January by the men. At our last council Bro. J. H. Wimmer was chosen elder. We decided to hold a week of meetings before our love feast Nov. 3. We also look forward to two weeks of evangelistic effort in May. The work is progressing nicely and we are looking forward to a prosperous year.—Mrs. Carman Bowser, Glade Run, Pa., Oct. 31.

Locust Grove church met in council Oct. 24. Sisters L. B. Harshberger and Agnes Thomas were elected delegates to district conference. Oct. 6 we held our love feast with a goodly number present. Sept. 29 installation services were held for both church and Sunday-school officers. Our Sunday-school is having a rally which began Oct. 6 and ends Nov. 24, the losing side to be responsible for a program at the close.—Mrs. W. G. Wilson, Johnstown, Pa., Oct. 25.

Sipesville church met in council on Oct. 1. Officers were elected for the church year: Elder, J. Lloyd Nedrow; clerk, A. G. Maust; treasurer, Geo. Maust; Messenger agent, Ladies' Aid; correspondent, Mrs. J. L. Nedrow. Bro. O. P. Thomas has been elected Sunday-school superintendent for the coming year. Our revival which began May 19 was conducted by the pastor, and closed with the love feast and communion service on June 2. During this meeting nine accepted Christ as their Savior. In June we conducted our Vacation Bible School closing with a fitting commencement program. Oct. 6 we observed rally and promotion day and each department of the school contributed something to the program which made it enjoyable and worth while. During this service a Bible was presented to each junior entering the young people's department. In the evening the young people rendered an effective cantata, *The Ten Virgins*, which was given to welcome the juniors in that department. We have a wide-awake group of young people and they are always eager to do the tasks assigned them. They have an organized choir of about thirty members under the leadership of Miss Mildred Nedrow. At present programs are being scheduled which will be given in the various churches. Our revival will begin Oct. 27 and close with the communion service on Nov. 3. The outlook for the future is very encouraging.—Mrs. J. Lloyd Nedrow, Sipesville, Pa., Oct. 26.

TEXAS

Pampa.—Oct. 27 the Pampa church met in a business meeting. The pastor and wife were received by letter. S. E. Thompson was chosen elder. Various committees were elected to carry out the program of church work. There will be an all-day meeting at the church on Thanksgiving; preaching at 11 A. M., dinner at the noon hour; in the afternoon the program committee will have charge of a Thanksgiving program. Our pastor, S. E. Thompson, will begin a revival meeting in the Bartlesville church, Okla., Nov. 3. Immediately on his return home from these meetings he will commence a series of meetings in the Pampa church which will close with a love feast on Dec. 8. Any one having friends or relatives in or near Pampa, the pastor will be glad to call on them if you will give him their name and address. The writer was chosen church correspondent.—Mrs. S. E. Thompson, Pampa, Tex., Oct. 30.

VIRGINIA

Boone Mill.—Our Vacation Bible School was conducted June 17-28 under the direction of Bro. Daniel Wampler. A fine school was held with good interest and attendance; it was concluded by a public program and exhibition of handwork on the evening of the 28th. Sept. 15 Bro. M. E. Clingenpeel delivered a challenging message to the members of the church. Sept. 16 Bro. Alva Harsh from Petersburg, W. Va., began our evangelistic services. He brought us sixteen forceful messages. Mrs. Harsh helped to make each evening one of unusual interest. We feel that our church has been strengthened by the presence and messages of these consecrated workers. At the closing services twelve were baptized and six were received into the church by letter.—Mrs. Edwin Greene, Boone Mill, Va., Oct. 21.

Cloverdale.—At the special Mother's Day service six babies were dedicated to the Lord by their parents. Several of our women attended the women's conference at Oak Grove church June 27. Our pastor's wife gave one of the talks on the relation of the mother to

P. T. A. problems. During July and August the evening services were combined, the B. Y. P. D. providing the worship program the first half hour, followed by the pastor's message. While Bro. Wilson was away in a meeting at Mt. Joy church the B. Y. P. D. gave a splendid program one Sunday evening. The average attendance the last quarter at morning worship was 149 and at evening worship, 101. On Sunday morning, Aug. 11, Bro. J. S. Showalter, chairman of the District Ministerial Board, gave the message on "The Call of the Minister." Following some appropriate remarks by our pastor, Bro. Edgar Crumpacker and Bro. O. S. Garher and wife were installed into the ministry by Bro. Showalter, assisted by Bro. Wilson. The church feels much encouraged because of the helpful service that can be given by these fine young people not only to the local church but to others in the district. As the first Sunday in October was the beginning of the new Sunday-school year a rally day program was presented, also an installation service for officers and teachers. We are looking forward to a fruitful year of service. The Cloverdale congregation will hold their revival Oct. 27 to Nov. 10, with the pastor as evangelist, and the music will be under the direction of Bro. Lester Huffman of Roanoke, Va.—Lurline Showalter, Roanoke, Va., Oct. 23.

Deerfield.—Beginning Sept. 29 Bro. J. L. Driver of Sangerville conducted a meeting here. The crowds and interest were good throughout. His splendid sermons which appealed to thinking people were an inspiration and uplift to our church. We feel that much good has been accomplished by Bro. Driver having been with us. During this time six confessed Christ and four were baptized. The council meeting was held on Oct. 12. New officers for the church were elected for the coming year. The meeting closed on Sunday evening with the love feast.—Sylvie Bright, Deerfield, Va., Oct. 25.

Jeters Chapel church closed a series of meetings Oct. 13, conducted by our pastor, Sister S. B. Broughman, at the request of the church. Near the close of the meeting, on the evening of Oct. 12, we enjoyed our love feast and communion. We feel that many were inspired by the good messages brought to us. Sister Broughman visited about twenty-five homes. We were very glad to have with us at our love feast our elder, F. M. White, and Bro. W. D. Ahshire of Roanoke; the former officiated. Saturday night a good message was brought to us by Bro. Ahshire on Spiritual Birth; and on Sunday night one on Baptism by Bro. White. Our pastor, Sister Broughman, who has served for over six years, felt that perhaps a new pastor could serve better; but the church voted to have her serve as pastor another year. The sum of \$25 was raised for the purpose of painting the church.—Evelyn Thomas, Vinton, Va., Oct. 19.

Jubilee.—Our series of meetings began Oct. 7, continuing for two weeks with Bro. Emra T. Fike and wife of Oakland, Md., evangelists.

He preached sixteen gospel sermons which were much enjoyed. He also drew pictures for the children and put a picture in each home. There was good attendance at each meeting. Five were received into the church by baptism. The singing was led each night by Sister Flossie Foltz. We feel that the church has been greatly strengthened through these meetings.—Frances Fahnestock, Winchester, Va., Oct. 25.

Roanoke (First).—Sunday night, Aug. 18, a sacred concert was given by a chorus from the churches of the city under the direction of Prof. Huffman. At the July council our pastor, Bro. C. G. Hesse, turned in his resignation to accept a call from the church at Bridgewater College. A meeting was held concerning the call of Bro. R. G. West of Indianapolis, Ind., to our pastorate. The vote of the council was unanimous. Aug. 22 a program was given in honor of Brother and Sister Hesse who are leaving us. They were presented with gifts of silver from the church in appreciation of their untiring efforts in the six years they served the church. Sept. 18 a shower was given Bro. West and family. Sept. 30 a reception was held for our new pastor and family. The address of welcome from the ministerial board of the city was given by Rev. Ghiselin. Bro. Carson Key gave the welcome from the Brethren churches of the city. Bro. West gave a talk and introduced his family which consists of wife and four children. They were presented with a beautiful basket of flowers from Brother and Sister L. C. Moomaw.—Mrs. Irvin Wray, Roanoke, Va., Oct. 19.

Schoolfield.—At our quarterly church council July 13, the church called Bro. H. L. Alley and family. They came to be with us the first week in September. An impressive installation service was witnessed by the church. Other ministers of the town were on the program and Eld. H. W. Peters of Leaksville, N. C., read the charge. Bro. Alley began a two weeks' revival Sept. 22, preaching eighteen gospel sermons. The church was greatly blessed during this meeting. Ten were baptized and two await the rite. Oct. 19 the church enjoyed a love feast with the pastor officiating. Brother and Sister Alley have won the love and respect of the church and the people in general. The interest is very gratifying in all departments of the church work.—Mrs. W. C. Swift, Schoolfield, Va., Oct. 31.

Waynesboro.—On Sunday, Sept. 1, Bro. W. W. Coffman, a member of the ministerial board, came to this church to assist in electing our pastor. Bro. D. B. Garher was chosen again to serve another year as pastor and elder. Bro. Garher's son, Joseph, was granted license to preach for another year. Bro. Coffman preached an interesting sermon. At the same time our Sunday-school superintendent was elected, namely, Bro. C. R. Sheets, with Bro. D. H. Wright, assistant. Our young people have exchanged programs with several other B. Y. P. D.'s this summer. The council of Women's Work, on account of infantile paralysis in adjoining counties, postponed their meeting to

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Sept. 19. This meeting was enjoyed by every one present, although there were changes made in the program due to the postponement. Sept. 20 we met in council. It was decided that the Aid Society solicit subscriptions for the Messenger as they have been doing heretofore. A number were chosen to fill the various offices, namely, Sunday-school treasurer, church clerk, Christian Workers' leader, etc. Bro. Wm. O'Connel who has so faithfully discharged his duty as church treasurer for a number of years was chosen to succeed himself. On Sept. 23 Bro. Jos. Caricofe began our revival; he preached sixteen inspiring sermons. As a result thirty-five have been baptized. Bro. Caricofe made many friends during his short stay with us. The meeting closed with the communion on Monday night which proved to be a feast to the soul. Sister D. H. Wright is our church correspondent for another year.—Mrs. J. M. Wright, Waynesboro, Va., Oct. 19.

WASHINGTON

Outlook church met in regular council Sept. 6 to elect our Sunday-school and church officers for the year. Bro. C. A. Wagner was elected elder, and Rodney Martin, pastor for another year. The writer is clerk and Messenger correspondent. We held our love feast Oct. 4 with Bro. Stryker of Hanford officiating. We are expecting Bro. Paul Longenecker of Yakima to hold meetings for us the first two weeks of December. Our Sunday-school attendance kept up well all summer. We are starting a new contest in an effort to get more regular attendance. The B. Y. P. D. has a good program planned for a year in advance and is giving a social for all the older classes of Sunday-school the last of this month. A special service was given for all those over sixty in the church and community, Sept. 15, when they were entertained at dinner.—Mrs. S. A. Shockley, Granger, Wash., Oct. 18.

WEST VIRGINIA

Cacapon Chapel.—Bro. J. S. Whitacre of Old Furnace congregation held an eight-day meeting in the Cacapon Chapel congregation at Taylor schoolhouse along South Branch. Interest and attendance were fine and three were baptized.—J. W. Van Meter, Green Spring, W. Va., Oct. 28.

Hevener.—Since the last report from this mission the territory has been divided. Bro. J. W. Pugh, a former pastor, is now pastor in the southern half. In this northern division Bro. Isaac J. Garber is now serving as pastor. The summer has been a fruitful season for us. Bro. Jno. T. Glick held a revival at Hevener early in the summer and our pastor held three at other points with an increase of thirty-nine over the whole territory. Thirty-one were baptized and eight reclaimed. In July an interesting and well attended young people's conference was held at Boyer. Young people were invited from the three mission fields of this district in West Virginia. Dr. Chas. C. Wright and Bro. Jno. T. Glick were present and brought some timely thoughts to the young people. We are expecting Bro. F. E. Williar to be at Boyer on Oct. 31 to speak on Temperance. Our pastor, by authority of the District Mission Board, recently met the members in Durbin in their second worship service. The members from other points are drawing into that town and we trust that further work will be done there.—Mrs. Isaac J. Garber, Arborvale, W. Va., Oct. 22.

Main Mountain.—We had an Easter program, also a Mother's Day program; both were well attended. The Vacation Bible School was held by Sister Martha Jane Riest and Sister Ruth Longnecker. The average attendance of the school was fifteen. At the same time we had our week of meeting, held at night by Bro. J. Luther Dove. Two were received into the church. Quite a few of the Sunday-school group attended the communion service which was held at South Mill Creek by Bro. J. Luther Dove, and also the all-day singing held the same place Oct. 6 by Bro. Olen Lantz.—Leota May Bergdall, Kline, W. Va., Oct. 22.

North Fork.—Our church council met Oct. 11, with Eld. Thomas of Bridgewater presiding. Minutes were read by the secretary and reports heard from the different committees. The committee on building and repairs reported that the kitchen had been reroofed and ceiled. Following this, secretary, treasurer, church correspondent, and Messenger agent were elected for the coming year and church chorister was approved. Bro. M. G. Senger will be our new elder. A deacon was then elected, following a reading of the requirements for a deaconship, from the third chapter of first Timothy. An offering was taken up for the expenses of the love feast. Our love feast was held Oct. 13, with Bro. Miller of Elk Run congregation officiating. The meeting was quiet, reverent, and inspiring. The Hunting Ground love feast was held Oct. 12, with good attendance.—Mrs. S. Blair Myers, Cherry Grove, W. Va., Oct. 24.

Old Furnace church met in council Sept. 6 preparatory to our love feast, the time of which was set for Sept. 28. Sept. 16 J. E. Whitacre of Harrisburg, Pa., began a series of meetings which continued to Sept. 29, preaching fifteen inspiring and helpful sermons. Sept. 22 we had an all-day meeting with dinner and supper at the church. Bro. Whitacre preached three sermons and the Brightbill quartet of Lebanon, Pa., sang for us, which was much enjoyed. Brother and Sister Wallet with Bro. Keckler of Harrisburg were with us during the latter part of the meetings. We believe the revival was a great success and that every one who attended was benefited by it. Seven were added to the church by baptism. Our communion was well attended. June 30 a fine Children's Day program was rendered by our young people, after which our elder, B. W. Smith, talked to the children. Bro. Showalter of Keyser, W. Va., brought the afternoon message.—Mrs. Effie Abe, Wiley Ford, W. Va., Oct. 19.

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THE GOSPEL MESSENGER

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No. 47



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EDWARD FRANTZ—*Editor*

"THY KINGDOM COME"

H. A. BRANDT—*Assistant Editor*

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No. 47

EDITORIAL

Warden Lawes Understands

DID you hear him say last night that "wives and parents suffer infinitely greater punishment than the prisoners themselves"? Those were his exact words. He knows whereof he speaks.

The best things cost heavily. The best thing of all is love. But it comes high, sometimes very high, as in the cases noted by the warden. Then it costs in heartache and suffering beyond the capacity of one steeped in crime. For it is those who love most, not those who sin most, that suffer most.

The moral is, then, better not be a wife or parent? Better not love? So some philosophies. But they are wrong. They miss too much. They reduce life to mere existence for life without love is not life. They miss the "joy that seekest me through pain," the rarest and sweetest of all. That joy is expensive but it is worth it. Love costs but it is worth the price. E. F.

The Arithmetic of War and Peace

THE arithmetic of war and peace is simple enough that a child can understand it. For example, let us take a little problem in war. Suppose that two bellicose farmers, on meeting at the line fence, soon get into a fist fight. Now while the fight is on it is obvious that other matters are neglected. If it is much of a fight, clothes are torn, noses battered and perhaps some teeth knocked out. Some of the possible results are: that one farmer wins decisively; that the fight results in a draw; that both farmers get pretty well done up. Now the point we need to remember is that a fight closes with one or both taking a loss. Nothing has been created. All things considered, war is essentially an exercise in subtraction.

Now suppose that our two farmers are not of the pugnacious sort, that on meeting they share information and even exchange work as the need arises. It is evident that under such conditions crops are less likely

to be neglected. And not only that, but as they work together, both are challenged to new prodigies of useful effort by the concern of the other. The result is therefore not what two men working separately might do, but what two working together are able to create. Thus to live at peace with one's neighbor may easily become more than an exercise in addition, it may result in the increase of useful commodities or services by multiplication.

This is all that we can make of the arithmetic of war and peace. That is, war presents problems in loss, in subtraction; peace offers exercises in addition, even multiplication. And even a child can understand the nature of these very different processes. H. A. B.

Let Us Be Thankful

1. THAT there is plenty of material goods, food, clothing, shelter, everything, plenty for all. The earth responds to human industry, if not in one place, then in another, so that there is always enough to go round, and to spare. If some suffer, as indeed they do, the problem is not one of production. We live in a world of abundance, in an age of increasing abundance. Nobody should go hungry or cold. There is no need for war or famine or any other device for limiting population because of scarcity of physical necessities. The earth is well able to support all there are of us. Let us be thankful.

2. That there is a growing realization that our distribution of earth's good things is faulty and a growing determination to find a better and fairer way. Fewer people than ever before can be happy in their own advantage and indifferent to the misfortunes of others. There has been a great awakening to the fact and extent of social injustice and to Christian responsibility for it. The second commandment is *second*, stands close to the first, right next to it in fact, and is very much like it. So much so that observance of the first can have no validity, no reality, if the second is neg-

lected. We are learning that we can not love God unless we love our brother. Let us be thankful.

3. That world peace is nearer. True, there is war in the world today, for which we are infinitely sorry, and that war may get bigger and come closer to us. If so, which may the good God forbid, when it is all over there will be one less war ahead than there is now. Civilization can then take up the long hard task of rebuilding itself with a little more confidence. It is something, indeed it is much, that the nations did speak out and condemn Italy, even if that action was favored by Great Britain's own interest. Motives are like that generally, somewhat mixed. It is none the less in the direction of progress. Some day the world will have peace. That day was never so near as now. Let us be thankful.

4. That in the face of the strong pagan trend of our times there are many who see and love spiritual values. These paganizing influences are especially disturbing in the appeal they make to our youth. And yet it was a group of college freshmen who the other day chose as a theme for forum discussion the problem of maintaining their faith in God. And it was a college young man of the writer's acquaintance who turned from an institution of high repute to another of lesser note, because he found in the latter what he missed in the former, "fellows with zest for a purposeful life." Against terrific odds youth is fighting for the life worth while, and winning. Let us be thankful.

5. That the making and strengthening of individual character is more and more recognized as the only answer to all that's wrong with the institutional life of our day in every realm. The failure of systems is due to the lack of men and women of the right sort to run them. One prominent layman goes the length of advising the scrapping of most of our church machinery for a term of five years. The greatest merit of so drastic a proposal is that of directing attention to the one supreme need. That need is men and women of character and power. That power is dependent mostly on personal contact with the Power at the heart of the universe. Increasing numbers see this and say it. Let us be thankful.

6. That the church still stands, and will, because it is built on rock. First of all there is Jesus Christ himself, the chief cornerstone. Then there are the men and women who believe in him. And the truth which they believe and confess, namely, that he is the Christ, the Son of the living God. On that mighty fact, on that explanation of the universe, on that understanding of Ultimate Reality, the church will go forward as the chief instrument of God for the realization of his rule in the lives of men. The gates of the underworld will never open to admit a church made up of men and

women of that conviction. Such is the church of Jesus Christ. It is not built on sand. It is built on rock. It will stand. Let us be thankful.

7. That we can be thankful. Let us be thankful.

E. F.

Return of the Kings

TIMES are looking up a bit for kings. The invitation to George II to return to the throne of Greece is a sample of a changed attitude toward the strong man type of government. The change is coming too late for the Romanovs, and perhaps for the Hohenzollerns, but some of the less shopworn personalities seem to be in line for rich innings.

It is not that the case for true democracy is less strong than it was. If we know anything, it is that the possibilities for the development of persons is greatest under democratic rule. However, such a regime requires more than mere intelligence. It requires a high mindedness which makes co-operation easy and natural. And it is just here that the current brand of democracy has developed a special weakness. That is, it has tended to decline into a stubborn factionalism which is making the finest fruit of democracy impossible.

Out of this has grown an impatience and disillusionment which makes many think more favorably of the highly centralized and even dictatorial types of government. Meanwhile, kings have learned much. There is King George V of England who seems to have solved the problem of how to succeed as a king in the new manner. And taking his cue from King George of England, King George of Greece is insisting upon a constitutional monarchy of the English type. Returning under such conditions he will be reasonably sure of a long tenure of office.

H. A. B.

You Are a Trustee

"THE purpose of higher learning is lower learning," said President Bruce R. Payne to the graduating classes of George Peabody College for Teachers. The object is the creation not of a cultured caste but of the most effective agency for the widest possible distribution of knowledge. It is that the chosen ones may be the servants of all.

That is always the true interpretation of special privilege. That, according to the prophetic view of it, was the meaning of God's choice of Israel among all the families of the earth. The Philistines and Ethiopians were his people too but less useful as teachers of mankind.

That is the meaning of whatever advantage you have over any of your fellows. It is a sacred trust. E. F.

THE GENERAL FORUM

Things To Keep

BY MINNIE B. SHERRICK

Each end of day,
When in repose of soul we take survey
Of what the wingéd full-filled hours have wrought,
What heap of unassorted store they've brought
To keep or cast aside . . .

Eager ere daylight sleep,
We sort and seek from out the vibrant heap
The gems of real worth that glow and gleam,
To fondly cherish as a lovely dream
Or radiant memories . . .

While all the dross,
The dark and sordid, all that counts for loss,
Into oblivion send with fell full sweep—
Only the true and beautiful
Are things to keep.

North Manchester, Ind.

The Gift of Eternity

BY WILBUR BANTZ

Text: Eccles. 3: 11—Revised Version.

IN a recent test that was made in England about fifty per cent of those responding declared their disbelief in a future life. In a conversation with a certain man one day, he rather dogmatically asserted his convictions that when a man is dead he is dead, and that is the end. Man, to him, was no more than a germ in a test tube. After God was through experimenting with him he was cast aside, and that was the end.

Regardless of how many people believe or disbelieve, the idea of "an endless life" can not so easily be set aside. For "God hath set eternity in the heart," and something that is so much a part of our very nature, though crushed under the burdens of life, springs forth again and again to manifest itself with renewed power and vigor.

Everything seems to me to be a gift of God. I can not separate God from the trees, hills, mountains, streams, stars, children, mind, reason, for anything and everything seem to be God's gifts. And they are because God is.

There is one thing, however, that we rarely think of as a gift from God. That is eternity. He has set eternity in our hearts. God has placed in man a sense of eternity, and no more can we ignore this gift than the gift of the earth, sun, trees and hills.

This eternity within me is constantly reaching out to the eternity beyond me. This has been true throughout the history of the human race. The Indians buried their dead with their ponies and their bows and arrows. The tombs of Egypt have in recent years not only

given up their dead, but have revealed how untold efforts were made in the burial to provide carefully for the long journey after death. So the eternity that was in the heart of man in that day was in its crude way reaching out to the eternity beyond.

Man by other means has been trying to understand the eternity beyond. All the philosophers from Socrates to this present day have tried to pierce through and understand it. The poets have written about it. Tennyson says:

"Thou wilt not leave us in the dust;
Thou madest man, he knows not why,
He thinks he was not made to die;
And thou hast made him; thou art just."

There is a kind of a *more yet* hovering around my heart. It will not let me be satisfied with this life only. The more yet is an experience of my physical and moral nature. Around the first automobile there hovered a kind of a more yet, and today we have the fine chariots that speed along our highways. Likewise with our railway, with our homes and factories, with every attainment, there is still something more yet to achieve. My moral nature cries out for more. It is not satisfied with my present moral attainment. It is not perfect, but desires to be perfect. Paul expressed the same desire when he said: "I count not myself yet to have laid hold; one thing I do, forgetting the things which are behind, and stretching forward to things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus." There is always a more yet to attain in character. "Man always partly is and wholly hopes to be."

As is the experience of my physical and moral nature, so likewise is the experience of my spiritual nature. The gift of eternity within me is constantly reaching out to the more yet to which I may go. Nor can I be untrue to this urge. I must give it freedom. I can not be true to myself and stop with this life. That which God has given me will not be satisfied to be separated from its likeness which is in God.

I am sure of one thing, that those who desire most for eternity are those whose lives require it. Often those who most declare their disbelief in eternal life are those who are guilty of wrong living, who could not stand eternity. Jesus lived such a life that it required eternity. Great living demands years, ages, eternity. Life grows in dignity, power and meaning when lived in the presence of eternity. Sad indeed is that life that requires no years. That life that is lived only for the present, without goals, ideals and purposes, that life will not reach out for eternity. Jesus is great because he lived greatly. His ideals and purposes of life can not be attained in a lifetime. They require eternity.

There are some things in my life for which I pray no eternity. Perhaps some things that should not live over the day. I do not crave eternity for my temper, for any jealousy, enmity, hatred, or selfishness which today may be in my life. But I do want my soul, my mind to live on. I want eternity for the noble thoughts, deeds, ideals and purposes of my life. I do want to have the joy of thinking through the great truths of God and man, which I am unable in this mind to understand. I do want the eternity that God has placed in my heart to some day find its likeness in God. Let us therefore give expression to the gift that is within us and so live that there will be no doubt for the eternity of our life.

Thornville, Ohio.

"Seeing Through the Eyes of the Divine"

BY J. H. GOOD

"WHEN I thought to know this, it was too painful for me, until I went into the sanctuary of God; then understood I their end" (Psa. 73: 16, 17). Many and marvelous have been the revelations which have come to men and women who have sought for wisdom in the sanctuary of God. He whose mind enters the eternity where God dwells as in a holy place; who leaves the things of sense for the things invisible; whose heart gazes within the veil; who stands where the thrice holy God stands and sees all human conditions, problems and seeming inequalities through the eyes of the Divine, can never again be the same individual, with his old envies, hatreds, unkindnesses and discontentments. To see through the eyes of the Divine is to see through an infinite wisdom and purpose and will, to behold human experiences and destinies, unveiled and unlimited by time and space.

The careful and earnest reader of the Seventy-third Psalm does not read far until he discovers that the psalm is a narrative of a great soul battle, a spiritual marathon, a hard and well fought field, in which the half defeated becomes in the end wholly victorious. The author pictures himself as one who had let his thoughts dwell too largely upon the conditions about him; and who, seeing what seems to be an inequality of things and circumstances, is almost caught in that mysterious storm which threatens men of all times and ages, the storm of uncertainties which arise about things which are not understood.

Having established already in his own heart the promise that "truly God is good to Israel, even to such as are of a clean heart," he becomes puzzled and disturbed by the seeming prosperity of the ungodly and wicked. He saw that they had no pangs in death, no misfortune seemed to come their way, they fed upon the fatness of their corrupt and vile deeds, they were

not troubled and plagued as many of Israel and their pride compassed them about as a chain and their violence covered them as a garment. Thus the psalmist, having cast a too wistful eye upon these things, almost fell; his steps well nigh slipped; doubts concerning the righteousness of God began to rise to the surface and his own integrity began to waver. He attempted to make progress in the good road, but his feet ran away from under him. He wanted to hold fast his premise, but envy usurped the throne of his heart. He saw the present and forgot the future. He saw only the outward display and overlooked the soul's discomfort. He saw crowns for the reprobates and crosses for the elect. Sinners sang while the godly sighed. He saw rest for the disturber and peace denied to the peacemaker. Thus raged the battle of his soul. Half-defeated, and buffeted within and without, he sought refuge in the sanctuary of God. And there, the Lord having shown him the destinies of all men, and having been permitted to look upon all things through the eyes of the Divine, he ceased to fret because of evil-doers.

What a change this old world will experience when all men, buffeted and torn by the ravaging onslaughts of doubt and suspicion, seek refuge in the sanctuary of God! What eternal bliss, for that single soul who seeks to know, to understand, and to see the problems of human life and human destinies through the eyes of the Divine. To think as God thinks, to understand as God understands and to see as God sees, is the highest aspiration of the soul. Without it men grovel in the dust of envies, hatreds, ignorance and superstition.

To the psalmist, the sanctuary of God in its simplest sense meant the place to which they were accustomed to go to lay down the burden of their lives and it was that which made church going to him such a beautiful reality, so different from much of the formal conventional church going today. It was this attitude alone which made possible the unveiling of truth, that he might through the eyes of the Divine see and be made to understand the ends of the ungodly, which fact drove him to a rediscovery of himself. In the sanctuary he discovered his greatest need, he discovered that "man cannot live by bread alone, but by every word that proceedeth out of the mouth of God." He discovered a strange reflex influence in the act of devotion. He discovered that when a man prays he is bringing a strange influence, morally and spiritually, upon his being, and he rises up from the act of worship as our Lord rose from his prayer, a stronger, calmer, and braver man, unfretted because of evildoers and trying circumstances of life.

In these days when life is so anxious, when business is so exacting, when right judgments are so important, when a prompt, almost instantaneous decision is so frequently demanded, it is pathetically sad that some of

the very ones who want the power most should cut themselves off from the calming influence of the house of God, where, for ought they know, they might be able to say with the psalmist: "It was too hard for me, life was too anxious, disappointments were too overwhelming, until I went into the sanctuary of God. There seeing through the eyes of the Divine, I discovered the reality of truth, I discovered my own self and became conscious of a need to consecrate my will to God's service." Seeing through the eyes of God changes men from creatures of this world to men of divine conceptions and understanding hearts.

Springfield, Ohio.

An Hour in Another Temple

BY J. M. BLOUGH

AGAIN it was evening and in the heart of a city. A young Hindu whom I met in the other temple* promised to take me to a temple where still larger crowds come to worship daily. And I was not disappointed. It is a large and expensive temple, and beautiful as temples go. Here the men and women have separate rooms, the one for the men is nearest the idols, and that for the women just outside where they can see the idols through open doors. The room for the women is a sort of large portico that accommodates several hundred persons at a time.

After removing my shoes I was allowed in the men's room right in front of the chief idols of the temple. There are six separate shrines in this temple and practically all the worshipers do homage at each one before leaving. And these shrines are all dedicated to different god and goddesses. What diversity in their devotion! There is a constant stream of worshipers with their various offerings making the orderly round from shrine to shrine. Oh, the crowds! On an average fifty to sixty people come in and go out every minute throughout the evening hours. Many of these are women and children of all ages.

In the main center shrine there are two idols identical in size and appearance. They are man-size, sit side by side and look like twins. They are called Swami Narayan and Narnarayan, deified men. Before these I sat for a time as the worshipers passed to and fro. They would present their offerings, repeat a short prayer in humble attitude and pass on to the other shrines. Occasionally some very devout person would prostrate himself several times before the idols.

At about six-thirty the gods were given their daily evening recreation. There are two miniature idols which were placed on a small swing which hangs right before the large idols. On this also was placed a small dish of grapes for their enjoyment. Then, while the

band played drums and cymbals, and sang their songs in praise of the gods, a priest stood and gently swung the small idols back and forth. This was to keep on for several hours. What a noise! During this time the temple was crowded.

In another building where the priests live there is a life-size idol of the first mentioned god. No women are allowed to come here to worship. This idol was completely covered from head to foot with fresh roses, and the men bowed in reverent adoration before it.

The young man who showed me around also worships these idols. I inquired of him about his worship practice, and he told me without any hesitancy or sign of embarrassment that every evening he makes the round of three main temples in the city and worships at every one. Is this not devotion on the part of youth which puts to shame many in more enlightened nations? And it is not inconsistent for them to worship many gods and goddesses because they think of all of them as representing the great god, as they say. But these gods and goddesses are so different in character according to their own description of them that it is impossible for us to agree with their contention.

How long will idol worship continue? How long will the gospel be kept from the millions who worship false gods? Think of the millions of children who are carried in arms or led by the hand into the idol temples and taught to worship images? It makes one's heart bleed to see it, but we dare not condemn the parents, for they teach what they believe, and think they are doing right for their children. Rather must we condemn the Christian church for keeping the message of freedom from them. O Brethren, the need for missions in India is still very great. "Woe is unto me if I preach not the gospel!"

Vyara, via Surat, India.

"The Stewardship of Possessions"

BY M. G. WILSON

"Let each one of you lay by him in store, as he may prosper" (1 Cor. 16:2).

MANY people want all they can get for their money. There are others who want the best they can get for their money. It is just as important to know how to use money as it is to earn it. Much trouble and unhappiness is caused by not knowing what to do with money—by spending it foolishly. The fundamental principle that must underly the problem of wealth is that it all belongs to God.

I. The Basis of Stewardship

God is the only Owner of all things. The first sentence in the Book says: "In the beginning God created the heaven and the earth." If God had made the world to the order of some one else it might have been differ-

* See article by Bro. Blough in Messenger for Oct. 19, page 5.

ent; but he was making it to his own order. "He spake and it was done." The psalmist acknowledges God's complete ownership of the world by saying: "The earth is the Lord's, and the fullness thereof; the world and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods."

God's ownership is shown not only in creation but also in his daily gifts and blessings. He provides for our needs, and thus shows he has power to maintain as well as create. "He left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness."

We might use many scriptures and arguments to prove further God's ownership of all things. But the challenge of stewardship is that even though God does own it, he trusts it all to man. So when it comes down to the facts, man can do whatever he wants to with his money and God will not hinder him. However, for our own good, and that we might not forget God, he has arranged a system of stewardship in which we are to honor him with a certain definite portion of our income. If we fail to follow the plan we will miss a great blessing and also hinder the advance of his kingdom. Just as we need to pray, study his Word, practice the ordinances, and engage in other means of grace in order to develop Christian character and build up Christian communities, so also do we need to be stewards of the possessions that God has entrusted to us.

II. The Method of Stewardship

How shall we carry out the principle of stewardship, and do it according to God's will? Surely every earnest Christian wants a true answer to this question. In the Old Testament the offerings that were given represented real values; they were not mere formalities. At least that was the ideal to be reached. "Thou shalt not delay to offer the first of thy ripe fruits, and of the overflow of thy possessions. The first-born of thy sons shalt thou give unto me." The offerings were to be of the best, and without blemish. "Neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing." Even though the offering system has been discontinued, yet the principle that it contains is applicable to our day.

A more definite kind of stewardship began with the institution of the tithe. Jacob promised that he would give back to God one-tenth of all that God gave him. When we ask the question, "How much should I give?" the Old Testament answers: "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." The prophet Malachi plainly says that the people have robbed God in tithes and offerings. A great blessing from heaven was promised if they would bring

the whole tithe to the storehouse. The practical question is whether we today should give one-tenth of our income. Much will depend upon the attitude we take as we consider it. If we as church workers feel that it is a cure-all for our church finances, a method that will bring the money, we will cheapen the method in the very start. And we will produce the same effect if we think it is security for great blessings to us—that because we tithe we will get that much more. The right way to look at it is whether we can afford to put God first. In order to put him first in relation to our material blessings we must adopt a system by which we recognize his ownership of all we have. The New Testament way to do this is to systematically lay aside a definite proportion of our income. There are some who decide how much it shall be on the basis of their feelings, or according to what they think they can afford. But we can never put God first by such means. One person's feelings may be very different from another. And when we give what we can afford, it will be what is left rather than the first fruits. Our text states that each one should lay by him in store as he may prosper. Now, if we give a tenth we will be giving according as the Lord has prospered us. Jesus did approve the tenth when he said that the Pharisees tithe mint and anise and cummin, and then adds later that these they ought to have done. What if this is the reign of grace, is that any reason why less should be given than under the law? What if justification does not depend upon giving a tenth, should the justified man seek to hide his covetousness thereby? The Lord knew his people could give a tenth then; surely they can give as much now. All can come up to this standard and some can go even higher. It really ought to be the minimum. I feel safe in saying that the man who never starts by giving as much as a tenth will very rarely give more.

III. The Motive of Stewardship

We should give to the Lord's work because we love him, and want his work to grow. We can tell the genuineness of a man's interest in a cause by the way he puts his money into it. We are not called upon to give our hard earned money to appease the wrath of angry gods; but our giving is for definite worth-while projects which advance the kingdom of God.

In order to get the greatest blessing out of our giving it should become an act of worship. The church offering has as essential a part in the service as the prayers, the hymns or the sermon. Giving is practical worship; it is saying just how much God is worth. The gift symbolizes the greater gift of self. It is as if the worshiper is saying, "It is my life. God, accept it." This spirit changes it from a collection to an act of worship. The church has been waiting to be taught a spiritual motive for giving. The time has come for the

church to launch a campaign, teaching the high motives and purposes of systematic stewardship, financially expressed by giving at least a tithe.

Cloverdale, Va.

A Study of the Holy Spirit

BY PAUL MOHLER

The Command

IN previous articles, we have dealt with promise and fulfillment; further study reveals that the reception of the Holy Spirit is imperative. To be filled with the Spirit is more than a privilege; it is a duty. This comes out in Ephesians 5 and 6. We can hardly attend to it too carefully.

To appreciate the force of this lesson, it will help to review our first study in regard to God's reason for sending the Holy Spirit, as we find it in Ezekiel 36: 16-23—the bad name Israel had given him, and his determination to be sanctified in his people before the nations. This same desire appears in Eph. 5: 1, 2. In the verses following, we find exhortations and admonitions, reasoning and warnings against sins of all kinds, specific and general. These are in the main negative, but finally, verses 18b, 19 and 20 rise to a strong positive appeal to be “filled with the Spirit” and live in a spiritual relation one to the other. Following and growing out of these are still other admonitions, some of them generally recognized as commands: wives, obey husbands; husbands, love wives; children, obey parents; fathers, nurture children; servants, obey masters; masters, respect servants, etc. Going on from there, the writer arms us against the devil with the armor of God and enlists us in the great spiritual conflict with the adversary. Obedience to all of these exhortations would seem to cover all the ground necessary to fulfill God's purpose of sanctifying his great name.

But are these commandments? What is the real difference between a commandment and an exhortation to do what is right, necessary and safe? If one is bent on “doing the will of God from the heart,” there is no difference; any expression of his will is authoritative. Can you, then, tell why so many good people regard the “be not drunken with wine” of verse 18a as a command to be kept very conscientiously, while they pass over the “Be filled with the Spirit” of 18b as being unnecessary? Also say why so much attention has been paid to Paul's admonitions (or commands) to so many different classes of people in Chaps. 5: 22—6: 9, and so little has been given to the being “filled with the Spirit” without which the other duties are impossible? See if you can find in any of Paul's writings any word having greater authority than this “be filled with the Spirit”; see how much of his further instruction you can follow fully without being filled with the Spirit.

Of course these are the days of “independence.” People rebel against authority—unless they like the authority—a Stalin, a Mussolini, a Hitler, or a Roosevelt. But, “If a man love me, he will keep my word.” “He that hath my commandments, and keepeth them, he it is that loveth me.” Our love for Christ therefore will determine our desire to “be filled with the Spirit.” Fortunately for us, our being filled with the Spirit increases love for Christ. This brings us into an ever ascending spiral of increase, both in the Spirit and in love. Love, and love alone makes the “yoke” easy and the burden light. This is fundamental.

But whether independent or not, rebellious or submissive in attitude, we have to recognize the authority of cause and effect. A world full of hatred, selfishness, dishonesty and impurity is not going to give way to love, unselfishness, honesty and purity without a tremendous struggle. And the struggle will not be won by intellectual or physical exercises. As Paul says, “our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places.” Since the source of the world's ills is spiritual, we can not overcome them but by a spiritual power greater than that which is in the world. What power can this be but the Holy Spirit? Necessity drives us to be filled with the Spirit if we would have a decent world in which to live.

The Penalty

The commands of God carry penalties. The nation that turned from the Spirit to philosophy and culture is suffering the penalties. Even the *Wall Street Journal* knows this and confesses it guardedly in the following words: “We now begin to suspect that something was lost which we must somehow recover. We are not very clear as to what it is. All we know is that it is something we once thought we could do without. We are beginning to call it ‘spiritual.’ It is perhaps a sound instinct, for the heart of the philosophy that has betrayed us was, for all its fine phrases, purely material. Perhaps, too, in this vague suspicion that is spreading among us there may be our best reason for hope in a better day.”

The Reward

Being filled with the Spirit certainly changes things. The effects Paul here notes are to be seen in the church and the home as a source of happiness in contrast with the foolishness and riot of wine drinking: “Speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord; giving thanks always for all things in the name of our Lord Jesus Christ to God, even the Father; subjecting yourselves one to another in the fear of Christ.” Here follows that most beautiful picture of an ideal home with right relations between husband and wife,

parents and children, masters and servants, all growing out of the filling with the Spirit. But even that is not all; there is the victory to be gained over "all the fiery darts of the evil one," with prevailing prayers for the saints and for the progress of the gospel.

Pasadena, Calif.

Will a Man Rob God?

BY ROBERT HENRY MILLER

(*Mal. 3: 8-12*)

WE speak of "paying our church dues," "giving to missions," or "supporting the pastor." This is a mistake. Giving is a spiritual act. It is worship. In giving we have an immediate transaction with God. When we fail to give we "rob him."

Money is life, the life we have spent in earning it. It is the life of our fathers who built the civilization in which we live and work. It is the life of God who gives and sustains the processes of growth by which our labors are increased. Money is life, and the use we make of it is immediately related to God. We are either robbing him or honoring him.

Those who are guilty of robbing God are often unconscious of their guilt, or at least they pretend to be so. Hear them respond: "Wherein have we robbed thee?" The memory of any other sin will haunt you through the years. It is a kind of benevolent terror, driving you to repentance. But not so with this sin. It anæsthetizes its victim. I have seen money-lovers become hard, unsympathetic, lonely, suspicious; while they contended that the trouble was not in themselves but elsewhere. "Wherein," they protest, "have we robbed God?"

The aim of this exhortation is an amply filled treasury, "That there may be meat in my house." We make loud profession in our songs of our devotion to the church, yet our missionary work languishes for lack of funds, our local work is tardily and scantily supplied. Between our tunes and our treasuries there is a ghastly contradiction which men of the world observe with pity and disgust. Let us lift this reproach from the cause of the Lord! "Let there be meat in God's house!"

"I will rebuke the devourer for your sakes, neither shall the vine cast her fruit before her time in the field." That is, God will protect the liberal soul against the ravages of men and the elements. I would not interpret our faith in terms of crass materialism, worshiping God for loaves and fishes, neither would I advocate a faith so ethereal and remote as not to touch the conditions in which we live. We believe that when one gives because he owes it to God, God will overrule men and nature for his ultimate good.

Giving widens one's interests and sympathies. It develops a cosmopolitan spirit: "All nations shall call

you blessed." The little child who saves his pennies to help build a hospital in India, the grandmother who sets apart a portion of her cream and egg money for missions, becomes a citizen of the world with a finer, broader sympathy than travel and reading alone could ever give. The liberality which supports missions has been a large factor in building up international understanding and goodwill.

Joy abides with the liberal soul, "Ye shall be a delightful land." One who gets but never gives is discontented with what he has, for the increase of desire always outruns the increase of wealth. He becomes ill toward others, for others always seem to keep him from getting what he wants. Sympathy dies, for he has trained himself to delight in personal gain so that he is unmoved when others are burdened for his profit. Joy is impossible to such a soul.

The man who gives while he gets is contented with what he has. He has learned to curb his desires in order that he may give. Having given to others he trains himself to rejoice in their enlargement and growth. Because he has seen his money transmuted into the values of the kingdom he has experienced for himself the spiritual quality of life and the world. Such a one is inevitably happy. "Ye shall be a delightful land."

North Manchester, Ind.

The Present Compass Point in Missions

BY NETTIE MABELLE SINGER

TODAY is a day of crises all over the world, and especially in China. China is in the midst of revolutions. The missionary movement is also undergoing revolution. Does the Jesus, whom we have learned to know as sufficient in ordinary times, have anything for today's special needs? Does he understand the situation? Are his representatives able to meet the issues of the day? Is religion needed anyway? Is the Bible out of date? Was Jesus a scientist? Do we want cold scientific facts? Or do we want beauty, warmth of soul and art in our religion? It is through the power of the emotions rather than cold intellect that the chaos of crises is guided into order, and a better society created. The emotions are guided by the intellect, but cold philosophy does not move the world. Have we been true stewards of the cause we represent? Have we had warmth in our religion? Do we enjoy every bit of our work?

Perhaps God has some lessons for us before he can take us farther in the work we represent. An evangelist once said to me that Mr. So-and-so had ruined his work. "It can not be," I said. "You have ruined your own work. You have taken this people as far as you can until you go farther yourself; and you will not go farther. God took your work from you because

you were not willing to go farther." Might that not be our position today? We must go farther ourselves before we can lead others any farther! Are we holding up the progress of missions? This is a testing day when we must, perhaps, change our course; and in any event go farther or our influence will end.

Might God through the prophets want to speak to us again? Might God be saying to us: "Ye have built houses hewn of stone; but ye shall not dwell in them. Ye have planted vineyards, but ye shall not drink the wine thereof"? He has said that to some of us. He said of old: "I hate, I despise your feasts, and I will take no delight in your solemn assemblies. Yea, though ye offer me your burnt-offerings and meal-offerings, I will not accept them; neither will I regard the peace-offerings of your fat beasts. Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols. But let justice roll down as waters, and righteousness as a mighty stream" (Amos 5: 21-24).

Might God be saying to us: "I hate, I despise your feasts, and I will take no delight in your committee meetings. I despise your policies. Yea, though you offer me your Sunday services and prayer meetings, I

(Continued on Page 19)

Troubles

BY RAYMOND R. PETERS

ALL of us have our troubles. Quite often we feel that other people do not have as much trouble as we do. The pasture always seems greener across the fence. So often we think life's problems would be solved if we could have the degrees or position that some of our friends have. But when we learn to know them, they, too, are struggling with troubles which seem very large to them.

When I was a freshman in high school one of my cousins visited in our home. He was attending college and told me some of his experiences. This caused me to feel that if I could ever have the privilege to attend college, all my life's problems would pass away. Upon entering college I found that I was woefully mistaken. At times I find myself brooding over my problems, and I foolishly say to myself that if I had plenty of money, or if I could be recognized enough to have a LL. D, or a D. D. conferred upon me, surely all of my troubles would vanish. It has been my privilege to talk to some of my professors who have the degrees to which I referred and they still have their troubles.

During the past six months I have talked to young people and parents and I find that all of them are having their problems. I have been wondering if it is necessary for so many people to be hindered with troubles, thereby making life less meaningful? I would not ask for fewer troubles, but the Christian should be able to meet them and face life courageously. Therefore, I

would like to offer three simple suggestions which I believe will make it easier to live with our troubles.

The Master lived the perfect life. He had his troubles but he faced them victoriously. To him let us go for our help.

Jesus made his contribution to life because he had a love for people. He was not trying to gain status; not trying to receive honor and praise as reward for his work. His reward came in the joy he received from doing his work. Many of our troubles are caused because we do not get recognition enough for our work. Dr. Gilkey says that children depend upon praise as a reward for their work. I am afraid some of us are still children in this respect. We still expect praise as a reward for our work, rather than receiving the reward by doing the work well. People should never be satisfied, but there is no value in envying some one else who has a better job. A larger dam is not built until the force is too much for the old one. So no person is likely to find a larger field of service until he runs his job over. I think I can hear the Master saying: "Do your work well; share your life with others and be happy in it."

When Jesus was facing the most trying hour of his life—that of Gethsemane—he took with him his most intimate friends. He shared with them his troubles. Those who are in trouble need friends; friends who can be trusted; friends who are willing to share. There are many proud sufferers in the world. These people are living under a terrific strain which tends to increase. If they could sit down and open up their heart to some one who understands, many troubles would pass away. Not long ago a friend came to me and for two hours told me his troubles. I did not offer much advice, but when he left he said: "I feel much better and I am grateful for this opportunity to talk to you." Then in this process of release we learn from our friends that other people have their difficulties, that the world is not any harder for us than for many others.

In the garden Jesus took his trouble to his Father. After sharing in deepest agony, and because of this intimate fellowship with the loving, sympathetic Father, he received new strength, courage and power. He was ready to face the trying hours which were ahead. Too many people are trying to solve their problems with their own sheer intellect. In deepest trouble we need more than human strength. We need to learn the art of meditation, communion and prayer.

Troubles must and will come to every individual. The Christian should be able to meet them and remain poised. Give the best that you have to your work, share with your intimate friends, commune with the Father and many troubles will cease to be.

Chicago, Ill.

HOME AND FAMILY

The Spirit of Thanksgiving

BY C. A. WAGNER

This is Thanksgiving Day in our land,
 The Father has blessed us with a bountiful hand.
 With bowed heads we reverently stand
 Counting our blessings; they are as the sand.
 Wife is preparing the noonday meal.
 We are happy today; how good we all feel!
 We are surrounding the board spread with viands of life—
 Friends, children, husband and wife.
 As we partake of these viands, God gave us so free,
 We think of those countries not so fortunate as we;
 Where people are poor, hungry, and cold;
 Where poverty is stalking so fierce and so bold.
 Let us give of our bounty and never withhold
 And share with the poor our blessings untold.
 Why are we so fearful and anxious for bread?
 God will take care of us; in his Word it is said:
 Consider the ravens and birds of the air,
 And the grass of the fields and the lilies so fair.
 God cares for the birds and the beasts each day;
 My children, are ye not better than they?
 So let us be anxious for things above
 That our lives may be filled with the spirit of love.
Sunnyside, Wash.

The Thanksgiving Surprise

BY LEO LILLIAN WISE

JIM FERRIS not only looked tired, but he was tired. And every time Ada—she's his wife—looked at him she had to stifle a sigh. The man had such a fashion lately of standing and looking off toward the east. Looking as if he was expecting, nay, longing is the better word, some one to come from that direction.

"Ah, me!" Ada said to herself. "Jim's fair sick for sight of David! And his misery is mine, too!"

Her mind harked back to the days and months that Jim had cared for his father and mother. Cared for them tenderly as with a woman's gentle touch. First the mother had gone and then the old father had slept out of this life into that richer, brighter world.

And after that Jim had felt himself free to come and ask Ada to marry him. As if she wouldn't have gladly married him years before! But then she knew the old folks had been querulous, and Jim was very patient. Again the house became a home and they had been so happy. But when David came, it seemed as if Jim was almost delirious with joy. He had talked to the babe from the very first. Talked as if the child understood each word that was said to him. Never, so Jim declared, had there been a better natured child anywhere. Why! David never cried. Just took everything with a smile. Laid upon the bed, put himself to sleep and wakened again to begin playing as if that was a matter of fact routine. And it was.

It had been five years before Karl came into the circle. And two years later Mary had completed the circle. Jim's heart had filled to overflowing. He had watched over his children as they grew. He pleased in their scholastic progress; chuckled over their small mishaps; was sorry when things did not go right.

Ada had shared his pleasure in the family. But somehow she sensed just what they meant to him, for he had grown up alone, while she was one of eight. David was tall, erect as a ruler should be, and had graduated from the township schools with honors. Then he had taken a year of business training. And after that had gone east to work.

When David was first gone, it had been the thought that he would be home again soon for a brief visit. But due to the stress of the times and the necessity to stay by one's work he had been gone five years. And now Jim was aching with longing to see his first-born. Also to see Jean whom David had married. True, David had tried his best to describe Jean, a laughing lass with dark hair and eyes. But anyone knows that descriptions are poor things at best.

Then this summer just past had been a hard one. Dust storms followed by torrential rains. It had been a struggle to get in the crops. Jim had had an attack of the summer grippe, and that had been so flattening. He had said in wonderment to his doctor, "Why it has left me so weak!" And the doctor had said in understanding, "Yes, I know. We're older, Jim; and things set hard."

So this morning before Thanksgiving Ada looked at Jim as he half-heartedly ate breakfast. "Dear God, I wish a miracle might happen!"

Jim smiled as Karl and Mary carried on a rapid-fire conversation. They were good children, and a delight to him. He pushed his chair back from the table and putting on his jacket and cap picked up the milk pail and started out to do the milking; he opened the door, and then let out a sudden yell that startled the others.

"Ma! Oh, ma!" Jim cried, "what's this?"

Ada moved more swiftly than her children and stared down at a basket upon the porch floor, and a dark-eyed babe unafraid. There was a moment of silence; then Ada swooped down to pick up the basket and in the same moment was urging, "Run around the house, Jim, and see if anyone is around."

Jim started on a run, his heart pumping loudly, and then just around the corner he had run smack into David, and David's dark-eyed wife!

"Oh, David, David," Jim said the words over and over, and held onto his son as if he couldn't let him go for fear of losing him. "And is that your baby?"

"Ours," young David grinned happily, and he on one side and Jean upon the other side walked round to the kitchen door. Inside the kitchen the babe was receiving homage, his due, from the mother and Karl and Mary. And then explanations had to be made.

"Last summer Sam Wallace was out our way," said David, "and he made me an offer to work here in the stone quarry. Well, we agreed to keep it a secret, even about Davy Junior there. And since Jean hasn't any folks of her own, it wasn't hard to move back! We'll be in town, and you know that isn't far away."

Ada bustled about getting breakfast for the new arrivals. Jim sat holding his small grandson; the tired look had fled. Mary and Karl contributed to the general hilarity of the occasion. But after the second breakfast was over they were quiet as Jim reached for his well-worn, well-thumbed Bible and read, "Bless the Lord, O my soul; and all that is within me, bless his holy name," and on to the end of the Psalm. Then they knelt, the family circle, while Jim poured out his heart in real thanksgiving for the blessings and favors from God's hands.

"Well, I think we will have a Thanksgiving dinner tomorrow for sure," tenderly smiled Ada.

"But this fellow," said Jim again holding the babe, "he is better than all your feasts!"

Is it strange to say that the others agreed? Anyway it was a time of rejoicing and praise.

Bellefontaine, Ohio.

"Lest We Forget"—Again

BY CHESTER E. SHULER

"DADDY, I am going to count the stars," said a little girl one beautiful evening.

"All right; go on," said the parent.

Presently he heard the child counting, "Two hundred twenty-three, two hundred twenty-four, two hundred twenty-five—oh, dear, daddy, I hadn't any idea there were so many!"

If you want a similar surprise, just sit down some quiet evening and, instead of trying to count the stars, try to count the blessings that your heavenly Father has given you.

Even if you're out of work, dejected, friendless, and everything in the world seems upside down and wrong-side out! You'll get a real surprise, and no doubt a genuine inspiration to "try again," to have more faith in God's ability to bless in the future as well as in the past.

Just why it is so terribly easy to forget to thank God after he has blessed us? I do not know, unless it is one of Satan's tricks or wiles. But whatever the cause, the fact remains that it is several times easier to ask God for a blessing for safety, for help—when we

are in need—than it is to thank him for those selfsame blessings when we have enjoyed them.

How this must grieve the divine heart! How ashamed and humiliated it makes one feel to meditate upon it. How it aspires one anew to greater, more determined resolutions not to forget!

"Count your many blessings,
Name them, one by one—
And it will surprise you,
What the Lord hath done."

Newport, Pa.

The Voice of Thy Brother's Blood

BY FLORENCE S. STUDEBAKER

Chapter 3

THE next morning when Martin Harris arose he had a grouch and little Miss Brown, the stenographer, heaved a sigh of disappointment when her employer stalked into the store.

"It's no use asking for a day off when he's got a dark brown taste in his mouth," she reflected. "I wonder what's up now."

"I heard that Eldon is insisting on having a car; perhaps that's the issue that has stirred his lordship's ire," answered Stacy Myers, the head clerk, in a low tone.

"I thought he was going to college this fall."

Stacy laughed aloud. "College, nothing! There's no fun in slaving over books and failing in exams. That chap is out for a good time. Car instead of college is his philosophy regardless of what it does for him."

About ten o'clock Reverend Winston came in the store apparently to purchase his wife a set of cups and saucers. Martin summoned his most affable smile from its place of retirement and waited on the customer himself.

"I'm sorry you weren't feeling well last night, Mr. Harris," began the minister. "We missed you at the meeting."

Martin flushed, broke the string he was tying and hurried back for another. "So Rose excused me with the well-worn plea," he thought, and quickly decided it the best policy to play up on the idea. "It'll never do to get into a discussion just now with the store full of customers."

Aloud he said: "Yes, business is poor these days. It gives one the indigestion trying to figure a way out."

"Yes, that's true, no doubt," agreed Reverend Winston, "but with the pressing issue before us today, one has to guard himself against weakening. Since you weren't there last night, Mr. Harris, I have been asked to see if you would contribute to the fund required to fight the repeal of the Eighteenth Amendment. You have always been a loyal supporter of every good cause. I'm sure you will not fail us in this most vital issue."

The minister paused and waited expectantly.

Martin Harris coughed, glanced discreetly toward the counters to discover the whereabouts of his clerks and turned to face his interrogator.

"I'm sorry, Reverend Winston. You've got me all wrong on this question. I can not support the Allied Temperance Forces. I think it is absolutely foolish to raise such a fuss over a matter which will not affect Newby in the least. Our boys and men will not drink. Let the sots have it who want it and end this abominable depression."

At the front of the store a door slammed and Martin started nervously. Over the head of the astonished minister he noted the approach of Charles Handley.

"Hellow, Mart," Handley began, but at sight of Reverend Winston he drew back. "Oh, pardon me, gentlemen; I hope I am not intruding, but I couldn't resist letting you know, Mart. Turn on your radio. There's the finest speech goin' that I've heard in many a day." Before Martin Harris had time to respond Handley was turning the dial. A radio voice filled the room—

"Ladies and gentlemen, these are terrible times for America. Men and women, boys and girls are in want. Today the jobless tramp our streets by the millions. Factory wheels are dead. Farmers are without buyers for their crops. The people everywhere are depressed and down-hearted. Now that we have a way out of our predicament with the return of beer, why not receive it with open arms? Let beer take care of the unemployed! Let beer balance the budget! Let beer provide farm relief! Let beer pay our taxes! Let beer end lawlessness! Let it restore international goodwill!"

A loud cheer interrupted the voice of the radio speaker and Charles Handley joined in the general uproar. He slapped Martin Harris on the back in his enthusiasm.

"There, what did I tell you, old man? Isn't that talking? It is exactly what you and I were saying yesterday."

Martin was strangely silent. He dared not lift his eyes to meet the scornful gaze of the minister. He felt his soul laid bare to the world and there was nothing to say.

"I beg your pardon, Mr. Harris, I see you are busy; I'll call later," offered Reverend Winston and strode out of the store.

"Wake up, old man; you act like a dead fish," chided Handley, laughingly. "Are you afraid Saint Peter will reject you at heaven's gate? Come on, let's get the rest of that speech!"

"I thank you, ladies and gentlemen, for your wonderful appreciation. It gives me great courage to see the red-blooded men and women of America rise in this wholehearted manner to throw off the yoke of bondage cruel prohibition has placed upon them. I firmly believe your attitude is indicative of the feeling of the entire nation. We shall have our rights. We shall restore America to

peace and plenty; to happiness and good cheer. Let me picture it this way:

"With the return of beer two million men will immediately be put to work. No one will pay taxes large enough to trouble them. Happy workmen will sing over their benches again. Humming machinery will be a joyous companion to ease the toil of man. Happy wives will wait in happy homes. Little children will run home to bountiful dinners. The high-hanging goose will hang even higher, and there will be a chicken in every pot, . . . and a can of beer besides . . ."

For the second time the speaker was cut short with a thundering round of applause.

Satisfied, wholly pleased with himself, Charles Handley snapped off the radio. "Well, partner, I guess prosperity is not as far off as we thought, from the sound of that." He gloated triumphantly. With another resounding slap on the Harris back, he strolled leisurely from the store.

Martin sat staring after him thoughtfully. Things did look better, indeed. And then, as if in response to an ever recurring query, he whispered to himself: "But it can't touch me . . . no, it can't. . . . My boys are too well trained."

Franklin Grove, Ill.

(To Be Continued)

Eye Witnesses

BY JULIA GRAYDON

IN 2 Peter, chapter one and verse sixteen, we read, "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty."

A witness in the courtroom has a most important duty to perform for he must above all things tell the truth. He can not guess at anything, he must *know* whereof he speaks or he will be useless as a witness.

Many, many times the disciples were eye witnesses to the wonderful things our Lord did while on earth and they have preserved all these events for us. How can we ever doubt that they took place?

Day by day things are being unearthed in the Holy Land which prove the authenticity of the Bible, and yet some would doubt the word of the disciples who knew their Master as no others did for they were eye witnesses of his sorrow and also of his glory when he ascended to the Father.

You believe a man when he tells you of an accident he witnessed. Why then do you doubt the words of those farseeing friends and witnesses of the Christ?

"How shall we escape if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?"

Harrisburg, Pa.

DAILY DEVOTIONS

WARREN W. SLABAUGH

The Nature of Jesus' Ministry*"Who went about doing good"***Read Matthew 4: 23-25**

Monday

John took his stand in the desert and men were compelled to go to him. Jesus went where men were. He made Capernaum his home, but he traveled out from it to all parts of Galilee. He went into synagogues and into homes; he talked with men by the wayside and in the market places. Everywhere he preached his gospel of love and poured out his compassion in healing upon his people. He could not be indifferent to their wants and sorrows.

Our Master, as thou didst seek men along the highways of Galilee, so now in spirit thou dost walk among the multitudes of our busy streets. Amen.

Jesus Visits Nazareth*"And he entered as his custom was into the synagogue"***Read Luke 4: 16, 17**

Tuesday

It was not long after Jesus began his ministry that he went back to Nazareth. It was his town, its people were his neighbors, he had worshiped through the years in its synagogue. Nazareth was no worse nor better than other towns of Galilee, but it had the honor of sheltering Jesus during thirty years of his life.

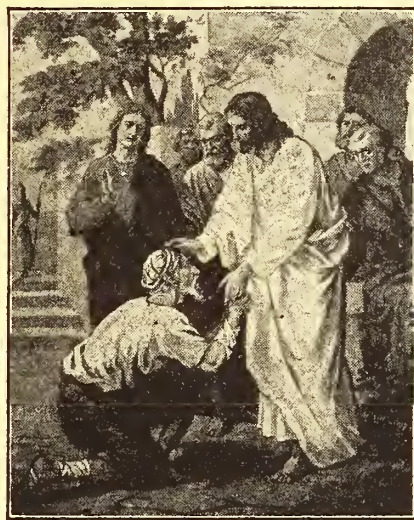
With what anticipations he went back, and yet with what misgivings! Would they receive him kindly in his new rôle? Surely they would welcome him because of his message.

We rejoice, our Lord, that thou wast not indifferent to human affection. As thou didst yearn over Nazareth, so we believe thou art concerned for us. Amen.

Jesus Preaches in the Synagogue*"The spirit of the Lord is upon me"***Read Luke 4: 18-22**

Wednesday

The theme of Jesus' preaching was the "kingdom of God." He must often have used Isa. 61 as his text. It was indeed a beautiful picture of the year of Jehovah's favor, which the prophet saw. There were no more beautiful words in the Scriptures, but never had they taken on such charm as when on that Sabbath Jesus read them. His



hearers who always gave attention to the sacred oracles, listened with rapt attention and wonder as he spoke of God's gracious plan. He was more than a preacher, the prophecy was finding its fulfillment in him.

Our Father, we believe that in Jesus we have the fulfillment of thy plan for the world. May we respond to his gracious gospel. Amen.

The Rejection*"No prophet is acceptable in his own country"***Read Luke 4: 23-30**

Thursday

The spell which had fallen on the congregation in the synagogue was rudely broken. The gracious reading

≡ WEEKLY QUIET HOUR ≡

The Gospel of the Kingdom

Words of grace. The first meaning of the word is beauty; that is its meaning here. Cf. Col. 4: 6. Paul took the word and expanded it to express the favor of God to men. See texts like 1 Cor. 15: 10.

Teaching. We note the many references to Jesus' teaching. Due to the influence of the synagogue, the teaching method had become prevalent among the Jews. Preaching had been the method of the prophets.

The Gospel. Read again Luke 4: 18, 19. Note that the Isaiah text includes all conditions of life: poverty, sickness, social injustice and sins. Should we preach a gospel so inclusive today? Is poverty any concern of the church, or ignorance, or injustice or war?

of the exquisite passage from Isaiah and the discourse that followed had held them enthralled. Then they remembered who it was that was speaking. Was he not the son of the carpenter Joseph? He was one of their own number. The glow in their hearts, kindled by his magnetic words, faded out. And they broke out in unseemly rage and Jesus, escaping their murderous hands, went from them, leaving them to their fate.

Our Master, if thou shouldst come into our assembly, would we too put thee to shame? But thou art coming in spirit. Amen.

In Capernaum*"And they were astonished at his teaching"***Read Luke 4: 31-41**

Friday

It was another Sabbath. Jesus was teaching in the synagogue at Capernaum. Again he read from the prophets and spoke of the kingdom of God. There was not here the prejudice such as saddened his heart in Nazareth. As the simple folk listened, their hearts were warmed by his words of grace and the light of love on his face. How different his teaching was from what they were wont to hear. The scribes quibbled about the fine points of the law, but their teaching seemed shallow when compared with the calm authority of Jesus. And the cure of the demoniac increased their amazement; never had they beheld such authority.

Our Father, we would hear the voice of thy Son speak with authority to our generation. Amen.

In Simon's House**Read Luke 4: 38, 39**

Saturday

It was a great day for Simon, the fisherman. The new Teacher who had thrilled the synagogue crowd that Sabbath with his preaching and his miracle was his Guest. He had gathered some of his friends in honor of the occasion. His partners, James and John, were there. And the presence of Jesus was a benediction on that simple home, and he in turn found among these sympathetic souls that rest and quiet he needed after the day's work.

Our Master, thou didst find joy in the fellowship of those who loved thee. May we esteem human friendship as something exceedingly precious. Amen.

KINGDOM GLEANINGS

Calendar for Sunday, November 24

Sunday-school Lesson, The Message of Haggai and Zechariah.—Haggai 1: 2-8; 2: 8, 9; Zech. 4: 6-10.

Christian Workers' Meeting, The Church's One Foundation.

B. Y. P. D., Thanksgiving for Christians.

Intermediate, A Journey Into Revolutionary Mexico.

* * * *

Gains for the Kingdom

One baptism in the Monticello church, Ind.

Five baptisms in the Mt. Morris church, Ill.

One baptism in the Washington church, Kans.

Seven baptisms in the Hooversville church, Pa.

One baptism in the Pleasant Valley church, Va.

Three baptisms in the Brownsville church, Md.

Two baptisms in the North Codorus house, Pleasant Hill congregation, Pa.

Two baptisms in the Flower Hill church, Md., Bro. G. L. Baker, pastor-evangelist.

Twenty-eight converts at Dupont church, Ohio, Bro. C. Walter Warstler, evangelist.

Five added to the Madison church, Va., Bro. Foster Bittinger of Browntown, Va., evangelist.

Six converts in the New Paris church, Ind., Bro. Ray Shank of Gettysburg, Ohio, evangelist.

Three baptized and two reclaimed in the Albright church, Pa., Bro. Earl Bowser of Juniata, evangelist.

Twenty-nine baptisms in the Rock Run church, Ind., Bro. J. Edwin Jarboe of Syracuse, Ind., evangelist.

Eight baptisms in the Mountain Valley church, Tenn., Bro. J. R. Jackson of Limestone, Tenn., evangelist.

Seventeen baptized and one reinstated in the Virden church, Ill., Bro. J. H. Cassady of Washington, D. C., evangelist.

Ten baptisms in the West Charleston church, Ohio, Brother and Sister O. H. Austin of McPherson, Kans., evangelists.

Eight baptisms in the Mt. Olivet congregation, Pa., Bro. H. M. Snively of Carlisle, Pa., evangelist; one baptism previous.

Five baptisms in the Hickory Grove house, Silver Creek congregation, Ohio, Bro. Edw. Stump of North Liberty, Ind., evangelist.

Eight baptized and three received on former baptism in the Fostoria church, Ohio, Bro. A. P. Musselman of Lima, Ohio, evangelist.

Eight baptized and one received on former baptism at Cerro Gordo church, Ill., Bro. C. Walter Warstler, Bellefontaine, Ohio, evangelist.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. C. E. Grapes, the pastor, Nov. 25 in the Chambersburg church, Pa.

Bro. J. Edwin Jarboe of Syracuse, Ind., Dec. 1 at English Prairie church, Ind.

Bro. L. A. Walker of Omaha, Nebr., Nov. 24 at Larned Country church, Kans.

Bro. R. P. Bucher of Quarryville, Pa., Dec. 8 in the Heidelberg church, Pa.

Bro. G. O. Stutsman of Greenville, Ohio, Dec. 2 in the West Milton church, Ohio.

Bro. Leland Brubaker of Covina, Calif., Nov. 19 in Glendora church, Calif., with the love feast Dec. 2.

* * * *

Personal Mention

Bro. J. H. Eidemiller of New Carlisle, Ohio, should be addressed, probably until next Feb. 1, as follows: 313 Cucamonga Ave., Claremont, Calif.

The Standing Committee delegate to the 1936 Conference at Hershey, Pa., from the First District of West Virginia is Eld. Emra T. Fike, with Eld. C. O. Showalter as alternate.

Bro. G. A. Cassel, president of the Council of Men's Work, in accordance with his well established migrating habits is changing his address for the winter months from Ashland, Ohio, to Weslaco, Texas.

Secretaries Bonsack and Minnich left Elgin Tuesday of last week on their tour of missionary conferences in the east as announced in the Messenger of Oct. 12. Their first engagement was at the Bridgewater Regional Conference Thursday and Friday. May their ministrations everywhere issue in great blessing to the church and to the cause of missions.

Brother and Sister Dan West celebrated Armistice Day by quietly driving away in the rain, heading toward their winter headquarters at Carlisle, Pa. From this point they will supervise Y. P. activities in the eastern territory for some months to come. The transfer was facilitated by the coming of Bro. Ben Bushong whose truck set about caring for the West household necessities as soon as he had extended appropriate greetings to The Gospel Messenger.

Bro. P. F. Eckerle, long-time elder in charge of the Lanark church of Northern Illinois and one time auditor for the Brethren Publishing House, is suffering from the malady of internal cancer. He returned to his home a few weeks ago from the hospital of the Mayo Brothers somewhat improved by the radium treatment. His quiet modesty would prevent his asking for it, but we think your sympathetic interest at the throne of grace would be appreciated.

* * * *

Miscellaneous Items

The revival for the Mechanicsburg church, Pa., scheduled to begin Nov. 3, has been postponed until a later date, due to other meetings being held near by at the same time.—J. E. Rowland, pastor.

Younger Messenger readers will find the Church at Work department of special interest this week. The department is devoted to the history and work of our church camps. Rachel Myers assembled the material.

"Packing up now for Eastern Virginia. Large crowd here. More than a thousand delegates from the region." That was the word about the Bridgewater Regional Conference that came in on Brother Bonsack's card Monday morning as we were closing up the forms for this issue.

An Old Folks' Home number of the Messenger has been in process for some time. When the project was undertaken we surely thought it would be out before now. But the assembling of matter took longer than was expected.

This ran us into a busy time of the year unusually crowded with matter that had to go on schedule. So we are asking the indulgence of those who have waited anxiously for this number. The Old Folks' Home issue will be coming as soon as we can find an open date.

To the Men of Northeastern Ohio.—We are pleased to announce three group meetings to which all men and pastors, young and old, are invited. Group 1: Ashland City, Maple Grove, Richland, Lincoln Heights, Mohican and Dickey churches to meet at the Ashland City church, Sunday afternoon, Dec. 7, 2 o'clock. Group 2: East Chippewa, Wooster, Black River and Chippewa churches to meet at the Chippewa church, Thursday evening, Dec. 5. Have your good wife or mother fill your dinner pail or basket and come over to Chippewa. We will have a fellowship supper together not later than 7 o'clock. Come, men, and bring the boys. Group 3: Center, Hartville, West Nimishillen, Canton City, East Nimishillen and Canton Mission churches, to meet at the Hartville church, Tuesday evening, Dec. 3. Come so that the meeting can begin before 7:30. Other group meetings will be announced later. We wish to thank the pastors and laymen for their co-operation. We are looking forward to a very good representation from each church. We also invite each church group to come prepared to contribute of its talents to the program.—U. S. Kreider, Ashland, Ohio.

* * *

Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

Paul's Secret of Power, by Rollin H. Walker, Professor of the English Bible, Ohio Wesleyan University. The Abingdon Press. 181 pages. \$1.00.

When Luke discovered many were attempting to write the story of the life and activities of Jesus he set himself to the task of writing that same story. As a result we have his matchless and stimulating gospel. Many have written about Paul, his life, his work, his writings, his character. Paul will always challenge the best to try their hand in delineating the man. Our author has given us in this volume the results of his years of study of Saint Paul.

He has given us not a biography, not a commentary, not an account of Paul's missionary tours, but a study of Paul with special stress on the secret of his power. And he holds to his subject in a marked degree. He portrays Paul as a man who was master of himself, a man who knew how to lay hold of problems and solve them. The discussion comes under these topics:

Utilizing the Advantages of a Providential Background, Power Through Responding to the Divine Revelation, Power Through a Great Conception of Christ, Life Released by a Sense of Forgiveness, Power Through Freedom From Legalism, A Life Whose Mainspring Is Gratitude, Power From Crucifying Self, Power Through Union With the Brotherhood, Power Through Definiteness of Task, Power Through Prayer, Making Handicaps a Steppingstone to Power, The Dynamic of a Great Hope.

Whether the book is merely read or used as a text in class or by a group there is always that stimulating message which drives one on to the next chapter. For intensive study a series of questions for discussion follows each chapter.

You will do well to list this as one of the books on Paul you will read in the near future.

In the Messenger Twenty Years Ago

Bro. Ralph W. Schlosser of Elizabethtown, Pa., was in a revival with the members of Mechanicsburg, same state. Fifteen made the good choice.

June 27 Bro. M. J. Brougher of Greensburg, Pa., closed his protracted effort in the Elk Lick church, same state, with twelve additions to that congregation.

Bro. H. P. Garner, one of the recently chosen missionaries for India, called at the Messenger sanctum last week. Accompanied by his wife and others, he drove up from Batavia.

Bro. Frank Sargent of Chicago, Ill., labored in a series of evangelistic services at the Fruitland house of the Payette Valley congregation, Idaho. Fourteen made the good choice.

McPherson College, Kans., is soliciting money for a ladies' dormitory. The building is to cost \$20,000 and \$5,000 of the amount has already been pledged. The contract for the building is to be let soon.

Bro. J. S. Zimmerman of Waterloo, Iowa, assisted the members of the Brumbaugh church, N. Dak., in a series of meetings. Six were induced to enter the baptismal waters, to arise in newness of life.

The York church, Pa., has just passed through a most refreshing series of meetings, Bro. Ralph W. Schlosser of Elizabethtown, Pa., doing the preaching. Sixteen decided to accept the easy terms of the gospel and are now identified with the church at that place.

At our members' meeting on Tuesday evening of last week [at Elgin] Bro. A. H. Rittenhouse and Sister Maud Newcomer were chosen delegates to district meeting. Steps were also taken by which the growing needs of our congregation, by way of remodeling and improving our house of worship, may be attended to in the near future.

Increased bitterness on the part of Great Britain threatens to so disrupt missionary work that the 495 German missionaries who have been laboring in British territory may be obliged to abandon their fields, though some of them have been occupied for two or three generations. What a striking example of the pernicious, far-reaching blight of the present war!

Our people can not be too cautious about confiding in foreigners, who visit their churches collecting money. If there is one who has proved to be reliable, we have yet to hear from him. If a foreigner is hungry, feed him; if he needs clothing, supply his wants; but if he asks for money, give him work and pay him wages for what he does. If he will not work, refer him to 2 Thess. 3: 10.

Less than one hundred years ago the Hawaiians were all savages, given to many immoral and detestable practices. Last year the native churches not only contributed more than \$8,000 to general mission work in the world field, but they are now sending out a number of their own workers to preach the Word to those who know it not. Having been blessed themselves they now, in turn, are ready to bless others.

For the first time in the history of our mission work, the General Mission Board closed its books Feb. 28, 1915, with a deficit of \$1,650 for the past fiscal year. This simply means that the expenses for the year exceeded the receipts to that amount. It means more. It means that since the Board is sending more helpers to the foreign fields, and is enlarging its work in some particulars, more money must be raised to sustain the work already undertaken.

OUR MISSION WORK

The Daily Round

BY RUTH GLESSNER

It is 4:30 of almost any afternoon in the Quinter Memorial Hospital at Bulsar, India. This is a good time to make my rounds in the hospital and to have a friendly little chat with the patients. Some of them, according to the laws of their religion, must eat before sundown; but others do not eat until eight or nine o'clock at night, so they have time to talk at this hour. I wish that you really could come with me, but as it is you must see through my eyes and hear through my ears. But alas! there are still many sounds in the Gujarati language that do not reach my ears properly and I often have to ask again and again before I understand what they are trying to tell me.

First, we come to Rahibibi's room. She is a beautiful little Mohammedan woman—the mother of four children. She has been in the hospital for weeks and has had two operations. She is still a very sick woman, but is always able to give a smile of greeting, and the little girls who were so frightened at first now cheerily salaam to us as we come. The older one, about six years, is even brave enough now to come to the dispensary all alone to have her cut finger dressed each day.

Then we come to Mernibai's room. Mernibai was with us several weeks during the monsoon to have a bone infection of the foot treated. It was too damp at the time to have a plaster cast put on, and since she did not obey other orders given, she had to come back again. She was very frightened the day the cast was applied but now she is happy for the pain is gone. Mernibai is never satisfied unless we sit down and talk in her room. As soon as we come in she dusts off a chair or stool for us. Her sister-in-law is with her too. Her name is Bhuri, and she seems like such a light-hearted unconcerned child. But she is sixteen years old and is married. It was this same Bhuri who gave me a happy little surprise in the dispensary one day. She sat with me in the work room while waiting for medicine. A new patient was there also and they conversed freely about the people who work in this hospital. They knew that I could not understand very well, but I do understand some things. Bhuri said to the other woman: "We worship the trees, rivers and flowers, but you know these people worship the true and living God." We sometimes wonder how much spiritual help our patients get during their short stay here, but perhaps it is more than we think.

I sometimes stop to see Ratilal—a middle-aged man who has come to the hospital now and then for medicine for a number of years. He knows English quite

well and it is sometimes a relief to be able to express my thoughts freely. Ratilal tells me that he knows about our religion and he thinks it is a little better than the other religions he has studied. But how we long that the Spirit might so stir his heart that he will know it is the only true Way.

Sometimes I find a group of women sitting together on the veranda or in one of the rooms. Some of them may be preparing vegetables for the evening meal. Then they want to know what we eat, when we eat, and how we eat—and if all the people in America eat with knives and forks instead of with their fingers. They often ask us to come and eat with them, but we can not accept all of the invitations so we do not accept any here in the hospital.

There are always a number of children playing about on the veranda, for when one member of the family comes to the hospital the whole family often comes along. If contacts are not easy to make this is always a sure avenue of approach—that of showing interest in the children. One little nine-year-old girl followed me about day after day and sat by me in the work room. I sometimes told her stories about our loving heavenly Father and she listened attentively. She must have told the stories to her orthodox Hindu parents, for a few days later she came to me and said: "You know all those things you were telling me about your kind God? Well, ours is just like that." I had seen the hideous picture of their god which they had brought with them and I wondered how they could worship such a god through love.

Each morning our work is begun by a short chapel service which is held in the first room of the hospital line. The patients and their relatives are welcomed to this meeting and some of them attend quite regularly. It is our prayer that those who suffer may receive physical healing, but more than this that they may receive the Bread of Life for spiritual healing.

Bulsar, India.

What to Pray For

BY EFFIE V. LONG

Week of November 23-30

THE evangelistic work at Anklesvar, India, is just beginning this month, and during the winter special effort will be made to reach folks in the villages with the gospel. Some of them are isolated during the heavy rains which precede the winter.

Brother and Sister D. J. Lichty are in charge of this work. Brother Mithalal Amthabhai is the Indian elder. Other Indian men and women go along in this work from village to village, carrying the gospel message.

The week the gospel tent is pitched in their village is often the only time of the year many folks hear the story. We can not go along with the Lichtys, but our prayers can follow them and thus we become "workers together with God."

Then Bro. I. W. Moomaw and Bro. Premchand Bhagat go out with the boys of the Vocational Training School, on Sunday nights, and the girls go out over week-ends with the Misses Shickel or Warstler, to sing and tell the blessed story.

It has been rather difficult to win the women of the Anklesvar area. But now they are coming into the church. Pray that they may not be hindered, and that as they come into the church, more Christian homes may be established. Pray that the three village churches and the ten village schools may also be evangelizing agencies. "Lord, we thank thee that thou has given us a part in this great work, by way of the throne, to carry the gospel message to those who still 'sit in darkness' in India."

Baltimore, Md.

The Younger Generation Visits the Hospital

BY MODENA MINNICH STUDEBAKER

So you think the younger generation is pretty progressive in America? Well they may be, we won't argue. But can you match this story for youngsters "taking the world in their hands," as these tiny African tots did?

Several days ago two wee little fellows, black fellows, black as coal, and as innocent of clothing as the day they were born, came walking up to the hospital. Not timidly and hesitantly did they come, but nonchalantly as dapper young men. They couldn't have been more than four years of age, surely. When the *likita* (doctor) looked beyond them for the accompanying parents, there just weren't any. These were the patients, and they could come for their own medicine or treatments. One little fellow advanced, while the other one stood back courteously, awaiting his turn.

When asked what he wanted, the little chap answered in a matter-of-fact voice, "bitter water" (liquid quinine). All the hospital boys were laughing by now. It all seemed so incongruous. But the little black face never once changed its sober expression. He'd come on business, and what was these people's hilarity to him! Nothing. Absolutely! When asked what his troubles were, he named them without a moment's hesitation. He told the things a doctor always asks of patients, steadily and in a crisp little voice. The hospital boys were convulsed by this time. However, they managed to get the necessary information, and the second patient stepped up. His methodical answers compared with those of his companion.

Then an awful suspicion dawned upon the *likita's*

mind. Perhaps the little fellows had been duly instructed, and sent down alone, so that the *likita's* heart would be soft towards them and they could thus obtain free medicine. The suspicion deepened, cruel as it seems. So the two dusky ambassadors were sent home, and told to bring "mammy" or "pappy" along back with them.

Garkida, Africa.

The Present Compass Point in Missions

(Continued From Page 11)

will not accept them, neither will I regard your inquirers' classes and members' classes. Take away from me the noise of your songs. Let experience roll down as waters, and growing Christian character as a mighty stream. I want life and character, not policy and organization."

Are we putting so much stress on the outside that we squeeze the heart out of our message, so that it no longer beats warm and full of life? Might God through his prophets like to call you and me in this strain: "O man, what is good; and what doth Jehovah require of thee, but to do justly, and love kindness, and to walk humbly with thy God?" Which do we love most, kindness or power in organization? Have we been just to the last detail in all dealings with the Board, with colleagues, with the Chinese and with God? Have we always loved kindness? Does our so-called frankness make the heart of a colleague bleed? "Shall two walk together except they be agreed?" In this crisis God calls us to walk together, to be agreed in some points.

We must walk with Christ in new paths, down different lanes, stop at different doors and meet a strange and different people in other surroundings than we have ever known if we are to have an adequate experience out of which to draw our message. From my experience in trying to do this I can truly say: "Lord Jesus this is a hard saying, and who can do it?" He calmly smiles back as he answers with a voice of confidence: "My strength is sufficient: I am with you always."

We must think in these strains and read our Bibles with the new glasses Jesus gives us as he walks with us in all these different and strange places. Says Kagawa: "Christianity is not as it ought to be! It is warped and twisted. It is in a terrible condition! We must revive the spirit of the cross."

Our business is to get a new line of thinking into the people's hearts before we can change their actions. They are like the missionaries; they can do what they think they can, and what they have always thought was necessary. Our saying that something else is necessary does not make it seem so to them. Once they have a vision of a greater and better life for themselves they will have a different attitude toward life, toward prog-

ress and toward Christianity. They must know Christianity as the power and guide of their lives. Christianity must become the energy back of their every activity, and also the goal toward which they strive, if they are to find it practical.

Since I see my task as changing people's thinking, building thereby a firm foundation on which future activity is to rest, I feel I have at last touched rock bottom and am steering right. Life is now more abundant for me. Every day I rise to my work glad to be alive and work for the cause I have been striving to understand.

Such a revolutionizing program, trying to make society over after the pattern of Jesus' life, presents numberless problems in details, such as one never dreams would exist until he puts his hand to the plow. Then they all face one and form a wall against which one daily bumps his head. But it is worth while! It is the way of the cross, but it is also the way of victory.

We need to live among the Chinese so we can know all these things; and live among them long enough to think out, and put into practice a remedy for these ills. We must look the problem squarely in the face, not be blind to anything; we must accept every fact no matter how much we would rather not have it that way. The whole of the life of the Chinese must be penetrated with the love gospel of Christ. I do not mean the soft or blind love, but the intelligent and worthy love which dares to inflict pain when necessary for development. Just as the onlookers shout and cheer for ball players, so must we cheer for the Chinese as they make progress.

This new viewpoint is hard to gain because of the past mission practice in giving material things, and sometimes excessive pity. But if we face the problem squarely we can conquer! To touch China in any real way we must touch the villager with this philosophy of life, and do it so effectively that he will willingly move out of the old regime into a new viewpoint. The villager wants something better.

The Christian must outwork others, he must outthink others, he must outlive and outdie others! In every detail of life Christians must surpass others; then it will be evident that they are worthy to live on. Christianity is not merely a name, or a creed to repeat on Sunday. The Christian group must somehow be knit together with a great life purpose and put forth every effort in promoting that life and work. Laymen must feel this burden to be theirs, and it is ours to make them feel it. We are building people, Christian character, from the material God has put into each one. We are making a new people, a new public opinion, a new morale, a new set of standards, and we must give this new people such truths as they can assimilate into their lives and work out in their experience.

When one thinks of an evangelistic program like this he finds it hard to mark it out in detail for it has so many important things all pushing to be done at once. Just where shall one begin? There is no fixed school curriculum to guide one. When I began to think in this strain fifteen years ago there was no material and little sentiment along this line, which meant I had to give up what I felt was the real secret road to success, or work out my own program and material.

The challenge spurs me on, and the problems of the day drive me to my knees and often to the wall; but the joy and peace of soul never cease. To know you are on the right track means everything; then you become willing to die for your cause. Whether life or death it is all in Christ. Thus may experience unconsciously place Jesus where he belongs as you test out his words; and you have neither time nor thought for anything else. You are traveling with Jesus to overcome the world. You are seeing more clearly the hand that points to the bloodstained way. You are fitting into your niche in revolutionizing society and nothing else is important enough to take much of your energy. You find Jesus does understand the revolutions of today, and much better than we do. His teachings do fit most beautifully. His representatives can meet the issues of the day if they are true and able representatives. It is not Jesus' fault if we are not able. You realize you can not live your revolutionizing experience with less hardships than Jesus did; so you take new courage, receive a new vision on the question of suffering, and go on your way rejoicing, glad to know you are counted worthy to suffer with Christ in the salvation of China.

You know you are of a surety getting nearer to Christ because you actually feel, think, talk and act differently, and you are glad. You are learning little by little to have the same calmness of soul Jesus had. Nothing you gave up can compare with the constant joy in your soul. It just keeps on in spite of everything. You wonder at the calmness you retain; you wonder at the goodness of God. You somehow are held as in a spell and you finally come to know it is the abundant life Christ was speaking about, but had not earlier been able to lead you into. You work, and you still work. The Jesus' energy in you will not let you stop. You don't want to stop. You meditate on it all, and see a compass pointing ahead of you in the direction you are going. A flash of light comes into your soul and you read on the compass point, "The way of missions." You know Jesus has been this way. You now know you are on the way to the cross, but somehow you do not shrink. It is Jesus in you saving China! You turn and see China following you with a glad face. You brought her into the abundant life by bringing yourself. You bow in reverence, and you are glad.

Tsinchou, Shansi, China.

THE CHURCH AT WORK

Fifteen Years of Camp

"Did you have a good time at camp?" "Oh, yes! I want to go back next year for certain."

"I want to go to District Meeting. I'll see some of the folks I met at camp."

Such remarks are heard often from the lips of those young people who attended camp last summer. What is actually happening in these camps? What are their aims, and what are they doing to the young people? Such questions are naturally arising in the minds of those who have not seen the camps in action. After fifteen years of Brethren camps, we may well ask some serious questions about trends.

Three of our older church-owned camps are reporting the 1935 season here, with a bit of retrospection. These are not our only church-owned camps, and they are not having more interesting times than many of our smaller district camps, but they furnish a picture. Last summer saw more of our young people in camp than ever before, and many significant things took place in these weeks of study and retreat.

Harmony—Our First Camp

BY H. B. SPEICHER

History of the First Camp in the Church

Camp Harmony was purchased in 1924 by the Board of Christian Education of Western Pennsylvania. One year later this purchase was ratified by the Sunday School Association. This action was prompted by the desire of the young people of Western and Middle Pennsylvania to have a camp where they could develop their interests in church work.

The camp site includes 19.2 acres of land, about half covered with valuable timber. There are two main buildings (dining hall and faculty building), sixteen cabins, hospital, garage and assembly hall. The sanitation system is good, and there are seven springs and two drilled wells on the grounds. The tennis court, concrete swimming pool, mush ball field, volley ball court, fountain circle and campfire circle furnish places for activities in a well-rounded program of camp life.

The location is ideal—among the foothills of the Allegheny Mountains, with beautiful hills surrounding. An occasional trip to the "Quemahoning" makes the trip to Harmony worth while. Camp Harmony is a veritable garden in which the voice of the Lord God may be heard.

Organization and Administration

Camp Harmony Training School is an incorporated institution and functions through five trustees, two elected from the Board of Christian Education, two from the B. Y. P. D., and the camp director, ex-officio. These trustees, from Western Pennsylvania, meet with a central committee from other districts to approve the deans of camps and general policies. Camp personnel and administration are left to the deans and trustees, most of the details being worked out by the camp director.

It is the plan and purpose of the camp management to use a faculty and counselors of sufficient experience to give the campers a true picture of the work of the church, and fit these folks to go back into their churches with a more vital program of Christ and his kingdom. The leaders chosen have done this in a very fine way.

The so-called depression hit the camp pretty hard, but it is now on the road to larger enrollments and better financial support.

Eleven summers at Camp Harmony have given the church some valuable lessons in personal living. Twenty-four hours a day for fourteen days usually test the strength of both campers and faculty members. Too often in a week's program but little can be accomplished. A better leadership and a longer time to present the program will no doubt be better than a shorter time, poorer leadership, and more contacts. There is a place for conferences of shorter duration but there is a greater need for intensive training of the best in each church in a program of greater length.

Objectives as Set up at Camp Harmony

Two types of objectives have been set up at Camp Harmony. These objectives have been selected by the campers themselves under the leadership of Dan West, as follows:

A. For Campers

1. To enlarge their circle of acquaintances.
2. To develop group loyalties.



*A Beautiful View Enjoyed
by Visitors to Camp Harmony*

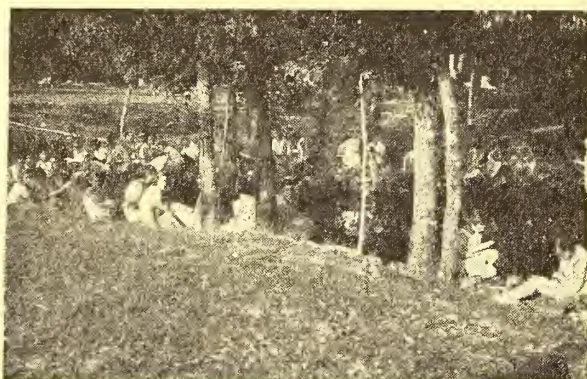
3. To broaden and deepen their religious outlook.
4. To enrich their special interests.
5. To help solve life's vital problems.
6. To help them live creative lives.

B. For the Church

1. To discover, train, and link leadership to the local church.
2. To develop church unity.
3. To help build a new world.

Pages From Camp Bethel Echolog

A day at Bethel, as reflected from the camp book, "The Echolog" will show why Camp Bethel is the spot we remember with joy and reverence.



Morning Watch

Morning meditation is traditionally centered around the large spring. Here we start the day with a better appreciation of life and all that it means to us.

One of Our Classes

"Righteousness exalteth a nation,
But sin is a reproach to any people."

Under the shadow of the pines, our class in world friendship has tried to find out how we may live at peace with all men. We do not at this time know what will grow from the seed planted in our hearts and minds, but we realize that it is our opportunity to help make this a nation of righteousness.

Forum

Nearly two thousand years ago in Rome, their most hallowed and revered place was their forum where they met regularly and expressed their opinion most democratically. So in our forum, we review situations and attempt to find solutions.

Recreation

Every spare moment during our busy camp day there is something recreational to occupy one's mind. Each day before forum we gather for a bit of foolishness and relaxation. Sometimes we are windmills, sometimes geese, and sometimes thousand-legged worms. In the afternoon at three o'clock the big moment arrives. We assemble to play together on the athletic field, and later refresh ourselves by a swim in the pool. It is at these times that lasting friendships are made.

Vespers

A magnificent clouded sky . . . the soft murmur of evening sounds . . . the distant tinkle of bells . . . and then silence. All this—and more—is vespers: that breathless hush of true worship, the glory and wonder of an all-powerful God. The clouds turn from gold to vibrant pink and then to a velvet blue. In the hush of twilight the train of youth files down the hillside.

Campfire

No day would be complete without those challenging moments about the glowing fire. Here each camper experiences the highest and warmest feelings within his breast which change his whole outlook on the task of living. As the music fades away, some camp leader climaxes the day with an inspirational and vital message.

As the campfire slowly fades, we reverently break the "Ring of Gold" and return to our cabins with these words ringing in our hearts:

"Give of your best to the Master—
Give of the strength of your youth.
Throw your soul's fresh, glowing ardor
Into the battle for truth."

Camp Bethel Policies

The following paragraph from the dedicatory address in July, 1927, has become the policy of the Board of Trustees:

"We hereby dedicate this camp, which includes sixty

(Continued on Page 23)



Leisure Hours at Camp Bethel Help Build Friendship

Camp Mack's Tenth Anniversary

BY L. W. SHULTZ

What a busy, happy summer it was at Mack! From the gathering of the first groups in early May until the last groups departed in September, the season was very gratifying.

Ten Years of Achievement

From its small beginning of a camp of five days to a camps session of twelve weeks, Camp Mack has steadily grown. Our own groups of all ages find camp helpful, while we are able to rent the grounds to others when our church camps are not in session. The campers range in age from twelve years up. Bro. William Berry, past eighty, was one of our most delightful campers this year. And in some of the camps, small children accompanied their parents.

During the season some of the leaders of former years returned to celebrate the anniversary. C. H. Shamberger, who directed the first camp in 1925, was present over a week-end, and gave very helpful messages.

Growth in grounds and equipment was also noted. Becker Lodge, used this year for the first time, enlarged the camp facilities a great deal.

Leadership

Older leaders were invited to serve this year. Many of these were pastors, college professors and high-school teachers. Former campers and camp graduates were invited to serve as group leaders. This resulted in the campers learning to know the leadership of the church, and in feeling a more serious purpose in camp. There was a fine fellowship and morale throughout the entire season. Such leaders as Charles D. Bonsack, Edward Frantz, and Mrs. Harlan Brooks, along with other splendid ones, helped to make these results possible.

Interracial Goodwill

To try to have the races learn to know and associate with each other is necessary in the kingdom of God. It is our conviction that in our camps each year there should be some fellowship with other races or nationalities. This year Tetsui Watanabe, the Japanese-Hawaiian, fitted well into the young people's camp, winning friends and helping understanding. President Winger brought Chief Tecumseh (a great-great-grandson of Tecumseh) to camp, and with him a group who dramatized the history of Frances Slocum.

To know and fellowship together is to understand one another better.

The Best Possible Courses

The best of courses were sought after. Courses in Bible, Missions and Church Hymns were largely chosen and enjoyed. Of interest to boys were classes in leathercraft and archery. Fossils, leaves, birds, butterflies, stars, flowers, insects, trees and turtles were some of the interests found in nature study. Some good art masterpieces from Manchester College were on display, and M. D. Neher presented the camp with his rendering of "The Circuit Rider." Other permanent additions were also made to the pictures belonging to camp.

Vespers and morning watch were much enjoyed. Some campers reported that these wor-



A General View of Camp Mack Grounds

ship periods were the high points of experience for them.

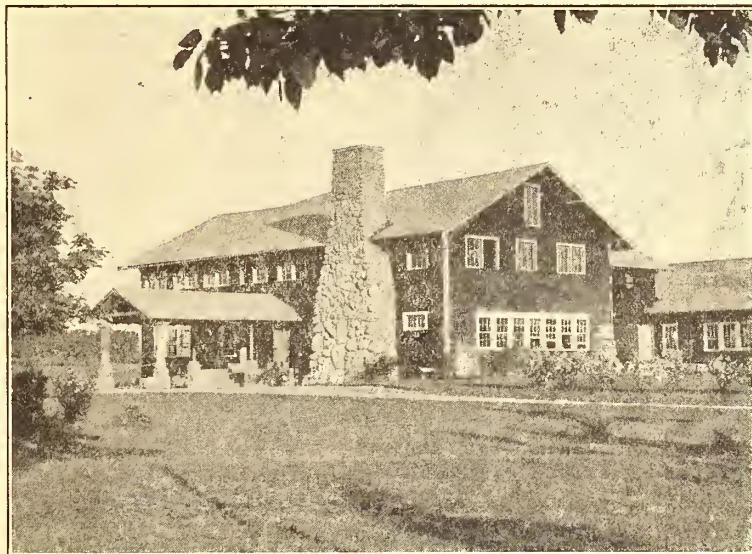
Pages From Camp Bethel Echolog

(Continued From Page 22)

acres of land with beautiful hills and groves, gushing springs and rippling streams, and its rustic cabins which have been erected, to the glory and honor of God and to the enrichment of his children through a fuller knowledge of his will as revealed in nature here and in his Holy Word. Let this camp stand as a city of refuge to the youth of the church when confused and tempted; as a retreat for tired ministers, pastors and professors, where they may find inspiration and an opportunity for communion with God."

We have kept a distance from an institutional camp at Bethel. The surroundings and the life are rustic and simple. The policy of the Board of Trustees has been "Pay as you go," and we are free from indebtedness on land and equipment. At Camp Bethel we prove the simple life the enjoyable one.

The statement of a camper: "Camp—those lessons of fellowship, of sportsmanship and dreams! May it be that next summer we shall be allowed to dream again with nature and with God."



Becker Lodge, the New Building at Camp Mack

CORRESPONDENCE

AN INTERESTING EVANGELISTIC MEETING

One of the most interesting evangelistic meetings the Hagerstown Church of the Brethren has ever had was held from Sept. 2, to Sept. 22. Bro. M. J. Brougher, well known all over the brotherhood and especially well known and loved by this congregation and community, led us in the meeting. The music was in charge of Bro. Perry L. Huffaker, recently called to the directorship of Christian education in the local congregation.

The meeting ran for three weeks. There were more than a half hundred decisions, forty-five of whom have already been baptized. Bro. Brougher preached with unusual power and, as always, his sermons rang true to the Gospel. Bro. Huffaker's leadership in congregational singing was especially acceptable.

The congregation was built up in an unusual way spiritually. The unique thing about it was that they had to do it all without the pastor's assistance. I had spent a most happy vacation period in Cleveland in the parsonage, vacated during the absence of Bro. De Witt Miller on his vacation. I enjoyed every moment of the time with the church there. Coming home Monday, Aug. 26, I went to bed where I had to remain for three weeks, unable to do anything in the meeting but attend the services and that for the last week only. Bro. Huffaker did not even know the streets of the city, and when he came to his task Sunday, Sept. 1, he had to go it alone. He and Bro. Brougher adjusted themselves to the situation immediately, plunged in and kept on plunging, making many, many calls and doing a fine piece of work. The spirit of prayer was felt unusually strong throughout the meeting. The membership cooperated as well as they could. In spite of our inability to help, the meeting was considered one of the best we have ever had. Bro. Brougher further endeared himself to our people.

The closing day was a harvest home meeting. A large offering was lifted and the meeting closed with a fine spirit prevailing.

A. B. Miller.

Hagerstown, Md.

A DRAMATIC LOVE FEAST AT AMBLER

We were gathered around the tables of the Lord. It was a very spiritual feast. It was exceptionally quiet. We were on a mountaintop of spiritual experience. In the usual manner, many lessons had been impressively dramatized, such as humility and service by feet-washing, and fellowship and democracy by the Lord's Supper. We had partaken of the broken body of Christ, and were about to partake of the shed blood, the very lifeblood of our Lord. We were looking forward to the time when we would enjoy the spiritual feasts with our Lord without the limitations of our physical being. According to the usual procedure, the service was about at an end. We did not realize that some more truths were to be dramatized during this service, although as we look back it seemed we were expecting something. We certainly felt the presence of God in an unusually keen way throughout the entire service. Perhaps we felt another presence. Was it the angel of death hovering over us, undecided as to which one to take?

The moment had come. The silence became almost painful. Before anyone realized what was taking place, the angel of death had touched the pastor, Bro. Henry Garman, whom we thought of as being in the prime of life, and the

picture of health. A few hours later the spirit left his body.

In a most emphatic and indelible way we were impressed with the additional truths that life is uncertain, that God's ways and plans are often so different from ours, that we should be ready for the call at the most unexpected time, that we should never put off till tomorrow what can be done today, so that when we are called home we may have finished the work assigned to us.

Souderton, Pa.

Henry G. Gottshall.

FORTY-FIRST ANNUAL MINISTERIAL MEETING OF EASTERN PENNSYLVANIA

The Harrisburg congregation was host to the forty-first annual Ministerial Meeting of the Eastern District of Pennsylvania held on Wednesday and Thursday, Nov. 6 and 7. Ministers and other interested church workers were present from practically every congregation in the state district and from adjoining churches. The writer was not privileged to hear the sermon preached on Tuesday evening by Bro. George N. Falkenstein nor the session held on Wednesday. The interest in the meeting was manifested by the large audience that assembled to hear the discussions on the general theme: "The Exemplary Ministry." The forenoon session was devoted to a discussion of the nature of the ministry of the Word of God and the afternoon to the personal life of the minister.

The chief features of the evening session were the two addresses. Bro. A. P. Wenger of Ephrata presented a challenging address on the need of an education that is Christian. Bro. I. S. Long of Baltimore brought the interesting day to a close with an illuminating message on the work of missions. Those who heard Bro. Long reported that it was one of the strongest presentations of the cause they ever heard. His representation of conditions on the field, and of the opportunities that must not be neglected, made a lasting impression on his hearers.

Even though Thursday morning brought with it showers of rain, the ardor of the audience was not diminished in the least and the house was filled with eager listeners. The forenoon session was devoted to a discussion of the exemplary minister as a student, teacher, leader and disciplinarian. All the speakers set forth the great need of a ministry that knows the Word of God and is more concerned with the genuine conversion of souls. Emphasis was also placed on the thought that a minister must have true perspective in his work and not be afraid to stand for convictions that are based upon the Word of God.

During the afternoon session the question of nonconformity to the world was considered in its various aspects. The discussions reverberated around the old positions held by the Church of the Brethren on the questions of war, oath-bound secret societies, intemperance, worldly amusements and fashionable attire. Repeated emphasis was placed upon the idea that God's people are to be separate from the world and its ways. Although some very conservative positions were maintained, they served their purpose in calling attention to the drift of the church from her true mission in the world. Special attention was also placed upon the keeping of the Lord's Day in a proper way.

Throughout the services it was also evident that congregations are grappling with their problems in a constructive way by trying to find solutions in the light of new situations. Even though there was considerable discussion on the negation of desires and practices of life, there was also the constant reference to the forward-looking, truth-seeking atti-

tude of the ministers of the district. It is the writer's belief that all went away from the meeting strengthened, admonished and encouraged for the work of the future.

Next year's meeting will be held in the Palmyra congregation. The officers will be: Moderator, R. P. Bucher; Assistant Moderator, Norman Musser; Secretary, M. J. Weaver; Treasurer, Clyde Weaver. The new member on the Program Committee is Bro. A. A. Price.

Elizabethtown, Pa.

R. W. Schlosser, Clerk.

THE BAD CHURCH MEMBER

"If every church member were just like me, what kind of a church would my church be?"

Oh, yes, I think I am a good member, but others can see imperfections by the scores.

I believe no one would become a member if he did not want to live a better life. That is why people come into the church, that they may have help to do what they could not do alone.

Now here we are, big and strong (in the faith) all ready to help even to carrying the weak over some of the rough places, feeding them two or three spoonfuls of nourishment every two hours until they are able to eat more and gain strength to stand alone.

Bad members ought to know better than to do the evils they do; and yet, have I taught in love and example the right, or do I want them turned out into the world to die?

I have been sick nigh unto death, but loving care, spiritual and physical, is bringing me slowly back to health. What could I have done without help? Just died of course. So the bad church member without good help will die the spiritual death.

Almeda Caskey.

North Manchester, Ind.

THE MISERY OF UNEMPLOYMENT

The editorial, "This Young Man Knows," in the Oct. 19 Messenger, should make some of us realize our selfishness. What, after all, do most of us know of the misery of unemployment? Of abject poverty? In the Dayton News of Oct. 17 I read of a case in Ohio, in our supposed land of plenty, that is, I believe, one of the most pitiful of which I ever heard. In part the story is as follows:

Boy Offers His Pet for Food; Then Ends His Life

Willard, Ohio, Oct. 17th.—Twelve-year-old Eugene Trushel was dead today but the pet rabbit he offered his impoverished parents for food hopped about full of life.

Eugene, a boy who wanted to do what he could to help save his father and mother and four brothers from starving, offered them the rabbit yesterday. Then he went into another room and hanged himself. . . . For six years, Eugene has known nothing but poverty. His father, once a railroad fireman, lost his job in 1929. . . . Their savings gone, long ago, the family had been trying to live on small relief funds. . . . But yesterday, the crisis arrived. The family, penniless, saw breakfast and lunch time pass without food. Mrs. Trushel saved the last can of peaches for supper. . . . It was then that Eugene offered up his pet.

Think of that, brothers and sisters! Can you sit down to a plentiful table without a choking sensation in your throat. Think of the poor mother, of the grief of that family! Of that noble, tender-hearted little boy, who could not stand the loss of his pet! And all this happening at our very door, so to speak.

I ask what is wrong with the church? What is wrong with our system of running the government that has brought these conditions about? Do we know? Are we voting intelligently?

Are the two old parties with their worn-out systems that permit enormous profits for the few, and so little for the toiling masses doing right by the people? Is the church doing her share? Christ commanded us to go into the by-ways and seek his people; to feed the hungry; to clothe the naked. Are we doing it? Truly times have changed, and a worn-out, obsolete system that our grandfathers did well in, because, in those times, there were fewer people in the world, needs changing now. Are we on Christ's side? Or shall we sit in the temple and trade with the money changers?

May Allread Baker.

Lewisburg, Ohio.

THE PASSING OF ELD. WM. H. WINE

It was on Sunday evening, Sept. 8, 1935, that Eld. Wm. H. Wine of Mountain Valley church, Baileytown, Tenn., closed a life of usefulness. Bro. Wine was born Nov. 15, 1882 in Jefferson County, Tenn., being the sixth son of Eld. Jacob Wine.



He was married to Sister Julia Brubaker Carter in 1909. Immediately afterward they moved to Green County, Tenn., where he began his life's work with the Mountain Valley church. He was called to the ministry in 1920 and ordained to the eldership in 1923. He labored on the farm and also preached faithfully. He served as pastor and elder of several churches in adjoining counties. He succeeded Eld. P. M. Correll as resident elder of Mountain Valley and lived to see two young elders, namely his nephew, Ray Wine, and Glenon C. Brown, come to take up the work as his own health declined. Bro. Wine felt keenly the call to the ministry several years before he entered actively into the work. He had a meager education but was full of the spirit. He was conservative in his views but not to the point where he would hinder growth in his church. The Mountain Valley church more than doubled in numerical strength under his supervision. He was fundamental in his views on the Bible; he believed and taught the distinctive doctrines of the Church of the Brethren.

He came from a long line of Dunker stock, briefly given here. George Wine, wife and two sons migrated from Germany and settled at Philadelphia, Aug. 24, 1749. Michael Wine, the younger son, afterwards married Susanna Miller of Frederick, Md., and moved to Shenandoah County, Va., in 1785. Six sons and six daughters were born to them, and from this home come the Wine Dunker stock.

We mention the Tennessee line, briefly; again the youngest son, Christian, born Feb. 6, 1795, moved west and settled in Washington County, Tenn. He was married Aug. 22, 1820, to Barbara Beam of a now historic family of Rockingham County, Va. He moved his family in 1837 in a wagon which is still in a good state of preservation and is on exhibition at the East Tennessee State College.

In the home of Christian Wine were born eleven children, among whom was Eld. Jacob Wine. He was married to Elizabeth Bowman March 12, 1863 and in the year 1874 Bro. Wine, wife and children gathered their effects and moved to Jefferson County, Tenn. In this country a few Brethren

had preceded them in settlement. He and his wife became charter members of the French Broad church which was organized in 1875. It was here in a log house, ceiled and weatherboarded, situated on a hill overlooking the French Broad River, that Eld. William Wine, the subject of this sketch, was born.

On the day of his funeral a large crowd gathered at the home and joined the procession over to the Mountain Valley church which was filled, and enough to fill it again, patiently waiting for the last word and a final view of a body that had suffered and borne suffering with patience until the spirit was made free.

Eleven ministers of the church were present, nine of whom took part in the funeral service. The funeral was in the hands of Eld. S. H. Garst and the writer. He was laid to rest in the near-by cemetery under the shade of the oaks and among those of his faith.

White Pine, Tenn.

Reuel B. Pritchett.

REDEDICATION OF THE NEWPORT CHURCH

On account of the rededication and two subsequent services, Aug. 11 was an eventful day for the Newport church, located five miles north of Shenandoah, Va. During the spring and summer an addition was built to the church house in the form of overhead Sunday-school classrooms. Formerly there were two entrances to the church, but owing to the installation of a new heating system and a rearrangement of the pulpit and pews, there is now one entrance with vestibule. In addition to these improvements, the entire building was moved several feet farther in from the entrance to the churchyard in order to provide more space for open-air gatherings.

The church was rededicated on the morning of the above day, free of any and all indebtedness. It was a typical summer day, and, although extremely warm, the large gathering of people from far and near was shielded from the direct rays of the sun by the shade of three large, beautiful maple trees along the front entrance. Bro. E. L. Cave, pastor and elder of the church, presided at the service. The singing of appropriate hymns interspersed the service and following the devotional prayer by the writer, Bro. C. E. Long of Grottoes, Va., preached a very able dedicatory sermon. The ladies' Bible class of the Sunday-school presented the church with a pulpit Bible. The dedicatory prayer was offered by Bro. A. J. Caricofe, pastor of the Mt. Zion church, Luray, Va., and the morning service was then concluded.

Several tables were conveniently arranged in the shade of the trees in the churchyard and a substantial dinner was served to the large assembly. Other churches of the community were represented and shared the fellowship of the Brethren. Surely this was an opportune time for the renewing of friendships and general sociability.

The speakers at the afternoon service were Brethren H. C. Early of Dayton, Va., and D. Walter Strickler of Luray, Va., both aged soldiers of the cross. The latter gave a brief talk, making comparisons past and present concerning the work of the Newport church, the growing activities of her young people and the constructive changes, generally, which are taking place. Special music was furnished by a well trained mixed quartet from a neighboring church and the climax of the service was reached when Bro. Early in his characteristic manner delivered a logical and forceful sermon on the theme, *Stretching Forward*, using the text Philpp. 3: 13, 14. Although an octogenarian, Bro. Early has

lost little if any of his logic, concentration of thought and energy which characterized his pulpit ministrations of former years. Other ministers present at the services of this eventful day were Brethren H. E. Wakeman and Ausby Cabbage.

The writer began a series of evangelistic meetings at the third service in the evening. These meetings continued for two weeks with good attendance and interest and many homes were visited. Two persons were baptized and received into the church. The writer held his first series of evangelistic meetings in this church Sept. 4-18, 1932. May the Lord continue to bless the people of this church and community.

F. D. Anthony.

Baltimore, Md.

DIANNA MYERS NEWHOUSE

In the passing of Dianna Myers Newhouse the Fostoria church lost her original inspiration. She was the daughter of Brother and Sister Andrew Myers of near Findlay, Ohio. She was born Nov. 24, 1859,



reaching the age of 76 years, 10 months and 13 days. She was married to Thomas Newhouse Oct. 3, 1876. After living on the farm a few years, they moved to Fostoria where they spent more than fifty years of their married life. To them were born three children, Mrs. B. R. Wirebaugh of West Milgrove; Thirza, who died at the age of nine; and Lowell, who

with his family was living and caring for the mother on West Van Buren Street. She left five grandchildren and one great-grandchild. Her husband, Bro. Thomas, died April 4, 1933.

Sister Newhouse told the writer on different occasions that it was owing to the death of little Thirza that she was awakened into the attempt to begin the mission here. She said that she was grieved over the death of little Thirza, that she went to the Lord with her burden, and said: "Lord, show me the way thou wouldst have me go; point out the work you would have me do." The answer that came to her was: "Collect the underprivileged that are about you and teach them the way of the Lord."

She did not question the inspiration, but at once secured the privilege to open up a Sunday-school in the old schoolhouse that stood on the present church ground at 327 Summit Street. That was perhaps in the summer of 1896, and together with her husband they began the work, Sister Newhouse acting as superintendent, janitor, chorister and teacher. The Spirit was with them and the work grew. Preachers began to drop in and a few were baptized. In 1898 the Northwestern District of Ohio assumed the care and oversight of the mission and placed Sister Addie Kaylor in charge of the work. She soon was married to Bro. P. B. Fitzwater and Anna Raffensparger took her place in the mission. The mission grew splendidly and was made an organized church March 23, 1907. The present church house was erected 1911.

Brother and Sister Newhouse lived to see their little mission of a dozen children grow into the present Fostoria church of two hundred members.

The two were great lovers of the soil, and Sister Newhouse gave much care to her flowers and garden, contributing very largely of her choicest "smiles of God" to the sick, the poor and to the house of God. The illustration gives us a fine view of their beloved garden on West Van Buren Street where they finished their journey. Their remains lie in beautiful Fountain Cemetery only a half furlong to their right where Bro. Thomas spent a number of years caring for the dwelling places of the departed.

Their simple hospitality and loving benevolence won them many friends. Both their funerals were conducted by Bro. Harvey Thomas, with the writer aiding him. "Blessed are the dead that die in the Lord" are words very fittingly spoken of people such as were Brother and Sister Newhouse.

Fostoria, Ohio.

Walter Swihart.

PASSING OF WILLIAM HENRY OVERHOLTZER

William Henry Overholtzer, son of Samuel A. and Maria E. Overholtzer, was born in Mt. Carroll, Carroll County, Illinois, Nov. 21, 1862,

and died at the home of his daughter, Mrs. Pearl Saul, in Victorville, Oct. 26, 1935, aged 72 years, 11 months and 5 days. His parents came to California in a covered wagon, bringing their family with them when William was but two years of age. They settled in the San Joaquin Valley where he received his early educational training in the public schools. Later he attended college in Woodbridge, Calif.

He was united in marriage with Mattie Finch, Aug. 10, 1885. In 1888 they established their home in Covina and this had been his home ever since. To their union were born nine children, seven of whom survive. Two daughters, Ione at the tender age of three years, and Mrs. Grace Runyan but five years ago, preceded him in death.

He united with the Church of the Brethren while still a young man, having been baptized Oct. 30, 1887. On the first day of January, 1898, he was installed into the office of deacon. In the last weeks of his life he had a very beautiful experience following the anointing service and expressed himself many times to his children as being anxious and ready to be with his Lord. He was always appreciative of the kindnesses shown him by his children, and especially appreciated their loyalty and devotion in his last illness.

Practically his entire life was spent in agricultural pursuits. He was a successful orange grower, and at one time served as a member of the board of directors of the Covina Exchange. In his late years he spent much of his time in the Coachella Valley where he had become interested in the date industry.

Surviving to mourn and miss him are: his wife; seven children—Samuel of Los Angeles, Silas of Coachella, George of Baldwin Park, Mrs. Anna Getz of Los Angeles, Mrs. Blanche Jones of Covina, Mrs. Myrtle Martin of Los Angeles, Mrs. Pearl Saul of Victorville; twenty-four grandchildren; and four great-grandchildren. He was preceded in death by five brothers and two sisters, and is survived by two brothers—Derius and Jesse, and by three sisters, Emma C. Schuldt of Fresno, Celia G. Burnham of Hollywood and Carrie E. Ogle of Pasadena. Besides these near relatives he will be missed and mourned by his many friends who knew him and loved him.

Covina, Calif.

Leland S. Brubaker.

MATRIMONIAL

Compton-Gump.—By the undersigned at the bride's home Aug. 31, 1935, Russell J. Compton of Peru, Ind., and Susanna Gump of New Carlisle, Ohio.—J. B. Gump, New Carlisle, Ohio.

Frantz-Bean.—At the home of Mr. and Mrs. J. E. Bean, the bride's parents, in McPherson, Harry Frantz, son of Brother and Sister Osee Frantz of Rocky Ford, Colo., was married to Miss Agnes Bean on Oct. 31. The writer officiated.—V. F. Schwalm, McPherson, Kans.

Hadley-Flory.—On Oct. 27, at the home of the bride's sister, Mrs. Harold Seaberg, Elizabeth Flory, the daughter of Brother and Sister William Flory, formerly of Carleton, Nebr., was married to Mr. Jackson Hadley of Beatrice, Nebr., by the undersigned.—V. F. Schwalm, McPherson, Kans.

Handsaker-Hankins.—By the undersigned at the home of the bride, Sept. 29, 1935, Ronald L. Handsaker of Nevada, Iowa, and Mildred A. Hankins of Colo. Iowa.—Oscar R. Fike, Gridley, Kans.

Prince-Ives.—By the undersigned, at his residence, Oct. 6, 1935, Charles Prince of Lansing Mich., and Sister Cora Ives of Sunfield, Mich.—D. H. Keller, Battle Creek, Mich.

FALLEN ASLEEP

Barklow, Mary Jane, born in Richmond County, Ill., on June 15, 1868, the daughter of Wm. and Harriet Cross Pullen, and died at her home near Myrtle Point, Ore., at the age of 67 years. She came to Myrtle Point when fourteen years old and two years later, on July 13, 1884, she married Daniel Barklow. July 13, 1934, they observed their golden wedding anniversary. She was always a worker in the church and Aid Society, for many years being president of the latter. She was cradle roll superintendent and taught in the primary department for many years. During the last few years she suffered a great deal but was always patient. Besides her husband she is survived by one daughter, six sons, twenty-one grandchildren and two great-grandchildren. Funeral services in the Myrtle Point church and burial in the Norway cemetery.—Verna Knight Kroeger, Myrtle Point, Ore.

Coryea, J. S., son of John and Wanda Coryea, born Feb. 15, 1881, died Oct. 2, 1935. He united with the Church of the Brethren in 1904 and remained faithful until death. He married Miss Pearl Ross on Jan. 1, 1902. To this union six children were born. He is survived by his wife, five children, five grandchildren and one sister. Funeral service at New Hope by Eld. M. Smetzer and burial in Seymour cemetery.—Catharine Smetzer, Noblesville, Ind.

Dohner, Bro. Paul, born June 25, 1886, died Oct. 1, 1935. He was baptized eight years ago and remained a consistent and faithful member. He served as a private in the war in France. He died of pulmonary empyema. Surviving are his widow, Sister Mary (nee Batdorff), one son, mother and four sisters. Funeral services at the Heidelberg church by Eld. H. F. King and Peter Heisey. Interment in adjoining cemetery.—Kathryn Brubaker, Sheridan, Pa.

Garber, Sister Elizabeth Cordelia, daughter of Mr. and Mrs. Ben

Howarter, born in Knox County, Ill., March 11, 1860, died at the home of her daughter, Mrs. Clarence Bishop, Norton, Kans., Oct. 2, 1935. She was always interested and helpful in church work. In 1875 she married Lomax Miller, a minister; he died in 1895. In 1896 she married John C. Garber of Norton, Kans. He passed away in March, 1935. She was anointed Sept. 28 and a few days later passed away. She is survived by six children, three stepchildren, two sisters, forty-three grandchildren and twenty-one great-grandchildren. Funeral services in the Maple Grove Church of the Brethren by the writer, assisted by Eld. C. O. Bogart. Burial in Mt. Hope cemetery, Beaver City, Nebr.—Willis O. Neff, Norton, Kans.

Godfrey, Sister Leah Geesey, wife of Bro. J. A. Godfrey, died at her home Oct. 13, 1935, aged 62 years. She was a member of the Church of the Brethren for forty-one years. She is survived by her husband, nine sons and six daughters, all members of the Church of the Brethren. Services at Codorus house by Brethren D. Edw. Keeny, S. B. Myers and S. C. Godfrey. Interment in the adjoining cemetery.—Esther Hartman, York, Pa.

Hammond, Charlotte E., died Nov. 2, 1935, aged 19 years. She was a graduate of the high school and as a student she was ever faithful to her tasks. She was a consecrated member of the Church of the Brethren and a devoted teacher in the church school. Besides her mother, she is survived by four brothers. Her father died Dec. 16, 1933. Funeral services by her pastor, W. D. Fisher, assisted by Frank Eby. Interment in the Bear Creek cemetery.—W. D. Fisher, Trotwood, Ohio.

Helsel, Levi, a lifelong resident of Blair County, died at the home of his son, Elmer Helsel, at Roaring Spring. He was born in Freedom township Jan. 15, 1854. He married Maggie Hanley on June 2, 1874. She died Feb. 17, 1927. To this union eleven children were born; also surviving are one brother and ninety-three grand- and great-grandchildren. He was a member of the Albright Church of the Brethren. Services at the church and burial in the church cemetery.—Mrs. Leo Kennedy, Brooks Mills, Pa.

Johnson, Hazel A., daughter of Fred and Sister Maggie Johnson, born Jan. 26, 1912, died Oct. 9, 1935. She united with the Church of the Brethren when thirteen years old and was a faithful worker and member until her death. She is survived by her father, mother, two sisters and one brother. Funeral services at her late home in charge of Eld. W. K. Mahan with interment in the Quinton cemetery.—Fannie Johnson, Westover, Md.

Mellott, Bro. Scott, died at his home near Needmore, Pa., Oct. 31, 1935, aged 63 years. He had been confined to his bed for sixteen weeks. He is survived by his wife and four children. Funeral at the Siding Hill Christian church by Brethren B. E. Waltz and John Mellott, with interment in the adjoining cemetery.—Maggie M. Waltz, Needmore, Pa.

Schwaninger, Helen, daughter of Charles and Emma (Longenecker) Gorsuch, was born at Oxford Neck, Talbot County, Md., on Aug. 27, 1890. She died Oct. 8, 1935, after an illness of about a year. She came from a long line of godly, hard-working people. Her great-grandfather, Daniel Longenecker, was a prominent figure in the missionary activity of our church in Adams County, Pa., a number of years ago. When she was fifteen years of age she gave her heart to the Lord and united with the Methodist Episcopal church. Dec. 16, 1908, she was given in marriage to Theodore Schwaninger. Four children came to bless their home, all of whom are still living. She is also survived by her mother, Mrs. Emma Wilmot; a sister, two half-brothers and a granddaughter. Four years after their marriage, Brother and Sister Schwaninger united with the Church of the Brethren, and after serving for a number of years as lay members, they were promoted to the office of deacon, in which they have worked faithfully until the present time. She served many years as a member of the program committee of the Sunday-school; as a faithful, consecrated teacher of children, as well as a member of the Sunday-school board. The saving of souls was a passion with her, and she was willing to work at this, besides praying for it. In her last illness, she spoke often of her love for her Lord, and of his goodness to her, and always was appreciative when visitors prayed with her. Brethren Albert Fike, William Sanger, Joseph Rittenhouse, and Harry H. Ziegler assisted with the funeral, which was held at the home. Her body was laid to rest in the beautiful cemetery at Easton.—Florence Ziegler Sanger, Easton, Md.

Tomlin, James P., died at the home of his son, J. W. Tomlin, Buena Vista, Va., on Nov. 3, 1935, aged 68 years. He had been paralyzed the day before. He united with the Church of the Brethren when he was eighteen years old and lived a faithful life. He was a firm believer in prayer. He leaves his widow and ten children. Funeral by R. M. Figgers, assisted by L. G. Humphreys. Interment in the Green Hill cemetery.—W. G. Kinzie, Buena Vista, Va.

Ward, Emma Katherine Rowe, born in Ogle County, Ill., Nov. 19, 1856; she died Oct. 29, 1935. She moved with her parents to Dallas County, Iowa, at the age of seventeen. Nov. 16, 1876, she married William Oren Ward who died in April, 1904. Three children survive. She appreciated her membership in the church for many years. Funeral by the undersigned with Eld. M. W. Eikenberry assisting.—X. L. Coppock, Dallas Center, Iowa.

Wilson, Joseph, born in Perry County, Ky., in February, 1865, died Sept. 22, 1935. He is survived by six sons, one daughter and his wife. He was a member of the Brethren Church for twenty-two years and was also a deacon. He moved to Lewis County, Ky., in 1932. Funeral services at the home place on Wolf Creek. Services by Bro. Reuel B. Pritchett and Lester Heisey.—Mrs. Keither Wilson, Laura, Ky.

CHURCH NEWS

CALIFORNIA

Belvedere.—With summer vacations ended and the reorganization of our Sunday-school with Bro. Frick, superintendent, we are again rallying to one hundred and more in attendance. Sept. 22 Sister Horning from China gave us inspiring messages both morning and evening, as she gave us an insight into the busy life of a home worker on China's needy field. The following Thursday evening she spoke to our mothers and daughters. Oct. 13 Bro. Michael, lately from North Dakota, preached both morning and evening during Bro. Steinour's absence. Our three boys' clubs, each one sponsored by one of the young men of the church, entertained their fathers and mothers Oct. 17. They displayed a number of pennants won during the year in sportsmanship with other clubs. About seventy-five members partook of the Lord's supper on Oct. 20. Pastor Steinour was assisted by Bro. J. Z. Gilbert of this city. Prior to the feast Brother and Sister Otto Lindell were installed into the deacon's office.—Mrs. John H. Wolfe, Los Angeles, Calif., Nov. 4.

DISTRICT OF COLUMBIA

University Park church closed a very successful year's work Aug. 31. The sermons of our pastor and elder, J. H. Cassady, were very spiritual and helpful. A farewell dinner and social program given in honor of our retiring pastor and wife were much enjoyed by all present. Many words were spoken in appreciation of the services rendered and the fellowship enjoyed in the past five years. A Bible and a traveling case were presented to Brother and Sister Cassady. The day marked the record attendance of the Sunday-school. At present the Cassadys are engaged in evangelistic work in California. The church recently made choice of Bro. Jesse H. Ziegler as pastor who on Sept. 1 began the work here. Bro. Rufus Bowman was chosen elder; Leo Corbin, superintendent; S. L. Brumbaugh, clerk and treasurer. Aug. 18 Sister Meribah Cassady and Bro. Carl Seidler were licensed for the ministry, Eld. E. C. Bixler officiating. Sept. 22 Eld. J. H. Hollinger conducted the installation service of our present pastor. One week later a fellowship social and repast given in welcome of our elder and pastor were greatly enjoyed by all. The church enjoyed a spiritual love feast Oct. 27 led by our elder, Rufus Bowman. Four have recently been added by letter. The B. Y. P. D. is making a fine start for the year under Carl Seidler, president. Bro. Ziegler has entered upon his pastoral work enthusiastically and with the fine spirit manifested, the future outlook is quite encouraging.—Delia L. Brumbaugh, Washington, D. C., Nov. 5.

FLORIDA

Okeechobee.—Sunday, Oct. 6, after the morning service, the church held a special council to elect officers. These new officers are planning their work for the coming year with genuine enthusiasm. Since the council they have organized the following: adult Bible study, Bro. Ray Lantz, leader; B. Y. P. D., Mary Margaret Parker, adult adviser; junior department, Sister Gladys Lantz, director. Bro. I. R. Pletcher being in service at the Bassenger church on Sunday evening, these groups were arranged to take the place of the preaching hour. The prayer meetings are growing in interest and attendance, both here and at Bassenger. Both churches have, in the last week, organized a Women's Work, Bassenger with seven and Okeechobee with nine charter members. Sister Stella Campbell and Sister I. R. Pletcher are the respective presidents. Our elder, Bro. J. H. Garst, and wife have returned from the north to their home in Sebring. We have been happy to have them with us the last two Sundays.—Nondas L. Parker, Okeechobee, Fla., Nov. 4.

Sebring.—There were quite a few of our members on vacation in the north during the summer, yet the Sebring church has been at work. The average Sunday-school attendance was above that of last year. During the absence of our pastor and wife, Brother and Sister D. E. Miller, the pulpit was filled by our local ministers, besides ministers from our neighboring churches. We had the pleasure of having with us Brethren S. G. Fahnestock of Lakeland, I. R. Pletcher of Okeechobee and J. D. Reish of Sunnyland. Sept. 29 was promotion day and there were promotions in each department of the Sunday-school. There were short exercises in which the children took part and certificates were given them by the superintendent. This was followed by a short talk by the pastor. The Sunday-school was reorganized with Bro. J. H. Hollenberg superintendent and Sisters Mary Boyd and Lydia Stauffer, assistants. We entertained the district and associate meetings of Florida and Georgia, Oct. 11 to 13. The Florida churches were well represented and a splendid spirit prevailed throughout the meetings. The women's organization was responsible for serving the meals. The working force was well organized and the service rendered was excellent. Oct. 22 the monthly meeting of the mothers and daughters was held on the church lawn. There were about forty present. Some time was spent in a social way, sewing and visiting. Then we were entertained by narrations, by those who had been on vacation, of the pleasures and experiences while visiting among friends. We held our love feast the evening of Oct. 27. The attendance was good and the meeting spiritual and uplifting. Some of our winter visitors have returned and others are expected soon.—Anna Stutsman, Sebring, Fla., Nov. 2.

ILLINOIS

Mt. Morris church met in council Sept. 17. Church and Sunday-school officers for the coming year were elected. The annual district

harvest homecoming was held at the Old Folks' Home on Sept. 14. There was a good attendance and also a very good program. Bro. J. E. Miller of Elgin was the principal speaker. The new superintendent and matron, Mr. and Mrs. Kreider, and daughter Harriett were introduced, after which Mrs. Kreider introduced the residents of the Home. The women of the district presented the Home with a new gas range as part of their project for the year. We were also privileged to have Bro. Miller speak to us the following morning at our church services. On Sept. 29 we had our promotion day program followed by an installation service for all of the newly elected officers, teachers and assistants. We again observed recognition day for these folks. This was held Oct. 1. We met in the church basement and enjoyed a potluck supper. A very helpful program was rendered. Bro. Paul Studebaker of Franklin Grove was the guest speaker. Oct. 6 was our rally day and our attendance was 230. We had the pleasure of having Mrs. Ellen Wagoner and daughters, Elizabeth and Jo, of Elgin with us the second Sunday in August. Mrs. Wagoner had charge of our missionary meeting. On Sept. 19 Bro. Bonsack conducted a missionary conference in the afternoon. In the evening he brought us a very inspiring message. Our pastor held revival meetings in the Rockingham church in Missouri from Oct. 9 to 20. During his absence the pulpit was filled by Bro. M. R. Zigler of Elgin and Brethren W. E. West and H. N. Butler of the local congregation. We were very glad to have Bro. Zigler with us. He brought a very challenging message in the morning and the missionary address in the evening was most inspiring. Our communion service was held Sunday evening, Nov. 3. Due to the inclement weather the attendance was not so large, but the service was helpful and inspirational. The work here is moving along nicely and we are striving to accomplish much for the Lord this coming year. Since our last report six have been added to the church: five by baptism and one by former baptism. The district junior-intermediate leaders' conference will be held at our church Dec. 6 and 7. This conference will be under the direction of Raymond Peters, Ralph White, Mary Martin and Ruth Shriver.—Bertha Vetter, Mt. Morris, Ill., Nov. 5.

INDIANA

Huntington.—On Sunday evening, May 19, the men's and women's quartets of Manchester College gave us a splendid program. May 22 the mothers and daughters' potluck supper was held in the church basement with a good attendance and a fine program. During the summer months the churches of our city held union services on Sunday evening. Aug. 18 our pastor, Bro. Howard Keim, Jr., preached the sermon. July 14 the Andrews young people met with our group and went to the College ravine for social, vespers and a picnic supper. On July 21 our young people met with Lancaster. July 27 the Apollo Four gave us a concert in the evening. July 28 the six churches of Huntington County held Dunker Day at Hiers Park with a basket dinner at noon. Aug. 16 was the beginning of co-operative evangelistic services of the six churches in this county. Our services will be held Nov. 11 to 24 with Bro. Gilbert of Clear Creek doing the preaching. Sept. 19 at our quarterly council Eld. Edw. Kintner was chosen elder; E. E. Hoon, superintendent. Sept. 29 was dollar day and the offering amounted to \$104.04. Sept. 24 the missionary society held a tea at the parsonage. Mrs. C. Hite was elected president. Oct. 20 our communion was well attended. Oct. 27, rally day, we had as our guest speaker Bro. Robert Miller of Manchester College.—Mrs. E. E. Hoon, Huntington, Ind., Nov. 6.

Salamonie church met in council Oct. 9. Officers elected were H. E. Hoover, trustee; Amy Heaston, missionary committee; Frank Mulligan, Messenger agent; delegates to district meeting were Hampton Zook, Wilbert Heaston; alternates, Henry Heaston, Wm. Ulrich. Our revival meeting was held from Sept. 22 to Oct. 6. The six Brethren churches of Huntington County are co-operating in a revival effort. Bro. Howard H. Keim, pastor of Huntington City church, did the preaching. Bro. E. H. Gilbert, pastor of Clear Creek church, assisted our pastor, Bro. W. C. Stinebaugh, in the personal work. The at-

ANNOUNCEMENTS

DISTRICT MEETINGS		Maryland	
Colorado, W., and Utah, Fruita,	Nov. 23, 6 pm, Thurmont.		
Nov. 29-Dec. 1.		Dec. 1, Hagerstown.	
LOVE FEASTS		Michigan	
California		Nov. 24, Flint, all day.	
Nov. 25, 7:30 pm, Hermosa Beach.		Nov. 24, 7 pm, Battle Creek.	
Dec. 1, Reedley.		Dec. 1, Lansing.	
Dec. 1, 6:30 pm, Glendale.		Ohio	
Dec. 1, 6:30 pm, San Diego.		Nov. 24, Piqua.	
Illinois		Dec. 9, 7 pm, Bristolville.	
Nov. 24, 7 pm, West Branch.		Oregon	
Nov. 28, 6:30 pm, La Place, Okaw congregation.		Nov. 23, Grants Pass.	
Indiana		Pennsylvania	
Nov. 24, West Marion.		Nov. 23, 1:30 pm, East Peters-burg.	
Kansas		Nov. 24, 1:30 pm, Boiling Springs.	
Nov. 16, 7:30 pm, Parsons.		Nov. 24, 6 pm, Plum Creek.	
Nov. 17, McPherson.		Virginia	
		Nov. 23, 6 pm, Barren Ridge.	

tendance was good and two were received into the church by baptism. Our love feast was held on Sunday evening, Oct. 27, with Bro. E. H. Gilbert officiating. The departmental services on Sunday evenings are progressing nicely with good interest and attendance. Several of the members assisted in improving the parsonage by giving it two coats of paint.—Wilbert Heaston, Warren, Ind., Oct. 31.

Yellow Creek.—Our love feast was held Oct. 16, Bro. Irvin Weaver of Osceola church officiating. Our Sunday-school officers for the coming year are Edith Huber, superintendent, and Chloe Herr, assistant. Christian Workers' presidents are William Wagner and Merl Stickel. Bro. Wilmer Petry of Mogadore, Ohio, is to be with us in a revival meeting beginning Dec. 1.—Amanda Miller, Goshen, Ind., Oct. 31.

IOWA

Greene.—Sunday, Oct. 27, marked the sixty-second anniversary of the Old Stone church and the third successive annual homecoming. We received much inspiration each year in having our isolated members, former members and the Union Ridge congregation worship with us. We were very glad to have our former pastor's wife, Sister J. E. Small, and four children of Roanoke, Ill., with us. Bro. Earl E. Jarboe, pastor of the Union Ridge church, brought the message at 11 A. M., on the subject, Peter's Strong Confession. Prior to the message, special music was presented by the Union Ridge church and Sister Ira Schwab led the congregational singing. Last year a fund was started in order that we might keep the Old Stone church in repair. At the close of the morning service an offering was lifted for this fund. The ushers gave to each one in the audience a dime card which they had the opportunity of filling when they wished; \$65 is reported in the fund. Of this \$26 was realized by the ladies of our church in serving a public supper on Saturday evening previous to this service. Our church is more appreciated each year as an old landmark and a beacon light on the hill, welcoming every one to the house of worship. The afternoon program was in charge of the young people, Sister Lulu Smith directing the music. Special music was rendered by both the young people of the Union Ridge church and our church, also readings were presented by Miriam Davinson of Union Ridge and Mary Lou McRoberts and Virginia Hardy of Greene. Under the direction of Sister Lulu Smith an appropriate play was presented, The Only Day. This was much appreciated by the large audience. The day's program closed with prayer by our pastor, Bro. C. E. Schrock. Thus another homecoming well spent will long be remembered. Our pastor in looking over the early history of the church reported that this October marks the eightieth birthday anniversary of the organization of the church here.—Elsie A. Pyle, Greene, Iowa, Nov. 2.

KANSAS

Buckeye church has just closed a two weeks' series of meetings. Bro. L. A. Walker, with his wife, of Omaha, Nebr., labored most earnestly and we feel that their coming has been a great blessing to us. Bro. Walker's messages were spirit-filled and timely. Sister Walker's stories and readings were appreciated by old and young. The weather and roads were very unfavorable but the people of the community were loyal in their efforts to attend. Oct. 6 Bro. Paul Heckman of McPherson College preached for us twice. The church here has decided to continue for this year with the pulpit work being shared by the four local ministers. Sept. 29 our church celebrated the fifty-fifth anniversary of its organization. Bro. Schwalm of McPherson College gave us two splendid addresses. Other speakers and various special numbers of music made a rich and inspiring program. Many old friends were present and enjoyed the day with us, some coming from a considerable distance. At noon more than 200 were served dinner. A letter of greeting was read from Sister Geo. Bashore of Glendora, Calif. Only two were present at the services who were regular attendants when the church was organized: Sisters Anna Baer Kauffman and Ella Forney Miller.—Mrs. Nellie V. Merkey, Abilene, Kans., Nov. 4.

Independence church observed rally day and roll call on Sept. 15 with 149 present at Sunday-school. Messages were received from several non-resident members to be given in response when their names were called. Our average attendance at Sunday-school during last year was 131.2 which represented an increase of nearly twenty over a year ago. Our council meeting was held Sept. 25. R. E. Loshbaugh of Fredonia was elected presiding elder for the year. Albert Corn is church clerk; W. H. Haughn, treasurer; the writer, church correspondent and Messenger agent. Rufus Daggett was re-elected Sunday school superintendent and Earl Corn, assistant. Our promotion day and installation services were held Sept. 29 with 153 present. Our annual old people's service was held Sunday morning, Oct. 13. The pastor, Bro. C. Ernest Davis, spoke on The Glory of Old Age. Mrs. A. G. Empfield, generous donor to our church building, now eighty-two years old, was the oldest person present. Our love feast was held Oct. 14. We are trying out a church budget and envelope system of giving this quarter. Two of our young people are members of the newly organized state B. Y. P. D. cabinet, Philip Davis being president and Evelyn Amos, secretary-treasurer. We had a good-sized delegation at district meeting. The church was represented by the pastor and wife, while the delegates to the Sunday-school meeting were Kermit Burroughs and Barbara Davis. Our young people presented the play, The Eleventh Mayor, at the district meeting and will give it here and at Parsons.—Mrs. Amanda D. Griffiths, Independence, Kans., Nov. 2.

Washington church met in council Sept. 7. Sunday-school officers

were chosen, Bro. Calvin Gauby being re-elected superintendent; Bro. Lloyd Ditman, assistant. Bro. H. A. Gauby was delegate to district conference. Oct. 26 one young lady was received into the church by baptism. Our love feast was held that evening with most of our members present. We were pleased to have several members from the Belleville church with us. Our elder, E. D. Steward, officiated. Sunday morning we were favored by talks to the children by Sister Rosie Seitz from the Belleville church, also Sister Nora Ditman, Bro. S. M. Gauby, reading by Sister Fanny Seitz and Bro. H. A. Gauby, followed by an inspirational sermon by Bro. E. D. Steward. Dinner was served at the church at noon.—Mrs. Bell, Washington, Kans., Nov. 4.

KENTUCKY

Wolfe Creek.—Bro. Lester Heisey began a series of meetings Sept. 29, ending Oct. 5 with the love feast. The church met in council Oct. 2. Bro. Fayette Fields was installed into the ministry. Bro. J. H. Fields and Bro. Carmel Duncan were installed into the deacon's office. We had wonderful sermons preached. The new church building is progressing nicely. The Sunday-school is doing fine with 105 enrolled; the average attendance for 1934 was sixty-one.—Mrs. Keither Wilson, Laura, Ky., Nov. 6.

MARYLAND

Green Hill.—Our church met in council Oct. 4 when officers were elected for the coming year. We also discussed the painting of the church which is to be done this fall. Our Sunday-school had their election of officers for the coming year on Oct. 27, with Elmer Johnson continuing as superintendent. Nov. 3 we will hold our love feast and communion service. The Ladies' Aid is meeting once a month with good attendance. We sent two quilts to Camp Peniel as a donation and are busy quilting more. Plans are being made to begin our Sunday night services.—Fannie Johnson, Westover, Md., Nov. 2.

Peachblossom church met in quarterly business meeting on Aug. 2. Our newly elected workers are: Russell Beahm, superintendent; Otto Sanger, assistant superintendent. These are the Sunday-school workers. Other workers are: Mrs. Orris Miller, president of Women's Work Council; Virginia Tarbutton, president of Christian Workers' Society. In the morning worship service of Sept. 1, Bro. Marshall Wolfe preached a splendid expository sermon on the Book of Ecclesiastes. Bro. Jacob Replogle preached in the evening. Sept. 29 the churches of the Delmarva Peninsula held an all-day meeting at the Fairview church. It was well attended, and the addresses and music were inspirational. Dr. Elbert M. Conover, of the Interdenominational Bureau of Church Architecture, spent the evening of Sept. 30 with us, giving a splendid illustrated lecture on Church Buildings, and discussing our problems with us. Oct. 2 Bro. Walter M. Kahle met our adult workers at Ridgely in a discussion group, and the young people's round table met in the evening at the same place. D. W. Kurtz spent four days among our shore churches. He preached in the Fairview church on the evenings of Oct. 20 and 21, on the subjects: "The Man Foursquare" and "The Overcoming Life." We held our love feast Sunday evening, Oct. 27. It was well attended, and observed with deep feeling, presided over by Bro. Albert Fike. Our members take full advantage of these seasons of refreshing. A number of our workers are attending the Interdenominational Teacher Training School which is held in Easton each autumn. Our revival meetings begin Nov. 17, in the Fairview house. They are to be held by Bro. M. A. Jacobs, of York, Pa. We feel the need of a new church very keenly here at Easton. Our young people, and many older ones, are working hard and giving freely that we may soon be able to build.—Florence Ziegler Sanger, Easton, Md., Nov. 4.

MICHIGAN

Rodney.—We decided to build a basement and move our church building onto it; this we have done and all is complete but the floor in the basement. This we expect to put in in the next two weeks. Our pastor has taken a vacation for the time being, but we hope he will soon give us our regular services again. We have a very good Sunday-school attendance and when the basement is completed, we will have separate rooms for the different classes. We are expecting to hold a revival service sometime in the near future, with a rededication service. This church was organized in 1885 and the church house was built in 1889. So we are fifty years old and ought to celebrate the golden anniversary. Our members are somewhat scattered but there is a splendid opportunity here now for members who might want to get a farm home near an organized, live church and Sunday-school. There seems to be a return-to-the-farm movement. The undersigned will be glad to give information to anyone interested in central Michigan. There are several farms from one-half to one and a half miles from our church.—Wm. F. Jehnzen, Rodney, Mich., Nov. 5.

MISSOURI

Mountain Grove church held its first council Oct. 13. Bro. A. M. Peterson was chosen presiding elder for the coming year. All other church officers were elected at this time. Brother and Sister Geo. Neal were elected to the ministry and installation services were conducted at the close of the council meeting. The Sunday-school attendance is gaining and the interest in the work is good. New Sunday-school officers were elected Oct. 13. The ladies of the Aid have gained some new members; they are busy now quilting and piecing quilts. Several of the fathers and sons attended the banquet given at the Cabool church Oct. 24.—Ruth Atkins, Mountain Grove, Mo., Nov. 4.

NORTH CAROLINA

St. Paul.—Bro. W. A. Reed came to us the second Sunday in August and conducted a two weeks' revival. During this time he delivered ten very spiritual sermons. I am sure the church and community were greatly helped by these wonderful messages. Our church met in council Sept. 28 at which time the yearly visit was reported favorably. Officers for the coming year were elected as follows: Ellis Leftwich, Sunday-school superintendent; S. A. Williams, church treasurer; W. M. Leftwich, clerk, Messenger agent and correspondent; Bro. N. C. Reed, elder and pastor. During the time of our revival meeting Sister Leonard, widow of Jacob Leonard, died. She was the last charter member of our church.—W. M. Leftwich, Mt. Airy, N. C., Nov. 5.

OHIO

Poplar Grove (Ohio).—Our love feast was held Nov. 2. A goodly number were present for the ten o'clock service, and a still larger number attended the afternoon service. In the morning Bro. E. O. Norris of Richmond, Ind., brought a very worth-while message on the subject of "Considering One Another." In his pleasing way Bro. E. B. Bagwell used as his theme, "The Joy of the Second Mile," for an afternoon address. Others who gave messages during the day were Brethren I. G. Blocher and G. A. Snider and Sister Kathryn Royer. These led up to the very spiritual meeting of the evening, at which Bro. G. O. Stutsman officiated. About 125 surrounded the communion tables. The following morning during the Sunday-school hour Sister Royer gave an illustrated lesson, "The Broken Chain." As a climax, Bro. Leatherman, pastor of the church, gave a very forceful and inspiring address—"Proclaiming the Lord's Death." Our local peace declamation contest will be held Nov. 17. "The Eleventh Mayor" will be presented as a joint Poplar Grove-Union City program on the evening of Nov. 24. People of this section are looking forward to the coming of Prof. Schutz of Manchester College to the Union City high school auditorium on Nov. 12. The Washington Township young people's conference was held at our church Oct. 20. Our harvest meeting and homecoming was held as an all-day meeting on Oct. 27.—Bessie Huffman, Union City, Ind., Nov. 4.

OKLAHOMA

Ames church held their quarterly council Oct. 5 with our elder, Albert Williams, in charge. Bro. R. A. Haney, the pastor, had prepared a church calendar for the year which was adopted. We also decided to try to procure an evangelist for a revival in the spring. Oct. 6 was our rally day with a large crowd present for the Sunday-school. Following the basket dinner we enjoyed a program in the afternoon. The Ames Sunday-school gave a playlet entitled *The Spirit of Worship*, and we were honored by several special messages in song from the Pleasant Plains church. Oct. 20 we had our love feast. Bro. Albert Williams again came up from Thomas to be with us.—Susie Reynolds, Ames, Okla., Nov. 2.

Big Creek.—A called council was held Oct. 20 at which time Bro. D. D. Fleishman tendered his resignation as pastor and elder to take effect Dec. 1. We are sorry to lose our pastor and family, but realizing their field of opportunity would be larger, the church granted their request. During their three years of service here they have labored untiringly and have done much to build up the work at this place, as well as in the district, where both have held office. During the past year Bro. Fleishman has attended eight district board meetings, preached seven funerals, performed two marriages and made 721 calls besides visiting in 269 homes. Our love feast was held Oct. 26 with Bro. Robert A. Haney of Ames, Okla., officiating. The day following we observed our annual homecoming. The main addresses of the morning, afternoon and evening were given by Bro. Fleishman, Rev. S. Graham Fraser and Dr. Muerman of A. and M. College, Stillwater, Okla. All were inspiring messages; there were also a number of short talks, readings and special music. We had a good attendance and an enjoyable day of fellowship together.—Abbie S. Pote, Ripley, Okla., Nov. 2.

OREGON

Myrtle Point.—The B. Y. P. D. of the district of Oregon held its summer assembly near Myrtle Point during August and it proved an inspiration to all who were privileged to attend. Bro. D. W. Kurtz and Bro. Dan West added a great deal to the interest of the assembly. Sept. 1 brought to us our new pastor, Bro. F. H. Barr, and his family, formerly of Portland. A renewed interest is being manifest since Bro. Barr's arrival. We have had no regular pastor for some time, local ministers having very ably taken care of the preaching appointments; but we are sure a full-time pastor will fill a great need here. Soon after their arrival Bro. Barr and family were extended a welcome in the form of a surprise shower by the members of the church. Gifts of fruit and vegetables were brought and the evening was spent socially. In July Brother and Sister George Carl of Hermosa Beach, Calif., visited our church. Bro. Carl brought an inspiring message to a large and appreciative audience. A city council of churches has been organized recently in Myrtle Point and Bro. Barr was elected secretary-treasurer. A partial list of officers elected at our last quarterly council follows: Elder, Bro. C. E. Wolff; Sunday-school superintendent, Bro. Merle Poland; assistant, Bro. Glenn Wolff; Messenger correspondent and agent, Sister Barr; clerk, Bro. E. Wilton James. We have been richly blessed during the past year and we feel that we can look forward to an even more successful year in 1936.—Verna A. Kroeger, Myrtle Point, Ore., Nov. 2.

PENNSYLVANIA

Albright church enjoyed a three weeks' revival service conducted by Bro. Earl Bowser of Juniata beginning Oct. 13 and closing Nov. 3 with the love feast in the evening. Three were added by baptism and two were reclaimed. We feel that our church has been greatly benefited and souls revived. The church met in council Nov. 5 and elected Bro. Bowser pastor, to serve for Sunday morning services, and Bro. Fred Zook for evening services.—Mrs. Leo Kennedy, Hollidaysburg, Pa., Nov. 6.

Codorus.—Our quarterly council was held at the Codorus house Oct. 21. Delegates to the district meeting were Brethren D. Edw. Keeny, Obed Frey and Geo. Keeny. Oct. 27 a young people's rally of the eastern zone was held at the Codorus house, the main speaker being Bro. Kiracofe of Elizabethtown. Nov. 3 our love feast was held at the Shrewsbury house. Bro. John Zug of Palmyra delivered the preparatory sermon and also officiated at the communion. Other guest ministers were Bro. Paul Newcomer of Pleasant Hill and Bro. Daniel Bowser of York.—Esther Hartman, York, Pa., Nov. 6.

Glade Run church held a pre-love feast revival of four days during the week end. It was in charge of the pastor, assisted by our elder, Bro. J. H. Wimmer, and Mrs. Alice D. Sell. Three were added to the church: one by letter, one on former baptism and confession of faith and one by baptism. We had a very spiritual love feast with Bro. Wimmer and the undersigned in charge. The work and spiritual interest are not only encouraging but inspiring.—W. C. Sell, Kittanning, Pa., Nov. 4.

Huntingdon church met in council Sept. 29. Our superintendent, Bro. Samuel M. Hess, who has served in this office for eight years, was re-elected for another year. Bro. Nye was re-elected elder. Our fall love feast and communion service will be held Sunday evening, Nov. 10. The college convocation service was held in the church Sunday evening, Sept. 15. Bro. W. J. Swigart preached the sermon which was inspiring and helpful. At our annual recognition service Oct. 6, there were 103 who had a record of perfect Sunday-school attendance for the past year. Ruth Lane has a record of perfect attendance for fifteen years, John G. Donelson for sixteen years. Mrs. W. J. Swigart would have had a similar record, but a prolonged illness made it impossible. The installation service for officers and teachers of the Sunday-school was conducted by Eld. H. H. Nye Oct. 6, following the worship service. Our pastor, Foster B. Statler, is conducting a study of the book of Revelation at the midweek service on Wednesday evenings. These services are well attended. Bro. Statler has also been giving a series of studies in the book of Malachi at the Sunday evening services. Eighteen of our young people attended Christian training camps this summer. Prof. J. Clyde Stayer was the manager at the state Sunday-school camp at Spruce Creek and Bro. Statler was a member of the faculty at the young people's camp at Camp Harmony. Our pastor has very kindly set aside Wednesday afternoons from three to five o'clock when he will be in his study to see anyone who desires a personal conference with him. In this way he can serve his congregation in a very real way.—Mrs. E. L. Craik, Huntingdon, Pa., Nov. 2.

Lower Conewago congregation met in council at the Bermudian house in September. Our delegates to district meeting are C. H. Altland and Cleon Zeigler with Albert Cook and Chas. Eichenberger, alternates. Dec. 1 Bro. Robert Cocklin will begin a series of meetings at the Wolgamuth house near Dillsburg. Our love feast was held Oct. 6 with an all-day service. J. A. Widdowson addressed the Sunday-school, the preparatory sermon was preached by L. Elmer Lease of York, Pa., and the afternoon sermon was preached by H. M. Snavelly, pastor of the Carlisle church. Bro. Snavelly also officiated in the evening. Other visiting ministers present were W. G. Group and S. S. Miller, Paul Miller and Wm. Murphy.—Irene H. Mummert, Dover, Pa., Nov. 4.

Mechanicsburg.—We met in council on Sept. 10. Committees reported on various repairs to the church. Our delegates to district meeting were our pastor and Bro. G. H. Arbegast. Bro. L. K. Ziegler, chairman of our District Ministerial Board, was present to conduct the election of a pastor. This resulted in choosing Bro. Rowland for a term of three years and he continues as our elder in charge. We observed rally day on Sept. 29. Bro. R. W. Schlosser was our speaker. He also conducted the installation of the Sunday-school officers. Our missionary society rendered a splendid program on Sunday evening, Oct. 20. The children's department of the Sunday-school gave a beautiful program Oct. 27 of their Africa and Japan project; the offering was \$21.31. Sunday morning, Nov. 3, we observed promotion day in the Sunday-school. In the evening a large body of the Hanover church was with us, including their chorus, which brought an excellent program of sacred music. Our love feast will be held Nov. 17. Our revival which was to begin Nov. 3 has been deferred until the beginning of the year because of other meetings in progress near by. Our Aid Society meets each Tuesday evening and all day on Thursday at the church. The result of their most faithful service is a contribution to the many needs of kingdom work.—Jessie Steerman, Lemoine, Pa., Nov. 5.

Mt. Olivet.—Sept. 1 Mrs. Ada Brandt and E. S. Kipp, delegates to the district ministerial and Sunday-school meeting, gave a brief report. On Sept. 8 Bro. Rowland, our presiding elder, preached for us. On the same day one Sunday-school scholar was received into the church by baptism. Sept. 29 the Sunday-school reorganized for the coming year with Bro. C. E. Shuler, superintendent; Cloyd Rhoads, assistant. Oct. 9 Bro. H. M. Snavelly of Carlisle started a series of meetings for us, preaching in all sixteen spirit-filled sermons. Eight young souls were received into the fold by baptism. Brother and Sister M. S. Kipp

represented the church at our recent district meeting where an offering of \$60 was sent for home missions.—Mrs. Ada Brandt, Millerstown, Pa., Nov. 5.

Pleasant Hill.—Our revival conducted at North Codorus house in September by Eld. Amos Kuhns of Union Deposit, Pa., was very well attended. Bro. Kuhns labored faithfully, bringing us rich messages from God's Word. Two have been baptized since the meeting. We held our annual love feast Oct. 12 and 13 with eight visiting ministers attending. Eld. Chas. Cassel of Manheim officiated. Our delegates to district meeting were Nelson Hoover and R. M. Altland and wife. A service will be held on Thanksgiving evening at Pleasant Hill house.—Paul K. Newcomer, Spring Grove, Pa., Nov. 5.

WEST VIRGINIA

Lower Lost River.—On June 30 the young folks rendered a splendid program in the morning, and a memorial service and the decorating of the graves in the cemetery took up the afternoon. Bro. F. D. Anthony of Baltimore came to Mt. View church on Sept. 10 and conducted a two weeks' meeting. The weather being fine, large crowds were present and much interest was manifested during the revival. The love feast was held Sunday evening, Sept. 22, with the largest attendance in the history of this church. The membership is forty-two and the communicants were seventy-eight. Bro. Anthony officiated. Bro. W. D. Walker of Mathias closed a two weeks' meeting at New Dale church Sunday night, Oct. 27. One was received into the church by baptism. Interest in the Sunday-school and church work is growing.—W. E. Kohne, Mathias, W. Va., Nov. 2.

WISCONSIN

Stanley church met in council Sept. 26 with our pastor, Bro. Lewis Hyde, presiding. Sunday-school officers were elected for the coming year, Bro. Austin Tyon being chosen superintendent and Bro. Earl Edwards, assistant. One week of meetings was held by our pastor beginning Sept. 29 and closing with a love feast on Oct. 7, with fifty surrounding the Lord's tables. Four young boys of the Sunday-school decided for Christ and were baptized in the afternoon before the love feast. The Aid Society is doing some very worth-while work in many different ways and the church work is moving along nicely in all lines.—Mrs. Jacob Winkler, Stanley, Wis., Nov. 4.

White Rapids church met in council Oct. 5. Bro. O. L. Harley was re-elected elder for another year; Bro. Geo. Keim, clerk; the writer, Messenger agent and correspondent; Mae Boese, Sunday-school superintendent. The adult Bible class and the young people's classes are raising money to pay for the piano recently purchased. Money was also raised to reroof the church and the building has been insured. In July Brother and Sister I. D. Leatherman, son and daughter and Miriam Royer of Lanark, Ill., spent two weeks with us in an evangelistic effort. Their services were greatly appreciated and as a result ten were baptized. The love feast followed.—Mrs. Geo. Keim, White Rapids, Wis., Nov. 2.

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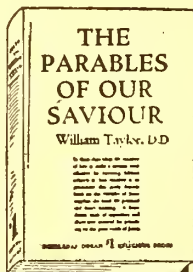
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THE GOSPEL MESSENGER

Vol. 84

Elgin, Ill., November 30, 1935

No. 48

The XXII. A psalme of David.

THE LORDE is my shepherde, I can wantenothinge. He feederh me in a grene pasture, and lederh me to a fresh water. He quickeneth my soule, and bringerh me forth in the waye of rightuousnes for his names sake. Though I shulde walke now in the valley of the shadowe of death, yet I feare no euell, for thou art with me: thy staffe and thy shepehode cōforte me. Thou prepa- rest a table before me agaynst mine enemies: thou annoyntest my heade with oyle, and fyllest my cuppe full. Oh let thy lowynge kyndnes and mercy folowe me all the dayes off my life, that I maye dwell in the house off the LORDE foreuer.

1oh. 10. 2

1 Pt. 2. 6

Pro. 10. 6

THE TWENTY-THIRD PSALM—COVERDALE BIBLE

Note that Coverdale followed the Septuagint Greek Version, in which this well-known psalm was numbered XXII

Articles on the English Bible

THE ENGLISH BIBLE IN PUBLIC LIFE

—By Philip Whitwell Wilson

THE WORLD-ENRICHING BOOK

—By George William Brown

THE BIBLE AND THE HOME

—By Louise McCoy North

GOSPEL MESSENGER

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OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 84

Elgin, Ill., November 30, 1935

No. 48

EDITORIAL

After Four Hundred Years

THE passing of W. C. Pearce, veteran leader in the Sunday-school world, recalls a favorite illustration of his which the writer heard him give in a convention at Hutchinson, Kansas, many years ago. He was stressing the importance of intimate acquaintance with precious gems of Scripture truth, so that one could find quickly the particular one needed in any emergency. If a personal worker in dealing with a difficult case had to consult a concordance to get what he wanted, Mr. Pearce thought the effectiveness of his work would be greatly hindered. Imagine a housewife, he said, in immediate need of a certain kind of seasoning in her cookery, under the necessity of getting out her kitchen concordance and there learning after laborious search that the spice in question might be found on the next to the top pantry shelf about two and a half feet from the south end directly behind the pepper.

Good cooks and good guides in spiritual matters must know what they need and where to lay hands on it when they need it, the speaker argued. His plea comes to mind with special force at this juncture of his own death and the commemoration of four hundred years of the English Bible, sponsored by the American Bible Society and regarded as formally closing with Universal Bible Sunday, Dec. 8.

With all the commercialism and worldliness and paganizing influences of our time, the Bible is still our most popular book. It will remain so, notwithstanding the prevalence of more liberal views as to the nature of its inspiration and authority. Its truths have been tested by time. Its ideals have inspired men and women to the noblest and happiest living. Its remedy for sin and all life failure is the only one that has been found satisfactory. Its Christ shows us the God whom our hearts and our philosophies alike demand, as well as the stature of manhood which alone can be the goal of human striving.

Mr. Pearce emphasized the great value of knowing the Bible by chapter and verse, so that any needed word of comfort or warning might be at one's finger's end. No one would wish to minimize this but he would be first to agree that this is only a convenient means to an end of far greater importance, that of appropriating its message to one's spirit and building it into the very fiber of the soul.

Nothing short of what the psalmist did with it will be sufficient for us. "Thy word have I hid in mine heart." This is the best way to keep Bible Sunday. This is the most worthy commemoration of the four hundredth anniversary of the first printing of our English Bible, or of any anniversary of any event in Bible history.

E. F.

Islands of Love

It was something like sixty years ago that Justinian Caire brought his bride to Santa Cruz for their honeymoon. Now Santa Cruz is the finest of all the Pacific coast islands, being the heaviest wooded and the best grassed. Ferns of all kinds grow thickly in the uncultivated canyons. Some of these are said to stand eight feet high. As for wild flowers, at least two hundred kinds grow on Santa Cruz. Oaks, sycamores, and other trees are abundant.

From the sea Santa Cruz looms up as a great purple mountain. On nearer view the purple resolves into greens, blues, greys and browns. Here and there are also patches of gleaming white where worn cliffs jut into the restless sea. But hidden away in the center of the island is a quiet, fertile valley. This valley is well watered. Its climate is like that of southern France. It is small wonder that Caire found here the land of his heart's desire, that he brought here his bride, that he sought to establish a colony after the manner of life in his beloved France.

Now all islands have something of the separateness and peace that go with isolation. And the smaller and more isolated they are, the more pronounced these qualities may be. But not all of us can get away to some Santa Cruz, much less possess such an island jewel in the Pacific. We who seem to be underprivileged must be content with other and even better islands of love.

These other islands lie close at hand, or quite near in the broad sea of this world, if one knows how and where to look for them. Indeed, wherever true love is, there an island lies, reasonably secure from the storm and stress of this world. The best of homes are such islands of love, for there love is kind, vaunts not itself, seeks not its own, is not provoked, rejoices in the truth; there love bears, believes, hopes and endures all things. It is love that never fails.

Every true church is a larger island of love. Here the delightful relations of the Christian home are broadened and multiplied. Is there any limit to the application of love to life, or of the increase of these islands of the blessed? Certain of our prophets have visioned a time when the spirit of the happy isles will become the spirit of all men, when our world will become an island of love in the spacious universe.

H. A. B.

After the Facts Are All In

A SISTER of the nearer trans-Mississippi west wrote the editor a letter. She thought there should be more in the MESSENGER about peace, more articles on the subject and more news of peace activities. The editor thought the proportion of space given to the peace question was all that could reasonably be asked, considering the demands of other interests, and wondered that it could seem otherwise to any fair-minded person. To this effect he wrote the trans-Mississippi sister.

There came another day when there came another letter from said sister. And with it other matter which with the letter lighted up the whole situation considerably. In addition to exasperating happenings in the sister's home community, she had kindred in the far east who had been subjected to very harassing militaristic pressure. The sister's special interest in this subject was easily understood. And her attitude as easily forgiven.

Judgments formed before the facts are all in often need a little fixing. The sister did not see all the factors in the editor's problem, all the claims he must take account of in apportioning the space available in the MESSENGER. And the editor did not know the circumstances which gave the sister her special interest in the peace question. He no longer wonders that she felt as she did.

When somebody takes a position that seems to you unreasonable your first duty is to find out why. "To know all is to forgive all" is not quite literally true but there is so much truth in it that the saying is entitled to more respect than it generally receives. E. F.

Our Cross Daily

A FATHER, aged sixty-five, just told me about one of his sons. He worked for the street-car company, in the claim adjustment department. It was his business to visit the persons that were injured and settle their claims. One day the street car ran into a woman and injured her so severely that the doctors said both her limbs would have to be amputated. The street-car company sent this young man immediately with a check of \$500 to settle the matter and bring back a receipt "paid in full." When the young man saw the terrible plight of the poor woman, he thought, "What if this were my grandmother? Would I settle for \$500? No! it was the fault of a car driver; she ought to have \$5,000." He went back to the office and so reported. He was told, "For whom are you working? the street-car company or for the poor? Go to the office and get your pay, we do not need you any longer." He was out of a job, was married, and had several children. Fortunately he had a Christian father who said: "This is the best news I have heard for a long time. I will pay your salary till you get another job."

He soon got another job with an oil company. They needed \$20,000 at once to "expand." This fine young man knew a friend who had money to invest and so he asked him to invest in this company. He at once wrote out a check for \$20,000 and gave it to him. Before he could hand over the amount, he overheard a conversation by the directors of the company. "If only Edgar could get that \$20,000. The government is on us, for that gasoline tax. Unless we can scrape up \$20,000 somewhere, we are gone." Then this son, of whom I am speaking, came to them and said, "I have \$20,000. I got this from a friend. I assured him this is an absolutely safe investment. But after hearing your conversation, I can not invest my friend's money." The prompt reply was, "Go to the office and get your pay and be gone."

The proud father of this son again came to the rescue, and paid his salary till he landed another position. Of course, not all young men have a father to back them up, but the son made the choice of righteousness and bore his cross, and the family bore it with him.

What this old world needs most of all right now is enough men and women who will not sell their souls, but will face whatever cross there is, and be true to Truth. Rugged righteousness shines like a diamond and is its own reward, for such character is in tune with the Infinite. D. W. K.

THE GENERAL FORUM

Commemorating Four Hundred Years of the Printed English Bible

On October 4, 1535, there came from an unknown press the final sheets of the first printed English Bible, in the text prepared by Myles Coverdale, late Bishop Exeter. In the four centuries since 1535, the English Bible, in its successive translations, has molded, as has no other book, the very life and thought of the English-speaking people of the world.

With the New Testament and the Gospels, it has far surpassed in circulation any other book in the world. Its words and its cadences are in our very speech. Its themes have inspired great achievements in literature and in art. It has molded for righteousness the inner character of public institutions. It has been the indispensable guide and companion of millions of persons of every degree and walk of life.

The completion of these four hundred years should be the occasion for a nationwide expression of gratitude to God for this great gift, and for a new and concerted effort to bring the people of America into vital touch with its matchless resources.

The National Commemoration Committee has set aside December 8 as Bible Sunday. On this day is to culminate the period of celebration which began October 4. As a Bible loving and Bible reading people we should join in this fitting recognition of the English Bible.

The English Bible in Public Life

BY PHILIP WHITWELL WILSON

Special correspondent, New York Times

It is four hundred years since a Tudor England received the first complete printed Bible.

This fourth centenary suggests two questions: first, what attention did the English pay to their Bible when it was handed to them? Secondly, what difference did the Bible make to the life of the English-speaking commonwealths?

The great translator of the Bible into English was William Tyndale. "If God spare my life," said Tyndale to a learned scholar, "ere many years I will cause a boy that driveth the plough shall know more of the Scripture than thou dost." This was a noble boast that was abundantly justified.

The historian John Richard Green declared that "England became the people of a book, and that book was the Bible." Nor does his testimony stand alone. As a historian, Professor Macaulay Trevelyan holds the Order of Merit, and he tells us that "a new generation" of Elizabethans grew up "under the influence of the Bible, the Prayer Book, and loyalty to the Queen." Among the influences of a formative period, the Bible came first.

The reading of the Bible has been an accepted habit of the British commonwealth of nations.

The Prime Ministers of Great Britain, one after the

other, have been men of the Bible. The entire thinking of Gladstone was based upon what he called "the impregnable rock of Holy Scripture." Lord Salisbury was a devout churchman, and so with Asquith, the Congregationalist; Balfour, MacDonald and Bonar Law, the Presbyterians; Lloyd George, the Baptist; and Stanley Baldwin, the Anglican of Methodist ancestry, who, in outspoken fashion, confesses that without the Bible, he would be hard pressed by the weight of his responsibilities.

John Bright, the British Quaker statesman, lifted the oratory of the House of Commons and of the political platform into the realm of prophecy by his devotion to the Bible. Joseph Chamberlain, like Theodore Roosevelt, taught in a Sunday-school.

The world has recently acclaimed King George on his silver jubilee, and the acclaim has been more than a formality. The king promised his mother, Queen Alexandra, that he would read the Bible every day, and he states that he has kept the promise.

What has been the result of the reading of the Bible? Let us appeal again to the historians.

Of the England that received the Book four hundred years ago, John Richard Green writes that "no greater moral change ever passed over a nation." Trevelyan puts it thus: "The effect of the continual domestic study of the Book upon the national character, imagination and intelligence for nearly three centuries to come, was greater than that of any literary movement in our annals, or any religious movement since the coming of St. Augustine."

That verdict has never been upset. For more than sixty years Queen Victoria reigned over an ever-expanding empire. On one occasion she received certain chieftains in audience. To her navy and her army she did not allude, but she handed them a Bible. "This," she said, "is the secret of England's greatness."

Read the Bible, and does not its influence cease to be a mystery? Here is the Book of Life—the Book that reveals how life is lived and might be lived; why life is worth while; why life should be shared with others; the power by which life is redeemed and safeguarded and enriched; the opportunities in life; its responsibilities; the perils that menace life, and the purposes that life fulfills. The entire perspective of the Bible is focused on the Christ who came that we might have life and have it more abundantly. It has been of supreme advantage to the English-speaking world that the leadership in every field should have been brought by the Bible into touch with what is meant by life.

The Bible is full of all sorts and conditions of men and women and children. Reading the Bible, we arrive

at the value of the individual or we learn respect for others. Also, we learn respect for ourselves. The Bible thus makes citizens, and in the English-speaking world it prepared the people for the franchise.

The Bible insists on rectitude. Every revival of interest in the Bible was followed in Britain by a movement for political reform. If public life is clean this is the reason.

The Bible denounces oppression and requires that wrongs be righted. In the British Empire there has been a growing sensitiveness to injustices of every kind.

The transformation of Great Britain from an old into a new country was achieved mainly by the men of the Bible. John Howard read that we should visit the prisoners in their affliction, and he flung himself into the task of reforming the jails. Wilberforce on one side of the Atlantic, like Whittier on the other, read that Christ died for all men on the cross. They flung themselves into the crusade against slavery.

The Bible inculcated a reverence for laws justly administered. During the periods of strain and stress there have been scores of revolutions. In the English-speaking countries sovereignty has been unshaken in its stability. These have been the countries where it is safest to live.

The Bible emphasizes sound principles of commercial ethics. Amid the greatest depression in the annals of mankind the financial credit of the English-speaking commonwealth is maintained. There has been grave unemployment as elsewhere, but, on the whole, a much higher standard of living. The material reserves of these countries have been as impressive as their moral reserves.

The Bible asserts liberty of conscience and of culture. At the conclusion of the war not one English-speaking democracy had seriously to abridge freedom of speech or of the press, or to suspend a representative system of government. The suffrage has been extended, and throughout the Orient, from the Philippines to Egypt, it has been the aim of these countries to put an end to the old colonial system, substituting autonomous administration.

The English-speaking democracies have displayed a volume of initiative which, in the aggregate, far surpasses the achievements, however notable they may have been, of countries where the Bible is less known. The railway, the steamship, the automobile, the use of power in industry, postal and telegraph services, electric light, moving pictures, the games most generally and healthily played out of doors—these illustrations of such initiative are unchallengeable. Boy scouts, girl guides, foreign missions, campaigns against drugs, drink and other evils—most of such efforts originated in the English-speaking world.

The Bible contains a gospel of peace, and in their demand for peace the Bible-loving democracies have been conspicuous. Despite militarism elsewhere they terminated conscription after the war, and in the spirit of the prophet Isaiah they have sought steadily to limit armaments.

Here is an inventory of familiar phenomena that anybody can check up for himself. We can not open a newspaper or enter into conversation without finding that the facts are as stated.

Not that there is any special virtue in a Bible translated into English. Turn to any country and men of the Bible leave names held in peculiar honor. Certainly Norway has her Nansen, a great explorer, statesman and friend of the friendless. He read the Bible. England had her Ruskin, the apostle of beauty in the city, the church and the home. He read the Bible. Russia had her Tolstoy, the pioneer of social justice. He read the Bible. China had her Sun Yat-sen, architect of democracy. He read the Bible. India has her Gandhi, champion of the untouchables. He reads the Bible. Germany was uplifted by the character of Hindenburg. This war lord who became a pillar of peace was a man of the Bible.

The Bible is today to be had almost free of cost. But a knowledge of the Bible can only be acquired by a personal investment of time which is worth more than money. That investment has yielded a generous dividend of influence both for the individual and for society.

They who visit London are impressed by the profound reverence with which millions of people observe Armistice Day, crowding into Whitehall, overflowing into Trafalgar Square, and uniting their voices in the great hymn—"Our God, Our Help in Ages Past." No less remarkable is the spectacle of enormous crowds at a football game attended by the King and Queen, who, with a band of the Guards, join the people in singing a hymn like "Abide With Me," in order to pass the time. It was the Bible of Wycliff that evoked the spirit of Lollardy which swept over the England of the Middle Ages and inspired the songs of the people. It is the Bible that in the twentieth century, with its dangers and difficulties, fills the land with music.

The World-Enriching Book

BY GEORGE WILLIAM BROWN, D. D.

General Secretary, American Bible Society

DOWN in Brazil a few years ago a blind man set out to master English. Portuguese is the language spoken in his country, but he wanted to be able to use English. To fit himself to teach? To accept a position? For cultural purposes? No; but that he might read *all* the English Bible in Braille, for only the Gospel of St. John is available in Portuguese for finger-tip reading.

The Bible is well established in Brazil.

Recently a pageant was given in one of the cities of China by a group of Chinese Christians. Among the characters were the Venerable Bede, John Wycliff and William Tyndale, and the pageant's title was, "How We Got *Our* Bible." Because it was given in China the cast included characters which would appear in any American cast—Robert Morrison, William Milne, Bishop Schereschewski, and others who gave the Bible to the Chinese in their own language. The Bible is at home in China.

Come with me to the palace of the President of Guatemala and learn of an interview between the President of that republic and one of his Indian subjects. Some government action had disturbed the Cakchiquel tribe of Indians so this representative was asked to go and confer with the President. At the end of the interview the President took from his desk a New Testament. Holding it toward the Indian he said: "This is what you need. Your people will never progress until it becomes a part of your life." The Bible has its place in Central America.

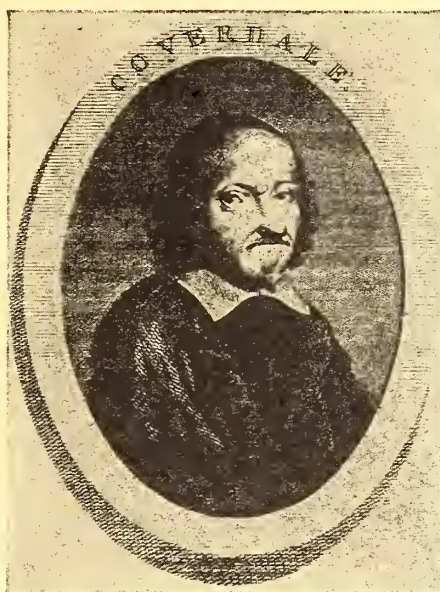
Just outside of Glasgow in the birthplace of a greatly honored Scotsman there is a simple but striking tableau-picture bearing a one-word title, "Truth." It shows a man in the tropics sitting in the veranda shelter of a rude hut reading from an open book to a group of primitive Africans. The man with the book is David Livingstone and the book is the Bible. The Bible is read in Africa.

Brazil, China, Central America, Africa—and the list could be extended almost indefinitely: it seems to be a world Book.

Its continuous translation into other tongues indicates that it is a world Book. In whole or in part it has been translated into 954 languages and dialects. It takes an exhibit chart twenty-one feet long and five feet wide to contain in type none too large the names of these languages. A careful estimate shows that some part of it appears in a new language on an average of one every five weeks. It seems to be a world Book.

Its phenomenal distribution across the earth indicates that it is a world Book. In a single year between twenty-five and thirty million copies of Bibles, Testaments, Gospels and Portions are distributed in all the continents and in many of the islands of the seas. What other book knows such achievement?

But why is it a world Book? Rather, why is it a



MYLES COVERDALE

world-enriching Book? First of all, because it sets forth a notably high standard of conduct. Tersely but tellingly it states: "He that ruleth his spirit is better than he that taketh a city. . . . Provide things honest in the sight of all men. . . . Do justly, love mercy, and walk humbly with thy God. . . . All things whatsoever ye would that men should do to you, do ye even so to them. . . . Be ye therefore perfect, even as your Father which is in heaven is perfect." A standard of conduct based on such principles far outspans the world in which the Bible writers lived.

Then, too, the Bible is a Book enriching the world because it ar-

gues for a strange but ultimately satisfactory way of life. It tells of earthy Esau bargaining away a remote birthright for an available "mess of pottage." It describes rapacious Ahab sighing for, and finally seizing, his neighbor Naboth's vineyard. By forthright statement and apt simile it emphasizes again and again that "a man's life consisteth not in the abundance of the things which he possesseth." Of its chief character it is said that while the foxes had holes and the birds of the air had nests he had not "where to lay his head." He counseled against laying up "treasures upon earth" urging that the kingdom of God was the thing to be sought first of all.

This is a strange way of life, but in the long run and at the end of the day it brings satisfaction. One of the great metropolitan papers, some months ago, carried a news item to the effect that in the island of Molokai a humble Christian who had spent forty-four years caring for leprosy sufferers had died leaving an estate of less than three hundred dollars. In the same issue there appeared an editorial on the man's death ten times the length of the news item, which stated among other things that, so long as there were such men who put service above riches, ours is not a deteriorating world.

Finally, the Bible is a world-enriching Book because it tells what God is like. And the description is everywhere appealing and acceptable. It tells of a God concerned over the destiny of every individual—the parables of the lost coin, the lost sheep and the lost son assure us of this. The Bible tells us of a God whose genius is neither mystery, whimsey, nor force—the life of Jesus makes this clear. The Bible tells us that the very heart of God is love—a love baffling easy apprehension. Bethlehem, Nazareth, Jerusalem, the Via Dolorosa, Calvary, attest this. "For God so loved the

world." It was not alone for the lost sheep of the house of Israel that divine love yearned—it was for all Judea and Samaria and the uttermost part of the earth. Such a God is unaffected by the accidents and artificialities of geography. Those who pick up the Book anywhere and read in any tongue or dialect about the God and Father of Our Lord Jesus Christ can not help feeling that it was written for them alone.

It is a world Book, ay, more! It is a world-enriching Book.

Meetings of the General Boards

BY M. R. ZIGLER

Introduction

THE General Boards of the Church of the Brethren met at Elgin on the following schedule:

General Mission Board, Nov. 4 and 5

General Ministerial Board, Nov. 4 and 5

Board of Christian Education, Nov. 5, 7 and 8

Council of Boards, Nov. 6

Joint Meeting General Ministerial Board and Board of Christian Education, Nov. 5.

The following is a brief report of the work of the separate Boards and the Council of Boards in these annual meetings. A detailed report of the meeting of the General Mission Board remains to be given by the secretaries of that Board.

The Council of Boards

The Council of Boards is composed of the members of the General Boards of the church, which include the General Mission Board, General Ministerial Board, Board of Christian Education, General Education Board and representatives of Bethany Biblical Seminary. J. J. Yoder of McPherson, Kans., the chairman of the Council, presided over the morning session on Nov. 6, and Paul H. Bowman, the vice-chairman, presided at the afternoon meeting.

Two very excellent addresses were presented to the Council by C. C. Ellis, the Moderator of Annual Conference and C. D. Bonsack, the Secretary of the General Mission Board. These addresses were followed by the routine business of hearing the reports of the treasurer and the finance secretary. Each organization represented in the Conference Budget presented its askings for the year ending Feb. 28, 1938. After careful consideration it was decided to postpone definite action on the total budget until the Annual Conference meeting. J. E. Miller was elected the editor of the *Yearbook*. The *Yearbook* is given as a premium with THE GOSPEL MESSENGER, and the price to those who do not subscribe for THE GOSPEL MESSENGER was set at twenty-five cents.

The major item for discussion, outside of building

the budget, was in regard to peace. The Council of Boards voted the following:

That in order to meet effectively the present world situation, we approve:

"1. An intensive education program in the Church of the Brethren to mobilize its members for peace in the calendar year 1936.

"2. A united plan with Friends, Mennonites and peace-loving groups in other church bodies toward developing the peace way of life.

"3. A co-operative plan with the American Friends Service Committee and the committee on International Goodwill of the Federal Council of Churches for peace education outside our own church.

"4. A co-operative plan with the National Council for the Prevention of War."

The Council also voted to recommend to the General Mission Board the consideration of the appointment of at least one new missionary who can help to integrate peace and missions in America and on the field; and to approve the raising of funds for the peace programs of the Church of the Brethren as planned by the Board of Christian Education and approved by the Council of Boards.

The Board of Christian Education presented the report of the conference of peace churches—Mennonites, Friends and Church of the Brethren, which was held in Newton, Kans., Oct. 31 to Nov. 2. This report was printed in the Nov. 16 issue of THE GOSPEL MESSENGER, page 17.

The Council also decided to inform the churches of the Peace Bond Movement directed by the National Council for the Prevention of War, requesting our members to designate their gifts to the Board of Christian Education of the Church of the Brethren.

Further information concerning the peace program will be made available through letters and church periodicals. These actions were taken in the belief that immediate action is necessary for the preservation of peace in the world.

The officers of the Council were re-elected for one year. The Council will hold its next session at Hershey, Pa.

Home Missions

According to the present plans of the Boards the home mission work is reviewed by the General Ministerial Board and the Board of Christian Education and recommendations are made to the General Mission Board for action. This method unifies the work in America under the direction of the General Ministerial Board and the Board of Christian Education in co-operation with the General Mission Board, which administers the funds. In view of the fact that our home mission appropriations must coincide with the pastoral

year beginning Sept. 1, most of the business in connection with this part of our church life is done at the Conference sessions.

An appropriation was made to continue our co-operation with the Interdenominational Bureau of Architecture. Excellent reports of the services of this bureau for our church this year were received.

A number of requests were received for financial help in building churches. No appropriations were made, but committees were appointed to make a study of these requests and report at a later meeting.

According to present plans, Ernest S. Coffman, who is serving as evangelist, will complete his work in the northwest and will serve in the east during the coming year. His work during the past several years has been very successful.

The General Ministerial Board

The General Ministerial Board in a joint session with the General Mission Board considered the renewal requests of those who are receiving assistance from the ministerial and missionary relief fund. Some of those receiving aid during the past year felt themselves able to take care of themselves without help during the coming year. A few decreased their requests. Some felt a need of increase. Several new persons were added to the list. There is a growing need for a larger fund to take care of those who are needing help in their old age after faithful service in the Christian ministry. A joint committee is studying the whole question of a retirement plan.

A committee composed of H. L. Hartsough, J. W. Lear and the secretary of the Board was appointed to study the question of licensing and ordaining ministers and receiving ministers into our church from other denominations. It is felt that there should be some guidance given in connection with the problems involved in these important matters related to the ministry of the church. A committee was appointed to study the question of associate membership as authorized by the last Annual Conference.

The next meeting of the General Ministerial Board will be held the last of April or the first of May, in connection with the meeting of the Fraternal Relations Committees of the Brethren Church and the Church of the Brethren at Elgin, Ill.

Board of Christian Education

The Board of Christian Education was scheduled to meet in joint meeting with the General Ministerial Board on Tuesday evening, Nov. 5. However, in view of the urgency for the study of world peace, the Board was called into special session at one o'clock that afternoon. A report of the meeting of the Friends, Mennonites and Brethren at Newton, Kans., Oct. 31-Nov. 2 was received and the Findings presented to the Council

of Boards. Other recommendations on peace were passed by the B. C. E. and presented to the Council of Boards which were acted upon as given in the report of the Council of Boards.

The Board made a very careful study of the age-group programs for adults, young people, intermediates and children. Considerable time was given to the planning for recreational work, music and temperance. The Board of Christian Education, in co-operation with the General Ministerial Board, appointed a Commission on Leadership Training composed of representatives from each of these Boards, thus unifying the leadership training program of the church in America. This Commission will make a special report at the next meeting of the Board. Reports were received from Men's and Women's Work. The camp program was considered and special plans are being made to make a special study of the best methods of carrying on camp work. The editors reported a very satisfactory year's work and the plans for the future are interesting. The Commission on Dramatics consisting of Sadie I. Wampler, Mrs. Fred Dove, Ira H. Frantz and Rebecca Sheaffer was continued. The Music Commission composed of P. L. Huffaker, A. F. Brightbill, George Detweiler, H. L. Young and Paul Halladay was also continued for one year.

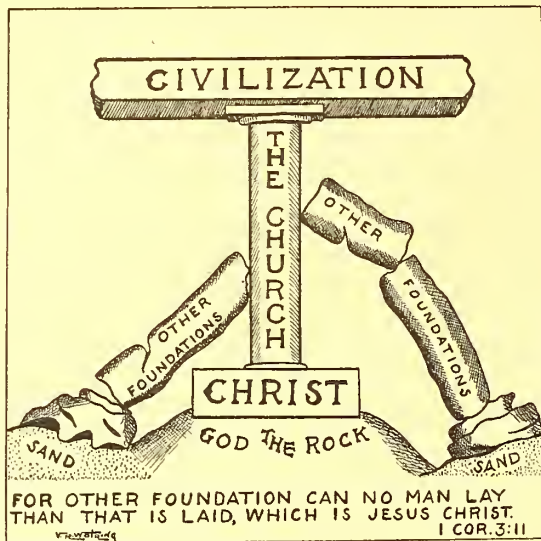
Rufus D. Bowman, our eastern representative, was present and gave a report of his work regarding his contacts with the peace and temperance organizations and his service among the churches of the east. Reports reveal that this arrangement is essential to an effective educational and field program in our church. The Board approved close co-operation with Bethany Biblical Seminary in developing our program for Christian education. The plan includes the use of our Staff members part time on the Bethany faculty. The Board approved "Christ in the Life of the Community" as the emphasis for 1936-37. Many other significant plans were developed by the Board in its sessions.

Conclusion

The Staff of Secretaries and Editors at Elgin greatly appreciate the coming of Board members to help create the plans for our church. The members of these Boards bring together into one group representatives from the various sections of our brotherhood. They are able to interpret what ought to be done through our church headquarters. The Boards determine the policies that should be followed by those who have been called to serve in secretarial and editorial positions. Each of the Boards face many hard, difficult problems. They serve willingly and efficiently. The number of items considered is too numerous to report. Only a sketch of the work can be presented in this report.

Elgin, Ill.

HOME AND FAMILY



Other Foundations

BY V. R. WOTRING

"For other Foundation can no man lay,"
Of Christ the author wrote;
Paul knew his history and his folks,
Thus struck the proper note.

His findings were the same as now,
To those who seek for light:
Why civilization in places stood,
While others sunk from sight.

Other foundations, some still build;
The lessons of the past,
To these wise folks, mean not a thing;
Their future sure is cast.

In some glad day, then all shall see,
Those who on Christ did build;
Had pleasure here and mansions there,
Who did God's will fulfill.

Woodland, Mich.

The Voice of Thy Brother's Blood

BY FLORENCE S. STUDEBAKER

Chapter 4

Two years dragged wearily by. The primrose path back to unregulated liquor beckoned invitingly to the so-called statesmen of America. Outright repeal of the Eighteenth Amendment swept the states with a force which was unbelievable.

"The failure of the dries lies at the door of the stay-at-home voter," declared Reverend Winston one Sunday morning. "Alas, we have placed our hands to the plow and turned back. God alone can know the terrible consequences."

Martin Harris fidgeted nervously and wished the minister would preach the gospel and keep his hands off present-day problems.

"There is but one thing to do, my dear people, to counteract the evil that is sweeping our land. We must dedicate ourselves mind, soul and body, to the great task of teaching temperance. God alone knows the temptations that are being thrust now into the faces of our youth. 'But whosoever shall offend one of these little ones, which believe in me, it were better that a millstone were hanged about his neck and that he were drowned in the depth of the sea.' Thus saith the Lord.

"To take anything into the body which defiles the temple of the Holy Spirit is contrary to the teachings of the Bible. It is the law of God. Brethren, I am reminded of the striking words of Abraham Lincoln, that great emancipator, who detested liquor as well as slavery, 'Let every man remember that to violate the law is to trample on the blood of his father and to tear the charter of his own and his children's liberty.'"

A week later Martin returned from the store one night to meet a tearful wife. "Why, my dear, this is most unusual. What is the trouble?"

For answer Rose Harris pointed to the rear window of the eldest son's car.

"What is it?" queried Martin wonderingly.

"Nothing but a stein of beer, that's all, advertising the establishment of a beer garden in connection with Rothman's restaurant."

"In Newby?"

"In Newby," repeated Rose, "and your son carries the good news all over the countryside . . . a beautiful testimony of the training he has received at home!"

Martin flushed angrily. "Indeed, he'll do not such thing. I didn't buy the car for that. I'll forbid his driving it until he removes that abominable sign."

"Father, how silly of you to make such a fuss," cried Maurine from the porch. "Why, everybody is carrying some kind of a liquor advertisement now. It is being sold everywhere. Surely you can't help but see the windows of Rothman's restaurant right across from the store. If you ask me, I think Eldon has been paid to glue that sign on his car."

"Paid? Whom by?" snapped Martin his face purpling with rage. "If I find out the name of the man who did this, I'll have him arrested. It's an outrage. Where's Eldon, now?"

"Upstairs!"

Like an angry beast Martin strode back and forth between the outside door and the stairs. At one moment he announced his intention of smashing the rear window and destroying the despised sign; at another he threatened his eldest with a flogging. Tears in a wom-

an always angered him and now he turned upon Rose Harris with uncontrollable wrath.

"Yes, sit there and cry. Why don't you get your W. C. T. U. out to bring these business men to time in Newby?"

Maurine giggled audibly and immediately regretted the act when her father turned upon her.

"Have you no respect for your elders? Would you be willing to see your brother bring disgrace upon the family?"

At this juncture Violet interpose. She walked quietly to her father and laid a gentle hand upon his shoulder. "Father!" her tone was mildly rebuking. "You don't know what you are saying. I'm sure Maurine meant no harm. None of us would wish to bring disgrace upon the family. I'm sorry Eldon has allowed this sign to be glued on the car window, but I am more concerned about what else is happening to him. What if Eldon should begin drinking?"

"Begin drinking? You don't mean he has . . . or . . ." Martin paled and like a flash the words came back: "It can't touch me . . . my boys are too well trained." An accusing voice probed deep into his conscience: "Yes, Martin Harris, you have allowed the almighty dollar to dictate your attitude toward right and wrong. Your boys are beginning to follow the path you marked out for them . . . now get them back if you can!"

He was roused from his thoughts by Maurine's scornful reply. "Pooh, that's nothing; everyone is drinking now. They think no more of it than they do of drinking water. Jerry . . ."

Martin stopped abruptly in his walk and pointed a quivering finger toward the stairs. "Young lady, go to your room at once and remain there until I give you permission to leave it."

Maurine rose, and inclined her pretty head. "Very well, sir. I will go but I shall not be idle. I'm packing at once. I refuse to stay in a place where I can not voice my own convictions."

Speechless, the family stared after Maurine as she flung herself angrily toward the stairs. Her purse fell and the contents flew in scattered disorder upon the floor. A tiny cigarette case, well-filled, seemed to point an accusing finger at the wayward girl.

Rose Harris groaned aloud and pounced upon the cigarettes. "Maurine, my child, what does this mean?" Her voice sounded strangely hollow and metallic.

Maurine stared from the case to the white, drawn face of her mother. "It means just this," she answered firmly, "I'm tired of being a flat tire." With a shrug of the shoulder she ran up the stairs.

Franklin Grove, Ill.

(To Be Continued)

The Bible and the Home

BY LOUISE MCCOY NORTH

THE mother of John Ruskin read to him and with him constantly, chapter after chapter of the Bible, genealogical and all, and required of him the memorizing of large portions of it. To tell a story with austere simplicity and stately directness; to be denunciatory without ever being abusive; to be indignant without ever losing self-control; not to be ashamed of deep and grand emotion; never to deviate into commonness or verbiage—these were some of the things that Ruskin acquired from his Bible reading.

The processes of religious education developed by the wise mother of the Wesleys may well be held in remembrance. When each child reached the age of five, the first lesson in reading was given, in which the Book of Genesis was the primer. At evening "the oldest took the youngest that could speak, and the second the next, to whom they read the Psalms for the day and a chapter from the New Testament." A similar plan was followed in the early morning, and then the little company trooped to breakfast. Mrs. Wesley every week had a special time "to discourse with each child apart." "Thursday with Jacky, for," she said, "I do intend to be more particularly careful of the soul of this child." And the influence of those hours remained with John Wesley in all his years.

The Bible is a personal book; it not only has its message to the world, to the church, but to every person, and not least to the child. It is the birthright of the child to own a Bible, with his name upon it, always near at hand, to be cherished through the years. Many a lad has in his heart deep reverence for his mother's worn Bible. Sir James Barrie writes of Margaret Ogilvy: "She begins the day by the fireside with the New Testament in her hands—an old volume with its loose pages beautifully refixed, and its covers sewn and resealed by her, so that you would say it can never fall to pieces. It is mine now; and to me the black threads with which she stitched it are as part of its contents. Other books she read in the ordinary manner; but this one, differently—her lips moving with each word as if she were reading aloud, and her face very solemn."

How constantly the Bible places the home in the center of the picture of the ministry of Jesus! He took the little children into his arms; he was a loved guest of the household at Bethany, mindful of its cumbering cares and turning its great sorrow into joy; he solved the difficulty of an embarrassed host at Cana; he "sat at meat" with one who made a feast in his honor; his parables illuminated the scenes of homely life with divine truth; in the house of the ruler, he gave back the little daughter to her parents from the gates of death; in his dying hour, he provided a home for his sorrowing mother; above all, he taught men to find in God

their Father—"my Father and your Father," he said; and of those who shall do the Father's will, he said, "the same is my brother and sister and mother." He it is "of whom the whole family in heaven and earth is named."

The two devastating experiences of this mortal life are sin and suffering, and to each the Bible brings its restoring and healing influence. How often when sin has broken up a home, scattered the children, and brought the father, down and out, to some rescue hall, the power of the Bible message "lifts the fallen," reunites the family, and builds again the home, to be henceforth a place of joy and peace. When sorrow invades the life, what a bulwark are "the exceeding great and precious promises"! In a Bible-loving home for many years bereavement followed bereavement; anxieties multiplied about health, finance, the future; but always the glowing words from the great twelfth chapter from Isaiah, the prophet of comfort, framed upon the wall of the mother's room, "I will trust and not be afraid," gave steadiness, courage, hope and even joy. To the sons and daughters who went out into the world from that home the Word of God has been a "shield and buckler."

A marvel of the Bible is its transforming power; it changes a house into a home, a dwelling into a shrine, where God's presence hallows the daily life. In non-Christian lands the ideal home does not exist; the languages have no word for it. "For three thousand years," once said Ram Chandra Bose, "India has had households, not homes." The transforming of these "citadels of heathenism" into Christian homes through the teachings of the Bible and the home life of the missionaries goes a long way toward the accomplishment of the salvation of the world.

Here, in America, it was the pioneer mother who clasped her well-worn Bible in her arm as she traversed the perilous way to the new home on the frontier; it was the pioneer preacher whose saddlebags carried the Scriptures into many a wilderness cabin; and thus the Bible, which came across the sea from Christian England in pilgrim ships, became the foundation of the new nation's life. If this foundation "standeth sure," we need not fear for the future. It becomes, then, the demand of patriotism and, surely, of Christian consecration amid the perils of this later day, that those whose lives have been blessed and ennobled by "the ministry of the Word" should tirelessly and with enthusiasm see the fulfillment of the supreme purpose of the Covendale commemoration: "To bring into our national and personal living at this critical time the great, whole-some, moral, and spiritual influence of the Bible."

Into the Fellowship of His Suffering

BY H. H. HELMAN

WHAT is the moral incentive of the sufferings of our Lord? Said Jesus one time: "He that hath seen me hath seen the Father." This applies to the *whole life* of our Master—not just to some isolated moment in his life. "He that hath seen me on the Cross, hath seen the Father," Christ could as well have said. So we may see in the suffering of Jesus how far the heart of God really goes in its reclaiming desire. When we realize this the "pull of holiness" on the heart will be strong.

With God in Christ on the Cross we may also see how far selfishness will go in striking down anything that gets between it and its desire. Selfishness fully developed will attempt to destroy even God. The danger of allowing our selfish nature to grow and express itself is here seen. The call is to unselfish living.

Also when we see Divinity suffering on Calvary we see the everlasting expression of God, in suffering, over the wrongdoing of men. The pain of omnipotent Divinity over the deliberate sinfulness of humanity impresses us with the tragedy of our shortcomings. God's desire for our righteousness is matched by his suffering for our unrighteousness. All we like sheep have gone astray and our iniquities lie painfully upon him. God was in Christ reconciling the world unto himself. When we understand this we feel like kneeling at the foot of Calvary and repenting of all our sins.

But an understanding of the sufferings of Christ will take us beyond this. Jesus made it clear to his disciples that even as the prophets of other days had suffered, they too must join him in this experience, along with others which they might share with him. "If any man would come after me, let him deny himself, and take up his cross, and follow me."

New Carlisle, Ohio.

Two Golden Days

SELECTED BY MRS. ELMER BUNDY, NAMPA, IDAHO

THERE are two golden days in the week upon which, and about which, we should never worry—two care-free days, we should keep sacredly free from fear and apprehension.

One of these days is yesterday. Yesterday, with its cares and frets, and all its pains and aches, all its faults, its mistakes and blunders, has passed forever beyond our recall. We can not undo an act that we wrought, we can not unsay a word that we said. All that it holds of our life, of wrong, regret and sorrow, is in the hands of the mighty Love that can bring honey out of the rock and sweet waters out of the bitterest desert—the love that can turn weeping into laughter, that can

(Continued on Page 15)

OUR MISSION WORK

Is There Occasion for Alarm?

BY H. C. EARLY

I AM not an alarmist. I am not a calamity howler. I have always felt that the optimist, though he be disappointed in his hopes, is infinitely better off than the pessimist. However, I must confess that I am much disturbed over the situation of our mission work.

Treasurer Culp's Monthly Financial Statement, THE GOSPEL MESSENGER of Oct. 27, and Sister Horning's letter on first inside cover page of the same issue of the MESSENGER, show the seriousness of the situation. Turn to these statements and read them again, even if you have read them. And if we can read them in cold blood, well, there must be something serious the matter with us.

The letter can be taken as typical of all our mission fields abroad. It shows the stress and strain on the fields—the travail of spirit on the part of the missionary—with the needs of the work multiplying, on the one hand, and the workers and funds shrinking on the other.

The treasurer's report is for both the month of September and for the first seven months of the present fiscal year. It shows that the total cash contribution to the Conference Budget, which is \$275,000, for these seven months is \$76,986, while the expenses for the same period were \$100,212. That leaves nearly three-fourths of the budget yet to be raised during the remaining five months.

It is shown also that at the end of September there was a mission deficit of \$55,672. This huge deficit! Look at it! And consider the money that must be paid out on this sum as interest. Yes, and money that should go directly to the field. It is too bad. As I recall the past, this is the biggest deficit in the history of our mission work. And it is the Lord's work, and yet his work of missions entrusted to us must be operated, it seems, under the handicap and shame of a deficit—a big one at that, relatively speaking. If these conditions continue to grow as they have in the last years, what will the end be? It is certain that we can not go on piling up deficits indefinitely; it is also certain that we can not maintain a working force on the field without adequate funds. Will we support the work so nobly begun? That's the question, it seems to me.

Self-supporting and self-managing churches are the end sought in all missions. Our churches in the foreign field have not yet reached this goal. They must be supervised and directed by the American missionary

probably yet for some years, to say nothing of expanding the work into territory as yet not occupied.

What would happen if all help in men and money were withdrawn from our foreign work? Well, under such a blow, it is pretty certain that many of the native Christians would lose faith in Christian missions and would turn back to their former religions and idols, while the most advanced and best established among them would probably be absorbed by other Christian missions, who, in this event, are more faithful than ourselves. Nobody is thinking about closing our work abroad. Of course not. We are planning to go right on. God forbid that we should shirk the responsibility of our task.

(Continued on Next Page)

What to Pray For

BY F. H. CRUMPACKER

Week of November 30-December 7

WITHIN half a year Sister Anna Hutchinson will be sixty years old and although this is the case, ever since the death of Sister Winnie Cripe about a year ago, Sister Anna has actually been doing double work. She supervises and teaches in both school at the station and cares for women's work in the town of Liao, and also in the near-by villages. She believes in prayer and feels definitely that were it not for the prayers of the home church she could not keep going with such a program. In the face of this tremendous task she has even asked the field committee to allow her to stay over a year before furlough although she has already stayed over one year longer than the regular term of service.

Dr. Wang of the Liao Hospital (Hiel Hamilton Memorial) has faithfully stayed at his work because of a shortage of funds and workers, for about ten years, without even a refresher course. This year, since Dr. D. M. Parker has become medical counselor for the whole field, he has made it possible for Dr. Wang to have a ten month's leave for refresher work. Dr. Yang is in the work at Liao and although a young doctor, word comes that he is carrying on in a very acceptable way. Pray for the work of the Liao hospital.

Sister Myrtle Pollock has been transferred to a new place for her and to a different work. In this new plan of work, we hope to train many young men and women for rural medical and social betterment. Sister Pollock has wanted to do this kind of work for years and now she is beginning this new task associated with Dr. Parker, Nurse Wertz, and several others at Ping Ting Chow. Pray for Sister Pollock in this new type of work.

Chicago, Ill.

Frankly, what is the explanation of the present situation? Have our people forgotten their responsibility? Have they lost their sense of honor? Have they lost interest in the cause? Have they lost their spirit of liberality? Have they lost confidence in the management? I don't believe the main trouble is at these points. Have they become timid in charity under depression years? Sales reports show that the people have money to buy about what they want. More automobiles have been sold in the last year than for some time. The movies suffer not for want of patronage. Still huge sums are spent for cosmetics. The beauty parlors are not forsaken. The people have money to buy what they want.

What does the elder of the local church have to do with the situation? Almost everything. In all kindness and humility, it is my judgment that he is the determining factor. Our people will follow wise leadership in worthy causes. The wise, efficient elder can have almost anything he asks of the congregation. Our first need, therefore, is able, active leadership.

We have many able, faithful elders, but not enough of them. There are many elders in charge of churches who seem not to know about the church program, who seem not interested enough to inform themselves, and who are not able to present the situation with intelligence and appeal. The result is seen. Provide the churches with competent elders who are back of the church program wholeheartedly, and a revolution will quickly follow. The competent, aggressive elder in the local church is the need of the hour.

Dayton, Va.

The Bombay Christian Council

BY I. W. MOOMAW

THE session of the Bombay Christian Council for 1935 was held recently. The council is made up of representatives from the various missions and churches serving in the Bombay Presidency. Our mission sends two representatives and the India Church of the Brethren sends one for each of the two districts. It is significant that both the chairman and treasurer of the council were Indian Christian laymen who give much of their time to the work of the churches of western India.

The work of the council covers topics of common interest to all Christian men and women. Educational needs of the increasing body of Christian young people were considered and some plans made. Reports on progress in the production and distribution of Christian literature were heard and suggestions were made for work during the new year. Bro. J. M. Blough of our mission is the literature missionary for the Gujarati area. His work includes the editing of the Union Chris-

tian Magazine and arranging for the publication of Sunday-school literature as well as the preparation of suitable books and tracts. His report shows that 95,414 books and leaflets were sold during the past year, a marked increase over the previous year.

The committee for evangelism is making plans for a five-year special evangelistic effort. This is to be an all-India effort and Bro. E. K. Ziegler is the convener of a committee to correlate and promote the work of evangelism through the various churches of Gujarat. Dr. E. Stanley Jones plans to hold a series of meetings in Surat, our neighboring city.

Other items of interest include plans for schools of music in the various language areas, to train music leaders for the different churches. The rural reconstruction committee presented a report of some hopeful efforts carried on during the year and also outlined some work for the new year. Their chief interest is in providing suitable conferences and short courses for rural pastors and other workers. Bro. A. S. B. Miller represented our mission on this committee. Other committees represented the work of social hygiene, the suitable care for young girls in urban centers, the possibility of a union training school for Christian doctors and the Indian Sunday School Union.

Father Whitworth of the Church of England led the devotional hours of the council. On Sunday, the third and last day there was a retreat held in the chapel of Wilson College which was attended by nearly all the members. A three-hour devotional service was led by Dr. H. Fairbank of the American Presbyterian Mission, Dr. John McKenzie, Principal of Wilson College (Scottish Presbyterian), and Rev. S. Z. Hodge, Secretary of the National Christian Council.

Anklesvar, India.

News From the Field

INDIA

Anklesvar

BY MRS. MABEL WINGER MOOMAW

How Do You Prefer to Worship?

The students meet for worship at the beginning of each school day. It has been the constant desire of the staff members to make this period as fruitful as possible. To avoid the danger of falling into routine or undue formality the program of worship has been varied from time to time.

Several months ago the students were asked to express themselves regarding the various methods of worship used. According to their written statements the following rating was given: First, quiet prayer and meditation; second, quiet Bible reading; third, prayer by the leader; fourth, song; fifth, sermon or comments by the leader; sixth, Bible reading by the leader. Two months later the students were again given an opportunity to express their views in regard to the helpfulness of the several methods or forms of worship. There was some change in their rating. Quiet prayer



African Millet Grown on Mission Farm

again stood first in measure of helpfulness. Quiet Bible reading was again given second place. Singing of hymns was placed third and Bible reading by the leader fourth. The fifth place was given to prayer by the leader and preaching with comments was last. It must be kept in mind that the students were considering the daily worship hour for the student body.

From the above it would seem clear that the students regard this period of worship as a time for individual communion with God. A second safe inference would be that the leader who enters into this same spirit of thoughtful quiet reading of God's Word and prayer for individual guidance is more helpful than the leader who tends to rely upon his own comments at the time of worship.

African Millet Grown on Vocational Training School Farm

There were an unusual number of visitors at the Vocational Training School during the month of September. The main attraction was a half-acre of new variety of "bajarie," or millet, which is one of the grains used for bread. This particular variety is native of South Africa. The usual millet grown through this section of India develops heads about five or six inches in length. When this new variety of millet produced heads that averaged two feet or more in length it proved to be quite an attraction in the community. A few heads of the grain were found to measure four feet. Large groups of men and women from villages, from the Anklesvar city and a number of government officials have called showing their interest in this new crop. It has been of special interest to us to see the large number of high caste Hindu women who have left their rather secluded homes in the city and have come out to the mission compound to see the tall "bajarie" and to spend a short time in our home. The growing of this new variety of grain is still an experiment. The grain has not yet been harvested so we can not mention results. However, for the poor farmer it has created a hope that it may be a variety which will give him more and better food for his family who are underfed and so often hungry.

Young Hindu Doctor Gives Health Lecture at Christian School

A large community meeting was recently held at the Vocational Training School when Dr. Dave of the Broach Sanitary Association gave an illustrated health lecture which was most helpful and intensely interesting to all. Dr. Dave is a young doctor who is eager to serve his people. We are happy to see him begin this new service of giving

illustrated health lectures out in the villages. In the near future he plans to return to our community to give a lecture to the women on child care and maternity welfare.

Various Mission Stations Will Hold Refresher Institutes

Due to a number of typhoid cases in the Anklesvar community the Refresher Institute for Teachers that was scheduled from Oct. 21 to Nov. 1 has been postponed. Now instead of one central institute, smaller institutes will be held at the various mission stations in the near future.

Two Golden Days

(Continued From Page 12)

give beauty for ashes, the garment of praise for the spirit of heaviness, joy of the morning for the woe of the night.

Save for the beautiful memories, sweet and tender, that linger like the perfume of roses in the heart of the day that is gone, we have nothing to do with yesterday. It was ours; now it is God's.

The other day we should not worry about is tomorrow. Tomorrow with all its possible adversities, its burdens, its perils, its large promise and poor performance, its failures and mistakes, is as far beyond the reach of our mastery as its dead sister, yesterday. It is a day of God. The sun will rise in roseate splendor, or behind a mask of clouds. But it will rise. Until then, the same love and patience that held yesterday holds tomorrow. Save for the star of hope that gleams forever on the brow of tomorrow, shining with tender promise into the heart of today, we have no possessions in that unborn day of grace. All else is in the safe keeping of the Love that holds for us the treasures of yesterday—the love that is higher than the stars, wider than the skies, deeper than the seas. Tomorrow is God's day. It will be ours.

There is left for us, then, but one day in the week—today. Any man can fight the battles of today. Any woman can carry the burdens of just one day. Any man should be able to resist the temptations of today. Friends, it is only when, to the burdens and cares of today, carefully measured out to us by the Infinite Wisdom and Might that give with them the promise, "As thy days, so shall thy strength be," we willfully add the burdens of those two awful eternities—yesterday and tomorrow—such burdens as only the mighty God can sustain—that we break down.

It isn't the experience of today that drives men mad. It is the remorse for something that happened yesterday, and the dread of what tomorrow may disclose.

These are God's days. Leave them with him.

Therefore we should think and do and journey but one day at a time. We should dutifully run our course and work our appointed tasks on the day that is ours—today. God, the Almighty and the All-loving will take care of yesterday and tomorrow.

KINGDOM GLEANINGS

Calendar for Sunday, December 1

Sunday-school Lesson, Ezra's Mission to Jerusalem.—Ezra 7: 1—8: 36.

Christian Workers' Meeting, Christ's Will for the Church.

B. Y. P. D., Approaching Christmas—Forgiveness.

Intermediate, A Journey Among Mexicans Crossing the Border.

* * * *

Gains for the Kingdom

Six baptisms in the Syracuse church, Ind.

Two baptisms in the Sugar Valley church, Pa.

Two baptisms in the Pleasant Valley church, Ohio.

One baptized in the La Porte church, the home ministers, evangelists.

Nine accessions to the Flora church, Ind., Bro. Shock, pastor-evangelist.

Three baptized in the Pulaski church, Va., Bro. H. L. Reed, pastor-evangelist.

Nine added to the Beaver Creek church, Md., Bro. E. C. Woodie, pastor-evangelist.

Thirteen baptisms in the Hutchinson church, Kans., Bro. H. L. Ruthrauff, pastor-evangelist.

Three baptisms in Pipe Creek church, Ind., Bro. Ralph G. Rarick of Mexico, Ind., evangelist.

Twenty-three baptisms in the Howard church, Ind., Bro. Robert Sink of Brighthurst, Ind., evangelist.

Thirteen baptisms in the Maple Spring congregation, Pa., Bro. H. Q. Rhodes of Berlin, Pa., evangelist.

Nine baptized in the Mountain Dale church, W. Va., Bro. Geo. W. VanSickle of Hazelton, W. Va., evangelist.

Eight baptized and one reinstated in the Hollidaysburg church, Pa., Bro. D. I. Pepple of Woodbury, Pa., evangelist.

Sixteen baptized and five received on former baptism in the Keyser church, W. Va., Bro. C. O. Showalter, pastor-evangelist.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Paul B. Myer of Lititz, Pa., Dec. 1 in the East Fairview church, Pa.

Bro. James M. Moore, the pastor, Nov. 24 to Dec. 8 in the Lititz church, Pa.

Bro. H. L. Ruthrauff of Hutchinson, Kans., Nov. 24 in the Darlow church, Kans.

Bro. J. A. Guthrie of Blissfield, Mich., Dec. 1 at North Poplar Ridge church, Ohio.

* * * *

Personal Mention

Eld. H. A. Gnagy of Waterloo, Iowa, closed his earthly labors Nov. 18. We are not informed as to the circumstances of his death, but are promised more details with a brief story of his life for later publication.

Sister Lillian Grisso, who with Sister Ella Ebbert landed in Bombay, India, Oct. 23, writes as follows of the trip through the Suez Canal: "We were much longer than usual going through the canal. . . . As we were going through . . . aeroplanes kept circling above the canal region at short intervals. British gunboats were stationed at the entrance and about half way through also. I imagine there isn't much that goes on in the canal region these days but what is observed."

When **Bro. J. E. Miller** saw the reference to W. C. Pearce in the first editorial of this issue, it reminded him that Mr. Pearce had lived for a time near Shannon, Ill., to all appearances a very ordinary country boy. Later Bro. Miller heard Mr. Pearce explain that a remark which somebody made in a very ordinary Sunday-school convention awakened his interest and started him on the road to the high place of leadership which he attained in the Sunday-school world.

Bro. Ezra Flory surprised the Messenger offices with a call last Thursday the twenty-first. Sister Flory renewed contacts with the local Aid Society of which she was once a very active member. They were on their way from Sterling, Ill., to New Paris, Ind., where they will again make their home and where they will take life a little less strenuously than the active pastorate demanded. We wish them a happy combination of useful service and quiet contentment for yet many years to come.

* * * *

Miscellaneous Items

Love feast announcements: Fairview church, Iowa, Dec. 2; Rocky Ford church, Colo., Dec. 11 at 7:30 P. M.; Arcadia church, Fla., Dec. 1. Winter Park church, Fla., Dec. 1.

Next week's Messenger is to be the annual Africa number. A surprise packet of late mail from our Nigerian mission field insures a wealth of up-to-the-minute material. We are sure you will enjoy this number.

Any church can take advantage of the club rate on the Messenger which proved so popular last year. What 350 churches did the past year, as many more ought to do this year. Turn to page two for more details, or write to the Brethren Publishing House, Elgin, Ill., for information and free literature.

To the Churches of Northern, Middle and Southern Iowa: The Old Folks' Home at Marshalltown, Iowa, is in need of finances to meet current expenses. At the present time there are fifteen inmates, worthy of our support. If each church within this territory could send a part of their quota it would be very much appreciated just now. Send all remittances to R. W. Bental, secretary, Adel, Iowa.—M. W. Eikenberry, Treasurer, Dallas Center, Iowa.

Good Literature Week is scheduled for Dec. 15 to 22. This would be a good time for the men of our churches to see what needs to be done about getting the church paper in the homes of our people. And especially so since a Messenger Subscription Campaign is one of the projects for men suggested by the National Council of Men's Work. See Messenger for Nov. 9, page 2. Formation of a Gospel Messenger subscription club would seem to be the logical and economical answer, in case any one is wondering about the first step to take.

The Annual Bible Institute to be held at Elizabethtown College is scheduled for Dec. 8-15. Brethren D. W. Kurtz, C. D. Bonsack and Rufus D. Bowman are amongst those on the program. "It is hoped that churches and Sunday-schools will make it possible for some representatives to attend this institute and carry back rich inspiration to each home church. Since the expense of sending representatives is very small, a large number of churches should avail themselves of this feast of good things prepared for young and old." The program will be published next week.

Another edition of *Ideals of the Church of the Brethren* by Dr. D. W. Kurtz is now ready. Previous editions totaling 40,000 copies have been exhausted. This free tract may be ordered from the General Mission Board, 22 South State St., Elgin, Ill.

The Johnson City church, Tennessee, appreciates the efforts of civic leaders in behalf of righteousness and believes in saying so. To this end the following action was taken and statement duly forwarded, signed by the elder, pastor and clerk: "As a body of people that has always stood for temperance, we are glad for every effort that is made to promote temperance and do away with the liquor traffic. Therefore, we, the First Church of the Brethren of Johnson City, Tenn., heartily commend Representative I. N. Humphreys for the stand he took on the question of retaining the State Dry Laws at the meeting of the Tennessee Legislature in 1935."

Peace Bonds. The National Council for the Prevention of War, with Frederick J. Libby, Executive Secretary, is promoting a Peace Bond sale. The purpose of the sale is to carry on a movement to prevent war. It is a co-operative organization. These bonds will be sold throughout America. Already some are being sold by our people. The plan of sale is as follows: 30% of a one dollar bond goes to the cost of the selling and to foster the program of the National Council; 30% provides "Peace Action," a magazine that gives up-to-date news concerning the question of war and peace; and 40% may be designated for the Board of Christian Education, Church of the Brethren, Elgin, Ill. The Board of Christian Education decided at its recent meeting to inform the members of the Church of the Brethren of this movement and advise them to designate the 40% to the Board of Christian Education in the proper place on the bond. More will be said at a later date about these bonds and our own peace program.



Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

The Bible in Our Day—A Symposium. Oxford University Press. 190 pages. \$1.00.

This book is published for the American Bible Society in commemoration of the 400 years of the first printing of the English Bible. Seven writers each contribute one outstanding essay, and the whole makes a mighty fine volume stressing the history and influence of the Bible.

Coverdale Speaks is by Charles Frederick Wishart who tells of the work of Coverdale and others in translating the Bible into English. He shows how the English Bible has entered into the making of the best in the English language and its literature.

Searching the Scriptures by Charles Edward Jefferson gives us this great preacher at his best. He shows how the inspired Bible has been the inspiration that has led men to do their best.

One Book for All People is the contribution of James Isaac Vance who stresses the unity of the Bible and shows how this oneness centers in the person of the living Christ.

Rejoicing in Hope is by Albert William Beaven who stresses the fact that the Bible introduces us to a group of men of the past who are so human that they are almost our contemporaries. If discouraged, turn to the Bible and see what men have accomplished who had nothing but faith and hope at their command.

Life in the Light of the Bible is the contribution of Walter Russell Bowie. Above all else the Bible is a Book of religion. It deals with man and sin, righteousness and God. Reading the Bible and imbibing its truths turn man from sin to righteousness and bring him into communion with God.

Across the Barriers of Language is the subject of Abdel Ross Wentz. This essay was written for the celebration of the 400th anniversary of Luther's Bible. Naturally he pictures fully the work of Luther and his problems in translating the text. Let Luther himself speak: "We have much difficulty in translating Job, because of his grand and sublime style. He seems to be much more impatient of our efforts to turn him into German than he was of the consolation of his friends." And again: "I am now at work translating the Prophets. Good Heavens! How hard it is to make the Hebrew writers speak German! They resist our efforts. They don't want to give up their native tongue for a barbarous idiom, just as the nightingale would not want to change her sweet song to imitate the monotonous cuckoo."

The last essay is by Lynn Harold Hough whose subject is *For Such an Age as This*. One almost feels that he is reading poetry because the words and sentences have such a rhythmic flow. Hear these few lines: "The heroes of the Bible are always heroes because they have found a cause greater than themselves. They are heroes because they have found God greater than themselves. . . . The Scriptures all the while are declaring that by means of and in spite of passionate and lusty nations struggling for power God goes on with his great work in the world. His hand does not relinquish its control when ambitious tyrants are maddest. . . . Amos at Bethel has a strangely significant word for Paris and London and Washington. The Book of Isaiah deserves to be the statesman's yearbook. It is always contemporary. . . . The ways which disintegrate a nation and the ways which make it strong appear very clearly in the history of Israel. It is the vitality of all this ancient history which makes the Bible a book of nations as well as a book of individuals."



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DAILY DEVOTIONS

BY WARREN W. SLABAUGH

Healing in the Evening

"Himself took our infirmities and bare our diseases"

Read Luke 4: 40, 41

Monday

The multitude had been deeply stirred that day. In the synagogue they had beheld Jesus drive out an evil spirit. They had seen divine power in operation, not in mechanical fashion but as the expression of love and compassion. But they had been strictly taught by the rabbis that even the ordinary care of the sick was forbidden on the Sabbath. Thus it was that they waited until after sunset; then they hastened to Simon's house, bringing their sick. And Jesus did not resent their coming but gave himself with such abandon to help them.

In thy concern for human need, our Master, may we see the very heart of the kingdom of God. Amen.

Prayer in the Morning

"He departed into a desert place and there prayed"

Read Mark 1: 35-38

Tuesday

The crowds had lingered till late that Sabbath night. But early in the morning the street in front of Simon's house was thronged with sick folk who pressed near in hope of reaching the wonder-worker. But Jesus was not within; before dawn he had slipped away to the hillside back of the town and there engaged in prayer. He must have a season apart from men where he could refresh his spirit. Simon was impatient with him. The crowds were waiting; why miss such an opportunity? He could not understand Jesus whose life was such a perfect blending of the mystic and the social.

Our Father, teach us the secret of communion with thyself, that from thy presence we may go refreshed. Amen.

Fishing With Simon

"At thy word, I will let down the nets"

Read Luke 5: 1-11

Wednesday

Simon felt himself highly honored. Not long before Jesus had come as a Guest into his humble home. Now using Simon's boat as a pulpit he was preaching to the people on the shore. After a time his mood changed;



enough of preaching for that morning. He wished to go fishing with Simon.

Simon knew that it was all for nothing but he was glad to humor his Guest. Imagine his utter surprise when from the very spot where there had been no fish that night, they made a net-breaking catch. Never had power come so close to him; he felt himself in the presence of one divine.

May we in this story see Jesus' interest in our everyday tasks. Amen.

The Call of the Four

"Fear not, from henceforth thou shalt catch men"

Read Mark 1: 16-20

Thursday

Simon begged Jesus to go away for he sensed the presence of God. Instead, Jesus invited Simon to a closer fellowship. He needed men to be

WEEKLY QUIET HOUR

Jesus Disregards Jewish Law

The Sabbath (Mark 1: 32; cf. Luke 13: 14). When Jesus healed on the Sabbath he was breaking the law as interpreted by the rabbis. They would have allowed him to heal only when it was a matter of life or death.

Leprosy. Regarded as ceremonially unclean. Note that the cure was spoken of as cleansing. Matt. 8: 2; 10: 8; 11: 5; Luke 17: 10-19. See also Lev. 13: 45, 46.

Was Jesus justified in disregarding these regulations? If so, on what grounds? learners under him but he did not

choose as did the rabbis on the basis of social rank and learning. He chose men for their spiritual qualities which he was able to discern. Thus he cut across the traditions of his day.

There was no hesitation on the part of the four, nor any thought of sacrifice. It had never entered their minds that they were worthy to become disciples of a teacher, and great was their joy at the invitation.

Our God, thou art not a god whose glory drives men away in terror, but One whose love invites men close to thyself. Amen.

Cure of a Leper

"Lord, if thou wilt thou canst make me clean"

Read Mark 1: 40-42

Friday

The lepers were driven out from society and compelled to fend for themselves as best they could. This was not to prevent the spread of disease but for fear of defilement. The rabbis cared more for the ceremonial law than for human needs.

Jesus, who put the welfare of men first, set aside the ceremonial law. He did not drive back the leper with stones, but allowed him to come near. He cared so little about defilement he touched the leper in healing him.

Our Father, we too often allow prejudice and tradition to stand between us and our fellow men in need. Forgive us. Amen.

The Modesty of Jesus

"He shall not strive nor cry aloud"

Read Mark 1: 43-45

Saturday

The first impulse of the leper when he was cleansed was to tell the news abroad, how the Nazarene had cured his disease and restored him to his home. But strange to say, Jesus sternly forbade him. And why? Was it for fear that his enemies would be aroused? The answer lies deeper, in the character of Jesus. Human pride and pretensions were utterly repugnant to him. So distasteful was the popularity which attended his ministry that he often ran away to desert places to escape it.

Our Father, when we stand in the presence of the lowly Nazarene, we realize that human pride and honor are false values. Amen.

THE CHURCH AT WORK

ADMINISTRATION

What They Say Through the Mail

"I want to thank you very much for your help and promptness. Our society wishes to be of service to you whenever you need us."—A B. Y. P. D. president.

"I received my order several weeks ago, and was greatly surprised at the wealth of material sent. I see now how needless it was to have always been swamped for program resources while our Publishing House was able to supply our very needs."

"I thank you very much for your splendid interest and help in securing material for my study in preparation to teach the camp group on boys' problems. The books you sent were helpful."—A summer camp leader.

"During the past week I became aware of your circulating library and noting the high type of literature listed, would like to avail myself of the privilege of becoming a member."

"Thank you! I appreciate the splendid material available."—A pastor.

"I am preparing for the church of which I am part-time pastor a pamphlet rack for free distribution of tracts towards the furthering of the gospel light. My rack contains twelve packets. Could you please send me tracts for distribution through this medium such as would be suitable in a community where the doctrine of the church is not known to many, and also for further strengthening the faith of the members? Thank you."

"We also wish to thank the board for Missiongrams. They not only keep the church acquainted with our missionaries and their work, but they bring the missionary life before the children, making them missionary-minded as well."

"I am enclosing money for the postage for the Loan Library books. I enjoyed reading them, and I think all the others did, too, that read them. I think every book I received was used by at least three people, and some of them were used by at least eight different people. I liked these books so much that I want to use the Loan Library more in the future than in the past." A summer pastor who took advantage of the group plan of ordering books.

LEADERSHIP TRAINING

Discussion In Your Workers' Conference

An educator recently made the statement that two fads of the last few years have gone out of date: (1) Questionnaires; (2) Forum discussions.

He went on to say that the discussion method has been greatly over-rated; that all too often it results in heat and no light—and sometimes not even heat!

Socrates was a master discussion leader. Of him this was said: "Socrates . . . led his hearers into a state of questioning and doubt. This is only the negative aspect of Socrates' teaching. Having convinced his hearers of their ignorance, Socrates advanced to his main purpose, to elicit from the individual that individual's own formula of moral action."

Some one recently listed the following principles of group discussion:*

1. A good leader must learn to listen.
2. Principles are better than rules.
3. Attitudes are better than answers.
4. Never be shocked by any statement or attitude or question.
5. Share your own doubts and questions with the group.
6. Get the facts about this problem and distinguish between proved facts and mere opinions.

*Improving Discussion Group Leadership, Ray M. Johnson, International Journal of Religious Education, May, 1935. The Process of Group Thinking by Harrison Elliot is a good guide for a leader.

WORSHIP

Christ Is Not Valued at All, Unless He Is Valued Above All

"His name shall be called wonderful."

"God also hath highly exalted him, and hath given him a name which is above every name."

LEADER:

Who are you, Jesus? I am the Light of the World,
I am the Water of Life, I am the good Shepherd,
I will see you again and your heart shall rejoice,
And your joy no one taketh away from you.

"These things have I spoken unto you that my joy may be in you, and that your joy may be full."

The fruit of the Spirit is joy. And God is like that.

RESPONSE: "O Jehovah, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things."

HYMN: Thou Art the Way; To Thee Alone We Flee—Number 121.

SCRIPTURE READING:

Leader—Isaiah 35.

Response—"In the beginning was the Word, and the Word was God."

"And the Word became flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth."

HYMN: O For a Thousand Tongues to Sing—Number 113.

SCRIPTURE (Unison)

"And he opened the book, and found the place where it was written,

The Spirit of the Lord is upon me,

Because he anointed me to preach good tidings to the poor:

He hath sent me to proclaim release to the captives,

And recovering of sight to the blind,

To set at liberty them that are bruised,

To proclaim the acceptable year of the Lord.

And he closed the book, . . . and the eyes of all in the synagogue were fastened on him. And he began to say to them, Today hath this scripture been fulfilled in your ears."

POEM: Jesus Christ, the Son of God.

HYMN: O Could I Speak the Matchless Worth—Number 114.

CALL TO PRAYER (Unison): "In the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

PRAYER: Hymn of Adoration—Revelation 5: 12, 13; 11: 15. (To be read in unison.)

"Worthy is the Lamb that hath been slain
To receive the power, and riches, and wisdom, and might,
And honor, and glory, and blessing. . . .
For the kingdom of the world is become
The kingdom of our Lord and of his Christ:
And he shall reign forever and ever. . . .
Unto him that sitteth on the throne, and unto the Lamb,
Be the blessing, and the honor, and the glory,
And the dominion, forever and ever. Amen."

This is the first of a series of six worship services prepared by A. F. Brightbill.

CHRISTIAN FINANCE

New Terminology for Budget and Canvass

To the writer the word "canvass" suggests his sophomore efforts to sell stereoscopes and views in Vermont; to others it probably brings back equally uninspiring incidents. It should be banished. Why not use instead the phrase "The Fellowship of Giving"? Is that not what we want rather than a hectic effort on the part of some to persuade others to give? Along with "canvass" should go the word "canvasser." Until some one thinks up a better word, why not call him a "visitor"? He is really an ambassador on behalf of the kingdom of God, and he deserves a name which has pleasant connotations, to say the least.

In drawing up the budget there is room for the exercise of much imagination. Instead of putting down such prosaic items as "Janitor," "Light" and "Heat" why not write "For the Maintenance of the House of Inspiration"? Instead of "Pastor's salary" why not try "For the Preaching of the Christian Gospel"? Especially important is this in the benevolence budget. Use phrases which will describe in a realistic way what the giver's money is actually doing. If your church has definite projects why not put them down in an appealing way: "For the preaching of the gospel to the outcastes of India," "For the opening of doors of educational opportunity to the people of West Africa," "For the sustenance of those who have spent their lives in unselfishly proclaiming the Christian faith"? With a little ingenuity almost any budget can be dressed up in soul-stirring garments. Why be stupid when we might be inspiring?

Most pledge cards might also benefit by revision. The word "pledge" suggests anything from the W. C. T. U. to a college fraternity. Its connotation is rather more binding than the obligation which a person ordinarily assumes towards a church. Instead why not have it read, "I intend to give"?

Even though pledges be taken at a church service, there will still be need of people to do calling in connection with that occasion. Sometimes the women are asked to visit every home in the parish the week before the appointed Sunday and invite the people to come. Then there is always need of follow-up work on those who for one reason or another do not appear in church. The people who engage in these activities need to cultivate a rather different attitude

from that which has been associated with it in the past. Much of the difficulty in securing workers has arisen at this point; what they are expected to do has often been misunderstood. This is no longer a task for dominating personalities. Rather do we want friendly souls to represent the church. Their first aim should be to build the kingdom of God by promoting goodwill between the person whom they interview and the church which they represent. If they are out of employment this should be merely a friendly call to assure them that they are still a part of the fellowship of the church. If they are on the fringe of the church, they should be brought nearer to its heart. Those who are giving little should be encouraged to give more. But the spirit should be one of fellowship rather than of financial solicitation.

When the Every Member Canvass was first introduced training conferences were commonly held in which the details of the budget were rehearsed and the general procedure explained. Today there is need of similar gatherings in which the building of the church should be the theme of the discussion. If we can show people how their efforts will contribute towards the achievement of certain large ends we can usually count on their co-operation. A new approach to the financial problems of a church such as has been outlined above will evoke a new enthusiasm.—By John R. Scotfort, from the Pastor's Journal.

MEN'S WORK

Men's Work at Harrisburg

This work was organized a little over a year ago with the purpose of doing a more definite piece of work in the Harrisburg church by the men of this congregation.

We wanted to do something to beautify our church building. We proposed to use some of our excess energy to do work with a minimum outlay of cash. We usually met as a group in the evening, although some of the work was done during the day. As a result of our work the following projects were completed without any labor cost:

- Cleaning and refinishing chairs, pews, etc.
- Refinishing all interior woodwork.
- Painting the outside of the church.
- Painting the parsonage.

We enjoyed a real Christian fellowship in a worth-while work besides saving not less than four hundred dollars. Not wanting our program to be one-sided, we arranged social gatherings for the men. We have organized a Men's Choir at these meetings. We think that the way to maintain our organization and to make it grow is to keep the members busy.—H. L. Gibson.

WOMEN'S WORK

Westernport Church, District of Western Maryland

The women of this district are trying to find their place in the Women's Work of the church, but the progress has been slow. The Women's Work of the Westernport church has been growing. At the regular monthly business meetings, after the business period, we have been studying the book "Christ in the Home," by Verkuyl. Each Wednesday is work day and one hour in the afternoon is spent in reading. At present we are reading the book, "The Christ of the Indian Road," by Jones. The women's Bible class has regular monthly meetings and this has become a mission study evening. "Christian Heroism in Heathen Lands" was

chosen as the first book. We hope to follow the work as outlined by the Women's Work of the church soon. Perhaps the unusual thing that we did in the past summer months was our nursing class taught by Mrs. Irvin Marsh (Edna Tasker Marsh). Mrs. Marsh is a graduate of the Hoffman Memorial hospital, Keyser, W. Va., and took postgraduate work at the Children's hospital, Akron, Ohio. There were fifteen enrolled in this class, a twelve weeks' course, and much good was done. Many said, "We never knew there was so much to learn about caring for the sick." The offering, which was lifted each evening, will be given to the national project. We desired to pass this along for perhaps other churches have nurses who would be willing to give their free-will service for the improvement of home and family life.—Mrs. N. D. Cosner, President, Westernport, Md.

INTERMEDIATES

Intensive Versus Extensive Program

There are many programs for intermediate boys and girls. On what basis are we as a church justified in promoting a program? Our program should not duplicate others. It should be intensive. That is, we should attempt to change lives in a very definite way. Such a program will require a great deal of time and work with individuals and small groups. It will be more effective if we can change a few lives fundamentally, rather than touch many lives superficially. The intensive program will eventually make the greatest contribution. Some of these statements appear rather dogmatic, but it is well to keep in mind the contribution of minority groups to civilization.

In most of our churches we have Sunday-school classes for intermediates, and it is upon these we should build. If these teachers can see the tremendous opportunity, an intensive program can be developed. It will mean that Sunday-school teachers must give more time and study to their work.

A teacher would take every opportunity to get ideas and materials. Watch this column as well as those of other periodicals. If you have definite questions, write the Board of Christian Education, 22 S. State St., Elgin.

CHILDREN'S DEPARTMENT

How Shall We Observe Christmas?

Since Christmas is primarily a children's festival, because it is built around the birth of a Child, it is not probable that any church school will attempt to observe the season without consideration of the children of the school. Yet as one listens to church school programs at this season, one sometimes wonders if they are not prepared more for the entertainment of adults than for the children themselves. Frequently such a program begins with a few songs and recitations or "exercises" by the children, and then leaves them sitting on hard benches in a crowded auditorium for the remainder of a lengthy program, at the end of which they receive their "treat," the gayly colored box of candy. If such an observation of Christmas is the only one which your school provides for the children, it might be well to pause and ask, "What do the little children get out of it? What are the educative values? How can we help to make Christmas more meaningful to them?"

In the first place, Christmas is a time of joy, and joy is easily expressed through song. Most children like to sing. Therefore, do the children have opportunity to sing by

themselves? Are they taught some of the lovely simple carols of the Christmas season, or must they depend only upon the congregational singing for learning the Christmas songs? Once they have learned them, do they have opportunity to share their songs with other departments of the church school?

Again, what activities do the children of your school have during the Christmas season? Or do you provide no activities for them? We may question just how much of the Christmas spirit is acquired through reading lesson quarterlies or listening to the teacher for half-hour periods. Since the great joy of Christmas lies in giving and sharing, do the children of your department have the joy of making a gift or planning a surprise for other people—for mother, superintendent, pastor, or other children? Have they ever shared in helping to decorate the rooms or the Christmas tree, or is all this left for an overworked decoration committee of adults. Or have they ever gone as a group, perhaps during the church school hour, to visit a hospital or some shut-in with whom they share informally the songs, poems, prayers and stories which they have learned to love?

One group of primary children seemed to catch the spirit of Christmas in a way that books and lessons alone could never have resulted. They planned an international party. Living in a city, they looked about for representatives of other races and nations whom they could invite to a Saturday party. Much discussion centered about what they would do to make the guests feel happy. There was opportunity to review favorite stories and songs as they shared them with the guests, and as they played games and ate refreshments together, the leader could not doubt but that the experience had led them further along the road of goodwill and friendship than a dozen programs of the traditional Christmas type could have done.

We are living in a new day, a day of change and experimentation. Perhaps, then, you will be an adventurer this year as you seek to discover new ways of observing Christmas in your children's department. And remember, too, that activity, or doing things, are words with a secret charm if you are hoping to make Christmas more meaningful to the children of your church school this year.—Mary Grace Martin.

SOURCES FOR CHRISTMAS MATERIAL

Leaflet of suggestive source materials prepared by Miss Ione V. Sikes of the Pennsylvania Council of Christian Education. Includes suggestions for Christmas plays, pictures, poetry, book gifts, songs, and stories. Price, 10c.

Children's Leader magazine, December, 1935. Single copy, 10c.

Elementary Magazine, December, 1935. Single copy, 10c.

International Journal of Religious Education, November, 1935. List of 49 plays and pageants for Christmas. Single copy, 15c.

Pilgrim Elementary Teacher, December, 1935. Single copy, 15c.

Order from the Board of Christian Education, 22 South State Street, Elgin, Illinois.

CORRESPONDENCE

FIRST DISTRICT OF WEST VIRGINIA

The conference of the First District of West Virginia convened in the Keyser congregation Oct. 4 and 5, for the purpose of carrying on the Lord's work in this district. The Mission Board met the forenoon of Oct. 4. The elders' meeting convened at 2 P. M., with Eld. Emra T. Fike as chairman. The Ministerial Board reported three ordinations during the year, one installed into the ministry, and three licensed to preach. One ordination was granted the

district for the coming year. Bro. Ezra Fike of the Eglon congregation gave an inspirational message on Friday evening.

The business session of the conference convened on Saturday, Oct. 5, with Eld. W. W. Bane, moderator. The following officers were elected: Daniel B. Spaid, reading clerk; Olonzo P. Fike, writing clerk.

The conference took steps to encourage the work at Terra Alta, and also granted the Old Furnace congregation the privilege to solicit the district for funds to build a church in Wiley's Ford, W. Va. There were also other great points of interest in the conference. The entire meeting was helpful and inspiring, and those who attended were encouraged to go on in the Lord's work and to do greater things for his cause.

The delegates voted to hold the 1936 conference at the Maple Spring church in the Eglon congregation on Oct. 2 and 3. Eld. Chester A. Thomas was chosen moderator for 1936. The delegate chosen for Annual Meeting of 1936 was Eld. Emra T. Fike; C. O. Showalter is alternate.

The Keyser church, which is moving forward harmoniously under the leadership of Eld. C. O. Showalter, entertained the conference royally.

Olonzo P. Fike.

Eglon, W. Va.

NEWTON CITY CHURCH ENTERTAINS DISTRICT MEETING

The Newton City church entertained the district meeting of Southwestern Kansas, Oct. 11-14. The meeting was considered by many to be one of the best in years. The conference theme was Christ in the Life of the Church.

Speakers outside our own fraternity were Dr. Edwards, president of Friends University, Wichita, Kans., who gave a strong address on Peace; and Rev. Schreiber, pastor of the Evangelical church of this city, who gave an address on the subject of prohibition.

Bro. C. D. Bonsack was the principal speaker on the conference program, and he brought us interesting and illuminating messages from his observations and experiences during his extended and recent visit to our mission fields in Africa, China and India.

Another source of inspiration was the large group of young people in attendance. They filled the church to capacity on Sunday morning when they gave their program and listened to a fine address by Bro. Bonsack. Afterward they repaired to the high school chapel where the services were held on Sunday, our church being too small to accommodate the crowd which was estimated at 700.

Brother and Sister Herbert Ruthrauff delighted the children with a helpful program during the Sunday-school hour, while Bro. Geo. Burgin of Garden City ably led in the discussion of the lesson in the adult department.

Another interesting feature of the meeting was a pageant, Fiftieth Anniversary of Women's Work, sponsored by the Women's Work groups of McPherson and Newton City churches. The day closed with another helpful message by Bro. Bonsack.

Considerable business came before the meeting on Monday, all of which was disposed of in a very fine spirit. V. F. Schwalm was moderator. One paper goes to Annual Meeting. Bro. G. W. Burgin was elected delegate to Annual Meeting of 1936.

Not least of importance was the privilege of the fine fel-

lowship enjoyed with those of like precious faith. And worthy of note is the statement by the janitor of the high school building that they were the cleanest (no smoking) and best behaved group of church people that it had been his privilege to serve.

One has been received into church fellowship since our last report. On the evening of Nov. 10 we enjoyed a very spiritual love feast. Nov. 3 L. H. Root of Topeka, Kans., gave an interesting talk on his prison experience as he would go to minister to the convicts. He took for his text Rom. 8: 1: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the spirit."

Mrs. H. F. Crist.

Newton, Kans.

BACK HOME IN THE HARRISONBURG CHURCH

What a thrill it is to get back home! What a privilege to assemble around the holy shrine of home where hearts beat in unison, where all are understood, where the wayward and the true find favor, where the showers of blessing fall on all alike, the place where joys and sorrows ascend together as incense from the altar!

This was the experience of the members of Harrisonburg church when they were assembled again or got back home in the church auditorium for the rally day and worship services on Oct. 6. On account of improvements being made in and around the church we were unable to have our church services in the auditorium for several months during the summer. The primary rooms were thrown together and served as the audience rooms for the worship service.

In the early spring it was announced to the church that one of the members had a nice gift to present—a pipe organ completely installed without cost to the church. The gift was accepted with gratitude. This gift inspired others. The announcement soon followed that funds for a choir loft and a new pulpit would be donated by another member. Others saw the need for new and better lights. In a few days the gifts for new lights were more than enough. Then still others offered substantial gifts for new pews for the main auditorium which were more than half of the funds required. A committee then was named to investigate the possibility of getting pews and the findings brought the decision to purchase new pews if the funds could be completed by voluntary gifts. The church has also been repainted inside and out and a new workroom arranged in the basement for the women to more fully carry out the social needs of the church.

For all these gifts the membership is grateful and praised the Giver of all gifts in a rededicatory service of the Lord's house on Nov. 10, led by Bro. Paul H. Bowman of Bridgewater College.

Mrs. A. Fred Cline.

Harrisonburg, Va.

WOMEN'S WORK AT BROWNSVILLE

A meeting was called of the women from all three of our churches the afternoon of Nov. 3 to organize our work for the year. The writer was chosen director and Sister Nina Kaetzel, secretary-treasurer. Sister Vera Mitchell is chairman of the home enrichment program with Sisters Pearl Thompson and Evelyn Younkens, assistants. Sister Blanche Gordon is chairman of the mission program with Sisters Ruth Younkens and Nellie Spencer, assistants. Sister Katherine Jennings is chairman of the temperance and peace program with Sisters Grace Younkens and Lizzie Coulter,

assistants. Sister Laura Fouch, who is president of our Aid Society, is also director of that department and will choose her assistants from the other two churches.

This being our first attempt to use this method of organizing our work, we felt this would be the best way to work all three churches together and would be more practical than trying to have three organizations.

We are arranging our calendar for a meeting each month, several of which will be public programs; all will be made up by the three churches and will consist of one mission and one home enrichment program at each of the three churches, two temperance, two peace and two Aid programs at each of two churches.

Our Aid Society began work Sept. 1 and quilted all day. One day a week until June of next year if we have sufficient work. The past few years we have had an abundance of work. We recently started the plan of having some one read for us a half hour in the afternoon at each meeting from some book dealing with Women's Work program or other church work. At present we are reading Brother Van, and the first of the year we expect to read our mission book, *Women Under the Southern Cross*, and discuss it while we work. We think this is a good way to occupy our minds while using our fingers, making some money to help carry on the Lord's work. We are also planning to do more real aid work in our community in helping the sick and needy, etc.

We earnestly ask the prayers of our co-workers as we start out on this large and important program of work, that we may accomplish much that we are attempting to do.

Brownsville, Md.

Mrs. Ira L. Kaetzel.

A VERY SPIRITUAL REVIVAL

Oct. 10 Bro. John H. Cassady of Washington, D. C., began a revival in the Virden church. The attendance was exceptionally large from the very first night. The meetings were supported, not only by our own workers, but the leading workers from the other churches in town and the surrounding community (including the Brethren from Girard) attended regularly and contributed liberally in the financial support of the meeting.

Bro. Cassady's sermons and messages were the kind for which people seemed to be hungry, and they went out saying to their friends: "If you are expecting something sensational you'll be disappointed, but if you want the old gospel message, go and hear Rev. Cassady." And they came in ever-increasing numbers, and we are convinced that every church in town has been strengthened.

Bro. Cassady visited in many of the homes and won the friendship of our people, and the prayers of all Christians of the community accompany him in his evangelistic program on the Pacific coast. He preaches, without fear or favor the gospel of confession and repentance, and makes no compromise with sin in any form, and particularly as manifested in the modern dance, the movie, cards and gambling, the liquor business, militarism and the consequent loose and lax sex immorality. His challenge to church people for loyalty to the church in her entire program, rings clear and unmistakable.

Mrs. Caslow and myself treasure the memory of many pleasant and profitable hours spent with Bro. Cassady in our home, during his stay with us. His years of experience in pastoral work gave us an opportunity to glean some very helpful suggestions, which we trust we shall be able to use for the building of the kingdom.

Our meetings closed on Sunday eve, Oct. 27, with the house filled to capacity. There were twenty decisions. On Monday evening seventeen of these were received into the Church of the Brethren by the rite of Christian baptism; one was reinstated; and two preferred other churches. Following the baptismal service we engaged in the communion services, Bro. Cassady officiating in a very acceptable manner. This was a great experience for the new converts, and all went from this service resolving to be better Christians, by the grace of God, than ever before. May God help us to make good on these vows. Like Paul of old we ask: "Brethren, pray for us," that we may be "workers together with God, . . . studying to show ourselves approved unto God, rightly dividing the truth."

Virden, Ill.

E. F. and Anna L. Caslow.

ELD. D. F. LANDIS

Eld. D. F. Landis was born near Flora, Ind., Dec. 5, 1861. He was the son of Henry and Lydia Landis. He was married to Mary Lesh in 1885; to them were born three daughters, two of whom preceded him. After the death of his wife he married Sarah Alice Eikenberry in 1889. Four children were born to them, one of whom with the mother preceded him. Aug. 20, 1911, he married Anna Gano Brubaker who survives. One sister and four brothers also remain.

Eld. Landis taught school prior to moving to Williston, N. Dak., in 1901. He continued teaching in Dakota and was also pastor of the Williston church until 1911, when he accepted the pastorate of the Minot church which he served for six years. He was a North Dakota pioneer preacher for sixteen years. He also served the churches at Lewiston, Minn., Des Moines, Iowa and Muscatine, Iowa. His death occurred Oct. 22, 1935, at Muscatine where he served since 1929. His health was on the decline for six months, but he was able at various periods to take charge of the pulpit work.

The pastors of the churches of Muscatine conducted a service in the funeral home before the body was taken to Flora, Ind. There the funeral service was conducted in the Church of the Brethren by the pastor, D. W. Shock, who had worked with Bro. Landis a number of years in North Dakota. Interment was made in the family lot in the Flora cemetery.

Flora, Ind.

D. W. Shock.

A MOTHER IN ISRAEL

Frequently of recent months the eyes of every one in First church of Baltimore were focussed upon an aged woman leaning heavily upon the arm of her son, as they came in for morning worship.

During a service she was most attentive and devotional. Her presence was always a benediction to all. They both were most welcome, and more than one person in his heart praised the devotion of the son to his dear mother.

About noon, Oct. 19, her son Russel, in whose home she lived for the most part latterly, called the writer, saying: "Last night mother retired apparently well and happy. This morning she was found dead in her room." He then made arrangements for the writer and Bro. A. L. B. Martin to have charge of the funeral and interment in Mount Olivet cemetery, Frederick, Md., on Oct. 22.

Sister Susan E. Miller, wife of the late Elder W. Taylor Miller, for many, many years minister and elder in the Eastern District of Maryland, has gone from us, being 85

years, 3 months and 7 days old. Very many of our number will miss her smiling face. Every one testifies to her Christlike spirit. She was quite sympathetic and helpful to her husband in all the problems of their long and eventful life. In attitudes, she was liberal, one who could adapt herself to change and progress.

The children tell us she was a lovely mother, one interested in all the things that concern the home and family and the church. One even testified that she was playful and joyful like a girl, enjoying jokes and being teased, was therefore a joy and never a burden. Deeply they miss her, yet they believe God took her, that she had fought a good fight, had finished her course and had kept the faith.

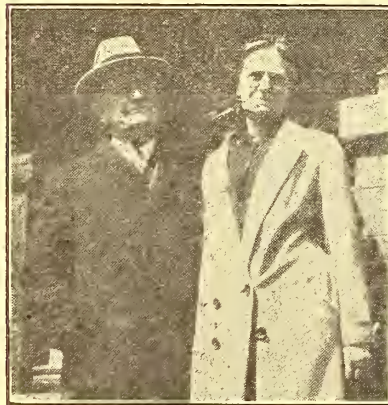
The funeral text was Rev. 14: 13. Sister Miller had lived long, had laughed often, had loved many sincerely. Her life was an inspiration; her memory a benediction. She is survived by four sons and three daughters, all of whom are estimable and princely people.

I. S. Long.

Baltimore, Md.

A TRIBUTE TO BROTHER AND SISTER J. KURTZ MILLER

As the fragrance of a beautiful flower lingers in the memory long after it has faded and died, so will the influence and memory of Brother and Sister Miller live in the hearts



of those who knew and loved them. Their lives were truly victorious for they lived them to the glory of God; they were a benediction to all whose lives they touched.

Possessing the rare quality of making beautiful everything they touched, they were instrumental during their sojourn here in modernizing

the church building and in beautifying the surrounding grounds. During their ten years of ministry here the church grew in numbers as well as spirit, for they led many to know and accept Christ as their personal Savior.

They made many friends both in and out of the church who regret their passing. They were true leaders. In their quiet and unassuming way they inspired others to serve, always drawing out the best in one's nature. They glorified little things and seemed to make the feeblest efforts quite worth while.

The sound of Bro. Miller's deep musical voice from the pulpit will echo long in one's memory. He had a unique way of bringing home his sermons, which were both helpful and inspiring. He always exalted Jesus and the simple life. He spoke often and with assurance of his going into glory and believed explicitly in the power of prayer.

We can never forget Sister Miller's busy fingers, which were always doing something for others; and in many homes can be found articles of her lovely handiwork, which is an evidence of her thoughtfulness for others. The rose cuttings which she shared and transplanted from her garden bloom from year to year as a manifestation of her love and appreciation of the beautiful things of God's creation. She possessed a cheerful disposition, a dignified and pleas-

ing personality and her many amiable traits endeared her to all. She was willing to serve in any capacity, always making God's will the prime factor in all her plans.

In the passing of these two faithful servants, we feel that the brotherhood has suffered a great loss, but they have made the world a somewhat better place because they have lived. May their lives be a challenge to us to dedicate ourselves anew to the work which they so willingly gave first place in their hearts.

Grace G. Zimmerman.

Frederick, Md.

BACK TO THE GOOD OLD PATHS

Never has there been a time just like the one we are living in. It is not that we are persecuted, for we do not live close enough to the Lord for that.

Recently we have been studying how disobedient the children of Israel were. But were they any worse than we today? How the prophets pleaded for them to come back to the good old paths! "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein and ye shall find rest for your souls. But they said, We will not walk therein" (Jer. 6: 16).

God called the Israelites a stiffnecked and rebellious people, for they did not want to walk in God's path. Yet we, like Israel, are seeking new paths, and finding paths that are leading away from God instead of toward him. What we need to do is to repent. Some one said over the radio, and perhaps you heard it, that when America looses from her moorings of the Bible, and then begins to disbelieve the Bible, then to disregard the commandments of the Bible, and ceases to fear the judgment of God, it is then that we begin to be a law unto ourselves. The facts of the case are that we have loosed from the mooring of the Bible, and the devil has climbed in the boat and is steering the storm-tossed vessel toward the rocks of lust and vice.

Are we willing to sit at ease with such a captain? It is time we were climbing into the lifeboat, so we can help others to safety. Or do you prefer to sit in the old boat that is headed for the rocks of destruction? There is safety for all of us, if we can get on board the ship Zion.

One radio station is calling for an all night of prayer, and I wonder how many of us feel the need of such a thing as prayer! I think we need to repent in sackcloth and ashes and make some special effort if we wish to be heard.

I hear God speaking through Jer. 2: 21, 22, saying: "Yet I had planted thee a noble vine, wholly a right seed; how then art thou turned into the degenerate plant of a strange vine unto me? For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord. How canst thou say, I am not polluted?"

We, like Pilate, may wash our hands, but our hearts need to be filtered and cleansed from unrighteousness. Let us rise up before our God, who is abundantly able to show us the good old paths, and we shall find rest to our souls. May God help us as a church to rise and stand firm on Bible principles.

Mrs. J. L. Mishler.

Middlebury, Ind.

ASHLAND BRETHREN CHURCHES IN UNION SERVICE

At the suggestion of Mrs. Fern Keefer, correspondent of the Ashland City church, Ashland, Ohio, we are glad to reprint from the Brethren Evangelist of Nov. 9 an account of a union service held by the Brethren and Church of the Brethren churches in and around Ashland.—Ed.

A union service of the Church of the Brethren and the Brethren Church people from the various congregations in and near-by Ashland was held in the First Brethren church in Ashland, on Sunday afternoon of Nov. 3, presided over by Dr. Martin Shively. There were 218 Brethren people present, representing eleven congregations and a fine spirit of fellowship was manifest. Words of welcome were spoken by Dean E. G. Mason, vice moderator of the entertaining church. Two sermons were preached during the service, one by Bro. C. H. Deardorff, pastor of the Third Street Church of the Brethren in Ashland, and one by Bro. Willis E. Ronk, pastor of the First Brethren church of Ashland. Both gave splendid addresses dealing with Brethren history, ideals and principles. The roll of the congregations was called, the delegations from each congregation standing to be counted, then each furnishing a special music or a reading as a contribution to the program. Following are the names of churches represented: Lincoln Heights (C. of B.), Fair Haven (B.), Richland (C. of B.), Ankenytown (B.), Mohican (C. of B.), Third Street, Ashland (C. of B.), Maple Grove (C. of B.), Mansfield (B.), Olive Creek (C. of B.), Dickey (C. of B.), and the First church of Ashland (B.). The response to the program was splendid and the selections rendered were very appropriate and spiritually inspiring. One interesting incident that was not anticipated by the program makers was the fraternizing of two of the oldest ministers. Elder A. L. Garber, oldest minister in the Ashland Brethren Church and Elder W. M. Dessenberg, oldest minister present of the Church of the Brethren and member of the Third Street church of Ashland, sat side by side during the services, and at a fitting time Elder Garber arose and felicitated Elder Dessenberg, who responded with a like fraternal spirit. It was good to see such expressions of brotherhood on the part of those whose memory takes them back to other days. The service was one of real fellowship, greatly enjoyed by all, and it was decided to have another such fraternal gathering next summer when the meeting can be held in the open air and when plans will be made on a larger scale.

MATRIMONIAL

Bagby-Mohler.—Oct. 19, 1935, at home of the bride's mother, Mrs. Jesse D. Mohler of Warrensburg, Mo., Mary Christine Mohler to John R. Bagby of Charleston, W. Va.—James M. Mohler, Leeton, Mo.

Doerr-Aneff.—By the undersigned at the home of the bride's parents, Mr. and Mrs. Samuel Aneff, Battle Creek, Mich., Oct. 25, 1935, Mr. Raymond S. Doerr, Milford, Mich., and Miss Mary Aneff, Battle Creek, Mich.—Russell Weller, Keystone, Ind.

Leaverton-Chapman.—By R. N. Leatherman of Union City, Ind., and Rev. E. C. Sinning, Emerson L. Leaverton and Leona P. Chapman, both of Cincinnati, Ohio, at the Columbia Evangelical church.—Julia Replogle, Cincinnati, Ohio.

Shafer-Faudree.—By the undersigned at his home, Oct. 9, 1935, Mr. Floyd Shafer of North Creek, Ohio and Sister Mae Faudree of North Manchester, Ind.—Russell Weller, Keystone, Ind.

Weber-Egbert.—By the undersigned at the Holland Church of the Brethren, Bro. Kenneth Weber and Sister Alice Egbert, Oct. 30, 1935.—James H. Elrod, Wichita, Kans.

Wingert-Stambaugh.—On Oct. 24, 1935, at the home of the undersigned, Bro. Frank Wingert of Franklin Grove and Sister Emma Stambaugh of Carrington, N. Dak.—D. T. Dierdorff, Surrey, N. Dak.

FALLEN ASLEEP

Elder, Edw. Clancey, son of Hamilton and Elizabeth Elder, born April 21, 1867, in Fairchild County, Ohio; he died Oct. 31, 1935. He grew to manhood there coming to Illinois in 1893. He taught school for a number of years. He married Sister Dolly M. Gerhart in 1903. To this union were born three children; he leaves his wife and two children, five brothers and four sisters. When quite young he was converted and united with his home church in Ohio. After coming to Illinois he united with the Allison Prairie Church of the Brethren, and was active in the service of the Master. Funeral by the writer, as-

sisted by Eld. Dolar C. Ritchey and Rev. Moyer, in the Allison Prairie church. Burial in the cemetery near by.—N. H. Miller, Bourbon, Ind.

Garman, Sister Sarah K., wife of Bro. W. H. Garman, died Oct. 2, 1935, after an illness of four years. She had been a faithful and devout Christian for forty-five years and through her four years of suffering never complained. One son remains with five grandchildren. Funeral at the East Petersburg church by Eld. M. G. Forney. Interment in Longenecker's cemetery near Lititz.—Mrs. Seifert, Mannheim, Pa.

Grossnickle, Geo. Harold, son of Bro. Harold and Myrtle Grossnickle, born near Edenton, Ohio, March 1, 1933; died Nov. 7, 1935. Funeral in the Stonelick church by Bro. John M. Garst with interment in Plainview cemetery.—Anna Lesh, Goshen, Ohio.

Hoffman, Sister Magdalena, born at Williamsport, Md., July 31, 1848; she died at her home in Waynesboro, Pa., Oct. 15, 1935. She was the daughter of Mathias and Nancy (Hoffman) Hoffman. Very early in life she confessed her Savior by uniting with the Church of the Brethren. She lived a quiet Christian life. For some time she was deprived of the privilege of attending public worship because of physical infirmities. She is survived by four sisters. Services at her home by her pastor, Eld. Levi K. Ziegler. Interment in Green Hill cemetery.—Sudie M. Wingert, Waynesboro, Pa.

Hosler, Amelia B., widow of T. Dawson Holser, died Sept. 19, 1935, in her 77th year. She was a member of the Church of the Brethren for many years and faithful in the support of the church. For a few years she suffered from the effects of a stroke and was practically helpless at the time of her death. Surviving are six children, twenty grandchildren and three great-grandchildren. Funeral services at the Graybill church by the home ministers assisted by Eld. Chas. D. Casel.—Mrs. H. A. Merkey, Mannheim, Pa.

Meyers, Wm. Irvin, only son of Joseph Kinsel and Mary Ann Meyers, born July 25, 1875, in Dallas County, Iowa, died at his home Nov. 5, 1935. June 22, 1904, he married Maud Alice Lisle. He united with the church when nineteen years old and continued a loyal member. He was chosen to the deacon's office in March, 1924, and as trustee in March, 1929. Services by the undersigned assisted by Elders Rowe and Eikenberry.—X. L. Coppock, Dallas Center, Iowa.

Moyer, Elizabeth Gannon, born at Springfield, Ill., Jan. 19, 1869; she died near Wetmore, Kans., Oct. 30, 1935. More than forty years ago her parents moved to Granada, Kans. She married Albert Moyer who died Dec. 14, 1934. Nine children were born to this union; two died in infancy. They were the first converts of the Granada church, accepting Christ in a service conducted by Bro. Roy Kistner in 1919. They were hard-working people, highly respected by their neighbors. Services at the Methodist church in Wetmore by the writer assisted by the Methodist pastor. Interment in the Wetmore cemetery.—Edgar Stauffer, Larned, Kans.

Patterson, Ella, daughter of Mr. and Mrs. C. S. Webster, born March 18, 1877, died Oct. 26, 1935. In 1893 she married Rutledge Patterson who preceded her in 1908. She united with the Church of the Brethren in 1922 and lived true to her faith until death. She is survived by four daughters, seven grandchildren and one sister. Funeral services at the Mountain Valley church by G. C. Brown and J. R. Jackson. Interment in Prices cemetery.—Maxie Patterson, Baileyton, Tenn.

Schneider, Friend James A., died Aug. 24, 1935, near Linwood, Md., in the bounds of the Pipe Creek congregation. He was aged 70 years. He is survived by his widow, three daughters and six sons. Five of the sons are active members of the Church of the Brethren at Pipe Creek. Funeral services at the home by Bro. John J. John, assisted by Bro. Jesse R. Klein. Interment in Mountain View cemetery at Union Bridge.—John J. John, New Windsor, Md.

Sisler, Bro. Elijah Fuller, son of Jacob and Sarah Sisler, born July 8, 1870, died Oct. 19, 1935. He was married to Della Maud Casteel on Aug. 22, 1894. To this union were born eleven children. He united with the Church of the Brethren at Mt. Dale in January, 1890. He served as deacon for forty-nine years and lived a faithful life until the end. Surviving are his wife, four sons, two daughters, seven grandchildren, one sister and two brothers. Funeral services in the Mt. Dale church by the undersigned assisted by Bro. Chester Thomas. Burial in a cemetery on his home farm.—Geo. W. VanSickle, Hazelton, W. Va.

Speelman, Leonard, son of Michael and Elizabeth Speelman, born in Ohio and died in St. Joseph, Mo., Nov. 4, 1935, aged about 77 years. He came to Kansas when just a boy and had lived in Franklin County most of the time. He is survived by two daughters. Services at the Pomona M. E. church, Kans., by the writer. Burial in Dean cemetery.—J. M. Ward, Pomona, Kans.

Ullery, Josiah L., son of John and Katherine Ullery, born near Elkhart, Ind., June 1, 1858, died at his home in Wichita, Kans., Nov. 2, 1935. He grew to manhood near the place of his birth. In 1884 the family came to Kansas and settled near Conway Springs, where he made his home until nine years ago when he moved to Wichita. In early manhood he confessed his faith in Christ and united with the Church of the Brethren, in which he continued to his death. Nov. 2, 1881, he married Miss Eliza Grove, a union which continued fifty-four years to the day. Those remaining are his wife and seven children, one sister, nine grandchildren and three great-grandchildren.—James H. Elrod, Wichita, Kans.

Weigl, Robert Earl, son of Edw. H. and Mabel M. Weigl, born at Waka, Tex., June 23, 1920; he died at the home of his parents, Oct. 7, 1935. When he was three months old his parents moved to Kansas where they have since resided.—James H. Elrod, Wichita, Kans.

CHURCH NEWS

CALIFORNIA

Bakersfield.—Bro. Leonard Birkin, formerly of Lincoln, Nebr., arrived here Sept. 4 to take over the work of this church. A basket lunch was given in honor of him and his family the first Sunday they were with us. Oct. 4 a surprise shower was given for them. Our former pastor, Bro. Glen Montz, answered a call to Emmett, Idaho, following his resignation here. A farewell reception was given for him and his family before their departure. Bro. Montz and his wife were faithful workers during their seven years here. Bro. Hanawalt and his family have moved to Gettysburg, Pa., and we regret having lost them. Our love feast was held Nov. 9 with Bro. Birkin in charge. Bro. Blickenstaff of McFarland presided over our council meeting at which Sunday-school and church officers were elected. Bro. Birkin is elder; Sunday-school superintendent, Sister Myrtle Fox; Messenger agent and correspondent, Sister Edna Roberson. Many members of our church attended the district meeting held at Empire. We are looking forward to the coming of Bro. J. H. Cassady of Washington, D. C., the first part of December to hold evangelistic services. Since our last report two have been received into the church by letter.—Edna Roberson, Bakersfield, Calif., Nov. 9.

Laton.—Our community enjoyed a series of revival sermons beginning Oct. 16 and closing Sunday, Oct. 27, followed by a love feast on Oct. 28. Bro. Wilbur I. Liskey and wife of Live Oak, Calif., had charge of the meetings. His sermons were enjoyed and Mrs. Liskey created an interest in her stories and songs among both old and young. The Victor class sponsored a supper Nov. 8 at the church. A good crowd enjoyed the evening and a short program was given. Nov. 10 a group of young people gave a play on Peace.—Mrs. W. E. Lewellen, Laton, Calif., Nov. 12.

Waterford church met in council Sept. 5. The following officers were elected: elder, Victor Whitmer; clerk, Cecil Smith; superintendent, Roy Moss; C. W. president, Sister Ina Martin. Sept. 15 was the homecoming of our pastor, Bro. John Peters. He delivered an inspiring message on Thinking About God and the Wonders of His Love. The work for the Master has increased since Bro. Peters' return and our church is filled to capacity. Oct. 14 during the district conference at Empire, Bro. Wilbur Liskey of Live Oak came to Waterford to deliver the morning sermon and Bro. Edgar Rothrock of Pomona, the evening sermon. The Women's Work met Oct. 21 and elected Sister Ina Martin director. They brought gifts to the meeting for a needy family. The Aid Society has again taken up their work for the winter. They gave \$10 to La Verne College and helped a needy aged sister. The Men's Work met Oct. 24 at a regular meeting and potluck supper. Cecil Smith was elected director. The men plan to raise money, whereby each member gives a pig, the harvest from a tree or a day's work. They are cutting wood for the needy and are assisting in the building of a home for a widow. Several new families have moved into our community. The C. W. meetings are making an extensive study of war and peace problems with J. R. Wine as director. Nov. 3 Bro. John Peters conducted a consecration service for the babies. Nov. 24 we are having an all-day harvest meeting with Cecil Brower as speaker of the morning; a missionary program will be given in the afternoon.—Maude Sesser, Waterford, Calif., Nov. 9.

COLORADO

Rocky Ford church met in council Sept. 11 at which time Sunday-school officers were chosen for the coming year. Mrs. Blanche Frantz is general superintendent. Oct. 5 our second union Sunday-school parade was held, with seven churches participating. At the close a short program was given on the high school lawn. Oct. 6 promotion exercises were held following which Bro. Hostetler conducted installation services for the newly elected officers and teachers. District conference was held in this church Aug. 17-19 and the churches were well represented. It was decided not to be represented at Annual Conference next spring. Our pastor, Bro. Harvey R. Hostetler, tendered his resignation Sept. 8 and left to take up the work at Morrill, Kans. The church has extended a call to Bro. X. L. Coppock of Dallas Center, Iowa, and we expect him to take up the work here Dec. 1.—Mrs. Viola L. Heckman, Rocky Ford; Colo., Nov. 9.

FLORIDA

Arcadia.—On Jan. 9 our oldest member, the writer's mother, passed to her reward in her eighty-third year. She had been a member of the Church of the Brethren for sixty-eight years, forty-three years as a deacon's wife. During the year we were honored by the visits of several well-known ministers, each of whom gave us helpful and inspiring messages. Bro. H. C. Early, Bro. W. N. Zobler, wife and daughter and others were with us early in the year, and in September Bro. Robert L. Strickler of Bridgewater brought an interesting message. All departments are functioning nicely. The B. Y. P. D. has been reorganized and is giving some interesting programs. Workers' conference meets once a month for general discussion of the different branches of the work. At our last quarterly members' meeting practically all the officers were re-elected for the coming year. We have been granted the district meeting for 1936. Sister Florida Dawn Trump, a graduate of Bridgewater College, is at home and we appreciate her help. Being few in number we need such trained help as she is capable of giving. Our pastor, Bro. C. L. Trump, and our elder, Bro. H. A. Spanogle, both have the interests of the church at heart.

Through the untiring efforts of our Sunday-school superintendent, Sister Mary Trump, and other devoted workers, our church school gains in attendance. Again we extend an invitation to winter visitors to spend a time in our community and worship with us while in the southland.—Mrs. Cloe Tracey, Brownsville, Fla., Nov. 16.

ILLINOIS

Bethel.—Quite a few from our congregation attended the district conference over Labor Day. On Sept. 29 our pastor conducted consecration services for the officers and teachers of the Sunday-school, also pledging the members to do their part in making an efficient school. Bro. Ora Huston of Chicago came to us in October for a two weeks' meeting. There was one addition by baptism and one by letter. Since then four more have joined our number by letter. Bro. Warren Slabaugh officiated at our love feast on Oct. 12. Oct. 27 Dan West brought a message upholding high ideals of living to our group. He spoke especially to the B. Y. P. D. group but it was a message causing each to look to his standards. Our pastor, Bro. R. E. White, is holding evangelistic services in the West Branch church for two weeks. In his absence Bro. Gubi, associate pastor, filled the pulpit Nov. 3 and Bro. Spenser Minnich on Nov. 10. Nov. 10 a group from the Elgin church presented the peace play, The Eleventh Mayor. The women's group of our church served a chicken supper to over 200 people and cleared \$90. This was used to meet some of the obligations of the church.—Mrs. Dessa Kindy, Naperville, Ill., Nov. 16.

Elgin.—With the coming of September the fall program of church activities was resumed. In the latter part of September two inspirational meetings were held—one for the church and Sunday-school officers, teachers and workers; the other, a missionary rally for the Chicago, Batavia, Naperville and Elgin churches. Oct. 11 the staffs of the Mission Board and Board of Christian Education entertained the Bethany faculty at the annual retreat in the social room of the church. Especially noteworthy in this meeting was the consecration service after the supper hour in which each placed a fagot on the fire as a symbol of his willingness to be used in the Master's service. Under the efficient leadership of Miss Anetta Mow the missionary society has presented three interesting programs. These challenged the members to support the national project, sponsored by Women's Work, and home missions, and to make stewardship a way of living. During the recent meetings of the general boards some of the members of the Elgin church had the privilege of seeing the moving pictures of India, China and Africa, taken by the deputation. The Alpha class gave the last performance of the play, The Eleventh Mayor, Nov. 11 at Naperville. Since the initial presentation last May, the cast has given it four times in various churches of the district and at district meeting. The men of the church held their annual pancake supper Nov. 8, serving 330 people.—E. Weigle, Elgin, Ill., Nov. 13.

Viriden.—Oct. 6 appropriate services were conducted by the pastor for officers and all Sunday-school workers. Our Sunday-school is gaining in interest and attendance. Oct. 10 Bro. J. H. Cassady came to assist us in a revival effort, lasting through Oct. 27. Bro. Cassady preached the truth simply but boldly to a full house almost every night. On the last two Sundays a basket dinner was enjoyed in the church basement. Following a social hour Bro. Cassady preached again. The song service was ably taken care of by home talent. These meetings were a great uplift to all who attended; the members were strengthened and twenty made the decision to follow Christ. On Monday evening, Oct. 28, seventeen received the rite of baptism, one was reinstated and two united with other churches. After the baptismal services a spiritual love feast was enjoyed with Bro. Cassady officiating. A complete water system has been installed which is greatly appreciated, especially when the church suppers are given. The women also purchased table linens recently. Our council was held Nov. 6 with Bro. Caslow in charge. Reports were given from the various committees. A junior chorus is being organized as we have some very fine talent among our boys and girls. Arrangements are being made for our annual missionary supper to be given Nov. 21.—Lola Brubaker, Viriden, Ill., Nov. 9.

Woodland.—The regular quarterly business meeting of the church was held Oct. 19. The treasurers of the church and Sunday-school each gave annual reports. Bro. W. A. Deardorff of Wisconsin has been secured as pastor for the coming year. We hopefully await his arrival as the Thanksgiving season draws near. Weather conditions have been very unfavorable and sickness is prevalent but the attendance at church services and B. Y. P. D. still flourishes. The spirit of the service is that of gratitude and peace in this world of turmoil. Armistice Sunday was observed by a peace contest. The Astoria congregation joined with us in our worship. Ruth Senger took first place in the contest and will represent our church in the county meet.—Mabel Stambaugh, Ipava, Ill., Nov. 18.

INDIANA

Buck Creek church has been enjoying a series of sermons by Eld. L. L. Paul on the subject, Paul, the Surmounter of Difficulties. In addition we have had helpful sermons by our home ministers and visiting brethren. Sept. 25 Mr. and Mrs. Applegate rendered an hour's service of inspiring religious songs. The morning of Sept. 29 an impressive installation service was held for the new Sunday-school officers conducted by our elder. The same evening the B. Y. P. D. group gave a missionary program with the adult group as guests. Oct. 6 was rally day with a good attendance. Our elder had charge of the morning service and Bro. O. D. Werking of the afternoon. Special

numbers were also rendered. Oct. 12 we held an all-day meeting prior to our love feast. We were privileged to have with us Bro. G. L. Studebaker of the Muncie church who gave us two inspiring messages. He also officiated at our evening service with Brethren Burnett and Werking assisting. Oct. 13 Bro. B. F. Summer brought the message on Demonstrating the Spirit. Brother and Sister Summer have taken up pastoral work and we wish them much success in their new field. The C. W. gave a program recently on Mothers, consisting of poems and songs, with the B. Y. P. D. group as guests. Four of our number attended the state young people's conference held at La Fayette recently. Bro. J. W. Deardorff of Waterford, Calif., delivered the message Nov. 10. Four letters of membership have been granted since our last report.—Mrs. Elmer Wampole, Mooreland, Ind., Nov. 14.

Goshen City.—Our revival is to be Nov. 6-24. In preparation for this, special prayer meetings have been held. Bro. Austin is to be our evangelist and Mrs. Austin, our song leader. The young people attended a Christian Endeavor convention Oct. 19 and 20 at Elkhart. The men's Bible class has started another contest to get men interested in the church and to increase their membership.—Frances Rule, Goshen, Ind., Nov. 2.

Howard church held her annual love feast Oct. 26 with Bro. Perry Coblenz officiating. The service was well attended and much enjoyed. Following this service our revival began, conducted by Bro. Robert Sink of Bringhurst, Ind., continuing until Nov. 10. We were much impressed with his work; his messages were inspirational and practical, challenging each one of us to a new sense of our duty in the home, church and community. We feel that the church has been greatly blessed and strengthened. As a result twenty-four made the confession, of whom twenty-three were received into the church by baptism; one awaits the rite.—Ella Flora, Kokomo, Ind., Nov. 14.

La Porte.—Our church met in council Nov. 13. We will have an all-day meeting on Thanksgiving at the church with a basket dinner and a program in the evening. Our revival meetings will be held a few weeks before Easter. There have been three baptized since the last report. Our Aid Society has been busy quilting and sewing carpet rags. Last year we quilted twenty-seven quilts; the average attendance was twenty. We will have a Christmas exchange in the Aid Society.—Mrs. Nathan B. Cross, La Porte, Ind., Nov. 14.

Middlebury.—Our church and Sunday-school have been progressing nicely the past year under the guidance of our pastor, Bro. Burton Metzler. The average attendance in Sunday-school during the year was 122; members added by baptism, seven; on former baptism, one; by letter, eight. Members lost during the year by letter, three; by death, three. Officers for the new year assumed duties Oct. 1: Sunday-school superintendent, Ray Ulrich; elder, Galen Bowman; clerk, O. G. Kindy. In August the members of the church enjoyed an outing at Pleasant Valley. A potluck supper was served followed by an impressive vesper service. Sunday evening programs during summer months were given by various Sunday-school classes and church committees. They were enjoyable and interesting. A school of missions, or mission study, for all age groups with sessions on Sunday evening, began Oct. 13 to continue for three months. We held our harvest meeting Sept. 15. Bro. Metzler delivered the message in the morning and Bro. Geo. Phillips of Elkhart in the afternoon. The offering for Bethany amounted to over \$50.—Mrs. Harry H. Eby, Middlebury, Ind., Nov. 13.

Monticello.—At our July council meeting our elder and pastor, J. W. Fyock, handed in his resignation to take effect Sept. 1. He has accepted a call at Alliance, Ohio. At this council Bro. Chas. Oberlin was elected elder for the present. A farewell was held at the Pike Creek house Sept. 2 in honor of Brother and Sister Fyock. Good talks were given by Brother and Sister Fyock and several other members. A homecoming was held at the Pike Creek house July 28. Bro. Fyock preached in the forenoon and Bro. Chas. Oberlin in the afternoon, his subject being The Universal Homecoming. One young sister was baptized on Sunday, Sept. 1. The young people held their annual banquet Aug. 20 at the Pike Creek house. Several of our young people attended Camp Mack this summer. Our love feast was held Oct. 5 at the Pike Creek house. Our council meeting was held at the Guernsey house Oct. 7. One brother was received into the church at this time on former baptism. Sister Laura Sickle was elected delegate to district meeting with Bro. Jos. Dilling, alternate. Nov. 6 a play was given by the Peru church at Pike Creek, entitled In His Steps, taken from the book of the same title. As we have no regular pastor at present, Bro. Homer Hanna of Burnettsville preached at the Pike Creek house Oct. 27 and at the Guernsey house Nov. 3.—Mrs. J. F. Kellenberger, Monticello, Ind., Nov. 11.

New Hope.—Our revival was held Sept. 6 to 20, conducted by J. S. Aldredge of Anderson, Ind., who labored earnestly and gave us some very fine sermons. The meetings were well attended with much interest-manifested throughout. Special musical numbers were rendered by the members, also by non-members. Many homes were visited in the community. Our community singing was held Oct. 13. There was a large attendance and neighboring churches co-operated in making a splendid program. At the close of the meeting we held a spiritual love feast. Bro. Aldredge assisted our pastor, Bro. Smeltzer, by officiating at this service which was most impressive. Our group feels spiritually strengthened by the splendid messages which were much appreciated and well received. Sept. 20, the last Sunday of our meeting, a large group of neighbors and friends enjoyed a fellowship dinner at the church which added to the social part of the service. Our

Sunday-school attendance is about the same and interest is holding up well.—Mrs. Catharine Smeltzer, Noblesville, Ind., Nov. 12.

New Paris church just closed a very helpful revival conducted by Bro. Ray Shank of Gettysburg, Ohio. We gained six converts and the whole church has renewed its interest and courage. We had a very spiritual love feast Nov. 4.—Nora Bollinger, New Paris, Ind., Nov. 9.

Pine Creek (West Goshen).—Our Sunday-school was reorganized with Bro. Ben Swihart superintendent. In June, Bro. J. Harvey Schrock of Middlebury gave a very inspirational missionary address. Sept. 8 Bro. C. D. Bonsack preached during our Sunday-school hour after which he proceeded to West Goshen for the harvest meeting. We were represented at Camp Mack by two young men at training school and one girl at Y. P. camp. We have recently added a vestibule to our building. On Nov. 10 Bro. J. W. Grater of South Bend was with us in a rededication service and preached a wonderful sermon of rededication of both the members and the church building. Our attendance is slowly but steadily increasing, the average being about double that of three years ago. Our offerings are keeping up in a fine way. We appreciate the good work of our resident minister, Lewis B. Overholser, as well as other visiting ministers and friends who so ably encourage the small rural church.—Martha E. Warstler, Goshen, Ind., Nov. 12.

Walnut.—Our hearts were made glad at our harvest meeting and homecoming Oct. 20, when friends and brethren came back to worship with us. Bro. Burton Metzler of Middlebury, Ind., gave us an inspiring message in the morning. At the noon hour there was a bountiful dinner and everyone enjoyed the social hour. At 2 o'clock we gathered for a program of special music, readings and talks from visitors. Bro. Metzler was with us one week in a revival which we enjoyed very much. Because of the serious illness of his mother, he could not remain with us. Bro. Chas. Cripe, our pastor, took up the work. We had good attendance and interest at all services. Neighboring churches visited us and gave some very fine music. We feel much has been done through the spirit-filled messages we heard. One was added to the kingdom. Nov. 4 at our love feast Bro. J. O. Kesler officiated.—Mrs. Ernest Fanning, Argos, Ind., Nov. 16.

MARYLAND

Brownsville.—We had rally day services Oct. 13. A former pastor, Bro. Samuel A. Harley, and wife of Richmond, Va., were with us. Bro. Harley preached in the morning and evening and Bro. Walter M. Kahle gave a sermon in the afternoon on A Christian Shares With God. Eld. J. S. Bowlus and our pastor, Bro. Earl Mitchell, gave talks on The Church's Local History and Its Mission. Group meetings were held in the afternoon: the men's group, Possibilities of Men's Work, with Bro. E. S. Rowland in charge; women, The New Women's Work Program, Bro. Walter M. Kahle; young people, In the Midst of Diamonds, Bro. S. A. Harley; children's program conducted by Sister Elsie Harley. A joint choir from our three churches gave us special music. Lunch was served in the church at the noon hour and a pleasant and profitable meeting was enjoyed by the splendid audience present at all sessions. Our love feast was held Nov. 2. Bro. Robert Sherly of Frederick officiated, assisted by Bro. C. N. Frushour and our home ministers. There were 228 communicants. The feast was a very spiritual one. Seven persons were given communion in their homes the following week. Our love feast offering amounted to \$114.22. A men's meeting and a women's meeting were held on Sunday afternoon, Nov. 3, to organize for work. Bro. Stanley Haynes was elected chairman of the Men's Work and the writer, director of Women's Work. Nov. 13 our young people gave a play, One of the Nine, at West Brownsville. They also gave it at South Brownsville, Frederick, Westminster and here. It is a splendid play and was given in a very creditable manner. Three have been received into the church by baptism since our last correspondence.—Mrs. Ira L. Kaetzel, Brownsville, Md., Nov. 11.

Flower Hill.—A series of evangelistic services was conducted in our church by the pastor, G. L. Baker, Oct. 20 to Nov. 3. The attendance and interest were fine throughout the campaign. Sixteen sermons were delivered. We have here a fine group of young people who give promise of good work for the kingdom. As a direct result of our effort two young women were received into fellowship in baptism. We held our love feast Nov. 10. Quite a number of brethren and sisters from neighboring congregations were present. Bro. William E. Baker of the Locust Grove church officiated at this service.—Mrs. G. L. Baker, Germantown, Md., Nov. 11.

Locust Grove church held its love feast Oct. 26 with a large number present. Visiting brethren were M. R. Wolfe, Bernie Bowers, Ellis Wagoner, Wm. Gosnell. Bro. M. R. Wolfe officiated at the love feast and gave us a good sermon on Sunday morning. At our council meeting, two weeks previous to the love feast, Bro. Russell Shoemaker was elected Sunday-school superintendent with Bro. Norman Klein, assistant.—B. R. Purdum, Mt. Airy, Md., Nov. 16.

Upper Codorus (Pa.).—On Oct. 13 Bro. B. F. Waltz, pastor of the Spring Creek congregation, Hershey, Pa., began a revival in this congregation at the Black Rock house. The meeting continued for two weeks. From the start and continuing throughout, the attendance and interest were good. Bro. Waltz very ably led forth the Word of God; his utterances were characterized by deep sincerity and carried conviction to the hearts of his hearers. As an immediate result sixteen were baptized, ranging in age from ten to twenty-seven years.

There were also several reconsecrations. The congregation was spiritually strengthened as a result of his efforts. Oct. 27 our love feast was celebrated at the Black Rock house with Bro. Waltz officiating.—N. S. Sellers, Lineboro, Md., Nov. 2.

Westernport.—Sept. 15 the pastor began a series of sermons on the Seven Churches of Asia, taken from the book of Revelation. These sermons are quite inspiring to the church and we see much more interest in our congregation. At our regular business meeting of the church the following officers were elected: Elder, Arthur Scrogum; trustees, W. O. De Vore, Roy Harrison, S. K. Fike, S. P. Digman and Mrs. Pearl Boore; Messenger agent, Mrs. S. K. Fike; reporter, Mrs. R. F. De Vore. The report showed 163 members of which twenty-two were taken in this year. Quite an increase is shown in our Sunday-school attendance over last year. Thirty members had perfect attendance. Pastoral report for the year: sermons preached, Westernport, 94; at other places, 48; Frosthurg, 64; home calls, Westernport, 1,038; Frosthurg, 220; funerals, 9; anointings, 6; special addresses away, 12; communions, 2; Vacation Bible School pupils, 33; marriages, 16; revivals at Oakdale, Harman and Frosthurg. The Ladies' Aid gave \$87 to the building fund during the year. We are happy to report a growing young people's organization here at Westernport; they are taking quite an active part in the church work.—Mrs. R. F. De Vore, Westernport, Md., Nov. 11.

MICHIGAN

Beaverton.—Sept. 1 Arthur L. Warner and wife began their labors here as pastors. Sept. 6 we met in members' meeting, electing church and church school officers for the year. Perry A. Arnold was again chosen elder; he has served this church a long time in that capacity. Bro. Arthur Whisler was chosen general superintendent of the church school. Our school has three departments—adult, intermediate and children's—with a total of thirteen classes. Easter morning we listened to a very timely message by W. D. Bayley. In the evening he gave the first of his lectures which he gave over the county that week. He reached nearly all the schools with his lectures on Temperance Education and The Effects of Alcohol. A committee from the Home Makers' class planned the Mother's Day program which was much appreciated. June 2 a Children's Day program was given. One Sunday morning we were pleased to have with us Bro. R. H. Miller who brought the message. Aug. 25 we had an all-day meeting at the church with communion service in the evening. Recently Bro. Virgil Finnell gave lectures in this county to the school children and youth. Lantern slides illustrating necessary preparation and training for home building were shown in our church. Bro. Finnell also brought us the morning message on the Sunday that our pastor and wife were away, attending the pastors' conference. Two of our group attended the jubilee convention, seventy-fifth anniversary, Michigan council of religious education at Lansing. They came home much inspired and feel even more keenly than before that the Protestant churches must unitedly attack the evils that confront our youth. Our Aid Society is a busy and industrious group; they are planning to take on more fully all phases of Women's Work in the coming year.—Mrs. Grace Ward, Beaverton, Mich., Nov. 12.

Sugar Ridge church held its communion services Nov. 2 with Bro. J. E. Ulery of Onekama officiating. The young people served breakfast at the church on Sunday morning. This was followed by a worship program conducted by the pastor, Bro. De Jean. The young people had also prepared some special selections of music and there was a sermonette by Bro. De Jean. Preaching service followed the Sunday-school period. Preceding and following the sermon given by Bro. J. E. Ulery the young people's chorus gave a selection. Visitors included people from Indiana, Onekama, Kansas and Riverton.—Corinne L. Cahle, Custer, Mich., Nov. 11.

NORTH DAKOTA

Brethren Hill church had a love feast in the evening, Oct. 19, with Brethren David Miller and Ray Harris in charge. The Sunday following we had an all-day harvest meeting with Brethren Miller and Harris in charge. A very large crowd attended both meetings.—Mrs. Willie Wurgler, York, N. Dak., Nov. 11.

Minot church met in council Sept. 2. Sunday-school and church officers were elected for the coming year. Bro. Chas. A. Zook was re-elected elder; Sister Blanch Zook, Sunday-school superintendent, with Bro. Walter Myers, assistant; Sister Alice Litfin, Messenger agent and correspondent; Bro. Ray Harris, re-elected treasurer. Harvest meeting was held Nov. 10, Bro. Harris giving a harvest sermon in the forenoon. Dinner was served at the church. Bro. D. T. Dierdorff opened the devotions for the afternoon meeting. A talk, History of the Harvest Meeting, by Bro. D. A. Miller, and What Shall the Harvest Be? by Bro. Chas. Zook, with special songs and recitations, completed the program for the day. The meeting was well attended although there was much snow in town and on the country roads.—Mrs. Alice Litfin, Minot, N. Dak., Nov. 11.

OHIO

Ashland (First).—Attendance at all services kept up well during the summer months. The primary department showed highest increase in attendance during second quarter. Our extension department shows gain. At present we have the highest enrollment in the history of the congregation. Six of our young people were at Camp Mack, one at Camp Sugar Grove in Ohio. Our church affiliated with other denominations in Sunday evening union services during the months of

July and August. June 23 the play, What Shall It Profit? was presented by a cast of characters from the Danville church. Aug. 11, temperance Sunday, the morning service was in charge of Dr. D. M. Shilling who spoke of the harm of alcohol on the human system. Sept. 8 was flower and older folks' day. The pulpit was embowered in flowers. Opening exercises were conducted by members of the primary department; special music by adults. Oldest person present during the Sunday-school exercises was Mrs. Burd, aged eighty-seven years. Sermon by the pastor; topic, "The Beauty of Old Age." Sept. 29 was promotion day and consecration of babies. Young girls, members of the Reapers' class, grouped in a colorful tableau, formed a beautiful background for the consecration services. The men's organization has furnished the labor and partly financed improvements on the church property. Other organizations assisted with financial aid. The Ladies' Aid has had a busy year. Number present at last meeting, thirty-seven. President is Mrs. Martha Aten. C. H. Deardorff has been re-elected elder for another year; U. S. Kreider, Sunday-school superintendent. We were represented at district conference by C. H. Deardorff and G. A. Cassel. Nov. 3 a number of groups of the First Brethren and the Church of the Brethren of the Northeastern District of Ohio met for a fraternal afternoon union service at the First Brethren church in Ashland. Love feast services at the Third Street church, Nov. 7, were well attended. Pastor Deardorff officiated. He was assisted by Dr. Martin Shively of Ashland College. Total gain in membership above all loss from October, 1934, to October, 1935, twenty-seven.—Oma Karn, Ashland, Ohio, Nov. 10.

Bethany church held a revival meeting which began July 1 and continued until July 11, conducted by Bro. D. G. Berkebile of Bradford, Ohio. We were very much impressed with the work of Bro. Berkebile; his messages were inspirational and practical, challenging each one of us to a new sense of our duty in the home church and community. During the meeting sixty-six homes were visited. A successful Vacation Bible School closed on Aug. 16 with an interesting program. Our pastor, Otto Laursen, held a revival meeting in the Cassel's Run church and closed with an all-day meeting on Oct. 13. A group from the Trotwood church and also from Donnels Creek assisted in the program. The principal speakers were Brethren R. C. Davidson, Roy Engle and Geo. Hunn.—Viola Staggs, West Union, Ohio, Nov. 12.

Bradford.—Our revival services, conducted by Eld. Chas. L. Flory, closed on last Monday evening. This was a spiritual service directed by Eld. G. O. Stutsman, assisted by Elders C. L. Flory, D. G. Berkebile and Roy Honeyman. The diligent efforts of Brother and Sister Flory resulted in four conversions and gave renewed courage to many of our number.—J. E. Overholser, Bradford, Ohio, Nov. 8.

Cleveland.—It was the very good fortune of the church to have Brother and Sister A. B. Miller of Hagerstown, Md., spend their vacation in Cleveland. Bro. Miller filled the pulpit during the absence of our pastor who spent his vacation at his home in Virginia. While the attendance at Sunday-school fell off considerably during the summer months the church attendance maintained a fairly high average. The church and church school were reorganized the last of September and the installation services held on Oct. 6 at the morning church service. At that service the pastor spoke on the subject, "The Touch of the Master's Hand." We were represented at district meeting by Mrs. V. H. Dredge and Mrs. DeWitt L. Miller. At the fall election five new deacons were chosen and the deacon board reorganized. Since their reorganization they have visited the membership as well as many friends of the church. Nov. 3 was observed as anniversary day, it being the fourteenth anniversary of the congregation and the eighth in our present location. We had as our speaker on that day Bro. H. L. Hartsough of North Manchester, Ind. He brought us a message on the subject, "The Christ We Forget," which will long be remembered. As a result of the work of the deacons and our pastor and his wife the attendance was very large. Nov. 10 we will have our financial canvass. Our budget has been increased nearly a thousand dollars due to the request from the district that we assume part of the pastor's salary. The men are planning to organize soon. The ladies have reorganized with Violet Witt as president for the coming year. Harry Ankeney was retained as superintendent of the church school with Mrs. DeWitt Miller as director of children's work.—Mrs. A. H. Burkholder, Cleveland, Ohio, Nov. 11.

Fostoria.—Our revival meetings of two weeks held by Bro. A. P. Musselman of Lima, Ohio, closed with a love feast Nov. 11. It was a very rainy night yet the tables were filled almost to record capacity. Bro. Musselman officiated. Our series of meetings were a great inspiration and sound in doctrine. The immediate result was a growth of spiritual life and eleven souls added to the fold of Christ—eight by baptism and three on former baptism, with a possibility of others who are counting the cost. Eld. G. W. Garner was present and Robert Byerly was relicensed to the ministry. A fine spirit of co-operation is evident.—Walter Swihart, Fostoria, Ohio, Nov. 12.

Lower Miami church met in council Oct. 30 preparatory to our love feast. At this meeting one member was received into the church by letter from the Brethren church. On Nov. 2 was our love feast. Prof. R. C. Wenger of Manchester College officiated. A number of other ministers also were present to assist in the services. Every one in attendance seemed to greatly enjoy the services. The following morning we met for Sunday-school, after which Bro. Wenger again addressed us. His twin daughters also assisted in this service. On Sunday evening Bro. Hugh Cloppert preached for us. At this meeting Sister Iva Stebbins Kniesley, wife of Bro. John Kniesley, and Sister

Mildred Throne Noffsinger, wife of Bro. Paul Noffsinger, were installed as ministers' wives. These young ministers have been giving us some very good messages lately and we feel sure their talented, Christian companions will prove a real help to them in their church work.—Mrs. Wm. Furrey, Dayton, Ohio, Nov. 12.

Oakland.—Our new pastor, Bro. Ray O. Shank, has been on the field since Sept. 1. Soon after Bro. Shank's coming, the church had a reception for him and his family. A good program was arranged and refreshments were served to over 200 by the young married people of the church. A farewell party was held in honor of Mrs. H. B. Martin who is spending the winter in Sebring, Fla. The church presented her with a traveling bag. Our new officers for the coming year are: Bro. Theo. Eley, elder; Chester George, Sunday-school superintendent. Bro. Shank recently held a revival meeting at New Paris, Ind. In his absence the pulpit was filled by Bro. John Eikenberry, Prof. Schutz of North Manchester, Ind., and Bro. Theo. Eley. Nov. 17 our pastor will begin a revival in our church.—David Waggoner, Gettysburg, Ohio, Nov. 12.

Pleasant Valley (Ohio).—We met in council Sept. 16 with our elder, Bro. Eley, and our pastor, Bro. Beery, present. The latter gave us a good report of his work. Brother and Sister Beery visited in the homes of all members and many other homes in the community. This was done during our revival meetings. Two were baptized and one awaits the rite. Sister Lillie McKibben gave a report of Women's Work: six meetings were held during the quarter; average attendance was ten; about \$30 was made. Officers were also elected at this meeting with Glen Stocksdaile, superintendent; Gerald Lenker, assistant; Bro. R. N. Leatherman, elder; children's director, Iva Minnich. Our attendance has been holding its own in spite of the absence of our pastor for a two weeks' revival. We were fortunate in having Bro. Miller from Manchester College for our guest speaker Nov. 3. Sister Beery also helped to fill the pulpit during the absence of Bro. Beery.—Marie Caupp, Union City, Ind., Nov. 14.

Silver Creek.—Bro. Edw. Stump of North Liberty, Ind., came to this congregation Oct. 14 and conducted a two weeks' revival meeting in the Hickory Grove house. His sermons were spirit-filled and inspiring. As a result of the meetings five were baptized and the church strengthened. Our love feast was held on Oct. 28 with Bro. Stump officiating. Our young people plan to give the peace play, The Eleventh Mayor, on Nov. 17.—Mrs. Ottie Fisher, Pioneer, Ohio, Nov. 11.

Springfield.—Our love feast, held on Sunday evening, Nov. 10, was a fitting climax to our two weeks' revival conducted by Bro. Jesse Inman of Canton, Ohio. Prof. J. Raymond Schutz of North Manchester, Ind., gave two addresses at our rally day services on Nov. 3. Over \$200 was contributed to our fund for the church debt.—G. W. Young, Springfield, Ohio, Nov. 11.

Stonelick.—On Oct. 20 forty-two members and friends came from Bear Creek Sunday-school and New Carlisle and put on a program. The Sunday-school of four classes was very interesting. Bro. Howard Erbaugh spoke on The New Covenant. The sermon by Bro. John M. Garst was helpful. A fellowship dinner was enjoyed. We are very grateful to all who came and trust they may come again and bring others. One letter has been received recently in the church.—Anna Lesh, Goshen, Ohio, Nov. 11.

West Charleston church met in members' meeting Sept. 11. Our Sunday-school officers were chosen for the ensuing year; also the vacancies on various boards and committees of the church were filled. Our pastor, Bro. Walter Hawk, after serving our church for seven years, asked to be released and is now serving the church at Hamilton, Ohio. Since his going the church has been served by our elder, J. C. Flora, and the different ministers of the district: Bro. C. L. Flory of Piqua, Bro. R. F. Flory of Springfield, Bro. Wm. Hollinger of Trotwood, Bro. Paul Kinsel of Brookville. Their help is much appreciated. Sept. 28 our women's society sponsored a harvest home sale and chicken supper which netted \$109. Oct. 16 Brother and Sister O. H. Austin began a series of evangelistic meetings which continued until Nov. 3. They labored earnestly and faithfully among us. Sister Austin had charge of the song and praise service and also brought a very helpful message in story each evening which was much enjoyed by the children and adults as well. After this Bro. Austin brought the message, plain gospel and inspiring, which made for the upbuilding of the church as well as the salvation of those outside the church. The Austins in company with Bro. J. C. Flora did much personal work visiting and calling in more than 100 homes of the community. As a result ten were won for Christ and many lasting impressions were made. During the meetings we were favored with delegations from New Carlisle, Trotwood, Middle District, also from the M. E. church of Tippecanoe City, all of whom brought messages in song for which we were glad. On Nov. 4 baptismal services were held.—Mrs. Wm. Miller, Tippecanoe City, Ohio, Nov. 9.

West Milton church met in council Sept. 19 for the election of officers. Jacob Sowers was re-elected Sunday-school superintendent. Our series of meetings will be conducted by G. O. Stutsman of Greenville, Ohio, beginning Dec. 2 and closing with a love feast. During the summer we sponsored two missionary programs in which much interest was manifested.—Su Wenger Oaks, West Milton, Ohio, Nov. 9.

PENNSYLVANIA

Heidelberg.—Sept. 1 Bro. Norman Musser brought us an interesting message. We had a very good attendance at our harvest meeting held on the farm of Paul Kurtz. Visiting ministers brought the mes-

sages in the afternoon. Bro. A. C. Baugher had charge of vespers and delivered an inspiring sermon. We observed rally day on Oct. 6. A short program was rendered by the children, after which Bro. Henry Bucher gave the address. Bro. Howard Merkey was the speaker at our welfare meeting on the evening of Oct. 13; he delivered a timely message on the theme, Saving the Day. At our love feast Oct. 26, we enjoyed having with us Brethren Ralph Schlosser, Daniel Bucklew and Samuel Eshelman who officiated. Our revival will begin Dec. 8 with Bro. R. P. Bucher, evangelist. The missionary committee has arranged for a Thanksgiving program on the evening of Dec. 1.—Kathryn M. Brubaker, Sheridan, Pa., Nov. 9.

Hooversville.—At our recent council meeting Sunday-school and church officers were elected. Dorsey Rotruck was elected superintendent; Wm. Zimmerman, assistant; W. D. Rummel, re-elected elder; W. Kenneth Koontz, clerk; Mrs. H. E. Shaffer, treasurer. The writer was retained for another year as Messenger correspondent. Sept. 15 our Sunday-school held an outing at Camp Harmony. Sept. 29 rally day was observed at our church and an interesting program was rendered. Our love feast was held Sunday evening, Sept. 29. Prior to this Bro. Galen Blough of Rummel preached four very interesting messages. Seven were received into the church by baptism and six by letter. Bro. Edw. Howe of Lewistown gave us a message on Sunday morning, Oct. 27.—Blanche M. Hersherberger, Hooversville, Pa., Nov. 11.

Rockton.—Sept. 1 marked the close of a very successful year in the three churches—Rockton, Greenville and Bethel of the Rockton congregation. Not only did the churches increase in numbers but also in their loyalty to the church and Christ. This was due to the splendid leadership of Brother and Sister W. C. Sell, now of West Kittanning, Pa. Preaching services were held at least once on Sunday in each church. Other activities were held during the week such as young people's and adult class meetings, Ladies' Aid and a number of men's meetings. A Vacation Bible School was held in July in the Bethel church with an enrollment of thirty. Bro. Sell with the aid of three experienced teachers taught the children in handwork, Bible, memory work and games. The teachers as well as the children felt that the two weeks were well spent. One week of evangelistic services was held in each church. Bro. Sell with the help of a gospel singer, Robert Kinander, conducted a successful revival in the Rockton church in the early spring. Bro. Wilbur Bantz of Thornville, Ohio, was the evangelist for a similar meeting in the Bethel and Greenville churches in July. Bro. Bantz preached the old gospel with a new note and spirit. His stirring messages will not soon be forgotten by the folks who came miles to hear him preach. He also won the hearts of the children by the stories he told. The climax of the year was the homecoming to commemorate the fortieth anniversary of the Bethel church. Three services were held during the day; Bro. Schlosser, president of Elizabethtown College, spoke at each one. A number of people drove many miles to enjoy the fellowship together. Although the churches are without a regular pastor now, nevertheless the interest is just as keen, which speaks well for the loyalty and faith which has been grounded into the hearts of the members.—Olga Pearson, Sabula, Pa., Nov. 6.

Rockwood.—Sept. 29 an installation service was held and a splendid message was given to the officers of the Sunday-school by our pastor, Bro. W. F. Berkebile. We held our communion Oct. 13 with the pastor officiating. Nov. 3 the young people's rally of circuit No. 4 was held at this church. We were very fortunate to have four of the council members present: John Fike, Mary Johns, Mary Seese, Galen Hoffman. They gave us very interesting and inspiring messages on Fellowship With Friends, which was the theme of the rally. We are glad to report that the district has gone over the top in the support of Sister Burke this year. The young people are planning to give the play, Perfect Peace, for Thanksgiving. During the summer they gave the play, The Challenge of the Cross, at Rockwood and Pike Run churches, the offerings going to the support of Sister Burke. Our Ladies' Aid has been very active during the year with Mrs. Frank Hartline, president. They cleared \$277.29 which was applied to redecorating the church, pastor's salary and home and foreign missions. Certificates will be given for Sunday-school and church attendance.—Mrs. Viola Walker, Rockwood, Pa., Nov. 6.

TENNESSEE

Johnson City.—The attendance at all services was unusually good this summer; there was no closing of services on Sunday night. Bro. Walter M. Kahle and Bro. F. E. Williar were here in July, representing the regional program of the church. Bro. Williar presented temperance work in a striking way. Aug. 4 Bro. H. Spenser Minnich spoke on Stewardship. We are glad to have representatives of our boards worship with us. In August twenty-six went from our church to the young people's conference at French Broad church. At the church council in September W. H. Swadley was elected elder; Mrs. J. W. Watson, clerk; J. A. Sherfy, Sunday-school superintendent; Mary Allison, treasurer; correspondent, Grace White. Of special inspiration to the district as well as our church was the visit of Dr. Howard Bosler, returned missionary from Africa. He spoke in each church in the district, giving very interesting details of mission work in Africa. He also spoke in the district Women's Work meeting at our church on Oct. 26.—Grace White, Jonesboro, Tenn., Nov. 4.

VIRGINIA

Beaver Creek church met in council Oct. 2. Concerning the annual budget we have of \$200, the treasurer reported \$128 of it paid. Eld.

M. B. Miller resigned as trustee of the church and J. H. Ringgold was appointed in his place. Bro. F. E. Williar will speak on temperance at Montezuma Nov. 18 and at Beaver Creek Nov. 19. Our Thanksgiving services will be held Nov. 28 at 10:30 o'clock at Montezuma. Our love feast, held Oct. 27, was well attended, being the largest gathering of members we have had on an occasion of this sort in a long time.—Mrs. S. E. Garber, Bridgewater, Va., Nov. 9.

Little River.—We enjoyed an evangelistic meeting beginning Sept. 15 and closing with the communion service Sept. 30. The services were conducted by our elder, W. H. Zigler, who labored earnestly and brought us inspiring messages. The services were attended by large crowds of all denominations and as a result eleven united with the church and were baptized on the evening of Sept. 30. A ten-day Vacation Bible School was conducted during the meeting, averaging a daily attendance of forty-three. Our church met in council Nov. 2 with Eld. W. H. Zigler presiding. He was elected elder for the coming year and other officers also were chosen.—Maude Whitesel, Goshen, Va., Nov. 4.

Madison.—In August we had a two weeks' revival meeting held by Bro. Foster Bittinger of Browntown, Va. As an immediate result five were brought into the church, one being an old man. Rose River meeting was held in September. Bro. Bittinger preached ten sermons. Very good interest was shown. Sept. 1 Bro. Foster Bittinger took up the work as pastor of the Madison and Rose River churches. He and his family moved into the parsonage in Madison County but they are still caring for the work at the Browntown Mission. The church met in council on Oct. 26. Sister Novella Utz, delegate to district conference, brought us an interesting report. The church adopted the budget that the regional leaders recommended. The young people were granted the privilege to organize a B. Y. P. D. The writer was chosen Messenger correspondent.—Mrs. Foster M. Bittinger, Brightwood, Va., Nov. 5.

Mt. Horeb.—We had our annual homecoming Sept. 29. Paul H. Bowman of Bridgewater College delivered a sermon in the morning on the theme for this day, which was The Church in Modern Life. He also gave an inspiring message in the afternoon on Youth and the Church. A fellowship dinner was enjoyed on the grounds. Our elder, I. N. H. Beahm, spoke on The History of Our Church. Brother and Sister S. A. Harley of Richmond, together with a group of young people in their church, presented a delightful worship program and special music which was greatly enjoyed. Oct. 26 Brethren J. S. Showalter and E. C. Crumpacker of the District Ministerial Board were with us to ordain and install Brother and Sister Wm. C. Sweitzer to the office of elder. Officers of the church were elected as follows: presiding elder, J. S. Showalter; pastor, Wm. C. Sweitzer; treasurer, Claude Elgin; clerk, Virginia Howe; Messenger correspondent, Edna Elgin; Messenger agent, Mrs. Curtis Haines. After the meeting Bro. Showalter preached a sermon. On the following Sunday morning Bro. E. C. Crumpacker delivered an inspiring sermon on Heaven. The visit of these brethren was greatly appreciated and inspired us on to a higher life.—Edna Elgin, Columbia, Va., Nov. 2.

Pleasant Valley.—Our evangelistic services began Aug. 23 and closed Sept. 4 conducted by Bro. Willie Vest of Copper Hill, Va. We feel that our membership was greatly strengthened by his fine spiritual sermons. One has been baptized since the meeting closed. Delegates to the district meeting were Guy Gardner and Andy Boothe. At our regular council meeting in September, an election was held for ministers and deacons. As a result Brethren Henry Boyd, Guy Gardner and Everett Reed were called to the ministry; J. Marvin Lester, Brady Reed and John Poff to the deacon's office. Bro. H. L. Reed was in charge of the installation services. Brethren Everett Reed and Ezra Mitchell have been re-elected Sunday-school superintendents. In a recent reorganization of the B. Y. P. D. Sister Mabel Mitchell was reappointed president and the writer, adult adviser. Since our last report the men have improved our church grounds; they also made a cement wall and steps. The estimated cost including labor, lime, seed and cement was around \$225. Oct. 15 Bro. Marvin Clingenpeel, our field director, gave us a splendid talk. Our love feast was held Oct. 19 with a large crowd communing. On Sunday following Eld. R. T. Akers, who fractured his hip June 28, 1934, was with us. Sitting in his wheel chair he led us in the opening prayer and also spoke for a short time. The large crowd rejoiced that he was able to be with us again. The morning sermon was delivered by Bro. C. C. Reed of Topeco congregation and our elder, S. P. Reed. On Sunday evening, Oct. 27, the Pulaski B. Y. P. D. brought us a very fine program in drama and song.—Mrs. John H. Lester, Sowers, Va., Nov. 6.

Roanoke.—We feel that the month of October has indeed meant much to us in the way of spiritual enrichment and blessings. On Oct. 6 the newly elected officers and teachers of the Sunday-school pledged their loyalty to the tasks appointed them for the coming year, in a special consecration service. Both the Men's Work and the Women's Work organizations met on Oct. 8. Our church met in council on Oct. 9. Bro. Russell G. West, who came to our church as pastor on Sept. 1, conducted a revival from Oct. 13 through Oct. 27. These meetings were well attended and much interest was shown. We may indeed and in truth say, it brought about a revival in the hearts of our members. As a result of this meeting thirty-five have already been taken into our church by baptism, and there are others to be baptized later, as well as quite a few to be received by letter and reconsecration. We feel that the untiring efforts of our pastor have been wonderfully blessed.—Mrs. Lillian Martin, Roanoke, Va., Nov. 4.

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SWEDEN

Graybill, J. F., and Alice, Spangatan 38, Malmö, Sweden, 1911.

CHINA

Liao Chow, Shansi, China
 Hutchison, Anna, 1911.
 Oberholtzer, I. E., and Elizabeth, 1916.
 Sollenberger, O. C., and Hazel, 1919.

Ping Ting Chow, Shansi, China

Bright, J. Homer, and Minnie, 1911.
 Ikenberry, E. L., and Olivia, 1922.
 Metzger, Minerva, 1910.
 Parker, Dr. D. M., and Martha, 1933.
 Pollock, Myrtle, 1917.
 Schaeffer, Mary, 1917.
 Wertz, Corda L., 1932.

Show Yang, Shansi, China

Clapper, V. Grace, 1917.
 Neher, Minneva J., 1924.
 Smith, W. Harlan, and Frances, 1919.

Tai Yuan Fu, Shansi, China

Myers, Minor M., and Sara, 1919.
 Shock, Laura, 1916.

Tsinchou, Shansi, China

Wampler, Ernest M., 1918, and Elizabeth, 1922.
 Senger, Nettie M., 1916.

On Furlough

Crumpacker, F. H., and Anna, 3435 Van Buren St., Chicago, Ill., 1908.
 Horning, Emma, % S. H. Horning, 750 Molino Ave., Long Beach, Calif., 1908.

AFRICA

Garkida, Nigeria, West Africa, via Jos

Bittinger, Desmond, and Irene Frantz, 1930.
 Heckman, Clarence C., and Lucile, 1924.
 Moyer, Edna Faye, 1931.
 Studebaker, Dr. Lloyd R., and Modena, 1934.

Lassa, via Maiduguri, Nigeria, West Africa

Burke, Dr. Homer L., and Marguerite, 1923.
 Horn, Evelyn J., 1930.
 Kulp, H. Stover, 1922, and Christina, 1927.
 Royer, Harold A., and Gladys S., 1930.

Marama, via Damatura, Nigeria, W. Africa

Beahn, Wm. M., and Esther, 1924.
 Harper, Clara, 1926.
 Utz, Ruth, 1930.

Minna, Nigeria, B. W. Africa

Helser, Albert D., and Lola, 1922 and 1923.

On Furlough

Bosler, Dr. Howard A., and Edith, % C. O. Gump, Churubusco, Ind., 1931.

INDIA

Ahwa, Dangs, Surat Dist., India

Bollinger, Amsey, and Florence M., 1930.
 Ebbert, Ella, 1917.
 Royer, B. Mary, 1913.

Anklesvar, Broach Dist., India

Grisso, Lillian, 1917.
 Lichty, D. J., 1902, and Anna, 1912.
 Moomaw, I. W., and Mabel, 1923.
 Shickel, Elsie N., 1921.
 Warstler, Anna M., 1931.

Bulsar, Surat Dist., India

Cottrell, Dr. A. R. and Laura, 1913.
 Glessner, Ruth Lucille, 1931.
 Mow, Baxter M., and Anna B., 1923.
 Shumaker, Ida C., 1910.

Dahanu Road, Thana Dist., India

Messer, Hazel E., 1931.
 Nickey, Dr. Barbara M., 1915.
 Swartz, Goldie E., 1916.

Jalalpor, Surat, District, India

Brooks, Harlan J., and Ruth, 1924.
 Miller, Sadie J., 1903.

82 Esplanade Rd., Fort, Bombay, India

Blickenstaff, Lynn A., and Mary, 1920.

Unalla, Broach Dist., India

Miller, Eliza B., 1900.

Vyara via Surat, India

Blough, J. M., and Anna, 1903.
 Widdowson, Olive, 1912.
 Ziegler, Edward K., and Ilda, 1931.

Woodstock School, Landour, Mussoorie, U. P., India

Stoner, Susan L., 1927.
 Ziegler, Emma K., 1930.

On Furlough

Alley, Howard L., and Hattie, 14 Pelham Ave., Schoolfield, Va., 1917.
 Blickenstaff, Verna M., 3435 Van Buren St., Chicago, Ill., 1919.
 Miller, Arthur S. B., and Mae W., % General Mission Board, Elgin, Ill., 1919, 1922.
 Shull, Chalmers, % General Mission Board, Elgin, Ill., 1919.

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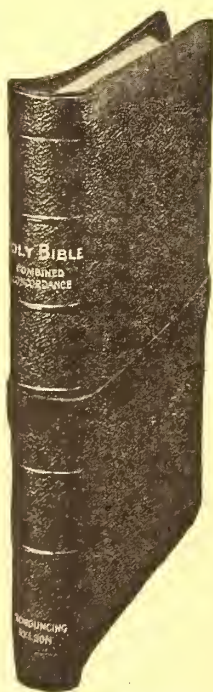
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Brethren Publishing House, Elgin, Ill.

came in, and found her dead, and, carrying *her* forth, buried *her* by her husband.

11 ²And great fear came upon all the church, and upon as many as heard these things.

12 ¶ And ²by the hands of the

Rom. 15. 19.
2 Cor. 12. 12.
Heb. 2. 4.
ch. 3. 11.
& 4. 32.
ch. 4. 18.
John 9. 22.
& 12. 42.
& 19. 38.
ch. 2. 47.

THE GOSPEL MESSENGER

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Elgin, Ill., December 7, 1935

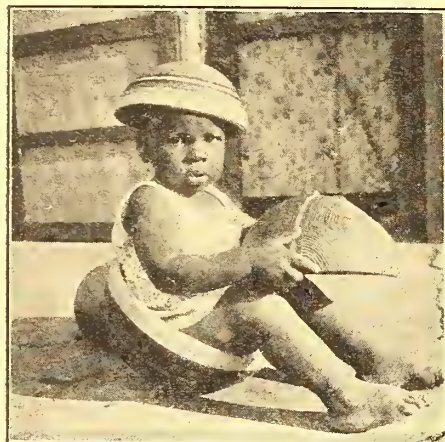
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ANNUAL AFRICA NUMBER

BALANG . . .



ANOTHER "PO' LIL' BRACK SHEEP"

The Story of Balang

Balang was a "po lil' brack sheep" indeed, for when he was born his mother died. In his extremity the child's father turned to the one source of help he knew, the Christian mission. The newborn child was carried to the mission nursery in a balang, the African word for the large gourd used for carrying water. And since the missionary nurse drew the child from a gourd, or balang, this "po' lil' brack sheep" is called Balang today. As you see, he is growing up to be a sturdy bright-eyed son of Africa.

The Pictures of Balang

Upper Picture—

Balang, the orphan boy of this story, was taken into the Garkida nursery and cared for by Nurse Ruth Utz.

Lower Left—

Balang has a pleasant smile for all.

Middle Picture Below—

Balang as he prays. This is a common attitude with him. And like other young men of his age, Balang is not above peeping when he thinks others are not looking.

Lower Right—

Mrs. Clarence Heckman with Balang. The Heckmans cared for this "lil' brack sheep" when Nurse Utz was home on furlough.

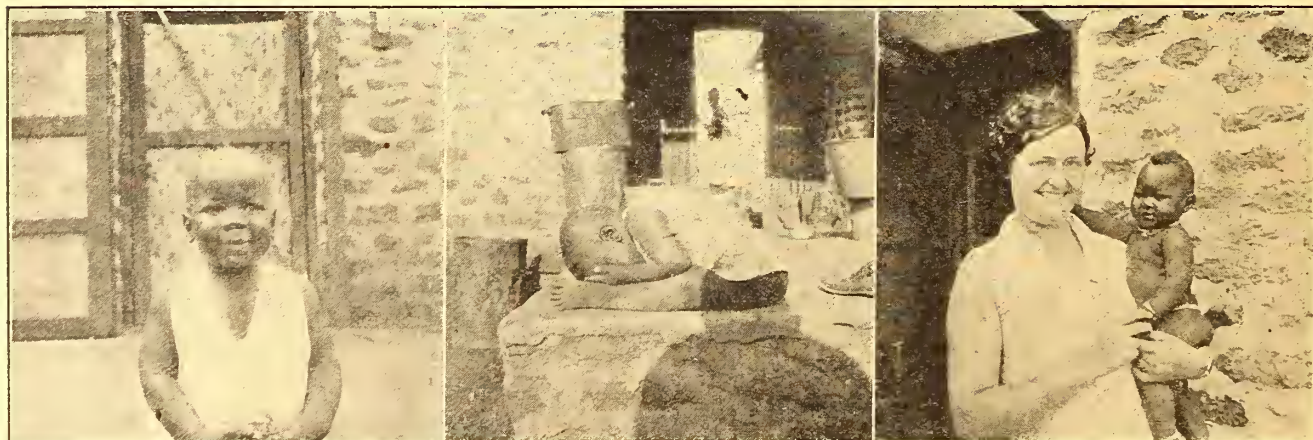
Po' Lil' Brack Sheep

"Po' lil' brack sheep dat strayed away,
Done los' in de win' an' de rain—
An' de Shepherd he say, 'Oh, Shepherd,
Go fin' my sheep again.'

"An' de Shepherd go out in de darkness,
Where de night was col' an' bleak;
An' dat lil' brack sheep, he find it,
An' lay it agains' his cheek.

"... de Shepherd he smile, an' he hol' it close,
An'—dat lil' brack sheep—wuz me."

—Selected.



GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 84

Elgin, Ill., December 7, 1935

No. 49

EDITORIAL

What the Storms Tell

STORMS tell secrets, for they have a way of testing out the very roots of things. It was a newspaper correspondent who incidentally remarked that the recent storm on the east coast of Florida revealed which houses were well built and which were not. For on the morning after, the poorly-constructed houses were in ruin and the well-built ones unharmed.

What a storm tells about houses, it also tells about trees. A writer in a western agricultural journal notes some interesting lessons to be learned from desert wind damage to citrus groves. When such winds blew, many secrets were revealed. It was apparent then which trees were in need of moisture, pest ridden or otherwise below par in vigor.

Then, too, the storms of life tell secrets about men. They reveal the unsuspected qualities of character. It was the Master who said the power to stand in the time of stress is principally a matter of foundation qualities. It is like building on sand or on rock. The first is easily swept away, while the latter stands. What secrets are the current storms and stresses revealing as to the foundations of your life?

H. A. B.

A Place for Builders to Stand

HERE'S a news item of real interest. "Attendance at the discussions has been so large that students must stand in the hall to hear the speakers." And what do you suppose those discussions were about, that they so captured the interest of college freshmen? Rejecting the theme, "Christian Youth Building a New World," they chose, by a vote of 71 to 1, "Maintaining Our Faith in God."

This building-a-new-world talk is certainly in the very height of cultural fashion, or was not long ago, but these youngsters had been fed up on it apparently. They probably wanted a place to stand while they

build. You can't work very well, for a fact, driving nails or laying brick, if you have nothing but slush to wade around in.

With a building job on hand there is nothing like solid rock to stand on. "How firm a foundation" makes good world building sense as well as good hymn singing. And the first stone in a firm foundation is faith in God.

Such a faith can not be made to order. It grows, and in most cases from mustard seed beginnings. But this extraordinary interest in it on the part of a student group is the sign of promise, the promise that Christian youth will indeed build that new world of which they and all of us still dream. But they want something solid to stand on while they build.

E. F.

In Africa and Everywhere

Two forces are fighting for supremacy in Africa. One is the force of noise and violence. The other is the force of quietness and persuasiveness. One is the force of guns and bombs. The other is the force of justice and love.

A certain Mr. Mussolini heard that slavery was still practiced in Ethiopia and of course he thought that was too bad. He thought the Ethiopians should be civilized and so he has undertaken the task of shooting civilization into them. Quite incidentally he wants to set new boundaries for the Greater Italy of his dreams and gather name and fame for the Greater Mussolini.

It happens that Stover Kulp and Albert Helser had heard about the unwholesome conditions in Africa even before Mussolini did. At least they began to do something about it first. But they used a different method. They took no war equipment. They went with nothing but the gospel of Jesus Christ and a great love in their hearts. Others of like purpose followed them. And the story they tell in this number of the MESSENGER is

much more comforting and much more promising for the future good of Africa than the horrible things that are happening on the battle fronts.

But it is not in Africa only that these same forces are contending. That's the struggle everywhere and nowhere is it more so than in our own America. Must we resort to the compulsion of violence or can we still have faith in the gentler ways of goodwill and the constraint of love?

The temptation is often strong to yield to the seductive prospects of quick and tangible results. The lasting future will be with those who are not ashamed of the gospel of Christ. It is the power of God unto the salvation of men and nations, but only to those who believe it.

E. F.

Two Ways of Doing It

One Way

I WENT to visit a dear aunt. She had been much to me when I was a child. My own mother passed away when I was ten years old. I went often at vacation times to the home of uncle and aunt. Uncle was the minister at the country church, and aunt the minister's wife, the kind we like to tell about. . . . You should have been in her Sunday-school class as I was. You should have heard her voice as she sang at church, often "starting" the hymns. But years had passed. Uncle had gone "home," the children were away, aunt lived alone and worshiped now in a city church. But she remained the same, sweet saint I had always known her. . . .

We talked of many things that Saturday evening, about the old home close by the country church with its hard benches, the old friends, where were they? And then aunt said, and her voice broke with feeling:

"—, they have a piano in the church here, and play it. You'll see in the morning when we go to meeting." Aunt always said "meeting" though the meetinghouses had given way to churches.

Next morning found us at church, sitting close to the front. It was a large church and well filled. In the congregation were many older people who had moved to town to spend their later years. And there were many young people too.

The piano had been placed on the platform in far too conspicuous a position. A young girl dressed as if for a party, came jauntily in the side door, up the platform steps, settled herself on the piano bench, slapped the music in place, fixed her hat, looked around, and back again, and began to play a prelude. I am not exaggerating when I say she pounded the keys. When hymns were announced, she "jazzed" them, as my children would say. There was no leader, and the congregation sang as best it could.

Even I began to feel hurt; that worshipful feeling was slipping away from me. I glanced at aunt. Her hands were clasped in her lap, her head drooped, and the look on her sweet face, as much as I could see of it, was painful. I glanced around (may I be forgiven?) and others looked about the same as aunt did. I can not recall the sermon. We went home after church, and I think we did not mention the incident. This was long ago, and I think I never visited there again.

Another Place and Time

There had been no instrument in the church. The young folks wanted to have a piano, and made up the money and were ready to buy one. Permission to use it was asked, and consent was given provided it would be removed if there were objections. One brother was said to be strongly opposed. He was a retired minister. There was much talk as to what he might say or do. This brother sat in a front seat and loved to sing. I used to think how fine he looked as he held his hymnbook high, threw back his head, and sang tenor so wholeheartedly. I was told he had conducted singing schools in his early years. Every one felt uncomfortable as he went to church that Sunday morning and it seemed the church was better filled than usual.

A young man of the church had been asked to play. He felt the responsibility of it, I know, because he talked with his parents and brothers and sisters at home. The prayers at family worship that morning had been about this critical time, and for him. Father cautioned the young man to do it in a way that would add to the worship and not hinder it. And he had replied, "Yes, I know, father, and I'll do my best."

The service began. The old brother on the front seat sat with folded arms and head bowed. When the opening hymn was announced, he did not take up the hymnbook as he always had done. I happened to sit where I could see him, and my heart ached for him. As the singing progressed, the piano keys were touched lightly, the congregation was being led by the gentle tones. The brother looked around, seemed confused, reached for a hymnbook, opened it, and sang with his usual enjoyment. Wasn't I glad?

When the service closed, the good brother put his arm around the shoulder of the young man and calling him by his first name, said, "If a piano can be used to add to the worship as you made it do today, I see nothing wrong in it." And the boy was glad, and so were his parents when he told them at home. Needless to say, there were no objections and the piano remained.

These are some of the thoughts that have come to me, memories of what occurred, recalled by what you wrote.

From a Letter in Reaction to the Sept. 28 Editorial, "Stream-lined and Everything."



The missionary pitches his tent . . . preaches to the multitude . . . ultimately baptizes believers

ANNUAL AFRICA NUMBER

A Message to the Elders of an African Village

BY WILLIAM M. BEAHM

I HAVE come to talk a while with you about God. This is not a new subject to you, for you talk about God every day. When the clouds are blackening you say, "God is cooking." Then you say, "God is lightning and God is thundering." When it rains you say, "God has come." When it ceases you say, "God has disappeared." You often think of him, for when sorrow comes you say, "It is what God has done." When a loved one dies you say, "God has asked for him." It is not all sorrow, however. For when good fortune meets you, you remember that God loves you. When your child was born you remarked, "God has saved my wife." And you have named many of your children after him, too. This lad's name is "Abide-with-God." Over there is "God-is-one." Then we remember others named "With-God" and "God-has-said." Now even though we talk about God every day, we still have vague ideas of what he is like. And we often have mistaken ideas of what he is like. So let us think of some things about God which will help us know what he is like.

In the first place, God has power. Over there is the hill I just climbed with your village chief. Upon the very top of it we saw large stones and growing trees which God placed there. It would take a long time for all the Buras in the world to carry those stones and trees up there. But God did it so quietly that you did not hear him groan while he was at it. Then we went over near Zham and had a look at the Gubin waterfalls. They are as high as three tall trees. God put them there easily and he keeps water running over them day and night. But there is no man living who has wives enough to carry all the water which goes over the escarpment there. Here are your peanut leaves which

close up every night. Suppose God failed to fold them up some night, could all your children together do it in his stead? You see, God has power.

In the second place, God has intelligence. You know there is sometimes power without being controlled by intelligence. I once saw a dog with rabies and how he could run! But did he have intelligence? No. He simply ran in circles. Then I saw a drunken man once at Damaturu. When he heard his name called he crawled right through a thick thorn hedge. He had power but not intelligence. But God's power is used with intelligence. He knows what he is doing. He has made light, and eyes to see it. He has made speech, and ears to hear it. He has made soil and seed, sunshine and showers. How useless some would be without the others. And look here at my elbow. Is it not a handy device! How would we eat without elbows? You see, God has intelligence.

In the third place, God is like a father. He has eyes to see us and ears to hear us. And he has a heart to love us. He loves us all and always. You, too, say he loves you, when you meet good fortune. But if you meet ill fortune you say, "God has despised me." Now if God is like a father, we can understand how he often refuses us our desires and still continues to love us. One evening while I was putting my daughter to bed, she reached out to touch the lamp. When I drew her away she cried. In her heart she felt as we often feel about God. She felt it was an expression of ill will to refuse her touching the lamp. Should I have allowed it? She cried with bitter disappointment. But I knew, as you know, that it was out of love for her, that I drew her from the lamp. As she grows older she will learn that too. So as we learn more about God we shall see how the bitterest things he does to us are done because he is our Father and loves us.

Now this is not a new God I am talking about. I am simply telling you more about the God you already know. You remember your story about God. In the olden time he lived very close to men. He was down so close that the women would seat themselves beside the mortar to thresh their guinea corn. Otherwise, as they lifted their pestles, they might strike him. He would then be offended and go far away. Then that impious red woman came and laughed at such ideas. She boldly stood up and declared she was not afraid to thresh her grain in that position. Then, surely enough, her pestle struck God and he went away to a distant abiding place where he has since remained. Now, my friends, it is that same God who has sent us to you with a fuller message about himself. This is a new era and he has come back again close to men. He is calling his children around him to share his love for them. He is asking you now to give up your ways of living which keep him out of your heart.

All men have been seeking after God all this time. You Bura people have called his name often. At proper times you sacrifice a chicken over your family shrine. And each father eats his meal in silence before the shrine while his children sit about him sharing the sacred feast. After that you fathers clap your hands before the shrine and beg for blessings and good fortune for your children. It is your hunger for God which leads you to do this. Some men are closer to God than others. Over on that hill is a Moslem village. They pray five times a day and fast one month a year. They read the Koran and recite their creed. Early each morning you can hear their muezzin's call to prayer. Nearly all of them once sought for God in your fashion. But now they have a book to read about him. And they follow a prophet who wrote the book. No matter how far they travel they can pray, for their God is not tied down to a local shrine. So they feel they have gotten closer to God than you are, or than they used to be. Now we too have our way of seeking God. It was brought to us by faithful messengers many years ago. They in turn received it from men who once lived with God's own Son when he was in the world. Since this way was revealed by God's own Son, we know if we follow him we shall find God. And you, too, if you follow him will find his Father.

Suppose you wish to greet your king in his town over there. There are signs along the road which point toward him. But they will not take you into the presence of the king. These signs represent the shrines where you Bura people have sought after God. Then there are many travelers and dwellers by the roadside who will direct you toward the king's palace. But they will not take you into the king's presence. These people represent the book and prophet those Moslems follow. But when you meet the king's own son on the

way, and he tells you the king is calling you into his presence, you know you will reach the king. Today I tell you that the Son of God, our King, is calling you to his Father's house. Let us follow this Son and he will lead us into the presence of the King.

Marama, Nigeria.

Some Incidents in the Everyday Life of a Missionary

BY RUTH UTZ AND CLARA HARPER

THERE is no phase of our work which brings more joy than visiting in the homes of our people. The old grandmother of the village is glad you remembered to call on her and salute her. You look up a family who has a daughter at the Leper Colony and salute them, ask about their welfare and tell them you know their daughter. They are happy and the day is made brighter because you could bring news and tell them of a loved one whom they have not seen for four years. Kind words, kind deeds and a little interest in individuals go a long way in making Christ known. The children in the village are your friends as soon as you show an interest in them, in their play and work.

One day a man went to his farm in the valley between two steep hills. On his return as he was climbing up a steep place a stone came rolling down the hill, hitting him on the side and sending him back down the hill. When he tried to get up he found he could not move his right leg and he was in much pain. He called for help and some one came and carried him home on his back. At home he suffered much pain; his friends cut several gashes in his side to let out some blood and pain. He did not get better. They were three miles from the dispensary. His friends thought he would die on the way if they tried to carry him. So they sent word for the nurse to come and see him. It was soon found nothing could be done for him at his home. So he was put on a stretcher and brought to the dispensary. He was given medicine to quiet the pain and then examined. He stayed three weeks and went home a happy man. He thanked and thanked those who had helped him to be able to walk again.

Medical aid was needed in a village a few miles away. On entering the woman's house, the patient was found on the floor with a baby born dead the day before. No one had given her any care. She was a pathetic creature waiting for relief.

On one occasion, about midnight, a call came. A man was reported very ill. He had been poisoned. The story was that a woman had put poison in his food. She thought that if he died she would have a greater yield on her farm. Fortunately the man vomited freely after eating the food, and he recovered.

A man died at the dispensary. Another patient, a small boy, was lying on the veranda. The father came and wanted the boy to sit up when the corpse was brought by, because if he were lying down he would become a corpse also. The Buras have a belief that if a person dies in a village no one dare lie down in the daytime for rest or sleep. If he does so the spirit from the dead person will come and call him and he will die also.

Recently a woman gave birth to a baby. The husband placed a piece of gourd with some of the mother's milk in it on an ant hill which was in the middle of the road leading to the dispensary. If the ants drank the milk and died, they would know the milk was not good for the baby. If it was not good, then they would have to go to a witch doctor and have him purify the mother's milk.

A patient who had been at Garkida for treatment was brought back to Marama in a motorcycle. His mother was with him. The mother became dizzy, likely from the motorcycle ride, and fell to the ground on getting off the motorcycle, but apparently she was not hurt. Some time later, she was ill and of course remembered this incident and told it to the witch doctor. He said she had left her spirit at this place where she had fallen. So she came back to the place with the witch doctor and took his medicine to receive her spirit back again.

Do these superstitions which are faced in our daily routine work resemble some of our own superstitious ideas?

Marama, Nigeria.

"The Great First Work of the Church"

BY LUCILE HECKMAN

It is our aim that the note of evangelism shall dominate the harmony of our work. All that we do must contribute, in the final analysis, to the establishment of Christ's church in Africa, else it is labor lost. Let me introduce to you our present staff of workers at Garkida and try to tell you something of what we are trying to do.

Dr. Studebaker has been carrying on the medical work alone since Sister Schechter had to leave, besides trying to find time to master the language. For some time Mrs. Studebaker has been holding daily services with the hospital patients. No one can say what far-reaching effects this ministry of loving helpfulness may have. Sometimes there are several languages represented and she must use an interpreter for two, which makes witnessing difficult. But God will give the increase.

Our schools have long been considered great evangelizing agencies; for many, in fact most of our con-

verts, got their first teaching in the school. There is no doubt but that the teaching of religion is the most important phase of the school life. Sister Moyer gives unstintingly of her time and talents to the training of the teachers for our various schools.

Clarence Heckman is at present busy caring for various building projects and giving what assistance he can to the church work.

Desmond and Irene Bittering together care for a multitude of tasks, all primarily evangelistic. Bro. Bittering is the pastor-elder of our Garkida church, which brings to him most of the problems of civilized countries as well as many not in the usual catalogue. He also shepherds the growing church at the Leper Colony, and is principal of the schools. The Bitterings have supervisory charge over the two community centers. In one of these recently a church was built by the community and dedicated to the worship of God.

My own work is distinctly evangelistic. The pastoral calling is my responsibility. I conduct a school for women four mornings a week and teach three weekly classes for Christians in various stages of development. Since taking up our work here at Garkida in July of this year, much time has been spent in getting reacquainted with old friends of the community, whom we knew during our first five years in Africa. This has been a real joy. The progress and development which is evident is an inspiration to renewed effort.

Now for a few words about what is being done without reference to who is doing it. Morning prayers are held each morning for hospital attendants, boarding-school boys and girls, house-boys, carpenters, masons and other laborers. The school has several periods of Bible instruction daily, each class having the thing which best suits its needs. There is also a chapel service each day. There is an hour of special instruction weekly for the baptized men; the covenant men, boys and girls, and a combination group of women. There is a prayer service weekly which has developed into a sort of combination prayer service and Christian workers' meeting, or Y. P. D. Then there are the usual Sunday services—teacher training class, Sunday-school and church services. Sunday afternoons are given over to village preaching. Volunteer workers, assisted by the missionaries, hold services in a dozen or more villages. The total attendance for these services runs between five and six hundred each Sunday, and should increase now that the rains are finished. We have recently started a monthly church Sunday, when the roll is called of all Christians living in the local community. Once a quarter all those living within a radius of twenty miles are invited in and this becomes our quarterly council meeting. We have not tried this plan long enough to predict its success, but in its beginning it looks very hopeful.

We now have a local membership of 79 in good standing. Some 13 others are under discipline. Also 22 others have moved into either the Lassa or Marama area, most of them having been called there by the mission. Three have died. This makes a total of 117 one-time baptized members of the Garkida church. Then there are nearly 200 others who have publicly confessed Christ. Many of these are growing toward full church membership. Many others have cooled. Pray with us that there may be a real, spiritual revival. We need it.

Garkida, Nigeria.

Why Have a Leper Colony in the Church of the Brethren?

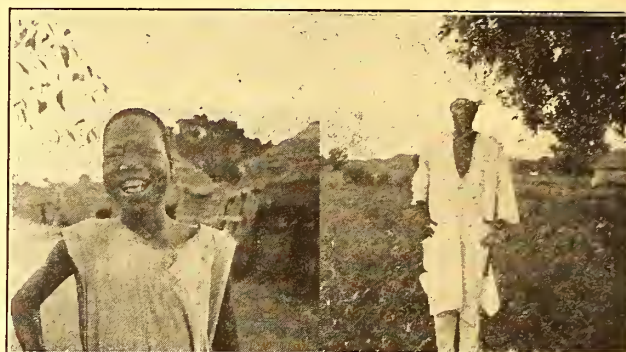
BY DESMOND BITTINGER

THE question of why the Church of the Brethren should have a Leper Colony has come to me a number of times. Why should we undergo the risks involved? Why should we undertake the expenses when our finances are straitened?

The obvious reason is that we are to cure leprosy even as Jesus commanded, "Cleanse the lepers." This should be sufficient reason for both expense and risk. The chief drawback to that reason is that as yet we can not cure leprosy. Somewhere along the line since Rome was young we have lost the art of miraculous healings and Christ's suggestions about cleansing lepers and handling serpents do not seem to hold for us. Medical science, which was to supplant the surprisingly miraculous with the explainable miraculous, is less sure now than it was ten years ago that it can cleanse leprosy. Before we can say that we are cleansing leprosy we will have to resummon some apostolic powers or prod up medical science to some new discoveries. The best doctors seem to agree that while they are not without hope, no sure cure for leprosy has yet been found.

However, there are other reasons for a leper colony that will bear brief comment.

1. Cleansing lepers may mean also a heart cleansing. And in that realm there seem to be some miraculous cures in the Church of the Brethren Leper Colony. There are now more than one hundred in the Leper Colony church and in the writer's observation it comes as near to being an indigenous church as any he has observed anywhere else in our own or any other mission. There are a half dozen or more tribes within the church fold, and they come as they are, bringing hearts before the Lord in one service and one communion. On the same mud seat sit women dressed in some semblance of a white woman's dress, women dressed with only a narrow strip of cloth wound round the hips, and women dressed with a half dozen leaves. They may not understand each other's language, and they listen to the Sunday service from the lips of two or three



Reader's left: This halftone is not sharp enough to show many of leprosy's terrible markings on the laughing leper's face. Reader's right: Apparently cured, this boy hesitates to return to his people.

interpreters, but they worship together. Tribal enmities and jealousies have been broken down under the mellowing influence of the Spirit of Christ. If one soul is worth the whole world, then the Leper Colony at Garkida must be worth something near a hundred worlds.

2. Take the case of the leprous woman. She sits in her village, behind the compound of her relatives, in her own little isolated mud hut, and with little food, no clothes, and immeasurable pain. Her disease is not only leprosy, but a half dozen tropical diseases mixed up with it. She wishes she could die and all her relatives wish she would. Then she comes to the Leper Colony and becomes a human being again. Her other various diseases clear up and she gets leprosy treatment which relieves her pain and distress. She goes to church, to school if she cares to, gets a better diet, puts on weight, develops friends among her own kind of unfortunates, and spends her declining years in peace. It is an asylum, a home. She is happy.

3. A hundred or so are in school. Old men with beards, old women who have born children again and again, young men and young women. They learn to read their Bibles, in Bura or Hausa, whichever they choose, and there is more to life than hoping for death.

4. They become self-subsisting. They have their own blacksmiths, carpenters and masters of the crafts. They have their own preachers and teachers and clerks. They have their own government, their own policemen and their own court. They have their own farms, and on the whole like it so well that if they are pronounced apparently leprosy free they do not care to leave.

5. They have a hope of eventually being pronounced leprosy free and of going back to their own people, educated, respected craftsmen or teachers or preachers in their own communities. They have broadened and more wholesome outlooks on life. For in spite of medical science's doubtings, many of them seem to be-

come entirely free from spots and all indications of leprosy.

6. Another calming consideration for those who question expense is that the British government and the American Mission to Lepers finance the necessary expenditures of the Colony so that the only outlay of the Church of the Brethren is the time of the missionary who supervises the Colony.

Garkida, Nigeria.

Dressing Stations in Africa

BY H. L. BURKE, M. D.

FOR some years there has been a growing conviction among the missionaries in Africa that something more definite should be done to reach the people that never come in contact with the regular mission work at the stations. Several years ago we began to establish what were called community centers, which were simply sub-stations somewhat removed from the main stations, where one or two native workers were placed to carry on medical, school and evangelistic work. In a way some of these centers have been fairly successful and will be continued.

When the deputation was with us a year ago, all of our problems along this line were discussed and thoroughly aired. Out of the discussions many of us received new convictions and new ideas for procedure. One idea which became prominent was that our work must get into the villages to be effective, and it was also realized that the first villages need not be far away from the stations. Most of us had been thinking in terms of the work of a station, but now we began to become what we liked to call community conscious. Some of us could see how this was to be applied, say, to education work; but how to spread the work of a hospital into the villages was a different problem. We had been in the habit of thinking of hospitals and dispensaries as they are at home. Centers into which people come for treatment. For years we had been reproaching people who were sick with some more or less minor condition, and only a few miles from the hospital, for not coming for treatment. We could not see that their pleas that they had to watch the birds from the crops or that it was too far to walk with an ulcer were legitimate. Why could they not come and stay until they were well? But as one realizes the continual struggle for existence, and how the lives of the people are so intimately tied up with their village life, one begins to understand that it is often difficult for them to break away for a several weeks' stay in the hospital. As we thought the problem through with the deputation, we became sure that something could be done for those folks. The idea of village dressing stations was proposed. These were to be small round huts ten to fif-

teen feet in diameter. Native dispensers working in the hospitals were to be sent out to these dressing stations at certain appointed times to care for those that wanted treatment.

Not so much has been accomplished yet, but the work has begun and is very promising. When the people found out what our idea was they became much interested. Last dry season two huts were built in different villages and both have been thriving dressing stations. Two other villages are having the same thing in huts belonging to the chiefs of the villages. Their own medical huts are to be erected as soon as the rains are finished. The plan is that native dispensers go out to these places on three different days of the week. In this way they keep continually in contact with the hospital and continue their training. The doctor aims to visit the stations about once a week, except in the wet season when it is impossible to do this, to see new cases and advise courses of treatment.

Other villages are also asking for the same thing and are offering to build huts. The great difficulty will be to have native staff sufficient for the needs. One hindrance is that it takes considerable time for the dispensers to go and come. So far, their means of transportation has been afoot or horseback. It might be that bicycles would be a practical and cheap means for them to get around quicker, so one man could serve more than one village each day. It is hoped also that these stations shall in time become centers for the dissemination of health information. Evangelistic work is also carried on in these villages and by preaching and teaching more and more people are availing themselves of the medical services offered. It has been pointed out we may feel that here is a large hospital and dispensary, and that all one needs to do is to sit down and wait for the people to come. But we are becoming more and more convinced that our service would be much greater if we go out into the highways and byways, where some will be treated at home when possible and others can be sent to the hospital.

Lassa, Africa.

As the Doctor Sees It

BY LLOYD R. STUDEBAKER, M. D.

I WAS wakened with a start by an excited, frightened voice, calling repeatedly, as a man on the run approached our compound, "Doctor! Quick! Snake bite me! Medicine!" He was on my bed veranda before I was sufficiently awakened to realize the urgency of the situation. Without moving him from the veranda I worked rapidly by dim lantern light. A few quick deep criss-cross cuts with the scalpel, a little suction, and the blood flowed freely from the site of the bite. A tourniquet was applied and permanganate in-

jected. There was no snake antivenom. It is too costly and hard to get. After a few hours of loosening and reapplying the tourniquet, our patient was put to bed, relieved of his pain with a sedative, and left, free to lie and wonder whether the white man's medicine was powerful enough to keep his leg from becoming gangrenous or abscessed, or to keep him from later bleeding to death from a snake poison which prevents the blood from clotting. A small abscess did form on his foot but his life was saved. Had he not lived close to the doctor's compound, he too, no doubt, would have met the fate of many Buras who succumb to the venom of poisonous snakes. Not one in a thousand could reach a doctor in time, when bitten, even if he were sure the doctor could save him. Yet the vast majority might be spared that seemingly inevitable fate, if they only knew how to put into practice a few simple first aid measures, known by many an American Boy Scout.

A woman was brought to the hospital, a great swelling in the small of her back. Her husband begged me to please lance the abscess which was growing larger every day. To all appearances it was like any other tropical abscess, so commonly seen. She was soon prepared and the swelling incised, but to our surprise only blood gushed out. For two weeks the swelling had been growing. For two weeks she had been slowly bleeding until a great hæmatoma had formed under the skin. Every effort to stop the slow oozing was to no avail. She lived only a few days longer. Only after her people saw that she would die did they tell us she had been bitten by a very poisonous snake, two weeks previously. They didn't want to tell us the truth about the snake because they feared we would scold them for not rushing her to the hospital right away.

The African native's mind works slowly. He must deliberate some time before he can be persuaded to act. He must talk to all his relatives and get their opinions, which usually confuse him the more. We were called to travel twenty-five miles over very rough roads to bring to the hospital a native chief who was very ill. We hesitated to make the long trip with the car, as traveling this way is very expensive, but his people refused to carry him, saying he was too ill. So we loaded up our car for a day's journey. Imagine our consternation on being told, after our arrival, that we could not take the chief, as certain relatives who must yet be consulted had not arrived. Perhaps if we could stay until tomorrow, they would be able to let him go, we were told. Both the chief and his wife wanted to go, but even this chief did not have the power to carry out his own wishes against the will of his relatives. With all our efforts to persuade them, they could not be moved. The fact that we had brought a motor over a bad road just to help them, at their own request, made no impression. We noticed many native *haptus* about

the compound. These were being used to try to chase away evil spirits causing the illness. We were told by a friend that we would be put off from day to day until everyone was satisfied that the native *haptus* would do no good. Thus we were compelled to leave the old chief to die.

Such delay brings our native to the hospital with great open sores, large tumors, nearly sightless or blind eyes, and in the last stages of many tropical diseases which cause him to look like a skeleton. He is a fatalist. What is must be. He will sit under the very doorsteps of the hospital, a sick man, yet never enter its gates. He may have seen others go and return, cured, but still he hesitates. Fear, superstition, distance, native traditions, native medicine men, misunderstanding of the white man's motives, and a streak of miserliness, keep him away. The thought of being asked to pay a very meager fee may be the sole cause of a husband's failure to call the doctor to the bedside of his wife, dying in childbirth.

With such a picture you wonder why we talk of hospitals and wards overflowing. Yes, even with such a picture, we find plenty to do, and hundreds come and go. Many changes have taken place in ten years. At first only a few would chance white man's medicine. What seemed like miraculous cures to the native mind caused much talk, and soon many were coming. Then there were the schoolboys and girls. They began to regard the hospital as their own, and were glad to come. Many have convinced their parents of its value.

Through the hospital kind words were heard. A new and strange story about a loving God, and a Son of his who came to earth and lived as a man, hating no man but loving all, was told. Here seemed to be people who loved them and wanted to help them. They had never before seen anyone, even of their own color or tribe, outside of their own relatives, who would be willing to nurse them when sick. Surely, if this new doctrine, called Christianity, made such people, it must be good, and thus many have been led to Christ.

The first picture still exists in the vast Bura territory, for most of the people have scarcely been touched as yet. Truly, many come to the hospital, see and hear of our work, yet go away unmoved, but with a lasting kindly feeling toward the hospital which has repeatedly brought others to us. Just a few days ago, three men and a woman came from a distant tribe, all wanting operations for hernia. A friend had returned, having been cured of elephantiasis. They so marveled at the result, that they immediately departed for Garkida. Their repeated cries of "Thank you. Thank you. Bless you," as one passes by, is almost embarrassing. Yet it is all so wholehearted.

When the time comes, and I believe it is coming

rapidly, perhaps in a few years, that people no longer fear coming to the hospital; when they realize the importance of coming early; when they more fully understand the value of scientific medicine and the so often worthlessness of their native methods; then our doors will be far too inadequate to hold them.

Will we be able to meet the need as to equipment and staff, both native and foreign? Will we be able to carry on a full Christian program of evangelization, or will our time be so taken up with routine that our chief purpose must suffer? Let us keep our faith in missions strong, that we may have the strength to face every task.

Garkida, Africa.

Mission Dollars and Bura Babies

BY MARGUERITE S. BURKE

IN a little hut in West Buraland on Feb. 21, 1934, a fine baby girl was born, but the mother could not live. So, carrying the baby, the young Christian father came sadly to the missionary. They had helped his needy spirit; now it was a needy body he brought to them. Jeneba was installed in the nursery, but for a good many months it was a question if she would live. But finally the right conditions and formulas were found and she began to grow. She had passed through several severe sicknesses, which caused much work and worry. Food, care and equipment had cost considerable money. But now, a bright, happy toddler, she is eating her own people's food, in her own people's way, and soon can go back to her father and stepmother. Was the effort worth while? Are you satisfied with the dollar you spent to save her life?

Five months later, to the day, another little girl was born in Margiland. The mother also passed on. Sorrow filled the house and tiny Kwarmba was left alone on a cornstalk bed with no cover. She cried and wiggled but no one cared, with death in the house. Finally there was a shrill scream and some one came running, but it was too late, for the baby had wiggled off the bed into the fire. Now Kwarmba was a burned, motherless baby. Only the missionaries could help, so another little one was installed in the nursery. She did well. Although she, too, has had several severe sicknesses, she now toddles and jabbars as all normal, healthy babies do. She likes her own native food, and soon will be going back to her own father to live. Yes, I was up many nights with feedings and medications; so were the folks at the hospital when she was so sick, but I am glad I did it. Aren't you happy you gave the money for her bed, clothing and food?

Jeneba and Kwarmba are only two of about 20 different babies that have been assisted by your Africa missionaries in 1935. God only gives life, but we

Christians everywhere have a duty to help in preserving that life. God help us all to be faithful.

Lassa, Africa.

School Days at Garkida

BY FAYE MOYER

SCHOOL days are glad days. To be day after day with a group of happy Bura children and promising young people is a joy that only one who has actually experienced knows. If the lover of rippling mountain streams, of golden sunsets and lilies can tell you just why he loves nature; if the musician can tell you why his soul is stirred by the soft strains of music and he is moved to tears or inward joy; then you can tell why a simple lover of humanity can be thrilled with joy and secret satisfaction of life's real worth as he works day after day with the simple, primitive youth of Africa. All is not rosy; all is not dull. With a group of about two hundred children and young people in a school company, there are inevitably knotty problems.

Both our elementary school and our training school at Garkida have given us great satisfaction so far this year. We feel that each year does bring decided improvements. Each year we can notice more conscientious work and more effective teaching on the part of the young teachers. I never cease to wonder at the real advancement some of these fine young Christians have made in these few years—advancement mentally and spiritually. This spiritual growth, this taste for new life, is the very essence of our schools here. And we hope and pray that many Christian teachers, many Christian farmers, and as many Christian mothers and housewives will come from our schools. To that cause, and that only, do I dedicate my life here in Buraland.

This year we are trying to put more emphasis on making our school a place to live, laugh, love and work, and so prepare to really live the life more abundant. To live the abundant life on earth, two things, it seems to me, are needed. First, to have a few necessary comforts; and the second, to be at peace with God and man. As a step toward realizing the first objective, we hope to help meet the economic need of the people by having school gardens for both boys and girls where they can learn by practice in their individual garden plots. They have begun work in the dry season gardens. Along with this there is to be animal husbandry to help them improve their stock of goats and chickens; and various kinds of weaving. The boys are now weaving cloth six inches wide, which is quite an improvement over the three-inch cloth their fathers are accustomed to make. The girls of the boarding school are learning to weave some dish covers from dyed grass. School seems to take on new meaning to them when it is more closely linked up with the life they live; and the life

which they live has new meaning as they learn new things about the life of plants, animals and of man.

To the second objective, which in importance is the first, we attach great meaning. Realizing that to be at peace with God and man is really the essence of life, we stress religious and moral instruction. Only baptized Christians, approved by the church, may teach or occupy places of leadership in the school. I am sorry to say that that is one requirement not made by many American schools. I am sorry, too, that not all these teachers remain faithful. But we are glad for the ones who do try to do the right thing, in spite of difficulties. Daily classes of religious instruction are taught in the schools, as well as daily early morning prayers and school chapel for devotion. Here we notice no inclination on the part of the pupils to skip chapel as I have known to be true among some college students. Perhaps our Buras have not yet reached that stage of civilization. In any case, chapel at Garkida is a daily occasion for all school children, large and small.

When I look at the group of young teachers in training and in actual service, and see in them such promise for usefulness, I am indeed glad for what God has done for them. And may he give us wisdom and sympathetic understanding of them as we attempt to guide and direct their young lives. Again, as I look at them I feel something of the thrill that must have inspired the poet when he wrote of the rainbow in the sky. In paraphrase of his lines, I say:

My heart leaps up when I behold
The youth of Buraland;
So was it when at first I came,
So is it now as I remain,
So shall it be when I grow old,
Or let me die.

These teachers are beginning to know the value of preparation. They are gradually showing evidences of growth spiritually and mentally. The road lies open, but it is a long road. But by the grace of God, many of the youth of Buraland are starting on that road.

The girls' boarding school is likewise a source of joy to me. It has been much more than full. We have about fifty girls now who have been very regular in attendance, and almost that many girls had to be turned away because there was not room for them all. It takes almost more courage than one has to turn girls away from a Christian school, to turn them back to the pagan villages where there are no schools, just because there is not room for them. The touch of the Christian school does make a difference in the lives of our Bura girls. And we are so happy that the parents are almost as willing to have their girls in school as they are to let the boys come.

We hope to expand our efforts in a more effective way by starting several village schools this dry season. This will make possible school opportunities for some of the girls who have been turned away, and for many other boys and girls who would otherwise not be in school. These village schools will be a means of tying up home life with school and church, and will afford excellent places for practice for our young teachers. We are eagerly looking forward to the opening of these village schools. The time of opening them will be at the beginning of the second semester of school this year. Our harvest vacation comes the first two weeks of December. To our friends at home this does not sound much like harvest time. But once more you will have to confess that even darkest Africa is ahead of civilized America. As in time we are at least six hours ahead of you, so in harvest we may say that ours is six months earlier than in America. So I challenge any one to say that Africa is slow!

Beginning Oct. 16, at Garkida, we are offering a refresher course of one week for all teachers of community centers located in Bura territory. This week of intensive study, stressing evangelistic and educational work, is primarily for the community center teachers, but our local teachers are included as well, in hope that some day many of them will become village teachers.

A Village Church

BY C. C. HECKMAN

To some this little building will appear to be just a mud hut in a cornfield, but to those who know it is a little village church at Kwajeffa, Nigeria, a few miles west of Garkida. When the urge gets strong enough that a group of people will get together and build a meeting place for the preaching of God's Word, it is a fine thing and greatly to be encouraged. Here is a community center with two Bura men and their wives trained in the Garkida school and hospital willing to go among their own people and do what they can to heal bodies and souls and bring increasing knowledge of Christianity to those who have no other way of hearing. This little church was dedicated July 21, 1935, by D. W. Bittinger who is the elder of the Garkida congregation. These communities round about us present many challenges to our mission. We pray we may be led to help these people out of the darkness into shining light.

Garkida, Africa.



We hope to provide such helps and encouragements for these young missionary teachers in outlying villages that they will return after the week's school, renewed and with new enthusiasm.

From our school we hope to see come many Christian men and women. Insomuch as the school becomes a feeder for the church, we feel confident that it has a big place in helping build our Christian church in Africa. And as we feel that God has blessed us this year, so we seek his blessing on our future efforts in our school work.

A Teacher's Prayer

"Lighten, dear Lord, my eyes when blind;
Grant me the insight keen but kind
Into each wakening, vibrant mind
To see aright.

"From rote and rule unfetter me
That I may teach more humanly
Whatever makes youth strong and free
To climb the height."

Garkida, Africa.

Africa Through a Layman's Eyes

BY J. K. MILLER

THE writer finds it very interesting to close his eyes and imagine that he is re-enacting some of the events of his recent trip in connection with the other members of the deputation on their world tour. Our first glimpse of missions was at Freetown in Sierra Leone, West Africa. Our boat came into the harbor early the Sunday morning of Sept. 23. After breakfast we were taken in a launch to the city where we expected to attend church services. We found a Methodist church where the services were just closing. Several hundred black folks were in the audience, a large choir of men and boys in their white gowns, and the minister in his clerical robe all made a very fine impression of what missions have done for these descendants of former slaves. Freetown gets its name from the fact that more than one hundred years ago freed slaves from our country and those liberated by England and captured from the slave traders were settled at this place. In this city of fifty thousand inhabitants there are less than four hundred white people. One could not help but be impressed by the difference in appearance between the Christians leaving the church service and the natives seen on the streets. We called at the mission headquarters of the United Brethren church. The U. B.'s have been working in this province for about seventy-five years. In 1898 seven of their workers were killed by natives in an uprising in the interior. At the present time the work is prospering.

I shall always remember an incident which I witnessed during our stay in Lagos in the home of the

good Bishop Jones and his wife. They are most gracious in entertaining the missionaries going and coming from the interior. Family worship was conducted at the table during the morning meal. On two different occasions after the guests had gone to their rooms I found the bishop and his wife on their knees with their servants around the table in worship. From this incident one can easily understand why he and his wife are so much loved by these black people whom they have been serving for more than forty years. The various missions in Lagos have done much in changing the life of this city of more than 130,000 people which in former days was one of the largest slave markets on the west coast of Africa.

It was at Marama, about twelve hundred miles interior, that we had our first contact with the people our missionaries are working with. It was here that we witnessed scenes that reminded one of the story of the children of Israel making brick down in Egypt. This brickmaking was an interesting process, especially the carrying of water in large earthen vessels from a distant pool to the clay pit, where the clay and water were thoroughly mixed by a number of black men tramping it to the right consistency with their bare feet. From the pit it was carried in large pans to the place where building was going on. Here a black boy was cutting the coarse native grass with a large knife which seemed just to miss his fingers each time he made a stroke. The cut grass and the clay were thoroughly kneaded together by another workman and from him



Natives moulding brick from mud mixed with grass at Marama, Nigeria.

went to the man who moulded the bricks in a wooden form and laid them out on the ground to be baked in the sun. This man could mould about three hundred in a day.

There are styles in Africa as well as at home. The tribal marks on the faces of the men are a study. Slashes on the forehead, down the nose, across the cheeks in different designs and groups, each denoted a different tribe. The girls and women have artistically

designed tattooing on their shining black bodies. This is done by inserting charcoal under the wound which leaves a raised lump when healed. We saw tattooing at its best (or rather at its worst) on the east coast at Mombasa at an industrial fair where the natives had come in from the surrounding country. There the tattooing was done in brilliant colors in many designs on the body, arms, hands and face.

Hairdressing is an art in Africa as well as at home. In a group of women who posed for me that I might



A group of women showing the different styles of head dressing. Nurse Utz at left, Mrs. Whona Mshelia (Smith) seated at right, author standing.

get a snapshot of their coiffures was a Mrs. Whona Mshelia (in English it would be Mrs. Smith) of the blacksmith clan; she took such a fancy to me that she requested me to write to her when I returned home.

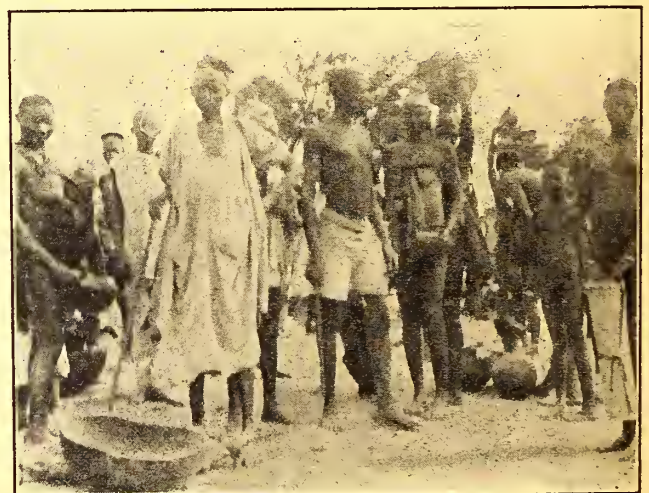
It was also at Marama that we had our first experience with locusts. What appeared to be heavy black clouds in the distance proved to be great swarms of locusts. On our way to visit a near-by school we drove through one of these swarms that was so dense it was difficult to see the road ahead. Their silvery wings fluttering in the air resembled a terrific snowstorm. The natives, in addition to trying to drive them away from their cornfields, were filling their bags with them, which meant that they would have a feast later.

The native market days at Garkida are real events. These are held three different days each week at the edge of the mission compound. Black men and women with their families come in from the villages for many miles around Garkida. Great loads of their native products are carried on their heads, such as yams, ground nuts, cassavas, corn, wood, cotton, sugar cane and plenty of their native beer. The butcher drives his animal up to the edge of the market to do his butchering. As the animal is skinned the hide answers as a work table. Nothing is wasted. The meat is cut up in chunks and laid on grass mats for the inspection of

prospective customers. At a large market as many as two and three beeves are disposed of during the day. Our missionaries buy their meat at these markets. The native craftsmen have their wares of knives, jewelry, mats, many kinds of articles made of leather, native cloth, etc., on display and for sale. Charms can be bought that will keep the evil spirits away and insure good health. The native doctor is also present. Market days are some of the great events in the lives of these primitive people.

At Garkida a census was taken which proved to be most interesting. It was discovered that there were about two and one-half women to each man of the older population. Of the younger folks there were a few more boys than girls. From this survey it will be seen that the question of polygamy will eventually be solved. Since slavery has been abolished and tribal warfare has ceased under a stable government the two sexes are becoming evenly divided. An old grey-haired man told me how his father and a brother had been killed and his mother and a sister had been carried away by slave raiders and that he had not heard from them since. Northern Nigeria up until the late nineties of the last century was raided time after time by the Mohammedan slave traders from the north and east. England has brought about a stable government and put an end to the slave trade.

Our missionaries' garden of five acres on the bank of the Hawal River is a demonstration of what can be done in the way of giving these people some of the better things of life. Here they grow to perfection all of the vegetables that we raise at home, and in addition, bananas, pineapples, guavas, grapefruit, oranges and limes. Numerous wells furnish the water for irrigation purposes during the dry season. This reminds me of the irrigation system at Lassa where the water is raised from a creek in buckets on the end of a long pole and emptied into trenches which carry it to all parts of



Native Market at Garkida, Nigeria

their gardens and fruit trees. This again reminds one of Palestine and Egypt. Nature has done her part in giving these primitive people a soil that can be made wonderfully productive. It is our part, along with the giving to them the gospel which sets them free from their superstitions and fears and teaches them the love of God for his children, to see that they have an opportunity to improve their economic condition as well. I have said on numerous occasions that if becoming a Christian does not help these folks to be better farmers, better workmen or whatever their occupation may be, as well as living a better spiritual life, the fault will be mostly ours. India, Africa and China have waited many centuries for the gospel message. Let us do our part in sharing with them the better things of life.

Cedar Rapids, Iowa.

What to Pray For

Week December 7-14

THE first year of a doctor's life on the mission field can not be devoted entirely to language study although the learning of the language is a very important task. Many are the times when the doctor must set aside his books and turn to the desperate need of those who require medical help. This has been just as true in the experience of Dr. Lloyd Studebaker as in the life of every other doctor who has gone to the foreign field. In a recent letter from Mrs. Studebaker, she says that Dr. Studebaker has been very busy lately examining the school children. It is a big job and an important one to keep school children in health. Along with all the medical work at the Ruth Royer Kulp Hospital, Dr. Studebaker has the responsibility of helping at the leper colony, which is a couple miles away. Mrs. Studebaker, herself, finds her time filled to the limit, for she is postmistress at the station, teaches the missionary children, conducts daily services with the hospital patients, and cares for her own home. By reading the interesting accounts which appear in the Mission Department of THE GOSPEL MESSENGER written by Mrs. Studebaker, you will appreciate the many interesting incidents which fill the program of the Studebaker home.

Disappointments and losses come to missionaries. And many times it seems that mission work is greatly hindered when sickness enters the mission ranks and forces a missionary to return home. This disappointing experience came to the Africa Mission and to Miss Elnora Schechter, R. N., when it was necessary for her to return to the United States very shortly after she had arrived in Africa to begin her second term of service. Since home, Miss Schechter has been under the doctor's care. At present she is home with her parents. Remember her in your prayers.

Furlough time is almost over for Dr. and Mrs. Howard Bosler and they are looking forward eagerly to the time when they shall be back in Garkida to continue their labors among the sick folk of that vast region. Since the Boslers have been in America, he has attended the Marine Hospital at New Orleans, La., where he studied more fully into tropical diseases and their cure. They plan to sail from New York on Jan. 8 on the S. S. Padmsay of the American West African Line. May these remaining days in the homeland be days of blessing for them and for the church.

Christmas Literature and Helps

You may use this list as an order blank. Check items desired, indicating quantity. Then clip out and mail to the General Mission Board, 22 S. State Street, Elgin, Ill. Since the General Boards make no profit on any of their literature, it is requested that postage be enclosed with your order.

Program Material:

- 1935 CHRISTMAS PROGRAM Free
Poems, stories, exercises for Christmas.
THE SPIRIT OF MISSIONS Free
Playlet and poems.
MATERIAL FOR MISSIONARY PROGRAMS Free

Pictures:

- THE WORD OF GOD TAKES ROOT Free
A splendid story in pictures. Intended for every Sunday-school pupil. Even without your order we have sent $\frac{1}{3}$ as many as your average Sunday-school attendance. Ask your superintendent for one. If more are needed, ask the superintendent to order more.

Play:

- THE SEARCH FOR THE HOLY GRAIL 10c
This play portrays the beautiful, old story of the search for the Holy Grail, and its answer found in the realization that the precious gifts of life are found through service and love. Author: Mabel Winger Moomaw. Characters: 20 or more with the chorus. Season: Christmas Eve. Time: 30 or 35 minutes.

Leaflet:

- YOUTH SERVES Free
A leaflet presenting a challenging task to the youth of our church as they are brought to realize the complete program of the church.

Posters: (Limited Supply)

- REMEMBER CHRIST'S BIRTHDAY Free
A GIFT FOR CHRIST Free

Dime Cards and Envelopes:

- DIME CARDS Free
OFFERING ENVELOPES Free

Name

Address

Cong. District

Sunday-school (if different)

KINGDOM GLEANINGS

Calendar for Sunday, December 8

Sunday-school Lesson, Nehemiah Rebuilding the Wall of Jerusalem.—Neh. 2: 1—7: 4.

Christian Workers' Meeting, Christ's Presence in the Church.

B. Y. P. D., Approaching Christmas.

Intermediate, A Journey Among Mexicans in Our Country.

* * * *

Gains for the Kingdom

Two baptisms in the Fostoria church, Ohio.

Three baptisms in the Bridgewater church, Va.

Three baptisms in the Juniata Park church, Pa.

Two baptisms in the New Enterprise congregation, Pa.

One baptism in the Oronoco church, Va., Bro. R. M. Figgers, evangelist.

Five baptisms in the Springfield church, N. E. Ohio, Bro. Holsinger, evangelist.

Two baptized in the Goshen church, Canaan, W. Va., Bro. Robert Byrd, evangelist.

One baptism in the Bethel church, Ill., Bro. Ora Huston of Chicago, Ill., evangelist.

Two baptisms in the Ross church, Ohio, Bro. D. G. Berkeley of Bradford, Ohio, evangelist.

Three baptized at Lick Creek church, Ohio, Bro. S. L. Cover of Marion, Ohio, evangelist.

Eight baptisms in Fairview church, Ohio, Bro. G. G. Canfield of Plymouth, Ind., evangelist.

Five baptisms in the Bartlesville church, Okla., Bro. S. E. Thompson of Pampa, Tex., evangelist.

Six baptized in the Knob Creek church, Tenn., Bro. Robert E. Garber, summer pastor, in charge.

Six baptized and one reclaimed in the Mill Creek church, Va., Bro. Jos. Caricofe of Luray, Va., evangelist.

Fourteen born into the kingdom, Anderson church, Ind., Bro. D. R. McFadden of Smithville, Ohio, evangelist.

Twenty baptisms in the Laurel Branch church, Va., Bro. Harold Row and wife of Christiansburg, Va., evangelist.

Twenty-one baptisms in Mt. Vernon congregation, Va., Bro. Sherfy, the pastor, and Bro. Allen Hoover, in charge.

Seventeen baptized in the Bowden church and nine reclaimed in Cheat River congregation, Bro. Robert Byrd of Bridgewater, Va., evangelist.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. D. W. Kurtz of Chicago, Ill., Dec. 22 to Jan. 5 at the Trotwood church, Ohio.

Bro. S. G. Myer of Fredericksburg, Pa., Dec. 15 at the Longenecker house, White Oak congregation, Pa.

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Personal Mention

Bro. Robert L. Byrd of Junior, W. Va., writes us that new churches are the order of the day in his district. One is under construction in the Valley River congregation and work is expected to begin in the spring on another at Goshen. He says: "Bro. J. J. Scrogum is making a

heroic attempt to establish a new church in the city of Elkins." Bro. W. M. Kahle of Daleville, Va., was scheduled to be in the district last week and look the whole situation over.

Recent pastoral changes involve changes of address which will be of interest to correspondents concerned: Bro. X. L. Coppock from Dallas Center, Iowa, to Rocky Ford, Colo.; Bro. D. D. Fleishman from Cushing, Okla., to Dallas Center, Iowa; Bro. L. W. Smith from Bartlesville, Okla., to 323 N. 22nd St., Lincoln, Nebr.; Bro. D. J. Wampler from New Plymouth, Idaho, to Emmett, Idaho, R. 1.

The committee appointed at the late Winona Lake Conference to give attention to certain problems of war and peace, particularly as these touch our young people, was scheduled to meet in Washington, D. C., Nov. 29 and 30. Committee: Rufus D. Bowman, Paul H. Bowman, F. S. Carper; ex officio members: C. Ray Keim, Peace Committee; M. R. Zigler, Board of Christian Education; Dan West, Young People's Work; Ross D. Murphy, Pastoral Association.

Bro. Ernest S. Coffman and wife were in Elgin for a day recently. As many of our readers know, Bro. Coffman is in evangelistic work under the Home Missions Department. Since the Ames Conference of 1934 he has held meetings in seven western states as follows: Missouri, six churches; Kansas, one church; Oklahoma, one church; Colorado, two churches; Oregon, all the churches; Washington, two churches; Idaho, all churches in the state district, except Whitefish in Montana. The seventeen-months' tour was closed with a fine meeting at Twin Falls, Idaho. Next year Brother and Sister Coffman will work in the east. They are to begin a meeting at Waynesboro, Pa., Jan. 12.

Bro. J. H. Moore sends us several articles on Brethren Evangelism, its beginning and development and a man most

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active in it, that our readers will find full of facts they had not known, as soon as space will permit. Meanwhile they will be interested in these words from Bro. Moore's letter about himself: "On account of the weakness of my eyes I can write only a small amount at a sitting. My manuscript is then typed and read to me through a long tube hearing device by my secretary. This does not enable me to pass on my diction as carefully as I could and would if I were able to read the manuscript [he can let the editors worry about that]. . . . Generally speaking, I am getting along quite well for a man of my age [in his ninetieth year] and crippled condition in sight and hearing. I do no reading whatever. However, my health remains good and I am spending the time yet allotted to me in the best way I can."

Eld. James A. Sell of Hollidaysburg, Pa., passed the ninety-thirtieth milestone of his earthly pilgrimage on Saturday, Nov. 23. His neighbors, friends and relatives had not forgotten this significant date. "The church was filled to its capacity and while the affair was more or less of an informal character, there was a season of speechmaking. . . . Their addresses were reminiscent of the associations of the speakers with the veteran nonagenarian. They told of his career as a minister, as a teacher in his early life, as a printer and editor and as the pioneer peach grower of Blair County. Tribute was likewise paid to Mrs. Sell, his companion of sixty-eight years." Speaking of some of the "thrills" of the occasion, Bro. Sell says: "To hear hymns of his own composition sung in a large congregation by his grandchildren fills the soul with emotion that but few can share with the author." The career of Brother and Sister Sell is unique in our church history and we know the whole Messenger family gladly joins in heartiest felicitations.

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Miscellaneous Items

How is your Messenger club coming? See page 29 for suggestions.

Christian Workers' Outlines for six weeks, Dec. 22 to Jan. 26, will be found in the Church at Work department of this Messenger. See pages 22 to 24. Sister Anetta C. Mow and Brethren J. Clyde Forney, A. C. Wieand and J. W. Lear prepared these outlines.

An all-day missionary meeting will be held at New Fairview near Spry on Sunday, Dec. 8. Theme, The Missionary Challenge, with Bro. C. D. Bonsack and Bro. Jos. Whitacre as speakers; special music by the gospel quartet of Palmyra.—H. B. Markey, York, Pa.

To All Ministers of the Northern District of Indiana: The Ministerial Association will meet for its fourth quarter meeting on Saturday, Dec. 7, at 10:00, at the Bethany church. This will be a meeting worth while to every pastor and minister as Bro. Perry Rohrer of Chicago will be the speaker of the day on the subject of the Social Program of the Church. Come and enjoy the addresses and the forum periods.—G. A. Zook, Lakeville, Ind.

We are still a little flustered over the following from a good friend of the Messenger in Maryland: "I can not resist longer in saying just a word about The Gospel Messenger. I have known the paper from childhood, but it seems to me that I have never known it when it was quite so good as it is now. The Church at Work columns are especially helpful. I like Brother Slabaugh's Daily Devotions. . . . In fact I just think so much of our church paper that we are making a definite effort to have it in at least 75% of our church homes, and more if possible."

Perhaps it is needless to say that this issue of the Messenger is the Annual Africa Number. The original schedule called for this special paper the last Saturday in November. But some years this date conflicts with a Thanksgiving Number. Hence for three years the first issue in December has been devoted to Africa. And choice of the later date worked out to unusual advantage this year. The Africa material arrived just in time for this Dec. 7 issue. So here it is, the very latest on our mission work in Nigeria, Africa. Pictures have been used rather generously. We hope you will enjoy them for halftones cost real money these days.

* * * *

With Our Schools

Juniata College

Two unusually outstanding lyceum events have been given so far this year. The Moscow Cathedral Choir of Paris, sang to a crowded house on Monday evening, Oct. 21. This organization is composed of White Russians who sing in the Russian Orthodox church in Paris. For the last ten years they have won every contest of choirs from all of Europe.

The debating team of Cambridge University, England, met the debaters of Juniata College on Monday evening, Nov. 25, on the question: "Resolved, that the increase of advertising is a menace to society." The four men debated split-team; that is, one student from each institution was on a side.

The annual religious conference of the college will be held the first week in December. Several faculty members and the Dr. Charles T. Leber of Scranton, Pa., widely known youth leader, will be the speakers.

On Saturday, Dec. 7, the college and the Huntingdon church will be hosts to the members of the general boards of the church, who reside in middle Pennsylvania, and the members of the district boards in all of Pennsylvania.

McPherson College Notes

McPherson College is conducting a Night School for individuals in and about McPherson who are unable to attend day classes. At the present time twenty-five students are enrolled in this work, most of whom are taking some commercial subject.

At the present time 77% of the boys enrolled in McPherson College have some type of work to assist in paying their expenses. Some are working virtually full time while others only an hour or two a day.

Bro. J. O. Winger of North Manchester, Ind., has just closed an excellent series of meetings at the McPherson church. It was not difficult for Bro. Winger to make friends with the student group. His work was greatly appreciated.

The McPherson Regional Conference will be held Feb. 16 to 21. In addition to home talent the following will participate in the program: Secretaries C. D. Bonsack and Ruth Shriver of Elgin; President Paul Bowman of Bridge-water, and Harold Case, pastor of First Methodist church of Topeka. A larger place will be given to church music than has been given in previous conferences.

Communion services were held Sunday evening, Nov. 17. To the minds of those who have lived in McPherson for a number of years it does not seem that we have ever before had as large an attendance of students as at this service.

Tuesday, Nov. 19, President Schwalm spoke at a meeting of the Church-Related Colleges in the Trans-Mississippi Area. At this meeting there were present representatives from most of the Church-Related Colleges of the Mid-West.

DAILY DEVOTIONS

BY WARREN W. SLABAUGH

The Paralytic

"And the power of the Lord was with him
to heal"

Read Luke 5: 17-20

Monday

Jesus had come back to Capernaum from a tour of Galilee. When it became known that he was at home, immediately the people hastened thither. They filled the court and overflowed into the street about the door. So it was, when the four carrying the paralytic arrived, they could not get inside.

Jesus had been teaching the people who thronged about him. After a time there came an impulse to heal. Thus it was that in the midst of that gracious ministry, he looked upon another patient, being lowered over the edge of the roof.

May we have the persistence which comes of faith to overcome the difficulties which lie in our path of duty. Amen.

Opposition

"Who can forgive sins but God alone?"

Read Luke 5: 21-26

Tuesday

The fame of Jesus had spread far. There were present that day Pharisees who had come all the way from Jerusalem. They were there not out of faith but that they might critically observe him.

Careless of their scrutiny, Jesus looked on the paralytic and knowing his faith and desire, he offered him forgiveness, as well as healing of his body. He had the authority to forgive sins as well as to heal the physical. It was human need which determined his actions, and not respect for men's opinions.

We pray, our Father, that thou wilt keep us from bigotry. May we not judge the actions of others on the basis of prejudice. Amen.

Call of Levi

"And he forsook all and followed him"

Read Matthew 9: 9-13

Wednesday

Levi was a publican. No one was more despised by the Jews than a fellow Jew who became a tool of a hated government. They not only resented the necessity of paying tribute, but the publicans were notorious for

"Where cross the crowded ways of life,

Where sound the cries of race and clan,

Above the noise of selfish strife,

We hear thy voice, O Son of Man."

their grafting. They became rich, but at the expense of the poor and of their own self-respect.

But here was a man who had not lost his religious aspirations. Touched by the love of Jesus who did not treat him with scorn, with a new hope of a better life awakened within him, he responded with all his heart to Jesus' invitation.

May we learn from Levi who, in the joy of fellowship with the Nazarene, forgot the cost of his sacrifice. Amen.

The Sin of Loving Sinners

"I desire mercy and not sacrifice"

Read Luke 5: 27-32

Thursday

A great joy had come into Levi's life. So he wished to honor his new master and also share him with his friends. How pleasant that fellowship was and how gracious was Jesus as he sat in their midst!

But the religious leaders raised their hands in horror at such a spectacle. No self-respecting rabbi would have risked contamination from such a company of sinners. "This man receiveth sinners." That which was the

glory of Jesus' ministry was to them a shameful thing. More careful for the traditional and ceremonial, they failed to hear the imperative of mercy.

Our Father, keep us from the self-righteousness that would separate us from our fellow men. Amen.

Fasting

"Can the sons of the bridechamber fast while the bridegroom is with them?"

Read Mark 2: 18-20

Friday

A good Pharisee fasted twice a week because the rabbis advised it. John the Baptist fasted because it suited his nature and he imposed his harsh rules on his disciples.

Jesus ignored the fast days. He did not refuse an invitation to Levi's banquet, though it fell on a fast day. At such behavior even John's disciples were offended.

Jesus put fasting on a different basis. It was not a good deed to be performed nor a punishment of the flesh. It was not an end in itself, but a result; when men are absorbed in great issues, then fasting will result naturally. True fasting can not be done by the calendar.

Our Father, may we be so concerned about the work of thy kingdom that we will fast as Jesus fasted. Amen.

New Wine

"But new wine must be put into new wine skins"

Read Mark 2: 21, 22

Saturday

The Pharisees were careful for their system. They had worked out their legalistic rules until every activity of life was strictly regulated. The Messiah when he came would of course conform to the rules they had conceived for him.

Jesus lived and preached a religion of life. It flowed from union with God and love for men. To confine such a spiritual dynamic within the age hardened forms of Judaism could have but one result: the new wine of the kingdom would destroy the wineskins of Judaism. But new wineskins for new wine.

Our Master, we believe that if we can capture thy spirit and power, they will create for us those forms best fitted to express them. Amen.

WEEKLY QUIET HOUR

Beginning of Opposition

Jesus was tempted in the desert to build his program according to the popular expectation. He knew that if he did otherwise, he would face opposition. Here we see that he failed to please the religious leaders.

He blasphemeth. Luke 5: 21 cf. John 10: 33; Mark 14: 64; Lev. 24: 11-16.

Eating with publicans. Luke 15: 1, 2; 19: 7.

On what ground did the Pharisees criticize Jesus? Why was it a sin to eat with publicans? What is a modern parallel? Did Jesus believe he was sinning? What were the motives of all his actions? Note the text quoted Matt. 9: 13 from Hos. 6: 16.

HOME AND FAMILY

Black Baby

BY MODENA M. STUDEBAKER

'Twas a Sunday morning calm and still;
The church with people began to fill.
A hush—then rows and rows of black heads bowed
In suppliant prayer just murmured aloud.
A pause, and a swelling soft *amen*,
And as I looked up, I saw you then—
Little Black Baby

Upon the mud bench just before me,
On mother's lap, as safe as could be.
A perfect lady, yet you leaned far out
For you couldn't resist a sly peek about.
Nor I, an answering smile at you.
And then with that—we were friends, we two,
My Little Black Baby.

Your dear little face, why, it's round as can be,
And your lips so sweet and prim to see.
(Oh, my dear, you are distracting me.
I really must listen to the service, you'll agree.)
And your wide, black eyes, with their fringed canopy
Are as dark as the top of your wee head, woolly.
Oh, Little Black Baby.

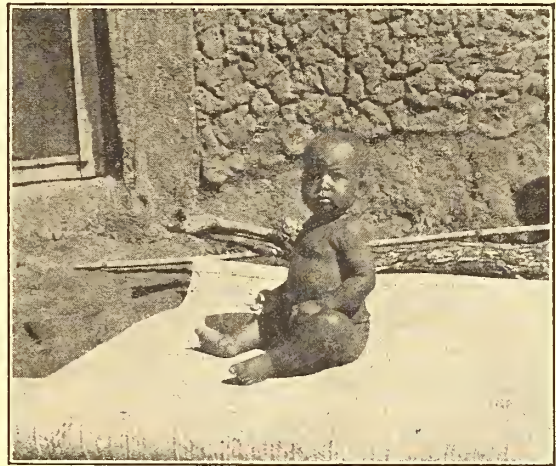
You're a sweet little minx, all dressed in blue.
I'm convinced all black people should wear blue, too.
At least if they could wear it as you, dear, do.
Gracious! Has the closing hymn begun?
I do feel ashamed I've missed that sermon.
Yet—I believe you've been just that to me.
Oh, you Little Black Baby.
Garkida, Africa.

Moving Days in Nigeria

BY GLADYS ROYER

WE stayed at Garkida about two weeks waiting for our trunks to come the last 100 miles by head load. Meanwhile we repacked our goods, that we had stored there, into sixty pound head loads so that the carriers could bring them over to Lassa. This trip of about sixty-five miles was more eventful to me than the entire journey from New York to Garkida. I had never ridden horseback to speak of, and was scared of horses besides, but I rode a few times during those two weeks at Garkida and got over my fright.

Harold and I each had a horse. For Ralph (three years old) a set of stirrups had been made, and that with a blanket on behind one of the saddles, made a comfortable place for him to ride. When the roads were too slippery a boy carried him. Nora Ann (eight months old) had the queen's chair. You have seen these canvas beds advertised for hanging in the back of a car. Some one loaned me theirs, so Nora Ann could lie down or sit up in it as she pleased. Two men carried her bed suspended on a big pole. A cover had



been made to fit over it. The men would start off with her and often I would not see her for a couple of hours unless there was a river to cross. And usually I did not see her unless it was so deep that they had to swim; then she went across with me in the bath tub.

The first of our four days' trek was from 9 A. M. to 3:30 P. M. Most of the streams that day had sandy bottoms so we could ride across, but the bank of one was too steep, so I rode across on a fellow's shoulders. I was heavier than he, but I got across dry, although the water was waist deep. We had sent a tent ahead, so that was waiting for us when we got there. It rained the first night, so the tent was full of our boys and goods, as well as ourselves.

Next day we got an hour's earlier start. In the forenoon we found a swampy place that had terribly slippery mud in it. Harold stopped in a village for something and I went on just behind Nora Ann. I got through and looked back just in time to see Harold's horse mire down. He had Ralph on with him. Then they came up and by that time Nora Ann was crying, so I took Ralph on with me and Harold took Nora Ann. Ralph and I started on ahead. We had not gone more than a few feet when our horse fell. I tried to get Ralph off, and myself, too, the result being that I sat down in that slimy stuff. Ralph was badly frightened, so the boys carried him, and Harold and I walked about a quarter of a mile until we came to the next stream. There were all the laborers across on the opposite bank waiting for us. We had a bath tub along in which to carry our bottles, but we were glad to use it for a boat.

I got across in good shape, but when Harold and Nora Ann got about half way across the tub partly filled with water, and by the time they were across, the tub was full of water, so Harold felt like changing his clothes, too. It was then noon and we were certainly ready for our dinner.

In the afternoon we got lost from most of the laborers and went around on the wrong side of the mountain at Jebba. So we came to the pass between the mountains and found just a rocky path down to the other side. The horses stumbled and slid all the way down, yet they got down with nothing more than numerous scratches and bruises, but I surely was afraid for them. But we went on a tiny way and found the laborers there, the tent partly up, and hot water ready, so we felt better.

It rained this night and until 10 o'clock the next morning, so as soon as it finished we left. When we came to the first stream there wasn't a tub, so some of the men carried us across. Two men picked each of us up and carried us; one took our shoulders and the other our knees. But before we got across, the water was up to their necks, so they just put us on top of their heads. There were three men then. I can just hear you folks laugh when you picture us stretched out on three men's heads. All went well until Harold discovered that everything in his pockets, including iodine, knife and 12 shillings, was lost in the water. When we came to the next stream a little later, it was deeper, so we thought we would cross in the tub. Then for at least two hours we traveled in a shallow stream of water. Outside it was so soft that the horses could not go. When we arrived at Wamdiu at 4 P. M., we were glad to find a rest house.

Next morning they told me there would be no more rivers to cross. Of course they did not count all of the little streams as rivers, some of which we could cross on the horses, depending on the height and steepness of the banks. However, we came up beside a stream, wide and very swift. My heart sank within me because it was level full and swifter than the one we had crossed at Garkida. It surely was a relief to know that we were just to follow it, not to cross it. We got into Lassa at 3 P. M., in time for tea.

Here at Lassa we are living in a very old house with mud wall and thatched roof. We will be here until one family goes home six months from now. The house is full of termites. I never really knew what white ants were until I came here. Just over night they mound up around dresser legs and out from the wall one can see their little pencil-like projections of mud, where they come out to see what they can find. They find things, too. Harold hung some clothes up on a nail against the wall and a day later found the ants in them. The ants are in my curtains. The boy has to sweep down their building activities about every day. One joyful thing is that I do not have to do all of this myself.

There are several children here within a block of our house; two boys six years old, a girl Ralph's age, and a boy sixteen months old. It rains about an inch or more almost every night so they have plenty of water in

which to wade. I hope they do not get any diseases from the water, for it seems impossible to keep them out of it. We are already as busy as bees.

Lassa, Nigeria.

The Voice of Thy Brother's Blood

BY FLORENCE S. STUDEBAKER

Chapter 5

"BUT, Martin, we can't let her go. We dare not . . . the disposition she has—what will happen to her?" Rose Harris wrung her hands in despair.

But Martin refused to yield to her entreaties. Having recovered somewhat from his first wrath he felt himself master of the situation.

"No, Maurine is of age. If she wants to go I can not prevent her doing so. To forbid her going will make her all the more determined. I believe the best thing is not to oppose her in this step, yet we need not encourage it. We shall give her some good advice. I think sometimes children discover the real value of a good home when they get out on their own responsibility for a time. Don't worry, she'll come back and that before long, too."

So Maurine was left to carry out her vow unhindered and bade good-by to the vine-covered house and the dear ones remaining behind.

At the last moment Rose Harris slipped a well-marked Bible into the traveling bag.

Maurine turned for a hurried squeeze. "There, mumsie, now don't you worry about me. I have a line on several good jobs in restaurants in the city. I know how to take care of myself."

With that she was gone, leaving an anxious mother who sped for consolation to the closet of prayer, and a conscience stricken father who tried to drown his thoughts with business cares. Violet, busy in preparation for her life work in nurse's training, concealed her forebodings with studying. Eldon, looking on more as a spectator than as a member of the family, looked forward to the day when he should throw off parental authority and go his own way. Jimmy dreamed of the day when he should write a great play in which Maurine would be the daring heroine.

And then one day Martin Harris was suddenly called east on business.

"O Martin, you will be going right through Austin. You can stop and see Maurine," cried Mrs. Harris excitedly.

Mr. Harris smiled. "I had intended doing that very thing, but it will be impossible on the way. Perhaps on the return, there will be time. But mind you, I don't want her to know I'm coming. See to that," he warned as he slipped the address of her employer into his pocket.

Three days later in New York, with his business errands satisfactorily completed, he was sitting in the lobby of his hotel studying timetables.

Suddenly a resounding slap on the back brought him back to his surroundings. "Aha! I thought so. You don't know an old pal, do you?"

"James Corwin, good old Jim, if I may call you that. Why, I haven't seen you since we were in college. How are you anyhow?"

"Fine, fine, couldn't be better," exclaimed Mr. Corwin, pulling up a chair. "I see you're studying timetables. Are you going west or have you just arrived?"

"I have been here two days. I am going back now."

"Are you in any particular hurry?" queried Corwin, glancing hurriedly at his watch.

"No, I guess not, why?"

"Well, I'm on my way to see the Fleet Review. It's going to be quite a sight. I thought maybe you'd like to go along. Then afterward I'll take you out to my bachelor apartments. It'll only delay you about twelve hours."

Martin smiled assent. "It sounds good, old scout. I'm with you."

That day as they stood with the thousands of thrilled spectators viewing the mighty ships of destruction, Martin discovered that James Corwin was not interested in national goodwill and disarmament.

"Well, pal," said Corwin that night as they sat in his comfortable quarters, "you've told me all about your business. I might as well out with mine. I'm the head of one of the world's largest munition factories with branches in many other countries besides America. War clouds to me are as welcome as rain is to the farmer whose fields are suffering from drouth. Thus only can we sell our products. We want war."

If Martin felt any abhorrence to the subject he concealed it beautifully by asking endless questions concerning the details of his companion's work.

"Now a statement like this makes me laugh," Mr. Corwin picked up a recent issue of a prominent magazine. "With all due respect to our President," he shrugged his shoulders, "I do not know your politics any more but I take it that you favor the present administration. Listen:

"The American people and government are convinced that by some means the production and traffic in engines of death, and the profits resulting therefrom must be controlled or eliminated. Those who have a sordid financial interest in fomenting international suspicion and discord, which, in turn, increases the demand for what they have to sell, must be put in a position in which they do not have the power or the incentive to do so much evil. My government is ready to join in measures for suppressing this evil, and is prepared to negotiate in connection with disarmament, a treaty that would deal drastically with this problem."

Martin listened while Mr. Corwin elaborated on his future plans. At first the thought of making profits out of war struck him with peculiar repulsion. That anyone would want to build a fortune out of the sorrows of the maimed, the broken in health, and the insane was unthinkable. But when Corwin painted pictures of profit and power the subtle allurements of the dollar cast its spell upon him. Covetousness took possession of his heart and his spiritual eyes were closed.

That night as he lay staring at the top of the dimly lighted berth of the Pullman his depraved mind reviewed every word of James Corwin's conversation. "If I had dared ask him for a chance to invest in the proposition, I could soon be out of debt," he thought.

So engrossed was he in the new enterprise that the idea of looking up Maurine in Austin almost slipped his mind. He wondered if he still possessed the little slip of paper with the address. If by any chance it was lost he would have a good excuse for omitting the stop.

Franklin Grove, Ill.

(To Be Continued)

It Is Surprising

BY I. S. LONG

FIFTEEN years ago the U. S. A. went enthusiastically dry. That the same people went as eagerly wet, and today we see liquor coming back, with all its ruin of homes and hearts, is surprising.

And yet, we need all our faculties unbefogged still: for the mills and factories and autos and aeroplanes are increasingly with us. And none of us is undertaking to drink for health. No runners or athletes do. Liquor does not give stamina to a man. Students and surgeons do not need liquor. Then who does? No sane persons believe we can drink the nation back to prosperity.

Perhaps you do not know that caste Hindus and Mohammedans do not, can not according to their religions, drink liquors. Can a Christian drink as per his religion, really?

Perhaps you do not know that before the war, in Palestine, there were but 30 licensed houses, while today, after sixteen years under the benevolent British (Christian) rule, there are nearly 1,000. In Jerusalem, before the war, there were 25 licensed houses, while today there are close upon 400 licensed houses for liquors. That is, under the Turks, Mohammedans, there were 30; under the Christians, after sixteen years, there are close to 1,000 saloons in the Holy Land! How long do you think it will take to make Palestine Christian? Do you think it should be this sort of a Christian land?

When a Mohammedan in Palestine becomes a Christian, his fellows say: "He gave up the prophet for drink." I am downright ashamed that we have so little loyalty to our Savior and King!

Baltimore, Md.

THE CHURCH AT WORK

CHRISTIAN WORKERS

Unto Jesus Christ Be Glory and Honor

BY ANETTA C. MOW

December 22

"That God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen" (1 Peter 4: 11).

Call to Worship: O Come, All Ye Faithful (Psa. 95: 6).

The Prophecy: Watchman! Tell Us of the Night (Jer. 23: 5; Isa. 11: 10).

The Town: O Little Town of Bethlehem (Luke 2: 4; Matt. 2: 6).

The Night: Silent Night, Holy Night (Luke 2: 8).

The Star: There's a Song in the Air! There's a Star in the Sky (Matt. 2: 9, 10).

The Nativity: Joy to the World (Luke 2: 10).

The Shepherds: While Shepherds Watched Their Flocks by Night (Luke 2: 8).

The Angels' Song: Hark, the Herald Angels Sing (Luke 2: 13, 14).

The Magi: We Three Kings of Orient Are (Matt. 2: 1, 2).

The Presentation: There Is No Name so Sweet on Earth (Matt. 2: 22, 24-26).

His Sovereignty: Jesus Shall Reign (Rev. 11: 15).

The Coronation: All Hail the Power of Jesus' Name (2 Tim. 6: 14, 15; Rev. 11: 15).

What form of Christmas devotions could be more appropriate at this time than either an early morning service of songs and carols, or an evening hour of hymns and canticles?

Some of the songs should be sung by the entire congregation, others may be sung as quartettes or duets, and some as solos. With the scripture readings interspersed, the service will grow in devotion.

Pictures of the Nativity, the Shepherds, the Wise Men, the Town of Bethlehem, etc., placed in appropriate settings will add to the spirit of worship.

Note: Since special Christmas program material has been sent out to your missionary secretary and Sunday-school superintendent, you may wish to supplement this evening hour with poems and recitations provided in that program literature.

The Christian's New Year

BY J. CLYDE FORNEY

December 29

I. As the Christian faces the new year he must release all connection with the past and move forward into the future with a clear and good conscience.

1. Let him forget because he has forgiven, dropped old grudges, and holds not a thing against any man (Philpp. 3: 13, 14; Luke 9: 62; 2 Cor. 5: 16).

2. May it be that he will hear the voice of the Spirit say unto him "go into action," "go forward" (Ex. 14: 15).

3. He will sense the worth of time in terms of abiding

values (1 Cor. 7: 29-31; Psa. 39: 6; Isa. 51: 6; Jas. 4: 14; 1 Cor. 13: 13).

4. The meaning of the beginning of the new year and the first month. "In the beginning God" (Gen. 1: 1; Ex. 12: 2).

II. In facing the new year the Christian must come to realize that he is launching out on a new and uncharted way.

1. It is an obvious fact that no man has ever experienced the future and can only make a guess on the basis of the past (Joshua 3: 4).

2. Jesus made quite clear that he must go in the way that was planned for him, no matter what the cost (Luke 13: 33).

3. It is essential that the Christian be alert, wide awake and watchful (Mark 13: 37; Matt. 26: 38, 40, 41; Mark 14: 38; 1 Cor. 16: 13; 2 Tim. 4: 7).

4. Christ is the Christian's way (John 4: 6; Luke 3: 4).

III. The third essential in the Christian's adventure into the new year is a sense of direction and destiny.

1. Let there be singleness of purpose (1 Cor. 2: 2; Matt. 6: 22, 24).

2. The face must be set toward the inevitable goal as was the face of the Master (Luke 9: 51).

3. There must ever be a worthy object of worship (Psa. 16: 8).

4. The goal of the Christian is that which Christ set (Matt. 6: 33; Rom. 8: 32; 2 Tim. 4: 8).

5. Proper attitude of mind is most important (1 Cor. 2: 16; Philpp. 2: 5; Rom. 12: 1-2).

IV. The Christian will seek a leadership that is high and holy during the opening days of the new year and will purpose to follow closely throughout the year.

1. The Lord will be out in front (Ex. 13: 21, 22).

2. Needed: a leadership that is unchangeable (Heb. 13: 8; John 8: 58; Heb. 1: 12; Rev. 1: 4).

3. A leadership that cares and is sympathetic (Psa. 23; John 10: 2-16).

V. The Christian will build well and enduringly throughout the new year.

1. He will begin anew (John 3: 3; 1 John 3: 9; 1 Peter 1: 23).

2. He will unite himself with Christ (2 Cor. 5: 17; Gal. 2: 20).

3. He will build on a solid foundation (Luke 6: 48; Matt. 7: 24).

4. He will take heed how he builds, for it will be tested (Heb. 5: 12; 1 Peter 2: 2).

The Disastrous Results of Neglected Prayer and Feeble Faith

BY A. C. WIEAND

January 5

1. Compare Asa's experience of prayer and faith in the case of the Ethiopian invasion, with his lack of such experiences later. Contrast the results in the two cases, both

spiritually and temporally (2 Chron. 14: 11; 15: 1, 2; 15: 15; 16: 9, 12).

2. **Contrast the outcomes** in Jehoshaphat's and Hezekiah's experiences, when they prayed adequately and when they neglected prayer.

Jehoshaphat (compare 2 Chron. 18: 1—19: 3, with 2 Chron. 20).

Hezekiah (compare 2 Chron. 32: 1-22, with 2 Kings 20: 12-19; and note the secret of his failure in 2 Chron. 32: 25-27).

3. **Contrast the outcomes** in David's life when he trusted God implicitly, with the time when he trusted himself. Note how his sinful desire choked out his prayer and faith (2 Sam. 2: 1-4a; 11 and 12-14).

4. **Contrast Moses' sin and failure** at Kadesh, when he lost his temper and disobeyed God (Num. 20: 7-12), with the times when realizing his own weakness he trusted in God for deliverance (Num. 14; Ex. 33).

5. **Compare the prayer life** of your church with that of the apostolic church (Acts 1: 12-14; 4: 23-31; 12: 5; 13: 1-3). Do we pray as much as they did?

Do we pray together as much as they did?

How about our feeble, formal prayers at table, at family worship, at Sunday-school and church, in committee and board meetings?

6. **Let us compare** our own individual prayer life.

(a) With the prayer life of Jesus (Mark 1: 35-38; Luke 6: 12).

(b) With the prayer life of Paul (Rom. 1: 9, 10; Philpp. 1: 9; Col. 1: 9-12).

7. **Suppose we would take prayer** and faith as seriously as Jesus did—or as the apostolic church did, would our spiritual power and efficiency become more like theirs?

8. **What can we do about it?**

(a) "Lord, teach us to pray (Luke 11: 1-13).

(b) "We know not how to pray as we ought." "The Spirit himself helpeth our infirmity" (Rom. 8: 26).

(c) "How much more shall your heavenly Father give the Holy Spirit to them that ask him?"

(d) "But ye beloved, . . . praying always in the Holy Spirit, keep yourselves in the love of God" (Jude 20).

"Lord, Teach Us to Pray"

BY A. C. WIEAND

Luke 11: 1-13

January 12

- I. **Our Need to Learn the Prayer Life.** The need of the apostles to be taught (v. 1).

1. They felt it when contrasting their own prayer experience with that of Jesus.

2. Have you ever seriously compared your prayer experience with that of Jesus.

3. Do we have a sense of failure and defeat? Or a constant experience of guidance, victory and fruitfulness through the life of God in our souls?

- II. **The Real Teacher of True Prayer Is the Lord (v. 1).**

1. When they asked to be taught to pray, Jesus first of all reminded them of two lessons he had previously taught them (Matt. 6: 5-15; 7: 7-11).

2. Then he told them that true prayer springs from very deep and determined desire to help others in their need (Luke 11: 5-8).

3. Finally, Jesus told them that real prayer must be inspired by the Holy Spirit in the heart (v. 13).

4. In John 4: 20-26, Jesus says that true prayer is essentially a spiritual thing—not merely an intellectual or emotional experience.

5. In Rom. 8: 26, Paul teaches that true prayer is impossible unless inspired and guided by the Spirit.

6. In Philpp. 3: 3, Paul teaches that true worship is by the Holy Spirit.

7. In Eph. 6: 18 we are taught that prayer should be always in the spirit.

8. The 107th Psalm gives several examples of how most people fail to pray until they get into deep perplexity. Then when things get desperate "they cry unto the Lord in their trouble." Study each of these cases:

(a) The people who were lost in the desert, and prayed for guidance (4-9).

(b) Those who were in prison and prayed for deliverance (10-16).

(c) Those who were sick, and prayed for healing (17-22).

(d) Those who were in a storm at sea, and prayed for rescue (23-32).

How many of their troubles, and of ours, would be avoided if we were to pray without ceasing?

Some Essentials for Soul Winning

BY J. W. LEAR

Text: Acts 1: 6-8; Aim: Evangelism

January 19

Jesus testified after his resurrection that he was very much alive. Some of his appearances are still a bit miraculous. Not many saw him. It would seem that only those who were spiritually minded had that privilege. Hunt up the scriptures on the appearances.

In the text Jesus gave the marching orders for his church. His greatest interest was in people. Matthew also records these orders in chapter 28: 18-20. In these orders he emphasized three things:

- I. **The Message Is a Vital Factor (vs. 7, 8).**

He made it clear that his kingdom was spiritual. He had said that before in essence (John 18: 36; Luke 17: 20, 21).

Many good people are still expecting a physical reign and a temporal kingdom and they are still preaching signs, times and seasons (v. 7; also Gal. 4: 10, 11), when they should be preaching Christ.

Jesus is the way to God (John 14: 6).

There is no other name authorized to give salvation (Acts 4: 12).

Paul found him sufficient (1 Cor. 1: 22-24; 2: 2; 2 Cor. 4: 3-6; Gal. 2: 16-20).

To live the abundant life one must know God, love God and trust his all to him. Religion is the life, life in harmony with God. Fellowship with Jesus Christ will make that life possible.

This message then is not only to be preached, but it is to be lived.

- II. **The Power to Live the Jesus Way Is Also a Vital Factor (v. 8a).**

If the kingdom is spiritual, it goes without argument that the King and subjects are spiritual. God is Spirit (John 4: 24; 2 Cor. 3: 17).

The first disciples were to wait for power (Luke 24: 49; John 14: 16, 26; John 15: 26; John 16: 7).

This was not a mere injunction, it was a necessity (v. 8).

Discipleship is more than a profession, it is a possession (read carefully and thoughtfully Rom. 8: 1-17).

This power comes not by a mere application of certain principles, but rather by an appropriation of Christ in the inner life (Eph. 3: 14-21).

No one can preach the Lordship of Jesus save in the power of the Spirit (1 Cor. 12: 3; 1 John 4: 2).

Only spiritual minds can speak spiritual truths with power (1 Cor. 2: 10-14).

III. The Acid Test of Discipleship Is Witnessing (v. 8b).

The large percentage of tongue-tied and mute church members is an evidence of stagnation. They are alive in name only (Rev. 3: 1).

The early church grew rapidly because every member was a witness (Acts 8: 1-4).

The word "witness" as used in the text is the same Greek word from which our word martyr is derived; hence it means more than a verbal testimony. Rev. 2: 10 says: "Be thou faithful **unto** death." Not **until** death. Paul had something of this sacrifice in mind (Acts 20: 22-24).

Read the exhortation of Paul to the Ephesian members (Eph. 6: 10-20). What would he say to the members of the Church of the Brethren? What to you personally?

Daring to Live Dangerously

BY J. W. LEAR

Text: Acts 5: 40-42; Aim: Evangelism

January 26

It is said that Mussolini dares to live dangerously. Gangsters and racketeers dare to do the same. The apostles dared to suffer and die for their faith.

Formal Christianity is so easy today that spiritual muscles are flabby and real courage is most unknown.

The courage of conviction is worthy of emulation. What costs the individual nothing is nigh to being worthless. Soft sentimentalism is nauseating. Only a religion that is willing to grow callouses and wear scars is convincing.

The men of the text had an abandon for Christ which made them invincible.

I. A Threatening Community Could Not Intimidate Them.

The most difficult fire to extinguish is that of the Holy Spirit in the human breast. The church never prospered more than in the times of persecution. Those young ministers in France, between 20 and 25 years of age, who have been placed in prison to remain until they are 50, because the Spirit in them refuses to support war, are of this number.

There are those in Germany who refuse to be intimidated by the powers that be; they refuse to be herded into the belief that God is partial toward any one race or nation. Peter had to be convinced on this point (Acts 10: 34, 35).

Jesus did not promise that the Christian way would be easy (Matt. 10: 16; Luke 10: 3). He did promise that "His yoke would be easy and his burden light."

Many today are intimidated from testimony by a smile or a jeer from otherwise harmless people; others refuse because they dislike their testimony to be wasted, or as they say, "It will not be received kindly." Let these frightened people read Ps. 126: 6; Eccles. 11: 6; Philpp. 3: 10, 11.

Only when Christ Jesus and fellowship with him are worth more than aught else will one dare at all times and under even adverse circumstances to testify in his behalf (Philpp. 3: 7, 8).

II. A Time in Prison Only Increased the Music in the Soul (v. 41).

Is it not dishonorable to be imprisoned? Let Peter speak (1 Peter 2: 19-23; 3: 14-18; 4: 1, 15, 19).

Paul and Silas were not singing a dirge, but a song of rejoicing and of faith (Acts 16: 25, 26).

Pilgrim's Progress was born in the heart of a prisoner. Read it.

Ephesians, Philippians, Colossians and Philemon were prison letters. Note the song of triumph (Philpp. 4: 4).

A complaining church member can have no convincing testimony.

III. A Flogging and a Warning to Refrain From Testifying Failed to Stop These Invincible Evangelists (vs. 40, 42).

There is a miraculous resiliency in genuine Christian faith. True Christians are invincible (Acts 14: 19-28).

The whipping post, the headman's ax, the cross, the prison—all of these and more were not sufficient to stop the onward march of Christian testimony (2 Cor. 11: 24-27; Heb. 11: 36-38; Rom. 8: 35-37).

The discipline of suffering only fanned the flame of Christian zeal. The tensify of opposition served to make more resonant the vocal cords as the overflow of the soul played thereon (Acts 7: 54-60).

CORRESPONDENCE

ANNUAL BIBLE INSTITUTE, ELIZABETHTOWN COLLEGE

The thirty-sixth annual Bible institute will be held at Elizabethtown College beginning Sunday, Dec. 8, and ending Sunday, Dec. 15. A program of interest to ministers, teachers and lay workers in the church has been arranged, and a varied daily schedule of lectures and conferences will occupy the entire week.

It is hoped that churches and Sunday-schools will make it possible for some representatives to attend this institute and carry back rich inspiration to each home church. Since the expense of sending representatives is very small, a large number of churches should avail themselves of this feast of good things prepared for young and old.

There is no charge for lodging and tuition, but a freewill offering will be appreciated to meet necessary expenses. A limited number of women can be accommodated in one of the college dormitories this year. The program follows:

Sunday Program, December 8

Church of the Brethren, Washington Street

9:00 A. M.—Sunday School Hour.

10:00 A. M.—Sermon—"The Gospel of Victory"—D. W. Kurtz.

6:45 P. M.—Y. P. D. Service.

7:30 P. M.—Sermon—"The Gospel of Joy"—D. W. Kurtz.

Program Monday to Saturday, December 9-14

Auditorium-Gymnasium

8:40 A. M.—Worship Period.

9:00 A. M.—The Church Program—Rufus Bowman.

Monday—"What Is the Church?"

Tuesday—"What Does Church Membership Mean?"

Wednesday—"The Objectives of the Church."

Thursday—"The Program of the Church."

Friday—"Building a Dynamic Church."

10:00 A. M.—Studies in Galatians—D. W. Kurtz.

11:00 A. M.—Missions and Christian Giving—Chas. D. Bon-sack.

Monday—"Trends and Changes in Mission Work."

Tuesday—"Creating Self-Supporting Churches on the Field."

Wednesday—"Independent and Denominational Missions."

Thursday—"Advantages and Difficulties of Budgets."

Friday—"Basic Principles in Christian Giving."

Saturday—"Plans and Methods in Christian Giving."

12:00-1:30 P. M.—Lunch.

1:30-2:30 P. M.—The Church and Her Work.

Monday—"The Church and Christian Education"—Rufus Bowman.

Tuesday—"How Did Jesus Teach?"—Herman H. Horne.

Wednesday—"The Advance Guard of the Church"—Dan West.

Thursday—"The Church and Christian Education"—Rufus Bowman.

Friday—"The Church and the Seminary"—D. W. Kurtz.

Saturday—"The Reaction of Missions on the Church"—Chas. D. Bonsack.

2:45-3:45—Group Conferences.

Missions—"Christ for the World"—Chas. D. Bonsack.

Young People—"Christ in the Life of the Church"—Dan West.

Ministers—"Sermon Building"—Rufus Bowman.

Evening Sessions

Auditorium-Gymnasium

7:00-7:45—Issues Confronting Youth—Dan West.

Monday—"Men Like War."

Tuesday—"Brethren in Deed."

Wednesday—"Healthy Minds."

Thursday—"Homes of the Future."

Friday—"What Does Life Mean?"

Saturday—"Where Shall We Go?"

7:45-8:30—Evening Lectures.

Monday—"Science and Religion"—D. W. Kurtz.

Tuesday—Address—"What Did Jesus Teach?"—Herman H. Horne.

Wednesday—"Why Progress Follows the Missionary"—Chas. D. Bonsack.

Thursday—"The Philosophy of Progress"—D. W. Kurtz.

Friday—"Changes in Eight Years on the Field"—Chas. D. Bonsack.

Saturday—"The Philosophy of Leadership"—D. W. Kurtz.

Special Programs, Sunday Morning, December 15

Church of the Brethren, Washington Street

9:00 A. M.—Sunday School Hour.

10:00 A. M.—"The Church of the Brethren Before 1940 and After"—Dan West.

"Why Christianity Meets My Need"—Chas. D. Bonsack.

Educational Program, Sunday Afternoon, December 15

2:00 P. M.

Auditorium-Gymnasium

Worship Period.

Address—"A Strange Book"—Dan West.

Music.

Recitation—Ruth Longenecker.

Address—"The Threefold Call to Missions"—D. W. Kurtz.

Missionary Program, Sunday Evening, December 15

7:00 P. M.

Auditorium-Gymnasium

Worship Period.

Music.

Address—"The Threefold Call to Missions"—D. W. Kurtz.

Music.

Address—"Impressions From My Trip"—Chas. D. Bonsack.

Elizabethtown, Pa.

R. W. Schlosser.

WOMEN IN EASTERN PENNSYLVANIA

The Women's Work conference of Eastern Pennsylvania was held in the Annville church Oct. 24. A group of women from the East Petersburg church had charge of the worship period. Mrs. B. F. Waltz of Hershey gave the address of the morning on the subject, Christ in the Home of Tomorrow. The conference voted to have her splendid message appear in The Gospel Messenger. A quartet from the Lebanon church furnished special music. Sister Sara Shisler of Vernfield led a most interesting round table discussion. Mrs. Benj. Bushong of Mountville led the closing devotions.

After a basket lunch and an hour of Christian fellowship, the afternoon session was opened with a worship period conducted by a group of sisters from the Palmyra church. Mrs. J. R. Cassel of Manheim read some very interesting communications concerning the needlework among the women in our China field. For the Sake of Our Homes was the theme of a short talk given by Mrs. J. P. Mohler of Lititz. She stressed the important place parents fill today in safeguarding the children against the great liquor evil. Mrs. Wm. Bucher of Quarryville entertained the sisters with a reading entitled Welcome, Sweet Day of Rest. Mrs. Roy Forney and daughter of East Petersburg sang a duet after which Mrs. Elizabeth Rosenberger Blough of Hatfield gave the address of the afternoon. A Home in Nazareth was the theme she chose. In her charming way Sister Blough led our thoughts from the blessed home in Nazareth to a deeper appreciation of the homes we call our own. A group of Junior Aid girls of the Annville church brought a message in song and Mrs. James M. Moore led the closing meditations. An offering was lifted for the Women's Work national project. To date the sisters of Eastern Pennsylvania have contributed \$294.57 toward the project.

Lititz, Pa.

Florence B. Gibbel.

MATRIMONIAL

Bieber-Boyce.—By Rev. Stollendorf of Lafayette, Ind., Nov. 6, 1935, Fred Bieber of Buck Creek, Ind., to Sister Lena Boyce of Heath, Ind.—Mrs. Eunice Wagoner, Rossville, Ind.

Felix-Cripe.—By the Rev. Harold Craig, Nov. 4, 1935, Melvin Felix of Heath, Ind., and Sister Ruth Mary Cripe of Rossville, Ind.—Mrs. Eunice Wagoner, Rossville, Ind.

Gingrich-Madeira.—By the undersigned, on Aug. 17, 1935, at the home of Bro. Amos Blough, Palmyra, Pa., John H. Gingrich and Miriam C. Madeira.—J. H. Longenecker, Palmyra, Pa.

FALLEN ASLEEP

Bolinger, Bro. Lamon, was born Nov. 10, 1876, in Huntington County, Ind., to David and Mary Bolinger. He was next to the youngest of a family of three sons and two daughters of whom two brothers and one sister survive. He died at his home near Roann, Ind., Nov. 7, just three days before his fifty-ninth birthday. He married Emma Hendricks, Feb. 11, 1898, and six sons and four daughters were given them. His wife and children survive him with the exception of a son who died at the age of eighteen. He united with the Church of the Brethren at the age of fifteen and he was a faithful member of the Roann church when the final summons came. Funeral services were held at the Church of the Brethren in Roann by the undersigned, assisted by Bro. G. E. Swihart. His body was laid to rest in the Laketon cemetery.—Edward Kintner, North Manchester, Ind.

Combs, Bro. James, died Oct. 7, 1935, aged 49 years. Funeral services at Walnut Grove church by his pastor, P. I. Garber. Interment in the Baldwin cemetery.—Esta Wratchford, Moorefield, W. Va.

Coy, Sylvester, born in Elkhart County, Jan. 21, 1869; he died at his home in Syracuse, Sept. 26, 1935. Surviving are his widow and seven children. He became a member of the Church of the Brethren when about twenty years old. Funeral services at the Syracuse church by Bro. Lee Cory, assisted by Bro. J. E. Jarboe. Burial in Syracuse cemetery.—Mrs. Lillian Middleton, Goshen, Ind.

Cripe, Malinda Jane, daughter of John and Mary Fox, born in Elkhart County, April 23, 1863; she died Nov. 8, 1935, at her home. She was the last of a family of thirteen children. July 31, 1881, she married Israel Cripe. Seven children were born to this union, four having preceded her. About forty years ago she united with the Church of the Brethren and was a faithful and consistent member. She was truly a mother in the home, having reared two of her grandchildren whose mother died when they were small. Surviving are her husband, three daughters and five grandchildren. Funeral services by Bro. Wm. Hess and Bro. Melvin Stutzman at the West Goshen church.—Mrs. Glenn Cripe, Goshen, Ind.

Cunningham, Wm. Cleane, born Jan. 2, 1915, died Oct. 21, 1935. Funeral at his home in Moorefield by his pastor, P. I. Garber. Interment in Pendleton County near Ft. Seybert. He was a faithful member of the Church of the Brethren and was an example of Christian manhood. He was always willing and ready to do everything for the upbuilding of his church.—Esta Wratchford, Moorefield, W. Va.

Henry, Mrs. Barbara Falkenstein, widow of Geo. Henry, died at the home of her son, Curvin D. Henry, following an illness of a year; her age was 78 years. She is survived by ten children, twenty-seven grandchildren, six great-grandchildren, two brothers, and a sister. Funeral services in the Altland meetinghouse by Eld. G. W. Harlacher and the undersigned. Interment in adjoining cemetery.—S. S. Sheffer, Bigmount, Pa.

Hoke, Samuel, son of Isaac and Suzana Hoke, was born near Goshen, Ind., March 30, 1869; he died Oct. 28, 1935. In 1891 he married Mary Katherine Hoover who preceded him fourteen years ago. To this union were born three sons. He leaves two sons, one brother, one sister and eight grandchildren. He united with the Church of the Brethren when quite young. Funeral services by Bro. Melvin Stutzman assisted by Bro. Foster Berkey at the West Goshen church with burial in the West Side cemetery.—Mrs. Glenn Cripe, Goshen, Ind.

Kauffman, Charline Ann, infant daughter of Chas. O. and Lettie Silvius Kauffman, died Nov. 14, 1935. Besides her parents, she is survived by three sisters. Services at the home by Brethren U. S. Brillhart and S. R. Merkey. Burial in the Navarre cemetery.—Mrs. Nellie V. Merkey, Abilene, Kans.

Kerns, Harrison Grant, son of Mahlon and Sarah Kerns, was born near Goshen, Ind., April 28, 1867, and died Nov. 10, 1935, at a hospital, Highland Park, Mich., aged 68 years, 6 months, 22 days. He was united in marriage to Martha Smiley, Feb. 18, 1890; he leaves his wife, two sons, a daughter, two grandsons and a granddaughter. Four sisters and a brother preceded him in death. Bro. Kerns united with the Church of the Brethren at Mexico, Ind., thirty years ago. He enjoyed the friendship of the church people and made everyone feel at home who came to visit him. At the beginning of his illness, over a year ago, he called his pastor for the anointing service which he received in a resigned and faithful manner. His last words to the pastor were a beautiful testimony to his faith in God and his growing appreciation of the new home which he entered shortly afterwards. Funeral services at the Mexico Church of the Brethren by the undersigned. Interment in the Greenlawn cemetery by the side of the church.—Arthur O. Mote, Detroit, Mich.

Kimberling, Mrs. Laura Ann, oldest daughter of John W. and Catherine Baker Cook, was born near Nevada, Ohio, Sept. 1, 1879, died at her home in Upper Sandusky, Nov. 9, 1935, aged 56 years, 2 months and 8 days. She united with the Church of the Brethren Aug. 14, 1892, and had been an enthusiastic member of the church of her choice. For a number of years she had not been permitted to live close to the church but found an opportunity to work in a Sunday-school near her home. She made many friends in her community who will miss her. She was united in marriage to Phil S. Kimberling, Nov. 16, 1919, who survives. One sister, Mary Cook of Pontiac, Mich., also survives and is the only member of the original family living. Funeral services at the Church of the Brethren in Marion, Ohio, by the writer

and burial was made in the Nevada cemetery.—S. L. Cover, Marion, Ohio.

Kreger, George, born in Ohio in November, 1844; he died at his home near Syracuse, Ind., Oct. 30, 1935. He had been an invalid for almost ten years. And although he spent this time in a wheel chair he was always cheerful and enjoyed his home and the association of his many friends. He was a Civil War veteran. Besides his widow, Sister Ella, he leaves a stepson and granddaughter. Funeral services in the Syracuse church by Bro. J. Edwin Jarboe. Burial at the Zion church cemetery.—Mrs. Lillian Middleton, Goshen, Ind.

Leadford, Thomas Glen, son of Mr. and Mrs. Herman Leadford, was born at Tolleson, Ariz., Feb. 12, 1933, and met death by drowning in the irrigation ditch near their home, Nov. 14, 1935. He is survived by his parents and two brothers. Funeral services at Memory Chapel in Phoenix by the writer. Burial in Greenwood cemetery, Phoenix.—E. E. Barnhart, Glendale, Ariz.

Lofton, Sister Kurnie A., born Jan. 8, 1894, died Aug. 12, 1935. She was a faithful member of the Church of the Brethren. She leaves her husband and a large family.—Esta Wratchford, Moorefield, W. Va.

Oxenrider, Stella, daughter of Devoris and Barbara Roback, born Aug. 20, 1883, at Riga, Mich., died at Adrian, Mich., Oct. 25, 1935. Early in life she accepted Jesus as her Savior and became a member of the Church of the Brethren and remained faithful until called home. About eighteen years ago she married Chas. Oxenrider who survives with a foster son. Funeral services at Blissfield, Mich., by Bro. J. A. Guthrie with burial in Zion cemetery.—Gertrude E. Guthrie, Blissfield, Mich.

Riggins, Bro. Jesse M., died Oct. 4, 1935, at his home at Butte Falls, Ore. He was born at Etna Green, Ind., March 1, 1860. He leaves one son, two daughters and nine grandchildren. He was married to Samantha Swihart who preceded him in 1933. Funeral services in Medford by Eld. M. C. Lininger with burial at Butte Falls.—Mrs. M. C. Lininger, Ashland, Ore.

Rodamer, Bro. Cyrus, born Feb. 9, 1847, at Berlin, Pa., died at the home of his son at Grantsville, Md., July 10, 1935. Surviving are his widow, the former Lydia Yoder, and three sons; one daughter preceded him. Funeral services in the Salisbury church by his pastor, Bro. Guy E. Wampler. Interment in the Odd Fellows cemetery, Salisbury.—Lucille Miller, Salisbury, Pa.

Shobe, Bro. Leonard Fillmore, son of Solomon and Hannah Shobe, was born near Petersburg, W. Va., March 26, 1853; he died Oct. 29, 1935, at the home of his nephew, Clyde Hady, near Dryfork, W. Va. He accepted Christ and united with the Church of the Brethren on June 25, 1932, and was baptized by the writer. Funeral services at the Bethel church, Red Creek congregation, by the writer, assisted by Eld. John S. Fike. Burial near his boyhood home at Petersburg.—Daniel B. Spaid, Egdon, W. Va.

Sines, Eloise Ruth, daughter of Brother and Sister Jasper Sines, born July 10, 1935, and died Nov. 13, 1935. She leaves her parents, one brother and six sisters. Funeral services at the home by the writer. Burial in the new cemetery at Egdon, W. Va.—Daniel B. Spaid, Egdon, W. Va.

Sprecher, Bro. Daniel, was laid to rest in Broadfording cemetery Nov. 4, 1935. Had he lived until Jan. 1, 1936, he would have rounded out the full ninety years. In his passing the Broadfording church and the community of Hagerstown, Md., have lost one of their most venerable citizens. He by his own selection chose to give his life contribution to the place of his birth and thereby became one of its most distinguished citizens. He was a Christian gentleman, a home builder, a noble example of Christian living. His wife, Sister Sprecher, nee Miller, preceded him. He leaves two daughters, four sons and a number of grandchildren. A visit with him gave us this picture: a mariner who had sailed the sea of life for a long time, since knowing of a surety he was near port had cast anchor and was awaiting the harbor pilot to guide his frail bark past the dangerous shoals into the haven of eternal rest. Service by Bro. D. R. Petre, assisted by Bro. A. B. Miller and the writer.—Harvey Martin, Hagerstown, Md.

Ulery, Elizabeth A., was born at Camden, Ind., Nov. 17, 1847, and died Nov. 11, 1935, at Darlow, Kans. She married David G. Ulery of South Bend, Ind. To this union six sons were born, four of whom with the father preceded her. She with her husband went to Kansas in 1885, settling in the bounds of the Osage church. She became a Christian in early life and united with the Church of the Brethren. She leaves her two sons, three brothers and a sister. Funeral services at Darlow by the writer and burial in the Pleasant View cemetery.—Chas. A. Miller, Hutchinson, Kans.

Young, Nettie Elizabeth, nee Ryan, was born Jan. 15, 1883, near Palmyra, Ohio. At eight years of age she went to live in the home of Mr. and Mrs. Alfred Helser, near Danville, Ohio. They faithfully and devotedly fulfilled the work of rearing her to womanhood. Under their noble Christian training and influence, at an early age, she was led to unite with the Church of the Brethren. To her church she was devoted through her entire life. She actively served in every possible way, both in the ministry of deacon's wife and in the Ladies' Aid. Nov. 18, 1903, she married Rufus Young. To this union three children were born; she leaves her companion, three children, one grandson, her foster parents, one brother and two sisters. During her brief period of serious illness she requested the anointing which brought peace and comfort. She died Nov. 8, 1935. Funeral services at Danville church by G. W. Phillips, assisted by the writer. Interment in the church cemetery.—Chas. E. Zunkel, Danville, Ohio.

CHURCH NEWS

COLORADO

Colorado Springs.—During the month of August our church united with the other churches in Sunday evening union services. Quite a few tourists worshiped with us during the summer months. Several from here attended the district meeting at Rocky Ford. Bro. Nickey and wife of Sterling, Colo., moved to our city this fall, and the members of the church appreciate their being with us. On Oct. 6 an installation service was held for our pastor, D. D. Harner, beginning his second year. Bro. Nickey officiated and delivered the morning sermon. Rally day was observed Oct. 13. A basket dinner was enjoyed, also a program in the afternoon. Prayer services are being held in the homes. Much interest is taken in the Women's Work. Quilting is being done now, and a food sale is to be held Nov. 23. They purchased two chairs for the pulpit. Our pastor is not preaching at Falcon, but conducts all services here now. The young people enjoyed a Halloween social. They have organized a B. Y. P. D.—Mrs. John R. Lemons, Colorado Springs, Colo., Nov. 19.

ILLINOIS

Cherry Grove church observed Nov. 3 as harvest day. We had a splendid sermon in the morning by our pastor, Bro. I. D. Leatherman, a basket dinner at noon and a missionary program by the children in the afternoon. At this time the Junior League project money was turned in, amounting to \$8.77. Nov. 10 we were privileged to have Brother and Sister A. C. Wieand from Bethany Biblical Seminary with us. At this time a special offering was raised for Bethany. Our pulpit was filled Nov. 17 by Bro. John Masterson, in the absence of our pastor who was holding an evangelistic meeting in Ohio. Our church co-operated with the Lanark group this fall in a revival meeting held by Brother and Sister Oliver H. Austin. As a result four were added to our unit. Our Sunday-school has started on a new year's work with Bro. Paul Law, superintendent. Our Ladies' Aid is meeting regularly each week with a splendid interest.—Mrs. Vinnie Brunner, Lanark, Ill., Nov. 22.

INDIANA

Anderson.—The mothers and daughters met at our church and had a fine program. Ninety were present. A play, *How Not to Do*, was enjoyed by all. Sister Paul Halladay from Manchester gave a fine address, *Plenty in the Land of Depression*. Our programs were made of gold horns with fruit at the bottom in all colors. We are enjoying our first week of revival with Bro. D. R. McFadden of Smithville, Ohio, evangelist.—Icy Nelson, Anderson, Ind., Nov. 18.

Flora.—Quite a number of our members attended the district conference at North Manchester and received much inspiration from the splendid sessions. The district accepted the call of the Flora church to hold the conference here in 1936. Brother and Sister Shock are enthusiastically pushing the work of the kingdom and are receiving a good response. Recently a large number of the members met at the church for an evening of good fellowship and to present the pastor and wife with material gifts. The promotion exercises and the installation services for the new Sunday-school officers were conducted in a very impressive manner. Our series of meetings conducted by Bro. Shock began Oct. 27 and continued two weeks. There were nine accessions. Communion services were held Nov. 11 with good attendance.—Mrs. Catherine Eikenberry, Flora, Ind., Nov. 19.

Syracuse.—Our congregation enjoyed two Sundays of wonderful sermons by our pastor, Bro. J. Edwin Jarboe, preceding our love feast on Oct. 20. Since our last report Bro. Jarboe has baptized six, one being a man ninety years old. The Ladies' Aid has been busy working on orders received through the quilt exhibit. We are having a mystery friend exchange for several months which all have been enjoying. Just now we are taking up the Messenger club work in the Aid. The Aid has been contributing \$20 a month to the church budget for the last three years. During Bro. Jarboe's absence while conducting a revival at Rock Run the pulpit has been filled by Bro. Zigler who gave some very helpful messages. The John Winger family from North Manchester gave a fine musical program at the evening service on Nov. 3. Bro. S. E. Miller from West Goshen gave us two good sermons on Nov. 10. Our Sunday-school attendance has been very good, considering the sickness and deaths which have occurred in the past month. Since the death of Sister Leonard Barnhart, Messenger correspondent, the undersigned has been appointed to fill this vacancy.—Mrs. Lillian Middleton, Goshen, Ind., Nov. 19.

IOWA

Fairview.—Prior to the coming on June 8 of our pastor and wife, Brother and Sister Mark Burner of Cando, N. Dak., the home which had been rented for their use was put in order and garden planted. On June 11 the members and friends gave them a surprise food shower. Under their guidance the attendance and interest in our church services and activities have been kept at a very favorable mark. Bro. Burner labors earnestly and is giving us deep spiritual messages at each service. Sept. 8 to 22 our revival was held by Brother and Sister Gusta Ogden of Los Angeles, Calif. Bro. Ogden's sermons were full of inspiration and help for all. Attendance and interest were good throughout the service. One rededicated her life to the Lord. Sept. 22 we observed homecoming day. Since Brother and Sister Orlando Ogden, our elder and wife, were leaving for California to spend the

winter, we held our business meeting on Sept. 22. It was decided to retain all Sunday-school officers for another year. Bro. Ogden and Bro. Burner were our delegates to district meeting in August.—Mrs. Berenice Carr, Moulton, Iowa, Nov. 16.

KANSAS

Hutchinson.—Our new pastor, Bro. H. L. Ruthrauff, and family arrived on Sept. 10 to take up the work here. Soon afterward they were pleasantly surprised with a reception which included a number of members from two of our near-by churches in town. They also helped in the program which consisted of music, readings and talks. Refreshments were served. Our Ladies' Aid has done a splendid piece of work the past year and was able to meet its quota without having the usual stand at the state fair. Our harvest day was in September, with Bro. Elrod of Wichita as our guest speaker. The first Sunday of the new church year we had our promotion and rally day services with an attendance of 204 at Sunday-school. Also a recognition service for all Sunday-school and church officers. Midweek Bible study is growing in interest and attendance. We have taken up the study of *The Heart of the Old Testament*. Our men have completed the work on the church lawn and parking, also have done repairing on lights, etc. We are looking forward to having an active men's organization soon. The interest in mothers' club is good. We are using programs as outlined by the Parents' Magazine. The missionary society will use *Women Under the Southern Cross*, and also study the lives of our own missionaries. This organization is going to make an effort to put the Messenger into 75 per cent of the homes of our members. With our new year's program our pastor and wife are placing a special emphasis on Training in Worship. This is being carried out by special worship services, combining good music, religious art and silence. The adult C. W. is stressing the study of peace and the B. Y. P. D. is using programs of panel discussion. This group enjoyed a steak fry in the back yard at the parsonage recently. The members asked that we be given some special teaching on the history and doctrines of our own church and this will be given by Sister Ruthrauff on Sunday evenings. Our revival meetings began Oct. 27 conducted by our pastor and wife. Each evening we enjoyed a service of quiet music and art appreciation, preceding the regular service. We were much pleased to see fathers and mothers accepting Christ; thirteen in all to be baptized. Our parsonage has been re-roofed and is being generally repaired and redecorated. The Beacon Lights class presented the play, *The Greater Commandment*; they will give it at the Monitor church also. A number of our members attended district meeting at Newton.—M. Vivienne Moyer, Hutchinson, Kans., Nov. 18.

Ottawa.—Our church seems to be well organized for the year beginning Oct. 1. Our pastor, Bro. R. M. Brady, conducted a unique consecration service for the teachers of the Sunday-school. Each teacher signed a commission which calls for definite spiritual preparation and stimulates one's sense of responsibility as a teacher. Thursday night of each week is church night. Recently there was a father and son banquet and program at which Rev. Hastie of the First M. E. church gave a splendid address. The fathers and sons vied with each other in giving helpful talks. Last Thursday night a splendid peace program was rendered by the young people. The junior and primary departments, as well as other age groups, are enjoying proper social activities. Our love feast was held Sunday evening, Oct. 27. Many expressed approval of the manner in which this sacred service was conducted. Our church is one of ten of our city to co-operate in a forward-with-Christ evangelistic campaign. A religious survey was made of the entire town. Cottage prayer meetings are being held each Wednesday and Friday. The two weeks' preaching service began Nov. 17 and continues to Dec. 1. Bro. Brady is delivering the messages of the first week and the pastor of the First Baptist church will preach during the second week. A large choir is rendering effective Christian hymns. After each preaching service, the adults and young people meet in separate groups for a forum. At the close of this united effort there will be a week of follow-up services in each church. Nov. 10 a brief but purposeful consecration service was held for the infants of the church. Our Aid Society, under the leadership of Mrs. Frank Allen, meets one day each month. The meetings are held in the various homes, and a potluck dinner is served. Each phase of our Women's Work is functioning effectively. Brother and Sister Brady are most faithfully serving the church and community in an acceptable manner.—Mrs. H. B. Wheeler, Ottawa, Kans., Nov. 18.

MARYLAND

Beaver Creek.—Bro. E. C. Woodie and wife have come in our midst to serve as pastors. Immediately upon arrival he began planning and putting into operation a very fine program of church activities. The pastor's personal visitation in the homes, his well planned sermons and general program together with his earnest enthusiasm are certainly factors which will mean growth to the church. The B. Y. P. D. was reorganized early in the summer; president, Harold Green; adult adviser, Sister Woodie. They are planning for a peace play in the near future. The southeastern B. Y. P. D. conference convened at the Beaver Creek church in July. A number of young people attended Camp Peniel in August. The Ladies' Aid has been reorganized, electing Sister Woodie, president. They meet each Wednesday for quilting and sewing. Oct. 30 they served a supper which we feel was very successful. The mothers and daughters were also organized, electing Sister Maggie Grossnickle, president. Bro. B. F. Sumner and Bro. Frank Williar were with us during the summer. Our communion was held Nov. 2 with Bro. Bowman officiating. Nov. 3 we began a revival

meeting conducted by Bro. Woodie. He brought us forceful and inspiring messages; we feel the meeting was a great blessing and that the entire congregation was strengthened for greater work in the kingdom. Each evening prior to the sermon Bro. Woodie gave a short talk on church membership. There was good co-operation and volunteer service in music and song. The attendance was large and much interest was manifested during the two weeks. Delegations from neighboring congregations were much appreciated. As a result of the services nine were added to the church. Bro. Harry Grossnickle and wife and the writer attended the southeastern regional conference at Bridge-water Nov. 13-15.—Katie M. Fahrney, Mapleville, Md., Nov. 18.

Monocacy.—On Sunday, Oct. 20, Bro. Donald Pfoutz of Baltimore preached for us. The repairing of the interior of our church house has been completed and on Sunday, Oct. 27, it was rededicated. Eld. John J. John of New Windsor delivered a very appropriate sermon for the occasion. Nov. 2 we held our love feast with a large crowd present. Visiting ministers were Elders Marshall Wolfe who officiated, Melvin Jacobs, Silas Utz, Bernie Bowers, Wm. Baker, Chas. Flohr, Ellis Wagoner. A large number of visiting lay members were also present which we appreciated very much. We were glad to have Bro. Melvin Jacobs of York remain with us until Sunday when he preached the sermon to a full house. Afterward we enjoyed lunch together at the church. All our church work is moving along nicely.—Elsie A. Eigenbrode, Rocky Ridge, Md., Nov. 15.

Thurmont.—The Sisters' Aid of this church sponsored and financed a painting in the arch in the rear of the pulpit. Bro. Wm. Kinsey of New Windsor, Md., was the artist and he did a very satisfactory piece of work. The title of the picture is The Good Shepherd With His Sheep. The unveiling and dedicatory service was held Nov. 17. The painting was dedicated to Eld. T. S. Fike as a token of respect and appreciation of his twenty years of faithful, unselfish and sacrificial service. The same evening Bro. Robert L. Sherfy of Frederick, Md., began evangelistic services.—Elma Fike Lawyer, Thurmont, Md., Nov. 19.

MICHIGAN

Florence.—On Sunday morning, Nov. 10, the Manchester College male quartet gave a beautiful service in song which was very much appreciated. On Sunday, Nov. 17, the letters of Bro. Lehman and family were presented. Bro. Lehman came here from Chicago where he was an elder, also a minister of the Church of the Brethren in that city. There are more farms for sale in this vicinity and we are always glad for new families to move into our neighborhood.—Naomi Slack, Constantine, Mich., Nov. 20.

MISSOURI

Greenwood church met in council Oct. 21. Bro. A. W. Adkins was chosen elder for the coming year. We decided to hold council the fourth Sunday of the quarter. We held an election for Sunday-school officers Oct. 20 and L. R. Oxley was chosen superintendent. The Sunday-school had a wiener roast Nov. 1. Four members of the young people's class were awarded Bibles for good attendance.—Mrs. L. R. Oxley, Mountain Grove, Mo., Nov. 19.

OHIO

Dupont.—Our revival commenced with a communion on Oct. 26, followed on Sunday with a homecoming and basket dinner. The forenoon was taken up by the Sunday-school and a worship period. Our church experienced an inspirational revival with Bro. Walter Warstler of the Stony Creek church as evangelist. His efforts were greatly appreciated by all. This was evident by the interest manifested during the entire two weeks. Large crowds were present to hear his heart-searching messages. He delivered in all nineteen inspiring sermons. Our church is enjoying a spiritual awakening. Bro. Warstler brought messages that have stirred both the church and the community. Twenty-nine accepted Christ; twenty-six were baptized. Our meeting closed Nov. 10 with an all-day service: basket dinner, with services forenoon, afternoon and evening. The evangelist visited in most of the homes. We expect to have another love feast Dec. 1 for the new converts.—Stella Hire, Continental, Ohio, Nov. 19.

Fairview (Ohio).—On Nov. 4 Bro. G. G. Canfield of Plymouth, Ind., began a revival effort continuing until Nov. 17, closing with our love feast. Interest and attendance were good throughout. As a result eight were baptized. Our Sunday-school and preaching services are progressing nicely with an attendance of 115 last Lord's Day.—Gertrude E. Guthrie, Blissfield, Mich., Nov. 21.

Lick Creek.—Oct. 1 Bro. Dewey Rowe and family moved here from South Bend, Ind., to take up the pastorate. Oct. 6 we had an all-day meeting with installation services directed by Eld. Edw. Kintner. In the evening Bro. Rowe gave us a message. Oct. 24 we met for examination services preparatory to our love feast on Oct. 27. Bro. S. L. Cover of Marion, Ohio, was with us at the communion and officiated. Ministers present were Edw. Kintner, Dewey Rowe, Clyde Mulligan, H. H. Hendricks and Frank Mulligan. Bro. Cover began a two weeks' evangelistic meeting Oct. 28; he gave us inspiring messages, stressing the importance of Christ in the life of the home. We feel that the church has been greatly strengthened through these meetings. The singing was led by Sister Hazel Loutsenhizer. Bro. Cover also gave several chalk talks which we all enjoyed very much. Three accepted their Savior and were baptized at the close of the meeting. Bro. Cover and Bro. Rowe visited in many homes. The Ladies' Aid is doing good work, meeting once a week all day. A men's movement

has been organized to aid the church. Bro. Leon Replogle is president.—Minerva Kintner, Bryan, Ohio, Nov. 20.

OREGON

Ashland church began the new Sunday-school year with a rally day and homecoming service Oct. 6. Bro. Brower gave a talk on the early history of the church in Ashland. Eld. C. H. Barklow of Grants Pass followed with a talk on experiences of members on first coming to southern Oregon; both talks were much appreciated. Sister Blanche Lininger is superintendent of the Sunday-school. The mothers and daughters with Sister Edith Cox, president, gave a banquet to which the fathers and sons were invited. A program of interest to the young people followed. The mothers and daughters, the Aid and missionary societies have had several helpful programs, meeting in the different homes. Eld. C. D. Fager and wife were visiting in this vicinity and Bro. Fager filled the pulpit twice while here. Our love feast was held Nov. 7. Eld. C. H. Barklow officiated, assisted by Bro. Fager. Bro. Geo. Shade of Grants Pass was also present. Our church house is being reroofed and painted which adds much to its appearance. The young people's share in the support of Br. Wm. Beahm of Africa has been paid.—Mrs. M. C. Lininger, Ashland, Ore., Nov. 16.

PENNSYLVANIA

Fairchance.—The work of this mission is organized for the new church year with Bro. Jesse Wilson, Sunday-school superintendent. The Juniata deputation team gave us a splendid program Oct. 13. Recently the church decided to shingle the sides of the building; the work has been donated by the men and we feel it has made a wonderful improvement in the warmth and appearance of the building. A resumé of reports shows the following for the year: Sunday-school attendance, 129; church attendance, 107; prayer meeting, 37; baptized, 29; reinstated, 4; total membership, 174. Brother and Sister Wright are beginning their sixth year of service with the mission. Bro. Thos. Appleby has done fine work as Scout master with thirty boys enrolled.—Mabel Artis, Fairchance, Pa., Nov. 19.

Holidaysburg.—At the fall council of the church the following officers were elected: elder, Bro. F. J. Byer; Sunday-school superintendent, O. K. Stuckey. Bro. D. I. Pepple of Woodbury held our fall revival meeting which ended with the largest love feast we have ever had. One was reinstated and eight were baptized. We held a homecoming service on Oct. 27. Bro. Wm. Hoover of Warriors Mark, our first pastor, preached in the morning. Bro. Byer will begin full time service on Dec. 1.—Wesley Brubaker, Holidaysburg, Pa., Nov. 16.

Lewistown church is moving forward in its work. Bro. Chas. Cherry has been elected superintendent of our Sunday-school. October was rally month; on the last Sunday our Sunday-school attendance was 365. B. Y. P. D. of circuit No. 5 of our district met in the Lewistown church Oct. 27 in a rally, having afternoon and evening meetings. In the evening a pageant was presented by the Spring Run young people, entitled One of the Nine; this was much appreciated. Our love feast and communion was held Oct. 23. The moving picture interests brought about a vote at our recent election to open the movie houses on Sunday. The Sunday preceding election there was a rally of Christian men and women of the town, with a mass meeting in the First Presbyterian church. Our pastor, Bro. H. B. Heisey, was the speaker. He spoke from experience having recently come from Long Beach, Calif., where there was open Sunday. The result of the local option keeps movie houses closed. Bro. Heisey's messages have been drawing large crowds, especially at the Sunday evening and midweek services.—Mrs. John Breininger, Lewistown, Pa., Nov. 11.

Little Swatara.—A young people's program was held at the Ziegler house. The address in the afternoon and evening was given by Bro. Caleb Bucher. Sept. 15 Bro. S. G. Meyer preached in the evening at the Ziegler house. Sept. 29 Bro. B. W. S. Ebersole preached at the Frystown house. Our love feast was held Oct. 19 and 20 at the Ziegler house. Ministering brethren present were Jonathan Reber, Bitzer Johns, Alton Bucher, Thos. Patrick and John Zug who officiated. Nov. 9 at the Ziegler house Bro. D. W. Kurtz gave a lecture on the Three Choices of Youth. Nov. 28 the welfare board will render a program at the Merkey house.—Elizabeth Meyer, Myerstown, Pa., Nov. 12.

Mechanicsburg church held its semiannual love feast Nov. 17, with Bro. Walter Hartman of Annville, Pa., preaching for us in the morning and Bro. W. G. Group of East Berlin preaching the examination sermon and officiating at the love feast in the evening. The attendance was not so large due to the inclement weather but the service was enjoyed by all present.—Jessie Steerman, Lemoyne, Pa., Nov. 21.

Philadelphia (First).—The love feast and communion service was largely attended Nov. 3 with the pastor officiating. Sunday evening, Oct. 27, the Hatfield quartet, under the auspices of the women's Bible class, rendered a program of sacred music. One was lifted to higher ground by their messages in song and by the sermonette. The teacher, Eld. J. A. Bricker, just passed his eightieth milestone. The harvest meeting service was held Oct. 13. The pulpit was beautifully decorated with foliage, fruit and vegetables. After the service the food was distributed by the committee. On Sunday evening, in the absence of Sister Murphy, Bro. Miles Murphy taught the Bebban Bible study and leadership training class. The men's organization will have their second meeting Nov. 21 with Prof. Daniel H. Mahoney as guest speaker.—Mrs. Wm. H. B. Schnell, Philadelphia, Pa., Nov. 18.

Quemahoning.—Maple Spring congregation had a successful revival conducted by Bro. H. Q. Rhodes of Berlin, beginning Sept. 30 and

closing Oct. 13 with a love feast. The messages were spirit-filled and inspiring, resulting in thirteen baptisms. This makes a total of twenty baptisms for the year. The election of Sunday-school officers was held in September, Bro. Harold Seese being chosen superintendent; the enrollment is 247. At the quarterly council on Oct. 19 Bro. C. W. Blough was reelected elder. Delegates to district conference were Sister Wilbert Speicher and Bro. H. C. Hess. The B. Y. P. D. meets at the church Sunday evenings every two weeks. A special program was rendered by them Sept. 22 with Bro. Paul Rummel, principal speaker. The Sisters' Aid Society reorganized for the year beginning Oct. 1. Meetings are held every two weeks. Mrs. J. W. Rummel is president. Nov. 8 at a special service four deacons and their wives were installed, namely: D. J. Lape, Arthur Berkey, Harold Seese and Earl Stutzman. Bro. W. K. Kulp of Mt. Joy, Pa., has been secured as pastor to take up the work May 1. A service is planned for Thanksgiving Day.—Nora A. Stutzman, Hollsopple, Pa., Nov. 18.

Salisbury.—On Sunday morning, Sept. 29, the election of Sunday-school officers was held. Florence Yoder was re-elected general superintendent, and James Wagner, adult superintendent. Bro. George Detweiler was chosen elder of the church. The delegates to district meeting were Brethren P. S. Davis and W. J. Vought. Bro. Guy E. Wampler and wife, who have served our church for five years, have resigned their charge to go to another field of service. They have worked faithfully, have been especially zealous in pastoral calling, and have seen a goodly number of accessions by baptism during their stay with us. We have appreciated Brother and Sister Wampler's services here very much and regret to have them leave us. On Sunday morning, Oct. 13, Sister Detweiler brought us a helpful and inspiring message. Sunday evening, Oct. 27, the pulpit was filled by Bro. Berkley who brought us an impressive message. Our love feast was held Sunday evening, Nov. 10. Bro. Hartman delivered the morning sermon and in the evening Bro. Berkley had charge of the communion services.—Lucille Miller, Salisbury, Pa., Nov. 16.

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Shippensburg.—Since our pastor, J. D. Reber, resigned and moved in the summer to Brooklyn, N. Y., Dr. J. Linwood Eisenberg, professor of psychology at the State Teachers' College, has been acting pastor and giving us most inspiring sermons. Under his leadership we have been having midweek prayer service with splendid attendance. On Sept. 22 we held our harvest home service with bounteous donations of apples, pumpkins and about 175 quarts of canned fruits and vegetables which we distributed to our Children's Aid Society and the Old Folks' Home. We had a rally of our Sunday-school and Christian Endeavor societies on the first Sunday in October. There was much interest taken in getting in scholars who were not regular in attendance and also new ones, with the result of a large number present which has kept up splendidly each Sunday since. In the latter part of September we had election of Sunday-school and church officers who were installed and ready to assume their respective duties in the program of the church by Oct. 1. On Nov. 10 communion services were held at our church with tables surrounded by our own members and quite a few visiting members. A very quiet, reverent and beneficial service was enjoyed by the many present.—Mrs. A. C. Harmon, Shippensburg, Pa., Nov. 23.

Sugar Valley church held its evangelistic meetings from July 29 to Aug. 11 with Bro. J. A. Buffenmyer of Bunkertown, Pa., preaching fifteen gospel sermons. As a congregation we were greatly blessed in this special season of worship and study together. On Oct. 10 Sister Sara Shisler, missionary to Nigeria, Africa, told of her experiences on the field. Two hours passed quickly as she answered questions asked by this interested group. Oct. 27 the fifty-seventh anniversary of the organization of the Sugar Valley congregation was celebrated by a fellowship dinner in which forty-two participated. For over two years our elder, Bro. Chas. Schwenk, has served every two weeks as chaplain in the Tea Springs CCC camp. Baptism was administered to two young men during the summer, one being a member of the camp. Bro. John E. Rowland of Mechanicsburg, Pa., has been engaged to conduct a series of meetings for us July 12 to 26.—Ada Douty, Logantown, Pa., Nov. 18.

TENNESSEE

French Broad.—Our love feast was held Oct. 5 with Bro. Hilbert from Pleasant Valley church in charge. He also preached for us on Sunday morning. We were glad to have other visitors with us. Delegates to district conference at Meadow Branch church were Miss Mollie Satterfield and Jake Williford. The young people's conference of Tennessee district met at our church in August. The church met in council Sept. 28. Bro. S. H. Garst of Blountville and Brethren Merlin C. Shull and W. H. Swadley of Johnson City were with us. Sunday-school was reorganized Sept. 29 with A. R. Rodeffer, superintendent and E. T. Wine, assistant. The B. Y. P. D. reorganized Oct. 2 with James Rodeffer, president.—Ethel M. Jones, Dandridge, Tenn., Nov. 16.

Knob Creek.—Bro. Robert E. Garber, student-pastor, from Bridgewater College, came to this community to serve as pastor through June, July and August. He preached morning and evening of each Sunday, also taught the young people's class. A B. Y. P. D. and Junior League were organized which met on Sunday evenings before preaching services. Bro. Garber superintended a Vacation Bible School for ten days; he also held a two weeks' series of meetings. There were ten confessions, six were baptized and four others await the rite. Bro. Garber's work in the church has been a great inspiration, especially to the young people and children. Bro. Garber with a number from here attended the district young people's conference at French Broad church in August. Our church was represented at district conference by Mrs. Virginia Bowman and Miss Helen Bowman. Sept. 13 several from this church heard Bro. W. M. Kahle, regional field director, give his quarterly outlines at the Johnson City church. Our annual love feast was held Oct. 5 with Bro. W. H. Swadley and Bro. M. C. Shull officiating. Bro. J. A. Pritchett from Nashville, Tenn., was also with us. We were delighted to have Dr. Howard Bosler with us Sunday, Oct. 27. His talk on Missionary Work in Africa was interesting and inspiring. We hope his presence with the various churches of the district will inspire them to do more and give more for the cause of missions. At our quarterly council meeting Nov. 2, most of the church officers were retained for another year. Bro. W. H. Swadley is elder in charge; he also preaches for us each first Sunday morning and Bro. A. M. Laughrun each third Sunday morning. The Sunday evening services including B. Y. P. D. and Junior League are discontinued during the winter months. Bro. J. F. Howell was re-elected church clerk and treasurer; the Aid, Messenger agent; the writer, correspondent; Bro. Chas. Bowman, re-elected Sunday-school superintendent. We are working to get a 100 per cent membership to subscribe for the Messenger. Bro. A. M. Laughrun has just closed a series of meetings at the Boones Creek church in a near-by community. The members there were spiritually strengthened and encouraged as it has been some time since they had a series of meetings.—Mrs. Edith Bond, Johnson City, Tenn., Nov. 23.

Mountain Valley.—Bro. J. R. Jackson of Limestone, Tenn., closed a series of meetings at this place Oct. 29. Bro. Jackson labored earnestly and during this revival delivered seventeen inspiring sermons. Eight confessed Christ and were baptized; three were reclaimed. Our love feast was held Oct. 5 with Bro. Clipper officiating. Both the Men's Work and young people's meeting are being continued and programs rendered every Sunday night. The Men's Work has financed the painting of the church. At the last business meeting Mrs. Glenon Brown was elected Sunday-school superintendent.—Maxie Patterson, Baileyton, Tenn., Nov. 12.

VIRGINIA

Bridgewater.—Brother and Sister C. G. Hesse of Roanoke took up the pastorate of our church Sept. 1. On Sept. 9 the church held a reception in their honor at which a welcome was extended them from each department of the church. Sept. 22 a formal installation service was held at which time Bro. M. R. Zigler of Elgin had charge of the service, delivering the charge to the pastor and the membership. Religious education week was fittingly observed with a special service each night. On Monday evening the public school teachers and school board were entertained by representatives of the different churches. Tuesday evening Sunday-school and church workers held a conference and discussed plans for the year's work. Wednesday was given to a parents' conference and Thursday was church night, when all were invited to the social room of the church where songs were sung and talks given by representatives of the various groups. On Friday a union meeting was held in recognition of the Sunday-school teachers and officers. The following Sunday was rally day in the Sunday-school. Promotions were made and teachers and officers were installed. Nov. 3 we enjoyed the love feast with Bro. Hesse officiating. Special music was a new feature. Three boys from the Sunday-school were baptized prior to the love feast. At our quarterly council Nov. 4 J. S. Flory was re-elected elder for one year with N. D. Cool, assistant. The men's Bible class was given permission to plant trees on the church ground. Church officers were elected and the budget approved as presented by the finance board. On Sunday night, Nov. 10, the young people presented the peace play, The Eleventh Mayor. The regional conference of the southeastern region was entertained by our church Nov. 13-15. The weather was ideal and large crowds were in attendance. Bro. F. E. Williar remained over Sunday and gave one of his interesting illustrated lectures on temperance.—Mrs. O. F. Foley, Bridgewater, Va., Nov. 23.

Johnsville church met in council Nov. 9. The following officers were elected for the year: J. E. Barton, pastor and elder; Mrs. Wilbur Hylton, clerk; Sam Brillhart, treasurer; Mrs. John Giles, agent; the writer, correspondent. J. W. Hylton was re-elected Sunday-school superintendent, with O. E. Wells, assistant. Arrangements are being made to have the church repaired and painted. Steps are being taken to encourage better church attendance. Bro. G. C. Wheeler has been recommended to the ministerial board for a license to preach. Our regular preaching appointment each second Sunday has been filled by Bro. J. E. Barton. Bro. Cline of Christiansburg and Bro. Bryant of Buchanan have recently given us two interesting sermons.—Clyde Starkey, Catawba, Va., Nov. 19.

Jubilee church met in council Nov. 9 with Eld. L. R. Dettra presiding. Bro. Jonah Funkhouser was chosen superintendent and Sister Flossy Fultz, assistant. Bro. Wm. O'Rear was appointed church treasurer. Jubilee church is on the Front Royal Pike about two miles from Winchester, Va. We would be glad to have ministers stop with us.—Frances Fahnstock, Winchester, Va., Nov. 17.

Laurel Branch.—This has been another wonderful year with its many blessings. The Messenger has been enjoyed in seventy-five per cent of the homes. We had the pleasure of having the B. Y. P. D. from Christiansburg render several programs, also the Central church of Roanoke. Bro. Harold Row and wife came Oct. 13; the latter had charge of the music while Bro. Row preached inspiring sermons each night. They with our pastor, Eld. L. D. Bowman, and wife visited in every home. The attendance was good throughout the two weeks. Twenty members were added to the church by baptism. Bro. Manard Hylton was elected Sunday-school superintendent with Bro. Preston Cox, assistant. Bro. Swanson Sowers is church treasurer and Sister Bertha Sowers, church clerk.—Fannie M. Jones, Floyd, Va., Nov. 22.

Mill Creek.—Sept. 29 the B. Y. P. D. group sponsored a program entitled The Life of Christ in Song. Carl Trobaugh has been a faithful leader for the group the past six months. Oct. 26 we enjoyed our love feast and communion with Bro. B. F. Garber of Waynesboro officiating. Our evangelistic services began Oct. 27 with Bro. Jos. Caricofe of Page County, Va., in charge. Each evening he brought a rich spiritual message which appealed to the better nature of his hearers and inspired them to live the more abundant life. The crowds and attendance were good throughout, with a total attendance of around 5,000. We were glad to have with us Sister Caricofe and two children. Each evening she told a story to the children; this also added to the meeting. The meeting closed Nov. 10, during which time six confessed Christ and were baptized; one was reclaimed. Nov. 17 we had as our pulpit guest Bro. Massie Helsel, a student of Bridgewater, who brought a wonderful message. We appreciated his coming. The interest in all departments of our church and Sunday-school is very gratifying with Bro. C. E. Long as elder in charge.—Mrs. I. J. Long, Port Republic, Va., Nov. 20.

Newport church held its regular business meeting Nov. 2. Our present elder, E. S. Cave, was re-elected pastor; Bro. Geo. Painter, re-elected superintendent of the Sunday-school. It was decided to hold the love feast Nov. 9. After much thought we are going to try to pay both district and general budget. We are much encouraged at this time as our church is free of debt and we have a very attractive new church in which to worship. Last winter our church was remodeled: five Sunday-school rooms were added, hardwood floors laid in the church, a new lighting system installed, a furnace and a vestibule added. The church yard was leveled, new fence built, and everything freshly painted. On the second Sunday of August our church was dedicated by Eld. Chas. Long. Eld. H. C. Early preached a very interesting sermon in the afternoon. The same evening Bro. Fred Anthony

began a two weeks' meeting. Large crowds enjoyed his sermons, but most of all we enjoyed his cheerful personal visits in our homes and his work among the children. Two new members were added. At present we are planning to begin a library for the Sunday-school.—Mrs. W. E. Frazier, Shenandoah, Va., Nov. 14.

Oronoco.—R. M. Figgers and son began a series of meetings on Sept. 1 and continued until Sept. 11. One was added to the church by baptism. We held our love feast Oct. 27 with Bro. R. M. Figgers officiating.—Mrs. R. M. Figgers, Oronoco, Va., Nov. 23.

Pleasant Valley.—Communion services were observed at the Pleasant Valley church on Nov. 2. Only a small percentage of the membership was in attendance. The visiting minister who presided over the ceremonies was Bro. A. J. Caricofe, pastor of the Mt. Zion church, near Luray, in Page County. He was assisted by the local ministers and elders. Last Sunday morning our congregation was permitted to enjoy a stirring sermon delivered by Bro. Henry C. Early of Dayton, long an outstanding leader in the high councils of the Church of the Brethren. Bro. Early, although advanced in years, is still an able speaker and a very clear thinker. In appearing at the Pleasant Valley church, Bro. Early returned to the scene of his boyhood and early manhood days. He lived in this community forty-six years ago. A number of delegates from this congregation are attending the annual conference of the Southeastern Region which is being held at Bridgewater this week under the auspices of the Regional Council of Boards. This conference is being largely attended, and is being addressed by such able men of the Church of the Brethren as Chas. D. Bonsack, R. D. Bowman, M. C. Miller, J. Quinter Miller and others.—Frank S. Driver, Weyers Cave, Va., Nov. 14.

WEST VIRGINIA

Crab Orchard.—The work here is progressing very nicely this year. Bro. Eugene Kahle, our pastor, has labored earnestly in the work. He has preached some wonderful spiritual sermons which have been influential. Five have been added to the church by baptism and many others are interested. We have had good attendance at Sunday-school. One extra class has been added to the school. The young people are planning to give a play the first Sunday night of December, In Perfect Peace, following a sermon by our pastor. We held our love feast Nov. 3 with the best attendance of members we have had for some time. We all seemed to enjoy the service so much and all were spiritually strengthened.—Mrs. D. F. Gamble, Crab Orchard, W. Va., Nov. 14.

Moorefield.—Bro. P. I. Garber held our revival meeting Aug. 4 to 18 at Walnut Grove church, Moorefield congregation. Seven came to receive baptism. One was received from the Progressive church and one was reclaimed to the church. The love feast was held at Walnut Grove Oct. 6 with about sixty-five communing, this being the second love feast during the year.—Esta Wratford, Moorefield, W. Va., Nov. 16.

The Church of the Brethren

Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5:28, 29; 1 Thess. 4:13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28:19; Acts 2:38); feet-washing (John 13:1-20; 1 Tim. 5:10); love feast (Luke 22:20; John 13:4; 1 Cor. 11:17-34; Jude 12); communion (Matt. 26:26-30); the Christian salutation (Rom. 16:16; Acts 20:37); proper appearance in worship (1 Cor. 11:2-16); the anointing for healing in the name of the Lord (James 5:13-18; Mark 6:13); laying on of hands (Acts 8:17; 19:6; 1 Tim. 4:14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6:18-20; Philpp. 4:8, 9); stewardship of time, talents and money (Matt. 25:14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6:1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5:21-26, 43, 44; Rom. 12:19-21; Isa. 53:7-12); violence in personal and industrial controversy (Matt. 7:12; Rom. 13:8-10); intemperance in all things (Titus 2:2; Gal. 5:19-26; Eph. 5:18); going to law, especially against our Christian brethren (1 Cor. 6:1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19:9); every form of oath (Matt. 5:33-37; James 5:12); membership in secret, oath-bound societies (2 Cor. 6:14-18); games of chance and sinful amusements (1 Thess. 5:22; 1 Peter 2:11; Rom. 12:17); extravagant and immodest dress (1 Tim. 2:8-10; 1 Peter 3:1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28:18-20; Mark 16:15, 16; 2 Cor. 3:18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

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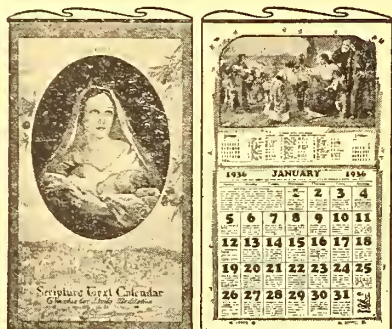
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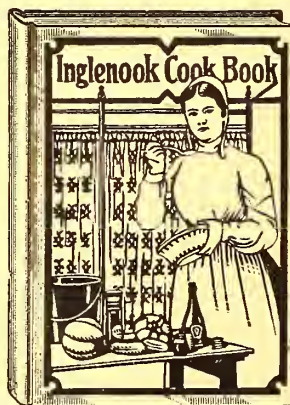
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THE GOSPEL MESSENGER

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Elgin, Ill., December 14, 1935

No. 50

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great
possessions"**



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Last year we spent in Home Mission Work \$22,291.64. The Thanksgiving Offering this year in behalf of Home Missions did not bring enough money to completely meet the need this year.

A member who gives a dollar or more in the World Wide Christmas Offering can well experience a great thrill to know that he definitely aids the church in making Christ known in India, China, Africa and America. The reports from the fields given in the Messenger week by week bring joy and satisfaction to those who in times past have made a glorious work possible. Offerings to the World Wide Christmas Offering may be sent to General Mission Board, 22 South State Street, Elgin, Illinois.

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 84

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No. 50

EDITORIAL

When the Bottom Falls Out

"THE bottom seems at present to have fallen out of things but time will no doubt help along that line. . . . Anyway we know a little of what it is to fellowship with his sufferings and be made conformable to his death."

How much of life is just like that! That is, in this matter of falling bottoms. And it can be like that too in the other matter but this is harder. For it isn't fellowship with his sufferings, it isn't becoming conformed to his death, unless we take it as he did.

Time does help. It is a great healer. But it is most efficacious when we have found fellowship with the great Sufferer through sharing in his unfathomable love for all the wronged. And for the wrongdoers.

E. F.

Life With Zest In It

"FELLOWS with zest for a purposeful life" is a phrase that haunts me. I think "zest" must be the chief offender. This word stubbornly refuses to let go, which of course is one reason why it is zest. For the enthusiasm which it carries is not of the soap-bubble type. It burns right on with undimmed brightness.

Imagine these fellows settling down to serious business, not satisfied with some cheap momentary thrill but taking the long view of life, accepting cheerfully the discipline of it, lured on by the prospect of something worth while accomplished, something that would put mankind in debt to them. A group of live boys at hard work and liking it—do you know a better definition of zest than that?

The picture makes you think of One who was so busy at a great task that he forgot to get hungry. His work was his meat, he said. *There* was zest for a purposeful life! Maybe these boys thought of him too. Anyway they will, if they keep on the way they are headed.

For keeping zest lively and at the same time well balanced there is nothing like a life purpose like his. Building the kingdom of God is the most fascinating business there is. And the most demanding on patience and faith. But zest of fine flavor feeds on that kind of a combination. Quick and easy jobs are not very interesting. It takes the long and steady pull against overwhelming odds, with an objective that stirs you to the roots of your being.

Building the kingdom of God meets every requirement of "zest for a purposeful life."

E. F.

Seeing Mother

"My mother died Aug. 9 and I just can't think I won't see her again."

Of course you can't think that. Why should you? Be glad that you do not need to think anything so impossible and irrational.

Seeing is done with the mind. To be sure, when one is looking at physical objects, physical eyes are an indispensable help. But now that your mother has moved out of this earthly tabernacle, such eyes are of no value for seeing her. They are rather a hindrance. And when you too have gone over into the realm of spirit entities, you will be relieved of that encumbrance. All your seeing will be done by direct perception without the bother of material instruments. What an inviting prospect! Then you will see her as she is. Then you will see *her*, not the house she once lived in.

Even here in this clumsy and cluttered up world you often caught glimpses of the beautiful personality, the wonderful mother soul, more or less hidden and hampered by the fleshly trappings incident to life on this planet. You longed to make her understand how you prized her and how much you loved her. You wished that she knew that you knew there was much more of her than most folks could see, more beauty and power than was ever expressed.

Soon you can tell her all that in a language she can understand perfectly. The barriers will all be out of the way. How much more satisfactory that than—well, than this:

"I am so used to telling her things and showing her things and calling to her, and it doesn't seem possible that she isn't coming back some time."

Yes, we know, but does it really matter that she isn't coming back when you are both going forward together into new and more fascinating adventure? Forward is a better direction than back, especially when it's going into the realm of realities far more precious than "things." Instead of calling her and telling her things and showing her things you will be showing her *yourself*. And for the first time you will have a free and unobstructed view of *her*.

The showing and seeing will be reciprocal and the joy of perfected spirit communion through mutual understanding and appreciation will far exceed anything possible to organs of sense.

E. F.

The Mistakes in Your Paper

If you are a careful reader you probably find some mistakes in almost every book or paper you read. For mistakes have been made in the printing of such carefully edited publications as the English Bible and the dictionary! For example, look under *Bible* in a large dictionary and see how many editions are known from some curious mistake on the printer's part. There is the Ears-to-ear Bible, the Placemaker's Bible, the Vinegar Bible, the Wifehater Bible, and even the Wicked Bible! All are so named because of some printer's error.

Maybe you wonder how such mistakes get into your reading matter. Those familiar with the ins and outs of printing often marvel that so few mistakes get through. Perhaps you would be interested to know something of how mistakes are made, who does his or her best to find and correct errors, and why some papers have more mistakes than others.

First of all, writers are far from infallible. Even the best of them make mistakes now and then: not only errors in fact, in quotations and allusions, but in such simple things as the spelling of a common word. See what a difference a wrong letter makes when a reporter writes: "We elected a *dominating* committee for the purpose of *dominating* officers for the church." Perhaps this was written in the hay fever season, or was this unique statement the by-product of writer's cramp?

We are not sure, but it may have been a first cousin of the hay fever correspondent who wrote: "Which board is responsible for *repairing* acceptable budgets?" Or what do you think could have happened in the church from which the correspondent in writing of

some good meetings, remarked, that they resulted in three *concessions*. By still another correspondent we were informed of one *grain* for the kingdom. Sad to say, most such gems are caught by some one before they can go forth to bless the world with a fresh bit of humor.

We would not excuse editors and proofreaders, or others who make complications, but by the very nature of things the palm for choice mistakes goes to the linotype operator. He sets the matter and his are the mistakes that are easy to find. Wrong letters and transposed letters account for most of these. Here are some recent mistakes caught by the first proofreader:

"The Sunday-school decided to place the offering in the church building *fun*."

"The visit was made prior to the spring *dove* feast."

"Witness the door into the bedchamber *sing* back."

"May it be we take too many things for *grated*?"

"The *lift* portrayed in the Sermon on the Mount."

"The necessity of proper spiritual preparation in order to make the *parking* helpful."

"The method of *baking* a quilt may be simple or elaborate."

"The latter agreed and was killed on the *spit*."

"It was an inspiration to hear the people *sin*."

"Friends of the camp were cutting *dogs* and hauling them to camp in preparation for building Deeter cabin."

"She was survived by *tight* grandchildren."

"What does health, reputation or character matter so long as one can make a *food* of himself."

"The Boy Builder is in the *Lion* Library."

"They expressed in *immoral* words the deep gratitude of their hearts."

"The doctor seemed a most *worm*-hearted Christian."

It is the work of the proofreader to find and correct mistakes in the setting of matter, even to the elimination of such gems as we have listed. It looked like a pity that they should be lost forever, and so we have shared a few of the choicest with our readers.

There still remains the question: Why do some papers have more typographical errors than others? Well, it simmers down to this. The better printing establishments insist on the highest possible standards in accuracy. This applies not only to the setting of matter and the type of mistakes, herein illustrated, but also to the editing of copy. What editors and their helpers have to do to matter submitted for publication is in inverse ratio to the care and intelligence of the author. Even in the same establishment more mistakes are made sometimes than others. These can be charged to a mental lapse on the part of some one, to haste, and to ignorance—for not even an editor knows everything.

H. A. B.

THE GENERAL FORUM

Service

BY MAY ALLREAD BAKER

Not what I will, but thy will, Lord, be done.
 I only ask to serve thee faithfully;
 Wherever cast my earthy lot may be,
 From early morn to setting of the sun.
 I was not always thus—in days long gone
 The paths of pleasure daily beckoned me;
 I sought in fashion's throng my destiny;
 In worldly ways my daily course was run.
 But now, how changed! For earthly pleasures pall.
 To live a life of service is the best,
 To work, to give, to those I love, my all,
 Secure that in the end there cometh rest.
 Rest, and a home eternal in the skies
 For me and mine—with thee in Paradise.

Lewisburg, Ohio.

Innovations in the Worship Service

BY H. H. HELMAN

So long as worship continues to be a matter of special study experimentations will result, and, in them, innovations will be introduced. This trial and error method is perhaps the best way to find out how worship may be improved and made to conform to the needs of present-day worshipers. Some innovations obviously violate the religious æsthetics of some of the worshipers and others are plainly out of order in a sacred service of worship. Variations in the service can easily do more harm than good and this warning needs to come to those especially who are first to cast the old aside as well as to take up the new. Too much change and too many variations are destructive of what worship seeks to achieve.

Changing conditions may not necessitate changes in worship as they would changes in other phases of religious life and practice. Let us not be too sure that up-to-date worship calls for novel features and significant changes. However much life may alter on the outside, it does not change much on the inside. The man or woman of today faces the same elementary joys and sorrows, satisfactions and disappointments as their ancestors of two or four centuries ago. Professor Sperry points out that we live on two levels, an upper and a lower. On the former our lives constantly and rapidly change. On the latter they remain unchanged. The subsoil of life remains rather constant. To reach and affect this inner self the approach dare not be too radical or too novel. Certain beaten paths lead to the soul. New highways may be bad detours that really never lead back to the main road. Worship needs integrity and understanding more than it needs innovations and novel features.

The abiding experiences which lie beneath the chang-

ing categories of each era should determine the approach to worship. A new day does not necessarily call for a new type of worship. The service needs, therefore, to remain loyal to the permanent resources of the human soul; to those hidden springs of faith, love and joy that have never failed no matter how radical have been the changes in the external things of life. The Eternal has labored for milleniums with the aspirations of humanity and the elemental pathways into the heart of man are still the most constant thing about him. Before too much experimentation is carried on, in the nature of trying innovations, let us be quite sure that this is what is needed to improve worship. We may ask, "Do the people really desire or crave a novel door of entrance to the divine presence?" We must have evidence that worshipers do not love or appreciate the familiar but the new and the unfamiliar. Does the eccentric achieve what the traditional and customary do not? Haven't we sometimes been more taken with the gloss of novelty than what it accomplishes? Have we sometimes been disposed to run headlong into practices that claim to be modern and new without due regard to their effectiveness and practicability? Radical changes in worship are likely to be self-defeating because they do not reach down into the abiding experiences of human consciousness. We are not appealing to something new and strange in the human soul when worship is provided, but something elemental, constant and unchanging.

Our service of worship must therefore touch life on the inside where the superficialities and externalities count less than we might at first think. Too much attention to them in preparing the service of worship may cause us to neglect the underlying eternal, uniting forces that never change. The eternal verities of the human soul remain more or less untouched by the changing vicissitudes of time and place. The test of worship is not whether it is novel, new, different or modern, but whether it finds the soul of man and gives him a sense of security, makes him conscious of a relationship to the Divine, and cultivates an attitude of loyalty to him. True worship is positively never entertaining and such features as are introduced for this purpose are undeniably out of place, for they only touch the surface of life; they do not pierce through into the inner life of man.

This does not mean that the effort to improve worship is an illegitimate thing. On the contrary, we should be satisfied only with the best. As a general principle, however, to govern those who seek to make the service more effective, it should be insisted upon that innovations must operate within the familiar and the customary and not be at variance with well-estab-

lished patterns and procedures. Changes that are in accord with long tested usage and practice may be justified, provided the purpose is really to make worship more effective in its appeal to the inner man. If the changes are not disloyal to the proven constituent values in worship no harm will be done and new values may thus be discovered. It may be helpful to point out, for the purpose of safeguarding time-proven values, that innovations had best be few in number and introduced only after careful study, and with the assurance that they will help to achieve the primary and fundamental purpose of worship. Just how much worshiping the Lord in the beauty of holiness can be improved upon by innovations and new techniques is a thing not yet determined. Whatever will improve the *beauty* or the *holiness* may safely be employed. Beyond this great care needs to be exercised.

New Carlisle, Ohio.

"It Is My Will to Give"

BY R. H. MILLER

Matt. 20: 1-16

MEN are always thinking of religion in terms of market place and shop. They do not seem to be able to get away from the labor-wage analogy. Peter had just asked Jesus, "Lo, we have left all, and followed thee; what shall we have?"

Against all this the parable of the laborers in the vineyard is a vivid and emphatic protest. In the story of the parable there is not strict proportion between the amount of work done and the gift which the householder gives. He does as he will with his own. It is his generous hand and not the merit which the laborers might selfishly claim which measures out the rewards. As Paul says, "It is not a question of human will or effort but of the divine mercy." (Moffatt's translation of Rom. 9: 16.)

Jesus uses a labor-wage illustration in order to refute the labor-wage principle as it applies to religion. "Out of its own mouth," as he says upon another occasion, "will I condemn this falsehood." The generosity of the householder breaks the strict proportion of wages paid to work done. The key words of the parable are spoken by the householder, "It is my will to give." To those who object he says, "Do you have a grudge because I am generous?" The spirit of the householder can not be confined within the narrow analogy of a paymaster. His love and liberality are the central truth of this parable, and it is like putting new wine into old wine skins to try to think of him as a mere payer of wages. He is more. And so are we more than mere wage earners in his vineyard.

We are not employees who receive wages; we are sons who receive a Father's loving care. God looks

upon us, not with the *eye of a paymaster* who measures our *merit*, but with the *love of a Father* who takes knowledge of our *need*. This world is not a factory where men work, receiving a wage which is the exact measure of their toil. It is a home where the sick child gets medicine and tender care; another who is mechanically inclined gets a set of tools; a third loves books and is given a library; a fourth is interested in nature study and finds his chosen interest given the fullest encouragement. God's love, directed by a perfect knowledge of our need, is the measure of his giving. His care of us is not based upon our merit but upon his mercy and wisdom.

North Manchester, Ind.

Ten Commandments of Christian Courtesy at Church

BY A. B. MILLER

"Be courteous," commanded the apostle (1 Peter 3: 8). Curb or fence in your own personal interests and look to the interests of others. Put your attitude of thoughtful friendship into action. Let the second commandment, "Thou shalt love thy neighbor as thyself," be set to work in human relationships. That is the command.

One place to obey this command is at church. There we meet side by side with others to worship. We need their presence. That explains the example of our Lord in Luke 4: 16, "He entered, as his custom was, into the synagogue on the sabbath day." And the command of Heb. 10: 25, "Not forsaking our own assembling together." Also the promise of Matt. 18: 20: "For where two or three are gathered together in my name, there am I in the midst of them." We not only do not get the full blessing of worship when we seek it alone, but we can not so receive it. The reverence, deliberate purpose and sincere prayer of others are inspiring and contagious. However, worship requires concentration. Discords and distractions play havoc with the would-be worshiper. We need harmony, and, therefore, the command, "Be courteous," is invaluable at church. How may we express it?

First commandment: Be quiet in the corridors and vestibules. Others are studying or worshiping. Friendliness, born of thoughtfulness, is not only a fine art, but it is also one of the distinctive marks of a Christian.

Second commandment: Come promptly from home and elsewhere to all services. We honor God by being on time. We help others by our presence at the start, also get the full blessings ourselves. Loitering and avoidable tardiness are indefensible.

Third commandment: Leave the choice seats for the aged, the infirm and mothers with small children.

Fourth commandment: Fill the front pews first.

Those coming in later will be less embarrassed and the congregation less disturbed.

Fifth commandment: Occupy a place toward the center of the pew. You will thus add to your own convenience. Greater still, you will add to the convenience and joy of later arrivals, for they will not need to crowd by you to take their places nearer the center. Greatest of all, you will add to the pleasure of many other worshipers by reducing interruptions to a minimum.

Sixth commandment: Co-operate with the ushers, if late, so that you may be escorted to your pew at the appropriate moment. This will save you embarrassment and gratify all concerned. In this manner, tardiness may be made to become almost negligible in its conspicuousness. This is highly desirable for, praying, men are communing with God; singing, they are praising him; and, during the scripture reading, they are listening to his voice. We ought to help them, not hinder. "Be courteous."

Seventh commandment: Keep your eyes to the front as late arrivals find their places. To be late is embarrassing enough in itself. The gaze of a congregation only increases it.

Eighth commandment: Provide that the children may get the most possible out of the services. For centuries everything had been planned for the adult. Today, the church school recognizes the needs of children and provides equipment and builds the program accordingly. However, the church service is provided with equipment and program that is still adult-centered. We need to insist on pews and a program that considers the whole family. "Thou shalt love thy neighbor as thyself" certainly includes the children. Consider their interests in planning the church and its service.

Ninth commandment: Be reverent in God's house, lest we not only defeat ourselves, but sidetrack others from their purpose. We are told that Catholics promptly reprimand those who disturb; Protestants ought to do so. Talking advertises us as not ladylike or gentlemanly, or as rude.

Tenth commandment: Rejoice in the privilege and duty of making strangers and mothers with small children increasingly welcome. The former are our church guests. The latter are the queens of our homes, trying to measure up to life's greatest opportunity. We ought to delight to make both doubly welcome.

These are ten applications of a gospel truth at church: Be quiet in the corridors and vestibules; come promptly to the services; leave the choice seats for the aged, infirm and mothers with small children; fill the front pews first; sit towards the center of the pew; co-operate with the ushers when late; keep your eyes to the front when late comers enter; provide for the children's needs; be reverent in God's house; and make

strangers and mothers with small children increasingly welcome at the services, for "The Lord thy God hath commanded thee" to "Be courteous."

Hagerstown, Md.

The Minister, the Example of Christ

BY J. S. SHOWALTER

AN example is a sample; specimen; something to be imitated or followed; a copy; pattern.

"Be ye followers of me, even as I also am of Christ" (1 Cor. 11: 1, King James Version).

"Be ye imitators of me, even as I also am of Christ" (same, American Revised Version).

"Copy me, as I copy Christ" (same, Moffatt).

We all recognize the power of example and its place in forming character.

Jesus said, "I have given you an example; do as I have done," or as much as to say, "Imitate me." He expressed the secret of his life when he said: "My father worketh hitherto and I work." And again, "For what things soever he seeth the Father doing, these the Son doeth in like manner."

Like Christ, we should always take our superiors as examples to follow, for by imitating the virtues of others we may become like them in character.

The minister must strive to be a worthy example. "Brethren, be ye imitators together of me, and mark them that so walk even as ye have us for an ensample" (Philpp. 3: 17).

It is of utmost importance that a minister develop and maintain a strong and pleasing personality. There are many things we may hold in common, but there are at least two things we can not hold in common with any one: one's fingerprints and one's personality. The one invariably tells what we are; the other, who we are.

Paul was conscious of the power of example over precept, for he said: "Watch yourself and watch your teaching, for in so doing you will save both yourself and them that hear you" (1 Tim. 4: 16).

The ambassador of the United States to a foreign court is both accorded certain honors and exposed to critical observation. This is because he represents a great republic. A minister should always remember that he is an ambassador of the Lord Jesus Christ, the bearer of the gospel message from the court of heaven; therefore be very watchful of the man who bears that message. Look well after the man who walks in your shoes. People have a right to expect more than ordinary piety in a minister, because he is a representative of Jesus Christ, and has promised to be an ensample to the flock. One has no right to be a minister if he is not willing to be keenly scrutinized.

Do not shrink from the fierce light that may beat upon your pulpit, and above all, on your own personality.

A torchbearer must not expect to be hidden; the light that he carries will reveal what manner of man he is.

The great object of preaching the gospel is to aid in the formation of godly character, and therefore the preacher himself should strive to exhibit a character of the highest possible type. He should never forget that people look at him when outside of his pulpit to discover what he means when in his pulpit. His conduct before the community should never contradict his utterances of God's truth. A layman once remarked: "My pastor's sermons are not brilliant, but his daily life is a sermon all the week."

"Living epistles" are more eloquent and convincing than any words Paul ever sent to Corinth, or uttered on the hill of Mars. If compromising God's truth in the pulpit is criminal, it is more so to compromise in one's practice during the week. Behind the minister's fervid gospel messages must stand the fearless, faithful, genial and warmhearted man of God. He should not attend such places, or say or do those things which would demand an explanation or apology.

Keep thyself pure. "Let no man despise thy youth; but be thou an ensample to them that believe, in word, in manner of life, in love, in faith, in purity" (1 Tim. 4: 12). Sterling honesty, scrupulous truthfulness, rigid self-denial, self-control, cheerful sobriety (that is not afraid to laugh when laughter is in order), generous treatment of all your brethren and sympathy with the sorrowing around you—all these virtues will tell upon your influence, and give you an almost irresistible power in your ministry.

Genius, scholarship and eloquence, these are no substitutes for a whole-souled, intense love for Christ, or an unselfish and devoted love for your people. The deeper the minister roots down into Christ's heart, and the hearts of his people, the larger and longer will be his influence. Jesus yearned over his people with a love and a longing that was pain. He saw not things, but faces; and "he was moved with compassion."

The minister must be sincere, striving to rid himself of all hypocrisy and hidden deformities. One can not carry conviction an inch beyond what he knows and lives. Jesus baptized every saying in his own spirit. "The spirit maketh alive." Paul's challenge to faithfulness was: "He called me through grace, to reveal his Son in me, that I might preach him among the gentiles" (Gal. 1: 16).

The minister should give no opportunity for any one to question his attitude toward Christ and his teachings. "Preach the word," was Paul's injunction and warning to Timothy. A certain minister who was in the habit of getting his sermons from all over creation, like a woman gathering a mess of greens, was surprised on one occasion to find on the lid of his tightly clasped

Bible a note which read thus: "Sir, we would see Jesus." He took the hint, got down on his knees and in to his Bible, and soon was rewarded by finding, on another occasion, this note on the page of his open Bible, "Then were the disciples glad when they saw the Lord."

When Alexander the Great was asked how he had conquered the world, he replied: "By not wavering." Jesus steadfastly set his face to go to Jerusalem. "This one thing I do," was Paul's motto. "Let thine eyes look straight on, and let thine eyelids look straight before thee. Ponder the path of thy feet, and let all thy ways be ordered aright. Turn not to the right hand nor the left; remove thy foot from evil." "Jesus Christ and him crucified." This is God's finger board to success. On the day a young man entered college he nailed a big *V* over the door to his room. This meant that he was after the valedictory, and he got it.

Pliable turned back at the Slough of Despond because he did not start for the Celestial City.

A minister should have the courage of his own convictions. He should never be afraid of his own congregation, or any one but God. There may be no compromising of God's truth in the pulpit—no bluster of a bully, no exasperations of a grouch or a common scold. Plain, fearless speaking is the kind the people need and will appreciate. Richard Cecil once said: "Too many ministers go to the opposite extreme; they are all milk and mildness; they preach in a way that all the people agree with the preacher; they give no offense and they do no good." Ministers in former times may have gone to an extreme in some things, but now the danger is in the opposite direction. The standard is being lowered both in doctrine and practice.

The dividing line between the church and the world is becoming more indistinct. As to some things, it is almost, if not entirely, obliterated. Can we say that the moral standards of the world have been raised, or have those of the church been lowered? Is this condition an indictment of the ministry? Have we, by preaching and example, led our constituencies toward the "Be ye separate"? The minister, if he would set the proper example, must keep on Christ's side of the dividing line; and where there is doubt, let him give Christ and conscience a deciding vote. Ask an honest man in the pew what he requires of his preacher, and he will answer that he has little respect for the pulpit that does not make the pews uncomfortable. It is not the minister's privilege to make a concession of truth or dangle a bait to catch a crowd; that method may fill a house, but usually it retards the kingdom.

The world may not need to hear you as a preacher, but it does need the message of the Christ, and your life as his living example.

"If we suffer, we shall also reign with him." "En-

dure hardness as a good soldier of Jesus Christ." "Ye shall indeed be baptized with the baptism I am baptized with." "He that will not take up his cross and follow me, can not be my disciple." "As a lamb before its shearers is dumb, so he opened not his mouth." These should be an irresistible challenge to any minister to be an example of meek and patient suffering for the cause of Christ. We often quote Paul's triumphant words, and yet we seldom stop to reckon what it cost him to be able to say what he did in his parting message. Life and religion are full of paradoxes. Christ went willingly to the cross, and without a murmur endured its suffering, ignoring the open shame, that he might fulfill his ministry. "There is healing in the bitter cup." Paul gloried in the "marks that he bore in his body" as an indisputable evidence of a successful ministry. Jesus was "acquainted with grief" for the sake of others. "And he said unto him, Follow me." As Paul followed he was in deaths oft, in imprisonments, in stripes above measure, in scourgings oft, in hunger, in thirst, in cold and nakedness and in perils on every hand. He enjoined Timothy, as a fellow minister, to share in his sufferings.

In 1 Cor. 16: 13, 14, we have what may well be termed a standard of excellence, according to which it would be well for every minister to set the example. "Watch ye, stand fast in the faith, quit you like men, be strong. Let all ye do be done in love."

Roanoke, Va.

The Spirits of Just Men Made Perfect

BY D. E. CRIPE

IN the general assembly and church of the first born, with an innumerable company of angels, gathered with God the Judge of all, and Jesus the Mediator of the new covenant, there is another class named who are perhaps equally blest. These are the spirits of just men made perfect (Heb. 12: 22, 23, 24). Who are these just men, whose spirits are made perfect?

A just man is one who deals honestly, rightly and justly with his fellow man; one who takes no unfair advantage in his dealing with another, who speaks the truth and does not deceive. He is one who gives to others the very kind of treatment he himself would wish to receive from them. The just man may be a gentile, a Jew or a Christian.

In Zacchæus, who climbed the tree, we have a good specimen of a just man. He was a Jew, a chief publican of Jericho. Because he was a tax collector for the Romans, the Jews hated him and called him a sinner. It seems he had never taken time to go to a feast at Jerusalem, at least he had never seen Jesus. Now when the great Prophet of Nazareth came that way this publican was determined to see him. He was not ashamed

to climb a tree where all could see that he was a little man, and that he was anxious to see Jesus.

Jesus saw him and asked him to come down for he meant to abide at his house. He came down joyfully and said: "Lord, the half of my goods I give to the poor, and if I have taken anything from any man by false accusation, I restore him fourfold." This he said to the all-knowing Jesus, who accepted his statement as true and replied: "This day is salvation come to this house."

Zacchæus filled a position which offered so many opportunities of defrauding taxpayers that every publican was supposed to be dishonest, and hated accordingly. But in spite of the ease with which he could have defrauded others, in spite of the fact that people thought he was dishonest, he had dealt justly with the taxpayers and was a just and honest man. Yet if it had not come to pass that Jesus happened to pass through Jericho, Zacchæus might never have seen him and all his life been counted a publican and sinner.

No doubt there have been unknown just men in every age, as there are such today. Many of these know about the teaching of Jesus, and some of them are faithful disciples. Others may never have heard the Word taught in its purity and do not know all the commands of Jesus. Or they may have become discouraged at the way some practice the religion they profess, and only try to be just men. Then there are others who have no way of knowing the law of Christ, but have the law written in their hearts, who do by nature the things contained in the law (Rom. 2: 15).

Thus the spirit of all these just men needs to be made perfect, and the righteous Judge and the merciful Mediator are with this great assembly and righteousness and justice shall prevail.

These just men who have known little or nothing of the law of Christ may have been as just and as honest as Zacchæus, yet they lack much of being perfect. They may never have known that the first duty of man is to love the Lord God with all the mind and all the soul and all the strength. They may not have understood how Jesus, our elder Brother, is our great High Priest, our merciful Advocate, our Friend who sticketh closer than a brother. They may never have learned to set their affections on things above, rather than on things of this earth. Perhaps their home and those who go to make this home on earth have been supremely precious to them. It may have been that only after their eyes were opened to the better things of that other world their spirits were made perfect by understanding the glory of that kingdom of God in its fullness. Blessed are those who, when their spirits are made perfect, may be worthy of the society of heaven.

Willows, Calif.

Address to Council of Boards

BY CHARLES C. ELLIS

I. Introduction

WHILE I have been graciously conceded a place on this program because I happened to be Moderator of our last Conference, I well know that the Moderator speaks with no note of authority, and I wish to grant freely that I am not in position to speak from the viewpoint of a complete or scientific survey. Neither am I favored in being located, as are you brethren at headquarters, at the center where the wires converge from every part of our church universe. Much of my information is necessarily fragmentary and I make no claim to its thorough evaluation, but at least I can qualify with a deep and long-time interest in the work of our beloved brotherhood and also what our Quaker friends would call a "concern" respecting it.

You will recognize, then, that however it may be presented, nothing here is intended to be dogmatic but only suggestive. Perhaps I might say that I should be happy if in even small degree it should prove thought-provoking, because I have long been saying to teachers that the great need of our day is thought. If thought were characteristic of our age, and a knowledge of the history of thought, "propaganda" would fade from our vocabulary. But we neither know adequately what our fathers have thought and why they thought it, nor are we willing to pay the price of thinking our own way through the problems that front us. It is nothing less than startling how ready men are to be lured by feeling instead of reason until they become trailers, even while deluding themselves that they are thinkers.

The term "disciple" has disappeared even from our religious vocabulary, yet every new prophet has his disciples, and men who would scorn to surrender "freedom of thought" so-called to our divine Master, seem to have no difficulty in the intellectual surrender to Karl Marx or Nietzsche or some other whose appeal to their prejudices is mistaken for an appeal to reason.

I do not claim that any of us can be entirely a "clear cold logic engine" as he meets the facts of life, but I do believe that as we approach the vital problems of the church our prayer ought to be that we may be as broad-minded as possible, and willing to face even unpleasant facts if they exist, or to discard any theories however dear, if they prove to be untenable in the light of later and more careful thought.

II. A Somewhat Comprehensive View of Our Church Problem

I suppose that any one who has had knowledge of our church for the last quarter century, or almost half century, as I have had, would naturally be led to exclaim on the progress that we have made. Those of us who have in general endorsed this progress, or had any

part in it, however, may not be as willing as we should be to analyze it and evaluate it. Not all movement is progress, nor is every change indicative of life and true growth. Too often I fear we have congratulated ourselves because we think we have caught up with some other folks and succeeded in doing things as they do, or as they approve. What is our standard of value ultimately? What is the touchstone of real progress? And are there times when perhaps we should stand still to see the salvation of the Lord?

There is one element of our progress that is bound to impress every one who notes it, namely, the wide field over which we have started to range. I was impressed with this as I noted the agenda of the Board of Christian Education. And the very first item was the request for an additional enlargement—adding the cause of economic justice to the other causes in the church.

Now there are disadvantages in roaming too far afield, and in developing too large a program. The church is suffering from the attempt to do that in the work of education. One of the things that I am glad we have united on is the mission cause, because I believe it lies near the heart of the real reason for the church. It is possibly presumptuous to even refer to it until our deputation has worked over the problem with the Mission Board, but it is conceivable that even here we may have attempted too much. Certainly, we are being driven to recognize that with a limited resource of men and money there must be a limited as well as an economical program.

But this is not the only consideration that should guide us. Reverting to the query before the Board of Christian Education, are we sure that it is of the function of the church as an organization to aim to solve the problems of economic justice. Of course it is easy to hear some one ask, "But how can a Christian be indifferent to them?" He can not. But does that necessarily indicate the church as the organization to attempt their solution? Have we as a church recognized that here is a question upon which Christians may properly differ? Are we simply drifting into one point of view on some of these questions because we have not recognized that there is another view held by sincere Christians? Is it not a proper question whether the church is to develop itself into a peace society, and a temperance society, and an economic justice society, or whether it is so to inspire men spiritually that they will put the Christian spirit into every activity of their lives, and become alert and active in such organizations as may be needed to meet the conditions of the life of the day? In brief, are we thinking our way on this question, or are we drifting our way? As a church, are we so active that we have little time to think before we act, or are we inclined to think too long and not act at

all? We may not agree upon the answer here, and perhaps a general answer is not adequate, but at least it can do us little harm to ponder such questions as we push on toward the day when we hope for a "well done" from One who knows all the way we take, and for whose sake, long since, we have professed to make our every move.

(To Be Continued)

Huntingdon, Pa.

A Study of the Holy Spirit

BY PAUL MOHLER

The Baptism of the Spirit

HAS our Lord done all that you wish him to do? Have you been disappointed in your life experience? Would you like to enter into a new and happier condition characterized by victory instead of defeat? Turn to John 1: 29-34. You may have something coming that will change everything.

You will notice here that John set forth two results as of the coming of our Lord: (1) The taking away of the sin of the world; (2) the baptism of the Holy Spirit. When you became a Christian, the likelihood is that the great object of your surrender to Christ was the remission of your sins. With very many Christians, that is still the great blessing hoped for—the forgiveness of sins, now and hereafter, in order that we may at death receive the "salvation ready to be revealed in the last time." This is certainly involved in the Lamb of God's taking away the sin of the world. It is a very prominent feature in all gospel preaching from the days of John the Baptist to this present day, and rightly so; for he is most unfortunate who has "forgotten the cleansing from his old sins" and neglected the very gracious promise, "If we confess our sins, he is faithful and righteous to forgive us our sins."

But according to John, Jesus and the apostles, important as that was, it was but the beginning of his work for men. It was but clearing the ground for the new crop. It was putting off the old man in order to put on the new. What a pity it is for anyone to go through all of the pain of the former process without experiencing the joy and glory of the latter, and that is what a great many Christian people seem to have done. What a blessing this study will be if it helps some one toward the full experience of the love of God in Christ Jesus.

By Whom?

Notice that it was Jesus who was to baptize with the Holy Spirit. How did John know? By having seen Jesus receive Holy Spirit baptism, first of all men. Holy Spirit baptism began with him, and only he who was so baptized could ever baptize another. But even

he could not until the Spirit's work had been completed in him. All through his preaching and teaching, even after his resurrection, the baptism of the Holy Spirit was spoken of as "the promise of the Father." It was of this baptism that Peter said on the Day of Pentecost: "Being therefore by the right hand of God exalted, and having received the promise of the Holy Spirit, he hath poured forth this which ye see and hear" (Acts 2: 33).

Its Effect

Why should this promise appeal to us? Because of the visible effects. Where can we see them? First of all, in Jesus. The records of his early life are very meager. We are told that he was conceived of the Holy Spirit, and that he grew to manhood with the grace of God upon him. John witnessed to his freedom from sin when he came for baptism. Surely, if ever there was a man who did not need the baptism of the Holy Spirit, it was Jesus. Yet his early life, many years as it covered, was so barren of outstanding events that it is not even mentioned by two of the gospel writers. It was only after his baptism of the Spirit that he became the Light of the world. Then God could speak through him, work through him, reveal himself through him, and demonstrate his will through him. There had never been anything like it before—a human being, flesh and blood, yet in perfect union with God and manifesting the true character of God, and faithful to him until death. In him, the Spirit demonstrated his ability to save a man from every temptation, and every danger of life and to carry him through death and the grave back to the right hand of the Father. In him we see what the baptism of the Spirit means.

Where else do we see it? Certainly in the lives of the apostles and the early church. Just as the Spirit of God had united Jesus with the Father during his earthly ministry, so the Holy Spirit—the Spirit of the glorified Jesus—united the believers with him, so that he dwelt in them to will and to work for his good pleasure, according to the measure of their faith. Can we see his work today? Certainly we can, and in those who surrender their lives to him, who walk in faith, who wait daily for the Spirit. Are there many in whom we can see him? Not enough, it is true, but more than many people think. Too often we see only a very good man and fail to see the source of his virtue, the indwelling Spirit that is the "living water" flowing out "unto eternal life." There should be a very great number in every place in whom the Spirit is in full control, manifesting every grace of our Lord in great power and glory; you and I should add ourselves to this number and to that great cloud of witnesses through whom the world is convicted.

The Cost

Nobody gets something for nothing. Jesus gave up a quiet, comfortable life for the long hours of preaching, teaching and healing. He gave up security for the dangers of opposition and persecution. He gave up what might have been a long, peaceful and useful life for the battle with the Prince of this World and an early and shameful death. The apostles and other early Christians followed his example, as do a few chosen souls today. The flesh must be crucified if the Spirit is to come in, in any great power.

Not only so, but there must be a death to pride, self-satisfaction, self-will, ambition, resentments, partisanship and denominational insularity. It costs a lot, but it is worth it.

Pasadena, Calif.

The Twentieth Century Ministry and Moses

BY L. A. BOWMAN

Synopsis of address given at a District Meeting

I. The Value of Early Training

WHICH influence was stronger in Moses' education, that of his mother-nurse, or that of the royal court? The choice of his life work decides the question.

II. His Sympathetic Nature

Despite his princely rearing, he found his sympathies strongly drawn toward the people of his own blood. Time and again, with a swelling heart, he had watched them toil and fall under the whips of their taskmasters.

We can not commend him for the murder, but the feelings that inspired him deserve praise. He took the part of the weak. He risked his own interests for those of his neighbor. He "endured as seeing the invisible." He lost his earthly reward, but gained a glory greater than the treasures of Egypt. Yet it meant sacrifice.

III. Choice of Life Work

"Chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." "Had respect to the recompense of reward."

Moses took upon himself one of the heaviest burdens that a man is ever called to carry—to serve men and be unappreciated by them, misunderstood, even blamed.

Brother minister, do you know the meaning of this calling and this strife? Many men never understand it. Sorrow is in the world, but they feel no impulse to relieve it. Sin spreads havoc around them, but they are fired by no indignation.

But if you truly know God and honor him, there is a work set apart for you individually—a work in delivering the wretched and oppressed, or fighting against every kind of misery and sin—in which you must defy the wicked world as fearlessly as Moses faced Pharaoh.

When such a noble task invites, and we hesitate be-

cause of the sacrifices, blessed are we if the "thou must" of God is victor over the "I dare not" of fear and sloth.

IV. His Faith and Courage

He kept the Passover and blood of sprinkling in Egypt. He started out with a great company of slaves to make of them a great nation. He ventured across the Red Sea. He led them out into the wilderness.

Do we sometimes lose faith? God still lives.

V. Was Not Envious

Seventy elders were appointed to assist Moses in bearing the burdens of the people. The spirit that was on Moses was on them and they did prophesy. Eldad and Medad prophesied in the camp. Joshua ran to tell Moses about it and asked Moses to forbid them. Moses said unto him: "Enviest thou for my sake? Would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them!"

Envy causes people to hate each other. Envy has brought untold trouble, worry and division into the Christian church. Think of what has happened to our own denomination. No great man is envious. "I would that ye all spake with tongues, but rather that ye prophesied" (1 Cor. 14: 5). Jesus says: "Pray ye therefore the Lord of the harvest that he will send laborers into his harvest."

VI. Moses Was a Man of Prayer and Communion With God

Think of his mountaintop experiences. How his face did shine when he came down from the mountain (Sinai). From one of the summits of Mt. Nebo he was permitted to get a view of the land of Palestine. The Lord was with him here. His eye was not dimmed, his strength was unabated. It is said the Lord buried him there. No man knows of the sepulcher to this day. May we conclude that God did not intend that his body was to see corruption but to prepare it as he did Elijah, so that he could in his spiritual body meet with Christ together with Elijah on the Mount of Transfiguration?

Brother ministers, if we commune with God, he can work mightily through us, otherwise he can not.

VII. Did It Pay?

Moses peacefully passed on with the Lord by his side. He was associated with Christ on the Mount of Transfiguration. He is associated with Christ in our thoughts of a coming glorious day when we shall sing the song of Moses and the Lamb.

Let us esteem the reproach of Christ greater riches than the treasures of this old world. Young men, if you are considering the ministry as your life work, consider the cost in sacrifice, toil, endurance, reproach; but while you do this, will you not also consider the reward, the incomparable reward?

Richmond, Va.

OUR MISSION WORK

Ten Thousand Dollars for Missions

SECRETARY R. E. DIFFENDORFER, of the Board of Foreign Missions of the Methodist Episcopal Church, says that a friend in the Methodist church has offered the Methodist Board of Missions dollar for dollar any amount it can raise on a special fund up to \$10,000 in order to maintain the work this year and avoid a deficit when the year closes. He says that if they can succeed in this it means to hundreds of national preachers and workers and to their own American missionaries and to mission institutions a wonderful encouragement and assurance that their work can be continued. He made a plea that the Methodist church measure up to the splendid challenge given.

We could not read this Methodist note and pass it by without telling it to Messenger readers. Really, in our hearts there is a hope that some one with a big heart will rise in our church and put forth a similar challenge.

What to Pray For

Week of December 14-21

BY EFFIE V. LONG

It is so easy to pray for doctors and nurses and the work they are doing, because it touches our hearts to see physical suffering. We long to see the sick get well; also to see the sick saved spiritually. So there are hospitals established everywhere, and in non-Christian lands especially, the hospital may be a great means of leading men to Christ. In the hospitals, hundreds first feel the touch of love, hear the first kind voices, and are first cared for in the best and most sanitary way. Their hearts naturally respond to this love shown in ministrations, and then they turn to the great Lover of men.

At our oldest hospital, at Bulsar, India, are Drs. Raymond and Laura Cottrell and Miss Ruth Glessner, R. N., and their faithful helpers, all doing this ministry for the sick day by day.

You can help care for them too, and help the Lord to heal them by your daily prayer for them. Also at Bulsar are Baxter and Anna B. Mow, who have been set apart to the ministry of the Mohammedans. It is a hard and difficult and slow road—to lead these folk to our Christ. They worship one God, but have not found their need of a Savior yet. As a rule, when won to Christ, they become very zealous workers for his cause.

There are such a few workers in this needy field, yet we all can help and have a share in this work by way of the throne. There is no better way. Let us use it with persistence!

Govindji K. Satvedi, one of our own boys who grew up in the church, has long carried the burden of the Bulsar church and community as elder and pastor. Pray for him and his faithful wife, Kankubai, as they care for the church and seek to lead others into the Light. "More things are wrought by prayer than this world dreams of. Wherefore let thy voice rise like a fountain night and day." Let us all have a share in leading the Bulsar folks to Christ!

Baltimore, Md.

Homeward Bound

BY FLORENCE M. BOLLINGER

THE little narrow gauge railway train rambles along at the rate of ten miles per hour with Waghahi as its final stop. Not so many years ago folks upon alighting at Waghahi, seeing the dense jungle ahead, have thought with Kipling, "There's no sense in going farther—it's the edge of cultivation." But greatly improved roads have changed the outlook, and now we know that these roads lead to civilization all through the Dangs.

Due to the monsoon the roads are still officially closed, and when I recently alighted at Waghahi we had to find men who would carry my luggage on heads to the big Kurkas River, where the mission cart, by special permission of the forest ranger, awaited us. After tea and prayer with the master and his family at Waghahi, we set out on foot on the jungle road with a sense of pleasure and adventure.

It is three miles from Waghahi to the river, but we were well aware of the river when still at some distance from it, by the roar of the turbulent waters. We found a miniature Niagara, with foaming falls tumbling over big boulders, and angry, swirling waters below, which carried destruction in their wake. How should we cross? We found a shaky footbridge of long bamboo poles laid from rock to rock over a narrow gorge of the stream, at a point where a huge rock projected up in the middle of the river. The waters swirled along underneath, but we took a firm grip on our nerves and cautiously crossed. And my luggage? I have often concluded that when God created the world, and set aside some jungle areas, he also made jungle men and women equipped by nature to survive its hazards. On the other side of the bridge were waiting two such men, sons of a man who is paid by the government a sum of \$2 per month to help folks across this dangerous way. Surplus clothes were no handicap to these men, for they had poise. You would have marveled with me at the sure-footedness and ease with which, balancing heavy loads such as a trunk, suit-

cases or bedding rolls upon their heads, they crossed this uncertain bridge! The usual baksheesh was in order, and we gladly gave it for such a service.

The cart was at the village patel's home. Here, as at many other times, seeing the simple life of the jungle people, Tolstoy's story, "How Much Land Does a Man Need?" has come to my mind. In that story the peasant Pakhom, after much striving, needed seven feet of earth, as much as was required for his grave. The patel is the headman of his village. He had a comfortable home with bamboo walls and a tile roof, and a mud-floored veranda affording shade. It was comfortable according to his standards—not yours or ours; for this man's needs are few.

The luggage being carefully stowed away in the cart, we set out on our way. Small logs laid across the road at frequent intervals did not make for riding ease or comfort as the cart jolted along; but the lure and freshness of the jungle did make walking a pleasure. We had heard rumors of the dread cholera being carried by river waters and affecting all of the villages near the river. On our way we met groups of men who were doing their best to appease the evil spirits of the disease. They carried offerings of fowls, eggs, gaudy little cheap treasures tied to small wooden idols, and sometimes money. These they carried from their own village to the next, where another group would take the same offering to the next village. The idea is that the evil spirits are attracted to these offerings, and are likely to come where the offerings remain.

There were more streams to cross as we went on, the deeper ones being bridged; but several we had to wade or sit in the cart and let the faithful bullocks pull us across. Farmers were working in their fields, which promise a good harvest. Sometimes the call of the peacock could be heard in the jungle, while the twittering songs of birds announced the approaching eventide. A sense of peace and restful contentment was everywhere. Yes, and hope, too, was stirring. How thankful we can be that hope is an abiding virtue. How often through discouragements and disappointments hope seems fleeting, but being abiding, it awakens time and time again. It was after a seven months' absence that I was returning to Ahwa—an absence during which another little grave plot at Bulsar added to our treasures in heaven, and my own health was built back to normal. Hope figured here, and though the clouds were dark for a time, "The stars shine through the cypress trees."

That night as we camped at Pimpri, the rushing river, wide and turbulent, sounded all night long, but it was a soothing sound after our long hike. Brilliant starlight lessened the darkness of the night. Good eats cooked over a campfire, and a night of good rest put us in shape for the remaining ten-mile jaunt home to

Ahwa. The grass, waist high and wet with dew, kept us on the road except for short cuts through the jungle the last several miles. Shortly after noonday we arrived at Ahwa to the surprise of the people who had been watching for the cart as sign of our coming; but the oxen had a heavy load and hills to climb those last few miles, and by short cuts we went faster than they.

The welcome home was heart-warming. As I looked around me and saw on every hand the work waiting to be done, I knew the near future held no idle minutes. There was thankfulness and joy in our hearts for my complete recovery and my safe return home after so long an absence. To share this joy and gratitude with others a few days after my return home we gave a thanks-offering dinner, and in accordance with Jesus' idea invited those to come who would not bid us again and by whom recompense will not be made. It was a joyous occasion as 250 folks gathered together on the school veranda and shared the dinner of steaming "dalbhat" which is rice and a dried pea stew hot with peppers. This was a treat to many whose diet consists so largely of dried breads. Our village Christians understand the idea of thank offerings to God for recovery from illness or other special blessings received, and many offerings of money, fowls, or other gifts have been given to the church. Just yesterday a young man who had been ill with high fever came to the bungalow. He related a dream he had had during his illness. It was as follows: He saw a big idol before him, and a voice said, "Fall down and worship me and I will make you well." But he replied, "I believe in the living God and I will only worship him." When he had said this the idol broke in two pieces and fell down. In the morning he was much better. He told us that as a thank offering for his recovery he is planning to make and give a wooden stool to the church.

Ahwa, Dangs, India.

Junior Worship Program for December

(For Use With the Junior Project)

Theme: Sharing the Christmas Joy.

Quiet Music: Silent Night, Holy Night.

Song: Love Came Down at Christmas.

Call to Worship: "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of Peace."

Response: Children sing the chorus of "O Come, All Ye Faithful."

Scripture: Luke 2: 7-14.

Song: While Shepherds Watched Their Flocks by Night.

Poem:

"Do you wish you could keep watch by night,
Like the shepherds of Bethlehem?
Do you wish you could see a glory light
As it shone in the sky for them?"

"Have you kept your watch in fields afar,
Where the people in darkness dwell?
Have you watched in the East for the rising sun
That shall lead to Immanuel?

"Have you seen how the gospel of God's goodwill
Is spreading through other climes?
Have you heard how they call on the Lord, until
It is sweet as the angel-chimes?

"I tell you, the Christmas glory now
Is a thousand times more bright
Than the glory that shone so long ago
On the first glad Christmas night."

—Author unknown.

Prayer: Thanksgiving for Jesus and the joy of Christmas. Thanksgiving that the joy of Christmas is spreading to China, Japan and other countries.

Story: The Gifts of the Wise Men.

Poem: We have a very beautiful poem that tells how we may give the gifts of the wise men today.

"When a life is spent in service,
Walking where the Master trod,
There is scattered myrrh most fragrant
For the blessed Christ of God.

"Whoso bears his brother's burden,
Whoso shares another's woe,
Brings his frankincense to Jesus
With the men of long ago.

"When we soothe earth's weary children,
Tending best the least of them,
'Tis the Lord himself we worship
Bringing gold to Bethlehem."

Offering Service: "It is more blessed to give than to receive."

Prayer Verse: "Bless thou the gifts our hands have brought."

News From India

BY A. S. B. MILLER

Rural Life Conference

Now I want to tell you something about this Rural Life Conference at Sangli. This was the second one of its kind held in the Bombay Presidency. The first one was held last year at Anklesvar. Last year's conference was an excellent one, but this year's was ahead of it. This year there were fewer non-Indians present and more Indians; and there were also more non-Christians there. This latter fact had its advantages and disadvantages, as I found out when leading the discussion on rural evangelism. The Hindus tried to insist that we do no preaching, but my paper was entirely clear on the point and left no room for doubt as to our own stand. And why should it not be so? What are we here for if not to give the good news? It is the best we have to give. Without it our whole program would be a farce. We are Christian first, which makes us interested in the other phases of rural development. My paper may come out in the Messenger. It made no bones about our message with plenty of reason why we should do evangelism. I should say that this subject was the first one on the program and it received very good attention. There was a lively discussion afterwards, but all in the best of spirit and fellowship.

A Question Which Stares India in the Face

The Conference gave a great deal of attention to the question of rural medical service, through traveling dispensaries, local dispensaries and child welfare work. These topics were all discussed by capable Indian Christian doctors and nurses. All of the speakers were folks who have had wide experience. One of the Indian doctors has taken over a rural dispensary on a self-supporting basis. It was formerly a branch of the mission hospital at Miraj and received a subsidy from that institution. This Indian doctor has shown a lot of courage to branch out in this way. Several Hindu gentlemen who were present testified to the wonderful service he is rendering in the local community, and how much he is loved and appreciated by the people of his locality. The subject of foods was discussed very ably by another Indian gentleman, an M. D., Hindu, officer of the Bombay Health and Baby Week Association. This was a most scholarly and practical hour spent in trying to work out a practical solution to the problem of malnutrition which stares rural India in the face. Two great difficulties stand in the way of its solution: ignorance of the villagers and economic depression. Who dares say that it is not the duty of Christian missions to try to help to alleviate conditions which make it impossible to give children and people who live in the great rural areas the chance for the life which they deserve?

A Class of Illiterate Men

Prof. Bhagwat of Poona gave a stirring paper on The Campaign Against Illiteracy. He is a very talented and capable gentleman, now serving as municipal engineer of Poona. But he is a volunteer worker in trying to help the condition of villagers. He also had a demonstration of how they proceed to teach adults to read. This was a most interesting part of the program and was well carried out with absolutely ignorant men, teaching them within a half hour to recognize letters and words. It was most cleverly done. Surely, illiteracy is one of the giant difficulties which stands in the way of India's progress.

The Conference Gave Encouragement

Our good friend, Mr. J. Z. Hodge, secretary of the National Christian Council of India, a staunch supporter of rural work, was the able chairman of the conference. His enthusiasm and practical Scotch sense is a great asset to any meeting. He gave a stirring address in which he told us of many of the projects in rural work which are being carried out all over India. He told us at the end of the conference that this was the most enthusiastic and helpful rural conference he had yet attended. We share with him that view. Personally, I have never left a conference feeling so encouraged. Usually one feels as though it is just another conference and two days spent in discussion. Here we all received, not only information, but enthusiasm to carry on this great program to which some of us have dedicated our lives.

At the Bombay Christian Council

The Bombay Representative Christian Council meetings were of a different type and perhaps need be so, but I did not feel that wave of enthusiasm here which I felt at Sangli. The chairman of our Rural Committee of this council made a report of the year's work, which was one of the best things reported at the meeting, and received the most enthusiastic support. One almost wishes that furlough time would not interrupt, so we might have more time to put a lot of these things into practice. The best that we can do is to pass the good news on to others.

KINGDOM GLEANINGS

Calendar for Sunday, December 15

Sunday-school Lesson, Ezra Teaching the Law of God.—Ezra 7: 10; Neh. 8: 1-3, 5, 6, 8-12.

Christian Workers' Meeting, Christ the Glory of the Church.

B. Y. P. D., Christmas for Christians.

Intermediate, A Journey Into Present-Day Mexico.

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Gains for the Kingdom

Two baptisms in Germantown church, Pa.

Four baptisms in the Moscow church, Idaho.

Four baptisms in the First church, Baltimore, Md.

Eleven additions at Pleasant Chapel, Ind., the result of revival efforts.

Nine baptisms at Battle Creek, Mich., Bro. Ralph G. Rarick of Mexico, Ind., evangelist.

One baptism in the Cooks Creek church, Va., Bro. Harper Snavelly of Carlisle, Pa., evangelist.

Two baptisms in the Gravel Hill church, Kans., Bro. G. E. Barkdoll of Carthage, Mo., evangelist.

Four baptisms in the Artemas church, Pa., Bro. C. O. Beery of Williamsburg, Pa., evangelist.

Fourteen baptisms in the Green Hill church, Va., Bro. Earl W. Fike of Roanoke, Va., evangelist.

Twenty-one baptisms in the Mexico church, Ind., Bro. I. R. Beery of Pleasant Hill, Ohio, evangelist.

Two baptisms in the Boiling Springs church, Pa., Bro. J. E. Whitacre of Harrisburg, Pa., evangelist.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. H. W. Forney of Fay, Okla., Dec. 8 at Waka, Texas.

Bro. R. P. Bucher of Quarryville, Pa., Jan. 5 in the Carlisle church, Pa.

Bro. Jas. Elrod of Wichita, Kans., Dec. 1 in the Paint Creek church, Kans.

Bro. Edgar Rothrock of Pomona, Calif., Dec. 1-15 in the Phoenix church, Ariz.

Bro. A. O. Mote of Detroit, Mich., Dec. 8-15 in Lake View church, Brethren, Mich.

Bro. S. G. Meyer of Fredericksburg, Pa., Dec. 15 at the Longenecker house, White Oak congregation, Pa., evangelist.

* * * *

Personal Mention

Bro. R. H. Nicodemus writes us that he is available for revival meetings in 1936. Address him at 320 Grove St., Sidney, Ohio.

Western Colorado and Utah has selected Eld. O. H. Feiler to represent the district on the Standing Committee at Hershey next June.

Bro. Ezra Flory, now located at New Paris, Ind., writes us that he still has some copies of his Bible Book Study which persons interested may have at the greatly reduced price of fifty cents. It gives the setting, outline and purpose of each book. There are twenty-seven diagrams.

Southern Indiana will be represented on the 1936 Standing Committee by Eld. D. W. Bowman, with Eld. O. D. Werking as an alternate delegate.

The Standing Committee delegate to the next Conference from the Second District of West Virginia is Eld. J. J. Scrogum, with Eld. A. C. Auvil as alternate.

Bro. Ralph R. Hatton, pastor of the Toledo church of Northwestern Ohio, owing to a change in date of another revival, has time for one such meeting before Sept. 1, 1936. Address him at 1115 Woodville St., Toledo, Ohio.

Sister Tenney Cline Wolfrey of Catawba Sanatorium, Va., wants the members of the church to remember her in their prayers and pray that if it is God's will she may be able to go home by spring. She thanks that Harrisonburg class for the card shower and would be glad to hear from any of her friends.

Bro. Harvey R. Hostetler, for seven years pastor of the Rocky Ford church of Eastern Colorado, has been serving the Morrill church of Northeastern Kansas for two months but is still getting mail forwarded from his old address. His correspondents will please note that his present address is Morrill, Kans.

Bro. Ora E. Weddle and family have returned, after an absence of seven years, to the pastorate of the Butte Valley church of Northern California. The church building here was destroyed by fire a few years ago but the membership is looking forward to a new plant in the near future. Bro. Weddle's address is Macdoel, Calif.

Eld. G. M. Throne and wife of La Verne, Calif., on account of ill health have removed to the home of their son John E. Throne, 1804 S. Monterey St., Alhambra, Calif. They like Alhambra but miss their accustomed church asso-

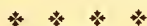
Concerning Your Christmas Offering

The giving of the brotherhood for the general missionary and service program authorized by Annual Conference totals for the nine months March 1 to November 30, \$96,812.17 this year, as compared with \$102,079.28 for the corresponding months of 1934. This means less missionary work than last year. Must a new reduction in program be made? Which missionary must be kept home next for want of funds?

The Christmas offering is a most suitable time for giving to missions. The ideal of \$1 per member, if realized, would lift up the mission cause; it would bring cheer to all our missionaries and would even make possible sending new workers. Will you read this to all you can to help realize this \$1 per person in your church? Would you be willing to help some child bring in a dollar? Is there some able person whom you can visit and to whom you will make presentation of this need? See page 2 of this issue.

Another thing. An increased number of members are thinking of tithing or proportionate sharing. We near the end of 1935. Now is the time to compute the portion not yet given to the Lord's work. The Christmas World Wide Mission Offering presents a need and opportunity of great urgency. Ordinarily money should be given through local channels. If you feel led of God to make an extra generous gift this Christmas you may send direct to General Mission Board, 22 S. State St., Elgin, Ill.

ciations. About three and a half years ago Bro. Throne suffered a stroke which has left him physically weakened. They hope to regain their normal health and return to their own home in La Verne. Bro. Throne is in his eightieth year, Sister Throne in her seventy-eighth. Dec. 5 they celebrated the fifty-fifth anniversary of their marriage. Let's give them our congratulations and good wishes.



Miscellaneous Items

The West Milton church, Ohio, will hold their love feast on Monday evening, Dec. 16.

The Week of Prayer is scheduled for Jan. 6-12. In abbreviated form the daily programs for this period will be found on pages 21-24 of this issue of the Messenger. Copies of the complete program may be had as follows: Single copy 3c; 50 copies or less 2c per copy; 100 copies or more \$1.50 per 100, postpaid. Send all orders to the Department of Evangelism, 105 East 22nd Street, New York, N. Y.

The club rate on the Messenger applies either with or without the new book, *Sharing Observations*. In other words, the subscriber has complete choice in the matter: he may take the paper alone, or he may take both paper and book. But we are hoping that many of our readers will think twice, and decide to order *Sharing Observations* with the Messenger. The cost is only seventy-five cents extra with a year's subscription, whether regular or at the club rate. In the book you get a big two-dollar value for only seventy-five cents more than the cost of the Messenger.



Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

Women Under the Southern Cross, by Margaret Ross Miller. Central Committee on the United Study of Foreign Missions. 208 pages. Paper, 50c.

The author knows South America and its women from long and actual contact with them, her husband being Bishop of South America for the Methodist Episcopal Church. Under six chapters—Yesterday and Today, Facing Tomorrow, Evangelical Education, Evangelical Women Organize, Daughters of Drudgery, and Daybreak and Destiny—the reader is given a number of close-ups that reveal the life and condition of our sisters of the southland. Nor does the author confine her remarks to only one class of women—all are included. The thirteen full-page halftones enable one to see with the eye more clearly than any words can picture. The large map visualizes for the reader this continent of which we are so ignorant.

The women of our church have adopted this as their study book for 1936. They could hardly have made a better choice. The book is very readable and should arouse no small interest in people whom we have entirely neglected. True, these nations have religions, but they are short on evangelical Christianity. It has been said that those who first came to North America sought God, while those who came to South America sought gold. And to these different quests men have charged the differences in the civilization and religion of today on this hemisphere. Whether all the differences are due to the early settlers may be questioned, but that we owe something to our neighbors to the south admits of no question. A study of this book should lead to a better understanding of these nations and a deeper desire to take the gospel of our Lord to them.

With Our Schools

Bethany Biblical Seminary

Bro. M. R. Zigler, Executive Secretary of the Board of Christian Education, spoke to the students Nov. 13, in the Bethany Chapel. He discussed the peace program of the Church of the Brethren, the importance of translating our conviction into action; and led a very lively discussion as to what we ought to do in the present crisis.

Dr. Frederick J. Libby, Executive Secretary of the National Council for the Prevention of War, addressed the students and faculty, Nov. 11, in the Bethany chapel. After the address Dr. Libby gave opportunity for questions, which he answered in a masterly way. Dr. Libby discussed both the outlook for peace and also the possibilities of a peace action program.

Bro. Frank H. Crumpacker, on furlough from China, spoke to the students and faculty, Nov. 12, in the Bethany chapel. His subject was: "China Today." The address was very enlightening as to the changing situation in the Orient. The Bethany folks are glad to have the Crumpackers with them this year, and many of the students are taking advantage of the opportunity for fellowship and personal conference with them.

Dr. Edgar J. Goodspeed, Professor of New Testament Greek and Interpretation in the Divinity School of the University of Chicago, addressed the students and faculty, Nov. 26 in commemoration of the Four Hundredth Anniversary of the first printing of the Bible in English. He traced the development of translation from Tyndale and Coverdale to the King James and the Revised Versions. He had on exhibition copies of many of the various translations, also specimen reprints from the most ancient manuscripts, the Greek papyri, and other publications of interest. The students were permitted to inspect these more closely after the lecture. The address was masterly, very illuminating, and gave all a greater appreciation of the Bible and its message for today.

Bridgewater College

The Regional Conference for the Southeastern Region was one of the finest conferences the region has yet held. It could not have been otherwise under such leadership as this: C. D. Bonsack, Spenser Minnich and Ruth Shriver of Elgin; Warren D. Bowman of Juniata College; and J. Quinter Miller of Hartford, Conn.

The Trustees of the College met in connection with the Regional Conference with an unusually large representation. They considered the annual reports for the session of 1934-35 which indicated improvement in conditions over the preceding year. The trustees agreed that even slight improvement was encouraging.

The college is announcing the annual Spiritual Life Institute which will be held Jan. 2-6, 1936. The Institute is designed especially for ministers and students, but is open to others. Dr. Chas. E. Jefferson of New York City, and Eld. C. D. Bonsack of Elgin, Ill., are to be the visiting leaders. President Paul H. Bowman, F. D. Dove, J. M. Henry, M. C. Miller, Wilmer R. Kensinger, C. G. Hesse, Mrs. Victor Philips and Mrs. D. C. Myers will be the local leadership. Churches of the region are urged to see that their pastors attend the institute. It is expected that many patrons of the college will return with their children to college after the Christmas recess and remain over the week-end for the institute.

DAILY DEVOTIONS

BY WARREN W. SLABAUGH

The Sermon on the Mount

"For he taught as one having authority"

Read Matthew 5: 1, 2

Monday

Jesus had been preaching for some months in Galilee. His fame as a teacher and healer had spread and everywhere crowds thronged to hear him. As he sat on the hillside the people crowded around and listened as he taught his disciples the great moral and ethical standards of the kingdom. So deep an impression did this discourse make on his hearers and on men of later generations, that it has been called the greatest sermon that ever was preached. So high are its ideals that our modern civilization of which we are wont to boast falls short of attaining to the standards taught by Jesus that day on the mount. How the hearts of those who were longing for "the consolation of Israel" burned as they listened to words of authority!

Our Father, thou hast shown us thy perfection in Jesus. May we be challenged to better things. Amen.

The Poor in Spirit

"He that humbleth himself shall be exalted"

Read Matthew 5: 3; Luke 6: 20

Tuesday

To the expectant crowd Jesus began to speak of the happiness which would come to those who entered the kingdom of heaven. He set forth those qualities and attitudes which would qualify men for membership, but strange to say, the opposites of those the religious leaders taught.

He began to speak of the poor in spirit; who were they? Those pious ones, most of them poor and oppressed, who humbly commit their lives into God's hands. They are not proud and self-righteous. Though they have little of wealth or power, they are not concerned, for their heart is set on higher things.

Our Father, keep us from a haughty spirit. May we trust not in our strength but in thee. Amen.

They Who Mourn

"Blessed are ye that weep now; for ye shall laugh"

Read Matthew 5: 4; Luke 6: 21

Wednesday

What a paradox! Can those who weep be happy? Happiness is not in-

"In haunts of wretchedness and need,
On shadowed thresholds dark with fears.
From paths where hide the lures of greed,
We catch the vision of thy tears."

herent in sorrow. Only an abnormal person can find pleasure in tears. Men do not "enjoy bad health." But those things which cause sorrow can not keep the saints from rejoicing in the prospect of the kingdom.

There are so many causes of sorrow. There are those ills of want, disease and ill treatment which men suffer innocently. There are the woes of the world about them which touch their compassion. There are tears for their own sins and mistakes. The saint can not be satisfied as long as there are evils in the world; his dissatisfaction is a qualification for membership in the kingdom.

May we never be satisfied in our shortcomings, nor in the presence of others' needs. Amen.

The Meek

"I am meek and lowly in spirit"

Read Matthew 5: 5

Thursday

It is hard to be meek, for meekness is not synonymous with weakness. It is hard to be humble in a world that exalts human pride. It is not easy to be considerate when the rule seems to be to seize from others. Jesus pronounced a blessing upon men, good and strong, who because they possessed his spirit, would not fight in unseemly fashion for their just rights,

but were willing to wait patiently for their cause to be vindicated.

Never was there such a paradox, "the meek shall inherit the earth," and never was there a greater truth. Selfishness has within itself the seeds of its own destruction. The meek are not compelled to wait for the kingdom, they are in the kingdom now.

Our God, may we see with the clear eye of faith thy justice which shall bring reward to thy children. Amen.

The Hungering and Thirsting

"I will give unto him who is athirst of the fountain of the water of life freely"

Read Matthew 5: 6; Luke 6: 21

Friday

Physical hunger and thirst are compelling urges. Too often in the history of mankind famine has mocked hungry bodies. Men have suffered the tortures of thirst in the desert or on the deep.

But the satisfaction of the physical is not sufficient. There is a desire in the heart of man for more than food and drink, which finds satisfaction only in fellowship with God. They whose desire for righteousness is a compelling urge, have the answer to their prayer; they have gained the kingdom.

But this desire is not satisfied with its own filling. It desires this blessing for all men.

May we pray with Augustine: Lord, thou hast made us for thyself and our heart is restless until it finds rest in thee. Amen.

The Merciful

"Be ye merciful even as your Father is merciful"

Read Matthew 5: 7

Saturday

It is not enough for a man to be meek and assume a passive rôle. Mercy assumes a positive attitude. There is so much of sorrow and suffering in the world. The man of the kingdom must do more than to long for better things; if he is like Christ, he will pour out his life in sympathy to the needy and helpfulness even to his enemies. And the merciful man will need no one to plead his cause in the Day of the Lord.

Our Savior, mercy was the crowning glory of thy life on earth. We also rejoice in thy mercy to us. Amen.

WEEKLY QUIET HOUR

Five Beatitudes

In the beatitudes Jesus sets forth certain attitudes and characteristics which mark the men of the kingdom. Let us remember that the ideals he set up for others were exemplified in his own life. Jesus taught first of all by his example.

The poor in spirit. Read 2 Cor. 8: 9; Philpp. 2: 5-8; Matt. 8: 20.

Those who mourn. Luke 19: 41-44; John 11: 33-35.

The meek. Matt. 11: 28-30; 21: 5; 1 Peter 2: 23.

Hunger and thirst. John 4: 31-34.

The merciful. Heb. 2: 17; 4: 15; Matt. 10: 36; Luke 23: 34, 43.

HOME AND FAMILY

Youth's Prayer

BY CARRIE HETRICK ALLEN

God, give me grace to be the man
 That my own mother thinks I am.
 God, give me power to ward away
 Temptations that are mine each day.
 God, keep my heart all pure and clean
 And fit at all times to be seen
 By those to whom I hope to be
 The ideal of true masculinity.
 God, keep my hands from doing wrong
 While I must mingle with the throng.
 God, keep my feet from straying in
 The paths that reek with worldly sin.
 God, cleanse my mind from thoughts impure
 And keep my anchor all secure,
 Fast to the solid rock of him
 Who died to save mankind from sin. Amen.

Greensburg, Pa.

The Voice of Thy Brother's Blood

BY FLORENCE S. STUDEBAKER

Chapter 6

It was nearly dark when at last the long Pullman came to a standstill in the train sheds at Austin. Martin had purposely gone without his supper with the thought of eating with Maurine at the restaurant where she was employed. Taking a seat in a westbound street car he lost himself in the folds of the evening paper.

"Well, things are looking pretty blue, eh, stranger?"

Martin looked up to face a kindly old gentleman who seemed inclined to friendliness. He blinked in a dazed sort of way. "What do you mean, sir? I fear I do not understand."

"Well, things in general. That editorial on taxation hits the mark if anything does. Do you remember how the revenue from beer was to pay our taxes; how it was to put millions to work; how it was to restore prosperity? Instead, it has thrown our country into an orgy of drinking and carousal which bodes no good for the production of good citizens. Now the howl is being made to reduce the liquor tax. It is too high. The governor of New York State reports that returns from liquor taxes indicate that only half as much liquor was drunk last year as was expected. To remedy that, New York liquor retail stores have been granted an extension of two hours daily for sales during the week, and one extra hour on Saturday."

Martin nodded agreement. "Yes, according to the papers, the return of liquor has not restored prosperity."

The old man laughed. "And neither has it reduced taxes. If anything my taxes are higher than they were.

As to relieving unemployment, there's nothing to it. I went through a northside beer factory the other day. The most astonishing thing about a modern brewery is the absence of man power. Everything was done by machinery. Few human hands were needed."

"May I ask in what business you are engaged?" queried Martin.

"My name is J. Richard Grant. I am a retired restaurant owner. My son is operating the restaurant now. And yours?"

"I'm a merchant from Newby, Ohio. I have been in New York on business and have only stopped over in Austin to see my daughter. If you are acquainted in the city perhaps you can tell me something about the location of this place."

Mr. Grant adjusted his spectacles and studied the address. He handed the paper back thoughtfully. "So your daughter is working for Tony Conant?"

Martin started at something in his tone of voice.

"Tony Conant . . . yes . . . what about him?" His questions tumbled over one another in wild disorder. Cold despair settled like a pall over his soul. What did this man know of Tony Conant?

"Well, perhaps it is enough to say that Tony Conant's place of business is situated in a locality which is noted for its notorious night clubs. I believe Tony's is outstanding in the guzzling of drinks and boisterous dancing."

"My God," Martin groaned and covered his face with his hands.

"I'm sorry," apologized Mr. Grant, instantly sympathetic. "Perhaps there is some mistake. Surely your daughter would not . . ."

"No, there is no mistake," interrupted Martin hoarsely. He sat staring into space scarcely daring to think of what awaited him at the end of his quets

For a long time neither spoke. At last Mr. Grant arose. "Mr. Harris, I should like very much to be of some assistance to you. Here is the point where you should transfer to another car. I get off here too. If you will wait while I telephone my family, I will go with you to Tony Conant's place."

A suspicion of tears glistened in the eyes of Martin Harris as he nodded grateful assent and followed his new friend from the car.

It was but a matter of moments until the two were again speeding through the brightly lighted streets. The atmosphere of the street car with its pleasure seeking occupants, among whom were foul-breathed men, and gaudily painted women laden with perfume, was most repulsive to Martin. The low grinding wheels grated harshly on his sensitive ears and his heart was heavy with a strange forboding.

"This is the place," called Mr. Grant, pushing through the crowd.

Martin breathed more freely as the cool night air swept over his hot face. "This doesn't seem like a restaurant, sir," he whispered, shrinking back instinctively from leering females who stood drinking and smoking freely with the men who lined the long bar.

"Do you wish to eat?" inquired Mr. Grant, pulling back two chairs. "A cup of coffee will do you good. Then you may rest and look about. Perhaps you will find your daughter without making inquiry."

Martin nodded gratefully and sank into the proffered chair. His eye swept the crowded tables for signs of a familiar face. Like one in a dream he watched men and women, young and old, toddle out on the tiny dance floor and caper giddily about as if they were having the time of their lives. Men and women drank their beer and looked on peacefully while scantily dressed girls danced before them. He wondered how police authorities could permit such lewdness, but when Mr. Grant obligingly pointed out a city official present, he partially understood their slackness.

Suddenly a loud clapping of hands announced the approach of a new and apparently favored dancer. The crowd rose as one man and cheered until they were hoarse. When Tony Conant, bleary-eyed and voluble, succeeded in restoring quiet, a gaudily painted female proceeded to entertain with what is commonly called a shawl and cellophane dance.

Martin turned away in sickening horror when a strangely familiar voice fell on his ear. For long moments in which he seemed paralyzed to move, he stared at the face of the girl who was accompanying the dancer with a song.

"Maurine! My child! . . . You?" He sprang to his feet and forgetting everything hurried toward her.

Franklin Grove, Ill.

(To Be Continued)

The Emergency Gift Box

BY MAUD MOHLER TRIMMER

It is a queer person who does not find rare pleasure in bestowing a gift on a friend. There is something about the glad gleam of the recipient's eye that brings a warm, comfortable glow to the heart of the giver. And the handsomer the gift the happier he is. But now-a-days few people can give handsome gifts and many find no pleasure in giving anything less. But isn't it better to give the small thing within one's means with loving thought than to give nothing at all?

For after all it is not the intrinsic value of the gift that delights the one who receives it. He does not put a cash but a love value on the offering. It is the re-

membrance, the kind thoughtfulness back of the present, that makes it worth while. The little gift, suggesting loving thought, sent at a time when unexpected is most appreciated. Christmas, Easter and anniversary gifts are inclined to be conventionalized.

Probably every one finds some occasion when he would greatly like to send a little love gift, but at the moment his pocketbook is limp and his time limited. And it would be so pleasant to have something to give the house guest as she leaves, or the friend starting on a trip, if the host could afford it.

The emergency gift box solves many problems. All through the year it is possible to find odd moments in which to fashion presents for friends or others and drop them into the box for future use. And often one has chances to buy little gifts at bargains that will come in handy later: How nice to have something to add to the girls' hope chests, to the bride's kitchen, to the little boy's play outfit, to decorate the college boys' room, or to give dad a surprise. The gift box is extremely practical.

I am writing this now because I am thinking in particular of the need there will be this coming winter for gifts to our blessed Savior through his poor. Everything now indicates that prices of necessities will increase. Some of the great sources of the nation's food supply have been practically depleted. There will be people too poor to buy what they need this winter. Now is the time for those who can to prepare to help them. This winter when the need is greatest the people who are earning money will have to empty their purses to pay for taxes, insurance and assessments.

There are sections in this country that still have an abundance of food, but they are not permitted to sell more than so much. The rest rots. Wise people canned all they were able to supply their needs. Many canned a few extra quarts to give to the poor. In laying up for themselves they did not forget his poor. When they greet them in Paradise they will be glad if they did what they could even if it were not what they would. One can have emergency gift shelves as well as boxes.

Now is the time to whittle and nail toys for the kiddie of the poor, to repair and paint old toys in gay colors, to make that bit of cloth into a garment for the poor child. And it may be possible to save a penny here and there to give some poor person employment for an hour or two and save his pride.

Next winter there will be people who sit down to tables filled with delicious viands. How dare they thank God for these if they have selfishly withheld help from his other unfortunate children? How can they eat with any joy when they know that around them is a ring of thin faces and pale outstretched hands?

Long Beach, Calif.

THE CHURCH AT WORK

INTERMEDIATES

The Flying Boat

Here is a book that can be used in at least two ways. That fact should give it added value.

"The Flying Boat," by Robert N. McLean, is the mission study book for intermediates for the year 1935-36. It is a novel with the setting among the Mexicans both in the United States and Mexico. The story is well written and brings out some of the fine things in mission work.

It is our hope that a large number of intermediate groups will use this book. To aid in presenting this material eight articles have been printed in *Our Young People*. This material was written by Miss Rachel Myers, and appeared on page six of that paper. It is the plan that eight sessions be spent in the study of this book. The leader who wants further help should have a copy of "Mexican Journeys," which is based on "The Flying Boat" and gives much added source material.

"The Flying Boat," price sixty cents.

"Mexican Journeys," price twenty-five cents.

Both can be ordered from the General Mission Board, 22 S. State St., Elgin, Illinois.

Parents! Are you planning to give your intermediate boy or girl a book for Christmas? Nothing would be better than "The Flying Boat." It is written for this age group. Many adventurous expeditions in airplane and automobile are related. It is a clean story with a purpose.

WORSHIP

Week of Prayer for the Churches

The nationwide Week of Prayer for the churches is scheduled for Jan. 6-12. This Week of Prayer is being observed simultaneously with other lands throughout the world, to which a call goes from the World's Evangelical Alliance, London, England.

Daily programs for this seven-day period have been prepared by the Department of Evangelism of the Federal Council of Churches of Christ in America, and in a somewhat abbreviated form are reprinted for the convenience of those planning to hold such services.—Ed.

Copies of the complete program may be had as follows: Single copy 3c; 50 copies or less 2c per copy; 100 copies or more \$1.50 per 100, postpaid. Send all orders to the Department of Evangelism, 105 East 22nd Street, New York, N. Y.

FIRST DAY—FOR OURSELVES

Prelude of Quiet Music.

Call to Prayer—

"They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

Hymn, "Jesus Calls Us O'er the Tumult."

Prayer.

Scripture Sentences—

"Father, save me from this hour, but for this cause came I unto this hour."

"And for their sakes I sanctify myself, that they also might be sanctified through the truth."

"I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee."

Hymn, "When I Survey the Wondrous Cross."

Prayer for Courage.

Scripture Reading—Rom. 12.

Hymn, "Take Time to Be Holy."

Prayer for a Clean Heart.

Hymn, "My Faith Looks Up to Thee."

Addresses (ten minutes each)—

"Prayer Changes Things."

"The Resources of God, in Christ Jesus."

Hymn, "Have Thine Own Way, Lord."

Silent Prayer Period.

Hymn, "Lord, Speak to Me That I May Speak."

Prayer for Freedom in the Lord.

Litany

Thou who art the Father of all men, for the gift of life itself, with all its happiness, its travail, its hardship and its bright promise we thank thee, O Lord.

For granting us powers to aid thee in creation, for the dignity thou lendest life in allowing us to labor upon earth and to reshape the life of men and of groups, for entrusting us with the mystery of life for our generation, we thank thee, O Lord.

For the church, which taught us the way of life, which upheld thy Son in all his winsomeness and power, which put prayer upon our lips, which opened our eyes to brothers and sisters beyond every frontier, and led us to believe in friendliness and generosity as the way of life, we thank thee, O Lord.

For Jesus Christ, thy only Son, our Lord, and all the help and hope which is ours in him. For the clarity of his mind, the bravery of his deeds, the strength of his faith, the exceeding graciousness of his dealings with the weak and erring race of men, we thank thee, O Lord. Amen.

Hymn, "O Love That Wilt Not Let Me Go."

Benediction.

SECOND DAY—FOR OUR HOMES

Prelude of Quiet Music.

Call to Prayer.

"Come unto me, all ye that labour and are heavy laden, and I will give you rest."

Hymn, "Love Divine, All Love Excelling."

Prayer.

Scripture Sentences—

"God setteth the solitary in families: he bringeth out those which are bound with chains: but the rebellious dwell in a dry land."

"Better is a dinner of herbs where love is, than a stalled ox and hatred therewith."

"For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

Hymn, "Dear Lord and Father of Mankind."

Prayer for Our Mates.

Scripture Reading—Eph. 6: 1-20.

Hymn, "Faith of Our Fathers."

Prayer for Little Children.

Hymn, "Savior, Like a Shepherd Lead Us."

Addresses (ten minutes each)—

"The Bases for Christian Marriage."

"The Christian Parents' Obligation to Their Children."

Hymn, "Sweet Hour of Prayer."

Silent Prayer Period.**Hymn**, "Blest Be the Tie That Binds."**Prayer for Children in Sickness.****Hymn**, "Where Cross the Crowded Ways of Life."**Prayer for Youth.****Hymn**, "O Jesus, I Have Promised."**Litany—**

Lord, we come to thee as we are with our joys, our hopes, our loss, our pain. Before thee we make no pretense but ask for daily strength for our daily need.

Thou who settest the solitary in families and givest us sons and daughters as a heritage of thy love, grant us grace to rear them in harmony and in every helpful practice.

Remember all parents who are burdened with the problems of food and shelter. We ask special grace for those who guard and care for the very young. Give unto them that sunny disposition, that blithesome heart, that sprightliness of temper which should be the portion of every child.

For all children we pray that they may have insight to understand the labors of home and office and shop. Remember all parents and children in the long years of school. Together may they grow not only in knowledge but in the grace and temper of him who came a lamp unto the feet of every man. Amen.

Hymn, "In Christ There Is No East Nor West."**Benediction.****THIRD DAY—FOR OUR CHURCHES****Prelude of Quiet Music.****Call to Prayer—**

"Let the words of our mouths, and the meditations of our hearts, be acceptable in thy sight, O Lord, our strength, and our redeemer."

Hymn, "Lead On, O King Eternal."**Prayer.****Scripture Sentences** (in unison)—

"And he is before all things, and by him all things consist. And he is the head of the body, the church; who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence."

"I Paul am made a minister; who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church."

"Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."

Hymn, "I Love Thy Kingdom, Lord."**Prayer for the Church.****Hymn**, "The Church's One Foundation."**Scripture Reading**—Matt. 16: 13-20; 1 Cor. 3: 1-9.**Prayer for Obedience to the Mind of Christ.****Prayer for Grace to Open Wide the Doors of the Church.****Hymn**, "Take My Life and Let It Be."**Addresses** (ten minutes each)—

"And When They Had Prayed" (Acts 4: 31).

"The Church's Mission for Our Day."

Hymn, "Have Thine Own Way, Lord."**Silent Prayer Period.****Hymn**, "Savior, Thy Dying Love."**Prayer for Daring to Use All Our Resources.****Hymn**, "Take My Life and Let It Be."**Litany—**

Lord, how may we praise thee for those who guided our infant footsteps in the way that leadeth unto life. In si-

lence before thee we search our hearts conscious of the many times we have failed to share what thou hast given us.

For unlearned men and women who through years of faithful service taught us by the lesson of their lives the deeper lesson which thou didst plant upon the tables of their hearts.

For those of great talent, scholars, and seers, who have shared with our generation the fruits of their labors, who have adorned the church by the clarity of their thoughts, we lift our hearts in gratitude.

For numbers who with no special gift of prophecy or teaching have nevertheless by their presence given encouragement to others who would have failed without their testimony, we praise thee.

For servants of the church who have turned not back day or night from the call of human need, but have been shepherds of the flock in good days and bad, who have not scorned the lowly task, who have entered the fellowship of the sufferings of thy Son, and have not been denied the power of his resurrection, we praise thee.

Lead us out with fresh will to banish ignorance, disease, slums, unfair trade, war, and all that loveth and maketh destruction. Grant us renewed courage to build up honor, purity, love, friendliness, and all virtues which lead to happy homes and peaceful nations. Amen.

Hymn, "There's a Wideness in God's Mercy."**Benediction.****FOURTH DAY—FOR THE WORLD MISSION OF CHRISTIANITY****Prelude of Quiet Music.****Call to Prayer—**

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Hymn, "Jesus Shall Reign Where'er the Sun."**Prayer.****Scripture Sentences—**

"And the night following, the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome."

"Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth."

"And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us."

Hymn, "O Jesus, Thou Art Standing."**Prayer for Courage to Accept the Task.****Hymn**, "The Morning Light Is Breaking."**Prayer for Those of Our Number on the Boards of Our Churches.****Hymn**, "In Christ There Is No East Nor West."**A Prayer for National Churches Overseas.****Hymn**, "Where Cross the Crowded Ways of Life."**A Prayer for the Federal Council of the Churches of Christ in America.****Hymn**, "Hail to the Brightness of Zion's Glad Morning."**Addresses** (ten minutes each)—

"The Fundamental Christian Basis for Modern Missions."

"The Outlook for World Missions During the Next Decade."

Hymn, "O Zion, Haste."**Prayer for Men and Women and Children on the Field.**

Hymn, "Christ for the World We Sing."

Litany—

Let us pray that, from the deepest impulses God has set in the human heart, we may share the best he has given us.

Let us pray that we shall be unafraid to share not only our treasure, our science and our experience, but ourselves as well.

Let us pray that the boards of the church may be kept strong, that the mind of every parish may know the need of mankind and God's will that all should bear one another's burdens.

Let us pray that, if the call to serve a strange and distant place come to one of our own children, like the boy Samuel, he shall have grace to say, "Speak, Lord, for thy servant heareth."

Let us pray that the vision of peace and plenty for all men may be somewhat forwarded by the means given unto us.

Entrust us once again with the power to aid thee in the making of mankind into a race of friendly and helpful men; through Jesus Christ, our Lord. Amen.

Hymn, "I Love to Tell the Story."

Benediction.

FIFTH DAY—FOR OUR OWN NATION

Prelude of Quiet Music.

Call to Prayer—

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

Hymn, "God of Our Fathers."

Prayer.

Scripture Sentences—

"And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect."

"And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad."

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Hymn, "God Bless Our Native Land."

Prayer for Healing of Our Sore Distress.

Hymn, "Beneath the Cross of Jesus."

Scripture Reading—Psa. 33.

Prayer for the Unemployed.

Hymn, "Mine Eyes Have Seen the Glory."

Prayer for Humility as a People.

Hymn, "Faith of Our Fathers."

Addresses (ten minutes each)—

"Our Spiritual Heritage."

"Making America Christian."

Silent Prayer Period.

Hymn, "My Country, 'Tis of Thee."

Prayer for Industrial Peace.

Hymn, "Fairest Lord Jesus."

Prayer That Our Nation May Put Her Trust in God.

Hymn, "More Love to Thee, O Christ."

Litany—

For our nation, O Lord, we raise our hands in prayer. For this broad land, and for every person in it, we beseech thy patience and thy mercy, Lord.

We pray that the fortunate be kept humble and generous, that men may learn to share power and wealth before hate snatches these gifts from reluctant hands.

We pray for classes submerged because of color or estate. Help us to shape our order that no man or child shall lack his chance to live life in peace and plenty.

We ask thy wisdom in solving the problem of crime. Teach us to so order our life that hands will no longer be lifted to strike, that men may desire their own wage rather than snatch a neighbor's bread.

Help us to select from our midst men and women who can assume the task of government uncorrupted and with honor.

Teach us by every failure of the past that we are our brother's keeper, that no man liveth or dieth to himself alone, that no man prospers or languishes by himself, that we are bound together by universal family bonds, and save us as a people from disease of soul to fresh, new life, that we may give thee praise; through Jesus Christ, our Lord. Amen.

Hymn, "Who Follows in His Train."

Benediction.

SIXTH DAY—FOR EVERY PEOPLE

Prelude of Quiet Music.

Call to Prayer—

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

Hymn, "Lord of All Being Throned Afar."

Prayer.

Scripture Sentences—

"Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him."

"Also I heard the voice of the Lord, saying, Whom shall I send and who will go for us? Then said I, Here am I; send me."

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."

Hymn, "All People That on Earth Do Dwell."

Prayer for a Recognition of Our Common Sins.

Hymn, "O Worship the King."

Scripture Reading—Acts 2: 1-21.

Prayer for One Another's Infirmities.

Hymn, "For You I Am Praying."

Prayer for All Statesmen.

Hymn, "Our God, Our Help in Ages Past."

Addresses (ten minutes each)—

"The World Unity of Modern Life."

"The Spiritual Implications of That World Unity."

Silent Prayer Period.

Hymn, "Where He Leads Me I Will Follow."

Prayer for Grace to Live as Brothers.

Hymn, "In Christ There Is No East Nor West."

Litany—

Lord, we recognize our debt to every people. How can we praise thee for the valor of the mind, the painter's brush, the builder's skill, the artist's chisel, the insight of the writer, the seeing eye of those who have pondered on the ways

of God and the destiny of man? For all the riches of the past brought to us from generations that are gone of every tribe and clime, we praise thee, Lord.

Lord, give us strength to accept our obligation to all men, to aid them and ourselves to live at peace on our small planet, that we may enrich and enlighten one another until all grow into fullness of life.

We speak unto thee in a thousand tongues, we lift up our prayer from every land and sea, we come from backward and developed countries, we are of different colors and varied tribes, but we are thy children, Lord, and we give our lives to thee; through Jesus Christ, our Lord. Amen.

Hymn, "All Hail the Power of Jesus' Name."

Benediction.

SEVENTH DAY—FOR LIGHT ON THE WAY AHEAD

Prelude of Quiet Music.

Call to Prayer—

"Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

Hymn, "The King of Love My Shepherd Is."

Prayer.

Scripture Sentences—

"Thy word is a lamp unto my feet, and a light unto my path."

"And he said unto him, If thy presence go not with me, carry us not up hence."

"Then touched he their eyes, saying, According to your faith be it unto you."

Hymn, "Holy Spirit, Faithful Guide."

Prayer for Release From All Bondage of Body, Mind and Spirit.

Scripture Reading—John 1: 1-18; 8: 12-20.

Prayer for Order Out of Our Confusion.

Hymn, "Open My Eyes That I May See."

Prayer for Eyes That See and Ears That Hear.

Hymn, "Lead, Kindly Light."

Addresses (ten minutes each)—

"Does God Lead Men?"

"Follow Thou Me."

Silent Prayer Period.

Hymn, "He Leadeth Me."

Prayer of Thanksgiving for Sure Words Already Given.

Hymn, "Jesus, Savior, Pilot Me."

Prayer for Grace to Live Well.

Hymn, "Guide Me, O Thou Great Jehovah."

Prayer for Guidance—

"Thy word has oft been a lamp unto our feet, still shed the kindly beam upon our pathway. As thou didst lead Abraham and his tribes through mirage and desert thirst; as thou didst guide Moses out of Egypt and didst see him dry shod across the Red Sea waters; as thou didst call Samuel in the night beside the ancient Eli; as thou didst speak assurance to Mary and Joseph, and didst watch over Bethlehem's manger and didst befriend thy Son in years of youth and manhood—so mark the road for us; guide our feet; so lead our minds, that in our day we may do valiantly and share the bread of life with thy children; through Jesus Christ, our Lord. Amen.

Hymn, "Who Follows in His Train."

Benediction.

CORRESPONDENCE

WOMEN'S WORK IN WESTERN PENNSYLVANIA

The Women's Work organization of the District of Western Pennsylvania met in conjunction with the district meeting at the Windber church, Oct. 22. About two hundred women were present representing twenty-nine churches. Fifty delegates were enrolled.

During the year our women gave to district missions, \$161.73; to the Old Folks' Home at Scalp Level, \$135.05, and to the national project, \$412.70. Because of the heavy church indebtedness in so many local churches of our district, we find it difficult to reach our goal of giving.

It was decided to try the assessment plan in our work for the coming year to reach the following pledges: district missions, \$300; Old Folks' Home, \$200; and national project, \$600.

We were fortunate in having Bro. C. D. Bonsack with us, who gave a very inspiring message on the growth of our mission work in the foreign fields.

At this meeting the officers were elected for the coming year. The following officers will serve us: President of Women's Work, Mrs. George Wright; Vice President, Mrs. Ernest Statler; Director of Aid Societies, Mrs. Waldo Strayer; Director of Bible Classes, Mrs. R. N. Haynes; Director of Missionary Department, Mrs. George Detweiler; Director of Peace and Temperance, Mrs. E. M. Hertzler; Director of Mothers and Daughters' organization, Mrs. George Wright; Secretary and Treasurer, Mrs. J. A. Robinson. We are looking forward to a greater year of activity in 1936.

Mrs. J. A. Robinson.

Johnstown, Pa.

AN OVERLOOKED MISSION FIELD

During the last few months several cases before our group of Parole Sponsors have impressed me with the pressing need and the consequent possibilities of work for our church in that field.

First offenders are turned over to us by our county judge, a man of rare discretion. They are youngsters from twelve to twenty years of age. Most of them come from environment that would have made a hardened criminal of me or many of my friends. Some of them literally never had a chance in the game of life. Their heredity often makes it almost a hopeless proposition.

Others come from fairly good parents. Poverty has compelled them to live in sections of the city, or even the country, where they have only undesirable companions for friends and chums. In some cases the death or illness of a parent has left them without any parental supervision and they have drifted into antisocial groups and have developed a vicious attitude toward society that makes them glory in lawbreaking. It is in this group that I see possibilities.

At present our Parole Sponsors are made up of several business men, a few lawyers, a few Protestant ministers, and two Catholic priests. Our most effective worker was a Catholic priest who has just been removed to another field. None gets a cent for his efforts. Yet I have seen them work as hard as any man could and rejoice over a regeneration or even weep over a failure as sincerely as if their own well-being depended on it.

A failure that was chalked up against the writer lately is the inspiration of this appeal. A boy of sixteen was taken along by a man of twenty-three, who had a previous

conviction for felonious entry. He got the lad half drunk and they held up and beat a man, but failed to get his money. Clever detective work was the only thing that saved the boy from the entire blame for the crime. The man evaded capture and for a time it looked as if the boy would have to take the punishment. But the man was finally apprehended and questioning brought out the true facts of the case and the boy was paroled in my custody.

The boy's parents were dead and perhaps best so. They were neither a help nor a credit to the children. His home was with his helpless grandfather who had little or no control over the boy. He came to see me twice a week and we had interesting and helpful interviews. But two hours a week count but little in a total of one hundred and sixty-eight. He stole some gasoline for a friend that had a car and now he is to go to the reformatory.

His case is typical of many. It is one in which the environment over which we have no control robbed us of a man. The same lad in a good home would have become a credit to any community. And he is but one of many such that we lose every year because our society has not the proper place for them.

My plan would be for two sections of the country, such as Indiana and Pennsylvania to team up on the proposition. Then the problem boys of Pennsylvania could be sent to good country or small town homes in Indiana and under new circumstances get a new start in life. It would work vice versa also, Indiana boys be sent to Pennsylvania homes.

The possibility of extending the work of our church among the outcasts of society has been weighing upon me for some time. Money is not required for success in this work. Christian sympathy and mutual helpfulness will do it all.

J. W. Barwick,

York, Pa.

THE SOUTHEASTERN REGIONAL CONFERENCE

The Southeastern Regional Conference, which was held at Bridgewater, Va., Nov. 13, 14 and 15, far surpassed any previous regional conference in this area from the standpoint of general interest and representative attendance. A total of 910 delegates were registered from 116 different local churches, and it is safe to say that the total attendance reached approximately twelve hundred people.

The main sessions of the conference were held in Cole Hall, which is the auditorium of Bridgewater College. This was filled at the opening session and on the closing session, it was necessary to have an overflow meeting at the College Street church. At certain times during the conference, there were as many as ten different conferences in session at the same time and it was not unusual to find people standing throughout the conference period because they could not find seats.

The theme of the conference was "Christ in the Life of the Church." Strong addresses were made on various phases of this theme. Leaders from outside of the region included Charles D. Bonsack, H. Spenser Minnich and Miss Ruth Shriver, from Elgin, Ill. The services of these good people were much appreciated. We were also favored by having the services of Dr. J. Quinter Miller, Hartford, Conn., General Secretary of the Connecticut Council of Churches and Religious Education; and Dr. Warren D. Bowman, Huntingdon, Pa., the Dean of Men of Juniata College. Both of these men are graduates of Bridgewater College and both rendered exceptional service in their public addresses and as conference leaders. Bro. Earl Zigler of Chicago, Ill., a

student at Bethany Biblical Seminary, rendered valuable service as the leader of the study group in The Use of Leisure Time. Due appreciation is also extended for the valuable service rendered by many of our able leaders who live in the territory of the Southeastern Region.

The representation from the churches by State Districts was as follows:

	Churches Represented	Total Registration
Northern Virginia	19	153
First Virginia	13	104
Eastern Virginia	7	28
Second Virginia	21	378
Southern Virginia	11	79
Tennessee	4	13
First West Virginia	7	23
Second West Virginia	2	9
Eastern Maryland	17	67
Middle Maryland	6	31
Western Maryland		
N. & S. Carolina	2	2
Other denominations	7	23
Total	116	910

This was a great conference. It was a great conference from the standpoint of spirit, outlook and fellowship. There is every reason to believe that the delegates returned to their homes and to their churches with new inspiration and with a new determination to translate this inspiration into action. The influence of such a conference can never die. The church presses on!

Bridgewater, Va.

Minor C. Miller.

REPORT OF THE FINDINGS COMMITTEE, SOUTHEASTERN REGIONAL CONFERENCE Bridgewater, Va., Nov. 13-15

A troubled world presents a disturbing picture of conflicting forces at work in the lives of men today. Particularly distressing is the fact of the outbreak of war, and the impending danger of another world disaster, in a world still limping from the wounds of battle in the last great war. In these days when nations are so closely and inseparably bound together as next-door neighbors, any war is a world war.

Nations speak the language of peace but make and brandish the instruments of war. People profess to love peace but hurl threats and insults at their neighbors. Men proclaim honesty and justice and brotherly love as guiding principles of life, but practice deception and fraud for the gratification of selfish greed.

In an age of science and power and speed, which calls for accuracy and skill and discriminating judgment, we give our vote of approval to the sole and free use of alcohol which destroys accuracy, undermines skill and dulls the keen edge of moral judgment. We preach protection and health and security and yet legalize free trade in alcoholic beverages which through the centuries have bred immorality, disease and death.

In a nation born of ideals of democracy and equality of rights, we see widespread oppression, industrial slavery, and social injustice and conflict. Children starve in a land of plenty; poverty multiplies in the wealthiest nation on earth; and people with twenty centuries of Christian heritage, who ought to be continually experiencing peace of mind through fellowship with Christ, instead are restless with dreads and

fears, insecurity and suspicions. The foundations of spiritual security and faith are crumbling under the secular pressures, stresses and strains of our day, and the institutions of religion lack vital energy and power to salvage this wreckage of human souls, or to build security for the future.

The church is the agency organized by Christ to right the wrongs in human society, to make the crooked paths straight, to charge human life with spiritual power, to preserve and teach the Christian way of living. The church is the organized body through which Christ works. It is the family of God joined together by the bond of fellowship with Christ in the enterprise of building a better world. Christ is the Great Dynamic in the church which gives it potential power to transform human life. The hope of the world today rests on the possibility of the church of Christ making the Christian philosophy of life become effective throughout the world. This is a tremendous task, but it is not impossible. The church must be recharged with the Spirit of Christ to accomplish its task. Hence the great challenge in the theme of this conference: "Christ in the Life of the Church."

The Spirit of the Christ deepens our convictions, unites our hearts in co-operative effort, and fires us with the spirit of evangelism. There are many symptoms of the loss of that vital energy in the life of the church today. It is our business to restore it, that Christ's mission to the world might be accomplished.

It is the task of the church to teach the Christian philosophy of life through all of its agencies: to the children, the young people, and adults. Greater unity is needed in co-ordinating all the agencies of the church into a well ordered and efficient organization for spiritual guidance. If all the forces of all the churches of Christ could be co-ordinated in one grand united effort to vitalize human life with the Spirit of Christ, "the gates of hell could not prevail against it."

"Christ in the Life of the Church" is our way out.

Committee:

F. D. Dove, Chairman.

M. G. Wilson.

Mrs. I. S. Long.

Joseph Caricofe.

Marshall Wolfe.

SUMMER UNION SERVICES

One hundred and ten churches and other religious organizations of central Illinois, united in the nineteenth season of Sunday evening open air services, held in Springfield from July 14, to Sept. 1, under the auspices of the Summer Union Service Committee, with a total attendance of 9,500 persons, ranging from 800 to 1,700 each night. An all-time record was set this year for the number of churches taking part in these services.

The preaching program, which has always been regarded as the central feature of the services, included the following as special preachers: Bishop Irving Johnson of the Protestant Episcopal Church, Denver, Colo.; Bishop E. L. Waldorf of the Methodist Episcopal Church, Chicago, Ill.; Rev. F. W. Burnham, pastor of the Seventh Street Christian church, Richmond, Va.; Rev. John Timothy Stone, president of the Presbyterian Theological Seminary, Chicago; Rev. David M. Gardner, pastor of the First Baptist church, St. Petersburg, Fla.; Bishop Matthew W. Clair of the Methodist Episcopal church, Covington, Kentucky; Rev. Robert C. Lee, pastor of the Bellevue Baptist church,

Memphis, Tenn.; and Rev. Ivan Lee Holt, president of the Federal Council of Churches, St. Louis, Mo.

At the annual meeting of the Summer Union Service Committee, held November 18, the following officers were elected for the coming year: Rev. Clark Walker Cummings, chairman; Rev. Walter R. Cremeans, first vice-chairman; Rev. Edwin G. Sandmeyer, second vice-chairman; Rev. L. E. Riley, third vice-chairman; Elmer J. Kneale, secretary; Charles E. Withey, treasurer. Seven summer union services will be held next year, extending from July 19, to August 30.

Springfield, Ill.

Elmer J. Kneale, Secretary.

CALLED UP HIGHER

Suddenly, so all his friends thought, but really after eight hours' illness, our dear Bro. A. L. B. Martin passed to his reward.

Bro. Martin was born near Harrisburg, Pa., March 8, 1866. He died Oct. 30, 1935. At the age of seventeen he was converted and became an active member of the church at once. Some years later he became a clerk in a store in Elizabethtown, Pa., where he met Sister Ellen H. Heisey, who became his lifelong companion in 1894. They were married by Eld. S. R. Zug for whom they both had great affection.

After marriage they moved to Harrisburg, Pa., where Bro. Martin was manager of a department store for seventeen years. He considered this valuable preparation for the pastorate later. He learned mankind by this experience.

In 1901, the church seeing he was active and worthy, called him to the ministry, and in his home church he served as part-time pastor for a number of years. Giving up business he became pastor in the following places: Long Beach, Calif., three years; Geiger Memorial church, Philadelphia, three years; Baltimore, Md., thirteen years; and Chambersburg, Pa., for nearly two years. He was forced by ill health to retire from the pastorate while at Chambersburg. However, since then, he has done a good deal of preaching, as he was called.

Bro. Martin was advanced to the full ministry in the year 1915, while serving in Philadelphia. In this capacity and as member of the Ministerial Board, Eastern Maryland, as well as in the activities of the Baltimore Council of Religious Education, he served widely and most helpfully.

Naturally, Bro. Martin's greatest work was done here in Baltimore. During his thirteen years' pastorate in this city he baptized 159 into the kingdom. When he retired from here, there were 281 on the roll as members of his congregation.

Many of us do not know of his many and varied labors for the Master; but we do recall his genial smile, his good cheer, his hearty laughter, his readiness to be of advice or service anywhere, his attendance at the house of God, his love for the Bible and prayer, his hearty Amen in season, and finally his utter surrender to the will of God as he faced what he felt might be his passing.

He is survived by Mrs. Martin and Mary Grace, and two brothers. Along with these, a host of friends, both within and without our own church, mourn his loss. His life was a benediction to many: his memory an inspiration to as many. Funeral services were by the writer in the home and at Elizabethtown, Pa., by Brethren A. C. Baugher and H. K. Ober, the text at either place being "For to me to live is Christ: to die is gain." Interment at Elizabethtown, Pa. Baltimore, Md.

I. S. Long.

MATRIMONIAL

Boggs-Shipley.—By the undersigned, at the Brethren parsonage in Covington, Ohio, Lester H. Boggs and Miss Ethel M. Shipley, both of Piqua, Ohio.—G. L. Wine, Covington, Pa.

Dry-Zug.—By the undersigned at his home, Sept. 27, 1935, Warren Daniel Dry and Sister Alda Miriam Zug, both of Malvern, Pa.—Wm. J. Wadsworth, Jr., Norristown, Pa.

Dunsmore-Boyle.—At the home of the writer, Nov. 9, 1935, Mr. Everett Dunsmore and Miss Myrtle Boyle, both of Thomas, Okla.—Albert Williams, Thomas, Okla.

Peters-Stephens.—On Sept. 21, at the home of the bride's parents, Miss June Stephens and Bro. Lester Peters, both of Eaton, Ohio, by the undersigned.—Ira G. Blocher, Greenville, Ohio.

FALLEN ASLEEP

Baker, Samuel H., died Sept. 19, 1935, aged 83 years. He is survived by his widow, Mrs. Kate Naftzger Baker, one daughter, granddaughter, brother and three sisters. He was a member of the church for about thirty-seven years. He was buried at Spring Creek cemetery, Hershey. Elders F. S. Carper and J. C. Zug officiated.—Mrs. A. L. Espenshade, Palmyra, Pa.

Barnhart, Esther Virginia, daughter of B. F. and Elizabeth Hawkins, was born near Muncie, Ind., Oct. 25, 1902; she died at her home in Syracuse, Ind., Nov. 3, 1935. For two years she had been in failing health and the last two months her condition grew serious. In the spring of 1904 the family moved to Henry County near Mooreland, Ind., where she grew to womanhood. She graduated from Manchester College in 1924; her junior year she attended McPherson College. She taught in the high school at Homersville, Ohio, and also in the Fleming high school, Colo. Aug. 5, 1928, she married Leonard Barnhart. She became a member of the Church of the Brethren at the age of eleven and had always been an earnest, active worker in the church. She was serving in several departments of the church at the time of her death. Besides her husband she leaves two sons, her father and mother, two sisters and one brother. Services in the Syracuse church by her pastor, J. Edwin Jarboe, assisted by Bro. Warstler. Services also at the Brick church near Hagerstown by Brethren Oscar Werking and Carl Hilbert. Burial in the adjoining cemetery.—Mrs. Lillian Middleton, Goshen, Ind.

Blough, Hazel Virginia, infant daughter of Bro. Mahlon J. and Sister Catherine Blough, died Nov. 24, 1935, in the bounds of the Quemanhoning congregation, Pa. She is survived by her parents, three brothers, two sisters, two stepbrothers and one stepsister. Funeral service in the Maple Spring house by the writer, assisted by Eld. Homer E. Hess. Interment in the church cemetery.—Norman H. Blough, Davidsville, Pa.

Bowers, Wm. Eber, son of Wm. H. and Elizabeth Ann Bowers, born June 1, 1863, at Randolph, Ohio, died Oct. 22, 1935. He was the oldest of seven children, three of whom preceded him. He married Alice A. Brumbaugh Sept. 19, 1888; to this union were born four sons and two daughters. He united with the Church of the Brethren about twenty-eight years ago. In the latter years of his life he was intensely interested in the things of the kingdom. He is survived by his wife and children, two sisters, one brother, thirteen grandchildren and one great-grandchild. Funeral services by Bro. C. H. Petry, assisted by Bro. Holsinger at Springfield church. Burial in Maple Hill cemetery, Mogadore, Ohio.—Geneva Kurtz, East Akron, Ohio.

Brumbaugh, Sister Anna, daughter of Joseph and Mary Hagden Sherfy, was born at Gettysburg, Pa., Nov. 22, 1850, died at her home in Denton, Md., Oct. 30, 1935. Her birthplace, a large brick mansion, has become noted as one of the landmarks of the Gettysburg battlefield; the home also embraced other famous spots connected with the battle. Early in life she accepted Christ and lived faithful until death. Jan. 12, 1881, she married Bro. Benj. B. Brumbaugh; he preceded her seven years ago. She was an intelligent and public-spirited member of her community and a devoted member of the Church of the Brethren. In her home she loved and labored with a rare devotion and her family circle was the crowning jewel of her well-spent life. Surviving are four sons and a sister ninety years old. Funeral services in the Denton church by Norman A. Seese, pastor, and W. M. Wine. Interment in the Denton cemetery.—Mrs. C. A. Pentz, Denton, Md.

Caster, Sarah Jane, daughter of John and Sarah Eshelman, born near Batavia, Iowa; she died in a hospital at Centerville, Iowa, Nov. 9, 1935, after a four weeks' illness of pneumonia. March 27, 1892, she married John T. Caster. To this union four children were born. The husband survives with a daughter, son, three grandchildren and one sister. In early womanhood she united with the Church of the Brethren at Franklin and ever lived a true Christian life. Funeral services at Franklin church by Eld. A. L. Sears and Mark Burner. Interment in the cemetery adjoining.—Mrs. Ella Petticoord, Leon, Iowa.

Clark, Jesse A., son of Mr. and Mrs. John Clark, born in Ashland, Ohio, July 25, 1907, and died Nov. 17, 1935. Sept. 24, 1927, he married Miss Flossie Sheets. He united with the Church of the Brethren at Ashland in 1922 in which faith he remained firm. He was anointed during his last illness from which he received much comfort. He leaves his wife, two sons and one daughter, his parents and one

brother. Funeral services in the Dickey church by C. H. Deardorff, assisted by Chas. Helm and W. L. Desenberg.—Mrs. Fern Keefer, Ashland, Ohio.

Devier, Mrs. Edna Spitzer, born Jan. 5, 1893, died of diabetes, Aug. 17, 1935, at Rockingham Memorial hospital. She united with the church in young womanhood and was an untiring worker in all phases of church activity. Her husband, Emmer D. Devier, survives with one daughter, her mother, one sister, brother and foster sister. Funeral services at the Bridgewater church by Brethren C. B. Smith and Chester Harley.—Mrs. O. F. Foley, Bridgewater, Va.

Eller, Chas. Thomas, oldest son of A. J. and Salome (Flory) Eller, born Aug. 8, 1859, near Roanoke, Va., where he grew to manhood. In 1882 he came to Indiana, later moving on to Illinois. In October, 1884, he married Laura Childers and to this union were born two sons and three daughters. In 1910 the family moved to Laton, Calif., where he spent the last twenty-five years of his life. For about five years his health was poor and on March 25, 1935, he passed away. He is survived by his wife and three daughters, fifteen grandchildren, two brothers and two sisters. He united with the Church of the Brethren in early life and served many years as deacon. Funeral services by Bro. J. H. Price, assisted by Bro. J. I. Coffman. Burial in Oak Grove cemetery.—Mrs. Sadie Price, Laton, Calif.

Garber, Ida Neff, aged 72 years, widow of Samuel Garber and daughter of Abraham and Elizabeth Neff, died at her home Nov. 8 of pneumonia. She joined the church early in life and lived a faithful and devoted Christian life, being patient and cheerful, although for many years she was an invalid from rheumatism. She leaves one son, one daughter, five grandchildren, one brother and four sisters. Bro. Garber died in 1927 and a daughter in 1926. Funeral services and interment at Bridgewater by Bro. C. G. Hesse.—Mrs. O. F. Foley, Bridgewater, Va.

Gardner, Lucy, daughter of John and Martha Nichter, born near Goods Mill, Va., July 5, 1866, died at the home of her son and daughter-in-law near Bridgewater, Va., Nov. 1, 1935. She married Smith Gardner June 1, 1885, who preceded her three years ago; a daughter also died many years ago. Surviving are three sons, one daughter, twenty-two grandchildren, two great-grandchildren and one sister. She became a member of the Mill Creek church while in her teens and was ever since a faithful devoted Christian. She was a great sufferer for many years but manifested a spirit of patience and endurance. A year ago it became necessary to amputate one limb which brought her great sorrow. Funeral services by C. G. Hesse, assisted by Joe Pence. Interment in the Mill Creek cemetery.—Mrs. I. J. Long, Port Republic, Va.

Hall, Arthur E., age 21 years, 6 months and 2 days, son of Mr. and Mrs. Luther Hall of Shippensburg, passed away at the Harrisburg hospital on Nov. 17, following an illness of about six weeks. He is survived by his parents, one brother and two sisters. He was a faithful member of the Church of the Brethren since boyhood and lived a prayerful Christian life. At the time of his death he was president of the Senior Christian Endeavor for which he had made many plans for the coming year. He was also secretary of the board of trustees of the church and a teacher of boys and girls in the junior department of the Sunday-school who deeply feel the loss of their good teacher.—Mrs. A. C. Harmon, Shippensburg, Pa.

Miller, Gabriel H., aged 78 years, son of Martin P. and Rebecca Heatwole Miller, died at his home Sept. 12, following a second stroke of paralysis. He was a lifelong member of the Brethren Church. He was twice married; the first wife, Fannie Glick, died in 1928, and the second, Mrs. Betty Ann Holsinger, died in 1934. Surviving are seven daughters, two sons, thirty-seven grandchildren and six great-grandchildren, one sister and three brothers. Funeral and interment at Bridgewater by Brethren C. G. Hesse and C. B. Smith and Rev. O. D. Lambert.—Mrs. O. F. Foley, Bridgewater, Va.

Platt, Ralph, 15-year-old son of Galen S. and Minnie Platt, of Berlin, Pa., lost his life by falling from a truck. He was a member of the church and a regular attendant at church and Sunday-school. He is survived by his father, mother, three brothers and four sisters.—B. B. Dickey, Berlin, Pa.

Rodgers, Marvin Lester, son of Leonard and Lillian Patrick Rodgers of Zimardale, Kans., was born Jan. 1, 1931, and died at his home Nov. 20, 1935, after a brief illness of diphtheria. He is survived by his parents, four brothers and two sisters. Funeral services by the undersigned, assisted by the pastor of the Mennonite church. Interment in the cemetery near the church.—H. F. Crist, Newton, Kans.

Stoner, Caroline, daughter of Christian and Elizabeth Dilling Brechbiel, was born in Blair County, Pa., Oct. 12, 1860, and died at her home near Monticello, Ind., Nov. 23, 1935. She married Abram Stoner Nov. 25, 1880, who preceded her in death last September. She united with the Church of the Brethren before her marriage. She is survived by one brother and several nephews and nieces. Funeral services in the Monticello Christian church by the undersigned.—Charles A. Oberlin, Peru, Ind.

Weaver, Cassie, daughter of John and Catherine Stuntz, was born in Marshall County, Ind., Oct. 22, 1872, where she spent her entire life. She died suddenly of heart trouble on Nov. 13, 1935. In 1894 she married Cornelius Weaver who survives with two sons; also one brother, one sister and five grandchildren. She united with the Church of the Brethren four years ago. Funeral services by her former pastor, the writer, assisted by Bro. G. A. Zook.—Chas. C. Cripe, Argos, Ind.

CHURCH NEWS

CALIFORNIA

Covina.—Bro. Brubaker showed his pictures of India and China to a full house. His lectures are very interesting and the moving pictures add much, making it more realistic. During October and one Sunday evening in November Miss Gladys Muir, professor in La Verne College, gave three lectures on International Relations which were much appreciated. At the morning worship Nov. 3 Miss Emma Horning, missionary on furlough from China, was our pulpit guest. Her subject was Missions in China. Nov. 10, Peace Day, our young people put on a play, The Eleventh Mayor, which gave us a thrilling illustration of the evils of war. Nov. 14 was the evening for the celebration of the fathers and sons' fellowship dinner. About fifty-eight were in attendance. Nov. 17 at the morning worship our pastor's subject was Symbols in Church Worship, very appropriate as we engaged in the Lord's supper in the evening; our pastor and elder, Bro. Leland Brubaker, officiated. The Friendly Indian club for the boys has interesting meetings. At the November meeting of the mothers and daughters' association, which meets in the homes of the members, Mrs. J. M. Boaz of San Diego, our former pastor's wife, gave a talk on missions. We enjoyed having her with us again.—Mrs. Tempie S. Funk, Charter Oak, Calif., Nov. 25.

COLORADO

Haxtun.—Rally day was observed with a fitting program. Our goal was set at 250 but the attendance only reached 212. Bro. E. F. Weaver is now the adult adviser of the young people and Mabel Stryker is the new president. Sept. 29 the outgoing officers gave a program for the incoming officers. At present they are practicing on a Christmas cantata. Recently a fellowship supper and program were given in order to create sentiment to help finance church obligations. This was designated as booster night. Nov. 10 there was a joint meeting of the local churches with the W. C. T. U. in charge of the program. A "penny-a-spoon" supper, sponsored by the Ladies' Aid, was served Nov. 16 for the purpose of raising money towards purchasing new hymnals. About \$28 was cleared. This amount included proceeds from a candy sale put on by our young people. The Home Makers' class recently contributed \$12.35 toward this fund. Our pastor recently underwent an operation on his foot which necessitated the Wednesday evening Bible class being held at his home instead of at the church; but he was able to resume his regular services on Nov. 24. The Thanksgiving playlet being postponed. Mrs. Grabill gave us a reading at the close of Sunday-school Nov. 24.—Mrs. Warren D. C. Wood, Haxtun, Colo., Nov. 26.

Sterling church has been enjoying some very interesting events recently. Oct. 27 was homecoming day with services both morning and afternoon and a fellowship meal at noon. Nov. 17 we entertained the county Christian Endeavor conference and enjoyed inspirational programs and addresses. Our communion will be held Dec. 6. Plans are being made for a Christmas program to be given Dec. 22.—Mrs. Agnes Nickey, Sterling, Colo., Nov. 25.

FLORIDA

Bassenger-Okeechobee.—At the regular council of this congregation on Nov. 12 Bro. Garst was chosen elder. Bro. Irvin R. Pletcher received a unanimous vote to continue as pastor for another year. Revival services will be held in both churches some time after the holidays.—Nondas L. Parker, Okeechobee, Fla., Nov. 22.

Miami.—Nov. 17 we met at the home of Sister Verda Weaver Campbell. Brother and Sister S. Ira Arnold and daughter of Lakeland were with us. Sister Arnold taught the Sunday-school lesson, after which Bro. Arnold drew several chalk pictures representing songs and verses of scripture, followed by a splendid scriptural talk. Then came the usual basket lunch and social hour. Dec. 15 Brother and Sister S. W. Bail from Arcadia are planning to be with us, the meeting to be at the same place as above.—Doris Price, Homestead, Fla., Nov. 26.

Tampa church just closed a two weeks' series of meetings held by our elder, Bro. A. D. Crist. The church was greatly strengthened by the faithful work done in our pulpit and our homes. Our brother visited in many homes, being out most of the time each day. One accepted Christ. We held our love feast on Saturday evening with our elder officiating; the meeting was a spiritual feast to those present. At a short business meeting previous to the communion, a few vacancies were filled. The church also pledged herself anew to work and stand together in overcoming difficulties through love and the spirit of God. On account of an excavation project close to our church house, it became necessary to have the church moved several blocks south. We are now located on 50th Street and 20 Avenue, Florence Villa; this is a better location as we have access to city water.—Sarah H. Lauver, Tampa, Fla., Nov. 27.

IDAHO

Boise Valley.—Since our last report attendance at Sunday-school and regular services has slowly but steadily increased and interest throughout the entire community is reawakening. The young people, directed by the pastor, creditably presented The Eleventh Mayor as an Armistice Day memorial on Nov. 10; they have since presented it in three adjoining congregations. Our Christmas to the Boise Orphans' Home and the Girls' Rescue Home has taken the form of old-fashioned apple butter, thirty-five gallons. Apples were plentiful and of no value be-

cause of market conditions, so the community met in a "bee" and the apple butter resulted. Our Thanksgiving offering was sent to home missions. The Ladies' Aid, reorganized this autumn, has a heavy work schedule ahead for the winter. A number of needy families will have occasion to thank God for the life of his church by the return of spring.—C. Noble Stutsman, Meridian, Idaho, Nov. 26.

Payette Valley church had a very good homecoming meeting on Nov. 10. The decorations of the harvest made the church beautiful with the flowers, apples, corn and vegetables. We had a fine program both morning and afternoon and also in the evening. Bro. Glenn Montz of Emmett church preached in the morning. About 200 ate dinner together. Weiser and Fruitland helped in rendering beautiful music. We greatly enjoyed the letters of old friends who could not be present with us but sent greetings instead. Some good talks were given by the charter members and others. Our pastor gave the sermon in the evening to a good crowd. Nov. 14 the church held the regular business meeting. Our pastor, Bro. E. J. Glover, gave a good report of the past year. He and his wife have made over 400 calls. The attendance at our Sunday-school has averaged about seventy. The church decided to put in two new doors in the near future. C. W. officers were elected with Bro. Wm. Sumner, president. Nov. 23 we worshipped with the Weiser church in their homecoming which we greatly enjoyed.—Marvel Bowers, Payette, Idaho, Nov. 23.

INDIANA

Anderson.—We have just closed a two weeks' revival with Evangelist D. R. McFadden of Smithville, Ohio, in charge. Fourteen were born into the kingdom by his efforts and many already in the church were strengthened for future service. The B. Y. P. D. held a candlelight service and elected a new cabinet for the coming year. Our hearts were made sad at losing Sister Sarah Clow. She was a faithful and interested member through the years, and will be missed in the worship services.—Icy Nelson, Anderson, Ind., Nov. 25.

Cedar Lake.—This year Bro. Ed. Eldridge is superintendent and Bro. A. F. Morris, elder. We are having preaching a little oftener now. Our harvest meeting speakers were Bro. Chas. Gump and Sister Edith Bosler. Oct. 20 the young people of Wawaka church, with their pastor, presented a cantata on the Life of Paul. The Cedar Creek and Auburn churches dismissed their services and were with us. It was a very inspiring message. Nov. 3 a group from the Ft. Wayne church gave the play, The Eleventh Mayor—a message to inspire us to work for the prevention of war. Again these other churches met with us and we were grateful for their presence. We are having a good attendance at Sunday-school. The Aid Society is still quite active, doing what they can to pay off a church debt and to help with other things. The mothers and daughters' organization of Auburn, Pleasant Chapel, Cedar Creek and Cedar Lake churches met at the Auburn church Nov. 9. Our president, Mrs. Russel Sherman, led the devotions. Election of officers resulted in choosing Mrs. Jessie Ober, Garrett, president, and Miss Pearl Miller, Auburn, secretary. Sister Nettie Weybright gave us an inspiring message. The offering of \$4.50 was sent to Bethany Biblical Seminary.—Mrs. Walter Kern, Garrett, Ind., Nov. 25.

Goshen City church from Nov. 6 to Nov. 24 held one of the best campaigns in her history, led by Brother and Sister Oliver H. Austin, widely known evangelists. It was the third revival conducted by the Austins in our church and conceded to be the best of the three. From the opening service large attendance and intense interest prevailed. On the last Sunday morning there were 543 in Sunday-school, the largest on record in this church, and on the last night the church could not accommodate the crowd. Brother and Sister Austin and our pastor, T. E. George, gave themselves untiringly to the work, making over 200 calls in the community. There were fifty-three accessions, of whom forty-one were baptized, four were received on former baptism and eight by letter. In the group there were twenty husbands and wives, for some of whom the church has prayed many years. Bro. Austin preached with unusual power and as always, he and his good wife gave themselves with joyous devotion and sacrificial enthusiasm to the promotion of the kingdom of God. A wonderful spirit of prayer pervaded the meeting and the church was built up spiritually in an unusual way. As so often happens, we feel that these meetings have closed too soon but we pray that this blessed spiritual revival may continue. Our prayers follow the Austins in their noble work.—Frances Rule, Goshen, Ind., Nov. 27.

IOWA

Franklin (Decatur County).—We held our love feast Oct. 8, which was a very spiritual feast. Brother and Sister Mark Burner of the Fairview congregation and Brother and Sister Edgar Caster of Centerville were with us. Bro. Burner officiated. The men are to meet at the church Dec. 4 to cut and saw wood for the winter and the Ladies' Aid will serve the dinner. Our Aid is quite busy with the sale of gelatine and working on a friendship quilt.—Mrs. Ella Petticoard, Leon, Iowa, Nov. 25.

KANSAS

Garden City church convened in business meeting Sept. 20. Officers for the year are Bro. Geo. Sooby, superintendent, with Bro. Devine, assistant. Teachers were chosen for the eight classes. We expect to hold a revival as soon as an evangelist can be secured. Church departments have been very busy through the summer and fall. In June the young people's class went to the state park in Scott County and held their Sunday-school services. In August they held a lawn social and served ice cream and cake, the returns going for mission work.

Two weeks later the church held an ice cream social for the benefit of the budget, which was a success. Sept. 1 we held an all-church picnic with a good crowd and fine fellowship. Sept. 27 the young people's group held a banquet; election of officers was the main feature of the meeting. It was sponsored by the Ladies' Aid. Oct. 5 a covered dish lunch was served in the church basement in the interest of the church budget, with a goodly number present. Nov. 20 the missionary society held its meeting in the church. Sister H. L. Devine was chosen president. Our pastor and Mrs. Sheaks represented the church as delegates to district meeting.—Mrs. D. A. Sheaks, Garden City, Kans., Nov. 21.

Gravel Hill.—Bro. G. E. Barkdoll of Carthage, Mo., brought us sixteen stirring messages during the series of meetings beginning Nov. 10. There were two additions by baptism. Several of our congregation attended the love feast at Verdigris Nov. 9 in which Bro. Barkdoll assisted. The district meeting was held here Oct. 25-28. The organiza-

tion of Gravel Hill was approved. Oscar R. Fike was elected on the Standing Committee to 1936 Annual Conference. Our mothers' organization arranged the mother and daughter program and presented the play, Two Builders. The Pioneer Girls will receive emblems for the first degree at the December meeting. They are making green and white uniform dresses for the occasion. Sunday evening, Nov. 17, they presented a pageant, Rainbow Maids of Old Judea. The children of the Sunday-school presented a Thanksgiving Tree during worship Nov. 24. We expect to close our junior mission project with a special program on Dec. 8. Six of our people will spend the week-end at Fredonia attending the leadership training unit, Music in Religious Education, conducted by Prof. A. C. Voran of McPherson. The unit, Studies in the Prophets, taught by C. Ernest Davis, will also be at Fredonia Dec. 26-28.—Clara Kaufman, Gridley, Kans., Nov. 26.

Larned Rural church met in council Nov. 21. Church officers were elected for the coming year and other business taken up. At the close

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of the council a prayer meeting was held in behalf of the revival meeting. We began our revival Nov. 24 with Bro. L. A. Walker of Omaha, Nebr., in charge. Our love feast has been deferred until the close of the meetings.—Martha L. Cline, Garfield, Kans., Nov. 27.

Pleasant View.—Our women's council met Sept. 5 in an all-day meeting. Officers were elected for the year, president being Mrs. Hazel Hollinger. We also received our mite box offering; the amount of \$12 has been sent through the district to the women's and girls' project of India, Africa and China. Nov. 3 the regional B. Y. P. D. conference convened here. Bro. Lowe of McPherson College gave the morning address. The conference theme for the afternoon was What Following Christ Means, and was considered in the following talks: A Look Ahead, The Main Road, The Valley and the Hilltop. There were also special numbers and the business meeting; recreational period from 4 to 6 P. M., after which lunch was served. The evening service included a reading, music, a short play entitled Remember the Sabbath, by four of our young people, and a short address by our pastor. Nov. 14 a banquet was served for the Four Square young people's Sunday-school class, sponsored by the teacher. Short talks were given by some of the members of the class and also by Miss Davis, teacher of Zion school. Cottage prayer meetings are being held preparatory to our meeting which is to begin Nov. 24 with Bro. H. L. Ruthrauff, evangelist.—Mrs. B. A. Showalter, Hutchinson, Kans., Nov. 23.

Victor church met in council Sept. 14. The election of officers was held. Bro. Grover Bradshaw being chosen superintendent and Bro. Harold Lund, assistant. Bro. Grover Bradshaw and wife were elected delegates to district meeting with Sister McDonald and F. A. Wagner, alternates. Nov. 20 a group of twenty-three men and sixteen women met at the church. The men shingled one side of the church and the women prepared dinner for them. In the afternoon the women pieced quilt blocks and cleaned the church. The Aid Society elected Sister Anna McDonald, president. The young people have changed their program and are having each Sunday-school class put on a program once a quarter, also the education, temperance and missionary committees and the Aid Society. It is working out quite nicely and gives every one a chance to work.—Mrs. Alena Wagner, Waldo, Kans., Nov. 23.

OHIO

Ross church closed their revival with a communion service on Sunday evening, Nov. 3. Bro. D. G. Berkebile of Bradford, Ohio, conducted our meetings in a very effective manner and maintained splendid interest throughout the services. Two were added to the church. During the last week of services Bro. Berkebile, prior to the sermon, expounded and gave scriptural foundations for the doctrines of the Church of the Brethren. This was greatly appreciated.—Frances Bendure, Spencerville, Ohio, Nov. 23.

Springfield (N. E.).—The morning services on Sept. 29 were devoted to the installation of the new corps of officers for church and Sunday-school, also for the teachers. Promotion services were held for the children. The B. Y. P. D. held re-election and the new officers are to serve six months instead of three months as previously. Bro. M. S. Young was retained as adult adviser. The regular members' meeting was held Sept. 30. Bro. L. R. Holsinger was elected elder. A harvest home-rally day service was held Oct. 6. Sister Katherine Oakes delivered the rally day address in the morning. The afternoon service following a fellowship dinner was mostly reminiscences by different members and friends. Bro. M. S. Young read a brief history of our church. The high point of the afternoon was a surprise for Brother and Sister A. R. Hall in honor of their golden wedding anniversary. The Sunday-school classes of Brother and Sister Hall presented them with a beautiful basket of yellow chrysanthemums and their children and grandchildren presented other flowers. This kindly couple were thus honored by the church which they have always attended and helped to support. The young people's chorus rendered several songs during the day. Among those who delivered short messages were Henry Bixler; our former minister, Bro. C. H. Petry; Bro. Ira Young, Bro. Alvin Young and Sister Ella Kurtz. A letter was read from Brother and Sister Irvin Schrock of Pasadena, Calif. Bro. Elden Petry gave a short message, also many others. Bro. Holsinger delivered the evening address. Our revival meetings were conducted by Bro. Holsinger Oct. 20 to Nov. 3. Five new members were received by baptism on Nov. 5. Nov. 7 a group of men worked about the church grounds, making new sidewalk, grading the lawn, etc. The B. Y. P. D. is sponsoring a landscaping project and we are happy to say we are not lacking interest and help from our older people. Many have donated time, labor, teams, tractors, etc. Communion services were held Sunday evening, Nov. 10.—Geneva Kurtz, Akron, Ohio, Nov. 25.

OKLAHOMA

Bartlesville.—Our Sunday-school has increased in attendance since cooler weather. Some of our members come fifty miles to attend church services. We enjoyed a revival meeting beginning Nov. 3 and ending Nov. 17, with Bro. S. E. Thompson of Pampa, Tex., evangelist. Five were baptized. Nov. 15 we held our love feast with Bro. Thompson officiating. Our pastor, L. W. Smith, handed in his resignation and is leaving Dec. 2 for Lincoln, Nebr., where he will take up the work. He and his wife have labored in this field over four years and we are sorry to see them go. We hope to secure another pastor soon. Nov. 24 the young people presented a missionary play entitled In Perfect Peace. We are trying to get The Gospel Messenger into seventy-five per cent of the homes again this year.—Mrs. Harry Boltz, Bartlesville, Okla., Nov. 25.

OREGON

Weston church met in council Oct. 27 to elect Sunday-school officers. Sister Agnes Blatcher is Sunday-school superintendent. Christian Worker officers were also chosen with Wilbur McIntosh president. Bro. McIntosh has gone to Spokane to hold a series of meetings.—Mrs. E. E. Tucker, Weston, Ore., Nov. 23.

PENNSYLVANIA

Artemas.—The church at this place enjoyed communion Nov. 10. Visiting ministers were C. O. Beery, E. A. Edwards, H. S. Koontz, Chas. Helsel. Beginning Nov. 9 Bro. C. O. Beery conducted a series of evangelistic services at the Artemas church. These continued for one week with good interest. Bro. Beery made strong appeals to the sinner and spared no efforts in trying to help people find their way to the Savior. Four confessed Christ and were baptized. The membership here is small and we greatly appreciate numbers being added to our flock. At the present time we are without a regular pastor. Bro. Chas. Helsel of New Enterprise, Pa., has been serving us since Sept. 1. He is young in the ministry yet the church here greatly appreciates his work and we feel he can be made a useful servant for the Lord. We have a small but active Sunday-school working in co-operation with the Christian church at this place.—Nancy B. Brumbaugh, Artemas, Pa., Nov. 26.

Beachdale church met in council Sept. 29 at which time we elected Bro. Geo. Detweiler to serve as elder, since Bro. Wampler was leaving for Daleville, Va., to take a new charge. He held his last service with us Sept. 29, giving us a much appreciated message. Sister Mary Gauntz filled the pulpit one Sunday, giving a spirit-filled message. Bro. H. Q. Rhodes brought us two stirring messages Oct. 16 and 17 preparatory to the love feast on Sunday. At this service Bro. A. J. Beeghly from the Geiger church officiated. Bro. Beeghly is holding services in both the Garrett and Beachdale churches for this time.—Pearle Brant, Garrett, Pa., Nov. 25.

Juniata Park.—Services for the deepening of the spiritual life will be held in the Juniata Park church Dec. 1-8, in Riggles Gap church, same congregation, Dec. 8-15, with different ministers of the surrounding community of the church bringing the messages. A welcome to all churches to worship with us.—Roy K. Miller, Juniata, Pa., Nov. 25.

Long Run.—Our love feast service was held Nov. 2. Bro. Simon Bucher was with us and gave a splendid message. The first services at Walnutport were held Nov. 22; the subject was Habit Making and Breaking, by Bro. F. G. Handwerk. There will be services every Friday evening at the same place. Last Sunday morning Eld. S. G. Myers gave us the message on Thanksgiving Day in Heaven and on Earth. We are also planning to have a Christmas program. We are having young people's meetings every Sunday evening at 6:30. Services at Zimmermans every Sunday afternoon.—Mrs. Quinton A. Kunkle, Lehighton, Pa., Nov. 26.

VIRGINIA

Barren Ridge.—On Oct. 6 three people were received into the church by baptism. On Oct. 26 Eld. D. B. Garber of Waynesboro, Va., began a revival meeting which continued for two weeks. The interest and attendance were splendid throughout the entire meeting. There were four applicants for baptism. Our quarterly council was held on Nov. 16. Reports of the annual church visit were given and were discussed by Eld. B. B. Garber of the Middle River church. Reports of the various boards and committees indicate that the church is progressing financially and spiritually. On Nov. 23 more than one hundred of our members met to observe the love feast. Eld. D. B. Garber officiated.—Helen Coffman, Staunton, Va., Nov. 27.

Flat Rock church held their quarterly council Nov. 9 with Eld. M. L. Huffman presiding. Officers were elected for the coming year and reports were given by the various committees. Sister Ida Miller gave a report on conditions found in a mountain home where a widow with her five children are in need of food and clothing. It was decided that with the help of the church, the Ladies' Aid and personal contributions, their needs could be supplied.—Mrs. Medford Shaver, Moores Store, Va., Nov. 25.

Green Hill.—Since the dedication of our new church in July it has been gratifying to note the increased attendance at all church services. Our Vacation Bible School was held Aug. 12-23 under the direction of Miss Bessie Barnhardt of Winston-Salem, N. C. Although the attendance was cut somewhat due to the fear of infantile paralysis, the school was quite a success and its influence is still being felt. Bro. Earl W. Fike of Roanoke was with us for two weeks of evangelistic services, beginning Aug. 19. The interest was evidenced by the large attendance and Bro. Fike gave us sermons of great spiritual inspiration and power. As a result of the meetings fourteen were added to the church by baptism and one has since been received from another denomination. Our fall council was held Sept. 21, at which time the following were elected for the year: Messenger agent, Guy Garrett; correspondent, Frances H. Kinzie; Sunday-school superintendent, E. E. Tate; assistant, Rudolph Reynolds. The other church officials are elected every third year. Our elder, Bro. L. N. Kinzie, announced that he had the deed to the church lot ready for the congregation and the following church trustees were appointed: T. J. Wimmer, G. L. Brogan, J. L. Kinzie. Our communion service was held Oct. 5 with a splendid attendance. Bro. Fike was with us again on this occasion. Oct. 29 we were privileged to have with us Rev. Whitely of the Belmont Presbyterian church in Roanoke. He is widely known because

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Paul's Secret of Power

By Rollin H. Walker

A study of Paul showing how he became master of himself and by full surrender to the passion of his life was able to write and travel and accomplish so much. Fresh, vigorous, stimulating, the book presents Paul as a man among men but far in the lead. Not a life of Paul but a forceful character study portraying him as he really was. \$1.50.

Brethren Publishing House, Elgin, Illinois

of his campaign and plans of church finance and we feel that his talk will be an inspiration to us in dealing with our own problems.—Frances H. Kinzie, Salem, Va., Nov. 25.

Moscow church met in council Nov. 22. We decided to continue the envelope system of giving. A committee was appointed to send out invitations and to visit some homes in the community in order to increase the interest in Sunday-school and church attendance. Oct. 6 Bro. C. B. Smith brought us the message and Oct. 20 Bro. Robert Strickler was with us. Nov. 10 Beaver Creek chorus brought a musical program entitled The Ninety and Nine. This was enjoyed very much by every one present. Our Aid Society has recently sent out several sunbline boxes and flowers to sick folks, also a box to Timberville Orphanage.—Mrs. Vern Sheetz, Mt. Solon, Va., Nov. 26.

Mt. Vernon congregation is progressing nicely under the leadership of our pastor, Bro. Sherfy. A revival was held during the month of November. Our pastor preached the first week and Bro. Allen Hoover of Roanoke, the second week. Attendance and interest were splendid during the entire meeting. Two were reconsecrated and twenty-one were baptized. Converts ranged in age from ten to seventy-two years. Our communion service was held Nov. 23 with a good attendance. Bro. C. B. Smith from Bridgewater was with us. Fourteen from this church attended the second regional conference at Bridgewater. The B. Y. P. D. is moving forward under the leadership of Nellie Bell Fovier, president. They are working for a twenty-two point seal. The women are accomplishing many worth-while things; they have decided to give a thanksgiving offering of food, etc., for the needy. Our pastor, Bro. Sherfy, will begin a revival at Middle River church the last week of November.—Mrs. A. M. Powell, Waynesboro, Va., Nov. 25.

Pulaski—Bro. H. L. Reed came to this church in May to take up pastoral work. Since that time the church has manifested a slow but steady growth. We were greatly favored with visitors throughout the summer. A helpful program was given by the Bridgewater glee club, consisting of music and a sermon on The Light of the World. A worshipful and entertaining program was given by Bro. S. Ira Arnold and his family. While old-time hymns were being sung, Bro. Arnold illustrated them with crayon sketches. Bro. Paul H. Bowman delivered a wonderful message one Sunday evening on Why I Am a Dunkard. Brethren J. A. Naff and J. B. Peters, representatives of the boards of our district, visited our church one Sunday and held an anointing service and conducted some business. Bro. A. N. Hylton, another representative, was with us in our last council meeting. Bro. Joel B. Naff favored us with a wonderful message on The Promise to the Faithful. From these visits we received great spiritual benefits. In June the church enjoyed a Vacation Bible School with a large enrollment and regular attendance. It was conducted by the pastor, assisted by local church talent. The school closed with a program. Aug. 31 the church council decided to maintain its present pastoral program if at all possible. The following officers were elected for the year: Elder, A. N. Hylton; church clerk, Vergie Dickerson; secretary, Anne Powell; treasurer, Bill Brawley; Sunday-school superintendent, Paul Hall; B. Y. P. D. president, Helen Farmer; junior class leader and church correspondent, Irene Rupe. In September a great spiritual revival was conducted by the pastor. Three were baptized and the revival closed with a much enjoyed love feast. The church is undergoing some repair work which will cost \$300. We have our budget planned for the year and are preparing to make an every member canvass for the purpose of raising the budget. Recently the B. Y. P. D. presented a play in the Pleasant Valley church in Floyd County and also in our own church, both times to a large audience. We are working on a play entitled The Christmas Voice, which we plan to present at Hiwassee and Christiansburg. The members of the church in Hiwassee, an outpost, are contemplating building a new church.—Irene Rupe, Pulaski, Va., Nov. 18.

WASHINGTON

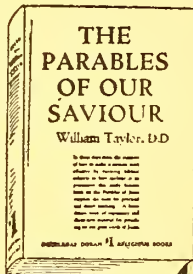
Olympia—At our last council Bro. H. D. Michael was chosen pastor for the coming year; he was also elected elder in charge. Sister Allegra Thomas was chosen Sunday-school superintendent. At our rally day the Sunday-school gave a short program followed by installation of church and Sunday-school officers. Oct. 13 our district field man, Bro. Paul Longenecker, and family of Yakima were with us. We also celebrated our harvest festival that day with a display of fruits and vegetables. After a splendid sermon by Bro. Longenecker, dinner was served in the church basement, followed by a short program. A collection of \$28.49 was taken for district missions. Nov. 4 Bro. Harper Will of Wenatchee began a revival meeting in our church. Sister Will gave a story for the children each evening, also taught them several choruses which they greatly enjoyed. As a result of our two weeks' meetings, eight were baptized and two reclaimed. Nov. 23 we held our love feast. Eighty-five surrounded the Lord's table, among them several visiting members. Bro. Howard Michael officiated. Our Aid Society has just closed a miniature apron contest; about \$40 was taken in.—Blanche Beigh, Tumwater, Wash., Nov. 27.

WEST VIRGINIA

Mountain Dale—Our series of meetings began Sept. 7, continuing for two weeks, with Bro. Geo. W. Van Sickle of Hazelton, W. Va., evangelist. The crowds were exceptionally large. Nine were baptized on the closing day of the meeting. The love feast closed the meeting Sept. 22 with about 155 communing. These sermons are long to be remembered by all who heard them. Our Sunday-school closed with good interest. We plan to have a Christmas play at the church Dec. 24.—Grace Sisler, Hazelton, W. Va., Nov. 19.

Good Books for Church Workers

Any of the following books may be had for \$1.00



The Modern Parent, by Garry Cleveland Myers
 The Life of D. L. Miller, by Bess Bates
 The Business of Being a Mother, by Maud Wilde
 The Gospel of Luke, by Charles Erdman
 Christ and Human Suffering, by E. Stanley Jones
 Know Your Bible, by Amos R. Wells
 The World's Best Poems
 The Bible Story, by William Canton



Life of Christ, by Giovanni Papini.
 Church Finance, by William H. Leach.
 The Parables of Jesus, by George A. Butterick.
 The Training of the Twelve, by Alexander Bruce.
 The Impatience of a Parson, by H. R. L. Sheppard.
 Paul of Tarsus, by T. R. Glover.
 Jesus or Christianity, by Kirby Page.
 A Guide to Preachers, by A. E. Garvie.
 Personal Power, by William L. Stidger.
 Constructive Citizenship, by L. P. Jacks.
 Fast Hold on Faith, by Henry Howard.
 A Quest for Souls, by George W. Truett.
 What to Preach, by Henry Sloane Coffin.
 The Mind of the Master, by Ian Maclaren.
 The Wicket Gate, by G. A. Studdert Kennedy.
 Not Slothful in Business, by Herbert A. Bosch.
 The Parallel New Testament, by James Moffatt.
 Cyclopedia of Evangelism, by Charles L. Godell.
 The Public Worship of God, by J. R. P. Sclater.
 New Tabernacle Sermons, by T. DeWitt Talmage.
 The Cross in Christian Experience, by W. M. Clow.
 Putting the Church on a Full-Time Basis,
 by A. W. Beaven.
 My Message to Sunday-school Workers,
 by Marion Lawrance.
 Leaves From the Notebook of a Tamed Cynic,
 by Reinold Niebhur.
 Greatest Thoughts About Jesus Christ,
 by J. Gilchrist Lawson.
 Illustrative Incidents for Public Speakers,
 Poems of Pep and Point for Public Speaking,
 by Will H. Brown.
 Funeral Sermons and Outline Addresses,
 by William E. Ketcham.
 Many Mansions (Sermons on Immortality)
 by John MacNeill.
 The Making of the Christian Mind,
 by Gaius Glenn Atkins.
 Apostolic Optimism,
 The Preacher—His Life and Work, by J. H. Jowett.

My Life and Story of the Gospel Hymns,
 by Ira D. Sankey.

With Mercy and With Judgment,
 Lord, Teach Us to Pray, by Alexander Whyte.

Men Whom Jesus Made,
 Bible Types of Modern Women, First Series,
 by W. Mackintosh Mackay.

Ever Open Door,
 Gateways of the Stars,
 Highways to the Heart, by G. H. Morrison.

Sermons on Biblical Characters,
 More Sermons on Biblical Characters,
 Sermons on Old and New Testament Characters,
 by Clovis G. Chappell.

100 Prayer Meeting Talks and Plans,
 100 Revival Sermons and Outlines,
 100 Great Texts and Their Treatment,
 1,000 Thoughts for Funeral Occasions,
 by Frederick Barton.

1,000 Evangelistic Illustrations,
 300 Evangelist Sermon Outlines,
 Cyclopedia of Sermon Outlines,
 1,001 Illustrations for Pulpits and Platforms,
 by Aquilla Webb.

Contrary Winds,
 David, King of Israel,
 Paul, the Missionary,
 The Miracles of Our Savior,
 The Parables of Our Savior, by W. M. Taylor.

The Evangelistic Encyclopedia,
 100 Choice Sermons for Children,
 300 Five Minute Sermons for Children,
 100 Best Sermons for Special Days and Occasions,
 Cyclopedia of Sermon Outlines for Special Days and
 Occasions, by G. B. F. Hallock.

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The Life Portrayed by the Sermon on the Mount is a most helpful study by R. H. Miller. Helps you to grasp the meaning of that matchless message of the Master. Get it. Read it. It will do you good. **\$1.50.**

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THE GOSPEL MESSENGER

Vol. 84

Elgin, Ill., December 21, 1935

No. 51



THE CHRISTMAS STORY IN CHINESE CUT-OUTS

To Mrs. Minnie F. Bright, missionary to China since 1911, we are indebted for the Christmas Story as told by means of this series of four paper cut-outs.

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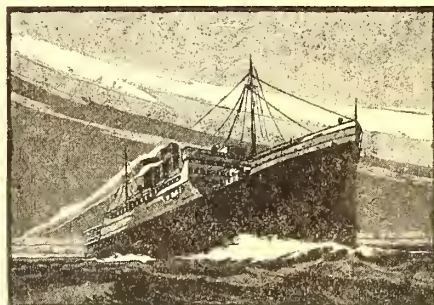
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Sending Out Missionaries!

**NEW
MISSIONARIES
ARE GREATLY
NEEDED**



**MISSIONARIES
ON FURLOUGH
NEEDED BACK
ON THE FIELD**

As we come to the Christmas time with its World Wide Mission Offering opportunity before us we ought to be aware of several facts:

1. Only three missionaries on the China field, Dr. and Mrs. Daryl M. Parker and Corda L. Wertz, R. N., have been sent since 1924. That field is urgently needing help. Six new workers are needed. Two are especially wanted to go out next summer. The appointment hinges on adequate funds.

2. Twelve missionaries will be coming home in 1936 on furlough. Their opportunity to return to their fields again is dependent on sufficient funds to pay ship passage and other expenses.

3. Our pioneer missionaries to China, Frank and Anna Crumpacker and Emma Horning, who sailed 1908, are on furlough. We are grateful to God for their health enabling them to continue in service. Money is needed to assure their return to China next summer.

4. Because of illness two nurses had to retire from our Africa field. Now the mission under pressure of need calls for at least one nurse, and two are really required. We have three very capable missionary doctors for Africa, Homer L.

Burke, Howard A. Bosler (returning to Africa next month) and Lloyd R. Studebaker. Only two single nurses, Evelyn J. Horn and Ruth Utz, are there to work with the doctors. (Two wives have nursing skill, but their families need their major attention.) Glimpse what it means to a doctor to do surgery and to treat serious illnesses without adequate nursing care. Sending the needed missionaries is dependent on funds.

5. Last year the India mission funds were reduced to \$57,043. This is down to one-third what was used ten years ago. The field can not well survive further reductions. A similar situation prevails on other fields. Money is needed to maintain the regular work. New efforts can not be launched until there is support to carry the program of work; i. e., native workers, evangelistic tours to villages, medical supplies, school equipment and teachers and other needs ad infinitum.

Last year there were 342 baptisms in China. This is the largest number in any year since our work started. China is open to the Gospel. Now is the time to work. Souls are being saved.

The foregoing facts are just a few of the many reasons why every member of the church should respond big-heartedly to the Christmas World Wide Mission Offering. Very likely your congregation will ask for your Christmas missionary offering. If your church does not give you this opportunity, you will find on page 28 a remittance blank for convenience in sending your gift to

GENERAL MISSION BOARD

CHURCH OF THE BRETHREN

22 South State St., Elgin, Ill.

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 84

Elgin, Ill., December 21, 1935

No. 51

EDITORIAL

Making the Less Fortunate Equal

Do you make a practice of seeking contacts with persons less fortunate than you, or do you rather tend to avoid such? If the latter, you are missing too much. You are missing probably a chance to minister to a physical need, perhaps also a greater spiritual need. But that isn't all. You are missing something the less fortunate one has to give you. For it may easily be that in some respects you are the less fortunate one. The sharing can be and should be mutual. Here it is blessed to receive as well as to give.

The sharing should not be in possessions only. More valuable still is the exchange of experience, the mutual transfer of thought and feeling. We could all be happier and more useful as well, if we profited more by this rarest and yet commonest of all opportunities for self-improvement. A false pride, the fear of being thought more sentimental than sensible, often stands in the way.

A caution is needed by all who engage in this sort of ministry. Beware of mounting a pedestal of superiority and looking down on the unfortunate one with an air of condescending pity. Few things are more galling to hearts already wounded. But genuine sympathy, mutual understanding, the sharing of experience on a plane of equality sincerely felt and plainly manifest—these are always welcome.

E. F.

Don't Give Toy Guns

THAT there is a connection between play and life was admitted and even stressed by Judge J. M. Braude of the boys' court of Chicago. Speaking to the Advertising Men's Post of the American Legion, the judge urged that toy guns and other weapons should not be given youngsters, because such playthings may influence boys toward crime. Said he: "When they get used to pulling the trigger on a toy gun, it's not a long step to pulling the trigger of a real one." Realization

of this connection between play and life was back of Chicago's "anti-toy gun week." And so we repeat: Don't give toy guns—even at Christmas time.

H. A. B.

Filled With the Spirit

Why Not at Christmas as Well as Pentecost?

Two fine groups of MESSENGER readers will be finer yet when they understand each other better. Suppose we take this week with its Christmas atmosphere to inquire what the trouble is about. It isn't very serious.

One group just forgot that God "giveth not the Spirit by measure," but according to the capacity of each person to receive. And so when they saw a consecrated brother describing his pentecostal experience, an experience including the gift of tongues—well, it was a little too much. Very plainly but very kindly they told the editor it did not seem good to them that matter of this sort should be found in the church paper.

Possibly they were right but it isn't easy to be sure of that in the light of some New Testament disclosures on the subject. You see this was a problem in the early church, too, not what to print about it but what attitude the church should take toward it. Paul gave three chapters of his letter to the Corinthians to this very thing. They make it clear that speaking in tongues was a not uncommon practice of that day. Indeed it seems to have been coveted to the disparagement of other more useful but less spectacular gifts of the Spirit.

Passing by many possible questions of interest, the point we would insist on here is that this manifestation of the Spirit was a fact in the church life. Paul recognized it and asked the church not to forbid it. Why should we? And if we fellowship as brethren those who feel the impact of the Spirit's presence and power in this way, why should we not accord their testimony a respectful hearing? The reader may find another opportunity to do this on page 21 of this issue.

Group number two was greatly pleased with the publication of the articles referred to. One brother writes us that he wept for joy over it. We would rejoice in the happiness of these devout souls even while we remind them, at least some of them, that they too forget something. They forgot that speaking in tongues is not the norm of Christian experience but only one way, and that not the highest way, in which the Spirit's presence is manifest. Perhaps nothing has done more to foster the unfortunate estrangement between Christians of the pentecostal type—we use this term for convenience—and their more quiet brethren, than the assumption by the former that their experience is of higher quality and denotes a more complete baptism of the Holy Spirit.

Paul's handling of this matter, already referred to, is of special helpfulness not only by reason of his apostolic authority but because of his own experience. He could speak in tongues himself and did, but not in public. In the presence of others he preferred to appeal to the understanding as well as to the emotions. In the privacy of his personal devotions one could give free rein to ecstatic utterance, if he could pray thus more effectually in his own spirit, but in the public assembly Paul pleaded for order and decency that all might be edified.

What could be finer or more instructive, not for these two groups of MESSENGER readers only, but for all of us at this Christmas season, than Paul's own summing up of the spiritual gifts controversy? Speaking in tongues under proper control is good, prophesying or speaking to the edification of others is better, and the practice of love is the very best of all. Exercise of the lesser gifts is not to be forbidden but we should covet earnestly the best.

The church has no greater need than a great outpouring of the Spirit. Our pentecostal brethren are quite right in their insistence on this fact. "Now there are diversities of gifts but the same Spirit." The essence of a pentecostal baptism, whether in the first century or the twentieth, does not lie in one certain manifestation of enthusiasm. It consists rather in making men and women bold to bear witness for Christ in the face of persecution and to give their lives in sacrificial service to the toilsome task of building the kingdom of God.

For such a baptism of the Spirit let us pray with true pentecostal earnestness. For such a consummation let us ask the Spirit himself to make intercession through us and for us with groanings which can not be uttered.

How else can we do greater honor to the Babe of Bethlehem? How else can we more completely appropriate the Christmas spirit? Come, brethren, sisters, let's appreciate each other more as we try to understand each other better. The first Christmas night was heavily charged with the atmosphere of peace and goodwill.

So let this one be. Is not Christmas as good a time as Pentecost to be filled with the Spirit? Is not the fruit of the Spirit love, joy, peace? What is that but Christmas anyway?

E. F.

How to Count Families

LAST year, in connection with the club rate offer on the MESSENGER, the writer was frequently called upon to explain how to count families in order to determine the required 75%. This year, as the season for subscribing approaches, the question is being asked again. For other congregations are taking up the plan, and as they do so are wondering just how to count families.

Now the editorial pages may seem a rather strange place to attempt to answer this question, but since your scribe was made responsible for the promotion of the club rate plan, we trust that the present effort will not seem out of order. The facts are that the family counting question has so many interesting angles that we want to use an editor's prerogative to discuss the various aspects of the matter.

To begin with, let us see just what the boards passed when they authorized the club rate. Aside from the assignment of responsibility, here is the minute as passed:

"1. That the price of *The Gospel Messenger* be \$2 per year.

"2. That where congregations secure enough subscriptions to equal 75% of the resident families represented in the membership, a special rate of \$1.25 per year per subscription, cash with order, no commission, is authorized."

It is in place to see why this action was taken, for it did not come out of the blue. Indeed, for several years consideration has been given to ways and means to increase the MESSENGER subscription list. Always there has been the problem that at \$2 the MESSENGER was not breaking even. Like all the rest of the church papers, which are published at nominal prices, there is no really paying advertising to be had to help carry the load. If you doubt this, look over the gorgeous ads in the popular magazines and see how many of these you would recommend for your church paper! Even so, it was finally decided to make a substantial club rate price concession as a test of subscriber response. The hope was that enough more would take the MESSENGER that the year's deficit would not increase. For if even this could be realized there would be a gain because of the MESSENGER's greater usefulness to the church.

Accordingly the club rate was announced and the plan promoted as vigorously as we knew how. Pastors, MESSENGER agents, and many others, sensed the importance of the plan and gave most hearty and generous support. The results show the soundness of our peo-

(Continued on Page 17)

THE GENERAL FORUM

Why?

BY MARY STONER WINE

Why were the heavens all ablaze
When Christ was born in Bethlehem?
Why did the angel host come down
To tell the news to humble men?
Why did the wise from eastern lands
In reverence bow before a stall
And leave their costly gifts and gold
In worship of a Babe so small?

All heaven knew God came to earth
When Christ was born in Bethlehem;
And faithful hearts who longed for him
Received the message given them.
All heaven knew that lowly Babe
Could save a world from every sin.
All heaven knew the love of God
Had come in Christ to dwell with men.

And that is why the angel host
Said, "Glory be to God on high;
Peace on the earth, goodwill to men;
All glory be to God on high."
And that is why men sing today
Above life's fretful stress and strain,
For God's great love in Christ still saves,
And men re-echo heaven's refrain.

Covington, Ohio.

Getting Ready for Christmas

BY OLIVE A. SMITH

WE are getting ready for Christmas. Factories and shops exploit novelties. Secular magazines which scarcely mention the matter of Christianity through the year have elaborate files of Christmas material at hand. Advertisers ply their trade, hoping for increased financial gains. Could we see behind the scenes we would be bewildered by the commercial preparations attendant upon "getting ready for Christmas."

Personal and family preparations are pressing upon us. Exchange of gifts, family reunions, presentation of programs, pageants, etc., all are to be arranged. In a sense, unselfish thought predominates, for every person, nearly, is thinking of some one else.

Charitable agencies of all kinds are planning their activities. We are all solicitous that this Christmas shall not be rankly different from other Christmases. We want the poorest to have a bit of Christmas joy.

Yes, we are getting ready for Christmas; socially, commercially, economically, charitably. If there is any lack in our preparation it exists in the ironical fact that our preparations render us personally unfit for making the real spiritual journey to the manger of the Christ Child. There is so much to do getting ready for the

outward observance that we actually lose the power to observe, in spirit, the birthday of him who came to end worry and anxiety, to bring peace and goodwill to a sick and weary world.

Travelers who visit Palestine are awe-stricken at the seeming faithfulness of the Bible narrative concerning the probable setting of that first Christmas, although it seems improbable that the date was Dec. 25. And there were many differences between that first Christmas Day and ours.

There was no exchange of gifts. The action of the Wise Men was centered in worship, rather than in gifts. Silence was the keynote of the first Christmas observance. There was the quiet journey to the Judæan capital, by law-abiding citizens bent on a performance of civic duty. There was the miracle of ideal birth, as it may ever be approximated through ideal human parentage. There was fellowship with the humble.

There was the magic wonder of Judæan shepherds, the silent watch, broken only by the songs of heavenly choirs. There was a reverent fear in the hearts of those shepherds. Today, our fears seem greatly lacking in reverence. We fear material catastrophe but are singularly wanting in fear of the Highest.

As we toil and bustle in our Christmas preparations it is a bit difficult to dwell on those silent, patient journeys across the deserts of the Orient. We glean our knowledge from the schools of academics and experience, but wisdom has always come out of the desert. Are we not safe in predicting that it will always be so? Verily it is spiritually unsafe to get too far away from the silence of the desert in our Christmas preparations.

There was the silent watch of the stars, the silent guidance of the one star, the silent, pathetic watch of a waiting world which, like our world of today, did not understand. Could we of this day understand the first principles for which that first Christmas was established, the Christmas Day of 1935 would dawn on a world absolutely unlike the one which is now "getting ready for Christmas."

The big thought around which to build our Christmas preparations is: What would this Jesus have me do? Regardless of gifts and ceremonies, dinners and pageants, what should be done with this world which, in a way, is more desperately ill than was the world of that first Christmas?

We seem hopelessly entangled in the meshes of material preparation. We must put on the programs, the pageants, the shows, raise the money to buy gifts, keep up with the procession in gift-buying and public demonstrations of the existence of the so-called Christmas spirit. How can we come into real touch with the

One who was born in a stable, who lived in obscurity until forced by the spirit within him to reveal himself to a world that needed him? How can we fit our Christmas preparations to the idea of him who said: "Let not thy left hand know what thy right hand doeth"? How can we grasp his conception of a gift—that which is put from us with no thought of return? With a war-mad world engaged in the building of thousands of airships designed for the dealing of destruction and death, how can we concentrate on the angelic song of peace?

It is a large order. But thinking helps. We can pause for thought, even in this mad rush of Christmas preparations. Prayer helps. Quiet hours help. The neglected habit of worship will help much in the midst of this medley of Christmas preparations.

Topeka, Kans.

Address to Council of Boards

BY CHARLES C. ELLIS

III. Fundamental Principles—Separateness

I FOR one have come to believe that it is rather easy to busy ourselves with activities which appeal to us as being so good and satisfying that we take little or no time to think their relationship to the principles upon which we are presumed to operate. A conference, a retreat, or the desert place apart has its value for even the busiest group or individual if it gives opportunity not only for thinking through our problems, but for thinking down through our problems, until we find their rootage in the fundamental principles of our fellowship. Perhaps without presumption I may be permitted to suggest three general principles within the compass of which our activities might effectively and efficiently function.

First, I would suggest that we recognize as basic the separateness of the church and the world. If this savors too much for some of us of the day of the broadbrim and the poke bonnet let us not forget that these expressed the need for a form of godliness, and godliness, not worldliness, is always the essence of any fellowship that has the right to call itself a church. If our fathers went to extremes in stressing the fact of separateness, let us at least recognize that separateness is a fact, and not go to the other extreme of ignoring it entirely. It is possible to ignore it so completely that, as some one facetiously said, you can not at times tell whether the church so-called has become a social club, a restaurant, or a lodge.

In our reaction from the extreme methods of the fathers let us beware lest we lose the principle, which, clear-eyed, they plainly saw. Perhaps it is the sin of no difference which has created the companion sin of indifference, so prevalent in the church life of our day.

Since we represent the church of Christ in the world we can not but recognize that our fathers did not originate this idea of separateness. They inherited it; and the legacy came from afar—from the very term which the Founder used to designate this fellowship—*ekklesia*, called out. The church was in the beginning a called out company—a selected assembly—and it still has good reason to remind itself of the admonition not to be unequally yoked with unbelievers.

In its eagerness to escape the charge of otherworldliness the church has been driven too far toward worldliness. Dr. Henry van Dyke long ago reminded us that Jesus did not shun the doctrine of otherworldliness, he fostered it; and it is not at all certain that the church has been of most service to this world in the degree that it has lost its vision of another world.

In short, it seems rather clear that the church can not hope to retain its continuity with historic Christianity or meet the doctrinal implications of its gospel, and at the same time be indifferent to what bulked so large in the thought of the church leaders of a generation gone—namely, separation from the world. The conditions of life may be different, and the expression of apartness may be different, but unless in attitude, in spirit, in goal, the church is different from the world we can not blame any one who would attempt to deny to the organization any organic union with the stalwart souls of generations gone by. Nor is it necessary to exalt asceticism in order to concede this. A perversion is often but a tribute to truth.

IV. Second Principle—Co-operation

The second principle is one our fathers did not stress, to say the least—magnify the area of co-operation with other Christian groups. It is probably not too much to say that our brethren of the mission field have pioneered us into a recognition of this principle, but in the homeland we are not yet devoted to it sufficiently. Aside from the fact that the forces of Chris-

Christmas Wishes

BY ALDA BICKNELL

May Christmas bring to you the joy
That comes to one who looks for truth and light,
And finding, gives to the less fortunate
So that they too may have those treasures bright.

May Christmas bring to you the gifts
That make life full of peace and hope and love.
Eternal gifts, that will outlast the stars
Because they come from regions far above.

May Christmas bring to you the faith
That led wise men of old to journey far,
To seek a Savior born in Bethlehem
'Neath heaven's light—a radiant star.

Bridgewater, Va.

tianity should turn their united strength against the common foe instead of dissipating it in battles among themselves, there is the added reason that so long as large areas of our world have had no contact with any Christian leadership it ill becomes any of us to waste effort in fields already occupied by other Christian forces.

The term "area" in this connection need not be interpreted spatially exclusively. There is room for an enlarged area of understanding and sympathy with all those who love our Lord Jesus Christ in sincerity and in truth.

Here, again, our comprehensive church program probably needs more careful study, lest with our limited resources we be found duplicating Christian activity unnecessarily while there are regions at home and abroad entirely destitute of any Christian service whatever.

Perhaps, also, we need to give more thought to stimulating united effort in areas where union would be strength for the cause we unitedly represent. Friends, Mennonites and Brethren naturally drift together in devotion to the peace that is Christian. Is it possible also that the outspoken atheism of too many university professors may ultimately drive the churches to consider what they have hitherto refrained from planning—namely, a graduate institution avowedly Christian? Certainly here is an area where church co-operation would be essential if success could be achieved. At

The Hope of Man

BY DAVID G. WINE

Those days when mankind thought in terms of paganism,
Selfishness donned robes, haughtily enthroned itself;
Gave no thought to others; wrote in its catechism
No word of comfort for those who toiled. Pomp and pelf
Gave license for inhumanity. The proud ruled.
Pharisees proclaimed themselves, "Chosen sons of God."
Smug complacency, few dared rebuke. Priests were
schooled

In age-old bars to progress: "Paths our fathers trod."
Created lord of all, his power to subdue
Misused, the loss of his dominion was the cost.
The reptile and the beast became his god. He who
Bore the image of his Maker, bewildered, lost.
To humble hearts then spoke a "still small voice." Slowly
Its theme: "Redemption, deliverance and peace"
Unfolded. A Babe, God's gift, divine and holy;
A Son, given for human needs—the soul's release.
Shepherds heard an anthem of his advent glory.
To Wise Men from the east, a star proclaimed his birth.
In Bethlehem youth and aged heard a story
Of a manger, Christ Child and anthem "Peace on Earth."
Gone is that star. Those shepherds, too, are still. But lo!
On land! On sea! and boundless firmament above
That story's still repeated. Holy anthems flow
From temple, palace, hovel, voicing "God is love."

Enders, Nebr.

least, before we consider our third principle, upon which we are more likely to be in agreement, let us concede that there are probably fields of legitimate co-operation which we could enter with advantage. Our Committee on Fraternal Relations is a practical expression of the fact that as a church we have not ignored the significance of this second principle.

The area of co-operation is greater than we think, and the day has come when we all need to examine our foundations and build in the assurance that our differences are often superficial, sometimes trivial, and that the important thing is to keep at least the unity of the spirit in the bond of peace.

(To Be Concluded)

Huntingdon, Pa.

Christmas

BY LEANDER SMITH

AGAIN the Christian world will observe, with fitting ceremonies, services and deeds of kindness, the birth anniversary of the Nazarene, universally acknowledged as the greatest Teacher the world has ever known.

And why was the Man of Galilee so remarkable? Why does he stand out in such relief against a background of teeming millions of religious leaders, philosophers, prophets, high priests and reformers whose names have graced history's pages both prior and subsequent to the Christian era?

The answers to these queries are so innumerable that entire volumes could be devoted to them, and even then the tale would not be half told.

May we not approximate Jesus, in some small measure at least, by his all too brief ministry that blessed mankind, healed the sick, converted the sinner, cast out devils, raised the dead and gave to humanity the great commandment to love one another—all in the name of his Father and ours?

Purity of motive, forbearance, intellectual honesty, compassion, humility, courage and devotion were but a few of the attributes practiced and lived by the Master Christian in a beautiful and sacred exemplification of his divine office—The Christ.

We should be men in every sense with our fellow men. We should be men who will recognize a friend in adverse circumstances, men who will take the hand of a fellow being when he is sliding down the hill of life and help him up instead of shoving him down, who will go to him when he is sick and in distress, and help in the battle for life when the odds are long.

Tens of thousands of men in the world today are looking and in need of such a friend, and many could be saved by them. In short, we should be men as Christ would have us be; then life would be sweeter to all, and it would be a better world in which to live.

Our thoughts as we enjoy the day should go back to him—we should rejoice and be merry that he came that the world might be saved, but one should celebrate the day in a manner that would be pleasing to him and resolve that our lives will always be such as will be pleasing in his sight. Let's practice the things he taught and do our part toward making the spirit of "peace on earth, goodwill toward men" felt around the earth.

Christmastide should always bring with it a wealth of altruistic deeds, thoughtfulness, charity, joy and goodwill, eminently typifying the character of the One whose natal day we observe.

North Manchester, Ind.

A Conference on Mission Work Among New Americans

BY M. CLYDE HORST

A NATIONAL conference on mission work among new Americans was held in the new First Congregational church of Chicago, Nov. 21 and 22. This special gathering was held under the joint auspices of the Home Missions Council, the Council of Women for Home Missions and the Chicago Church Federation. In the leadership, therefore, of this meeting were such specialists as Dr. W. R. King of the Home Missions Council, Dr. E. M. Halliday of the Congregational Board, and Dr. C. H. Sears of the Baptist Board, and Dr. W. P. Shriver of the Presbyterian Board of New York, and Dr. C. A. Richardson of the Methodist Board of Philadelphia, as well as outstanding workers of the Chicago area.

For such a conference, the attendance was good. Two hundred and twenty-six persons registered as official delegates, while at the largest session nearly a thousand people were present. Nearly every part of the nation from coast to coast was represented, including not only such cities as New York and Philadelphia, but also Cleveland, Akron, Cincinnati, Detroit and San Francisco. Seventeen nationalities were in the group, including Hungarians, Italians, Czechs, Slovaks, Poles, Russians, Armenians, Syrians, Mexicans, Roumanians, Latvians, Chinese and Japanese.

The program consisted of a threefold agenda. First, a general survey of the work now being done by the various denominations was presented. This revealed the facts that the program is about twenty-five years old, about one and one-half million persons are enrolled in the various missions, and the annual combined expenditure of home mission funds for this purpose is about one and one-fourth million dollars. Second, there were special addresses, such as: *The Cosmopolitan City* by Prof. Kincheloe of the Chicago Theological Seminary, *The American Scene* by Dr. Halliday, *The Meaning and Message of Protestantism to These Times*

by Dean Shailer Matthews, and *My Observation After Fifty Years* by Prof. E. A. Steiner. Third, an attempt was made to outline a program of work for the next decade.

Naturally, the foreign-language church received much attention in the addresses and general discussion. While some expressed the opinion that the need for such institutions is rapidly passing away, the large majority contended that they should continue their work even after the linguistic necessity no more obtains, because of the unique demands of a peculiar racial background. It was pointed out that inasmuch as at least seventy-five years was required to develop the transition of the older migrants from Europe, more than a generation should be granted to these newer foreign-language groups for their absorption into the English-speaking churches. The experience of our own church with the German language is a good illustration of this principle.

Moreover, the foreign-language groups were heard from with reference to the typical American attitude to them. While it was conceded that they are not always desirable neighbors and associates, yet it was urged that it should not be taken for granted that they are delinquent simply because they are foreigners. Many of them bring with them racial and national traits much needed in America. For example, an Armenian reminded the conference that whereas we were celebrating four hundred years with the English Bible, they can point to fifteen hundred years of history of their Bible. Moreover, while we boast of being a Christian nation, they can truthfully say that theirs has been a Christian nation ever since the second century!

It was inevitable that some of the discussions should stress the problem presented by the fact that many of these new Americans have a Roman Catholic background; and the gravity of this problem was frankly recognized in the address which pointed out that the religion of Rome is imperialistic, while the religion of Jesus is democratic. While the difficulty of evangelical endeavor among those of such a training was conceded, yet it was urged that the true religion of democracy should not be compromised. Incidentally, it was suggested that because of the apparent impotence of Protestantism, some were going back to this imperialistic religion because of the apparent ability of the former to wield authority.

Mission work among the immigrants from southern Europe, however, should not be given up because of the apparent insurmountability of this problem of the chief imperialistic religion of our age. Many of these immigrants are Protestant and respond readily to well-adapted evangelical endeavor. Moreover, it is said, large numbers of them are neither Roman Catholic nor Protestant, having departed from the faith of their fa-

thers and become a part of our pagan population "without hope and God in the world." Many of these have moved out from the foreign colonies and are the new neighbors of English-speaking churches. This situation presents a new home mission frontier to many of our older organized churches.

As indicated in the title of one of the addresses, much attention was given to the cosmopolitan city as a *Field for Social and Religious Adventure*. Because of the changes that have taken place, especially in the metropolitan areas, the whole problem needs to be "rethought through"; yet it is conceded that no one man is able to do this adequately. Therefore, it was recommended that each city have a representative group who will take it upon themselves to become its social and religious architects. The revival of the old community life, which is gone, seems to be impossible inasmuch as the city population seems to be organized functionally instead of geographically. Therefore, a new *esprit de corps* must be evolved.

The economic question could not be kept out of this conference. Repeatedly it was stressed as involving a part of the abundant life which Christianity promises to bring to our social order. One delegate pathetically referred to his religious embarrassments due to the fact that his children were hungry and had no shoes. A university professor declared that in the technique of applying the gospel, the privilege to work must be shared, as well as material goods. He also declared that religion must be built around, not only the traditional human crises of birth, puberty, marriage and death, but also around the newer crises of an employee in a machine age. Some one cautioned the conference, with the remark, however, that to rely on legislation is a concession to the imperialistic principle, and is "playing with fire." Yet it was freely conceded that with reference to the individual and social aspects of the gospel, it is not a question of "either, or," but "both and"; for personality can not evolve in isolation. Democracy demands its social relation and expression.

The prevailing tone of the conference was evangelical and evangelistic. Attempts to attenuate the pure gospel of Christ were promptly challenged. The suggestion of one speaker about a "god that is becoming, in a world that is in the making"—an echo of pragmatic humanism—was quickly brushed aside in favor of the God revealed by Christ as the Personal Father. Challenging an overemphasis of the social gospel, one Italian pastor cried out, "I am not a reformer; I am a transformer." Many others, while disparaging the evangelism that is really nothing but a "racket of numbers," and "counting noses," pleaded mightily for a vigorous presentation of Christ to all peoples as their only hope.

This conference was exceedingly stimulating to church workers in general. It surely benefited those directly concerned—pastors and missionaries among new Americans. But it was also a means of grace to leaders of the English-speaking churches, for, after all, we all speak the same fundamental language. In Christ we are no more foreigners. The suggestion of "what God hath wrought," in the appearance of a large interdenominational Czecho-Slovakian choir was indeed inspiring, especially to those who remembered John's vision of the large heavenly multitude representing "all peoples." And the suggestion of the Armenian delegate that the unchurched 65% of our population might be reached if the Armenian martyr-spirit were incarnated in American Christendom was a challenge never to be forgotten.

Chicago, Ill.

A Study of the Holy Spirit

BY PAUL MOHLER

Wisdom

Do you wonder why so many educated men are unbelievers, or indifferent to vital Christianity? Does that mean that a simple, earnest faith in Christ is a sign of ignorance? Who is really wise? We may find light on this subject in 1 Cor. 1: 18—2: 16, where Paul discusses the question quite thoroughly. It is worth a very careful study. Let us give our best to it.

To help in keeping the essential facts clear before your class or yourself, draw a large circle on your blackboard or paper; within, draw a smaller one, and within that, a still smaller one. Between the first and second, write *body*; between the second and third, write *soul*; and within the third, write *spirit*, following Paul's analysis in 1 Thess. 4: 23.

In our study, to avoid confusion, let us understand that *body* stands for the physical body with its necessary instincts and appetites; *soul* stands for that which resides in the body—the ego, with intellect, emotions, will and all that the psychologists find in us; and *spirit* stands for that faculty which is renewed in us when we become Christians. As you see in the diagram, the soul is between two very widely different elements. We may even think of it as being poised between two worlds, the physical and the spiritual, in which case, we should regard the body as the organ of the soul's communication with the physical world and all in it, and the spirit as the organ of communication with the spiritual world. Through the body, the soul may act upon the physical world and other men, and receive influences from the outside world. Through the spirit, it may have the same relation with God. Here undoubtedly is the holy of holies in the "temple of the Holy Spirit" mentioned in 1 Cor. 6: 19. It may help you to

write in the same space with *soul*—mind, emotions, will; and in with *spirit*—Holy Spirit.

I think it will also help in this study to get Paul's idea of the intense conflict going on in the battleground of the soul between the two opposing forces, as expressed in Gal. 5: 16-25, and Romans 8: 5-9. Notice that he even speaks of "the mind of the flesh" and "the mind of the Spirit," by which he must mean the mind that is under the influence and control of the flesh, and the mind that is under the influence and control of the Spirit. Paul finds no middle ground for any soul, "For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; *that ye may not do the things that ye would.*" In other words, you can not chart your own course and follow it; you are certain to be directed and controlled by one or the other of these opposing forces.

With this in mind, let us return to our section for study. In verse 18, we have the two classes, "them that perish" and "us who are saved." To the one the idea of the cross was foolishness; to the other, it was the power of God. Here are two diametrically opposing views of the same fact. Both cannot be right; one must be wise and the other foolish.

From here, Paul goes on to pay his respects to the wise men of Corinth and the rest of the world. These were not just the "educated fools" that we sometimes mention. Greek philosophy was everywhere influential, and Paul had to meet it. Jewish intellectuality was just as bad, even if it were concerning itself with religion. Paul declared that both were equally foolish—made foolish by the fact that by its wisdom, the world did not find God. With him, the knowledge of God was so far more important than anything else that a wisdom that failed in that was just plain foolishness.

In verse 26, Paul records the fact that "not many wise after the flesh . . . are called." There follows his account of God's choice of those who were ignorant, weak, base, despised and even apparently nonexistent to put to shame the wise, strong and well established, "that no flesh should glory before God."

In 1 Cor. 2: 1-5, we find that Paul was so deeply impressed with this attitude of God that he refused to exercise any intellectual or personal influence at all in his work in Corinth. He very thoroughly stripped himself of everything that smacked of worldly wisdom, intellectual superiority or power of personality, and worked "in weakness, and in fear, and in much trembling, . . . that your faith should not stand in the wisdom of men, but in the power of God."

Reading so far, one might find ground for the idea that to be a good Christian and a good Christian worker one should be ignorant, but at verse 6, Paul begins his discussion of real wisdom, the wisdom "that hath been hidden, which God ordained before the worlds un-

to our glory." Verse 9 speaks of things impossible for the natural man to understand, but revealed (verse 10) through the Spirit. Now go on through that section and you find Paul claiming understanding, knowledge and judgment far beyond that of the world's wisest men, all coming through the Spirit, and concluding with the claim, "But we have the mind of Christ."

Now turn to your diagram again as you study what Paul says. See how the greatest soul activity fails until that soul turns "in weakness, and in fear, and in much trembling"—in a complete surrender to the Spirit for salvation and guidance and enlightenment. "Let no man deceive himself. If any man thinketh that he is wise among you in this world, let him become a fool, that he may become wise. For the wisdom of this world is foolishness with God. For it is written, He that taketh the wise in their craftiness: and again, The Lord knoweth the reasonings of the wise, that they are vain. Wherefore, let no one glory in men" (Chap. 3: 18-21).

Just a few years ago, how we were admonished to be humble before the marvelous wisdom of the great German scholars, scientists and philosophers, and how our own universities, colleges and even church schools felt compelled to remodel our own educational system in line with that great influence. Is European intellectuality saving Europe now? Is our own "brain trust" saving America from internal strife? Does not the wisdom of this modern world look rather foolish just now? Isn't it about time we learn from God how to live together as men and as nations? Is not that the true wisdom?

Pasadena, Calif.

A Bit of Cheer

BY JULIA GRAYDON

It came in a letter today. The young woman who wrote the letter had been giving a list of the troubles and disappointments of the last six months, and then suddenly she changed and said: "But there is one little cheery bit of news." And then she told of a gift to her son, a lad who needed it badly. I forgot the troubles in the first part of the letter, and cling to that little bit of cheer which had helped her so—and I thanked God for it.

As we look about us some one is always worse off than we are, even though we have lost much.

A friend told me over the phone today of a colored man who brought a poor white man with him to shovel off the snow. He shared the job with "his brother" and cheered him on by so doing. That was the Christ way, was it not?

Harrisburg, Pa.

HOME AND FAMILY

The Voice of Thy Brother's Blood

BY FLORENCE S. STUDEBAKER

Chapter 7

MARTIN HARRIS never knew how he reached the edge of the raised platform where Maurine stood singing.

The song abruptly ended. The dancer paused and cast aggrieved glances toward the audience. The crowd stared in amazement and wonder.

For one, long moment Maurine stood regarding her father, amazement changing to fear and then to scorn. There was no joyous welcome in her voice as she forced her dry lips to open. "Father . . . you . . . here?"

Martin sprang to her side. "Maurine, how can you? How can you use the sweet voice God gave you in this manner? Come, we're going home." He laid a possessive arm about her bare shoulders as if attempting to shield her from the glance of evil-minded spectators.

Instantly the place was in an uproar.

"Put him out! Sock him! Kick him down the stairs! Police! Police!"

Tony Conant who had stepped out for a moment breezed noisily up to the scene. "What's wrong here, you country boob? What do you mean coming in here upsetting my entertainment? There, take that . . . and that . . . and that." Tony grasped the intruder by the collar and administered several swift kicks.

The crowd roared in merriment and as instantly quieted when Maurine sprang to her father's side. A stinging blow on the cheek sent Tony staggering against the bar. "Stop, you brute! This man is my father. You have no right to treat him so!"

In a flash Mr. Grant was at Tony Conant's side. "Perhaps Mr. Harris was a bit abrupt in approaching his daughter, but I beg of you to allow him a few moments of conversation in a place of quiet. Then we will go in peace."

Tony grumbling gave assent, not because of any sympathy with the proposal, but to save his place of

business from the gossip of a disapproving public. From one corner of his eye he caught a glimpse of a burly cop in the doorway. He nodded toward a nearby booth. At a signal the orchestra substituted for the singer and soon the wild party was again in full sway as if nothing had marred its usual trend.

Inside the booth Martin swayed uncertainly against the table. He slumped into a chair and suddenly felt strangely old.

Maurine stood silently regarding him. At last she spoke, a hint of scorn in her voice. "Why are you here, I ask? Why didn't you write of your coming instead of striding in here like a know-nothing and raising such a disturbance. You've made a fool out of me . . . a perfect fool."

"Maurine, I have no desire to argue with you." Martin controlled his voice with an effort. "Tell me about your work. I . . . want . . . to know." Somehow he could not bring himself to pour out the real feelings of his heart. It would be a useless waste of time.

Surprised at her father's change of tone, Maurine relaxed, seated herself and began painting her new field of labor with glowing colors.

"I had a hostess job over on Halstead. It was terrible. I got seven dollars a week and my tips. I was supposed to amuse the men stags, dancing with them and listening to their troubles, especially how much they were misunderstood at home. Why was I discharged? Well, there were two reasons, first, the tips were terrible, really lousy. I can't understand that either for there were always good crowds. I guess people are done tipping."

"Well, anyway, one Sunday night an old gentleman bought me a steak dinner and I had to eat it because I was supposed to eat and drink with the customers if they asked me. He tipped me off one dollar and a half and I guess it made the boss sore because I spent the entire evening with the old gentleman, but for a dollar and a half, why shouldn't I? Then the boss wanted me to sing and dance in the floor show besides acting as hostess. I refused; so he discharged me and I came

Candlelight

BY

SARAH DOVE BOAZ

'Tis Christmas when the candle-
light
Sheds halos soft and warm.
I like its steadfast quiet glow,
I like its peaceful charm.



Its beauty is unselfishness,
It gives itself away
That others fuller joys may know,
It turns night into day.

A fitting emblem of the Christ,
So gentle, brave and true;
He gave himself, that we may see
The joy of giving, too.

West Haven, Conn.

to Tony's. It's great here, not much hard work and much better pay."

Martin seemed suddenly to come to life.

"Maurine, I'm wondering what you are thinking after the wonderful home in which you have been brought up . . . with as sweet a mother as ever lived . . ." His voice broke, but he hurried on. "Do you think you are fulfilling the highest mission God has given you? Can you go on throwing yourself away in this vile place . . . all for the paltry sum of eight or ten dollars a week? Have you so little brains as that? Is this abundant life to you?" He paused breathless awaiting her reply. He half expected her to burst forth in a rage.

Instead, she stood eyeing him with half concealed amusement. "Father, I am not going to answer your questions except in this manner. I am not throwing my life away as you think. I am merely earning my own living in my own way in an establishment which has the approval of the law in every respect. Otherwise this club could not operate. It provides exactly what a pleasure-seeking public desires. Moreover, among our customers are many respectable people. In your quiet little life in Newby, you have grown narrow in your views. You do not realize that all the world is doing these things and no one thinks a thing about it. Another thing, I want to remind you that you gave your consent to the return of the brewer and all of his crowd, all because you thought it would end your financial difficulties and restore prosperity."

"Maurine," he pleaded nervously, "you surely can not know what you are saying."

Undaunted, Maurine stood her ground. "Indeed, I do know what I'm talking about. I haven't had eyes and ears for nothing these past few years."

Martin Harris arose. "Daughter," he summoned his kindest tone, "forget it all and come back. I can't tell mother all this." He put out his hands in a helpless gesture. "She couldn't bear having you throw your life away like this."

But Maurine turned away. "No, father, I insist I am not throwing my life away. I must say this in parting. If you have a business deal on, anything goes if it adds to your coffers, but when your child attempts to follow in your footsteps, you object. I prefer to live my own life."

A loud knock at the door accompanied by the insistent voice of Tony Conant brought an abrupt halt to the interview. Martin caught his daughter's hand and kissed it, murmuring hoarsely, "God bless you, my child . . . I can do nothing more than . . . pray."

Franklin Grove, Ill.

(To Be Continued)

The Best for the Master

BY MRS. J. L. MISHLER

THE best we can do, the best we can give is not enough. For we "are saved by grace, not by works lest we should boast." If we are saved we truly will be happy, and want to see everybody happy too. We are saved to serve. Have we been serving during the past year?

Let us review the past year. Is neglect written on our faces? Can we look the world in the face and feel we have done our best? Have we spoken the right word at the right time? Have we encouraged the down-and-out one who was just about to give up the struggle? Have we visited the poor family, the orphan and widow? Did you smile at your friends as you met them on the street? Were you kind to the children who played around your door? Did you invite to church the new family that has just moved to town? Did you help your neighbor in any way? Have we visited that lonely family who have laid a loved one away to rest? Have you been loyal to your pastor and your church? Have you been a real blessing to humanity? Well, we can be all this and more, but let us not wait until the new year to make our resolves, for then it may be too late. Begin today.

"I expect to pass this way but once; therefore, any good thing that I can do, any kindness I can show to any fellow being, let me do it today. Let me not neglect nor defer it, for I shall not pass this way again."

Middlebury, Ind.

I Wonder

BY ANNE ELLEN KITTLE

Clad in no royal garment,
Lacking a kingly crown,
Cradled within a manger
Near oxen rude and brown,
There in little Bethlehem
God's Gift to sinners lay
On that first Christmas morning
So very far away.

So then to David's city
The shepherds came that day
To see the king of glory
Upon a bed of hay.
They knelt in adoration
Before the Holy Babe
Beside whose matchless glory
All other glories fade.

O blessed Mother Mary,
I wonder, did you know
The path your Son would follow?
His cup of earthly woe?
Did you know Calv'ry waited
That Babe upon the hay?
I wonder, Mother Mary,
How much you knew that day.

Sugar Creek, Ohio.

OUR MISSION WORK

The First Marks of Leprosy

BY H. L. BURKE, M. D.

"Doctor, will you look at this spot on my leg?"

"Yes, I will look at it. How long have you had it?"

"I don't know."

"Does it itch or pain or burn?"

"No."

"Who told you about it?"

"The other day we were playing, and then lay down under a tree to rest. I had taken off my shirt and one of the boys began to make fun of me because of this spot that he saw. He said it was leprosy. I went home in tears and asked my father, but he said he did not know. Some of the other people in the house thought it was only a sort of ringworm. Please, doctor, tell me that it is not leprosy!"

So the doctor examined the boy very carefully. He was a boy of eleven or twelve years, tall and with good physique. Several other light colored spots were found. It was an early case in which the doctor found great difficulty in being sure. The physician tried to place himself in the position of the boy as the latter would begin to realize that he was entrapped by the dread disease. For he was only a boy, who could not realize all that was likely in store for him. The doctor tried to imagine the mental anguish of such a boy, his sleepless rolling on his mat at night with a "hot" heart as he wondered about the probable outcome of his life. First would come the small spots of discoloration on the skin, then slight elevation and roughening of the skin over these spots; next the appearance of the first nodule on the brow or tip of the ear; later the lionlike face or the appearance of ulcers on the fingers and toes, with resulting amputations; and at last the lonely state when he would be shunned and scorned by men. One can not know what such a boy thinks, but he can imagine and shudder.

Lassa, Africa.

What to Pray For

BY SARA G. REPLOGLE

Week of December 21 to 28

A BRILLIANT Oxford student who went to Africa and died after a year's work said: "I think it is with the Africa missions as with the building of a great bridge. You know how many stones have to be buried in the earth all unseen for a foundation. If Christ wants me to be one of those unseen stones lying in an African grave I am content, for the final result will be a Christian Africa."

Two of our own missionaries as well as Brother Wil-

liams are lying in African graves, five are lying in China's soil and seven are buried in India, besides the fourteen who are lying in American graves.

Let us pray that the influence of these godly lives may continue to be a power for the Christianizing of the countries in which they labored.

Let us pray, too, for the loved ones of these who have gone before that at this Christmas season they may realize in a very definite way the presence of him whose birth we celebrate.

Dear Father, we thank thee for these who have labored so earnestly in thy work and may the lives of all with whom they came in contact be richer for having known them.

New Enterprise, Pa.

A Glad Day in China

BY MINNIE F. BRIGHT

It was one of those indescribably beautiful October afternoons when peace and quiet and a soft mellowness enveloped the mountains and valleys—an exquisite richness of beauty known only at this season of the year in north China. The autumn wheat fields were velvety patches of tender green thrown among the terraced fields of brown. How refreshing it was to be out in the open country in the gentle sunshine and balmy air.

Farmers were busy carrying from the fields the last of the harvest—pumpkins, cabbages, turnips and potatoes in baskets hung from a pole resting on their shoulders. Along narrow paths old women were trudging slowly on bound feet with a tall staff in hand as they picked their way often over rough paths. Strings of golden corn were drying on the housetops. Great bundles of hemp lay soaking in pools of water by the narrow roadside to be stripped later of the soft and pliable skin which would be twisted by the deft fingers of women into fine uneven cord to sew the shoe soles of the family and also made into heavier twine and rope by the men for various uses on the farm. These primitive scenes were fascinating as we made our way to a village hidden away in the ravine.

On reaching the edge of the village, which hugged the high hillside, we slowly climbed the rough stony path winding between court walls and old trees far up to the little spot where Precious Beautiful is in charge of a four-months-school for girls. As we approached the latticed brick walls surrounding the premises of the school the earnest voices of the children was evidence that they were busy at their tasks. It was a delightful hour we had with them in the classroom.

Then Precious Beautiful announced that it was time for their calisthenics, and said to me: "Come with me and I'll show you the place near by which the village has given to us for the girls to practice gymnastics and play their games." She called the gatekeeper to unlock the premises, then led me into a beautifully clean temple court with old trees in the center which gave delightful shade and symphonies of quiet music as the breezes touched the thousands of upturned fingers, setting them to harmonious chords. I was amazed that she should be so fortunate in being given such a place, and said: "Can it be possible that the village has allowed such use of their sacred place?" and her black eyes flashed enthusiasm while her face beamed with joy as she said: "Yes, they've turned it over as a place for the children to play." Then the children were called in—twenty girls ranging in age from seven to fourteen years, happy, rollicking girls. They were taken through their drills in which every muscle of the body was exercised, and as I stood back of them watching the rhythmic movements of their bodies I said to myself: "Not one of these girls will ever suffer from the terrible osteomalacia so frequently found among the young mothers of the villages."

Following these various drills the children began playing "London Bridge Is Falling Down," their happy voices blending in song and echoing over the temple walls to listening homes of the village. On the large dais sat the great idol with lesser idols about him. The doors of his room were open and he sat in silence gazing upon the village children dancing with joy and childish delight in his presence, but not unto him. I said in my heart as I stood there in the background watching this paradoxical pageant: "Ye gods, where is your power? Your little daughters are sacrilegious. You've held them in power and submission for ages. You've inflicted all sorts of suffering upon their ancestors. Is not this bold intrusion of your sacred sanctuary unbearable?" But the merry laughter of the children rang on.

Precious Beautiful and I left them to their play before the gods in the lovely temple premises and walked outside the outer gate where we stood looking down over the hundreds of homes nestled on the hillside below us. We talked together of the progress of the Master's work, her great opportunity of moulding Christian character and influencing more than twenty future mothers in this village in a new Way of Life, and helping God create better homes through the young lives who were drinking so eagerly from day to day of the threefold life program this young Christian woman is carrying on with them. The sacred old pines whispered their quiet symphonies, but the Christian songs of those underprivileged girls rang out with no unmis-

taken clearness that a new day had dawned for them. The idols are crumbling. Their once sacred domains are being invaded by the once unwanted daughters who laugh and sing in their presence.

Precious Beautiful once endured the tortures of foot-binding and had a mother who was loyal to the gods; but Christ has changed everything for them. She is a "well of living water" devoted and consecrated to her Master. We stood together outside the temple door exchanging farewells and rejoicing in the great opportunities for service. Evening was approaching. The mellow sunshine bathed the valleys and hilltops with an unusual glory. The splendor of God was everywhere about us, in the fields and byways it shone, and also in our own hearts it brought deep gladness for the experiences of a "day in his courts."

Ping Ting Chow, Shansi, China.

Monthly Financial Statement

Conference Budget

During the month of November contributions for the Conference Budget and agencies within the budget totalled \$8,389.32. Total cash applicable to the Conference Budget for the year beginning March 1, 1935, \$96,812.17, detail as follows:

	For the month	For the year
General Mission Board	\$6,946.76	\$51,363.78
Board of Christian Education	23.06	2,091.38
Bethany Biblical Seminary	606.41	5,383.84
General Ministerial Board	10.00	20.50
General Education Board	4.22	32.54
Ministerial and Missionary Relief		2.00
American Bible Society	1.19	4.79
Conference Budget Undesignated	797.68	37,913.34
	\$8,389.32	\$96,812.17

General Mission Board

During November contributions were received by the treasurer of the General Mission Board as follows:

	Receipts	Total rec'd since 3-1-35
World Wide Missions	\$3,099.01	\$12,224.02
Student Fellowship Fund	233.93	438.84
Women's Work Project	793.12	5,257.16
Home Missions	534.64	1,208.74
Greene County, Virginia, Mission		5.00
Foreign Missions	311.16	2,494.28
Junior League Project	201.11	755.33
B. Y. P. D. Project	47.00	503.89
Intermediate Project		5.00
India Mission	30.25	756.77
India Native Worker		106.00
India Boarding School	50.60	393.82
India Share Plan	91.00	1,220.60
India Missionary Supports	34.00	9,249.89
Stover Memorial		500.00
China Mission	84.74	
China Native Worker		147.26
China Boys' School		19.24
China Girls' School		18.00
China Share Plan	25.00	397.50
China Hospitals	10.00	10.00
China Missionary Supports	446.39	5,865.98
South China Mission		84.36
Sweden Mission		10.00
Sweden Missionary Supports		500.00
Africa Missionary Supports	710.24	6,628.28
Africa Mission	225.61	1,241.19
Africa Share Plan	6.25	373.36
Ministerial and Missionary Relief		2.00
Africa Leper		91.22
Conference Budget	772.68	37,693.18

Conference Budget Designated for—

Board of Christian Education	23.06	2,091.38
Bethany Biblical Seminary	294.61	3,221.88
General Ministerial Board	10.00	20.50
General Education Board	4.22	32.54
American Bible Society	1.19	4.79
Conference Budget Share Plan	25.00	220.16

The following shows the condition of mission finances on November 30, 1935:

Income since March 1, 1935	\$ 73,650.30
Income same period last year	83,062.24
Expense since March 1, 1935	119,694.29
Expense same period last year	118,189.21
Mission deficit November 30, 1935	56,199.22
Mission deficit October 31, 1935	54,138.24
Increase in deficit during November, 1935	2,060.98

Women Under the Southern Cross

Our Mission Study Book for 1936

Beginning with the month of January, many of our women's groups will start the study of their mission study book. They have used the four prepared programs dealing definitely with the work of our own church during September, October, November and December, and from January until June they will give programs based on the book entitled "Women Under the Southern Cross," which deals with the work of Protestant missions in South America. The book sells for 50c.

Six outlines based on this book have been prepared by Sister Nora Rhodes to help in the study. These Program Outlines provide suggestions and helps for six complete programs. They are 10c.

PROGRAM I

Chapter 1.—Yesterday and Today

Worship Theme—The Cross.

Job speaks of the constellations and man's insignificance as compared with the march of the stars across the heavens. Mariners for centuries steered their course by the constellation called the Southern Cross, which always points erect in the heavens, and ever since South America has been thought of as the continent under the Southern Cross. Another cross was to be a guiding symbol to these people. When this new land was first discovered it was called the Land of the Holy Cross, and ever since the cross of Christ has had its influence on South American womanhood.

Hymn—In the Cross of Christ I Glory.

Scripture—1 Cor. 1: 17, 18; Matt. 10: 28; 16: 24-25.

Hymn—At the Cross.

Prayer.

As God has lighted that great land with the Southern Cross, may the redemptive power of the living Christ light the souls of all who dwell in South America. Pray that as we enter upon the study of this new text we may have a clearer sense of our individual responsibility. Close the prayer with this verse:

"Now may the God above
Guard the dear lands we love,
Both north and south.
Let love more fervent glow,
As peaceful ages go,
And strength yet stronger grow,
Blessing and blest."

Chapter Outline.

Use large map of South America.

Explain significance of the title as found on the page of suggestions.

Explain cover design of the book. Description on page 4.

Forward—Six social types, pages 2-3.

1. Discovering the unknown continent.
Bring out the tremendous size of its countries using contrasts as found on pages 6-7.

2. Social classes, pages 10-15.

Aristocrats—See description of Alhambra.

Common people.

Middle class.

3. Feminine characteristics, pages 16-23.

In the home.

Independence.

Lower class conditions.

Double standards.

4. Handicaps in women's lives, pages 23-29.

Illegitimacy.

Infant mortality.

Enlarge for the group the chart on infant mortality as found on page 2 of the outline.

5. Development of women's organizations, pages 31-33.

Give only main facts.

6. Clorinda Matto De Turner, pages 35-37.

Note—As you go through the book write the names of outstanding women on the back leaf of your book.

Close with poem, "The Southern Cross," on page 4.

Questions for discussion.

1. What is your mental picture of the women of South America?

2. Do you feel superior to them? Why?

3. Contrast the life of women in North and South America. How do you account for the difference?

News From the Field

INDIA

Ahwa

BY FLORENCE BOLLINGER

Twenty-five Schoolboys

One thing especially encouraging this year is the group of twenty-five schoolboys, most of the Kanbi caste from outlying villages. The biggest obstacle in the way of some promising groups coming from this caste is the present constituency of our Christians who are from a very low order of Bhils.

"Sitting" for a Tiger or Leopard

Amsey is "sitting" for a tiger or leopard tonight. Last evening I sat too, my first time "sitting." He has a place fixed in the loft of the mission barn. I hear the dog howling, poor thing! It is a worthless dog which eats eggs and anything it can find, still it's a cruel fate to serve as bait. Our own dog was carried from our cook's doorsill last monsoon, by a leopard. And one night fourteen chickens in our pen were killed, eight thrown out and six carried away.

Women's Work

It is almost grass cutting and harvest time. I began my women's work last week, three or four months late. So I feel that I will not get as much teaching done as I wish. I have about thirty-five women in the class and just as many children. We met three times last week, but accomplished more sewing than teaching. We cut out more than fifty little garments.

Thank Offerings

This morning the thank offering was given at church. It is inspiring to see the people respond in such a splendid way. One man for his own recovery gave Rs. 1.

KINGDOM GLEANINGS

Calendar for Sunday, December 22

Sunday-school Lesson, Malachi Foretells a New Day.—Mal. 3: 1-12.

Christian Workers' Meeting, Unto Jesus Christ Be Glory and Honor.

B. Y. P. D., Christmas Plans.

Intermediate, A Journey Into the Future as Friends.

* * * *

Gains for the Kingdom

Six baptisms in the Tire Hill church, Pa.

One baptism in North Liberty church, Ind.

Two baptized in Harmonyville church, Pa.

Three baptisms in Barren Ridge church, Va.

One baptism in the Mt. Pleasant church, Ind.

Three baptisms in the La Verne church, Calif.

Four baptisms in the West Dayton church, Ohio.

One baptism in the Des Moines Valley church, Iowa.

Two baptized in Bethany church, Ind., Bro. A. H. Miller of Kent, Ohio, evangelist.

Nine baptisms in the Rummel church, Pa., Bro. Clapper of Hopewell, Pa., evangelist.

Eight baptisms in the Ephrata church, Pa., Bro. Frank Carper of Palmyra, Pa., evangelist.

Thirteen baptisms in the Branch church, Va., Bro. J. C. Garber of Staunton, Va., evangelist.

Six baptisms in the Spring Grove church, Pa., Bro. B. G. Stauffer of Manheim, Pa., evangelist.

Nine baptisms in the Cloverdale (Bethesda) church, Va., Bro. M. G. Wilson, pastor-evangelist.

Three baptisms in the Blissville church, Ind., Bro. Strausbaugh of Columbiana, Ohio, evangelist.

Seven baptisms in First church, Wichita, Kans., Bro. H. R. Hostetler of Morrill, Kans., evangelist.

Seven baptisms in the Rossville church, Ind., Bro. I. D. Heckman of Cerro Gordo, Ill., evangelist.

Fourteen baptisms in the Hermosa Beach church, Calif., Bro. J. F. Baldwin of Modesto, Calif., evangelist.

Twelve baptisms in the Kansas City church, Mo., Bro. L. A. Walker and wife of Omaha, Nebr., evangelists.

Seven gains in Huntington church, Ind., Bro. E. H. Gilbert, evangelist and John Eberly, personal worker.

Two baptisms in the Richland Center church, Kans., Sister Pearl Severn of Council Bluffs, Iowa, evangelist.

Ten baptisms in Free Spring house, Lost Creek congregation, Pa., Bro. J. A. Buffenmyer, pastor-evangelist.

Three gains in Markle church, Ind., Bro. W. C. Stinebaugh, evangelist and L. R. Goodmiller, personal worker.

Eight baptized and two reclaimed in the Olympia church, Wash., Bro. Harper Will of Wenatchee, Wash., evangelist.

Forty-one baptisms in Goshen City church, Ind., Brother and Sister Oliver H. Austin of McPherson, Kans., evangelists.

Three baptized and one received on former baptism in the Greenville church, Ohio, Bro. G. O. Stutsman, pastor-evangelist.

Fifteen baptized and one reclaimed in the Diamondville house, Manor congregation, Pa., Bro. A. H. Miller of Kent, Ohio, evangelist.

Twenty-eight baptisms in the Martinsburg church, Pa., Bro. J. A. Robinson of Johnstown, Pa., evangelist; four baptisms following the meetings.

Personal Mention

Bro. Roy Crist of the Bible Department of La Verne College will conduct Bible study in the San Diego church for one week beginning Dec. 29 and ending with the love feast Jan. 5.

Bro. W. A. Deardorff, formerly pastor at Rice Lake, Wis., is now serving the Woodland church of Southern Illinois. His present address is Ipava, Ill., but after March 1, it will be Astoria, Ill.

Bro. D. M. Byerly of Decatur, Ind., one of the oldest elders of Middle Indiana, entered into rest from his earthly labors on the morning of Dec. 7. This brief word is the extent of our present information.

Some minister of Western Pennsylvania writes us that he is available for evangelistic meetings during 1936. If his eye should fall upon this notice and he will be good enough to tell us who he is we will be glad to convey this information to Messenger readers.

With Dr. Chas. E. Jefferson, internationally known New York preacher, some of whose books have honored our Gish Fund list, and our own Brother Bonsack as guest leaders in the Bridgewater Spiritual Life Institute Jan. 2-6, the program is unusually attractive. It should draw a large attendance.

Bro. I. R. Beery, Pleasant Hill, Ohio, writing of the spirit of Christmas in contrast to the commercializing spirit of our day, says: "Too often, and to too many, Christmas has lost its old-time sacredness and charm. It is hailed as the day for new toys, plenty of nuts and sweets, the antics of a Santa Claus, or the occasion for church fairs and entertainments. We have all but taken the Christ out of our Christmas. The real spirit of the day heralds anew the joy of the angels at the birth of the Christ Child. It proclaims again the universal message of peace and goodwill to all mankind. It carries the burden of a lost world to its saving Lord. It carries his saving power to all lands and to all peoples. It makes the saved and their Savior the family of God—the kingdom of heaven on earth. It tells anew of his life, his love, his vicarious suffering and death and resurrection. It brings to all the glorious message of joy, of hope, of peace. The spirit of Christmas will give courage to serve, power even to love our enemies, to pray, to give, forgive, the hope of glory, and the radiant joy and peace that passes all understanding."

* * * *

Miscellaneous Items

Do you know that our church has sent but three missionaries to the China field in the last eleven years? Other facts about sending out missionaries can be found on page 2 of this issue.

The National Conference on the Rural Church will be held Jan. 15-17 at the Calvary Baptist church, 8th and H Streets, Washington, D. C. It is being held in connection with the Annual Meeting of the Home Missions Council and Council of Women for Home Missions, the latter beginning on Jan. 12. The theme of the three-day conference on the rural church is: The Rural Church Today and Tomorrow. Nationally known speakers will discuss significant aspects of the rural church problem. Persons attending should make their own reservations. A registration fee of \$1 will be charged. For information write: Home Missions Council, 105 E. 22nd St., New York, N. Y.

The program for the Holiday Conference for Ministers and Young People, Districts of North and South Carolina and Tennessee, will be found on page 24. Place: Pleasant Hill church, Blountville, Tenn.; time: Dec. 26-28. Everyone is invited to attend.

A Women's Work issue of the Messenger is coming next week. It will contain interesting pictures and unique historical material. We are sure many women will want to save their Messengers for future reference. While they last, extra copies of the Women's Work issue of the Messenger for Dec. 28 may be had at ten copies for 25c. Why not get ten copies to hand to women who should be interested in Women's Work?

From Catlett, Va., there came a check for a Messenger subscription and this note: "I can't remember when the Messenger did not come to my father's home. I fell heir to his tool chest, and in cleaning it up one rainy day, I found two Messengers in the bottom, one for 1897 and the other for 1893. Interesting they were. We then lived in Union County, Pa. Most of the writers of that day have gone to their reward. Am keeping the papers as gems." Parents of today may well give a thought to what their children will remember of the magazines and papers they are taking. Forty years from now will copies of your papers be worth keeping as gems?

Indianapolis Student Convention. From Dec. 28 to Jan. 1, two or three thousand students will be gathering in Indianapolis, Ind., for the Twelfth Quadrennial Convention of the Student Volunteer Movement. Toyohiko Kagawa, John Mackay, T. Z. Koo and the Archbishop of York are among the outstanding leaders who will speak to this great gathering. Representatives from some five hundred colleges of Canada and the United States and a dozen foreign countries expect to be present. Not a few students from Bethany Biblical Seminary and North Manchester College are planning to attend. These five days of study, fellowship and prayer indicate a deep interest on the part of the youth of our churches in the world-wide program of Jesus Christ.



Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

The Littlest Orphan and Other Christmas Stories, by Margaret E. Sangster. Round Table Press. \$1.50. 157 pages.

A group of six Christmas stories of universal appeal. Each has the true Sangster touch. If the book contained only the first story, *The Littlest Orphan* and the Christ Baby, you would not want to be without it. This is the story of a wee orphan who never knew a mother's love, who was younger and more delicate than the other orphans in the Home, and who was not understood by the matron to whom the children were merely so many human beings to be ruled. But this little fellow so understood the picture of the Christ Baby that it became a part of him. And this devotion found him a mother and a home with the donor of the picture of the Christ Child, for she had lost her own little boy some time before. The titles of the other stories are: *Four-Storeyed Christmas Eve*, *In the Shadow*, *Small Things*, *Lonely Tree*, and *A Truce With the Years*. You will like all these stories and they will help you keep the Christmas spirit alive throughout the entire year. The author knows how to bring together those widely separated and how to instill that mutual feeling of appreciation which the world so much lacks and needs.

How to Count Families

(Continued From Page 4)

ple's interest in the church. To date approximately 370 churches have adopted the plan. The MESSENGER list has been increased by about 8,000 subscribers. Now if such gains can be registered with a few more than one-third of our churches responding, what would happen in the way of increased kingdom interest if half or two-thirds of the churches would adopt the plan!

In passing let us say that increasing the MESSENGER subscriber list is not the principal end sought. THE GOSPEL MESSENGER is church owned. It belongs to the membership of the Church of the Brethren. As your GOSPEL MESSENGER it is set to defend the ideals your church holds dear. But the MESSENGER can not bring Brethren families news and inspiration, it can not speak widely as your voice in a world of need, unless it is a regular visitor in tens of thousands of our homes. When Henry Kurtz began the *Gospel Visitor* in April of 1851 he urged that a multitude of indifferent and even harmful publications made it necessary for our church to have a paper of her own. If such was true for his day, how much more does this hold for times like our own! All of which brings us to the point that the real purpose of increasing the MESSENGER subscription list is to bring to as many as will receive it such help and inspiration as their church paper can give.

For this reason, it is hoped that in counting families there will be no shortsighted tendency to undercount. For at the club rate the paper is so priced that all who want it, or who should have it, certainly ought to be on the list. If churches are to get the utmost out of the plan, there should be a conscious effort to count families in, rather than count them out.

And yet, it is recognized that a good many congregations can not be expected to reach 100% coverage. For this reason the required per cent was set at 75% of the resident Brethren families. It should be noted that since perhaps 10% of the membership of the average congregation is nonresident, the concession is really more than 25%. In other words, the minimum as stated in the action of the boards is 75% of the resident families.

But suppose two families are living as one in the same house, or that an unusual number of families are represented by one child as a member? Our answer in such cases has been that we can hardly lay down hard and fast rules to cover every contingency. Obviously there are local conditions that will require some adjustment. But in any case, let the spirit of the offer be kept. This seems to us to be fair and Christian, and in line with the real intent of the offer—the fullest possible usefulness of your church paper, THE GOSPEL MESSENGER.

H. A. B.

DAILY DEVOTIONS

The Pure in Heart

"Create in me a clean heart, O God, and
renew a right spirit within me"

Read Matthew 5: 8

Monday

The Pharisees spent a great deal of time in ceremonial washings; they feared things which were unclean. Their conception of God was that his holiness was ceremonial. Therefore, if any one was defiled, he could not come into the sanctuary.

Jesus taught that the holiness of God was moral and to approach him without fear is not dependent on outward washings. For purity is a state of the heart; and out of the heart come the things which defile.

God is not a terrible God whose glory blinds the eyes of his worshippers, but a Father and they who have cleansed their hearts may see him.

Help us to know, our Father, that thou dost not look on the outside but on the heart. Amen.

The Peacemakers

"If my kingdom were of this world, then would my servants fight"

Read Matthew 5: 9

Tuesday

Jesus was a peacemaker. He had been tempted to use force to set up his kingdom. He was no coward; he dared to renounce war and put in its place the spiritual forces of love. For this he was rejected. Barabbas was a patriot and the people chose him and crucified Jesus.

But that did not settle the matter. Jesus was eternally right and his disciples will not only be men of peace but they will even at the cost of reputation give their lives to destroy war. Jesus honored the peacemaker as a man of courage. In the Greek world the term "son of God" was equivalent to hero. "Blessed are the pacifists for they shall be called heroes."

Master, give us the courage, born of an enlightened conscience, to be peacemakers in a war-ridden world. Amen.

The Persecuted

"For so persecuted they the prophets who were before you"

Read Matthew 5: 10-12

Wednesday

Why are men persecuted? Not because they are evil but because of their goodness. It is not easy to suf-

*"From tender childhood's helplessness,
ness,*

*From woman's grief, man's burdened
toil,*

*From famished souls, from sorrow's
stress,*

Thy heart has never known recoil."

fer innocently but it is worse to suffer punishment for evil deeds.

Persecution was the price the disciples had to pay for their faith. The kingdom could be set up only at the cost of suffering. They will be despised because they are humble and meek and kind. Their righteousness and purity of heart will be sneered at. Because they dare to work for a warless world, all the patriots will defame them.

As the fathers persecuted the prophets, so evil men would crucify Jesus and hunt down his followers.

We pray, our Master, that we may have the courage to follow thee at any cost. Amen.

The Salt of the Earth

"But if the salt have lost its savor, wherewith shall it be salted?"

Read Matthew 5: 13

Thursday

It was an ancient saying that "nothing is more useful than salt." It is both a condiment and a preservative. The fishermen of Galilee knew how indispensable salt was to preserve their catch. Jesus used salt as a homely illustration of the saints. The contagion of their godly lives will attract men into the kingdom.

But the salt of Palestine was so full of impurities that often it became

WEEKLY QUIET HOUR

Summary Considerations

Pure in heart. The early conception of God's holiness was that it inspired terror. See Isa. 6: 1-5. There was also the conception of ceremonial holiness. See Lev. 11: 45; 19: 2. What did Jesus teach about God's holiness?

The peacemakers. Should we be satisfied to abstain from war ourselves? What does the word mean? Can war be abolished?

Persecuted. Why are men who exhibit the qualities of vs. 3-9 persecuted?

worthless and was thrown out. And what a tragedy when the salt of religion loses its saving power! The Pharisees who were outwardly masterpieces of piety were only a show.

We humbly pray, our Father, that the influence of our humble lives may always be for good. Amen.

The Light of the World

"Let your light so shine before men"

Read Matthew 5: 14-16

Friday

We live in a world of artificial light which turns night into day. But the world of Jesus' day was a world of physical darkness. The work of men had to be done by day. The olive oil lamp with its feeble flame was a treasure. The smoking wick was fanned into a flame. No one would think of hiding a lamp. It was put on the lamp stand that all in the house might enjoy the luxury of light.

So the saints are to be lights. There will be a contagion in their radiant lives which will draw men to him who is the Light of the world. As the lamp in the window guides the traveler lost in the darkness, so the lives of the saints attract men to God.

We do not pray to be great, but we would be worthy of thy confidence, our Father. Amen.

Fulfilling the Law

"I came not to destroy but to fulfill"

Read Matthew 5: 17-20

Saturday

Jesus did not teach like the scribes; his hearers perceived the difference at once. For he was not satisfied to cling blindly to the traditions of the past nor to perpetuate outworn forms. Yet he was no revolutionist who would smash existing authority. He saw the truth clearly; the great ethical principles proclaimed in the Scriptures were to be conserved and brought to fulfillment.

The scribes in their interpretation of the law were intent on regulating the outward acts of men. For Jesus, religion must be a matter of the heart. It must be interpreted in terms of pure motives and desires.

Help us, our Master, who have received thy revelation to face our higher responsibilities. Amen.

THE CHURCH AT WORK

WORSHIP

"Christ Is Not Valued at All, Unless He Is Valued Above All"

"His name shall be called Counsellor."

"Lord, to whom shall we go? Thou hast the words of eternal life."

Prelude and Responsive Opening Hymn and Scripture Service

"No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him."

(Sing) "Immortal Love, forever full,
Forever flowing free,
Forever shared, forever whole,
A never-ebbing sea!

"We may not climb the heavenly steeps,
To bring the Lord Christ down;
In vain we search the lowest deeps,
For him no depths can drown."

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

(Sing) "But warm, sweet, tender, even yet
A present help is he;
And faith has still its Olivet,
And love its Galilee."

"Whatsoever ye shall ask in my name," said Jesus, "that will I do, that the Father may be glorified in the Son."

(Sing) "The healing of his seamless dress,
Is by our beds of pain;
We touch him in life's throng and press,
And we are whole again."

"A new commandment I give unto you, that ye love one another as I have loved you."

"If ye love me keep my commandments."

(Sing) "O Lord, and Master of us all,
Whate'er our name or sign,
We own thy sway, we hear thy call,
We test our lives by thine."

HYMN: "Thine Arm, O Lord, In Days of Old"—Number 119.

LEADER: "Come ye, and let us walk in the light of the Lord. He will teach us of his ways, and we will walk in his paths."

RESPONSE: Guide us now, our loving Father, seekers of the truth and light: We would see the gleam before us in life's distant crowning height.

Jesus, Savior, on the quest thou art our Guide,
Friend and Helper, on the quest thou art our Guide.

SCRIPTURE: a. This is the Way, Isaiah 30: 18-21.

b. Christ the Way, John 14: 6.

LEADER: Jesus said, "I am the Way, the Truth, and the Life. No man cometh unto the Father but by me."

LEADER:

RESPONSE:

I am the Way without whom there is no going.
I am the Truth without whom there is no knowing.
I am the Life without whom there is no growing.

HYMN: (Tune: Arlington)

"O Christ, the Way, the Truth, the Life,
Show me the living way,
That in the tumult and the strife,
I may not go astray.

"Teach me the truth, O Christ my light,
The truth that makes me free,
That in the darkness and the night
My trust shall be in thee.

"The life that thou alone canst give,
Impart in love to me,
That I may in thy presence live,
And ever be like thee."

HYMNIC PRAYER: "Lord, Speak to Me, That I May Speak"—Number 444.

CLOSING MEDITATION: (The assembly joining with the leader.)

Almighty God, who hast given us grace at this time with one accord to make our common supplications unto thee, and hast promised that when two or three are gathered together in thy name, thou wilt grant their requests: fulfill now, O Lord, the desires and petitions of us, thy children, as may be most expedient for us, granting us in this world a knowledge of thy truth, and in the world to come, life everlasting. Amen.

CHRISTIAN FINANCE

New Emphases in the Every Member Canvass

As life has grown more intense with the deepening of the depression, the church faces the necessity of appealing to deeper motives in the hearts of its constituency.

This may be illustrated by certain contrasts. The writer's first church was financed in the worst possible way. The loose collection took care of the incidentals, such as coal and janitor service, while a patient soul went around and raised the preacher's salary by means of a subscription list. Whenever he tackled a prospect the question before the house was, "What do you think of the parson?" Giving to that church was on a distinctly personal basis.

On the other hand, the churches which have ridden out the depression most successfully have been those which through the years have asked their people to give to the kingdom of God rather than to a particular set of parochial activities. As a general thing, it is the churches which have given the most freely to missions which have made the least reductions in their local expense budgets during recent months. The writer knows of at least one church where the following was composed largely of personal devotees of the pastor, and which majored in a community appeal which has had exceedingly difficult going during the last three years. The church needs to set its sails in such a way as to win the support of the deepest motives in the human breast.

In the light of these considerations certain suggestions can be offered for the modification of the financial canvass.

We might well begin by shifting the center of emphasis from a dinner for the canvassers to a service of the church. It is not food but inspiration which stirs people to work and give today. An increasing number of churches are asking their people to make their pledges in connection with a worship service, when the whole matter of the support of the church may be looked at in the largest possible light. Some like the Chest of Joash; others do not. Many do not take the Bible with sufficient seriousness to be stirred by that bit of allegory. But there are innumerable ways in which the pledges can be made which will stir the heart. Some use pageants; others rituals with responses from first one corner of the church and then the other. A growing custom is to have the pledges written after a communion service. The implication is: "Christ gave himself for you; what will you give for him?" Provided the minister be blessed with good taste, this may prove a most effective method. But whatever the details, the aim should be to have the decision as to one's pledge made in a moment of religious exaltation. Of course, this is just the opposite of the old method of haranguing a congregation and then calling out and adding up the pledges. What we are seeking today is for the giver to sign his pledge when he is conscious of God and of the needs of his kingdom, rather than of the eyes of his fellow men.—By John R. Scotford in *The Pastor's Journal*.

WOMEN'S WORK

Women's Work—Southwestern Kansas

The women of the Southwestern District of Kansas met in business meeting Saturday afternoon, Oct. 12, 1935, at Newton, Kans. Mrs. Heckman, the president, opened the meeting with prayer. An election of officers was held resulting as follows: President, Mrs. H. L. Ruthrauff, Hutchinson; Director of Mothers and Daughters, Mrs. Murl Miller, Newton; Director of Missions, Mrs. Ray Petry, McPherson.

A rising vote of thanks was given Mrs. Heckman for her splendid work the past six years as president. She in turn thanked each church for their co-operation throughout her years of service.

Sunday afternoon the pageant, "She Hath Done What She Could," which was given at the Annual Conference at Winona Lake, was also given here. It showed the wonderful growth of the Women's Work throughout the years.

All over this district the women are giving splendidly for this cause. They are seeing the need and answering it as much as it is possible. The district went over their quota last year. An offering of \$157.15 was lifted for the Girls' Schools and district expenses.

We are hoping for another such year, and if God is willing, for a better one.

Mrs. J. Hugh Heckman, President.

Mrs. Josie McMullen, Secretary-Treasurer.

MEN'S WORK

The Family Altar—A Testimony

In my observation of life, I feel that, if our church is to go forward and build up its spiritual life, it is going to be necessary to have more consecrated homes that are willing to build a family altar. It means to me that every man who is at the head of a family should be made to realize, if pos-

sible, that it is his sacred privilege and duty, which he owes to his own home, church and community, to have a family altar, as the children coming from consecrated Christian homes are needed to take their place in the life of our church and community of tomorrow.

I am of the firm belief that, when our consecrated prayers are offered for that divine guidance and direction during the day, we are not very likely to go far wrong.

I am now a man over fifty years old, and have had considerable experience in dealing with a good many different people, and I shall never forget the family altar that my good father established in his home. I can truthfully say that in my own life it is one of the greatest helps I have experienced. It has helped me to solve the daily problems of life.

Perhaps a good leader of Men's Work would be able to sit down in a quiet room and outline to other men of the congregation the blessings to be received by establishing a family altar in their homes, and thereby institute the altar in many of the homes of our church that do not have them today.—B. F. Stauffer, Rocky Ford, Colo.

YOUNG PEOPLE

Your "Young People"

"The young people" is a phrase often used by both their warmer and their cooler friends. Sometimes I wonder just who are meant. If one or two youths have caused a good deal of concern, the phrase seems to include all church youth as being of that kind. It is hardly fair to the whole group to generalize on the worst or on the best of them, because they are not all alike.

If you want to plan definitely for your youth, it will help if you keep before you three lists:

1. Those 12-24 years of age who are members of the church. Likely some are actively interested in the church; others may be indifferent and drifting. But all of them are moving—they don't stay put. If you omit any from your plans you are not planning for your "young people" in any complete sense.

2. Those who are not members but who like to be with your group. If they happen to be members of some other church we don't want to pull them away. But if they want to come we need to plan for them, too.

3. The real leaders of your young people—that is the persons that they follow. Sometimes that list would take in some who have not been elected to official leadership and sometimes it would leave out some who have been elected. That makes two real problems in some cases.

If you are planning for the future you will include those who might become leaders of your youth five and ten years from now. Jane Addams once said that you had to find persons with good character and a sense of responsibility; "then you have to fuss around with them a lot."

INTERMEDIATES

Church-school Teachers and Parents

When I was in the grades, on the report cards which I brought home to my parents for their signatures were the following words, "The home and school co-operating for the good of the child." Educators recognized many years ago that the most effective work could be accomplished when the parents and the teachers knew and understood each other.

The church should plan for more co-operation with parents. Recently I was at a meeting and I overheard an anxious mother talking to her son's church-school teacher. That was a good thing. They were both interested in the boy. I know of another church-school teacher who received some very helpful information from the father of a boy who was a problem in the class on Sunday mornings.

It is evident that the home and church should work together; therefore, I suggest at least three ways in which it can happen:

1. The teacher should have a private conference with the parents of each pupil. These should be held as often as the needs would suggest.

2. The teacher should spend some time in the homes. Where time permits it would be good to go to the home of the pupil. Let him show you his room, his hobbies, etc. Play some games together. It may be that you have then earned the right to talk about some intimate personal problems. It is also a good plan to have the pupils to meet in various homes for socials.

3. Plan a conference for the parents of the pupils in your class or department. It will be helpful if the parents know what others are expecting of their children, and trying to get across in the home.

If both the church-school teachers and parents work harder on this problem, greater results will be seen.

CHILDREN'S DEPARTMENT

The "Children's Leader" Letter Becomes the Local Children's Work Director

With its December 1, 1935, issue, the "Children's Leader" letter became the "Local Children's Work Director."

The reasons for this change are:

1. Many of our children's leaders are reading The Gospel Messenger which now has in it (since November 17, 1934) the "Church at Work" section, with a corner for children's work.

2. Our recent questionnaire, sent out to most of them, indicates that children's leaders are very willing to have The Gospel Messenger become a substitute for the "Children's Leader," which has served for six years.

3. We can therefore save our Elgin Children's budget a small sum of money each year.

4. The new letter, going out each quarter to our two hundred newly appointed local directors can perhaps better help them to grow into their jobs.

So—with a true regret for the little five-page letter that has tied us together for six years—and a true hope that the corner in The Gospel Messenger may be even a greater tie—we say "Good-by" to the "Children's Leader."

Is it now true that every active children's leader in your church has access to The Gospel Messenger? If not, will you co-operate in our 1935-36 campaign to see that it is one hundred per cent true? The Gospel Messenger is offering club rates for churches and the single subscription price is low. We promise you that the "Children's Department" section will be richer with concrete, specific helps—and particularly for small rural churches—than any help that we have tried to give before.

CORRESPONDENCE

HUNTINGTON COUNTY CO-OPERATIVE REVIVAL

The six churches of Huntington County, Indiana, began a series of revivals Aug. 26 and have just concluded their efforts in the Huntington church on Nov. 24. The following are some of the benefits which have been observed:

- (1) The churches were challenged with an unusual method of conducting an evangelistic meeting. No outside evangelist could be depended on to assume responsibility for the work done. The director of personal work organized the voluntary workers of the congregation and they held prayer meetings and made calls to promote church attendance and to secure decision for Christ. The local pastor ably assisted in this visitation and the preacher who delivered the sermons helped too, as time would permit. Such distribution of the work gave a greater number of workers some valuable experience—laity and ministry working together—and made a better impression on those who were visited.

- (2) The preachers enjoyed sympathetic audiences. Fellow ministers, members from adjoining congregations, as well as those of the local group felt to share the responsibility of the speaker to an unusual extent. They kept up a good attendance, they prayed earnestly for the messenger in the consecration service preceding the sermon, they gave good attention to his word, and many remembered to say a word of encouragement after services. More people seemed to feel that they were partners in this pulpit effort and so they found ways to hold up the preacher's hands.

- (3) The number of accessions to the churches has been encouraging. Forty-two were added to the six churches, viz.: Loon Creek 15, Clear Creek 4, Salamonie 2, Andrews 11, Markle 3, Huntington 7.

- (4) In every church certain other good results were visible, such as a revival of interest among inactive members, an evidence of the friendliness of people of other denominations in the community, and the church winning new friends in its territory.

- (5) No strong urge for money was necessary. Five offerings were lifted during each meeting to help bear the traveling expenses of the three pastors who had direct charge of the work. All service was rendered free and yet no one appeared to give less than his very best.

- (6) We know each other better on account of this effort. We mingled together so much and so well during these twelve weeks that we feel better acquainted as individuals and as churches. And we have a keener interest in the progress that our neighboring churches are making.—District News Letter.

PENTECOST TODAY

My heart rejoiced and I praised God for the articles, "Can We Experience Pentecost?" found in the Nov. 2 issue, and "What the Pentecostal Experience Means" in Nov. 9, both written by Bro. A. T. Hoffert, Osceola, Iowa. I thank God I belong to a church whose creed is not made by man, but embraces the whole New Testament. The upper room experience is ours, if we tarry until we are endued with the Holy Spirit. Then the Great Commission given by Mark 16: 15-18 is ours. Oh, for a greater hunger for the infilling and baptism with the Holy Spirit.

I feel led by the Holy Spirit to add my testimony to that of Bro. Hoffert. I also know of others in our beloved brotherhood who have received the baptism; in my vocational

life I also meet others. I had a great desire for more of the Spirit and knew there was a lack of power in my life. But, unlike Bro. Hoffert, I never had been to an altar. As I was in prayer Oct. 3, 1931, before retiring, my heart was exceedingly burdened for young folks. We live across the street from a Temple University fraternity house and they were having a dance. They thought they were having a wonderful time, but knew not what real joy and happiness are. While praying I fell over under the power of God. Each time I got in bed, the Spirit told me to get out and pray. At last, I recognized it was from God, and completely yielded, and was ready to receive what he had for me. I saw with my spiritual eyes my Savior's pierced hands and feet and riven side, and realized as never before what my Lord had suffered for me. All my self-righteousness was taken out, and I saw myself as nothing. Samuel came up before me, and the words, "Speak, Lord, for thy servant heareth." Again Isaiah with the live coal upon his lips, and "Here am I, send me." Then I was shaken and filled with the Holy Ghost. Something took hold of my vocal cords and I was speaking in tongues as the Spirit gave utterance.

All night I spoke and sang in tongues. I was truly lifted up in heavenly places. My father was sick in bed on the second floor. He crawled upstairs to see what he was hearing. The Spirit's manifestation is one of power. The next day I believe I hardly came to earth at all, as my soul was lifted up. For a week I hardly slept at night, as I was praising the Lord and speaking in tongues as the Spirit gave utterance. As with Bro. Hoffert, speaking in tongues has become a regular part of my prayer life. Last week I led the prayer meeting. The Lord, while I was in prayer, gave me the message, "Power." That is what is needed in the Christian world today. The disciples were instructed to tarry until endued with power. We notice the lack of power in our churches. Has God's power changed? Is the Holy Spirit less powerful today than in the apostolic days? John the Baptist in Matt. 3: 11 spoke thus of Jesus, "He shall baptize you with the Holy Ghost and with fire." It is the promise of the Father, Luke 24: 49 and Acts 2: 33. In Acts 2: 17-21 and Joel 2: 28-31, we have the promise that in the last day he would pour out his Spirit upon all flesh. We are surely living in the last days. All who yield themselves, who are willing to pay the price, may have the power of the Holy Ghost working through them. For power is not given to man, but operates through man when he is baptized with the Holy Ghost. The Holy Spirit is in the world to stay and do the work of Jesus, until he comes. Let us lay hold and claim our inheritance so as to be vessels unto honor, sanctified and meet for the Master's use, and prepared unto every good work.

Sadie I. Schnell.

Philadelphia, Pa.

THE PRAYER OF FAITH

We read in the epistle of James (5: 15) these comforting words, "And the prayer of faith shall save the sick."

Well, in the Church of the Brethren here in my own city a little group met once a week to pray for a man who was very ill; whether he was a member of the church or not I do not know, but I was present at a revival service when the pastor of the church, J. E. Whitacre, announced from the pulpit that the man whose life had been despaired of, in fact given up, and for whom they had prayed earnestly, was there and would speak to them. He was quite an elderly man and he gave his testimony in a happy, straightforward way, proving the power of God to answer prayer.

If there was any there who doubted the power of prayer, he must have gone away feeling the reality of it. Yes, the prayer of faith shall save the sick, but it must be the prayer of faith.

Harrisburg, Pa.

Julia Graydon.

SECOND DISTRICT OF WEST VIRGINIA

The conference of the Second District of West Virginia convened in the Pleasant Hill congregation Aug. 30 and 31. The business session convened on Friday, Aug. 30, with Eld. A. C. Auvil, moderator. The following officers were elected: T. F. Valentine, reading clerk; Henry C. Saunders, writing clerk. Considerable business came before the meeting, all of which was disposed of in a very fine spirit. Bro. J. J. Scrogum was elected delegate to Annual Conference of 1936; Eld. A. C. Auvil, alternate.

The entire meeting was helpful and inspiring and those who attended were encouraged to go on in the Lord's work and to do greater things for his cause. The conference has taken steps to encourage the work in all of our churches in the district. Bro. R. L. Byrd, who was appointed field director, is doing much to encourage the work.

The elders with the boards met on Saturday. Many items of business that came up were disposed of in a fine spirit which we believe will result in promoting the cause of the Master. Bro. J. J. Scrogum and his daughter Ada of Elkins, W. Va., contributed much to the conference. They are to be commended for the splendid work they are doing in the Cheat River congregation.

On Saturday sixty-four surrounded the Lord's table with Eld. Scrogum officiating. This was a mountaintop experience for the brethren and sisters of the Pleasant Hill congregation.

Auburn, W. Va.

Henry C. Saunders.

TWO GREAT MISSISSINewa DAYS

By request I am sending a report of two special services held in the Union Grove (Mississinewa) church, Delaware County, Ind., the past year which deserve more than a passing notice.

The first was the homecoming of the old Mississinewa church, July 14. This church was among the first to be organized in the Southern District of Indiana. The services of the day were held on the site of the old church on the river. A large fireplace, with a chimney large enough for the purpose, had been built at the south end of the church, the foundation of which was used for the pulpit upon the occasion of this meeting. The brethren had erected a tent on the site of the old church where the services of the day were held. The large boulders, which had been used for the foundation of the old edifice, were still in evidence as they had been placed by the faithful brethren some eighty years past.

It was in this church that the writer made his allegiance to the Lord, on May 13, 1879, and on June 11, two years later, was called to the ministry. Bro. Otho Winger, president of Manchester College, gave the forenoon address, calling our attention to Jacob getting away from God. In his usual earnest way he spoke of Jacob getting away from God. And for him to be accepted of God and to receive the blessings of God it was necessary for him to come back to God. The need of this old world is to get back to God, he said.

Dinner was served in the tent, in the shade of the old

trees, to many neighbors and friends, and it was indeed a bountiful repast.

Many took part in the afternoon service which was presided over by the elder of the church, Bro. W. Carl Rarick. Our minds were refreshed by the many incidents referred to in the past history of this church. Bro. Ralph G. Rarick, who has written a history of this church, took part in the services. An old hymn was sung, Bro. Rarick lining it two lines at a time. This brought vividly to our minds some memories of the past.

The writer spoke in the afternoon from the text, "I have been young, and now am old: yet have I not seen the righteous forsaken, nor his seed 'begging bread.'" Having been a member of the church for fifty-six years, and in the ministry for fifty-four years he could speak from experience. The Rev. W. Max Shafer, a minister of the Christian (Newlight) church, reconsecrated this sacred spot of ground, and spoke in the highest terms of those who once worshiped here, saying that they should be held in sacred memory and that we should thank God for their hallowed influence. A stone bearing the inscription, "The German Baptist Brethren Church," with proper dates was placed to mark this sacred place.

Returning to our homes at the close of this most glorious day's service, many of us were truly thankful to God that we had been brought up under such hallowed influence.

The second special day's service was held Nov. 24 and marked the fiftieth anniversary of the Union Grove church-house which was built some three miles southwest of the old church on the river. This was a "high-water mark" year in the history of this church. During the year more than one hundred were gathered into the fold, through the ordinance of Christian baptism. Most of the services were held by the home ministers. "The people had a mind to work," and "the Lord added to the church daily such as should be saved." Some were taken the same hour of the night and were baptized in the beautiful Mississinewa River flowing near by. The new house of worship was built during this year, and dedicated to the Lord on Nov. 29, 1885. Bro. W. R. Deeter, of sacred memory, and a former minister of this church, preached the dedicatory sermon.

The writer brought the forenoon message to a large assembly of interested members and friends from the subject, "The Church's Incalculable Value." Twenty-one were present who were present fifty years ago at the first service. Dinner was served in the basement of the church. The good ladies of this community know how to prepare the "luscious viands," which are the gifts of a kind Father.

A large assembly was present at the afternoon services, presided over by the elder, Bro. W. Carl Rarick. Many interesting incidents were related by various speakers. One told by the mother of the elder, Sister Rachel Rarick, was that the day of the dedication was the first service attended by her son, W. Carl. A letter of greeting from Sister Lizzie Minnich of California, mother of Sister Modena Studebaker, now with her husband, missionaries in Africa, was read and greatly appreciated by her many acquaintances. Sister Modena was born in the bounds of this church. The names of many who formerly worshiped here were recalled and were held in sacred memory. Brethren J. A. Miller and V. B. Browning, former ministers of this church, were present and spoke of their association with the church.

Bro. I. E. Weaver, former pastor, now a local minister, spoke on the program of the church. Bro. R. L. Showalter, present pastor, spoke on the future work and prospects of

the church. A few timely remarks were made by the elder of the church, with an appropriate prayer and the benediction, and another most glorious service closed. We left for our homes thanking God for the joy, comfort, and blessings received from the association of friends here, and with a "peace that passeth all understanding" and a hope of meeting all the faithful on the other shore. May God bless and prosper the Union Grove (Mississinewa) church.

Muncie, Ind.

Geo. L. Studebaker.

NINETIETH BIRTHDAY OF ELD. J. A. SELL

A surprise party was tendered Eld. J. A. Sell on his ninetyeth birthday on Nov. 23. It was held in the Hollidaysburg church and there were about 150 present. Those assembled sang, "Happy Birthday," when he came into the church, and then the program proper began with Bro. O. K. Stuckey in charge.

The congregation sang "All Hail the Power of Jesus' Name" and repeated the Twenty-third Psalm. Eld. D. B. Maddocks led in prayer. A duet, "Bethsaida," written by Eld. Sell, was sung by Miss Dessa Sell and Mrs. Leona Fyock, grandchildren of Bro. Sell. Bro. J. D. Malone gave a reading which was followed by the speeches of congratulation. Among the speakers were Eld. F. J. Byer, W. S. Long, D. B. Maddocks, Judge Marion D. Patterson, G. R. Stiffler, brother-in-law of Bro. Sell, and his four sons, Jesse, Matthew, Elmer and Howard. The last number on the program was a ladies' quartet. The party was concluded with refreshments served by the ladies' Bible class.

Hollidaysburg, Pa.

Wesley Brubaker.

WOMEN'S WORK IN FLORIDA AND GEORGIA

The District Women's Work Conference of Florida and Georgia was held in connection with our regular district meeting at the Sebring church Oct. 11-13. This meeting marked the tenth anniversary of our district organized work in the form of the District Aid Society, and the fifth anniversary of the Women's Work. The program was arranged accordingly. Eleven delegates responded to roll call.

A brief summary of the ten years' record of the organization was given by the secretary-treasurer, who by use of a chart, showed a decided rise in contributions to foreign missions since the organization of Women's Work in 1930. Our report shows 100 members giving \$16.30 to home missions, \$86.89 to the local churches and \$164 to the national project almost \$100 above the apportionment.

An interesting and beneficial report of the Women's Work program at the Winona Conference was given by Mrs. D. E. Miller. Representatives of the local group gave "what they considered one of the best things their group ever did," not in a spirit of boasting, but in a way that gave many helpful suggestions to the other group. A movement was put on foot to support a district project which for this year is to be financial support to the mission work being done by the Sunnyland congregation at a place where there are quite a number of families without any church privileges whatever.

Mrs. J. H. Morris, who has served throughout these ten years as district president, was absent, having moved to Toccoa Falls, Ga., the northern border of our district. Because of her efficient and faithful service a letter of appreciation was written to her accompanied by a substantial gift.

A memorial service was conducted by Mrs. H. A.

Spanogle in memory of those of our number taken by death during the past year, namely Sister W. E. Swank, Sebring; Sister J. Kurtz Miller, Tampa; and Sister Herron, Arcadia. Sister Swank having served faithfully for a number of years as district secretary-treasurer, a brief survey of her life was given and the poem, *She Is Just Away*, read by Sister Spanogle. This was followed by an offering of \$20.23 to the district mission work, as a memorial for her faithful work in the district. A reading, *The God in Your Home*, was given by Miss Lucile Nininger.

The following officers were elected for the coming year: president and director of Aid Societies, Mrs. Jos. Reish; vice-president and director of home enrichment, Mrs. S. M. Bail; secretary-treasurer, and director of mission study, Katharine Rinehart; director of peace and temperance, Mrs. Ruby Brallier.

If the interest manifested in these meetings carries through the year in our local organizations, we shall have a much better report in another year. Katherine Rinehart.

Sebring, Fla.

MINISTERIAL AND YOUNG PEOPLE'S CONFERENCE

Dec. 26-28, Pleasant Hill Church, Blountville, Tenn.

Theme—"Christ in the Life of the Church"

Thursday, December 26

- 1:00 P. M.—Registration.
- 2:00 P. M.—Worship.
- 2:30 P. M.—"Our Young People in Action" (Y. P.).—W. M. Kahle.
- "Pastoral Procedure" (M).—P. H. Bowman.
- 3:30 P. M.—Recreation.
- 5:30 P. M.—Supper.
- 7:00 P. M.—"The Sermon on the Mount" (Y. P.).—Loren Bowman.
- The Pastor (M).—M. C. Shull.
- 8:00 P. M.—Address.—W. M. Kahle.

Friday, December 27

- 8:30 A. M.—"Men, Women and God" (Y. P.).—Fred Dancy.
- "Pastoral Procedure" (M).—P. H. Bowman.
- 9:30 A. M.—"Our Young People in Action" (Y. P.).—W. M. Kahle.
- "Sermon Material" (M).—P. H. Bowman.
- 10:30 A. M. Worship.
- 11:00 A. M.—"The Sermon on the Mount" (Y. P.).—Loren Bowman.
- "The Young Minister" (M).—W. M. Kahle.
- 12:00 Noon.
- 1:30 P. M.—"Men, Women and God" (Y. P.).—Fred Dancy.
- "Pastoral Procedure" (M).—P. H. Bowman.
- 2:30 P. M.—"Our Young People in Action" (Y. P.).—W. M. Kahle.
- "Making the Church Felt in the Community" (M).—S. H. Garst.
- 3:30 P. M.—Recreation.
- 5:30 P. M.—Supper.
- 7:00 P. M.—Round Table (Y. P.).—W. M. Kahle.
- "Looking at Our Ministers" (M).—R. B. Pritchett.
- 8:00 P. M.—Address.—P. H. Bowman.

Saturday, December 28

- 8:30 A. M.—"Men, Women and God" (Y. P.).—Fred Dancy.
- "Sermon Building" (M).—P. H. Bowman.
- 9:30 A. M.—"The Sermon on the Mount" (Y. P.).—Loren Bowman.
- "The Pastor" (M).—M. C. Shull.
- 10:30 A. M.—Worship.
- 11:00 A. M.—"What I Expect in the Tennessee District."—W. M. Kahle.
- 12:00 Noon.

Note—The meals for the entire period will be furnished for seventy-five cents. Lodging is free. One or two special offerings will be lifted toward other Conference expenses. Ministers and young people from the districts of North and South Carolina and Tennessee are urged to come and enjoy this conference. Everyone is invited to attend.

Johnson City, Tenn.

Merlin C. Shull.

WEDDING ANNIVERSARY

On the morning of Nov. 24 Eld. D. M. Brubaker and wife celebrated their fifty-sixth wedding anniversary. The day was a most beautiful one. As is their custom Bro. Brubaker and his wife went to Sunday-school and church. Their church home is the Paradise Union in the Wooster congregation, near Weilersville, Ohio. It is a pretty country church, beautifully located just within sight of their farm home.

Bro. Brubaker taught his Sunday-school class, following which he and his wife enjoyed the church service together. Afterward they received congratulations from their many friends. At the home there was a dinner for the family and a few close friends. All of the children save a daughter in Indiana were with them. In the afternoon they had open house to all who might wish to call on them. Aside from the many callers they received numerous cards and letters of greeting and congratulations from friends.

Bro. Brubaker has been in the ministry for fifty-two years and has had pastorates in Illinois, Indiana and Ohio. He and his splendid helpmate have made many friends in these various churches. Those churches in particular will be glad to know that both Brother and Sister Brubaker are enjoying a good degree of health and are still finding much pleasure in the service of the Master. Mrs. Flora Hoff.

Weilersville, Ohio.

PASSING OF DANIEL M. SELL

Daniel M. Sell, aged 66, of Altoona, Pa., was stricken with heart attack on Nov. 1, 1935, and died that afternoon. He was a prominent churchman, merchant and member of the school board.



With several companions he left his home the day before and went to a hunting camp where he spent the night. Apparently he was in fair health, but death came shortly after the attack and before medical aid could reach him. Funeral services were held in the First church on Monday, Nov. 4. The officiating ministers were Brethren Glenn Norris,

D. B. Maddocks, W. S. Long and A. G. Crosswhite. Bro. Sell was a member of the Twenty-eight Street church where he was a deacon and president of the men's

Bible class, also taking much interest in all the activities of the church and greatly concerned about the general welfare of the church. He was an ardent supporter morally, financially and spiritually. Early in life he united with the church of his choice being a descendant of a fine line of kinship. His father was the Eld. Brice Sell of Leamersville, Pa., now deceased, and his uncle is Eld. James Sell, now ninety years old. Bro. Sell was the father of Bryon M. Sell who with a promising future passed from this life about a year ago.

He served as president of the Provident Society, a beneficial organization of the church, for many years. He was also a member of the board of the National Council of Men's Work of the brotherhood and president of the board of the Middle District of Pennsylvania. To this organization he contributed liberally of his service and other means.

As a merchant he enjoyed a large friendship and carried out the practice of his ancestors that his word was as valuable as his bond. Consequently he enjoyed and retained a prosperous business.

He was serving his fourth year as a member of the City School Board and in September was nominated for a second term. Death called him before the time of the general election, but he was elected with a splendid majority. He was greatly admired and respected by the parents and children and others associated with the school work so that the school flags were placed at half staff. He was zealous and faithful in the performance of his duties as a director and was very much interested in the various activities of the schools.

Bro. Sell was married twice. In 1896, he married Nancy Alice Dilling of Clover Creek. To this union five children were born. After her death and in 1906, he married Susanah Dilling of Saxton. To this marriage three children were born.

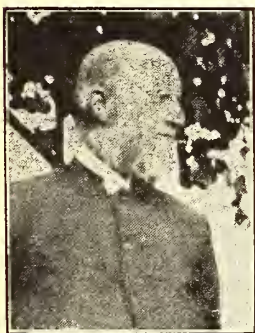
The family, the church and the community have lost a faithful, beneficent and worthy friend and associate.

Altoona, Pa.

H. Atlee Brumbaugh.

ELDER CHARLES NESSELRODT

The subject of this sketch was the son of Brother Noah and Sister Mary Fry Nesselrodt. He lived on a farm all his life, and from his youth was interested in religious work.



On Aug. 29, 1896, he was called to the ministry, in which office he had the experience of the average farmer-preacher, working hard on the farm six days out of the week and preaching on Sunday. He was ordained to the eldership Aug. 13, 1921. Most of his early work in the ministry was done by traveling on horseback, as he never learned to drive an automobile. He lived on Stony Creek, in Shenandoah

County, Va., near the West Virginia line, and practically all his work was given to the Flat Rock congregation. As the section in which he lived was sometimes difficult of access in bad weather, the other ministers having to cross several ridges in order to reach the community, it fell largely to his lot to attend to the many pastoral duties required in the vicinity, and to look after the care of the church house which was near his home. The management of the Sunday-school at the Stony Creek church also devolved upon him.

Bro. Nesselrodt was not an educated man beyond what he received in the common schools. He was nevertheless a man of sound judgment when it came to questions that concerned the church and the congregation. His life in the community was a sermon to those about him, and he will be sorely missed in the field in which he labored. The members and friends of the community showed their respect and love for him during his sickness and burial, and many expressions were made to the effect that the work of the church would now suffer at Stony Creek.

Prominent characteristics of our brother's life were honesty, loyalty to the church, and unselfishness. He believed in the simple life, but was not narrow in his views. He gladly welcomed the things that stood for the progress and upbuilding of the church. He loved to see the church prosper and sacrificed much to this end. As he lived nearer the West Virginia mission field than any of the other ministers of the congregation, it often became necessary for him to make trips across the North Mountain to fill appointments in the Trout Run Valley. These trips were made on horseback and without remuneration.

Bro. Charles' health had been failing for several years, but he continued to fill his appointments as far as he was able until he was called home. He died May 23, 1935, at the age of 76 years, 6 months, 10 days. Services were conducted by Bro. J. Carson Miller, assisted by Bro. W. E. Kohne, at the Stony Creek church, with burial in the cemetery near by.

Bro. Nesselrodt was married three times. In early life he married Catharine Lindamood. After her death he married Catherine Baker. After the death of his second wife he married Sister Mary J. Sine, who preceded him in death about twelve years. He leaves three daughters and seventeen grandchildren, also two sisters and one brother.

Moore Store, Va.

J. Carson Miller.

MATRIMONIAL

Lewis-Bearden.—By the undersigned at the Lewiston church, Dec. 1, 1935, Bro. Ray E. Lewis and Sister Elsie M. Bearden.—J. A. Eddy, Lewiston, Minn.

Markley-Baughman.—Dec. 1, 1935, in the Pine Creek church, Floyd Markley to Mary Baughman, Lakeville, Ind.—H. A. Claybaugh, North Liberty, Ind.

FALLEN ASLEEP

Blough, Mrs. Chas., aged 32 years, died in the Mercy hospital, Nov. 17, 1935. She was a member of the Walnut Grove Church of the Brethren. She is survived by her parents, one sister and three children. Funeral services at the home of her father-in-law, Simon Blough, by Bro. J. A. Robinson, with interment in Grandview cemetery.—Mrs. Waldo Strayer, Johnstown, Pa.

Boyd, Sister Cora Mae, daughter of Elias and Sarah Finifrock, born near Lanark, Ill., Sept. 3, 1867, and died at Garfield hospital, Chicago, Ill., Nov. 4, 1935. Cancer was the cause of her death. She was a member of the Church of the Brethren since 1888. She is survived by her husband, Bro. Frank Boyd, three children, eight grandchildren, one great-grandchild, one sister and two brothers. A number of years ago she and her husband moved from the farm to Shannon, Ill., where the funeral was conducted by the writer.—W. E. West, Mt. Morris, Ill.

Colbert, Sister Anna Mary, daughter of Thomas and Mary Gray, was born Oct. 19, 1865, at Antietam, Md., and died of pneumonia, at her home in Shannon, Ill., Oct. 13, 1935. She is survived by her husband, Bro. Benj. Colbert, and eleven of the thirteen children born to them; there are also twenty-five grandchildren. She and her husband came from Maryland to Shannon, Ill., twenty-one years ago. She was a member of the Church of the Brethren since 1923. Funeral services by the writer.—W. E. West, Mt. Morris, Ill.

Dupler, the daughter of Peter and Mary Helser, was born in Perry County, Ohio, Nov. 25, 1854, and died Nov. 26, 1935. On Jan. 1, 1901, she was united in marriage to John Dupler, who preceded her in death Oct. 7, 1921. She became a member of the Church of the Brethren May 29, 1877, and to the best of her ability served the church, and

appreciated its ministry until the day of her death. For the last fourteen years she had made her home with her sister, Mrs. Charles Orr. She leaves one brother, Alfred Helsler, of Danville, Ohio, and one sister, Mrs. Charles Orr, of Thornville, Ohio. Funeral services were held in the Olivet church, Bro. Wilbur M. Bantz officiating. Interment in the Olivet cemetery.—Wilbur M. Bantz, Thornville, Ohio.

Eisenbise, David M., son of Mr. and Mrs. John Eisenbise, was born at Shannon, Ill., March 28, 1872; died at his home in Morrill, Kans., Oct. 29, 1935. Feb. 28, 1898, he married Elizabeth Miller; to them seven children were born. A son preceded him in death nine years ago. Brother and Sister Eisenbise made their home on their farm near Morrill until 1927 when they moved to town. He accepted Christ as his Savior early in life and united with the Church of the Brethren. Later he was elected to the deacon's office, in which office he served the church the rest of his life. During the last year his health began to fail. During his last sickness he was lovingly cared for by his daughters, Vera May and Gladys, both graduate nurses. He leaves his wife, six children, five grandchildren and three brothers. Funeral services were conducted from the church by his pastor. Interment in the Morrill cemetery.—Harvey R. Hostetler, Morrill, Kans.

Eppley, Adam Wesley, aged 68 years, died Oct. 4, 1935. He is survived by his widow, Emma Rodgers Eppley, one son and two grandchildren. Funeral services by Bro. Henry with interment in Grandview cemetery.—Mrs. Waldo Strayer, Johnstown, Pa.

Gerber, John G., died Nov. 10, 1935, aged 68 years. He was the son of Mr. and Mrs. S. G. Gerber. He was a member of the church for about forty-six years. He is survived by his widow, Mrs. Lizzie Shelley Gerber, two sons, one brother and one sister. He was buried at Hanoverdale cemetery. Elders F. S. Carper, J. C. Zug and J. H. Longenecker officiated.—Mrs. A. L. Espenshade, Palmyra, Pa.

Golden, Lillie E., daughter of Moses and Lydia Leinard, born Aug. 22, 1888, died at her home in Peoria, Ill., Nov. 15, 1935, after an illness of three years due to paralysis. She married Noble Golden Sept. 9, 1908. She was a member of the Christian church. She is survived by her husband, one son and one granddaughter, four sisters and three brothers. Services in the mortuary chapel with interment in the Springdale cemetery, Peoria, Ill.—Amelia Leinard, Oakley, Ill.

Hahn, Pearl Kao, born in Flint, Mich., Oct. 16, 1897; she died at her home in Whitefish, Mont., Oct. 3, 1935. She came to Froid, Mont., with her parents when ten years old. At the age of twelve she accepted Christ as her Savior and was baptized in the Church of the Brethren. She married Sam Hahn June 30, 1918. To this union were born five children who survive with the husband, her mother, three brothers and one sister. Funeral services in the Methodist church by Bro. H. V. Webb and Rev. Idso.—Minnie Fry, Whitefish, Mont.

Hahn, Sarah, daughter of Bro. Jacob and Susanna Warner, born near Salem, Ohio, April 18, 1850, and died at the home of a stepdaughter in West Sunfield, Mich., on Oct. 19, 1935. She united with the Church of the Brethren in her early years, remaining loyal to the end. She married Geo. F. Friend in 1889; four years later he died, leaving her with three stepsons. In October, 1901, she married Henry Hahn of Lake Odessa, Mich., who died about seven years ago. While she never had children of her own, she was a devoted mother whose chief interest was her home. She is survived by one sister, one brother and seven stepchildren. Funeral service at the home by the pastor, H. V. Townsend. Interment in the Clarksville cemetery.—Mary E. Guy, Vermontville, Mich.

Heavener, Bro. George W., died suddenly at his home at Harleysville, Montgomery County, Pa., on Nov. 11, 1935. He had opened his place of business in the morning as usual but soon thereafter was stricken with a heart attack and passed away less than two hours later. Bro. Heavener was a faithful member of the Indian Creek congregation since coming into our community from his native state of West Virginia some years ago. He was esteemed highly by all who learned to know him because of his genial disposition and honesty and integrity in all business dealings. Surviving are his wife, one son, two daughters, four sisters and two brothers. Funeral services at the Indian Creek church by the home ministers and Rev. Smith of Calvary Baptist church of Norristown. Interment in Center Square cemetery near Norristown, Pa.—Mathias P. Landis, Vernfield, Pa.

Hoffman, Alta May McGrew, daughter of Anthony McGrew and Margaret Starn McGrew, was born Feb. 10, 1865, in Walnut Township, Marshall County, Ind. She was the sixth child of a family of four brothers and three sisters, all deceased. Upon the death of her mother in 1873, she made her home with an older sister, Mrs. Margaret Iler. On Aug. 16, 1890, she married John P. Hoffman of Walnut Township. To this union was born one son, but she was also a mother to Laura Ellen and Omer H., children of a former marriage and later also to Lula Mae Welch, a foster daughter. In the Hoffman home in Argos many boys and girls lived while attending high school. She became a Christian early in life and was a devoted member of the church throughout her life. She passed away Nov. 23, 1935, at her home in Argos. During her last illness she was lovingly cared for by her stepdaughter, Mrs. Laura Fitterling. Funeral services were conducted by her pastor, Charles C. Cripe, at the Walnut Church of the Brethren and burial in the cemetery near by.—Charles C. Cripe, Argos, Ind.

Hummer, Clayton S., aged 69 years, died suddenly at his home. He was a native of Clay township and a member of the Church of the Brethren. Surviving are his widow, Emma (nee Hertzog), three sons, one brother and a sister. Funeral services in the Ephrata Brethren church by A. P. Wenger. Interment in the Middle Creek cemetery.—Ella Mohler, Ephrata, Pa.

Hussey, Wm. Author, born July 4, 1876, and died Aug. 11, 1935, at Charlottesville hospital. He leaves his widow, Sister Pearl Hussey, four sons, four daughters, two brothers and three sisters. Services at the Otterbein U. B. church by Eld. J. M. Foster, assisted by Rev. Keener. Interment in the church cemetery.—Stella V. Wine, Bridge-water, Va.

Karns, John C., born Jan. 18, 1859, died Oct. 9, 1935. For fifty-one years he lived a consecrated Christian life in the Church of the Brethren. For thirty-one years he filled the deacon's office and in addition for a number of years he was a trustee and in all this work he was very faithful. Feb. 2, 1882, he married Phoebe Studebaker and to this union were born seven children. He is survived by his companion, seven children, nineteen grandchildren, and two great-grandchildren. Funeral conducted at the West Charleston church by the undersigned and Walter E. Hawke. His body was laid to rest in the Studebaker cemetery near his home.—J. C. Flora, Dayton, Ohio.

Kramer, Dean L., son of George and Alice Kramer, was born near Westphalia, Kans., Oct. 1, 1909, and passed away in Parsons, Kans., Nov. 25, 1935. He was quite devoted to his church and expressed a willingness to go home. Funeral by the writer in the Cherry Mound United Brethren church and interment in the Cherry Mound cemetery.—Chas. A. Miller, Hutchinson, Kans.

Kreiser, Sister Rebecca, passed away at her home in Union township, aged 91 years, 8 months and 3 days. She is survived by 186 direct descendants. She was a prominent member and one of the best loved of the Moonshine Church of the Brethren. Surviving are eight children, forty-five grandchildren, 110 great-grandchildren and twenty-two great-great-grandchildren, also one sister. Funeral services at the Moonshine church by Eld. E. M. Wenger and Irwin Heisey. Burial in the adjoining cemetery.—Mrs. Annie L. Weaver, Lebanon, Pa.

Nelson, Minnie Minerva, nee Van Vleet, born Aug. 10, 1869, in Eaton County, Mich., died in Kent County Nov. 21, 1935. She married Alexander Nelson in 1885. To this union were born four sons and one daughter, all living; twelve grandchildren and two great-grandchildren also survive. The husband preceded her eleven years ago. Services at the church in Grand Rapids by the undersigned with interment in the Grandville cemetery, Mich.—Van B. Wright, Grand Rapids, Mich.

Ribblett, Sister Annie, born Sept. 24, 1861, died Nov. 26, 1935. She was the daughter of J. D. and Sabina (Yeager) Ribblett. She united with the Church of the Brethren Jan. 26, 1880, and lived a quiet Christian life. She is survived by three brothers and two sisters. Funeral services at the Locust Grove church by her pastor, Bro. L. B. Harshberger, assisted by Bro. A. L. Rummel. Interment in the Locust Grove cemetery.—Mrs. W. G. Wilson, Johnstown, Pa.

Shisler, Kathryn R., six-year-old daughter of Raymond and Minnie Shisler, died at the home of her parents at Harleysville, Pa., Nov. 16, 1935, a heart weakness being the cause of her death. She is survived by the parents, one sister and one brother. Funeral services at the Indian Creek church by the home ministers with interment in adjoining cemetery.—Mathias P. Landis, Vernfield, Pa.

Shriver, Mrs. Anna, aged 77 years, widow of Firman Shriver, passed away in September at the home of her daughter, Mrs. Walter Swartz, after an illness of nine weeks. Three other daughters and two sons survive. She was a lifelong member of the Spring Creek church where funeral services were held. Burial in South Whitley cemetery.—Mrs. Warren Slater, South Whitley, Ind.

Smith, Lydia (Long), daughter of George and Lucinda Long, was born April 10, 1863, in Owen County, Ind., and passed away Nov. 18, 1935. At the age of seven she with her parents, four brothers and four sisters moved near Elmdale, Ionia County, Mich. At seventeen she united with the Church of the Brethren to which she gave a life of service. On Nov. 20, 1884, she was united in marriage to Samuel M. Smith who preceded her in death by fifteen years. She leaves two daughters, a stepson, six grandchildren and two sisters, one being her twin who had been in the home for the past thirty years. Funeral services were conducted by the undersigned, assisted by Elders P. B. Messner and Roy McRoberts, in the Thornapple church near which she had lived for fifty-one years. Interment in the Clarksville cemetery.—Arthur O. Mote, Detroit, Mich.

Stayer, Sister Jennie, daughter of Bro. Isaac and Sister Hannah (King) Ritchey, died at her home in Bedford County, Pa., Nov. 21, 1935. She was born in Hopewell Township on Feb. 11, 1867. She was a member of the Church of the Brethren. Her husband, Bro. Adam A. Stayer, passed away six years ago. She is survived by two daughters, one sister and five brothers. Funeral services at Bethel church by Brethren E. M. Dtwiler and E. Paul Dilling. Interment in the cemetery adjoining the church.—Mrs. Bertha Snyder, Hopewell, Pa.

Stover, D. B., born at Chambersburg, Pa., in 1843, died at his home in Morrill, Kans., Nov. 16, 1935, aged 92 years, 7 months and 16 days. He was the oldest citizen of Morrill. In 1867 he married Elizabeth Springer. To them five children were born. He united with the Church of the Brethren early in life. He was always interested in the work of the church and its spiritual welfare, which perhaps caused him to be known in the community as "Deacon Stover." He was known and loved by both old and young. Death came after a short illness which lasted but one week. His companion and one daughter preceded him in death. He is survived by three daughters and one son, five grandchildren and eight great-grandchildren. Funeral services were conducted from the church by his pastor. Interment made in the Morrill cemetery.—Harvey R. Hostetler, Morrill, Kans.

CHURCH NEWS

ARIZONA

Phoenix.—Oct. 24 the women had a potluck supper and missionary meeting. We were challenged to put all we can in our mite boxes which money goes toward the support of the girls' schools in our foreign fields. On Nov. 7 the ladies held a quilt display and silver tea with Chinese articles for sale. A number of the young people's groups of the city had a peace float in the Armistice Day parade that was beautiful and gave a different meaning to the parade. Nov. 14 the young people of Glendale and Phoenix had a class meeting with a picnic and campfire afterwards. We plan to have one every quarter. Nov. 22 the women had a birthday party for Grandma Wright, at which time the mite boxes were collected. She is ninety-three years of age and attends church almost every Sunday morning. Bro. Howell has been preaching a series of sermons on the history and rites of our church. Our revival meeting will begin Dec. 1 and continue until Dec. 15 with Bro. Edgar Rothrock as evangelist.—Marion Oliver, Phoenix, Ariz., Nov. 30.

DISTRICT OF COLUMBIA

Washington City.—The attendance at our church services during the summer months was much in excess over the corresponding months of preceding years, and since our members have returned from their summer vacations our attendance has been steadily increasing. Sunday evening, Sept. 15, the B. Y. P. D. gave a tea at which time the officers for the ensuing year were elected, Bro. Arthur Purcell being chosen president. Renewed interest is developing in this department under his efficient direction. A special offering was taken for Bethany Biblical Seminary, amounting to \$50. Sept. 9 was promotion day in our Sunday-school, and Oct. 6 rally and loyalty day. Oct. 9 a supper conference for church and Sunday-school workers was held, at which time the program for the next year was discussed. Oct. 18 the women of the church served an oyster supper to approximately 350 people. Oct. 21 we held our regular semiannual council meeting. Bro. W. O. Grapes was re-elected Sunday-school superintendent, and Brethren C. E. Resser and S. C. Cabbage, first and second assistants respectively. Bro. J. H. Hollinger was re-elected elder-in-charge of our congregation and the writer church correspondent. On Oct. 27 the sermon at the evening service was preached by Bro. Jesse Ziegler, pastor of the University Park church, Md. Nov. 3, in the absence of our pastor, Dr. W. L. Darby, Secretary of the Washington Federation of Churches, delivered the morning sermon and Bro. C. E. Resser the evening. Nov. 10 we held our communion service with our pastor, Bro. Rufus Bowman, officiating. We had the largest number present in the history of our church. The auditorium was filled to its capacity with communicants. A nursery has been established in our church where an efficient corps of young women take charge of the babies, thereby enabling the mothers to attend and enjoy the services. A junior choir was recently organized and, in conjunction with our senior choir, is proving a valuable asset to our services, under the efficient leadership of Miss Edith Frantz. Nov. 20 the annual fathers and sons' banquet was held with about 100 present. The speakers at this banquet were Brethren Holsopple, Bowman and Resser. Our Thanksgiving offering amounted to \$162.20. Our good pastor has made approximately 100 calls each month since returning from his vacation Sept. 1. These pastoral visitations are resulting in a material increase in attendance with consequent inspiration to all who come to our services.—Mrs. Jacob H. Hollinger, Washington, D. C., Dec. 4.

IDAHO

Moscow church held their business meeting in September. Church officers chosen were A. R. Fike, elder; Mrs. Melvin Hill, clerk; Mrs. Cecil Hart, correspondent and Messenger agent; Merrill Craig, Sunday-school superintendent. Mr. and Mrs. E. S. Coffman and daughter were with us in July. Bro. Coffman gave us splendid sermons; four have been baptized since that time.—Mary A. Fike, Moscow, Idaho, Nov. 30.

ILLINOIS

Champaign.—At our last council meeting Sister Ola Burke was elected Sunday-school superintendent; Irene Johnston, superintendent of the junior department, also church correspondent and Messenger agent. The church has recently installed a new pipe organ and new robes have been purchased for the choir by the young people of the church. A unique experience in the history of the church was the father and son banquet held Nov. 22 when 150 men and boys enjoyed the fellowship of the meal and the splendid program which followed. W. W. Peters conducted the program. The church has seen a large increase in attendance. Some of the largest crowds in the history of the church have been present as a result of efficient leadership of our pastor. The church has sponsored a Messenger club and we are glad to say that three-fourths of the members are now receiving our splendid paper.—Irene Johnston, Champaign, Ill., Nov. 30.

Milledgeville.—June 9 our young people gave a return program at Polo, presenting the play, The Two Builders. July 14 some of our young people went to Dixon, Ill., to enjoy the young people's rally of Northern Illinois. July 21 in the absence of our pastor, Bro. M. R. Zigler of Elgin preached for us in the morning. He also gave a very good talk at vesper service and showed slides on the development of our church. Several of our members had the privilege of going to Lanark to hear Bro. Bonsack when he gave his lecture on India. A

delegation from the two churches of Milledgeville went to Lanark one night to attend the revival meeting held by Brother and Sister Austin. Oct. 6 we observed promotion day. On Oct. 13, rally day, we had a short program and Dr. Bell gave a talk. In the evening we observed the communion. Nov. 15 the fathers and sons held their annual banquet with eighty-five in attendance. We had our Thanksgiving service and homecoming on Nov. 24 with a basket dinner at noon and a well arranged program in the afternoon. Bro. Paul Studebaker gave the address in the afternoon. We took our Thanksgiving offering on this day.—Mrs. Ella Fox, Milledgeville, Ill., Dec. 1.

INDIANA

Michigan City.—Our Sunday-school is busy these days preparing the Christmas program. The junior and intermediate classes put on the Thanksgiving program Nov. 24; it was a very interesting, well rendered program. The junior and intermediate classes are planning for their Christmas parties and gift exchange Monday afternoon, Dec. 23, in the church parlors. Preparations are being made to entertain our Sunday-school with a Christmas dinner the evening of Dec. 20 in the church parlors. This is our first attempt at a Christmas dinner for our Sunday-school children. The junior class with an enrollment of nearly thirty, still holds the banner for the largest attendance every Sunday; the regular attendance is around twenty-four. We are using the graded lessons and find them much more interesting than the other lessons were.—Mrs. H. E. Joers, Michigan City, Ind., Nov. 30.

Mt. Pleasant (S. Ind.).—Our Sunday-school is progressing nicely under the leadership of Bro. Paul Stoner, superintendent. At our last council Bro. Heisey was chosen elder for the coming year. Dorothy Shelley represented our school at the county convention held at Lafayette, Ind., and gave an excellent report. We have had one addition by baptism since our last report. Nov. 17 Bro. McCune of Bethany Biblical Seminary preached for us in the morning and Prof. Brightbill brought the message at night. We were glad for these wonderful messages. Our Thanksgiving offering was sent to the General Mission Board. The writer was chosen correspondent.—Ruth Huffman, Ladoga, Ind., Dec. 5.

Spring Creek.—At the September council Sunday-school officers were chosen. Walter Warner being elected superintendent. A few changes were made in the teaching staff and the work seems to be progressing nicely. Fifteen dollars was sent to Camp Mack. The B. Y. P. D. elected Mrs. Hilda Hardman adult adviser and is meeting for one hour each Sunday evening. They sponsored a service in October especially honoring the older people in the community. Rev. Brown, nearly eighty years old, of Winona Lake, presented the sermon. They are also to have charge of the Christmas program. The Ladies' Aid is doing a splendid work making comforts for needy families, piecing quilts and preparing sale dinners. Over \$12 was realized recently by the miniature apron method. Nov. 24 the society was in charge of the family dinner following the Thanksgiving sermon by our pastor. A short program was also given, with Bro. Bagwell of North Manchester, the guest speaker. A sermon by our pastor, a basket dinner at noon, a missionary play, special music and a sermon by Bro. Leo Miller of Ft. Wayne, made up the program for homecoming day, Sept. 15. During the past three months we have had a number of special programs. The play, The Only Day, was well given by our young people. The young people of Eel River church gave a most impressive presentation of the peace play, The Eleventh Mayor. The string ensemble of North Manchester was secured by the young married people's class for an evening of unusually good music. Miss Grace Lee Scott of the W. C. T. U. gave a stirring talk on the temperance question stressing the education of our youth. The young married people's class gave over \$100 toward the church budget this year. They are now planning for an entertainment to be given Jan. 11.—Mrs. Warren Slater, South Whitley, Ind., Dec. 1.

IOWA

Libertyville church met in council Nov. 20. Election of officers was held. We are to try to meet our quotas for the different causes. The Ladies' Aid is to secure renewals and new subscriptions for the Messenger; we hope to keep up our standard of seventy-five per cent of our membership. It has indeed increased interest in our church in the past year. We will try to get Bro. Nicodemus for our meetings again this fall and would be glad to hear from neighboring churches who wish him also, so that his traveling expenses and time would not be so great. Our Sunday evening meetings have proven very satisfactory for our group. A chapter is chosen by the audience on Sunday morning, to be studied or read before coming to church in the evening. Our elder acts as leader and the chapter is freely discussed by the group. It is read, a few verses at a time, and commented upon, the leader guiding and instructing as we go along. Much interest has been shown and many valuable truths made more impressive by a clearer understanding. Our pastor, Glen Carr, has gone to Lakeland, Fla., to spend the winter (he may be addressed in care of Julius Phillips). W. N. Glatfely will take charge of the church while he is gone.—Helen Carter, Batavia, Iowa, Dec. 3.

South Waterloo.—Recently Dr. Albert Lyle Drake, pastor of one of the city churches, delivered a patriotic address. The Gideon organization, also from the city, furnished the inspiration at an evening service. Tedsuri Watanabe, a Japanese Christian student, addressed us one morning on the subject, Youth in Japan. At the evening service he presented moving pictures of life in Japan. A missionary sermon was preached by H. P. Garner, and J. K. Miller lectured on his recent world tour. C. D. Bonsack spoke words of commendation and sym-

pathy at the Mary Shull memorial service. A lecture accompanied with slides was given on the subject, Christ in the Heart of Africa. The play, The Eleventh Mayor, and a peace program were presented under the direction of the local welfare board. Two temperance declamation contests were held, one sponsored by the local W. C. T. U. and the other by one of the county organizations. A county-wide conference of Sunday-school leaders and administrative workers was conducted recently. Oct. 6 was recognition Sunday. Bro. W. H. Yoder's subject was Dedication of Life. Burlin Hamer, our newly elected Sunday-school superintendent, was installed with his corps of officers. This summer two ornamental spruce trees and two weeping mulberry trees were planted on our church lawn by three families as memorials to departed friends. Steel chairs have been purchased for the church dining room and the tables remodeled. Two new Sunday-school rooms have been provided. The Gideons and Gleaners who occupy these rooms held a class social and dedicatory service following their completion and furnishing. The young people have been active all summer with more in attendance at camp than ever before. Vesper services on the church lawn, campfire in the open field, socials and parties for special days and well attended regular sessions have kept them busy. Our Aid Society held a rummage sale recently with gratifying results. The missionary society has held its monthly meetings on regular Aid days with that organization giving way for the time needed to present the program.—Mrs. W. O. Tannreuther, Waterloo, Iowa, Nov. 30.

KANSAS

Maple Grove.—We held our love feast Oct. 12 with our elder officiating. Quite a number from our church attended district conference Oct. 18-21. The Ladies' Aid with their families and friends met at the home of one of the deacons recently to cut wood for our pastor. Last week our community met at the home of a widow and the men went to the timber, cut down trees for fuel, hauled feed, etc. The women prepared dinner and redecorated her house. There were seventy men, women and children present. We had a program on Thanksgiving with basket dinner at noon. An offering was lifted for missions. The afternoon was spent in a social way. We met in council and are trying to raise our church budget by having weekly offerings.—Lizzie Miller, Norcatur, Kans., Nov. 30.

Paint Creek.—Our church met in council Nov. 17. Church and Sunday-school officers were chosen. Eld. D. P. Neher was retained as elder, with Eld. J. A. Strohm, foreman. Sister Ruby Dare was re-

tained as Sunday-school superintendent and Sister Ruth Post was elected assistant. We expect Bro. James Elrod of Wichita to be with us for a two weeks' series of meetings beginning Dec. 1, to close with a love feast. Bro. J. A. Strohm has been preaching at Marmanton every other Sunday evening. A few of our members, no longer able to tend their farms, have retired and would like to rent them to some of our Brethren farmers.—Mrs. Ruby Dare, Uniontown, Kans., Nov. 30.

MARYLAND

Baltimore (First).—At our quarterly business meeting on Oct. 7 the following officers were elected: elder, Bro. D. Howard Keiper; Sunday-school superintendent, Bro. Donald Pfoutz; treasurer, Ray Hollinger; financial secretary, Margaret Pfoutz; clerk, Edgar Wolfe. New officers for the B. Y. P. D. were installed on Oct. 13. The pastor, Bro. I. S. Long, delivered the message, and then the following assumed their offices: president, W. Newton Long, Jr.; vice president, Eleanor Sonan; secretary, Muriel Faulkner; treasurer, Margaret Royer. The men of our church held a meeting on Oct. 17, when the men of the Woodberry congregation were invited; the speaker was C. H. Gunderson, prominent Baltimore Sunday-school worker. On Nov. 3 we held our fall love feast and communion, Bro. Long officiating. At four o'clock of the same afternoon four were received by baptism. Church night was observed on Nov. 27, the service combining the Thanksgiving sermon and an open discussion of church work for the coming year.—Elisabeth Rinehart, Baltimore, Md., Dec. 3.

Denton.—Promotion day was Sept. 29. Our Sunday-school superintendent, Bro. Earl Holsinger, presented seven certificates for perfect attendance during the year; two having had perfect attendance for five years. Oct. 1 Bro. W. M. Kahle of Daleville, Va., came to us in tour of the churches of the southeastern region, aiming to create a greater spirit of loyalty on the part of the members; the church must be first and all must work together for the upbuilding of the kingdom. The women of our church held a covered dish supper Oct. 10 with about seventy-five mothers and daughters present. After a social hour officers for the coming year were elected: director of Women's Work, Sister Anna Seese. Oct. 13 we held our annual homecoming service, many coming for the day who had worshiped with us in the past. Bro. W. M. Wine of Woodside delivered the sermon. A basket lunch was served at noon. Some features of the afternoon meeting were the singing of old hymns used in the long ago, reminiscences of days gone by and the reunion of a Sunday-school class of twenty-five years ago, Bro. J. W. Krabill being teacher. Four of this group have passed on. Those present gave two selections of music. Nov. 3 we held our communion service with the pastor, Bro. Norman A. Seese, officiating. We were represented by ten delegates at the southeastern regional conference held at Bridgewater College Nov. 13-15. A meeting of much interest was held in our church Nov. 18 when representatives from all the churches on the eastern shore were present to hear Bro. C. D. Bonsack of the General Mission Board give interesting information from our mission fields. He was accompanied by Bro. H. Spenser Minnich, educational secretary of the board. In the evening the house was filled when they showed pictures taken on the mission fields.—Mrs. C. A. Pentz, Denton, Md., Nov. 22.

Green Hill.—Four from our church attended the conference at Bridgewater; each of them brought back an interesting subject. Bro. Paul Eby gave us a splendid talk on several of the subjects, also discussed with us the problems of the church and its work. The Sunday evening services are being well attended and each is taking an active part. The subject for Sunday evening's program was The Christian and the Church.—F. P. Johnson, Westover, Md., Nov. 26.

MISSOURI

Kansas City.—At the October meeting of the Board of Christian Education, Berenice Wyatt was appointed director of children's work for a period of three years and R. J. Gibbs was appointed director of young people for five years. Bro. L. A. Walker and wife of Omaha held a very successful revival meeting for us, closing Sunday, Nov. 17. As a result of their efforts twelve were baptized and our entire congregation was inspired to do greater work. Four of our members attended a state conference of ministers and leaders at Warrensburg, Nov. 12. Four of our men attended a fathers and sons' banquet at the Rockingham church the evening of Nov. 20. We held a communion service Sunday evening, Nov. 24; there were fifty members present. Our pastor, I. V. Enos, officiated with Bro. W. W. Keltner assisting. The Aid served a dinner on Wednesday before Thanksgiving to a large group. Dr. John R. Mott, world traveler and one of the great Christian leaders of the day, spoke at our city's convention hall Sunday night, Dec. 1. A large number of our members were present. We are planning to entertain the district young people's rally in our church Sunday, Dec. 8. Our pastor has been chosen the speaker of the day for a union men's meeting of all the churches in our section of the city Sunday, Dec. 8.—Cecile F. Gibbs, Kansas City, Mo., Dec. 5.

NEW MEXICO

Clovis church closed its series of meetings Nov. 25 with a love feast. The meetings were conducted by Bro. D. D. Fleishman of the Big Creek church near Cushing, Okla. Sister Fleishman had charge of the singing and also organized a junior choir. Each evening the children were rewarded with a story given by Sister Fleishman. Brother and Sister Fleishman did some wonderful work while here and we regret to see them leave the district. Nov. 22 the fathers and sons enjoyed a social sponsored by our pastor, Bro. Lester E. Fike, and Clarence

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Anderson, chairman of the Men's Work. Some of the mothers and daughters of the church served light refreshments. After an hour spent in readings, talks and singing the men went to the auditorium where seats had been reserved for them. The mothers enjoyed having so many of our fathers and sons at church together. In August Bro. S. E. Thompson, a former pastor, was here visiting friends and attending to business; he preached for us and also spoke to the young people at their Friday evening services. We all enjoyed having Brother and Sister Thompson in our midst again. Oct. 20 our young people gave a play entitled, The Two Builders, which was enjoyed by a large crowd.—Mrs. Ruby V. Lewis, Clovis, N. Mex., Dec. 3.

NORTH DAKOTA

Cando-Zion church met in council Nov. 22. Bro. Ralph Petry was elected elder for the coming year. All the other church officers were re-elected at this time. Our Sunday-school officers and teachers were elected in September. Promotion day was observed Sept. 29. Our annual all-day harvest meeting was held Oct. 20. Bro. Ralph Petry gave the harvest sermon and Rev. Gunter, Methodist pastor of Rock Lake, gave the missionary address in the afternoon. A committee has been appointed by our Messenger agent to make a canvass to try to get the Messenger in seventy-five per cent or more of the homes. The junior missionary project money has been turned in and with it an interesting program was given. The juniors have enjoyed learning more about the Chinese and Japanese children. Our Sunday-school officers and teachers had the privilege of attending the county supper conference of all Sunday-schools. At this meeting we heard Mrs. McGregor of Fargo, Rev. W. H. Bayles of Huron, S. Dak., and our state Sunday-school superintendent, Rev. C. A. Armstrong. Since Bro. Petry and family have moved into Cando, he has been asked to work with the two churches during the winter months. The Ladies' Aid has selected Mrs. Owen Stong as president for the year.—Mrs. L. R. Maust, Cando, N. Dak., Dec. 3.

OHIO

Greenville.—Revival meetings were conducted by our pastor in October, with three being baptized and one received on former baptism. Our love feast was held Oct. 20, Bro. Ben Timmons officiating. Union services were held in the Memorial Hall commemorating the 400th anniversary of the printed Bible. There was a large chorus, representing the different churches, and the pastor of the Presbyterian church of Piqua was the speaker. On Thanksgiving we had another union service in the U. B. church with our pastor, Bro. G. O. Stutsman, as speaker. The district ministerial meeting of the Brethren church was held here Nov. 29. Bro. Chas. D. Bonsack and H. Spenser Minnich showed some pictures of China and Africa fields in the evening. Through the co-operation of the Men's and Women's Work, we

have been making some much needed improvements in the church basement. The Ladies' Aid has been making doughnuts, quilts and pillowcases. Quite a number of the women, unable to come to the meetings, work at home.—Grace Rboades, Greenville, Ohio, Dec. 5.

West Dayton.—Since our last report a mother and son banquet has been enjoyed, Dorsey Hodgden being the speaker; also a father and son banquet. Bro. Beachler from the Brethren church at New Lebanon was the main speaker. Bro. H. K. Ober commenced an evangelistic meeting Nov. 18 but after preaching thirteen sermons he was called home on account of a funeral. The membership was much disappointed because of this, but the disappointment was lessened by the timely arrival of E. S. Coffman, a former pastor, who stopped on his way east. He gave us two interesting sermons. Four were baptized and on Sunday evening, Dec. 1, a spiritual communion was enjoyed.—Dorsey Hodgden, West Dayton, Ohio, Dec. 2.

OREGON

Grants Pass.—The church celebrated its fifteenth anniversary. Nov. 23 and 24 we observed the Lord's supper and communion with sixty-three members present. Our church membership is about fifty-five. A goodly number of members and ministers were present from Ashland, Medford, Williams, Albany, Newberg. Bro. J. D. Miller of Albany officiated at the love feast. Bro. Elmon Sutphin of Chico, Calif., a former pastor, preached to a large interested audience on the subject, Harvest Coming Home. Bro. M. C. Lininger of Ashland, who had been our elder for five years, gave a historical address in the afternoon. Different ones spoke on the growth or progress of the church. Bro. Geo. Shade received and read many letters of greeting from former members. The writer located here twenty-four years ago. We attended other churches for eight years; when I learned the Free Methodist church was for sale I wrote Bro. M. C. Lininger, our district treasurer, who holds the same office now. He took the matter up with the District Mission Board, also the General Mission Board and they generously answered the call. My plan was to purchase the church and organize a Sunday-school, also organize a Sunday-school eight miles south of Grants Pass and to locate a minister from the east and give him at least partial support, because we needed a permanent minister to carry on the work. We have experienced disappointments, joys and sorrows. The fifteenth memorial day is past and I believe all those that were present can say it was blessed to be there.—Mrs. J. S. Christlieb, Grants Pass, Ore., Nov. 30.

Newberg.—We had our love feast Nov. 16 with thirty-seven surrounding the table. We were thankful for the visiting brethren from Portland and Albany. Bro. J. D. Miller officiated. Bro. J. Kuhn gave us an interesting sermon in the morning on Repentance.—Mrs. Mary Crumrine, Newberg, Ore., Dec. 3.

WELCOME MESSENGER

BY B. C. WHITMORE

In the yester years—in the days of my youth,
Visitors occasionally would come to our home,
And talk by the hour—sometimes by the day,
Of the past, the present, and the times to come.

Just so, like those friends each week, there came
Another dear friend in a different form,
Whose message grew dearer with each added year,
And still grows so despite the critic's storm.

The Gospel Messenger is the name of this friend,
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Grows even more welcome as time passes on,
As it brings the news from far and near.

Like a loved one we expected, who failed to appear,
We would wonder, should the Messenger fail to come;
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PENNSYLVANIA

Boiling Springs.—Nov. 10 our elder, Bro. Sollenberger, brought us a very good harvest home sermon. In the afternoon Bro. Howard Merkey of Manheim gave a splendid rededication message; in the evening the Lititz men's chorus rendered an especially fine program to a large audience. Monday evening, Nov. 11, Bro. J. E. Whitacre from Harrisburg began a two weeks' revival service. His messages were clear and forceful, and as immediate results two were baptized and the membership made to think of its ways. Special music was rendered on various evenings. The preparatory sermon for our love feast on the 24th was given by Bro. Whitacre on Sunday morning, who also brought a message in the afternoon and officiated at the communion services in the evening. About sixty-five surrounded the tables, this being the initial communion service at this place. On Wednesday evening preceding Thanksgiving the churches of our town combined in a service, Bro. Hassinger of our own church delivering the sermon. Dec. 1 several of our young Sunday-school pupils took part in the B. Y. P. D. program given at Huntsdale. We are glad for their willingness to help in the promotion of the work of the kingdom. Our Christmas program will be given Dec. 22 at 7:30. We are also planning for a Bible institute Feb. 18 to 23.—Mrs. O. J. Hassinger, Carlisle, Pa., Dec. 3.

Conestoga.—Aug. 25 our elder exchanged pulpits with Bro. Paul B. Myer of West Conestoga. Bro. Myer gave us a good sermon on the subject, Face to Face With God. At our quarterly council Sept. 14 Bro. D. S. Myer was re-elected supervising elder for the coming year. All the Sunday-school officers were re-elected. We decided to have revival meetings next year at both Monterey and Bareville. The singing class conducted during the summer months by Brethren John L. Byler and Samuel Sholtzberger rendered a closing program in the church on Sunday afternoon, Sept. 15. Our homecoming service sponsored by the young people was held Sept. 22. Following the Sunday-school hour, with 323 in attendance, Elders John D. Ebersole and Harvey M. Eberly brought us inspiring messages. They spoke on The Church, which was the theme for the day. The afternoon song service was led by Bro. C. H. Royer. Elders D. W. Weaver, Abram W. Zuck and John L. Myer spoke relative to the past, present and future aspects of the Conestoga church. We also enjoyed reminiscences by a number of members and friends. Eld. Alvin P. Wenger preached the evening sermon. The young men's chorus assisted in the afternoon service and the young ladies' chorus sang in the evening. All these services were well attended. It was a day long to be remembered and was greatly enjoyed by all who were present. Sept. 29 a missionary meeting was held at Bareville. Eld. R. P. Bucher preached an appropriate sermon on Others. In the evening the Hatfield mixed chorus under the direction of Henry Gottshall gave us an excellent program. Oct. 13 our young people rendered a program in Mohler's church near Ephrata consisting of songs and talks. At our communion service Oct. 19 Brethren B. G. Stauffer, David H. Snader and Paul B. Myer were with us; Eld. Stauffer officiated. Sunday morning following Eld. David H. Snader preached on What Does the Cross Mean to You and to Me? An offering was lifted that day for Elizabethtown College. Bro. Emra T. Fike and wife of Oakland, Md., labored with us in a two weeks' series of meetings beginning Nov. 10. Bro. Fike brought us instructive and helpful messages in an interesting manner. His chalk talks to the children, preceding the sermon, were looked forward to by both young and old. In company with one of our brethren, they visited in many of the homes of our members and others. We were glad to have with us during the meetings a number of ministering brethren and friends from neighboring congregations. Our young men's and young ladies' choruses sang on different evenings. As a result of the meetings three of our Sunday-school pupils accepted the invitation. Our Thanksgiving sermon was preached by Paul Myer of Lititz; an offering was taken for home missions.—Addie A. Myer, Leola, Pa., Nov. 30.

Ephrata church enjoyed a two weeks' revival service Nov. 3-17, conducted by Bro. Frank Carper of Palmyra, Pa. Eight were added to the church by baptism and we feel that the church has been greatly benefited and souls revived. Excellent music was rendered during the revival services by the male chorus of Lititz, Lebanon male quartet and our own chorus. Nov. 2 the church entertained members of Eastern Pennsylvania and the deputation of the Mission Board. An illustrated lecture was given by Bro. Bonsack in the evening. Thanksgiving morning services were conducted by our pastor, A. P. Wenger.—Ella Mohler, Ephrata, Pa., Dec. 4.

Fredericksburg.—Sept. 29 at the Fredericksburg house Bro. Simon Bucher gave us a talk on The Simple Life. The young people of Elizabethtown rendered a fine program at the Union house. Beginning Aug. 18 a Vacation Bible School was held at the Fredericksburg house for two weeks, with Bro. Ammon Meyer, director. The council meeting was held at the Meyer house Aug. 24. Brethren Henry Ober, Henry King and Ira Gible were present. Bro. Ammon Meyer was installed to the full ministry. Bro. Ammon Merkey was elected to the ministry. Children's Day was held at Swopes schoolhouse Sept. 8. Bro. Ammon Meyer gave us a fine talk on Mottoes; the children also gave some fine messages. The love feast was held Oct. 19 and 20. Brethren Hiram Eshelman, Simon Bucher and Otho Hassinger officiated. Oct. 6 Bro. Aaron Heisey gave us a message at the Fredericksburg house. Nov. 17 Bro. Francis Leo Antwerp gave us a talk concerning his experience as a Catholic priest. He has now joined our church at the Fredericksburg house which we all appreciate. Thanksgiving services were held at the Union house by Bro. Lester Royer

of Lebanon. The offering went for general missions.—Mrs. Annie L. Weaver, Lebanon, Pa., Dec. 3.

Indian Creek.—Sept. 29 was a special day in our Sunday-school, being the day for the annual children's meeting which is held in our school in connection with rally day exercises. The speaker on this occasion was Rev. Franklin K. Cassel of Fairview Village, who brought a message of unusual interest to the children on the subject, "How to Be a King." The annual report showed that the enrollment of the past year surpassed that of any previous year in the history of the school. There was also a very commendable attendance record, there being 79 who had a perfect record for the year, 16 who missed one session only and 11 who missed but one session during the year. Oct. 9 we enjoyed the fellowship of a joint midweek prayer and praise service with the members of the Hatfield congregation. Oct. 13 to 27 was the time of our revival meetings which proved a source of real helpfulness and inspiration to all who were privileged to attend. Bro. I. N. H. Beahm of Virginia was the evangelist and brought us a total of sixteen practical and interesting messages. We feel that all were strengthened in the faith as a result of these special services. There were also two decisions made for Christ, the one being a Sunday-school boy and the other the father of a family. Our fall love feast was held on Oct. 26 with Bro. Beahm in charge of the services. The same was well attended and proved a real spiritual feast to all present. On the evening of Nov. 10 we enjoyed a peace program arranged by the welfare board of the local congregation. The speaker, Bro. David Cassel of Hatfield, brought an interesting and thought-provoking message. A special young people's meeting was held in our church on Saturday evening, Nov. 23. An interesting program was rendered with Sister Elizabeth R. Blough as the speaker, who delivered a much appreciated address in her usual interesting and appealing manner on the subject of "Victory Through Faith." On the evening of Nov. 24 the Sunshine Girls' class of the Sunday-school had charge of the Christian Workers' services, rendering a pleasing and appropriate Thanksgiving program. Our Thanksgiving Day morning services were well attended and all appreciated having with us Bro. Galen Kilhefner of Ephrata who brought an extremely interesting and practical message. An offering was also lifted for the benefit of our District Mission Board.—Mathias P. Landis, Vernfield, Pa., Nov. 30.

Lost Creek congregation, Free Spring house, has had a busy year thus far. May 23, 24 we entertained the Juniata County Sunday-school convention in our church; we had a large attendance, and a fine Christian fellowship with all the churches in our county. June 9 we had our Children's Day service, consisting of special music, recitations, pageants by the members of the school. July 14 Sister Margaret Duncan and Bro. Ray Singer were united in marriage before the whole congregation, by our former pastor, Bro. Buffenmyer. During this year five members of the Royal Daughters' class were married. Sept. 16 Pastor Bro. J. A. Buffenmyer opened our fall revival; he preached the Word with power; the first week he gave seven messages on the Lord's Prayer. As a result of these meetings ten came into the church through baptism, one awaits the rite and one is to be received on former baptism. This meeting closed with our love feast Sept. 29 when 201 surrounded the Lord's tables; the service was in charge of our pastor. Our school had our full quota of ten attend the Pennsylvania State Sunday-school convention. Nine of our number took the county leadership training course. Three of our young people are attending Elizabethtown College. The Sisters' Aid Society is busy quilting during the winter months. Nov. 24 we lifted our fall missionary offering, amounting to \$187.1.—Mrs. R. W. Bashore, Thompsonstown, Pa., Dec. 3.

Martinsburg.—Bro. J. A. Robinson, pastor of the Walnut Grove church in Johnstown, Pa., conducted evangelistic services in our church from Nov. 4 to Nov. 17 inclusive. We feel we have had a wonderful series of meetings. The interest and attendance were most excellent and Bro. Robinson's spirit-filled and powerful sermons held the interest and attention of his large audiences. He challenged church members to live more consecrated lives and to give greater and more sanctified service. Twenty-eight witnessed for Christ and were baptized; among the number were both adults and children. Brother and Sister Coffman and Bro. Robinson visited in many homes. The singing during the meetings was conducted by Bro. George B. Wineland and was most inspiring. The special numbers each evening consisting of solos, duets, a B. Y. P. D. quartet, and selections by the men's chorus were very much appreciated. Monday, Nov. 25 Bro. Chas. Bonsack and Bro. Spenser Minnich held a missionary conference in our church, afternoon and evening, for the Middle District of Pennsylvania. This was both interesting and instructive. The pictures shown in the evening and explained by Bro. Bonsack told the story most vividly of the great work of our missionaries in Africa and China. The missionary offering was more than \$81. The auditorium of our church was filled to capacity. Our communion service was held Sunday, Oct. 27. About 300 communed and Eld. W. J. Swigart was with us morning and evening. In the morning Eld. Swigart preached the preparatory sermon on the theme, "Discerning the Body of Christ." Bro. Coffman baptized four applicants prior to our love feast. Our B. Y. P. D. has been very active during the summer months. Mrs. H. B. Rhodes was re-elected adult adviser and Esther Honsaker is president. Bro. Robinson spoke to the B. Y. P. D. at both Sunday evening programs during our meetings. Four of our young people spent two weeks at Camp Harmony this summer. There was a large group from our church at the Camp Harmony assembly. The men's chorus sang a number of selections. Bro. Coffman and Bro. John Ake gave able messages, Bro. Coffman in the forenoon and Bro. Ake in the

afternoon program. Four of our young people who are attending Juniata College are John Coffman, Annie Laurie Coffman, David Over, and Betty Ake. At our October missionary meeting Mrs. A. R. Coffman and Mrs. John Ake gave interesting talks. Mrs. Coffman gave missionary echoes from Winona Lake Conference. Officers were elected at this meeting, Carmon Replogle being elected president and Marion Hinton, secretary. At the November meeting the B. Y. P. D. gave a short Thanksgiving program and Rev. C. E. Naugle, pastor of the Lutheran church of Roaring Spring, preached a missionary sermon on the theme, "Ye Are My Witnesses." Bro. Coffman preached in Rev. Naugle's church the same evening. Our pastor has been teaching the Book of Revelations each Wednesday evening. E. J. Pace and wife of Orlando, Fla., conducted a Bible institute in our church during the week of Oct. 14. He taught from both Philippians and Romans and used stereopticon slides to illustrate his teaching. A number of Sunday-school classes are planning to give Thanksgiving and Christmas donations to those in need.—Kathryn L. Lehman, Martinsburg, Pa., Nov. 30.

White Oak church met in council Nov. 2. We are very grateful for all the visiting ministers who came and preached for us during the summer. Our love feast was held at the Longenecker house with Bro. Daniel Bowser officiating. Nov. 10 an offering was lifted for Elizabethtown College. Thanksgiving services were held at the Graybill house with a good number present. An offering was taken for home missions. A two weeks' revival will begin Dec. 15 at the Longenecker house with Bro. S. G. Meyer from Fredericksburg, evangelist.—Mrs. Graybill Hershey, Manheim, Pa., Nov. 30.

Yellow Creek church met in business meeting Nov. 13 at which time Bro. Edgar M. Detwiler was with us to install Brethren John I. Steel and Walter Penrod and their wives to the office of deacon. Bro. David A. Stayer was re-elected presiding elder for three years. At our love feast Nov. 27 there were 169 surrounding the tables. The children in the Sunday-school are busy preparing a Christmas program. Nov. 27 Bro. J. J. Shaffer of Hollidaysburg preached a harvest and Thanksgiving sermon.—Mrs. Bertha Snyder, Hopewell, Pa., Dec. 3.

TENNESSEE

Cedar Grove church met in council Oct. 13. Eld. Frank Isenberg was re-elected for another year; Oscar Brooks, church clerk; Martha Sizemore, correspondent. The church decided to hold a meeting and Bro. A. M. Laughrun was with us twelve days. We had a good revival and a spiritual meeting.—Martha Sizemore, Rogersville, Tenn., Dec. 2.

VIRGINIA

Branch.—Aug. 4 the W. C. T. U. gave us an excellent program. The following Sunday, under the direction of the Women's Work council, a short program was rendered and a temperance address was given by S. D. Glick. An impressive installation service was held for the new B. Y. P. D. officers. Our Sunday-school superintendents are G. C. Wine and Orville Cupp. Mollie Cook is director of the Women's Work council and Meda Cupp Zimmerman of children's work. On Oct. 19 the Ladies' Aid held a play, white sale and sandwich sale at the schoolhouse. Our series of meetings began on Oct. 20 with Bro. J. C. Garber of Staunton in charge. He labored earnestly and preached the Word with power. We feel that the church has been strengthened and as a direct result sixteen stood for Christ; thirteen have been baptized. Our love feast was held on Sunday evening, Nov. 10, with Bro. W. H. Senger officiating. On Sunday morning, Nov. 24, Bro. F. E. Williar gave us a temperance address and in the evening Bro. Wise Driver addressed the B. Y. P. D. on temperance. Bro. Robert Strickler of Bridgewater preached for us on Sunday morning, Dec. 1. Various programs and pageants have been given by the B. Y. P. D. and Women's Work council.—Stella V. Wine, Bridgewater, Va., Dec. 3.

Cooks Creek.—We were very fortunate in securing Bro. Harper Snavelly, pastor of Carlisle, Pa., for a two weeks' revival meeting at Garbers church, which began Nov. 3 and continued until Nov. 17. Bro. Snavelly delivered seventeen messages which were uplifting and inspiring. Special music by the sacred quartet from Park View was given at two of the Sunday evening services, also the Dayton girls' quartet and the Rockingham male octet gave some special selections. The services were very well attended and we feel that much good has been accomplished by Bro. Snavelly's earnest efforts. We were very glad to have Sister Snavelly and children with us for the last few nights. As a result of the meeting one was added to the church by baptism. Our Thanksgiving service was conducted by Bro. O. F. Bowman who had just returned from Bethany Biblical Seminary, Chicago. His message, Thanksgiving in the Midst of Our Troubles, was delivered to a large audience. The B. Y. P. D. has recently reorganized with Bro. Daniel Myers, president. Programs are given the second and fourth Sundays of each month. Our Christmas service will be held at Dayton Dec. 25 at 11 A. M.—Ruth C. Bowman, Harrisonburg, Va., Nov. 30.

WASHINGTON

Tacoma.—Since Oct. 1 we have elected our Sunday-school officers. In our last council we elected Bro. Elmer Goodyear to the deacon's office. He and his wife were installed at the beginning of our love feast service held on the evening of Nov. 10. Including some members from adjoining congregations, there were thirty-one at the Lord's table on that occasion. We had a Thanksgiving service and made our contribution to the home mission fund. We are now getting ready for the Christmas offering and also expect to be again 100 per cent on the Messenger list for 1936.—W. H. Greenawalt, Tacoma, Wash., Dec. 4.

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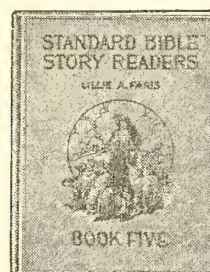
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11 I know all the fowls of the mountains: and ^d the wild beasts of the field are ² mine.

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Study this list. Order several of the books now. Keep this sheet for future use and secure others as you and your family need them. Buying these books is making a paying life investment.

* * *

Brethren Publishing House, Elgin, Ill.

THE GOSPEL MESSENGER

Vol. 84

Elgin, Ill., December 28, 1935

No. 52



Photo by E. G. Hoff

See Note on Page 17

THE PILGRIM MAIDEN, PLYMOUTH, MASSACHUSETTS

To One and All—

A Happy
New Year!

A Sculptor's Dream

BY MYRA BROOKS WELCH

The sculptor takes a block of stone,
And from his dream engraves a face,
Innumerable graces of the soul
Beam from its eye.
A trace of motherhood
Is found in its contour,
Yet eternal youth
Sits exultingly upon its brow. . . .
A sculptor's dream? Ah me,
'Twould almost seem to breathe.
With scant imag'ry we weave
A personality
And almost dare believe
A soul is hidden there.

WOMEN'S WORK
NUMBER

To the Women of Our Church

Our Women and Our Church

BY MRS. ROSS D. MURPHY

This is a special Women's Work edition of The Gospel Messenger. It gives us a unique opportunity to express our deep concern for and



MRS. ROSS D. MURPHY
President of Women's Work

interest in the entire program of the church. Nothing is closer to the hearts of our women, I believe, than the promotion of the kingdom of God through the church.

We love our church because it challenges us to a service that is not limited to America, but extends to India, China, Africa, Europe and the whole world; a service that is rendered unto Christ himself because it is done unto "one of the least of these, my brethren."

We love our church because of the rich spiritual inheritance it has handed down to us—the spirit of consecrated service—the conviction that the entire area of life must be dominated by Christ.

We love our church because it is the institution divinely organized by Christ and his spirit to carry forward the work of the kingdom of God. We believe in the church universal and so believing we recognize that we can best serve therein by being faithful stewards in our own church—by being good members of the Church of the Brethren.

May we express this love for our church and for him who is its Head by loyal support. Support not only in the form of assuming our responsibility toward the realization of certain phases of the Conference Budget, but also by translating into terms of life and service the entire program of the church.

May we right now and during the first months of this new year double and redouble our efforts to realize our goal of \$15,000 and

more by reaching out to touch in a very personal way every woman or girl in the church. And may that touch inspire her to become vitally interested in the cause of Jesus Christ as it is expressed through our church. May the Holy Spirit give us power to do this and to carry forward the work that is before us in our local churches, in our homes and in the community where we live. May the Spirit give us the courage to interpret Jesus Christ in the great issues of peace and to act accordingly.

This is my New Year's prayer and wish for all of us. May the Lord bless us and keep us in his service.

Philadelphia, Pa.

Women's Share in Church Work

BY ANETTA C. MOW

What a joy it is to see the evidence which proves that the women of the Church of the Brethren are helping to enrich every phase of our church life.



ANETTA C. MOW
Secretary of Women's Work

All the contributions in this issue show how the women in the past opened doors and stepped into service; they indicate how we, the women of today, are facing present-day problems and meeting courageously the needs of our age; and they also reveal great future possibilities which force

us to become more and more concerned in every effort that helps to deepen our church life and to create a better world in which to live.

*"O woman of the Church of God
The waking world is calling thee.
Lift up thine eyes! Hear thou once more
The challenge of humanity!
O Christ, we come! Our all we bring,
To serve our world and thee, our King."*

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor*

"*THY KINGDOM COME*"

H. A. BRANDT—*Assistant Editor*

Vol. 84

Elgin, Ill., December 28, 1935

No. 52

EDITORIAL

Women Have the Last Word

AT least they do in this year's MESSENGER. The proverb doesn't always hold and there are implications in it which do women a grave injustice, but we are glad to let them have that last word for 1935. The MESSENGER is honored in doing so. You will think so too when you have seen what they did for the final number of volume eighty-four.

And the story isn't all told this week. It could not be. The field is much too large for that. In these pages are pictures of grandmothers who never heard of "Women's Work" as such but they were doing it just the same. And they were laying broad and deep foundations for the developments to follow. The MESSENGER rejoices in them all.

A most vivid boyhood recollection is that of the summer Sunday morning when Sarah Major with her husband Thomas came to Donnels Creek. Everybody knew that Sister Major was the better preacher of the two and besides that, she was a woman. The younger set was unanimous in hoping she would preach. A quickly called council under the west end maple trees decided it would be best to have the man preach but that the woman might lead the opening prayer. Everything considered it was probably a wise decision.

Things have changed since then. Women are human beings with aspirations and capacities much like those of men. We have discovered that they can serve the church in many ways, some of which we once thought belonged to men only. Most outstanding perhaps has been the service of our women to the cause of missions, both in the field themselves and in the support of projects and other workers there.

But there *are* differences between men and women and because of these the greatest field for women's work will always be that which was once regarded as her only one, the home. And the challenge to efficient service in that field was certainly never greater than it

is today. God grant the women of our church may rise to meet it.

But this must not grow into an essay on women's work. We wanted the women themselves to attend to that. They did. The result is the MESSENGER's last word for the year now closing. This is only a bit of editorial recognition, a friendly word of welcome and well wishing.

E. F.

Times and the Almighty

"WHY are times not laid up by the Almighty?" Perhaps because he has no need to store them away. In his eyes these are merely the continuous unrolling of one vast eternal now, and so he pays no attention to our artificial markings. There are the seasons, to be sure, regular and dependable, and one round of them we call a year. But no good reason can be given for driving a stake at one certain point in that round, and calling that the end of one year and the beginning of another. None except the practical necessity of making a division somewhere, and that, after all, is a good enough reason.

And yet, from another point of view and in the manner indicated, times *are* laid up by the Almighty, and that with a precision and unfailing regularity that evoke our wonder and compel our worship. For how can one contemplate the eternal orderliness of stars and suns and solstices and equinoxes without falling under the spell of it and falling down on the ground in shame-faced adoration of the Infinite Wisdom and Power back of it all? A thousand pities for the man or woman who sees God only or mostly in unusual happenings. The law-abiding universe itself is the most stupendous miracle, the most irresistible demand for faith in Almighty God.

Here is the deeper meaning of the ceaseless ongoing of the seasons and the years. This is our Father's world.

E. F.

Third Principle—Loyalty

Conclusion of Dr. Ellis' Address to Council of Boards

A THIRD suggestion of guidance which I would submit is this: Cultivate fully and intensively our own field of assignment.

Too often the effect of co-operation is the tendency toward elimination of individuality. It is not always easy to correlate devotion to common Christian ideals with church loyalty. Indeed it seems to be commonly remarked that denominational loyalty is dying out. Perhaps it is more significant that all loyalty is on the decline. It is not at all certain that devotion to Christianity as such is in proportion to lessened denominational loyalty—rather the reverse is to be feared. He who is loyal to his own home is more likely than another to be loyal to the nation that protects that home. He who finds it difficult to be loyal to his church is not likely to be found in the front line trenches where the battle for Christianity is the fiercest.

If then we are to make the most of our own opportunity as a church, we can hardly make a mistake in cultivating more church loyalty. I do not feel that this need interfere with any proper effort for church union, nor should it destroy the desire for Christian co-operation wherever this may be possible. It ought, however, to operate powerfully against that spirit of indifferentism which everywhere is laying a restraining hand upon enthusiasm for the cause of Christ.

How to cultivate this loyalty without building narrow prejudice may well be the concern of church leaders in our own and in every denomination. To freely concede to others the right to the same devotion must parallel our effort to build a church loyalty that will help and not hinder the cause of Christ. Method and procedure may here well be the concern of our leadership. Of one thing we may well be sure, if the lessons of the greatest historic success in this field are to be heeded in the record of the Roman church, and we are to recognize the psychological support coming to this method, we can not ignore the importance of the early years and of the home surroundings.

It goes without saying that the child from a home indifferent to church attendance, and supplied with every magazine except the church paper, is not likely to grow up loyal to the things of the church. The homes where the minister is a frequent guest and Christian leaders find always a hearty welcome, these are the homes that breed church loyalty. We need to think and plan for the motivation and habituation of the early years, to reap later a harvest of church loyalty.

This loyalty started in the home is expanded in a Sunday-school and church conscious of their proper function as outlined in the three principles just laid down. There is a loyalty by contagion in a large church

or Sunday-school, but we need to recognize the loyalty generated in an efficient and enthusiastic organization however small. We need better quality in our preachers, and I commend to our Seminary, perhaps to our colleges, the significance of attention here to little things often overlooked. I recognize that nothing can substitute for sincerity, but we all know sincere men who fail because of a very little handicap. Personally I am coming to believe that the quality of voice is a great factor in the success or failure not only of preachers, but of public-school teachers, yes, and of college teachers. Assuredly some men ought never be sent out to preach, even at their own charges, if after rigorous training there is not decided improvement in the use of that delicate organ upon which the preacher must rely for the effectiveness of his message—namely, the human voice. I am merely trying to illustrate the fact that loyalty dies in the church when the minister is ineffective. Yes, it will help if he is a good pastor, but young people rally to efficiency of performance, and the pulpit performance dare not be an occasion for pity where loyalty is at stake.

The contribution of the church college to church loyalty is also important and is seriously impaired when the percentage of church connection for any reason drops below fifty per cent. True, our educational problem is larger than the cultivation of church loyalty, and the temptation is here to digress into a very inviting and important field, but I must rein in the desire to wander there with the brief comment that the church that is not wise enough to foster its own educational institutions may not long be wrestling with the problem of church loyalty or with any other problem.

I assume that those who have the high privilege of the leadership of youth in our camps and conferences have long since recognized their strategic position respecting church loyalty. In fact, there is no doubt that our camp conferences have contributed not a little to the creation of a new loyalty on the part of our young people. Some of them owe to these conferences their first adequate knowledge of the history of the church and the reasons which justified its origin, and which we believe still justify its existence. Church history may well continue to be a major objective here.

To the degree that the agencies of the church develop significant loyalty to the church, to that degree will there be dynamic, and energy, and enthusiasm, for the tasks of the church. With other bodies of Christians also will be fellowship in common beliefs and co-operation in Christian endeavors, while the charm of lesser and lower things loses its hold upon all who have come to know that "the world passeth away, and the lust thereof, but he that doeth the will of God abideth forever."

C. C. E.

THE GENERAL FORUM

The Mother

HELEN HOAK EIKENBERRY

She sees the baby arms of all the world reach out to her.
Each sick or lonely child brings pain, and to her eyes the
blur

Of heartache tears, a mother's tears,
For children sad, forlorn.
She feels the burden of them all,
Since her own child was born.

She grieves with every mother who has lost a little one.
She knows the empty feeling when a baby face is gone.
And heartache tears, a mother's tears,
Oft flow when she's alone,
Who knows each mother's sorrow,
Since she has lost her own.

Her needle works so tirelessly on dainty little things.
She thrills to see the rapture that a tiny baby brings
To any home. A mother's joy
She feels for every one.
Oh, she loves all the children,
For she once had a son.

She watches them with longing as they grow up to youths.
She works with them, and plans with them, and helps them
seek the truths
That turn their faces towards the heights.
Her heart is full of joy
To help some mother's children,
As she would help her boy.

Sterling, Ill.

Chimneys

BY MRS. E. G. HOFF

THE poet Longfellow loved the fireside. To him it was typical of domestic tranquillity. In the poem, "The Golden Milestone," he pictures the importance of the home. From the one hundred chimneys of the village smoky columns tower aloft in the air of amber. From the windows the flickering firelight winks. The lamps of evening glimmer, social watch fires, answering one another in the darkness.

By these firesides old men sit, sadly reminiscing; youthful dreamers build castles with stately stairways; husband and wife are bowed in tragic grief; mothers and children, in peace

and comfort, await a well-known step in the passage. Then the poet sets this lovely jewel—

"Each man's chimney is his Golden Milestone;
Is the central point, from which he measures every distance
Through the gateways of the world around him."



MRS. E. G. HOFF
Mothers and Daughters

He clinches this jewel with the thought that no matter where man wanders he may still hear the talking flame, the answering night wind. Blessed is that man who can not be exiled by any fate from his ancestral home. Such associations can not be bought with gold.

This picture leads us to a practical examination of what goes on under each of our chimneys. Each shelters a school where character is caught and taught; a bank where accounts are balanced; a court where the family council settles problems peaceably or with emotional outbreaks; a clinic where children are conditioned for adult thinking; an international house where races of men may or may not come and go on an equality; a chapel where concepts of God are formed. Indeed, the home shelters many more such institutions.

Are parents intuitively trained to run the school, the bank, the court, the clinic, the international house, the chapel? For doubting ones there are helps. Subscribe to at least one of the parents' magazines. Read books on child training from your local library or The Loan Library at Elgin. Form mothers' or parents' clubs. The *National Parent-Teacher Magazine* offers an exceptionally fine course this year on The Progressive Home. There is so much scientific material available that we need not cry for help but help ourselves to exposed treasures.

Call the home what we will, a chimney, a social watch fire, a Golden Milestone, it is the most potent of all influences, the central point from which all life is measured.

Elgin, Ill.

A Word to the Aid Workers

BY MRS. H. L. HARTSOUGH

How time does fly! One-half of our Conference year gone! Dear sisters, are we making this a profitable year, both as individuals and as groups? Have we tried to do more for some one else than ourselves? Have we done for others that they might have a happy and joyful Christmas? I feel that our group Aid spirit should be carried into our individual lives; that we should be watching for opportunities to help some one in some way.



MRS. H. L. HARTSOUGH
Director of Aid

I heard some say: "There's nothing for our Aid to do these days." We must do as our inventors and manufacturers are doing. They meet the day and conditions by finding new work to do. I know that in some localities conditions have changed much—so our

work must change. Perhaps our organization needs revision.

You realize our church programs have changed very much in some places; and just so must our women's organizations change methods, aims, etc. I have no doubt but there is a place for some women's organization even if it is not the regular Aid department. If it is not the regular Aid organization, make it what it should be—but have something. Carry on the line of work that will be most valuable to your particular need. Get your women together and talk this problem over.

I would be glad to hear from you if you have had great success at something, or if you have problems I would be glad to do what I can if you state your conditions as well as your problem.

North Manchester, Ind.

Celia, the Indian Maiden

BY NORA M. RHODES

DOWN in South America, that great continent to the south of us, are to be found many millions of Indians. In the country of Paraguay are the Chacos, which



means hiding place, and is applied to the extensive plains and swamp land in that territory. Vast regions are wholly untouched by the gospel message; however, mission work has been started among these Chaco Indians and many lives have been changed. The converts have been taught to carry the message of salvation to their own people and many times

the traveling missionary finds services in unexpected quarters.

One day a chief named "White Patridge" came to the main mission station. Trailing behind him were his family and tribe for they had come 150 miles from their own village. A visitor had told them of a wonderful book and of a friend who had come to earth from heaven to show folks a new way of living, and they wanted to know more. When they departed from the station the chief left his daughter Celia with the missionaries. She was a girl of strong mind and character and eager to learn. After some time she became converted and was baptized, the first woman of her tribe to become a Christian. Her first concern was for her father and mother and her own people. In time the family came to the mission station to live and one by one she brought its twelve members to Christ. Twenty-five friends were added to the list of converts. Celia's father proved a valuable help to the mission for

he had abundant information on the Indians of the Chaco and was one of the church's most loyal supporters. Her brother, who at first was an unpromising appearing savage, after becoming a Christian gave up a good paying job on a cattle ranch to take a lowly place of trust in the mission. Celia, with her keen intelligence, had a great desire to be an effective Christian worker in the mission station and she was termed the most advanced Christian convert of her day. Her life was cut short by pneumonia but her influence lives on in the members of her clan who have been won to the Savior whom she served.

Celia is one of the many South American women whose lives have been enriched. Our mission study book, *Women Under the Southern Cross*, which contains the story of Celia, has been written for the purpose of drawing us closer to these women who are our southern neighbors. May all groups of women in our local churches take this opportunity to become acquainted with the kingdom work in the southern hemisphere. The book is 50c; outline helps, 10c. Order all supplies from General Mission Board.

Dallas Center, Iowa.

Founding of the Women's Work in the Church of the Brethren

BY GRACE QUINTER HOLSOPPLE

BEGINNINGS are always interesting, and in the search for details concerning them, the mind intuitively searches for a simple fact, or date, or name about which it can be said, "Here is the beginning." Few organizations of large and wide-spread influence have appeared, Minervalike, full grown and equipped for service. Rather, they are the outgrowth of various contributing forces that found a need for expression. It was thus that the work of the women of the church came into being. So slight was this beginning that no one who participated could know or even surmise how pregnant it was with power or promise of service. From the first Easter Day when the risen Lord gave to the women that first command, "Go, tell my brethren," has the Christian message held a compelling urge for women.

The fact that womanhood owes to Christ her very ability to espouse any cause is reason enough why she should throw herself wholeheartedly into the message of the Christian church.

Paul's admonition to the church of Corinth, "that women keep silent in the church," is understandable in the light of facts given us that the Corinthian church evidently required careful management. We know that there existed in that church low moral standards; so the word concerning the women was perhaps not meant to be general, and evidently was not, for the history of the

church in the first and second centuries shows that Christian women held a place in the Christian ministry from which they were gradually discouraged and later expelled.

It is difficult for modern women to adjust themselves, even in thought, to the women's world as it existed at the opening of the nineteenth century. In all the English-speaking world, the only woman whom the law recognized as a *person* was the unmarried woman. In the eyes of the law, the married woman had ceased to exist the moment she was married. She could neither hold property, had no legal right to the money she might earn, nor could she control the destiny of her own children; the legal guardian was exclusively the father. In the field of industry, the record of a woman's opportunity to earn a living is soon told. As Mrs. Montgomery describes it:

She could marry, be a maiden aunt, or be a dressmaker. Now and then a woman wrote books. The idea of self-support was unthinkable. The change in the idea concerning a woman's education is just as strange. The first American schools for boys were established with the early arrival of the colonists, but not until a century had elapsed were there higher schools established for girls. Mary Lyon founded Mount Holyoke Seminary in 1834, and her work was influential in training a generation of educated women who had served as a distinct stimulus to women's work in the churches in this country. During the six years of her superintendency, not one graduate left Mount Holyoke without becoming a Christian, and seventeen of her pupils were the wives of foreign missionaries, and hundreds of others were carrying Christianity to western frontiers. In the missionary awakening in the early part of the nineteenth century, women have had their full share. The pioneer organization for foreign missions among women seems to have been the Boston Female Society for Missionary Purposes, established in 1800, two months before Carey baptized his first converts in India. We read of consternation among the men of the churches as they watched the interest of the women. One Michigan pastor implored his deacons to see to it that a deacon be designated to attend each meeting lest the women be indiscreet enough to offer voluntary prayer. There is no telling what women might pray for, if left to themselves.

And in the beginning of the missionary enterprise among our own people, the history of women's work has much in common with that of other pioneers among the denominational groups.

It is a source of great satisfaction that the women of the Church of the Brethren were alert to the first re-awakening of the convictions which were originally in the hearts of the founders of our church. This is evidenced by the fact that with the renaissance of the publishing interests, we hear the voice of humble preachers pleading through the church papers, and read appeals from mothers as well as from fathers, for better educational opportunities and privileges for their children, which would give them a safe environment in an age of growing materialism. As early as 1861, when the first

secular high school was opened at New Vienna, Ohio, it is a matter of interest that my father, James Quinter, was able to secure five sisters for the first faculty—namely: Rachel and Lettie Day, Mary Craig, Mrs. C. S. Haas, and her daughter Hattie. Lettie Day, the music teacher, was living in Philadelphia when her death occurred; and she is still remembered by the older members of the Philadelphia church. Repeatedly the church editors reminded the more conservative members of the fact that the early founders of the church were strong advocates of the educational enterprise. They were leaders of education in the community in Germantown at an early day in the history of the church, and a Sister Sara Douglas conducted a select school in the parsonage at Germantown and Sara Major was the first minister of the church although she was never formally ordained. But she ministered with great acceptance wherever she spoke, and was in frequent demand, and was held in the greatest respect.

The establishment of Sunday-schools was promoted to a remarkable degree by an outstanding woman, Wealthy A. Clark, later married to Burkholder, who fearlessly undertook the editing of the first children's paper, *The Young Disciple*. Note her expression as she made her first appeal to the women that they render service to the Lord and his church: "True love counts nothing too dear or too valuable to sacrifice for its object. Selfishness may dream, make calculations, count costs, look at expenses, but generous love scouts the very thought. 'She hath done a good work,' is the highest eulogy ever penned upon any human act." This woman's work through the paper and that of our own "Aunt" Ella Brumbaugh, whom you have known, and who was my first Sunday-school teacher, did much toward helping to strengthen sentiment for the establishment of the Sunday-school as a permanent religious enterprise.

On one of the first Sunday-school convention programs of the church in Ohio in 1877, when such programs were not frequent, and Sunday-schools themselves had not become general, a Sister Slotter is quoted as urging Bible teaching to children, also "how else could they learn Bible truths?" She was speaking of the lamentable ignorance prevailing among children where they had not had the privilege of Sunday-schools.

In helping to arouse sentiment for our first church school, Juniata College, then Brethren's Normal College, hear the earnest words of Mrs. Ella M. Snively of Milan, Ohio: "Such a school (which this is to become) will develop the intellect, strengthen piety, and deepen the humility of the young Christian; it will cause the faith implanted in the hearts of children by loving parents to expand, bloom and mature to a rich fruitage. It will wrest from its course much fine talent

that would otherwise run wild and waste in the world's broad fields, and turn it into a channel where it will bless and strengthen the church."

Our women of the church were not only alert and interested in letting their voices be heard on these important influences in religious and secular education, but how did they respond to the missionary appeal, which was being heard in paper and from school in these early days?

The history of the conversion of Christian Hope, and his search for further light, and at last his finding a church home among the people of Northern Illinois, reads like a chapter from the Book of Acts. Then later, when his friend from Denmark begged for some one to go there with the gospel, the response was instant, and met with sympathetic approval by a special district meeting of Northern Illinois. The reason for this being mentioned here is that this district meeting voted to send the wives with the brethren who were to go on that first Missionary Deputation. Later after Christian Hope had been put into the ministry, and had returned to Denmark to lay the foundation of a church, and Brethren Eby and Fry with their wives, had gone over to visit and encourage and counsel, Bro. Hope himself bears witness to the wisdom of the sisters, as well as the brethren in these words: "The brethren alone could never have done what they and their wives together did."

The report of the early contributions to this mission in Denmark is both interesting and illuminating to us who are searching for the beginnings of Women's Work. This letter from Abraham Cassel published in the *Primitive Christian*, May 2, 1876, was written from Harleysville, Pa., as follows: "As I am much interested in the Danish Mission, I hold forth the necessity of contributing to it, upon which the following young **sisters** (mostly sewing girls) resolved to contribute all that they could earn by one week's sewing; but while the price of sewing varies so much, the result of their labor (although equally industrious) is also very different. Please credit as follows: Elmira Harley, \$4.00; Sara Harley, \$1.00; Amanda Cassel, \$2.75; Hannah Cassel, \$1.00; Rosalinda Cassel, \$1.00; Susan Wise, \$1.00; total, \$10.75. A few additional names in the same volume of 1876-77 are as follows: Barbara Myers, Lavina Smith, Rosie Snowberger, Leah Bucher, Lydia Baer, Sara Gilbert, Hattie Engel, Mary Engel, Eliza Kollar, Sophia Lichter, Catherine Supplee, Phoebe Holtz, Mary Bowlby, Hannah Neely, Eliza Grove, Ella Williams.

Although the Danish Mission was sponsored by Northern Illinois which seems to give it the color of a local project, there was a widespread distribution of the contributors which is evidenced by a study of names

of contributors. Meanwhile another group from Pennsylvania was attempting an organization known as the Church Extension Union, later changed to Brethren's Work of Evangelism. Here again both men and women promptly responded and we hear the voice of Barbara Snowberger in 1878:

We are pleased to see the interest manifested by so many Brethren in the Church Extension Movement. Many of us have long felt that we, as a church, were not doing as much as we should in regard to this matter. We sometimes hear Brethren say, "Some young brethren are too fast or too zealous." We should guard against zeal without knowledge, but should not be afraid of being too zealous in the cause of Christ, and his church, while there is so much sin and crime and misery in the world, and men can in no other way be made better and happier than by the blessed influence of gospel light. Let us then, all work together for the accomplishment of the object of the union, for the success of the enterprise depends not so much on the officers of the union as on us, the church members. The officers can do nothing without money. We hear so much about wealthy Brethren, yet it is a fact that there are comparatively few wealthy Brethren, and we poor ones have to deny ourselves of useless luxuries, and give the money thus saved, or it will be a failure. But we will not let it be a failure. We shall work for the cause we love!

Among the reports of this enterprise is one dated, March 12, 1878. The one is of special interest, as in it are listed the names of the sisters and brethren separately, with a hint that "the sisters generally seem more active than the brethren." To the sisters, containing a list of twenty-six names, there is credited the sum of \$255.45. To the men, containing a list of thirty names, there is credited the sum of \$172.80. Some of the names are as follows: M. E. Snaveley, Urbana, Ohio—\$2.00; Susan Cobaugh, Johnstown, Pa.—\$5.75; Martha Stayer, Woodbury, Pa.—\$2.25; Leah Replogle, Woodbury—\$2.00; Lizzie B. Howe, Maitland, Pa.—\$5.36; Amanda Kelso, Elderton, Pa.—\$5.75; Kate Miller, Funkstown, Md.—\$12.00; Kate Miller, Hagerstown, Md.—\$35.70; Sisters of Altoona church—\$7.01; Sisters of the Coventry church, Pa.—\$63.85; Minerva Chaney—\$10; Susannah Cobaugh, Johnstown, Pa.—\$5; Fannie B. Fitzwater—\$30; Martha Strayer, Johnstown, Pa.—\$5.65; E. E. Kinsel, Pa.—\$25.03; Sisters, Huntingdon, Pa.—\$16; Martha Chrisman, Johnstown, Pa.—\$4.50.

Is it surprising that from these sentiments and prayers and appeals of the sisters from one end of the brotherhood to the other, forces were crystallizing and by April, 1885, THE GOSPEL MESSENGER published the appeal of a Sister Ella Snaveley, asking that each sister send a missionary contribution to Annual Meeting. The editor comments as follows: "The plan is simple and practicable. God grant it may reach the heart of many a Mary, sitting low at her Savior's feet, who, knowing that the Mission Fund has been increased by her individual effort, may be made to feel the truth of the sweet



Photo by Miss Josephine Wise, granddaughter of Mrs. Mary Fisher

The Quilt Maker

BY MRS. DORA STOCKMAN

Bits of calico, green and blue,
Yellow and red and many a hue;
Scraps of aprons, dresses and shirts
Left to the ragbag's neglected deserts;
Garments worn for a workaday,
Clothes for Sunday, clothes for play
Cut to a pattern and sewn together,
Busy hands work for any weather,
Set together in strips and blocks
In lonely hours when the clock ticktocks;
Quilted in patterns quaint and old,
Stitched with memories yellow gold;
Every piece has a story to tell:
Tales of laughter and tears that well,
Tales of life with its patterns and seams
Tales of hopes and cherished dreams
Pieced and stitched and quilted together—
Busy hands work for any weather.

East Lansing, Mich.

Mrs. Mary Fisher, the quilt maker of the picture, was born in July of 1856, in southern Ohio. She is the daughter of Jeremiah and Anna Christian Katherman. The former was a pioneer minister of that district. She spent her girlhood days in the Oakland church of Ohio. She came to Michigan fifty-five years ago and has resided on the same farm near Woodland ever since. She was a charter member of the Woodland Country Church Aid Society and still quilts a great deal. She made the braided rug which is at her feet and did all of the quilting on the quilt on her lap. She is still a regular attendant at church and Aid society meetings and is considered everyone's "Aunt Mary."

words of Jesus—"It is more blessed to give than to receive" (MESSENGER for 1885, p. 250).

This call met with a quick response and in order that we may have an adequate and correct account of this meeting held at Mexico, Pa., I am quoting from the MESSENGER for June, 1885:

At the close of the forenoon session, it was announced that the sisters would meet in the tabernacle to hold a missionary meeting. At one o'clock the tabernacle was well filled, a number of sisters occupying the stand. Several hymns were sung, and prayer was offered by one of the sisters, after which Sister Lizzie Miller stated the object of the meeting. She said, "An appeal has been made through the Messenger by Sister Snively of Urbana, Ohio, to the sisters to help in the missionary work of the church. About one hundred letters have been received, and we are here to open and read these letters." She then nominated Sister Ella Brumbaugh to take charge of the meeting. Sister Lizzie Howe was appointed Secretary, and Sister Fanny Quinter, Treasurer. Sister Miller then read a number of letters containing words of encouragement and also money for the

work of spreading the gospel. After the reading of the letters, short talks were made by a number of the sisters, among whom we may mention Sister Moomaw of Virginia; Sister Irwin of Ohio; Sister Ella J. Brumbaugh of Pennsylvania; Sister Addie Hohf of Illinois; and Sister Clara Pittinger of Ohio. A collection was now taken up, after which the Standing Committee coming in, the meeting was dismissed. The immediate result of the effort was that about \$284 was raised for the missionary work of the church, but the future results are in the hands of God. Our prayer is that it may be so directed that great good may grow out of it. We thank the Lord for the interest that is being awakened in the missionary work."

The MESSENGER for June 16 quotes from the *Mifflintown Sentinel*, which also carried a report of the meeting. The following is the item concerning the Sisters' Missionary Meeting:

The great Dunkard encampment on the M. R. Bashore farm is an event of the past. . . . One of the important features of this day's meeting was the organization of a Woman's Missionary Society. Mrs. Ella J. Brumbaugh of

Huntingdon, this state, was elected President, with Miss Lizzie Howe of Huntingdon, Pennsylvania, Secretary, and Mrs. Lizzie Miller of Mt. Morris, Illinois, Reading Clerk. Mrs. Miller read a large number of letters from sisters in the west, and from sisters in other parts of the country, urging the organization of a missionary society. A number of the letters contained money contributed to the cause of missions. One letter contained a gold dollar that the sister writer stated had been given her years ago as a birthday present. It is the first woman's missionary society that has been organized in the Brethren Church. The ability displayed by the Dunker preachers was marked and beyond all expectation by people who have no acquaintance with the Brethren, but the ability of the sisters was so striking in the management of the missionary question that the like has not been witnessed among womankind in Central Pennsylvania."

Then the editor adds: "We were pleased that our sisters exercised so much wisdom and tact in this good cause, and hope that their zeal in the work will be encouraged. We heard a number of our good brethren say that they believed that the best thing the church could do would be to commit the mission work into their hands—the financial part we mean. In their manner of work, there will be less form and more work."

The effect of this meeting was encouragement and rejoicing, and one of the first expressions came from Sister Jennie Stephens:

Words can not give utterance to my heart as I read and reread the notes of our Annual Meeting. To me it has been of greater interest than any other meeting the Brethren have had for years past. There was real life in it. The sisters, as well as the brethren, seemed to be awake to the great commission to go forward in the work of the Lord. Can we not now look for the dawn of a new era, something of marvel and beauty that will be accomplished by God's people in whose heart is his law? . . . We can all be ministers to stand on the walls of Zion and cry aloud. The feeblest can yield themselves instruments of righteousness and those things which ye have learned and received and seen in me, do, and the God of peace shall be with you.

Through the following year (1885) the sisters continued sending money for the missionary project, and four distinct groups were organized—three in Pennsylvania and one in Illinois, and there must have been others for THE GOSPEL MESSENGER of May 25, 1886, carried this note from the treasurer of the Sisters' Mission apparently written in full confidence that the work would continue as organized:

Inasmuch as the envelope system introduced last year at the Annual Conference has proved to be a valuable auxiliary to the general missionary cause, it has been decided to continue its use. All sisters who will are therefore invited to send to Annual Meeting through this medium such offering as each may desire. Wherever there is an organized band, it is requested that their contributions be sent in one letter through their secretary with a brief statement of the work done by the band. Please name date of organization, number of members, number of meetings held, and total amount collected. Append to this statement the names of the officers of the band, the name of the congregation or

local church, the name of county and state. All letters should be addressed to the Treasurer of the Sisters' Mission—Fannie Quinter, Pittsburgh, Darke County.

In the same month another challenge from Sister Ella Snavelly who had issued the first call for the 1885 meeting appeared. Following are some extracts:

One year ago, with anxious solicitude, the envelope, or letter system was prayerfully submitted to the readers of THE GOSPEL MESSENGER. The response at Annual Meeting, at Mexico, Pa., was noble, far surpassing our most sanguine expectations. Our prayers were answered many fold, and we humbly bow in grateful acknowledgment to the All-Wise for the blessed result.

And now, towards the close of the year, watching the work in its development and results, looking through the light of our church's great need, is it not meet that we pray the great Master that there be a largely increased giving this year through the same channel? Is it too much to hope and expect, dear sisters, that the receipts from our efforts at Annual Meeting last year will be at least doubled this year?

We hear also the voice of Sister Elizabeth Howe Brubaker in a private letter to Sister Ella Snavelly, and Leah Replogle through the pages of THE GOSPEL MESSENGER. In the MESSENGER for June 8, 1886, page 357, the latter writes:

We rejoice as we read, occasionally, the practical reports of the Sister's Mission; but as the work is yet in its infancy, we expect to hear of larger opportunities and more work done.

The best means for the promotion of the work is the organization of mission bands to co-operate with the present missionary societies. These local organizations afford great advantage to those interested in mission work at home and abroad. They afford an opportunity for united effort.

It is estimated that one-half of all the members of the Protestant churches give nothing for missionary work; by these missionary bands all the members can be reached, and most of all can be convinced of their duty and privilege to give. There are many ways in which these bands can work for the interests of the church and the welfare of society.

They afford a good opportunity for learning the great need of mission work. Books, papers, giving valuable information on the subjects of home and foreign missions, could be procured by the band at small cost to each of its members, and a knowledge thus gained would be a powerful incentive to work. The whole world is now open for the reception of the gospel. The Bible is printed in two hundred and fifty languages and dialects. It only remains for us to get it into the hands and hearts of the people. Will we do it? There is no better way to accomplish this great work than by co-operation with the mission bands.

This work seems to be specially adapted to the interests and capacity of women, and it has been well said that God is choosing women to be his peculiar instrument in evangelistic and benevolent work. A large majority of the members of the churches are women, consequently in choosing women, the Lord has chosen not only the greater number but the heart of the church.

Let a sisters' mission band be organized in every congregation, and our missionary funds will soon be largely in-

creased. May the Lord prepare and call forth willing and able workers into this field of service. While we are sending forth Brethren to cultivate the mission fields, let us, dear sisters, not fail to do what we can in furnishing the good seed, that, in the great harvest, we may all rejoice together.

When the Annual Conference assembled in Ohio in 1886 the sisters responded to this second call for mission funds to the amount of \$432.44. However, there had come to this Conference in the form of a paper, a request asking, "That no separate missionary meetings either of brethren or of sisters be held, that a missionary meeting be held, but that the Committee of Arrangements see that proper speakers be secured to open and conduct the meeting." Also, "That all business or work on the missionary cause must first pass Annual Meeting in regular order, before it can be introduced in any form in the meeting."

One of the church historians who has recorded this event comments as follows: "Thus ended their short but hopeful effort on the part of the sisters."

But did it?

The offering at this meeting was almost twice that

of the first offering a year before. In giving an editorial report of this, THE GOSPEL MESSENGER of June 22, 1886, was conciliatory and undoubtedly sympathetic toward the movement promoted by the women. The editor writes as follows:

The question relative to the work of the sisters was brought before Conference in a paper asking that in the great mission work of the church we work unitedly, and that no separate organizations be had. . . . The paper passed the meeting. Some of our dear sisters who had been so earnestly engaged in the work may feel that this action of the meeting is discouraging to them. It does not close the work for you. The field is open and you can work for the Master's cause just as well now as before. . . . We do not think that the sisters' work and the object had in view by them were fully understood. They were not so anxious to have a separate or distinct organization as they were to do some work in some way for the cause, and we feel sure that they will work in accordance with the wish of the meeting. They were only anxious and zealous to engage in the work and in this their zeal is commendable. And much exceeds that of our Brethren, who are in many instances slow to take hold of this important work. . . . We had in mind that the Sisters' Missionary Band might have been a powerful auxiliary in carrying on the work, . . . and we trust that our dear sisters will in no way be discouraged or slacken their zeal in their efforts to carry forward the missionary work.

Note these words from another editor in August, 1886, containing a sincere effort to comfort and imply a noble apology:

In reading over the Report and that part in reference to the women's mission work we could not help but feel that some of the speakers did not properly consider what they were saying. In several instances we notice the women are charged with injudicious action at the Conference in Mexico, Pa. If there was anything injudicious about their action, it seems that the Brethren are to blame for it. The design of the sisters was to go out somewhere to hold a small private meeting, but they were strongly urged by the Brethren to go out into the tabernacle and were almost pushed on the stand; now some of the Brethren say they acted injudiciously! But let the matter drop now. Our sisters are bearing it all bravely, and are not discouraged, and well they may not be. When the great day of reckoning comes and the actions of our sisters at that meeting are tested not by human judgment, it may be that some of the Brethren will be glad to share a little in their glory.

The same month another editor—writing on the ministry of women, closes with the following:

It seems to us that, after considering all of these instances of women taking an active part in the promulgating of Christian truth, and being engaged in Christian labor, there ought to be no question as to the propriety of sisters being co-laborers with us in our general church work. All these cases given most beautifully harmonize with Paul's word to his Galatian brethren, when he says: "There is neither male nor female; for ye are all one in Christ Jesus."

We were made to speak of these things, on account of the active part that our sisters are now taking in the missionary work. We feel that they deserve the sympathy and encouragement of the church, that their hands may be strengthened and their hearts made strong in the good

What to Pray For

Week of Dec. 28 to Jan. 4

BY MARTHA WARSTLER

DURING the past year, Sister Anna Warstler of Anlesvar has been appointed to the task of Supervisor of Religious Education in the whole of the India mission.



ANNA WARSTLER

Along with her many tasks, it is her duty to help the native teachers to teach religion in an appealing, spiritual and worthwhile manner. This work is new for our India field, and no one feels the vast responsibility more keenly. She said in a letter recently: "I feel . . . unequal for this work, but the One who has called supplies strength. What more dare we ask or think?" Anna believes

and relies in prayer. Will the church in the homeland earnestly pray our Father to bless her with wisdom and spiritual insight to meet the multitudinous tasks that shall confront her?

"Pray to be stronger men. . . . Pray for powers equal to your tasks. Then the doing of your work shall be no miracle. But you shall be a miracle. Every day you shall wonder at yourself, at the richness of life which has come to you by the grace of God."—*Phillips Brooks.*

Goshen, Ind.

work. A world is to be won for Christ, and to do it no power dare be wasted. When every willing heart and hand is accepted, we have but a small army to move against the hosts of sin. Let the ministry of sisters be enlarged. Shackle not the willing hands that are reaching out to rescue the perishing, but as yoke-fellows, accept them, and with them go forth as a strong army to fight the hosts of sin, and conquer the world for Christ.

Amid these vicissitudes and apparent discouragements, there was a note of triumph. Not so much over opposition, but for the spirit of holy enthusiasm that permeated the entire sisterhood, and a response to the warm words of sympathy from brethren who were happily more far-seeing than some of their contemporaries. And the July number of the MESSENGER carried this word from one who represented the sisters: "There was no malice but only consecrated zeal in the hearts of the women," and a prayer that the "Spirit of the Lord may direct all our work."

The fact that one of the first two groups of organized women, the Huntingdon sisters, called themselves *A Sisters' Mission Band*, is significant of their burning desire to help in the great first work of the church. The object as given in the constitution of this band was: "To develop the missionary spirit of its members, and to aid in both home and foreign missions." And again, the educational fund of this band, "which was intended to help worthy girls," proves how far-reaching were the interest and activities of these early workers. This following short report gives an account of this band, and it has been duplicated many times all over the brotherhood.

We had our first meeting on Sept. 18, 1885, when officers were elected and the society organized. At this meeting it was agreed that each member pay a definite sum each week for the advancement of the mission work. Our meetings are held monthly when a collection is taken and such other business attended to as the needs and wants of the poor brought to our notice may suggest. Some of the work done is sewing, knitting, etc. At Christmas a number of Sunday-school papers and cards were sent out to children who do not usually have such things to enjoy. Although our experience has been short, we have had some very interesting meetings together. The money collected has been expended in different ways, and we have the assurance that some of it at least has proved a source of comfort to needy ones. Money will not relieve suffering or relieve the needy when it is kept lying in the treasury, and however little it may be, we believe that it should be sent on its mission. Let us labor to cultivate more self-denial and thus increase the means to forward the Missionary Cause.—Lizzie Howe (Elizabeth Howe Brubaker).

In these beginnings we read the history of small gifts, far-seeing faith and great sacrifice, all inspired by the eager desire to follow the commands: "Go ye," "Ye shall be my witnesses," and "Love thy neighbor as thyself." These principles permeated the hearts of the women and account for the fact that their efforts did not cease because of the adverse rulings of Annual

Meeting, but grew and whether as a Mission Band or an Aid Society have continued faithful to their ideals.

The fact that our pioneer sisters were conscious of their share in the advancement of the kingdom of him who chose women for his friends, and shared with them his most profound truths gives new emphasis to the old truth that the church program will be most effective if it be carried through by men and women in an equal partnership. We need as men and women a fresh discovery of what Wilbur Stover chose to call the eternal and supreme obligation of the church—"To give Christ to the world." This can not be done by men, if women fail.

"The women while it was yet dark," with breaking hearts rose to go where love called and needed them.

May our memorial to our pioneer women this year be a new resolve to respond to the cry of a needy world!

Washington, D. C.

A Letter by Sarah Major

Through the kindness of Bro. Reuel Pritchett, White Pine, Tenn., we are able to publish this most interesting article which was written by Sister Sarah Major just one hundred years ago. Among the valuable old books and papers which Bro. Pritchett has in his possession, is one small leaflet ragged around the edges and dotted with brown age-spots, which contains a letter in German sent from Switzerland and also the account written by Sister Sarah Major. It is signed Sarah We are told that these five dots stood for Major, as that was the custom in those early days to resort to dots in place of the name. Sister Major is of special interest to our women today because she was the first sister to preach in our church.—Anetta C. Mow.

Lower Merriam, April 1, 1835.

Respected Stranger and Brother:

May Grace, Mercy and Peace be with thee and all those who love our Lord Jesus Christ—to whom be praise now and forever, Amen. 40 years you have been, professing Jesus—if when you were baptiz'd, you put on Christ, and never put him off—you must by this time have come, not only to the fullness of the stature of manhood of Christ, but also to a fatherly age. At this day Bro. Paul's testimony is very true, "Ye have ten thousand instructors in Christ but not many Fathers. The tempter has tried you, yes, Satan himself is transform'd to an Angel of light, and no marvel, if his ministers are too, who if it be possible will deceive the very elect. Through a number of your friends, you have heard of me as sustaining an extraordinary character, feeling it my duty to make known even publicly, the unsearchable riches of Christ. You remind me of the Savior's parable of the woman having 10 pieces of silver, and losing one piece, doth light the candle, and sweep the house, and seek diligent-



Three Women of Fifty Years Ago

These three women of fifty years ago are, reader's left to right: Sarah Myers, wife of Eld. Isaac Myers; Lydia Lutz, wife of Eld. A. H. Lutz and mother of Eld. Ezra Lutz of Lena, Ill.; Elizabeth Lutz, wife of Isaac Lutz (deacon) and grandmother of Dr. J. W. Fox. The three sisters were daughters of Brother John and Sister Sally Carver of Aughwick, Pa. They came to Northwestern Illinois as pioneers. The two first named were charter members of the Waddams Grove church, the last named of the Shannon church. "They have all passed on to a better future and their works do follow them. They all had large families and their children all joined the Church of the Brethren."—Ed.

ly till she find it, and when she hath found it, she calleth her friends and neighbors together saying, "Rejoice with me, for I have found the piece which I had lost." So they rejoice in heaven over one sinner, that repenteth, and so you have heard of me, that as a repenting woman I call on my dying friends, to see "the pearl of price" I have found, "the unsearchable riches of Jesus Christ my Lord." Well, well, my dear brother, may our dear Redeemer give me grace to be faithful, that you may never hear any worse report of me than this. You once thought this liberty I use an assumption not belonging to the female character, because the Head of the Church, in sending out into the world, chose his first heralds from your sex. My dear brother, I shall ever acknowledge the head of the woman to be the man, and the Head of every man is Christ. He did not send many men, and gave them no authority to forbid any that should do works in his name and kingdom. You recollect when the apostles return'd they said, they saw one casting out devils in his name, and forbid him, because he followeth not with us. But he said, "Forbid him not, no man can do a miracle in my name, and speak lightly [or in the least] of me." They forbid him, because he went not with them when he might have as strict command to go home, and shew the people, how great things the Lord had done for him, as they had to go shew the kingdom of God to the cities of Israel. I believe man to have been first in creation, but I also believe woman was made to be an help meet for

or equal to him, having a soul and body, capable of helping him, in his natural, and spiritual world, the companion of his joys and sorrows, in heaven and on earth, who looks up to him as for her power and protection, and on whom he is bound to look with feelings of care and love, so as to secure that confidence to himself which belongs to his high station. I am happy to say, that at this dark age of the world, I have met with men, who are always the same faithful friends in temporal and spiritual things, but believe me these are the fewest, who are brethren indeed, in every time of need, especially when the truth is suffering, and many are ashamed to defend it. I believe my character is not so uncommon as that of "Anna the prophetess" of great age, the widow of 84 years, which took the liberty of staying in the temple to serve God, with fastings and prayers night and day. Simeon was singing his dying

song with the infant in his arms, in the presence of the many who came daily to the temple, and no doubt there were many there at that time, who knew the time was then when the Child (wise men came from far to worship), must be offer'd to the Lord. They came looking for redemption in Israel, and she coming in that instant, as he did, so she gave thanks, and spake of him to all who look'd for redemption in Israel. Let me say, Christ has not only honored your sex, but he has comforted mine. When he was to come into the world, he sent his angel, not to Joseph, but to Mary, face to face, to tell her she was "bless'd among women" and by the Holy Ghost gave her words to magnify God with Elizabeth in a loud voice, in the very city of the priests, where Zachariah dwelt. When he came first in the temple, his spirit moved the lips of Simeon and Anna, and some historians whose sects oppose a woman's testimony, call her the first herald of the gospel, and say she went from house to house, and to the towns of Israel, proclaiming to them that Christ the Messiah had come. And when he burst the bars of death, his few disciples are in fears and tears—at home, but Mary seeks him—living or dead, and finds him alive and receives his dear command to go and tell his disciples and Peter too, that he is risen from the dead, and the resurrection of our Savior, believe me, I rejoice to tell to saints and sinners, for this living fact holds up the kingdom of the living God, the kingdom of heaven. Happy woman! methinks, many often sat silent to hear her tell, what she saw and heard that joyful morning, when beside his tomb her Master stood and as he call'd her Mary, dri'd her tears away, and put such tidings in her lips, as heavenly angels wonder'd at with joy. But when the day of Pentecost was fully come, you know they were all together with one accord in one place, the number of the disciples was 120 (men and women) in prayer and supplication they waited for the promise to endue them with power from on high, and cloven tongues like as of fire sat on each of them, and they were all filled with the Holy Ghost, and spake with other tongues as the spirit gave them utterance, even so that none of their many enemies could dispute Peter's testimony when he said to them, This is that which was spoken by the prophet Joel, "And it shall come to pass in the last days I will pour out my spirit on all flesh and your sons and your daughters shall prophesy." And that this gift continued in the church, just as they receiv'd the Holy Ghost, I am well convinced, and was the gift of the Holy Ghost, to some women at Corinth, to whom Paul wrote, to prophets male and female, how they should dress, when either of them pray'd or prophesied. Let Paul explain prophesy. "He that prophesieth, speaketh to edification, exhortation and comfort," and the gift of speaking to edify, to exhort and comfort is not given at the schools, nor at any time

we please, nor by the power of man. Therefore, I conceive it would be very inconsistent in an apostle, who had laid his hands on men and women, and pray'd over them, that they might receive the Holy Ghost, to quench the gift of the Spirit of God, because it was given to a woman—in answer to prayer—when at that time it may not be given in such measure to more experienced Christians. God always gave his gifts freely where they were willing to use them, and I believe in Christ Jesus male and female are one, just as Jew and Gentile are made one. Every one should do as much as they can to glorify God with the different gifts of the Spirit of God. You once thought in reference to the church the apostle said "Let the women be silent." Now in two places in the scriptures they tell me, Paul says so—but there is much in the Old Testament about holy women, in the old and new church of Moses and of Christ. Now if all the rest of the scriptures prove that Paul in these two passages forbids all women to speak by the spirit of God, to edify, exhort and comfort the church of believers, and convince the unbelieving men and women of the truth, then it might be so believed. But if the rest of the testimony proves the contrary, then Paul in these two letters is not understood. I believe he very honorably would not suffer any woman to come in and teach doctrines she never received from Jesus or his apostles, as many believing women do oppose their wise men, and do as they please in word or deed. Again he will not suffer them, to talk in meeting, nor ask questions, who have not wisdom enough to know when to ask their husbands, they who know not the time to speak, know not what to speak.

My love to all who love the Lord, etc.

Philadelphia.

SARAH.....(Major)



Sarah Righter Major, best known as the first woman preacher in the Church of the Brethren, was born near Philadelphia, Pa., Aug. 29, 1808, and died Sept. 18, 1884. When eighteen she heard Harriet Livermore, and was deeply stirred. With conversion came the call to preach. In 1834 she married Thomas Major, a minister of the Brethren, and shortly moved to Ohio. Here they reared three children, were prospered in earthly things, for, though both preached, they gave proper attention to the affairs of life. For details see: *Some Who Led*, pp. 70-72.

DAILY DEVOTIONS

BY WARREN W. SLABAUGH

Murder

"Whosoever hateth his brother is a murderer"

Read Matthew 5: 21, 22

Monday

The Jews attempted to keep the law, but they were satisfied when they prevented the taking of life. Jesus who had announced his intention to fulfill the law went back of the overt act to the evil impulses. If murder was to be prevented, anger must be curbed. For anger not only is the cause of murder; it is essentially murder. For he who is angry and hates refuses to recognize the values which God has placed in human life and personality. The law of the kingdom is love which guards its object. Hatred takes away value and so becomes murder for him who indulges in it.

O our Father, keep us from the sin of contempt. Our social distinctions, our race prejudice, our war hatreds are contrary to thy law. Amen.

Beware of Anger

"Let not the sun go down upon thy wrath"

Read Matthew 5: 23-26

Tuesday

Jesus was not trying to say something sensational. But he was out of his clear vision of eternal truth speaking words of solemn importance. For back of the problems which have always threatened the peace of the world are hatred and contempt for others. The law of the kingdom was to be love, the opposite of anger and hatred.

Lack of respect for one's fellow is a transgression of God's law of love; therefore, it stands as a barrier to God's presence. No use to pray if we have wronged our neighbor. It is no light matter; make it right. For this sin is a terrible matter. Get rid of it quickly as you would of your enemy who has a case against you in court.

Our Master, may we catch some of thy concern for our spiritual safety. Amen.

Adultery

"Thou shalt not commit adultery"

Read Matthew 5: 27-32

Wednesday

This command, like that against murder, rests on the assumption of the value of human personality. For lust is not love. Love puts a value on its

object, lust destroys. Love between man and woman is a beautiful thing; it was ordained of God. But just like anger prostitutes all that is beautiful. Illicit desire, if not repressed, is classed with adultery.

Murder and immorality go hand in hand as the worst of social sins, because both strike at life and its interests. It is small wonder that a flood of immorality follows war, because all regard for human rights is deliberately broken down. Men are taught to hate; by the same rule they are taught to lust.

Our Father, in the face of the pagan immoralities flaunted before our eyes, keep us pure in heart. Amen.

Oaths

"But speaking truth in love"

Read Matthew 5: 33-37

Thursday

Oaths belonged to an age when it was necessary to use external means to help men tell the truth. Oaths were not an end in themselves. Jesus in his purpose to establish truthfulness dispensed with the old imperfect means, for a better one. The rabbis had even weakened the law in their attempt to guard it; they swore by many objects, and further, there grew up a distinction between a promise made under oath and one without.

Jesus swept the whole unwieldy system away and substituted for it a mor-

al impulse from within, which would hold men faithful to the truth. And he has forever set an example in the crystal clearness of that life in which no lie could find place.

Our Father, forgive our petty evasions, our broken promises, our self-seeking. Amen.

Retaliation

"If thine enemy hunger, feed him; and if he thirst, give him drink"

Read Matthew 5: 38-42

Friday

The law, "an eye for an eye and a tooth for a tooth," when it was enacted was indeed a long step in advance. For it instituted orderly justice for unrestrained private revenge. But it was faulty in that it would only attempt to keep revenge in limits. Jesus now sets up a plan which secures justice by breaking down the spirit which inspires trespass. He would meet the injury, not with retaliation, but with the positive force of love. For love is all powerful; evil can not overcome it. Jesus is not encouraging cowardice; he is exalting courage mixed with love, against which the evil man has no power.

Our Master, give us the courage to believe that thy plan of love will work. Amen.

Love for Enemies

"But love your enemies and do them good"

Read Matthew 5: 43-47

Saturday

The law did not say "hate thine enemy," but in the limits the Jew had put on "neighbor" and in his spite toward the gentile, he was doing it. Jesus made a demand so bold that many interpreters declare that it was meant for some millenium, for they say it is contrary for human nature to love one's enemy. It is not easy to be slapped, to be commandeered, to be defrauded. Instead of retaliation, out of love do good to your enemy. Jesus is not legislating; to obey literally with hate in the heart would be to miss his meaning.

He was speaking a timely message to the Jew smarting under foreign domination, and to us as well who live in constant dread of war.

Our Master, thy church has been so slow of heart to appreciate the power of love. Amen.

WEEKLY QUIET HOUR

Fulfilling the Law

Judgment, the local synagogue court, council, the great court at Jerusalem; Gehenna,* future punishment. The three lines constitute a Hebrew parallelism, and are used for emphasis.

Gehenna, literally "Valley of Hinnom." See Joshua 15: 8; Jer. 7: 31, 32; 2 Chron. 28: 3. The valley lay to the southwest of the city, and because of its bad reputation the name was used to denote future punishment. It is the only word in New Testament properly translated "hell."

Is the Christian more responsible than the Jew? Why are motives important as well as acts? Why is retaliation wrong? Why is love so important in Jesus' teaching?

KINGDOM GLEANINGS

Calendar for Sunday, December 29

Sunday-school Lesson, Review: Significance of the Exile and the Restoration.

Christian Workers, The Christian's New Year.

B. Y. P. D., One Increasing Purpose.

Intermediate, A Journey Into the Future as Neighbors.

* * * *

Gains for the Kingdom

One baptism in the Pampa church, Tex.

One baptism in the Detroit church, Mich.

One baptism in the New Hope church, Ind.

Five baptisms in the Bartlesville church, Okla.

Six baptisms in the Bachelor Run church, Ind.

Four baptisms in the Roaring Spring church, Pa.

Six baptisms in the King Ferry church and Ludlowville mission, N. Y.

Eleven united with the Stony Creek church, Ohio, Bro. C. W. Warstler, pastor-evangelist.

Nine baptisms at Battle Creek, Mich., Bro. Ralph G. Rarick of Mexico, Ind., evangelist.

Ten united with the Fruitland church, Idaho, Bro. E. S. Coffman of Elgin, Ill., evangelist.

Twenty-four baptisms in Burnham church, Pa., Bro. L. R. Holsinger of Mogadore, Ohio, evangelist.

Eleven converts in the Pleasant Chapel church, Ind., Bro. Leo Miller of Ft. Wayne, Ind., evangelist.

Twenty-one baptisms in the Mexico church, Ind., Bro. I. R. Beery of Pleasant Hill, Ohio, evangelist.

Ten baptisms in the English Prairie church, Ind., Bro. J. Edwin Jarboe of Syracuse, Ind., evangelist.

Seven baptisms in the Peters Creek church, Va., Bro. Rufus Bucher of Quarryville, Pa., evangelist.

Seven baptisms in the Pleasant Hill church, Johnstown, Pa., Bro. Raymond R. Peters of Chicago, evangelist.

Fourteen baptisms in the Elkhart City church, Ind., Bro. J. Perry Prather of Dayton, Ohio, evangelist; four baptisms since.

Eleven received into the Ft. Wayne church, Ind., and one reclaimed, Bro. R. H. Nicodemus of Sidney, Ohio, evangelist.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. I. N. H. Beahm of Nokesville, Va., Jan. 5 at Akron, Pa.

Bro. J. H. Cassady of Washington, D. C., Jan. 4 in the Chico church, Calif.

* * * *

Personal Mention

Northern Missouri has selected Eld. O. P. Williams as Standing Committee delegate to the next Conference, with Eld. J. F. Van Pelt as alternate.

Bro. J. J. Yoder and wife of McPherson, Kansas, are in Southern California to spend several months with relatives and friends in that genial clime. They may be addressed at 2283 Fifth St., La Verne, Calif.

Dr. D. W. Kurtz is preaching at 7:30 each evening at the evangelistic services in the Trotwood church of Southern Ohio. The meetings continue until Jan. 5.

Dr. Howard A. Bosler and wife will sail for Africa on Jan. 10 on the S. S. Padnsay of the American-West African Line. They leave from New York City. They are returning to their work in the Ruth Royer Kulp Memorial hospital at Garkida.

The Standing Committee delegate to the next Conference from the Second District of West Virginia is Eld. A. C. Auvil, with Eld. J. J. Scrogum as alternate. Bro. Henry C. Sanders of Auburn, W. Va., informs us that the first report sent us, as published in our issue of Dec. 14, was incorrect.

To Brother and Sister S. I. Newcomer of Pasadena, Calif., our congratulations. To their golden wedding they have now added the perfect number seven. Dec. 18 was the fifty-seventh anniversary of their marriage. And they are still happy together! You should know, if you do not, that they are the parents of Assistant Editor Maud Newcomer of our Sunday-school publications.

Sister Elizabeth Longenecker of Columbiana, Ohio, was eighty-nine on Dec. 24. She remembers well when Elders Henry Kurtz and James Quinter lived at Columbiana, recalling the funeral sermon Bro. Quinter preached for her little sister and his officiating at the wedding of another sister. Bro. C. H. Deardorff of Ashland, Ohio, is conducting evangelistic meetings there now, assisted by Pastor G. S. Strausbaugh. Sister Longenecker is a long-time reader and still a staunch supporter of the Messenger.

Bro. David Heckman of Cerro Gordo, Ill., nearly eighty-five, passed into rest the evening of Dec. 16. His only daughter, Sister Ellen Wagoner of the India mission field and now of the Elgin offices, was with him at his going. Elders W. T. and I. D. Heckman of Cerro Gordo are two surviving sons. Two more of sacred memory are B. F., first missionary to China to lay down his life there, and our well remembered J. Hugh who more recently finished his distinguished work at McPherson, Bethany and in other fields.

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Not so widely known himself, Bro. Heckman's name will be cherished for the kingdom service of unusual distinction rendered by his children.

Northwestern Kansas has chosen Eld. Frank Wagner as Standing Committee delegate to the Hershey Conference next June, with Eld. D. A. Crist as alternate.

To Sister Rebecca G. Kindig of Washington, D. C., veteran reader and warm supporter of our church literature, the "editorial staff of the Brethren Publishing House," expresses thanks for her very hearty Christmas and New Year's greetings. She hopes the mistakes in the Messenger will become fewer and the appreciation of it greater.

* * * *

Miscellaneous Items

Correction.—Some weeks ago we printed the obituary of Ruby Edna Smith, stating that she was the daughter of John Martin. It should have stated that she was the daughter of Ira and Mary Martin.—J. F. Baldwin, Modesto, Calif.

Thirty-two pages will hold just so much. That is why a few things that should have been in this paper were crowded out. We refer especially to Church News, Correspondence, and a chapter of the continued story—The Voice of Thy Brother's Blood.

Extra copies of this Women's Number of the Messenger may be had while they last at ten copies for 25c. Order from Brethren Publishing House, 16-24 S. State St., Elgin, Ill. Why not get ten copies to hand to women who should be interested in Women's Work?

Calvary church, Los Angeles, Calif., holds that "what this country needs more than anything else is a revival of religion. . . . We can not engineer a revival of religion. . . . But we can hoist the sails to catch the winds of the Spirit." The church is served by Pastor A. H. Ackley and Elder J. W. Cline.

The Alumni number of the Manchester College Bulletin is of special interest, not only for its listing of Manchester and Mount Morris alumni, but also for its historical material. This is devoted mainly to the founding and earlier struggles of the two institutions. It tells also of the plans for the Winger Silver Anniversary in connection with the 1936 commencement season.

* * * *

About Interesting Women

The Pilgrim Maiden shown in the picture on the cover page is a bronze statue of H. H. Kitson typifying the woman of the Mayflower. It is located in Brewster Garden, a public park in Plymouth, Mass. Messenger readers have Bro. E. G. Hoff, editor of our Sunday-school publications, to thank for this appropriate picture.

The forgotten woman will be found in perhaps 50,000 Brethren homes. In many of these homes mother's schedule runs about as follows: wash on Monday, iron on Tuesday, mend on Wednesday, sew on Thursday, clean on Friday, get ready for Sunday on Saturday. As you know, Sunday is no day of rest for the forgotten woman. Aside from the things mentioned, there are twenty-one meals to get every week, lunches to fix, beds to make, countless things to pick up, the children to get off to school, the sick to wait on, canning in season, baby to tend, parties to plan for, committee and church work to get done. In the well organized home the husband and children do their best to lighten mother's burdens. But even so, we submit that the forgotten women of our land are infinitely more essential to

the ongoing life of the nation than Congress, the President, or even the Supreme Court. If it were not for the faithfulness of the forgotten women the rest of us would be forgotten indeed!

Just too late for the columns of this issue, came the interesting life story of Selina Jane Bowman Pence. The writer of the account says: "She fulfilled the description of the model housewife and mother as of Prov. 31: 10-31." And so we thought, as we read of this mother of eight who passed away at the ripe age of eighty-seven years. "No mind or hand was busier than hers. Until all but her very last days, her leisure time was spent in writing many letters, sewing, reading the Bible and good literature, and in playing old and favorite hymns." The story of this woman will be printed next week.

Speaking of women in our church who have done something distinctive, we should not forget our missionary sisters. There are so many who have served in this field as faithful wives, or as efficient and self-sacrificing single workers, that time and space "will fail me if I tell" of all. But we must at least list those who gave the last full measure of devotion, and these are Mary Quinter, Rose W. Kaylor, Nora Lichty, Nora Berkebile, Gertrude Emmert, Bertha Butterbaugh, Jennie B. Miller, Mary Shull, Anna B. Blough, Ferne Heagley Coffman, Vida Wampler, Lulu Ullom Coffman, Winnie Cripe, Ruth Royer Kulp, Mrs. A. W. Vaniman.

Sarah Righter Major was a preacher of unusual ability, as will be noted from the following statement of Bro. J. H. Warstler, who heard her speak: "When she and her husband entered the church she took a seat in front of the pulpit, while Brethren Shively and Major [her husband] went into the pulpit. After some little talk and arrangements on the part of the ministers, Brother Major invited her and she took her seat at his right side. In dress she was neat and plain—a very plain bonnet which she soon laid aside—and a shawl over her shoulders. Her face showed marks of age and care and labor. She was the picture of meekness and humility, completely subject to the will of her husband. After the opening exercises she was invited to preach. She arose, slowly announced one of the old texts, and from it brought forth new truths that delighted my heart. The sermon was a masterpiece." From *Some Who Led*, page 72.

Whom would you nominate for a list of our women who have done something distinctive? Not long ago, in reply to a request for such a list, the following names were suggested: Sarah Major (preacher), Mrs. D. L. Miller (writer), Mrs. Adaline Hohf Beery (writer), Mrs. Wealthy A. Burkholder (writer), Mrs. Bess Royer Bates (writer), Miss Elizabeth Meyer (teacher and advocate of Sunday-schools), Mrs. Flora E. Teague (Bible teacher), Miss Nelie Wampler (teacher), Mrs. Catherine B. Van Dyke (mothers and daughters' interests), Mrs. Florence Murphy (women's work), Mrs. J. Z. Gilbert (mothers and daughters), Mrs. J. W. Lear (civic affairs), Miss Ruth Shriver (children's work), Mrs. E. C. Bixler (temperance and peace), Miss Maud Newcomer (editor of children's papers), Mrs. Myra Brooks Welch (poetess), Miss Oma Karn (writer), Mrs. Florence Studebaker (writer), Mrs. Elizabeth Rosenberger Blough (writer), Mrs. Mary Polk Ellenberger (writer), Mrs. Eleanor Brumbaugh (writer), Mrs. Elizabeth Howe Brumbaugh (home missions), Mrs. Minnie Sherrick (poetess), Leo Lillian Wise (writer), Miss Kathryn Wright (writer), Mrs. Minna Heckman (teacher), Miss Eva Trostle (teacher), Miss Mabel Pence (musician), Mrs. Sadie S. Wampler (teacher and musician).

HOME AND FAMILY

Hands Across the Sea

BY LEO LILLIAN WISE

WHEN Ruth Brundige came back from India after serving her first term there as missionary she stirred the enthusiasm of the Queen Esther girls in the Pleasant Dale church and set afire ambitions. And whenever the Queen Esthers are aroused it is not long at all until the contagion has spread to the members of the Volunteer Boys class as well.

"Do you know," Bettie confided to Sallie Kauffman, "I must have had queer ideas about boys and girls in India! I didn't think of them as running, laughing and playing games just as we do here in America."

"Same here, Bettie Weaver," in turn confessed Sallie, "when we don't know things we get funny notions."

"And I wish we could do something for Ruth before she goes back to India," mused Bettie.

"Say!" exclaimed Sallie, "I've a hunch that the thing that would please Ruth best would be if the Queen Esther girls would fix something for her to take back for the children in the boarding schools there."

"Rather than giving her a personal gift, you mean?" demanded Bettie.

"Sure," Sallie's black curls bobbed violently as she nodded her head. "Oh, of course, she'd like things for herself, but if we were to do something for *her* boys and girls she would be sure we were really interested in them."

"Suppose we go and see Miss Martha," suggested Bettie.

"All righty," and Sallie put her assent into action by hopping right up and starting down the porch steps. The Queen Esther girls say that one nice thing about their class is that they are not scattered out over a great deal of territory. Soon the two girls were telling Miss Martha what they had been talking about.

"Now, Miss Martha," asked Sallie of their teacher, "don't you think it would be a good idea to do something for Ruth, something to prove to her that we did appreciate her talks to us?"

"Impressions must find expression!" murmured Miss Martha thoughtfully. "Yes, girls, you are right."

And that is why the Queen Esther girls were gathered at Bettie's house one afternoon. She and Sallie had seen each of the other eight girls in the class, asking them to bring pretty Christmas and Easter post cards with them. Also to bring large needles.

"What are we going to do with these cards?" Ellen wanted to know.

Then Sallie and Bettie explained that they were to

make needle cases to send to girls in India, in the boarding school.

"Oh, that will be lovely," said Nancy Miller.

"You see," explained Miss Martha, "you want to find two cards the same size. Then here are pieces from which you may cut linings somewhat larger than the cards. And here is material to use for inner basting."

"It will be best to baste your linings to the card," here Miss Martha was deftly showing them how to put materials and cards together, "before you begin to buttonhole the edges with the colored yarns."

The girls were watching intently; then Bettie ran out of the room returning with a box of clips. She said:

"Miss Martha, couldn't we use paper clips to hold the goods in place on the cards? That would take less time than basting with thread and needle."

"Oh, that is a splendid suggestion!" exclaimed Miss Martha warmly. "Let me try it."

After a moment the suggestion was proved workable. Then Mary Curl, sister to Ellen, wondered, "We have quite a bit of wool yarn at home. I see this is cotton yarn. Would the other be all right?"

"Mother thought the wool yarn would not wear as well on the cards," explained Sallie. "She said the cotton would be stronger for this purpose."

"Oh, I see," replied Mary. It wasn't long until the ten girls and their beloved teacher were busily engaged making buttonhole stitches with the bright, gaily colored yarns over the edges of the cards. When two cards were done they would be joined by catching through the buttonhole stitching and made into booklets. As they were working Bettie's brother Ted, who is a member of the Volunteers, came through the room.

"What's all the cheering about?" he asked rather amused.

"Haven't you heard?" Ruth Werking wanted to know.

"Heard what?" he laughed. "All I've heard is something that sounds like a pack of monkeys chattering!"

"Hey! You!" and Faith Carey pretended that she would throw something at him. Then they all laughed and began to explain the affair to him. It didn't take long for the idea to soak in. And he left the house pondering the matter.

"What's a matter, Ted?" shouted his chum Bill. "Looks like you were in the dumps."

"Am," Ted grunted. Then he spilled the story to Bill who listened with both ears.

"Well, say," demanded Bill, "do the girls think we wouldn't be just as much interested as they are?"

On the Job

BY MYRA BROOKS WELCH

Ever hear good folks remark
 "The sun's gone down; it's getting dark"?
 Why, bless your heart, the sun's all right,
 He's on the job both day and night.
 The only trouble comes, I fear,
 From this unstable mundane sphere;
 He sometimes gets a little slack
 And whirls around and turns his back.
 But in the morn with right good will,
 You'll find the sun is shining still.

Ever hear the good folks say
 "It rains; the sun won't shine today"?
 Why, bless your heart, the sun's all right,
 He's on the job both day and night.
 The only trouble comes, I ween,
 When clouds 'and mist drift in between.
 We hear the patter of the rain
 And frown a great deal, and complain,
 But if we climb the highest hill
 We'll find the sun is shining still.

Then why this glooming and this fuss?
 If fault there be, it lies with us,
 Sometimes it rains, sometimes 'tis night,
 But bless your heart, the sun's all right.
 For trials come and trials go,
 And things move on, now fast, now slow,
 Sometimes the fog clouds drift so near
 We can not see our way quite clear,
 But up above the skies are blue,
 And God's love shining clear and true.



From time to time there have appeared in the Messenger heart-warming poems by Myra Brooks Welch of La Verne, Calif. The author, a devoted wife and mother, lives modestly and unassumingly in her home in California where she is known and loved by many for her rich contributions to the Messenger and elsewhere, but known and loved more by her most intimate friends because her victorious Christian life is inspiring.

Believing that our church women would enjoy a better acquaintance with her by seeing her picture, we asked "Myra" (as we love to call her) for a "snap" of herself for the benefit of Messenger readers. This request she rather hesitatingly granted. So now you may see her as she sits in her favorite chair.

Sister Welch, who has been physically handicapped for many years, has learned to surmount difficulties that would baffle many of us; she knows how to face grim realities with a smile; she has the undaunted courage to meet stern facts in life with calm cheerfulness.

Do you ask how she has come to be so self-possessed? I answer that it is because she understands the secret of turning dis-appointments into his-appointments. And this secret you may find disclosed in her poems.—Mrs. J. Z. Gilbert, Los Angeles, Calif.

"Want to make needle cases?" asked Ted, an impish grin adorning his freckled face.

"Naw!" exploded Bill. "But let's put on our thinking caps and see what we can do."

"Okay," agreed Ted. They talked the matter over, and as luck would have it they ran onto David Carr, their teacher. Somehow through the excited talk David pieced out the story they were telling him. David is that way, very understanding.

"Tell you what, fellows," David said when they paused for his approval. "I'll get some books that would help us to become even better acquainted with boys and girls of India. And in the meantime we'll

keep our eyes open, and perhaps we will tumble onto a solution."

"Okay"; that is a favorite word, and just fitted in on this occasion. David made his word good. And it wasn't long until the two classes were meeting together to have the books read to them.

After the needle cases were finished, ever so many of them, the girls had begun making bandages. From old sheets given them they had torn strips two inches wide, or one inch wide, and two yards long, and rolled them up. They wrapped them in packages and carefully labelled them.

One day when they met, Sue Dickey came in with a

large box. The group demanded to know what was in it.

Sue just smiled and took her time in opening the box. Oh! it is exasperating when you want folks to hurry and they won't. Then she lifted the cover and "Ah!" came to the lips of each onlooker. For the box was filled with gay, lovely remnants of prints. Every imaginable color and pattern.

"My Aunt Elizabeth," Sue told them, "has been hearing me talk about our work, and last week she went to the city to spend a few days. She came back last night. This morning she phoned for me to come over. You can imagine I was very curious to see what she had for me. And here it was this box. She had gone to a large garment factory and bought it for us."

"For us?" asked Mabel Cline; "and what are we to do with them?"

"Use a post card as pattern and cut patches for our gifts to Ruth."

"Lovely, lovely," exulted Marie Weller. "Let's have the pattern!"

"Oh, Sue," wailed Nancy, "do we have to wait until you have made a pattern for each of us?"

"No, indeed," smiled Sue. "I knew just how you would feel so I have a pattern for each one of us."

"That is what I call a good sample of brain work," said Faith laughingly, "don't you think so, Miss Martha?"

Miss Martha just smiled as she watched ten eager girls reaching for the prints and then began the task of cutting patches. Patches that were to bring happiness to other girls in a far-away land.

"I wonder what the boys are doing," said Ellen as she carefully placed her pattern upon a scarlet print.

"You can't get anything out of my brother, Ted," Bettie informed her. "Whenever I ask questions he shuts up like a clam."

"Isn't that a boy for you!" Sallie wrinkled up her nose. "I've been asking my brother Jim, and he tells me something like this, 'Aw, you girls give me a pain! What you want to know for?'"

Sallie had mimicked her brother to perfection; a round of applause met her. And the other girls had to admit they had met defeat when they attempted to learn what their companion class might be doing.

"I do happen to know," said Mabel, "that they are working for the bakery man this afternoon. I wonder what they are doing?"

"We will just let them alone," counseled Miss Martha, "and in their good time we will find out."

Sure enough before the afternoon was over her prediction came true. For just about the time the girls were leaving in came Bill and Ted with a big package.

Bill and Ted just looked at the excited girls as if there wasn't anything mysterious about the large pack-

age they were carrying. They were simply dumb all the while questions were hurled at them from right and left.

"Aw!" grumbled Ted, "I'd think you could hold in your curiosity once in a while. But if you've got to know you will have to come on out to the back porch."

"And if they only knew it, Ted," Bill was twitting the girls really, "they are in for more work."

"I'd like to know about that," expostulated Sallie.

Miss Martha was enjoying the situation hugely. The two boys took their own good time in undoing the package. And then out upon the floor a number of flour sacks were tumbled.

"Now what?" was the one question upon the face of each girl as she looked at the twinkling-eyed boys.

"David Carr made a bargain with the bakery man," Bill told them, "that the Volunteers should do some work for him and he gave us these flour sacks for pay."

And still the girls were mystified. Ted spoke up: "David said his mother gets these sacks and makes tea towels out of them. And he thought—"

"And he thought what?" demanded Sue.

"That if we boys helped you get these washed up nice," Ted continued, "that you girls would maybe hem them for your gift packages!"

Quite suddenly Nancy Miller grabbed Ellen Curl and they spun round in glee. Then Nancy sputtered: "Oh, I have an idea! My grandmother has a big black iron kettle that she used for making soap in long, long ago. Let's have a picnic and boil the sacks!"

"Oh, let's do," exulted Ruth Werking. "We'll ask the mothers just how to go about it to take the lettering out of these sacks. It will be fun."

"And we can have both classes there and have eats too," Faith clapped her hands.

"Does that sound all right to you fellows?" Miss Martha asked Bill and Ted.

"Say, Miss Martha!" Bill pleaded, "did you ever know of a Volunteer refusing to go to a picnic?"

"Not that I remember of," Miss Martha assured him.

And while the plans for the wash day picnic were being made and carried out the Volunteers were busy gathering up old papers, magazines, the contents of rag bags, anything that they might sell for junk. And as usual turned a deaf ear to the girls' questioning as to why they were doing that.

The afternoon of the wash day picnic, as they delighted in calling it, they had a visitor from a near-by town—a lady who had taught in a school in India high up in the mountains where the children of missionaries receive their education. Miss Craig was generous in telling them of strange sights she had seen while in India. She described the costumes of different castes and told of games.

"Oh!" she exclaimed, "I must tell you of a queer thing. In my home town I live neighbor to a gentleman who for several years was an ambassador to Egypt, one who represented our country there. Well, he is acquainted with a certain rajah in India, a very wealthy rajah. I have a sister who is a missionary in India today. Just the other day I had a letter from her describing a visit they had made in the city where this certain rajah lives. And she told how he had sent servants with an elephant for my small nephew to ride! Now this neighbor of mine doesn't know my sister or her family. Neither do I know the rajah. But between us we felt as if we had shared a common experience."

"Say, Miss Craig," impulsively said Jim Kauffman, "you've made me feel as if I could shut my eyes and see your little nephew riding that elephant!"

"Thank you for the compliment," the visitor said.

The girls hemmed tea towels, meanwhile wondering what the boys were doing with the junk they were gathering up.

"Since they earned these towels," sighed Mabel, "I am sure they are scouring around to get something else."

"And is our chart about India getting interesting?" said Mary Curl happily. "I think that is one of the nicest things that has happened. Who thought of doing it?"

"Jim told me," began Sallie, "that it was Frank's idea. You know Frank is always so quiet, never has much to say. But he spoke up in class and said he was going to make a book about India. And David Carr suggested the chart."

Just then up came small Dickie Kauffman wheeling for dear life upon his tricycle. "I'm a messenger!" he announced importantly.

"A messenger!" squealed Bettie. "From whom do you bring a message?"

"F'om the Vol'nteers," he was very serious as he dug into his pockets for the envelope which he fished out with one grubby hand.

"Oh, you dear baby!" His sister Sallie hugged him to his indignation.

Then Miss Martha read aloud the invitation: "The members of the Queen Esther class are invited to meet with the Volunteers tonight at Doctor Henry's home. Seven-thirty o'clock sharp."

"Shall we accept the invitation, girls?" asked their teacher; her eyes shone as they assured her that they would.

"Please, Miss Martha," they begged, "you answer and tell them that we will."

So small Dickie wheeled back with a formal note saying that the Queen Esther class would be there.

Doctor Henry is an old man himself. Since all the

boys and girls know him it was a treat just to be in his home. But this evening he had something in store for them. He began telling them: "Some time ago I heard what you folks are doing. And do you know I thought right away of something you may be interested in. A good many, many years ago, my father, who also was a doctor, was in India. Somehow he either shot or had shot for him a number of birds of India. Then he had them mounted."

Here the doctor turned around toward the table, lifted a cover off a glass case in which the mounted birds were placed.

"Here they are. In their natural colors. I thought you would be interested in seeing them."

If the good doctor had had any doubts concerning their interest they were all dispersed by their attitudes of pleasure. After they had looked at the case of birds they seated themselves comfortably and listened to the tales the doctor's father had told his son about the long ago trip.

Several days later Sallie burst into Bettie's house to tell her that Ruth would be in their church service again, in about two weeks.

"And do you know what Pastor Garver said to me?" Sallie asked of Bettie.

"Course not, silly," Bettie was a bit cross, "I wasn't there to hear. Besides I'm no mind reader as you very well know!"

"Don't get cross," Sallie told her merrily. "Well, he stopped me on the street a bit ago and said he thought the Queen Esthers and the Volunteers might put on a program the night Ruth Brundige is here—and invite everybody out to church to hear it!"

"Oh!" Bettie stood very still, something unusual for her active self. Then a smile of inspiration swept over her face. "Oh, Sallie, I know what! Let's write up our story in episode form and give it that way. Then folks can see just *why* we did it and *what* we did."

"I must say," Sallie told her chum, "that your brain is functioning! And oh, how I wonder what the boys have been doing."

So now there were more meetings of the two classes, and jointly they wrote out the story which they would act simply. And the boys let them in on the why and wherefore of the junk sale; they had been able to buy soap and wash cloths!

With twenty members of the two classes, plus two active teachers, and some other folks as well, is it to be wondered at that the Pleasant Dale church was filled to capacity? And perhaps you think that Ruth Brundige wasn't curious? She had been asked to hold herself in readiness for her part when called upon. But what her part was they didn't tell her in advance.

After the brief devotional service conducted by the members of the two classes, and with David Carr as

reader, they proceeded to tell from start to finish just how it had come about that they had gone into this adventure. Folks saw girls making needle cases. Heard the boys in councils how they might do something. Heard about Miss Craig's small nephew and his ride upon an elephant. Saw the junk being brought together for sale.

"Before the final episode," David Carr announced, "we will have an offering taken for the boarding schools of our field in India."

Two boys and two girls attired as boys and girls of India passed the baskets. Many half dollars, yes, even dollar bills, nestled in with the nickels and dimes. It was an offering such as Pleasant Dale had not taken for many a month!

"Now if Miss Ruth will please come upon the rostrum," requested David, "we will have our final scene."

Ruth Brundige hastened to take the assigned place. And then the packages were placed before her. The gifts that the Queen Esther girls and the Volunteer boys had prepared for her to take back to India to her boys and girls. Bandages, patches, needle cases, tea towels, soap and wash cloths.

There was a moment of silence. Then with a little gasp of pleasure, Ruth caught the hand of a boy near by and the hand of a girl. Somehow she made them understand by a gesture that they were to clasp hands and form a circle. She was in the center.

"Do you see?" Ruth asked the watching audience. "See what this means? To me it is the symbol of Hands Across the Sea. Through me these boys and girls are touching boys and girls in India!"

Never, never are those boys and girls to forget the vivid, brief prayer that Ruth uttered simply from the depths of her heart. A prayer that revealed love and life.

And now they plan to make similar charts and similar gifts for boys and girls in Africa and China.

Bellefontaine, Ohio.

A Few Days for Stocktaking

BY LEANDER SMITH

NINETEEN hundred and thirty-five is far spent; the dawn of a new year is at hand. We have but a few days remaining in which to do a bit of personal stock-taking before the midnight bells of Dec. 31 peal out their acclaim to the new year, and it may not be amiss to make certain readjustments and clearances.

Those little grudges, enmities, dislikes and antipathies we have nurtured during 1935 may well be disposed of and the room they have occupied in our minds and heart devoted to some constructive, real and worthwhile features.

We might find a few unfulfilled desires, hopes and

aims looking to self-improvement which have lain neglected in some mental pigeonhole and might be brought out, dusted off and put to work.

Making resolutions for the new year may not impress some of us very much, as experience has taught that these same resolutions, in many cases, do not last more than a fortnight or so, but it is a good habit nevertheless, and capable of being made a success if given the right support.

We would not go along day after day hindered with a number of bulky material packages, if we consulted our desires; and it is just as foolish and unnecessary for us to enter a new year staggering under a load of accumulated prejudices, criticisms—mental bundles—that we have picked up along life's road during 1935, all of which are growing increasingly cumbersome.

On the other hand, good deeds rest lightly on the shoulders. In doing good we not only lighten our burdens but also those of others. Real progress can be made only by the unencumbered. The race will never be won by the man bearing heavy self-imposed burdens that are constantly warring against his real selfhood.

Let us, for our own welfare, cast loose from these sinister things "that do so easily beset us," and begin our new year of opportunity, success and real living, unhandicapped by any feature that would fetter us with self-forged irons and thus retard our normal progress toward a higher and better life.

North Manchester, Ind.

== CORRESPONDENCE ==

HARVEY ANDREW GNAGY

Harvey Andrew Gnagy, son of Andrew and Sarah Gnagy, was born on the Gnagy homestead near Dysart, Iowa, Feb. 5, 1867, and died at his home in Cedar Heights, Iowa, Nov. 8, 1935, at the age of 68 years, 9 months and 13 days. Heart trouble was the immediate cause of his rather sudden sickness and death.



Harvey as a boy attended the public schools of Benton County, Iowa, and as a young man attended the academy at Vinton, Iowa, and one year was spent at Iowa State Teachers' College, Cedar Falls. Then he taught four terms in the public schools of Benton County.

Bro. Gnagy was united in marriage to Minnie Hawbaker of Dysart, Iowa, on Aug. 23, 1893. To this union were born six children, four sons and two daughters, all of whom are living. They are: Clarence H. of Youngstown, Ohio; Dillon C. of Warrensburg, Mo.; Cleo L. of Chicago, Ill.; Mrs. Inez Lindeman, Waterloo; Mrs. Lela RuLon, Waterloo; and Harold G. of Waterloo.

There remain to mourn the departure beside the widow

(Continued on Page 26)

THE CHURCH AT WORK

ADMINISTRATION

For Home-Builders and Mothers

Did you know that the Elgin Loan Library has an excellent section of books on home, family life, and the care and training of children? Women will find this section of special interest; and there are some books which they will want to urge their husbands to read also. Some sixty books which are helpful to the homemaker may be borrowed from this library.

Some women's groups and other study groups have made use of the library in this way—they have selected a number of books which sound interesting from the Loan Library, and from these books decided on one or two books which they wish to purchase for a study group. Sunday-school classes sometimes use this plan. Reading circles have also used the parent education books, passing them from one member to another.

Of course many of the other types of books in the library will be useful and interesting to women—books on missions, personal development, peace, and various departmental helps for church work. The list of books may be obtained from the General Boards, 22 S. State St., Elgin, Ill. Books may be borrowed for two weeks, by paying ten cents per book for outgoing mailing costs.

Some of the titles of books will give an idea of their value—The Child's Approach to Religion, Living With Our Children, The Wise Choice of Toys, and The Child From One to Twelve, which is reviewed below.

The Child From One to Twelve. Ada Hart Arlitt, Professor of Child Care and Training, University of Cincinnati, is the author of this book. It should be in the hands of every parent of growing children.

From the first lines of the Preface and of the Introduction (this last written by Flora M. Thurston) to the last paragraph of the book's 226 pages the reader is led on with an increasing stimulation of his enthusiasm regarding its value. You will not want to miss one of the fifteen well-written chapters; note a few of the subjects treated. Each one is as interesting as the title sounds: Willing Obedience; Good and Bad Habits; Habits of Sleep, Rest and Elimination; Temper, Tantrums and Quarreling; How Your Child Thinks; Your Child's Imagination; The Use of Money.

The simple language in which Dr. Arlitt presents each chapter, together with the many practical illustrations, affords the book a wide field of usefulness. I wish it were possible to make it accessible to every parent and parent educator. Order from: Brethren Publishing House, Elgin, Ill. Price, \$2.—Mrs. J. Z. Gilbert, Los Angeles, Calif.

PEACE

People's Mandate to Government

As a memorial to Jane Addams, an effort is being made to secure fifty million signatures, which will represent a mandate from the people of all parts of the world above any other petition or expression of public opinion. This is sponsored by women's groups, but not limited to the signatures of women.

The first week in January we shall send enough of these mandates with the report blanks to your district president and secretary so that each local group of women may have one and we hope that the women will fill it with signatures immediately and mail as directed at the bottom of the mandate. Should you desire more mandates send to Mandate Campaign Headquarters, Willard Hotel, Washington, D. C., asking for all you need. This work should be done as soon as the mandates are received. If your group has already signed the mandate let some of your number find those who have not signed, and thus fill the page with signatures. Indicate the name of your group, the church and your address.

I hope every group of women in the brotherhood may fill at least one mandate with signatures. At this moment the Women's International League for Peace with sections in twenty-two foreign countries is working valiantly to pile up signatures to its "People's Mandate to Governments," which was the last project approved by its founder, Jane Addams, before her death last spring. The text of the mandate ends: "We the people are determined to end war. War settles no problems. War brings economic disorder,

Peoples Mandate To Governments



WE, THE PEOPLE, are determined to end WAR. War settles no problems. War brings economic disaster, needless suffering and death to us and our children.

To Meet the Present Threat of Complete World Chaos

We Demand That Our Government Having Renounced War in the Kellogg-Briand Pact

STOP immediately all increase of armaments and of armed forces.

USE existing machinery for peaceful settlement of present conflicts.

SECURE a World Treaty for immediate reduction of arms as a step toward Complete World Disarmament.

SECURE international agreements founded on recognition of world interdependence to end the economic anarchy which breeds war.

As we sign this mandate, people in all countries of the world are signing it with us, united in the determination to secure Permanent Peace.

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Organization:

Return Signed Petitions to WOMEN'S INTERNATIONAL LEAGUE FOR PEACE AND FREEDOM
Mandate Campaign Headquarters: Willard Hotel, Washington, D. C. (OVER)

Directed by M. R. Zigler, Executive Secretary; Rufus D. Bowman, Director of Adult Education; R. E. Mohler, Secretary of Men's Work; Mrs. Ross D. Murphy and Anetta Mow, Women's Work; Dan West, Director of Young People's Work; Raymond R. Peters, Chairman of Intermediate Committee; Ruth Shriver, Director of Children's Work; H. Spenser Minnich, Secretary of Christian Finance; Ross D. Murphy, representing the Pastoral Association; Ruth C. Sollenberger, Office Secretary.

needless suffering and death to us and our children. To meet the present threat of complete world chaos we demand that our government, having renounced war in the Kellogg-Briand Pact, scrap immediately all increase of armament and of armed forces. Use existing machinery for peaceful settlement of present conflicts. Secure a world treaty for immediate reduction of arms as a step toward complete world disarmament. Secure international agreements founded on recognition of world interdependence to end the economic anarchy which breeds war."

The goal aimed at in the United States is twelve million signatures and fifty million for the whole world.

It is impressive to hear of the scope of these plans. And an international commission of world known men and women will carry the People's Mandate directly to the governments of the principal nations.

One who is a mother, wife and daughter of considerable prominence, writes that the world will discover that "women can and will do something." In fact there has been no woman head of a national organization who has not been writing or speaking for peace.

When we as women of the Church of the Brethren can co-operate with the great force of womankind toward peace, as well as toward any other righteous cause, without violating our loyalty to, and discipleship of, our Lord we should do so, for Jesus Christ came into the world "that they might have peace."—Mrs. Ross D. Murphy, Philadelphia, Pa.

Peace Forum

Recently a peace forum was conducted by the Philadelphia Ledger under the direction of Eleanor Morton. Miss Morton contacted outstanding leaders of women in the United States and throughout the world.

Mrs. Lawson, who heads two million club women says: "The peace question is more alive than ever, but women have shifted their work for peace from theoretical to practical activities. It is impossible to say whether women can stop another World War, but I believe women would leave no stone unturned in their attempts to prevent another World War."

Miss Cora E. McKenzie, chief of a World Fellowship of Business and Professional Women, holds that despite the discouraging outlook for peace today, "It does seem there are more people thinking now in terms of peace than ever

before and I believe women can do much to preserve peace. Peace thought is a matter of most serious importance today for every woman of the nation."

Dr. Voight, head of a national organization of women college deans, says: "It seems inconceivable to me that a civilization which has produced such a marvelous development as the mechanical man almost to the point of a thinking man, or which has manifested such marked progress in the field of humanitarianism as that of the last two generations should admit its defeat in the cause of peace. Women are in a peculiarly important position in such a cause as this. Not only are they especially fitted by temperament to sense the values of peace, which are spiritual values, but by virtue of their influence in molding the minds of the young, as mothers and as teachers, they are in an especially strategic position. The breathless speed of a mechanically developing world may seem to have dulled their fine sensitivity to the spiritual values of life. But they must be quickened into a new sense of their responsibility, for upon them the burden rests. We must look to those whose natural function is the giving of life to preserve the life giving values of peace."

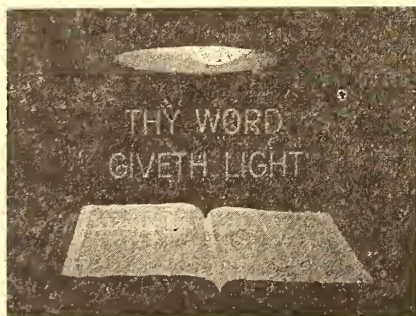
WORSHIP

Daily Devotions and Bible Study

I suppose all Messenger readers have become acquainted with Daily Devotions as conducted by Bro. Warren W. Slabaugh, professor of New Testament in Bethany Biblical Seminary. These devotional studies emphasize the theme "Christ in the Life of the Church" and are based upon a study of the Life of Christ.

Women's Work, as well as Men's Work, sponsors this form of Bible study. It is regular, sufficiently simplified to be practical and yet it suggests the basis for a more extensive study of the Life of Christ. It also offers an opportunity to introduce the Messenger into new homes. We hope many individuals may follow these daily devotions and that many homes may make it the basis for their family devotions and thus build upon last year's major theme, "Christ in the Life of the Home."

The accompanying card represents the recognition card which will be sent to all families or individuals who follow this course of study and desire to receive the certificate.



Board of Christian Education

CHURCH OF THE BRETHREN

Elgin, Illinois

THIS is to Certify

that _____
is following regularly the Life of Christ outlines by W. W. Slabaugh to October 1, 1936, and therefore is recognized as having entered the Fellowship of Daily Bible Readers in the Church of the Brethren for 1936.

This certificate will be sent to all families or individuals who desire to enter the Fellowship of Daily Bible Readers in the Church of the Brethren for the year ending Oct. 1, 1936. Ask your pastor or the president of your women's organization to order your certificates.

EXECUTIVE SECRETARY.

TEMPERANCE

Temperance Helps

Never should the women of our church lessen their teaching, instruction, and praying for the cause of temperance. Our two dozen different tracts and booklets on alcohol and tobacco and the picture slides showing "A New Approach to Alcohol Education" will help you in your teaching. Turn to pages 9 and 11 of your catalogue of Missionary and Christian Education Literature for the names of these tracts. Six recent leaflets have been added to our stock; they are as follows: Alcohol—A Psychological Problem, Bibliography on Temperance, Considerations Before Cigarettes, Drink and Athletics, Drinking and Driving, and the Fruits of Repeal. Order these from the Board of Christian Education, 22 South State St., Elgin, Ill.

WOMEN'S WORK

The Gospel Messenger

The men are sponsoring club subscriptions for The Gospel Messenger. I am sure they will be glad to share this responsibility with us. Let us make the club subscription plan a project and work toward securing seventy-five per cent of the families of each church as Messenger readers. More Messenger readers among our women will do much toward developing our own program.

The New Bonsack Book

I am sure that Bro. C. D. Bonsack's book portraying the experiences of the deputation, as it visited each one of our three mission fields, will be an inspiration to all who read it and it might be well for the women to see that each church has one or more of these books available to the general membership.

Recently the deputation represented by Bro. Bonsack held a one-day conference in our district. Bro. Minnich was also present. Such conferences are being held and will continue to be held until as many districts as possible are contacted. May the women make special use of this opportunity. Try especially hard to have at least a few representative women from each church present whenever it is possible to reach such a conference, and if you ask the representative member of the deputation to give you specific information concerning our project he will be glad to do so. Of course, we are just as much interested in the entire program of mission work.

Stereopticon Slides

Our stereopticon slides are constantly being improved so that we have some very excellent illustrative material for each of the three mission fields. The moving pictures, secured by the deputation, give a vivid portrayal of our church work in India, China and Africa, as it is being lived and acted today.

There is a wealth of material available in story and dramatic form so that no one need lack subject matter for interesting programs. The Mission Office is always glad to serve you.

Mission Study

I hope each local church will make some good use of the excellent material that has been prepared for study groups and public programs. This is unusual material; perhaps we do not appreciate how fine and how helpful it is. I doubt if any other church group has adapted the mission study

course to its own needs as effectively as has our own committee.

The study book is "Women Under the Southern Cross" and it will be most interesting. The price is 50c. Program Outlines, based on the book, 10c. If you have not used the other program, Missions in America, Christian Stewardship, Our Mission Girls' Schools and Peace on Earth, Goodwill to Men, plan to do so. The price of each is 5c.

You have also received very fine suggestions in connection with the letter mailed you by Mrs. Hoff. Should you not have this material at hand, write Mrs. E. G. Hoff for suggestive material for developing the Mother and Daughter or Home and Family program.—Mrs. Ross D. Murphy.

World Day of Prayer

The next annual observance of the World Day of Prayer will be Feb. 28, 1936. This date comes on the first Friday in Lent each year. It is the day when special prayer is made for the world-wide missionary enterprise. This is the day when continuous prayer is offered from the rising of the sun in the Fiji Islands and New Zealand to the setting of the sun in Honolulu many hours later. More than fifty countries will enter into this prayer service.

Be sure to order your supply of programs, call to prayer, and posters not later than Feb. 1, 1936, from the General Mission Board, Elgin, Ill. The programs are two cents apiece, and the posters are five cents.

LEADERSHIP TRAINING

Building a Library in a Local Church

A college librarian says that people frequently say, "Do you ever throw away any books?"

She replies, "Yes, we throw away other things that have been used and outworn—why not books?"

With all due respect and value for old books that are good, the new and the fresh appeals to the interest of all of us.

Get some new books for your church library. Go over the shelves and discard those that are old. If the leadership of a church is really its most crucial problem, then spending money for leadership is spending it at a crucial point.

The Nov. 17, 1934, Gospel Messenger gave a list of books for local workers; current magazines are constantly suggesting others.

Who shall pay for books for a local church library?

1. The church or Sunday-school budget or treasury—allowing \$10 to \$25 to \$100 per year for magazines and books.
2. Individuals who are willing to contribute the price of one book to the total fund.

A local church should buy books and magazines for its leaders first; important as are books for the children, youth, and adults who are lay members, leaders are more crucial.

INTERMEDIATES

Did This Happen in Your Church?

"Please send me fourteen Pioneer Girls' club manuals. We think a lot of the Pioneer clubs, and think they mean a great deal to the church. We have a very bright future for club work in our church. Other girls are anxious to join."

This is a typical letter which came to the office. We wish more churches could write in such a vein. Our clubs are designed to help boys and girls.

The early adolescents in your church need the very best leadership you can give them. Many of them are lonely and are in a state of confusion. They need sympathetic, understanding leadership. The church must do its part in guiding the educational and spiritual life of these young people.

CHILDREN'S DEPARTMENT

Peace Education and Children

II. Where Shall I Find a Story?

In an effort to make children more peace-conscious, leaders will turn to look for source materials with which to build such a program of education. In order to assist such teachers the following books are suggested. Some of these may be obtained through your local library. If you live near an active city or state Council of Christian Education, you may be able to secure some of these through their loan libraries. All of the books may be purchased from the Brethren Publishing House, and those marked with a * are obtainable through the Elgin Loan Library.

*1. **The Children's Story Garden**; a collection of short stories on the theme of peace, such as "The White Feather" and "The Invincible Leader." This collection was made by a committee of the Philadelphia Yearly Meeting of Friends.

*2. **Through the Gateway**, by Florence Boeckel; contains stories, such as "Christ of the Andes," poems, and other program material for teachers of primaries and juniors.

*3. **Heroes of Peace**, by Archer Wallace; contains excellent stories of people who have served their country in better ways than by fighting, such as Louis Pasteur, Jacob Riis, and Alexander Bell. Material needs to be shortened and simplified for juniors. Price, \$1.

*4. **Peaceway Series**, ten stories by Quakers; valuable story material, but it needs to be adapted to the understanding of your group.

*5. **Peace Crusaders**, contains stories with captivating titles, such as "The House That Love Built," "The Children Are Brothers," and "How a Doll Saved a War." Price, \$1.50.

6. **Creating a World of Friendly Children**, published by the Committee on World Friendship Among Children; gives suggestions for children's activities and programs. Price, 25c.

7. The following texts are some of those published by the Friendship Press. Since some of us still feel that "friendships are more powerful than battleships" building for peace, we will find much material in these texts that we may incorporate into our peace source materials.

Child Neighbors in America, a study concerning our attitudes toward mountaineers of the south, the negro, and children of foreign parentage; suitable for primaries.

***The Call Drum (60c) and Musa, Son of Egypt**, contain fascinating stories that turn interests of primaries to Africa.

Many Moons Ago and Now and Jumping Beans may help to make Juniors feel more friendly toward American Indians and Mexicans as they come in contact with them.

Japanese Here and Now directs thinking to Japanese as they live with us as well as to those in Japan.

8. **Pilgrim Elementary Teacher**, a monthly magazine for teachers of children. In the December issue of each year is a story index of those that have appeared in its pages during the year. Thirty-four stories under the section, "Stories for Peace Education, Race Relations and World Friendship," are listed in the December, 1934, index.

9. An extensive bibliography of stories for peace education appears in the January issue, 1935, of the **Elementary Magazine**. This is another periodical of value to all children's workers.

10. Stories appear each month also in the **Children's Leader**. Why not look carefully over your back numbers and start a peace-story file of your own?—Mary Grace Martin.

HARVEY ANDREW GNAGY

(Continued From Page 22)

and the four sons and daughters, twelve grandchildren; two brothers—Ezra of Three Rivers, Texas, and Albert of Dysart, Iowa; and three sisters—Mrs. J. C. Knupp of Whittier, Calif., Mrs. Sarah Schlarbaub of Hartley, Iowa, and Elizabeth Gnagy, River Forest, Ill.

The family lived on the Gnagy homestead near Dysart until fifteen years ago when they left the farm and moved to their present home in Cedar Heights. While on the farm they attended church regularly at Garrison, Iowa, a distance of six miles. This they did through all kinds of weather in a spring wagon and bobsled as the weather might permit.

Bro. Gnagy united with the River Brethren church as a mere lad, but later cast his lot and life with the Church of the Brethren. In 1900 he was elected to the ministry in the Garrison church and was ordained to the eldership in 1905. He served the Garrison church for many years and served later by taking his turns preaching in the South Waterloo and the Waterloo City churches. While his ministry was under the free ministry of the church, he strongly favored the supported ministry, not that it would help him, but because he believed it was for the best of the cause.

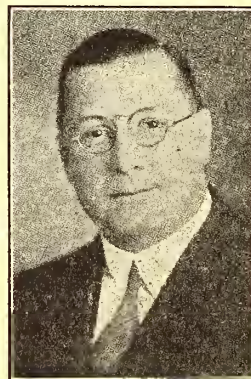
Eld. Gnagy always manifested a great interest in missions at home and abroad and gave liberally of both time and money to the church and all of her interests. His family was his chief delight and his greatest concern was that they might all receive a liberal education and that they might do well in the establishing of homes and holding to high Christian ideals. The answer of how well he succeeded in this is in the hands of the children themselves. Funeral services were conducted at the South Waterloo church, by the undersigned; assisted by Bro. Riddle of the Brethren church, and Bro. W. O. Tannreuther. Burial in the Orange cemetery.

W. H. Yoder.

Waterloo, Iowa.

PASSING OF ELDER HENRY K. GARMAN

Bro. Henry K. Garman, pastor of the Church of the Brethren in Ambler, was taken seriously ill near the conclusion of the communion service on Sunday evening, Oct. 20, 1935. He was removed to the Chestnut Hill hospital, Philadelphia, where he died within two hours after he was stricken with apoplexy. He was fifty-one years of age.



Bro. Garman was born in Milton Grove, Pa., March 14, 1884. He was reared in a rural community and completed his schooling as a graduate of Elizabethtown College, Elizabethtown, Pa. Soon after his graduation he entered the employ of the Philadelphia Navy Yard and

at his death held a responsible position in the purchasing department. He had been a resident of Philadelphia for only a short time when he became interested in rescue mission work. Following this he received and accepted a call as pastor of the Church of the Brethren in Upper Dublin Township, adjoining the borough of Ambler, in March, 1915.

His pastorate was unusually successful. When called to the pastorate the congregation worshiped in a small, plain structure which soon was too small for the rapidly growing congregation. Bro. Garman's untiring efforts brought about the erection of a modern church edifice, dedicated in 1923. Jan. 9, 1921, he was elected elder. The membership grew from 32 in the beginning of his pastorate twenty years ago to a membership of 230 at the time of his death.

His activities were not limited to those of the church. He was held in high regard by the members of the ministerial association of Ambler and vicinity and was noted for his willingness to co-operate with all denominations in all activities designed to promote the welfare of the community. He was a man of unusual vision and foresight and had a profound knowledge of the problems of his fellow men and many people, even members of other denominations, sought him for counsel which was never refused and was universally appreciated. He was truly a servant of God and man.

Surviving him are his wife, Hattie and daughter, Mildred. The funeral service was held in the Church of the Brethren, Ambler, on Thursday, Oct. 24. Eld. M. C. Swigart officiated and was assisted by Elders Irvin S. Hoffer and Silas Shoemaker.

Ambler, Pa.

Mrs. John K. Snyder.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Deming-Franklin.—By the writer at his home, Dec. 2, 1935, Wayne Deming and Miss Zella Franklin, both of Thomas, Okla.—Albert Williams, Thomas, Okla.

Long-Leavenworth.—By the undersigned at the parsonage of the Owl Creek church, Ankenytown, Ohio, Nov. 30, 1935, Bro. Maurice E. Long of Dayton, Ohio, and Miss Helen Leavenworth of Akron, Ohio.—Ira E. Long, Ankenytown, Ohio.

FALLEN ASLEEP

Arbogast, L. J., a son of E. and Susan Arbogast, born in 1851, and died Nov. 26, 1935. He joined the Church of the Brethren more than two years ago, coming to us from the Methodist. He married Barbara Rexrode; to this union eleven children were born. His wife died about sixteen years ago. He is survived by three sons, four daughters, grandchildren, great-grandchildren and great-great-grandchildren, a brother and a sister. Funeral service in Bowden church by Bro. L. V. Bennett and burial in the near-by cemetery.—Edith M. Scrogum, Elkins, W. Va.

Blough, Sister Amanda, was born May 19, 1887, the daughter of Bro. John E. and Sister Elizabeth Kauffman. In her passing the church has lost a faithful, loyal worker. Her parents being godly, it was natural that at an early age she accepted Christ and became affiliated Oct. 3, 1903, with the Quemahoning congregation. On Thanksgiving Day, 1909, she married Chas. W. Blough. To this union two children were born. She also took Calvin Barclay at the age of sixteen days and cared for him as her own. She died on Thanksgiving Day, 1935. Brother and Sister Blough have worked faithfully in these churches together: Morrellville, Windber, Rummel, Spiesville, Tire Hill; as a local minister Bro. Blough filled many pulpits; his charge at the present time is the Westmont church. Sister Blough was active in Sunday-school, church and Ladies' Aid work. Funeral at the Maple Spring church by Bro. John Graham, assisted by Brethren Arthur L. Rummel, Wm. H. Rummel and Rev. Shilling. Besides her husband, son and daughter, she is survived by her father, four brothers and one grandson. At the organization of the Tire Hill congregation in May, 1933, she became a charter member and lived true and faithful to her calling.—Mrs. Arthur L. Rummel, Johnstown, Pa.

Buchwalter, Reuben, son of Jacob and Anna Hartman Buchwalter, was born in Lancaster County, Pa., Aug. 9, 1845; he died Oct. 11, 1935, at his home in Weilersville, Ohio. His parents with their family of eight children settled on a farm near Dalton, Ohio, where he grew to manhood. In 1868 he married Catharine Brenneman. In 1905 he retired from the farm and moved to Weilersville where he remained. He is survived by his wife, two sons, one daughter, eight grandchildren and great-grandchildren and two brothers. He with his wife united with the Church of the Brethren in 1874. He served the church for many years in the office of deacon, encouraged and helped by his faithful wife. For sixty-seven years this happy pair traveled the pathway of life together. Funeral services at the Paradise (Wooster) church by his pastor, Eld. R. H. Moomaw, assisted by Eld. D. M. Brubaker and C. Z. Yoder. Burial in the cemetery near by.—Mrs. Miriam Hoff Fetter, Weilersville, Ohio.

Diediker, John, born in Switzerland, Nov. 21, 1859; he died Nov. 10, 1935. When twenty-nine years old he came to America and settled near Hinton, Iowa. In 1892 he married Anna Lebben; in 1894 she died leaving him with two small children. In 1895 he married Henrietta Fischer; to this union were born two children. He leaves his wife and thirteen grandchildren. He united with the Lutheran church in youth and in 1905 was one of the first members to be baptized in the Peace Valley congregation. In 1914 he was chosen deacon and was active in church work. He had lived at Peace Valley, Mo., for thirty-six years. Funeral by the writer with burial in the New Hope cemetery.—P. L. Fike, West Plains, Mo.

Dove, Dr. Wm. Russel, of Harman, W. Va., died at Knoxville, Tenn., Nov. 21, 1935, while on his way to a hospital in Kentucky. The latter part of September he fell victim to influenza; he entered a hospital in Elkins, W. Va., and remained there for six weeks but realized very little improvement. He decided to seek aid elsewhere but passed away before reaching his destination. He was the youngest son of Nimrod and Elizabeth (Bennett) Dove and was born at Big Run, W. Va. He was a graduate of a medical college in Richmond, Va., and began the practice of his profession about thirty years ago at Harman. Dr. Dove was highly respected and will be greatly missed by everyone. He was a faithful member of the Church of the Brethren for eighteen years. He married Emma Harman in 1909; she survives with one brother and three sisters. Funeral at the Brethren church with interment near Harman.—Nettie Harman, Harman, W. Va.

Geiger, Hugh, son of David and Margaret Jane Montgomery Geiger, was born near Vinton, Ia., in 1866, and died Oct. 16, 1935, at his home at La Verne, Calif., aged 69 years. He was married to Rebecca Hoff Montz of Waterloo, Iowa, Feb. 10, 1903, who survives him. They lived in Iowa twelve years, then moved to California and spent most of the time at La Verne until his death. He joined the Christian church at Brandon, Iowa, while a teen age boy. After coming to La Verne he was active in the Church of the Brethren, having responsibility in the laymen's organization and in the men's Bible class to which he was most faithful. Funeral services were held at the La Verne church by pastor Galen K. Walker, assisted by Bro. Harvey Brubaker, teacher of the men's Sunday-school class. Entombment was made in the Pomona mausoleum.—Grace Hileman Miller, La Verne, Calif.

Ginger, Mrs. Ada, died Nov. 28, 1935. She was born Dec. 3, 1870, in Highland County, Va., the daughter of Wm. and Eliza Curry Stephenson. Oct. 18, 1894, she married Perry E. Ginger of Warm Springs, Va. They were baptized into the Brethren church about thirty-seven years ago. They moved to Chimney Run and started a Sunday-school in a sawmill shanty. Later a church was built which now has a membership of about eighty. They sacrificed much for the cause of Christ. Her place was never vacant at church unless sickness prevented. She had been in declining health for several years; twice in her life she called for the anointing. She is survived by one brother, her husband, Eld. Perry Ginger, and seven children. Funeral services from the Chimney Run church by E. A. Lambert, assisted by Chas. B. Gibbs, Geo. R. Robertson and J. T. McCutcheon.—Mrs. Zella Kniceley, Warm Springs, Va.

Harshman, Sister Martha Alice, born near Waynesboro, Pa., June 11, 1875; she died at her home in Waynesboro, Pa., Nov. 24, 1935. She was the daughter of Isaac and Mary (Heller) Petrie. In 1887 she united with the Church of the Brethren and lived a consecrated Christian life. For many years she was active in the children's department of the Sunday-school. In 1897 she married John W. Harshman who survives with a son and a granddaughter. Services in the church by Elders L. K. Ziegler, C. R. Oellig and H. M. Stover. Interment in Green Hill cemetery.—Sudie M. Wingert, Waynesboro, Pa.

Hood, Sister Mary Ann (Flora), was born on a farm near Eaton, Ohio, Feb. 8, 1845; she died Nov. 21, 1935. She married John Hood in 1863. The same year they moved on the farm near Flora which was her home until 1905 when she moved to Flora, where she had her residence since. Two sons preceded her and her husband died forty-eight years ago. There remain seven children, twenty-five grandchildren and twenty-four great-grandchildren. She had been a member of the Church of the Brethren for over sixty years and had her membership in Flora the past thirty years. Funeral services in the Flora church by the pastor, assisted by Elders Riley Flora, Wm. Angle and Robert Sink. Interment in the Moss cemetery near by.—D. W. Shock, Flora, Ind.

Hoover, Calvin, Jr., son of Ruth and Calvin Hoover, was born April 8, 1929, and died Dec. 3, 1935. Always a hearty and healthy boy, he was the joy and cheer of the family of two brothers and two sisters. He was ill only four days, passing away suddenly and unexpectedly.

Funeral services were conducted at the Eversole church by Eld. N. B. Wine of Dayton, assisted by the writer.—Wm. M. Hollinger, Trotwood, Ohio.

Keith, Sister Dorothy M., daughter of Brother Irvin and Sister Norah Keith, died at the Nason hospital on Nov. 8, aged 15 years. She united with the church three years ago, was a member of the sophomore class in high school, also the Girl Scouts of our church. She is survived by her parents, one brother and two sisters. Funeral services at the church by her pastor, Bro. S. P. Early, assisted by the pastor of the local Church of God, Hugh R. Lobb. Interment was made in the Fairview cemetery, Martinsburg.—Mrs. Lena M. Hoover, Roaring Spring, Pa.

Kingery, Mable Ellen, daughter of George and Minnie Smith, was born at Waddams Grove, Ill., Jan. 8, 1904. She came to Iowa with her parents Jan. 25, 1913, locating near Charles City where they lived for one year. The family then located near Greene where she grew to womanhood. At the age of ten she united with the Church of the Brethren at Greene, to which she was faithful to the last. It was in this church and in her Christian home that she received her early Christian training. Later she attended Bethany Biblical Seminary, where she received knowledge and much zeal to serve her Master. While there she felt her health failing, and returning to her home she submitted to an operation for goiter in 1926, from which she seemingly fully recovered, and enjoyed good health for a number of years. Recently her health had been failing and she submitted to another operation for goiter. She peacefully fell asleep at the Cedar Valley hospital, at Charles City, Ia. On Oct. 7, 1926, she was united in marriage to Vern Kingery. To this union two children were born, who with the husband are left. She also leaves father, mother, four brothers and two sisters. She was always anxious and ready to serve and do good to both her immediate family and others as opportunity offered. Services at the Old Stone church by her pastor. Interment in Rose Hill cemetery.—C. E. Schrock, Greene, Iowa.

Kulp, Sister Esther B., wife of Bro. Wm. W. Kulp, Pottstown, Pa., died Dec. 5, 1935, aged 76 years, after an illness of nearly three weeks. Services in the Coventry church near Pottstown by her pastor, Bro. Trostle P. Dick. Interment in the East Coventry Mennonite cemetery. Brother and Sister Kulp have been serving in the deacon's office for many years and were regular attendants at all services. Sister Kulp was interested in the Sunday-school, church, Ladies' Aid and W. C. T. U. She is survived by her husband, one son, a foster daughter and five grandchildren.—Mrs. Albert D. Hartley, Pottstown, Pa.

Livingshouse, Lewis, born in Goshen, Ind., Nov. 4, 1846, and died in Grand Island, Nebr., Nov. 6, 1935. He enlisted in the Union army in 1865, and served until the close of the war. He married Mary Blough at Portland, Ore., May 24, 1887. To this union were born two daughters and one son. He came from there to Juniata and had resided here ever since. He was a member of the Church of the Brethren in which relationship he found much joy, comfort and hope. He leaves his wife, two daughters, one sister and six grandchildren.—M. Livingshouse, Grand Island, Nebr.

Miller, Virginia, daughter of Robert and Mary Ann Liggett, was born in Page County, Va., May 16, 1850, and died Nov. 18, 1935, in a hospital, Anderson, Ind. She had been a resident of Honey Creek, Ind., for eighty-one years. Her husband died in 1912; two children also preceded her. She leaves one brother. Funeral services at the Miller cemetery by Rev. Curtis Wilson.—Florida Green, Middletown, Ind.

Mowry, Emelina Limbacher, was born near Baltic, Ohio, Oct. 15, 1875; she died Nov. 21, 1935. March 27, 1898, she married Bro. Franklin Harmon who died in 1910. Two sons were born to this union. Her second husband, Bro. John F. Mowry, preceded her fourteen months ago. She united with the Church of the Brethren about thirty-five years ago and was ever faithful in the work of the church. She is survived by three sons, one step-daughter, one sister and three brothers. Funeral at the Union church at Sugar Creek by Eld. Edw. Sheffer, Bro. Martin Krieger and Rev. Wm. Stauffer. Burial in Shanesville cemetery.—Mrs. Ellen Miller, Baltic, Ohio.

Replogle, Mrs. Elizabeth, daughter of Andrew E. and Lydia (Skiles) Metzger, was born near Rossville, Ind., Nov. 29, 1865, and died at her home near Rossville on Nov. 29, 1935, on her 70th birthday. Although she had been in failing health for several years, her passing was sudden and unexpected. She married William H. Replogle June 10, 1887. To this union were born five children. She leaves her husband, two sons and two daughters, twelve grandchildren, three great-grandchildren, six brothers and six sisters. Early in life she became a member of the Church of the Brethren and remained faithful to the end, having enjoyed a church service on the last evening of her life. Funeral services at the Rossville church by her pastor, Bro. Walter Replogle, assisted by Eld. C. C. Hylton. Burial in Pleasant View cemetery.—Clara Metzger, Rossville, Ind.

Whitehead, Eldon Hugh, son of Bro. Merl G. and Sister Edna L. Whitehead, met death on Nov. 23, 1935, at the age of almost fourteen. While he and two of his mates were out hunting an accidental discharge of a revolver in the hands of one of the mates proved fatal. He died in the Goshen hospital a few hours afterward. He was an upright youth and was baptized, along with twenty-eight others, at Rock Run church, just two weeks previous. Funeral by his pastor, J. S. Zigler, assisted by our evangelist, Bro. J. E. Jarboe. He is survived by his parents, one brother, and three sisters. Interment in Rock Run cemetery.—J. S. Zigler, Goshen, Ind.

CHURCH NEWS

CALIFORNIA

Hermosa Beach church has had a joyous time in evangelistic meetings conducted Nov. 10-24 by Bro. J. F. Baldwin of Modesto, Calif. He brought us nineteen messages which were plain, forceful and inspiring. By the messages of truth, prayer and personal work we were made happy when seventeen decisions were made, fourteen being baptized, two desiring to make their church home with us and one to reconsecrate her life. We feel that many renewed their vows and desire to live more like Christ. Bro. Carl, our pastor, was also busy and with the evangelist made many calls. Bro. Baldwin was in many of the homes and made friends with our people. The young people were interested and most of those baptized were young folks. Several neighboring churches enjoyed the inspiration and fellowship with us and brought special music. Preceding the sermons, there were several short talks on the symbols by Bro. Baldwin. Nov. 24 we observed as homecoming day. There was a basket dinner followed by a special message of interest to young people and others, followed by the baptismal service. More decisions were made and others were baptized on Monday evening preceding our love feast when nearly sixty were gathered at the tables. Bro. Baldwin officiated in this service. We closed our two weeks of special effort with new responsibility and strength to carry on. We are in need of consecrated leaders and teachers to help us in this missionary work at home. Brother and Sister Carl are giving much time and energy and others are helping.—Mrs. Vinna Bowman, Hermosa Beach, Calif., Dec. 5.

La Verne church met in a semiannual love feast Sunday evening, Dec. 8. Tuesday evening, Dec. 3, Bro. Leland Brubaker of Covina showed three reels of pictures featuring the Church of the Brethren at work in China. Dec. 12 he will show pictures of the India work while the African reels will be shown still later. This is a laymen's group project. The Ladies' Aid Society under the leadership of Mrs. J. M. Frantz, are concluding a busy year and will put on their annual Christmas sale Dec. 13 with a cafeteria supper in the evening, the proceeds of which will be devoted to the church building fund. The women recently put on a La Verne College benefit supper. Much Chinese needlework is handled by this group also. The women's Bible class recently put on a benefit supper for a former La Verne College student who has been overtaken by severe illness. The Friendship class is continuing the support of Stephen Blickenstaff on the India field and the Dorcas class sponsored the making of more than one hundred articles for the annual Woodstock School in India P. T. A. sale. The laymen's organization recently sponsored a father and son banquet. The Boy Scout troop is being reorganized under the leadership of La Vere Flora, assisted by Merlin Eisenbise, Clement Lapp and Adrian Way. Three have been baptized since our last report including two Filipino men, while the wife of one awaits baptism. Pastor Galen K. Walker is preaching a series of sermons on the Life and Teachings of Jesus. Lorelda Simpson recently organized an orchestra which assisted in the church services last Sunday evening. Mrs. Laura E. Haugh is directing a mission study project in the adult Christian Workers' group. The La Verne College union recently rendered an evening of sacred music at the Sunday church service directed by Prof. B. S. Haugh, assisted at the organ by Prof. Ralph Travis.—Grace Hileman Miller, La Verne, Calif., Dec. 4.

Long Beach.—There were a number of interesting events in church work this month. Our semiannual love feast was held with fair attendance. Bro. Luckett conducted the services, assisted by Bro. E. H. Brubaker and Bro. E. J. Cline. The young women of the church served a chop suey dinner in the interest of the Mothers and Daughters' Association. Miss Emma Horning occupied the pulpit one Sunday evening using for her subject, "The Jade of Price." Her talk was a resumé of the growth of Christianity in China. The women's missionary meeting was held at the home of Mrs. Eunice Horning, with Sister Emma Horning as the speaker. She gave us interesting sketches of some of the Chinese Christians. All sorts of interesting specimens of Chinese arts and crafts were on display. Rice with curry and jasmine tea were served as refreshments. The Sunday-school took an offering of money for the home missions and provisions for the needy as a Thanksgiving expression of appreciation. Every department of the church is preparing for the Christmas services. The Nu Nu Sigma Society has been very active in social welfare. They have sewed for poor families, given food to the poor and raised money for the district Women's Work. The roof of the church is being repaired before the rains begin in earnest. We lost a loved member of our church, Sister Una Ault. Two letters of membership were granted.—Mrs. J. R. Trimmer, Long Beach, Calif., Dec. 9.

ILLINOIS

Decatur church has not been reported through the church news for quite a while, but we are still active, although we have been without a resident pastor since September. Bro. N. H. Miller and wife were with us for seven years or more and did very good work; they have now gone to Indiana. We had a Vacation Church School in early summer with a large enrollment. The children are always eager for vacation days to come and readily learn these Bible lessons. The Women's Work has been active in its various avenues of service and helped financially in the church budget; this adds considerable in our little congregation since so many are unemployed. The home and adjoining ministers have been very good in helping us since we are without a

resident pastor. Bro. W. T. Heckman from near Cerro Gordo was chosen elder in charge for the unexpired term and was reappointed for the coming year. Bro. W. W. Peters from Champaign filled our pulpit on several occasions; also Bro. Lauer of Blue Mound and Bro. W. T. Heckman of Cerro Gordo; then we have Bro. Henry Dukes, Bro. Clarence Albright and Bro. Fred Eagleton of the home church. Each has contributed so we have not suffered for lack of sermons and good instructive ones. Bro. Finnell and some other visiting clergy were here during the summer, in temperance talks, peace, etc. Mrs. Peterson of the local unit of the W. C. T. U. gave of her store of information. The Sunday-school officers were chosen in September for another year, with a few changes. They are now planning the Christmas program. The Aid Society was reorganized with Sister Clannin, president. Church officers were also chosen. Brother and Sister King, now of Bethany Biblical Seminary, recently closed a two weeks' meeting with us which was greatly appreciated. We feel the future will reveal the good seed sown. We older members rejoice to see the young members enter into Christian service so earnestly. We are glad to have Brother and Sister Paul Fisher return to be with us for a while.—Mrs. Anna E. Shearer, Decatur, Ill., Dec. 5.

INDIANA

Bethany.—Bro. A. H. Miller of Kent, Ohio, was with us in a series of meetings from Nov. 12 to 24. He gave fine doctrinal sermons; two were baptized. Bro. Noah Insley of New Salem church lead the song service. We met in council Dec. 5, when church officers were elected. Bro. Robert Ryman is Sunday-school superintendent; Sister Neva Niles, chairman of C. W. M. The quarterly ministerial conference of Northern Indiana was held at Bethany Dec. 7. The young people served the dinner. We expect Bro. D. W. Kurtz of Chicago to be with us Jan. 18 and 19. We are planning for a Christmas program.—Mrs. Bertha B. Weybright, Syracuse, Ind., Dec. 9.

Bethel church met in council Nov. 24 when church officers were elected. Bro. Lee R. Cory was re-elected elder for the coming year. Seven were baptized at the close of our revival meeting and on Oct. 12 a goodly number enjoyed the communion services. The primary department is planning to give a Christmas program on Dec. 15 and the ladies' choir is giving a cantata on Dec. 22. The Aid Society is busy quilting.—Mrs. Clara Price, Milford, Ind., Dec. 12.

Blissville church had the pleasure of having Bro. Strausbaugh of Ohio come in our midst on Sunday morning, Nov. 10, to hold a two weeks' meeting. The attendance and interest were very good throughout the meeting. Bro. Strausbaugh gave us some spiritual and instructive sermons. Many homes in the vicinity were visited. The song service was conducted in a very spiritual way by our own talent. Many special numbers were contributed by the Plymouth and Center churches which we appreciated very much. Three Sunday-school girls were baptized. Our regular council meeting was held on Dec. 4. Our elder's wife, Sister Markley, had the misfortune to fall and break her ankle and has been suffering much pain.—Mrs. Mae Pippenger, Plymouth, Ind., Dec. 9.

Elkhart City.—On Sept. 13 the church held a reception for our new pastor, Bro. Geo. Phillips, and his wife and daughter. Bro. Frank Kreider conducted an installation service for the pastor on Sunday night, Sept. 22. At our regular council on Oct. 14 Bro. Burton Metzler of Middlebury was elected elder for the coming year. The Women's Work organization which meets every three months, and includes all women's groups, met with Mrs. Phillips in October for an all-day program. Sixty-five were present. Our church was greatly benefited by the revival services from Oct. 21 to Nov. 3, with Bro. J. Perry Prather of Dayton, evangelist. Many sound doctrines and teachings were given us. Our communion service was held Nov. 4 with Bro. Prather in charge. Fourteen new members were received into the church through baptism. Also four have been baptized since the meetings. From Sept. 1 to date twenty letters have been received. On Nov. 13 the church held a reception, including a basket dinner, for new members. Nov. 22 the father and son banquet was held. Bro. Phillips gave the main address on Relationship of Father and Son. During the week of Nov. 25 our pastor gave a series of talks over station WTRC, the theme of which was Being Thankful. Special music was given each night by groups from the church. A church chorus has again been organized and is planning to sing regularly at church services. A pageant, God's Gift of Love, along with a white gift service, is being planned for our Sunday evening Christmas program.—Theo. Fish, Elkhart, Ind., Dec. 8.

Middletown.—We met in council Sunday afternoon. The church accepted the decision of Annual Conference offered in the Minutes, concerning the official board, which takes in most of the church, very few of the lay members being left. Our Sunday-school is progressing nicely; sixty were in attendance last Sunday. A Christmas play will be presented Dec. 22, *Ye Who Sit By the Fire*. Bro. Zirkle preached Sunday morning and evening.—Florida Green, Middletown, Ind., Dec. 11.

Muncie church met in business meeting on Dec. 5. Bro. J. A. Miller was again chosen elder. Mark Rarick is serving as Sunday-school superintendent. The church is in need of repair and a fund for that work is being raised. Because we have no pastor four local ministers are filling the preaching appointments. The three illustrated lectures on the Bible and India, given to us by B. F. Summer, were appreciated very much. The men of the church organized recently. Their first project was a father and son banquet. The Christmas service, *The Gifts of the Magi*, will be given on the evening of Dec. 22.—Mrs. L. S. Shively, Muncie, Ind., Dec. 8.

Rossville church has enjoyed a number of good meetings since our last report. During the summer we had several illustrated lectures by our pastor and one on China by Sister Minerva Metzger. On Aug. 29 the Aid Society held its annual memorial services. Dr. Martin Shively of Ashland, Ohio, brought us the morning message on Aug. 25. On the evening of Sept. 1 the young people's class sponsored the play, *What Shall It Profit?* The play was well given and certainly has a wonderful message for all people. Bro. Slabaugh of Bethany Biblical Seminary was with us in three services Sept. 14 and 15. On Oct. 8 we observed family night with a covered dish supper and a program, with Sister Minerva Metzger as our honor guest. Oct. 20 was our harvest meeting day. Sister Metzger gave the address, which was also her farewell message to the church here. On Oct. 25 a number of us went to the train to say good-by to her as she was leaving for her work on the China field. We have appreciated her talks and helps very much while with us during her furlough, and pray that she may have health and courage to meet the tasks that will be hers on the mission field. Our communion services were held Oct. 27, with a good attendance. Bro. Albert Harshbarger of Buck Creek, Ind., officiated. Our series of meetings conducted by Bro. I. D. Heckman of Cerro Gordo, Ill., began Nov. 17 and closed with an all-day service on Dec. 1, basket dinner at noon. Dr. and Mrs. Howard A. Bosler, missionaries on furlough from Africa, had charge of the afternoon service. The interest and attendance were good throughout the meetings and Bro. Heckman's messages were full of inspiration and help for all. Seven made the good choice and were baptized. At a recent council Bro. Walter Replogle was chosen pastor for another year. During this quarter we have preaching services every Sunday morning and young people's meeting in the evening. Union Thanksgiving services were held at our church with Rev. Henninger, pastor of the M. E. church, giving the message.—Clara Metzger, Rossville, Ind., Dec. 9.

IOWA

Des Moines Valley church met in members' meeting Dec. 5. Brother and Sister Wingerd are working very earnestly in the activities of the church. They have the work at heart and are interested in the spiritual growth of the church. A committee is busy with the program to be given at Christmas time. Our Sunday evening services are quite well attended with meetings of every department. Recently our church walls were replastered. The Home Builders' class took a major part in this expense, also the Ladies' Aid expects to help. Our missionary society with Sister Wingerd as director, and our mothers and daughters' organization are very active; we have a good membership in both organizations. One was received into the church by baptism and three by letter since our last report.—Mrs. Mary Abuhl, Slater, Iowa, Dec. 11.

Greene church observed Thanksgiving season with a splendid message by our pastor, Bro. C. E. Schrock, on Sunday, Nov. 24. Afterward an offering was lifted for home missions. In the evening a union Thanksgiving service was held in our church, Rev. J. E. De Long of the Methodist church delivering the message to a large audience. World Bible Sunday was observed. Our pastor's theme was *The World's Greatest Book*. We are pleased to report Bro. Jacob Kingery who was very ill a year ago much improved; he was able to enjoy our annual homecoming and sixty-second anniversary on Oct. 27.—Elsie A. Pyle, Greene, Iowa, Dec. 11.

Indian Creek church held a Thanksgiving program on Sunday morning, Nov. 24. There were recitations and songs by the children, a tableau, *The First Thanksgiving*, and a dialogue, *Be Thankful*. Bro. Reed gave a few closing remarks. The ministers and church workers' conference was held in our church Dec. 4. Worship was in charge of Des Moines church with some beautiful music. An address was given by W. H. Yoder on Division of the Church Finances. About sixty enjoyed the basket dinner. The afternoon worship was in charge of Iowa River church. Talks were given as follows: *The Pastoral Ministry* by W. H. Yoder; *Making the Most of Our Time in the Church School* by Mrs. Paul Wingerd; *Do Our Church Schools Make Good?* by Mrs. S. B. Miller; *Grounding Our Youth in the Fundamentals of the Church and the Christian Life*, Mrs. T. U. Reed; *The Challenge of the Church and Church School for Sacrificial Service*, Bro. O. E. Messamer. We were glad to have such a splendid program given in our church. Preparations are being made for a Christmas program to include the play, *In Perfect Peace*. Both our ministers, Brother and Sister T. U. Reed, bring us inspiring sermons each Sunday.—Mrs. Iva French, Maxwell, Iowa, Dec. 11.

KANSAS

Bloom.—The first annual homecoming and celebration of the twenty-fifth anniversary of the Bloom church was held Sept. 30. The services were attended by a large crowd; several former members from a distance enjoyed the day with us. Our neighboring M. E. church dismissed their services for that day and worshiped with us. Oct. 9 the young people of our church and the Methodists gave the play, *What Shall It Profit?* which was enjoyed by a large crowd. The church met in council Dec. 2. It was decided to hold a revival meeting beginning Jan. 12, with the pastor as evangelist, to be followed by a love feast. The bazaar, food sale and dinner given on Nov. 27 by the Ladies' Aid was well patronized.—Mrs. Bertha Oxley, Bloom, Kans., Dec. 5.

Independence.—The church is still trying to do its bit to keep things moving in the right direction. First, we have a live Sunday-school; last Sunday 155 were in attendance, about twenty per cent increase over last year. We have two church services each Sunday. We have

the regular minister, Bro. C. Ernest Davis, and three local ministers: Kermit Burroughs who is a beginner in his life's work; G. C. Cline, who has had more experience; and W. H. Miller, who has had many years of such labor. On Saturday evening, Nov. 23, the congregation sponsored a very pleasant and successful McPherson College dinner. A delegation from the college was present: J. J. Yoder, who gave the main address of the evening; Prof. and Mrs. Alvin Voran, Miss Margaret Fry and Miss Lucile Ullery. Prof. Voran and the Misses Fry and Ullery furnished the music. Prof. Rufus Daggett told of some student pranks. Bro. C. E. Davis was toastmaster. Mrs. Clara Cline and W. C. Haughn of the college D. A. Y. club made short talks. At this dinner we netted \$14.25 for the college fund. The different churches of our city held union services in the Brethren church on Thanksgiving morning. Bro. Davis is president of the ministerial alliance. Eleven ministers and their people were present. Nov. 30 at the district convention of Southeastern Kansas a cast of our young people put on the play, The Eleventh Mayor.—Mrs. Amanda D. Griffiths, Independence, Kans., Dec. 8.

Monitor church convened in a business meeting Nov. 30 to elect church officers, approve the budget (arranged by the finance committee) and to appoint committees for the work of the coming year. J. J. Yoder was again elected elder. Bro. Galen Ogden and wife have had pastoral charge since Sept. 1 and at this meeting were secured for the next three years. The music committee is active and helpful in planning special numbers for each Sunday. They have combined the organ and piano so as to make the most beautiful music, like that of a pipe organ. Nov. 8 the Beacon Light class of the Hutchinson church gave a play for us, The Greatest Commandment. Dec. 15 many attended the Sunday-school convention of southwestern district of McPherson County held in Inman. Our Christmas program will be given the evening of Dec. 22. Our church will again place the Messenger in every family in the congregation. We did this last year and realized its great value to the church. Mrs. Ogden is chairman of the committee to plan for the Vacation Bible School to be held at the close of grade school in May.—Mrs. E. L. Crumpacker, McPherson, Kans., Dec. 9.

Richland Center.—The evangelistic services in charge of Sister Pearl Severn of Council Bluffs, Iowa, were well attended, considering the rainy weather and bad roads. Her sermons were both interesting and instructive. Two young girls were received into church fellowship by baptism. The young people's C. E. rally was held here one Sunday afternoon and evening during the meetings, and the evangelist gave a good temperance talk to a full house. Our Aid held a bazaar and supper in November, also a father and son banquet. Both were well attended. Through the efforts of the Aid and Sunday-school classes a new circulating heater has been added to the church basement. The McPherson deputation team gave a good program at our church on Thanksgiving evening which was well received.—Gussie V. McPherson, Summerfield, Kans., Dec. 6.

MICHIGAN

Buchanan church met in council Dec. 7 with Bro. Bowman of the Mission Board in charge. We are planning to have a communion in the near future. Bro. Swihart of Elkhart will be with us until Jan. 1. Bro. Stull of Elkhart Valley church gave us two inspiring sermons on Sunday, Dec. 8. We have missed Brother and Sister Rowe and family very much since they left us. We have organized a Bible study hour with Sister Lulu Conrad in charge. Bro. Swihart has charge of the B. Y. P. D. The teachers have organized with Sister Gladys Hagley, president. We meet once a month and discuss the lessons for that month; this we find to be a great help to our teachers. The Ladies' Aid work is progressing very nicely. We are quilting at present. The roofing of the church is going forward and we hope to have it completed in the near future.—Grace Weaver, Buchanan, Mich., Dec. 9.

MINNESOTA

Barnum church (formerly Nemadji) held its Thanksgiving service in the evening, conducted by the B. Y. P. D. Bro. Johnson from Sandy Lake, a neighboring church, gave a short talk on What We Ought to Be Thankful For. We have our basement floor completed now and wish to thank the Mission Board for their help, also the Winona Ladies' Aid who so kindly contributed to the needs here. The young people's society is getting along fine with its paper edition; all it needs is plenty of support. The society is now planning a Christmas candle-light service.—Mrs. E. H. Dilley, Barnum, Minn., Dec. 9.

Minneapolis church met in council July 31. Bro. Carl Kreider was re-elected Sunday-school superintendent, and Bro. J. A. Eddy, elder. We voted to retain Bro. R. F. McInay as pastor for another year. Our Sunday-school attendance has increased about fifteen per cent over last year. The four older classes are studying the Epistle of Romans and find it very interesting. A year ago in October we lost our church and since then have been holding all services in the parsonage. We are very much handicapped by lack of space but we are very thankful to the Mission Board that we have the parsonage. We have a building fund started and feel that when the Lord is ready for us to again have a church home, the way will be provided. A number of our group have helped with services at the gospel mission several times this fall with inspiring songs and instrumental numbers, and our pastor gave very worth-while sermons. We are enjoying a spiritual growth and are praying for a revival. At prayer meeting we enjoyed an instructive study of the dispensations on which we kept notebooks. We now spend the entire time in fellowship and communion.—Mrs. Bruce E. Meyers, Minneapolis, Minn., Dec. 5.

MISSOURI

Peace Valley.—At our council Oct. 1 the church decided that the home ministry should conduct a two weeks' meeting beginning Nov. 3 with the love feast on the 16th. The meetings began but rainy weather hindered and for several nights there were no services. The interest was good and on the last night of the meeting we got the promise of an aged couple wanting to be baptized in the near future.—P. L. Fike, West Plains, Mo., Dec. 6.

NEW YORK

King Ferry (Lake Ridge).—Bro. F. F. Holsopple of Washington, D. C., preached for us Sept. 19-21 and officiated at our love feast Sunday night, Sept. 22. We enjoyed Brother and Sister Holsopple's stay with us very much. Bro. Orville Click of Ohio, who has now practically recovered from his accident, preached for us on two different occasions this fall. His messages are very uplifting. Since our last report three have been received by baptism through the efforts of the King Ferry church and three through the efforts of the Ludlowville mission. Since our baptistry was not completed, the applicants were taken to a beautiful stream near Ludlowville for baptism. One of the applicants from King Ferry was a Catholic who had come in touch with Brother and Sister D. L. Miller many years ago on the steamer bound for Palestine. Since then he had been looking for something he just recently found—the apostolic doctrine. Bro. Zigler from Virginia very ably filled the pulpit twice while visiting here in October. Our men succeeded in getting the lawn around the church and parsonage graded and seeded; they also gave the parsonage one coat of paint. The baptistry has recently been completed and is now ready for use. At our last council Bro. Jones was asked to remain as pastor and elder until May 1, at which time Bro. J. H. Cassady of Washington, D. C., will take over the work. Our Aid Society held a chicken supper Nov. 19; the proceeds were about \$68. Our Aid reorganized at the December meeting, Mrs. C. W. Roller being elected president.—Marjorie Bowman, Aurora, N. Y., Dec. 11.

NORTH DAKOTA

Carrington church had a Thanksgiving program on Sunday, Nov. 24. Union service was held at the Baptist church on Thanksgiving Day. A miscellaneous program is conducted by the young people every two weeks at the close of Sunday-school. Dec. 22 a Christmas program will be given. At our last council the following officers were elected: Elder, Sylvan Stemen; Sunday-school superintendent, Jos. Kreps. The Ladies' Aid made an apron, donations of money being placed under the patches. This money is being sent to Ruth Glessner as a gift from the Aid. Carrington members are again subscribing for the Messenger 75 per cent.—Mrs. Walter McKee, Carrington, N. Dak., Dec. 12.

OKLAHOMA

Bartlesville church met in council Nov. 29 and elected officers for the coming year. Bro. Edwin Groff was re-elected elder; Bro. Victor Baughman, church treasurer; Sister E. W. Burchfield, church clerk. Dec. 1 Brother and Sister Eller from Aline, Okla., were with us, the former bringing the message. In the afternoon there was a special members' meeting at which Bro. E. W. Burchfield received a one year's license to preach. In the evening Bro. L. W. Smith brought us his farewell sermon, Building for the Kingdom of God—an inspiring message. At the close of the preaching service five were baptized. Sister Stella Hurst and her Junior League class have been studying the junior project, China and Japan, for the past year. Dec. 9 they gave a program and exhibit of the things they are sending to China.—Mrs. Harry Boltz, Bartlesville, Okla., Dec. 11.

PENNSYLVANIA

Upper Conewago.—On Nov. 14 our church met for a special council meeting at which time Brethren Geo. Hull and Monroe Danner, with their wives, were ordained as elders. Brethren Michael Markey, J. E. Trimmer and Levi Ziegler had charge of the work. Oct. 18 and 19 our love feast was held. Quite a number of brethren and sisters from neighboring congregations were present, for which we were grateful, especially for the services of the ministering brethren. Bro. N. K. Musser officiated. He also addressed the Sunday-school after which Bro. Howard Merkey gave a timely sermon. Nov. 21 at a missionary meeting Bro. Chas. Bonsack gave a report of his visit to our mission fields. Bro. H. Spenser Minnich also gave a synopsis of his work. A number of churches from neighboring congregations were represented at the meeting. Bro. Valentine from Waynesboro was the guest speaker at our Thanksgiving service on Nov. 28.—Bertha E. Hull, East Berlin, Pa., Nov. 29.

VIRGINIA

Cloverdale (Bethesda).—Our church enjoyed a revival service conducted by our pastor, M. G. Wilson, beginning Oct. 6 and closing Oct. 13 with the love feast the following Tuesday evening. Lester Huffman from Central church, Roanoke, conducted the song service each evening. This was enjoyed by all and gave a most spiritual setting for the fine sermons. Nine were added by baptism and several reclaimed. The installation service for officers and teachers of the Sunday-school was conducted by the pastor Oct. 6. A one-act play, Great Possessions, was given by the young women of the church, which was a beautiful setting for the Thanksgiving offering. A Christmas program will be given Dec. 15. The Life of Christ in Song and Story.—Mrs. Ruby E. Foster, Blue Ridge, Va., Dec. 5.

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SWEDEN

Graybill, J. F., and Alice, Spangatan 38, Malmö, Sweden, 1911.

CHINA

Liao Chow, Shansi, China

Hutchison, Anna, 1911.
 Oberholtzer, I. E., and Elizabeth, 1916.
 Sollenberger, O. C., and Hazel, 1919.

Ping Ting Chow, Shansi, China

Bright, J. Homer, and Minnie, 1911.
 Ikenberry, E. L., and Olivia, 1922.
 Metzger, Minerva, 1910.
 Parker, Dr. D. M., and Martha, R. N., 1933.
 Pollock, Myrtle, R. N., 1917.
 Schaeffer, Ray, 1917.
 Wertz, Corda L., R. N., 1932.

Show Yang, Shansi, China

Clapper, V. Grace, 1917.
 Neher, Minneva J., 1924.
 Smith, W. Harlan, and Frances, 1919.

Tai Yuan Fu, Shansi, China

Myers, Minor M., and Sara, 1919.
 Shock, Laura, 1916.

Tsinchou, Shansi, China

Senger, Nettie M., 1916.

On Furlough

Crumpacker, F. H., and Anna, 3435 Van Buren St., Chicago, Ill., 1908.
 Horning, Emma, 3435 Van Buren St., Chicago, Ill.
 Wampler, Ernest M., 1918, and Elizabeth, R. N., % General Mission Board, Elgin, Ill.

AFRICA

Garkida, Nigeria, West Africa, via Jos

Bittinger, Desmond, and Irene Frantz, 1930.
 Heckman, Clarence C., and Lucile, 1924.
 Moyer, Edna Faye, 1931.
 Studebaker, Dr. Lloyd R., and Modena, 1934.

Lassa, via Maiduguri, Nigeria, West Africa

Burke, Dr. Homer L., and Marguerite, R. N., 1923.
 Horn, Evelyn J., R. N., 1930.
 Kulp, H. Stover, 1922, and Christina, 1927.
 Royer, Harold A., and Gladys S., 1930.

Marama, via Damatura, Nigeria, W. Africa

Beahm, Wm. M., and Esther, 1924.
 Harper, Clara, 1926.
 Utz, Ruth, R. N., 1930.

Minna, Nigeria, B. W. Africa

Helser, Albert D., and Lola, R. N., 1922 and 1923.

On Furlough

Bosler, Dr. Howard A., and Edith, % C. O. Gump, Churubusco, Ind., 1931.

INDIA

Ahwa, Dangs, Surat Dist., India

Bollinger, Amsey, and Florence M., 1930.
 Ebbert, Ella, 1917.
 Royer, B. Mary, 1913.

Anklesvar, Broach Dist., India

Grisso, Lillian, 1917.
 Lichty, D. J., 1902, and Anna, 1912.
 Moomaw, I. W., and Mabel, 1923.
 Shickel, Elsie N., 1921.
 Warstler, Anna M., 1931.

Bulsar, Surat Dist., India

Cottrell, Drs. A. R. and Laura, 1913.
 Glessner, Ruth Lucille, R. N., 1931.
 Mow, Baxter M., and Anna B., 1923.
 Shumaker, Ida C., 1910.

Dahanu Road, Thana Dist., India

Messer, Hazel E., R. N., 1931.
 Nickey, Dr. Barbara M., 1915.
 Swartz, Goldie E., 1916.

Jalalpor, Surat, District, India

Brooks, Harlan J., and Ruth, 1924.
 Miller, Sadie J., 1903.

82 Esplanade Rd., Fort, Bombay, India

Blickenstaff, Lynn A., and Mary, 1920.

Umalla, Broach Dist., India

Miller, Eliza B., 1900.
 Ziegler, Emma K., 1930.

Vyara via Surat, India

Blough, J. M., and Anna, 1903.
 Widdowson, Olive, 1912.
 Ziegler, Edward K., and Ilda, 1931.

Woodstock School, Landour, Mussoorie, U. P., India

Stoner, Susan L., 1927.

On Furlough

Alley, Howard L., and Hattie, 14 Pelham Ave., Schoolfield, Va., 1917.
 Blickenstaff, Verna M., 3435 Van Buren St., Blickenstaff, Verna M., R. N., 3435 Van Buren St., Chicago, Ill., 1919.
 Miller, Arthur S. B., and Mae W., R. N., % General Mission Board, Elgin, Ill., 1919, 1922.
 Shull, Chalmer, % General Mission Board, Elgin, Ill., 1919.

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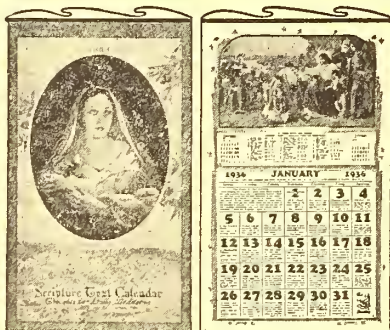
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